CONTRIBUTIONS

to

NORTH AMERICAN ETHNOLOGY

VOLUME II
PART I

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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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GRAMMAR OF THE KLAMATH LANGUAGE.
GRAMMAR OF THE KLAMATH LANGUAGE.

INTRODUCTION.

A few remarks on the structure of American languages, and on the difficulties encountered in their study, will, I presume, be acceptable to the studious at a time when the first grammar of the Klamath language ever composed is presented to them.

Students entering into the vast domain of American languages find themselves puzzled and bewildered by many facts and peculiarities which never occurred to them during their study of the classic tongues in which Demosthenes and Cicero delivered their orations. Like other illiterate languages, those of America bear within themselves phenomena which appear to us as strange peculiarities and mysterious fancies, but also present a grand and fascinating aspect like any product of nature undefiled and unaltered by the artifice of man.

Superficial minds are easily repelled by the oddities of Indian sounds, some of which are croaking or strongly nasalizing, partly faucal or otherwise unpronounceable, and disagreeing in their phonetic rules and peculiarities from all their former notions of language. But the educated, who at once perceive that they have to deal with a problem of natural science, readily comprehend that these freaks of human speech are worth a penetrating study. The phonetic side of an Indian language, in fact of any language whatever, can be but very imperfectly acquired from books, and what I offer below under “Pronunciation”, “Mode of utterance”, in the phonologic section of the Grammar, should be considered as only an attempt to do justice to the real utterance of this upland language.
More diversity may be discovered in the morphologic structure than in the phonetics of the languages of America. This variety is so bewildering, so disagreeing with our old-time notions of language, that the classifying tendency of our age has endeavored to simplify this apparent chaos by imagining a general category under which all American languages could be classed. Fr. Lieber styled them holophrastic; Du Ponceau called them incorporating, but applied this characteristic only to those languages of America the verbal inflection of which he was able to investigate. The truth is, that no general characteristic can be applied to them that would clearly distinguish them from many other tongues spoken in both hemispheres; like these, they are all agglutinative, many of them polysynthetic, though in very different degrees; their transitive verb is governed by its object, the intransitive by its subject; the distinction between noun and verb is morphologically but an imperfect one, though this imperfect distinction varies in degrees between the various linguistic families. Many American tongues do not possess any form for the plural in nouns, while others have one regular plural ending or a variety of such, or a distributive form answering to some extent to a plural. Some languages have no adjectives, strictly considered, but use participial forms instead; others possess real adjectives, and to form their plural reduplicate the latter part of the term. Synthesis is carried to an extreme wherever the verbal inflection is no longer the vehicle of purely relational categories, but associates with them material ideas as those of beginning, continuation, distance and proximity of the object spoken of, negation, desire, approximation, and others which do not properly belong to the sphere of verbal inflection. The verb with its incorporated subject- and object-pronoun then becomes a whole sentence, and its derivational affixes often accumulate in a degree which is quite perplexing. Other languages run exactly in the opposite direction, that of analytic development. They separate the pronouns from the verb governing them, possess only two tenses, but very few modes and voices, express by separate terms what other languages indicate by derivation, and reject the apparent luxury of nominal cases, of the dual and of the various forms for the plural.

The diversity of American languages shows itself in their syntax not
less than in their morphology. Generally the structure of a sentence is simple, being based only on the coordinative and adversative principle. But where there is a lack of the relative pronoun, or an inadequate supply of conjunctions, as in the dialects of the Maskóki family, verbals are necessary to supplant them. This produces encapsulated sentences, which, by the frequent repetition of the verbal, soon become tiresome through monotony, and diminish the perspicuity and comprehensibility of the spoken word.

A continued study of the Klamath language has convinced me that it occupies a middle position between the extremes of synthetic and analytic structure just referred to, but that, nevertheless, it shows very plainly all the characteristics of agglutinative tongues. The distinction between the noun and the verb is made pretty clear, although most substantives can be considered as *nomina verbalia*; the verb is not overloaded with forms pointing to material ideas, neither with tenses, modes, nor voices, and possesses no real personal conjugation. As to derivation, Klamath is undoubtedly polysynthetic in its affixes, the suffixes preponderating largely over the prefixes, and differing from them in their functions. Outside of Klamath and the dialects of the Dakota stock, but few languages have been discovered in which the prefix indicates the exterior form of the verbal subject or object, or even the quality of the verbal action. Reduplication for inflectional purposes is as well developed here as it is in Pima and Selish and forms one of the characteristic features of the language. As to its syntax, Klamath may be called analytic; a profusion of conjunctions relieve it of the too frequent use of participial and similar constructions, as does also the relative pronoun *kat*, and the use of the substantive verb *gi* simplifies the verbal inflection to a great extent.

These and other characteristics impart to the language of the Máklaks a well-defined type, and approach it to some of the tongues of modern Europe, in which analysis has not preponderated over synthesis. An attentive study of the numerous texts obtained from the Indians, paired with constant comparison of Klamath structure with the structure of many foreign and American languages, could alone furnish a solid basis for establishing the grammatic rules of this upland tongue. The rhythmic, stately, and energetic tenor of its periods, especially those of the larger
mythologic pieces, will please every student who has ever lent his attentive ear to the well-poised periods of Roman historians, and will even evoke comparison with them, not as to their contents, but as to the flow of the well-constructed sentences, which appear in these narratives.

Oral language is formed of voiced and audible units of thought, called words, which consist of sounds grouped together and possess definite and conventional meanings. To be understood by the tribe, people, or race which converses in it, a language must necessarily follow certain laws, which are partly of a logical, partly of a conventional nature.

The scope of a scientific grammar therefore consists in presenting these laws: (1) as they manifest themselves in the present status, or some given historic stage of the language, in a systematic form; (2) to deduce these laws from the previous historic status of that language, and from its cognate dialects, as well as from the comparative study of other tongues, viz., from the science of linguistics.

Not only does every language possess a stock of words and idioms peculiar to itself, but also a peculiar character in its phonetic rules, pronunciation, and mode of thought, which impresses itself upon the senses and memory even of persons who have never become familiar with the language, and prompts them to distinguish it readily from other tongues. The causes to which every language owes its peculiar stamp are the omnipotent climatic influences of the country which the forefathers of the people have inhabited, and also, wherever migrations have occurred, of the country presently occupied by it.

Grammars are usually made up of a large number of laws or rules, restrained by an equally large array of exceptions. Many of the latter are only apparent and not real exceptions; when they are real, they generally show that conflicting phonetic laws have been at work, or that the principle of grammatic analogy or some other conventional element has prevailed over the logical formative principle of language. Had all languages been evolved through the logical principle alone, grammar would contain rules only and no exceptions. More real and perspicuous regu-
larity can however be claimed for the large majority of American languages than for those of the Indo-European family, for the simple reason that the former are of the agglutinative type, while the latter are built up after the principles of the inflective tongues. This distinction is founded upon the difference in degree, by which the fusion of the affixes to the radix has taken place in the earlier stages of linguistic evolution; a fusion which has been much less energetic in agglutinative languages, as the name itself of these latter purports.

A "Grammar of the Klamath or Máklaks language of Southwestern Oregon" must hence be defined as a scientific or systematic exposition of the natural laws which have been active in forming and evolving the above Western American language, in its whole as well as in its two dialects, that of the Klamath Lake and that of the Modoc people.

The subject matter I divide as follows:

The first and fundamental part treats of the **Phonology**; it enumerates the sounds composing its phonetic material and expounds the laws presiding over the composition and alteration of the sounds.

The second part treats of the **Morphology**; it enters into a statement of the laws, logical and conventional, observed in the inflection and derivation of words, and of the application of the phonetic laws to these elements of speech.

The third part deals with the **Syntax**; it defines the laws according to which words are arrayed into sentences or units of speech; it also explains the relations of words among themselves and to the sentence, and of one sentence to another.

The abbreviations of the Grammar are those indicated on the first pages of both dictionaries.
PHONOLOGY.

The sounds or phonetic elements of language are either vowels or consonants or clicks. The former two are uttered by expiration of air through the vocal tube. The vowels or voiced breaths are either simple or compound. Compound vowels may either combine by passing into diphthongs or triphthongs, or when coalescing into one vocalic sound, become softened vowels, "Umlaute." Consonants are sounds uttered without voice; they are either checks, momentaneous sounds, or breaths, sounds of duration. Clicks, or sounds produced by inspiration of air, do not occur in the Klamath language as parts of words, though they are occasionally introduced in the form of interjections. Cf. o, o' in Dictionary and Note to 194; 2.

VOWELS.

The five simple vowels of the Klamath language given in the order as they increase in pitch of voice, are: u, o, a, e, i; each of them can be pronounced short and long, and this makes up in all ten vowels. Only three of them, however, are primary vowels when pronounced short: the guttural vowel a, the palatal vowel i, and the labial vowel u. They are called primary vowels because the large majority of the radical syllables in Klamath contain one of them, which may also be said of a large number of affixes. When pronounced long, the five simple vowels are often the product of synizesis or other sort of vocalic coalescence. In pitch, o stands between a and u, e between a and i; a rapid pronunciation of au and ai has produced o and e, as we observe it also in French.

The softened vowels or "Umlaute" are ü, ö, ä, as in German, and can be pronounced short and long. They originated through a coalescence of different vocalic components into one sound, as can be shown in many, though not in all, instances. Only one of them, ä, is of frequent occurrence, and is observed to alternate constantly with e, both being a product
PHONOLOGY.

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of a±i: a-i, aï, a or e. Concerning the occurrence of ö and ü, cf. below: Frequency of Sounds.

Nasalizing of the vowels, as in the French an, in, un, is unknown in pure Klamath speech, although consonants are frequently nasalized. At times it occurs, however, in the conversational form of Klamath speech. Where words from other Indian languages are quoted for comparison in this volume, the nasal utterance of their vowels is indicated by n superior, as: uⁿ üⁿ oⁿ öⁿ aⁿ aïⁿ eⁿ eⁿ.

The deep, obscure, hollow pronunciation of the simple and softened vowels should be sharply distinguished in this and in other languages from the clear, high-pitched, or ringing utterance of the same sounds. It is produced by opening the glottis to a wider passage of the voice than for the clear pronunciation, and is as common in Klamath as it is in English unaccented syllables, or in syllables closing in consonants; compare: a in father (clear pron.) and in water (deep), i in marine and in hill, u in shoe and in lung. To call these deep vowels short will do for English only, where these sounds usually are met with in syllables brief in quantity. But it would be a misnomer in the terminology of other languages, for they can be protracted to any length as well as the clear-sounded vowels. With ä and ö this distinction cannot be made; a deep utterance of the other vowels was marked in this volume by circumflexing them. The vowel â (in fall, tall) coincides with ö, and ö was hence omitted. The spontaneous or primitive vowel, "Urvocal", was given the letter ê instead of e (the deep e). Thus I use the circumflex only on a, i, u (â, ì, ü); it may be used also on the softened vowel û. Examples:

- tâpîni second to, subsequent.
- shîflîta to announce, report.
- bu'nûa, pû'rua to drink.

To obtain a full insight into the phonetic character of Indian languages, the difference between the clear and the deep pronunciation must never be lost sight of; i and u are generally sounded deep in final syllables followed by one or more consonants. Cf. Alternation of Sounds, Quantity, and Introduction to Texts, p. 9.
The genesis and mutual relations of the vowels are set forth in the following table:

\[
\begin{array}{cccc}
\text{a} & \text{A} & \text{i} & \text{u} \\
\text{ä} & \text{a} & \text{i} & \text{u} \\
\text{e} & \text{e} & \text{ä} & \text{ui} = \text{ü} \\
\text{o} & \text{oi} = \text{ö} \\
\end{array}
\]

DIPHTHONGS.

The vowels i and u placed before or after a vowel and pronounced in one and the same effort of the vocal organs, form diphthongs. In a true diphthong the position of the organ necessarily changes when passing from one component to the other, and when it stands at the commencement or in the midst of a word, the i- and u-component assumes the consonantic nature of y and w. The word-accent may rest either on the first or second vocalic component, and when the two are pronounced separately the combination changes from a true to an adulterine diphthong.

Thus, Klamath possesses a series of diphthongs which can be uttered in two different ways:

(a) as dissyllables or adulterine diphthongs, with hiatus intervening. This pronunciation bears an archaic type and can be best observed in the Spanish language. Ex.: spá-útish poison

(b) as monosyllables or true diphthongs. Ex.: spautish.

In a limited number of terms diphthongs always remain adulterine, and sometimes insert even an h between the two components: kné-udshi outside bark of tree; shaná-uli, shana-òli, and shanáhòli to desire; muimúya and muhimúya to shiver. A few other terms are constantly pronounced with the genuine or true diphthong, as staínaksh heel, while the large majority may be pronounced in both ways: ktá-i, ktaí stone, kú-idshi, kúidshi mischievous. The simple hyphen, e-i, a-u, etc., was used instead of the usual mark of diaeresis (eî, aût) to mark the hiatus in adulterine diphthongs. In some grammatic forms of the language the two parts of a diphthong become separated from each other, a fact which will be observed especially in the study of distributive reduplication.
PHONOLOGY.

The series of diphthongs is as follows:
ui, oi, ai, ei; in writing they often appear as uy, oy, ay, ey.
iu, io, ia, ie; appear more frequently as yu, yo, ya, ye.
au or aw, eu or ew; ou coincides with au, aw.
uo, ui, ua, ue; appear more frequently as wo, wi, wa, we.
ää (in stäéla, stää'-ila to collect).
ii (in tchiitchūli sorret).

Triphthongs are not frequent, since Klamath has a greater tendency to accumulate consonants than vowels. Ex.: shu'una to drive out of, shuc ush angling line, weweshaltko having offspring, géwa, tčēwaga, tchůyunk, aggáya, tchuaish, wáita, etc. Some of these terms contain adulterine groups which cannot properly be called triphthongs.

CONSONANTS.

Consonants are divided in two classes: checks, or mute, explosive consonants; and breaths, semivowels or fricative consonants.

MUTE CONSONANTS.

Their full list is as follows:
Gutturals: k, g, ch
Dentals: t, d
Palatales: tch, dsh
Labials: p, b
Linguals: k, g

Here the surd sounds are placed first; follow the sonant checks or "mediae" mutes, then the aspirate class, represented by one sound only (ch). The surd checks or "tenues" are equal in number, though more used than the sonant checks. As for the series of the aspirates, the two dental aspirates of English (Anglo-Saxon p and d) and the labial aspirate f are wanting here, and are rather scarce also in the other American languages.*

The two lingual sounds are k and g. The former is produced by resting the tip of the tongue against the middle or fore palate, by bending it either back or forward when in that position and then trying to pronounce k; g is brought forth in the same manner, though the tongue has to be placed less firmly against the palate in order to let pass more breath. Both sounds

* Th surd occurs in Sháwano, in some western dialects of Yuma (Mohave, etc.), and in Tehu dialects, New Mexico.
are uttered with difficulty; the latter especially, by strangers, and when first heard, seem to proceed from the lower throat. A short stop of the voice always follows them, and they usually stand before vowels or the "Urvocal" e. Modocs use them more frequently and pronounce them, like the Warm Spring Indians on Des Chutes River, more forcibly than Klamath Lake Indians. These sounds may be called just as well palatalized gutturals.

*Nasalized mutes*; see Semivowels.

Of *mute palatals* there are two only, tch (Eng. and Span. ch) and its sonant, dsh (Eng. j). They alternate in every instance with ts and ds. In some terms they have originated from s, sh, and at times alternate with these spirant sounds.

**Semivowels.**

The semivowels, breaths, or consonants of duration are, but for a few exceptions, identical to those found in English. While the trills are represented by one sound only, the nasal series is fully developed.

<table>
<thead>
<tr>
<th>Spirants</th>
<th>Nasals and nasalized mutes</th>
<th>Trills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals</td>
<td>h</td>
<td>ng, nk, nʃ</td>
</tr>
<tr>
<td>Palatals</td>
<td>y</td>
<td>ndsh, nʃʃ</td>
</tr>
<tr>
<td>Linguals</td>
<td>sh</td>
<td>nk</td>
</tr>
<tr>
<td>Dentals</td>
<td>s, z</td>
<td>n, nd, nt</td>
</tr>
<tr>
<td>Labials</td>
<td>v, w</td>
<td>m, mb, mp</td>
</tr>
</tbody>
</table>

Among the *spirants* the laryngeal class is represented by h, which is often pronounced with great emphasis, like hh. Scientific alphabets, like the one used by me, employ no silent letters, and hence I have placed an apostrophe before each h, when closing a syllable, to remind readers that it has to be sounded. V often passes by alternation into the consonantic w (in wire) and the more vocalic w (in water, wall); it sounds like our v, but has evidently a different origin, for Klamath Indians pronounce David as Dëbíd, and v is found only in the combination vu. Y is used by me as a consonant only; zh, the sonant of sh, does not occur. Ts and ds, which are compound sounds, may be classified with the dentals.
**PHONETIC TABLE.**

The following classification of the vocalic and consonant sounds occurring in Klamath, tabulated after the quality of their tone and the organs producing them, will largely facilitate the comprehension of the numerous phonetic figures, contractions, and alternating processes to be described hereafter. For the classification of the vocalic sounds, see: Vowels and Diphthongs.

<table>
<thead>
<tr>
<th>CONSONANTS.</th>
<th>Momentaneous or mute sounds.</th>
<th>Breath or sounds of duration.</th>
<th>VOWELS.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not aspirated.</td>
<td>Aspirated</td>
<td>Spirants</td>
</tr>
<tr>
<td>Gutturals..</td>
<td>k</td>
<td>g</td>
<td>x</td>
</tr>
<tr>
<td>Palatals...</td>
<td>teh</td>
<td>dsh</td>
<td>sh</td>
</tr>
<tr>
<td>Linguals...</td>
<td>k</td>
<td>g</td>
<td>sh</td>
</tr>
<tr>
<td>Dentals....</td>
<td>t</td>
<td>d</td>
<td>s</td>
</tr>
<tr>
<td>Labials....</td>
<td>p</td>
<td>b</td>
<td>v</td>
</tr>
</tbody>
</table>
PRONUNCIATION OF THE SOUNDS.

My scientific alphabet is based on the original pronunciation of the letters, which is still in use in some countries of the European continent. The English pronunciation of the letters is entirely unfitted for transcribing unwritten languages, and readers of this volume will have to discard it and adopt the value of the alphabetic signs as given below. The consonant y had to be placed after the vowel i, its usual position in the continental alphabets.

- a as in alarm, wash; German Schwamm, Tatze; French flanc, sang.
- å longer sound of a, as in smart, tart; German Krahn, Schwan; French sage.
- ä as in fall, tall, taught.
- ä as in chat, fat, slash; French pin, saint.
- b as in blab, bulk; German bald; French beau.
- d as in did, do; German dass; French dieu.
- dsh as in jealous, junk, George.
- e as in met, sell, tell; German erst, es; French selle.
- ë as in last syllable of lodger, bungler; of German dieser, Männer; French ce, que.
- ê longer sound of e, as in fade, main, trail; German Speer, Wehr; French frêle, maire.
- g as in gig, gore; German gelb; French gras; never has the palatal sound of dsh.
- g pronunciation given on p. 209.
- h as in house, hui; German hoffen; never used as a silent letter.
- i as in marine; French abri, ici; Italian lido; Spanish gridar.
- ï longer sound of e, as in fee, stream, sleep; German kriechen, siech.
- i deep, as in fit, grit, mitten; German rinnen, Sinn; when long, it is i in German ihn, Siegel.
- y as in yoke, beyond; German Jahr, jucken; French yeux; Spanish ayudar, yerno. Used as a consonant only.
PHONOLOGY.

k as in *kick, kettle, core*; German *kennen, Köter*; French *coque, soc*; Spanish *cavar, quedar, querir*.

k pronunciation given on p. 209.

z not occurring in English, French, or Italian; German *ch* after a,

  in *Dach, lachen, flach, Nacht*; Scotch *loch*; Spanish *brujo, dejar*.

This sound has nothing in common with the English *x*.

l same in all languages.

m same in all languages.

mb as in *nimble, stumble*; German *Stammbaum*.

mp as in *imp, thumping*; German *Rumpf*; Italian *stampa*.

n same in all languages.

nd as in *stand, asunder, squander*; German *Runde*; French *amende*.

ndsh the palatal dsh nasalized.

ng as in *cling, rang, singing*, not as *ng* in *finger*; German *hangen, springen*.

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

nk the lingual *k* nasalized.

nz the aspirated guttural nasalized.

nt as in *rent, want*; German *drunten, Lunte*; French *crainte, éreinter*.

o short and clear, as in *oracle, proxy*; German *Hopfen, Stoppel*; French

  *foile, sotte*; Spanish *pelota, rodilla*.

ö longer sound of *o*, as in *note, roast, rope*; German *Koth, Moor, roth*;

  French *eau, 6ter, sauter*.

ö as in *bird, burn, surd*; German *lösen, strömen*; French *fleur, seul*.

p same in all languages.

p' explosive *p*, described on p. 216.

s as in *seek, sore*; German *Sack*; French *salle*.

sh as in *shell, shingle*; German *schicken, Schutz*; French *chercher, échoir*.

t same in all languages.

t' alveolar and explosive *t*; explained on p. 216.

tch as in *charred, chicken, catch*; German *hätscheln, Klatsch*; Italian

  *cicerone, cielo*; Spanish *hacha*.

u as in *forsooth, truth*; German *Gruss, muss*; French *loup, sous, écrou*;

  Spanish *luna, uno*.
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ū longer sound of u, as in nude, bloom, loom; German Uhr; French cour, sourd.

û deep, as in pun, ruff, shun; German krumm, Schuf, Stunde; Italian lungo.

ü not in English, Spanish, or Italian; German Düne, sühnen; French lune, nu, sucre.

v as in velvet, vivid; German Wesen, wirken; French veau, vont.

w is the û before the vowel a, as in water, walk, watch; in German it corresponds to short u before vowels; nearly ou in French oui, onate.

z as in zinc, frozen; German Hase; French zero, zigzag.

The English x is rendered by gs or ks, the German z by ds or ts; according to the nature of their components

More examples for the pronunciation of the above sounds will be found in Dictionary, pp. 6–8.

For the pronunciation of diphthongs see the statements made on p. 208, and the examples given in Dictionary, p. 8. The difference between ai and ei can be shown to best advantage by quoting German words:

ai as in Kaiser, Rain, Haiduck.

ei as in heiser, leise, reiten, schleichen.

The pronunciation of the other diphthongs not mentioned in Dictionary, p. 8, can be easily inferred from that of the vowels which compose them. Adulterine diphthongs are hyphenized, as in ä-i, i-a, i-ä, i-u, u-i.

GRAPHIC SIGNS.

2 arrested sound, a pause brought about by the altered position of the vocal organs; t'épa species of fish, k'lewidshe to quit, depart.

' apostrophe marking elision of a vowel, of č, or any other sound:

k'léwi to cease, for kélówi; 'mpetlalóna to float down stream, for ampetlalóna; met'támsza to excavate between or near, etc. The apostrophe also stands before h, when not beginning a syllable.

- hiatus, separating two vowels as belonging to two different syllables: me-útkish digging tool, sha-apá-a to provoke.
PHONOLOGY.

separates compound words into their components: wika-têlantko
short-featured, lôlôks-wî'gênam-stû railroad, lit. “fire-wagon's
road.”

acute accent; the only sign used for emphasizing syllables: têlish
face, tîla and tilâ to roll, to flood.

vowel pronounced long: tâ'ztki to blush, tchâ'lça to be drowned,
wô'ksla, etc.

vowel pronounced short: mâ'sh species of plant, sâlkakish necktie.

LARYNGEAL MODE OF UTTERANCE.

The phonetics of the majority of American languages cannot be fully
understood without taking in consideration their mode of pronunciation
from the throat. It may be defined as an utterance produced by a powerful
gush of breath emitted from the lungs and forming its sounds, through
the glottis widely opened, in the rear portion of the mouth rather than in its
fore parts. The war-whoops and dance-songs of the Dakota and other
Mississippian tribes are but a series of vocal strains due alone to the action
of the lungs and windpipe, and ejected through the open glottis. This gives
a peculiar, weird character to their vocal music. Of the Cayapó Indians,
who inhabit the Brazilian province of Goyaz, travelers report that their
language sounds “as coming from the upper throat, and that they speak
with the mouth closed.”* The real cause of these peculiarities has to be
sought for in the Indian mode of living, and may also in part be attributed
to assumed habits of pronunciation.

The pectoral or laryngeal pronunciation of the Klamath Indian is
attended by the following phonologic consequences:

1. Guttural and laryngeal (h, arrested sound) sounds preponderate in
frequency over dentals and labials, being formed in the rear part of the
vocal tube. The palatal and alveolar sounds, which by the lifting of the
tongue to the roof of the mouth tend to confine the sound to the rear, are
not infrequent in this and other languages, while in most of them f, th,
r, and others, which are produced in its fore parts only, do not exist. The

Shasti, Snake, and Modoc tunes printed in Texts, pp. 195, 196, are fair specimens of a thoroughly laryngeal substratum to Indian song-music.

2. Interchangeability or alternation of the sounds pronounced with the same vocal organ is naturally favored by the pectoral-laryngeal pronunciation, and is observed as well among vowels as among consonants. Cf. Alternation of Sounds.

3. Diaeresis of vocalic sounds into two vowels forming or being parts of different syllables; the frequent insertion of the laryngeal h, and of the "arrested sound," between these two vowels, and between a consonant and a vowel;* the prothetic h- figuring as initial in certain terms; the existence of the "explosive" mute consonants, as p', t'. A curious parallel to this inserted h is found in Pit River and Northern California generally; the natives often interrupt their speech by inserting, often in the midst of words, a sigh or melancholic-sounding breathing, seemingly produced by inspiration of air. In Tuscarora I heard the inserted h distinctly accompanied by the same noise. Examples from Klamath: yainága and yainá-ága; Sá't and Shá-at; gua, gu-ua, gúhua; shálam, sháhlam; skó'sh, skó"hsh; klála, klálha; léyash, léhiash; wálta, huálta; lá-a, hlá-a; ibéna, hipéna.

4. The arrested sound, or "sound-catching," consists in a sudden interruption of the voice while speaking, and leaves the impression of a momentaneous deficiency in breath. It is heard in the commencement, midst, and end of words, and after mute consonants only. It is always heard after the linguals (which in the Modoc dialect sometimes disappear before it), and frequently after t and p; it always follows the explosive t' and p', well known through grammars of Central American languages. Dr. Wash. Matthews describes in his manuscript Modoc vocabulary his "marked t" as being uttered like English t with an extra pressure of the tip of the tongue against the gums or teeth, and mentions the following terms in which he distinguished it after the initial t: tápak, tólalui, tulísh, t'sín, tsúleks. This t is therefore an alveolar sound. The Indians of many western tribes often apply the arrested sound when vocabularies are taken, and Aztec grammars describe it as the saltillo accent, marking the syllables, where it is heard, with the gravis accent: >. This curious peculiarity

*This epenthetic use made of h should not be confounded with the affix 'h by hand. Cf. below.
has been noticed by travelers among the rude and hunting tribes of other parts of the globe; it seems to have a physiological cause, and not to be intended for rhetorical effect.

**FREQUENCY OF SOUNDS.**

The frequency of each alphabetic sound or class of sounds in a given language largely depends on their mutual phonetic relations with neighboring sounds within the body of the word, and will be treated of elsewhere. A few hints on this subject are as follows:

The three primary *vowels*, short u, a, i, are the most frequent of all vocalic sounds; then follow á and e (both interchangeable), ē, o; the softened vowels ö and ü are rather scarce: tō'dshitōdshi, and Modoc pō'šh, stelópgōsh; utüssusá-ash, tü'ksha.

Of all vowels, u commences most words, and a terminates a much larger number of them; it is the most frequent of all vocalic sounds in this upland tongue. Of the *diphthongs* ai, au, ua (wa), ui (wi), ia (ya) occur much oftener than ei, yi, yu, or wo, and oi may be called a rarity.

The most ubiquitous of all *consonants* is probably s, sh; then follow the gutturals, g, k, k, z, the laryngeal h, the palatals tch, dsh, y, the surd mutes p, t, the nasals m, n, and the trilling sound l. Unfrequent are g, b, d, z; also v in the midst of words. None of the Klamath words end in g, y, ng, nk, v, mb, mp, z, and a very restricted number in b, d, 'h; cf. szt'b, č'nd (for čnat), nād (or nāt). Every sound of the alphabet can begin words, but initial dsh, z, and z are rather exceptional. Over one fourth of the terms in our Dictionary begin with s, sh.

On the phonetic structure of the syllable, see below.

**GROUPING OF SOUNDS.**

We are prompted to call a language harmonious when the quality and intonation of the sounds strikes our ear agreeably, and, when the grouping of the several sounds in the word-unit appears to be even, rhythmical, and musical. In due time high-pitched vowels have to follow those of a lower pitch, consonants produced with one vocal organ should vary at short
intervals with consonants pronounced with another. We also expect that
consonants do not crowd upon each other in dense clusters, but that they
be supported, upheld, and separated by the true vocal element of the
human voice, the simple and compound vowels, and we deprecate the
presence of croaking, clicking, or whirring sounds or sound-clusters.

Americans may be prejudiced in calling such vocalic languages as
Italian, Odshibwō, Tarasco, Arawak harmonious in preference to conso-
nantic ones. For if a tongue replete with consonantic clusters groups its
component sounds in such a manner as not to offend the ear by too abrupt
transitions and freaks, and subordinates them closely to the vowels or diph-
thongs as is done in Russian, Creek, Aztec, Keelhua, and in numerous
other languages, we have no palpable reason to deny to these the predi-
cate harmonious. A large portion of the Indian languages spoken within
the United States answers to this description, and one of their number is
the Klamath of Southwestern Oregon.

Considering all the various elisions, diaereses, syncopes, and apocopes
subsequently occurring, the syllables of this language were originally built
up on the following fundamental types:

1. Vocalic sound only (vowel or diphthong).
2. Vocalic sound preceded by one or several consonants.
3. Vocalic sound preceded or not preceded by one or several conso-
nants, but followed by one consonant only.

These items typify only the present state of the language, and refer
in no manner to the structure of its radical syllables. Phonetic processes
have altered the primitive aspect of this and all other tongues considerably,
and many sound-groups now make up one syllable which previously formed
two or three of them. In some words vowels largely preponderate, as in
lewe-uóla, le-u-e-u-óla to cease to prohibit, yayayá-as bewitching power;
while in most others consonants exceed in number the vocalic elements,
excessive groups occurring in lidiglya to kucel down, shléshtcheta to go visiting,
shtchúshchúapksh, d. obj. case of shtchú/katko one-eyed.

Gemination of simple vocalic or consonantic sounds frequently occurs,
and with vowels it is produced through a sort of emphasis or the distributive
reduplication (ánku tree, d. á-anku), with consonants through the prece-
PHONOLOGY.

dence of a short vowel, as in gen’alla to start, kmá’kka to look about, udi’tta to whip. More about this under: Phonetic Figures.

The collision of sounds of a different character, produced by two different parts of the vocal tube, is a fruitful source of phonetic alterations, whenever the natives find it difficult or impossible to pronounce them in succession. No language, we may safely say, is exempt from phonetic changes produced by immediate collisions of this kind. Thus the Klamath suffixes -tka, -tki will frequently appear as -tga, -tgi, but never as -dga, -dgi or -dka, -dki.

In the following table I have disposed various clusters of sounds after their initial sounds, without taking notice of the fact whether the components belonged to one or more syllables; y and w being counted as vowels. Many of these clusters form parts of distributive reduplicated forms.

<table>
<thead>
<tr>
<th>CLUSTERS COMPOSED OF VOWEL SOUNDS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>u clusters: wawákwogsh, wawawała, tehuaš, luelualóya, wu-utchéwa, shué-usham, wáíta, wéwaléks, vu’uí.</td>
</tr>
<tr>
<td>o clusters: kuloyü’na, óya, o-óakgi.</td>
</tr>
<tr>
<td>a clusters: uzái-ižitko, skáwankš, káwantko, ka-uká-uli.</td>
</tr>
<tr>
<td>å clusters: å-åálza.</td>
</tr>
<tr>
<td>e clusters: wewilína, shewána, léyash.</td>
</tr>
<tr>
<td>i clusters: yúkiaka, shíitiaika, tsluyagótkish.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CLUSTERS COMPOSED OF CONSONANTS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>k clusters: shlépáktgi (or shlepáktki), shaktáktza, kmá’kka, kpákpa, tsü’ktsika, ktchídshů, tehligáktchktchka, ktcháktchak, ntískhtchta, bóxtka (for bóktka), pníksla, utschílza, shektlía, hishteháktma.</td>
</tr>
<tr>
<td>g clusters: pipélángshtla, lú’gshla.</td>
</tr>
<tr>
<td>t clusters: tlózo, t’épo, tkáp,tgakiámna, Tmókila, táktish, léshuatýsh.</td>
</tr>
<tr>
<td>teh and dsh clusters: litehtlitchi, vulakáchtchka, tchvú’ntka, kíítchma, tslats[l]kágantko 144, 11, tsze-utsýč-ush; ndshóndshya, shúdshma, vuggidshlin.</td>
</tr>
<tr>
<td>p clusters: k’lékapksh, gépîtak, tápszoja, lápshápta, nshíptehpa.</td>
</tr>
</tbody>
</table>
s and sh clusters: humáshtgi, läikáshtka, ga-ishtnúla, shtchiáxíza, shtchi-
shtchák'la, shnú'shnzá, shushpáshka, tgashá'shghish.
h clusters: sha'hmóka, bláhla, tsu'bltsú'hli.
clusters: shutánktgi, médshantko, nd'húltzaga, nténtiag, ndshíndshalo,
nxínzteha.
m clusters: shnumpséla, wámla, hutámsza, udúntchána, ámtchiksh.
l clusters: sñúlpka, tmélhak, tálsza, yáshaltko, ndúltzaga, lkáppa, lshíklza,
Itchamá'shka.

The inspection of this list, which is by no means exhaustive, shows
the great adaptability of sounds in this language, and the limit for the
clustering of consonants is a very wide one. Some of the terms are real
“jawbreakers”, but none of the group is unpronounceable for us, for they
are all subordinated to one vowel or diphthong and are not discordant among
themselves, so as to offend our ear. Some sounds appear more apt to
begin clusters as initials, while others prefer to stand second or third in
order. The language shuns initial clusters of more than two consonants,
three being a rarity; but it favors their clustering after the vowel to any
pronounceable extent.

FOREIGN TERMS AND THEIR PRONUNCIATION.

The pronunciation of words by the natives, from the investigator’s
own tongue, or from other foreign languages, gives a valuable clue to the
physiology of their sounds. Many Klamath Lake and Modoc individuals
converse with tolerable fluency in English, and a difference may be per-
ceived between the English pronunciation of the pure-blood and that of
the mixed-blood Indians.

The Mákíaks learned a few French and English terms through the
Chinook Jargon, a medley speech from the Northwest, in which these
Indians are far better versed than in English. They obtained the know-
ledge of this jargon from the Indian population on the Lower Columbia
and Willámet Rivers and on the Pacific coast, where it had been in vogue
for the last hundred years. According to G. Gibbs, who wrote a monog-
graph of it*, two-fifths of its vocabulary was taken by the Indians from

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Lower Chinook, one-fifth from English, less than one-fifth from the Canadian traders' French and the Missouri patois, and the rest from Chehali, Kalapuya, and other tongues. The sounds ž and the palatalized l in Lower Chinook terms were the only ones materially altered by the Klamaths. In every section of territory where Chinook Jargon is spoken dialectic differences can be distinguished. Thus the French sauvage became saivash on Columbia River, but changed to saivash in the southern parts of Oregon.

Distinction must be made between the European terms introduced at an earlier date into Klamath, through the use of the Chinook Jargon, and the more recently (chiefly since 1864) adopted English terms, for they differ slightly in their phonetics. Of English and French words the language forms inflections, derivatives, and reduplications almost as easily as from its own words, as will be seen from the lists following:

**French terms obtained through Chinook jargon.**

- kápo coat, dress; F. capot overcoat; kapôpêle to dress oneself; and other derivatives.
- lâlapi ribbon; F. le ruban; Ch. J. lilobe (G. Gibbs).
- limër l mule; F. le mulet or la mule; limër'man mule-driver, packer.
- mitash, mitas legging, d. mîndash; F. mitasse.
- shûggai sugar; F. le sucre; Ch. J. isûk, shûga, shûkwa.

**English terms obtained through Chinook jargon.**

- Kûng Dshúdsh, Mod. Sking Dshúdsh, Englishman; E. King George.
- kôpê, E. coffee.
- pôt boat, vessel, ship; E. boat.
- shû l cloth, especially cotton cloth, calico; G. Gibbs derives it from sail.
- sôl, shô l, shûl, E. Salt.
- stick stick, wood, pole, tree; E. stick; stickshui boot, stickmën carpenter.
- sùndë week; Sunday; E. Sunday.
- tâlu dollar, cash, coin; E. dollar; tâlaltko having money, rich, wealthy.
ENGLISH TERMS OBTAINED DIRECTLY FROM AMERICANS.

ä'plesh, ä'puls, poss. ä'pulsham apple. bî bee, bî'sam wax beeswax.
box, instr. bóxtka box, coffin. Dé'bíd, E. David. Dö'tchman, Mod. Düte-
man, German; from vulgar E. "Dutchman". Dshięp, nom. pr., Jefferson;
E. Jeff håänkèrchip, instr. håänkérchipátka 87, 14., handkerchief; cf. kitch-
kam. huít wheat, grain, cereals; E. wheat. yaûksmän physician; a hybrid
term. kápa cup, teacup, saucer, dim kapága; E. cup. katti domestic cat; E.
kitten, kitty; Mod. for púshish Kl. kúató quarter of a dollar, 25 cents; E.
quarter. lákish in lákish-shúshatish locksmith may be as well the E. lock as
the Kl. lákish knob on door—doubtful. lípin, E. ribbon; lílapai is also used.
Láuktehán, nom. pr., Long John. our hour (of the day). pá'ísh, E. beans
piipa tobacco-pipe; from E. pipe, not from Ch. J. lapíp. plé'k, plú'g flag,
banner; E. flag. Plénk, nom. pr., Frank. Pót Klátam, nom. pr., Fort
Klamath; for Kl. 1-ukak. púshish domestic cat, Kl; E. puss, not from Ch.
J. púspuss. sháwél, E. shovel. shîlba, E. silver. shô'p, sôp, E. soap.
Spaniöllkni Mexican, obtained probably from California. stégínsh, E.
stocking; stégínshala to knit stockings. shûp, instr. shûpatka, E. soup
shûldshash, poss. shûldsham, E. soldier. shîshap, E. jewsharp. tânapsh,
E. turnip. tî-unî, E. town. tâusên, E. thousand. têbûl, loc. têbullat, E.
table; not from Ch. J. latâ'b. tû-pitche quarter of a dollar; E. "two bits".
tchîkên, obj tchîkinash, E. chicken.

It appears from this list that Klamath drops the final r of foreign
words, converts f into p, v into b, r into l, and sonant mutes generally into
surd mutes.

ALTERNATING OF SOUNDS.

Permutation of sounds of the same phonetic class has been observed
to exist in the two classic languages, which belong to the same linguistisic
family, several centuries ago. It was plainly seen that a connection ex-
isted, with mutation of certain sounds, between δvô and duo, rîttarēs and
quatuor, ék'hôsc and èstis, èkxvôs and socer, and some suspected even affinity
with the corresponding terms in the Germanic and Slavic languages. After
J. Grimm had formulated his law of sound-shunting, the process of permu-
tation became a matter of evidence for the Germanic and Indo-European
languages, but only as far as the transition of words from one dialect to another is concerned. But in illiterate languages the same interchange, often a more extensive one, takes place within one and the same dialect.

So much did this fact contradict the time-honored, ancient ideas of grammar lodged in the heads of missionaries and school-teachers, and so little did it conform to Latin, Greek, and Hebrew models, that the puzzled grammatical writers on American, African, or Oceanic languages bluntly denied the existence of certain sounds which they knew to be in the language, but found to alternate with others for no apparent causes. This relieved them from the necessity of accounting for this puzzling phonetic fact. The existence of the sonant mutes was flatly denied to many American Indian tongues, and the Mohawk-Iroquois alphabet was proclaimed to possess sixteen sounds (or "letters", as they were called) only, while in reality it has over twenty-four, all of which are easily expressed by the Roman alphabet.

I have observed alternation of sounds in all the North American languages which I have studied personally with the aid of natives, and have also hinted at one of its hidden causes. viz. the laryngeal or pectoral pronunciation of the red man. Even those Indians whose languages have been reduced to writing for fifty or one hundred years back, and in whose books all traces of this interchangeability were suppressed by the missionaries, etc., as the Creeks, Cha'hta, and Iroquois, permute their consonants and vowels with the same liberty as if these books had never appeared in print. It would be exactly so with us if our ancestors had not had a literary training for the last thousand years at least.

I have recorded the alternations observed by me in the Káyowé (or Kiowa) language in a monograph published in the American Antiquarian, IV, pp. 280–285, under the title: "Phonetics of the Káyowé Language", the results obtained there being almost identical to those to be given below.

This permutability of cognate sounds forms one of the prominent phonetic features of Klamath, and occurs in initial as well as in medial or final sounds. Still there are words in which certain sounds do not interchange with others. This is especially observed in homonyms, where permutation

*This dialect of Iroquois lacks b, p, and f.
would cause confusion; shkôks ghost is never pronounced shkôks, which means tick; giwash is kept distinct from giwash, úsha from vûsha, shikantêla from shikantûla. Cf. Homonymy.

Vowels alternating:

u with wu, vu, hu: udúmtehna, vudúmtehna; u-ún, vún, wún; utátehka, vutátehka, hutátehka.

u with o: lárik, lók; lápuk, lápok; hûtchna, hó’dshna; púlxantch, pólókuantch; lûloks, lôlok; táménu, tám’no, but not hûyéza with hóyéza.

u with a: putpúttli, patpátli; kû’lküli, kálkali.

u with à: múkash, mâ’kash; cf. nât, nút.

u with ü: udúyuna, udû’yuna (by dissimulation); shûyuzalsh, sù’yûzalsh.

ua with ö, ü: gemâla, genô’la, genû’la.

a with ö: màlkaks, màlkoks (Modoc); kálkali, koloki and kû’lküli; skánsha, skóntehna; hishplûmna, hishplómna; suffix -uápka, -uópkâ.

a with ä: taktáklî, taktákli, and in many other adjectives of color (by dissimulation); yáka for yâ’ka, is considered vulgar slang; cf. shlánk for shléank 66, 13.

e with ä: nëp, näp; pën, pê’na, pû’n; tehélza, tsû’lza; heméze, hâméze; shlâyaks, shlâ-ika, shlâ’yaksh, shlâ’-ika.

e with i and ä: cîza, úza, a’lza; kétcha, kídsha, gâ’dsa; shetchákta, shitchákta; Á-ushme, Á-ushmi. Cf. also: múkasham, múkisham 175; 14.

ê with í: nêl, ni’l; ë-ë, ë-ë.

i with iy, y before vowels: shlanía, shlanîya; f-ámnash, yâmnash.

The circumstance that many of these alternations occur in accented syllables proves that they constitute a fundamental law of Indian articulation. In diphthongs very few, if any, changes of this kind are noticed, neither do long vowels alternate often. The most frequent alternating processes are observed between a and o, e and ä, u and wu, vu, u, and o. In many words vowels can be attenuated into ê.
Consonants alternating:

k with g, gg: k-ú, ge-ú; kitchkáni, kitchgáni, gitchgáni; wakáya, waggáya; lutatkátki, lutatgátki; k-e-k, g-e-g.

k with k: kaítua, kaítua; máklaks, mákloks. This permutation is usually attended with a change in signification. Cf. Pronouns.

k with x: hushkálka, hushkáljá; hishkalúlza, hishxélúlza.

k with x: kémkem, zémzem, cf. Dictionary, p. 176; lkán, lxán. Initial k, omitted by apophasis, is replaced in Modoc by the arrested sound: kóke, tóke. A similar process is observed in some Polynesian languages when k is elided.

k, g with l, lh: gaífanka, haífanka; taktá-ash, ta'htá-ash.

k with g: kó'il, gú'l; külö, gülü.

k, k with nk, nk, nz and other nasals: kila, ukila, nkila, nzilla; kéwa, nkéwa, nzé'wa; káta, ngáta.

teh with dsh, when not initial, and with ts, ds: títchi, títshi, tídsi; teháshish, tsásis; nútch (for nú tehúi), núts, núds; geluántcha, géluandsha, géluanda.

teh, dsh with sh: ntítchshna, ntítúshna with ntítúsh; títshuí, táshúa; ná'dsh, ná'sh; willatshína, willashlína. Wálidsh for wálish, and pàwatch for páwash are considered vulgarisms. Ta-pínikayéntch for tapinikayénash 120, 19, 121, 22; kùshga tcha for kùshga sha 9", 17. Changes from one dialect to the other: ská, Mod. tehgá; shgúmla, Mod. tehgúmla; shó'ksh, Mod. tó'ksh; spál, Mod. tehpál.

teh with ntsch, ndsh: tehékani, ndshékani; tehétch, ndshé'dstch; tehéshlíza, ndshéshlíza, ndshéshliká.

ts with ds, in every instance except when beginning words: kétsa, kédasa.

t with t', d: télisht, t'élisht, délisht; ént (for éntat), é'nd; shataltítamna, shataltíldamna; tánkatch, dánkatch.

t with nt, nd: túnshna, ntúshna; ntó-ish from tówi; tégua, cf. ndéga, but not ndéwa and téwa; ndópa, cf. túpesh.

p with p', b: pähalka, p'áhhalka, bahálka; púpanuish, búbanuish.

p with mp, mb: pákuish, mpákuish, mbákuish.
p with m: suffix -ptchi, -nitchi, -tchi; suffix -p'na, -mna; pronouns p'ná, p'nálam, Kl. m'ná, m'nálam
p with w: pálklish, wáklish.
s with sh, in every instance: steínas, shteinash; shté'ks, shté'ksh; ná's, ná'sh.
s with z, chiefly initial: saíga, zaíga.
s, sh with ss: šášhaplamtch, sášaplamtch; shishóka, sissóka.
m with u, before labials: mbá-ush, ubá-ush.
n with u, before a dental or palatal: ndúpka, udúpka; ndúka, vudúka, udúka; nteháya, utcháya.
ndsh with utch: ndshóka, ntcho'ka.
n with t: natnápénapsh for nan'nápénapsh; netnólyzh for nen'nólyzh.
l with n: ntlilshna, tináshna; kildshna, kintcna, kínshla, Mod. klilshla;
štchamá'shka, nštchamá'sshka; šheshelióta, šheuiúta; tšlípa, tšnípa, tšnímán, Mod. tšníkemán; pnutkshla, pnutksna;
but not tiunóla and tiulóla.
l with hl: lá-a, hlá-a; laklákli, hilakhlákli.

A few more of these alternating processes will be found mentioned, with examples, in the Dictionary, pp. 9-11.

As to their frequency, consonantic alternations differ very largely. S interchanges with sh in every instance, and the permutation of k with other gutturals, especially g, gg, z, and of tch with ts, ds, dsh is extremely frequent. The substitution of k, g for other gutturals, though frequent, is not exactly the rule, for these sounds are linguals while the rest of the k-series are pure gutturals. About the difference in signification produced by this change, cf. Pronouns. It becomes frequently disconnected phonetically from vowels or consonants preceding it, by the arrested sound š', and when pronounced with emphasis, undergoes gemination: šh'; cf. hilfantana, sha-lmóka, kai'ha and kai'ilha. S and ts are heard much oftener than sh, tch in the conversational form of language, and before z the assibilated sh scarcely ever occurs: széna to row, hutámsza to rush between. Words with initial t and p that can pass into d and b, may also change these initials into explosive sounds: p', t'. The whole series of consonants through which a term as tehálamma can pass is: teh, ts, t'sh; a word like patádsha.
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may also be pronounced patátcha, patátsa, patádsa, but padátcha or ba-
dátsa is scarcely ever heard from natives. Some terms, as pípa paper, ndáni three, undergo no vocalic or other changes whatever, while others cannot assume certain alternations without a change of signification. Cf. Homonymy.

All these conversions of cognate sounds often impart to certain words a quite different appearance, which renders them unrecognizable to the unexperienced. Still the interchange of sounds is more extensively developed in some dialects of the Carib or Galibi, as well as in Káyowé, Hi-datsa, and other languages spoken on the Mississippi plains.

Like all phenomena in nature, this interchangeability is not produced by the fancy or option of the natives, but is based on natural laws, and as language is one of the effects of nature, we must look to physiology and not to psychology to discover its latent causes. One of these is the tendency of rendering pronunciation easier; this we perceive, e. g., in the dropping of the laryngeal sound h in: mi-ut for mi hút, átunk for át hünk, n'unk for ní (or ná) hünk, and also in ázut for a hú't. It will be remembered that h can be dropped even when belonging to the body of the word. In 97, 1, hünk kíuliga has probably been nasalized into húnk n'zúligá to avoid the collision of two identical sounds. Another cause of these permutations is the laryngeal utterance of the Indians, which I have discussed under that heading (pp. 215–217); it also accounts for the circumstance that permutation among sounds originating in the rear mouth are much more frequent than those produced by the action of the lips and the forepart of the vocal tube.

PHONETIC FIGURES.

Besides the phonetic changes spoken of in the foregoing section, there are other alterations in the sounds of words which generally affect the body of the words more thoroughly, and occur in all the languages explored. These alterations are produced by various causes, as the shifting of the accent from one syllable or word to another, the attenuation or increase in quantity, the habit of fast speaking, etc., and chief of all, the desire of saving vocal exertion. The tendency for retrenchment is more
energetic in this upland language than that for the increase of sounds, and
thus the chapters on elisions and contractions will be more extended than
that on phonetic additions.

I have classed the phonetic figures into the following distinct groups:

A.—Addition of phonetic elements other than affixes, to the word.

1. Prothesis, or the addition of vowels or consonants at the commencement
of the word: v in vuhupi'ga, vudúka, etc., for u-upi'ga, udúka;
Sking Dshú'dsh, Mod. for King Dshú'dsh. Yíkasla for íkasla
may be considered simply as alternation of sound.

2. Epithesis, or the addition of vowels or consonants at the end of the term:
tú-mi, from English town.

3. Epenthesis, or the insertion of vowels or consonants in the midst of a
word. Some of the inflectional affixes are epenthetic, and will be
considered under the heading of affixes. The insertion of u in
tuánkshi for tuákshi, káilántala for kailántala, tía'manuko (a verb
tiá'mma does not exist) for tía'matko had better be considered
a nasalizing than an epenthetic process. Epenthetic v is ob-
served in levúta for le-úta, lúta. Epenthetic h has to be care-
fully distinguished from the -h- of the verbal suffix -ha, as in
skúłha to lie on something, compared to skúłxa to lie, to sleep,
and from the 'h which indicates an act done by hand (see below).

We find the epenthetic h in:
tsials'hí'ni in the salmon season, for tsialsá'ni, tsialsé'ni.
gáhipa to catch air with a grunt, for gá-ipa.
shawalhiná'a to accompany somebody, for shawalíná'a.
muhimúya to shiver, tremble, for muímúya.

4. Nasalizing or nasal pronunciation takes place in regard to certain con-
sonants only, when initial or medial. Nasalization of vowels in
the manner as observed in French and Dakota does not belong
to the features of the Klamath language. The deep pronuncia-
tion of a, i, û has nothing to do with nasalizing. The gutturals
g, k, k, z are thereby transformed into ng, nk, nk, nz; the dentals
d, t into nd, nt; the palatals dsh, tch into ndsh, ntc; the labials
b, p into mb, mp. This process was discussed under the heading: “Alternation of Sounds,” and examples from the Dictionary will be found there to illustrate it more fully. Instances where no alternation takes place are shempéta to argue, for shepéta; shikámmba to walk on a stick, for shikápa (radix: kap in tkáp).

B.—Dropping of phonetic elements from the word.

All the causes that are productive of decay will also operate in favor of sound-removals, as: fast and indistinct pronunciation, shifting of the accent, etc. Elisions of all sorts are especially frequent.

Elision, or removal of a phonetic element within the word, is frequent in all languages. In Klamath it is chiefly brought about by the tendency to bring vowels into close contact with vowels, even identical ones, and consonants with consonants, whether identical or not; a tendency which causes elimination of intervening sounds. Cf. Assimilation. The various kinds of elision make a subdivision desirable into syncope, ekthlipsis, and elision of a whole syllable.

5. Syncope, or elision of a vowel before a consonant. Ex.:îtkla to collect, gather up, for ìtkälā.
lúlpaltkō provided with eyes, for lúlpalatko.
húnsak, nénasak to no purpose, for hunashak, nénashak.
télshmā to look out, for télishmā.
tehkāsh also, too, for tehē'kash.
k'lekāpksh dead, for k'lekāpkash; k'le'ksht for k'lekasht.
É-ukshkni Klamath Lake Indian, for É-ukshikni.
tatānnish traveler, for tatānumish.

6. Ekthlipsis, or dropping of a consonant from the midst of a word.

(a) When standing before one or more consonants. Ex.:shelluashē'mi in the war time, for shellualshē'mi, cf. 56, 1 and Note.
puekāmpēle to throw out again, for puelzāmpēle.
ketchāk aclone shell, for ketchāk; basis, ketchālza.
shlātpampē-li to return, bring back, for shlātpampēli.
shtchūshzāpkam; cf. Note to 109, 6.
(b) Before vowels consonants are elided in the following terms:
nté-ish bow with arrows, for ntéwish.
hushútanka to approach on the sly, for hush’hútanka.
saměnakía to wish for oneself, for sh’haměnakía.
sákuash fish-gig, spear, for sh’hakuash.
múätch large, tall (obj. case), for múnish.

7. Elision of a syllable, accented or unaccented. Ex.:
pái'patchle to step down from, 112, 6. 9, for pepatchóle.
kshuló'tch mowing scythe, for kshulótkish.
shalállish Pan's flute, jewsharp, for shalalálish.
húnkimsham theirs, abbr. from húnkēlamsham.
wéwanshash, wéwansh women, for wewanúdishash.
méssám in the season of trout, for mehiashá'mi.
nákanti everywhere, for nánukanti.
vulkáshti borrowed 189; 4, for vulzápkashti or -tat.
Cf. also püksla, wō'ksla with their longer forms, and stélapksh 87, 13,
for stélapkishash.

8. Aphaeresis, or the retrenchment of an initial sound. Ex.:
káp, Mod. for tkáp stalk of plant; dim. kápka, Kl. for tkápága.
mhú, Mod. for tmú Kl., grouse.
'mutchágà little old man, 'mutchéwatko old, for k'mutchága, k'mutché-
watko.
'mbuté'xe, for himbuté'xe to jump over something.
-óke, -ólkoli, -ó'sh, Mod. forms for kóke river, kólkoli round, kó'šh pine-
tree  This aphaeresis before the lingual k, which substitutes - , is
heard in the Modoc dialect only.
úk, únk, pron. that, and adv., for húk, hünk; cf. hú'ksht and ó'ksht.

9. Apocope of sounds.—Nothing is more frequent than the retrenchment of
single sounds at the end of words; the quality of the initial syll-
able of the word following is sometimes the cause of this, though
more frequently it is brought about by the location of the accent
upon a distant syllable:
shítk, sitk alike to, for shítko, sitko.
tchí'shtal towards home, for tchí'shtala.
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ná-ash, nāsh, thus, so, for ná-asht, nā'sht.

nà we; à ye, Mod. for nā't, nā'd; àt.

kálo clear sky, for kálo-u, as seen by the inflection.

Cf. im for i mi, 59, 9; tûm before consonants, 13, 14, 19, 1. 20, 19.

10. Apocope of syllables.—In the conversational form of language these apocopes are frequent and often very puzzling, as lžálm lulinash instead of lžálzamnìnlù lulinash in 74, 10. Ex.:

nákant coming from everywhere, for nákantkni.

gunígshta on opposite side of; for gunígshtna, with many other pre- and postpositions, as wígít, etc.

pahá, nzìtsá dried, partic. pass. for pahátko, nzìtsátko.

máklaks laki tribal chief, for máklaksam laki.

yúyalks-šítk wretched-looking, for yuyalkishash-shítko.

C.—Contraction and dilatation of phonetic elements.

Here, as well as in other tongues, contraction is chiefly limited to vocalic sounds, and although Klamath seeks rather than avoids hiatus, there are instances enough of two vowels becoming contracted into one. A special sort of vocalic contraction is the weakening of a vowel into the primitive vowel ē, generally when unaccented. Instances of consonantic synaeresis are Móatokish for Móatok-gish, tatátlí for tat-tátli, ká'kákli for kák-kák'kli, shuluúktcha for shuluúkt-tcha, etc.

Dilatation or expansion of the vowels of a word is called diaeresis; that of consonants is usually gemination or redoubling.

11. Synaeresis, or “gathering up,” as the name has it, is a figure drawing together vowels into one sound (eventually into a diphthong) to avoid hiatus. This coalescence of distinct vocalic sounds is quite frequent and usually produces long vowels, whether accented or not.

gã'shtish door of lodge, for ká-ishtish.

tálák, d. tátálák straight out, for tálaak etc.

kë'sh rattlesnake, for kë-ish, xë-ish.

ngë'sh arrow, shengë'sha to shoot at oneself. for ngë-ish, shengë-isha.

shenótatko confluence, for shenuátatko, shenewátatko.

panópka to desire to eat, for pannápka.
nákōsh *stoppage of waters*, for nákush.
shuí'dshna *to chase each other*, for shuí-udshna, shuíbudshna.
we-ulta *to permit*, for wêwalta.
gâggûtko, 123, 2, *crossed over*, for gákuatko.
liukiámna *to gather around*, for liwakiámna.

12. *Krasis* or “intermixture” is the union of vowels forming part of different syllables into one vowel sound (or diphthong) to avoid hiatus.

The sound ñ is easily dropped if it stands between the vowels.
shéa *they of course*, for sha i-a, sha ya, 93, 6.
tídshák *good if to be*, for tidshi àîk, tidshi hâ gi, 93, 9. and Note.
mìut *yours that*, for mì hût.

13. *Vocalic attenuation* or shortening, weakening of unaccented syllables into the primitive vowel é forms the transitory stage to the figure called syncope. We find it in:

skátkëla *to carry on back*, for skátkal.
shulémokédsha *to swing around*, for shulamokédsha.
shúkpéli *to withdraw*, for shúkpali, cf. 68, 8 and Dictionary.

Weakening of an accented syllable: té'kish *sword*, for tékish.

Attenuation taking place between words is observed in: gë'ntëni *I would fain go*, for gë'nî' a ni; àtên en for at a nen; tatátënat *wherever we*, for tatât a nât; tatátâkë spûkliâ *when they sweat in it*, 82, 3. 4., for tatâtak sha spûkliâ. To this may be added the weak pronunciation of -âm, -lâm, the suffix of the possessive case, especially frequent in the Modoc dialect, and almost equivalent to -ëm: màglaksâm, suèntehâm, etc.

14. *Diaeresis* or vocalic diremption takes place when a vowel, which is generally a long one, is redoubled or even tripled, and when a diphthong is pronounced with hiatus, that is, as an adulterine diphthong.

    a. *Diaeresis of a vowel:*

ki-întch *wasp*, for ki'întch, ki'însh.
mo-ôwe *woodchuck*, for mówe, múwe.
nâ-as *one, a single one*, for nâ's, nâ'dsh.
shlé-ëta *to discover, find*, for shlëta.
ki-i-fa *to tell lies*, for kîa, kiya 64, 4.
These examples involve simply rhetorical emphasis, but there are instances implying a change of signification as a consequence of the diaeresis: sha-apá-a to dare, provoke, from shápa to tell, count; i-iulíná, yiulíná to send over the edge, compared to yulíná to menstruate.

b. Diphthongic diaeresis, as in i-uta for yúta, né-i for néya, É-ukší for Éúksi, has been fully discussed in the article on Diphthongs, p. 208.  

15. Gemination or doubling of consonants occurs only after vowels short in quantity:

sessalólísísh warrior, for sheshalólísísh; víussa to fear, for vísha; genálá to start, for genálá; nellíná to scalp, for nelíná; wéttá to laugh, for wéta, cf. wéntanta; udítta to whip, for udítá; limlíinná to be dark, for limlíiná; tchímmá-ash string-game, for tchímmá-ash; kú’mme cave, for kú’me; súmmátka with the mouth, bill, for shúmatka; tchagágyá to sit upon, for tchakáya.

D.—Phonetic changes through contiguity.

These changes mainly occur in unaccented syllables, and are produced by the influence of sounds either preceding or following immediately, or forming a part of the syllable preceding or following. It is generally the subsequent sound which tries to weaken and then to assimilate or dissimilate its predecessor. The altered position of the accent sometimes produces a similar result. In Latin we find similar changes accomplished in meridies for mendidies, medius fidius for me Deus filius, occupare for obcapare, occipit for obcapit, exultare for exsaltare, appono for adpono, doceor, audior for doceo-se, audio-se.

16. Assimilation—Vowels and consonants of the same vocal class, either standing beside each other or belonging to adjoining syllables, assimilate more closely or become identical. This process forms just the opposite of the dissimilation to be described below, both of them being the result of pronounced tendencies of the language wayálapsh icicle, piece of ice, for wélapsh. Wáità’ngish Warm Spring Indian, for Waitá’ngish. yíyúzoga to shove into, for íyúzoga, i-uxoga.
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shukatolotkish *skin-strap tied into the hair*, for shukatolotkish.
talaant tsalantitala *due west*, 29, 10, for talaak etc.
tsuish tamish *urine-bladder*, for shuidsham lalwalsh.
tillindsha *to abandon*, for tillindsha.
ntulshampkasht *flowing down* (obj. case), for ntulshantkash, ntulshandkash; cf. genipptchi for genipptchi.

17. **Dissimilation.**—This phonetic law, which is directly opposite to that of assimilation, consists in avoiding the repetition of a vowel or consonant standing in contiguous syllables, and converts one of the two, generally the first one, into a cognate sound pronounced with the same organ of the vocal tube. Dissimilation is more frequent than assimilation, but applies only when the sounds referred to do not stand in the same syllable. It operates also from one word to the next one, as in:

hualashpkuak they stabbed each other only, for huhashtapka ak, 114, 3.

Vocalic dissimilation is frequently observed in terms formed by iterative reduplication:
lamlemsh *dizziness, inebriation*, for lamlamsh.
helhie red fox, silver fox, Mod. for helhe.
ketchkatch little gray fox, derived from ketchketchli rough-furred.
kalkali round, for kalkali, kolkoli.
kakakli, kakakli yellow, for kikakli, and all other adjectives of color, in the absolute as well as in the distributive form.

Instances of vocalic dissimilation in distributive reduplication:
wewikala, for wewékala, d. of wékala to give birth.
pepuelza, for pupnelza, d. of puélza to throw down.
shkshkatkala, for shkashkatkala, d. of skatkala to carry on back.
kakakakli yellow, for kikakakli, d. of kakakli; also all the other adjectives of color, and many of those descriptive of surface-quality.

Other instances, where vowels become dissimilated, are as follows:
wáaks, wé-aks *mallard duck*, for wé-eks; cf. wékash.
yanakanini *being at the lower end*, for yanakanini, 148, 2.
kiimámi *in the fishing season*, for kiimámi.
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shiwákuash to the girls, for shiwága-ash, 80, 11.
udú’yua to beat, whip, for udúuya.

Consonantic dissimilation is observed in the following terms formed by iterative reduplication:
kedshamkedshalká to wheel around on one’s feet.
palakmálan a with rapid gait, for palakpálak; cf. pálak.
tchíptchíma, Mod. to drizzle down, for tchímtchíma or tchíptchipma.

18. Metathesis is an inversion or transposition by which a vowel or consonant mutually exchange the position which they normally occupy in the word. This may take place in one and the same, or in contiguous syllables, and is a figure of euphony, since it renders the pronunciation easier in that connection where the word is applied.

Vowels can exchange their location with other vowels or with consonants, and consonants with consonants.

Shiunóta to sing in chorus, for shuínóta.
Shufla, shuilla to shake oneself, for shiúla.
Insh, insh me, for me, for nish, nish.
Shnewádshka little girl, for shnawédshka.
Kmókmuka to growl (dogs), for kmókmuka, d. of kmúka.
Samtchákta to comprehend, for samtchátka.
Wálhka to look out for, for wálhka.
Ámtchiksh old, former, for ámtch-gish, this probably for mā’ntch-gish.
Shuipúklash small cushion, for shuípúklash Mod.
Shakptákska to cluck with the tongue, for shákapshtaka; from kapáta.
Túktza to presage death or mischief, for túktza, from túka to frighten.
Lúshgapéli fun, sport, joking, for lúwashtzash.
Ne-ulzápéli to order again, for ne-ulzápéli.
Lúshgapéli to go and take off; for lúktchapéli.

There is another form of phonetic inversions taking place through the agency of verbal or nominal inflection and derivation; examples of it are as follows:
Ká-akt for kákat, d. of kát who, which, pron. relat.
Sháyuaksh for shayúkash knowing, shrewed.
wáltaksh promiscuous talking, for wáltaksh Mod.
háshtaksh perforation of earlobe, for háshtaksh.
ìpakt it may stay, remain, for ìpkat, 148, 14.
wìulálek strike it! for wìulálì'ì!
hútna, ngé-ishan they ran, they shot, for hútna, ngé-ishna.
shulútamantk being dressed in, for shulútammatk.

These inverted forms may be explained by metathesis, but it is probably more correct to derive them from supposed forms as ká-akat, sháyuakash or -kish, wáltakash, háshtakash, ìpakt, wìulálak i! hútna, ngé-ishna, etc., which, under the weight of the receding accen.tuation or other influences, lost their second vowel (a). This explanation is sustained by forms like nè-ulakuapka, fut. of nè-ulàza to order, which, compared to genuápká, fut. of géna to go, peksuápká, fut. of péksba to grind, shows that the ending -a of the “infinitive” does not appear in the future, but that the first -a- in nè-ulakuapka existed there previously, and induces us to presuppose an ancient form nè-ulaka, nè-ulàza.

19. Anathesis is a new grammatic term, by which I call a sort of vocalic metathesis, almost entirely confined to derivative verbs and inflec.tional verbal forms with their derivatives. Numerous instances of it are found among the verbs beginning with the prefixes sh- and b-sh-. This subject will be developed in full in Morphology, Section: Radical Syllable.

ACCENTUATION.

1.—LOCATION OF THE ACCENT.

The accented syllable of a word is uttered with a stronger effort of the voice, and frequently with a higher pitch than the syllables surrounding it.

Long words have a principal accent and a secondary accent. The only sign used in this volume for accenting syllables is the acute accent, ' , as in ibéna, túlpka.

A curious difference is observed in American languages as we proceed from the South to the North. For in many parts of South America, especially the eastern and northern, the accent is placed towards the end of the
word and accentuation of the penult and final syllable must be considered as the rule. In Central America the emphasized syllable begins to shift towards the radix, and in most North American languages, which are rather suffix- than prefix-languages, the accent has a tendency to rest on the root or at least on the first syllables of the word.

In Klamath the emphasizing of the radix is the natural and fundamental law of accentuation, but it is so often interfered with by other agencies that it seems rather to be the exception. Many short particles have no accent of their own, and in terms formed by iterative reduplication each of the doubled radicals has an equal right to the accent; so the accentuation is here decided by rhetoric convenience.

To obtain an insight into the mutual conflict of the accenting principles and the variability of accentuation, distinction must be made between:

1. accenting the radical syllable.
2. accenting by means of the secondary accent.
3. accenting through quantity.
4. accenting through syntactic emphasis.

In polysyllabic terms the root or radical syllable alone is invested with an intrinsic notative signification, while the other syllables or sounds of the word, verb or noun, express only its relations to other parts of the sentence. Hence the root is the most appropriate place for the word-accent; nevertheless we find it constantly shifting in American and other illiterate languages under the guidance of certain phonetic, logical, and rhetoric considerations. This establishes a great contrast with the accentuation of English, German, and the classic languages, but in French we see the accent shift to and fro with almost the same liberty as here. Thus we find in Klamath, e.g.: túla, tulá in company of; táwipka, tawípka to bewitch; shnúka, shnuká to grasp; vúnepní, vunépní four times; hemkánka, hemkánka to speak; ítpampělǐ, ítpampělǐ to carry home; ktáyalshtala, kta-yálshțala, ktáyalshtala into the rocks; shewánáp’lîtki, shewánáp’lîtki in order to restore. In the readings placed first, the accent rests on the radix, and in the second readings shifts toward one of the formative syllables of relation. Very often a prefix is invested with the accent, as in híshuaksh husband, d. lìhashuaksh.
In words of four syllables or more, our ear is not satisfied by the subordinating of so many unaccented syllables under one syllable, but seeks relief by accentuating another of their number by what is called the secondary accent. In the same way as the spoken sentence hurries towards its end, the main accent of long words will also follow this forward rush; thus the secondary accent increases in strength and tends to bring down the main accent to the level of the other unaccented parts, unless its quantity offers resistance to this leveling process. Thus shlītuapkuga in order to shoot with, with the secondary accent on -ug-, may under the influence of the following words become shlītuapkūga, the vowel i of the radix being short. The same holds good of terms like shnīulatchganka to glance off from, lūlukshaluapkugga for the purpose of cremating. Shifting of the accent can also take place when proclitic and enclitic words crowd around accentuated words, especially verbs.

Long vowels are not always accented; that is, quantity exercises no decisive influence on accentuation. Cf. vūkshyenī toward the angling place, where -u- is a contraction of -uya-; but in saigayēnī to the prairie, the suffix has the accent. Nishtāk during the same night (from nishta ak) is just as possible as nishtā’k.

The syntactic accent, as determined by the sense of the clause or sentence, constantly interferes with the other principles of accentuation and imposes its own laws. There are two sorts of syntactic accentuation; one lays the stress of the voice on that term of the sentence which seems of paramount weight to the speaker, while the other lets it fall on certain syllables of one, two, or several words of one sentence. This latter accent is the one to be studied more carefully, the other needing no commentary.

In using the terms friendly, plurality, selfishness we think of them as whole words only, and do not concern ourselves about the real meaning of their roots or suffixes. Indeed, very few of us know, that in friendly the radix fri- means to love, cherish, that -end- represents the old Saxon form of the present participle, and that -ly is our like, alike to, originally like body, flesh, form. But in Klamath this is different, for these and many other Indians possess an intuitive if not a real knowledge of the functions of their suffixes. A verb like gutilapkápē’li to make turns while descending suggests at
once many ideas to the native. Gu- recalls the radix ga-, ge- to go, -tila a motion downward, -apka an occurrence taking place in the distance, -péli return, repetition, redoubling. Shnahualpákta to cause echo is composed of the medial sh- "for somebody, or for oneself, or by itself", -n- in shn- forms causatives, -a- is a vowel repeated from the syllable following, -hual- is the radical syllable to sound, resound, be noisy (huálta, wálta to sound, rattle) -pka, the simplex of -pákta, is a suffix of verbs indicating repetition, iteration.

Still better is the Indian acquainted with the meanings of inflectional endings, and though unable to give abstract names to the grammatical categories as we do, the correct use of innumerable simple and compound prefixes and suffixes is constantly present to his mind and guides him through this labyrinth of forms which can be joined to every radical syllable of his agglutinative language. Now he has it in his power to accentuate every syllable or affix, which, as he thinks, exceeds in importance the other components of the word for expressing his idea. If in the first example given he lays stress on the distance from himself, then he accentuates gutilápakapéli; if descent is more important to him, gutilápakapéli; in the second example shnahualpákta would express strength of the effort to cause echo. Cf. heshszálpéli 61, 8 with heshszálpéli 61, 9; kíuyága 96, 21 with kíuyága; skuyú'i 29, 11 with the usual skuyúi.

Even monosyllabic particles can be lengthened into two syllables by dieresis, and either of them may receive the accent with a shade of difference on the meaning: ha-á, há-a; hi-i, hi-i'; or pronouns: i, i-i, i'-i.

This feature adds largely to the natural expressiveness of the tongue, and saves many circumlocutions which the less pliant languages of modern Europe would have to specify by words. It is the idea of actuality, of being done right then and there, that distinguishes shléa, shlá-a, and slhá-a to see, find, go and gewá to go into water, güka and guká to climb up, gühna, güha, guhá to swell up, etc. Verbs in which the last syllable usually bears the accent are: shló to bet, stuli to report, vumi to bury, vulá to inquire; gulí to go into, is always oxytonized, but its d. form kílhi is not.

In terms where no syntactic or rhetoric influences affect the location of the word-emphasis, a shifting of the accent is often caused by the increase of the word through inflectional or derivative affixes. In short
words the accent may then settle upon a prefix; when the term becomes lengthened by suffixation, the accent may shift towards its final syllables.

Examples:

he'shla to show itself, from shléa to see.
hislilan to shoot at each other, from shlín to shoot.
lakiámkshi at the chief's house, from lakí chief.
shuktámpka to begin fighting, from shúka to fight.
yamatála eastward, from ýamut east.
tataksníptchi childlike, from tatáksni children.

skuklu'pakšht from possible chapping, from skúkla to be chapped.

In the four last examples the secondary accent has entirely eclipsed the accent originally laid on the radical syllable.

Oxytonized terms, as gulí and others given above, will not shift their accent unless increased by two or more syllables.

When a word of more than one syllable is increased by distributive reduplication, the accent will usually shift away from the initial syllable by the length of this increase:

híklýa to shatter, split, d. hiháklýa.
ngúmshka to break, fracture, d. ngumgúmshka.
lémewílýa to drift away, d. léme lémelewílýa.
ulákska to lap, lick, d. ula-ulákska.

Instances where the accent gravitates back upon the beginning of the word, respectively upon the radical syllable through apocope, contraction, or elision:

mèsság in the trout-season, for mehiashá'íi.
pállapksh the stolen one, for pálápakash.
k'lä'ksh telshámpka to be moribund, for k'lekapkashtala telshámpka.

The appending of enclitic pronouns and particles, which form a phonetic whole with the term governing them, sometimes effects a shifting of the accent, but at other times has no effect whatever. Examples of shifting:

ná-ulápkuaapká m's ni I shall punish you, 59, 3.
stíldsampéloík sas in order to announce to them, 22, 15.
PHONOLOGY.

tzopó-shitko, tzopó-sitk like a thumb, 149, 12.
shliuapki másh sha they will shoot you, 30, 3.
gegpéllisa they returned home, for gepgáeli sha.
Cf. ki-úks gi, 42, 12; kakó bélá, 101, 7; humtchí kí, 126, 9; siunotísh tchkhásh, 83, 4.

Instances where enclitic terms have not affected the position of the accent are as follows:
shni'-uldsha nat we galloped off, 29, 12.
tchí'-tshtat mána to their camp, 23, 16.
tsú'shni másh ni I forever from you, 61, 2; but: tsú'shmí másh ni, 69, 20.

In hā ní skuyú'shkuapka másh if I should separate (her) from you, 61, 1, the proclitic hā ní may have retained the verbal accent in its usual place.

II.—PROCLISIS AND ENCLISIS.

A number of particles, mostly conjunctions, some pronouns and adjectives, or rather adjectival suffixes, are liable to lose their accent if placed in certain positions, while others among them always appear unaccented. These are monosyllabic; those composed of two syllables are capable at any time of reassuming accentuation, and hence can be classed here only under restrictions.

These unaccented terms may be said to lean either forward on the coming accented word—to be proclitic; or to lean backward on the accented word just spoken—to be enclitic. Their influence on the accentuation of the main word is only a casual one; cf. Accentuation, pp. 237, 240.

Proclisis is less frequent than enclisis; all proclitic words are capable of assuming the accent. A list of them reads as follows:
at now, then; mu, mú greatly, largely (not when apocopated from múni large); hí if, when; tam, interrogative particle; wak? how? how so? A few personal pronouns in their subjective cases, as mú, nú, í, pí, húk, hú, etc., and the possessive pronoun múi thy, thine.

Enclisis is frequently observed and generally appears when a personal object-pronoun is connected with a transitive verb. Two enclitic monosyl-
ables can be placed after an accented word, and one of them frequently elides its vowel. Enclitic terms may be classed as follows:

*Suffixed adjectives* are unaccented terms of an adjectival function qualifying a noun attributively, not predicatively; two of them, *gitko* and *shitko*, possess a non-enclitic distributive form and are inflected through all cases.

- *amtchiksh* ancient, old, used up; in its abbreviation: -amtch.
- *gitko, -gitk, d. -giggitko* possessed of.
- *kani* some one, any one; cf. 60, 13, and the Dictionary.
- *ptchi, -mtchi, -tchi, -tch* alike to, appearing like.
- *shitko, -sitk, d. -shishatko* alike to, resembling.
- *tkani* a little, somewhat.

More will be found concerning these forms under "Adjective," below.

**Pronouns** All the monosyllabic personal pronouns, subjective and objective, are appended enclitically to the verb which they govern or upon which they depend. Subjective personal pronouns: *ni, nū I; i, ik* thou; *huk, hun, hu, pī he, she, it; nad, nat, nā we; āt, ā ye; sha, pat* they. Objective personal pronouns: *nīsh, nūsh, n'sh, n's me, to me; mish, m'sh, m's thee, to thee; hūn, hū, pūsh him, her, it; to him, to her, to it; nālash in the form nash, nats, n's us, to us; mālash in the form malsh ye, to ye; shash, sas them, to them; sham, sam of them* Enclitic possessive pronouns are *mi thine, thy; p'na, KI. m'ma his, hers, its; sham, sam theirs* Demonstrative and relative pronouns generally preserve their accent, but among the indefinite pronouns, tua some kind of, loses it in compounding words: nānuktua every kind of; cf. =kani any one.

**Particles**, when monosyllabic, are enclitic unless some particular emphasis is laid on them in connection with the whole sentence. The more frequent of them are: *a; aka, ak, ka; at; ha; hak; ya, yu; -la, -lē; lish; mat; nen; pil; tak, tok, taksh, toks; tehā, teche, tsī; tehīsh, abbr. -tch, -ts; tehkash; un, ān.* Their signification and use will be indicated below.

*The verb gi, to be, do, say*, has several monosyllabic inflected forms which may become enclitic, as *gi, gink, gish, gisht*, and the participle *gitko*, which will then usually cast off the ending -o. The simple *gi* often abbreviates into -k, -g: nā'stāg so he said; Ė-ukśni toks lápik but of the Klamath Lake men there were two.
Instances of enclisis of various descriptions are as follows:

shnekélupká m'šh ni *I will remove you from your position.*

túmitek hátok mákłaks gi *many persons are there.*

únakam ñchískh m'ña shtíltah *he also informed his son.*

pálłámk mísh *robbing thee;* vússok sas *afraid of them.*

wéwégapi techiṣhi *the children only were in the lodge.*

kí'ktsmaskh; lúluagmaskh *they fled;* they enslaved (-sh for sha *they*).

pí tchiṣhi *he also;* nánzatch some also, 16, 7.

K'múk-amtch *the Old Man of the Ancients,* Shú'k-amtch *Old Crane.*

kí'kèk-kànìki *a little yellow, yellowish.*

A term may become accented on two syllables, as in Greek, by enclisis; the first being the natural accent, the second the accent thrown upon the word by the existence of the enclitic term: tú'téniπtía *sha,* 111, 2; sháhiastálá m'ña, 112, 13.

QUANTITY.

The language clearly distinguishes between long and short syllables or vowels. Two stages may be distinguished in short syllables: very short and short; two also in long ones: long and very long. The usual sign of brevity, −, and of length, −, was added to the vowels only when they were uttered very short or very long. Thus monosyllabic nouns ending in a vowel pronounce this vowel very short in Kl.: kma' *skullcap,* tmú', mhú' *grouse,* lbá' *seed species,* kpe'l *tail,* kpá' *poker,* ská' *pestle,* ská' *to blow cold or strong,* and also in yá'ki *seed-basket,* kú'tsía *duck species,* ndshe'dsh *shell,* pód, gá't *sage brush.* Many of these are pronounced longer by Modocs. The vowel is still short, though longer than in the terms above, in lžáš *bellow,* shlín *to shoot,* nush *head.* As to long syllables, a difference may be observed between mántch *long ago,* múni *great,* large (radix long in both terms), and their emphatic pronunciation: mántch *quite long ago,* mú'ni,* mū'ni *very large,* enormous. A difference exists also between táŋk, tánkni, and tā'ńk, tā'ńkni, and between wášla and wá'shla. Cf. Homonymy. The quantity of words is often added in parenthesis: yutetáŋpkà (- -), télmúksh (-), ká'mat (- -).

Almost any short syllable may be made long when a strong rhetoric emphasis is laid upon it: pás and pás' *food,* cf. 101, 20; gá'ma and gá'ma.
to crush with a stone. Words with long vowels are nīl, nēl fur, feathers, nīlka to dawn, māsha to be sick, nādsh, nādshak one, at one time.

For the quantity of each word the Dictionary may be consulted.

The character of the language prompts the Indian to distinguish between long and short syllables, and no other phonetic figure is so productive of long vowels than vocalic contraction (synæresis, etc.). In nákōsh dam, the synæresis of na into ō is remembered, and though the accent rests on the first syllable, the second is pronounced long. Many syllables with ō, ō, and other long vowels are not pronounced short, because the people use the uncontracted form besides the contracted one: genō'la and genūala, hlēkōsh and hlēkuish, nō'kla (from nókala), shukatonolōtch, tchí'sh and tchí-ish.

A vowel does not, as a general rule, alter its quantity through position, viz., through a cluster of consonants gathering after it. The short a in ktūpka remains short even in ktūpkanisko and in ktupkāpko. But before -dsh a vowel generally sounds longer than before -tch: tamā'dsha and tamā'tcha, lakā'dsha and lakā'tcha.

Nor does a vowel, generally speaking, alter its quantity through becoming emphasized by accentuation: in hēmkanka to speak, e is pronounced as short as in hemkánka, i in hīta as short as in hita at this spot; but becomes long through apocope: hī'd, hī't.

Syntactic or rhetoric emphasis sometimes modifies syllabic quantity: gén him, 114, 2; na-a'sht gi so said, 95, 21; sū'gs'ish! tell me! (i long), 8, 4; lalā'ki chiefs, 65, 14.

Neither quantity nor emphasis by accent is necessarily associated with a higher pitch of the voice.

HOMONYMY.

Homonyms are terms sounding exactly alike, but having a different signification; paronyms are terms which seem to sound alike to inexperienced ears, but in reality differ in accentuation, quantity, or pitch of voice when uttered by natives, and also differ in their meaning.

Some Klamath homonyms are the following:

kish fish-spear, kīsh sundown.
nā'sh, nā's species of bulrush, also: one, single; also: thus, so.
skā' pestle, skā' to blow cold or strong.
tchī'sh settlement, lodge, tchī'sh inhabitant.
wāsh prairie-wolf, wāsh hole, den, excavation.
wika near, wika to blow.
līuna to stand, crowd inside, līuna to produce a noise.

Paronyms differing in quantity only:
kī'sh fish-spear, kī'sh, kī'sh a lie.
shū'ina to run a race, shuī'na to sing.
tchī'sh also, too, tchī'sh lodge, inhabitant.
nī, nī I, myself, nī' snowshoe.

Paronyms differing in one or more sounds of the alphabet:
gīwash bluish squirrel, Gīwash, nom. pr., Crater Mountain.
lák' chief, lāki to be stolen, gone, lāki forehead.
lū'k seed, kernel, lūk, lōk grizzly bear.
p'hūshka to tear off by hand, pūshka to cut.
shikantēla to pile upon each other, shikantla to show something on feet.
yulīna to menstruate, yiulīna to send over the edge.
skūtash mantle, skūtash, sȟūtash bunch, string.
shūlža to tie together, shūlēža to roar, growl.
shkō'ks ghost, spirit, shkōks sheep-tick.
kā'šh ipo-root, kē'sh rattlesnake, kā'šh excrement.
kōka, kōke river, stream, kōka to bite.
nēwa to extend, v. intr., nēwa to drive into the water.
gēna to go away, walk, kēna it is snowing.
vudūka to strike with a stick, vutōka to swing around, v. trans.

Some of the above terms (yulīna etc., skūtash etc.) are etymologically identical, but, because differentiated in their meanings, they now differ in their pronunciation. This we observe also in English: to pat and to pet, secure and sure, loyal and legal, leal; disk, dish, desk; warrantee and guarantee; as well as in the French: naïf and natif, Noël and natal, entier and intégre.
MORPHOLOGY.

Morphology is a part of grammar which gives a systematic account of the changes experienced by its material units or words through becoming parts of a sentence. Morphology in its descriptive portion has to present the word in its forms altered by inflection, as they occur in the language; in its systematic part it has to explain the origin and function of these forms. The phonetic changes considered under "Phonology" are largely brought about by the changes which the words are undergoing through being placed into mutual relations to each other in forming parts of a sentence. Derivation, a process analogous to inflection in many respects, is another important part of linguistics to be dealt with systematically by morphology.

Languages greatly differ among themselves in the degree of the energy which unites or binds together its elementary parts. Where the parts do not unite, the position of the words in the sentence alone points out their mutual relation, and few or no phonetic changes occur. These are the monosyllabic languages. In the agglutinative tongues, certain syllables which indicate relation cluster around other syllables which retain the accent. After gathering up the other syllables to be their affixes, and uniting them into one body, the accented syllables gradually become radical syllables, and phonetic laws begin to manifest themselves in the alteration of colliding sounds, in the abbreviation of the affixes, etc. Here the original function of the relational or affix-syllables is still recognizable in the majority of instances, but in languages reaching a third stage, the inflective languages, the affixes become so intimately fused with the radix, that they serve as mere relational signs and may be considered as integral parts of the whole word. Through this accretion, or by other causes, the root itself becomes modified, chiefly in its vocalic part, for inflectional purposes.
The structure of Klamath is decidedly agglutinative; nevertheless, in some particulars, to be considered later, it approaches the tongues of the inflectional order. An important characteristic of it, syllabic duplication, is observed in the prefix- and radical syllables. Two other features pervading every part of Klamath speech are the pronominal syllables used as radicals and as affixes, and the figure called anathesis. Compound words are in fact the result of a syntactic process and will be discussed in the Syntax.

In subdividing the affixes into prefixes and suffixes according to their location before or after the radix, and into inflectional and derivational affixes according to their functions, we obtain the following general scheme for our morphology:

I.—Radical syllable.

1. Its structure. 2. Its origin and classification. 3. Its phonetic alterations. 4. Its increase by the reduplicative process. 5. Anathesis.

II.—Radical syllable connected with affixes.

1. Inflectional affixes; suffixation. 2. Derivational affixes: A. Prefixation; B. Suffixation. 3. List of prefixes. 4. List of infixes. 5. List of suffixes.

III.—Inflection and derivation.

1. Verbal inflection; verbal derivation. 2. Nominal inflection; nominal derivation: a, of substantives; b, of adjectives and participles; c, of numerals; d, of pronouns; e, of postpositions.

IV.—Particles or words without inflection.

I.—THE RADICAL SYLLABLE.

A root, radix, or radical syllable is a sound or group of sounds possessed of an inherent signification. By the processes of inflection and derivation affixes cluster around the radix, which may undergo phonetic changes; the meaning of the radix then remains either unchanged or passes into another signification cognate and closely related to the original meaning. Languages have been studied in which the radix is composed of two
syllables; in Klamath monosyllabism is the only form in which radicals exist, just as in the literary languages of Europe, although some Klamath terms seemingly attest a dissyllabic origin.

With a few onomatopoetic exceptions, the roots are no longer traceable to their origin; hence we do not know why such or such sound-groups have been conventionally assigned certain functions in the different languages of the world. Grammatic affixes are roots also, whether they be still recognizable as such or be ground down from syllables to single sounds, mostly consonantic, and mere fragments of what they had been once. When used as signs of relation, they belong to the class of pronominal roots and are recognized as such with less difficulty in agglutinative than in inflectional languages.

The roots are the microcosmic cells from which the macrocosmos of language is built up; for it results from the above that all elements in language are either radical syllables or fragments of such. Formation and quality of sounds are no secrets to us, but how and why they came to be selected for their present functions in each linguistic family is beyond our conception. The cause why linguistic families differ among themselves in grammar and dictionary is the disagreeing of their pronominal and notative roots.

Root-inflection or regular alteration of the root-vowel to indicate change of relation is most prominent in the Semitic languages and also in the Germanic branch of the Indo-European family. In America only traces of this "Ablaut" are discovered in a few languages, and what could be considered analogous to, or resembling it, will be discussed under "Phonetic alteration of the root." See pp. 253 et sqq.

1. PHONETIC STRUCTURE OF THE ROOT.

Three fundamental forms are traceable in the elementary composition of the Klamath radix; it consists—

*Of one vowel:*

- a in ána to carry off.
- i in fka to extract, ñta to put on, i'wa to be full.
- u in úya to give, wá to be seated, wé'k arm, limb, útish long-shaped fruit (cf. lútish round-shaped fruit).
PHONETIC STRUCTURE OF THE ROOT.

Of a single or double consonant followed by a vowel:

- hā-, he- in hāma to emit voice; ka- in kāta, ngāta to break, v. intr.; ku-in kūka to bite; kta- in ktā-i stone, rock; mu- in múni great, múna deep down. A diphthong appears in tchuitchúili sorrel, kaukáuli brown.

Of a vowel preceded by a consonant and followed by a consonant:

- kal- in kalo sky, kākali round; tak- in taktāki red, scarlet, tā'ztgi to blush; tip- in tiptipli dark-colored; yal- in ýalyali limpid.

It is appropriate to call this third category of roots ending in consonants **thematic roots**. The terminal consonants bear great analogy to some nominal and verbal affixes, and a number of words formed in a similar manner can be actually reduced to roots of the second class: vowel preceded by consonant, as laklAki slippery, not to lak-, but to la- in lála to be steep, to slope downwards, cf. hlá-a to foal, leledshi brood; lushlúshli warm, hot, not to lush-, but to lu- in lúloks fire, lúkua to be warm, hot; pushpúshli black, not to push-, but to pu-, po-, in pō'ksh mud. In the terminal consonant of pal- in pälla to steal, fla to lay down, the analogy with the suffix -la, -ala is obvious. It is therefore highly probable that all these roots of the third class are formed by accretion, and those containing diphthongs seem to have been formed by a similar process.

Some radical syllables commencing with mute consonants are nasalized occasionally, as kāta: ngāta to break, pátash: mpátash milt, spleen.

There are radicals found in certain letters of the alphabet, as k, t, u, which reduplicate the two initial syllables when placed in their distributive form, and thus may be suspected of being originally dissyllabic. But neither of the two kinds of reduplication proves anything for the condition of the radix, for all the prefixes invariably reduplicate with the root, although they do in no manner belong to it. Compare, for instance:

- Prefix k- in kmélxa to lay down, d. kēkmelxa and kmekmalxa, rad. e-.
- Prefix l- in lawála to place upon, d. lalawała.
- Prefix sh- in ská to blow strongly, d. shkáska, rad. ka.
- Prefix u- in ulágsha to lap up, d. ula-ulágsha.

Some radical syllables, chiefly pronominal, are found to figure in two
capacities: as roots of predicative signification, and as roots of relation forming affixes. This is true, for instance, of *i, hi* on the ground, in *ita to put on, ilya to lay down into*; of *u, hu he, she, it and above, fur, in húto to run at, húwa to jump up in the water, úya to give a long object.

2. ORIGIN AND CLASSIFICATION OF ROOTS.

Although we are precluded from unraveling the origin of the majority of radices it is preposterous in our present state of linguistic knowledge to derive all the radicals of a language from onomatopoetic attempts to imitate the sounds and noises heard in outdoor life, like the note of birds, the rustling or blowing of the wind, or the roll of thunder. To ascribe a pronominal origin to all the roots which do not represent, or do not seem to represent, natural sounds has been a favorite theory of some scientists who have studied languages of the so-called savages. As to the Klamath language, the most appropriate classification of roots will distinguish four sources for their possible origin: onomatopoetic, interjectional, pronominal, predicative.

**RADICES OF ONOMATOPOETIC ORIGIN.**

They have formed a large number of bird names, a few names of other animals and objects of nature. They also occur in verbs denoting sounds and disturbances.

_Birds:_ aha-ash, kák, túktukuash, tuákash or wákash, őlash, takága, udékash.

_Other objects:_ héhai, mbaubáwash, bámbam, tínan, cf. udíntëna.

_Verbs:_ ka-ukáwa, kúshkusha, túshitusha, tödshitō'dshi, udíntëna.

**RADICES OF INTERJECTIONAL ORIGIN.**

a'-oho, i-úhu, a'-ohlutchna, i-uhéash; há', há'ma; kapkáblantaks, kémkem, kapkapagink 1!

**RADICES OF PRONOMINAL ORIGIN.**

Pronominal roots originally indicate location in space, proximity, distance or motion in space and subsequently in time, then relative location, and, finally, _relation_ in general. They appear, therefore, as well in pre-
fixes and suffixes, pronouns and pronominal particles, as in predicative significations, which have gradually evolved from the pronominal ones and make up a large portion of the vocabulary. These roots, which are in fact demonstrative pronouns and demonstrative adverbs, have in the present stage of the language become devoid of any special significations, and this quality eminently fits them for expressing relations between the different parts of speech. Whenever they form derivatives, the meaning of these radices becomes more specialized; thus hu- forms a large number of verbs with the signification of running, tu-, ti- verbs and nouns referring to motions of liquids, water, as spreading, dripping, soaking, ti-, tin- to motions performed by a plurality of subjects. All roots consisting of one vowel only belong here, and a number of lengthy words are entirely composed of pronominal roots.

On account of the importance of this class of radicals, I subjoin specimens of them and their derivatives, but do not claim any completeness for the list:

- a, ha, há appears in particles a, at, átui; in suffix -ha; in ána, ánsha.
- h- connected with all the vowels forms reciprocal, reflective, causative verbs and their derivatives.
- hu, hú, u, ó in prefix u-, suffixes -u, -ui (-uya), -wa, -uish; in pron. and adv. hú, hût, hún, hùnk, in pron. húnksht, húkag; in wá, wé’k, utish or ötish; úna, uná’k, húta, húdshna, húntehna, húwa.
- i, hi, hí in suffixes -i, -ia; in íwa, iwíza, íta, idsha, i-a (ya), yána, yáína, i-u (yu), yúta
- k- appears in three forms: ka, kē, ku; kē being originally ki.
- ku, ga in suffixes -ka, -ga, -lza, -támpka, etc., in demonst.-relat. pron kat who; interr. kaní who? in-git, ká-a, ká-ag, shkú, kátal, gáyue.
- ké, ge, gé, yonder, reduplicated in kēk, gēg, kēku, forms prefix ki-, k-, and the verb gi; géna to go away, and its numerous derivatives, as gēkansha, gémple, seem to point to the radix ga, for some of them begin with ga-, ka:- gáyha, gaké’mi, gaúla, ka-ulóktana; in kēka, tkéka.
- ku, gu in kú and kúí fur off, kúinag, kó-i, kó-idshi, skúyui.
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\( la, l- \) in suffixes -lë, -lam, -la, -ala, -lža, -lámma.

\( ma \) in prefix m-, suffix -ma.

\( na, n- \) in the locative suffix -na; in nû, nî, nāt.

\( p- \) appears in several forms: p, pa, pi, etc.

\( pa \), in prefix p- and suffixes -p, -pa, -ap; pron. pash; particles pa, pash, pâni, -pēli, shepálua, p'laí, hishplámna, pâna, pē'ntch, p'nána.

\( pi \), demonstr. and reflect. pron.; in the prefixes pe-, p', sp-; in the suffixes -pēna, -tpna; in p'na, Kl. m'na.

\( sha, sh-, s- \) in pron. sha they; also of reflective function; in medial prefix sh- (sha-, she-, etc.); in suffixes -sha, -asha, -ansha, etc., -sh, -ash, -tch; in shápä.

\( t- \) appears in three forms: ta, ti, tu.

\( ta \) in prefix ta-, t-; in suffixes -ta, -tala, -tana; in táwi, stáwa, stá, stâni; stû, stêna, stâ-ila, tápka, tápak.

\( ti \) in prefixes ti-, te-, t'- and suffix -ti; in tína, tíla, tilaluánsha, tilža, shítíta.

\( tu \) in prefixes tu-, tush-, suffix -tu; in particles tu, túla; in ntúlta.

RADICES OF PREDICATIVE SIGNIFICATION.

This class comprehends all roots which cannot, from our present knowledge of the language, be referred to one of the three categories preceding. Their signification is more concrete and specific than that of the pronominal roots, and points to some action or quality. We include here, also, the thematic or secondary roots, as lak in laklákli, etc. Cf. p. 249.

Instances of predicative roots are as follows:

\( pat \) in patpátli, mpáta. \( kta \) in ktá-i.

\( shu \) in shum. \( le \) in shléa, lélki, etc.

\( litch \) in litchlîchli, lîchtakia. \( mets \) in metsmëtsli.

A remark upon the alleged priority of the verbal over the nominal roots may be appropriately inserted here. In many languages, especially the monosyllabic, noun and verb do not distinguish themselves from each other in their exterior form, and even in Klamath we find words like páta, petila, ndšíshlža, which are verbs and nouns at the same time, and verbal suffixes which are nominal suffixes also. In many other languages the distinction between the two categories is at least an imperfect one, and must have been more so in their earlier stages of development. When the sentence had reached a stage in which the predicative idea in the verb began to distinguish clearly between subject, object, and verb, noun and verb commenced to assume distinctive affixes, and the position of these parts in the sentence became more free. Noun and verb therefore originated simultaneously, not successively.

A single instance taken from the present status of the Klamath language may give us an idea how in its earlier stages the two categories could have differed. Ktchálža means to shine and to emit heat, ktchák (for ktchálka) mother-of-pearl shell, ktchálui to be resplendent and to be hot, ktchálta to reverberate, ktchálna to shine and to reflect sunrays, ktchálzish sunshine and heat of sunrays, sunburn, ktcháshkaš radiance, ktchől star, etc. Evidently the root, either simple or thematic, is ktchal (a short), and the idea of heat is secondary to that of light, radiance; but nobody is able to decide whether its original meaning was the nominal one of ray, radiance, or the verbal one of to radiate, or of both at the same time, for both the derivatives are equally long or short in their affixes. If in the minds of the earliest people who formed this language a distinction has existed between the two as a vague feeling, we can no longer follow its traces. Even nouns, to be considered as having been substantives from a very early epoch, as sun, moon, water, fire, were in some languages shown to be derivatives of radicals, but not of radicals of a distinct nominal or verbal significance.

3. PHONETIC ALTERATION OF THE ROOT.

Of some languages it has been said that their consonants were comparable to the skeleton and bones of the animal organism, while their
vowels, as the fluid and variable element, were likened to its soul. This furnishes a graphic picture of the structure observed in the Semitic family of languages, and in a less degree applies also to the languages of the Indo-European family. The permutable of consonants and vowels among themselves in unwritten languages has been described above ("Alternating of Sounds"), and does not, generally speaking, alter the signification of the terms in which it is observed. But the case is different with the radical vowels of Klamath under certain conditions, for here we observe something analogous to Semitic vocalization, when vocalic changes occur.

A few similar instances from other American languages are as follows:

In the Nipissing-Algonkin, *I love him* is rendered by *ni sâkîha*; in four "modes" of the verb the long vowel a changes into -aya-, -aia-: sayakh-I who love him, sayahakiban I who did love him, sayakihak the one loved by me, sayakihakin when I just happen to love him. In the same manner verbs with the radical vowels â, e, i, ï will alter them respectively into e, aye, e, a. In Châ’hta we meet with vocalic changes in radical syllables like the following: tcheto to be large, tchito to be quite large, tchieto to be decidedly large. In other instances of the kind the vowel becomes nasalized. In Creek some verbs lengthen their radical vowels almost imperceptibly to form a preterit from the present tense.

The study of alterations observed in the Klamath roots is highly important for illustrating the formation of the language, and also throws light upon the radical changes occurring in the inflectional languages of the eastern hemisphere. The vocalic changes are of greater importance than the consonant, and are brought about in various ways.

**Vocalic alteration of the radix.**

Vocalic changes occur only in certain words of the language and without any apparent regularity. They are produced either by the intrusion of another sound into the radix, or by an independent, as it were spontaneous change. Some of these changes appear only from one dialect to the other, while the majority occurs in words belonging to the same dialect, and then they are always attended by a change in the signification of the term.
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1. Change by substitution.

The primitive vowels a, i, u are sometimes substituted to each other to indicate a change in the local or temporal relation of the words of which they form a component part. They represent the pronominal roots:

a, há here, on hand, by hand; temporally: now, just now.
i, hi on the ground, at home, for somebody; temporally: at the time of.
u, hú up, above, far off, on the person, in the water; temporally: in the past, previously.

Thus the personal pronouns ni, nish, pash change to nù, nush, pish, push and in particles and suffixes the change through all the three vowels is sometimes observed:

-ksáksi, -kshákshi, a locative nominal suffix of the northern dialect, is altered to -ksikši in Nakóskiks(i), nom. pr., “right where the pile-dam is”; to -ksúksi in Slankoshksúksi, nom. pr., “where the old bridge once was.”
tchá now, presently, tchík (or tchēk) at last, finally, until; tchúk at last out there.

We may also compare the changes observed in the pronominal roots

ka, ki (kē), ku; ta, ti, tu.

Vocalic changes in predicative and pronominal roots are the following:

kpádša to extinguish by hand, kpítchtkhi, Mod. to spit, kpút胸 La.
tchaktchakli sharp, pointed; tchíxtekića to tickle; cf. tchákela,
shtčiyakéka, shtčí’ktgish.
wálxa to be sitting, wílxa to squat down.
tátkt to feel pain, tika to cause pain; cf. téktekta.
ška to remove, trans.; ežka (for e-ška) to put out the head, spúka to put out the feet; shnúka to take away. Cf. níka.
kídsha to dive, kídshash fin, kúdsha gudgeon.
shlíin to shoot, shlí ’kla to shoot at the mark.
kálkali round, kíłža to become humpbacked.

tchalamna to sit on, or against, tchálamnu to sit high up, above, or at a distance.
tútash stump of tree; tutish stump of tail or limb.
sha kiukáyank they are sticking out, sha kiukáyunk they are sticking out above, 134, 4.

2. Change through addition of a vowel.

When the vowel of the radical syllable is joined by another vowel suffixed to it, the result of the combination may be either (1) vocalic synaeresis or lengthening of the vowel, when both are coalescing; or (2) a softened vowel, Umlaut.

The intruding vowels, which become suffixed to the radical vowel, seem to be no other but a, i, u mentioned in the preceding article; i added to a produces e.

Vocalic synaeresis:
látha to build a lodge, viz., “to intertwine”, létha to knit.
áña to abstract, éña to bring, carry; cf. ánsha, anúlpka.
láma to be dizzy, lemélma to whirl about.
shátma to call to oneself; Mod. shétma
nával and néval to lie upon.

Lengthening of the vowel:
pélpela to work, pélpela to work for (oneself or another).
kteléshka to push away, ktěleshkápka to push away forcibly.
ALTERATION OF THE ROOT.

Softening of the vowel:

yá-a to howl, yá'ka, yéka to howl while dancing.
stá to be full, stání full, stū'-ila to fill down into, to gather (roots, etc.).

3. Change through accretion.

Accretion takes place when the radix or basic syllable is increased by prefixes, suffixes, through syllabic reduplication or through the formation of a compound word. The usual consequence of accretion is the removal of the emphasis from the radix to another syllable, the secondary accent becoming often preponderant over the primary one; another consequence is the weakening or shortening of the radical vowel. The frequent change of ə (o) to a in the radical syllable has to be ascribed to this cause.

shnüka to seize, shnakptiga to seize with pincers.
tchúka to expire, tchákłěxa to lose children by death.
kóka to bite, ka-úldsha to erode, gnaw.
núta to burn, trans. and intr.; shnuitámpka to keep up the fire, níliwa to blaze up, nátkolua, Mod., to burn in the distance, shnatkálka to set on fire, nátpka to be charred, shnéka to burn, to shine.
núka, nóka to be, become ripe, shnkanúa to let ripen.
shlin to shoot, shlatanfya to make ready for shooting.
tchía to remain, sit, tchélxä to sit, tcheklěla to sit on the side of, tcháwal, tchaggáya to be seated upon, tchawáya (from tchía and wafha), to wait, expect.
chéma, hë'ma to emit voice, hamóasha to call to oneself.
tédsia to wash, shatashpapkía to make the gesture of washing (the face).
pélpela to work, lulpalpalía to make eyes for somebody.

This shortening or weakening also occurs in prefixes; cf. shálakla, Mod. shélakla; shnapémpema, Mod. shnepémpema; and in suffixes: yutetámpka for yutatámpka.

4. Elision of the radical vowel

Is brought about by the same causes as the change through accretion, and hence is but another form of No. 3:
núka to roast, bake, nyútä, nyútátagia to burn at the bottom of the cooking utensil (for nukútä, nukútágia).
láma to reel, viz, "to move in a circular line"; léména, l'ména, lména it thunders, lémátch, lmátch mealng stone, the motion made on it being circular.

bä'ma to emit voice, sha'hmu'lgi to call together.

kál- in kálkali round, hishžélülža, hishklúža "to measure all around," to make of the same length, width. Cf. skilulžōtkish.

5. The change of a radical vowel into a cognate vowel has been fully treated in the chapter on "Alternation of Sounds," and requires no further discussion. Examples: ye'ka, yē'ka; é'una, ē'-una; ə'lash, ū'lsh; steínash, steínas.

CONSONANTIC ALTERATION OF THE RADIX.

Changes occurring in the consonantic components of the radix are caused by the interchangeability of cognate consonants, cf. "Alternation of Sounds," and do not usually imply any change in the signification of the radix. Examples: búnua and púnua, dēlish and tēlish.

Instances of a radical consonant becoming nasalized are páta, mpáta; saká-a, sanká-a.

A change in the signification is, however, produced by the changing of a guttural k, g into k: kilžántko humpbacked person, kilžántko humpbacked person, when imitated by children, etc. (radix kál- in kálkali round).

4. REDUPLICATION.

The repetition of syllables in immediate succession within one and the same word is technically called reduplication, and forms one of the most effective means for emphasizing or otherwise individualizing ideas expressed in words, in the same manner as the orator repeats twice or three times in succession certain words to be emphasized above all others. Reduplication has been recognized as an efficient grammatic figure from the earliest times; in rude and illiterate tongues we see it more frequently applied than in the refined speech of cultured nations, and in the earlier periods of European languages much more than in their present stages of development—facts which point with certainty to a high antiquity of this special mode of grammatic synthesis. If we except the monosyllabic languages, reduplication is
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a feature common to all languages of the globe, although they may greatly differ in the mode of applying it.

Thus, in the English terms *gewgaw*, *riffraff*, *tiptop*, syllables were doubled for some augmentative purpose; the Sahaptin family reduplicates for forming diminutives, as *mu'zlimu'zli* fly, *kussik'assi* dog. English and German show traces of syllabic duplication to designate a preterit tense, a feature once common to all the dialects of the Indo-European family: *fell*, *held*, *slept*, are forms of an imperfect tense which are the remnants of ancient forms parallel to the Gothic *faifal*, *haihald*, *saislep*.

Some languages reduplicate their radical syllables for the purpose of forming onomatopoetic, iterative, frequentative, or usitative verbs and nouns, indicating gradation in the adjective and adverb, or of forming certain derivatives; other tongues, again, indicate in this manner the ideas of severalty, plurality, totality, or collectivity, and purposely modify the reduplicated terms phonetically for each of the several morphologic functions to which they may be applied.

Syllabic duplication has exercised a thorough-going influence on the development of the Klamath language of Oregon, giving origin to delicate and ingenious grammatic and lexical distinctions. Its workings can be studied to more advantage in a few languages only, although linguistic development has taken a similar turn in the Malay-Polynesian family and in the forms of speech disseminated along the western coast of North America, especially in the Nahual and Selish stocks of languages.

The reduplicative process has originated in the idea of repetition or iteration, applied to space, surface, intensity, time, and other categories. The stage immediately preceding syllabic reduplication was that of repeating the entire word, as we see it in the Hebrew *tób tôb*, "*very good*," for *very good*, and in Mohave, where the adverb accompanying the adjective is repeated to indicate gradation: *váltaye* great, large; *váltai* tahána larger; *váltai* tahán tahán tahána *the largest one*. Although the latter is a triplication, a twofold mention of the adverb is just as frequent in Mohave, where the elements have not yet coalesced into a single word. All the different and most varied shapes of reduplication of the radix can be brought in two classes: *iterative* reduplication, when used for the derivation of words; *distributive* reduplication, when used for inflectional purposes.
A.—ITERATIVE REDUPLICATION.

In Klamath iterative reduplication redoubles the entire radical syllable without any consonant changes, and serves in forming from simple or thematic roots various sorts of derivative terms, as onomatopoetic, iterative, and frequentative verbs and substantives, also adjectives descriptive of exterior form, surface-quality, color, intensity.

This sort of reduplication differs from the distributive (a) by being derivational and not inflectional; (b) by duplicating the radix in its totality and not partially; (c) by duplicating always the radix and not the first syllable only, although the radix may become reduplicated with its prefix, when this prefix consists of a vowel or single consonant only. No word reduplicates more than two of its initial syllables; words which do so usually begin with the initials k, l, n, t, and u (or v, w), and some contain an adulterine diphthong: te-ukté-uksh, kaukauli.

Western languages offer sundry parallels to this sort of reduplication. It prevails in the adjectives of color in Porno, Cal., in Olamentke and Chúměto, dialects of Mutsun, Cal., in Cayuse and several Oregonian languages. When applied to color, surface-quality, exterior shape, etc, this mode of synthesis is evidently equivalent to: “red here and red there,” “prickly here and prickly there, and prickly all over.”

Examples of derivatives formed in this manner could be gathered in large numbers and from every language spoken by the Indians of the Union. We confine ourselves to the mention of a few terms of the Tonto dialect, Yuma family (Arizona), most of which show a dissyllabic radix or base:

- toltol guitar, toltolia flute
- solsoli to scratch
- ogi-ogi to yawn
- topitope circle, circuit
- williwilliva pulse
- tibitivi pregnant
- midimidi straightways
- dubbibubbi button
- yudiyudi blanket
- yudiediedui checkered

In Klamath several terms are met with which are compounded from two words, word-stems, or roots, and of which only the second is undergoing iterative reduplication. The first component is very frequently a prefix, as sh-, u-, etc., and vocalic dissimilation is often observed here. This class of
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Terms will be more properly spoken of under “Composition of Words”; it embraces terms like yapalpalash, kálchitchiks, uláplpa, etc.

Words formed by iterative reduplication possess, just like other terms, a distributive form to mark severality; they form it by undergoing another kind of reduplication to be described below. Thus, kálkali *round*, becomes kakálkali, titípli *dusky*: titápípli.

Many terms formed by this means of synthesis have the power of dissimilating the vowel of one from that of the other syllable, as kii’káklí *green*, yellow, which may be also pronounced ká’káklí and kákáklí, while the distributive form would be kaká’káklí or kákákáklí. The change from the normal vowel, which is a in this example, is more frequently heard in the second part than in the first: taktáklí *red*: taktá’klí; ketchketch *little gray fox*, from ketchkéetchli *rough*. Dissimilation is a figure which was spoken of at length on pages 234 and 235.

The following list of terms is classified after categories of origin, and exhibits all the various forms of iterative reduplication:

1. **Onomatopoetic terms** produced by imitating peculiar noises perceived on objects of nature, or the cry of some bird or other animal: kaIkaya to sob, snore, lálak brant, túktukuash fish-hawk, wawa’ush little bell, wekwékash magpie, yauyáwa to be noisy.

2. **Iterative, frequentative, usitative terms**, mostly verbs:

   lemléma to reel, to be dizzy, drunk; dissimilated in là’mlemsh.
   muimúya, muhmúya to tremble, shiver.
   pélpela to work, to busy oneself at.
   pópo-i to drink, said of babies.
   shiákshiaga to shake up, v. trans.
   tuéktueka to stare at, from tuéka to pierce.
   tushtitshla to shiver from cold; cf. Lat. titubare.
   útk’utka and wankwánka to nod.
   witwita to writhe, struggle.

   Dissyllabic reduplication occurs in:

   kokalkokálkto weak in the joints.
   lotelótash greenish excretion of snakes.
   nídshoníshuá to make faces, to grimace.
   ulagshulágsha to lap up, as water.
3. Adjectives of color. The original color adjectives terminating in -li are, for the largest part, formed by the reduplication of a radix terminating in a consonant (an exception is ka-uká-uli, Mod. ke-uké-uli brown). Thus we have kikä'kli (for kák-kä'kli) green, yellow, pushpúshli black, metsmétli sky-blue, purple.

4. Adjectives descriptive of surface-quality, with their adverbs:
kitchkitchli rough to the touch, from ketcha a little.
láklakli, hlákhakli smooth, polished, even.
putpútli of level but coarse surface; adv. pútput.
tátatli (for tát-tatli) flat, level, planed off.

5. Adjectives describing external shape, form:
kálkali spherical, circular, cylindric.
mukmukli downy; cf. mukak down, plume.
wakwákli conical, high-pointed; cf. wakalwakálsh, wékawk witchwitchli rigid, stiff.

B.—DISTRIBUTIVE REDUPLICATION.

Characteristics and function.

The phonetic characteristics of the distributive reduplication are the following:

It redoubles the first or the two first syllables of a term. The vowel and all the sounds preceding it become reduplicated, but the reduplication does not extend beyond the vowel. In monosyllabic distributive reduplication the initial syllable only is redoubled, whether it represents or includes a prefix or not. In regular monosyllabic duplication the vowel of the second syllable is a, if the vowel of the initial syllable is a short one.

This grammatic form pervades all parts of the language, for it exists not in nouns and verbs only, but also in a large number of particles. Substantives not possessing this form are either collective terms or are prevented by phonetic laws from duplicating. This feature, so characteristic of the language of which we treat, expresses the idea of severality or distribution, and not primarily that of plurality or collectivity; this accounts for its existence in all the abstract nouns. Wherever this form is indicating plurality...
it does so only because the idea of severality happens to coincide with that of plurality in the peculiar instances which will be specialized below.

Thus nép means hands as well as hand, the hand, a hand, but its distributive form nénap means each of the two hands or the hands of each person when considered as a separate individual. Ktchō’l signifies star, the star, a star, the stars, constellation or constellations, but d. ktchóktchōl means each star or every star or constellation considered separately. Shenólakuish is engagement, compact, or compacts in general, d. sheshnólakuish the compacts made with each party. Ktékna means to cut a hole into one object and to cut holes into many articles by one cut or turn of the instrument; d. ktektákna points to cutting holes into different or separate objects by cuts repeated at different times or for every object separately. Pádsha i: you became blind of one eye; d. papádsha i: you are totally blind, you lost the use of each of your eyes. Lutátka means to interpret one sentence or to serve as interpreter at one council or sitting; but d. lultátka to interpret repeatedly at councils or interviews, to serve as a regular interpreter. This also applies to the nomen verbale: lutátkish, d. lultaštkish. A regular interpreter, lultákish, can be spoken of as lutaškish also, when he is referred to as having interpreted just at a certain day, or some special meeting. The sentence: kani ge-u wátk pálla? means either who stole my horse? or who stole my horses? and when used in the latter acceptation would imply that they were all stolen at once by one person; but kani ge-u wátk papálla? implies that some person stole my horses severally or that thefts had been committed on single horses at different times, or that the one and single horse which I possess was repeatedly abstracted. Shektákta is to cut in two, d. sheshaktákta to cut the two pieces in two again, or into smaller portions.

Inflectional reduplication.

In order to give a full illustration of that kind of reduplication which serves for inflectional and not for derivational purposes we mention a few instances from other American languages. Phonetically they are parallel to the distributive form observed in Klamath, for the radical does not redouble beyond its vowel, but the grammars of these languages declare this form to be a plural and not a distributive form, as we have it here.
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In the extensive Nahua family, which embraces Aztec, Tarahumara, Tepeguana, Cora, Cabita, Ópata, Eudeve, and Pima, we can trace it through the nominal and verbal portions of every language, although other plural forms occur there also. When we meet Aztec vocables like the following, we remark that the idea of severalty is the ruling idea in at least some of the Aztec reduplicated verbs:

intchan oyakê they went into their house (all having one house only);
intchatchan oyayakê they went into their several houses (every man entering his own).

kotōna to cut, kokotōna to cut in many pieces, ko'-kotōna to cut many articles in pieces.*

The dialect of Pima spoken on the Yaqui River, State of Sonora (Pima bajo), reduplicates in the same manner, as does also the Pima alto spoken on the Gila River, Arizona. The Nevome, a dialect of the Pima bajo, inflects, e. g., maina: mamaina palmleaf mat, bava: bavpa cliff, high rock, tucurhu: tutcurhu owl, stoa: stostoa white.†

Plurals of nouns and verbs are formed by duplication of the radix in some, perhaps in all, the dialects of the Shoshoni or Numa family.

This holds good also for the dialects of the Santa Barbara family, whose tribes reside on the coast of the southern part of California. On Santa Cruz, e. g., substantives were forming their plurals as follows: pu: pupu arm, hand, alapami: alalapami body, tupau: tutupau bow. Duplication of the consonant after the vowel also occurs: ulam: ululam river, wutchu: wutchwutcho dog.‡

In one of the dialects of the wide-stretching Selish family, that of the Flatheads of Idaho and Montana, we find that the reduplicated verb indicates severalty and not plurality. If our knowledge of the other numerous Selish dialects was more thorough, we would probably discover there the same fact. Rev. Gregory Mengarini gives the following instances in his “Grammatica Linguae Selicea:"

ieskôm I receive many things at once, ieskmkôm I receive many things at different times.

* Quoted from H. Steinthal, Characteristik, page 212.
† Arte del idioma Pima ó Nevome, in Shea’s Linguistic Series.
That Selish dialect is able to reduplicate its nouns and verbs in two different ways, thereby conveying different meanings.*

Similar forms appear in dialects of the Dakota family. In Omaha sábē is black, said of an object near by and seen distinctly, shábē of a distant object; sásabē, sháshabē when the black objects differ among themselves in size or other qualities; so also dshíde: dshidšíde red, dshíngä: dshídshíngä small, little, gžežé striped, gžežázä striped here and there or all over, gžežhë spotted, gžežháha spotted all over.

There are examples of another sort of reduplication observed in the languages of North America, that of duplicating the last syllable of the word or its basis, either in part or in its whole length. In this manner are made distributive forms of the adjectives in the various dialects of the Sahaptin and Maskoki families. As this feature does not occur in the Klamath language, a simple mention of it will suffice.

Judging from the facts enumerated, it becomes quite probable that inflectional radical reduplication is in many other languages of the West a mark to indicate distribution or severalty, not plurality. Closer investigation alone can give an ultimate decision concerning this obscure point in Indian linguistics.

Terms with twofold reduplication.

A closer study of the reduplicative process in Klamath reveals the fact that several terms, especially verbs, can reduplicate in a twofold manner. They have to be divided in two classes; the first embracing the terms of which the reduplicated forms are identical in their origin, and phonetically reducible upon each other; the second class embodying the terms of which the reduplicated forms differ in their function and point to a different phonetic origin.

*Mengarini, Gramm. p. 84: Unica res pluribus pertinens, reduplicatur tantum vocalis substantivi, non aliter ac in tertia persona plurali verborum dictum est. Vel agitur de rebus pluribus ad singulos pertinentibus, tune tantum radix etiam nominis duplicabitur juxta naturam substantivorum in plurali.
Of the first class we give the following instances:

kmáka to look out, d. kák'mka and kmá'kmka.
kmélza to lay down, d. kékmelza and kmékmalza.
ktána to sleep, d. kákta and ktákta.
puédsha to throw away, d. pepúdsha and pu'pudsha.
tméshka to abstract, d. tetmáshka and tmétmáshka.
tchlíka to pinch with nails, d. tchítchlža, Kl., and tchítchláka, Mod.
wú-ish productive, d. wawá-ish, Kl., and wawáwish, Mod.

No difference in signification is stated between the two reduplicated forms of the terms above given, except for kmáka and kmélza; here kák'mka and kékmelza refers to a few objects only, from two to four, but the second, more complete forms refer to many objects. The same is stated of the verbs:

láktcha to cut, sever, d. lálaktčha and lalktčha.
tékua to break, d. tetkčua and tetkčwa.

Here the second form is evidently derived from laktčha and tekčwa, verbs which through the shifting of the accent gradually became láktcha, tékua. Hence the difference in the functions of the two reduplicated forms is a purely conventional one and not founded on etymology. Kékmléza has originated from kmékmalza, kmékmalza by the ekthipsis of the sound m from the first syllable.

Other verbal forms are as follows:
kawakága to rip up with the teeth, d. kakauka'g and kawakauka'g.
ulágsha to lap, d. ula-uláksha and ulákshuláksha.
utcháya to split (as wood, etc.), d. u-utscháya and utcha-utscháya.

With these and others formed in the same manner it is evident that the first form alone is a distributive and the second an iterative verb, and therefore a derivative of the radix or stem and not an inflectional form of it. Numerous terms beginning with u-, vu-, exhibit both modes of duplication.

The second class of terms showing a twofold reduplication are those which possess two distributive forms, of which the second is formed from the first one.

shíúkish fighter, d. shishókish, : d. shish'shókish.
shálglia to put or place against, d. shashálglia, 2d d. shash'shálglia to quarrel, viz., to lay to the charge of.
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hlá; d. hláhla, lála to slope downwards, 2d d. lálála. The original meaning of hlá (see Dictionary) must have been that of putting or placing on the flank of, to the side of, or intr. to be on the slope, flank.

Cf. hlá-a, lál'laks.

tína once, d. títna some time, 2d d. titatna a few times.

shétalkásh one who stands on his head, d. shéshtalkásh; 2d d. shesháshtalkásh funny fellow, wag.

cáxa to lay down, cá-alxa, á'-alxa to read, d. á'-á'-alxa.

upiéga to sweep, vuhupiéga to stir up, said of winds; d. vuhuhapiéga

shína, d. shishána to enter the flesh, 2d d. shisháshna.

The difference between the two distributive forms as to signification follows from the nature itself of these forms; shiúkish is one who is or has been a fighter on one occasion, shishókich, on several occasions, or a habitual fighter, shish'shókish one who fought many times or habitually on many occasions. Instances like these show that the language has the power of forming two (or perhaps more) distributive forms, one from the other, for every term in the language, as it is done in Flathead-Selish. But experience shows that the second form occurs but in a few instances in the spoken language, and that wherever it could be formed it often becomes phonetically unwieldy, and is therefore replaced by some adjective, numeral, or pronoun; cf. sheshalkósh spectacles, pl. túmi sheshálkósh. This is not a distributive but simply a plural form. Cf also shúshatis, shushutánkish.

There is a limited number of terms which reduplicate distributively only after the prefix, and therefore have to be considered as compound terms:

hiapátzoksh stocking, d. hiapaipatzoksh.

húmasht thus, so, d. humásht, Kl.

naishlákgish beetle-species, d. naishlashlákgish.

shekáktcha to return blows; a term which is a d. form by itself, and assumed the above form instead of sheshkáčcha to avoid being confounded with sheshkáčcha, d. of shékatcha to become divorced.

u'hlútua to let reach the feet, d. u'hlúlatua.
Different modes of reduplication.

Of all words of the language not debarred from distributive reduplication through phonetic or other causes perhaps not one-third shows this feature in its regular form. Phonologic causes will account for the fact that so many terms have deviated from the regular standard form through elision, contraction, accent-shifting, and the like. As to the accent, it usually remains in the distributive form as many syllables remote from the word's end as it was in the absolute form.

There are but a limited number of terms in which the two dialects of Klamath differ as to their distributive form. But many terms of both dialects, owing to the fluctuating phonetics of the language, use an uncontracted and a contracted or apocopated form for it simultaneously and without any difference in their meaning or functions. Examples:

- gúka to climb, d. gú'kaka and gúg'ka.
- kidsha to dive, crawl, d. kikádsha and kiktcha.
- néta to fix on, d. nénêta and nênta.
- shulótish garment, d. shushalótish and shushlôtish.
- t'shin to grow, d. t'shit'shan and tít'shan, tíť'sha.
- tú there, yonder, d. túta and tú't.

Compare also atínî long, tall, d. a-atínî and a-itínî, and its abbreviated form áti (in Dictionary).

It will be seen that many of these are formed from terms which even in their absolute forms are not always pronounced in the same manner. In the examples given below we will make it a rule to mention only the most frequently used distributive forms.

There are many terms of which the distributive form is but rarely used, being generally replaced by the absolute, accompanied by some term indicating plurality. Instances are the distributive forms of géna, lalágo, máklaks, nánka, tkáp, etc.

Two different modes of reduplication have to be distinguished throughout, the monosyllabic and the disyllabic. The latter is less frequent than the former.

Monosyllabic reduplication, on account of the intricate phonology
manifested by its forms, necessitates a careful and minute classification into several categories. Terms with prefixes almost invariably belong to the classes No. 1 and No. 2 below.

**MONOSYLLABIC DISTRIBUTIVE REDUPLICATION.**

1. **Reduplication in** a.

The regular and most frequent form of monosyllabic distributive duplication takes place when the vowel of the first syllable is short (or was so originally), and is marked by a short in the second syllable of the reduplicated form. The vowel of the first syllable, provided it is short, is of no influence; the accent usually remains on the same syllable. In case the vowel is a diphthong, cf. Diphthongic reduplication.

- háshtxa to pierce the nose, d. hahashtxa.
- héshta to appear, d. heháshta.
- ñá to lay down, d. i-álxa, yálxa.
- kpók gooseberry, d. kpókpak.
- kúpikash torchlight, d. kúkápikash.
- ldílgá to kneel down, d. ldíldálgá.
- nép, nēp hand, d. nénap.
- púnta to drink, d. pupánta.
- tiptípli dusky, d. titaptípli.
- tchúñuña to vomit, d. tchutchúñuña.

2. **Reduplication with syncope of** a.

When the short a of the duplicated or second syllable, as described under No. 1 above, remains unaccented, and is left standing between two consonants, it becomes easily elided. No syllabic increase taking place, the accent keeps the place it occupied in the absolute form.

- heshémesh jewsharp, d. hehšémesh, instead of hehashémesh
- hóye to leap, d. hóhíeža, instead of hóhayeža.
- kátak truly, d. kákata, instead of kákatak.
- lalágo pine-gum, d. la'llágo, instead of lalalágo.
- mbú'ka to raise dust, d. mbú'mbéñ¿a, instead of mbú'mbèñ¿a.
nîto to suppose, d. nînto, instead of nînato.
shnikó̱a to hurl, d. shnishnkó̱a, instead of shnishnakó̱a.
stáwa to starve, d. shtáshtua, instead of shtáshtawa.
tó'ke fire-place, d. tó'țke, instead of tó'țke.

Shlé'a to see, find, forms shlé'shla and not shléshla-a, because the suffix -a, as a particle, does not really form a part of the verb. In shléshla the -a is therefore the product of the reduplicating process and not the final -a of shlé'a. It must be observed, however, that many verbs in á-a keep this suffix in their distributive forms, it being secured there by the accent resting on it.

3. Reduplication without vocalic change.

The vowel of the first syllable is long through synizesis or other causes, though it is not pronounced long in every instance. The vowel of the second or reduplicated syllable becomes long also, for it is the repetition of the preceding vowel. Many terms beginning with a vowel reduplicate in this manner, and I know of no instance of this sort of reduplication in which the first syllable is not the radical syllable.

ilína to take down, d. i-ilína.
íta to put on (long obj.), d. i-íta.
kéédsha to sprinkle (for ké-idshna), d. kekédshna.
klípa mink, d. kliklípa.
kú'shka (for ku-íshka) to brush, d. kukú'shka.
kíwash whippoorwill, d. kikíwash.
lókanka to go astray, d lólo'kanka.
lú'sh (for lúash, cf. lushúshli) wild goose, d. lúlosh.
mhú', Kl. tmú' grouse, d. mhú'nhú, Kl. tmú'tmú.
mí'sh (from níwa) neck, d. nínísh.
nó'kla to roast on coals, d. nónúkla.
shó'dshna (for shuí-idshna) to carry in hand, d. shoshó'dshna.
shú'dsha to build a fire, d. shushú'dsha.
shúttanka (for shuítanka) to come together, d. shushúttanka.
t'épa sunfish, d. t'éčpa.
túdshna to carry on head (for tú-idshna), d. tutúdshna.
wóa, vu-úa to howl, as wolves, d. wowóa, vu-ú-úa.
4. **Reduplication of diphthongic syllables.**

Several modes are observed in the reduplication of diphthongs which are very instructive for the study of the real nature and origin of diphthongs in this language. Diphthongs do not occur in prefixes, but when reduplicated they are so only because they stand in radical syllables.

a. The whole diphthong reappears in the second syllable, but the second component undergoes a change into a, as follows:

- **luelóya to stand around,** d. luelualóya.
- **shuipkúlish head-flattening cushion,** d. shuishuapkúlish.
  
  Compare: **kuánka to limp,** d. kuukuánka.

b. The whole diphthong reappears in the second syllable, but in an unchanged form:

- **hiuhíwa to be elastic,** d. hiuhuhihiwa, abbr. hiuhuhiwa
- **tuéktueka to stare at,** d. tuetuetueka.
  
  Cf. **shúí to give in a cup,** d. shúshui for shúshui.

c. The whole diphthong reappears in the second syllable, but in a contracted form:

- **shuikína to drive away from water,** d. shuishuikína.
- **tuágga to evaporate,** d. tuátúga, instead of tuátuága.
- **túekeká to perforate,** d. tuetóxa, instead of tuetóxa.
  
  d. In the distributive form the diphthong of the absolute form is separated into its two component parts, of which the first stands in the initial, the second in the following syllable:

- **yaátuáwa to be noisy,** d. yayóyawa, yayuyawa.
- **ká-i, kái white rabbit,** d. káki.
- **ktúkísh latch, bolt,** d. ktíktukísh.
- **méwa to miaul,** d. memúwa.
- **p'laítwash gray eagle,** d. p'laplítwash.
- **p'téuwi'piecne, aunt,** d. p'tép'tuíp.
- **té-ini, teéni recent,** d. tetíni.
- **tchúyésh hat, cap,** d. tchótchiesh.
- **tchuyómash idler,** d. tchutachi-ómash.
- **waíwash snow-goose,** d. wáwiwash (and waweíwash).
- **wiulála to strike,** d. wiwilála.
A similar process is observed also in some distributive forms, in which a diphthong beginning with a semi-vowel (y, w) is reduplicated:
yáhi *beads*, d. yáyahi, contr. into yá-ihi.
yáki *seed-basket*, d. yáyaki, contr. into yá-ikki.
wákish *inside ladder*, d. wáwakish, contr. into wá-ukish.
wikání *short*, d. wiwakání, contr. into wi-ukání.

This sort of reduplication properly belongs to No. 2 above.

5. **Reduplication with vowel inverted.**

This mode of reduplication is not frequent; it mainly occurs in terms containing a combination of vowels which are not real diphthongs.

kuatcháki *to bite, itch*, d. kakutcháki; cf. kuatcha
mbuté'če *to jump over*, d. mbambuté'če, for mbumbaté'če.
puédsha *to cast away*, d. pepúdsha and puépdsha.
puélza *to throw down*, d. pepúélza, for puepuélza.
shewokága *to wag*, d. shashewokága, for sheshawokága.
tiá'ma *to be hungry*, d. tetiá'ma, for tiátiá'ma.
tchuaish *buzzard*, d. tchátehuish, for tchútecha-ish.
Cf. shashuakísh, 84, 1, and Dictionary.

It will be seen that this class is made up of several different modes of forming the distributive, and that puédsha, puélza, tiá'ma properly belong to No. 4 b.

6. **Reduplication with elision of consonant.**

Terms reduplicating in this manner do not change the position of their accent from the absolute to the distributive form; it remains at the same distance from the end of the word. They drop in the first syllable their second initial consonant; in several of them the first consonant does not belong to the radix of the word, but is a prefix after which a vowel or é has once been standing.

I have found this sort of reduplication only in terms beginning with k-, p-, t-, and tch- (ts-), followed by consonants like g, l, m. Many terms
beginning with the same groups of consonants reduplicate in other ways. 
Cf. List of Prefixes.

- **kmutchátuko** _old, decrepit_, d. _kuk’mtchátko_.
- **ktána** _to sleep_, d. _kákta and ktákta_.
- **p’lén̄t̠ūnt on the top of_, d. _peplént̠ūnt_.
- **tlóxo, télóxo brain_, d. _tótlixo_.
- **tmoyéga** _to begin_, d. _töt’myéga_.
- **tmókil** _green lizard_, d. _tót’mkil_.
- **tmólo, témólo, tomólo wild plum_, d. _tót’mlo_.
- **tchgú’mla, shgú’mla to form hoarfrost_, d. _tchutchgámla, shgushgámla_.
- **tchmóya** _to taste sour_, d. _tchotchmóya_.
- **tchlózatko** _smooth_, d. _tchutchlózatko_.

7. **Reduplication with apocope of suffix.**

In a limited number of terms the suffixes -na and -a after vowels are dropped in their distributive forms. The cause of this is the tendency of pronouncing words as short as possible and hence of dropping unaccented final vowels and syllables.

_a._ Verbs in -na, when this suffix is not abbreviated from -čna, -ina, as in _gasákťcna to follow_, usually drop the -na; the suffixes -mna, -pna, being contractions from -mčna, -pčna, do not lose the -na in the duplicating process.

- **géna** _to go away_, d. _gáka, for géka, gégga_.
- **kshéna** _to carry on the arms_, d. _kshéksha, for kshékshana_.
- **ktána** _to sleep_, d. _ktákta and kákta_.
- **léna** _to move in a circle_, d. _lélα_.
- **pána** _to dive, plunge_, d. _pápa_.

To these may be added the verbs in -n, which drop the -n (originally -na) even in the absolute form: _pán to eat, pát, pátko_; _shlín to shoot, shlā’t, shlítko_, etc. Cf. Verbal inflection.

_b._ Verbs in -a preceded by a vowel.

- **méwa** _to camp out_, d. _mémů, měmů_; cf. _méwa to mew_, d. _memúwa_.
- **néya, né-i** _to hand over_, d. _néni_.
- **shlédá** _to see, find_, d. _shléshla_.

18
GRAMMAR OF THE KLAMATH LANGUAGE.

DISSYLLABIC DISTRIBUTIVE REDUPLICATION.

The terms which duplicate two initial syllables to form a distributive are composed with prefixes, as i- (yi-), and chiefly with u- (vu-). These prefixes have coalesced with the radix so firmly as to become inseparable, and are now reduplicated with it without any alteration in sound.

There are as many phonetic modes of reduplicating dissyllabically as there are of monosyllabic reduplication; to be brief, we will treat of them as belonging to two classes only, as follows:

1. Reduplication in a.

Instances of it are:
udélgtko checkered, d. ude-událgtko.
udita to chastise, d. udi-udáta.
uðshirlyga to fall while stumbling, d. udshi-udsháklýa.
uðúpká, vudúpká to whip, beat, uðúdpka.
uðúmchna to swim on surface, uðúdámtchna.
úlal, vúlal cottonwood tree, d. úla-ulal.
uðálpá to flicker about, d. ula-uláplpa.
uchtín to fish with net, d. utchi-utchán.

2. All other modes of reduplication.

Gathered under one head, this list contains instances of the phonetically altered modes of distributive reduplication described under “Monosyllabic distributive reduplication.”

Reduplication with syncope of a:
udáma to cover a vase, d. udá-udma.
uðóžótkish whip, d. udo-udžótkish.

Reduplication without vocalic change:
hiúdschna, yiúdschna to push away, d. lulu-hiúdschna.
yiúnešká to abstract, d. yime-iméška.
uyuóžátko striped, streaked, d. uyo-uyóžátko.
Reduplication.

Reduplication of diphthongic syllables:
uláyue to scatter, d. ula-ulíwe.
uláwa to spear through a hole, d. ula-úlhua.
útáwa to shake off, d. utá-utua.

Reduplication with apocope of suffix:
ibéna to dig, d. ibépa, hipépa (for ibé-IPA).

Distributive forms in -ishap.

Contrary to the linguistic principle of reduplicating the initial syllable, or part of it, to indicate severalty, a class of nouns comprehending terms of relationship by consanguinity or marriage appends the terminal -ishap. These forms, which in many instances seem to have also the function of plurals, are formed in this manner: To the terminals -ap, -ip, of the absolute form is substituted the uniform ending -ishap. There are even a few terms in -sh, which through the law of analogy have adopted the above ending in the distributive, simply because they belong to the terms of relationship, as pà'ktish brother's child, d. pà'ktishap.

The suffix -ishap is evidently a compound of the nominal ending -sh and the suffix -p; the intervening vowel -a- seems duplicated from -i- in -ishap and altered to -a- by dissimilation. The suffix -p points to intransferable ownership; cf. List of Suffixes.

Instances of these forms are:
múlgap brother- and sister-in-law, d. múlgishap.
pa-ánip elder brother or sister, d. pa-ánishap.
p'kishap mother, d. p'kishishap.
pkúlip grandmother etc., d. pkúlishap.
plúgship grandfather and grandchild, d. plúglishap.
pshúship stepmother, stepchild, d. pshúlishap.
txé-unap elder brother, d. txé-unishap.

Other terms possess two distributive forms; one in -ishap, the other being formed in the regular manner:
mákókap aunt, niece etc., d. mákókishap, mákókap.
ptéwip grandmother etc., d. ptéwishap, pteptéwip.
ptíshap father, d. pti'shishap, ptiptíshap.
ptchú'kap brother-in-law etc., d. ptchóptchashap, ptchúptchkap, and
others, like ptútap, etc. Ptchóptchashap is the result of a combina-
tion of both forms of reduplication.

The ending -ni is another instance where the language reduplicates the
end and not the initial parts of a term to form distributive reduplication, as

Nomina verba composed by distributive reduplication.

By appending -ish to the stem or basis of a verb generally of the tran-
sitive voice, verbal nouns are formed indicative of animate beings, persons,
animals, or personified things performing the action enunciated in the verb.
When -uish is appended, the substantive noun thus formed indicates that
the subject in question has been performing the action in time past. The
forms in -ish and in -uish may undergo the process of distributive reduplica-
tion, like the verb itself, and then indicate an animate being that is or
was performing the action at different times or occasions repeatedly, habit-
ually, or gradually. A few intransitive verbs like táměnu form similar
derivatives, but with transitive verbs this feature is much more common.

Examples:
lútátkish one who interprets or expounds.
lútátkish former interpreter, one who was expounding.
lútátkish habitual interpreter or expounder.
lútátkish former habitual interpreter or one who employed himself regu-
larly in expounding.
támnuish one traveling (here -u- belongs to the verb itself).
tatámnuish constant, habitual traveler; tramp; káfla-tatámnuish mole, lit.
"walker in the ground."

Many nouns of this class, called nomina agentis, or "performer's nouns," are
found to occur in the absolute form, as shnántáchyžish trapper; but they are used more frequently in the distributive form, and then should be
REDUPLICATION.

called *nomina actoris*. Indeed, the larger portion occurs only in the reduplicated shape; thus we have:

láldsish *house-builder*, architect, from látcha *to build*.
pápish *devourer*, from pán *to eat*; cf. máklaks-papísh.
papátalish *parasite*, cf. patádsha *to stretch the hand out*.
pápalish *thief*, from pálła *to steal*.
pépuadshnish *prodigal*, *spendthrift*, from púedsha *to throw away*.
shashapkélé-îsh *rhapsodist*, narrator, from shápa *to narrate*.
shúshatish (and shútesh) *worker*, maker, from shúta *to make*.
tetádshish *launderer*, laundress, from tédsha *to wash*.
tetémáshkísh *pilferer*, from téméshka *to abstract*.

Exactly in the same manner are formed a number of substantives designating inanimate objects (or abstractions), which are the result of reiterated acts and appear in the distributive form. They are formed by means of the suffix -ash, and are *nomina acti*:

papákash *lumber*, *club*, from páka *to break*.
kóξpash *mind*, from kópa *to think* (Mod.).
shashapkéléash *narrative*, *story*, from shápa *to narrate*.

The form of the preterit in -uish also occurs:
shutédshanauish *plow's furrow*; from shutédshna *to perform on one's way*.

Like this word, the largest number of the *nomina acti* do not show the reduplicated form of the first syllable.

Distributive reduplication also occurs in the absolute form of a few verbs, which are suggestive of collectivity, severalty, or distribution. Some of them show phonetic irregularity in their formation.

ä'-álzā, d. äā'-alzā *to read*, from álža *to lay down*.
lelífwa *to stand at the end of*, from láwa *to project*.
papíá'na *to have a picnic*, from pán *to eat*.
sheshkhü'la *to act extravagantly*, from kii'la *to disport oneself*.
shéshatui *to barter*, sell, from shethua *to count*. 
Another change affecting the vocalic element of the radix in verbs and their nominal derivations occurs when the verbs pass over into their reflective and reciprocal forms, and it may be sometimes observed also in their causative and medial derivatives. These forms are produced by prefixing either s-, sh-, shn-, the medial prefix, or h-s-, h-sh-, h-shn-, which is the medial prefix increased by the pronominal demonstrative particle hu abbreviated to h-, and pointing to an object in close vicinity or contiguity.

The process of vocalic anathesis consists in the following: Whenever a verb forms derivatives by means of the above compound prefix h-sh-, these derivatives are vocalized like the distributive form of that verb; the first syllable assumes the vocalic sound of the radix (diphthongs have their own rules), the radical syllable assumes the vocalic sound of the second syllable of the verb’s distributive form. Many derivatives formed simply by the medial prefix s-, sh-, shn- do not show this anathesis, but merely exhibit the vocalization of the simple verb, as shálgia from lákia, spitcha from pitcha, shtálaka from tálaka, shtchúzátko from tehúka.

I.—Anathesis in terms formed by the medial prefix s-, sh-, shn-:

- keléwi to stop, d. kekélui, caus. shnekélui to remove from position.
- kflu to be angry, d. kifiklua, caus. shniklua to irritate.
- kshíu to dance, d. kshikshíu, caus. shnikshíu to make dance.
- kélpka to be hot, d. kekálpka, caus. shnekálpka to heat.
- kóka to bite, d. kókóka, refl. shukóka to bite oneself.
- ndsháma-a to look on, d. ndshandsháma-a, caus. shnándsh(a)ma-a to amuse by tricks, lit.: “to cause to look on.”
- ngé’sha to shoot arrows, d. ngengé’sha, refl. shengé’sha.
- pniwa to blow, d. pnipnu, refl. shipnú to be full of air, cf. shípnush.
- ptchikap sister-in-law, d. ptchik’shap, refl. shiptchíúaltko related as brother-in-law or sister-in-law.
- tédsha to wash, d. tetádsha, refl. shtétcha to wash one’s head.
- títapkship younger sister, d. títapkship, refl. shútpraksáltko related as brother and sister.
II.—Anathesis in terms formed by the compound prefix h-s-, h-sh-, h-shn-:

- hinui to fall down, d. hihánui, caus. hishánui to fell.
- kfnchéna to travel in file, d. kikántchna, recipr. hishkántchna.
- nùta to burn, d. núnta, nùnta, refl. hushnát to burn oneself.
- shùgà to kill, d. shishúka, recipr. and refl. hishú'ka.
- shlin to shoot, hit, d. shlishlan, recipr. and refl. hishlan.
- shmó'k beard, refl. hushmó'kla to shave oneself, from an obsolete shmó'kla.
- shnúka to seize, d. shnúshnža, recipr. húshnža to shake hands.
- spulí to look up, d. spúshpáli, refl. húshpáli to lock oneself in.
- stínta to love, cherish, d. stistánta, recipr. and refl. hishtánta.

II.—Radical Syllable Connected with Affixes.

In polysyllabic languages we do not often meet with radical syllables in their original and nude shape, and forming words for themselves. When the process of word-formation increases in energy and extent, the radix is beset and preyed upon more and more by its affixes through shifting of accent, vocalic and consonantic alterations, elision of sounds, and other necessary concomitants of advanced agglutination. In languages where the phonetic laws have great sway it often becomes difficult, as to certain terms, to recognize the elements belonging to the radical syllable.

Affixes are the links of relation connecting the radical syllables of the words which compose a sentence. They are real or altered radicals themselves, and when they no longer appear as roots it is because they were phonetically disintegrated into fragments by the continual wear and tear of the process of word-formation. Their function is to point out the various relations of the radix to the words it is brought in contact with; thus being exponents of relation they derive, for the largest part at least, their origin from pronominal roots or roots of relational signification. In Klamath some of them exist also as independent radicals, and figure as pronouns, pronominal particles or conjunctions (hi, há, ka, ka-á, etc.).

Affixes do not always express pure and simple relation, or strictly formal connection between the various parts of the sentence, as, e. g., the idea of possession, of subject and object, of person, number, and tense; but
many of them, in American languages especially, express categories, as that of exterior shape, dimension, and proportion of the object or subject spoken of, of its distance from the speaker, or of the special mode by which an act is performed. Such particular notions qualifying the function of the radix are of a material or concrete import, and frequently result in polysynthesis or triple, quadruple, etc., compounding of the affixes. These combinations of several affixes may contain only relational affixes of a purely grammatic character, but in Klamath more frequently contain affixes of both classes—the relational and the material. A few examples will illustrate this.

A word composed of a radical and of purely formal or relational affixes only is, e. g., shflalsht when having fallen sick. Here i- in ila to lay down represents the radix, sh- is the medial prefix which makes out of ila: shila to lay oneself down, though used only in the sense of to be (chronically) sick. The suffix -al-, -ala, implies the “becoming”, “falling into a state or condition”, and is here of an inchoative signification; -sh is a suffix forming nouns and verbals, -t the suffix of the conditional mode.

Terms composed of a radix and of material and relational affixes are as follows:

Lupatkuela may be translated by to produce a scar, but the term has its special use. The radix pat appears in mpatà to beat, strike upon with a tool, upáta to wound, u'hlopátana, patpáti, etc., and the prefix lu- shows that the blow is inflicted with a round article. The suffix -ka (here -k-) is that of factitive verbs, -ula adds the idea of downward to verbs of motion, and thus the full import of the above verb is that of producing a wound, or more frequently a scar, being forced downward or to the ground by a round article, as a wheel.

Nè-upka to empty into is said only of the influx of a watercourse into an extended sheet of water, as a lake, not of the confluence of two rivers unless very wide. The radix of nè-upka or nèwapka is èwa to be full, as of water, the prefix n- is indicative of something spread out, level, or extending to the horizon, and the suffix -pka usually refers to distance.

Shlelztchanolatko left behind while walking. The radical is here ø, of pronominal origin, which we also find in ila (èla), d. i-ala to lay down. With the suffix -lxa, which generally points to a downward motion, ø-forms èlxa
ROOT WITH AFFIXES.

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to deposit, to lay down. The compound prefix shl-, sl- referring to garments or other flexible articles for personal use, and the derivation-suffix -tchlna (here inverted as tchana) pointing to an act performed while marching, moving, are joined to shlc'la and make shlc'lytchna of it. To this is added -ôla, the completive suffix, which can be fitly rendered here by “altogether”, and the participial suffix of the passive -tko, so that the whole term, for accurate rendering, necessitates a circumscriptive phrase like the following: dropped and left behind altogether something garment-like while walking.

Taluálzank lying on ground face turned upward. Radix ta-, thematic root tal-, occurring with change of vowel in telish face, télshna (for télshna) to behold; basis túlu-, u- meaning upward; -alza, compound word-formative suffix of a factitive nature (-ka); -ank, inflectional termination of the participle, usually referring to the present tense.

In the examples given the affixes pointing to round articles, sheet-like objects, distance, and downward direction are of the material order; all others I call relational affixes. The perusal of the words in the Dictionary affords the best method of distinguishing the two.

An affix is called a prefix when placed before the radical syllable, an infix when inserted into it, and a suffix when appended to it. Affixes fulfill two purposes of grammar: that of inflection, nominal and verbal; that of derivation or formation of derivative words. Not always can a strict line be drawn between these two processes of forming the units of speech, and in Klamath there are affixes which are in use in both categories. Some pronominal roots figure at times as prefixes, at other times as suffixes, as hi (i), hu (u), ma, p, and others, while nominal affixes like -tana are verbal affixes also, a fact which is partly due to the imperfect distinction between verb and noun.

But a thorough distinction between the prefixes and the suffixes of this language lies in the circumstance that the former are used for derivation only, while the suffixes possess either derivational or inflectional functions, or both simultaneously. I therefore present the affixes of Klamath in two alphabetic lists, that of the prefixes and that of the suffixes. More facts concerning them will be considered under the caption of “Verbal Inflection.”
LIST OF PREFIXES.

The function of Klamath prefixes is to form derivatives, not inflectional forms, from radicals. Prefixes are not so numerous as suffixes, nor do they combine into compound prefixes so extensively as suffixes. There is no safe instance on hand where a combination of more than three prefixes occurs. A triple-compound is, e.g., ktiutchñetchka to trample upon, said of one subject; it stands for kshiutchñetchka (ksh-, ya-, u-), cf. yúshtchñka to put the foot on something. Another is slu-ishchñketchka to turn the head for a bite, from hishtchñkta to be angry. The prefix ino-, inu- may be considered as triple also; but such combinations are rare. Suffixes, however, are found to combine into groups of four or five.

The remarkable fact is presented by the vocalic prefixes, preceded or not by a consonant, that they often become the radical syllable of the word (verb or noun). Thus in luta to be suspended, said of a round subject only, lu- is as well the prefix (not l- only) as the root. This may be observed in words beginning with a-, e-, i-, ksh-, t-, and with other prefixes.

A large number of intransitive verbs change their initial syllable or syllables to indicate a change in the number of the subject, as húdshña to hurry, run, speaking of one; túshtchna, speaking of two or three, tínshña of many subjects. The syllables undergoing the change should rather be considered as radical syllables than as prefixes, as may be shown by the analogy of many transitive verbs which undergo similar or still more thorough changes when passing from one number to another.

All the prefixes will be found classified below under the caption "Recapitulation of the Prefixes." The function of each prefix found in verbs extends also to the nomina verbalia formed from these verbs. The categories of grammar which are chiefly indicated by prefixation are the genus verbi; number, form or shape, attitude and mode of motion of the verbal subject or object.¹

¹A short stay in the Indian Territory, Modoc Reservation, has supplied me with a new stock of Modoc terms. Many of these have been inserted as examples in the Grammar from this page onward, and, though obtained from Modocs, the majority of them form part of the Klamath Lake dialect as well.
Like u-, the prefix a- originally referred to one object only, plurality of objects being expressed by i-; but this now holds good for a few terms only. It differs from tg-, tk-, now occurring only as part of a radical syllable designating immobility of one subject standing upright, by pointing to long things which need not necessarily be in an erect position.

aggáya to be suspended and to hang up, pl. of long obj. iggáya; cf. its derivatives aggú-idsha etc.
aggé'dsha to describe a circle, as the hand of a watch.
akútchga to break, as sticks, poles.
amnía'mma, ánmadsha to speak, cry aloud on one's way.
akúhia to show, point out, as a tree.
átpa, pl. of obj. ítpa to carry away.
atchíga to wring out, twist.

Prefix a- occurs in the following substantives:
ámda digging-tool, from méa, méya to dig.
adshágótkish violin, fiddle.
awálësh thigh of a quadruped's hind leg.

The prefix a- also appears in ai- or ei-, a-i-, e-i-, the initial syllable of verbs referring to a motion performed with the head. In ai-, ei-, the vowels a-, e-, point by themselves to a long or tall object.

afi'ka, el'ya, and afíkana to stick the head out, from íka.
aítzámna to be or grow smaller than, said of plants only, the tops of which are considered as heads; from ítzámma.
eflaka to lay the head down upon; from fla, cf. íl'ya.
eítakta to hide the head under, to place it between two things, as blankets etc.

e-, prefix pointing to long-shaped objects, sometimes when single, but more frequently when in quantities. Cf. also ei-, ai-, under prefix a-.

ebl'kcha to leave behind, as a rope.
el'xa to lay down, deposit, as a rifle.
ebl'cchna to carry, as an infant tied to its board.
el'pka to fetch, to bring, as arrows.
eltl'é'xi to lay crosswise, as logs; pl. of obj. itl'é'xi, Mod.
There is difference in signification between 6dsha to suck and 6dsha to cause to go, 6pka to bring and 6pka to lie upon, to keep, 6wa and 6wa etc.

Substantives with prefix e- are: élhuish backbone, épat a tall grass

h- is a prothetic sound found in many words beginning in vowels and consonants, which is deciduous and without any distinct grammatic functions, except that of emphasizing. Cf. hlá-a and lá-a, hiwísha and iwísha, hutátkia and utátkia. Therefore h- cannot be considered as a prefix, unless connected with the medial prefix sh- in the form of h-sh, q. v. Cf. -h-, under “Infixes.”

h-sh-, h-s-, h-shn-, compound prefix serving for the derivation of reflective, reciprocal, and causative verbs and their nominal derivatives. The intransitive verbs formed by means of this prefix are but few in number. The derivation is performed by means of the vocalic anathesis described, pp. 278, 279. As stated there, the prefix h-sh- is composed of the demonstrative radix h in hu, pointing to contiguity, and of the medial prefix sh-, q. v. The vowel standing after h- is that of the radical syllable, and no instance occurs where a diphthong occupies this place. In the majority of instances the medial form in sh, from which the other originated, is still preserved in the language; but there are a few where the stem without prefix has survived alone. These few verbs are all of a causative signification:

háshpá to feed, háshpkish fodder, der. pán to eat. Cf. spalála.
héshčha to suckle, der. édsha to suck.
hésùmphéli to restore to health, der. wémpéli to recover.
hishánui to fell, cut down, der. hinui to fall.
hushpánuia to give to drink, der. púnua to drink.

The following verbs and nouns, classified according to the genus verbi to which they belong, form an addition to the examples given above, p. 278 sq.:

CAUSATIVE VERBS:
hashlá-izá to smoke (meat), der. shlá-ika it smokes.
hásh’ká to perforate the nose, ear, der. stúká to stab, pierce.
hashpánkua to ford a river on horseback, der. pánkua to wade through.
LIST OF PREFIXES.

hészla to show, exhibit, der. shléa to see.
heszé'gsha to complain, der. she'gsha to report.
hishtádsha to bring up, educate, der. t'shin to grow
hishúnua to apply song-medicine, der. shuína to sing
hushnóxa to bake, cook, der. shnúxa to parch, dry.
hushpátchta to scare, frighten, der. spúchta to scare.
hushtíxa to make dream, der. túixa to dream.
husháká to drive out of a den etc., der. shúka to drive out.

RECIProCAL VERBS:
héshků to make mutual bets, der. shió to bet.
heshtö'lża to live as man and wife, der. shetö'lža to cohabit
hishamkánka to tell each other, der. hemkánka to speak
hushtchóka to kill each other, der. tchóka to perish.
hushtíwa to prick each other, der. téwa to drive into.
hushpántchna to walk arm in arm. der. suínshna to take along.

REFLECTIVE VERBS:
hakshgáya to hang oneself, der. kshaggáya to hang up; presupposes a longer form hashkshgáya.
hushkaknéga to besmear oneself, der. kaknéga to soil.
hú'shtka to stab oneself, der. stúka to stab; cf. háshtka.
hushtápka to prick oneself, der. stúpka to prick, puncture.
hushpáli to lock oneself up or in, der. spull to lock up.

i-, iy-, y- (No. 1), prefix of transitive verbs and their derivatives, referring to an act performed with or upon a plurality of persons or elongated objects, or on objects referred to collectively, when not in a standing, immovably erect position; when the object stands in the singular, the prefixes corresponding to i- are a-, e-, ksh-, u-, q. v. In the distributive form this prefix often appears as i-i-, instead of showing the regular form i-a-, as in i-qgáya, i-idshna.

idsha to make go, carry off; one obj., éna.
itpa to carry, convey, take along with; one obj., átpa.
iggáya to suspend, hang up; one obj., aggáya, kshaggáya.
idúka, idúpka *to strike*, as with a club; one obj., udúka, udúpka.

Iyamna, i-amna *to take along with*; one obj., úyamna.

i-áni, yáni *to give long articles*; one obj., úya, ó-i.

Itlé'xi *to lay crosswise*; one obj., etlé'xi (Mod.).

Terms in which this prefix relates indiscriminately to one or many persons or long articles are the derivatives of īka and ītpa; cf. the Dictionary.

*i-, y- (No. 2)*, locative prefix referring to the ground, soil, is identical with the locative adverb i, hi, and the suffix -i. It composes the suffixes yan-, yu-, and appears as i-, y-, only in a limited number of terms as the radical syllable.

**ibúna**, Kl. yépa *to dig in the ground, to mine.*

**ína, d. yána** *downward, down*; yáína, etc.

This prefix refers to the individual or “self” in íha *to hide, secrete, conceal*, and to the lodge or home in íwi, hiwi, iwiidsha *to fetch, bring home.*

**inó-**, inu-, triple prefix composed of the adverb ína (i on the ground, -na demonstrative particle) and the prefix u-, which in one of the two terms below points to singular number, in the other to distance. Cf. the prefixes i- and yan-, which latter is the distributive form of ina-.

**inotíla** *to put or send below, underneath*; cf. utíla.

**inuhuáshk** *to keep off, prevent*; cf. huáshk.

**yan-**, ya-, compound prefix indicating an act performed with the feet, or upon the ground, underground or underneath, below some object. This prefix is nothing else but the adverb yána *downward, down below*, which represents the distributive form of ina, q. v., composed of i on the ground, and the demonstrative radix and case-suffix -na. Etymologically related to ina, yána are: yáína *mountain* (from yáíyana), yépa *to dig, scratch up*, yé-ush *den of burrowing animal*. The prefix yan-, ya-, often becomes the radical syllable of the verb.

yadshápka *to mash, mangle*; cf. ndshápka, tatchápka.

yatáshlíxa *to press down*; cf. yétszáka.
yána to hand or bring from below.
yánhua to be quite sick, lit. "to be down": yána, wá.
yankápshti to bar an entrance, den.
yántana to put down into; from yána, ítana, or ítua.
yakā́sha to press down with the foot.
yáshtchka to step on something.

The prefix ya-, y-, combines also with initial e-, i-, into one diphthong, as in yéwa to burrow, yitchbiua to squeeze down from with the foot, as some fatty matter.

*yu-, a prefix analogous in its functions to yan-, ya-, pointing to an act performed in a downward direction, or upon the ground, or below some object upon or by means of a long article, as the foot. It is a combination of i-, y-, with the prefix u-, q. v. The prefix yu- generally becomes the radical syllable.

yúá (for yúwa) to strike the ground or water.
yuďšlaktkal to slip with the feet.
yulalína to fall over an edge, rim.
i-ünéga, yunéga to be below the horizon, as sun etc.
yumádsha to be at the lower end.
i-úta, yúta to be heavy, ponderous.
yutálpeš to twist, as paper, cloth.
yúshtchka to put the foot on.
yuwet'húta to kick with both feet.

*k-, *g-, prefix formed from the adverb ke, ki, Mod. kie thus, so, in this manner.

kishéwa, gishéwa to think so, to be of the opinion, der. shéwa, héwa to believe.
kshápa, gishápa to say so, to state, to suppose, der. shápa to declare.

**ki-, ke-, ge-, abbreviated k-, g-, is a prefix occurring in transitive and intransitive verbs and their derivatives, pointing to an act performed obliquely,
laterally, or a motion directed sidewise toward an object. Forms several compound suffixes; not to be confounded with ki- appearing in radical syllables as gi-, gin-, kin-, etc.

   kiápka to recline sidewise; cf. ípka to lie.
   kiulíga, nasalized nxiulíga to fall down upon sidewise, to drizzle; cf.
   fálíga.
   kiatégga to go in laterally.
   kiuyéega to raise, hoist up obliquely, sidewise, to lift above oneself.
   kiuntechna to hold up while moving, traveling.
   kiákuga, kianégga to move, rub laterally.
   kidshia to creep, crawl, swim; cf. ídsha, kidshash.
   kimá'dsh ant, viz., “moving, traveling laterally.”
   klátëga, gelátsta to move the hand sidewise.
   knéwa to put out obliquely the fish-line; der. néwa.
   kpél tail, tail-fin; der. p'lái.
   kléna, gléna to hop, walk on one leg.
   knanílash small bat species; viz., “fluttering down obliquely.”

**km-**, a prefix resulting from the combination of the prefix k- (abbreviated from ki-) and ma- (abbreviated m-), the latter indicating a curvilinear motion or object; km- therefore refers to a lateral and curvilinear motion or to the winding shape of an object, such as a rope, thread, wrinkle, etc.

   kmapat'híénatko wrinkled, furrowed.
   kmélza to lay down, said of thread, ropes, etc.
   kmúyulatko shaggy.
   kmukólgtgi to become wrinkled by wetting.
   kmúlktkaga and kmúlchó'sha to bubble up in water.

**ksh-**, ks- is the verbal gish, kish of the verb gi to be, in the significance of being there, and as a suffix it appears, augmented with -i, as the locative suffix -gishi, Kl. -kshi, redupl. -ksaksi. The prefix kshi- is found only in terms conveying the idea of placing, laying upon, holding, or giving,
also in a few intransitive verbs of a locative import. Originally it referred to one animate being only, and still does in the majority of terms, though kshéna, kshawina, and others apply to inanimate objects of long shape also. The vowel following the prefix generally points to the exterior form of the object or subject referred to, although in many cases it is no longer a prefix, but has become a radical vowel, and undergoes a change whenever plurality of the verbal object or subject has to be indicated. Many of the transitive verbs refer to one or a collective object carried upon the arm or arms. Not to be confounded with kish-, which forms verbs of “going” in the singular number.

kshaggáya to hang somebody; cf. aggáya, iggáya, shuggáya.
ksháwala to fix, tie, or deposit above; cf. iwála.
kshélktcha to leave behind, quit; cf. lélketcha, shélktcha.
kshélxa to lay down; cf. élza, lélka, nélxa, etc.
kshíkla to lay down and to lie on, in; der. íkla.
kshúléxa to dance; der. yúlza.
kshúya to give, transfer; cf. úya, lúya, néya, shuí.
kshútíla to lie below; cf. utíla, i-utíla, gintíla.

**kt-**, prefix combining k- (cf. supra) with t-, which is indicative of length or tallness, upright attitude, and usually refers to one person or object only. The combination kt- therefore refers to a lateral motion observed on one standing, long subject or object, but in some instances is so intimately fused with the verbal radix that it becomes difficult to distinguish it from this.

ktásñlza to press down by hand.
ktáwal to strike upon the head laterally.
ktélza to let down, drop a long object, der. élza.
ktfúdshna to push aside, der. húdshna or yúdshna.
ktiyéga to push open, der. uyéga; cf. luyéga, shuyéga.
ktfuléxa to make descend, der. yúlza.
ktíwala, ktívalža to lift or to post upon, der. íwala.
ktúka, ktúya to hit with the hand.

**kui-**, gui-, ku-, gu-, prefix representing the adverb kúi away from, far, distant, on the other side, ku-, gu-, being its apocopated forms. It is prefixed
to the verbs of traveling, leaving, departing, and sometimes becomes the radical syllable. The terms derived from géna to go present themselves for comparison.

guhuáshka and guhuáshktcha to depart, to set out from; cf. inuhuáshka.
gúikaka to leave home, to run off.
guikínsha to start out from.
gúįį, guikidsha to cross over, to pass.
kuyántcha to fly at a great distance.
kúška, gúška to leave, abandon; der. íshka.

1-, prefix occurring in verbs and nouns descriptive of or referring to a round or rounded (globular, cylindric, disk- or bulb-shaped, annular) or bulky exterior of an object, to an act performed with such an object, and to circular, semicircular, or swinging motions of the person, arms, hands, or other parts of the body. Thus this prefix is found to refer to the clouds, the celestial bodies, rounded declivities (especially of the earth’s surface), to fruits, berries, and bulbs, stones and dwellings (these being mostly of a round shape); also to multitudes of animals, rings, and crowds of, people, for a crowd generally assumes a round shape. It originally referred to one object or subject only, and does so still in many instances; it occurs in transitive as well as in intransitive verbs with their derivatives, often forms part of the radical syllable and composes other prefixes, as lța-, lu-, shl-. The manifold applications of this prefix necessitate subdivision.

(a) l-, when referring to one round object and forming part of a transitive verb, frequently occurs accompanied by the vowel u- (referring to long articles) in the form lu-, lo-. When a plurality of round objects is spoken of, pe- often takes the place of lu-

ludshípa to take off from; udshípa a long object; cf. idshípa, shuldípa.
luyéga to lift or pick up; pe-uyéga many round objects.
lúyamna to hold in hand; cf. pé-ukanka.
lúya to give; to pay in coin; cf. péwi, úya, néya.
lushántchna to scratch a round hole.
lútza to take away, to wrench from; útza a long object; cf. lútshípa.
(b) *l*- occurs in intransitive verbs and their nominal derivatives, and then points to several, but more frequently to one subject of rounded or bulky shape.

laggáya *to be hung up, to stand on the sky*; cf. aggáya, iggáya.
lawálá *to be on, to spread over the top of*; cf. lawálash, nawálash, íwal.
lbéná *to dig a round hole*; lbá *seed or grain*.
lbúka *bulb or round fruit* growing on the ground.
lidúkala *to pick up a round object*; cf. ndákal, ítkal.
léna *to move in a round line, to ride on wheels*; cf. éna.
lúa *it is foggy, misty*; lúash *fog*; lúlam *season of fogs*.
lúdshna *to drift, as clouds, fog*; from hádshna *to speed off*.
lútá *to stick or hang on*; lútish *round fruit*; útish *ear-shaped fruit*.
lútiflá *to be underneath, to stand below*; cf. utilá, i-utflá.

(c) *l*- sometimes refers to slopes, declivities of the ground, or motions observed, acts performed along such. The original form of the prefix appears to be in this case la-; it is the uneven or rounded irregular configuration of the slope which is indicated by *l*.-

láwa *to project, as a cape, promontory*; lálawash *slate-rock*.
lála *to slope downward*; lálash *flank of animal*.
hláa *to foal, breed, viz., “to come down the flank”*; cf. lá-ish.
lápka *to protrude, as cheekbones*.
lémúna *bottom, depth in the earth or water*; cf. mú'na.

(d) *lu-*:, *lu-*:, *le-*:, *li-*. Terms beginning with these syllables form a distinct class of intransitive verbs. They refer to a crowding together into a bulk, ring, crowd, or multitude, all of which when viewed from a distance look like a circular or round body, a form which is pointed at by the prefix *l*.- The above syllables embody the radicals of the terms in question as well as the prefix. The verbs thus formed will be mentioned below as involving the idea of plurality, the singular being formed in various ways. To them belong lułamna, lułantatka, liutita, liúpka, lólua, lé-uptcha; only one of these has a transitive signification, lułela *to kill, massacre*. 
(e) **Ixa-, Ixe-, Ike-** is a radix with the prefixed l- occurring in words which indicate wave motion or articles of a wavy, striped, undulating exterior. The radix xa-, Ze-, ke- is a reflective form of ka-, ga-, ke-, ge- occurring in gákua, gánta, géna, géwa; it points to a moving, proceeding, going of the subject. In this connection the function of the prefix l- approaches closely to that of (c) above mentioned.

Ixán to undulate; Ixish billow, wave.
Ikakimitko striped horizontally; Ikéklatkitko striped vertically.
Izlzánnish long bag or sack, grain-bag.
Ixet'knúla to hang down from mouth in wavy lines.
Ixáwaltko provided with antlers.
Ikápata to form surf; from Ixán, q. v.
U-létatko flexible and long, pliant.

**Le-**. Le is the putative negative particle not, and answers to Latin *haud* and Greek μη, e. g. in the compound word μηποτε “lest at any time.” Thus it forms not only privative nouns, but also prohibitive verbs. Under the heading “Particles” will be given examples where le is used as a separate word for itself, and in some of the terms below it could be written separate also.

Levé ula to forbid, not to allow.
Lehówitko slow-going; i. e. “not racing.”
Léshma not to discover or find, to miss.
Letalání stupid, foolish; i. e. “not straight.”
Letelina to annoy, meddle with.
Letúmēna to be excited, half-crazed.

**M-**, prefix referring to a motion going on in curvilinear form or zigzag lines along the ground. It appears chiefly before a- and e- in radical syllables of intransitive verbs and their derivatives, which refer to the unsteady, varying directions followed by travelers, root-diggers, to the roamings of Indian tribes on the prairie etc. Cf. Suffix -ma.

Máktchna to encamp while traveling.
Mák'Ixá to encamp, to pass the night; cf. máklaks.
LIST OF PREFIXES.

máku ina to encamp in or upon the mountains.
mákuna to encamp at the foot of a mountain.
médsha to remove, to migrate; cf. idsha.
méwa to encamp away from home, to live on the prairie.
méya to dig edible roots etc., said of one person; cf. mé-ish digging around, mé-idsha etc.

**n-**, prefix frequently occurring in transitive and intransitive verbs and their nominal derivatives, and referring to sheet-like, thin, smooth, pliant, and thread-like articles, or to objects having a level, horizontal surface, or to acts and motions referring to the above or to some distant spot on the line of the horizon. It composes the prefixes nu- and shn-, the latter having causative functions.

In its various uses this prefix may be classified as follows:

(a) It is prefixed to terms descriptive of or relating to thin, sheet-like, string-like articles, as cloth, mats, hats, ropes, handkerchiefs, paper, paper money, soles, skins, and especially the wings and flight of birds.

náki a to patch, mend, as garments.
ní₁, nè₁ fur-skin; tiny feather of bird; from nè₁: nelina to scalp.
néya, né-i to give, hand over, pay in paper money.
nép palm of hand, hand; napénapsh temple-bone.
ne’dṣxa to lay on top a thin article; cf. nétatka.
nélṣya to lay down, deposit; cf. lélka, élṣya, shlélktcha.
ní long snow-shoe; buckskin sole.
ndshakwéta to hang, drop down, as curtains.
ná’hlish bowstring.
néna, nínia, nafnaya to flap, move the wings, to flutter.
nagédsha to float, circle in the air; cf. aggédsha.
néta to fix, paste, or put on.

(b) n- occurs in terms referring to places of wide and level extent, as prairies, water-sheets; to phenomena observed above the ground, as weather,
or invisible, as sickness wafted through the air; to words, songs, and noises traveling through the air.

nā'g, Kl. nē'g, pl. nē'gsha who is absent, departed.
nen, particle referring to spoken words, sounds, noises.

nē'pka kú-i it is bad weather; nē'pka (shīflalsh) to bring sickness.

ndshakwēta to hang, drop down, as curtains.

ne-úpka to run into a lake, said of rivers.

néwa to form an extension, sheet.

nīwa to drive on level ground or into water.

(c) nu- is prefixed to terms relating to motion in sky or air, as the flight of meteors, the throwing of stones, the swinging of round and bulky objects, the humming noise made by bulky insects.

núyamna to hum, to make noise all about.
nulakiúla to cut out a hole in the ice to spear fish.

núldsha to be wafted downward.

nutódshna to hurl, throw away.

nutúyamna to fly around.

nuwálza to take an aerial flight.

p-, proprietary prefix indicating inalienable, intransferable ownership of an object. In the same function, but more frequently, p occurs as a suffix, q. v., and is identical with the p in the personal pronoun of the third person: pi, pśh, pash, push, p'na, pat, etc. The prefix p- is found, accompanied with the suffix -p, chiefly in terms of relationship derived from consanguinity as well as from marriage, and occurs as such also in Sahaptin and Wayletpu dialects. In Klamath there are but few terms of relationship which do not exhibit this prefix: mákokap, tūpakship, t'shīshap (Mod.), vúnak.

ptšhap father, Kl., from t'shin to grow up.
pɡ'ashap mother, from gi in the sense of to make, produce.
pé-íp daughter; ptútap daughter-in-law.
pa-álmip husband's sister and brother's wife.
pshāship step-mother; step-children.
pkátchip female cousin and her daughter.
There are also a few terms designating classes of human beings who are not relations:

pshe-utíwash, archaic term for people.
ptchíwip master, mistress of slave.

A prefix p- of a similar import, referring to the personality of the subject, is embodied in the following terms:

- **Nouns.**
  - pshish nose, snout; písh bile; pítiu dew-claw.
  - pê'tch foot; pîlhap sinew.

- **Verbs.**
  - pêwa to bathe, plunge, wash oneself; cf. éwa, tchéwa, pána, pánkua.
  - piéna to scrape sidewise; from éna.
  - putóya to remove sod; cf. vutóya to dig with a spade.
  - ptchíklxa, Mod. ptchá’hlka to stroke, pat; cf. shatálaka.
  - pníwa to blow, to fill with air; cf. p’ni, shipnu.
  - púdošha to reject, scatter, expend; cf. ídsha.

Cf. the compound prefix sp-, shp-.

**pe-**, a prefix occurring only in transitive verbs with plural or collective object, which is either of a round, rounded, or of a heavy, bulky form; sometimes the prefix also refers to sheet-like objects and to animate beings.

- pé-ula to lay down, deposit; one obj., lfkla.
- pêwi, pâ’wi to give, hand over, pay; one obj., láya, lái.
- pe-uyéga to lift, gather up; one obj., luyéga.
- pe-ukánka to hold in hand; one obj., lúyamna
- petéga to tear to pieces, as cloth; from ndéga.
- pekéwa to break to pieces, smash up; from kéwa.

**sh-**, s-. This prefix, the most frequent of all, is used in forming medial verbs, as they may be appropriately termed after their correlates in the Greek language. The medial prefix sh-, s- is the remnant of a personal pronoun of the third person, now extant only in its plural form: sha they,
shash *them, to them, sham of them*. Its original meaning seems to have been reflective, *oneself*; like that of Latin *sui, sibi, se*, because *sh-, s-,* places the verb into relation with its logical or grammatical subject; the idea expressed by the verb may be said to revert or to be turned upon the subject of the verb and centering in it. This medial function will appear more clearly in the following examples, made up of transitive as well as of intransitive verbs:

- shá-ishi *to keep as a secret*; from aishi *to hide*.
- széna *to row a boat*; from géná *to proceed*.
- shéka *to squeal, whine*; from yéka *to howl, cry*.
- skántchna *to crawl, creep*; from kántchna *to walk in single file*.
- shuina *to sing solo*; from wína *to sing*.
- ská' *to blow strong*, said of winds; from ká-a *strongly*.
- spítcha *to go out* (fire); from pítcha *to extinguish*.
- shipapélánkshtant *against each other*; from pipélangsta *on two sides*.

Some of the medial verbs now extant make us presuppose a verbal base from which they are derived, but which exists no longer in the language as a verb; cf. ská’. Others have changed their prefix *sh-, s-* into tch-, ts-, especially in the Modoc dialect.

In the majority of medial verbs the mode of derivation observed is that of vocalic *anathesis*, a phonetic process spoken of previously.

The medial function does not always remain such in all the verbs formed by the medial prefix, but easily turns into *(a) a reflective one* when the subject of the verb is also its object: *she-álza* *to name, call oneself*; or *(b) when the object is a person or other animate being, a reciprocal verb may result:* samtcštka *to understand each other*; or *(c) the medial verb turns into a causative verb* when the verbal act passes over entirely to the verbal object: shkálkéla *to hurt, injure*, viz., “to make fall sick.” A few of these verbs are reciprocal and reflective simultaneously: shákual (from radix gáwal) *to find oneself and to find each other*.

More examples are given under “Anathesis”, pp. 278, 279, from which becomes apparent also the general conformity of the uses of this prefix with that of its compound h-sh. Other prefixes compounded with *sh-* are shl-, shm-, sp-, st-, shu-, q. v.
**LIST OF PREFIXES.**

**shl-** or **sl-**, composed of the medial prefix **sh-** and the prefix **l-**, refers in nouns as well as in verbs (which are almost exclusively transitive) to objects of a thin, flexible, or sheet-like form, as cloth, blankets, hats, and other garments or other articles serving to wrap oneself in; also to objects which can be spread out flat, and to baskets, because flexible. Sometimes the Modoc dialect changes shl- into tchl-.

- **shlé'ya** to leave behind, deposit; from él'ya.
- **shlémpéli** to take home; from é'mpéli.
- **shléklka** to lay down, to dress in; from ikla.
- **shlané'ya** to spread out for, as a skin; shlá-ish mat.
- **shlánkua** to spread over, across; shlánkósh bridge.
- **shláúksi** to close the door; the door of the lodge being a flap.
- **shlitchka** to pass through a sieve; cf. látcha.
- **shlé'tana** to be loose, not tight-fitting; from ñta.
- **shlápá** to open out, to blossom; shlápsh bud.
- **tchlé'yamna** to hold in hand something soft, flexible, Mod.
- **tchlé'kna** to take out of, Mod.; from Ikna.
- **tchlewí'xa** to place into a basket etc., Mod.; from iwí'ga.

**shn-**, **sn-**, a compound prefix formed of **sh-** and **n-**, which forms a class of causative verbs and their derivatives. Cf. prefix **n-**, **nu-**

There are, however, several terms not belonging here, in which the **n-** of the initial shn- forms a part of the radix: shnikánu from nóka, shnayéna from néna, shnápka from nö'pka. Shn- is causative in:

- **shnámbyua** to make explode; from mbáwa to explode.
- **shnánhualta** to make sound, to ring; from wálta to resound.
- **shnchékhuí** to remove from position; from kéléwi to cease.
- **shnikshuí'ya** to force to dance; from kshiúlé'ya to dance.
- **shnumpshé'ala** to unite in marriage; from mbushé'ala to consort.
- **shnumtch'óla** to curl; from the verb of ndshokólatko curly.
- **shnawa'dsh** wife, viz., “one made to bear offspring”; from waishi to generate.
sp-, shp-, a combination of the two prefixes sh-, s-, and p-, pointing to an act or motion, especially of drawing or pulling, performed upon an animate or inanimate object of long form. The original function of this prefix is causative, but some intransitive verbs also show it. I do not refer here to such verbs as are formed by prefixing sh- to verbs beginning with p-, as shpáha to dry something, from páha to be dry.

spélaktchna to cut, said of sharp blades of grass; from láktcha.
spépka to pull the bowstring; from épka.
spídsha to drag behind; from ídsha.
spiéga to assist in getting up; cf. ktiuyéga.
spíka to draw, pull out, as a rope; from íka.
spíkanash, Kl. spekanótkish sewing needle; from spíka.
spítkala to raise, make stand up; from ikal.
spílí to place inside, to lock up; cf. ílí.
spíńka to let out of, to let go; lit.: “to cause to move the legs.”
spulóka to rub something glutinous upon oneself; cf. ulóka to rub together long objects.

st-, stht-, compound prefix made up of the medial sh-, s-, and ta-, abbreviated t-, and hence referring to one object (sometimes several) placed in an upright or stiff, immovable position upon or within something. The medial sh- suggests that the act is done by or for the logical or grammatical subject of the sentence, or in its own or somebody else's interest, the verbs showing this prefix being almost exclusively transitive.

stéwa to mix with, mash up; from éwa to put upon.
stítza to cheat, defraud of; from ítza to take away from.
stiwiní to stir up, as dough; from iwína to place inside.
stiwizótkish baby-board; from iwíza to place on, within.
stópela to peel the fiber-bark; from upálá to dry up above.
stútía to cover with a roof on pillars; from utía to place underneath.

shu-, su-, represents the medial prefix sh-, s- united to the prefix u-, and is found in transitive and reciprocal verbs and their nominal derivatives as referring to an act performed on the body of persons or animals, and in
a few intransitive verbs; cf. the simple prefix u-, vu-, wu-. Some of the terms are directly derived from verbs having the u- prefixed, as shuí to transfer, from úya, ú-i, ó-i; shutla to hold under the arm, from utila; shuyóka to shave etc. In many other words with initial shu-, u- belongs to the radix; in others, as in shuyúšala, shúktakla, u- is the result of vocalic anathesis.

shuíšala to gird, as a horse; from ñta.
shulóta to dress oneself; shulóšish garment; from ñûta.
shuéna to carry upon a board etc.; shuénch baby-board; from éna.
shukóka to bite oneself; from kóka.
shu-ú'ra to throw at each other; from vúta.
shú'pka to lie in a heap; from ipka.
shuklišia to compete in hopping; from kléna.

t-, ta-, te-, prefix referring to long objects standing erect, as trees, posts, and to standing persons. When occurring in transitive verbs, this prefix points to acts performed with elongated objects not included under the uses of the prefixes a-, i-, u-; for instance, to what is performed with the arms or hands outstretched or put forward, with a knife, etc. In intransitive verbs t- refers to one person or animate being in an upright position, and when combined with the radix -ka-, -ga- points to one person, etc., standing or moving. T- is abbreviated from ta-, te-, tê-, the pronominal particle and radix ta.

takí'ma to stand out as a circle, rim; cf. gaki'ma.
tamášsha to stand at the end of a row etc.; cf. lamášsha.
téméshka to abstract, take away; cf. yiméshka.
tkáp tall grass, reed, or stalk.
tkána to stuff; as an animal; cf. shnétkuala.
tkéka to make a hole with knife or clasped hand; cf. kóka.
tká-úkua to knock with the hand, fist; cf. uká-ukua.
tgá-uléša to arise, get up; from ga-ú'ša.
tgakáya to stand, remain on, upon; from gakáya.
tkéwa to break a long article in two.


**tu-.** This prefix is either (1) the preposition tu *out there, out at a distance*, in which case it expresses horizontal and vertical distance or remoteness of the verbal act from home or from the one speaking, or tu- is (2) a compound of t-, the prefix spoken of above pointing to what is erect, and u-, a prefix indicative of long articles or articles placed above, on the top of (see below), on one's back. This compound prefix is in some respect comparable to shu-, q.v.

Examples of (1):
- tůkëlža to halt, stop on the way.
- tůklaktchna to stop at times on one's way.
- tuitčéwna to hollow out by pressure.
- tůyanma to move about with knees bent.

Examples of (2):
- tůdša to smear on, line upon; cf. ludoš'ha, shudšoš'ha.
- tůila to converge at the top; to stand out.
- tůdšna to carry on the back; from tů-idšna.
- tuitčzxash choke-cherry; cf. yétszáka to choke.
- tuinéga to cave in; cf. ína, d. yána downward.
- tůixá to swell up, protrude; from íka to extract.
- tůlannma to carry across one's back.
- tulúga to smear on, line upon.

**tch-, ts-**, prefix occurring in terms which refer exclusively to the motions observed in *water* and other *liquids*, the moving or floating of objects on or in the water, and the flow or motion of the liquids themselves. In sound it presents some analogy with the suffixes -tcha, -dsha, -tchna, which refer to motion in general. It should not be confounded with tch-, ts-, when this is merely an alternation of the medial *prefix* sh-, as in tehgü for ská', q.v. Words like tchuk occur in several northwestern languages in the sense of *water*; cf. Chin. Jargon salt tchuk salt water.

- tchéwa to float, said of water-birds etc.; from éwa.
- tchíwa to form a body of water; from íwa.
- tehla'lža to sink to the ground; from élža.
- tehípka to contain a liquid; from ípka.
LIST OF PREFIXES.

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tchókpa, tchótcha to drip down from; cf. tchétchapkatko.
tchíya to give, present a liquid; cf néya, úya, lúya, shuí.
tchilála to boil water or in the water; from ilála.
tchikamna to have the water-brash; from ika.
tchúyamna to swim below the water's surface.

tehl-; see shl-.

u-, vu-, wa-, prefix originating from the pronominal particle hu, u, marking extent and distance, horizontal as well as vertical, and forming transitive as well as intransitive verbs, with their derivatives.

The terms in which this frequent suffix is found may be subdivided into two classes, as follows:

(a) Prefix u- pointing to horizontal distance, removal, separation from. These terms generally undergo dissyllabic reduplication when assuming the distributive form.

unéga to lower, let down; cf. ña downward.
uháktchna to gallop off; cf. húdshna, húka.
uláyue to scatter, disperse; cf. gáyue.
ulak'kánka to skate over a surface; cf. lalklákli.
utháwa to shake off, as dust.
utila to place, be, or lie underneath; from ña.
utila to shoot up perpendicularly; from téwí.

(b) Prefix u- referring to one or many animate and inanimate objects of length or tallness, as poles, pieces of wood, implements, parts of the animal body, etc., and to acts performed by or with them; also to persons, because considered as objects of tallness. They reduplicate distributively in u-u-, or as above, by means of the dissyllabic reduplication. Some of the transitive verbs with prefix u-, vu-, refer to one object only, and take the prefix i-, iy-, when a plurality of objects is alluded to. Identical with u- are wa-, we-, wi-, q. v.

udúpka, vudúpka to waip, beat with a stick; pl. of obj. idúpka.
udshípa to strip, pull out; pl. of obj. idshípa; cf. ludshípa.
úyamna to hold in hand; pl. of obj. úyamna.
útza to wrench off from; pl. of obj. ítza; cf. lútza.  
uyéga to lift a log, beam, etc.; cf. luyéga, shuyéga.  
ulálpua to flicker about; to shake the ears, as dogs.  
uká-ukua to knock with a stick; cf. tká-ukua.  
upatnótkish hammer, mallet; cf. mpáta.  
ulézuga to gather into a long basket; from ikuga.  
udińtêna to beat, as with a drumstick; from títan.  
ulézatko flexible and long, pliant

wa-, we-, wi-. These prefixes are reducible to the prefix u-, and produced by it through assimilation (1) to the vowel of the syllable following in the terms given below:

wapálash dead tree, for upálash dried on the top; cf. upála, stópéla, stópalsh.  
wekishtchna to totter, reel; for ukishtchma.  
wishibamn a reed with woolly substance; from udshípa.  
wídshiklža to stumble and fall; other form of udshíkža.

(2) In other words wa- is the result of the reduplication of the prefix u-, hu-:

washolálža for huhasholálža; cf. hushólalža.  
wálža for vuválža, vuálža; cf. vúlža.  
walizish slanderer, Mod. for úlkish; d. u-úlkish, uwúlkish.

RECAPITULATION OF THE PREFIXES.

The following synoptic table endeavors to give a lucid classification of the various functions in which prefixes are employed in verbs and nouns. The majority of them are found tabulated under more than one heading; only a few occur in one function only.

A.—Prefixes referring to the genus verbi—

Medial verbs: sh- and h-sh-; the prefixes composed with sh-, as shl-, shun-, spr-, st-, shu-.  
Reflective verbs: sh-, h-sh-, shu-.  
Reciprocal verbs: sh-, h-sh-.  
Causative verbs: sh-, h-sh-, shn-
Verbs that are transitive only: i- (No. 1), kt-, l- (No. a), pe-, shn-, shu-; the object usually an animate being: i-, pe-, shu-, u-.

Verbs that are intransitive only: l- (No. b).

Proprietary verbs: p-.

B.—Prefixes referring to number—
Singular number of the verbal object or subject: a-, e-, ksh-, l-, t-, u-.
Plural number of the same: e-, i- (No. 1), pe-.

C.—Prefixes referring to form or shape of the verbal object or subject—
Round, rounded, or bulky forms: l-, nu-, pe-.
Thin, flat, level, pliant, thread-like forms: n-, pe-.
In the shape of sheets, garments enveloping the body: shl-.
Long, elongated, tall forms: a-, e-, i-, u-.

D.—Prefixes referring to attitude, position—
Upright, erect, or immovable attitude: kt-, st-, t-, tu-.

E.—Prefixes referring to motion—
Motion through the air: n-, nu-, u-.
Motion downward: yan-, yu-, l- (No. c).
Motion of, in, or upon the water or liquids: tch-.
Motion performed obliquely, laterally: ki-, km-, kt-.
Motion performed in zigzag upon the ground: m-.
Motion performed in wave form: lixa-.
Motion performed with the head: a- (in ai-, ei-).
Motion performed with arms, hands: shu-, t- (tk-).
Motion performed with the back: tu-; with the feet: yan-, yu-.

F.—Prefixes embodying relations expressed by adverbs—
Locative prefixes: i- (No. 2), ino-, yan-, yu-, kui-, l- (No. c), tu-, u- (No. a).
Modal prefixes: k- thus; le- not (some being negative verbs).

Infexion of sounds into the radical syllable, producing a change in the signification of words, is not so frequent in American as in some Caucasian and other Asiatic languages; although inflection of the radix may
have been effected by infixes, all traces of this fact have afterward disappeared. In the preterit of Creek verbs an infixed 'h produces a shortening of the radical vowel preceding it.

Of infixes of the Klamath language we cannot speak as a class of affixes, as we can of its prefixes and suffixes. Thus the -u- appearing in the dual and the -i- of the plural form in the verbs for running, e.g. húdshna to run (one subject), túshtchna (two to four), tínhma (many subjects), which form the radical vowel, are rather the result of a substitution for each other than of infixation, and may find parallels in the chapter on "Vocalic Alteration of the Root," pp. 254-257, and "Epenthesis," p. 228. The only sound which could be regarded at times as an infix in the radix, though it is mostly a prefix or a suffix, is 'h, when it stands for ha by hand, with hands or extremities.

'h, an affix which emphatically refers to the use of one's hands, and gives a peculiar stress to the verbs in which it occurs. We find it in:

ge'hlápk to step on, ascend by using hands; gelápka to tread upon, mount.
gu'hlí to help oneself into; gulí to enter, go into.
p'húshka to tear off by hand; púshka to cut off with a sharp tool.
púl'hka to tear out by hand, and shupá'l'hka to tear out from one's body; púlka to tear, pluck out.
wáhtákia to disperse, put to flight by using weapons etc.; watákia to scare off, scatter.

We may also compare k'hiúlcña with kiúlcña, l'hútkala with ló'tkala, and many other verbs. In muhimúya to shiver, h stands infixed in the radix, though not referring to the use of hands. Cf. "Diæresis," p. 216, and "Epenthesis," p. 228.

LIST OF SUFFIXES.

In the language of the Máklaks we observe a large numeric preponderance of suffixes over prefixes. Not only is the whole system of verbal and nominal inflection carried on by suffixation, but also in derivation this element is more powerful than prefixation. A combination of more than
two prefixes is rarely seen, but one of four suffixes is not uncommon, and
the manifold ways in which they combine into novel functions are quite
surprising. The list of suffixes, simple and compound, which we give
below, is already more than triple the full list of simple and compound
prefixes, although the suffixes of the language are not fully enumerated
in the list, for the good reason that they are practically inexhaustible in
their combinations. Thus in regard to suffixation this upland language can
be called polysynthetic in an eminent degree.

Suffixation prevails in the large majority of all the languages explored
and some languages are known to possess no prefixes at all. On the other
side, the Ba'ntu languages of South Africa inflect by prefixes only. The
same cause has prompted the dark races of the Ba'ntu to prefix their pro-
nominal roots to the radical syllables, which has prompted most Europeans
to place the articles the and a before and not after the noun. The power
of largely multiplying pronominal roots under the form of suffixes, which
appears in many Asiatic and American tongues and also in the Basque
(Pyrenees), seems extraordinary to us, because we are accustomed to the
analytic process in thought and speech. The Klamath Indian has no special
words corresponding to our about, concerning, to, on, at, in, upon, through, but
expresses all these relations just as clearly as we do by means of case suffixes
or case-postpositions; he has not our conjunctions while, because, but, as, than,
when, that, since, until, before, after, but all the relational ideas suggested by
these are expressed by him just as distinctly by conjugational suffixes.

The Klamath Indian employs derivation-suffixes to express the fol-
lowing material ideas, which English can express by separate words only:
commencing, continuing, quitting, returning from, doing habitually, fre-
quently, or repeatedly, changing into, moving at a long or short distance,
moving in a zigzag or in a straight direction, going upward, along the
ground or downward, circling in the air, coming toward or going away from,
seen or unseen, moving within or outside of the lodge, on or below the
water's surface; also an infinity of other circumstantial facts, some of which
we would not observe or express at all, but which strike the mind of the
Indian more powerfully than ours.

1 Before, lupitana, and after, tapitana, are known to him only as prepositions or rather postposi-
tions, not as conjunctions.
For the study of the mechanical part of suffixation the following rules will prove useful:

There are two classes of suffixes, inflectional and derivational. Most suffixes belong either to one or the other of the two classes, but a few belong to both: -úga, -óta.

Inflectional suffixes always stand after the suffixes of derivation, in the absolute as well as in the distributive form. The former are identical in both dialects with very few exceptions (Kl. -ank, Mod. -an), but among the latter small dialectic differences are perceptible.

There are pronominal roots which figure as prefixes as well as inflectional and derivational suffixes; while others occur only as suffixes or component syllables of such, or belong to one class of suffixes only. Some verbal suffixes also figure as nominal suffixes: -ága, -tana, -tka, etc.

A few suffixes show a wide range in their signification and use, for their meaning varies according to the basis to which they are appended; cf. -ala, -tka, -úga. In this respect compound suffixes vary less than simple ones. The purport of such compound suffixes as we observe in hulladshuitámna to run continually back and forth can be inquired into by looking up severally in the list below all the suffixes following the radix hu-: -ala (-la), -tcha, -ui, -táma, and then combining their significations into a whole.

Most suffixes originally were of a locative import, and the few temporal suffixes in the language trace their origin to some locative affix. The concrete categories of location, position, and distance are of such paramount importance to the conception of rude nations as are to us those of time and causality.

The accumulation of suffixes in one word is sometimes considerable, but never exceeds the limits of considerate measure (five suffixes), so that the mind always remains capable of grasping the totality of some polysynthetic form. Cf. in the Dictionary such vocables as: hópelitchna, ka- uloktaktámna, klutsuótkish, shuntoyakea-ótkish, spungátpé, sputishanish, tpugidshapolitámna, tch'il'tgipéle. The best method of studying the workings of suffixation is to compare with one another the derivatives of such roots as are most productive in derivational forms by transcribing them from the pages of the Dictionary.
LIST OF SUFFIXES.

There are some suffixes which in fact are verbs of the language closely agglutinated to the basis of the preceding term, and thus form a transition between suffixes, auxiliary verbs, and verbs forming compound verbs: -kakua, -kakiúmna, -kédsha, -támna, -wápka. In southern languages, as Atákapa, Káyowé, etc., this sort of grammatic combination is much more frequent than in Klamath.

There are a large number of other compound suffixes which were not mentioned in the following list on account of the small number of terms known in which they occur. Such are -ini, -kiéni, -mla, -tchla, etc.; but the majority of these may be understood by analyzing them into their components and comparing them with suffixes formed in a similar way, as -ina, -ziéá, -m'na, -tchna.

-a, the most frequent of all suffixes, is appended to consonantal as well as to vocalic stems or bases, occurs in almost every part of speech, and forms compound suffixes. The different uses made of this ubiquitous suffix necessitate subdivision.

1. Verbs in -a. A large majority of verbs shows this suffix or a suffix composed with -a. It is in fact the particle a of the declarative mode, which sometimes appears as a word for itself. Being usually unaccented when appended to the word, it becomes so closely connected with it as to turn into a true suffix, and in inflectional forms is often replaced by other endings. With other vocalic suffixes it forms a contrast of a locative import: hinua to fall on something; hinui to fall on the ground; tchálamnna to sit on, against something; tchálamnnu to sit on an eminence or at a distance. The great frequency of the suffix -a is accounted for by its general, wide, and indistinct signification. We find it in transitive and intransitive verbs, and among the latter in impersonal and attributive verbs. In most of the verbal suffixes it occurs as the final sound, alternates at times with the suffix -ha, as in téla, telha to look upon, to resemble; sometimes assumes the accent (guká, etc.), and in the verb hlá' seems even to form a part of the radix. This is done, however, to distinguish it from hlá-a, q. v. Free from all connection with other suffixes, -a does not occur frequently except in verbs with iterative reduplication. We find it in:

kíla to be in a hurry, to be excited.
ltóka to make a round dot; subst. ltók.
múka to menstruate; cf. múksh babe.
péta, pé'ta to disrupt something; cf. lepéta to indent.
skía to fizzle; cf. kíu anus.
skóa it is springtime; also subst.
tíla to make a noise, as by stamping with the feet; cf. títíla.

Examples of verbs formed by iterative reduplication:

hiuhíwa to be elastic, soft.   púkpuka to crack with the teeth.
yályala to be limpid, clear.  shiákshiaga to balance on the arms.
ka-ukáwa to rattle.          shúkshuka to shake one's head.
múlmula to lower the eyebrows.  títíla to make a noise, as by rapping.

2. Nouns in -a. Substantive nouns in -a exist in considerable numbers. Some of them are abbreviations from -ap, -ash, q. v., while others, and the larger part of them, have been verbs in -a or are still so, having without any phonetic change assumed the function of a noun, the distinction between verb and noun being less marked in most Indian languages than in our own. The examples below contain substantives partly formed with compound suffixes:

kía lizard, and kúdsha field-rat; cf. kidsha to creep, crawl.
náka cinnamon bear.
pálá, pá'hla wicker plate or paddle, from pála to dry.
páta summer season; cf. páha to be dry.
klípa mink; kéláyua, species of long-tailed mouse.
pá'ka grandfather's brother, for pá'kap.
skóa and skó spring season.
shtía pitch, resin, and tía seed-paddle.
sáiga grassy plain, prairie.
káp'tcha fifth finger, and to go or hide behind.
nkíka dust, atoms, and to be full of dust.
wípka overshoe made of straw.
wékéta and wekétash green frog.
kťúshka slice, clipping, and to cut off, slice off.
mbúka and mbúkash earth crumbling into dust.
LIST OF SUFFIXES.

Also a large number of botanic terms, especially food-plants, as: káshima, klána, klápa, l'bá, tchuá, tsuníka, etc.

3. Participles with -a oxytonized (-a') are abbreviations from -átko, -atko. Examples to be found in the Texts and Dictionary are n'jitsá(tko) atrophied, pahá dried up, kewá broken, fractured.

4. A number of adverbs also end in -a, most of which are or have been formerly verbs:

ká-a very, very much; cf. ská.
ké-una (and ké-uni) slowly, loosely, lightly.
kuáta tightly; also adj. hard, tight.
níshta all night through.
ská, shká coldly; strongly, and to blow cold, strong.
stá, shtá to repletion; entirely, and to be full.
wáita all day long, and to pass one day.

Of postpositions ending in -ta the majority are abbreviations from -tana or -tala.

An inflectional suffix -a occurs in the oblique cases of nouns in -a, as p'gishap mother, p'gisha (obj. case). Cf. "Nominal Inflection."

-a', see -a No. 3, -tko.

-a'-a, a suffix which is the combination of the last vowel of the base with the suffix -a preceding, analogous to -éa, -fa, -ua. The accent always rests on the penultima, a rule from which the verb ndsháma-a and its medial form shnándshma-a form perhaps the only exceptions. Sha-apá-a to dare, provoke, is formed by vocalic diaeresis from shápá to speak, tell. The word shukeká-ash parents, in Kl. shukíkash, presupposes an obsolete verb shuke-ká-a. Examples:

hlá-a to lay eggs, to bear young.
kupkupá-a to knock at something hollow; cf. kupkúpli concave.
yá-a to scream, vociferate; Mod. kayá-a to cry aloud.
shalkiá-a to put on airs, to swagger.
shapkuá-a, Kl. shápkua to strut about.
stína-a to build a house, or willow-lodge.
saká-a to be raw; to eat raw.

-ága, -ak, -ga, -ag, -ka, -k. This nominal suffix is formed by the particle ak “only, just only, but,” and in the form -ága by the particles ak a, of the same signification. Words showing this suffix are diminutives, and, although the majority are substantives, a few adjectives and pronouns form diminutives by means of the same suffix.

1. Substantives in -ága. Substantives form their diminutives either by appending -ága in full or by syncope of the short a of -ága into: -ga, -ka, -g, -k. Nouns composed of two or more syllables and ending in -sh in the subjective case, drop that terminal to assume -ága instead, which then undergoes all the phonetic changes produced by the collision of vocalic and consonantal sounds. The diminutive function results from the signification “just only” of the particle ak: pé'tch foot, pétéchága “just a foot only”, little foot. The language forms no augmentative nouns like Italian, only diminutives. In many languages the diminutives assume the signification of endearment or praise, especially in the terms of relationship; in Klamath nothing of the kind is perceptible, except in the pronouns mentioned below and perhaps in the terms with double diminutive ending.

ánkuaga little stick or tree, from ánku stick, tree.
lúlpaga, lúlpag little eye, from lúlp eye.
kápka small pine tree, from tkáp stalk.
ndshíluaga young female (animal), from ndshílo.
táldshiag little reed-arrow, from táldshi reed-arrow.
ntéyaga little bow, from nté-ish, nté'sh bow.
we-aga, wē'ka little child, from wé'ash offspring.
awalóka little island, from áwaluash island.
sháplka small seed-paddle, from sháplash paddle.
nútak glycera grass seed, from nút (verb: nút to crack in the fire).
kilidshíga little duck, from kilidshíwash long-necked duck.
shikenitgíka little pistol, from shikenitgish pistol.
spúkliga little sweat-lodge, from spúklish sudatory.
LIST OF SUFFIXES.

kitchka, kitchga *small fin*, from kidshash *fin*.
shuplagá *little play-ball*, from shúpluash *ball*.

A few diminutives accentuate the penultima, though they may emphasize one of the syllables preceding it as well:

leledshiága and lelédshiak *very young cub, puppy*.
nepága and népaga, népag *little hand, paw*.
nusháltkága and nusháltkaga *headwaters of river*, from nusháltko *springing from*.

The diminutive Shastiága, Shastíka, Sástiak, signifies a little person of the Shasti tribe or a *half-Shasti*, one of the parents being a non-Shasti.

Diminutives in which the ending -ága occurs twice are the pronouns húktakaga (from húktak) and vúnakaga, únakak *little son or offspring*, from vúnak.

2. Among the *pronouns* and *pronominal adjectives* susceptible of this ending we mention:

húktag and húktakaga *this little one*.
nékag *the little absent one*, from nég *absent*.
tánkak *a few only*, from tánk *so many, so much*.
túmiaga *few, not many*, from túmi *many*.

Adverbs often assume this syllable, but then *ak* is no longer to be considered as a suffix, except perhaps in mā'ntchaga *a while ago*; it is the particle *ak, ak a, just only*, and the transitory stage from this signification to that of a diminutive is often plainly perceptible. Examples: kiútak, lápiak, nénak, pának, nishtá'k, pálak (Mod. pélak), pálakak, pának, tina'k, tehússak, wigá-ak.

The adjectives kéliak *deprived of*, périak *undressed*, also contain this suffixed particle.

-ága. The verbal suffixes -ága and -ága, although of similar origin, have to be distinguished from each other. The first contains the factitive suffix -ka, -ga appended to verbal stems ending in short, unaccented -a, while in the latter suffix, -ága, this same factitive terminal is appended to
verbal stems accented upon the ultima. The signification of both suffixes is *factive*; cf. ka, -ga. In the same manner we observe verbs formed by the suffixes -ala and -álá, -iga and -íga, -uga and -úga.

The verbs in -ágá are intransitives, those in -ágá transitives, as will appear from the lists below. Some of them show the compound suffix -tágá, -tkágá, the -́t́x̱- of which marks repetition or return; and -ágá seems to occur only as the final part of compound suffixes.

-ágá. For the origin of this verbal *factive* suffix, see -ágá. It occurs in transitive verbs only and always forms a compound with other suffixes, as -tch-, -tx̱-, etc. Alternates at times with -áká; cf. -ígá, -ka, -úga.

-hakshkágá to carry about an infant on the breast; cf. haksháktchú, kshéna.

-ákí, see áya.

-áýa, -ái, verbal suffix composed of the particle i (hi) on the ground, joined to -ái (emphasized), which here stands in the sense of on, upon something. From this combination results the function of -áýa as that of doing or being upon, on something, and the secondary function of doing or being in the woods, thickets, recesses, in the timber, or in marshes, upon cliffs. The locality is generally added to the verb in the locative case in -tát, -át: tchíkass ánktat tchágáya the bird sits upon the tree. The majority of the verbs in -áýa are intransitive and the few transitives seem to have originated from intransitives. When the terminal -áýa becomes abbreviated into -ái
the accent sometimes recedes upon a preceding syllable, as in gelkáya, gelkái, gelkái to erect a platform upon a scaffold. Substantives like tchátechlai fire-fly, tcháshkai weasel, seem to embody the same suffix, -áya. Examples:

kshaggáya, íggyá, lággáya to hang down from something, and to hang up, suspend on something.

ktchikáya to climb, creep, crawl on, upon, and to creep upon a tree, or through the timber.
hukáya, gakáya to run, to go into the woods.
tgakáya, liukáya to stand or remain on; to stay in the woods.
shualáya to be idle; cf. wálzá to sit waiting.

-ak, see -ága.
-akia, see -gien, -tki.
-akie'a, see -xiéa.
-akla, see -kla.
-akta, see -ta.
-azía, see -xiéa.
-azíea, see -xiéa.
-al, see -ála.

-alá, verbal suffix related to -álá and composed of the same elements, but differing from it by the location of the emphasized syllable. The verbs composed with both terminals are almost exclusively of a transitive nature, and the verbs in -álá and in -álá are in part verba denominativa, but more generally derivatives of other verbs. The suffix -álá composes many other suffixes, as -alzá, -alsha, -alshna, -alsh, etc. The origin of this suffix seems to have been the same as that of the prefix l- No. 2, pointing to a downward motion along something, which is also embodied in the words lásh, hlá', hlála, q. v., the roots of which are made up by the sound l. Some of their number can geminate the l of the suffix, and they do so especially in song lines: shuınálála, genálála. Cf. -altko, -cla, -íla.

Derivatives from other verbs:
spalálá to feed the young; for spanálá; cf. pán to eat.
stalála to fill, fill up; for stanála; cf. stání full.
shuinála to accompany in singing; cf. shuina to sing.
ndokála to be kinky, curly.
genála to start off and to approach; from géna to walk.
washlála (and wáshlala) to hunt ground-squirrels, from subst. wáshla.
yauzalála (and yaúzalala) to hunt bald eagles, from subst. yaúzal.
shne-uyála to destroy almost.
shléála to perceive, look at; from shléa to see.

-ála, -ëla, -al, -la. This verbal suffix is of great frequency and various import. It also forms quite a number of compound suffixes. The similarity of origin with -ála and other analogies were pointed out when speaking of that suffix. The circumstance that the accent rests upon the base of the word, and not on the suffix, causes a weakening and falling off of vocalic parts of the suffix; thus -ála changes into -ëla, -la, -al, and into -la, which is more frequent than the other forms. Many of these are denominative verbs. It will be best to divide these verbs into intransitives and transitives and to subdivide the latter into verbs formed (a) from substantives in -sh, (b) from substantives having other endings, (c) from verbs.

1. Intransitive verbs in -ála etc., formed from other verbs apparently.

shákatla to come up the road or trail.
tchikla to sit on, upon, within.
skútchala to dress in a mantle, blanket.
pákla to bark at.
múluala to rot, to become rotten.
spunékla it is getting late at night.

2. Transitive verbs in -ála etc.

(a) Formed from substantives having the usual suffix of substantives, -sh (-ash, -ish, etc.); therefore these verbs all end in -shla or -shala. They indicate that the object represented in the noun, of which they are derivatives, is collected, manufactured, made into something or turned to account.
A special class of these is formed by the verbs referring to the harvesting of food-articles and crops.

- itiššla to use for embroidering; from ītish, īta.
- lu'gšla to capture in war, to enslave; from lúgšh.
- shškššla to dig a well; wāššla to dig a hole.
- spúklishla to erect a sweat-lodge; from spúklish.
- lułdemššla to build a winter-lodge; cf. lułdamalákšh.
- shšánkššla to construct a bridge, bridges; from shšánkšš.
- witchúlashla to make a witchólash-net.
- tehulishla to make a shirt, and to wear one.
- wókaššla, wó'ksla to collect pond-lily seed; from wókaš.
- kelidššla to collect the kešdš-berry crop.

(b) Formed from substantives ending in another suffix than -š; some of their number are diminutives in -aga, -ak.

- unánkala and unakákala to give birth to a son; from vúnak, únakak.
- péyala to give birth to a daughter; from pé-ip.
- wékaššla to bear offspring; from wéka, dim. of wéash.
- ntéyákala to make a little bow; from ntéyaga.
- naššla for na šala to make a ndí-basket.
- lákiššla to take as a husband; from láki.
- shnawédishšla, snawédishšla to take as a wife; from shnáwedšš.

(c) Formed from verbs or verbal bases.

- shšllual to make war, to fight.
- ndákššla to pick up, find something long; cf. ldúkala.
- páltkal to rise from sleep.
- shéwala to aver, state; cf. shéwa to be of opinion.
- shškulala to mix into, said of liquids.
- shšlalakššla to cut or slash oneself; cf. láktchá.
- shaktakššla to wound by a single cut.
- wéplala to tie with straps etc.
- pálkššla to eat upon, on something; from páka to feed on.

-alamna, see -lamna.
-alpka, the combination of the suffixes -āla and the iterative -pka. This suffix appears in connection with the terms of relationship, and then signifies to call somebody father, sister, etc., or to call the father, sister, etc., by his or her name: p’tishalpka, tūpakshalpka. Usually -al- in -alpka is not emphasized, and the verbs are all transitives.

p’tishalpka, Mod. t’sishalpka, to call somebody father.
péyalpka to call somebody daughter; cf. péyala to bear a daughter.
pshéyalpka to call somebody uncle.
pshākalpka to call a person maternal aunt.
pkūmalpka to call a person paternal grandmother.
vunakalpka to call somebody son, child; cf. vūnakala to bear a son.

-alpakash, see -altko.

-alsha, -altcha, verbal suffix produced by combination of the suffixes -āla, -sh and -a, q. v. Like the verbs in -sha the large majority of the verbs in -alsha are transitive; they are formed from the verbal in -sh, which I call the verbal indefinite, by the addition of the declarative and verbifying suffix -a. The derivation is as follows: wōkash pond lily seed; wōksāla to gather pond-lily seed; wōkashalsh, contr. wōksalsh, the act of gathering pond-lily seed; wōksalsha to be in the act of gathering pond-lily seed, to gather that seed for a time. The verbal in -sh represents the act or state expressed by its verb as a lasting one, and therefore easily assumes the function of a substantive. Several of the verbs in -alsha possess another form in -alteha, which I regard as a phonetic corruption. The verbs in -alsha have the accent upon the word-stem or at least before the ending, and many of them refer to the hunts of game or to the annual gathering of crops, without being real usitative verbs for all that. Hútkalsha to rise up suddenly, is an example of an intransitive verb having this suffix; another is: tchalalsha (for tchalá-alsha) to stay at home.

shútealsha to throw at each repeatedly; from shu-úta.
shákalsalsha to play the four-stick game; from shák’la.
pla’washalsha and pla’washaltcha to be on a bald-eagle hunt.
wāshtalsha to be on a chipmunk hunt; from wāshlala.
stópalsha to peel off the fiber-bark or stópalsh.
ktélualsha to gather pine-nuts for a time.
kólalsha to be in the act of gathering the kö'l-bulb.
máyalsha to gather tule-stalks in season; cf. má-i, máyala.

-alshna. This suffix, not of frequent occurrence, is -alsha increased by the suffix -na, q. v.
hútikalshna to get up precipitately.

-alta, see -ta.

-altko, in the oblique cases -álpkash, -álpkam, etc., is the form of the past participle of verbs in -ála, transitive as well as intransitive. When derived from transitive verbs, the form in -altko, which in the northern dialect is rarely accentuated on the penult in the subjective case, has as well an active as a passive function, though of these two generally one prevails.

No special mention would be made of these participles as regular inflectional forms if they did not at times pass into the condition of verbal adjectives. This is the case when the parent verb is no longer in use or when the signification of the form in -altko shows an alteration from the form of the verb. Many of the “comprehensive” terms of relationship through blood and marriage belong here. Cf. -tko, -antko.

shétze-unaltko related as brothers; cf. tég-unap elder brother.
shaptálaltko related as sisters or female cousins; cf. p’tálip.
lúlpaltko provided with eyes; from a supposed lúlpala to obtain eyes.
shunuíshaltko possessed of; cf. shúnuish property.
ó'lshtaltko gray-haired; from ólashala to resemble the ólash-dove.
petchákaltko having little feet; from a supposed petchákala.
shmökaltko wearing a beard; from a supposed shmökala.
tchuyesháltko wearing a hat, cap; cf. tchúyesh hat, cap.

-altcha, see -alsha.

-am, -lam, the suffix of the possessive case in the absolute and distributive form; -lam is placed after the vowels -a and -e of the nominal base, -am after consonants and the vowels -i, -o, -u, which in that case are considered as consonants (y, w). Both suffixes are pronounced very short,
almost like -ěm, -'m, -lěm, -l'm. The origin of this suffix will be shown under the heading of "Substantive."

This possessive case form becomes in many nouns a subjective case, undergoing an inflection similar to that of the real subjective case. We subdivide these as follows:

I.—Names of plants, especially fruit-bearing trees, shrubs, or herbs. The possessive suffix composes the majority of vegetals furnishing berries, nuts, and soft fruits to the list of Indian provisions, and a few only, like the serviceberry bush, tchákága, have other endings. The pine-tree, kō'šh, furnishes only the resinous, ill-tasting pine-nut, and does not show the possessive form, but some of the seed-grasses, as tchípsam, exhibit it. Many of the plant names in -am exist in the distributive form. Besides the form in -am exists the other form in the subjective case, to designate the fruit, nut, or berry of the plant. The plant-name is the fruit-name placed in the possessive case, and the term ánku tree, stem, or tchëlah stalk, has to be supplied: kpók gooseberry, kpókam (ánku) gooseberry bush. Bulb plants, weeds, and low stalks with flowers often have the same name as their fruits, standing in the subjective case, like kōl, wókash, lèliash, though even in moss-names the possessive case occurs, presumably through the law of linguistic analogy. The generic terms iwam berry, lé-usham, d lel-usham flower, and some terms referring to animal food: káwam eel spring, núksam dried fish, also take this suffix.

hútschnam white-oak tree; húdsha acorn.
épílsam apple tree; á'pulsh, á'pull apple.
lulufluisham gooseberry bush; lúliuish, species of gooseberry.
tūtchzšam choke-cherry tree; tuitchzash choke-cherry.
ìpsbunalam swamp dogberry bush; ípsbúná blue swamp dogberry.
pū'shžam bough of conifera; pū'shak little whorl.
kápiunksham the grass producing the kápiunks-seed.

Add to these padsháyam, pánam (and pán), pátchnam, skáwanksham, shléshlaptcham, shué-usham, tútanksham.

II.—A few nouns indicating seasons of the year and phenomena of nature also show the terminal -am, -lam. Tzáłam west wind is an abbreviation of tzáłamni (shléwish) and does not belong here.
LIST OF SUFFIXES.

láldam winter-time; cf. láash fog, mist.
shá’hlam, shálam autumn.
yálzam tempest, storm.

III.—Of manufactured articles showing this suffix I have met the following:
kítchkam handkerchief, tchu’kšam or tchu’kshúm coffee-pot, lám-púnushu
isham glass bottle.

-amna, -ámna. This verbal suffix, the final portion of which, -m’na,
is a phonetic alteration of -mana, -amana, which is composed of -a, the com-
mon ending of verbs, -ma and -na, two suffixes marking direction and dis-
tance, q v. The idea conveyed by -amna, -ám’na is that of being or coming
around, upon, on or above, near somebody or something, and that of surround-
ing, of covering. It forms transitive and intransitive verbs from other verbs,
not from nouns, and has to be kept distinct from the suffix -lamna, -álamna.
Cf. the suffixes -ma and -na.

tchilamna to be crowded together, around; cf. tchilla.
gatpamna to approach near, to come to the lodge.
tchuyamna to swim about.
ttáyamna to swim around below the water’s surface.
nutúyamna to hum, buzz, whirl around buzzing.
núyamna to whirl around, to skip about.
skáyamna to hold, carry about oneself in a basket.
liukiámna to go around, to surround; cf. liuká-a to collect.
stunkiámna to go around, v. intr; to encompass, v. trans.
shléyamna, láyamna to hold, carry in the arms, hands.

Cf. also i-amna, kshúyamna, shiámna, tchiamna, úyamna. In the verbs
ending in -kiámna the syllable -ki- belongs to the stem of the word: shuha-
kiámna to dodge around (stem: húka or húkia), shatalkiámna to look around
(cf. télá, télísh); compare also shashknakíámnish mitten, Mod.

-ampka is the suffix -pka appended to verbs of motion terminating
in -na, -ana, -éna, by the same phonetic assimilation as observed in gémpélé,
as formed from génapele, gén'pélé. The forms in -ampka imply remoteness
from the one who speaks or is supposed to speak or relate, and they often
combine therewith the idea of being unseen by him. They are transitive as well as intransitive verbs. Not to be confounded with the suffix -tàmpka.
Cf. -ápka.

hutámpka (for hutánápka) to run into distance; der. húta to rush upon.
ne-ulaktámpka to punish without being present; ne-ulákta to punish.
tinshámpka to run away unseen by the speaker; tinshna to run away.
gaya-idshámpka to pass in front of into distance.
shualaliámpka to administer, provide for.
steyak'kámpka to listen outside of a lodge, building.
shnutámpka to keep up a fire away from people; cf. nútta to burn.

-ánka, -ánka is a frequent suffix, composed of -ank, the ending of the present participle, and the -a of the declarative mode. Thus it verbifies the act or state expressed by the participle, and expresses its duration. This may best appear from the following instances:

kókanka to masticate; der. kóka to bite.
húshkanka to reflect, think over; húshka to think.
shnikanuánka to make pauses in gathering crops; shnikanua to let ripen.
ndéwanka to fall when sitting or standing; ndéwa to topple over.
stillitánka to report, bring news; stilta to announce.
shakpát'tánka to compress or pin together.
shulítánka to move an object down and up.
spúkanka to move the feet quickly; spúka to put out the feet.
spúnkanka to take as one's companion; spúnka to let go.

-ansha. Like the verbs in -alsha, -ampka, -anka, -antko, etc., those in -ansha are the result of a verbifying process to which an inflectional form is subjected. Here the verbal indefinite in -sh of verbs ending in -na, -ña, -ña becomes verbified by the apposition of -a, and -ansha conveys the idea of locomotion away from somebody or something, of starting out into distance, and sometimes that of passing through or out of. The word-accent sometimes passes upon the suffix itself (-ánsha), and -ansha is preferable to the form -àntcha, -andsha, which is sometimes used instead of it. Géknansha to start from is therefore derived from géknash the act of starting from, this from gékna. Géknash, by becoming lengthened into géknasha, inverts n and a.
and becomes gékansha. The majority of these verbs are intransitive. Cf.
-insha. -ansha re-enforced by -na occurs in yútlanshna to hit, or shoot aside
of the mark.

húkansha, túshkansha, tínkansha to run out of.
uíxansha to run along a river, along its current.
gátphansha to come near some place.
kokánska, kókantsha to climb up to a distance.
ñilánnska to hurry away.
híxánnska to pass quickly by somebody.
shédkanska to fly or soar up.
ktchíkanska to crawl through a hole.
shléntanska to go to see, to visit somebody.
ník'kanska to put the arm out of or through an orifice.
tilákánnska to roll something away.

-anshna, see -ansha.

-antko, -ántko forms participles and verbal adjectives from verbs in
-na, -ána, -éna in the same manner as -altko from verbs in -ala, -la. Analogous
in derivation with these two participial forms are the adjective suffixes -li
and -ni. The suffix -antko forms its oblique cases: -ámphkash, -ámphkam, etc.;
it conveys a passive and sometimes a medial signification. In some of the
examples below, the original verb in -na exists no longer, and in others like
káwantko the -n- seems to be the product of a nasalizing process only.

kintchántko passable, pervious; kíntchna to march in a file.
kilkántko humpback; cf. kilýna to become humpbacked.
shulútánntko dressed, clad; shulótana to dress oneself.
tilhuánntko submerged; tilhuna to overflow.
káwantko poor, indigent; káwá to be poor.

-ap, see -p.

-a'pka, -apka. The suffix -pka forms verbs in -ápka from verbs in -a in
the same manner as it forms derivatives in -á'pka, -ó'pka from verbs in -wa,
-uá, or derivatives in -ámpka from verbs in -na, -éná. Verbs in -ápka de-
scribe an action performed or state undergone at a distance from the person
speaking or supposed to speak or relate, and are intransitive as well as trans-
itive; other verbs in -ápka are usitatives or iteratives. From the verbs in -pka they differ only by the presence of the basal -a.

I.—Verbs expressing distance from the one speaking:

(a) Distant, when lying on the ground or within reach.
   ilápka to charge, load by placing the load on the bottom (of boat).
   kíapka to recline sidewise.
   shnukpápka to hold down on the ground.
   tchiápka, wawápka to sit on the ground.

(b) At a distance from the one speaking, but still visible:
   gelápka to climb into, step upon at a distance.
   telhápka to survey, overlook, as a country.
   tinolénapka to set, said of celestial bodies.

(c) Removed out of the usual position, or at a distance sufficient to prevent contact:
   klámtechápka to keep the eyelids closed.
   shatashtxápka to seize an object with the hand so that the fingers do not touch the thumb in grasping.
   shmuktchápka to pout the lips.

(d) At a distance out of sight:
   k'lewidshápka to leave behind in the lodge.
   kpúdshapka to pursue an object out of sight.

II.—Iterative verbs are as follows:
   shkanakápka to assail repeatedly.
   shuktápka to strike oneself repeatedly.
   vutikápka to draw the tongue in and out.

-ás, see -ash.

-ash, -ás, -sh. The most frequently occurring nominal suffixes are -ash, -ish, -ush, all formed by the connection of the vocalic stem-endings of verbs with the noun-making suffix -sh, -s. All of them differ in their functions, and it is therefore preferable to treat of them in separate articles. The suffix -ash is pre-eminently a suffix for names of inanimate objects, while -ish
is the suffix forming names of animate beings chiefly. The difference is best shown by examples:

shashapkél-ash story, narrative, myth.
shashapkél-ish narrator, story-teller.
shléaluash upper eyelid, or "cover" moving by itself.
shléaluish cream of milk, or "cover" to be removed by hand; the real meaning of shléaluish being cover.
tchísh (from tchiash) settlement; tchísh (from tchí-ish) settler.

The vowel -a- in -ash is often elided by syncope, especially when preceded by a consonant, or suffers contraction, as -á-ash into -ás.

As an inflectional terminal, -ash forms the objective case in the adjective, and also in the majority of names of animate beings in the absolute as well as in the distributive form. In the numerals, -ash has the function of a locative suffix; cf. "Numerals."

It also forms the verbal indefinite of the verbs in -a: shiyúta to exchange, barter—tuá i shaná-ulí shiyútash? for what will you barter this? The verbal signification is still perceptible in the nouns kó-i piluyásh onion, viz., "bad smell", and in kó-i túnénash noise, viz., "disagreeable hearing".

1. Denominative nouns in -ash. I mention a few instances in which the primitive term is still in use at the same time with the derivative, so that there cannot be any reasonable doubt of a derivation having occurred:
kiilà earth, ground; kiiilash mud, dirt, semen.
lók kernel, seed; lúkash fish-roe.
múkash down; múkash owl, "downy bird."
múlu, something rotten; múlash phlegm.
shi'l cloth, tissue; shilash tent.
tóke horn, prong; tôkash navel; fish-bladder.

2. To the above may be added a few nouns formed through onomato-pæia:
túktuk (cry of hawk), túktukwash fish-hawk.
wélk (note of duck), wékash, a duck species.
wékát (cry of frog), wékétash green frog

3. Nomina verbalia concreta or substantives in -ash, formed from transi-
tive or intransitive verbs in -a and designating *inanimate* things of a *concrete* signification, among which are included all animals of a lower order. By syncope or elision -ash may dwindle down to -'sh, -'s, or may be pronounced -ish incorrectly. In many instances the verb from which the nouns in -ash are derived has become obsolete, as in yapalpuléash *whitish butterfly*. Some of these nouns in -ash are of an active or instrumental, like shápash, others, as tútash, of a passive signification. This is easily explained by the fact that the transitive verbs of this upland tongue undergo no change in their form when passing from the active to the passive voice.

háshuash *vegetable, maize*; from háshua *to plant, sow.*
któdhash *rain*; from któdsha *it rains.*
lálash *side of animal*; from lála *to slope down.*
léwash *play-ball, globe*; from léwa *to play.*
shápash *sun, moon, clock*; from shápa *to indicate.*
shétaluash *glass, mirror*; from shétalua *to reflect.*
shlichízash *comb*; from shlich'ka *to sift.*
tínuash *drowning-place*; from tínua *to fall into water.*
tútash *trunk of tree*; from tuta *to remove.*

Some of the nouns mentioned under -a have lost their -sh: skó'hs, nkíka for nkíkash, mbúka for mbúkash, wékéta for wékétash, both forms now existing simultaneously; probably also páta *summer heat*, pál'ha *tray, dish, pala liver.*

4. **Nomina verbalia abstracta**, or substantives in -ash, formed from verbs in -a (mainly transitives) and designating abstractions. Their signification approaches very nearly that of a verbal indefinite in -ash.

húshkankanash *thought, mind*; from húshkanka *to think.*
kpáphash *sense of taste*; from kpápsha *to taste.*
kózpash (Mod.) *thought, mind*; from kózpa, d of kópa *to think.*
sha-íshash *a secret*; from shá-isha (here from shá-isha) *to hush up.*
shéshash *name, price*; from shésha *to name, call.*

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1 There are a few *nomina actoria* and other nouns in -ash (short a) which I presume have all originated from -a-ash, and formerly had their a long (-ash): ká-iakash *one who acts strangely*, from ká-ika; sheshqéfí-ash *noisy fellow*, from sheshqéla; utíssus-ash *clown, jester*; pópmakash *hairy on body*, absol. form pómkash not being in use.
LIST OF SUFFIXES.

-ash. This nominal suffix is the result of a contraction either of -ā-ash or of ـ-ish:

(a) Contracted from -ā-ash, and therefore pointing to some object of the inanimate class; cf. -ash:
   stina'ash willow-lodge; Mod. lodge, from stiná-a.
   pālāsh, pālaash flour; from pála.

(b) Contracted from -ā-ish, and therefore pointing to a nomen actoris:
   sheshtālkāsh wag, funny fellow.
   ulāktchnāsh one whose head is not flattened.

-atch, a nominal suffix which is a corruption of -ōtkish, the instrumental suffix, as in—

   shúmaluatch, from shumaluōtkish implement for writing, painting or drawing; from shúmalua.
   lémáatch mealing-stone, prob. for lamótkish.

-ā, see -e.
-āga see -éga.
-āizi, see -ziéa.
-ām, see -m.
-bli, see -pēlī.
-dsh, see -tch.
-dsha, see -tcha.
-dshna, see -tchna.

-e. The terminal -e occurring in verbs is but a part of a suffix, as -tže, -ue, and in every instance alternates with -i; therefore it does not require to be treated separately. Verbs belonging here are hūlhe, gáyue, gútze, skúyue.

Of the substantives in -e some are derived from verbs. In a few the ending also alternates with i, as in tchékele blood, tóke horn, lítke evening, kné-udshe coarse bark of tree. In others -e alternates with -ē and -ä:

   káwe eel, lamprey-eel; poss. case, kāwam.
GRAMMAR OF THE KLAMATH LANGUAGE.

kóye, kó-i lobster, crab.
kúmme, kúmmé cave, cavern.
shkúle, skúlā, Mod tsxúlé lark; poss. skúlālam.
tále, tále little lake, pond.

-é, see -e.

-e'a, verbal suffix related to -fa. It refers to acts performed with or on one's own body or that of another person, and generally is found with intransitive verbs only. It sometimes alternates with -fa, íya, which is a more frequent suffix; but when -fa is the original form it does not frequently alternate with -á. Thus, Kl. and Mod., shashapkelía to recount stories to somebody is in Modoc shapke-la and shapkeá.

kedshamkedshalkéa to wheel around on one's feet.
palaleá to pull out by the roots.
shakatpampeléa to have a horse or foot race.
shetalyéa and shutapkeléa to stand on one's head.
tilampudshéa to roll oneself about.
tilanshncéa to contort, turn about one's limbs.
tchikualypileá to turn somersaults.

-e'ga, -i'ga, -iéga, a suffix forming inchoative or inceptive verbs, and identical in its function with -tampka, but more frequently occurring in Klamath Lake than in Modoc, where -tampka preponderates. There are verbs which assume both endings indiscriminately, as—

ktudshiéga and ktudshtampka it begins to rain.
tchutchayéga and tchutchá-itampka it begins to melt (as ice).

After the consonants l, tch, dsh, and after all the vowels, -éga appears in the form -iéga, -ií'ga, -yéga, which is perhaps the original shape of this suffix. Like the Latin verbs in -are and the Greek verbs in -áv, -eiv, which once were inchoatives also, the verbs in -éga have dropped the function of inchoatives to express the act or state itself indicated by the base of the verb. The suffix forms verbs from other verbs only, not from nouns, and they are transitives as well as intransitives.

(a) Verbs of inchoative import in -éga, -iéga:
i-unéga to become dark at night.
tinéga, tinná'ga to set, said of celestial bodies.
gutéga to penetrate, lit. "to begin to enter"; cf. gúta.
guhíéga to begin to swell up; cf. gúhia.
shakalií'ga to commence gambling; cf. shákla.
shuteyéga to make, create first; cf. shúta.
liwayéga to begin to lift; to lift at one end.
luyéga to ascend, said of fog, clouds, etc.
shuyéga to start a song; cf. shúina.
tmuyéga to begin at one end.

(b) Verbs in -éga, -iéga, no longer inchoative:

huwaliéga to run uphill; cf. húwala to run upward.
shlatchiéga to splash.
tpualiéga to drive up to the top.
witchuyéga to blow something up.
kshawaliéga to transport, carry uphill.
ndiunéga to fall, roll into.
tchiéga to flood, overflow.
spiéga to assist in getting up, rising.

(c) A number of verbs belong to neither of the two categories above, but are applicative verbs in -ga, -ka, with accentuated -e- before it, which points to an act or state of the subject's own body.

kiuyéga to hold over somebody obliquely; cf. uyéga.
ktechíéga to help oneself up by using the arms.
ktutéga to sink down in water, sand, mud.
tinéga to snort.

The verbs ktetéga, powetéga are derivatives of téga, and hence do not properly belong here.

-e'-izi, see -ziéa.
-eka, see -ka.
-e'xi, see -ixi.
-e'la, an unfrequent verbal suffix, pointing to superposition or to a raising up above other objects.
shikantéla to lay one thing upon another; cf. shikantila.
tcchkléla to sit down on the side, edge of.
vutukayéla to throw up a long object.

-e'la, see -ala.

-e'ltko, a Modoc form occurring in a few words and in every respect parallel to Kl. -altko. The Modoc dialect shows a tendency to substitute sometimes c for a in radical as well as in derivational syllables, when they stand between consonants, as in shétma for shátma, néski for náshki, métla for mátkla, ulélpá for ulálpá. Cf. -altko.

weweshéltko, Kl. weweshältko having offspring.

-e'na, -éna, two verbal suffixes closely connected in their origin and functions. The former, -éna, is also pronounced -i'na, -héna, and refers to an act performed or state undergone within, inside of something, while the latter, -iéna, also pronounced -yéna, -iá'na, -yá'na, -hiéna, -hiá'na, refers to an act performed inside the lodge or house, indoors. The -i- composing this suffix is the particle i, hi, which means (1) on the ground and (2) in the lodge; for the suffix -éna, see -na, its component.

(a) Verbs in -éna:
shleyéna to line a garment enveloping the body; cf. shléya.
neyéna to place a lining into, as into a hat; cf. néya.
shikpuálhéna to roll in the mouth an object not protruding from it; Kl. shikpuálkána.
kuloyéna to stir up a liquid in a vase.

(b) Verbs in -iéna:
goyéna, pl. giniéna to go into, intrude into the lodge.
huíhiéna to run around within a building.
kiwálhiéna to cohabit indoors.
luyá'na to go in a circle inside a wigwam.
payá'na, d. papiá'na to go around eating indoors.
shnayéna to fly, flutter around, as a captive bird.

-e'nash, see -ni.
-esh, the result of a contraction from -á-ish and -é-ish; forms concrete and abstract nouns from verbs, as follows:

shútēsh maker, creator; from shuté-ish, shutā'-ish.
ngē'sh for ngé-ish, nkewish arrow, missile, from nkéwa to break.
tikēsh (Mod.) argillaceous soil.
tchikēsh land overflowed; cf tchízi to be overflowed.
shlum-dúmtēsh grass filling gaps in the lodge-walls.
lōtesh, piece of matting; from lúta to hang down.

-esh, see -ash, -ish.
-e'ta, see -wéta.
-g, see -āga, -k.
-ga, see -āga, -ka.
gakia'mna, see -kakiáma.
-ga'ńka, see -kánka.
-gi, see -ki, -lki.
ggi'dsha, see -kidsha.
ggi'ma, see -kî'ma.
gi'anki, see -gian.
gien, -akia, -kia, a terminal appearing under many various forms and representing in fact not a suffix, but an agglutinated pronoun gi'anki for oneself, in one's own interest. This pronoun originated from the participle gi'ank of gi to do, perform, act, and the particle i, having reflective signification, appearing also in suffixes like -ia; thus it really means "doing for oneself." The more frequent abbreviations of -gi'anki, -gianggin, are -gink, -kink, -ginggi, -kinki, -gin, -kin, and when fully reduced to the shape of a verbal suffix combined with the verbal ending -a: -akia, -ągia, -ąki, -agi, etc. Appended to verbs in -ala, -la this suffix appears as -lki, -lgi, q. v.
The suffix is appended to the emphatic form of personal pronouns in both dialects:

nu I, nútak myself, nutagiânggi for myself.
ált ye, â’tak yourselves, â’takianki for yourselves.

And also appears in certain adjectives:
tidshi good, tidshkiánki careful, viz., "acting well for oneself."

In verbs the suffix mostly appears in the form -agia, -akia, -agi, etc:
shiúlagia and shiúlagien to collect for oneself; Mod. shiólagianki, contracted into shió’lki, shió’lxi.
shnókakia to detest, hate.
hashashuákia to converse with.
sálakia to miss from one's company.

In a series of verbs in -kia, -gia the function of the suffix is simply that of a factitive -ka, -ga, with the particle -i- inserted. This particle gives it the locative meaning of in place or at that place, on the spot.

lákia, shlákia to lay, spread against a wall etc.
nyútagia to burn at the bottom of a cooking-vase.
shnúikia to build a fire on the spot.
shúžíia to carry on one's shoulder.
tchákia to put into the mouth.

-gin, see -gien.
-gish, see -kish.
-gsh, see -kish, -ksh.
-guish, see -kuish.

-h-, see Infixes.

-ha, verbal suffix forming intransitive and transitive verbs from verbal roots or bases. In some instances the -h- may be an epenthetic sound, as in páha to exsiccate, for pá-a; but in the majority of verbs the suffix points to an act etc. being done upon, on the top of something, and -h- can be thrown out, especially when standing after a consonant. This terminal is especially
frequent after l- and t-, and seems to be a contraction of -hia, -a being the declarative, verbifying suffix, and hi the particle hi, i, “on the ground.”

télha, téla to look upon, to overlook.
ľha, lľa to lay down upon; cf. ľli to carry inside.
skůľha to lie on the top of; cf. skúľza to be prostrate, to sleep.
stiľha to put a string, rope, belt, etc. on oneself.
tehľaha to heat over the fire (liquids only).
shatnáľha to heat the cooking-stones for baking.
kláľha, kláľa hail is falling.
nőľha, nėta to place, put something sheet-like upon.
shlěľha to cover with, said of mantles etc.

-hi, suffix forming transitive and intransitive verbs from verbal stems. It has the same origin as the suffix -i, and often alternates with it by losing -h-, but is not quite identical with it. The function of -hi may be specified as pointing to an act or motion toward or into the lodge, dwelling, house of somebody or of oneself, that of homeward; the location upon the ground indicated by the particle hi, i being also the floor of the Indian lodge. This suffix often becomes emphasized, and is chiefly appended to verbal stems in -l, -t, like the suffix -ha. Cf. -i.

spůľhi, spulí to lock up, said of one person; cf. ľli.
těľhi to look or peep into a lodge, a house, etc.
gúľhi, guli, plur. kilhi to enter, pass into, go into.
húľhi, hulhe to run, rush into, inside of the lodge.
stiľhi to report, announce at one's house.
puďli to throw down into the lodge.
skřiľhi to crawl into a hole, den.

-hiá'ná, -hié'ná, see -é'ná.

-huya, see -uya.

-ı, -i, a suffix frequently found in verbs as well as in nouns and adverbs. Its function is not well defined or circumscribed, but may be generally described as localizing or locative. When appended to nouns it is simply the particle i, hi; cf. hi in Dictionary; when suffixed to verbs it is derived from
it. The original function of -i, however, is not always apparent in the derivatives given below, for many of them refer, for instance, to the human or animal body. Cf suffix -hi.

1. **Locative suffix** -i occurs chiefly in topographic terms and local names, and forms the locative case of substantives designating settlements, islands, rocks, rivers, brooks, islands; also composes locative case-postpositions, as -kshi, -ksaksi, and many particles. Appended to the nominal forms of the verbs it assumes temporal function; cf. 29, 19. 20. Examples: tch'i'shi *in the camp*; stékishi *where the door is*; Mba'kualshi, Néwapkshi, etc.

2. **Substantives** in -i. Some are derived from verbs or are verbs made into nouns. They form the oblique cases in -am, -at, or -tat, etc. Those in which -i alternates with -e were mentioned under suffix -e. Several of their number are terms for parts of the animal body; others are animal and plant names.

   (a) Parts of the animal body: laki *forehead*, i'pakli *hip*, tchā'-i *posterior*, tōki, Mod. tsōnki, tsōngi *horn*.

   (b) Names of animals: mú-i *woodchuck*, shuá-i *white-tailed deer*.

   (c) Names of plants: klā'pi, species of *rush*, pā'ni, species of *tall grass*, lūlsi, species of *Sagittaria*, widshipi Mod. for widshibam Kl., species of *lacustrine reed*, mú-i *bulrush*.

   (d) Other nouns: ktá-i *rock, stone*, vumí *cache*, klā'pki *red paint*, tchúyi *bottom of vase*, mállui *rabbit-net*, kükui *brother of grandparent*, mét'li *key-hole*.

3. **Adjectives** in -i are:

technuyksi *unkempt*, pumúksi *having frizzy, crisped hair*.

**Pronouns** in -i are:

huni and huki *he by himself, she by herself*.

4. **Adverbs** in -i are not frequent, but show throughout a signification which was originally locative:

   atī, áti, á-ati *distantly, far off; high up*.

   kū-i *away from, on the other side*.

   kū-i, kō-i *badly, mischievously*.
LIST OF SUFFIXES.

pécului down, down in, further away; cf. túpécului.
plá-i up, high up, above, on high.

5. The verbal suffix -i in some instances alternates with -e, q. v., forms transitive and intransitive verbs from other verbs, and also occurs in several compound suffixes, as -lgi, -óli (-úli, -óle), -pélí (-p'lí), -ui (-wi), etc. We have to distinguish between—

(a) The -i equivalent to -hi, as in guli etc.; cf. -hi.
(b) The -i as an abbreviation of -ya, -íya, as in gelkai for gelkáya, né-i for néya, shúí for shúya; cf. -áya, -ya.
(c) The suffix -i used with reference to an act or status of the human or animal body. Examples:

aíshi to secrete; refl. shá-ishi to keep as a secret.
áiwisi to digest food.
akli to gird oneself.
kuaatcháki to bite in the hair.
púí to cut in fringes, to fringe.
tchulí and tchulía to put a shirt on.

A few verbs are inflected simultaneously in -a and in -i, there being a shade of difference in the signification of the two: hínua to fall upon something, hínui to fall on the ground, soil; gelžalka and gelžalgi, vulína and vulíni, pěksha and pěkshi, q. v.

Other verbs change their -a to -i in some of the verbals, as nútá to burn, nuti'sh the burning, nuti'sht having been burnt; nía'sha to be sick, etc.

-í'a, -íya, a verbal suffix not to be confounded with -ia, because always accentuated upon the -i-, which is the particle i used in a personal sense: for somebody, or in the interest of somebody. It is confined to transitive verbs only, and alternates with -éa only when that suffix is appended exceptionally to transitive verbs. The “somebody” or indirect object pointed at by -i- is not always made mention of in the sentence in which the verb is used.

cáktchni to lay down for somebody on one's way; cf. cáktcha.
kíshkipka to beckon somebody to come; kíshipka to point at.
nutuyakí to throw for and toward somebody.
shapía, shapiya to inform somebody of; šápa to tell, apprise.
shlaniya to spread out for somebody.
shnukía to seize for somebody; shnúka to seize.
shuinía, dissim. shuinča to sing for somebody; shuínia to sing.
shuti, shutiya to make for some one; shúta to make.
vutikapkía to stick out the tongue at somebody; cf. vutikápka.

A special class of verbs in -la are those pointing to doing something in sight of another to deceive or fool him, or to indicate an act by gesture.

shakémía to play treacherously or deceptively; cf. šákēma to play.
shatashpapkía to make the gesture of washing one's face; cf tědša to wash.
shelakchtía to indicate throat-cutting by gesture; cf. láktcha to cut the throat.

-ia, -ya (No. 1), verbal suffix, unaccented, but of the same origin as the accented -ia, -iya  Among the great variety of verbs exhibiting this suffix the only characteristic which they have in common is that they refer to the subject of the verb. These verbs are transitive as well as intransitive and are derived from other verbs. One of them, tchǐ́xia, means to place upon the ground; the adverbial idea upon the ground being expressed by the i of the radix, and not by the -i- in the suffix -ia.

(a) Intransitives in -ia, -ya:
kimálía to feel pain, to smart.
máhia and smáhia to cast a shadow.
mékía to be or become a dotard.
nínia to flap the wings.
shlámania to be a mourner.
smúkía to take a mouthful.
shnéya, tchnéya to run straight out.
tchúya to melt; cf. tchókpa, tchutchéya.

(b) Transitives in -ia, -ya:
aláhia, álalya to point out, to show.
fhíya to pick out, choose, select.
lgya to pick berries, to shuck.
ndsákia to close up, as an opening.
shatchlźámia to paint one's face or body white.
LIST OF SUFFIXES.

tkúya to rub slightly with fingers.
tehléya to give, hand over something liquid or soft.
utátchka to place a cover upon.

-ia (No. 2), a nominal, unaccented suffix which seems to form diminutives and to be an abbreviation of -iaga, -iag, -iak, though only a small number of bird-names proves its existence.

kúítchka, kúitsia, probably species of grebe.
titákia swallow; Mod. for titak Kl.
tútia young duck.

-ia, see -éna.

-ie'ga, see -éga

-ie'na, see éna.

-ia, -ika. The verbs in -iga, -ika stand in the same relation to those in -iga, -ika as the verbs in -ága, -úga to those in -äga, -uga; cf. suffix -äga. The suffixes -iga, -ika are combinations of the factitive -ga, -ka with -i-, which is either (1) the locative or (2) the personal particle i, reflecting upon the subject of the verb. In sheshatulka the -i- belongs to a suffix now forming part of the word-stem; -ka is the real derivational suffix. The verbs in -iga are formed from other verbs and are transitives as well as intransitives; cf. -liga.

-i- personal:

shawiga to be irate, in a wrath.
shiukiga to kill, as birds etc.; cf. shiukia to kill for somebody.

-i- locative:

Ishiklakugia to frame a shed, lodge by means of rods etc.
shluyakíga to whistle, as a tune.
spatchíga to twist; to ring a door-bell.

-iga, -ika. For the origin of the unaccented suffix -iga, see -iga. It forms transitives and intransitives, often forms compounds with other suf-
fixes, cf. shnákpíjga; and -ga, -ka gives a factitive signification to the verbs composed with it.

áníga, áníka to advise one to help oneself to; cf. áná.
kédshíka to tire out, to become tired; cf. kédsha to be unable.
shínshíza to crowd each other.
śká'-ika to walk backward.
shnákpíjga to seize with tongs.
utehá'-ika to grasp by the handle or long end.
widshíka to be stingy, avaricious.

-l'ya, see -éa, -ia.

-líxi, -l'zi, a compound verbal suffix conveying the idea of local superposition, location above, and answering to our over, above, on, or over the top of; resting or remaining above somebody or something, or moving over the top of some object. The suffix has the penult long through accentuation and forms transitive and intransitive verbs from other verbs.

etlįxi to lay across and on top of another long object.
heshlixi to put or wear a garment over or on one’s shoulders.
huyíki to jump out upon the shore from the water.
ipeně'xi to lay on the top of a receptacle already filled.
ktiwiži to lift or post up above, on the top of.
'imbusčže (for himbutégže) to jump over a log (himboks).
ngangatíži to play leap-frog.
shiwiži to increase, become stronger, as winds.
spízi to pull, draw out upon something.
telįži, luńkantíži to look over something.
tiniži to rise (sun, moon); to go uphill.
winįži, Mod. vuižin to surpass, excel.

-lxie'a, see -čiça.

-lxia, see -čiča.

-l'na, a suffix of transitive and intransitive verbs implying departure, separation, or removal of the verbal subject or object from the one speaking or from the indirect object. It is a compound of -na, q. v., and the par-
ticle i, hi on the ground, and points therefore to a motion either along the
ground or downward to the ground. The suffix is frequently used to form
derivatives from verbs in -la (ala) and in -li, -lí, although to establish a
suffix -líña would hardly be justifiable. Cf. -wína.

iwína to place, put down into; cf. íwa.
yiulína to send over the edge, push off from.
kítuína to pour down on, into; cf. kitua to pour on.
nde-ulína to fall down from; cf. ndé-ulí.
nelína to scalp, flay; from ní'l, nél fur, animal skin.
ngé-lishína to make arrows from; ngé-lishla to make arrows.
tpulína to drive off, oust from; tpuli to drive out.
tulína to leave behind many objects; cf. túlha.
vutokélína to fall down from when hurt, shot, or drunk.

-insha, a suffix verbifying the verbal indefinite in -sh of verbs in -ina,
-ína exactly in the same manner as -ansha does the verbal of verbs in -na,
-ána, -éna. The functions of both suffixes are the same, except that -insha
gives the additional idea of starting away from the water, or prairies, open
places.

guíkinsha to start away from water etc.

huíkinsha to run away from the river etc.
hushlinsha, tilíndsha to leave at home, in the camp.

-ip, see -p.

-i'pa, suffix occurring mainly in transitive verbs. It is composed of the
suffix -i as found in the verbs in -ía, and of the verbal suffix -pa intimating
a motion toward the verbal subject. The function of -ípa is to show removal
from somebody or some place toward the one speaking or acting, or sup-
posed to do so.

gahípa, ga-ípa to catch breath with a grunt.
pudshípa to pull out.
shulshípa to take off, as a ring, from one's own finger.
udshípa, idshípa, ludshípa to strip, take off from; cf. idsha.

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-ipka, -ipka, a suffix chiefly found in intransitive verbs; it conveys
the idea of approaching, coming toward, nearing the verbal object, often
the one who speaks or is supposed to speak. It may refer to acts or proc-
esses performed at a distance, in close contiguity or vicinity, or on some
person's body. Sometimes, however, the ending -ipka is the result of a
contraction, and then -pka is the suffix, not -ipka; cf. gaká-ipka from gaká-
yipka (Dictionary, p. 33), and shne-ipka to kindle a camp-fire habitually, which
presupposes a verb shnéya. Cf. -pka.

The forms -ipkam, -ipzēni, etc. and -ipkash, -ipxash are sometimes
oblique cases of the participles or verbal adjectives of verbs in -i, some-
times of verbs in -a. Cf. -tko, which is the form of their subjective case.

hantchipka to suck out of a person's body.
hunchipka to fly toward.
kidshipka to have the waterbrash.
láyipka to take aim at somebody.
pakluípka to bark, howl at from a distance.
shikúdshipka to lean on a support.
til’dshipka to see somebody approaching

tinshipka to rise; said of sun, moon, because they seem to come nearer
after rising; cf. tìnshna.

-ish, -is, -sh. The real function of the suffix -ish, abbreviated -sh,
has been pointed out under the heading of -ash as that of forming active or
animate nouns from verbs. This suffix is appended directly to the verbal
basis of verbs in -a, and usually remains unaccented. When the suffix is
accented, -ish has the vowel long, and in the two following instances at least
is the result of a contraction from -iash; it therefore belongs to -ash and not
to -ish:
guki'sh act of climbing; from guki to climb up.
nutí'sh, nútish conflagration; cf. núta to burn.
A shortened pronunciation of -ish is that of -čsh.

The suffix -ish produces nominal forms which may, according to their
signification, be classified as follows:
1. Verbals descriptive of quality, which are either verbal adjectives or adjectives, formed from attributive verbs:

- pákish **etable, serviceable as food**; from páka *to feed on.*
- shángish **raw, uncooked**; from shánki *to be raw.*
- shkontchish **pole-necked**; from skontchna *to stick the head out.*
- vúshish **coward**; from vúsha *to be afraid.*
- wawishish **productive of offspring**; from waishi *to generate.*

To these may be added the adjectives skdtish **left, left-sided**; stelapkish **right, right-sided**; vultchikish, contracted: vultchiksh **dolichocephalic.**

2. Substantive nouns, or names of inanimate objects, which are (1) either produced by the action of the verb from which they are derived (*nomina acti*), or (2) serve as instrument, tool, or means to the one performing the action of that verb.

- lukish **breath, spirit**; from húka *to breathe.*
- kaflish **belt, girdle**; from kaili *to gird oneself.*
- kilkish **hump, gibbosity**; from kilka *to become humpbacked.*
- lémé-lish **thunder**; from léména *it thunders.*
- lútish **round fruit, berry**; from lúta *to hang down.*
- shléwish **wind, blast**; from shléwi *to blow, v. intr.*
- spúklish **sweat-lodge**; from spúkli *to perspire.*
- shulotish **garment**; from shulóta *to dress oneself.*

Since the main function of -ish is an active and personal one, the above nouns can be regarded as things personified and acting. Indeed in English we can fitly render kaflish by “girder,” lutish by “hanger-down,” shléwish by “blower,” and spúklish by “sweater.”

3. Substantives in -ish, called *nomina actoris.* These nouns designate animate beings which perform the act described by the verb more than once, constantly, repeatedly, or habitually. When they are frequentative or usitative nouns they generally stand in the distributive or reduplicated form.

- búnui **drinker**, búbánui **drunkard**; from búnua *to drink.*
- ndéndinish **prattler**; from ndéna *to prattle, speak.*
pepuádshnish spendthrift; from puédsha to throw away.
shéshatuish store-keeper; from shéshatu to sell.
sheshtólkish prostitute; from shetólx to consort.
shishúkish fighter, bully; from shióka to beat, whip.

Besides these are several terms of zoölogy in -ish, the roots of which have become obsolete, viz: kté-ísh rattlesnake, hishtish sucker fish, tcháshish skunk, tchélish hedgehog, and others.

4. A few abstract nouns end in -ish: lushlúshlí warmth, from lushlúshli warm.

-íta, see -ta.

-í'ta, accented verbal suffix occurring chiefly in intransitive verbs, and indicating location away from or a motion toward the outside. That function of its component -ta which indicates distance is perceptible in it.

guníta to go or be beyond, on the other side of.
kítita to burst, explode.
kshítita to escape by running etc. (Mod.).
nítíta to be open, sore, as from a wound.
shekshítita to save, deliver out of.
tgá'títa, tguí'títa to stand outdoors.

-ya, see -áya, -ia, -ia.

-ye'ga, see -éga.

-ye'na, see -éna.

-yua. The verbs in -yua are derived from transitive verbs in -ka, -ga (-úka), and are used when the action refers to a few objects only. In the Dictionary a reciprocal function was given to some of them, but this appears to be secondary to that of a few.

idúyua to give kicks to a few; from idúka to kick.
ko-úyua to bite a few, or each other.
ktúyua to hit a few, to hit each other; from ktúka to strike.
stúyua to stab a few; from stúka to stab.
udúyua to whip a few or each other; from vudúka to beat
-k, -¿, -¿. Whenever gutturals appear as final sounds of a word, this is very often due to the dropping of a vowel-sound at the end of the word or to the transposition of sound within the final syllable. The various instances where gutturals figure as final sounds may be classified as follows:

1. Verbal forms sometimes drop the declarative -a, as in gánkank, hushtsò¿, sfüg, especially in the Klamath Lake dialect.

2. The participle of the present has the terminal -ank, -ink, -unk in the Klamath Lake dialect.

3. Transposition from -ka, -¿a, as in tápaz leaf, for tápk; verb tápk to stand out, project.

4. The gutturals are final sounds of a thematic root, as in láklak, adverb of láklaki smooth, level.

5. The diminutive nominal suffix -ága, -ak, -ag in an abbreviated form. Instances of this will be seen under -ága; but we can add ktchitéchok little bat, for ktchitéchoaga.

6. Sometimes the demonstrative pronoun kē is abbreviated into -k, as in ik thou, or the verb gi to be, to do, to say into the same sound; cf. lápik there were two (of them), kátak to tell the truth, etc.

7. Substantives in which the final -k could possibly represent a real derivational or formative suffix are the following:

ktchák mother-of-pearl shell (abbreviated from ktchálka). níwa, níukla.
ktchik oar, paddle. stámk wasp.
kā'k penis; from kēka to pierce. tápneék brain, Kl.
lák hair on head; cf. lála. tók, species of plant.
lölk canoe-pole. tsuák, species of plant.
lúk grizzly bear. tsúk, species of grass.
má'nk fly. wái'k, wék arm, limb of tree; from wá
múlk worm, maggot; cf. múlú rotten to be productive (cf. wéka child, offspring).

-ka, -¿a, verbal suffix occurring sometimes also in the shape of -ćka, -ga. Like -aga and -ága it forms factitive verbs, this term to be taken in its
widest, most general sense, and not to be limited to transitive verbs. From the other verbal factitive suffixes -aga, -āga, the suffix -ka differs only by having no vowel or syllable between it and the radix; -ka mainly occurs in short verbs of two or three syllables and forms usually verbs from other verbs, rarely from nouns or particles. The power of the suffix -ka can best be defined as directing the action expressed by its radix to a certain object, or as specializing the action or state. Verbs like these are called by Spanish grammarians *verbos aplicativos*. The origin of our suffix lies in the pronominal radix k-, which appears as ka, kē and ku, some of its derivatives having been enumerated on page 251.

- **géka** to set out from one's lodge etc.
- **ishka** to extract; cf. īdsha to cause to go.
- **kėdshka** to remove out of, v. trans.; from kėdsha.
- **kīlkā** to become humpbacked; from radix of kālkali round.
- **kūiža** to recognize; from kūi far off.
- **lāpka** and **tāpka** to project, as cheekbones.
- **nīlka** the day dawns; cf. nīliwa.
- **nīuxa** to drive out of an inclosure; cf. nīwa.
- **nżāmka** nish it aches, hurts me.
- **pi'ka** to dry out, to make dry, as the throat (Mod.).
- **pūka** to roast; cf. pāha to dry.
- **shīlaka**, **shīlza** to fall sick; from shīla to be sick.
- **shīlāka** to watch, keep guard; cf. shlēa to see.
- **shnēka** to burn through; cf. nūta to burn.
- **spīuka** to put the feet out; cf. ika to put out.
- **stāpka** to pound, mash up; from stāp stone implement.
- **stūka** to shout through the hands; from stū passage.
- **tīlža** to drizzle down; from tīla to overflow.

**-kakia'mna.** Words showing this terminal should be called compound words, for -kakiámna is not properly a suffix, but a verb, and the first component is a verbal base or a particle. Only when these compounds are not used as verbs, but as particles, may -kakiámna be regarded as a suffix. As a verb, kakiámna, gakiámna means to go around, to encircle, surround (see
Dictionary, p. 33); hence in the words below it has the sense of *moving, traveling, or going around* an object or objects, and occurs in transitive and intransitive verbs.

- **ginkakiámma** (1) to encircle as a hollow body; (2) postp. all around.
- **i-ukakiámma**, adv. and postp., around, about, in the vicinity.
- **ipekakiámma** to dig while going all around.
- **kuakikakiámma** to go around here and there while eating, munching.
- **ntultakakiámma** to flow around.
- **shallaxakiámma** to go or climb around an object.
- **shallaxakiámma** to pass around while touching, grasping.

- **-ka’kua**, verbal suffix appended to verbs of motion. It indicates a movement or swaying back and forth, to and fro, and is nothing else but the verb gákua, kákua *to cross over*, appended in suffix form to verbal bases.

- **nutókakua** to swing to and fro, referring to the heavy disk on the pendulum.
- **stílkakua** to send somebody forth and back, e.g., as messenger; cf. stílkakui, *cf. Dictionary*.
- **nutókakua** to swing to and fro, referring to the long shape of a pendulum, stick etc.

- **-kani, -gani** is a terminal appended to some adjectives, referring to an *indefinite, uncounted* number of objects, and differing from -kni. -kani is not always a suffix, but sometimes it is the adjectival suffix -ni appended to bases ending in -ka; therefore the adjectives in -kani are found variously accented. The adjective yanakani, e.g., *some one below*, forms a plural yanakanini. Others belonging here are kitchkani (from kitchka), ndshékani, tžalampánkani, tůmikani, etc., and some of the numerals. Cf. Dictionary, pp. 116, 117.

- **-ka’ńka, or -gáńka** is a formative suffix found only in intransitive verbs or transitive objectless verbs. It points to an act or status undergone while *walking or moving*, and thus forms a class of *ambulative* verbs implying a single act, or the repetition, continuance, and steady succession of acts performed while in motion. These verbs describe the various modes of walk-
ing, running, traveling, rolling, etc.; -kánka is the verbified participle -kank of the verbs in -ka, -ga, q v.

gánkanka to be on a hunt; cf. géna to go.
kíllkánka to speed off; from nkíla to be in a hurry.
lókanka to go astray; cf. láa to drift about.
ndakalkánka to pick up while walking.
sha-ulankánka to follow constantly.
shnialatchgánka to glance off while in motion.
shipalkánka to go about stinking; from pílui to smell.
tilankánka to move onward by rolling oneself.
vushókanka to go about while afraid of; cf. vúshish terrified.

-ki, -gi. This is the verb gi used in its various acceptations of to be, exist; to do, perform, and closely connected with an adverb or noun preceding it. In most of these words gi could be written as a separate word.

(1) gi to be, exist, occurs in:
kā'gi, kākí to disappear, be absent; from ká-i not.
láki it is stolen, gone, missing; from lé, há, gt.
lushlúshki to feel warm; from lushlush.
p'laiki or p'laí gi to be at the culmination point.
shá'tki to be tired, exhausted.
stági to fill, to make full; from tá, adv.
Perhaps kā'ltgi and tá'ztgi belong here also.

(2) gi to do, perform, occurs in:
ngá'sgi to have the diarrhea; from ngásh belly.
nkákki to give birth to; from nkák top of head.

It also forms the substantive p'gishap mother, which I take to have the literal meaning of “generator.”

-ke'dsha, see -kidsha.

-kia'mna, see -amna.

-ki'dsha, -ké'dsha, or -ggídsha, suffix found only in intransitive verbs and the causatives formed from them. It indicates a special circular motion,
that of veering or revolving around a real or assumed center, as we observe it in the motion of eddies, wheels, slings, or the circling of the birds of prey. The syllable ki- in -kídsha appears as a radical syllable in aggedsha and some other verbs, and in an iterated form in kedshamkedshalkéa. As for its etymology, it represents the verb kídsha to crawl, as snakes, lizards, to swim like fish. This verb really means to move sidewise; it is composed of the prefix ki- and the verb ídsha. From a large number of verbs in -kídsha we select:

kiuggázsha to describe circles, to cause to turn.
ktiwalkídsha v. intr. to veer around; v. trans. to make revolve.
muígázsha to form eddy.
nakídsha, naggázsha to circle, float in the air.
niulgázsha to whirl around.
shtchukalkídsha to form a bend or bends turns.
talkídsha to rotate, gyrate.
tunkídsha to form a circle, as the rings in tree-trunks.
tchishgídsha to form a whirlpool, vortex.
wakídsha to make a complete revolution.

-kie'a, see -zie'a.

-kíma, or -ké'ma, -ggí'ma forms intransitive verbs only, and points to something going around or encircling some round object in a level plane, as a rim encircles a basket, vase, etc. The syllable ki-, which expresses the idea of the circle, is the same as in the suffix -kídsha. In some instances the verbal suffix -kí'ma also serves for the nominal form, or the word may be used as a postposition. Cf. the suffix -ma.

aggí'ma to encircle, as inanimate things.
gakí'ma, plur. ginkí'ma to move around in a circle.
takí'ma to form a ring, to stand in a circle.
tunkí'ma (1) to follow the edge, as of a plate, book; (2) postposition, all around, e. g., along the line of the horizon.

In compound suffixes -kí'ma also occurs in the words lzáki'mitko having wavy lines, ktakimúla to cut off a round portion. A suffix -ké'mi appears in gaké'mi to describe a turn or bend.
-kish, -gish, or, in contracted form, -ksh, -gsh, -ks, is a nominal suffix forming substantives and adjectives from nouns and from verbs. It is composed of the radix ki, gi of the verb gi to be, exist, and to make, do, perform, and the nominal suffix -sh, -s, and has to be carefully distinguished from another suffix -ksh, -gsh which forms substantives also, but has a different origin. Cf. -kish No. 4 and -ksh. Our suffix -kish appears in the following functions:

(1) -kish, -gish, in the sense of dwelling at, living in, existing in, is the verbal indefinite of gi to exist, live. It forms some adjectives and names of tribes or nomina gentilicia. In the latter the oblique cases are formed from -kish, but in the subjective case -kish is usually superseded by -kni. Chiefly refers to animate beings.

ámtchiksh old, ancient; inverted from mā’ntch-gish.
p’laikish living above; for the more frequent p’laikni.
shkīshgish tumblebug; lit. “living in the dung.”
Mōatogish, contr. Mō’dokish inhabitant of Modoc Lake, and Modoc Indian.
Nushaltkāgakish dweller at the head-waters (of Lost River).

(2) -kish, when derived from gi to exist and referring to inanimate things, is found in substantives descriptive of the place, area, or locality where an act is performed or a state undergone. The case-postposition -kshi, Mod. -gishi, lit. “where it exists, live”, is one of the oblique cases of -kish. Cf. -kuish.

Aīshishamksh, for Aīshisham kīsh lodge of Aīshisham, 96, 23; cf. 122, 16 hashuākish vegetable garden; lit. “sowing place”, from hashuā-a.
luculkish slaughtering place; from luela to kill.
otfiks dam below water; from utila to lie below.
palkish dry river bed; from pāla to dry up.
pānkōksh ford; from pānkua to wade through.
stōkish gate; from stū passage.
shūdshgish fireplace; from shūdsha to build a fire.
shumálkish mouth of river; from shumālka to empty itself.
(3) *-kish* when derived from *gi*, in the sense of *to make, do, perform*, forms nouns which indicate that the action of the verb is done *by means of* them; that they serve to fulfill the purpose expressed by the verb, though not being exactly tools or instruments in our sense of the terms. The suffix for these is *-ō’tkish*, which is a compound of *-kish*. In some instances *-kish* can be rendered by “maker.”

bunō’kish *beverage*; lit. “drinking object.”
ɨmnaksh, for i-ɨmnakish *neckwear*; lit. “thing for wear.”
ḥāshpkish *fodder*; lit. “feeding-thing-for.”
lōloksgish *gun, rifle*; lit. “fire-maker.”
né-ulakgish *council-meeting*; lit. “decree-maker.”
shîpkkish *nose-ring*; lit. “used for wearing.”
skū’kish *heirloom*; lit. “thing placed apart.”
szōłakgish Kl., szŭlkish Mod., *Indian bed*; lit. “thing to lie down upon.”
tchûnukish *vomitive*; lit. “vomit-causer.”

(4) There is a number of substantives in *-ksh*, the origin of which is not exactly known. In sháyuaksh, wáltkish, wîdshikish the ending is not *-kish* but *-ish*, and tūpaksh *younger sister* is abbreviated from tūpakship. The following may possibly owe their ending to a transposition of sounds:

hîmpoks *fallen tree, log*; cf. hînui.
knúks *thread, string*.
tchule’ks *meat, flesh*; cf. tchilála.

*-kla, -akla*. This verbal suffix is a combination of *-ka, -ga* which forms factitive verbs, and *-ala*, the meaning of which is very indefinite now, though originally it must have pointed to a downward motion along the body or other object. Most verbs in *-kla* are transitives and have the emphasis on the antepenultima.

eîtrekla (for éntkala) *to carry a baby on one’s back.*
hashuákla *to stay in company of.*
nîlakla (for nîlka-âla) *to appear*, said of daylight.
nîukla *to confer through another*; from nêya *to give.*
shítuakla to wrestle with.
shlukútakla, spukútakla, stintakala to carry a child on the back, not tied to the baby-board.

-kni, nominal suffix forming adjectives and tribal names from nouns indicative of places, regions, localities, rivers etc., and from adverbs of locative signification. The suffix can be circumscribed by “living or staying there, inhabiting that locality, to be found in that locality”, and from this is derived the secondary function of “proceeding, coming, arriving from there, being a native of that spot or country”, which we also find in the Latin ending -anus, the Greek -os, the German -er. -kni is appended more frequently to the case-suffixes and case-postpositions of nouns than to their subjective case, and when the adjectives in -kni occur in their oblique cases -kni is superseded by the oblique cases of -kish. Tribal names, names indicating citizenship, nomina gentilicia, are adjectives in all languages, and so are they here. A subdivision of the nouns in -kni are those in -tkni, q. v.

(1) Formed from nouns and particles:
atíkni stranger, alien, foreigner.
gitákni coming from, native of a place.
yánakni inhabiting lowlands or the lower course of a river.
kokagátákni coming toward, from, or across the stream.
nákush'énkni living near the dam, nákúsh.
tapitankni staying in the rear of.
túgshátkni (for túgshátalakni or túgshátkni) coming from or native of the other side.

Also in three numerals of the cardinal and adverbial series; cf. Numerals.

(2) Formed from local names:
É-ukshíkni Indian (or settler) living on Upper Klamath Lake.
Kúmbatkní person living in or near the rocky caves.
Lókuashtkní Warm Spring Indian; lit. “Indian of the Hot Springs.”
Móatokní (for Móatok-kní) Indian living on Móatok Lake: Modoc Indian.
Óreginkní inhabitant of Oregon State.
Plaíkni highlander; uplander on Sprague River.
Tcháká'nkni Indian of the service-berry tract, for Tchakgé'niknī.
LIST OF SUFFIXES.

-ks, see -kish, ksh.

-ksh, -ks, -gsh, with vowel preceding. A number of words, chiefly substantives, exhibit this terminal on account of a transposition of sounds, by which the vowel coming after the guttural was placed before this sound. All of them are derivatives of factitive verbs in -ka, -ga, chiefly intransitives. Not to be confounded with -kish, -ksh.

gútaksh (for gútakash) minnow; from gúta to adhere.
kátagsh (for kátakash) chill and adj. cold; kátka to be cold.
kélpoksh boiling heat, and adj. hot; kélpka to be hot.
mépoks (for mépkash) company; mépka to live together.
shlä'yaks (for shlä-ikash) smoke; shlä'-ika it smokes.
shákpaksh (for shákpkash) plait of males; shákpka to braid one's hair.

-ksh, see -ash, -kish.

-kshka, -ksga, verbal suffix composed of the verbal factitive suffix -ka, -ga appended to the verbal indefinite suffix -kish, -gish, -ksh. It can be rendered by to come near, to attempt, to do almost, forms transitive verbs only, and is of rather frequent occurrence. In its function it approximates -uya, -hu'ya, q. v.

élzakshka to attempt to give a name; from él'za.
hishlákshka to come near killing each other; from hishlane.
któktakska to crop the hair; cf. któktcha.
kuwákshka to tear off only a piece with the teeth.
shlikkska to come near hitting, shooting; from shli' to shoot.

-kta, suffix forming chiefly transitive verbs, compounded of the factitive suffix -ágá and -ta, which forms applicative verbs and usually refers to persons or long objects standing upright. All the verbs in -kta had better be considered under -ta; some of them are nshákta it is sticking, shitechákta to quarrel, shnu'yákta to singe, etc. The verb shnahualpákta to raise an echo is inverted from shnahualpka-ta.

-kue'la, a suffix forming transitive and intransitive verbs of motion, with the idea of a downward motion in an oblique direction, in direct contrast with the verbs in -wála, q. v. The suffix contains the adverb kui or ku, which
implies distance, and the verbs in -kuêla mainly refer to falling or moving down hill or down stairs.

gekuêla to go downhill, to descend.
ktekuêla to slide downhill.
ktiukuêla to kick downhill or downstairs.
makuêla to encamp on the hill-slope.
de-ukuêla to fall or roll downhill.
shektakuêla to play at sliding downhill.
wetkuêla to flow, run, drip down.

-kuish, -guish, the preterital form of the nominal suffix -kisb No. 2, describing place, locality.
máklakuish former camping-place; from máklak-kuish.
pálkuisb ancient river-bed; from pâla to dry up.
púkuish, abbr. from púkguisb former roasting-place; from púka to roast.

-zie'a, -kiêa, is the verbal suffix -izi, -êzi preceded by one of the vowels -a- or -i- and amplified by the additional suffix -êa, -fa. This compound suffix therefore appears in the forms: -aziêa, -akiêa, -azia, -ažia, and -ižia, -izia, -e-iži, -âži and others; it forms transitive and intransitive verbs, and points to an act performed on, over, or on the top of, refers to a location above another, to a pre-eminence or surpassing in height, position, or other quality. It also forms the substantive shuntoyakea-ô'tkisb play-ball.

ktiwâzib to post upon, lift upon something.
ngankatixi (for ngankatižiêa) to play leap-frog.
shampatixiêa to jump over logs.
sheetatalâzib to tilt or ride at seesaw.
shelkližiêa to hop on one foot.
shukližiêa to compete, rival in hopping.
shutelizib to carry on one's shoulder.
shutuyakiea to throw at, upon, on the top of.
winâzib Mod. for winiži Kl. to surpass, excel.

-1, suffix found in substantives, especially names of animals; it is probably the remnant of a longer suffix (-ala, -ála), when it does not form part
of the root, as in spál ocher, from pálá to become dry. We find it as follows:

yaúxal white-headed eagle; cf. yauyáwa, yā'ka.
kátchkal tobacco, lit. “mixture”, from katchága to mix.
kpél tail; cf. kpá poker.
skēl mink, Mod. tehkēl; probably from skilhi to creep into.

Other nouns are: kó-il mountain sheep, yámal or kúmal pelican, nápal egg, ngūl jackass-rabbit, táplal loon, tmókil green lizard, tehupal shoulder.

-la, see -àla.

-la'la, suffix forming transitive as well as intransitive verbs, referring to an act performed at, in, or near the fire. The word lúlukshat in, at the fire, may be added or omitted, but originally the verbs in -lála referred to other things besides fire, and seem to have implied nearness, close contact only.

galála to reach the camp-fire, or place in which to pass the night.
hulála to run into the fire.
ilála to set to the fire, as meat.
kshalála to lie near the fire, or to place near it.
ktululála to push into the fire.
nutolála to throw into the fire.
tchilála to boil water, or in the water.
wiulála to strike a blow into the fire.

-lalí'na, compound verbal suffix implying contiguity or contact and, as the particle -i- indicates, referring also to a motion downward or on the ground (hi, i).

galalína to walk on the water's edge.
yulalína to fall over an edge, said of water; to form a beach; also post-position: along the brink of.

-laló'na or -lalúna, a suffix combined from -lála and -óna, -úna which implies contact or close contiguity, and by the particle -u- refers either to
distance or elevation above the surface. This suffix, like -lála, is generally preceded by a vowel, and forms transitive and intransitive verbs.

- ayulána, *to dry by the fire*; cf. awálá.
- ilalóna, *to have something around the fire*; cf. ilála.
- yulalóna, *to move forth and back, to rub.*
- kshelalúna, *to stand along the shore, said of plants.*
- kti'hilalúna, *to creep around, or toward.*
- 'mpetlalóna, *to float on the water's surface.*
- shekelalóna, *to cover up, fill in, as a hole.*
- shektlilóna, *to skate.*
- tilalhalúna, *to roll something over and over.*
- udumlalóna, *to swim away on the water's surface.*

- lam, see -am.

- lamna, -lámná, -álmna, a suffix composed of -ála and -amna, which forms almost exclusively transitive verbs. It conveys the idea that the action of the verb is performed upon or more especially across, all over one's or another's back. A distinction is made between túlamna, *to carry about across one's back* and túdshna, *to carry on one's back.*

- aishilam'na, *to secrete about one's back or body.*
- galám'na, *to follow behind another.*
- hashupálámna, *to strap, tie to one's back.*
- hisplámna, *to lead, drag, tow by means of a rope slung over the back.*
- pilgalámna, *to smear on somebody's back.*
- shépolamna, *to carry on one's back.*
- shíalamna, *to rub, smear on one's back.*
- shna-ulámna, *to spit all over another's back.*
- tehálamna, *to sit with the back against something; cf. tchía to sit.*

- lga, see -lʒa.

- lgi, see -lki.

- li. Together with -ni, -li is the most frequent suffix employed in forming adjectives. But while -ni is appended to the simple root or stem,
-li is affixed to adjectives formed almost exclusively by iterative reduplication of the root which invariably ends in a consonant (exception, see p. 262). This consonant has coalesced with -l- of the suffix inPALPali white, which thus stands for pálpal-li. The adjectives in -li describe color, surface-quality, temperature, or external shape, and the word, when the -li is retrenched from it, is an adverb. Many color adjectives exist showing other suffixes, but those in -li are the true and original color adjectives. The accent usually rests on the penult, though it often recedes to the antepenult. To the numerous instances of adjectives in -li given on p. 262 we add the following:

litchlitchli strong, robust, powerful.
lushlushli warm (of animal heat).
mákmá'kli gray.
papátli smooth, even, level.
taktákli, taktá'kli red, scarlet, crimson.
táltali (for táltal-li) running straight.

-li'ga, -lìka, verbal suffix forming intransitive verbs, some of which have passed into the condition of transitives. This terminal is a compound of three suffixes: -ala, the locative -i-, and the factitive -ga, -ka it forms verbs pointing to a remaining on, upon, or near, especially near the water, on the beach or shore; or to an act or motion performed on, upon, or near something, especially near, on the brink of the water.

kiulìga, njiulìga to drip or drizzle down, to fall upon.
lalìga to stick upon; to be, remain on; to be on the water's edge.
pitli to smear, daub on, as pitch.
shatelìka to stick up on one's forehead; cf. tálìka.
talìga to be in contact with; to be near the water.
tgalìga, liulìga to stand at the water's edge.
tchali, wawali to sit near, at the water, river.

-li'na, see -ìna.

-ìka, see -ìxa.
-lki-, -lgi, verbal suffix composed of -ala, -la, and the abbreviated -gien. -gianggi, -kianki for oneself. Verbs showing a vowel before -gien were spoken of above, cf. -gien; some of the verbs belonging here are as follows:

gilžalgi to reach the ground when descending, climbing.
giži to pass through oneself.
hushto'lki to heap up, accumulate for oneself.

gaitchuilki to go and meet somebody.
ge'lxalgi to reach the ground when descending, climbing.
gixi to pass through oneself.
husht6'lki to heap up, accumulate for oneself.
klukálgi to haul, fetch, come for something.

-1xa, -lka, -ls or -lēka, -ālxa is a frequent suffix of verbs, transitive as well as intransitive, the former being chiefly of the objectless class. Many of them have to be considered as verbs in -ka, -ga, which suffix is appended to verbs or stems in -ala, -al, -ala; others are in fact verbs in -ulza, q. v. In gatamlxa to go around something, -lxa stands for -nxa (gatanlna-ka). The form -lza is more frequent than -lka and the others above mentioned. The rather indefinite function of this suffix is to direct the action of the verbal basis upon a distinct object upon the same ground or level, a downward motion being implied in many instances.

élza, nélza etc. to lay down upon, to deposit.
gilza to pass over a spot while stepping on it.
gútalza to pass into, to enter; cf. gütá.
yúlza to strike, come down, said of missiles.
kîtëka to pour down, as rain; cf. kitita.
kpalza to drive off; cf. puëlza to throw down.
mälëxa to strike camp for the night.
mðútìza to jump or leap down.
petchiklza to caress by patting.
shémchálza to find out, discover.
shnalflga to blow noisily against, upon, above, said of the wind.
stipälëxa to turn upside down.
udshiklza to fall when stumbling.
LIST OF SUFFIXES.

-lish. -ls forms nomina verbalia by means of the universal nominal suffix -sh, -s from verbs in -ala, -la, which have partially become obsolete. The words belonging here may be classed as well under -sh as under -lish.

kaknöl'lish parflesh, skin-armor.
luátpishlalsh death-lament; from luátpishlala to mourn over.
sháwalsh arrow-head; from sha-úla to place at the end of.
shéllualsh warfare, war; from shéllual to make war.
shuái'kalsh sleeve.
túpalsh persimmon; cf. túpesh dough, soft substance.

-m. Substantives in -m preceded by a vowel other than a, ä (-am, -lam, -äm) are not frequent and seemingly all monosyllabic. This suffix seems to be the remnant of a longer one, and in the case of lgúm is a possesive case (for lgúam). We add two terms in -äm with difficult etymology.

kiii'm fish; cf kidsha to swim, kii'mat back.
lgúm coal, burnt wood; from lgú black paint.
púm beaver
spúm female of the ská'-bird.
shúm, súm mouth; cf. si mouth, tooth in Californian languages.
witi'ám black bear.

-ma, suffix occurring frequently in transitive and intransitive verbs, and pointing either (1) to an act performed or state undergone upon the ground or on a level plane, as lying about, spreading around; or (2) to a curvilinear motion made upon the ground, on the body or some other object, or in the air. This suffix forms many compound suffixes, as -ki'ma, -maga, -maška, -máwa, -mën, -mía, -mla, -m'na, etc. Ma also occurs in substantives, as in kashma (a plant-species); with -i- inserted in shatchlXamia to paint oneself white.

(1) óma to hand over, as a babe tied to the board.
kö'ltama to let fall, drop upon the ground.
ktuyúma to cut into many pieces.
kuyúma to be muddy.
léshma not to discover on the spot where sought for.
skúpma to vanquish, conquer.
tchuyómá to be idle, to lounge about.
udáma, vudáma to cover with something thin.

(2) gáma to grind, to crush, to mash fine.
shá-utama to wrap around oneself.
shuadshámchma to wag the tail.
shutelómá to smear upon one's body.
tehatchákma it is hazy weather, Mod.
tchéma to fracture, break, as a limb.
théiptchima to drizzle down in atoms.
wapíl'má to wrap, tie, wind around an object.

-m'na, -mna or -mëna, with another vowel than a- preceding, has been analyzed under -amna, q. v., and like this, points to the act of coming or being around, upon, above, of surrounding etc. Cf. also -lamna; their distributive form, see p. 273.

hishplá'mna to drag by means of a string over the shoulder; refl. of shepolámna.
kpu'yumna to revolve in the mouth, to masticate.

-méni, -m'ni, suffix composed of -ma and -na, the locative suffix -i being substituted to the -a of -na; -mëni expresses a winding around something, and is also met with in the substantive kën'ni vine, creeping plant.
gümëni to wind around, climb by going around, to dodge.
hámëni to attempt, to try; lit. "to try around."
humúmëni to fly up by turns, kō'shtat upon a pine tree.

The same suffix also composes the verb hushamnit'ämna to shrug the shoulders continually.

-mtch, -mtcha, -mtchi, see -ptchi.

-n is a suffix occurring in a restricted number of verbs and nouns, all short and mostly monosyllabic. This suffix -n is preceded by a vowel, and is probably in most instances the rest of an apocopated -na, -ana, -ina etc.
LIST OF SUFFIXES.

Ndán three is abbreviated from ndání; té-in recently, from té-ini new, recent; tapítan, wigátan and other postpositions in -tan stand for tapítana, wigátana.

1. Verbs in -n are chiefly intransitives, and lose this suffix in several of their inflectional forms, like the verbs in -na; cf. pá-uk for eating (from pán), shlā’! shoot ye! from shlín, ā’t. See Paradigm below.

ktechán to masticate.  shlín to shoot, wound.
kápen to cool down.  t’shin to grow up.
lján to form waves.  ukidshlin, v. intr. to blow, pass, or waft through.
pán to eat, feed upon.  vulán to watch fish at ice-holes.
p’lin to become fat.  wē’n to freeze.
shnipelan to make fat.

2. Substantives in -n. A few of the nouns below appear to be participial forms, but of the majority the derivation is unknown.

kā’n urine-bladder.  tíntan bell, from udínténa.
kai’nkan, kénékan gray squirrel.  vu’n elk, from vu-ú’a to halloo; lit. “hallooin (deer).”
khshún hay, from kshéna.  wá’n yellow or red fox.
kákan a bird-species.  pshín night-time.

-na, a suffix of a more abstract nature than most others in Klamath, forms nouns and verbs, and as a verbal suffix is very frequent. It is derived from the same radix as the prefix n-, the verbs néya, néwa, naináya etc., all of which refer to something thin, sheet or string like, or to something extending along the ground into distance as far as the horizon.

1. -na as a case-suffix expresses direction, and is called by me the suffix of the transitional case: to, toward, in the direction of. Cf. Inflection of the Substantive. It also serves as a suffix to particles: fna, yána, múna, túna, etc.

2. -na as a nominal suffix is related to the adjectival -ni, and occurs in the following substantives, some of which have probably been verbs at first:

klána, species of a root or tuber.
yaina mountain, yaina-ága hill; cf. yána.
lěmúna ground, bottom, depth.
tchuákēna cotton-tail rabbit.
wákshna moccasin.

3. -na as a verbal suffix is appended only to transitive and intransitive verbs describing or considered to describe motion, and there are many instances where the simple form and the form in -na occur simultaneously. Verbs of motion in which -na is found are those of taking, throwing, giving, conferring, walking, flying, traveling by water or land, etc., and also those expressing motion of the air produced by sound, as calling, hearing, thundering. This suffix also composes a large number of other suffixes, as -kna, -tana (-tna), -tchna.

In many instances the function of -na is to point to a distance, or to a short distance, away from the subject of the sentence or from the one speaking. This will appear from the following examples:

hémta to call somebody, hémtna to call somebody to come.
húta to rush at, hútna to rush some distance at somebody.
kpútech to expel, oust, kpútechna to spurt from mouth.
léwa to play, lé-una to play at some distance.
kédsha to grow, kédshna to grow on, to continue to grow.
kélēka to die, expire, kélēkna to be moribund.
ndč-ulí to fall or roll on the ground, ndč-ulína to fall, roll a short distance.
wélka to produce a blaze, wélkana to blaze up.

There are many other parallel forms of this sort to be found in the Dictionary:

húnta and húntna to fly. vutódsha and vutódshna to reject.
ška and škna to extract. wíudsha and wíudshna to beat.
liwa and liuna to assemble.

Other verbs in -na occur only in the suffixed form, because with them the object of the verbal motion is always removed at some distance, large or small, from its subject, or the subject is supposed to be in progress from place to place, as in lěměna it thunders.

génana to travel uninterruptedly.
húntchna to fly or soar in a straight line.
LIST OF SUFFIXES.

yūshakna to use the index-finger (yūshish).
kuéna to make or leave footprints.
lzáwana to move the fingers, toes.
pána to plunge under the water.
shewána to give, hand over.
spélshna to put fingers forward; cf. spéluish.
stútxna to emit sound or voice, stútxish.
wákéna to change the voice at maturity.

Many verbs in -na lose this suffix in the distributive form; cf. p. 273.

-na, nominal suffix related to -na, and especially frequent in adjectives and numerals.

1. Among adjectives those in -ni are among the most frequent, and describe qualities of an abstract or immaterial sort, while those in -li are of the concrete order. This suffix is almost invariably preceded by a vowel, and in the oblique cases changes to or adds -énash, -ā'nsash, -yā'nsash etc., as will be seen in the chapter “Adjective.” When the suffix -ni is retrenched, the stem or radix remaining is usually, not always, the adverb. Cf. Suffix -tani.

-uni slow, easy; adv. kĕ-una and kĕ-uni.
kinkání few, scarce; adv. kinka, ginka.
komû'shni runaway, wild.
letalání mischievous, vicious; cf. tálá straight.
lúpúni first in rank or age; adv. lupí.
múní great, large, bulky; adv. mú'.
stáni full, replete of; adv. stá.
tápúni coming next, subsequent; adv. tápi.

2. Certain substantives can be transformed into a sort of adjectives by the affixation of -ni, in the distributive form -nini, with the definition of: “all that sort of, all that refers to or is connected with him, her, it, them.” Thus wéwanuish women forms wéwansni women and all, women and their families; mákłaksni Indians and all connected with them. Tátaksni children occurs in
that form only; obj. case tatákiash. The adjective yánakaní lower forms a distributive yanakaníni. Example:

népni nù shlín  I was shot in the hand.
népñini nù shlín  I was shot in my hand or hands at more than one spot.
nepníni nù shlíshlan  I was shot in my hand or hands at different places by several shots.

3. In the numerals there is a series in -ni corresponding to our adverbial numerals, and another giving the series of cardinals in the non-apocopated form. Ex. vúnepní five and five times. More about this see under “Numerals” and suffix -kni.

-ni’ni, see -ni.

-nsh, -ntch, see -tch.

-o, see -u.

-o'dshna, see -utchna.

-o'I'xi, -ü'i'xi, a compound suffix approaching nearest in signification and origin to -wizá, q. v.; but it differs from it by pointing to something being turned up or inside out. The particles composing this suffix, even the final -i, are all of a locative character. Cf. -í'xi.

ndshindsholi to turn up, as a hat's brim.
pletó'í'xi to purse up the lips.
tchlitó'í'xi to turn inside out, as sleeves, the eyelid etc.

-ok, see -úga.

-o'la, -úla, originally -úala, -wála, a verbal suffix emphasized upon the penult, which is long by contraction of the u-, hu-, pointing to distance, with a- of the suffix -ala. It can be appended to the majority of verbs in Klamath, and generally points to discontinuance. No verbs in -óla, except perhaps kapóla to doff one's coat, are verba denominativa.

(1) -óla, -úla implies cessation or termination of the act, condition, or state expressed by the verbal basis. They are so easily formed that dictionaries need not mention all of them.
LIST OF SUFFIXES.

búnua to drink, bunúla to cease, stop drinking.
husháki to lock, hushakióla to unlock.
ktúdsha it rains, ktodshióla the rain is over.
witcha to blow, witchóla to cease blowing.

(2) -óla often imparts to the verb the idea of taking off, depriving, departure or abandonment; and in consequence these derivatives often mean just the contrary of the simple verbs. Thus -óla often corresponds to our un- in unyoke, to dis- in dismount, or to the particle off.

gelóla to dismount from horse, wagon etc.
ilóla to take off a load, to unload.
ktchikayúla to come out of the woods.
shatakúla to remove from the mouth.
tchelóla, Kl. ktchelóla to husk, to peel.
witxnéla to blow out from mouth.

(3) A third class of verbs in -óla embodies the notion: on the surface, on top of, and will be discussed under -wála, q. v., of which -óla is the contracted form.

-o'li, -óle, -uli, a verbal suffix formed like -óla, with the penult long and with substitution of the locative -i (-hi) to the ground for -a. It occurs only in verbs of motion and imparts to them the idea of downward, downhill. Thus kukéle to undress possesses the literal meaning “to let the kúk’s=gown fall to the ground.”

histanúli to cause to go down.
ndé-ulí, wetóli to fall, slide down on the ground.
shanahóli to wish, desire, want.
shutulí (and shutúla) to unloose, to unfetter.
etóli, telúli to look down upon.
tinóli, tinúle to run or go downward.
tpékúle to stoop, to bend one’s body.

-opka, -ápka, verbal suffix, in which the long vowel o, ă is the result of a synizesis of ua-, wa-. This long vowel is sometimes accented, sometimes not; the verbs from which the derivatives in -ópka are formed are of a dif-
ferent character, and so the suffix itself of the derivatives assumes different meanings.

1. Desiderative verbs in -öpka formed from the original form of the future tense, -ua'pka:
   
   panö'pka nùsh *I want to eat*; from pán to eat.
   
   shlä'pöpka to observe, lit. "to want to see"; from shléa to see.

2. Derivatives in -öpka pointing to distance or height above the ground; derived from verbs in -ua, -wa or from nouns in -o, -u:
   
   kapö'pka to put another's (absent) coat on; from kápo.
   
   liüpka to sit in a circle or crowd; from liwa.
   
   né-upka to discharge itself into a lake; from néwa.
   
   shneküpka to be lit up above; from shněka.

3. Usitative and iterative verbs in -öpka, -upka have their -o-, -u- short; see -pka.

   -ösh, -äsh (vowel long), a nominal suffix formed by synizesis from -uash, -wash. It forms derivatives of verbs in -ua, -wa, which are either adjectives or substantives. In hëshkush game-stake, u is short, because derived from hëshku to bet.

   hëshchüsh long decoy, snare.
   
   kilöšh, nkílūš angry, audacious; subst. fighter.
   
   lalá-ùsh and laláwash slate-rock.
   
   lélošh for lelówash, d. of lówash ball, globe.
   
   lkólkósh, Mod. hekóhlekösh flank of quadrupeds.
   
   náköšh, nákúšh dam; from nákua.
   
   nta-uhtíšh pulsation of heart; from ntá-u'htua.
   
   skáukush, ská-uköšh species of woodpecker.
   
   ukaúkóšh moon in all phases; for uka-ukáwash, this from ukéwa to break into pieces.

   -o'tà, see -úta.

   -o'tkish, -útkish, nominal suffix extensively used in nouns, with penult long, and in the conversational style often contracted into -o'tch, -ú'tch,
-atch. This suffix is a compound of the durative suffix -úta, -óta and of 
-kish, -gish, q. v. (-ótch occurs also as a contraction of -uish.)

1. In personal names, -ótkish forms nomina actoris, describing the ha-
bbitual employment or every-day occupation of persons. The component 
-kish can be rendered here by maker, from gi to do, perform.

    shaklótkish player, gamester, gambler.
    shashxótkish beggar.
    shúteótkish player in a throwing game.

2. In names of inanimate things, -ótkish forms nomina instrumenti de-
scriptive of tools, instruments, as things used repeatedly, habitually, cus-
tomarily. The component -kish is here -kish No. 3, q. v.

    hushmokłótkish razor; beard-pincers.
    kshulótkish, Kl. mulinótkish scythe.
    pienútkish, contr. pienúatch scraping-paddle.
    shunalótkish, contr. shúmaluatch pen, pencil etc.
    shutoyótkish, Kl. sputoyótkish plow.

-otch, see -ótkish, -uish.

-p, a suffix marking inalienable property, which now occurs in sub-
stantives only, but at an early period of the language may have been a 
possessive pronoun, his, her, its, theirs, or somebody's, for it is evidently related 
to pi, p'na, p'nálam, pát, pish, pash, and to the prefix p-.

1. Terms of relationship in -p, usually -ap, -ip. They mark relationship 
by kin and by marriage; and here we find also the prefix p- in extensive use 
in the ascending and in the descending line. In the oblique cases and in 
forming compounds and derivatives the terms in -ap, -ip lose these terminals: 
ptish-lúlish deceased father, for ptishap-lúlish; shiptchýalaltko related to each 
other as brothers- or sisters-in-law, from ptchkap sister-in-law. Distributive 
plurals are formed from -p by substituting -ishap to it, and a few of these 
terms possess another distributive form created by reduplication:

    makókap, d. makókishap and mamkókap sister's son or daughter, said 
    by aunt.
    pgishap, d. pgíshipshap mother; pgish-lúlatko bereaved of the mother.
ptálip, d. ptálishap elder sister; said by younger sister.

ptéwip, d. ptéwishap and pteptéwip son's son or daughter, said by grandmother; and grandmother, said by son's son or daughter.

skúksap mother whose children are all alive.

túpakship, abbr. túpaksh, d. tútpaksh younger sister. Cf. p. 275.

2. There are a few other generic terms in -p in use to designate persons as “belonging to somebody”:

ptchíwip master, mistress of slave.

shitchlhip friend; from shitchla to associate with.

3. Some parts or limbs of the body, human or animal, show this proprietary suffix -p; here it is not dropped from the words when oblique cases or compounds are formed: lúlp eye; nép hand, cf. néya to give; pilhap sinew, ligament; shuakáp omoplate; also káp in kapkápo wristbone; tčóp in tčópo thumb.

4. Other terms in -p, some probably formed through apocope, are as follows: lép bran; pi’p marten; szí’p a bird-species; stáp stone implement; tkáu plant with upright stalk; cf. tčópo thumb.

-pa, verbal suffix pointing to an act directed toward the subject of the verb. It is related to the pronoun of the third person pi, pish, pát. Other suffixes are composed with it, as -îpa and -tpa, q. v.; in the latter the above function of -pa becomes still more apparent.

hlópa to lap, draw into the mouth.

ktétspa to tear or cut particles from the rim.

ndúpa to smell something; to be rotten.

shnúkpa to take to oneself; cf. shnúka to seize.

tchókpa to drip down, said of water, snow, ice.

The meaning toward oneself is not so plainly marked in verbs like kshápa, ntúptpa, ndshíptchpa, shápa, shninsháptchpa and udúpkpa; cf. -tpa. In háshpa to feed, -pa, from pán to eat, represents the radix.

-pali, see -péli.

-páta, verbal suffix marking contact and occurring in the verbs of touching, reaching up to, pushing etc. Being composed with the suffix -ta,
q. v., it refers to long objects, as canoes, poles, persons, hands, etc., these being either the objects touched or the objects through which other objects are touched, pushed etc.

kapáta to touch; skapáta to touch oneself.
kiupáta, szapáta to land, disembark.
kshapáta to lean against.
ľkapáta, ndakalpáta to make surf.
stapáta to stand against something.
tapáta to hold something by means of an intervening substance.
tchapáta to reach the shore, Mod.

-patch, see -ptchi.

-péli', -p'l, or -p'l, -blí, various forms of one and the same verbal suffix, whose original a re-appears after p in several inflectional forms: sukôlkipaluk in order to re-assemble. This suffix marks return, repetition, re-instatement in all kinds of verbs, and can often be rendered by the English preposition re-; its primary meaning was that of replacing into the former condition or location. When appended to verbs in -na, -péli becomes -mpéli by assimilation: wémpéli to recover one's health.

1. Verbs in -péli denoting motion in zigzag lines or voltas, thus impressing one's vision with the idea of return to an earlier position or place:

gutilapkápéli to make turns while descending.
huílipéli to run into or through a tortuous road or valley, cañon.
huízipêle to run, jump out of again.
hópêli- in hópêlitheña to dodge.
yutálpêli to twist, as paper, cloth etc.

2. Verbs in -péli denoting re-instatement often express the idea of taking or going home, doing a thing again etc.:

émpéli to take or bring home; from éña to bring.
gémpêle to return home, to one's camp; from géña to go.
gutgápéli to climb down; from guká to climb up.
hashpáxpelí to rub oneself dry; from spáha.
kilíbli to retire to the den; from kilí to enter.
kúkpéli to put on the kúks-gown, as done every morning.
na'hlípélí to string the bow, even when not strung before.
népéli to turn over, upside down.
waltákpélí to debate, to talk over and over.

-pka. The verbs in -pka preceded by a consonant, a few verbs in -lpka, and those ending in -opka, -upka (o and u short) when i, o, u belong to the stem of the word, are:

(1) *Iterative* verbs, and have the penultimate accented. They are formed from transitive as well as from intransitive verbs, and some of their number are *usitatives*, indicating habitual practice. A compound suffix -ámpka is made from verbs in -ána, -ana; -ánkpka is made from verbs in -anka; another, -alpka, q. v., from verbs in -ála, and here the accent sometimes recedes further. The suffixes -alpka, -ápka, -ípka, -ópka, -úpka were spoken of separately.

ktúpka to strike repeatedly with clasped hand.
léklekpka to whisper.
mákpka to encamp many nights away from home.
sha-ámkpka to call somebody of one's kin.
shahuálpka to send the echo back, to form echo.
shá’tupka to consort with, cohabit.
shuuttúpka to push repeatedly.
vudúlpka, udúlpka to strike repeatedly with a stick etc.
wátcwpka to win all the stakes.

(2) Other verbs in -pka, with consonant preceding, point to distance, and belong to the class of -ápka, -ípka, q. v. For instance: skúlpka, shułlpka, telitánkpka, telshákpka, túlpka.

-p'1, -p'li, see pelí.

-p'na, -pēna, -pna, suffix appended to verbs of motion and marking contact, approach or going past, passing beyond some object; is composed
the two suffixes -pa and -na. Their distributive form is made after the rule pointed out p. 273. Cf. -na.

gátpna to go, come near; gátpnunk passing by.
hutápëna to run near, to rush past.
kinyátp'na to form an angle; also subst. angle.
ktútpta to bring near or to somebody.

-ptchi, -tchi, -tch, -mtchi, -mtch is a nominal suffix forming adjectives from substantives, pronouns, and adjectives, with the signification of like, looking like, resembling. This suffix of comparison forms adjectives of a concrete, palpable signification, while those formed with shítko, Mod. shútka, are of an abstract meaning. Through phonetic fusion of the word and the suffix the labial of the latter is often altered and the last vowel dropped, and in the oblique cases we have -ptcha, -tcha, -mtcha; in shíp'tcha adapted to, inversion takes place for shi=ptchi. Ptchi seems to have been once a term for body or face; it shows the prefix p- and seems related to pšish nose, ptcháklyna to pat, caress. Some nouns in -sh lose, some preserve this suffix, when they assume the suffix -ptchi.

1. Derived from pronouns and adjectives:

haktchámp'tchi one who looks or behaves that way.
húmtchi such-like, one of that kind; for hú'n-ptchi.
kó-idshiptchi ungainly, hateful.
shuhánkp'tchi similar to, of same shape.
tífshiptchí pretty good, laudable.
wákaptchi how shaped, how formed.

2. Derived from substantives:

Aishíshtchí Aishish-like, beautiful.
yámnashptchi bead-like, of blue color.
kó-ep'tchí toad-like, looking like a toad.
tulalúp'tchí light green, looking like a swamp-grass mantle.
vunshákaptchí long and hollow-shaped, lit. “small-canoe-like.”

-sh, -s, is the regular and most common nominal suffix, the substantive-forming suffix *par excellence*. Through it a large number of roots and bases
assume nominal functions. It occurs in the great majority of substantives in their subjective case, forms the objective cases of the generic terms for persons and proper names of persons, of the names for the higher animals, of adjectives, numerals, and pronouns, and composes several of the verbals. In all these forms it is preceded by a vowel, generally a, though this is frequently elided. It composes the majority of the nominal suffixes, as -ash, -ish, -kish, -lsh, -ö'sh, -ötkish, -uash, -uish, etc. The final -s is more archaic than -sh, and is chiefly used in the conversational form of language.

1. The **verbal indefinite** and **verbal conditional** are formed by adding -sh, -sht to the full form of the verb, though phonetic laws sometimes effect changes and inversions of sounds.

   ká-ika *to act extravagantly*; ká-ikash "the extravagant acting"; also, "one who acts extravagantly."

   shëllual *to make war*; gé-u shëllualsh "the making war of mine", *my warfare*.

   Only the syntax can convey a full understanding of all the meanings of these and other verbals. Cf. -ash (Note).

2. **Adjectives** in -sh, -s are those in -ish, a few in -ash (pópamkash *hairy*), the numeral ná'dsh, then kélpoksh *hot*, kástagsh *cold*.

3. **Substantives** in -sh, -s. Terms where this suffix is joined to the radix without any intervening sound, or where the quantity of the radical syllable points to a contraction of some kind, are mostly monosyllables.

   (a.) Parts of the human and animal *body*:

   kólansh *knee*, núš *neck*, nkásh *belly*, nû'sh *head*, písh *gall*, pshísh *nose*.

   (b.) Other objects of a concrete signification:

   ó-ush *lake* (from ówa), hëshkush *game-stake*, kó'sh *pine tree*, kúlsh *badger*,

   lá'sh *wing*, ló's *a goose-species*, wë'sh *ice* (from wén).

   In a few terms -sh alternates with -tch, as in kí-insh, kí-intch *yellow jacket-wasp*; but this change has to be ascribed to phonetic corruption; cf. suffix -tch.
LIST OF SUFFIXES.

-sa, see -sha.

-sha, -sa, a suffix forming almost exclusively transitive verbs from other verbs. They refer to acts performed with one's own body or upon one's own body, or parts of it, some of them being iteratives, as kpudshō'-sha, ulágsa. Some analogy exists between the suffix -sha and the medial prefix sh-, and in a number of terms both affixes are found simultaneously; -sha is sometimes heard as -tcha through faulty pronunciation.

 génasha to follow or to go pell-mell; cf. génə.
 hamóasha to shout at somebody.
 hushúsha to threaten with a blow.
 kpápsa to taste, degustate.
 kpudshō'sha to suck at.
 ndísha to knock, produce a thud.
 shatxàsha to put paint on body, face.
 shégsha to inform, report, apprise; cf. shéka.
 shlépøsha (and tchlépøshi, tchlépshi) to cover with ashes.
 ulágsa to lick, lap, lap up.

 A few intransitive verbs in -sha are as follows:

 kmutchó'sha to bubble up in water.
 shúísha to become lean, meager.

-shka, -ska, suffix forming transitive and a very limited number of intransitive verbs from other verbs by imparting to them the idea of departure, separation, divergence, or removal. When removal is expressed it is usually a sudden removal by the hand.

 guhuáshka to depart, leave, quit; cf. gúshka.
 húshka to run or swim away.
 inuhuáshka to prevent, keep away from.
 ktúshka to cut out from, to cut through.
 ntcham̄ashka to wipe off.
 skínushka to creep away from.
 syowáshka to keep away from the shore.
 shuiuláshka to shake off from one's body.
-sza. This verbal suffix, sometimes pronounced -shza, is usually appended to verbs ending in -na, -ta, -dsha or -tcha, and therefore has a consonant before it (excepted t6s/a, t6'sxa to shove, introduce into) which is preceded by a short vowel. This suffix conveys the idea either (1) of close proximity, and then answers to our near to, through, between; or (2) that of superposition, and then corresponds to over, upon, on the top of. Cf. -tchka.

(1.) hutámsza to run, rush, jump between; from hútna.
i-utámsza to be among, between; postpos. between.
ntúltchxantcha to flow through or between.
tálsza to see, look through a tube.
tgítsza to stand near or between.

(2.) hínsxa to fall upon or near something.
ídza to deposit long objects on the top of; from íta.
slédsza to spread a sheet-like object over; from sléta.
tilansza to roll upon or to move the hand over something.

-shla. The verbs ending in -shla are, the majority of them at least, derived from nouns in -sh, and therefore belong to the verbs in -la, -ala, q.v. Of these verba denominativa we have given examples under -ala No. 2, p. 315.

-t frequently terminates words, especially when preceded by a vowel. Final -t is an inflectional ending or part of such, and often appears in an apocopated form in the following two kinds of suffixes:

1. Verbal conditional mode in -t: shnúkat, from shnúka to grasp; pát, from pán (for pánat) to eat; ídshant, from ídshna to carry off etc. Cf. Verbal Inflection.

2. Suffix -t, apocopated from -tat, -ta, -ti, -tu, is frequently met with, especially in the oblique cases of adjectives, numerals, and of pre and post positions; cf. Nominal Inflection and suffix -ta.

käßant, käßat for käflanti, käflatat on or in the ground.
lápkschant for lápkshapta(ni) seven.
nágstant, túgschant for nágshtanta, túgshtanta.
3. -t appears as a derivational suffix in a few substantives, though in monosyllables we are uncertain whether it forms part of the radix or not (ku’t, tút):

- gilit, kilít hole, fissure, anus.
- kénáwat horse-sorrel.
- kná’t rocky, dry land.
- kú’t, sort of flour.
- néwisht remains.
- Sä’t, Shä’t Snake Indian.
- tút, d. túta’ tooth.
- tehkú’t, species of bitter cabbage.

The points of the compass, as yámáat north, lúpit, múat, txálámt are abbreviated forms from yámáatala etc.

4. There are a few particles ending in -t, as—

- át, át at the time, then; gént thereabout; húmasht thus; mbúshant to morrow; pá’dshit to-day; pá’ktgisht after daylight; pshē’ksht, pshíksht (and pshé’ksh) at noon-time.

The two last-mentioned clearly bear the stamp of verbal inflectional forms. Cf. also the postpositions ending in -ant.

- -ta, a suffix chiefly occurring in transitive verbs, also in a few nouns which probably were verbs before. The function of -ta is that of forming applicative verbs analogous to -ka, but differing from this by referring more exclusively, like the prefix ta-, to persons and to erect objects of an elongated form. Originally, ta is a radix of demonstrative signification, which still appears in táta at that time, tánk then, and in pronouns -t refers to animates and inanimates as being at a distance: hú’t, hú’kt, húkta, hú’nkt, etc. There are, however, some verbs in which a reference to tall, erect, or distant things as direct or indirect objects are no longer to be detected. Composes several suffixes, as -alta, -ita, -tchta and -kta (from verbs in -ága), and others, all of which we treat here under the one heading of -ta.

1. Verbs in -ta; a person is the direct or indirect object:

- héma to speak, tell to; from há’ma to emit sound.
- hishkíta to give a false report to; from kíya to lie.
- yúta to shoot at (plurality of objects).
- matcháta to listen attentively to.
- sheái’ta to pay off, distribute to; cf. shé’ta to count.
skúkta to reward, repay to.
shléta to show, exhibit to; from shléa to see.
tchimta to have eruptions on skin.
wétanta to laugh at, deride; from wéta to laugh.

2. Verbs in -ta; the direct or indirect object is inanimate and standing upright. Some verbs refer equally to persons and things, as gúnta, gúta, húta, núta:

húta to run, rush up to.
ká-ishta to shut the door-flap or door.
mpákta to break upon, on something.
núta to burn, v. intr., originally referring to long objects, sticks, etc.
péltata to put the tongue out.
péchta to touch with the feet; péch foot.
shláktata to saw a log crosswise.
shlápshta to close, clinch the hand.
shmukáltata to wet, moisten (persons or things).
shnikíta to lose, let fall, as from one’s pocket.
wukéchtata to strike the flint for sparks.

3. Verbs in -ta, in which a reference to persons or long objects is no longer traceable with distinctness:

shátakta to make a screen of sticks for camp fire.
shúta to make, produce, create.
waíta, waístata to lie over one day and one night.

4. Nouns in -ta of uncertain origin:
kúlta otter; cf. kú’lsh badger, guli to creep into.
sákta peg, awl, nail.

-ta’ki-, -tákia, see -tki No. 2.
-ta’kna, see -tka No. 5.
-taknu’la, contr. -tknúla, -tznóla, is a compound verbal suffix, the elements of which are -tka No. 5 (q. v.), -n- (or suffix -na) and -úla, -óla. It expresses removal from the mouth.
LIST OF SUFFIXES.

Ixet'knúla to hang down from the mouth.
shataknúla to remove from one's mouth.
shlewitaknúla to blow breath from one's mouth.
tilutaknúla to see somebody spitting, removing from mouth.
witxnóla (for wit'taknúla) to blow out from mouth.

-ta'ktana, see -tka No. 5.
-ta'kua, see -tka No. 5.

-ta'mnna, -tamna, suffix forming iterative verbs, transitive and intransitive, which imply not repetition only, but also continuance, persistence, and steadiness of action. This suffix differs from -alsha, -ála (-la; cf. -sahlá), which form similar verbs, and from -kánká, which is appended exclusively to verbs of locomotion, as going, coming etc., by marking acts performed steadily, successively, or repeatedly, while locomotion of the subject is not necessarily implied. In verbal form -támna reappears in the verb táménů to travel, in which -ů points to distance.

hähá'tamna to continue shouting hähá.
hushit'ktamna to dream every night; from hushít'xa.
shetaltitamna to look down steadily; from shetaltíla.
shltitamna to hit every time; from shln.
shuetchantamna to go gambling every time; from shuetchna.
telshantámna to look at persistently; from telshína.

-ta'mpka, verbal suffix involving the idea of beginning or commencement, and forming inceptive or inchoative verbs. It differs from -éga, -éga, -ii'ga by being more frequently appended to transitive than to intransitive verbs, and by being used oftener by Modocs than by Klamath Lakes, who prefer -éga. Some verbs show both endings, while others, like shuimpatamka to lean on the back of chair, are in fact not verbs in -támka, but in -ámpka, q. v.; compare shuimpa to recline.

hemkanktámpka to commence talking, discussing.
yutetámpka to begin shooting.
patámpka to commence eating.
shuktámpka to begin the fight.
tchutche-itámpka (and tchutcheyéga) to begin to melt.
-tana, pronounced at times -tana, -táenna, is a compound suffix used for inflection in nouns and postpositions and for derivation in verbs. In both it signifies alongside of, on the side of, by, beside, along, and is a compound of -ta and -na, q. v. Generally the accent does not rest upon it.

1. Verbal suffix -tana, forming transitive and intransitive verbs from other verbs:

hesxátana to become rusty the whole length.
hilántana to roll toward, to the side of:
pélyxatana to lick from end to end.
piupiútana to pick all along a tree etc.
shikántana to show something on one's body, side.
shokótana to bite one's tongue, lip etc.
ulokátana to rub up and down.

2. Nominal suffix -tana; forms a case-postposition, though not every noun can take it. Cf. Inflection of Substantive, Adjective, Pronoun; also the chapter on Postpositions, where this suffix is in extensive use.

-tani, a suffix of adjectives, which is formed from -tana, a case-postposition, q. v. It occurs in a few adjectives only; in the numerals for six, seven, eight it is abbreviated from -tankni.

kanítani being on the outside of; adv. kanítana.
lápkshaptani seven.
nágshntani what is on one side only; one of two.
p'laítani who, what is above, on high; adv. p'laítana.

-tá'nya, see -tana.

-tgi, see -tki.

-ti, a verbal and nominal suffix with an originally locative signification, the ending -i pointing to something lying upon, on some object, or upon the ground. In nouns, -ti is either inflectional or derivational.

1. Nominal inflectional suffix -ti serves as a case-suffix in generic terms for animate and inanimate objects (partitive case), and in the inflection of the verbal indefinite. Details will be found below.
2. Nominal derivational suffix -ti. When used as a derivational suffix -ti indicates substance, quality, material, or locality; this also belongs to its functions when a case-suffix, and make of it a genetive (yervxcv') suffix. In the oblique cases the case-terminals are then appended to the subjective case in -ti.

käflanti ground-snake; from käfla ground.
pokóti kettle-metal, sheet-iron; from poko bucket.
wáti thorn, spine; straight knife; from vá to grow upon.
wáttiti metal; lit. “knife-substance.”
wíkam-wáti, abbr. wíkamua glass.

3. Verbal derivational suffix -ti; it is apocopated sometimes from -tia; cf. kpatia to poke in the fire.
yankápshtí and yankápshtia to place into an opening.
kmákapshiti to put a stick into an orifice.
nda-iti (and ndaftia) nush I feel cold.

-tí'la, compound verbal suffix occurring chiefly in intransitive verbs, and involving the idea of under, beneath, below. The verbs in -tíla express a staying, remaining below or under, or a placing or an act performed below, underneath, while those in -kuèla point to a downward motion. Several of the intransitive verbs in -tíla are used also as postpositions. The verb petíla to act as midwife contains the base pét'a to disrupt, with a suffix -ila.

gutila to go underneath, to take shelter.
i-utíla, yutíla to be or lie underneath; also postposition.
kshtíla to exist below, to lie in the shadow of.
líutíla to be crowded underneath.
puetíla to put, throw under something.
shikantíla to show something on one’s feet, as moccasins etc.
wíltíla to blow underneath.

-tí'ta, verbal suffix referring to an act performed outside of a house, lodge, inclosure etc. This suffix seems to occur in intransitive verbs only.
gatíta to walk along the outside of the lodge.
líutíta to crowd, to gather up outside of.
szultíta to lie down, to sleep outside the lodge.
-ti'tana, verbal suffix differing from -títa only by the circumstance that the act is performed at a short distance (-na) outside of the lodge, inclosure etc. It is sometimes contracted into -títna. Here and in the foregoing suffixes the locative function of -ti is clearly shown.

  gatítana, kishtítana to walk around the lodge etc.
  liútítana, or liútítna to crowd outdoors at a short distance; plural form of
tgátítana, or tgátítna to stand (as above).

-tka, nominal and verbal suffix having various functions.

  1. Nominal inflectional suffix -tka; forms the instrumental case in substantives and adjectives, sometimes assuming a temporal meaning. Combined with -sh to -shtka it forms the verbal desiderative, q. v.

  2. Verbal inflectional suffix -tka sometimes stands for the -tki of the verbal intentional on account of neglectful pronunciation. Modoc often uses -tka and -tku for the participial ending -tko, q. v.

  3. Verbal derivational suffix -tka most frequently expresses a return from, or an act of locomotion repeated in a direction opposite to the act preceding it. When standing in the participial form of -tkank, Mod. -tkan, it therefore often corresponds to our pluperfect tense.

    gankánktka to return from hunting; gankánktkank after having hunted;
    lit. "after having returned from the hunt."
    ítka, lútža, úťxa to take back, wrench off from.
    yumáltka to return from the berry-harvest.
    luluksháltka to return from cremating.
    shitchátka to fly back.
    taménútka to return from a place visited, from travel.

  4. Verbal derivational suffix -tka sometimes adds to the radical verb the idea of above, over somebody or something.

    ítatka to hold long-shaped objects above.
    lútatka to hold round things; nétatka flat things; shlétatka sheet-like
    things above an object etc.
    stítka to be standing (animals).
5. Verbal derivational suffix -tka, -tk, often inverted as -tak, is found in verbs which express a passing into or from one’s mouth. It chiefly appears in compound suffixes, as -tákna, -táktana, -takua, and in -taknúla (separate item above); it excludes the acts of eating and sucking.

 ámbutka to be thirsty.
 hántakua to stand open continually; Lat. hiare.
 pniútákta to blow into a tube, hollow body.
 tilótakna to see somebody putting (food) into his mouth.

6. Some other verbs in -tka do not properly belong here, being derivatives of verbs in -ta through suffix -ka, -ga; matchátka, tgútka, wáltka. In háshktka to pierce one’s nose, -tka contains the radix.

 -tki, a verbal suffix somewhat analogous to -tka, q. v., although the final -i gives to it a locative signification, which is recognizable in the majority of the verbs.

1. Verbal inflectional suffix -tki, usually followed by the causal verbal gíuga, gíug in order to do, and called by me verbal intentional. Sentences dependent on certain verbs on Klamath are always expressed by this verbal: ká-i wé-ula gulítki hit gíug I do not allow anybody to enter here.

2. Verbal derivational suffix -tki, also pronounced -tgi, -tgi, -tgê, -taki, -takia, refer to a motion onward, or a going to the place of the first start (like -tka); but the final -i points to the ground, earth, or soil as the place toward which the motion is made, which implies the idea of downward, down.

 hō’tgê, hútzgi to run downhill; to rush down.
 húntakia to rush, pounce, fly down upon.
 lútki to go downward, as fog, clouds.
 kmukö’ltgi to wither, fade, become decrepit.
 ndf-utgê to fall down; also other verbs of falling, rolling.
 ndsháhtzgi and ntúltki to form a waterfall.
 tilántzgi, v. intr., to roll down.
3. **Verbal derivational suffix** -tki, also pronounced variously like No. 2, forms verbs which mark an effect or return upon somebody or upon oneself, a reversal upon one's own body, this being here indicated by -i:

- **ka'ltki** to become round, hard, dry, strong; from kalkali round.
- **le'ltki** to look or to peep at.
- **kúktakia, kú'xtgi** to covet, to be enamored of.
- **litchtkia** to try hard, to endeavor; from litchlitchli powerful.
- **tā'xtgi** to become red, to blush; from taktáli red.
- **tchámptki,** Mod. tchámptakia to be frightened.

-**tkni** is a suffix of adjectives, in which the ending -kni, q. v., is appended to one of the locative cases (-tat, -ti) of substantives, adjectives, or pronouns. Hence the nouns in -tkni form but a subdivision of the ones in -kní. Besides Kúmbatkni (from kúmme cave, locat. kúmmétat or kúmbat) and Lókuashtkni mentioned there, we have:

- **gó'tkni** coming from out there, from abroad.
- **hatAktkni** coming from that place.
- **nákantkni** coming from the places all around.
- **Skítchueshtkni** name of a tribe in northwestern Oregon.
- **Téąxtkni** Indian from Tygh Creek.

**-tko, -tk**, in Modoc -tko, -tku, -tka, -tk, in the oblique cases -pkash, -pkam etc. in both dialects, is a suffix forming the participles of verbs, mostly indicating the preterit tense. Verbs in -ala form their participles in -altko; those in -na, -antko (q. v.) This suffix is susceptible of inflection just like nouns, and corresponds in many respects to the Old English prefix y- in yclad, yclept, which is the German ge- in gekleidet, gefangen, gescheidt. When derived of transitive verbs, the participles in -tko are either of active or of passive signification, sometimes both. Some are derived from impersonal verbs, and of others the parent verb has become obsolete or never had any existence. Many terms in -tko have become verbal adjectives, or substantives either of a concrete or abstract signification. In the conversational language -tko is often thrown off: pahá for pahátko dried, 74, 6.
1. Participles in -tko of active and preterital signification are not frequent. They are sometimes connected with personal pronouns:

   hemkankátko one who has delivered a speech.
   nů kã'kotko after I had tried.
   shaná-ulitko having wished for 186; 56.

2. Participles in -tko of a passive and preterital function. These are the real participles in -tko, and a reference to the present tense is rather exceptional.

   idukátko one who was or is kicked.
   kutólitko one whose pimples were squeezed out.
   páttko eaten up, consumed.
   shnu'katko seized, grasped, apprehended.

3. Participles in -tko formed from intransitive and attributive verbs; many of them are verbal adjectives, and in English have to be rendered by adjectives. Cf. Texts, page 110, 1.

   guátitko one who has climbed down from.
   hiuhiuwátko marshy; from hiuhíwa to be elastic.
   k'lókatko dead, deceased.
   nkillitko brave, robust, impetuous.
   p'litko fat, fattened, well-fed.
   shitko, Mod. shútka alike to; from shí-ihā to agree.
   tchipkatko contained in a pail, vase.

   We may add here, as formed from an impersonal verb:

   gélzatko accustomed; from kél'za nísh I am in the habit of.

4. Adjectives in -tko, derived from nouns and signifying "provided with, wearing, having on oneself, making use of," are the result of a contraction with gitko having. From this we may except lulpatko provided with, using one's eyes, which seems contracted from lúlpaltko. The accent rests either on the penult or on the antepenult.

   kapútko wearing a coat, for kápo gitko.
   kókatko clad in a gown, for ků'ks gitko.
shnawákitko wearing a necklace, shnawá’kish.
tálđshitko provided with reed-arrows, táldshi.
tchúyétko wearing a hat or head-cover, tchúyesh.
walžátkhatkó poorly dressed; from walžátkágá, q. v.

5. Substantives in -tko, which formerly were adjectives or participles, and have gradually developed into concrete or abstract substantives without assuming the nominal suffix -sh, -s. Among their number we have:

knáklitko shore-line.
k táklitko wound, gash.
mulmílatko quagmire.
nkíllítko power, force, energy.
pítptantko fat of deer.

-tnu’ló, see -taknúla.

-tku, see -tko.

-tzi, see -tki.

-tno’ló, see -taknúla.

-tña, see -tana.

-tpa, a combination of the two verbal suffixes -ta and -pa, which implies motion toward some object standing erect (-ta), men or people being generally understood. Forms transitive as well as intransitive verbs; cf. -pa.

gátpta to come, march toward.
hushótpa (for hush’hótpa) to ride up to.
hútpa, hótpa to run up to the one speaking.
kshítpta to crawl toward.
shláltpta to surrender to somebody for use.
spúntpta to bring, accompany homeward.
tíótpa to see somebody coming.

-tch, -dsh, nominal suffix rarely found in adjectives (tchmu’tch lean, meager), but oftener in substantives, and preceded by a vowel. When preceded by n- it alternates with -sh (n-tch, -nsh), and is identical in function with -sh, -s. It has originated in several of the terms below from the verbal
suffix -tcha, -dsha. The suffix -ō′tch, -ū′tch, sometimes -ātch, is a contraction of -ō′tkish, q. v.

yāntch, species of root or bulb.
kfādsh yolk of egg.
kī-intch, kī-insh yellow-jacket wasp; from kintchna.
kimā′dsh, kimātch ant; lit. “sidewise-goer.”
lzawāwintch finger, toe.
mbúitch sinew, ligament, tendon.
nshe′dsh shell, pod, outside bark.
páwatch, páwash tongue; from páwa to eat (?) púłzuantch eatable chrysalid.
sgáitch father of a first child.
shuéntch baby-board Kl.; baby Mod.

Verbs in -tcha, -dsha sometimes lose their final -a by rapid or negligent pronunciation, like some other suffixes.

-tch, see -ptchi.

-tcha, -dsha, also pronounced -tsa, -dsa; two verbal suffixes identical in their functions, and differing only in this, that -dsha usually follows after syllables long by themselves or pronounced long by reason of the accent being laid on them, while -tcha is suffixed to short syllables. We find them forming transitive as well as intransitive verbs, and implying motion at a distance, or away from the real or supposed speaker. They enter into the composition of many other suffixes. According to their signification they may be subdivided into three groups:

(a) With the meaning of “in the course of events, as a part of other acts.”

(b) With the meaning of “to go to, to be on the way to.”

(c) With the meaning of “to do, perform while traveling, moving, or going.”

Examples:

(a) ktándsha to fall asleep; from ktána to sleep.
kā-ūldsha to gnaw through; cf. kōka to bite.
vulódsha to split, chop.
(b) haítechantcha to set out for a hunt; from haítechna to pursue.
iwíshá to go and haul; from íwi, hiwi to haul home.
ksiuláktcha to go to dance; from kshiúléxa to dance.
shlé'dsha to visit, to go to see; from shléa to see.
shuálko'ltcha to go and cool oneself off.

(c) élktcha, nélktcha etc. to leave behind when departing.
ktechikayúltcha to crawl, creep out of woods etc.
ktechíitltcha to crawl to or in the distance.
kl'ewishdsha to quit, leave; from kl'lewi to stop, cease.
sú-atcha to dance a scalp-dance.
shuwálktcha to fly after something; from shuwálxa to fly.
-tcha, see -ptchi, -sha.
-tchi, see -ptchi.

-tchka, verbal suffix composed of -tcha in its various acceptations and of the factitive -ka, -ga, -xa. The forms -tchka, -tchxa occur after consonants and short vowels. The suffix forms transitive and intransitive verbs from verbal bases. For -dsxa, see -sxa.

1. Suffix -tchka referring to an act performed above, on the top of something, when this act is done in the sequel of other acts, or as a part of such:

hashkátchka to stick upon oneself, as feathers.
yáshtchka to step on.
yúshtchka to put the foot on.
ktechíutchtchka to trample on, upon, Mod.

2. Suffix -tchka marking repetition of an act usually performed in the distance:

mpatehitchka to crackle, said of burning wood.
shnumátchka to annoy, tease; from múchtka.
shuíshtcháktchka to bend, turn the head for a bite.
utchkátchka to weave a pole repeatedly in one direction.

-techa, -dshna are suffixes differing merely in phonetics, as -tcha does from -dsha, q. v., and not in their meanings. They form transitive and intransitive verbs from verbs, not from nouns, and represent a combination
of the verbal suffixes tcha and -na, q. v.; they are also pronounced, by
alternation of sounds, -tsna, -dsna, and some of these verbs simultaneously
exhibit a form -ina, -âna:

gasáktchna and gasháktchna to march behind, to pursue.
máktchna and máktchna to encamp while traveling.
tchaluîtchchna and tchaluîtchna to go to somebody’s house, lodge.

The function of the suffix -tchna may be stated as either referring:
(a) To an act performed at a distance (which is expressed by -tch-, -dsh-), or while going, walking, traveling, moving; the suffix also implies a
motion of the verbal subject away from (not toward) the one speaking, or
from the verbal object; or referring:
(b) To an act performed or a state undergone in continuity, whether
moving, walking or not; whenever motion is implied, it is motion away from
the one speaking or from the object of the verb.

Examples of (a):
aggá-idshna to hang up while going; from aggáya to suspend.
gulatchna to recede into on being reached; cf. gulí to enter.
kîtitchna to spill while going, walking on.
kpútchna to spurt from mouth; cf. kpúdsha to expel.
shnigû’tchna to send by mail, as letters.
shnindúdshna to lose, as from one’s pocket.
spidshúdshna to uncoil a string fastened at one end; cf. spidsha to drag
behind oneself.
stilântchna to let go, run, drop along something.
shúptchna to travel, said of a loaded wagon etc.
vutúdshna to throw away from oneself.

Examples of (b):
hûntchna to fly in a continuous straight line.
ktulódshna to push away continually or repeatedly.
níudshna to drive (cattle) into a prairie etc.
núltchna to run continuously, said of water.
ó-idshna to advance in front file or line.
shiktü’dshna to push oneself.
stinctchna to go with an object from place to place.
wıudshna to inflict blows in continuous succession.

-tehta, see -ta.

-u, -o, verbal and nominal suffix occurring mainly in dissyllabic and other short words, the pronominal radix -u (hu) in this suffix pointing either to distance or to elevation above the soil.

1. Verbal derivational suffix -u. Some verbs have a form in -a and another in -u; the former expressing an act performed close by or upon the ground, the latter an act in the distance or above:

táménû to march, travel; suffix -támma, which forms continuative verbs.
tchilamna to be crowded together.
tchilamnu to be crowded high up, or far away.

2. Verbal derivational suffix -u, apocopated from -ua, -wa, q. v.
kpeto to taste, to sip.
kí’ko, kéku to try, to endeavor.
mému for mému’a, d. of méwa to camp away from home.
nítu to guess, conjecture.
síto and shi’tua to enumerate, count.
shió to bet; héshkû to make mutual bets.
sípnu to blow something up; from ípíwa to blow.
sípótû to fortify oneself, for shpá-utua “to plunge into the water.”
tchitu (1) to be sterile; (2) childless woman.

3. Substantives in -u, -o. These are generally names of objects of nature possessed of a tall, long form, as trees, plants, weeds, many of the smaller animals, also some inanimate things and parts of the human and animal body.

(a) Plants, weeds etc.:
ánku tree, stick, piece of wood.
klú’ species of root.
ktá’lu pine-nut.

ktséamu, species of aquatic grass.
tchákēlu greasewood.
wáko white-pine tree.
(b) Animals, inanimate objects:

- **yuhó** buffalo.
- **ka'liu** skin-robe, fur-dress.
- **kálo** sky.
- **küktu** dragon-fly.
- **ktchidshu** bat.
- **mAmaktsu** species of duck.
- **mhû', Kl. tmû'** grouse.
- **ndshifu** and **nkûlu** female animal.
- **póko** bucket, vase, cup.
- **stii'yu** wood-rat.
- **tchpinû** burial-ground.
- **ndshilu** and **nkulu** female animal.
- **póko** bucket, vase, cup.
- **stii'yu** wood-rat.
- **tchpinû** burial-ground.

(c) Among the parts of the animal and human body we mention:

- **káyedshu**, **kă'lisho** chin.
- **kapkápo** wristbone.
- **kíu** anus.
- **kóto** loin.
- **ngénu** lower belly.
- **páto**, **mpáto** cheek.
- **p'lú** fat, grease.
- **tlo xo** brain, Mod.
- **tú-o** thumb.
- **vúšhu** chest.

**-ua**, **-wa**, compound verbal suffix of frequent occurrence. As may be inferred from the first component, which is the particle hu, u, the verbs in -ua relate to acts done at a distance or at an elevation above the ground. Many nouns in -u, -o express portions of the animal and human body, and in the same manner some verbs in -ua refer to acts or conditions of the whole body or parts of it, especially to motions performed in the water. The verbs formed by means of suffix -ui, -wi present many analogies.

1. Suffix -ua, indicative of distance:

- **lólua** to sleep outdoors.
- **méwa** to camp away from home, to live in the prairie.
- **nìwa** to drive upon level ground.
- **núyua** to shine from a distance.
- **shnátkolúa** to build a fire away from the camp.
- **tpéwa** to give orders to.

2. Suffix -ua, indicative of elevation above the ground:

- **hínua** to fall upon something, as trees, logs.
- **mbáwa** to burst, explode.
- **nilíwa** to blaze up, to burst into a light.
3. Suffix -ua, referring to acts performed *by means of* or *upon* the human body or parts of it; includes transitive and intransitive verbs:

- **antchílua to press forward, to crowd on.**
- **hlékua to drink out of the hand; to lap.**
- **kitéwa to squeeze down, as with the finger.**
- **ldúkua to hug, caress; cf. shúldakua.**
- **múlua to prepare oneself, make ready.**
- **ndéwa to laugh demoniacally.**
- **ntá-u'htua to pulsate, said of heart.**
- **púnua to drink.**
- **shápkua to put red paint on one's face.**
- **skâyádshua to yawn.**
- **shuatáwa to stretch oneself.**
- **shúmalua to wear a necklace of bird-bills.**
- **tákua to apply a gag.**

4. Suffix -ua, referring to motions performed in the water by animate beings; here the particle -u- means *up to*, pointing to the water *reaching up* to a certain level on the body.

- **húwa, hó-a to leap into water.**
- **yátchua to step into water, *dip the feet*; from tchéwa, q. v.**
- **kilhua to reach up to on the body.**
- **ktúlua to rush under water.**
- **kélua to bathe in hot water.**
- **niwa to drive into the water.**
- **pánkua to wade through; cf. hashpánkua.**
- **shnindúwa to dip, douse, let fall into the water.**
- **tcheleówa to produce ripples, waves.**
- **udúmkua to cross by swimming.**

- **uál, uála, see wála.**

- **uálža**, verbal suffix indicative of a continuous upward motion, the “upward” being expressed by the particle -u-; in some verbs, as in shlatchuálža, distance may be expressed by it. This suffix is a compound
of -wála, and the verbs in -ualža are originally transitives and factitives of those in -wála, q. v.

  kinualža to go uphill in a file or otherwise.
  múlkualža to send up smoke.
  nikuálka to extend one arm, hand.
  shláetchualža to splash up, or out.
  tálualža and telkualža to turn the face upward; cf. télish face.

-uash, see -wash.

-ug, -uk, see -úga.

-u'ga, -uka, -óga, -oka, a suffix forming transitive and intransitive verbs, generally accented upon the penultima, and either derivational or inflectional. When derivational, this suffix implies the idea of within, inside; or that of upon, on the surface of; or that of away from; when inflectional, it points to the cause or reason of an act or condition, and therefore implies causality. There are, however, many verbs in -úga which properly belong under -ka, -ga, the syllable -u belonging not to the suffix but to the basis of the word: shuá-uka to squeal, sha'hmóka to call out, assemble, and others. On the difference between -úga and -uga, cf. suffix -aga.

1. Suffix -úga, corresponding to our inside, within, indoors.

  ikuga to place inside of, to load, as a gun etc.
  kshikoga to put or place into.
  shluyúga to whistle; lit. 'to blow inside.'
  skulxóka to lie down, sleep indoors.
  tglxuga to stand indoors.
  tchizóga to live or stay within, indoors.
  ulézuga to gather or place into a long vase.

2. Suffix -úga, pointing to an act performed upon or on the surface of an object; or to the removal of an object from the surface of. Cf. the suffix -íga.

  nutchúka to burn, singe off somebody's hair.
  putóga to tear out, pull out; cf. shuptóga.
shipatxúga to shield, cover oneself.
shúłuka to fan somebody.
shnuyóka to cause to burn off, to singe off.
shnulóka to snap at; to scold somebody.
shúdshoka to wash one's body or part of it.
shuyúka to clip one's hair; cf. ktuyúga.
shupelóka to lay on, heap upon.
telúga, telúka to assail, pounce upon.
tulúga to smear on, to line upon.

3. Suffix -úga, forming the verbal causative in the inflection of all verbs; cf. below. It is often pronounced -uk, -ok, -ug, -og, and then the accent recedes toward the initial syllable:
kák tzútxuk hií'ma the raven cries for the purpose of presaging.
kélpkug ámbu wákwača water vaporizes by heat.

-úi, -wei, suffix forming transitive and intransitive verbs from verbal bases, and implying motion toward an object. Its component -u- points to distance in space, to altitude etc.; while -i, which represents the pronominal radix i, hi, refers to the soil or ground, to the house, home, or lodge, the floor of which is the ground itself, or to the person speaking. It is analogous in many points to -ua, q. v.

1. Suffix -ui, implying motion toward the ground, or over, along the ground, or toward the home or lodge.
gáktchui to go into the rocks or woods.
hínui to fall to the ground.
híwi to haul or fetch home.
skúyui to send out, dispatch; from kúí far off.
shléwi the wind blows.
téwi to shoot at with arrow, gun etc.
tilahálui to roll something long.
uláyui to bend downward, as trees in the wind.
wawíwi to lean over head forward.
2. Suffix -ui, implying motion toward a person, generally toward the one speaking.

gálshui to approach somebody or one's lodge.
pékālu to be an accomplice.
sháhamui to call somebody to come.
shēshatui to sell; from shēsha to value, prize.
shtchikui to drag after oneself.
shümānui to be in love with, to covet.
tāshui to touch; to attack with weapons.
tāwi to bewitch by magic spell.

3. Suffix -ui, in the adverbs átuí now, gétui over yonder, is simply a combination of the two well-known particles u and i with the particles at, gét, gē't, q. v. Cf. also tchuí, tchúyunk.

-u'ízi, see -ó'zi.

-ui'na, see -wína.

-ui'ish, compound suffix simultaneously verbal and nominal, and always pointing to something performed or achieved in the past. The first component -u- is the particle u, hu, which refers here to distance also, but to distance in time; the second component -ish forms nomina acti, sometimes nomina instrumenti (cf -ish No. 2). Though often pronounced -wish, -uish is distinctly dissyllabic in its origin.

1. Verbal inflectional suffix -uish forms the verbal preterit, which is not inflected for case: hémkankaish the act of having spoken; from hémkanka to speak. Cf. Verbal Inflection.

2. Nominal derivational suffix -uish, sometimes contracted to -ótch, forms nomina acti, some of which possess parallel forms in -ish, as pálkuish and pálkish, q. v. The nouns in -uish all designate inanimate things, inflect for case, and the -u- of some of their number can be rendered by previous, former, early. This does not always imply that the object mentioned does not exist any longer.

gutēkuish aperture, passage-way.
hémkankaish speech delivered in the past.
mbákuish broken piece; from mbáka to smash.
mulinuish stub, stubble; from mulina to mow.
sha'hmályuich, contr. sha'hmályötch beginning of autumn.
sháktakluish scar; from sháktakla to wound by cutting.
tchelóluiish peeling; from tchelóla to peel.
wetékuish earth caved in; cf. wetóla.

3. There is a limited number of nouns in -uish in which the -u- has no temporal function, but signifies above, on upper part of the animal or human body. Some are derived from verbs in -ua or -ui:
láktchuish, contr. láktchúish adhering-place; from láktchuí.
shakpáklaluuish and shélaluish plait of males on temple bone, Mod.
shúkatuuish nape-plait.
wakáluuish, apher. káluuish leg below knee; shin-bone.
wámélhuuish, kshéluish, élhuuish and shuámshtchakluuish mane of horse.

To these we may add shlélaluuish cream of milk.

-uya, -huya, verbal suffix of a minuitive function, and not always accented. It is the particle húya near, close to, agglutinated to verbs, and etymologically connected with wi̱ká, wigáta low, near the ground, the original meaning of the particle being shown in tíya to stand below the level of: Huya may stand also as a separate word in the sentence; as a suffix, it refers to space, time, and to degrees of intensity. In shahámuiya, -úya stands for -wi, -ui, and nánuyua is derived from nánui, q. v.

1. Suffix -uya, indicative of limited space: near, near by, close, closely.
gelúipkuuya to approach close to.
kshéluyuà to lie close to the camp-fire.
teluak'huuya to pursue closely.

2. Suffix -uya, referring to a limited lapse of time: for a while, for a time, not very long.
keko-úya to attempt for a short while.
shenotánkuuya to skirmish for a while.
shkuyushku'ya to part one from the other temporarily.
tchutanhúya to treat for some time.
3. Suffix -uya, indicative of a smaller degree of intensity or stress: somewhat, partially, not seriously. In a few verbs it may be replaced by -kshka (q. v.).

élkuya, élk'huya Mod., to attempt to give a name; for Kl. él'yaksbka.
'mutchúya to try to imitate one's parents (kmútechish, "elders").
ngē'she-uya to wound but not to kill.
shiuinya to have a small fight, scuffle.
shlúnya to inflict a shot wound not fatal; from shlín.
shlu'huya to trot on horseback

-u'la, see -óla.
-u'li, see -óli.
-upka, see -pka.
-upka, see -ópka.
-ush (vowel long); see -ősh.

-u'ta, -óta, verbal suffix of a durative meaning, and almost always emphasized on the penult. It is either inflectional or derivational, and composes the suffix -ótkish and others; it forms transitive and intransitive verbs from verbal, not from nominal, bases. The form -úta is more frequent than -óta.

1. Inflectional suffix -úta corresponds to our during, pending, while, whilst, sometimes to after, and forms the verbal durative, which undergoes no inflection.

gukenúta while climbing; sta-óta while fasting, starving.

2. Durative verbs in -úta. They indicate that an act or condition lasts during a certain time, or that it lasts while something else is performed or occurring.

ilžóta to bury along with.
shnigóta to send by mail.
shkiúta to owe a debt.
tchúta to treat for sickness; contr. from tchi-úta.
winóta to accompany in singing.
3. Usitative verbs in -úta, descriptive of personal habits, of customs, occupations, as—

ledshnúta to be in the habit of knitting.
pashúta to be a cook; to cook for a time.
shiyúta, sheniúta, heshelióta to follow the bartering trade.

4. Instrumental verbs in -úta. They refer to the use of a certain article, tool, instrument for accomplishing an act. The suffix -ótkish is a compound of the ending -úta when used as an instrumental suffix.

yuwetúta to kick with both feet.
kawúta to catch, get hold of what is thrown.
spukliúta to use during or for the sweating process.
stina-óta to build lodges with.
shulóta to dress oneself with.
vukúta to scrape by means of.

-ú’tkish, see -ótkish.
-ú’tch, see -ótkish.

-útechna, -ódshna, a combination of the verbal suffix -techna, q. v., with the particle and suffix -ú, -o (in -ua, -wa etc.), which points to a motion away from, performed either in the distance or at an elevation above the ground. The verbs in -útechna have all been entered under -techna.

-wa, see -ua.

-wal, see -wála.

-wá’la, -úala, a compound verbal suffix which, after vowels, often contracts into -ó’la or -ú’la (with long o, u), and is usually accented on the penultima. When the accent recedes, it often abbreviates into -wal, -ual. This suffix points to a position or motion at the head or end of, above, or upon an object, and is composed of the pronominal particle u, hu up there and the suffix -ala. It composes other suffixes, as -ualxa, -waliéga etc., and appears as a radical syllable in wálish rock or cliff standing upright. It forms transitive as well as intransitive verbs.

hashštuala, hashtual to place upright upon somebody’s head.
hashlwála to place a blanket or sheet over one’s head.
LIST OF SUFFIXES.

húnūla to fly on the top of.
huwāla (in huwaliéga) to run, rush uphill.
kshawāla to tie to the top of a pole standing upright.
ktáwal to fall and to strike on the top of the head.
ktiwāla, ktival (and ktiwálza) to lift, post upon, above.
mákual to encamp upon or in the mountains.
shampatuála to nail or fasten one object to another to make it longer.
shupatchuála to put one foot before the other.
sté-ula to put one cover or sheet over another.
tga-úla, tka-óla to stand upon the top of.

-walie'ga, see -wála and -éga.

-wal'za, see -ual'za.

-wash, ush, nominal suffix of various functions.

1. Tribal names in -wash, calling the Indian tribes after their residence, country, or point of compass. Here -wash is derived from the verb wá to live, to exist, stay, remain, a plural verb always accompanied by the locality or medium where the subjects are staying: kia'm ámputat wá fish live in the water. The nouns in -wash are adjectives and synonyms of those in -kni, which are adjectives also; in some of these names the Klamath Lake dialect prefers -kni.

É-ukshiwash Indian living on Klamath Marsh.
Kúmbatuash Kúmbatuash Indian on Modoc Lake; Kl. Kúmbatkni.
Móatuash Pit River Indian; lit. “southern dweller.”
Wálamswash Rogue River Valley Indian; cf. wálish.

2. To these may be added the following generic nouns, in some of which the -wash is derived from wá to stay:

katogíwash (1) kill-spur; (2) Sacramento Valley Indian.
kilíwash red-headed woodpecker.
p'läiwash gray eagle; lit. “living on high.”
pshe-utíwash human beings (archaic term).
téniwash young woman; from téni young.
3. Nouns, adjectives as well as substantives, derived not from wash \textit{dweller}, but from verbs in -\textit{wa}, -\textit{ua}. Some of these are being used as names for persons.

- \textit{gukíwash} \textit{one who goes up hill}.
- \textit{hushtéwash} \textit{portrait}; in Kl. hushtétish.
- \textit{skakáwash} \textit{bony, raw-boned}.
- \textit{shlélaluash} \textit{upper eyelid}; lit. "the coverer."
- \textit{vuipeliwash}, \textit{species of forest bird}; lit. "the flutterer."

4. To these add the contracted form of -\textit{wash} (-\textit{llsh}, -\textit{ash}), of which I gave numerous instances under -\textit{ösh}, q. v.

- \textit{-we'la}, see -\textit{kučla}.

- \textit{-we'ta}, -\textit{ueta}, verbal suffix occurring in intransitive verbs, and pointing to motions observed upon straight, long, or elongated articles, as the arms, a swing etc.; the long shape of these is indicated by -\textit{ta}.

- \textit{kuétta} (for kuwétta) \textit{to make signs, to beckon}.
- \textit{kiwewétta} \textit{to ride upon a swing}, Mod.
- \textit{ndshakwétta} \textit{to drop down, be suspended}, as wax, curtains.
- \textit{színweta} \textit{to ride on a swing}.
- \textit{shulakúwé'tta}, shulakuawétta \textit{to ride upon a swing}.

- \textit{-wi}, see -\textit{ui}.

- \textit{-wia}, suffix of uncertain origin, occurring in a few verbs only and probably connected with -\textit{ui}, -\textit{wi}, q. v. It points to the idea of uniting, gathering.

- \textit{galdsháwia} \textit{to come close to, approach}.
- \textit{skiwia} \textit{to let the hair hang down}.
- \textit{skútawia} \textit{to tie, fasten together}; from szúta.

- \textit{wi'xa}, -\textit{wi'za}, suffix of intransitive and transitive verbs, composed of the locative u-, the locative i-, and the verbal factitive suffix -\textit{ga}, -\textit{ka}. The import of this suffix is that of being \textit{within, inside of} a receptacle or vase,
which, as the particle -u- indicates, is standing or erect. Cf. -izí, -olízi. This suffix appears also in the substantive stiwížótkish baby-board, Kl.

iwìza and iwìzi to fill up, as sacks; cf. íwa.
m'lháwìza, máwìza to put a little of something into a vase.
tkiwìza, luiluìza to stand within, as in a pit.
tchiwìza to fill a vase about half up
theléwìza to place something flexible or soft into a vase.

-wì'nà, -uì'nà, a verbal suffix, composed of -wi, -ui and the suffix of motion -na. It points to a motion at short distance toward or along the ground, and occurs in transitive as well as in intransitive verbs. Iwì'nà to place inside and its derivatives (kshawì'nà etc.) have to be classed with verbs in -ìna.

gawì'nà to join, rejoin; to meet again.
kinufì'nà to go single file, or in zigzag line.
shìwì'nà to move or stir about.
shuawì'nà to look over, to examine.
tchawì'nà to live among, to mix with; from tchìa.
u'hìlutù'nà to trail on the ground while walking.

-wì'sh, see -uirìsh.

RECAPITULATION OF THE SUFFIXES.

The large number of simple and compound suffixes of the Klamath language requires a broad and comprehensive classification of them. It will be best to subdivide them into inflectional and derivational suffixes and to make two classes of each—verbal suffixes and nominal suffixes.

A.—Inflectional suffixes.

Verbal suffixes.

Mode in verbs: -a, -t (-at).
Tense in verbs: -ólank, -uápkà.
Suffixes forming verbals: -émi, -i, -ola, -sh, -sht, -ti, -tka, -tkì, -úga (-uk, -ok).
Suffixes forming participles: -n (-an), -nk (-ank); and -tkò (-tkù, -tk).
Nominal suffixes.

Case-suffixes: -am (-lam), -ant, -ash, -čami, -čēni, -na, -sh, -tat, -ti, -tka.
Case-postpositions: -i, -kshi (-gishi), -ksaksi, -tala, -tana.
Tense in noun: -u-.

B.—Derivational suffixes.

Verbal suffixes.

Grammatic classification.—Considered from a purely grammatic point of view, a part of the suffixes may be subdivided as follows:

Suffixes which are verbal and nominal simultaneously: -a, -ąga, -i, -tana.
Suffixes made from verbs; they become agglutinated to the other component part of the compound verb, and some change their last sound: -kakāmnna, -kakua, -ki (-gi), -kidsha, -tāmnna.
Suffixes stating the number of the object: -ta, -yua.
Suffixes forming denominative verbs: -āla, -āla, -alsha, -shla.
Suffixes used for verbifying various nominal forms of the verb: -alsha, -anka, -ansha, -insha, -kānka.
Suffixes forming factitive verbs: -ąga, -ąga, -āla, -āla, -ęga, -ęga, -ka, -tka No. 6.

Functional classification.—For this mode of classifying the verbal suffixes of derivation, their material functions have to be considered mainly under the categories of mode of action, motion, or rest. These categories are visible, and therefore of more importance to the Indian than tense and mode. They also form a contrast to the form categories expressed by the prefixes of the language. We present the following list of them, while recalling the fact that many suffixes are used in more than one function, and therefore may occur in more than one place below:

1. Suffixes describing motion.
   a. Motion in a direct line, or motion to a short distance: -n, -na, -tcha, -tchna, -win.
   b. Motion toward the ground, soil: -hi (-i), -ńpa, -ui.
   c. Motion toward some other object, or toward the subject of the verb: -hi (-i), -ńa, -ńpa, -ńpka, -pa, -ta, -tpa, -ui, -uy, -wia.
RECAPITULATION OF SUFFIXES.

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d. Motion away from, or separation: -ansha, -ina, -ipa, -ita, -na, -ôla, -shka, -tcha, -techna, -utechna.
e. Motion upward, or above something: -içî, -lalôna, -ulàza, -wàla.
f. Motion in a level plane: -ína, -lalîna, -lçà, -ma, -na, -techna, -ui, -wîna.
g. Circular motion: -êna (indoor), -kidsha, -kî'ma, -titana (outdoor).
h. Motion of going around some object: -amna, -kakî'mna, -mênî.
i. Serpentine or winding motion: -kidsha, -ma, -mênî.
j. Swaying, vibratory motion: -kakua, -wêta.
k. Motion downward: -îna, -kuela, -lalîna, -lçà, -ôli, -tki (cf. also b).
l. Motion in the water: -ua.

2. Suffixes descriptive of staying or resting.
a. Staying indoors, within a lodge, or other limited space: -áya, -êla, -êna, -ûga, -wîza.
b. Staying outdoors, outside of certain limits: -îta.
c. Staying upon, on the top or surface of: -amna, -ha, -i, -içî, -çiêa, -lalôna, -liga, -m'na, -sêa, -wàla.
d. Staying around, about something: -amna, -liga, -m'na, -ua.
e. Staying below, underneath: -êla, -tka.
f. Staying between: -sêa.
g. Staying away from, at a distance: -îta.
h. Staying in the woods, cliffs, marshes: -áya, -ui.
i. Staying in the water: -ua.
j. Staying around, near the water: -liga.

3. Suffixes describing the mutual position of two objects to each other in space, when in motion or at rest.
b. Nearness, proximity: -amna, -låla, -liga, -m'na, -p'na, -sêa.
c. Distance, so as to be visible or not visible: -ampka, -ápka, -îpka, -ôpka, -tcha, -techka, -techna, -u, -ua, -wàla.

4. Suffixes describing acts performed by animate beings or by parts of their bodies.
b. Iterative suffixes: -kânka, -pêli, -tâmna, -techka.
c. Usitative suffixes: -āla, -āshā, -ōpka, -pēli, -pka, -ūta.
d. Act performed while moving, going: -kakiámma, -kānka, -kīdsha, -tāmna.
e. Act performed on the outside of: -tāta.
f. Act performed on the inside of: -éna (-iéna), -ūga.
g. Act performed on the top, surface of: -ha, -ízi, -ziéa, -sza, -tēhka, -ūga.
h. Act performed below, underneath: -tila.
i. Act performed with a tool, instrument: -ūta.
j. Act performed with or on one's body: -ēa, -ua
k. Act performed with the mouth: -takna, -taknūla, -taktana, -takua.
l. Act performed with the back: -lamna.
m. Act performed near or in the fire: -lāla.
o. Act indicated by gesture: -fa.
p. Act performed in somebody's interest: -ēa, -gien, -īa.
q. Act of calling by name: -alpka.
r. Suffix of desiderative verbs: -ōpka.
s. Acts considered in regard to degree of accomplishment:
   aa. Inchoative suffixes: -āga, -āla, -ēga, -tāmpka.
   cc. Act accomplished only in part: -kshka, -uya.
   dd. Completive suffix: -ōla.

Nominal suffixes will be discussed in separate sections on derivation, under "Substantive", "Adjective", and "Numeral", q. v.

III.—INFLECTION.

The process of thinking is the application of the rational principles of logic in considering concrete or abstract matters. Logic is a principle presiding also over the formation of language, but it is not the only principle. If language embodied nothing else but logic expressed by sound, then all languages would be embodiments of the same logical or metaphysical principles; or, in other words, all languages and dialects would agree in their
morphology, or, at least, in their syntax. Changes in language through historic development would then be excluded; there would be no distinction between languages poor and rich in affixes, or between the various kinds of verbs which now differ so much morphologically.

In language as a product of nature, we can distinguish the effects of physical (phonetic) laws and of psychological principles; what is created or formed by these is finally subjected to rational logic, or the principles of reasoning, by which grammatic categories are established. The degree in which human intellect succeeds in molding the sound-groups, words, or conventional signs of language to suit requirements, differs with every people inhabiting the globe, and also with every successive period of the development of its language. Thus we have, outside of the logical or reasoning principle, other principles in language, all of which we may comprehend under the name conventional.

The logical principles at work in forming languages are clearly put in evidence in the various degrees in which we see the various parts of speech differentiated among themselves. The more precisely the subject is made distinct from the predicate or from the attribute morphologically, the better we can at once recognize each of them, and also the object, by the grammatic form or position in the sentence. The most highly organized of all, the Aryan family of languages, clearly distinguishes not only the verb from the noun and the substantive from the adjective, but also the different uses of the noun by suffixes indicating number and case. In the inflection of its words, affixes of a relational import are prevailingly employed, while the agglutinative languages use both, relational and material, almost indiscriminately, and by many of them the inflections are overloaded with additions of a concrete, material nature, which by other languages are relegated to separate parts of speech. Exactly the same may be said of the mode of deriving words from other words; in some languages this mode is a simple and sober one, in others it is cumulative, holophrastic, and so polysynthetic as to obscure the sense.

In the following pages I intend to show the method which the Klamath language of Oregon has followed in its morphologic aspects. As to grammatic terminology, many new terms had to be invented to do justice to the
peculiar laws governing this language and its idiomatic features. Connoisseurs will readily acknowledge that for certain forms in American languages, especially the verbals, it is exceedingly difficult to invent new terms satisfactory in every respect. The best method would be to establish terms taken from the language itself.

The noun-verb, which I call verb for the sake of brevity, has the most varied inflection of all the parts of Klamath speech, combining nominal with verbal forms. A sketch of the verb will, therefore, most appropriately stand at the head of the inflectional section of Klamath morphology.

**THE VERB.**

*Structure of the verb.*

The verb is a word of the language which predicatively announces an act performed or a state or condition undergone by its subject. It is composed of a basis or stem, and of one or several affixes. The naked basis by itself possesses no distinct nominal or verbal character; the affixes generally determine its quality as noun or verb in the sentence. Bases or stems are composed of a radical syllable and of affixes, mainly of a pronominal origin, which are intended to form derivatives from the radix. The final syllable or syllables of the verb are made up of inflectional affixes. The radix and its qualities and changes are described at length on page 247 sq. Examples of the mode of connecting affixes with the radix are given under each of the prefixes and suffixes, and also page 280 sq.

Some verbs, formed without any suffix of derivation, will be found under suffix -a; the larger part of them show thematic roots.

In Klamath, no formal or phonetic distinction is made between the inflection of transitive and of intransitive verbs. Not only is the passive voice like the active, but in the noun the direct object has the same suffix as the indirect object, viz., -ash.

The root, connected with its affixes of derivation, constitutes the simple form of the verb; to this are appended the inflectional suffixes to form tenses, modes, verbals, etc. The simple form of the verb terminates more frequently in consonants than in vowels. The enormous majority of all
verbs end in the inflective ending -a, which I call the suffix of the declarative mode; it is the universal verbifier, and most verbs of the Dictionary appear with it. This -a is dropped in a few verbs only, which terminate in -la (ala) and in -na, and even of these the large majority preserve the full endings -la and -na. A limited number of verbs end in -i (-e) and -u (-o), which are derivational affixes; some of these were shortened from ia, -ua, and some are emphasized upon the last syllable.*

From all these various phonetic processes result five varieties of inflection in the Klamath verb, which differ little from each other. From the final sound of the verb, I have named them as follows:

1. The A-inflection.
2. The U-inflection.
3. The I-inflection.
4. The L-inflection.
5. The N-inflection.

By appending a nominal ending to the simple form of the verb nomina verbalia are formed. Cf. "Substantive."

INFLECTION OF THE VERB.

Compared with the lengthy paradigms of other North American languages, especially of those spoken east of the Mississippi River, the inflection of the Klamath verb is very simple and poor in forms. It has no special form for the passive and impersonal voice, does not possess the category of number except in intransitive verbs, and a few transitives, has no real personal inflection, possesses two tenses only, and a quite limited number of modes. It incorporates neither the pronominal nor the nominal object into the verb.

The conjugation of the finite verb, viz., the verb connected with a pronominal or nominal subject, is brought about by a personal pronoun standing usually before the verb and separated from it. The two participles can also become connected with separate personal pronouns, but when the verb appears as a verbal it connects itself with possessive pronouns. Participles

* Instances where even the suffix -a becomes declinable in a continuous narrative are frequent. Cf. Texts 70, 6; 75, 7; 123, 3. It frequently falls off in the inf. suffix -uga, -oka: -ug, -uk, -ok, etc.

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and verbals, again, connect with the auxiliary verb gi to be, to exist, and thus form a quite extensive array of forms constituting a periphrastic conjugation. Finally, the large majority of verbs possess a distributive form, the use and meaning of which differs essentially from that of the absolute form. The same tenses, modes, and verbals exist here, being formed by the same phonetic processes as in the absolute form.

TENSE INFLECTION.

Tense, as a distinct grammatical form, is very little developed in Klamath. Here, as well as in many other languages, there are only two tense-forms, one for the completed and the other for the incompletely expressed by the verb; and in Klamath both forms, whether appearing in the verb or in some substantives (cf. -nish, suffix), originally had a locative character now pointing to distance in time only.

The tense of the completed action usually terminates in -a, and stands for the present as well as for the past or preterit of other languages. I call it the PRESENT TENSE in the following pages, and in the Sioux-Dakota, where it also occurs, the grammarian Stephen R. Riggs has named it aorist, which means unlimited, indefinite in regard to time. When the Klamath Lake or Modoc Indian places no temporal adverb before or after the verb to specify the time of the act or state, it is supposed to occur at the present time, or at the time being; when he adds to it hā'nik, ūnk, hun, in Modoc huk, the act is placed in the past tense, and the verb may then be called a preterit. This particle may also be replaced by some other temporal adverb, or the context may unmistakably point to an act performed in the past, and then no temporal particle is needed. The language possesses a large number of these particles to express the distance in time, corresponding to our to-day, now, recently, a while ago, years ago, etc. To the verb in the present tense the Northern dialect sometimes prefixes the particle: a, now, which can be identified with hā at hand, in hand; whereas ūnk, though intranslatable, corresponds best to yonder, then, and is often coalescing with tchūi then: tchūyuk, tchūyunk for tchūi hūk, tchūi ūnik. This particle hūnk, ūnik has to be kept clearly distinct from the pronoun demonstrative hūnk, ūn, hūk, and also from ūn, un (for ūn hā), also a temporal particle, "sometime from
now”, which we often meet after verbs in the present and the future tense-form. Hünk, hünk has entirely lost its former nature of an objective pronoun that, for it connects itself with intransitive as well as with transitive verbs:

nū tii’ma, nū a tii’ma I am hungry.
nū hünk tii’ma I was hungry.
i a shuáktcha you are weeping.
i unk shuáktcha you were weeping.
nät shléa, näd a shlá’a we see.
nät hünk shléa hünk, we saw him.

The tense-form of the uncompleted act or state terminates in -uápka, in rare instances contracted into -ópka, -úpka (which is a homonymous suffix distinctly differing), and is called by me the future tense. Its functions are not always strictly temporal, for nū genuápka may stand for I shall go, I will go, I have to go, I must go, I could go. If a verb in the future tense stands in a principal clause preceded by an incident clause, the future act is expressed, though more in Modoc than in Klamath Lake, by the present tense followed by tak, taksh.* Hünk, hünk may also accompany the future tense, as it does the conditional mode, but then it points to distance in future, and not in the past. Cf. 105, 8. Tchék, tché often precedes the future tense, frequently only for the purpose of emphasis; ún, únä does so too, but more in Modoc than in Klamath Lake. The future in -uápka is inflected through all verbals like the present form; and, as far as form is concerned, can be considered as a derivative of it. Its ending is composed of the verb wá to live, exist, grow, sit, and of the distancial suffix -pka. Cf. the suffixes -ápka, -pka.

The Klamath language has no means of distinguishing clearly between the tenses called in Greek Aorist and Perfect, or between the French Passé défini and Passé indéfini, nor can it express the Second Future by a separate form. The Latin and Greek Imperfect, when referring to length of time or to the continuance of an action or state while another act is performed, can often be expressed with accuracy by the suffixes -kánka, -támna, -úta. The

* Examples will be found in the Syntax.
participial ending -ölank, -ülank corresponds pretty closely to our pluperfect tense when introduced by the particle after: pa-ölank after having eaten; from pa-öla to quit eating, pán to eat. In the verbs of moving, going, traveling, a circumscriptive form for this same tense exists in the suffix -tka: gánkanktkank after returning from the chase, after having hunted; from gánkanktk to return from hunting, gánkank to hunt. But the past-present tense is used just as often to express the pluperfect, e.g., spun I had given, 20, 18. For other means to express that tense, cf. Syntax.

A list of sentences embodying the circumscriptive temporal inflection of the verb runs as follows:

nú pán, nu a pán I am eating.
at a nú pán I am eating now, or was, had been eating at the time.
 nú a hú’nk pán I did eat, I ate, I have eaten.
nía a nú pán I ate recently, a few days ago, this week (Mod.), sometime ago (Kl).
ú’na nu pán I ate a while ago.
mā’ntchaga nu pán I ate a good while ago.
mā’ntch a nú pán I ate several months ago, or last year, long ago.
tánk, mā’ntchtoks, niatoks mā’ntch nú pán I ate at a remote period.
nú pa-uápka, nú a pa-uápka I shall or will eat or have to eat.
nú a ún pa-uápka I shall eat by and by.
tchē’k nú a pa-uápka I shall eat after a while.
nu a pán tak, pāntak I shall then eat (Mod.).

MODAL INFLECTION.

In contradistinction to the "Nominal forms of the verb", the infinitive, verbs, and participles, I call modes only the inflected forms of the finite verb. Modes are not inflected here in the same manner as in European languages for person and number; but, like the tenses and verbs, they assume the reduplicated or distributive form. Only one of the verbal forms, the verbal indefinite, can take one of the modal forms (-t) observed in the finite verb.

Three modes exist in this language: (1) the declarative mode; (2) the conditional mode; (3) the imperative mode.
THE MODES OF THE VERB.

1. The declarative mode is the simple form of the verb; it usually terminates in the declarative particle a, which now becomes an inflectional suffix. In the future tense, this mode terminates in -uapka. Its functions nearly correspond with those of our indicative mode.

2. The conditional mode appends -t to the simple form of the verbs following the A- inflection, and -at to those following the U-, I-, L- and N- inflection. Some verbs in -na will syncopate the vowel between n- and -t, as shuña to sing, pi šuṇt he may sing, for šuṇat. Sometimes the ending -t becomes nasalized, as in kókant hûk, for kókat he may bite. One of the nominal forms of the verb, the verbal indefinite, forms a conditional by suffixing -t (not -at) to suffix -sh: k'léka to die, k'léksh the act of dying, k'lékshsht for having died, after dying, when dying.

This mode wholly differs from our subjunctives or optatives; it expresses by one term a whole conditional sentence, which we would introduce by such conjunctions as when, if, after, on account of, for The suffix -t is nothing but the abbreviated: at, now, then, at the time being; and if it had to be paraphrased, -t as a suffix would correspond to “under these circumstances.” The whole of its functions will be developed in the Syntax. The same particle is sometimes appended to other words than verbs, exactly in the same manner as we see it done in the conditional mode: kákó bélat nothing but bones now: 101, 10, which stands for kakó pil at.

The future in -uapka has no conditional mode, for here the declarative mode itself is often employed in that sense. Readers should take care not to confound the conditional mode with the second person of the plural in the imperative: lúelat may kill, and lúelat! kill ye!

3. The imperative mode, or mode of compulsion, appears in two forms—the imperative proper and the exhortative mode.

a. The imperative proper, jussive, or mode of behest, command, is formed of the simple form of the verb, or base, increased in the singular by i, i, ik! thou! and in the plural by at! ye! These personal pronouns of the second person are loosely connected with the verb, and may stand before or after it; they never form a part of the verb itself, and are often pronounced separately.
The verb can even preserve its usual ending in -a, when the pronoun stands before it. Examples:

shápa to say:

sháp’! shápi! shápa ik! say thou! say!
sháp’at! shápat! say ye!

shnúka to hold fast:

i shnúki! i-i shnúki! shnúki! i shnúka! i! hold thou fast!
ät shnúkat! shnúkat! ät shnúka! hold ye tight!

shuíná to sing:

shuín i! shuín! i shuín! sing!
shuín’ ät! shuínat! ät shuín! sing ye!

Sometimes, by addressing one representative person, as a chief, a whole multitude is addressed simultaneously; then i, ik, ëkë, ëki thou may be used instead of ät, ä ye: i shuín! sing ye! Cf. 90, 12–14.

b. The exhortative form in -tki, -tgi is identical in form with the verbal intentional to be considered below; it puts the command in a mild, affable form, and sometimes stands for the imperative proper, and so does the future in -uapka. The exhortative often nasalizes the final -t, and throws off the -ki, -gì for the sake of brevity, as hühüchantki they should run on, 54, 8, or hühüchant. Cf. 40, 4. In this mode -tki is contracted from -tko gì and a finite verb of command, desire etc. is omitted: shaná-ulí nù hühüchantko gì I want (them) to be running on. The exhortative goes through all three persons of the singular and plural, and in the first and third persons may be rendered by húdshantki nù let me run, húdshantki hûk let him, her run. The future in -uapka has no exhortative form, because that function is embodied in its declarative mode.

The three modes just discussed are also reproduced in what I call the periphrastic conjugation with the auxiliary gi to be.

A potential mode is formed by adding the particle ak, ãk a, ka to the finite verb—a process which properly belongs to the Syntax.
THE PARTICIPLES.

NOMINAL FORMS OF THE VERB.

What I call the nominal forms of the verb are all inflected for severality, but not all for case. They are: (a) participle; (b) verbals. Two of the latter can form a periphrastic conjugation with the auxiliary verb gi, also both participles.

a. Participles.

The language forms two participles, which in their functions correspond somewhat to our participles in -ing and -ed, -t. They occur in every verb, and end in—

1. The participle in -n, -nk I call, for short, the participle of the present, although it is indefinite in regard to tense and only applies to the time referred to by the finite verb of the sentence or clause to which it belongs. Thus it may be said to refer to the time being. When appended to verbs in -a, the suffix is -an, -ank; to verbs in -u, either -ün, -ünk, or -uan, -uank. The other three inflections in -i, -l, -n run as follows:

   gi to be, exist, Mod. gian, Kl. giank.
   ýtkal to pick up, Mod. itk(a)lan, Kl. itklank.
   shlin to shoot, Mod. shlIan, Kl shliank.

The participial suffix -n, as it appears in Modoc, is more archaic than the -nk of Klamath Lake, in which the -k is probably the agglutinated verb gi to be. But even in Klamath Lake the -n form occurs frequently enough:

   tchákyan staying in the bush, 24, 1. Cf. 23, 21.
   taluályan lying on his back, 24, 14.
   shulatchtilan tchélẑa to be on one’s knees.
   Pálan É-ush Dry Lake, and other local names of both dialects.

This participle is not susceptible of inflection, except through reduplication. The phonetic irregularities occurring in the participle of the verbs in -n, -na will be considered under the heading of the N-inflection.
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When joined to the personal pronouns nu I, i thou etc., this participle also forms a sort of a finite verb, which occurs but seldom in our Texts, and has to be considered as a usitative form. Cf. kiukáyank is in the habit of sticking out obliquely, 71, 2; also 87, 2, 3. In some instances this form in -ank may be an abbreviation of the verbal suffix -anka, q v.

2. The participle in -tko, abbr -tk, in Modoc -tko, -tku, -tka, -tk, is not so indifferent in regard to tense as that in -n, -nk, for it refers mainly to the past. Through its inflection and position in the sentence it is invested with the qualities of an adjective noun, and as such it describes quality, ownership etc. acquired in the past. When formed from transitive verbs, it usually assumes passive functions, though there are many exceptions to this. The concrete and abstract nouns, verbal adjectives, and other words formed by -tko have all been considered under Suffix -tko, q v.

There are many instances when participles in -tko refer not to the past, but to other tenses, especially the present.

Instances where intransitive verbs have formed participles in -tko are:
gítko been, or possessed of; gé'ntko having walked, 125, 1; tsúxatxant(-ko), 179, 6 and Note; snáwedsh wénuik a widow, 82, 5; shashálmoks-lólatko who have lost relatives, 82, 5 and Note; gulí'tko having crept into, etc.

In the conversational form of language, the ending -tko is sometimes cut off, and what remains is the verb with the last syllable emphasized: kewá for kewátko broken, pahá for pahátko dried, k'leká for k'lekátko deceased.

The auxiliary gi to be connects itself in all its forms with the participle in -tko: nú lólatko gi I am a believer, 44, 22; wé'tko giug for being frozen.

This participle is formed by appending -tko, -tk, in the oblique cases -pkash, -pkam etc., to the full, suffixed form of the verb, as mbákátko, d. mbambákátko broken down, from mbáka to break down. Verbs ending in -ala, -la, -ana, -na, however, elide a after -l and -n into -altko, -antko; for which process cf. List of Suffixes. The suffix -tko inflects for case and severalty just like any other adjective, and a full paradigm will be given below. The various forms in that paradigm can be well understood only after a thorough study of the nominal inflection.
THE INFINITIVE.

b. Verbals.

For want of a better term, the name verbal is used here to comprehend a second class of nominal forms of the Klamath verb, containing: (1) the infinitive, (2) the verbal indefinite with its case-inflection, (3) the verbal conditional, (4) the verbal preterit, (5) the verbal causative, (6) the verbal durative, (7) the verbal intentional. The verbal forms corresponding to these in English are the infinitive and the participles in -ing and -ed, -t when connected with various conjunctions and prepositions. In Latin they correspond to the infinitive, the gerund, gerundivum, supinum, and to some of the participles. The English infinitive is expressed by the simple form of the verb in -a; sometimes and more frequently by the verbal indefinite and other verbals. No verbal, except the verbal in -sh, has any nominal inflection; when verbs in -tki, -uita, -úga, -óga are inflected, they are real verbs, and not verbals.

1. The infinitive

Is formed of the simple form of the verb, with the declarative -a usually suffixed. It resembles in its function the English infinitive, but differs from it by its rare occurrence in the spoken language. Still, in quoting a verb for itself or for insertion in a vocabulary, the Indian always uses this grammatic form. The Latin and German infinitive is originally a dative of an inflected verbal, but in Klamath this form shows no inflection except for severality. The following examples may give an idea of its functions:

shā′t’la káyaktcha he employed to pursue (them), 44, 2.
sha gen’ a mat shliáá they then went to see, as reported.
kał’ ún itklan tpéwa shewána pátiğiuga he told (her) to pick up bones and
to give them (to others) to eat.
ku-ishéwank shlá’pèle rejoicing to meet (him) again, 96, 5.
mā’shishtat shít-úsha shátélakish salve to rub on sores.
tištsh hák (for hú gí) túnénnank if I hear (them) to be good, 93, 9.
shahamúyank shhúntatka sending for somebody to act as interpreter,
66, 15.
hú laláki hémkank kshaggáya the judges ordered to hang them, 44, 6.
It has long been disputed whether Indian languages have a real infinitive, and therefore I have given a number of passages referring to the question. Some of these infinitives could be explained by the principle of co-ordination of sentences, others by apheresis of -tki, as in the first sentence: káyaktcha for kayktchátki, because the verbs embodying an order, message, announcement usually have the verbal in -tki or -sh after them.* But, nevertheless, the form exists as a verbal distinct from all other verbals.

2. The verbal indefinite.

This verbal ends in -sh, -s, and is the only verbal undergoing inflection for case in the absolute and distributive form. Like the other verbals, it is dependent on some finite verb (predicative personal verb), and the sentence in which it is embodied would be expressed in English by an incident clause. The verb on which verbals depend is either gi to be or some other temporally inflected verb; if it is gi, this gi is often suppressed for brevity.

When the logical subject of the verbal indefinite of a transitive verb is a noun, it sometimes stands in the possessive case in -am; if a pronoun, it is expressed by the possessive and not by the personal pronoun. Thus we have to say: máklaksam shishúkash the fight of the Indians, gé-u gé-ish my departure; lit. "the warring performed by the Indians", "the going away by me." These verbals indefinite have hence to be understood in a passive sense, and the same holds good of the preterit verbal in -uish, which does not inflect for case unless it turns into a substantive noun.

But when the subject stands in the subjective case and the pronoun in the personal form, the transitive verb is in the active voice, and has to be translated as such. Examples of both constructions will be found below.

There are two verbals indefinite: (1) one in -ash, referring to the act expressed by the verb, the action in abstracto in present or past; (2) another in -ish, referring to a person as grammatic or logical subject of the act expressed by the verb in the present or past. On account of rapid pronunciation, slurring over, or syncope of the vowels -a- or -i-, both verbals often become indistinguishable, and are easily confounded. Many verbs

* Cf. what is said under "Verbal Intentional," p. 416.
have only one of the two forms, especially those ending in -i. Thus we have:

shléa to see, to be seen; shléash, contr. shlé’sh, s lexical act of seeing, hav-
ing seen, being seen, vision, the “looks of something”; d. shléashash the act of
seeing each object; shlé-ish, contr. shlé’sh one who sees or has seen, is seen; d.
shléasha-lish each of those seeing or having seen, being seen.

kédsha to sprout, kédashash the fact or act of sprouting, present or past;
d. kédtchash (of each plant); kédshish the sprouting of it, the having sprouted,
d. kéktchish (of each plant).

These two endings, -ash and -ish, occur again in the nominal derivatives
from verbs or nomina verbalia, and are discussed at length in the list of suf-
fixes. The verbs in -n usually drop the -n in forming them: pán to eat,
pásh, pá’sh for pá-ash for pá-ash.

The mode of rendering these verbals in English is very different, and
generally a dependent clause has to be formed. We thus obtain two par-
allel inflections of the two verbals indefinite:

(1) shléash the act of seeing, having seen, being seen, hav-
ing been seen.
shléasham the seeing by others than the subject of the sentence.
shléashiti for seeing, on account of seeing, being seen.
shléasha’m at the time of seeing, being seen.
shléashi while, when seeing, being seen at a certain spot.
shléashtka going to see, on the point of seeing, being seen.

(2) shlé-ish one who sees, saw, is seen, or has been seen.
shlé-isham others seeing, or being seen by others than the subject of the
sentence.
shlé-ishiti for, on account of one seeing, being seen.
shlé-ishi’mi at the time of seeing, being seen.
shlé-ishi while, when one is seeing, being seen at a certain spot.
shlé-ishhta going to see, or on the point of being seen.

The above paradigm, compared with that of a substantive, shows that
the objective and several of the locative cases are not represented, and that
the idea of time is prevailing.
It will be seen that these two parallel inflections of the verbal (-ash, -ish) coincide almost entirely as to their function or signification in the oblique cases, and materially differ only in the subjective case. At any rate, the difference in the oblique cases is too slight to be kept up by the natives, and thus they use only one form for the oblique cases, which is formed either from -ash or from -ish, but more commonly from the latter. When the suffixes are appended to vowels contraction usually takes place, as shlé'ish for shlé-ash and for shlé-ish.

Subjoined are a few examples of verbs standing in the subjective case of the verbal indefinite: (a) intransitive verbs, then (b) transitive verbs, in the active and passive voice.

(a) mäklaks léwîutchta kë-îsh, or gë'îsh, the Indians refused to go, 34, 9; 36, 14. Cf. 165, 9.
kiûks kâ-i shânâ-ûli gëmpêlish the conjurer did not want to return, 34, 8.
tûnepni nûtîsh having kindled fire five times, 70, 3.
kiî'shug gû'tgâpêlish for being unable to climb back, 95, 6.
sha nânuk shûkûl'kî-uapk ksh'ûl'îsh they will all assemble to dance, 140, 3.

(b) nû k'léwi shishû'kash, shû-utank(a)sh shânâ-ûli I quit fighting (and) wish to parley, 14, 1, 2.
nû'paks nû shatashtatz'îsh the disease I am removing from my mouth, 153; 4.
Mô'dokni kûktanapâtko shîtko shÎlé-îsh the Modocs look sleepy; lit. "the Modocs sleepy-alike to be seen", 91, 7. Cf. 73, 6.
pû'ks ônîons-shîtko shÎléash camass is like onions to look at, 148, 13. Cf. 113, 17.
snawêdsh kiûksam sîuks (for shiûkish) the woman killed by the conjurer, 69, 2.
wïulâgalam shapîyash upon the message sent by the antelopes, 122, 10.
wïudsish kîláká the beaten one died; lit. "he died after having been beaten", 134, 10.
kû-i huki' tsutûsh gi'ntak gi in spite of being doctored she gets worse, 68, 7.
ndâni Bûshînt kâkîam ne-ulkiash three contracts having been made by the American Government, 36, 14.
E-ukshikisham ktchinksh téméshkash the rails having been abstracted by the Lake Indians, 35, 10.

mi lu gé-u stíntish you are dear to me; lit. "yours is the being loved by me."

A combination of two of these verbals in one sentence is found in: shanen máshish gish shápa they say he has become or is diseased, 140, 5.

The verbal indefinite in -sham represents the possessive case. But the -am is not simply appended to the -sh of the verbal; it is a combination of the pronoun sham, sam of them and the verbal indefinite. This will be shown more at length in the Syntax, and I consider it sufficient to give here one example to show that the subject referred to by sham (-am) always stands in the plural number and differs from the subject of the main sentence: Pliáwash shlêa spánsham (for spánísh sham) túpakshash m’na the Eagle saw that they had kidnapped his younger sister; lit. "the Eagle saw the act of theirs to kidnap his younger sister."

The verbal indefinite in -shti, -sti is not often used, but is originally of a locative import, and hence can be used in an additive function. Cf. Syntax. It is used in a causative sense in the following sentence taken from a Modoc text: vudópka sha ü’nk Ké’mushash nánuk ünk tehulish Aíshisham tátashti they beat Kémush for having taken away all the shirts belonging to Aíshish.

The verbal indefinite in -shé’mi, -shám is purely temporal; will be discussed in Syntax.

The verbal indefinite in -shi, -si is temporal and local simultaneously; will be discussed in Syntax.

The verbal desiderative in -shtka (or shtkak) expresses a tendency toward, a wishing for, a "going to be", a "being on the point of" the act or state embodied in the verb, and occurs in intransitive as well as transitive verbs. Grammatically speaking, it is the instrumental case of the verbal indefinite. It is generally connected with the auxiliary gi to be, exist; gi either stands separately after it, or becomes affixed to it in the shape of -k, or is omitted altogether. Thus we can say: nů a punuástka gi I want to drink, or nů a punuástkak, or nů a punuáštka, all of these forms being equivalent to: nů a púnuash shanahóli. The verb gi is necessary to com-
plete the sense of the verbal; and when gi or inflectional forms of it are omitted, this has to be considered as an irregularity.

To the examples to be found in Syntax, I add here:

Wakaf lálap shápash a hín shnekúpkashtkak ū? why do you want to have two moons going to shine up there (simultaneously)? 105, 10; from shnéka to be lit up, to shine; shnekúpka to shine from a distance, or from above, up there.

3. The verbal conditional.

The verbal conditional in -sht is formed from the verbal indefinite by appending the suffix -t, which is also the mark of the conditional mode in the finite verb. Its function is to indicate the condition or supposition under which the action or state expressed by the finite verb of the sentence may become a reality. In most instances we have to express it by a clause dependent on the principal clause, and its subject has to stand in the objective case, whether it be a noun or a pronoun. Though in its temporal function it is indefinite like the verbal in -sh, -s, it refers more frequently to the past than to any other tense. Unlike the two forms of the indefinite in -ash and in -ish, there seems to be one form only for each verb, either the one in -asht, or that in -isht. The subject of the verbal conditional is always another than that of the principal clause; and this verbal, if not always strictly conditional, sometimes expresses possibility, supposition, conjecture. More concerning it will be found in Syntax.

This verbal is formed:

patándsha to strain, stretch out; patándshasht, d. paptándshasht for having stretched out; when, after; on account of having strained, stretched out. shapiya to tell somebody; mish shapiyasht because, after you said or told;

mish shashapiyasht on account of your saying or telling at various times or sundry places.

tchúka to perish; tchúkasht, d. tchutchózasht when, after perishing.

4. The verbal preterit.

This verbal is constructed from the simple form of the verb by appending -uish. It is not susceptible of inflection like the verbal indefinite, or like the substantives in -uish, but always refers to acts performed or states
undergone in the past or preterit tense. According to the contents of the sentence, it may stand for our pluperfect, and in English rendering has, in most cases, to be expressed by a dependent clause. It forms no conditional verbal in -uisht, because the form in -sht is most frequently found to express a preterit tense, which makes a form in -uisht unnecessary. Examples:

géna to go away; génuish the having gone, retreated; after going.
hémkanka to speak; gé-u hémkankuish, d. hehámkankuish, “my having spoken”, the fact of my speech or speeches having been delivered.
shnápk to flatten; shnápkuish the former flattening process, the past act of flattening; d. shnásh'npkuish each of the above acts.

5. The verbal causative.

The primary function of the suffix -óga, -úga, -ok, -uk is a causative one, being appended to the simple form of the verb to state the physical cause or the reason why the act or state expressed by the finite verb of the sentence is, has been, or will be performed. Modocs prefer the full forms -óga, -úga; Klamath Lake Indians, -ok, -uk (with accent receding). Forms in óga etc. are not periphrastically conjugable with gi to be, nor do they show any inflectional change. In English, this verbal has to be often circumscribed by a sentence; its subject is the same as that of the principal clause.

shápa to declare, tell; shapóga, shápk for the purpose of telling; d. shashpóga.
shléwi to blow, as winds; shle-úyuk because the wind blows or blew; d. shleshlúyuk because every one of the winds blew, or because the wind blow at different times.
wenóya to be or become a widow; wenóyuk on account of having become a widow.

A secondary function of -óga is that of forming a verbal with a temporal signification, resulting from the causative one and expressed by our conjunction when:

núka to be ripe; núkuk when ripe; lit. “because ripened.”
táménu to travel, march; táménuq i when you go or travel.
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Readers should take care not to confound the verbal -öga, -úga with derivative verbs formed by the homonymous suffix -öga, implying the idea of location inside, within, and other meanings; nor with the enclitic pronoun hûk, ûk this one, he, she, or the adverb hûk (for hûnk) which points to the past tense, as in léwatkuk after playing, 109, 15, for léwatko hûk. In some instances huk, uk even stands for ak, hak only, but; cf. 83, 1, and Note.

6. The verbal durative.

It is formed by appending -úta, -óta to the simple form of the verb, a suffix which corresponds to our while, whilst; or, if the verbal is rendered by a noun or participle, to our during, pending. So this verbal intimates that the action or state which they express lasted during the time of the act expressed by the finite verb of the sentence. When the act or state expressed by the verbal continues longer than that of the main verb, the suffix -úta, -óta corresponds to our after. This suffix is neither conjugable with gi to be, nor susceptible of inflection; it has therefore to be kept distinct from -úta forming derivative verbs as we find them in 35, 4, 83, 2, 185; 43. Cf. List of Suffixes, under -úta.

géna to go, walk; genúta while walking.
gükna to climb; gukënúta while climbing up, 95, 3.
guli to creep into; kule-óta while creeping into.
hémkanka to speak; hemkankóta during (his) speech.
stawa to starve, fast; sta-óta while fasting.

7. The verbal intentional.

This verbal ends in -tki, -tgi, which is sometimes mispronounced -tka, -tga, and gives the purpose, aim, or intention by which the action of the finite verb, from which the verbal depends, is performed. Thus it answers to our in order to, for the purpose of, and in its form does not differ from the exhortative form of the imperative mode. More frequently than Modoc does the Klamath Lake dialect connect it with forms of gi to be, especially with its causative form gidga, gïug. In this connection the infinitive is often substituted for the form in -tki. In a few instances -tki is found to
THE VERB WITH PRONOUNS.

stand for -tko gi; for instance: tchê’ks nû gatpântki I shall come very soon; then, of course, it is not the verbal intentional.

lûela to kill; luîltki, luîltki guig, and lûela giug in order to kill.
tchûtna to go and treat; tchûtântki giug for the purpose of treating, doctoring, for medical treatment, 65, 18.
gû-upka to ascend; ge-upkâtki giug on account of (their) ascent, 105, 2.

It is important to observe that the combination -tki giug is often contracted into -tkiuga, -tkiug; luîltki giuga becomes luîltkiug; meyâtki giug: meftgiug, pâtki giûga: pâtgiug.

PERSONAL PRONOUNS CONNECTED WITH THE VERB.

The personal pronoun, whether used as subject or object of a verb, is not incorporated into the body of the verb. At the choice of the one speaking these pronouns may be placed before or after the finite verb, separated or not separated from it by particles or other words intervening. Most pronouns, especially when monosyllabic, are accentless, and therefore either proclitic or enclitic; but, in spite of such deceptive appearances, the body of the verb does not incorporate these pronouns within itself, and a genuine verbal inflection for person does not exist. This analytic feature greatly facilitates the acquisition of the Klamath language, and distinguishes it clearly from many other languages of North America.

The subject-pronoun.

The subject-pronoun can either precede the absolute form of the verb, which generally terminates in -a, or follow it, and in both instances the declarative particle a, though it is in the verb already, may be inserted between pronoun and verb. When the pronoun follows the verb, and the verb stands in the present tense, the particle a is generally inserted between them; but when a preterit tense is intended, it is usually replaced by hûn, hûnk, hâ’nk, ânk. Thus we obtain four modes of conjugating the subject-pronoun with the absolute form of the verb. A fifth one is added to these, which is produced by omission of the particle a, retrograding of the accent, syncope, apocope, or other phonetic causes, and extends over the plural and first person of singular only. Except in the first person of the singular,
this fifth mode occurs *very rarely*. In all these five series idsha may be
accentuated also on the ultima: idshá. The intercalation of the declarative
particle a is more frequent in the northern than in the Modoc dialect.

The series of subject-pronouns will be fully discussed under "Pronouns." The first persons are nû, ni, and nät; the second, i, ät; but for the
third persons, various pronouns are in use which in reality are demonstrative
pronouns (*sha* excepted), expressing the degrees of distance from the speaker
at which the objects spoken of are supposed to stand. For the third person
singular, I have selected for the paradigm *pi, pi*, which points to a he, she,
*or it* at some distance. No inclusive and exclusive forms for *we* are in existence,
nor is there a dual for any of the pronouns.

The above will give us the following paradigm for the past-present
declarative form of *idsha* to remove:

<table>
<thead>
<tr>
<th>Analytic Forms</th>
<th>Synthetic Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>I remove</td>
<td>nû idsha</td>
</tr>
<tr>
<td>thou remove</td>
<td>i, i idsha</td>
</tr>
<tr>
<td>he, she, it remove</td>
<td>pi idsha</td>
</tr>
<tr>
<td>we remove</td>
<td>nût idsha</td>
</tr>
<tr>
<td>ye remove</td>
<td>ät idsha</td>
</tr>
<tr>
<td>they remove</td>
<td>sha idsha</td>
</tr>
</tbody>
</table>

The distributive form *i-idsha, i-idsha* to remove *many objects* individually, severally, or *at different times* follows the same paradigm:

nû *i-idsha* nû a *i-idsha* *i-idsha* nu *i-idsha* a nû *i-idshan* etc.

The same may be said of the conditional in *-t*, as far as the four analytic series are concerned. For phonetic causes, the synthetic series is not
in use in this mode, and in the declarative mode it is used only in rapid
conversational speech.

In the second and fourth analytic form, the declarative particle a is
often replaced by a more emphatic one, like a-i, ha-i, haí, haítch. Like a,
these are also particles of actuality, and moreover show that the act is or
was performed in the presence of the speaker, or of the one spoken to.

The imperative observes another method in forming its two persons, as
shown above; the exhortative shows the uniform ending *-tki.*
VERBAL INFLECTION.

The object-pronoun.

The same freedom used in placing the subject-pronoun before or after the verb exists concerning the object-pronoun, and in combining the object-pronoun with the subject-pronoun, or separating both by interposing the verb or other terms. Here a good deal depends on the importance of both as parts of the sentence.

The object-pronoun of the direct object is identical with that of the indirect object, and often becomes syncopated, or otherwise shortened, in rapid speech. If both pronouns are placed after the verb, they often combine into a synthetic phrase, and the object-pronoun of the second person then precedes, invariably, the subject-pronoun of the first.

Paradigms of these pronominal combinations will be found under "Pronouns."

In reflective and reciprocal verbs, the object-pronoun is expressed synthetically by the prefix h-sh of the verb. See "Voices of the Verb."

VERBAL INFLECTION TO MARK SEVERALTY.

To the observing mind of the primeval Klamath Indian the fact that sundry things were done repeatedly, at different times, or that the same thing was done severally by distinct persons, appeared much more important than the pure idea of plurality, as we have it in our language. This category of severalty impressed itself on his mind so forcibly that he rendered and symbolized it in a very appropriate manner by means of the distributive reduplication of the first syllable. As will be seen by referring to the chapter on Reduplication, this grammatic feature is made thoroughly distinct, as far as phonetics are concerned, from the iterative reduplication, which serves for word-formative or derivational purposes only.

From what is said in the chapter referred to, the grammatic importance of the distributive reduplication may be studied in all its details. It extends over all parts of speech—not only over the finite verb, but also over all temporal, modal, participial forms of the verb—over all the verbals and voices of the verb and their derivatives. All its various functions are related to each other, whatsoever may be the form we may select in translating them into English or other languages.
Only a few verbs and nouns are exempted from reduplicating, and they are so from purely phonetic causes. It is easy to understand that words like shnikšókshuka to smell around can not reduplicate, on account of their unwieldiness appearing even in the absolute form; and the delicate sense for linguistic proprieties of the Klamath Indians refrains from phonetic impossibilities, as well as that of other nations. Cf. also what is said on page 267. With such terms, severalty has to be indicated by a circumscriptive sentence, or by tůmi many, tům much, nánuk all, nánukash everywhere, etc.

THE VOICES OF THE VERB.

While the modern languages of Europe choose the analytic method for expressing such voices of the verb, or genera verbi, as the passive, causative, reciprocal, and reflective forms, the classic languages of antiquity, the Semitic dialects, and a large number of the American languages prefer to express them in one word. The single and comprehensive terms which they use are derivatives of the active form of the transitive verb; some languages add to this a medial form, purporting that an act is done with reference to or in the interest of the verbal subject. All these comprehensive forms are true expressions of the incorporating principle innate to those languages.

For deriving the voices, the Klamath language uses prefixes, either sounds or whole syllables. They are placed before the active verb, or before the intransitive verb, wherever it can form derivatives of this kind (causative and medial verbs). This change is attended with vocalic analysis (q. v.) in some of the voices. Every one of these derivatives is inflected like the primary verb from which it is derived, though there may occur a difference in the accentuation of the two. We have seen that prefixes form derivatives only, not forms of verbal inflection.

Here the inflection of the transitive verb does not differ from that of the intransitive, as it does in so many other languages, and it is only on account of the peculiar formation of duals and plurals that I made a separate voice of the intransitive verb. The passive form is identical with the active form. In many instances the same verbal derivative serves as a reflexive and reciprocal verb, and causative verbs show the same prefix, h sh-. These three usually differ from the medial form, a voice which is character-
istic for this upland language. The impersonal verb is usually without prefix, and inflects like the other voices; some of their number also occur in the active form.

We reserve to the verb gi to be, exist, which answers to our verb to be when used in periphrastic conjugation, the last place in this chapter, and enumerate the eight voices of verbs in the following order:

1. Active voice. 6. Causative voice.
5. Reciprocal voice.

1. The active voice.

Transitive verbs, in their active voice, have with them a direct object or complement, either animate or inanimate, upon which the act performed by the subject of the verb is directed. There are, however, many objectless verbs, which do not require constant mention of their object in distinct words, e.g., to ride, to pay; here the adding of to ride a horse, to pay money, is unnecessary in most cases. But with others the sentence becomes defective if the object is not named, as with to smash, to throw, to press. The direct object stands in the objective case, whether nominal or pronominal: nū a shulotish shmukatana I am wetting a garment. A number of verbs can add an indirect object to the direct object, the objective case in -sh being the same for both: knūks ışh hūn nē-i! hand over that string to me! In this volume the objectless and the objective active verb are both classed as transitive verbs. The natural position of the object is after the subject and before the verb, which, in declarative and interrogative clauses, usually concludes the sentence.

2. The passive voice.

Active verbs turn into passives when the sentence is reversed so that the direct object of the active verb becomes the subject, and the former subject, losing the quality of grammatic subject, becomes its logical subject, and is pointed out as such by some preposition. Thus the sentence: Titak
lūkash shlin Titak shot a grizzly bear, becomes, when turned into a passive sentence, lūk shlin Titakam a grizzly bear was shot by Titak.

The English language usually resorts to the auxiliary verb to be when expressing passivity, but in Klamath the active verb remains unchanged. The same grammatic form exists for the active and for the passive voice; when no logical subject is added, it is impossible but for the context to find out which voice was intended. Cf. the following examples:

máklaks É-ukak ídsha the Indians brought or were brought to Fort Klamath.
máklaks ngē'shtka shiuika an Indian killed (somebody) or was killed by an arrow.

The different modes of expressing the logical subject of the passive verb will be discussed in Syntax, and it may be added now that the transitive verb is not very often used in a passive sense.

Another mode of expressing passivity is to connect the past participle in -tko with the auxiliary gi, and to inflect both through all tenses, modes, and verbals of the latter:

ktúka to strike with fist:
  nū a ktúkatko gi I am struck.
  nū a ktúkatko gi-uapk I shall be struck.

kóka to bite:
  nū a kókatko gi I am bitten.
  i a kókatko gi't you may get bitten.
  kókatko gi'g a in order to be bitten.

In forms where gi is found, and not an inflectional form of it, as gi't, gitki, giug, gi'sh, gi'sht, this auxiliary is frequently dropped: nū kókatko I am bitten.

There are some verbs in the language which can not be used in another but a passive signification, e. g.: shalzita to be bewitched, to lie sick under the tamānuash-spell, from shila to be chronically sick; but it is more logical to consider verbs like these as intransitives.
3. The reflective voice.

In reflective verbs, the direct object is also the subject of the verb. To express this relation the English language has no means but that of adding *myself, himself, oneself, etc.*; but in Klamath prefixation of *sh- or of h-sh* is resorted to, so that the reflective voice is formed synthetically. If peculiar stress is laid upon the *myself, himself, nútak, pítak* etc. may be added. Some grammarians call these verbs *pronominal* verbs. The function of the prefix *sh- as a reflective pronoun is to form reflective verbs with a direct object (reflective verbs properly so-called), and other reflective verbs with an indirect object (medial verbs). The latter are now formed exclusively by this prefix, while the former show *sh- and its compound h-sh*. The pronoun *sha* *they*, now used in the plural only, gave origin to this prefix, for it must have once signified *oneself* and *themselves*. Examples:

*shaláktcha* to cut one's throat; from *láktcha* to cut another's throat.

*shataláka* to rub oneself; from *taláka* to rub.

*shupóga* (lák) to pull out one's hair; from *putóga* to tear out.

And several others mentioned on page 278.

The compound prefix *h-sh* also forms reflective verbs, and some of these are reciprocal at the same time, like *histánta*. Besides the verbs given on page 279 we mention:

*histánta* to love oneself; from *stínta* to love.

*híshlan* to shoot oneself; from *shlín* to shoot.

*hásítxa* to perforate one's nose-wall; from *shtúka* to pierce.

4. The medial voice.

Transitive and intransitive verbs assume the form of what I call the *medial voice* by prefixing *sh-, s- when the act embodied in the verb is done upon or for the subject by or in reference to this same subject of the verb. It is in fact a reflective verb, but a special kind of it. To the reflective verb proper the verbal subject serves as a direct object, and therefore only transitive verbs can give origin to this verb; but to the medial verb the verbal subject serves as an indirect object, hence this verb may originate from intransitive as well as from transitive verbs. The medial verbs of
Klamath may be most fitly compared in their functions, not in their external form, with the media of Greek; those which are formed from intransitive verbs correspond exactly to the French s’en aller, se mourir, and to the Spanish irse, morirse.

a. Medial verbs derived from transitives:
  shaksha to miss the mark while shooting; from kal'ha to miss the aim.
  shalamna to carry on the back; radix a- in ána to carry off.
  shalgia to place, deposit against for oneself; from láxia to place against.
  shámëni (for sh'hámëni) to claim for oneself; from hámëni to desire.
  shampatuala to nail, fasten one object to another to make it longer; from mpáta to pin fast to.
  shikíta to make a false report; from kíya to tell a lie.
  shlánkua to spread out over the water; from nákua to dam up.
  shuyéga to lift up for oneself; from uyéga to lift a long object.

b. Medial verbs derived from intransitives:
  shaktíla to take under the arm; from gutíla to go below.
  shalaggáya to ascend, climb up (spiders); from laggáya to hang down from.
  shalála to scratch, rub one’s sides; from lála to slope downward.
  shaláma to call saucy names; from láma to be wild, bewildered.
  shetálpéli to look back at; from telha, téla to look upon, on.
  stúnka to pass, run through, as ropes; from túnka to come out.

A special kind of verbs, which should be classed with the medial verbs, are those in which a consonant or vocalic change indicates some relation to the subject itself. Not many instances of this are on hand, but we may mention:

kilXántko humpback, when imitated by children etc.; from kilxa (not kilxa) to become humpbacked.
pá'dsha to simulate sickness; cf. pá'dsha to become dry (originally), to fall sick; to become blind.
pélpela to work for one’s own or somebody’s benefit; from pélpela to work.
tzā'íxa to rise upon one’s feet (emphatic; ā is long); tgelxa to stand up.
5. *The reciprocal voice.*

Verbs expressing a mutual act, done by each to the other, are called reciprocal verbs, and presuppose a double subject, which is usually expressed by pronouns. Either these pronouns are added to the verb as separate words,* or they are represented by some affix appended to or incorporated into the verb. In the language of the Maklaks this latter synthetic mode is alone in use, and reciprocal verbs are able to form nominal derivatives also. Like the reflective voice, the reciprocal voice is formed by the medial prefix sh- or its compound h-sh-, and attended by vocalic anathesis:

(a) *Reciprocal verbs with prefix sh-.* This form of the voice is not so frequent as the one to be given under (c).

shakīha to miss each other; from kaīhha to miss the aim.
shatāshta to touch each other; from tāshta to touch by hand.
shētui to fire at each other; from tēwi to shoot.
shenō’l霞 to compact, agree; from nē-ul霞 to arrange.

(b) *Reciprocal verbs with prefix sh-,* formed by the distributive form of medial verbs. This mode of deriving reciprocal verbs is only accidental.

shashālgia to quarrel; from shālgia to lay something against.
shashtāshta to touch each other; from tāshta to touch by hand.

(c) *Reciprocal verbs with prefix h-sh-.* Some verbs formed in this manner are simultaneously reflective and reciprocal, and the original active form of others no longer exists in the language.

heshamk’nka to tell, order each other; from hemk’anka to speak.
hushūtanka to meet each other secretly; from hūtanka to run up.
hushpántchna to walk arm in arm; from spúnshna to take along.
hushtίwa to scratch, stab each other; from tēwi to pierce, stab.
hushchόka to kill each other; from tehόka to perish.

And many others on page 279.

(d) *Reciprocal verbs in -yua.* Modoc verbs of this terminal have been discussed under Suffix -yua.

* Sometimes accompanied by prepositions, as *inter* in Latin, *entre* in French.
6. The causative voice.

This is a form of verbal derivation which adds to the transitive or intransitive verb the idea of prompting, causing, or compelling to perform the act or enter the state or condition expressed by the original verb. The Klamath language forms them by means of vocalic anathesis, and by prefixing sh- or compounds of it: shn-, sp-, st-, h-sh-. In the Germanic languages, causative verbs are frequently formed also by a vocalic change, here called "Umlaut"; so we have in English to drench, to fell, to raise derived from to drink, to fall, to rise.

a. Causative verbs formed by the medial prefix sh-:
shkálkela to hurt, injure; from kálkela to fall sick.
shnlxá to set on fire; from nélka to be burnt up.
shúnkka to kill, slay, plur. of obj. (Mod.); from wénka to die.
shúka to drive out from; from húka to run at.

b. Causative verbs formed by compound prefixes of sh-:
shnáhualta to cause to sound, to ring; from wálta to sound.
shnékshita to save, deliver; from kshíta to escape (Mod.).
shníkanaúa to let ripen; from nóka, núka to ripen.
spídsha to drag behind; from ídsha to carry along.
spíka to draw, pull out; from íka to remove from.
stópéla to peel the bark off, lit. "to make dry above"; from u-above, pálá to dry up.
hashtáwa to starve out; from stáwa to be famished.
héshla to exhibit, show; from shléa to see.
hushmanóxa to bake, cook; from shnúzá to parch.

More examples will be found under "Anathesis", pages 278, 279, and List of Prefixes.

7. The intransitive voice.

Verbs which cannot take a direct object or complement, and therefore are not susceptible of being used in a passive sense, are called intransitive. In this language they are inflected in the same manner as transitive and other verbs as to tense and mode, and some can assume a causative and a medial
voice. There are a number of verbs which are transitics and intransitives at the same time, as k'lekála to lose children and to be at the point of death.

The distributive form of intransitive verbs may refer to severalty or repetition of the act, state, or quality expressed by the verb, but it does also, and much more frequently, refer to verbal acts performed or states undergone by a plurality of subjects, and in this latter case it corresponds to the plural of the English verb.

A special class among the intransitive verbs is the attributive verbs which indicate some quality or attribute of the subject, and in the languages of modern Europe are generally circumscribed by the substantive verb to be, accompanied by an adjective noun. In a large number of agglutinative languages attributive verbs are a prominent feature, since they make a predicative verb of what we consider to be simply an adjective or attribute joined to the verb to be, and express by a single term what we can render only by a combination of two or three words. What we call an adjective is, in those languages, a verbal or participle of that attributive verb. So, in the Creek, the grass is green, pâhi láinis, is, literally, “the grass greens”, or “the grass is greening”; while green grass is pâhi láni, which comes nearest to a term like “grass greened,” or “grass greening.” Here the adjective, whether used predicatively or attributively, is always a form of a verb; but in Klamath there are true adjectives, recognizable by their endings (-kni, -li, -ni, -ptchi, etc.), and liable to become connected with the verb gi; and, besides, there are attributive verbs of the sort just pointed out by an example from the Creek language. These attributive verbs appear in a verbal finite form when used predicatively, and in the participial form in -tko when employed attributively.

The two classes of the intransitive verb present themselves in the following manner:

A.—The non-attributive intransitive verb describes an act performed by an animate subject, or a state undergone by, a quality belonging to an animate or inanimate subject. If connected with an object, this object is always an indirect one.

kédsha, d. kēk'tcha to grow (plants).
k'léka to reach, to turn into; to die.
nóka, d. nónuka to ripen, mature.
tiä'ma, d. tetiä'ma to feel hungry.

B.—The **attributive** or **qualitative** intransitive verb of the Klamath language corresponds to the English adjective connected with the verb to be, though it can be rendered in other ways. Some of this class even combine a transitive with an intransitive signification, as ginka to be hollow and to perforate something. Examples:

tcháki mä'sha the boy is sick.
mä'shitko tcháki the, a sick boy.
tcháki mamä'sha the boys are sick; boys are sick.
mamä'shitko tcháki sick boys.
ktá-i yúta the, a stone is heavy.
yútantko ktá-i a heavy stone.
kélpka ámbu the water is hot, boiling.
 ámbu kéklélpka waters are hot, boiling.

Adjectives, accompanied by the verb gi, can drop this verb whenever no doubt can arise through its absence about their meaning; in that case the adjective is predicative, just like the attributive verb. Kó-idshi wash the mischievous prairie-wolf; wásh kó-idshi gi, or wásh kó-idshi the prairie-wolf is mischievous.

When indicative of location or position, attributive verbs can fulfill the office of postpositions: i-utíla to be, to lie under; Mod. yutílan; postp. below, underneath.

The subjoined small list of attributive verbs goes to show that many of their number have other significations besides, which are sometimes transitive and more original.

gímpka, gínuala, gínsya to be empty, vacant, hollow.
gúhu, gátá to be swollen and to swell up.
kuánka to be lame; kuánkátko lame, halting.
kíla, nžíla to be angry, strong, and to make haste.
mä'sha to be sick, smarting, and to taste like.
ndshóka to be deaf and not to understand.
nóka to be ripe, to ripen, and to cook, boil, stew.
pála to be dry, and to dry up.
shípnu to be full of air, wind, and to be haughty.
skúya to be crooked, humpbacked, and to mash, bray.

8. The impersonal voice.

Impersonal verbs have for a formal subject the indefinite, neuter pronoun *it*, for which no equivalent exists in Klamath. Here the impersonal verb is, therefore, expressed by the simple form of the verb, which inflects for tense, mode, verbals, and severality. There are two distinct series of impersonal verbs—such as take no direct object, and such as possess a direct or indirect personal object.

A.—Objectless impersonal verbs chiefly refer to phenomena of nature, to the changes in the atmosphere, of the seasons etc.

yéwa the north wind is blowing; lit. "it is howling."
léména it is thundering; lit. "it is rolling."
lúá it is foggy, misty, hazy.
múa the wind blows from the south (múat)
paísha, tgíwa it is sultry weather.
pátá it is summer, it is hot weather.
sha’hlmá’xa the fall of the year is at hand.
shgù’mla, Mod. tchgù’mna it is freezing, frost is forming.
skúla it is spring-time; lit. "it is sprouting."
shvúntka, Mod. tchvúntka hoar-frost is forming
wō’n ice is forming, it is freezing or frozen.

The following objectless verbs are compounds of gi to be, exist, and do not indicate natural phenomena. They may connect with an indirect personal object:

kō’gi, kā’gi there is nothing, it disappears, it is scarce (Mod. kā’gi and kā’ka).
láki (for lō há gi) it is gone, it is missing.

B.—Impersonal verbs with personal object chiefly describe bodily sensations of temperature, hunger or thirst, health or infirmity, and a few also refer to mental or moral qualities. A few also simultaneously appear as
intransitives, with the personal pronoun in the subjective case, especially in Modoc, while the majority have the personal pronoun or noun preceding or following them in the objective case.

ámbutka nû, i; ámbutka n'sh, m'sh I am, thou art thirsty.
húshlta nû; húshlta n'sh I am in good health.
kâ'dshika nû; kâ'dshika nish I feel tired.
mâ'sha nû; mâ'sha n'ush, n'sh I am sick.
tiā'ma nû; tiā'ma n'sh I am hungry.

Other verbs seem entirely confined to the impersonal form:
guhuá nish, mish I am, thou art swollen.
kêl'xa a n'ush, kêl'xa ansh I am in the habit of.
kâtka nûsh, kâtgi'ns I am cold.
lushtúshkí nish I feel warm.
nyâmka nish it aches, hurts me.
ndá-iti an's my hands or feet are cold.
ndshóka mish thou art deaf.
panô'pka nûsh I am hungry; lit. "I want to eat."
pû'ka nish, pû'kansh I am thirsty; lit. "it makes me dry."
pû'pa nûsh, pû'pans I bleed from the nose.
tapi'yo'Ya an's my fingers are numb from cold.
tchék'él ñ'a an's I bleed (elsewhere than from the nose).

Compare also the following sentences:
kû-i an'sh húshlta paíshuk sultriness oppresses me.
kâ'gi a n'sh teh'ksh I am lame in one leg; lit. "to me a leg is deficient."

9. The verb gi to be.

The Klamath verb gi corresponds in a certain measure to our substantive verb to be, but besides this it is used in a much wider signification. It unites the functions of an intransitive to those of a transitive and substantive verb, forms with some verbs what I call "periphrastic conjugation," and in its various forms also enters as a component into the formation of words. This verb gi is, in fact, the demonstrative pronoun gê, kê this one, this here.
in a verbified shape; and, having assumed the verbal form, it came to signify to be here, to be at this or that place, to be at this time or at such a time.

Thus the original verbal signification of gi is that of accidental existence—to exist, not by nature, but by chance: to happen to be. In this function it is comparable to the Spanish verb estar, to be accidentally; but it soon assumed also the function of designating real, essential existence, like the Spanish verb ser: to be by nature, to be essentially, in reality, and not by chance or accident. Outside of these, the verb gi has taken other significations—to become, to have, possess, to do and to say—all of which will be treated in their respective order. Gi is often abbreviated into -g, -k, and its shorter forms are used enclitically.

I have elsewhere discussed this verb at length,* and have here extracted some of the examples given there. More examples will be found in the Dictionary, pages 44, 45.

Presented in their order of grammatic evolution, the six different functions of gi are as follows:

(a) To be here, to be at this or that place, to be at such a time, then. In this function, gi points to casual or accidental existence, occurrence by chance, and, like the pronoun gē, generally implies close proximity to the grammatic or logical subject of the sentence. It comes nearest to our verb to exist. Examples:

- kanī gi he, she, it is outside, outdoors.
- lápi gi there are two (of them).
- tīdsh gi to feel well; kū-i gi to feel unwell.
- kūmētats gi a place staying in the rocks.
- gītī sluyčakēks gi-uāpka here shall be a leaping-place, 142, 3.

To this definition must be traced the gi composing some of the attributive and impersonal verbs above mentioned, as kū'gi, láči, lūshlūshgi, p'lački, shā'tki, etc.

(b) To become, to begin to be. This definition appears, e. g., in the following example: kā-i ni a kūkametchišiš gi-uāpki I would never become old, 64, 13.

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(c) To be really, essentially, intrinsically; to exist by its own nature. In this definition gi represents the substantive verbs to be of English, être of French, sein of German, and, as an auxiliary verb, is employed in conjugating verbs periphrastically through their verbals (in -tki, -shtka) and their participles.

nútakam lúk kâlkali gi the seed of the nútak-plant is round.
i a tâla gi you are right.
i a kû-i gi you are wrong.

It appears as an auxiliary verb:
p'laikishtka gi shâppash the sun was near the noon-point.
nî nanukash shlã'sh ki I can see everywhere, 22, 17.

(d) To be possessed by, to belong to, to be provided, endowed with. When used in this sense, gi takes the owner or proprietor in the possessive case (to be somebody's), and the object possessed in the subjective case. If the owner is expressed by a possessive pronoun, this pronoun stands in the subjective case. Gi appears very frequently in the participle of the past: gitko possessed of, with the object in the objective case.

tânnâ i wewčash gitk? how many children have you?
kánam kék i-ammash gi? whose beads are these?
kánam gû látcash gi? who owns this lodge?
tunépnî gé-u welwash gi I have five water-springs, 157; 46.
kókuaapkash hûlp gitko having swollen eyes.
kailâlapsh gitko dressed in leggings.
túma tuá gi'tkuapka i you will possess many things, 182; 7.

(e) To do, to act, to perform. Here the verb gi becomes a transitive verb, though there are no examples on hand of its being used in a passive sense also. Evolved from gi, signification (a) of casual existence: to be at something.

tísh gi to do right, to act well.
kû-i gi to act wickedly, to do evil, to be obnoxious.
wák i gé'n gitk? what are you doing here?
húmasht gîulank after having acted thus.
INFLECTION FOR NUMBER.

inflection for number.

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What do you want to do with the table?

To act also composes some *verba denominativa*, as *nkā'gī*, *nkāshgī*, mentioned above.

(f) *To say, to speak.* Gi is used in this sense (instead of *hēmkanka*) only when the spoken words are quoted either *verbatim* or in part. This use of *gi* has evolved from *gi to do, to act*, viz., “to do by words”, and in French we often hear *il fit* instead of *il dit*.

*na-asht gi, nā'shtk, nā'shtg so I say, said; so he said* etc.

*tsī sha hūn gi so they said; hátaktk there he said.*

*nū gītki gi I say they must become.*

INFLECTION FOR NUMBER.

There are some grammatical categories which have remained in a state of rudimentary development in the mind of the Máklaks Indian, and seem to have been too abstract for him. Among these is the category of number, or what we call, grammatically, the *singular, dual, and plural*; for these do not exist here in the sense expressed in European tongues. As to verbal inflection, this would necessitate the incorporation of the pronoun into the body of the verb, or of particles marking plurality. This we observe in many American languages, but not in Klamath, where only a faint commencement was made toward incorporating personal pronouns into the verb. But this language uses several other means to express number in a more indirect manner. One of these is the use of a different *radix* when the subject or object changes from the singular to the dual or plural; but this is not verbal inflection for number, for the term *inflection* implies rule and regularity extending over all verbs, whereas here the choice of the radix is sometimes arbitrary. Such a change in the radix always implies also a change in signification, however small; and if this change is no longer perceptible, it was so in the earlier history of the language. Moreover, the assumed term for *dual* does not mean here two subjects only, as with us.

At an early period the genius of this upland tongue seems to have left unnoticed the expression of number in verbs, as well as in nouns, and found no more necessity to define it than to define sex. Only a little more attention was paid to the categories of mode and tense, for what was done in all
these belongs to later periods of linguistic development. Concrete categories alone were then accounted of importance, for all relations bearing upon locality, distance, and individuality or severality are distinguished with superior accuracy, and even tense is marked by means of particles which were originally locative. Nowhere is the female sex made distinct from the male by linguistic forms, although several Columbian and Oregonian languages exhibit this distinction, some in the pronoun only, as the Atsélati, of the Kalapuyan stock, some in the verb also, as the Chinook.

In order to make our subject-matter clear, I have divided this chapter into two parts:

I. Number in the transitive verb.
II. Number in the intransitive verb.

I.—THE CATEGORY OF NUMBER IN THE TRANSITIVE VERB.

In the languages of Aryan and Semitic stock, all verbs are governed exclusively by their grammatic subject. But it is different in the agglutinative languages. Here the intransitive verb is governed by its subject, this being the grammatic and logical subject of the sentence; but the transitive verb, or rather noun-verb, is governed for number by its direct object, and not by its subject. The subject remains in its quality as grammatic subject, but the grammatic object becomes the logical subject of the sentence, and as such it rules the noun-verb.* Example:

Lélékash wáitch šhinga Lélékash killed a horse.
Lélékash túma wáitch húela Lélékash killed many horses.

In a few transitive verbs a distinction is made in the number or quality of the verbal object, one form being employed when a few only are concerned, and another when many objects are acted upon.

When the direct object of a transitive verb is plural, it will be expressed in the verb under certain circumstances. When the subject of this verb is plural, the verb is usually not affected by it. If the plurality of the object

* Something that slightly reminds us of this structure is found in the compound transitive verb (not the simple) of Romance languages, which varies the participle when the object precedes it in the sentence. Thus in French: "les hirondelles que j'ai vues étaient perchées," compared to "j'ai vu des hirondelles perchées"; derived from Low Latin: habeo visis, and habeo visum.
is indicated through the verb, the object itself is not required in all instances to bear the mark of plurality. Iterative reduplication of the verb may also at times imply a plurality of the object, though it is only intended to mark frequency or repetition of an act. More about all this will be seen in the Syntax.

Plurality of the direct object evidences itself in the transitive verb: (1) by distributive reduplication; (2) by change of prefix; (3) by change of the radical syllable; (4) by change of suffix.

1. Distributive reduplication is the means most frequently resorted to for the purpose, but only when the action of the verb is repeated or performed specially for every one of the objects. There must be action in severality by one and the same individual, or one act performed by each individual separately upon the objects or each object; whereas the absolute form will be used when the act is performed by one or more subjects, collectively or at once upon the object, or objects.

\[ \text{i a člža shéshash you give a name.} \]
\[ \text{i a cálža shéshash you give different names to one or various objects.} \]
\[ \text{skútash sha wáldsha they spread a blanket over.} \]
\[ \text{skútash sha wawáldsha they spread blankets over different objects.} \]

2. Change of prefix is observed in certain transitive verbs when there is a change from a single direct object of a certain exterior or shape, as round, long, flat, to a plurality of direct objects. Here the signification of the verb lies more in the radical and in the suffix than in the prefix, and each of these verbs has also its distributive form.

As may be inferred from the List of Prefixes, a- refers to one long object; ksh-, ks- to one long object, to a bunch of long articles, or to one animate object that can be carried on the arm or arms; sp-, see “List of Prefixes”; t-, ta-, te- points to one long or animate object standing upright; u- to a long object direct or indirect. All these prefixes are generally changed to i-, iy-, y-, yi- when the object of the verb is placed in the plural number. To the examples mentioned in the “List of Prefixes” we add the following:

\[ \text{átpa to carry, to bring; pl. of obj. ítpa.} \]
\[ \text{kshalála to place near the fire; pl. ilála (also intrans.)} \]
kšáwala to fix or tie on the top of; pl. of obj. įwala, įhuála.
kšémpēli to carry back, bring home; pl. ēmpēli.
kšiwiža to put, place into; pl. įwiža.
kšúyamna and ūyamna to take along; pl. į-amna.
kšuyēga and uyēga to lift up, raise; pl. iyēga.
spuñhi to place inside, lock up; pl. įlli.
tmōshka, tēmēshga to abstract; pl. yimēshka.
udāka to beat with a stick; a few objects, idāyu; many, idūka.
udšípa to take off from, strip; pl. idšípa.
uyēga to lift up a long object; a few, yaniēga; many, iyēga.

The verbs with 1- or lu- prefixed, referring to one object of round, rounded, or bulky exterior, exchange this prefix for p-, pe-, or pe-u- when more than one object is spoken of, sometimes with alteration of the suffix also. In the examples below the prefix syllable also serves as radical syllable.

likla to deposit; pl. pč-ulala.
lūya, lūi to give, hand over; pl. pēwi, pēwī.
luyēga to lift, gather up; pl. pe-uyēga.

The verbs kēwa, ukēwa to break to pieces also use the prefix pe- (pekēwa) when a plurality of objects is spoken of.

Verbs with prefix shu-, when referring to the driving of many objects, as horses, cows etc., assume the prefix n-; when only a few objects are concerned, the prefix tp- is used, at least in the Modoc dialect.

shu’dshna to drive off, chase; a few, tpūdshna; many, niudpshna.
shułkíshka to drive in a circle; tpukíshka; niukíshka.
shuli to drive into; tpuli, Kl. kpuli; ni-uli.
shu’uza to drive out of an inclosure; nī-ūza.
shúwa (for shúiwa) to drive into water; tpéwa, tpúa; nīwa.

3. Change of the radical syllable is resorted to only in verbs of a certain class, like those of giving, breaking, cutting, killing, digging, etc. This grammatic process stands outside the limits of any law or rule, and a slight difference of signification can usually be discovered through careful analysis.
of the terms used for one object and for many. This feature is common to many North American languages of the West, especially for the intransitive verb. Cf the Latin verbs ferre, tollere and the English to be in regard to their tenses.

kéwa to break, smash; pl. ngáta, ngúldsha.
kshúya to transfer a long or animate object; pl. shewána.
néya, né-i to give one thin object; pl. shewána.
shéχkanka to take along; pl. ímuega or i-ama.
shíúga to kill; pl. lúela, Mod. lúela, shuénka (lúela “to lay low a crowd”).
shlín to shoot, wound; pl. yúta, i-ó’ta.
spuní to transfer one person; pl. shewána.
téwa to run one post into the ground; two posts, stálža; many posts, tetálža.
ukáta to chop, split; pl. ulódsha, vulódsha; ugúltcha.

4. Change of suffix, to indicate the change from one to two or more objects, occurs chiefly in such verbs as adopt the ending -yua to point out that the action of the verb extends over a few objects only.

ktúka to strike by hand; a few, ktúyua.
stúka to stab, wound, cut; a few, stúyua.
shúka to drive out; a few, shúyua.
shúkanka to run after; a few, tpúyamna.

The verb méya to dig roots differs entirely from the above by forming stá ila “to fill up (the root-basket)” when many subjects, not objects, are referred to. It can be considered as an intransitive verb.

II.—THE CATEGORY OF NUMBER IN THE INTRANSITIVE VERB.

The four modes observed in forming this category in transitive verbs also occur in the intransitive verb when there is a change from one to many subjects, though with some restrictions. A large number of verbs substitute one radical syllable for another, with or without change of the formative suffix. Most of these verbs possess three numbers, instead of two, like a majority of the others. Of these three numbers,

The singular is used when the verb has one subject;
The dual is used when the verb has two, three, sometimes four subjects; the plural is in use when the verb has over three or four, or a multitude of subjects.

Perhaps the term dual is not quite appropriately selected for a grammatic number which points to very few; but in the majority of cases when this form is employed two subjects only are meant. Those wishing to convey the idea that not more than two are meant, have to add to the subject the numeral lápi, láp two, or lápiak two only, or lápuik both.

1. Distributive reduplication is the means to show plurality in the majority of intransitive verbs. It is used wherever more than one subject governs the verb, and thus exactly corresponds to the plural of verbs in European languages.

tídsh nút tchía I live contented; tídsh nát tchitchia we live contented.
shiwxága a ktána the girl is sleeping; shiwxága or shishuága a ktákta the girls are sleeping.

2. Change of prefix only is chiefly resorted to in verbs which are trans- and intransitives simultaneously:

kshalála to be or lie near the fire; pl. ilála.
kshiklá to be or lie within; pl. ikla.
kshutflá to be or lie underneath; pl. i-utila.

3. Change of radical syllable without change of suffix occurs extensively in verbs embodying the ideas of standing, sitting, lying, running, and leaping, falling and rolling down, hiding, going, coming. A majority of these verbs have three numbers—singular, dual, and plural—each one marked by a special radix, mostly formed from pronominal roots, which are distinctly recognizable as such, and also enter into the formation of prefixes. In some of the verbs the two dialects differ considerably in the formation of their duals and plurals. The new terms introduced in the list below, which are not found in the Dictionary, are all taken from the Modoc dialect, and most of them are intelligible to the Klamath Lake Indians as well, and used by them. It will be seen that the distributive form of some verb representing one of the three numbers is sometimes used as the dual or plural of that verb. The radix hu-, which forms the largest number of verbs in this list...
NUMBER IN INTRANSITIVE VERBS. 439

(cf. Dictionary), and tu- (in the dual form tush-), are pronominal roots pointing to distance; the radix tin- occurs also in words referring to one subject only: tínmuash, tinkuela, tinólá etc. The radix lu-, lui-, and liu- is derived from liwa to form a cluster, crowd, and the prefix l- points to the circumference of a standing, sitting, or lying crowd or multitude, as it does also in klush-, found in some of the plural verbs. These latter refer to aggregation or gathering in a row, line, or file, which is indicated by prefix k- pointing to lateral action. In the verbs of standing, t- points to persons in an erect position; in those of sitting, tcha-, tch- embodies tchía to sit, wa- to sit or exist in a certain place or medium. The radical kish- differs from ksh-, which also appears in some dual verbs as kshu-, and are probably used as plural verbs also. Verbs with the radix ga- are extensively used as duals for the verbs of the radix hu-, of which the regular dual form begins with tush-. But there is a difference in signification between the two, for the verbs in hu- and tush- refer to the quicker motion of running, while ga- points only to walking, going. Examples:

Verbs of going, walking, coming:

- gaki'ma to go around; du. gag'ki'ma, pl. ginkíma, ginkéma.
- galála to reach a place; du. gakalála, pl. kilála.
- gálampaga to go behind; pl. kinlampaga (Mod.).
- géña to go away, depart; du. géka, pl. (Mod.) tehéna (in Kl. géna for all).
- gépka to come toward; du. gégápka, pl. (Mod.) tehépka.
- géwa to go into water; du. gékwa, gékú, pl. tehéwa.
- goyéna, (Mod.) kishiéna to walk around indoors; du. (Mod.) goyéna, pl. lukanhiéna.
- gulhi, gü'gli, gulí to go into, enter; pl. kilhi.
- kishgiúładshna to disappear by going out; du. gaksiúladshna, pl. kingiúładshna.
- kishtítana to walk along the lodge on its outside; du. gutítana, pl. luvkantítana.
- tele'zi to go up, to ascend; pl. luканízi.

Verbs of running, leaping, flying:

- huñkinsha to run away from; du. tushíkinsha, pl. tinfkinsha.
- huyá-edsha to run past; pl. gayá-idsha.
húyíki to run out from water; du. tushíki, pl. tutashíki.
hukámpéli to run, leap out again; du. tá’shkampéle, pl. tínkampéle.
hulála to rush, run into fire; du. tushlála, pl. túlala
hú’nuu to fly into the water; du. túshua, pl. tínuu.
hutítgúla to run away from under; du. tushtítgúla, pl. tintítgúla.
húwa to run, leap into water; du. túshua, pl. tínuu.

Verbs of falling, rolling down:
nde-ulína to fall down, as from a wagon; du. wetélína, pl. helína.
ndí-ulí to fall or roll down; du. wetóle, pl. hältóle and hé-ule.
ndí-ulíza to fall or roll down from; du. wetélíza, pl. helíza.
ndí-ulzę to fall or topple over; du. wetützę, wet’tzę, pl. hetzę.
ndíwa to fall into the water; du. wétwa, pl. héwa.
ndíwanka to fall or roll from a standing or sitting attitude; du. wétwanka,
pl. héwanka, klúshwanka, or héwankan klúshchtna.
tilantzę to roll down; pl. hihaktzę.

Verbs of lying, sleeping:
kshíkla to lie in bed, on the ground; du. kshuíla, pl. lúkla, škla.
kshítchęża to lie on, upon something; pl. liútchęża.
púka to lie on the ground; du. ýámanka, pl. wétpka.
szolțoka to lie, sleep indoors; du. klúshțoka, pl. lulțoka
szultita to lie, sleep outdoors; du. kshuitita, pl. lutíta.

Verbs of hiding:
húyàha to go and hide; pl. gáyaha.
shuílmpka to hide behind; pl. wiwámpekha.

Verbs of standing:
tgatíta to stand outdoors; du. lualíta, pl. lualúlitalíta.
tgélza to stand, stop short; pl. lualuílza, (Mod.) lualőlźa.
tgizóga to stand indoors; du. lużóga, pl. luiluzóga.
tgútgà to stand; du. lêvúatka, pl. lúkantatka.
tkíwițza to stand inside of; du. liużóga, pl. luilú-źa.

Verbs of staying, sitting:
tchálá’ísha to stay at home; du. wawalá’ísha, pl. liuľá’ísha.
tchálamna to sit on or against; du. wawálamna, pl. liúlamna.
tchalíga to sit on the edge of; du. wawalíga, pl. liulíga.
tchia to live, stay; du. and pl. wá to live in a certain medium.
tchiʔpka to live with others; du. wawápka, pl. líupka.
tchutila to sit or be underneath; du. wawatila, pl. liutila.

4. Change of the radix and suffix occurs but in a few verbs, of which has already been mentioned tkiwíza (see its dual).

k'léka to die (not in the other definitions of this verb); pl. kalína, láli;
(Mod.) kalína, wénka.
skůl'pka to lie on something, or in bed; pl. lólua, lólumi.
tchawína to live, dwell among; pl. shákla.

VOCALIC AND CONSONANTIC INFLECTION. PARADIGMS.

The evidence contained in the previous pages suffices to show that there is no external distinction perceptible between the inflection of the active, passive, or intransitive and other voices of the verb, their modes and tenses. Still we observe some few inflectional differences, all of which are of a phonetic origin, and are caused by such figures as ellipsis, syncope, or synizesis. These are always observed upon the point of contact of the basis with the inflectional suffixes, and depend on the question whether the verb ends in a consonant or in a vowel, and on the quality of that terminal sound. This gives us two different kinds of inflection—

1. Verbs ending in vowels: Vocalic inflection.
2. Verbs ending in consonants: Consonantic inflection.

The vocalic inflection appends the bare inflection-endings to the verbal ending -a, -u (or -o), -i (or -e). Thus the participle in -tko is formed for hémkanka, hemkankátko; for táměnu, tamenátko; for gulí, gulítko. Verbs in -a, in which this -a is preceded by a vowel, present some alterations, and synizesis often takes place. Some of the verbs in -na will lose the consonant -n. We thus obtain three vocalic inflections:

1. Inflection of the verbs in -a, or A-inflection.
2. Inflection of the verbs in -u (or -o): U-inflection.
3. Inflection of the verbs in -i (or -e): I-inflection.
The consonantic inflection appends the bare inflectional suffix to the basis by placing -a- between the two, though there are exceptions to this. Among the consonants there are two only that can terminate a verb, -l and -n. While the former often elide the vowel before the -l, those in -n (and -na) frequently transpose it by metathesis, so that -na becomes -an. Hence we have two consonantic inflections:

4. Inflection of the verbs in -l, or L-inflection.
5. Inflection of the verbs in -n, or N-inflection.

More special points on the phonetic side of these five modes of inflection will be given below.

PARADIGMS OF VERBS.

The substantive and auxiliary verb gi to be, to exist, which by itself belongs to the L-inflection, being of frequent occurrence and a factor in the periphrastic conjugation of every verb, I prefix a succinct paradigm of it to those of the other verbs. The form gi is more frequent than ki or xì. The abbreviations of gi will be found in the Dictionary.

The verb gi to exist, to become, to be, to have, to do, to say.

Declarative mode.
Present tense: nù a gi, kì I am, I exist.
Preterit: nù hünk gi I was, I have been.
Future: nù a gi-uapk I shall be, exist.

Conditional mode.
Present tense: nù a gi', git I would be, may be.

Imperative mode.
ì gi! be thou! git åt! be ye!

Participles.
Present tense: giank, gînk, kink, Mod. gîan, gin, kin being, existing; having been.
Preterit: gitko been; done etc.; oblique cases: gîpkash etc.
Pluperfect: gîulank after having been, done etc.

Verbals.
Infinitive: gi to be, to exist etc.
Indefinite: gish, ki’sh the fact of being, existence; inflected: gisham, gishi, gishtka, etc., the latter being the desiderative verbal, on the point of becoming, being; also gishtka gi, gishtka giug.

Conditional: gisht, kisht on account of being, for having been.

Preterit: gi-uish, giwish “the having been.”

Causative: giúga, giug for being, because (he, it) is, was.

Durative: giúta while being (rare).

Intentional: gitki in order to be, become, exist; periphrastically: gitki gi, gitki giug, gitki ug.

The verbals of the future tense are as follows:

Infinitive: gi-uápka.

Indefinite: gi-uápkasht, gi-uapksh the fact of “going to be”; inflected: gi-uápkshi, gi-uapkshka (giug) etc.

Conditional: gi-uápkasht for becoming at a future time.

Causative: gi uapkúga, gi-uápkug because (he, it) is going to be.

The preterit, durative, and intentional verbals do not exist in this tense; instead of the latter, gitki, gitki gi is used.

PARADIGM OF THE A-INFLECTION.

This paradigm being typical for all the various inflectional forms of the Klamath verb, I present it in all its details, and shall often refer to it in treating of the other inflections, which are to a great extent reproductions of it. Some verbs in -na follow the N-inflection. Many forms of the paradigm, especially of the distributive, are not in use on account of their length and unwieldiness, but for the sake of completeness all of them had to be presented.

The transitive verb ktúka to strike or hit with the hand, to strike with the fist or clenched hand, which was selected to serve as a paradigm, becomes in its distributive form ktúktka or ktúktga to strike, hit with the hand each object separately, the full form ktúktaka being syncopated into ktúktka. For the sake of brevity, the addition “with the hand” is omitted. When pě’tchtka, the instrumental case of pě’tch foot (distr. pépatch) is added to ktúka, it means to kick. The paradigm of ktúka combines throughout the above active
signification with the passive one of to be struck, hit with the hand, though for want of space the latter was inserted in a few places only. The form ktúkan, ktútkan shows the synthetic modus of connecting the subject-pronoun with the verb.

ACTIVE AND PASSIVE VOICE OF KTÚKA.

Declarative mode.

Present tense, absolute form:
(Personal pronouns connected analytically and synthetically.)

I am striking or struck nú ktúka, nú a ktúka, ktúka nú, ktúka a nú, ktúkan.

thou art striking i, ik ktúka, i a ktúka, ktúka i, ktúka a i.

he, she, it is striking pi ktúka, pi a ktúka, ktúka pi, ktúka a pi.

we are striking nát, nád ktúka, nát a ktúka, ktúka nát, ktúka a nát, ktúkna.

ye are striking ät ktúka, ät a ktúka, ktúka ät, ktúka a ät, ktúkat.

they are striking sha ktúka, sha a ktúka, ktúka sha, ktúka a sha, ktúkash or ktúkatch.

Present tense, distributive form:

I am striking or I struck severally or each nú ktúktka, nú a ktúktka, ktúktka nú, ktúktka a nú, ktúktkan.

thou art striking severally i, ik ktúktka, i a ktúktka, ktúktka i, ktúktka a i.

he, she, it is striking each pi ktúktka, pi a ktúktka, ktúktka pi, ktúktka a pi.

we are striking each nát ktúktka, nát a ktúktka, ktúktka nát, ktúktka a nát, ktúktkna.

ye are striking each ät ktúktka, ät a ktúktka, ktúktka ät, ktúktka a ät, ktúktkát.

they are striking each sha, pát ktúktka, sha a ktúktka, ktúktka sha, ktúktka a sha, ktúktkash or ktúktkatch.

Present tense, usitative form:

I strike habitually nú ktúkank, nú a ktúkank (as above); Mod. nú ktúkan.

I strike each habitually nu ktúktkank, nú a ktú'kank, etc.

Present tense, simultaneous or immediate form:

I am striking just now nú ktuká, nú a ktuká, etc. (as above).

I am striking each just now nú ktuktká, nú a ktuktká, etc.
Preterit tense, absolute form:
(h., abbreviation of ḥu, ḥun, hünk.)

I struck, have struck nū hünk ktūka, nū a hūn ktūka, ktūkan hūn.

Preterit tense, distributive form:

I struck, have struck severally or each nū hünk ktūktka, nū a h. ktūktka,
kktūktkan hūn.

Other particles than ḥu, ḥun, hünk may be inserted to point with accuracy to the time of the act.

Future tense, absolute form:

I shall strike nū ktūkuapka or nū ktūkuapk; nū a ktūkuapka, ktūkuapka
nū, ktūkuapka a nū, ktūkuapkan.

Future tense, distributive form:

I shall strike severally or each of them nū ktūktkuapka or nū ktūktkuapk, nū
a ktūktkuapka, ktūktkuapka nū, ktūktkuapka a nū, ktūktkuapkan.

Conditional mode.

Present tense, absolute form:

I may strike, I may have struck nū ktūkat, nū a ktūkat, ktūkat nū, ktūkat a
nū, ktūkatn'.

Present tense, distributive form:

I may strike, I may have struck severally, or each of them nū ktūktkat, nū a
ktū’ktkat, ktūktkat nū, ktūktkat a nū, ktūktkatn'.

Imperative mode.

(a) Imperative proper.

Present tense, absolute form:

strike thou! ktūk’i! ktūki! i ktūka! i ktūki! i-i ktūki!
strike ye! ktūk’ āt! ktūktā! āt ktūka! āt ktūktā! ā-at ktūktā!

Present tense, distributive form:

strike thou severally! ktūktk’ i! ktūktki! i ktūktka! i ktūktki! i-i ktūktki!
strike ye severally! ktūktk’ āt! ktūktkā! āt ktūktka! āt ktūktkā! ā-at
ktūktkā!
(b) Exhortative.

Present tense, absolute form:

*I ought to strike* nǔ k túktki or k túktki nǔ, abbreviated also into: nǔ k túkat, nǔ k túkant, k túkant nǔ.

*thou oughtest to strike* i k túktki or k túktki i, etc.

*he, she ought to strike* pi k túktki or k túktki pi, hůk.

*we ought to strike* nād k túktki or k túktgi nād.

*ye ought to strike* āt k túktki or k túktgi āt.

*they ought to strike* pāt k túktki or k túktgi pāt.

Present tense, distributive form:

*I ought to strike severally* nǔ k túktktgi or k túktktki nǔ, abbreviated also into: nǔ k túktkat, nǔ k túktkant, k túktkant a nǔ.

*thou oughtest to strike severally* i k túktktki etc. (as above).

*he, she ought to strike severally* pi k túktktki etc.

*we ought to strike severally* nād k túktktgi etc.

*ye ought to strike severally* āt k túktktgi etc.

*they ought to strike severally* pāt k túktktki etc.

(a) Imperative proper.

Future tense, absolute form:

*thou shalt strike!* k túkuapk’ i! i k túkuapk! i-i k túkuapk!

*ye shall strike!* k túkuapk’ āt! āt k túkuapk!

Future tense, distributive form:

*thou shalt strike severally!* k túktkuapk’ i! i-i k túktkuapk!

*ye shall strike severally!* k túktkuapk’ āt! āt k túktkuapk!

(b) Exhortative.

The future tense shows no exhortative form, but its declarative mode may be used in that function.

*Participles*

Present tense, absolute form:

*striking, having struck, being struck* k túktkank and k túkan, Mod. k túkan.

Present tense, distributive form:

*striking, being struck severally* k túktkank, k túktkan, Mod. k túktkan.
PARADIGM OF KTÚKA.

Future tense, absolute form:
go to strike ktukuápkan, ktukuápkan, Mod. ktukuápkan.

Future tense, distributive form:
go to strike severally ktuktkuápkan, ktuktkuápkan, Mod. ktuktkuápkan.

Preterit tense, absolute form:
having struck; transitive verbs mostly used passively: struck, hit, having been struck.
ktukatkó the one struck; pl. the ones struck.
ktukápkash the one struck and to the one struck.
ktukápkam of the one struck.
ktukápkamti about or on the one struck.
ktukápkatat, contr. ktukápkat in, on, upon the struck one (inanimate).
ktukapkamkshízhé'ni toward or at the lodge of the one struck.
ktukapkamkshi where the one struck lives.
ktukapkamksákxi right where the one struck is.
ktukapkashtála toward the one struck.

Preterit tense, distributive form:
having struck severally; more frequently having been struck severally, or hit singly, but at different times or by different individuals:
ktuktkákko the one struck; pl. the ones struck severally.
ktuktkápkash the one struck, or to the one struck s.
ktuktkápkam of the one struck s.
ktuktkápkamti about or on the one struck s.
ktuktkápkatat, contr. ktuktkápkat in, on, upon the one struck s. (inanimate).
ktuktkapkamkshízhé'ni toward or at the lodge of the one struck s.
ktuktkapkamkshi where the one s. struck lives.
ktuktkapkamksákxi right where the s. struck one is.
ktuktkapkashtála toward the ones struck severally.*

Pluperfect tense, absolute form:
after having struck (and passive), ktukólank, ktukúlank, ktukólan, ktukúlan,
Mod. ktukólán, ktukúlán.

* ktukátko and its d. form are also inflected with the auxiliary verb gi; cf. below.
Pluperfect tense, distributive form:
*after having struck severally* ktuktkólan, ktuktkúlan, Mod. ktuktkólan, ktuktkúlan.

The form -ólan, -úlan with its proper meaning—"ceasing, or having ceased"—is of more frequent use than the form -tkán, Mod. -tkan; cf. Suffix -tka.

**Verbs.**

**Infinitive, absolute form:**
*to strike, to be struck or hit* ktúka.

**Infinitive, distributive form:**
*to strike, to be struck or hit severally* ktúktka.

Verbal indefinite (past-present) in -ash, absolute form:
*the act of striking* ktukkash, syncop. ktúksh, ktúks.
the father’s striking p’tísham ktukkash.
*my striking* gó-u ktukkash, or ktúksh ké-u.
*thy striking* mi ktukkash, or ktúks mi.
*his, her, its striking* m’na, p’na.
*our striking* nálam ktukkash, ktúksh.
*your striking* málam ktukkash.
their striking m’nálam, p’nálam ktukkash.
The striking by others than the grammatic subject of the sentence: ktukkasham, syncop. ktukksham.
*for, on account of, about striking* ktukkashhti, ktúkshti.
*at the time of striking* ktukksh’mi, ktukkshám.
*while, when striking* ktukkshi, ktúkshti.
go*ing to, on the point of striking* ktukkshhtka, ktukkshhtka gi.

Verbal indefinite in -ash, distributive form:
*the act or acts of striking severally* ktúktkash, syncop. ktúktksh.
the father’s striking several p’tísham ktúktkash.
*my striking* s gó-u ktúktkash, ktúktks’sh ké-u.
*thy striking* s mi ktúktkash.
his, her, its striking s m’na, p’na ktúktkash.
*our striking* s nálam ktúktkash.
PARADIGM OF KTÚKA.

your striking s. málam ktútkash.
their striking s. m'nalam, p'nálam ktútkash.
the striking severally by others than the grammatic subject of the sentence:
ktútkasham.
for, on account of, about striking s. ktútkashti.
at the time of striking s. ktuktkashé'mi, ktútkashám.
while, when striking s. ktútkashi.
going to, on the point of striking s. ktútkashtka, ktútkashtka gi.

Verbal indefinite (past-present) in -ish, absolute form:
(The syncopated forms are identical with those of the verbal in -ash.)
one who strikes or is struck ktúkish, syncop. ktúksh, ktúks.
others striking than the subject of the sentence: ktúkisham.
for, on account of, about one striking ktúkishti.
at the time of one striking ktukishé'mi.
while, when one is striking ktúkishi.
one going to strike ktúkishtka, ktúkishtka gi.

Verbal indefinite in -ish, distributive form:
one who strikes severally ktútkish, syncop. ktútkish.
others striking s. than the subject of the sentence: ktútkisham.
for, on account of striking s. ktútkishti.
at the time of one striking s. ktútkishé'mi.
while, when one is striking s. ktútkishi.
one going to strike s. ktútkishtka, ktútkishtka gi.

Verbal conditional in -sht, absolute form:
when, after, on account of striking, having or being struck ktúkasht, sync. ktúksht.
when the chief has struck lákiash ktúkasht.
when, after I have struck nûsh (nîsh) ktúkasht, ktúksht.
when thou hast struck mish ktúkasht.
when he, she, it has struck pîsh ktúkasht.
when we have struck nálash (ná'lish, ná'sh) ktúkasht.
when ye have struck málash (má'lish) ktúkasht.
when they have struck shash ktúkasht.
Verbal conditional in -sht, distributive form:
when, after, on account of striking, having or being struck severally ktútkasht.
when the chief has struck s. lákiash ktútkasht.
when, after I have struck s. nūsh (nish) ktútkasht.
when thou hast struck s. mish ktútkasht.
when he, she, it has struck s. pīsh ktútkasht.
when we have struck s. nālash (nā′lish) ktútkasht.
when ye have struck s. mālash (mā′lish) ktútkasht.
when they have struck s. shash ktútkasht.

Verbal preterit in -uish, absolute form:
the fact of having struck, the past act of striking or being struck ktúkuish.

Verbal preterit in -uish, distributive form:
the fact of having struck severally; the past act or acts of striking severally ktútkuish.

Verbal causative in -ógga, -uk, absolute form:
for striking, in order to strike, because striking ktúkuga, ktúkug, ktúkōk, ktúkog, ktukóga, ktukuk. Future tense: ktukakuapkúga, etc.

Verbal causative in -ógga, -uk, distributive form:
for striking, in order to strike, because striking severally ktuktkúga, ktuktkuk, ktuktkug, ktuktkōga, ktuktkōk. Future: ktuktkakuapkúga.

For forms like gitkiug, meitgiug, see Verbal intentional.

Verbal durative in -úta, absolute form:
while striking ktukúta, ktukóta.

Verbal durative in -úta, distributive form:
while striking severally ktuktkúta, ktuktkóta.

Verbal intentional in -tki, absolute form:
in order to strike, for the purpose of striking ktúktki, ktúktgī; when pronounced indifferently, ktúktkā, ktúktk.

Verbal intentional in -tki, distributive form:
in order to strike severally ktúktaktki, ktúktaktgī.
PARADIGM OF KTÚKA.  451

The absolute as well as the distributive form undergoes periphrastic conjugation through the addition of the auxiliary gi in all its inflectional forms: gi, giúga, giánk, giúla, gísh, gísht, etc.

*in order to strike* ktúktki gi, d. ktuktákktki gi.
*in order to strike* ktúktki giug, d. ktuktákktki giug; in the contracted form, ktuktgiúga, ktúktgiug etc.

THE PASSIVE VOICE.

Although the passive voice is in form identical throughout with the active voice of the transitive verb, there is a periphrastic conjugation which has exclusively a passive signification. It is the participle in -tko connected with the auxiliary gi. Thus we have nû a ktúkatko gi I am struck; literally, “I am the struck or hit one”; “I am the one who was struck.” The striking subject, whenever mentioned, is added in the possessive case, as with all other passive forms: i a kílō'sham ktúkatko gi thou art or hast been struck by an angry person), or is expressed by a possessive pronoun.

The paradigm for the past-present tense is as follows:

- nû a ktúkatko gi I am struck.
- ï a ktúkatko gi thou art struck.
- pi a ktúkatko gi he, she, it is struck.
- nád a ktúkatko gi we are struck.
- ţat a ktúkatko gi ye are struck.
- sha, pât a ktúkatko gi they are struck.

Thus the periphrastic conjugation goes on through the distributive form, ktuktkatko, and through all the tenses, modes, participles, and verbals of gi (gi’t, giánk, giug etc.):

- nû a hûnk ktuktkatko gi I was struck at different times.
- pi a ktukkatko gi-uapk he will be struck.
- ktukkatko gi’sht on account of being struck.

The medial, reflective, reciprocal, causative voices are inflected just like the active voice.
THE INTRANSITIVE VOICE.

Its inflection differs from that of the active voice only by the fact that the subject standing in the singular number governs the absolute form of the verb, the subject in the plural the distributive form, which performs the same function here as the plural of our verbs. Of course this applies only to verbs on which the dual and plural are not formed by a radical syllable differing from that of the singular, as in húwa, túshua, tinua. It is sufficient to give the present tense of one intransitive verb as an example:

*I sit in a circle*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td><em>ná a lìupka</em></td>
<td><em>liupka ná</em></td>
</tr>
<tr>
<td><em>i a lìupka</em></td>
<td><em>liupka i</em></td>
</tr>
<tr>
<td><em>pì a lìupka</em></td>
<td><em>liupka pì</em></td>
</tr>
</tbody>
</table>

*we sit in a circle*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>nád a lì lupka</em></td>
<td><em>lì lupka nád</em></td>
</tr>
<tr>
<td><em>ät a lì lupka</em></td>
<td><em>lì lupka ät</em></td>
</tr>
<tr>
<td><em>sha a lì lupka</em></td>
<td><em>lì lupka sha</em></td>
</tr>
</tbody>
</table>

THE IMPERSONAL VOICE.

The impersonal verbs, as seen above, are either verbs with personal object or objectless verbs. It will suffice to show the inflection of the former only, since it is identical with that of the latter with the object omitted. The object, if a personal pronoun, is usually placed after the verb. I have selected the verb tìi’ma núshtì I feel hungry, which shows only one irregularity, that of forming its distributive as tetìi’ma instead of tìti’a’ma. The plural is formed as in the intransitive verbs, and although the distributive form is more expressive tìi’ma nálash, málash, shash may be used also.

**Paradigm of tìi’ma núshtì I feel hungry.**

*Declarative mode.*

Present tense:

*I am hungry:* tìi’ma núshtì, nísh  
  tìi’ma mish  
  tìi’ma písh, húnkésh  
*we are hungry:* tetìi’ma and tìi’ma nálash,  
  nálsh, ná’sh  
  tetìi’ma ná’lash, málsh  
  tetìi’ma shash  

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<tbody>
<tr>
<td>núshtì a tìi’ma</td>
<td>tìi’ma</td>
<td>tìi’ma núshtì</td>
</tr>
<tr>
<td>mish a tìi’ma</td>
<td>tìi’ma</td>
<td>tìi’ma mish</td>
</tr>
<tr>
<td>písh a tìi’ma</td>
<td>tìi’ma</td>
<td>tìi’ma písh, húnkésh</td>
</tr>
<tr>
<td>nálsh a tetìi’ma</td>
<td></td>
<td></td>
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<tr>
<td>tìi’ma</td>
<td></td>
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<tr>
<td>málsh a tetìi’ma</td>
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<td></td>
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<tr>
<td>shash a tetìi’ma</td>
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</tr>
</tbody>
</table>
THE U-INFLECTION.

Preterit tense:
I was, have been hungry tiä’ma nûsh hûnk; tiä’mansh hûn.
we were, have been hungry tetiä’ma, tiä’ma nâlsh hûnk.

Future tense:
I shall be hungry tiämuápka nûsh.
I shall be hungry tiä’ma tak nûsh (Mod.).
we shall be hungry tetiämuápka, tiämuápka nálash.
we shall be hungry tetiä’ma tak, tiä’ma tak nálash (Mod.).

Conditional mode.
I may be hungry tiä’mat nû’sh.
we may be hungry tetiä’mat, tiä’mat nálash.

Imperative and exhortative mode (wanting).

Participles and Verbals (used in the sense of an active verb).
tiä’mantko, tetiä’mantko hungry or hungering, 90, 12.
tiä’masht, tetiä’masht the condition of being hungry.
tiä’masht, tetiä’masht having been hungry etc.
tiä’muk, tetiä’muk for being hungry, 95, 13.

A few verbs in -a, like mä’sha to be sick, are using forms derived from verbs in -i. Cf. the “I-inflection.”

THE U-INFLECTION.

The vowel -u, which terminates these verbs, alternates in almost every instance with -o; and there are two classes of these verbs: (1) such as show -u, -o as a constant terminal vowel; (2) verbs in -na, -wa, which occasionally suppress the final -a, though it re-appears in some forms of conjugation. The first class shows but a small number of verbs, but there are several verbs which are apt to substitute -u (and -i) for -a whenever the meaning of the verb is required to undergo alteration: gátpna to arrive; gátpnû to arrive at a distant place. Cf. Suffix -u.

Verbs following the U-inflection add the usual inflectional suffixes, as -úga, -ótâ, -tki, -tko, -ash, -ank, -an, -uish to the verbal stem, which ends in -u, -o. When the suffix begins with a vowel, this vowel forms synizesis
with the u foregoing in the No. 1 class of verbs; but in the No. 2 class it is optional for the speaker to contract the two vowels or to pronounce them separately.

Class No. 1: gátpnû to arrive out there; gátpnûŋk for gátpnuŋk; támênû to travel; tamenôtkâ to return from travel; támênûŋg for támênû-ug, verbal causative.

Class No. 2: mémuatko or mémûtko camped in the prairie; hêshtuank or hêshtuank betting with each other; shî’tuank or sätuank counting.

A full paradigm seems unnecessary.

THE I-INFLECTION.

There are several classes of verbs following the inflection in -i or -e: (1) verbs having no other suffix but -i, -e, which is the suffixed pronominal particle hi’, hi’; (2) verbs ending in the compound suffix -ia, -ea (not the emphasized -ia, -iya, -éa), of which the final -a is sometimes suppressed in the absolute form to re-appear in other forms of inflection; cf álaihia and álaihia, spûkli and spûkli; (3) verbs in -i, which have a parallel form in -a, as kúki and kúka; (4) verbs in -a, of which some inflectional forms show -i, -e, where -a is expected.

The verbs in -i subjoin to themselves the inflectional endings in the usual way; and when the suffixes begin with a vowel, synizesis takes place but exceptionally, as in grî’nk, grî’n for gînank, gîn existing. The -i is elided, however, in the verbs ending in -úli (-óli) and in -pêli (-p’li, -p’ll), as follows:

gatpảmpêli to return home; gatpampalank, not gatpampêliank.
wetóli to fall down; wetôlank, not wetóliank or wetôlink.

Of classes 3 and 4 the following instances may suffice:

mā’sha to be sick; máshitko, máshêtko sick, suffering.
nûta, v. intr. to burn; nutîsh the fact of burning.
schnûta to dry by the fire; schnûtêtko parched, dried.
spekpe’la to squint; spekpelîtko squinting.

shnawakitétko wearing a necklace, from shnawâka, has to be explained as a contraction of its longer form, shnawâkash gitko.
The verbs following this inflection terminate in -al or -la, and were originally verbs in -ala (not -âla). Their paradigm differs from that of the verbs in -a only by the occasional dropping of the short a before or after the l, which dropping is caused by the shifting of the accent, and this by the length or bulk of the suffix appended. The verbs in -al inflect as follows:

**Declarative mode.**

nû a pâtkal *I rise from bed or sleep.*

nû a papâtkal *I rise at different times.*

nû patkaluâpka, Mod. nû pâtkal tak *I shall rise.*

**Conditional mode.**

nû pâtklat (for pâtkâlat) *I may rise.*

**Imperative mode.**

pâtkal I! *arouse!* pâtklat! *arouse ye! get up!*

**Participles.**

pâtklank *rising;* pâklatko *risen.*

**Verbals.**

pâtkalsh gé-u *my rising;* nûsh pâtkašht *after I had risen;* pâtkaluish gé-u *my previous rising;* patkalúgâ, pátkéluk, pâtkluk *in order to rise;* pâtkalóta *while rising;* pâtktlgi *for the purpose of rising;* pâtkalhtka *on the point of rising.*

The distributive form is inflected in the same manner.

The verbs in -la, -shla re-instate the short a before -l when suffixes beginning with a consonant are appended, vocalic suffixes producing no change from the paradigm of the verbs in -a. Example: spûklishla *to erect a sweat-lodge.*

**Participles.**

spuklisháltko *a sweat-lodge having been erected.*

**Verbals.**

spûklishalsh, spûklishalsht, spûklisháltti, spûklishálshhta.

**THE N-INFLECTION. PARADIGM.**

This mode of inflection embodies the verbs in -n and those in -na (formerly -âna); the same phonetic laws control it as the previous inflection.
The only difference from this lies in the circumstance that in some verbs in -n, -na the n is deciduous, while in others it maintains itself through all the verbal forms. To these latter belong those verbs which have a simple form besides the form in -na: húdsha to run, húdshna to run to some distance; gúka to climb, gúkna to climb some way up, etc.; also the verbs originally ending in -ina, as gasáktchna to follow.

1. The verbs in -n. They are very limited in number and terminate in -an or -in (utchin to fish with net, and others on page 357); they preserve the -n in the declarative mode of the absolute and distributive form, present tense, but drop it in the future tense, the conditional mode, the participles and verbals of both forms.

We subjoin the paradigm of pán to eat, d. pápan to eat at different times or to eat various kinds of food, as characteristic of this class of the N-inflection:

Declerative mode.

nú a pán I eat; nú a pápan.
nú a hûnk pán I ate, have eaten; nú a hûnk pápan.
nú a pâ-uapka I shall eat; nú a pápa-uapka.

Conditional mode.

nú a pâ't, pát; nú a pápat.

Imperative mode.

pán i! pán āt! d. pápan i! pápan āt!

Participles.

pâ-ank, pâ'nk Kl., pá-an, pâ'n Mod.; d. pâpânk, pâpân.
pâtko eaten, consumed; d. papâtko.

Verbals.

pâ'sh, pâsh; d. pâpâash.
pâ'sht; d. pâpâsht.
pâ-uish; d. pâpâ-uish.
pâ-uk, pa-úga; d. pâp'uk, pap'úga, papúga.
pa-óta, pa-úta; d. pap'óta, pap'úta, papóta.
pâtki, pâtgi; d. papâtki, papâtgi.
pâ'shtka; d. pâpâshtka, pâpâshtga gi.
2 The verbs in -na with deciduous suffix retain the -n in the absolute, but drop it in the distributive form. Except for this small difference, their inflection is regular, and follows the A-inflection.

ktána to sleep; d. ktákta and kákta.

kshéna to carry on the arm; d. kshéksha.

széna to row, paddle; d. szédza.

wína, shuína to sing; d. wíwa, shuísha.

Even in the derivatives of the verb shuína the dropping of the -n occurs: shuínála to sing repeatedly; d. shuíshuíla.

The inflection of the verbs retaining the -na, -n throughout does not differ from that of the verbs in -la, but for the change of this consonant. A few verbs show both forms, e. g., kléna to hop on one leg; d. klékla and kléklna.

3. Derivatives of verbs in -na, which are formed by means of suffixes beginning with -p, as -pka, -péli, and also the oblique cases of the past participle of verbs, which retain their -na, change n into m before the -p following:

géna to go: gémpka, gémpèle, gémpkash (for génapkash).

hútina to run some distance: hútampka, hútampèle.

stiltclina to report: stiltchampeli, stiltchampkam etc.

This nasalization is also observed in the inchoative verbal suffix -támpka and in the oblique cases of many participles in -ntko, -antko, which cannot be derived from any existing verb ending in -na. Thus we have tínzántko obtaining by chance, obj. case tínzámpkash; tilhuántko flooded, obj. case tilnuámpkash (with others to be found under suffix -antko), although there are no verbs tínzna, tilhuána, but only tínz, tilhua. Facts like these have to be ascribed to a certain tendency prevailing in the language to nasalize explosive sounds, surd and sonant, especially when they stand at the end of words.

PARTICLES USED AS VERBS.

In the previous pages I had no opportunity of mentioning an extraordinary method of forming verbs observed in the Klamath language—that of using particles as verbs. Particles used in this way are not susceptible of
inflection, and participate of the nature of the verb only through their connection with personal pronouns. We are almost compelled to assume ellipsis of gi or some other verb; but if we do so, why are not many other particles used in the same way? These particles are as follows:

\[ \text{g\text{ë}t\text{a}k, gi\text{'}tak, at kii\text{'}tak so far, enough, in Modoc k\text{'}nk\text{tak}; used as a verb in the sense of to stop, cease, quit. Tsii nat at gi\text{'}tak after this we ceased (fighting), 24, 3; teh\text{'}n at nat at gi\text{'}tak nd\text{'}\text{a}ni t\text{\acute{a}}\text{\text{m}enotk so I, when we quit (fighting) I had returned (from there) three times}, 25, 2. k\text{'}nk\text{tak sh\text{\acute{a}}\text{p}\text{\acute{e}}le k\text{t}t\text{\acute{e}}\text{g'}! stop cutting bread! Cf. k\text{'}nk\text{tak gi'}n waw\text{\acute{a}}\text{\text{l}k\text{a}n sitting down quietly, 84, 13; lit. "doing just so much as sitting."} \]

\[ \text{hi\text{'}i\text{t}o\text{k down, on the ground (emphatic); verbified into: to sit or lie down. In 34, 11, hi\text{'}it\text{\acute{o}}k at\text{\acute{e}} corresponds to the English "down with ye and be still!"} \]

\[ \text{k\text{\acute{a}}\text{t}a\text{k, d. k\text{\acute{a}}\text{t}ak truly; k\text{\acute{a}}\text{t}ak and k\text{\acute{a}}\text{t}ak gi to tell the truth. At k\text{\acute{a}}\text{t}ak pl\text{\acute{a}}! tell ye nothing but the truth! The Modocs have k\text{\acute{a}}\text{\acute{a}}, k\text{\acute{a}}\text{\acute{t}}h\text{\acute{a}}n, and k\text{\acute{a}}\text{\acute{a}} tch\text{\acute{e}}k for truly, certainly, surely.} \]

\[ \text{lé wak, lé wak ka\text{'}u, l\text{'}\text{u}k ga\text{'}á to be undecided, irresolute about something; tsii nat l\text{'}e wak ka\text{'}u, or tsii l\text{'}i a nat wak ka\text{'}u then we were quite undecided what to do, 21, 18; l\text{'}a nat wak galdsawi\text{\acute{a}}\text{'a! we do not know whether we should approach or not! 22, 2; lé hai në mish nen õk! I do not know how to call you! (Mod.) where nen stands for to call and õk for wak. The Modocs also say: k\text{\acute{a}}\text{'}i wak, k\text{\acute{a}}\text{'}i uk gá\text{'}a, or simply uk gá\text{'}a, wak ká\text{'}a. These particles are placed in connection with a verb (né-ul\text{\acute{a}}\text{\acute{a}}) in 22, 12; 65, 1, 2.} \]

\[ \text{në\text{\acute{e}}n, oral particle referring to what is or was said or heard, is sometimes used instead of shésharko thus named, or shësha, ó\text{\text{l}x}a to give name: nen Aishish tchë ha! shall I call you Aishish? nënt nënt (for nen ât)! call me thus! right so! (Mod.)} \]

IV.—DERIVATION.

Although the Klamath language can be considered to be built up rather upon analytic than upon synthetic principles, there are two departments in
it in which it is not only synthetic, but polysynthetic—the inflection of the
noun and the derivation of verbs by prefixes and suffixes.

The great complexity perceptible in the derivation of verbs and verbal
nouns is sufficiently apparent from the long lists which I have devoted to
prefixation and suffixation, to both kinds of reduplication, to vocalic anath-
esis, and other contrivances for verb-deriving. It would be useless to repeat
this here; and all I can do is to give some general points of view upon the
synthetic powers of the language, and to refer readers to the derivation of
the substantive, adjective, and numeral noun, where cognate matters are
spoken of.

In our Klamath Lake and Modoc texts short words are the rule and
polysynthetic words the exception. But the mere fact that these can occur
forces us to consider them, and to account for the laws presiding over their
formation. Prefixes aggregate only to the number of three, and suffixes to
the number of five, though this number of derivational suffixes may be
increased by inflectional suffixes. Prefixes either indicate the voice of the
verb, or the number or external shape of the verbal object or subject. Suf-
fixes are either of a material or a relational character, as pointed out on
page 280. Those of a material function chiefly point to location or different
modes of motion, and are much more numerous and polysynthetic than the
relational ones; their great number being largely due to the circumstance
that what we express analytically by certain adverbs and prepositions these
natives express synthetically by suffixation to the verbal base. In the in-
flexion of verbs suffixes only, no prefixes, are employed.

Verbal derivatives are formed from all the four species of roots dis-
cussed on page 250 sqq.—onomatopoetic, interjectional, pronominal, and
predicative, although the two first-named occur in very few verbs only.
In some verbs it is difficult to distinguish between the sounds forming the
prefix and those constituting the radix, as may be gathered from the List
of Prefixes, under e-, i-, yan-, yu-, ma-, and others.

In intransitive verbs we meet initial syllables, like hu-, tush-, tin-, he-
we-, klush-, kish-, lu-, luk-, which cannot be considered as prefixes, but must
be taken for roots employed to distinguish number. The signification of the
verbs formed by these often differs somewhat from that of parallel verbs
formed with roots pointing to another number of the verb. Thus wénka, e. g., when applied to more than one subject, means to die, like k'léka (used for one subject), but its real meaning is to stretch the legs.

A few suffixes, like -óga, -tka, -úta, are used for both derivational and inflectional purposes, but these may be easily distinguished from each other, as the former necessarily precede the latter. Both kinds of affixes may be studied in their variety of combination from the Dictionary, and in their simpler forms and true functions from the "Recapitulations" contained on pages 302 and 303 (Prefixes), and pages 395–398 (Suffixes).

Nothing can give a better idea of the Indians' vivid and natural manner of considering objects or phenomena of nature and acts of man than the study of these affixes and their combinations. A motion performed in a straight line is referred to differently from another done in a zigzag, curvilinear, or interrupted line, or from a motion performed sidewise or obliquely or at a distance from the one speaking, circumstances which it would seldom occur to us to express in European languages. A large number of instances could be adduced to show the pictorial tendency of the language in expressing form or appearance, the conditions under which an act is performed, etc. The description of the exterior of the verbal subject or object is an especially graphic and interesting feature, and as this feature has been dwelt upon at length in the chapter on Prefixes, it will suffice to give some examples taken from the northern dialect:

ná'sh nù mish né-i tála I pay you one dollar (in the form of one note).

né mish pípkash úya I give you a club.

léwash nù láya hú'nikesh I give him a play-ball.

túma nù mish ánku yání I give you many sticks or clubs.

láp léwash nù mish péwi I give you two play-balls.

wátsag nù kshúya málish I give a dog to you.

lú'gs nù húnk spuní hú'nikesh I gave or transferred a slave to him.

ámpú i tehíya nish you give me water.

tchulé'ks nù tehíleya hú'niksh I give him meat.

iwam nù skáya mish I give you whortleberries in a basket.

pála-ash nù shúi málish I give you bread on a plate.
Form or exterior is described not only in the verb, but in the noun also in the sentences following:

lutísh nî lûtxa I pick a berry, round fruit.
uttîsh nî útxa I pick a long-shaped fruit.
lûash luyâ'ga the fog lifts.
lûash lûdshma the fog is moving.

THE SUBSTANTIVE.

The substantive belongs to that division of speech which we call the noun, and is the most important representative of it. Outside of the substantive noun, the other nominal forms are the adjective noun, which in the Klamath language also embodies the indefinite verbal in -sh and the past participle in -tko, the numeral noun, and the pronoun. A few postpositions are also formed by means of nominal cases. The Klamath verb, which is a noun-verb, partakes more of the quality of a noun than the noun does of the nature of the verb. In fact, only a limited number of Klamath substantives (no adjectives) can assume a temporal character through the suffix -nish; these are all derivatives of verbs, nomina verbalia, and we are free to consider them as verbal forms or as nouns, though, in English, substantives will render their meaning more accurately than any verbal form. In the substantive of the Algonkin languages the verb-character is more apparent.

The grammatic categories which we distinguish in the Klamath noun are case, gender, and number (in the form of severalty). But gender becomes apparent only in the substantive and a few pronouns; severalty is not distinguished in a portion of the pronouns and substantives. Case alone appears in all the four species of the noun.

In regard to the classification of the various kinds of substantives, I intend to use the same terms as the English grammarians. Substantives are either concrete or abstract; the concrete are either generic or specific.
Proper names and names of species will be included in the specific class; collective nouns mainly belong to the class of generic terms.

As regards derivation, a majority of the substantives are derived from the same bases which form verbs, by means of the universal noun-making suffix -sh (-ash, -ish etc). The prefixes occurring in substantives are identical with those occurring in the verb.

I shall consider the morphology of the substantive under the following headings: (1) Gender; (2) Absolute and distributive form; (3) Inflection for case; (4) Derivation.

I. ANIMATE AND INANIMATE GENDER.

The language makes a general distinction between what I call animate beings and inanimate objects of nature, but does not draw the limit between the two with accuracy. Both classes show the same affixes in the subjective and in most of the other cases, and resemble each other largely, the main point of distinction being in the objective case. To form this case, the animate gender appends -ash to the subjective case, while the inanimate forms it like the subjective case. Other points of distinction are that the animate gender lacks the suffix -tat, -at as a locative suffix, and seldom uses the suffix -tka.

The animate gender is made up, grammatically speaking, of the following classes of substantive nouns: Generic terms for and proper names of men and women, quadrupeds, the genii and miraculous beings of Indian mythology, and many inanimate objects when mentioned in mythic tales. Terms of relationship ending in -p do not assume the mark of the objective case.

The inanimate gender includes the generic and specific names for birds, fishes, and the lower animals; for all plants, as trees, weeds, bulbs, etc.; for the objects of inorganic nature; for the portions and limbs of the human and animal body; as well as all collective nouns, whether applied to inanimate objects or not, and the abstract nouns.

When adjectives, numerals, or participles are joined to substantives to qualify them, their ending -sh remains the same in the objective case, whether the noun they qualify represents an animate or an inanimate object.

Some exceptions to the above rules occur, to be mentioned under the case-ending -ash, which are not easily accounted for. The more general
use of the suffix -ash in the mythic stories may be explained by a sort of personification, or, in poetry, by the requirement of the rhythm. Plú forms plú in the objective case when it signifies fat, grease; but used as the proper name of a person, it forms Plúash; shlóa lynx, though a quadruped, has no form shlóash, neither has yuhú buffalo: hú túm yuhú hulólish gi he-killed many buffaloes, though both belong to the category of quadrupeds, which is inflected like that of persons. Here the reason may be that these nouns were made from finite verbs without change or suffixation, and finite verbs being unable to take nominal endings, these substantives remained as they were.

The inflection of the Klamath verb contains no forms relating either to animate or inanimate objects or subjects by making distinctions between the two, as we see it done in Nahuatl by the objective incorporated particles te-, tla-, tetla-. The prefixes relating to shape, as ksh-, i-, ta- (t-), u- and others, refer to one or several long objects or subjects without discriminating between animate and inanimate.

I have called the two genders by the names animate and inanimate, but leave it to others to invent more appropriate designations, if any can be found, as “noble and ignoble”, “personal and impersonal”, etc.

Neither the Klamath pronoun nor the verb or substantive distinguishes between the male and female sex by grammatic forms. Klamath does not belong to the sex-denoting languages, and, indeed, the class is rather small upon the Western Continent. Wherever a distinction of this sort is made in the substantive, it is made by agglutinating some sexual distinction (cf. 95, 14) to the noun, as is done in some Tinne and Maya languages and in the Tonica. The Carib alone seems to have a real suffix for the feminine.

II. ABSOLUTE AND DISTRIBUTIVE FORM.

Like the substantive of many other agglutinative languages, the Klamath substantive possesses no special forms to indicate number, either for the singular or dual and plural, and the plural number requires to be pointed out by special words, as pronouns, adjectives, or numeral adjectives. When the substantive is the subject of an intransitive verb, its dual and plural
number can be declared by the distributive form of the verb. The same
may be done when it is the object of a transitive verb, in case each one of
the objects is acted upon separately.

With a few exceptions, to be pointed out below, the distributive form
of substantives marks _severalty, not plurality_, as shown by several instances
on page 262 sq. It follows from this that the absolute form of the sub-
stantive points to the singular no more than to the dual or plural, and that
the distributive stands also either for the singular or for the dual or plural.
Thus tūt is _one tooth or many teeth_, d. tūtat _each of the single teeth or each col-
lection of teeth_; pētch _the foot, a foot, one foot, or the feet, feet, many feet_, d.
pēpētch _each foot, each pair of feet, each pair or lot of pairs, or lot of feet_;
tāpāx _leaf or leaves_, d. tātāpāx _each leaf, every leaf for itself, each lot of leaves._

Connected with this is another peculiarity of the language—the lack of
any term that could be construed as representing our definite and indefinite
article. Only the run of the sentence can teach us whether a _tooth or the
tooth, whether squirrel or the or a squirrel is meant, but usually there is no
doubt about this matter. Thus the very use of the distributive form points
to certain objects held in view or mentioned in the context, and suggests
the use of our _the_; demonstrative pronouns and particles also point to defi-
nite objects. The numeral nā'ūsh, nā'ūsh means _one_, d. nānash _every single
one_, and sometimes corresponds to our indefinite article. If quantity or
number has to be specified, a numeral or adjective will serve the purpose.
Thus duality is indicated by lāpī, lā'p _two, lāpāk both_; plurality by any
numeral above two, or by túmi _many, tumāğa a few only, nānāk all, every
one, nānāk some, a few._

Among the almost countless number of substantives in the language,
there is a class which does not reduplicate at all, another that appears only
in the distributive form, another embodying the names of relationship, etc.
All these special classes will be discussed hereafter.

We can distinguish the following different modes of reduplication in
substantives:

1. The _regular form_ occurs in substantives of an abstract as well as of
a concrete signification: ánku _tree, d. a-ántu_; būnuish _drinker, d. bubānuish;
kīsh _untruth, lie, d. kīkīsh._
USE OF THE DISTRIBUTIVE FORM.

2. **Substantives** occurring in the distributive form alone are few in number and unite both functions—that of a real plural and that of indicating severalty.

lúlp, contr. for lúláp eyes; nā’sh lúlp one eye, though lúlp is used for one eye also.

nā’nmäkli, generic term for wild ducks and geese.

múmuatch ears, both ears, the hearing apparatus; ná-ighbstani or nā’sh múmuatch one ear (Mod.).

tatáksni, obj. case tatákiash children; wčash one child.

wéwannish, contr. wéwannsh women; snáwedsh one woman.

3. **Substantives** which occur in both forms and in the distributive may be used as well as real plurals for all forms marking severalty. This class is composed of such terms for persons as most frequently occur in conversational language.

híhashuaks men, husbands, and each man or husband.

laláki chiefs of a tribe, and each chief.

shashámoks relatives and each relative.

shishuága girls and each girl.

titsga-ágá old parents and each old parent.

wéwannish women and each woman.

4. **Substantives** occurring in one form only, either the absolute, or the distributive form. Some lack the latter form for several causes, chief of which is the difficulty or impossibility of pronouncing a reduplication of the initial syllable, or the iteration of which would be repugnant to the native ear. Many of these nouns are the products of iterative reduplication. Thus we have: áha-ash species of crows, lýelzatánsash harness, nánashgish butcher, nkánkataúsh fetlocks, shtchishtchággédshnish trotting-horse, shtoshtótish go-pher, vushú chest, wácht horse. With these and many other terms severalty has to be indicated by an adjective or numeral serving as an attribute, or by the verb of the sentence, plurality by adjectives like túmi many, etc.

**Collective nouns**, generally speaking, do not reduplicate distributively, but prefer syntactic means to express severalty and large number. There are, however, some which do so reduplicate, and in fact there is no strin-
gent reason why they should not. Terms adopted from foreign languages make no exception. Kää'm fish rarely takes the d. form kääšām, and such terms as kōl, a species of bulb, iwam berry, shmâyam bristle rarely use their distributive form as collectives. To this series belong terms like kshuksh-îkzh ash grease of animals, lūk seed and marrow, kēlā-ush sand, lōjash roe, múshmush cattle, pála-ash flour (pála-ash liklako loaf of bread), shápēle flour, shūgga-i sugar, tchikēmen metal, iron, copper etc., weš ice.

Some nouns indicating a homogeneous solid or liquid mass, like âmpu water, kēš snow, shtie pitch, resin form a-âmbu, kēkēsh, shtishtie.

4. The terms of relationship in -p (-ap, -ip) for the larger part reduplicate only the suffix into -ishap to indicate severalty; only a few of them show both modes of reduplication. The whole process is spoken of at length on pp. 275. 276.

5. Nouns adopted from foreign languages. No rule can be established determining which of these will reduplicate and which will not, although the Klamath language has a considerable faculty of transforming foreign terms according to its own phonetic rules and forming derivatives from them. Terms exhibiting the distributive reduplication are the following: âdak salt, d. â-adak; etchmûna purple salmon, d. i-etchmûna; ipshûna swamp-dogberry, d. i-apshûna (all from the Shasti language); Böstin American, d. Boböstin; kḁ̂po coat, dress, d. kḁ̂po; mîtash leggings, d. mîndash; stîkshui shoe, boot, d. stîshakshui; tâla dollar, money, d. tatâla.

III. INFLECTION FOR CASE.

Klamath may be counted among the languages of America which have reached the most extensive development in regard to case-inflection. Many relations of the noun, expressed in other languages through the verb, are rendered here by a supply of nominal cases, and thereby a thorough-going differentiation is brought about between the noun and the verb. Like the Basque language, Klamath possesses the faculty of forming compound or polysynthetic suffixes in its inflection. This profusion of cases forms a striking contrast to the entire lack of case-inflection observed in many of the agglutinative families, especially when we consider the circumstance that every noun has a double inflection on account of being inflected also
distributively. The inflection of the adjective and numeral adjective is not quite so rich in forms as that of the substantive.

**CASE-SUFFIXES AND CASE-POSTPOSITIONS.**

The numerous forms of nominal inflection, called cases by grammarians, may be divided into two categories: (a) the purely grammatic cases, expressing mere relation of one noun to another, and being only three in number, the subjective, direct-objective, and possessive case; (b) all the other cases, as instrumental, inessive, adessive. They are either locatives or take their origin in some locative relation of the noun to the verb.

But this purely logical division of cases does not always work well when practically applied to existing languages. It cannot be rigidly applied in a grammar of the Klamath language, for here the case of the direct object is also that of the indirect object, and the possessive case is also that which corresponds to the Latin ablative when connected with a, ab and a verb in the passive voice.

It is best to divide the cases of Klamath inflection into cases formed by case-suffixes and cases formed by case-postpositions. The former I call, for convenience, suffix-cases, the latter postposition-cases.

**Suffix-cases** are formed by nominal inflectional suffixes having no independent meaning for themselves as words. They are usually unaccented, and only two of them are disyllabic in their unabridged form. Besides the subjective case, which is not always made distinct by a suffix, there are the cases in -ash, -am (-lam), -ti, -tka, -tat, -zęni, -na, -ęni.

**Postposition-cases** are formed by means of particles having an independent signification for themselves as words of the language, but when connected with a noun are never placed before it. They are all of a locative import, and frequently take the accent. Their list is: -i, -kshi, -ksaksi, -tala, -tana.

The function of some of the case-suffixes is of a very general nature, and should be illustrated by a large array of quotations to be made clear. No noun of both dialects will be found which is in possession of all the case-suffixes and case-postpositions, and of the fourteen found in the paradigms hardly ten can be said to be in constant use. Temporal suffixes, for
example, can be affixed to some of the abstract substantives only; i- and -na are of rare occurrence, -tka, -ksaksi etc. will be found chiefly in substantives of the inanimate gender.

Klamath shows a large number of other postpositions than case-postpositions, mainly of a locative signification, which are connected with substantives. They differ from the case-postpositions, because (1) they keep their accentuation and thus appear as independent words, and (2) they can be placed, at the speaker's option, before or after the noun they govern. They never coalesce into one word with the noun.

The only direct case, or *casus rectus*, is the subjective case, otherwise named "nominative"; all others are oblique cases. A *vocative case* cannot be said to exist, and the subjective case intonated on the last syllable will answer for it, especially when followed by the interjection ū: tidsi muka'k! or tidsi muka'k ū! *O that nice baby!*

Many words taken from English or other languages foreign to Klamath inflect like those of Klamath origin for case and for severalty: Bōshtin, ipshúna, lám, mitash, shō'p, tá-uni.

Up to this point we have considered only the simple form of nominal inflection, by which a case is formed by one suffix or postposition only; but Klamath also possesses a *composite* inflection of the absolute and distributive noun, since some of the cases can assume the functions of the subjective case and form inflections for themselves by means of other case-suffixes and case-postpositions. These polysynthetic nominal forms do not exceed the number of three suffixes or postpositions, and thus the inflections may be classified as binary and ternary ones. The case-suffixes capable of forming new substantives in this way are: -ash, -am, -ti, -ēmi; and the case-postpositions, -i, -kshi, -ksaksi. The suffixes which each of these can append, and a further discussion of the composite case-inflection, will be found below.

**FORMATION OF THE CASES.**

According to the nature of the final sound of the substantive to which the case-endings are joined, all modes of inflection may be divided into two classes, which, however, do not largely differ among themselves: (1) Consonantal inflection, and (2) Vocalic inflection.
A majority of all the Klamath substantives preserve throughout their case-inflection the final sound which they possess in the subjective case. Those which do not conform to this rule are some nouns in -sh (-s) and -p (-ap, -ip); they drop this final consonant, or place a vowel between the ending and the case-suffix. Substantives ending in -u (-o) and in -i (-e) frequently insert the semivocalic w or y between the two. Substantives whose subjective case ends in -am, -lam have this ending unchanged through all cases, except those mentioned on page 476.

Instances of these changes are as follows:

pé-ip daughter, obj. péya, poss. péyalam.
p'tíshap father, obj. p'tísha.
cdhash milk, breast, poss. cdsham.
látchash lodge, house, poss. látcham, cf. 77, 4; loc. látchashtat, 83, 3.
aýshash cloud, poss. aýsham.
túpakship younger sister, obj. túpakshash, poss. túpaksham.
teháshish skunk, poss. tehásham.
kálo, kálu clear sky, loc. kalówat and kalówashtat.
ktá-i stone, rock, instr. ktáyatka and ktá-itka.
káko bone, instr. káko watka.
lépuinsh (for lépuinash) frying-pan; instr. lépuinatka.
nép hand, instr. népatka (as if from népa or népash).
péch foot, instr. péchtka and pétsatka.
shú'p, shó'p soap, instr. shúpatka.

In the possessive case, the nouns terminating in -a, -i, -e assume the suffix -lam instead of -am, while the others, following either the vocalic or consonantonic inflection, take -am. Thus all the diminutives in -aga, -ak, -ka, -k show -lam in their possessive case, and this is even found exceptionally in kafliu feather-mantle, fur-dress, poss. kafliu lam. Thus we inflect:

kó-e, kó-a toad, poss. kóalam.
skúle, skúlí lark, poss. skúlelam.
tála dollar, money, poss. tálam.
watchágga, wáchtag dog, poss. watchágalam.
Nouns in -wash, -watch show in their oblique cases a synizesis of the -wa into -ö, -ū aside of the regular form:

páwatch tongue, poss. páwatcham and pá-ūtchem.
waíwash white goose, poss. waíwasham and wayó’šham.

Abbreviations of case-suffixes and of case-postpositions are very frequent, especially in rapid conversation. Thus we observe -tk, -t for -tka, -ta, -at, -t for -tat, -a for -am, -äm for -ö’mi, -ä’mi, -χän for -χëni, -tal, -ta for -tala, -tan, -ta for -tana. In the inflection of the adjective the deterioration of the endings has progressed still further, and in the composite nominal inflection as far as in the simple case-declension.

Suffixes occurring only in the inflection of topographic terms and proper names of localities are -i, -na.

LIST OF NOMINAL CASES.

Before entering into details concerning each of the suffix- and postposition-cases, I give a list of all the fourteen case-endings, reserving their abbreviations for their special headings. All the cases of a locative character or origin follow each other in immediate succession. Some of these, even of the monosyllabic ones, are composite, the second pronominal element being formed by the demonstrative radicals -i, -la, -na.

I.—Suffix-cases.

objective: -ash. illative: -χëni.
possessive: -am. transitional: -na.
partitive: -ti. temporal: -ö’mi.
instrumental: -tka.

II.—Postposition-cases.

inessive: -i. directive: -tala.
adessive: -kshi, Mod -gishi. juxtapositive: -tana.
emphatic adessive: -ksaksi.

There is probably no substantive in the language which forms more than ten or eleven cases. Thus nouns designating persons, animals, or
plants cannot form the transitional and the temporal cases, and the locative, instrumental and adessive are wanting with many of them also.

1. The subjective case.

The subjective and only direct case most frequently terminates in -sb, -s, the universal noun-making suffix, which we have found to occur also in the nominal forms of the verb. The vowel usually preceding it has frequently been elided, as in terminals like -ksh, -lsh, -ntch, and others. The identity of this most frequent of all nominal suffixes with that of the verbal indefinite conclusively proves that the majority of all substantives are but the nominal expression of the verbal idea that they are either nomina actoris and agentis, or nomina actionis and acti. Cf. Suffixes, pages 323, 339, 362, 368.

But there are many other suffixes than -sh capable of terminating substantives, for almost every sound which can close a word can also terminate a noun in its subjective case. We have seen that the nouns in -p and a few of those in -sh drop these endings when they become inflected; a few nouns, as pâta, mpâtash mill, show two forms, the one with and the other without the -sh. All this testifies to their immediate derivation from verbs. These same suffixes are also dropped before certain affixes of an adnominal or participial nature agglutinated to them, e. g.:

shûks crane, Shûk-amtch Old Crane of mythic fame.
p'tîshap father, p'tîsh-lûsh deceased father.

2. Objective case in -ash.

The direct object or complement of the verb, as well as its indirect object, is expressed by the objective case in -ash, abbr. -ish, -îsh, -'ish. This case therefore corresponds to the accusative and to the dative case of the classic languages, sometimes to others of their cases besides. In its origin it is nearly identical with the suffix of the subjective case -sh (-s), and in this regard we may recall the fact that some of the Romanic languages have formed their subjective case from the Latin accusative: homem (Portuguese) from hominem man, rien (French) from rem thing; in German we have Namen, Samen, together with Name, Same, the former representing in fact an objective case. In the Klamath a remnant of this sort is found in
the circumstance that the southern dialect has hishuakshash man, husband, snawédshash wife in the subjective and objective cases, while the northern or Klamath Lake dialect oftener shows hishuaksh and snawedsh, appending the -ash in the objective case only. The same can be said of the two verbs to marry, which are derived from these terms.

But -ash, as pointed out above, forms the objective case of such substantives only as designate persons and quadrupeds, and in rapid conversation or narrative is sometimes dropped even in these; cf. wáitch for wáitchash horse, 127, 9; lihassuaksh Moatuash, for lihassuakshash Moatuashsh Pit River men, 20, 2. The objective case is identical with the subjective case in collective and in abstract terms, and in the names for birds, amphibians, fish, and the animals inferior to these; in the names for plants and their organs, for inanimate things, for limbs of the body, human or animal. Nevertheless frequent exceptions to the rule here established may be met with in the more archaic form of speech noticed in mythic stories and in song-lines, in which the rhythm of the verse at times produces them. The form tchípashash in 146, 3 (instead of tchípash) is exceptional.

Diminutive nouns of the animate class, except when designating persons, do not append -ash in the objective case, whether mentioned in archaic texts or not,2 nor do the terms for relationship ending in -p (-ap, -ip). As instances we mention only mantchákash old man, múkaksh (also múkak) babe, to which may be added: watchágash dog.

Túpakship younger sister forms túpakshash, because it is usually abbreviated to túpaksh in the subjective case. The regular form for these nouns in -p is: p'gíshap mother, p'gísha (obj) the mother and to the mother. Wáshlash chipmunk does not change in the objective case, though we would expect wáshlash, 110, 8. 9.

Examples of direct object expressed by -ash or its abbreviations:

a. Persons and quadrupeds:

   Titak máklakash ktúpka Titak slapped an Indian.
   mú'tehga nú hún hishuákshash I hate that man.

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1 Cf. Note to Texts, p. 90, 7, and Texts 90, 7. 10.
2 Hence the genius of the language considers them as of the inanimate order.
nā'sh ni lúgshla snáwădsh *I captured one female*, 20, 1; cf. 95, 8.
wéwanuish kaįżema K'mukámtchish *the wives did not recognize Kmú-
kamtch*, 95, 10, and Note.
tchéwash idúpka *he kicked an antelope*, 126, 7.
Shú'kamtch Sháshapamtchash shnindú'wa ámbutat *Old Crane doused
Old Grizzly in the water*, 123, 3. 4.
há' tehilloyága lö'k shiúka ámka táslatoh *if a young man killed a grizzly
bear or a cougar*, 90, 19.

b. Objects of the inanimate order:
nép húshnxa *to shake hands.*
kiį'm ítkal, yuhú lúela *to scoop up fish, to kill buffaloes.*
wudú'pka Shú'kasham tehú'ksh *she struck Crane's leg*, 123, 2.
pí unk shnóka yúkiak *he caught a mocking-bird.*
shnepé'mpemuk vunáká m'na *in order to beguile his son*, 94, 10; cf. 95, 8.
Aíshisham shulótish shnúka *he took away Aíshish's garments*, 95, 7.
shúína sha tutíks m'nálam *they sang their dream-songs*, 65, 20.
wéwannish nú'tak stú'-ila *the women gather nulák-seed*, 148, 6.
tchékéemn-mpámptish *blacksmith*, lit. “iron-beater.”
nú'şh-tilansnéash, species of *owl*, lit. “twisting the head.”

c. Objects of the inanimate gender when occurring in songs and
mythic stories:
né-ulža páplishash gi'tki giug *he caused a dam to come into existence*, 94, 5.
káflash shutólan *after creating the earth*, 125, 1.
kóshash ká-a nú piupútānna *I am pecking hard along the pine-tree*, 162; 2.
shléwishash nú tilutánkúla *breath I am emitting*, 157; 45.
lú'lúksash nú shkutiya *I wrap flames around me*, 154; 8.

**Examples of indirect object expressed by -ash or its abbreviations:**

a. Persons and quadrupeds:
shápi mi lákiaš! *tell your general!* 40, 3.
E-ukshìki'shash pélpefash ká-i šamá-ulí *he did not want to work for the
Klamath Lake Indians*, 35, 18; cf. 35, 11.
Bóshšinash shīťko tehía *to live after American customs.*
tcheléya nù hùn mantchákash shápele I give bread to this old man.
shapía m'na p'gishta she said to her mother.
nù a wàtchhash ámbu hùshpanua I give water to the horse to drink.
ká-i kaismûhi'at lûl'xaghsh they would not uncover (the lodge) for the bear-
cubs, 120, 17.
Mò'dokishash ketchónksh papálla they stole the rails from the Modoc In-
dians, 35, 21.

b. Objects of the inanimate order:
páwash kédsha aitxáménash kòl the páwash-root grows smaller than kò'l, 148, 7.
stìya nxi'-uliga láki pitch trickled down on the forehead, 97, 1.
nà'poks ai nù tashulù'la I pass my hand over the disease, 155, 21.
spúlhi lápnì illólash to imprison for two years.
tùneppni waïtaš wòksalshà they gather lily-seed for five days, 74, 7.
áwalues sha skéna they row over to the island, 74, 14.
a n'sh plàlwaš shìlta he sent me after the eagles, 101, 15.

c. Objects of the inanimate gender when occurring in songs and
mythic stories:
hòk lam'ga Tûhù'shash it remained sticking upon Mudhen, 97, 1.
pì táplalash tpü'wa he gave orders to the loon, 132, 2.
yénash a-i ni shléwish wíta I, the wind, am singing about the yén-fish,
165 ; 6.
mo-ôwe ketchidshuash hù'tnàn the mole leaping upon the bat, 127, 5.
Tchékaksh mbù'shashaksh yiyyògøa lùlpat to Blackbird they pushed arrow-

3 Possessive case in -am, -lám.

This suffix is always pronounced short (-ám, -lám), and it takes the
accent in composite cases only. In Modoc it is often pronounced -èm,-lèm,
or still shorter, -m, -l'm. The longer form, -lám, is the original one, but
occurs only in nouns terminating in -a, -ì, -e, though there are a few in-
stances of other vocalic suffixes taking -lám also: kàfiù, poss. kàfiùlam
feather mantle, as if derived from a term kàfiìwa. The suffix was originally
THE POSSESSIVE CASE.

locative, as may be inferred from its being related to the suffixes -āla and -lamna, q. v., and from the syntactic use often made of it, which proves that about it, around it was its original meaning. When the Indians speak rapidly they often drop the -m of -am: wāsha wéka the young of the coyote, kō’ltα wéas the otter’s offspring, nī’l wéksa the down of the mallard duck.¹ When words in -am become independent nouns, with -am in the subjective case, this -am also drops the -m in some instances: sziba a bird species, widshíba lacustrine reed, for szípam, widshipam (in Modoc also widshípi).

Among the substantives which show an elliptic form, besides the full one, we mention:

klípa mink, poss. klípalam, more frequently klípam, 177, 13.
kō’ltα fish-otter, poss. kō’ltalam and kō’ltam.
watchágα dog, poss. watchágalam and watchágam.

Cf. also wáwa-tutuksh car-wax, instead of wawáksam tutuksh.

A curious fact worth noticing is that the Mólale language of northern Oregon marks the possessive case by the same suffix, -am, and so does also the Pit River language of northeastern California. The possessive suffix -nmi, -mi of several Sahaptin dialects of the middle course of Columbia River seems related to it. The Maidu dialects of the Sacramento Valley mark this case by the suffix -ki.

1. The possessive case in -am, -lam corresponds to several of our English case-prepositions. Usually it has to be rendered by our of of the genitive (or, better, genetive) case [ἡ πτωσῆς γενικῆ], and then forms a possessive case corresponding to the Saxon case, -’s, in the father’s work, the mother’s care, which is sometimes turned into an adjective. Examples:

kō’kelam pálkuish former bed of the river.
mákłaksam wákshna Indian moccasins.
tálam wáyoksh money-purse.
Pámpliam, Látsam pé-ip the daughter of Pámpi, Láitchash, 77, 1. 4.
tchéwam (or tché-uti) tóke the antelope’s horn.

From these examples it will be gathered that when a substantive in the possessive case qualifies another substantive attributively, it is placed

¹ See Note to Texts, 168; 41.
before the noun qualified. But since the position of words is rather free in Klamath, anteposition of the possessive is usually but not universally observed. Cf. ni'ł weksa (above), tch'ililik skúlelam the young of a lark, 100, 8; cf. 100, 5. 9. 18.

2. The case in -am, -lam corresponds to our for, to the benefit of, and is then intended as a dativus commodi, answering sometimes to a possessive, sometimes to a dative case.

Ská'lam i'-amnash wewilina beads were left over to Marten, 111, 2, 3.

ká'kitak kshún wúshmusham there will be no grass for the cattle.

3. When connected with a passive verb, frequently represented by the participle in -tko, it corresponds to our by, through. Several examples of -am connected with passive verbs are given under Passive voice, pp. 421, 422, 451; many others are found in the “Texts”, e. g., 35, 10 17; 36, 12. 15. An instance is also contained in the proper name of Scarface Charley: Tchiktchikam-Lupatkuelátko, lit. “scarred by wagon wheels.”

The possessive case of substantives often becomes a subjective case—that is, a noun independent of others and capable of forming an inflection of composite cases. These have been fully treated under the heading of Suffix -am. The case-endings which they can take are -ti (-at), -tka, -tat, -χē'ni, -kshi. Among the nouns which assume this suffix to form composite inflections are: terms (a) for fruit-bearing trees and shrubs, sometimes of other plants also and of their parts; cf. pú'shām. Here the possessive case must be considered as an elliptic form, caused by the omission of ánku, tch'lash, tkáp, or some other noun designating a plant. Plants bearing no eatable fruit or bulb usually do not show this terminal. (b) for natural phenomena, the seasons; (c) for a few articles of manufacture.

4. Partitive case in -ti.

This suffix bears many analogies to -am and -tat, and has several syntactic functions; from one of the more important of these I have called it the suffix of the partitive case. It is but another form of the prefix ta—(in -tat), and originally both referred to objects standing erect, as men, animals, trees, etc., the suffixed -i pointing to location on, upon something. Nouns
THE PARTITIVE CASE.

in the -ti case usually precede the substantive which they qualify. By rapid or neglectful pronunciation, -ti often becomes -t, -ät: tatákiamtı and tatákiamıt, tatákiamät about children, padsháyamat made of the manzanita bush.

The various uses of this suffix are:

1. It refers to a location on, upon, at; a sticking upon, resting on or against, a connection with, a belonging to. It is often used interchangeably with the case in -am, -lam; but the difference is this, that -ti points to something sticking or sitting upon an object, but not necessarily connected with it, -am to an object essentially belonging to some other object, or considered as a product of it.

ánkuti or ánkuam tchikass the bird of the forest.
yainati or yaínalam tiggóga mountain quail.
yákiti stflash basket-string.
yákiti wókash stání (gí) lily-seed fill the basket.
Igalgamnísthti lulinash pond-lily seed put in long sacks.
nánuktua shtináshti pálla to steal everything in the house.
shaígati, d. shashiágati shlapsh flower on the prairie.

2. It refers to the substance or material of which an object is made or manufactured, and thus represents a real genetive case, exactly corresponding to French de bois, de fer, d'or, etc.
pápkashti box shultank they make a coffin of lumber, 87, 2.
tókiti midsho horn-spoon, horn-ladle.

On account of this “genetive” function, the -ti case may also be used adjectively, as in: pókshi, tupéshi, which correspond to our turbid, muddy; ámbu tupéshi muddy water. Either -ti or -tat figures also as -t in the adjectival suffix -tkni, q. v.

When used in this acceptation, substantives in the -ti case can become subjective cases and form inflected nouns. Thus wáti thorn, spine, from wá to grow upon, also means knife, and from this signification wátiti, or “knife-material,” has finally come to signify iron, steel, metallic substance, wire, metal.1

1 Cf. kákä’kli wátiti “yellow metal”: gold, copper; pälpali wátiti “white metal”: silver, silver-plated ware.
Póko *bucket* has likewise formed pókoti *bucket-metal, tinned sheet-iron*; ánku *tree, ánkuti wood-substance*.

3. In the phrases and sentences following, a purely *partitive* function is found inherent to the case in -ti:

   ndshik'la ámputi a *drop of water*.
   ká-i gitánish ámputi búnui! *do not drink of this water!*
   ná'lam át hún káiñlati kchúnksh papálá *ye have abstracted rails upon our land*, 35, 10.
   lú'k shewána sháplashti stáyanti to *give away seeds from a full seed-paddle.*
   kudshú shliushliwá kái'anti the *mole throws up earth*; lit. “some of the earth.”

4. This case-suffix has an *additive* function in the following instances:

   ko'ktoks topini kii'm gá-u shnukshtí gi *this is the second fish I caught.*
   snáwedshga giúlža léluidshishti a *girl born after the father's death.*

   Although these are instances of *verbals*, they may illustrate the use which is made of this suffix in substantives also. Cf. the numeral túnepanti in 111, 1, and Note to it, p. 116.

5. The suffix -ti may also correspond to our preposition *about, concerning, on account of,* and then assumes a causal function in verbals as well as in substantives. It is then often replaced by -tat, q. v.

   Shásltitamti húdshá shashálkia they *quarreled about a Shasti Indian.*
   welékshti i hémkanka you *speak about an old woman.*

6. We find it occurring in some *local names* of the Klamath country, as in Kí-uti, Ktá-iti, Luyánshhti, Shuawáti, Súnde (Súnti), perhaps also in Kúmbat, Túlkat, and some others. A purely locative signification is probably not the only one inherent in these names.

5. *Instrumental case* in -tka.

This case-suffix appears in several forms, as -tka (the most common), -tga, -tk, -atka, -átka, -at, and when nasalized, as -ntka: tímí *many,* tum-ántka *through or by the many.* In the “List of Suffixes” -tka also appears as a terminal forming verbs.
1. The primary function of -tka, which is also the most characteristic and most frequently occurring, is that of forming an instrumental case, thus corresponding to *with, by means of, by the aid or help of, through*. All the other functions of -tka are reducible to the idea of instrumentality. Its use is almost entirely restricted to nouns of the inanimate order.

- pákshtga lákpëks shuyégga *he lifted ashes with (his) pipe*, 14, 6.
- shikenikishkta yutetámpka *they began to fire with pistols*, 14, 6.
- wátchatka (and wátchat) hushö'tehna *to ride on horseback*.
- kakóatk sákhtatk ská'ntsna *to sew with a bone-awl*.

Connected with a passive verb, it stands for -am in:

- tumántka shute-uápkka *laki the chief shall be elected by the many, by the majority*, 90, 3.

2. A locative meaning, resulting from the instrumental one, appears in sentences like the following:

- núshtga túpkka *to stand on, upon one's head*.
- gatchéshtka géna *to pass through the brushwood*.
- shtútkka wátch nufunkna *to drive horses on the road*.
- nù géna ámputka *I go into or through the water*.

3. A temporal function corresponding to that of the case-suffix -é'mi, which is more of a verbal character and is chiefly appended to verbals, appears in the following nominal forms:

- yámashghtka *while the north wind blows*, 155; 16. 24.
- gelólá sha shewáztástka *they dismounted at noon*, 19, 10.
- gáptstaka, tzópówatka *in May, June* (and in the other month-names), 74, 1. 6.


We begin the long series of locative case-endings with that which has the most comprehensive bearings, and is also the most frequent. The suffix -tat is an abbreviation of tátá *where, there*, and this is a reduplication of the pronominal radix ta, as tát't, túta is of tú; cf. tátta, tú in Dictionary. It also appears in the form of -ta, -t, -at, -ut, or is suppressed altogether, as in
käïla, for käïlatat upon the ground, earth. When -tat appears as -ta, it is not always easily distinguished from the abbreviated -tala, -tana; when as -at, it will be remembered that -ti and -tka, -atka abbreviate in the same manner. The form -ut may be a transposition of -tu, or an abbreviation of -utat; in each case the -u- marks either distance from the speaker or height above the ground. Some subjective cases are formed by -tat, -at, especially in local names and in such terms as käï'mat back. The sound -t in the adjectival suffix -tkni is, as remarked previously, a remnant either of the case-suffix -ti or of -tat. As will be gathered from the List of Prefixes and Suffixes, the t- in -tat originally referred to something standing erect, either animate or inanimate; but -tat is now referring almost exclusively to things of the inanimate world, and rarely to persons. In the nasalized form of -ant, -nt it appears in adjectives, pronouns, postpositions, and adverbs. The functions to which this suffix may be applied are quite varied and numerous.

1. It marks a stay within, a resting inside of, or on, upon, by something; it implies no motion, and corresponds exactly to the Latin in with the ablative case.

págashtat mú'lk wá worms live in wet ground.
welwáshtat nú tchalika I sit here by the water-spring, 173; 5.
kúyát gitko staying in the rocks
káï'sh méya shaígatat they dug ipo-bulbs on the prairie, 109, 1.
kálúáshtat nú tchutchúa I am croaking up in the sky, 162; 4.
kládshat tché-u gshikla an antelope lay in the clearing, 126, 6.
sué-ushtat takeléas gi there is cork on the fish-line.
pákshat tulísh stem of tobacco-pipe, lit. “handle in the pipe.”

We observe it also in postpositions, like ginátant on this side of, guní-kshtant on the opposite side of.

In several proper names of localities -tat has assumed the function of a subjective case:

É-ushtat Tule or Modoc Lake.
Kóketat Lost River; any large water-course.
THE LOCATIVE CASE.

The form -ut we find in:

lú'lpút p'gíshap kíkannéga the mother applies (the hands) to the eyes, 91, 6.
pánút a wákinsh këdsha red paint grows on the pán-tree, 150, 6.

2. The suffix -tat marks a motion into, toward or upon, on some object, and then corresponds best to the Latin in with the accusative case. We see it frequently connected with all verbs referring to locomotion: going, pushing, driving, and also regularly with the verbs of paying, selling, trading.

mo-ówé wá'shtat húlte the mole ran into (its) den, 127, 5.
ktáyatat (or ktáyat) tpuli he drove (them) into the rocks.
wácht kchínkshtat nítle he drove the horses into a corral, 127, 9.
gi'mpèle látashtat he returns to his lodge, 83, 3.
wentóli lalí'shtat nád we slid down the slope, 21, 15.
ktála (for káiilatat) kwalapáta to push sidewise over the ground, 190, 11.
tchpítnú'tat ítpa they bring (the corpse) to the burying-ground, 85, 4.
skínlákshtat shéwán'í! pay what you owe! lit. “pay into, upon (your) debt!”
tánk í wáchtat p'aiwi? how much did you pay for the horses?
sésatú tchú'k wáchtat they sold them out there for horses, 20, 19.
nú wácht spuní kchákkluk tálatat I gave a horse to repay the money I owed.

In the passage 60, 11 we find snawá'dshash where we would expect i skú'ktanaapk snawá'dshtat you can give in payment for a wife. Cf. page 482.

3. Our suffix further stands to mark a motion out of or from an object, a driving or going, moving, throwing away from, a falling, rolling or dripping down from.

tú'shkansha kúmétat (two) ran out of the cave, 122, 4.
káiilatat gatpámple he returned down upon the ground, 101, 20.
shuhú'lulea látchashtat to jump down from the lodge, 118, 10.
shlitchgapèle kó'shtat to unhitch from a pine-tree.
puiikámple ladsháshtat he threw (them) out of the lodge again, 109, 9.
ámpu a tílya látchashtat water drips from the house.
tchékélu nútí'sna psí'shtat blood flows from the nose.
wú'txi hú'k kó'shtat he fell down from the pine-tree.
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Very frequently the direction of the act from, out of, away from is expressed by the verb itself and its suffix, and in that case other cases than the locative in -tat may be joined to the verb as well. Cf. huikínsha to run away from, ktulódsnha to push, force away. The same applies to the function through, across. (No. 4.)

4 The suffix -tat may be used also to express a passing through, a going across or through the midst of. In this function it approaches nearest to the one mentioned as No. 2, of going or moving into.

tínu wésttat to fall through the ice.
wéssttat yíkashla to spear through an ice-hole.
kóketat gákua to cross or ford a river.
shápash nú luashtat shléa I see the moon through a fog.

5. There are a few instances where -tat is used in a temporal sense. In these we find -tat appended to derivative nouns, in which the former concrete signification is still apparent as well as the abstract one. The few examples are as follows:

guizakshí'migshta(t) at the home-leaving season, 148, 19.
smauyóléshtat when the rain is over.
tinolúéshtat at sunset.

6. The suffix -tat occurs also in the sense of our preposition about, concerning, on account of. In this acceptation it is entirely like -ti, No. 5, and can alternate with it.

génta kállátat shashapkélía to narrate myths about this world, cf. 94, 2.
ká:í gitú spú'kle-uapk snawódshtat, hishuákshtat, wéashtat you shall not sweat there (in mourning) for a wife, husband, or child, 142, 16.

7. Illative case in -čéni.

The suffix of this case is -čéni, which frequently becomes abbreviated into -čéne, -čín, -čén, -kén, and usually has the accent upon the syllable -čé. This composite suffix contains gén, gin, or kén, a demonstrative pronoun and adverb, referring to objects in close proximity to the speaker, the pronoun referring to inanimate things in preference to animate beings, and the particle i, hi here, right here, here on the ground, or in the lodge. The
initial g of the suffix was changed into č or k for the purpose of referring
the noun, to which -čeni is appended, to that suffix more closely than the
mere g (in gén) could do it. The suffix also shows analogy with the verb
géna to go away, start, because -čeni and géna are both formed from the
same basis, ge, kē.

The suffix marks as well (1) a motion or direction toward an object or
into a place or country, as (2) a stay or rest at or in a place, region, country.
It is more frequently used in the former sense, and hence I have called the
case the illative case. It differs from -kshi, -ksi by being connected much
more frequently with inanimate objects, while -kshi, Mod. -gishi, is appended
as a rule to nouns of the animate class: at the home of, or in the habitations
of men.

(1) Suffix -čeni, -čün employed in the sense of to, toward, into:

nāt Shástženi gén of we went to the Shasti country.
shíaásha tínolishčeni, tíněxishčeni he removed them to the west, to the east
side of, 39, 17.
shíulkishčení índhsna to remove somebody to the reservation.
nā ne-ulagishčení gátpa we went to the council-ground, 33, 5.
sa šaikān (for saigâčení) gén of they went to the field, 107, 2.

(2) This suffix marks stay, rest, sojourning, or location at some place,
in a tract or country:

kléwidsháshk wevéash tehíshčení leaving her children in the lodge, 118, 3.
awaluashčení on, upon, at the island.

It also enters into the composition of the adjectives nákushčékní living
near a log-dam, 132, 6; Tchakčékní, etc.

The suffix forms a large number of local names, which assume the
function of subjective cases, and thus form composite inflections. Thus we
have Kawámčení Eel Spring, Lálówashčení at the Slate Rock, Shástženi the
Shasti country, Tchakčení at the Service-berry Grove, Saikān Thompson’s
Marsh, Waptashčení Pond Outlet.

(3) An instance of a temporal function of -čeni is found in the song-
line: i-uněksčení a yulína after sunset, 182, 2.
8. Transitional case in -na.

This locative case-suffix occurs but in nouns of the inanimate order, as in the parts of the human or animal body, in terms of topography, in local names, and in a number of particles. It corresponds to our to, toward, into, in, and is of the same origin as the verbal suffix -na, which is found in verbs of motion, and points to short distances reached in succession, or to spots reached on the passage to other places. It enters into the composition of composite case-suffixes, as -tana, -ksaksina, and then is often shortened to -n. It also stands in the subjective case of a few nouns, as lemuna bottom etc. Cf. List of Suffixes, under -na.

kaftoks nish tû'-una Lëmaikshina, ká-i Yainakshina kâyaktgi shápi! 
tell them not to pursue me around Shasta Butte (nor) toward Yáneks! 40, 3. 4.

kâdsuksaksina lâ'kshksa gü'-ish hû'k right upon his chin that ball took the skin off, 30, 5.

nzak-ksaksina sli'ksga they came near wounding him on the skull, 21, 17.

nzashksaksina shlı'n he was shot in the bowels.

kidsa ámbutat lemuna to dive to the water's bottom.

The suffix -na occurs, e.g., in the particles: hâtaktna by that spot, múna down below, p'laína upward, túna, tú-una around, tuâna, tuán Mod., at all times, tına once, tjàlamna to the west.


The suffix -ëmi, -ëmi, -hâmi, abbr. -ém, -äm, is usually emphasized, when the final -i is not retrenched, upon the penult. Like the final -i which composes it, it has temporal functions only, and can best be rendered at the time of, during. We find it appended chiefly to nouns indicative of time and seasons of the year; also to indefinite verbals pointing to acts or performances belonging to certain periods of the year only. While the temporal suffix -i appended to verbals refers to incidents occupying a short lapse in time only, -ëmi points to periods, epochs of some length, seasons,
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etc. This suffix can also stand as a subjective case in the sentence and form a composite inflection, as appears from the following instances:

átu lulalkšé’mi gi now it is time to go to bed.
guížakšé’migšta at the home-leaving season, at exodus-time, 148, 19.

This temporal suffix is observed in:
i-umā’mi, í-umām in the whortleberry season; from íwam whortleberry.
kishé’mi, kissām at sunset.
ksun6’mi in the haying season.
kolalshe’mi, vuksalshé’mi in the kōl, in the pond-lily season.
mehiāshé’mi, contr. méssām in the trout-fishing season.
shishukšé’mi during the fight, battle, war.
skó-ēmi and skó’lshé’mi in spring-time.
tānk tafānpuapkshe’mi at a future time.
temololi’mi after the wild-plum season; from temolōla to finish collecting wild plums.

10. Inessive case in -i.

As the first of the five postposition-cases, I have placed the one formed of the pronominal element i, hi, which has been discussed several times before. It occurs in nominal inflection as a case-terminal by itself, and also enters into the composition of several others, as -ti, -čeni, -ēmi, -kshi, -ksaksi; besides this it forms verbal suffixes mentioned in List of Suffixes. From its primary signification upon the ground have developed those of within, at home, in the lodge, for one’s or another’s benefit or disadvantage, and the temporal one when, at the time when. In rare instances -i alternates with -e.

1. Used in a locative sense, -i means inside of, in, within, at, when appended to substantives designating cavities or hollows (the floor of the Indian lodge often forms a cavity), inclosures, and also to names of localities. It is found suffixed to inanimate nouns only, and to the pronouns guni, huni, huki.

stékiši at the door, entrance.
tchi’shi inside the lodge, habitation.
wáshi in the hole, cavity, den, lodge.
Yámí (for Yámash-i) at the North Wind's lodge, home.
Yaúkélam-Láshi at the Eagle's Nest.
Lgúm-Á-ushi at Coal Lake.
Wálamsi at Rogue River Butte.
Wítámámtchi where the old Black Bear was.

Á-ushmi, an island in Upper Klamath Lake, is also pronounced Á-ushmē; cf Sumdé for Shúmti, Súmti, in Dictionary.

2. Used in a temporal sense, -i occurs only when appended to the verbal indefinite, and will be discussed in the Syntax under the heading of the Verbal indefinite in -shi. Shewatzú'lsi in the afternoon shows the -i appended to a nomen verbale also. The suffix -i in litži, litže in the evening has to be regarded as a locative, not as a temporal suffix, since nitži is originally a verb to hang down to the ground, earth, or horizon, which refers to the sun. It is comparable in every way to hínui, ndé-ulí etc.

11. Adessive case in -kshi.

The terminal -kshi, -ksi marks the residing, staying, or presence at some spot or locality, is appended to substantives of the animate and inanimate gender, and occurs in the simple as well as in the composite case-inflection. In the latter we usually find it appended to nouns designating persons or personified beings.

This case-postposition is a compound of kish, gish, ksh home, residence (cf. Ašhishamksh Ašksh's lodge, 96, 23) and the postposition -i. This word kish is also the verbal indefinite of gš to exist, to be, and we also find it, though in various functions, as a nominal derivational suffix. In Klamath -kshi appears in various forms, mostly unaccented: -kši, -gši, -kš, -gš, -ksi, -ks, -gs; in Modoc as -kši, -gši, -ksi, -gši, -gši.

This case-postposition frequently assumes the function of the subjective case, in local names especially, and with the adnominal suffix -kni appended forms tribal names or nomina gentilitia: É-ukšikni máklaks Kla-math Lake Indian, and others. It is found to fulfill two functions only—that

---

1 Compare the Modoc phrase: hátokt nish a gši when I am there or while I was there, 22, 2. 3.
of marking (1) a rest or stay at some place, and (2) a motion toward an object. This latter function is not real, only apparent. Cf. also -ksaksi.

(1) -kshi marks rest, existence, sojourning, dwelling, living at a certain spot, locality, in some district or tract of land. When appended to a person’s proper name, or to a generic term for person or man, it points to the lodge, house, or dwelling of; it is then appended to the possessive case in -am, -lam, and closely corresponds to the French preposition chez, which also represents a word for house, home, residence (casa).

Câmbiamgshi in General Canby’s tent, 39, 11; cf. 38, 6, 7; 41, 8.
K’laushál pkash Yaina-ága-gishi shéllual they fought upon the Sand-covered Hill, 43, 12 (Mod.).
kō’shkshi by or close to the pine tree.
ktakshkshi, kta’ks by the rock, at the rock-ledge.
lá’kiamkshí at, in the chief’s lodge.
ne-ulá’khgishí hustánka he met them upon the council-ground, Mod.
(contr. from ne-ulákgish-gi’shi; cf. Dictionary, page 239); 33, 2.
watságaksi where the dog lives.
welékamksh at the old woman’s lodge.

Names of localities formed by -kshi:
É-ukši the country east of Upper Klamath Lake; Yafnąkshi Yáneks; Mélai-kshí Mount Pitt; Moatuashamkshíni kóke Pit River in California; Ná’wapkshi Goose Lake, Wúksalksh Pond-lily place; also the two mythical places Aishish-amksh and Lémé-ishamksh, in the form of a subjective case.

(2) -kshi apparently marks in some passages a motion toward, in the direction of, a going or coming to an object, as if standing for -tala. But in the mind of the Indian -kshi indicates not motion, but rest only, and a sentence like shuldshámkshí gátpa he came to the soldiers’ camp, 40, 12 (cf. 40, 22) must be interpreted as “he went to the place where the soldiers’ camp or home is or was.” Other instances are:

shûshotankishámgshi gatpámpélan having returned to the Peace Commissioners’ tent, 40, 6.
maklákshamkshi gatpántki to come to the Indian camp, 40, 23.
A parallel to this grammatical structure are the Latin verbs of placement (ponere, collocare etc.), which are construed with in and the ablative case, although they are verbs indicating motion.


This case-postposition is the result of a reduplication of the foregoing terminal -kshi, with a change of vowel. It corresponds to the English right there, just where, and usually refers to a spot more limited in extent than -kshi. It does not refer to the residence of persons, for lakijämkski means in or at the chief's lodge, but lakijämksamksi just where the chief sits or stands, sat or stood. Used as a subjective case it may append postpositions, though we have only the instance of the case-suffix -na. The accent usually rests upon the syllable -ksa-. The terminal -ksaksi appears chiefly in connection with parts of the animal body, terms of topography, local names, and other narrowly circumscribed areas. While -ksaksi, -kshaksi, -ksaks seems confined to the northern or Klamath Lake dialect, the form -ksaksi, -kshiksh, occurring in local names, appears in the Modoc dialect as kshi gishi in the same function. Another form with -u- in the first syllable embodies a temporal relation to the past; cf. Grammar, p. 255.

Instances of the -a- form:
ktaiksaksi, kō'shksaks right by the rock, pine.
ni tekhi'wishksaksi pléasant gi I was above their former camping-place, 22, 1.
kēlā-ush ūsh ētchal e-ushksākski! get me some sand at the lake!
sa shnikshō'lza maklaksksāksi they made them dance in the presence of the
    Indians, 20, 10; cf. 20, 11. Cf. also 2 , 1.; 30, 5. 
Awalokaksaksi at the Little Island.
Kōkāksaks, Kōkā'ksaks at Little River, 19, 7; 20, 13.
Tchpināksaks at the Burial Ground.
Welkag-Knùkleksaksi at the Stooping Old Woman.

Instances of the -i- form:
Yaïnaksksi-gishi' at Yāneks, Mod., 36, 9.
Kawamkshīksh at the Eel Fishery.
Nakōksiks at the Dam or River Barrage.
Vulálkshi-gish' at Cottonwood Creek, Mod., 38, 6. 7.

Instance of the -u- form:
Slankoshksû'ksi at the Old-Bridge site.


This case-postposition, abbr. -tal, -ta, is a combination of the two pronominal elements ta and la, which we find to be the components of a large number of affixes. It is most generally connected with verbs of motion, and corresponds to our to, toward; the name directive, which I have applied to it, referring only to direction in space. It is connected with the names of the cardinal points of the horizon, and also with names of tall or large-sized objects, and the original use made of this particle seems to have been that of pointing to objects visible at long distances. Herein it differs from -χéni and -kshi, which refer more frequently to objects upon the ground. It also forms adverbs and postpositions. Nouns inflected with it may be used as subjective cases, especially when they become the names of districts or countries, and then they can form derivatives. Tála, in the d. form tatála, also occurs as a word for itself: right ahead, straight out, and, correctly. A derivative of it, tálaak, d. tatálak, has the same adverbial signification. The adjective p'laítalántni is formed from the locative case of p'laítala upward, skyward. The substantives múát south and yéwat east are originally abbreviations from múatala and yéwatala.

ámputala kayähia to cut off from water; ellipsis for “to preclude from going to the water”, 42, 20.
É-ukshitala toward the Klamath Lake settlements.
hátaktala toward that spot; túshtala? in what direction?
yámatala northward; contr. from yámat-tala.
ktátaliga gêna sha they went a short way into the rocks.
lalālashtala on, through both flanks, 156, 32.
lupítala eastward; cf. lupitalani eastern.
tzálamtala westward; the west portion of Oregon.

This terminal is frequently abbreviated into -tan, -ta, and occurs more in pronouns, postpositions etc. than in substantives, being also a verbal suffix. It is a combination of the pronominal roots ta and na, both being short syllables; -tana generally remains unaccented, and has to be rendered by *along, alongside, on the side or sides of, beside, by.* Instead of classing -tana as a case-suffix, since it does not occur as a separate word, I have set it down as a case-postposition on account of its great analogy with -tala. As a subjective case it occurs in mú'ntana *drawers.*

- *gë'kshtana,* abbr. *gë'kshta on this side or part.*
- *gùnitana,* abbr. *gùnitana, gûnita on the opposite side.*
- *ktaitana on the side of the stone, rock.*
- *m'nâlantana latchash close to their lodges,* 90, 9.
- *Nâ'wapksh yâmakstan along the north bank of Goose Lake,* 31, 7 and Note.
- *pipélántana from opposite sides, on two sides.*
- *wâshitana beside the den, by the excavation.*

**COMPOSITE NOMINAL INFDNCTION.**

Many of the agglutinative languages possess the faculty of forming composite cases by using oblique cases as subjective cases and appending to them the other case-suffixes. Transformed in this manner, these new-formed substantives can be inflected like other nouns. The Klamath language is able to form composite inflections of this kind, in other nouns as well as in the substantive; but here and there this sort of inflection does not go through all cases, but is rather incomplete. Some of these binary case-compounds can be used again as subjective cases, and in this quality they may form ternary compounds, which of course do not occur very frequently, but follow entirely the laws of this language. This polysynthethism in case-suffixes seems quite extraordinary to those accustomed to languages with simple case-suffixes, but it is in no way stranger than the polysynthethism of the verbal derivational prefixes and suffixes. Instances of a quaternary case-compound I have not met with.
The case-endings traceable in the binary composite nominal inflection are as follows:

The objective animate case in -ash (not to be confounded with the derivational suffix -ash) connects with -tala: tuhusháshálta toward the cool; rarely, if ever, with -tka.

The possessive case in -am, -lam most frequently of all turns into a subjective case, and connects itself with more case-endings than others.

The possessive ending is supplanted by -ti, for -am could not stand twice in the same noun. When used of persons and things, -am becomes connected with all the purely locative case-endings except -i.

The partitive case in -ti connects itself with -am, -tka.

The temporal case in -émi connects itself with -kshi.

The inessive case in -i connects itself with -tala, -tana.

The adessive case in -ksli is found connected with -tat, -čeni, -na, -tala, -tana.

The emphatic adessive case in -ksaksi may append the suffix -na.

The locative cases in -čeni, -tala, -tana do not append any nominal endings, except derivational suffixes, whenever they form adjectives: nakoshyč'níkni staying near a river-dam; tutashtalíkshíni one going everywhere.

Specimens of the binary composite declensions will be presented among the inflectional substantive paradigms.

A few instances of the ternary composite declension are as follows:

k'nutchápkanakshíč'ní at, toward the old man's lodge.

guižáshá'migshtá (for -tat) at the time of the annual exodus, 148, 19.

Shastíamkshtála toward a Shasti Indian's lodge.

p'léántant tehui'shshaksam above their former camping-place; perhaps for -ksáksi sham; cf., 22, 1.

we'alekshamkshyč'ní where the old squaws live.

PARADIGMS.

CONSONANTAL INFLECTION OF SUBSTANTIVE.

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjective case:</td>
<td></td>
</tr>
<tr>
<td>pšísh, psi's nose</td>
<td>pšípşísh each nose</td>
</tr>
</tbody>
</table>
Objective case: \( \text{pshi'\check{s}h nose.} \)  
Possessive case: \( \text{pshisham of the nose.} \)  
Partitive case: \( \text{pshishti about the nose.} \)  
Instrumental case: \( \text{pshishtka by, through the nose.} \)  
Locative case: \( \text{pshíshtat in, on, upon, from the nose.} \)  
Ilative case: \( \text{pshish yè'ni at, toward the nose.} \)  
Transitional case:  
Temporal case:  
Inessive case: \( \text{pshishi (? at the nose.} \)  
Adessive case:  

Emphatic adessive case: \( \text{pshishkshákshi just at the nose.} \)  

Directive case: \( \text{pshíshtálá toward the nose.} \)  
Juxtapositive case: \( \text{pshíshtáná along the nose.} \)  

Absolute form.

<table>
<thead>
<tr>
<th>Welchash</th>
<th>Túhush</th>
<th>Sháplásh</th>
<th>Seed-paddle</th>
</tr>
</thead>
<tbody>
<tr>
<td>welékash</td>
<td>tůhush</td>
<td>sháplásh</td>
<td>seed-paddle</td>
</tr>
<tr>
<td>welékshash</td>
<td>tůhusham</td>
<td>sháplásham</td>
<td></td>
</tr>
<tr>
<td>weléksham</td>
<td>tůhushamti</td>
<td>shápláshti</td>
<td>(used also for poss. and loc.)</td>
</tr>
<tr>
<td>welékshamti</td>
<td>tůhushi</td>
<td>sháplashtalá</td>
<td></td>
</tr>
<tr>
<td>welékshi</td>
<td>tůhushka</td>
<td>sháplashtaka</td>
<td></td>
</tr>
<tr>
<td>welékshka</td>
<td>tůhushyě'ni</td>
<td>sháplushka'ksi</td>
<td></td>
</tr>
<tr>
<td>weléksamkshi</td>
<td>tůhushamksí</td>
<td>sháplushka'ksi</td>
<td></td>
</tr>
<tr>
<td>welékksaksi</td>
<td>tůhushksáksi</td>
<td>sháplushka'ksi</td>
<td></td>
</tr>
<tr>
<td>welékhashtala</td>
<td>tůhusháshtala</td>
<td>sháplushka'ksi</td>
<td></td>
</tr>
<tr>
<td>welékshtala</td>
<td>tůhushántalá</td>
<td>sháplushka'ksi</td>
<td></td>
</tr>
<tr>
<td>welékshtana</td>
<td>tůhushanta</td>
<td>sháplushka'ksi</td>
<td></td>
</tr>
</tbody>
</table>

Distributive form.

<table>
<thead>
<tr>
<th>Welchash</th>
<th>Tú'\hush</th>
<th>Sháshaplash, sásšaplash</th>
</tr>
</thead>
<tbody>
<tr>
<td>wówaleksh</td>
<td>tůt'hush</td>
<td>sháshaplash, sásšaplash</td>
</tr>
<tr>
<td>wewalékshash</td>
<td>(not in use.)</td>
<td>sháshaplash</td>
</tr>
<tr>
<td>wewaléksham</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wewalēkshtki</td>
<td>sassaplashti (used also for poss. and loc.)</td>
<td></td>
</tr>
<tr>
<td>wewalēkshamti</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>wewalēkshtka</td>
<td>sassapláshtka</td>
<td></td>
</tr>
<tr>
<td>wewalekshē'ni</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>wewalekshamkshē'ni</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>wewalēksamkshì</td>
<td>sassaplashsákshi</td>
<td></td>
</tr>
<tr>
<td>wewalekssákshi</td>
<td>sassaplashtala</td>
<td></td>
</tr>
<tr>
<td>wewalēkshtala</td>
<td>sassaplashtala</td>
<td></td>
</tr>
</tbody>
</table>

**Absolute form.**

| wā'sh, wāsh excavation. | shéllualsh war. | wātch horse. |
| wāsh | shéllualsh | wātch |
| wāsham | shéllualsham | wātcham |
| wāshti | shéllualshti | wātchtì |
| wāshtat | shéllualshtat | wātchtat |
| wāshtka | shéllualshtka | wātchta |
| wāshtka | — | wātcheta |
| wāshna (?) | — | — |
| washē'ni | shellualshē'ni | — |
| — | shellualshē'mi | — |
| wāshi | — | — |
| washaksåksi | shellualshgíshi (Mod.) | wātchesåksi |
| shellualshksåksi (Kl.) | — | wātchesåksi |
| wāshitala | — | wātchta |
| wāshitana | — | wātcheta |

**Distributive form.**

<p>| wāwāsh | shéshálualsh | wāwatch |
| wāwāsh | shéshálualsh | (inflected like the absolute form, but rarely used.) |
| wāwasham | shéshálualsham | |
| wāwashhti | shéshálualshti | |
| wāwashtat | shéshálualshat | |</p>
<table>
<thead>
<tr>
<th>Grammatical Form</th>
<th>English Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute form</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wáwashtka</td>
<td>shéshalualshtka</td>
<td></td>
</tr>
<tr>
<td>wáwashna (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wawashyé'ni</td>
<td>shéshalualshyé'ni</td>
<td></td>
</tr>
<tr>
<td>wawáshi</td>
<td>shéshalualsháshi (Mod.)</td>
<td></td>
</tr>
<tr>
<td>wawashksáksi</td>
<td>shéshalualshksáksi (KL)</td>
<td></td>
</tr>
<tr>
<td>wawashitala</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tút tooth.</td>
<td>lák hair.</td>
<td>nép hand.</td>
</tr>
<tr>
<td>tút</td>
<td>lák</td>
<td>nép</td>
</tr>
<tr>
<td>tútam</td>
<td>(lákam)</td>
<td>népam</td>
</tr>
<tr>
<td>tütatat</td>
<td>lákti</td>
<td>népti</td>
</tr>
<tr>
<td>tütat</td>
<td>láktat</td>
<td>néptat</td>
</tr>
<tr>
<td>tütatka</td>
<td>lákitka</td>
<td>népatka</td>
</tr>
<tr>
<td>tutksáksi</td>
<td>lák’ksaksi</td>
<td>népkksaksi</td>
</tr>
<tr>
<td>tüt’tala</td>
<td>láktala</td>
<td>néptala</td>
</tr>
<tr>
<td><strong>Distributive form</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tütat</td>
<td>lálak</td>
<td>nénap</td>
</tr>
<tr>
<td>tütat (not in use.)</td>
<td>nénap</td>
<td>ptéwisa</td>
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<tr>
<td>tütatam</td>
<td>nénapam</td>
<td>ptéwisham</td>
</tr>
<tr>
<td>tütatat</td>
<td>nénapati</td>
<td>ptéwisa</td>
</tr>
<tr>
<td>tütatátkka</td>
<td>nénapatka</td>
<td>ptéwisa</td>
</tr>
<tr>
<td>tutatksáksi</td>
<td>nenapksáksi</td>
<td>ptéwisháksi</td>
</tr>
<tr>
<td>tütatáttala</td>
<td>nénaptala</td>
<td>ptéwishamtala</td>
</tr>
<tr>
<td></td>
<td>nénaptana</td>
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</tr>
</tbody>
</table>
PARADIGMS OF SUBSTANTIVES.

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VOCALIC INFLECTION OF SUBSTANTIVES.

Absolute form.

<table>
<thead>
<tr>
<th>ámbu, ámpu</th>
<th>water.</th>
<th>káko</th>
<th>bone.</th>
<th>ktá-i, ktaí</th>
<th>rock, stone.</th>
<th>Shásti Shasti Indian.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ámbu</td>
<td>káko</td>
<td></td>
<td></td>
<td>ktá-i</td>
<td></td>
<td>Shástiash</td>
</tr>
<tr>
<td>ámpuam</td>
<td>kákowam</td>
<td></td>
<td></td>
<td>ktáyam</td>
<td></td>
<td>Shástiam</td>
</tr>
<tr>
<td>ámputi</td>
<td>káko-uti</td>
<td></td>
<td></td>
<td>ktá-ití, ktaíti</td>
<td></td>
<td>Sháshtiamti</td>
</tr>
<tr>
<td>ámbutat</td>
<td>kákowatat</td>
<td></td>
<td></td>
<td>ktá-ití</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ktáyat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ámbutka</td>
<td>kákowatka</td>
<td></td>
<td></td>
<td>ktáyata</td>
<td></td>
<td>Shástitka</td>
</tr>
<tr>
<td>ampużé'ni</td>
<td></td>
<td></td>
<td></td>
<td>kta-ixé'ni</td>
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<td>Shashtxé'ni³</td>
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<tr>
<td>ampuksáksi</td>
<td>kákoksaksi</td>
<td></td>
<td></td>
<td>ktá-iksaksi</td>
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<td></td>
</tr>
<tr>
<td>ámbutala</td>
<td>kákotala</td>
<td></td>
<td></td>
<td>ktaítala</td>
<td></td>
<td>Shastiashtála</td>
</tr>
<tr>
<td>ámbutana</td>
<td></td>
<td></td>
<td></td>
<td>ktaíttana</td>
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</tbody>
</table>

Distributive form.

<table>
<thead>
<tr>
<th>á-ampu</th>
<th>kákgo</th>
<th></th>
<th></th>
<th>túmi Shásti</th>
</tr>
</thead>
<tbody>
<tr>
<td>á-ampu</td>
<td>kákgo</td>
<td></td>
<td></td>
<td>ktákti</td>
</tr>
<tr>
<td>á-ampuam</td>
<td>kákgowam</td>
<td></td>
<td></td>
<td>ktáktaim</td>
</tr>
<tr>
<td>á-amputi</td>
<td>kákgo-uti</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>á-ambutat</td>
<td>kákgowatat</td>
<td></td>
<td></td>
<td>ktákttat</td>
</tr>
<tr>
<td>á-ambutka</td>
<td>kákgowatka</td>
<td></td>
<td></td>
<td>ktákttkta</td>
</tr>
<tr>
<td>a-ampuzé'ni</td>
<td></td>
<td></td>
<td></td>
<td>ktaktxé'ni</td>
</tr>
<tr>
<td>a-ampuksáksi</td>
<td>kákgoksaksi</td>
<td></td>
<td></td>
<td>ktaktiksáksi</td>
</tr>
<tr>
<td>a-ámbutala</td>
<td>kákgotala</td>
<td></td>
<td></td>
<td>ktaktitala</td>
</tr>
<tr>
<td>a-ámbutana</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Absolute form.

<table>
<thead>
<tr>
<th>skúle, skúlë</th>
<th>lark.</th>
<th>káilla</th>
<th>earth.</th>
</tr>
</thead>
<tbody>
<tr>
<td>watchága</td>
<td></td>
<td></td>
<td>dog.</td>
</tr>
<tr>
<td>watcháka</td>
<td></td>
<td></td>
<td>tia large seed-paddle.</td>
</tr>
</tbody>
</table>

¹Signifies "toward the Shasti country", or, when used as a subjective case, it means "the country of the Shasti."
<table>
<thead>
<tr>
<th>skúle</th>
<th>käfla</th>
<th>watchága</th>
<th>tía</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>käflash</td>
<td>wáatchags</td>
<td></td>
</tr>
<tr>
<td>skûlelam</td>
<td>käflalam</td>
<td>watchágalam</td>
<td>tíalam</td>
</tr>
<tr>
<td></td>
<td>käflanti</td>
<td>watchágti</td>
<td>tíati</td>
</tr>
<tr>
<td></td>
<td>käflati</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>käflatat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>skûletat</td>
<td>käflant</td>
<td>watchágatat</td>
<td>tíatat</td>
</tr>
<tr>
<td></td>
<td>käflat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>skûletka</td>
<td></td>
<td></td>
<td>tíatka</td>
</tr>
<tr>
<td>skulezê'ni</td>
<td>käilazê'ni</td>
<td>watchagzê'ni</td>
<td></td>
</tr>
<tr>
<td></td>
<td>käilaksi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>skuleksáksi</td>
<td>käilaksáksi</td>
<td>watchágksáksi</td>
<td>tiaxsáksi</td>
</tr>
<tr>
<td>skûletala</td>
<td>käilatala</td>
<td>watchágtala</td>
<td>títala</td>
</tr>
<tr>
<td></td>
<td>käilatana</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Distributive form.

<table>
<thead>
<tr>
<th>skûsk'le, shkûshkâlï käkâfla</th>
<th>wa-uchágâ</th>
<th>tîta</th>
</tr>
</thead>
<tbody>
<tr>
<td>skûsk'le</td>
<td>(rarely used.)</td>
<td></td>
</tr>
<tr>
<td>skûsk'lelam</td>
<td>wa-uchágâlam</td>
<td></td>
</tr>
<tr>
<td>skûsk'letat</td>
<td>wa-uchág'ti</td>
<td></td>
</tr>
<tr>
<td>skûsk'letka</td>
<td>wa-uchágatat</td>
<td></td>
</tr>
<tr>
<td>skûsk'lezê'ni</td>
<td>wa-uchagzê'ni</td>
<td></td>
</tr>
<tr>
<td>skûsk'leksáksi</td>
<td>wa-uchagksáksi</td>
<td></td>
</tr>
<tr>
<td>skûsk'letala</td>
<td>wa-uchágta</td>
<td></td>
</tr>
</tbody>
</table>

### IV. DERIVATION.

There is considerable analogy between the derivation of the substantive and that of the verb, although that of the latter is more complex. Indeed, the most frequent of the substantive-forming suffixes are also found in the nominal forms of the verb, like -ash, -ish, the preterital formative -uish, and various forms of the verb gi: -kish (-gish, -ksh etc.). Four principal modes of forming the substantive may be set down, as follows:
DERIVATION OF SUBSTANTIVES.

1. *Derivation from a verb* with all its prefixes and derivational suffixes, adding to it only a substantive-forming suffix. Ex.: látchash and látchaksh from látdha.

2. *Derivation from a noun* through addition of a substantive-forming suffix. Ex.: káflash from kála.

3. *Derivation from a radical syllable*, or a thematic radical, through addition of a formative suffix which is not of an exclusively nominal nature. Ex.: vún from wúa, vúa.

4. A verb becomes a substantive without any other change save that of assuming case-suffixes. Ex.: vumí.

Of these different modes of derivation, the first is the one which forms nomina verba, the origin of which need not be discussed here at length, as it would be a mere repetition of the derivation of verbs. Some of the longest substantives belong to this class, as hishtilankanke-ôtkish hoop as a plaything; shuashulaliámpkish watchman. The verbs to which these nouns belong are either traceable in the language as spoken at present, or, if they have disappeared from it, they can be reconstructed without difficulty; but while doing so, students should always recall what is said on page 253 of this Grammar concerning the formation of verbs and nouns.

The second mode is of less frequent occurrence in Klamath, or in any other language, than the first. We may classify under this heading the substantives formed by secondary inflection, as wátiti metal, from wáti knife-blade; all the names of plants and trees in -am, -lam, the diminutives in -aga, -ak, -ga etc.; also a number of tribal and local names.

The most primitive substantives, as far as their form is concerned, are those formed by mode No. 3, and, but for their case-suffixes, many of them could not be discerned from verbs or other words by their exterior shape. We find among them many nouns that end in -k, -l, -t, or in vowels, -a, -ä (-e), -i, -u, for which instances can be seen in our List of Suffixes. They are all of a concrete signification, a circumstance which testifies to their antiquity. We may classify under this heading also the nouns formed by abbreviation of some verbal basis, unless we choose to make a special class of these. Ex.: ká'k male organ, from kéka; ktc'hák mother of pearl shell, from ktc'hálk, ktc'hálka; shké gray hawk, from skédshatko; skel marten, from...
skélxa to become dusky; shlé'dsh wild hemp, from shlé'dsxa; stáp flint-stone, from stápka; tehák service tree, from tchaggáya.

The substantives formed according to mode No. 4, which cannot properly be called derivation, owe their existence to an apocope mainly due to careless pronunciation, and they have a parallel in the particles which are used as verbs, page 457. In many instances the form in -sh exists simultaneously with the abbreviated form. Examples are as follows: ginshka slope, il'hka scraper of stone, iwálxa top or end, isha funeral, kinyátp'na angle, corner, néwïshít remains, pála and pálash liver, páta dry season (pálash is spleen, milt), skó, skóá and skó'ísh spring season, vumí and vumish cache.

DISTINCTION BETWEEN ABSTRACT AND CONCRETE NOUNS.

All substantives are either abstract or concrete in their signification, and abstract nouns are all derived from concrete terms of verbal or nominal origin. No language is devoid of abstract nouns, but in the languages of primitive nations there is a perceptible scarcity of them when compared with their plenty in languages of mentally-developed populations. Many primitive peoples prefer to express abstractions by the verb and adjective rather than by the substantive; in the lexical and morphological portion of their grammar the tendency toward specializing prevails over that of using purely abstract forms. Our intention is to speak with precision, that of the Indian to speak graphically; the Indian individualizes, while we classify; he often expresses by circumlocution an abstraction which we express by one single term. But the power of abstraction varies greatly in degree among the different tribes or nations of uncivilized races in both hemispheres.

1. Abstract substantives.

What is said above is well exemplified by some characteristics of the Klamath language of Oregon. The idea contained in many of our more abstract substantives cannot be expressed substantively, but can be expressed by verbs, adjectives, or adverbs. That language possesses no terms for time, hope, health, haste, friendship, justice, thanks, thankfulness, greediness, vindictiveness, vision, feeling, intellect, sense, learning, manner. These are, however, rendered with accuracy by some finite verb, or an adjective or adverb, so
ABSTRACT NOUNS.

that no doubt can arise about their correct rendering. Thus *time* is expressed implicitly by klíkuga ṇu *I have no time*, and a host of other expressions to be found in the English-Klamath part of the Dictionary; *health* is expressed by tídsh ṇu húshla *I am in good health*; *haste* by hurried, hurriedly or to be in a hurry. The sensitive, moral faculties or feelings of man are all expressed by steínash *heart*, his perceptive and intellectual powers by húshkanksh *thought, mind*, or by tídsh shepelpélátko, sháyuaksh *sagacious*. For *soul* and *life* there is but one term here and in many other Indian tongues: *breath* (húkish) like Latin *spiritus*, from *spirare* "to breathe." *Friendship* would be expressed by to be friendly, to be or become friends. *Absence* and *presence* are rendered by the pronouns këliak or në'g, Mod. nà'g, absent, këku the one standing before me or you, láki to be gone, etc. Our idea of *substance* can be expressed by tuá *something*, by the verbs gi, wá to exist, or by special terms for each substance, as enumerated in Dictionary, page 671. *Color* has to be replaced by the adjectival name of the color referred to, as the language has no other substantive but shnélush, which means dye-stuff, coloring matter.

The abstractions which this language can readily express are mainly of that kind which we call sensations, and form the nearest approach to concrete terms. Thus we have:

<table>
<thead>
<tr>
<th>Klamath Term</th>
<th>English Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>háshatkash</td>
<td>perforation</td>
</tr>
<tr>
<td>kpápshash</td>
<td>taste (of tongue)</td>
</tr>
<tr>
<td>ktchálshkash</td>
<td>splendor</td>
</tr>
<tr>
<td>lushlúshish</td>
<td>warmth</td>
</tr>
<tr>
<td>ndétêkhish</td>
<td>blushing, shame</td>
</tr>
<tr>
<td>netnóizish</td>
<td>government</td>
</tr>
<tr>
<td>nê-ulaksh</td>
<td>law, rule, sway</td>
</tr>
<tr>
<td>shalatchguálash</td>
<td>junction</td>
</tr>
<tr>
<td>shenólakuish</td>
<td>promise</td>
</tr>
<tr>
<td>tûmënash</td>
<td>noise</td>
</tr>
<tr>
<td>tiá' mish</td>
<td>hunger</td>
</tr>
<tr>
<td>tehmu'ksh</td>
<td>obscurity</td>
</tr>
<tr>
<td>tzúttxash</td>
<td>ill-omen</td>
</tr>
<tr>
<td>wêtish</td>
<td>laughter</td>
</tr>
</tbody>
</table>

Many English abstract terms have to be expressed in Klamath by adjectives or verbal adjectives, which then assume the function of substantives:

- aîshishtchi *beautiful* and *personal beauty*.
- yámkamptch *lazy* and *laziness*.
- kátagsh *cold, chilly, and low temperature, frost*.
- këlpo'ksh *hot and heat, fever*.
It appears from what precedes that wherever abstract terms are rendered in substantive form, as *nomina actionis*, they are formed by the ending *-sh, -s*; when rendered in adjectival form, either by the terminals *-li, -tko, or by -ptchi and its abbreviations.

2. Concrete substantives.

**Generic nouns**, or *nomina appellativa*, is the name given to substantives comprehending all the species or kinds of one class or family of animate or inanimate objects. In regard to their origin, we can establish two sorts of generic nouns: One class, generally traceable to a verbal origin, became restricted from a more comprehensive to a more specific meaning, like English *bird*, which originally meant *brood*, the young of any animal; the second class includes terms which formerly stood for certain definite objects or natural species, but afterward advanced to a wider signification, like English *butterfly*. In Klamath, nouns of this second class are more frequent.

|hishuaksh, in Mod. hishuAtclizash husband, then male, man; originally “one who associates, consorts with.” |
|íwam berry, juice-berry; originally “whortleberry.” |
|ktchák marine and fresh-water shell; originally “mother-of-pearl shell.” |
|stinā’sh lodge, house; originally lodge made of bent willow-rods, which signification it retains in the northern dialect. |
|wáménaksh snake in Kl., really applies only to the black spotted snake, the most frequent snake-species in certain localities. |
|welkkash female, woman in Mod.; originally “old woman.” |
|wishink, often used in Kl. for snake; real signification “garter-snake.” |

It is a consequence of the specifying tendency of the Klamath language that many generic terms occurring in European languages find no equivalents in it. There is, e. g., no generic term for *fox, squirrel, butterfly, and frog*, but each species has its own name. For *bird* a distinction is made between forest-birds, tekikass, and aquatic birds, mi’makli, which are called after their color mixed from blue and gray; but kiā’m is a truly generic
term for fish. No real term exists for animal, quadruped, and plant. Trees are called ánku by Modocs and Klamath Lakes, kō' sh by Klamath Lakes (really “pitch pine”); shrubs are ánku also; weeds, and other plants growing near the soil, tchélash, “stalk”; all the grasses tchélash, and kshū'n “what is carried on the arms.” Various terms are used to describe fruits by their form: iwam, lbūka, lútish, útish, etc. Generic terms exist for mountain, river, and plain, but none for our term valley. Cf. also the Table on page 145 (Texts).

The collective nouns of this language present nothing of special interest, neither are they formed by any special mode of derivation, except those exhibiting the adjectival suffix -ni: “referring to”, or “all that kind of”, mentioned elsewhere. This suffix reduplicates as -nini, and is a specimen of the brevity of expression so often met with in this language.

Diminutive nouns are derived from other nouns by the special suffix -aga, which appears under varying forms, and in a restricted number of substantives is found duplicated: vunákaga little son; -ia is possibly another diminutive suffix. No special suffix forms exist for the formation of augmentative, intensive, or enhancive substantives.

3. The names of persons and personified beings.

These are not sex-denoting, and if sex must be pointed out, it is done by adding the terms for man, boy, woman, girl, etc. Neither is the gender marked in the pronoun by special pronouns, and Klamath has this feature in common with many other North American languages. In regard to derivation several classes may be distinguished, some of which possess special suffixes.

a. Substantives naming a person as engaged in some act at the time being: nomina agentis. Derived from verbs by means of -sh, sometimes by -ank, -an, and standing in the absolute, unreduplicated form.

b. Substantives naming a person represented as the performer of an action, generally of a repeated or habitual action: nomina actoris. Derived from verbs by -ash, -ish, -štkish. Nomina agentis, when changing from the absolute to the distributive or reduplicated form, become nomina actoris.

1 Other instances of substantives with duplicate diminutive endings are pāshkaga little cloud, an nkashkiāga belly, if this stands for nkashka-āga, transformed by vocalic dissimilation.
c. Substantives indicative of provenience, nativity, tribal descent, or origin of persons or personified beings: nomina gentilicia. They are originally and simultaneously adjectives, with the endings -kish, -kni, and -wash.

d. Substantives expressing the degrees of relationship by blood or marriage, in the descending and in the ascending line: nomina affinitatis. Formed by the prefix p- and by the suffix -p (-ap, -ip), a few by -sh; they exhibit two modes of forming the distributive or plural number. They are in fact verbs, and this explains it why in some of the oblique cases they are not inflected; only the subjective, the possessive and the postpositional cases have the case-suffixes of substantives.

e. Proper names of persons, male and female: nominia propria. No special mode of derivation exists for deriving these names from their parents' or some other appellation, though the name of the father is placed after that of the child (e. g., Wawáliks-Skaititko) in exceptional cases. Mixed-blood descent is indicated by t'xálamnì half, or by the suffix -aga. Steamboat Frank was called so after his mother, and the children usually get no names before they are able to speak. Many male Indians have more than one name—one given in early years, the others referring to their occupation or to some other circumstance. The personal names of the two tribes often depict the bodily qualities of their owners very drastically, and would make an interesting subject for a separate treatise. Some of them are diminutives, others binary and ternary compounds or embodying whole phrases, and a few are borrowed from languages foreign to Klamath.

4. The names of animals.

Though often difficult to trace to their true origin, these are frequently nomina agentis, as ndúkîsh, a species of hawk, from ndúka to hit; or they are nomina actoris, and then are often formed by distributive reduplication, as munána-tatámnuish a mole-species, from támenû. The numerous onomatopoetic forms which occur in so many bird-names, as túktukuash, wálwash, may be classed as nomina actoris also. Butterflies are mostly called by reduplicative names, as kókap, wálwilékash, wékwak, from the motion or position of their wings, and it will be observed that in the majority of lan-
guages the names for these insects are formed by reduplication. Names of some burrowing animals are formed with initial mu- (cf. muna deep down): múi woodchuck, múkuaga field-mouse, mû-ûe mole, mû'ûk generic term for mice and the other smallest quadrupeds. The suffix -aga, -ak designates the young of animals, but often applies to specific animals on account of their diminutive size: washla-aga, walyátxhaga, watchaga, etc.

Male animals are distinguished from female animals by a separate term indicating their sex, which is placed before or after the animal’s name, and hence must be regarded as an attribute, not as an adjective. Male is lakí; male dog, lakí wátsaga; male dog pup, lákiag wátsaga; male horse, lakí wáts; male deer, lakí wi’he; young male deer, lákiaga wi’he or wíhlag lákiag; male eagle, lakí yaúzag. For the female two terms are in use, one of which, ndsilo, is applied to the domesticated quadrupeds only: female horse, or mare, ndsilo wáts; female dog, ndsilo wátsag; female puppy, ndsíluag wátsag. The following are either names of birds or of wild quadrupeds: female cat, ngúlo, kúlo pusshish; female deer, ngúlo wi’he; female eagle, kúlo yaúzal; female black bear, witä’m kúlo; her young, witä’m kúluak; shaixish gúlu (cf. 163; 16); female lizard, kia kúlu; the female káls-bird, kálsam kúlo; female wolf, kii’utschish gúlu. We also find, in 163, 9: kú-e welkéash the old female frog or toad, and tikága for the male of the mountains quail, q. v.

There are very few animals whose males have a name differing from the females. The female of the shké-hawk is called sp’vin, and the term Sháshapsh, Sháshapamch applies chiefly to the female Grizzly Bear with her two young in mythologic stories; and not to the male. Compare, also, the terms for ox, steer, cow.

The terms young, cub, pup, brood are rendered either by wcash offspring, wéka (for we-aga) little offspring, or by appending the diminutive suffix -aga (-ak, -ka etc.) to the name of the animal. In a few instances the young has another name than the parent animal: colt is tzú-ush, not watcha, for this means dog; wíhlaga stands for young antelope, instead of tchówaga, and in fact means young deer, young fawn; cf. wíhla in Dictionary, page 485. Táwalsh young quadruped refers to certain animals only: vúnam táwalsh elk one year old. When the offspring of animals is referred to whose names end in -aga (cf. above, this page), an adjective for little (ndshékani, kitechkáni) is
placed before the name. Lelédshi and its diminutive leledshiágá refer to the young of mammals only. Cf. lìlhanksh, in Dictionary.

To the names of personified animals, occurring in the mythic stories of the two tribes, is appended the adjective ámtchiksh, abbr. -amts, old, ancient, bygone. In the conjurer's song-lines, in which the same animals are frequently mentioned, I have not met with this adjective.

Certain animals are known to these Indians under two or several names; one of them is the usual one, the others are mere predicates or epithets referring to individual peculiarities of the species. This sort of polyonymy recalls the fifteen names for the elephant and the twenty appellations for the sun formerly in use in Sanskrit literature; also familiar terms of European languages, like Master Bruin for bear, Reginhart, renard for fox, Isengrim for wolf, Raminagrobis (French) for cat, etc. Terms of this description, which I have found to exist in Klamath, are all more or less mythological, as follows:

lúk grizzly bear: Sháshaph, Sháshapamteh, Lúkamtch; lúkaga grizzly bear cub: shashápka.
wanáka little silver fox: mbaubáwash (the "howler"), kenkatítatuash, kenkapshlì'li, ndundo'tatuash.
tiggága quail: takága.
yauzál white-headed eagle: shkù'šhi.

With these we may fitly compare pshe-utíwash, the archaic term for máklaks people, human beings, which occurs in mythic stories only.

5. The names of plants.

Trees, shrubs, grasses, and all vegetal growths bearing edible fruit or berries, are very generally named after their products, and the names are derived from them through the suffix of the possessive case: -am, -lam. The noun to be supplied after this suffix, to make the phrase complete, ánku, tkáp, tchelash, is, except in a few cases, elliptically omitted, so: kpókam gooseberry bush, for kpókam ánku, kpók being the gooseberry. Even the white oak, hádshnam, is called after its acorn, hádsha.
INANIMATE OBJECTS.

Terms deviating from this rule are, e.g., kō’sh pitch-pine tree, which is not named after its fruit, kā’lo pine-nut, though this is eaten by the Indians. Wōkash, nū’t, nū’tak, designate the plants as well as their seed. Wele’li barberry bush does not show the ending -am. Edible bulbs, roots, etc., generally exhibit some other ending than -am, -lam, and even -ash, -ish is not very common among them. Cf. Texts, pp. 146–149.

Among the terms in -am, íwam designates the whortleberry as well as the bush upon which it grows, and lé-usham, distr. lelé-usham, does not designate a plant, but a flower, blossom.

Vegetal growths not producing edible fruits, berries, or seeds have names formed by a great variety of suffixes from nouns or verbs; cf. gǔlk-maks, kēnáwat, néwal, skāwanksh, shlé’dsh, vůlalksh, etc.

6. The names of inanimate objects.

These are difficult to classify as to their derivation, on account of the large number of affixes occurring in their formation. Therefore the list below attempts to give only indications for the classification of some of their number.

a. Nouns expressing the name of the material or substance from which an object is manufactured, or of which it consists, are often formed by the partitive suffix -ti, q. v.

b. Nouns indicating the tool or instrument by which something is manufactured or performed are formed by appending -ō’tkish (-útkish, -ú’tech) or -kish, q. v.

c. Parts of the human and animal body are formed chiefly by means of the suffixes -ash (-atch), -p, -u (-o).

d. Topographic nouns—viz., terms for rivers, hills, prairies, woods, districts, sites, lakes, settlements, towns, etc.—are formed by -sh (-ash, -ish) and -kish, -lzish; proper names of places, sites, hills, etc., by -kshi, -zé’ni, -na, -i and other suffixes. Yaína mountain is an instance of a noun originally formed by the suffix -na, and inflected through all cases.

THE ADJECTIVE.

The attributive relation in the sentence is indicated by the adjective more than by any other part of man’s speech. Adjectives may be divided
into numeral, indefinite or pronominal, verbal adjectives, and into adjectives designating quality. Only the two latter classes will be considered under this head; the indefinite will be treated under "Pronoun", and the numeral adjective under a separate heading, since numerals are used not only as adjectives, but also as adverbs.

Adjectives qualify substantives in a similar manner as adverbs qualify verbs. In the language of which we treat the adjectival inflection is not so multiform and elaborate as that of the substantive noun, though this does not impair the clearness of sentences. The suffixes -na, -i, -č'ni do not appear in the inflection of the adjective, and it also lacks special grammatic forms to indicate gradation.

I. GENDER.

Gender, animate and inanimate, is not distinguished in the adjective, for its principal distinctive mark, the objective case, does not differ in its suffix -š, as the following sentences will show:

múnišsh wúšmúšsh shíúga sha they kill a large ox; cf. 42, 2; 112, 21.
atíšsh ko’sh guká húk he climbed a tall pine tree.
wátsag mú’ménišsh wawákash gítš fox-hound, lit. "dog having long ears."
yánanish pil má-i pán they eat only the lower (part of the) tule reed.
pálpalish (or pálpalish) shlápsh gítš having a white flower.
litlilitlilish stínash gítš strong-hearted.

If a distinction was made between the two genders, the above adjectives would, except in the first example, appear with the suffix -ni, -li. But another suffix, appearing in this and in other cases, is -a: túma tuá gítš possessing many things. It will be considered further on.

II. ABSOLUTE AND DISTRIBUTIVE FORM.

The distributive form derives itself in the same manner from the absolute as in the substantive and the verb. It is applied in the same manner and inflected by the same case-suffixes and case-postpositions as the absolute is, under stated restrictions. Whenever reduplication occurs, it may occur in the noun and in the adjective, or only in one of the two; in the latter case, it is usually the adjective which assumes the distributive form.
INFLECTION OF ADJECTIVES.

Even among the enclitic, unaccented adjectives there are some that will assume the distributive form; they resume their accentuation whenever they become joined to a noun showing this grammatic form.

lû'k pûpashpûsh-tkani (gi) the seeds are blackish, 146, 3.
këlâdsh mâmâtchiü'tchli lalâya the kelâdsh-berries grow blue, 146, 9.

III. INFLECTION FOR CASE.

The adjective inflects for case in a shape not very different from that of the substantive, and in both we find forms of the simple and of the composite declension. Some of the cases do not occur in every substantive, and still less so in every adjective; the paradigms will clearly show this. The linguistic principle effecting alterations like these is that of agglutination.

Klamath has a double inflection of the adjectives in -ni, which may be compared in some respects to the one observed in German. Of this double inflection the shorter one is an abbreviation of the longer, showing the syllable -än- or -én- before the case-suffix, and both are used almost indiscriminately, although the longer one is more expressive. The adjective, when used predicatively, does not differ from the one used attributively, except sometimes by the position in the sentence, and in our texts the use of the adjective in either quality is rather frequent. The following examples will show the position of adjectives used predicatively:

p'géshap t'shishap ketchkaniénash ò' gisht wengga (Mod.) mother (and) father died when he was young, 55, 20.

niâ'sh shu'ish sâyuaks hû'ntcha kâlak a song having pointed him out as relapsed; lit. “one song having discovered that he is of the kind called relapsed”, 72, 3.

yâmnashpteči lû'łoks Aishisham, Wanákalam kâkâ'kli lû'łoks the fire of Aishish was purple-blue, that of Silver Fox was yellow, 99, 3.

láp shûlshesh mi't'meni, szútash tchish lápi ndshekâne of gaming sticks there are two thick ones, of skin-covered sticks two slender ones, 79, 2.

Not in every instance does the principle of agglutination unite the adjective closer to the substantive than the English language does; but
when this occurs one or the other loses its case-sign, and in a few instances both will lose theirs.

A.—Both nouns retain their suffixes in the following instances:

K'la-uslnialpkash Yaina-ága-gíshi at the Sand-covered Hill, 43, 12; cf. 56, 4.
kédsha ntcékayant kshú'nat it grows on small grasses, 148, 5.
lúk shewána sháplashti stáyanti to give away seeds from a full seed-paddle.

B.—The preceding term, which is usually the adjective, retains the suffix, while the term standing last loses or abbreviates it:

tídshantala kíila into a good country, 39, 2. 40, 15.
skétígshta vushó shlíln he shot (him) in the left breast, 42, 10.
ká-i gítpánísh ámbputí búnú! do not drink of this water!
pú'ka a sha ktáyatat kélpokshí they roast them with heated stones, 148, 16. 17. Cf. 50, 18.

C.—The term standing second retains its case-mark, while the one standing first loses or abbreviates it through attraction:

gé-upgan má'ni é-ushtat running into the great lake, viz., "the sea", 127, 14.
kíñkan' smó'k gí'tk they have a spare beard, 90, 5; cf. 90, 17.
únípni wátašt during four days, 75, 14; cf. 88, 4.
génta kíílatat about this world, 94, 2.
pálpal-tchú'leksh gítko person having a white skin, 55, 4.
pálpáli watsítka upon a white horse, 183; 22.
múni lúkíash neásh gi to agree with the great ruler, 40, 9.

Truncated case-endings occur more frequently in the adjective than in the substantive. This abbreviated form is a consequence of agglutination to other terms to which they become intimately joined, and adjectives showing this form may be joined to substantives with an apocopated form or with a full form. Substantives joined to adjectives or numerals do not always
show the same case-suffixes as these, so that, e.g., -tala in the noun need not correspond to -tala in the adjective, but just as well to -sh, -nt, -ä. The most frequent of these adnominal suffix-abbreviations are -a (-ä) and -nt (-nta, -ta).

-a (pronounced short) occurs in some oblique cases of the adjectives in -ptchi, -mtchi, -tchi, in some adjectives like tidshi good, kú-idshi bad, and in the numerals. We have also found this terminal in the substantives ending in -p (-ap, -ip).

-nt, case-suffix abbreviated from -tat, -ta, the locative-case terminal, and subsequently nasalized. The same nasalizing process is observed in -ntka for -tka, and in -nti for -ti. It is frequently used as an adjectival suffix whenever the substantive belonging to it stands in one of the locative cases. It also appears as -anta, -ant, -ta, the latter occurring oftener in the southern than in the northern dialect.

The inflection of the adjective is effected by case-suffixes only. When in the composite inflection a substantive assumes a case-suffix to which a case-postposition is added, its adjective-attribute shows the same case-suffix without any case-postposition, sometimes another; cf. Numeral.

atiyä'nam welckshamkshi at the tall old squaw's lodge.
atiyä'n'sh weldkshashtala toward the tall old squaw.

To render the study of these correspondencies between the inflected adjective, numeral and substantive easier, I have laid them down in tabular form as follows, in the order of their frequency:

**Terminals of substantive:**

<table>
<thead>
<tr>
<th>Terminals of substantive</th>
<th>Terminals of adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ash and obj. case without suffix</td>
<td>-sh (-ash, -ish), -ä, -anta, -ant, ta.</td>
</tr>
<tr>
<td>-am (-lam)</td>
<td>-am (-lam), -nti.</td>
</tr>
<tr>
<td>-ti, -ät</td>
<td>-nta (-nt), -ntka, -nti, -sh (-ash, -ish).</td>
</tr>
<tr>
<td>-tat, -at</td>
<td>-nta (-ant, -nt), -ntka, -tat, -sh.</td>
</tr>
<tr>
<td>-tka, -tk</td>
<td>-ntka, -ntk, -tk.</td>
</tr>
<tr>
<td>-xeni, -amxeni</td>
<td>-sh, -nt, -ä-, am (-lam).</td>
</tr>
<tr>
<td>-ö'mi</td>
<td>-ntka, -ntk, -tk.</td>
</tr>
<tr>
<td>-amkshi</td>
<td>-am (-lam), -ä.</td>
</tr>
<tr>
<td>-ksaksi</td>
<td>-sh, -nt, -ä.</td>
</tr>
<tr>
<td>-tala</td>
<td>-sh, -nt, -ä.</td>
</tr>
</tbody>
</table>
Some rules bearing upon the mechanical part of the adjectival declension are as follows:

1. **Adjectives, numerals, and indefinite pronouns in -ni** show a double inflection; one of these inserts the syllable -än-, -en- between the stem and the case-suffixes, while the other inflects the word without this insertion. Examples of this are:

   - ketchkaní small, young; obj. ketchkaní'nash and ketchkaní'sh.
   - lápunkí (abbr. lápunk) both; obj. lápunkí'nash and lápunkí'sh.
   - múni large, great; obj. muyú'nash (for muni'nash), múnish, múatch.
   - ndání, ndání'n three; obj. ndání'nash and ndání'nash.
   - nánuk (for nánukn) all, whole; obj. nánukí'nash and nánuk.
   - tunepá'n five; obj. tunepá'nash and túnipa.

   The longer form may stand without any substantive accompanying it; cf. hünkí'nash tunepá'nash five of them, 44, 2. The short form exists beside the longer one, and has apparently been formed from the latter by contraction. The word atini long, tall forms atínash and atíyá'nash, the -y-being inserted only for euphony, and so with others ending in -ini.

2. **Adjectives in -kni** usually drop the -n- in the oblique cases. These are formed as if the adjective ended in -gish, -kishi, and this suffix also appears in the subjective case of many of their number.

   - É-ukshikn, obj. case É-ukshikishash.
   - Mó'dokn and Mó'dokish, poss. case Mó'dokíshash.
   - Wálamkn and Wálamkis, obj. case Wálamkishash.

3. **Verbal adjectives (and participles) in -tko, -ntko.** For the formation of their oblique cases, cf. -tko in “List of Suffixes” and “Verbal Inflection.”

Before we pass over to the paradigms, it will be of use to observe a few other examples, largely taken from our Texts, to illustrate further the working of the rules established upon the preceding pages, under A, B, C. They are arranged after the cases observed in the substantive, commencing with the objective case, and include adjectives and pronouns.

- kā'liant wáshash in the absence of the prairie-wolf, 105, 3.
- mú nhkí'lipsh (for nhkí'lipkash) ti'wish the quickly-rushing waters, 94, 5.
- gémptcha máklakshash persons of that description; cf. 186; 54.
As I have remarked previously, both nouns, the adjective and the substantive, may be inflected, or only one of the two. In the latter case, the endings -li, -ni may remain throughout unchanged: -ptchi, -dshi usually change into -ptcha, -tcha, -dsha in the oblique cases, and when used distributively both may be reduplicated or one may remain in the absolute state. Paradigms of both kinds of inflection are presented below.

Objective cases of adjectives in -li, -ni may be syncopated into -l'sh, -Ish, -n'sh, -ns, just as it is done in the substantive.

Following are completely-inflected paradigms of adjectives:

**ADJECTIVE IN -LI.**

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>taktáklí shlápsh <strong>red flower or flowers.</strong></td>
<td>tataktáklí shláshlapsh <strong>each red flower.</strong></td>
</tr>
<tr>
<td>taktáklísh shlápsh</td>
<td>tataktáklísh shláshlapsh</td>
</tr>
<tr>
<td>taktáklíam shlápsham</td>
<td>tataktáklíam shláshlapsham</td>
</tr>
<tr>
<td>taktáklanti shlápshti</td>
<td>tataktáklanti shláshlapshi</td>
</tr>
<tr>
<td>taktáklantk shlápshtka</td>
<td>tataktáklantk shláshlapshتك</td>
</tr>
<tr>
<td>taktáklant shlápshtat</td>
<td>tataktáklant shláshlapshتät</td>
</tr>
<tr>
<td>taktáklísh shlápshtzé'ni</td>
<td>tataktáklísh shláshlapshزئن</td>
</tr>
<tr>
<td>taktáklant shlapshksáksi</td>
<td>tataktáklant shlashlapshكسى</td>
</tr>
<tr>
<td>taktáklísh shlápshtala</td>
<td>(or tataktáklant shláshtala)</td>
</tr>
</tbody>
</table>
### Adjectives in -ni.

#### Absolute form.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>atíni kō'sh</td>
<td>a-atíni kō'sh each tall pine tree.</td>
</tr>
<tr>
<td>ati-ān'sh, atínish, atí'nsh kō'sh</td>
<td>a-atiinish, a-atínish kō'sh</td>
</tr>
<tr>
<td>atiyā'nam, ati'nam kō'sham</td>
<td>a-atiyā'nam kō'sham</td>
</tr>
<tr>
<td>atíyanti kō'shti</td>
<td>a-atiyanti kō'shti</td>
</tr>
<tr>
<td>atíyantka kō'shtka</td>
<td>a-atiyantka kō'shtka</td>
</tr>
<tr>
<td>atíyant kō'shtat</td>
<td>a-atiyant kō'shtat</td>
</tr>
<tr>
<td>atí'nsh kōshžē'ni</td>
<td>a-atí'nsh kōshžē'ni</td>
</tr>
<tr>
<td>atí'nsh kōshksáksi</td>
<td>a-atí'nsh kōshksáksi</td>
</tr>
<tr>
<td>atí'nsh kō'shtala</td>
<td>a-atí'nsh kō'shtala</td>
</tr>
</tbody>
</table>

The **distributive form** of the adjective is here conjugated with the **absolute** of the **substantive**.

The cases omitted in the following paradigm are the locative in -tat, -at, which does not occur in names of persons except when used instead of -ti; and -ksaksi, which in personal names must be affixed to other case-endings.

#### Absolute form.

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>múni laki</td>
<td>múmënî lalâki each great chief.</td>
</tr>
<tr>
<td>muyā'nam, múnish lákijash</td>
<td>múmiā'nam lákijam</td>
</tr>
<tr>
<td>muyā'nam lákijantî</td>
<td>múmiā'nam lákijantî</td>
</tr>
<tr>
<td>muyā'ntka lákitka</td>
<td>múmiā'ntka lákitka</td>
</tr>
<tr>
<td>muyā'nam lákijamzeptè'ni</td>
<td>múmiā'nam lákijamzeptè'ni</td>
</tr>
<tr>
<td>muyā'nam lákijamkshi</td>
<td>múmiā'nam lákijamkshi</td>
</tr>
<tr>
<td>múmiā'n'sh, múnish lákiashtâla</td>
<td>múmiā'n'sh lákiashtâla</td>
</tr>
</tbody>
</table>

#### Inflection of tidshi good, and of kú-idshi bad.

#### Absolute form.

<table>
<thead>
<tr>
<th>Substantive</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tidshi pgîshap good mother.</td>
<td>tidshi or titádshi pgîshap each good mother.</td>
</tr>
</tbody>
</table>
Adjectival Paradigms.

**Absolute form.**
- tǐdsha pğı́sha
- tǐdsha pgı́sham
- tǐdsha pgı́sha
- tǐdsha pgı́shamxé̋̆’ni
- tǐdsha pgı́shamkshi
- tǐdsha pgı́shamksáksi
- tǐdsha(nt) pgı́shátala

**Distributive form.**
- tǐdsha pgı́shisha
- tǐdsha pgı́shisham
- tǐdsha pgı́shisha
- tǐdsha pgı́shishamxé̋̆’ni
- tǐdsha pgı́shishámkshi
- tǐdsha pgı́shishámksáksi
- tǐdsha(nt) pgı́shishátala

The absolute or distributive form in the adjective and the distributive form in the substantive; cf. 107, 8. 10. 11 with 107, 7:

**Absolute form.**
- kú-idshi watsága *vicious dog.*
- kú-idsha watságash and watsága

**Distributive form.**
- kú-idshi wa-utsága *each vicious dog (or kukídshi wa-utsága).*
- kú-idsha wa-utságash and wa-uchága

The second column contains the absolute form in the adjective and the distributive form in the substantive.

Although the suffix -dshi in these two adjectives is not identical with the suffix -ptchi, -mtchi, -tchi, the adjectives and pronouns with this ending are inflected exactly in the same manner, and thus no new paradigm is required.
GRAMMAR OF THE KLAMATH LANGUAGE.

ADJECTIVE IN -sh.

Absolute form.

kélpaksh ámbu hot, boiling water. kélpakshé'ni ámbu, or kélpaksh ámbuzé'ni
kélpakshash, kélpokshash ámbu kélpaks ámbuksáksi, or ámbu kélp-
kélpkapkam ámbuam kélpaksh kaksaksi
kélpakshí ámbutí or ámbu kélpakshtal(a) ámbutal
kélpakstat or kélpoksh ámbutat

It will be seen that some of the above forms are derived from kélpkatko, and not from kélpaksh, kélpúks.

Distributive form.

Kekálpaksh, kekálpoks is not in frequent use, the language preferring to substitute for it kekalpkátko, the participle of kélpka. For its inflection see Participles, and -tko in List of Suffixes.

ADJECTIVE IN -a.

Absolute form.

kuáta ktá-i, ktái hard rock, hard stones. kakuáta ktái each hard rock.
kuáta ktái kakuáta ktái
kuátanti ktáyam kakuántanti ktáyam
kuátanti ktáií kakuántanti ktáií
kuátantk ktáyatka kakuántantka ktáyatka
kuátant ktáitat, ktáyat kakuántant ktáitat
kuátant ktaiazé'ni kakuántant ktaiazé'ni
kuátant ktaiksaksi kakuántant ktaiksaksi
kuátant ktaítala kakuántant ktaítala

The conclusions to be drawn from these various conjugational specimens are that some case-suffixes of the substantive (-na, -é'ni) and all the case-postpositions, -tala excepted, are not employed in the inflection of the adjective, but that others are substituted for them; that the language rather seeks differentiation than similarity in the endings of both, and that the
Inflection of the adjective is rather a matter of convenience than a process following strict rules or observing regularity. It adapts itself much more to the sense of the sentence or phrase than to the exigencies of grammatical rule, and diligently evades combinations obstructing rapid enunciation or injurious to euphony.

**IV. RADICAL STRUCTURE. DERIVATION.**

In regard to the structure of their radices, the adjectives subdivide themselves into two classes easily distinguishable from each other. *Class A* embodies all adjectives with a simple, mostly monosyllabic radix, while *Class B* comprehends all the adjectives formed by iterative reduplication and the suffix -li. Both classes possess a distributive form derived from the absolute by what I call distributive reduplication.

The adjectives of *Class A* with a simple radix, as tidshi *good*, stáni *full*, kélpoksh *boiling*, hot, take every ending occurring in adjectives save -li. The sound preceding the derivational suffix is usually a vowel, which sometimes is elided; diminutives take the ending -aga (-ak, -ka, -ga). Their function is to express qualities inferred from observation and of an abstract and immaterial order.

The adjectives of *Class B* with a radix formed by iteration of the whole radical syllable are very numerous, and end in -li without exception. The sound preceding the derivational suffix is usually consonantic, and then the radix belongs to the class which I call thematic roots. In pálpali *white* this sound has coalesced with the suffix, the original form being pálpal-li. The function of this class is to express qualities perceived on objects of nature by the sense of *vision* (colored, striped, angular, in motion, etc.), by that of *touch* (smooth, rough, furry, level, etc.), of *smell* and *taste*; thus their signification is always of a material, concrete nature. The diminutives of this class append -aga and -tkani to the radical instead of -li:

lushlushága a little warm.
ketchága rather small; from ketchkáni small.
lúk púpashpúshtkani each seed is a little black, blackish, 146, 3.
kákí’tkani tehíkass a yellowish bird, 180; 8.
Some of the adjectives in -li can drop this suffix. The remaining radix then serves for forming compound words, or it represents the adverb corresponding to the adjective:

metsmets-sáwals (for metsmétsli sháwalsh) obsidian arrow-head; lit. "dark-blue arrow-tip."

pushpúsh-uk shlé'sh (uk for húk) it is black to look at, 73, 6.

The radix of the adjectives of Class B is, in some instances, found to occur in its simple, unreduplicated form, especially in compound substantives and in verbs. Analogous to this is the fact that the adjectives of color in the Sahaptin dialects occur regularly in both forms, the simple and the duplex, as in the Warm Spring dialect là'mt and là'mtlàmt for yellow. In Klamath we have:

kál-kma half-spherical skull-cap, for kálkali kmá.
litchlitchia to try hard, contains litchlitchli strong.
pü'ztgi to dawn, lit "to turn gray", contains pákpú'kli gray.
tá'ztki to become red, to blush, contains taktáklí red.

This is observed in some other verbs in -tki, -tzi, and is true even of some adjectives of Class B, which revert to their adverbial form without losing their adnominal signification: mú-lakí headchief, kétchala-lakí subchief.

The following table will show the grammatic relation in which almost all the adjectives in -li, and a large number of those in -ni, -kni, -kani etc., stand to their corresponding adverbs. Verbal adjectives in -tko, -ntko of course do not form adverbs. Examples:

litchlitch strongly, forcibly; litchlitchli valorous, powerful.
kétchiketch roughly; kétchiketchli rough to the touch.
mú strongly, much, a great deal; múni large, great.
atí far, high up; atíni tall, distant; atíkní stranger.
má'ntch long ago; má'ntchní belonging to the past.
tánk then, at that time; tánkni belonging to that period.
tú over there; túkní coming from there.
gitá here; gitákní coming from here, there.
DERIVATION OF THE ADJECTIVE.

kó-i badly, wrongly; kó-ídshi bad, wretched, wicked.
kétcha a little, somewhat; ketchkáni small, little, young.

DERIVATION OF ADJECTIVES.

The more important points on this subject having been previously stated, short references to these are all that are now needed for our purpose. Adjectives are derived from radicals and bases by suffixation exclusively. There exists no prefix especially devoted to the formation of these nouns.

As to their derivation from the different parts of speech, the adjectives may be classed as taking the following suffixes:

Adjectives of an adverbial, etc. origin: -ni, -kni (sometimes, as in numerals, abbreviated into -ni).
Adjectives of a verbal origin and nature, verbal adjectives, etc: -tko, -a.
Adjectives of a substantive origin: -sh (-ish, -ksh, -gs), -ni, -kni, -aga, -ptchi (-mtchi, -tchi).
Adjectives of pronominal origin: -kani, -kni, -kianki, -ptchi.
Adjectives derived from other adjectives: -ptchi.
Adjectives proper: -li, -i.

With respect to their signification, the formative endings of adjectives may be subdivided in suffixes conveying a concrete, material meaning (-li); an abstract meaning (-ni, -kianki, -kani); while all the others, even -ni sometimes, form adjectives belonging to both classes.

In the enumeration of adjectival suffixes here following, it will be appropriate to distinguish between those ending in -i and those showing other terminal sounds. While the former are of the more genuine adjectival type, the latter are in fact substantives. Compound suffixes are not infrequent, and are often formed from oblique cases of a noun.

- a, an exceptional suffix, occurring in wika (for wikáni) low, in kuáta hard, which are in fact an adverb and verb.

- a g a, -ak forms diminutives like tumiága a few, and is mentioned in List of Suffixes. Some of the adjectives in -ak are formed by ak only, but, and are not really diminutive adjectives: kéliak deprived of, péniak unclothed, tánkak a few only.
-i appears separately as a suffix only in a few adjectives, as ku'-idshi bad, tidshi good, túmi many. Átí is abbreviated from atíni, like wénni from wenníni.

-kaní appears in a few adjectives only, as yánakani, ketchkáni, ntché-kani, tzálampankani; in the following it points to an uncounted, undetermined number or quality, and is equivalent to our some: túnikani máklaks a number of persons, some people; kínkankani a few. It also forms the suffix -tkani, q. v. Cf. page 343.

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-kíaní, -gianggin; “for oneself”, in List of Suffixes.

-kinní forms adjectives marking provenience or origin from, and hence frequently occurs in tribal names. In oblique cases the -n- is usually dropped after the k-: yámakní northern, obj. case: yamakíšash, for the oblique cases are formed from a suffix -kish. The suffix is a contraction of -kani, although it differs now greatly from it in its function. Adjectives in -kani have often to be rendered in English by the corresponding adverb:

tú'kñi p'lií'ntankñi sa shín they shot from above in the distance, 23, 21. hunkelámsñi lúgu guíkagá the slave ran away from this man’s house.

Several adjectives in -kñi are derived from the oblique, especially locative cases of substantives and pronouns, and from adverbs or postpositions: kókætakñi, Lókuashtñi, Shikueshtñi, nakushtñi, p'laitalántñi (for p'laitalantñi ?), 173; 1.

-li forms concrete adjectives descriptive of surface-quality, or of intensity of motion. Their radical structure and the affinity of -li with -ala (-la) and the prefix 1- have been hinted at elsewhere. This suffix forms no compound suffixes.

-ní forms adjectives, most of which are of an abstract or immaterial import; it also forms compound adjectival suffixes, often having an adverbial signification when translated into English. The ending may be preceded by a vowel, as in atíni tall, ké-uni slow, tzè-uni first, or by a consonant, as in tunépni five and the other numerals, tzálamni middle, komi’sñi wild, etc. The insertion of -ín-, -en- in the oblique cases, and the forming of collective nouns by appending -ñi, distr. -nini, was mentioned above. Suffixes
composed with -ni are found in shuidshashsaksini, tutashtaliksini, vushok-sáksini, yántani, tatželampánkani.

The suffix -ni, used in an adverbial sense, occurs in the adverbial numerals: lápi township twice; in tehúshni always, tíměni often, and is not inflected then, as may be seen 112, 7, 10, where we find kátìni to those inside the kayáta; if it was inflected as an adjective, we would expect kátìniash, or káyátniash.

-pčhi, abbr. -tchi, -tch, -mtchi, -mtch, marks likeness to, similarity in appearance, and is comparable to our suffix -like, -ly. It forms adjectives from substantives, adjectives, pronouns and adverbs.

-s h, -s composes adjectives having the nature of substantives, some of them referring to temperature: kělpakš hot and heat, kátags cold, etc. They appear either with the suffix -ish, -čish, or with -kish, -gish, -kšh, -gs; cf. List of Suffixes.

-tkáni. Mentioned under -káni and elsewhere.

-tkō (-tk, -ltko, -ntko) forms verbal adjectives, as spúgatko gray-colored, nkillitko strong, forcible, etc.

To the above list we add a few adjectives of a rather general signification. Many of them become so closely agglutinated to the substantive to which they belong as to lose their accent, and the shorter ones of them are postpositive, whereas the common adjective has its regular position in the sentence before the noun qualified. The distributive form, which a few of them have, is scarcely ever used.

Amtchikh abbr. -amtch, old, is transposed from mántch gi’sh, mántch; the definitions may be gathered from the Dictionary, page 21. When -amtch refers to ancestral belief, it is appended to all mythic beings of the Indian religion, as in Shúkamantch Old Heron. It may refer also to old people, and then shows a derisive admixture incident to old age, like the Italian suffixes -accio, -uccio: Wákënamantch, nom. pr., Old Fellow changing his voice. In the sense of used up, or good for nothing, it is said of articles of household or daily use, as in shòpamantch bad, miserable soap. Nouns ending in -sh, -s lose this suffix before -amtch.
gitko, abbr. gitk, being, existing, doing, but much more frequently possessed of, having, and then construed with the objective case of the object possessed. This term is treated more in full elsewhere, but it may be remarked that through attraction it often changes into the participle in -tko of another verb; cf klána palpalish shlapshaltko the klána has a white flower, 146, 14, when the correct expression would be: klána palpalish shlapsh gitko.

yalank alike to, similar to; partic. of yálha to lay upon, viz., "to make congruent": Bóshtin yálank after the fashion of the Americans, 59, 20.

-pani is an enclitic adverb, up to, reaching as far as (páni in Dictionary), which occurs in some adjectives, as txálampani half, middle, lit. "up to the middle", and with -kani forms -pankani, -pankni: txálampankani forming one-half.

shitko, Mod. shútka, distr. shishátka, shushátka; enclitic: shitk, sitk comparable with, looking like; cf. List of Suffixes. Differs from -ptchi by giving comparisons of a more reflected, abstract nature. Modocs usually construe it with the objective, Klamath Lake Indians with the possessive case.

tuá, enclit. -tua, refers chiefly to inanimate objects: a thing, something, some kind of; obj. case tuálash; poss. tualam. Lači túma tuá gitk a rich man, lit. "a chief many things possessed of"; nánuktua everything.

V. GRADATION.

The Klamath of Oregon belongs to those languages which resort to circumscriptive methods for expressing gradation; for it does not possess any suffixes to express with exactness our particles more, the most, less, or our suffixes -er, -est. Hence this subject belongs more to syntax than to morphology; but we shall see that the means of expressing gradation by particles are not entirely wanting.

Comparatives are expressed as follows: "This boy surpasses his brother in strength", or "this boy is strong; his brother is not"; "this boy is strong; his brother is weak."
MODES OF GRADATION.

Superlatives. For the sentence, "my child is the oldest of these children", they will say "my child is old; the others are not"; or "my child surpasses the others in age."

Minutives are rendered: "The elk exceeds the deer in size"; or "the elk is large, the deer is small." All this instead of our "the deer is less in size than the elk."

The ideas of excelling over, surpassing, exceeding can be rendered by several verbs differing from each other in their radicals and prefixes according to the form and number of the subjects and objects compared. For the selection of these, the Dictionary may be consulted. Kshuíʒí, partic. kshuíʒitko to surpass (one animate subject), luizitko (round subject), uyé-ʒitko (tall subjects), winíʒí, Mod. vúįįʒí, partic. winíząitko, Mod. vuíʒítko, are the most common terms employed to indicate gradation. When speaking of bodily size or strength, terms designating these qualities are generally omitted, but when objects are compared for other qualities, this quality is added to the verb, generally in the form of an adjective. The objects compared to the subject of the sentence generally appear in the objective case.

kó'ʃh múni uyéziıt kápká the pitch-pine is taller than the kápka-pine (uyéziıtko literally means "lifted up", "raised").
géku a kú'ʃh ká-i winíziıt hú'nu this pine tree is smaller than that one;
lit. "this pine tree not surpassing-is that."
ge-ų a kitchkáni ā'puls, mitoks múni my apple is smaller than yours;
lit. "mine is small apple, yours-but large."
páwash a kédsha aitxámënsásh kō'l the páwash-root grows to less height than ko', 148, 7.
luíʒítko cápiunksam lúk tčhipshash the seed of the cápiunks-plant is larger than that of the tčhipash (l-, prefix of luíʒítko, points to the round shape of the seed), 146, 3.
ì a n'sh winízi you are taller than I; lit. "you surpass me."
wațch kshuíʒítik tžá-ushash the horse is larger than the colt; lit. "horse is conquering colt."
nú a tůma gítk winízi mish I have more than you; lit. "I much-having exceed you."
nánka pupashpúshli máklaks, nánkatoks ká-i some Indians look darker than others; lit. "some dusky Indians, some not."

hút a híshuaksh atíni, nánuken'sh hak nálsh winízi this man is the tallest of us; lit. "this man is tall, all of us just he surpasses."

When an adjective is enhanced by our very, quite, strongly, exceedingly, this gradation is rendered in Klamath by mú prefixed, or by toks, ká, ká-a, ga-á, ka-á prefixed or suffixed, sometimes proclitic and enclitic; taks, toks refers to something mentioned previously.

mú nkìllìtko very rash, strong.
ka-á kó-idshi very bad or mischievous, loathsome.
ga atíni very tall.
tídshi toksh, tídshi ka-á very good, quite good.
ká-a kìchkháni, mú kìchkháni very small or young.

Outside of these syntactic means of gradation the language knows of some particles producing the same effect; but their use is rather limited, and this seems to show that their function is not exactly the same.

For the minuitive no particle exists, but comparatives may be expressed by suffixing the enclitic ak only, but to the adjective. It becomes so closely fused to it that even case-suffixes are placed after it. The signification only, just, nothing but enables this particle to express also the enhancive particles very, quite, greatly:

kìchkháni small, kìchkhániak very small, ká-i kìchkháni not so very small, not so small.
shkáíni strong, shkáíniak stronger, very strong; obj. case shkáíniaksh.

To express a superlative, one of the vowels of the adjective is protracted to a length which is thought to meet the case in question. Mú'ni is large, mú-uní pretty large, mú-úni very large, and mu-u-úni colossal; túmi many, túmi-i-i a large number of. This very effective grammatic feature is observed in the majority of American languages.

In the Modoc dialect, -ptchi, -tehi when appended to some adjectives effects gradation: tídshi good, dear; tídshitchi pretty good, or the dearest; atíni tall; atíntichi (or -techa) ú tcháki that boy is very tall.
The particle -la, -lá expresses our superlative, but only in adjectives referring to certain objects extending in length, as plants, trees etc.: kitchganlá the smallest (of them).

THE NUMERAL.

The numeral is either a numeral adjective or a numeral adverb. While in the Klamath language the latter is of two kinds, one in -ni and the other in -ash, the numeral adjective, when in its complete form, shows but the ending -ni, though an apocopated form exists for all the numerals. A distributive form exists for all the four forms just described. The numeral adjective answers to our cardinal numeral; an ordinal numeral corresponding to our numeral in -th, as fifth, ninth, does not exist in Klamath, but has to be rendered in a circumlocutory manner by some term of the four numeral series existing. An ordinal series is represented in the Mascoki, Algonkin, Iroquois, and Dakota dialects, but in the Pacific coast languages it is not universally met with. A distributive series, as we find it in Latin, is rarely met with in the languages of the Eastern hemisphere, but in America is not infrequent; and we find it also among the languages which make an extensive use of syllabic reduplication. As an appendix to the numerals we may consider the classifiers, which consist of verbal forms or particles, and are appended to the numeral to indicate the shape or exterior of the objects counted. They seem to belong almost exclusively to illiterate languages, and according to what G. Gibbs and H. de Charenceey have written upon the subject, occur in the Polynesian languages, in the Selish and Nahua dialects, and attain their most extensive development in the Maya dialects. Multiplicative numerals generally coincide with the adverbial numeral expressing times, and so do they in the Klamath language; other modes of expressing them to be described below.

I. THE NUMERAL SERIES.

The first table contains the series of the first ten numerals in their complete form ending in -ni, which expresses the cardinals when inflected

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* The Sháwano language, Algonkin family, forms its ordinals by prefixing mawi- and suffixing -sene, -thene to the cardinal numeral. Thus nisathui seven forms mawthinisathuiní seventh. The suffix can also be dropped, and then we have mawthinisathui seventh.
like an adjective, and the adverbial series when not inflected. It can also be used to express our ordinals, and instances of this use are mentioned below, the numeral then being inflected like an adjective, and consequently placed before the noun which it qualifies.

The short or apocopated form of the numeral without the -ni represents the cardinal only. It mostly serves for counting, for rapid figuring, and for forming compound numerals above ten, and is represented in the second table. The distributive form in both tables corresponds to our seven to each, or seven times for each, and embodies the idea of severality or apportionment.

**Explicit forms of the numerals up to ten.**

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Distributive form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná-igshani, Mod. ná'gshtani</td>
<td>one-half.</td>
</tr>
<tr>
<td>ná'dsh, ná'sh, ná's</td>
<td>one (once, tíná).</td>
</tr>
<tr>
<td>lá'péní, lá'p'ni, lá'pi</td>
<td>two, twice.</td>
</tr>
<tr>
<td>ndánní, ndánní</td>
<td>three, thrice.</td>
</tr>
<tr>
<td>vúnepni, wúnipni</td>
<td>four, four times.</td>
</tr>
<tr>
<td>túnepni</td>
<td>five, five times.</td>
</tr>
<tr>
<td>nádshkshaptánkni</td>
<td>six, six times.</td>
</tr>
<tr>
<td>lfpkshaptánkni</td>
<td>seven, seven times.</td>
</tr>
<tr>
<td>ndánskshaptánkni</td>
<td>eight, eight times.</td>
</tr>
<tr>
<td>nádshsk'é'kni (Klamath Lake)</td>
<td>nine, nine times.</td>
</tr>
<tr>
<td>shlékshklní (Modoc)</td>
<td>nine, nine times.</td>
</tr>
<tr>
<td>tá-unepni, tó-unepni</td>
<td>ten, ten times.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Apocopated forms of the numerals up to ten.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ná-igshata, Mód. ná'gshta</td>
</tr>
<tr>
<td>ná'sh, ná's</td>
</tr>
<tr>
<td>lá'p</td>
</tr>
<tr>
<td>ndán</td>
</tr>
<tr>
<td>vúnep, ú'nip</td>
</tr>
<tr>
<td>túnep, túnip</td>
</tr>
<tr>
<td>nádshkshúpta, ná'sksapt</td>
</tr>
<tr>
<td>lfpkshúpta, lókksapt</td>
</tr>
<tr>
<td>ndánskshaptá, ndánskapt</td>
</tr>
</tbody>
</table>
INDIANS speaking the language correctly never omit adding a classifier to the units of the compound numeral. I have therefore added to each decad a different classifier, thus giving successively the whole series of classifiers in use, with their distributive forms. The classifiers and the special uses made of them will be explained below. To show the different ways of pronouncing each numeral I have varied their mode of spelling:

11 ta-unepánta nā'dsh likla; d. liláklaka
12 ta-unepánta láp pé-ula; d. pépula
13 ta-unepánta ndán pé-ula
14 ta-unepánta vúnep pé-ula
15 ta-unepánta túnep pé-ula
16 ta-unepánta nádshkshapt pé-ula
17 ta-unepánta lápkshapt pé-ula
18 ta-unepánta ndánkshapt pé-ula
19 ta-unepánta nā'dshsgeks pé-ula
20 lá'péní tá-unep; d. láláp tá-unep
21 láp'ni ta-unepánta nā'dsh líklatko; d. liláklaktko
22 láp'ni ta-unepánta láp pé-ulatko; d. pépulatko
23 láp'ni ta-unepánta ndán pé-ulatko
24 láp'ni ta-unepánta vúnep pé-ulatko
25 láp'ni ta-unepánta túnep pé-ulatko
26 láp'ni ta-unepánta náshkshapt pé-ulatko
27 láp'ni ta-unepánta lápksapt pé-ulatko
28 láp'ni ta-unepánta ndánksapt pé-ulatko
29 láp'ni ta-unepánta ná'dshgeks pé-ulatko
30 ndání tá-unep; d. ndándan tá-unep
31 ndání ta-unepánta nā'sh kshíklaka; d. ksiksákla
32 ndání ta unepánta láp íkla; d. í-ákla
33 ndání ta-unepánta ndán íkla
Concerning the mechanical side of the three series just enumerated, a few remarks are necessary.

In the first series, the -nkni of *six, seven, eight* is often abbreviated into -ni: lápkshaptánkni into lápksháptani; cf. 44, 6. Lá’pi is the original form
of the numeral for two, and lápëni means twice; cf. the Dictionary, page 181. In the list of the numerals above ten, the ending -anta, -ant in ta-unepánta is a locative case, nasalized from what would appear in a substantive as -atat, or -ata, -at; and ta-unepánta has to be interpreted as upon the ten: vunépni ta-unepánta upon the forty. Every numeral has its distributive form, corresponding exactly to the septeni, deni of Latin; it is inflected and abbreviated exactly like the absolute form, and shows the same functions, though in a distributive sense. When two or more numerals form a compound numeral, and no classifier is added, as is done in the numbers divisible by ten, the first one, not the following, is reduplicated whenever the whole number is spoken of distributively. Thus when I say, Give me thirty eggs every day, this will be rendered by ndándan’sh té-unip nápal náunuk wat-tash nish lái; not by ndándan’sh tetúunip, nor by ndánísh tetúunip nápal.

The same principle of incorporation of several terms, which are intimately connected together into one phrase, we observe when a classifying term is added distributively to the numeral. It then suffices to reduplicate the classifier, though it would not be incorrect to do the same also with the first numeral of the number in question. The additive particle pén, pén again, and, should be used after tá-unepti with its multiples only (or after tá-unep, if this is abbreviated from tá-unepti); but some Indians insert it ungrammatically after ta-uneptni and its decadic multiples as well. In the numerals above one hundred, only the units are inflected by case, not the hundreds nor the decades or tens; cf. the tá unep standing for ta unepánta, in the numeral series, under 101, 434, and 1889. When units are added to ten and its multiples, the smaller number can also stand first, followed by pén, pén or not. Forty-three may thus be expressed in different ways:

vunépni ta-uneptni ndán pé-ula
vunépni tá-unepti pén ndán pé-ula
ndán pén vunépni tá-unep pé-ula
ndán vunépni tá-unep pé-ula

The fraction one-half, ná-igshtani, ná'gshta, is usually placed after the classifier: ta-uneptni láp pé-ula nágsha tála ná péwi I paid twelve dollars and a half.
II. INFLECTION FOR CASE.

Like the adjective in -ni, the numeral adjective possesses a long form in -ńn-, -en- and a shorter one. The longer form appears only in a few cases, however, and instances will be given below.

The numeral may be used attributively, and then usually precedes the noun which it qualifies; or it may be used predicatively, and then its position in the sentence is more free. In both instances the numeral is inflected by case, like the adjective, but may at any time exchange its suffix with the uniform ending -ń, which occurs in so many adjectives and pronouns in their oblique cases, and in rapid speech is dropped altogether. Only case-suffixes—and of case-postpositions only -tala and the inessive -i (in ná-i on one side)—are employed in its inflection.

The noun tatáksni in the paradigm following means children, and occurs in the distributive form only, though in the sense of a true plural:

ndáni. ndánni tatáksni three children (subj.).
ndánnénash, ndánna tatákiash three children (obj.).
ndánnénam tatákiam of three children.
ndánnantka tatákiiantti or tatákiianat about three children.
ndánnantka tatákiashntka by means of three children.
ndánna tatákiamzé'ni, tatákiamkshyé'ni where three children are.
ndánna tatákiámkshi where three children live.
ndánna tatákiamkshihtala, abbr. tatakiámshtala toward the place where three children live.

Another paradigm contains a combination with a substantive, in which the possessive case is impossible or unusual, and is therefore replaced by the partitive case:

té-unípni shishílagá ten shreds. té-unípantk shishílagatát
te-unípénash, té-uníp shishílag(a) té-unípant(a) shishílagksáksi
té-unípánti shishílagtí té-unípant shishílagftála
té-unípantk(a) shishílagátka

The case-ending -tka, -ntka, -ntk frequently becomes connected with substantives standing in the locative case.
Other examples of inflection:

tù'nipnish wéwan's gitk Aíshish Aíshish had five wives, 99, 9.
ndanné'ntch wéwan'shit wéwan'shit to three (of his) wives, 96, 9.

nù tè-unip will' shik iwí'xa I have filled ten sacks, 74, 12.
lápi tì-unepanta pì'n túnep pé-ula ni så'tu I have counted twenty-
    five, 70, 8.
wù'la sa hú' nkiast tù'nipáns they asked those five (men), 17, 6; cf. 17,
    13; 44, 2.
tù'nipni hak máklèka Nílakshni five (men) only from Nílakshi were
    encamped, 17, 2.

The numeral one, ná'dsh (radix na-), shows a large number of different
forms, which necessitate a special paradigm. Besides the meaning one it
also signifies other, another, somebody, and then usually has the longer form,
náyentch:

  subj. ná'dsh, ná'sh, nás one; náyents another.

  obj. ná'dsh, ná'sh, 72, 3; náyín'ash, náyén'sh, ná-ánts, náyáns, 72, 1.

  poss. ná'dsham; nayénam, na-á'nam.

  partit. ná-iti.

  instrum. náyantka, ná-ánt, náyant, 66, 10; ná-ent, 66, 2.

  locat. náyantat(?), náyant, ná-ánt.

  illat. na-itxé'ni on one end; on the other si(le (for na-iti-Xé'ni).

  iness. ná-i on one side (in ná-igshta half; ná-iti etc.).

  direct. ná'dshtala, ná-itala (cf. ná-ital-télshna).

From lá'pi two, many cases of which were given in the Dictionary, is
formed lápukni, abbr. lápuk both, which is inflected like other numerals.

For the numerals from eleven to nineteen a shorter form exists besides
the four forms mentioned above; it consists in omitting the number ten,
and the classifier appears to be sufficient proof that the number spoken of
is above ten, for numerals below ten never assume classifiers. Thus we
have:

  12 láp pé-ula, instead of: tá-unepanta láp pé-ula; cf. 40, 1.

  18 ndánkshapt yála, instead of: tá-unep pën ndánksapt yála.
What we call an ordinal numeral is rendered in Klamath by the adjectival, inflected form of the numeral in -ni. The chief use made of this numeral in -ni is that of a cardinal, and though it is exceptionally used as an ordinal, it is not probable that the Indian considers it in these instances as an ordinal in our sense of the term. If his mind was susceptible for such a category of the numeral, he would probably have established a special grammatic ending for it. Examples:

ishnúla a sha hůnk ndánant (or ndání) waîtashtat they buried him on the third day.

lapkshaptánkiant waîtashtat guñkaka he started on the seventh day.

The only ordinals existing in the language are fulfilling other functions besides. They are: lupíní for first, tapíní (topíní) for second (in rank, order, time, etc.); tžálamní: the second of three, or the middle one; tżé-u: the first in age, the oldest; dimin. tžewága; tżé-u a hůk pě’p túma wewéash gitko her first daughter has many children.

lupíní kíi’ım gč-u shnúksh the first fish that I caught.
tapíní kíi’ım gč-u shnúkshti gi it is the second fish that I caught.

THE ADVERBIAL NUMERAL.

When numerals are serving to qualify an act or state expressed by a verb, not being joined to a substantive or other noun, they assume the adverbial endings of -ni, -tka, -ash, or the ubiquitous adjectival ending -a.

The most frequently used of these suffixes is the terminal -ni, when indeclinable. We have seen it used in the general list of numerals as composing the tens (decades), hundreds, etc., in the form of multiplicative numerals: vunépní t̲á-unep forty, lit. “four times ten.” It closely corresponds to our times, and to the Latin -ies in decies, etc. It is especially frequent when used with verbs referring to sections of time, as waita to pass a night and a day, etc.

t̲uñepréni sá-atsa sa níshta they danced the scalp-dance during five whole nights; lit. “five times they scalp-danced all night long”, 16, 11.
hůk ndá’ni kéko-uya three times he attempted, 55, 10.
nashkshaptánkntoks nú tamèñò’tka I have been there as often as (-toks) six times.

ndání a nú shuè-utka ówakatat gèn waitash three times I went fishing to the pond to-day.
lápéni, ndání wàìì tòlank after three days, viz., “laying over three times.”
tutènèpni waitōlan (Mod.) after five days in every instance, 85, 1.

The only numeral differing in its root from the corresponding cardinal (nà’dsh) is tìnà once, tìnàk (for tìnà ak) only once; d. títña and títatna on various occasions, repeatedly, more than once; cf. the Spanish plural unos. Tìnàk shniwàìchtna to swallow at one gulp; tìnà sù̀ ndò kìulan a little over one week.

Adverbial numerals expressing instrumentality show the instrumental case -tka, -ntka, -ntk, which in the numeral adjective is often found to occur in a temporal and locative function.

lápàntka hû’ shlín he was shot twice, lit. “by two (shots).”
hû’k nî’sh lápàntkantka shlātàmpk they drew their bows at me both simultaneously, 23, 17.

The suffix -ash of the objective case is used in adverbial numerals to express the locative idea: at so many spots, places; nà’dshast or nàdshàshak at, to another place; lápash, ndà’nash at, to a second, third place; cf. nànukash at any place, everywhere. The same form is also employed in a special kind of multiplicatives, to which is added some term pointing to repetition, as folding, being together, etc.

là’psh, lápash pàkalaksh twofold.

ndà’nash, ndà’nsh pàkalaksh threefold.
vù’nîpsh pàkalaksh fourfold.

A parallel to this is formed by the following phrase, in which the abbreviated numeral is used:

láp shantchaktántkó twofold, lit. “two growing together.”

ndán shantchaktántkó threefold, lit. “three growing together.”

The term pair is rendered by lálàpí each two; bunch by nà’nash szò’-syatch “united, bound into one.” Lápiak means two only; tunepántak or
tunepántok *five only*; lápok, lápuk *both* has, in the objective case, lapukayi'nahsh; lapì'yala, lápeala *to bear twins*, lapì'yalsh *twins*.

When cases of the numeral inflection appear abbreviated, in the form of the short -a in adverbial phrases, this mainly occurs when arithmetic fractions have to be expressed, and a term indicating separation, division, etc., is subjoined to the numeral, as follows:

- *ndána shëktatzatko one-third part.*
- *vunípa shëktatzatk one-fourth part.*
- *lápi tùngpa shëktatzatko two-fifths.*
- *tá-unepe shëktatzatk one-tenth.*
- *nádszëks tá-unepe shëktatzatk nine-tenths.*

But there are also other ways to express fractions:

- *ná-igshhtani ktùshkuish one-half,* lit. "one-half slice."
- *lápéni ta-unepánta ndán tála pé-ulá pën nágshta twenty three dollars and a half.*
- *vunipásht shakptatzatko cut in four quarters* (as an apple), Mod.

The fraction *eleven-fourteenths* was rendered in the southern dialect in the following clumsy manner: vúnip pé-ulatko nánuk nù shnôkatko, ndán ká-i shnôka; lit. "having taken all fourteen, I do not take three."

Of also vúnip kikanyatptako *four-cornered*, Mod.

### III. NUMERAL CLASSIFIERS.

The custom of appending classifying terms of various descriptions to simple and compound numerals is often met with in foreign languages. The six classifiers of the Aztec language describe the exterior of the objects mentioned or counted, as -tetl is appended to *round*, -pantli to *long* articles, etc. In other languages, as in the Penobscot of Maine, the various terminations of the numeral adjective act as a sort of classifiers. Among the Maya languages, the Kiché seems to be the most productive in attributes of this kind, and they are not at all limited to numerals.* Other languages ex-

NUMERAL CLASSIFIERS.

include them altogether from the numeral, but add them to certain substantives. But all of this largely differs from the mode in which classifiers are applied in the Klamath of Oregon, which is probably unique.

In this language the classifiers are applied to numerals only. They are not suffixed adjectives or particles, as elsewhere, but verbs or their past participles, descriptive of form, shape, or exterior of the objects mentioned, and invariably standing after the numeral, usually also after the name of the object. *They are appended only to the numerals above ten, and not to the decadic numbers, or numbers divisible by ten.* This gives the clue to their origin and use.

These suffixations are intended to classify only the unit or units after the decade, and not the decade itself. Indeed, the unit following immediately the decade in counting, as 11, 31, 71, 151, is in some instances qualified by other classifiers than the units between 2 and 9, as 32 to 39, 72 to 79, etc., because the former can be applied to single objects only, whereas the latter refer to a plurality of objects. When I say: láp'ni ta-unepánta nā'sh lutíš likla twenty-one berries, this literally means, “upon the twenty berries one I lay (or you lay) on the top”; and when saying: lápēni ta-unepánta nā'dshkshaptá lutíš pé-ulá twenty-six berries, I suggest by it “upon twice ten berries six I put (or he, she puts) on the top or lay down”; or “after twice ten berries six I lay down.” Likla and pé-ulá both refer to round-shaped articles only; but the twenty berries previously counted are not referred to by the classifier, only the units mentioned with the number. The classifying verb may be rendered by the indefinite term counted, numbered; before it, some subject-pronoun, as I, you, he, she, is elliptically omitted, but not before its participles liklatko, pé-ulatko.

The verbs serving as classifiers differ according to the shape of the counted objects, but all agree as to their common signification of depositing, placing on the top of. The simple verbal form, absolute or distributive, is employed when the speaker or other person is just engaged in counting the articles; the past participle laid down in its direct or oblique cases, absolute or distributive forms, is used when the articles were counted previously and a statement of their number is made. A majority of the classifiers are formed from the verb likla by means of various consonantal prefixes.
The fact that the units from one to nine are not accompanied by these terms must be explained by some peculiarity of the aboriginal mode of counting. We may assume, from the original meaning of these verbs, that the first ten objects counted, as fish, baskets, bulbs, arrows, etc., were deposited on the ground in a file or row, or aside of each other, and that with the eleventh a new file was commenced, or when the articles were of the proper shape they were piled on the top of the first ten articles.

These classifiers, which to us appear to be an unnecessary and burdensome addition to human speech, are not always applied correctly by the Indians, and are frequently omitted by them. Thus pe-ulápkash is omitted in 54, 13; kshiklápkaš incorrectly put in 55, 11, instead of pe-ulápkash. Pč-ulatko is unnecessary in 90, 2, but should stand instead of pč-ula in 90, 3.

Líkla, part. líklato, with their distributive forms, as seen in our numeral series, are appended to numerals above ten embodying the single unit after the decade, as 21, 91, 241, etc., and mentioning articles of a circular, globular, annular shape, or objects of a bulky, heavy-looking form. The prefix lí- referring to rounded things only, the meaning of líkla is "to lay down one rounded thing." We find it used of beans, seeds, fruits, berries, balls, eggs, coins, thimbles, bottles, knives, watches, rocks, stones, boxes, wigwams, and similar objects.

Pč-ulala, part. pč-ulatko, with their distributive forms, are appended to numerals over ten made up of more than one unit after the decad, as 22–29, 92–99, etc., and mentioning articles of the same description as given under líkla, and in addition to these, persons, animals, and divisions of time. Pč-ula is derived from péwi "to give or bestow many rounded objects" by means of the completive formative suffix -óla, -úla.

Kshikla or ksikla, part. kshiklato, with their distributive forms, are appended to numerals over ten embodying a single unit only after the decade, as 31, 81, 441, etc., and mentioning a person, an animal or a long object. Kshikla is another derivative of the verb íkla, "to lay down one single animate being or a long object."

Íkla, part. íklato, with their distributive forms, are placed after numerals made up of two or more units after the decade, as 32–39, 42–49, and mentioning a plurality of inanimate objects of a tall, lengthy, or elon-
gated shape, as sticks, logs, trees, poles, boards, fence-rails, rifles and pistols, boots, lead-pencils, etc. The verb properly means, “to lay down or deposit many tall, inanimate objects.”

*Nékl*a or nikla*, part. néklatko, with their distributive forms, are appended to numerals made up of units from one to nine after the decade, and introducing objects of a thin, filiform, smooth, and level surface or texture, as sheets of cloth or paper, kerchiefs, shirts, mats, and other tissues, excluding blankets, also ropes and strings. The verb shúkl*a, which we would expect to introduce single units after the decade, is not in use for this purpose.

Shékl*a, part. shléklatko, with their distributive forms, is found appended to numerals made up of units from one to nine after the decade, and referring to blankets, bedcloth, skins, and other large articles of dress serving to envelope the whole body or parts of it.

Yál*a, yálha, yéla, part. yálatko, yélatko, with their distributive forms, are appended to numerals made up of units from one to nine, descriptive of long, tall, inanimate objects, and therefore analogous to fkla in their use. For single units, neither ila, which is the absolute form of the distributive i-ála, yála, yéla, nor another form kshéla, is actually used. Examples:

- *wewanuish tátoksní ná’sh taúnep kshíkl*a shuénka* they killed eleven women and children,
- *tunépni ta-unépánta ná’sh máklakshash kshíkláp*ash *t‘amnatko* commanding fifty-one Indians.
- *ta-unépánta túnpé pe-ulápkash Modokíshash hù sléla* he found (there) fifteen Modoc Indians.
- *Tchimá‘ntko lápéní ta-unépánta láp pé-ulá ilí‘latko gi* Steamboat Frank (then) was twenty-two years old, 55, 8; cf. 19 and the passages in Dictionary, pages 264, 265.
- *tiná hundred pěn láp pé-ulá látchash* (there are) one hundred and two lodges, 90, 3.

**ORIGIN OF THE NUMERALS.**

The quinary system is the most frequent of all the systems occurring in the numerals of American languages; its origin lies in counting objects by means of the fingers of both hands. When counting on their fingers,
Indians always begin with the smallest finger of the right or left hand, counting the fingers with the hand left free; after counting the thumb, they continue with the thumb of the other hand, and proceeding further, bend over the fingers of this other hand as soon as counted. That Klamath numerals have the quinary counting system for their basis is apparent from the repetition of the three first numerals in the terms for six, seven, and eight, while nine is formed differently.

One and two are etymologically related to the corresponding numerals in Sahaptin and Cayuse dialects, and all must have a common origin. Lā'pi, lāp two is but another form of nép hand, which appears also in the numerals vūnép four and tūnép five, which are compounds of nép and the prefixed particles u- and tu-. Thus four means “hand up”, and five “hand away”, indicating the completion of the count on the four long fingers. Kshápta is abbreviated from kshapáta to bend backward, to lean, recline upon; as the component of numerals, it indicates the bending over of the digits named, as ndān-kshápta for ndān nū kshapáta, “three I have bent over”, on the second hand. Nādsh-ṣékish nine is in Modoc abbreviated into skékish, which signifies “left over”, one digit only being left over to complete the ten; cf. skā’kish, in the Dictionary. Té-unep ten, the original form of which appears to be tá-unep, is probably a dissimilated repetition of tūnép five.

If the origin of the Klamath numerals is thus correctly traced, their inventors must have counted only the four long fingers without the thumb, and five was counted while saying hand away! hand off! The “four”, or hand high! hand up! intimates that the hand was held up high after counting its four digits; and some term expressing this gesture was in the case of nine substituted by “one left over”, skékish, which means to say, “only one is left until all fingers are counted.”

THE PRONOUN.

The pronominal roots, which, as we have seen in the preceding chapters, form a large number of verbal and nominal affixes, become of still greater importance in the subsequent chapters of the Grammar. The task which these roots have to fulfill in the organism of language is to provide it
with relational affixes, and with words expressing relation, as conjunctions, postpositions, and adverbs. As to the pronouns, they are all derived from this kind of roots, if we except a few so-called “indefinite pronouns”, as túmi many, nánuk all. Originally, all true pronominal roots were of a demonstrative or deictic signification, whatever their signification may be at the present time. I shall therefore treat of them before I treat of the other pronouns.

The class of pronouns in which the pronominal radix has not altered, or has but slightly altered, its demonstrative power is the demonstrative pronoun. Interrogative pronouns, formed from the deictic roots ka and ta, differ from the relative pronoun in their suffixes only, and form the intermediate link between the demonstrative and the relative pronoun, which, as it appears in this language, is simultaneously a demonstrative-relative. The demonstrative, interrogative, and relative pronouns referring to animate beings often differ from those referring to inanimate things. The indefinite pronoun is half pronoun, half adjective, and most pronouns of this class are derived from pronominal roots. The personal pronoun contains a demonstrative radix applied to persons specially, and the possessive, reflective, and reciprocal pronouns are derivatives of the personal pronoun. This and some of the demonstrative pronouns do not reduplicate distributively, as the other pronouns do, but form real plurals like these.

I. DEMONSTRATIVE PRONOUN.

Indians and other illiterate peoples point out with graphic accuracy the degree of proximity or distance in space separating the speaker from the one spoken of or spoken to by means of their demonstrative pronouns or particles, by the third person of the personal pronoun, and by some verbal forms. This well-known fact is stated here once for all; it is one of the more prominent peculiarities of our upland language also.

The roots which form demonstrative pronouns in Klamath are pi, hu, ku (gu), ka (ga), and kē (gē). Ke marks close proximity, and reappears in kē-u, gē-u mine, my; hu marks distance within sight and beyond sight; ku distance beyond sight or far off; while ka forms a transition from the demonstrative to the indefinite pronoun, and also gives origin to interrogative pronouns. Pi, pl. pāt, sha will be spoken of under Personal Pronoun.
The demonstrative pronouns formed from the roots ne and ta may as well be considered as indefinite pronouns.

The suffixes appended to the above radices mark the degree of distance, and in many instances distinguish the animate from the inanimate gender, which in the following list are presented in separate columns. Two other pronouns pi and sha were added for comparison, pi being used (in the northern dialect chiefly) for persons and animals standing in the singular, pāt for the same in the plural number, sha for persons only.

**List of demonstrative pronouns in the subjective case.**

<table>
<thead>
<tr>
<th></th>
<th>Animate</th>
<th>Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (so near as to be touched)</td>
<td>kē'ku</td>
<td>kē'ku</td>
</tr>
<tr>
<td>this (close by, &quot;right here&quot;)</td>
<td>kē'k; gē'k hūnk; gō, kō, pl. kē'ksha</td>
<td>gē; gō, kō; gén hūnk</td>
</tr>
<tr>
<td>this (standing, being before you)</td>
<td>hū't, pl. hū'dsha</td>
<td>hū'n, hū'nu, hūnk</td>
</tr>
<tr>
<td>this (present, visible, within sight)</td>
<td>hū'n, pl. hū'dsha, sha</td>
<td>hū'n, hū, hū'nu, gén</td>
</tr>
<tr>
<td>that (visible, though distant)</td>
<td>hū'k, pl. hū'dsha; gūn; sha</td>
<td>hū'ukt</td>
</tr>
<tr>
<td>that (absent)</td>
<td>hūk, û'k, hū'kta, pl. hū'ksha; hū'ukt, pl. hūk, û'k, hū'kta</td>
<td></td>
</tr>
<tr>
<td>that (absent, departed)</td>
<td>nē'g, pl. nē'gha; Mod. nēg, pl. nē'gha</td>
<td></td>
</tr>
<tr>
<td>that (beyond sight)</td>
<td>hū'k, û'k, hū'kta, pl. hū'ksha; hū'ukt, pl. hūk, û'k, hū'kta</td>
<td></td>
</tr>
</tbody>
</table>

Where the Klamath Lake dialect has hū'k, hūnk, hū't in the singular, the Modoc dialect ordinarily uses hū instead. The suffix -ta, abbr. -t, refers not only to persons, but also to inanimates standing upright, while inanimates seen upon the ground are indicated by the transitional particle -ni (-na, -nu), forming no plural.

Some of these pronouns are easily confounded with demonstrative adverbs of local or temporal import, as both are pronounced alike (hū, hūk, hūnk, etc.).

Demonstrative pronouns do not form all the cases of the nominal paradigm. I therefore present here all the forms heard from the natives speaking both dialects, and beg to observe that all these forms also correspond to our personal pronouns he, she, and, when impersonal, to it.

Kē, gē this here; Latin: hicce, hocc; poss. kēlam, kēlem; dir. gē'tala.

Kē'k, gē'g, gē'k, gē'g this, is the above kē in the reduplicated form, the second vowel being apocopated; Lat. hic, hoc; Gr. ovtοση.

Obj. case kē'ksha, gē'ksha; poss. kē'kšam, kē'kšam. Pl. kē'kša, gē'kša; poss. kē'kšamsham, abbr. into sham.
DEMONSTRATIVE PRONOUN.

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gé'n, gěnú this thing; loc. gěnta (for gěntat); instr. gěntka.

hú'n k, hú, Mod. hú, hú-u, ú, ō this one; obj. case húnkêsh, húnkîsh, hú'nksh, hú'nk 24, 5; poss. húnkêlam, húnkiam; partit. húnkânti; loc. húnta, hú'nkant; instr. hú'nkântka. Húnk may become abbreviated into ūnk, hak: tůla hak with him, with her. Pl. of persons: húdsha (preferable to hú'nksha), sha; obj. húnkâsh, abbr. hú'nksh, hú'nk; poss. hú'nkêlamsham, hú'nkiamsham; abbr. into sham, 108, 4. 122, 17. 132, 5. Húnk occurs but seldom in the subjective case; hú'ntk forms obj. húnktiash in a Modoc text.

hú't that, Mod. hú, anim. and inan.; Lat. iste; pl. of persons: hútsha, húdsha.

hú'k, Mod. hú' that; iness.: hukí by or within him; pl. hú'ksha. Cf. Dictionary, page 74.

hú'ks hú't that absent, far off, or deceased one, 192; 7. obj. hú'ntsht. hú'k t that absent one, anim. and inan.; obj. of sg. and pl. hú'nt; pl. of persons hú'ksha.

hú'n this thing (visible), also referring to persons; huní, hunítak in his or her own mind; instr. húntka for this; loc. hánta thus (conj.).

gúní, gúní, koné the one over there (visible); also adverb. Forms particles like guníshtant, guníshana etc., and is derived from radix ku- in kúí, guhuâshka etc. Cf. List of Prefixes, page 289.

The following demonstrative pronouns show no inflection for case:

gél't, ká't, Mod. kánk, abbr. ka, so great, so large, and so much, so many.

The cases formed from it lose their pronominal signification and become adverbs: gé'tant to the opposite side; gé'tzni at this end, etc.

kánní, gánni, abbr. kán, so many, so much; used when pointing at objects or counting them on the fingers. From this is formed the above kánk so much; contr. from kánni kē (as kánt is from kánn at) and correlative to tánk.

tánní, abbr. tán, d. tánni, so many, so much; ka tánni so long. Correlative to tánni, and more frequently used interrogatively.

tánk, d. tátank, so many, so much; contr. from tánni kē. More frequently used as interrogative pronoun and as adverb: tánk and tânk.
Diminutives are formed from the above demonstrative pronouns as follows: húktaga this little one; pl. húkshataga; double diminutive, húktakag; pl. húkshatakaga; nē'g that one absent, nēkaga, nē'kag, and others under Suffix -āga No. 2.

II. INTERROGATIVE PRONOUN.

Interrogative pronouns are derived from the demonstrative roots ka and ta, tu, which also form the interrogative particles or adverbs. There is a distributive form for all the interrogative pronouns, except for tuá.

Kání or kání? who? which person? is more properly applied to persons (and animals) than to inanimate things, though it can be used for these also: which thing? Káka? is the distributive form; and kání also figures as pronoun indefinite.

kání hût gi? who is he? who is she?
kání lakí! what (sort of a) husband! 186; 55.
kání ánku shlä'a i? which tree do you see?

Not to be confounded with the adjective kání, kání being outside, one who is outdoors. The pronoun kání is inflected as follows:

Absolute.
kání? kání? who? which?
which? to which?
kálam? Mod. kánam? whose? of which?
kálamkshi? at or to whose house?
kalamkš vít? kalamkshtála? etc.

Distributive.
káká? who? which persons or things?
kákiaš? whom? which persons or things?
kákian? whose? of which things?
kákiankshi? at whose houses?
kakiamkš vít? kakiamkshtála? etc.

tuá? which? what thing? is an indefinite pronoun as well as an interrogative, and has to be considered as a derivative of tú out there, pointing
RELATIVE PRONOUN.

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to a distance. Its real meaning is: *what kind* or *sort of?* and so it has passed into the function of a substantive: *thing, article, object,* as in túmi tuá *many things.* Cf. Dictionary, page 415. It is inflected, like the pronoun tuá, as follows:

- tuá? encl. tua? *which thing? what sort of?*
- tuálash? *which?*
- tuálam? *of which?* and forms the particles:
  - tuánkshi? *at which place? tuatála? why?*

This pronoun often appears in an enclitic and proclitic form. Tuá kí, contr. tuák? *what is it?* occurs in: tuá kí nû kóga? *what is it I suck out?* 155; 17; cf. 153; 4. 159; 58. Compare also the Klamath Lake and Modoc songs 154; 13. 156; 35. 158; 56. 173; 3. 174; 8., and the instances given in the Dictionary. Sometimes it is used of animate beings.

- tání, abbr. tán, tan, d. tátání, *how much? how many? to what amount?* in Lat. *quot.* This pronoun is not inflected, and, when in the full form, is always pronounced with two *n.* Tání mi wAtch gi? *how many horses have you?* lit. “*how many horses are yours?*” tán a wewčash gitk? *how many children have you?* Cf. Dictionary, page 389.

- tánk, abbr. tán, abbr. from tání kē; d. tátank, is used interrogatively in the same function as tánni, q. v.

- wák, wák, d. wáwak, is in fact a particle: *how?* but in many instances has to be rendered in English by an interrogative pronoun: *what?* E. g. in: wák ma? *what do you say?* the literal rendering of which is: “*how do I hear?*”

III. RELATIVE PRONOUN.

The relative pronoun k á t, proclit. kat, is of the same origin as the interrogative pronoun káni? *who?* Kat is not only a relative pronoun, but simultaneously a demonstrative-relative pronoun, corresponding to *il quale,* *lequel* in Italian and French, the real meaning of which is *that who, that which,* *the one which.* The demonstrative pronoun hú’k, hú’nk, hńm, etc., which should always accompany kat to make the phrase or sentence complete, is not found with it every time, though we meet with it in 97, 1: kát húk hú’t tehú láli’ga Túhú’shash *which thing then remained sticking upon Mudhen;*
lit. "that thing which then remained", etc. The Lord's Prayer, in 139, 1, has kát only: Nálam p'tishap, kát p'läf tchía Our Father who live: on high. Cf. also 61, 12. 17.

The relative pronoun is sometimes abbreviated into ka, ga.

The distributive form, kákát, inflects almost like that of kání? who?

**Absolute.**

kát, kat who, what, which; that who, the one which.
ká̊ntana, kándan, kán̄da (kánt, 65, 18) whom, to whom; which, to which.
kálam whose, of which, 68, 9.
kálamkshi at whose house; kalamkshtála etc.

**Distributive.**

kákát, abbr. kák, those who; each of whom or which.
kákiåsh (objective case).
kákiam (possessive case).
kákiamkshi etc.

Where it is feasible to avoid incident clauses, the language likes to replace them by verbs or participial constructions, and this accounts for the scarcity of the relative pronoun. A student of the language may stay many weeks among the natives before he becomes aware of its existence.

hû'ksa, kák (for kákát) at tini'xí tsa those who had just gone up the hill, 23, 13.

ten'-uléka nû húnkiåsh t kákát hûk sissóka I punish those who have engaged in a fight, 61, 18.

wátsag hûk k'leká kándan kpē'l ktaki'ola nû the dog is dead whose tail I cut off; lit. "to whom I cut the tail off."

hûk mat mbushéla, kálamkshi tak nû tánk mák'léza the man at whose house I stopped is married, they say.

kándan hû'nk shlin the one whom I had shot, 23, 20.
kánda nat hû'nk a'na the one whom we brought, 24, 9.

**IV. INDEFINITE PRONOUN.**

Adjectives, the signification of which is so generic and indistinct that they can replace substantives, are called by the above term. Most of them undergo inflection.
INDEFINITE PRONOUN.

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gé't, gé't, kít so much, that much, Mod. kánk; may be classed as well among the demonstrative pronouns, with tánk, tánni etc.; gé't i n's skú'k-tanuapk so much you will have to pay me, 60, 10.

húk a k, húnkak, hútak, pl. húkshak, the same, the identical one. Inflected like the simple pronouns; húkak híshuaksh the same man. Same is, however, expressed in many other ways, for which cf. Dictionary, page 646.

kání somebody, some one. Is used in counting, and often accompanied by gestures. Abbreviated in ka, ga, and figuring also as an interrogative pronoun (kaní).

nú ún ká-i kánash shapítak I shall not divulge it to anybody, 40, 8; cf. 40, 11.

ntchálkni kání a young man; lit. “somebody young.”

kánk, abbr. ka, ga, so many, so much, that much; a contraction of kánni kē, and serving as correlative to tánk, q. v. For examples, see Dictionary, page 117. Kánk is also used as adverb. Ka tánni so far, that much; ka tánni ak, Mod., only so far; that is the end. Not inflected.

kánkta k, the emphatic form of kánk, adj. and adv. It also stands for enough, and serves as an exclamation; cf. Dictionary, page 117. More frequent in Modoc than in the northern dialect.

kání, abbr. kán, so many, such a number of; used, e. g., when pointing at objects or counting them; the correlative to tánni.

ká-itua (1) nothing, (2) nobody; see under tua.

náyentch other, the other, another one, next. Cf. ná'dsh, in Numerals.

ránuk (1) all, every one of, Lat. omnis; (2) total, entire, whole, the whole of, Lat. totus. Abbreviated from nánukni, and inflected regularly like the numerals in -ni, though without distributive form. Some of the cases have adjectival, some adverbial signification, while others combine both.

nánuk all, whole.
nánukénash, nánukán'sh; inan. nánuk (obj. case); nánukash, adv., everywhere.
nánukénam of all, of the whole.
nánukanti, adj.; and when adv.: everywhere.
nánukant (for nánukatat), adj.; abbr. nákanta, nákant.
nanukántka, adj. and adv.; abbr. nákanntka.
nanukénamkshi at everybody's house.

nánuktua every kind of thing; obj. nanuktuálash etc.; see under tuá.
pánani, d. papánani, as long as, to the length of.
píla, d pí'píl, alone, none but; see tálă.
tálă, d. tatálă, in the sense of alone, none but, may be appended to
any pronoun and also to substantives. Being in reality an adverb, it under-
goes no inflection, but the noun or pronoun connected with it is inflected.
Cf. Dictionary, page 385, under No. 3. The Klamath Lake Indians use
more frequently píla, píl, d. pi'píl, in this function, and with them it also
means bare. Cf. Dictionary, page 266. Gétak is used in the sense of alone
in 97, 1. 2.
táníni, d. tatánianí, as large in size, so large.
tánk, d tátánk, so many, so much; not inflected for case, because it is
in fact a particle. Cf. kánk. Tánkni in an adverbial signification, cf. 43, 4
tánkak a few, some, not many; emphatically tánkakak.
táníni, d. tatánni, abbr. tan, tátan, so many, so much; correlative to
kání.

túa, enclit. tua something, some article or object, is inflected in the same
manner as when used as an interrogative pronoun. As an indefinite pro-
noun, it is used also in a personal sense: somebody, some people; e. g., ká-i
tuálam shlékish I am controlled by nobody; cf. Note to 192; 8, and the pas-
sages in the Dictionary, page 415, and Texts, 112, 1. 2. 5. 7. 8. 12. 16.
Compounds of tuá are:

ká-itua (1) nothing, (2) nobody; poss. ka-ituálam etc; here the two com-
ponents may also be found separated by other words: ká-i nálsh
í tua shú'téki, ká-idsha let us do nothing wicked, 139, 6; ká-i shash
tuá none of them, 20, 7.
nánuktuá (1) every kind of thing, (2) everything Inflected like tuá.

túmi many, much, has no distributive form, but a diminutive: tumiága
few, a little of. The locative case is túmiánta, the instrumental tumiántka,
tumiántka, the other oblique cases túma. Before m and some other conson-
nants the final -i of túmi is dropped: túm Módokní gátpa many Módocs
arrived, 13, 14. Túmi also means sufficient, enough of, and too many, too much; it forms the adverbs túm and tûmëni, q. v.

V. PERSONAL PRONOUN.

We now pass over to another series of pronouns, called personal, and representing other pronominal roots than the ones heretofore considered. The three persons are, in the subjective case, all represented by monosyllabic terms, and in the plural the terminal -t may represent the affix -ta, often used for persons. No distributive form exists here; the case-endings are the same as those in the adjective. The personal pronouns exist in a full, in an abbreviated, and in an emphatic form, to be discussed separately. The pronouns of the third person are used as demonstrative and as personal pronouns. The synopsis of the personal pronouns in their subjective cases is as follows:

First person, singular, nû, ni I; plural, nā't, nād we.
Second person, singular, i, ik thou; plural, ět, ě ye.
Third person, singular, pi he, she; plural, pāt, sha they.

In regard to inflectional forms, the Modoc dialect sometimes differs from the other, as will be seen by this table:

INFLECTION OF THE PERSONAL PRONOUNS.

Singular.

1. nu, nû, nû-û; ni, nî I.
   núsh, núsh, nû's, ish me, to me.
   nûshâta, nûshâta toward me.
   nûshamkshi at my home or lodge.
   nûsh'è'nî toward me.

2. i, î, i-i, ik, ikê thou.
   mîsh, mîsh, mîsh thee, to thee.
   mîshâta, mishtâla toward thee.
   mishtamkshi at thy home.
3. pi, pî he, she, it (absent or invisible, unseen).
   pish, pûsh; pash him, her, it; to him, to her, to it; for him, etc.
   p’ná Mod., m’ná Kl., of him, of her, of it; his, hers, its.
   p’nátant, p’nata, p’nat Mod.; m’nátant Kl., on, upon him, her, it.
   paní, maní, m’ni on him, on her, on it; by himself, etc.
   p’nálamkshi Mod.; m’nálamkshi Kl., at his, her house.
   (For hû, hûk, hû’nk, see Demonstrative Pronoun.)

   Plural.

1. ná’t, nád, nat, ná iee.
   ná’lash, ná’lish, ná’sh, in Mod. also ná’l, nál us, to us.
   nálam of us; nálamtant on, upon us.
   nálamkshi at our house, lodge, home.
   nálshtala toward us.

2. àt, at, à ye.
   málash, mál’ish, in Mod. also mál you, to you.
   málam of you.
   málamkshi at your lodge, home.
   málshtala toward you.

3a. pá’t, pát, pat they.
   p’nálash, p’ná’lish, p’ná’sh, pâ’ntch, pash, pôsh, Mod.; m’nálash, m’ná’lsh,
   pâ’ntch, pash, Kl., them, to them.
   p’nálam Mod., m’nálam Kl., of them, theirs; rarely abbreviated into
   p’na, Kl. m’na.
   p’nátant, Kl. m’nátant, on, upon them.
   p’nálamkshi, Kl. m’nálamksi, at their houses, homes.
   p’nálshtala, Kl. m’nálshtala, toward them.

3b. sha, sa they (animate, present or absent).
   shash, sas them, to them.
   sham, sam of them, about them, by them.

   Sha forms compounds with many demonstrative pronouns, by which
   they are turned into plurals, as hû.ktsha, kë’ksha etc.

   In perusing this list of inflections, we find that a considerable number
   of case-suffixes and case-postpositions met with in the substantivé and adjec-
PERSONAL PRONOUN.

tive are not represented here, but that the existing ones coincide with those inflecting other nouns.

The pronouns of the singular all end in -i, and ni has a parallel form nù; in the plural all end in -at, with long ā; the plural objective case ends in -lash, the possessive in -lam, though sha they, which is not represented in the singular, and probably was once a reflective pronoun, forms an exception.

A majority of the monosyllabic pronouns is unaccented, and therefore used proclitically and enclitically. Subject-pronouns are often placed twice in the same sentence, another term intervening.

Nù, ni of the first person is etymologically related to nāt we, and pi he, she to pāt they; the oblique cases in the second person make it probable that the original forms of ĭ and āt were mī and māt, and that they took their present forms to distinguish them from mi thine and the particle mat, ma. Apparently, no difference exists between nù and ni I; but the objective case nūsh, nīsh abbreviates in iš only, not in ĭsh, and the emphatic forms nūtoks, nūtak, nū tāla are much more frequent than nītoks, nītak, nī tāla. In a few instances we find nū used for the plural we, for we includes also the first person of the singular:

lápi aí nū witā'mak here we are two young black bears, 177; 2.
lápi aí ni gi'wash here we are two squirrels, 177; 14.

I thou appears sometimes in a compound emphatic form: ĭk, ikē, Mod. ĭkī, ē'kī, the second part being the demonstrative pronoun ke, kē, gē, gi this one, or the demonstrative adverb kē, ki right here. This compound form is chiefly used in imperative and interrogative sentences. ĭ and ik, ikē are often used for the plural āt ye, because when in a meeting one is addressed, the others are addressed also. Examples:

I lápuk both of you, 60, 6.
grépke i tul' ĭsh hushō'kank ĭk a wātchatka! come and ride with me on horseback!
na's pēn lū'ktch' ĭk shānkish-pakīsh! bring me one more watermelon!
wāk ĭsh ĭk lōlī a nen Tetematchishash? why, then, do ye believe what Tetematchish says? 64, 10. Cf. ibid., 11, 15, 59, 7.
INFLECTION OF THE ABBREVIATED PERSONAL PRONOUNS.

The position of the full-toned, vocalic personal pronouns in the sentence is before as well as after the verb, but the position of the abbreviated personal pronouns is usually, though not necessarily, after it. These become enclitic or proclitic syllables, and are pronounced so rapidly that, after losing the word-accent, many of them also lose the vowel through syncope or apocope. Subject-pronouns suffer abbreviation as well as object-pronouns and dissyllabic forms. A single instance of aphaeresis is observed in ish for nish me, to me. Pronouns of the second person stand before those of the first when one of them or both are abbreviated.

A- before a pronoun is the declarative particle a. Initial i-, as in insh for nish, results from vocalic metathesis. The abbreviated subject-pronoun -n can disappear altogether.

Compare with all this our conjugational specimens given above (pages 240–243, 418), in which the abbreviated pronouns are seen united almost into one word with the verb. No real incorporation of the pronouns into the verb takes place, however, for the same pronouns can in every instance be pronounced separately and with their full accentuation.

<table>
<thead>
<tr>
<th>nû, nî : n, -n, an.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nish : ish, ansh, insh, n's, ns, -sh.</td>
</tr>
<tr>
<td>nûsh : n'sh, ansh, n's, ns, -sh.</td>
</tr>
<tr>
<td>mish : m'sh, m's, msh, ms.</td>
</tr>
<tr>
<td>p'ná : p'na, m'na.</td>
</tr>
<tr>
<td>p'nátant : p'natá, p'nat; m'nátant : m'nat.</td>
</tr>
<tr>
<td>nâ : nā, -nt, nūt.</td>
</tr>
<tr>
<td>nālsh : nā'lish, nāsh, nātch, nā'ts, nads, nas; Mod. nā'l, nál.</td>
</tr>
<tr>
<td>ât : át, ā.</td>
</tr>
<tr>
<td>mālsh : mā'lish; Mod. mā'l, mál.</td>
</tr>
<tr>
<td>p'nálsh : p'nā'lish, pāntch; m'nálsh : m'nálsh.</td>
</tr>
<tr>
<td>sha, sa : -sh, -s, -tch.</td>
</tr>
</tbody>
</table>

Instances of the above abbreviations appear in the following sentences:

láp sū'ndin lapukáyãns ilhi I lock both up for two weeks, 61, 19.
POSSESSIVE PRONOUN.

This pronoun has not assumed the form or suffix of an adjective, but it is simply the possessive case of the personal pronoun corresponding, with the exception of the two first persons of the singular. It inflects through a few cases only, the locative among them. When used attributively, like our *my, thy*, its natural position in the sentence is before the noun qualified,
like that of the possessive case and the adjective. When used predicatively, like our mine, thine, its position is more free, and it may occupy the place in the sentence which emphasis may assign to it.

The list of these pronouns is as follows:
gé-u, ké-u my, mine; loc. gé-utant; instr. gé-utantka.
mì, mì thy, thine; loc. mitant; instr. mitantka; me for mì, cf. 142, 7.
hünkēlam, abbr. hünkiam, his, her (hers), its, when present or visible.
m'na, m'ña, Mod. p'na, his, her (hers), its, when absent; loc. m'nátant,
119, 11; pē'na, Mod., his, its own.
nálam our, ours.
málam your, yours.
hünkēlamsham, abbr. hünkiamsham, hünkimsham, their, theirs, when present, visible.
m'nálam, Mod. p'nálam, their, theirs, when absent; m'na stands for m'nálam in 29, 16, 101, 8.
sham, sam their, theirs, absent or present; to be regarded here as an abbreviation of hünkēlamsham: p'tíssap sam their father, 101, 11.
It sometimes stands for m'nálam, p'nálam; cf. 107, 13, 108, 4.

Some instances are found in the Texts, where the possessive pronoun, though used attributively, occupies the place after its noun, instead of preceding it: ṭ'zāks mi thy gain, 59, 22; shēshatuish m'na his marriage fee, 58, 16. Cf. also 54, 4, 59, 12, 94, 8, 10, 109, 3.

VII. REFLECTIVE PRONOUN.

When the act of the transitive verb has for its object the subject of the verb, this is expressed by a reflective verb. The object of the reflective verb is either a pronoun standing separately for itself, called reflective pronoun, or it is expressed synthetically in the verb itself by means of a prefix or suffix. This synthetic mode of forming reflective verbs has been discussed previously (cf. Prefixes h-sh-, sh-); but in Klamath another mode is in use, which applies only when the pronominal object is the indirect object of any active verb. Gīansk, gīnk takes the locative case-suffix -i, which also occurs in the pronouns hunī, hukī, panī, and forms the following series of pronouns,
REFLECTIVE PRONOUN. 551

when appended to the emphatic pronoun in -tak in the sense of for oneself, in the interest of me, him, etc. Cf. Emphatic Pronoun, pages 552, 553.

First person, singular, nútągianki, nútągink (for nútak giánki)
Second person, singular, itągianki, itakink, itągínggi
Third person, singular, pitągiank, pitągínggi
First person, plural, nátąkiank, nátągínggi
Second person, plural, átąkiank, átąkinggat
Third person, plural, pátąkink; húkshagíánggi

This ending is also found appended to the oblique cases of the same pronouns; its origin is explained under Suffix -gien, q. v.

In the third persons of the singular and plural, the change of k and k in húnkèlami his, her, húnkish him, her, húñkiash them, renders these pronouns reflective The different cases of pi, pát, sha they can serve as reflective pronouns without undergoing any change or suffixation; this is the case with pish, pash, púsh, pú'šh, p'na, p'nálam; m'na, m'nálam; shash, sham. Thus we have: Ašishísh tómuśna shtú'tzishalsht pish hlilíka Ašishísh heard that his wives had wept for him in mourning. Cf. also, in Modoc war, pi 38, 10; pú'śh 36, 15, 16; pish 36, 16; p'nálam 38, 17, etc.; in the northern dialect, pú'śh 71, 2. The change from k to k, as observed in verbs, has been referred to previously (pages 292, 424), but even in substantives it is sometimes observed. When these natives speak of other Indians than themselves, they pronounce: máklaks Indian; but when of themselves, máklaks.

The most frequent way of expressing the reflective pronoun is that of appending -tak, -tok to the personal pronoun:

kitíta piták nkásh her (the female wolf's) belly burst, 105, 16.
shlábópk hú'nitak he himself perceived; lit. "he observed in his own mind", 108, 5.
ánku piták (for pishták) vúlódsakan gi he is splitting wood for himself tcháshesh nánuk wátc tchła'łza, pitakmanú the skunk drowned all the horses, itself also, 127, 12.
múln̄ánk itągiąnggi! cut some hay for yourself!
nátak shiúlagien, shiúlagin or shiúla giąnggin we collect for ourselves.
nátak hi'shlan we shot people of our own party, 24, 4.
VIII. RECIPROCAL PRONOUN.

This class of pronouns is not represented by special forms, and the relation of reciprocity can be expressed only by means of the medial prefix sh- or its compound, h-sh-, although shash, sham is sometimes used as a reciprocal pronoun; cf. 58, 10, 13, 61, 14, and Note. There exists an adverb, or adverbial phrase, referring to reciprocity: shipapelankshtant against each other, among each other. Personal and emphatic pronouns are often added to reciprocal verbs to complete the sense by showing in which of the three persons the object stands, as we saw it done also in the case of the reflexive pronouns.

shishúka pôsh ka-á they fight hard among themselves, Mod.
pátak huhashtápkuaq stabbing each other themselves, 114, 3.
pâ't háshtalal they disputed among themselves, 104, 3.
gê'k shash shiušhuak pepéwa these girls washed each other.

IX. EMPHATIC PRONOUN.

When the run of the sentence causes the speaker to lay emphasis upon pronouns, this is usually done by subjoining tâk, tok to it; or when a close connection exists with preceding words or statements, tâks, taksh, or toks. This chiefly applies to pronouns contained in adversative sentences: hûtak, hûtoks but he; he however, and other terms expressing contrast. Cf. kánktak, tânktak.

Placed after the possessive pronoun, tak, tok means one's own: gé-utak tehuyésh hûn gî this is my own hat; p'nantak kiiłatat tchîa to live in one's own country, 39, 7; pítak (for pishtak) shî-ita to daub one's own body over. For the third person Modocs possess a special form of p'né: hû pê'na shî'shash shûmâluash that he had written his own name, 34, 6; cf. peniak, in Dictionary. Another Modoc form is pítakmâni, of a reflective signification.

Personal pronouns having this particle suffixed may be rendered in English in different ways, according to the sense. Thus nûtak, nû'toks is myself, none but me; I, however, I at least, etc. Ex.: kâ-i hûnk, nûtoks wàsh shîlîn not he, but I, shot the prairie-wolf. In most instances, however, nûtoks stands for myself, itak, i-itok for thyself, and so the others: pítak, nátak.
THE POSTPOSITION.

(for ná-t-tak), ā'tak (for ā't-tak), pá-tak (for pát-tak). This particle is also appended emphatically to some other pronouns, as kánitak? káni-toks? *who then? kē'tok, kē lish tok she certainly, 189; 7. An emphatic form is also ıkē, ći for *thou; lit. "thou here."

Another series of emphatic pronouns is formed by the suffixed particle tá-l-a, abbr. tál, tal, which expresses amazement, surprise, and is not always translatable in English. Thus we find: tuáltala? *what then? what after all? 158; 56. 173; 3; which kind then? 112, 2. 5. 12; ka tal (for kaní tála)? *who then? 149; 7. Appended to an adverb, it occurs in 110, 10; hū'-útak tála! none but he, or it was himself! 173; 3. When tála follows personal and possessive pronouns, it means alone: nít tála I alone; gé-u tála p'ti'shap your father alone; nítala steínash only your heart. This definition "alone" is only a specific application of the more general function of this particle: but, only, solely.

THE POSTPOSITION.

The postpositions correspond, in regard to their signification, to the prepositions of Germanic languages, the separable as well as the inseparable, but differ from these as to their position in the sentence. They are usually placed after, and not before, the noun they govern; hence their name. Their natural position is after their complement, although it is neither incorrect nor unfrequent to place them before it, here as well as in other languages of America. The cause of this is that many of them are in reality verbs, or derived from verbs, the usual position of which is at the end of the sentence, unless for reasons of rhetoric another position be assigned to them. Through the law of analogy, the other postpositions which are not of verbal descent have assumed the same subsequent position, a circumstance justifying the appellation of postposition given to these parts of Indian speech in preference to that of preposition.

Although the derivation of some postpositions is uncertain, many are undoubtedly derived from pronominal roots and formed through nominal case-endings. Their number is considerable, and this has prompted me to place the chapter on "Postpositions" just after that on "Pronouns." It is chiefly this class of postpositions which is as frequently found standing before its complement as after it, especially when their length does not
exceed the measure of two syllables. Many of the verbs which figure as
postpositions are built up of pronominal roots, as ginhíëna, i-ukakiámna.

Those of our prepositions which are of an abstract nature, as about, in
behalf of, for, concerning, etc., are expressed in Klamath by inflectional suf-
fixes appended to the verb or noun, and all the postpositions we meet are
of a concrete, locative signification. Even the few temporal postpositions
are locative at the same time. In their purely locative aspect, postposi-
tions bear the strongest analogy with the case-postpositions -i, -kshi,
-ksaksi, -tala, -tana; -tana, abbr. -tan, -ta, is their most common affix; -ksh-
is another, and in fact the use of postpositions is nothing else but a further
extension of the nominal inflection. In gunígshtant beyond, e. g., the pro-
noun guní is inflected just like a noun by the postpositions -kshi, -tana,
-tat or -ti. Muatlta southward of is composed of muat south, -ti suffix of
partitive case, -tala, -ta toward, and these inflectional terms of the secondary
or ternary stage mostly occur in an apocopated form.

The nominal complements connected with the postpositions derived
from verbs stand in the same case which they would occupy if these post-
positions were verbs governing nouns—either in the objective case, which
in inanimate nouns cannot be distinguished from the subjective, or in the
locative case (-tat, -at) if rest, and not motion, has to be expressed. Modoes
frequently use the terminal -an of the present participle where Klamath Lake
has -a. The majority of the postpositions assumes distributive reduplication.

Adverb postpositions are those postpositions which are sometimes used
adverbially without a complement, as ginhíëna, kuíta, péluí, etc.

In the following list of postpositions I have marked those terms which
appear as verbs and postpositions at the same time. For a better study of
each of the postpositions, readers will do well to consult the Dictionary.

LIST OF THE PRINCIPAL POSTPOSITIONS.

ginágshtant, ginákshta and ginátant, gináta this side of, on this side, in
front of: ginatan kō’sh in front of the pine tree; correlative to guní-
gshtant.

ginhiëna, d. gigganhiëna inside of, within; said of a plurality of subjects;
also verb and adverb.
LIST OF POSTPOSITIONS.

ginkakiámna, all around, when the surrounding body is hollow, spher-
ical; also verb.
giúlank, Mod. giúlan, past, after; a temporal postposition, derived from
giúla to be over, past. Cf. the names of the week-days.
gunígshtant, guníkshta; also gúnitana, gúnitan, kunítan, guní’ta on the
other side of, opposite to; guní’ta mish beyond you, your house, 183;
17; correlative to ginígshtant.
hintíla, d. lihantíla, underneath, under, below; said of one subject that
has fallen under something; also verb.
inotíla, d. lihantíla, underneath, under; lit. “placed underneath”; also verb.
i-ukakiámna, around, in the neighborhood of.
f-ukuk and i-ukúkag, inside of, within; said of lodges, etc.
i-utámsgya and met’támsgya, among, amid, between; the latter referring to
something excavated; also used as verbs.
iwahak, fwa-ak in the midst of water, Mod.
fwútít farther off than, beyond.
yamatítana, northward of.
yuhína, inside of, within; also verb.
yulálína, alongside of, along the brink of, as of rivers; also verb.
yutíla, i-utílan, under, underneath; lit. “placed underneath”; used when
speaking of long objects; also verb.
kaníntant, kaníta, kántan, outside of.
kúi and kúítit, on this side of, as of a river, hill, ridge.
kúitana, kitéta, in the rear of, back of.
lúpia and lupítana, lupítan (1) in front of, before, this side of; (2) earlier,
sooner than.
lúpían, on the east side of, eastward of.
lutíla, i-utíla, inside of, within, speaking of round objects; also verb.
muáltíla, muáltíta, southward, to the south of.
pání, paní, d. papaní, as far as, reaching up to.
pát to or of the size of: tópó pát as thick as the thumb.
pélui, down below; farther off than.
pipélángshta and pipélántana, on both or two sides of, from opposite sides.
p’laítana, p’laíta, above, higher than.
p'Je'ntant, plä'ntan on the upper side or top of some object.
tálaak directly toward; tálaak nats toward us, 29, 15; also adverb and
adjective
tapí, tápiak later than, posterior to.
tapítana, tâpîta, topîta after, behind, in the rear of.
tzálam, Kl. tátzélam in the midst of; between, among, when all are on the
same level.
tzálamtvana through the midst of; to the west of. The latter may be ex-
pressed also by tzálmakstant and tzálamtvita.
tú'gshtanta, túgshta on the opposite side of; across, beyond; chiefly refers
to rivers, waters.
túla, tulá, túla with, in company of, along with; tulá'k (emphatic); ká-i
laka without; túl' ish with me. The verb is túlha or túla to form a
party or swarm.
túna, tú-una, d. tútana, around; the d. form also means beyond, on the
other side of, and is chiefly used of mountains.
tuní'ma all around, when following the line of the horizon; also
verb.
tché'k, tsík until, till; pitchash tché'k until the fire went out.
tchultíla, tsutíla under, below; refers to one subject sitting or lying below,
utila referring to one long subject; both are used as verbs also.
welíntana, welítan at a distance from, away from.
wigatana, wikáta close to, aside of; wigáta kümétat near the cave.

THE CONJUNCTION.

Conjunctions, or conjunctive particles, are links necessary to bring
about certain sequential or logical relations in human speech by establish-
ing a connection between single terms, phrases, or whole sentences. The
true function of these particles can in every language be understood only
after a thorough study of its syntax. They are the most fanciful and arbi-
trary, often intranslatable, parts of human speech, and the literary culture
of a tongue largely depends on their development and judicious use. The
classic languages of antiquity and the modern languages of Europe would
never have attained their ascendency in the oratorical, historical, and didactic prose style without their abundant and most expressive assortment of conjuctions.

We distinguish two principal relations in connecting together words or sentences—the co-ordinative and the adversative. Languages of primitive culture possess as many of the latter as of the former, because they feel the same need for them. Klamath can enumerate but very few conjunctions connecting co-ordinate parts of speech, either nouns or verbs, to each other: ámka, pën, tchi′sh, tehkásh; but the number of conjunctions co-ordinating co-ordinate and adversative sentences is much larger. Being a synthetic language, Klamath expresses many causal, temporal, and modal relations by participles and verbals which we would express analytically by distinct sentences introduced by a conjunction. This is not a deficiency in the language, and moreover it is largely counterbalanced by a wealth of conjunctions introducing subordinate clauses to the principal sentence.

All modes are expressed by conjunctions, as ak, am, ya, and even the -at, -t of the conditional mode is the conjunction at, at the time being, agglutinated to the verbal stem. Our and has no exact equivalent, but is rendered by also or again; our then (temporal) by afterward, subsequently, the particle tchúi corresponding accurately to the French puis, from Latin postea. No Klamath term corresponds exactly to our that, though, although, but the language has two distinct “oral particles” to render our as reported, as I hear or heard, as they say or allege.

All true conjunctions are formed from pronominal roots, and though they do not reduplicate distributively, the majority of them appears under two forms—the simple conjunction and the conjunction with suffix -sh (-s, -ds, -dsh, -tch, -ts). This suffixed sound is nothing else but a remnant of the conjunction tchi′sh, tsís also, too. So we have Liluts for Lilu tchish, Lilu also; núds or nù tchish I also; nats for nât tchish we also 29, 18; hä í kî-uapkats also if you should tell lies; tchê′ks for tchê′k tchish and then. In most instances the additional idea of also, too, and disappears, and what remains of it is that this enlarged particle points to a closer connection with the foregoing than does the conjunction without the suffix. This suffix also appears with other particles.
Many of the conjunctions are unaccented, and these may be used proclitically as well as enclitically. Some conjunctions also have adverbial functions.

Details of the functional peculiarities of the conjunctions are reserved for the Syntax. The alphabetic list now following only quotes the principal conjunctions and their suffixed forms, without mentioning all of the compound ones, as átënen just now, as alleged, and readers are referred to the examples given in the Dictionary.

LIST OF THE PRINCIPAL CONJUNCTIONS.

a, the declarative particle.
a, -á; see ha.
a, abbr from at, q. v.
ak, ák a, aká, ka, kam, ak ya, suppositive and potential, optative particles: "perhaps, possibly, likely."
ak appended to verbals in -sht and other verbal forms; e. g., pà'ksht ak as soon as or after it is dried.
am; see kam, útch.
ámpta, ámkha (1) or; the Latin vel; (2) lest, unless, or else.
at, abbr á, a, at the time; now, just now, then, at that time. Coalesces with some words and grammatic forms, as in belat for pilà at, illólát for illóla at, gu'tźitkt for guťźitko at, 112, 9 Composes: at a, atënen, átch, átui.
átui, Kl. át yu, átúu, adverb, interjection, and conjunction, just now, just then. Cf. gëtni as to the ending.
gíntak, generally postpositive, thereupon, hereafter; though, in spite of.
ha, há, a, -á, interrogative particle, mostly postpositive; lâ'k, Mod. for le há ak? is it perhaps so?
hai, a-i, a-î; in Mod. also kái, zái, with suffix: haîtch apparently, evidently, as you see, as I see or hear, of course. Cf. Dictionary.
hä, hâ'Í, he if, when, supposing that; enlarged: hî'tch, hâ'ís. Its correlative is tchì', tchè: hä.... tchëh, if.... then.
hùmasht, d. humámash, adverb and conjunction, so, thus; hùmasht giug hence, on that account, therefore; hùmasht shàínhk giug for the same reason, and other combinations. Cf. Dictionary
hünkanti, hunkantchii', húnta la therefore, for that reason.

ya, yá, í-a indeed, surely, really.

kam (from ak, am) adverb and conjunction, expressive of desire, hope, probability; cf. our adverb fain.

káyuteh, káyudsh, Mod. ká-iu, adverb and conjunction: before, prior to. ká-i not, the usual negative particle, is sometimes used as a conjunction, and may even stand at the end of a sentence.

k'léwiank, partic. of k'lewi, is used in the sense of subsequently. Lish is used as a particle of asseveration and interrogation, answering to our “is it not so?” It is derived from le, lè, the putative adverb not, being its enlarged form.

lúpiak before, prior to, earlier than.

mat, apoc. ma, it is said, as they say or allege, as reported; refers to facts or deeds spoken of. Túá ma? what is it? Mat mostly stands after the first word of the sentence.

ná-asht, ná'sht, násh, náś, Mod. né-asht, thus, so, as follows; when somebody’s words are mentioned verbally; often used as adverb.

ten, abbr. nè, ne, -n, oral particle: as you say, as they say, report, allege, as I hear; used when people make mention of something said, spoken, or heard. Túá nen? what did you say? nènt thus now; it is right so, Mod.

pa, pá, suffixed: pásh, intranslatable particle, referring to the subject of the sentence. Pá ak, abbr. pá, I do not know.

pán, pén, pé'n again, hereupon, subsequently; at pán after this, now, and; ká-i pén no longer, no more; tehúi pén hereupon; and in numerals. Pán is also adverb.

shúbank-shítko at the time when; cf. 109, 12.

tádsh, tá'dsh, tads, the enlarged form of the adverb tat, is marking an unexpected contrast: but, however, though. Not used at the head of a sentence.

tak, ták, tok, tük, suffixed taks, toksh, táksh, a frequent emphatic, adversative, and disjunctive particle, appended to all parts of speech; answers best to however, but, though, and in Modoc forms a future tense. Cf Emphatic Pronouns.
tarn, Utam, interrogative particle, answering to Latin num, an and to the French est-ce que?
tamú, suffixed tamúdsh, (1) interrogative particle; (2) disjunctive conjunction, whether, whether or not.
tánkt after this, afterward.
tehé'k, apoc. tehé, tehü; enlarged forms tehātch, tehēks, tehkásh then, after, at last, since then. Tēhü serves as a correlative particle to hā if, q. v. Cf ń'ntehēk, under ūn.
tehé, tsi so, thus, in this manner; sometimes used as conjunction, like gā-asht, hūmasht, nā-asht. A compound is tehē hūnk, tehıyunk.
tehish, apoc. -teh, -ts, -sh, postpositive conjunction and the suffixed form of tehé, also, too, and.
tehkásh, suffixed form of tehé'k and syncopated from tehēkash, tehé'k a tehish, also, finally, too, besides. Postpositive like tehē'ksh, tehē'ks, which is the Modoc form.
tehúi, tsüi after that, then, subsequently. Very frequent in historic and other narratives, and forming many compounds: tehúyuk, tehúyunk, tehúi pān, at tehúi.
utch, ēds, suffixed form of u, hū, if or if not, whether. Appears in compounds only, as kāyutch, támúdsh, or when found standing by itself it is interjectional.
ūn, temporal particle, usually added in Modoc to hā if, lish, and other conjunctions for enhancive purposes, and not easily translatable. Its compound untchēk, after a while, sometimes figures as a conjunction.
wak, wák, ūk how, how then, why, is also used as interrogative particle and conjunction. Wa'kāi? why not?

THE ADVERB.

This part of speech stands in the same relation to the verb as the adjective or "adnominal" stands to the noun; it qualifies and specializes the act expressed by the verb in regard to various categories, as degree, quantity, space, time, or quality (modality). Its natural position in the sentence is before the verb, just as that of the adjective, when used attributively, is before the noun.
Adverbs show no inflection, if we except the distributive form, which occurs in some of their number. The gradation of adverbs is more imperfect than that of adjectives.

As to derivation, one portion of adverbs is formed of pronominal roots, which affix different formative suffixes to themselves, cases of the nominal inflection used in a temporal sense, adjectival suffixes like -ni, etc., or appear in the apocopated form of certain adjectives: áti high, far, wééni strange and strangely; wíka low. Another portion of adverbs is derived from predicative radices. Many of these are forming adjectives also; the adverb then represents the radix without the adjectival ending. Others are verbs, with the suffix -a, appearing as adverbs.

Some adverbs are at the same time postpositions and conjunctions, and in a few cases it is even difficult to decide to which one of these three forms of speech a certain particle belongs.

A gradation is effected for the comparative and minutive by syntactic means, viz., by placing two sentences in opposition to each other, just as it is done with the adjective. Disjunctive conjunctions are not always used for this purpose, and such terms as “more” or “less” do not exist. Another mode to effect gradation is to affix -ak to the adverb, a particle which serves for many other uses beside:

Móatuash lápiak Módokíshash kédshika the Pit River Indians became exhausted sooner than the Modocs.
m'na a'nakag m'ak t'ší'sht for the time when his little son would grow taller, 109, 13.

The object compared stands in the objective case in the first example, and in the gradation of the adjective we observe the same thing.

Enhancive particles, like ka-á very, mû and tûm much, largely, joined to an adverb will place it into what we call superlative.

The distributive form, which some of the adverbs possess, and which is rather infrequent with some others, is formed in the same manner as in the verb and noun, as will appear from the following instances:

Módkni lako líchlitche shéllual the Modoc chief fought bravely
Módkni líchlitche shéllual nánuk of the Modocs every man fought bravely
tála hémkank’ i! *tell the truth!*
tatála hémkank’ i! *tell the truth in every instance!*

ká-i pé'läk hémz’ i! *do not speak fast!* (when you meet me once).
ká-i pâp’läk hémz’ i! *do not speak fast!* (every time you meet me, or each time you converse).

má’ntchak gitk *after a while.*
mámántchak gitk *after a while (severally speaking).*

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**LIST OF THE PRINCIPAL ADVERBS.**

The following list of the more frequently occurring adverbs will exhibit to the best advantage the modes of adverbial derivation. Some of them are used in very different acceptations. The numerals have branched out into two adverbial series, one in -ash, the other in -ni: ndánash *to* or *at a third place,* and ndíni *three times;* cf. pages 530 to 532.

Temporal adverbs have all evolved from locative adverbs, and hence often retain both significations; all the so-called “seasons” of the Indian year ending in -'mi, -ii’mi, as mehiash’i’mi *in the trout season,* may be joined to the list below. Many of the adverbs of modality are formed by iterative reduplication, of which only a few examples are given below; other adverbs possess a correlative belonging to the same subdivision. Cf. page 262, and suffix -li, pages 352, 515–517.

**Adverbs of quantity and degree.**

gá’tak, kétak, Mod. kánktak *so much, enough.*

ka, d. kák, *so, thus;* derived from the relative pronominal radix, ana forming gá-asht, ka-á, kánktak, ká táníni, etc

ka-á, ká-a, ká, ga *much, largely, very.*

kétcha, gi’dsa, kédsa *a little, a trifle, not much;* ketságak *very little only.*

mû, d. mú’m, *much, largely;* the adverb of múni *great.*

tú’m *much, a great deal;* the adverb of túmi, *many.*

tchátchui *a great deal;* túm tchátchui *too much.*

wiga, wíká *not much, a little.*
LIST OF ADVERBS.

Adverbs of space.

This class of adverbs is very numerous and multiform, almost all the pronominal radices having contributed to the list. Some of those which frequently occur are as follows:

atí, d. átí, far, far off, afar, distantly; high up.
gen, gin here, right here; géná, giná there now, right here.
gétui at a short distance out.
gínt, gén, génta thereabout, around there, over there.
gita near by, close to this place.
gítak right there, close by.
gitála, gétal in that direction, further off. Its correlative is túshála.
gítata just here, at this very spot.
gúníshánt (also postp.) on the opposite side.
há, á on the person, on oneself, in one's hand, by hand, at hand; forms compounds, as géná, túlá etc.
hátak, hátok here, on this spot, over yonder.
hátakt, hátokt over there (when out of sight).
hátaktana by that spot, through that locality.
hátaktok right there, at the same spot.
hátkak, hátkok on this very spot or place.
hí, i on the ground, toward home, at home, at one's camp, close by.
hítá, abbr. hí'd right here, close by.
hítkshi at this place; from this point.
hu, hû (Mod. hû, ú) there, here; referring to places visible and distant or above ground, but chiefly appearing as an affix.
lúya near by, in close vicinity.
i'wa outside of camp, in the mountains or hills; i'wak, ìwag a short distance from home or camp.
yámatala northward.
yána, yéna down hill, downward, down stairs.
yánta (for yántala) downward.
yá-uka within that place, house, lodge (Mod.).
kání outside, outdoors, without.
kē, ki, kie **right here, here**; more in use among Modocs.
konē, kunī, gunī **over yonder**.
kūi **away from, at a distance**; kūita **in the rear**.
kūinag **away from town, village, or houses**.
lupī, d. lulpī, **firstly** (of local precedence).
lūpitala **eastward**.
mūatala **southward**.
mūna **down below, on the bottom**; mūna tū, or tū mūna, **deep down**.
nānukash everywhere.
nā'hash **to another place**; cf. Numerals.
shētajāk **half-way up**.
-tak, -tok, particle, suffixed to many local adverbs for emphasis.
tālak **in a straight direction**.
tapī, d. tātpi, **lastly, coming last** (in space).
tāta, abbr. tāt, tāt, **where, at which place**; also interrogative: **where? where to? tāta-i? where? kū-i tāt nowhere**.
tātica **right there**; correlative to gitak, gētak.
tā'takta **right at the spot where**.
txālapanī **halfways**; is adjective as well as adverb.
txālamtala **westward**; tālat txalamtial due west.
tū, tū, d. tūta, tūt, **far off, up there**; refers to a great distance, to objects within or out of sight on the ground or high above ground.
tuńskhi **at which spot, where; somewhere**; also interrogative.
tūkṣh **from that locality**.
tūla, tulāk **together**; is used adverbially and as a conjunction.
tūsh, d. tūtash, **somewhere in the distance, far out**; interrog. at which (distant) place? enlarged from tū.
tūshak **at some other place**.
tūshtala **toward or at that (distant) place, spot.** Cf. gitāla.
wiga, wıkā, d. wı-uka, **near the ground, close to, near by, nigh; not extensively**.
wiga-ak **not far from**.
wigātak **at the same place; together, unitedly**.
Temporal adverbs.

at, ā, a (also conj.) at the time; now, then; at a just now; átutu already.
gētak, kā’tak, Mod. kānktak, finally, at last.
hūya, úya for a while, during a short time.
hunk, hünk, ūnk, a particle expressing distance, and when temporal
the past tense, though this is not unexceptional. The Modocs
often replace it by hû; no word of English corresponds exactly
yē, yē now, presently; firstly; Mod.
yunekszē’ni between sunset and dusk.
kā-ag, gā-ag, gāhak long ago, many years ago.
khayutch, Mod. khayu, kā-i (also conj.), not yet, not now; never, at no
time, not at all; kāyah not yet; never.
kishē’ni, kissm, d. kikshē’ni, at sundown.
lǔdâm in the cold season, in winter time.
lītzi, litze in the evening.
lupi, d. lūlp, at first, firstly.
lupitana, d. lulpitana, for the first time.
mā’ntch, d mā’mantch, during a long time; refers to past and future.
Dim. mā’ntchak, d. mānma’ntchak, for a short while, Kl.; quite a while
time ago, Mod.
mbūshant, d. mbūmbūshant, on the next morning; next day, to-morrow, Kl.
mēnīk, d. mēnnak, for a short time.
nāyautka shāppēsh next month; nā-iuntka shkō’shtka next spring.
nī, d. nīnia, lately, recently; a short or long time ago; nīa sundē last week.
nīnk next day, Mod.
nīhta all night through; at night-time; nīshtāk in the same night.
pā’dshut, pādshit or pādshut waita to-day; at the time.
pāta in the warm season, in summer time.
pēn, pēn, pān, pēn a (also conj.) again, once more, a second time, repeatedly.
pshē, d. pshépsha, in the day-time.
pshīkst, d. psī’psaksht, at noon.
pshīn at night; pshīnak during the same night; pshīn-tāt’xelam at midnight;
nānuk pshīn every night.
tánk, d. tátank, at that time, then; long ago; tánk ná'sh sháppésh last month; tánkak a short while ago; tánkt at that time; tánkt at on a sudden, at once; tánktak pretty soon, shortly afterward; formerly.
tapí, d. tatpí (also conj.), for the last time; at last; subsequently, afterward; tapí titá, tapí titna a short time afterward; tíná tapí for the last time.
táta, d. tatáta? (1) interrogative, when? at which time or period? tátá mántch? how long ago? (2) when, that time when; ká-i tátá never; tátatak at the time when, just when.
tínna, d. tínna and tíatna, once, one time, a single time; at a time; tínna sometime; tíatna a few times, not often; tínatoks some other time; tíná'k at once; simultaneously.
tuánna, tuán, Mod., always, at all times.
tuí'm frequently; for a long time; a long while.
tuíméni often, frequently; the adverb of túmi many.
túsh gish that time, then; when? what time?
tchá, tsá instantly, just now; tchá-u at the present moment.
tchó, d. tchétché, then, at that time; points to the future; tchó-etak at length, finally; in time.
tchók, abbr. tchó, finally, at last, in future; is adverb, postposition, and conjunction; tchóksh, tcho'g, same meaning; tchó'ksla after a while. tchúshak, tsússak always, constantly, ever; tchúshniak forever, unceasingly.
ún, ú'n then, sometime; úna, uná in the past, some time ago; yesterday: uná pshín last night; úna gín long ago; unák early in the morning; úntchók, undsé'k, abbr. undsii', some time from now; únash tomorrow (Mod.).
waitash, waitan, waita all day long, the whole day; waitótank, Mod. waitólan, yesterday; lit. "having passed one day"; hünkantka waitashtka on the same day.
weé, u-ë, wii' for some time, for a while; still, even now.
wigápáni for a short while.

Adverbs of quality or modality.

ak, hak, or when suffixed -ak, -ag, only, just only, merely, solely.
ADVERBS OF QUALITY.

gá-asht, ká-asht, ká-ash thus, so, in this manner.
húmasht, d. humámmasht, thus, so, in this way; húmasht gink, húmasht gisht in that manner; acting this way; húmashtak equally, in the same manner.
húmsantka in the same way, equally; cf. Dictionary, page 554.

hunáshak groundlessly, in vain; falsely; gratuitously; accidentally, fortuitously; unawares; ná’nsak (for náyentch ak) has the same meaning.
i, i-i, ē yes, yea, certainly.
kátak, Mod. katchán, truly, surely, certainly.
ké-una and ké-uní, d. kekúní slowly, gently, loosely.
ki, ke, Mod. kie, so, thus; when words are quoted verbatim.

ká-i not; no.
kú-i, kó-i badly, wickedly, mischievously.
-lá, enhancing particle, suffixed: very, greatly.
lé, le not, in a putative sense.
litchlitch strongly, forcibly, powerfully; adverb of litchlitchli.
ná-asht, ná’sht, nás thus, so; refers only to sounds and spoken words.
nadshá’shak at once, in one batch; also locative and temporal adverb.
nkíllank, kíllan, nkíla, kí’l, d. nkímkal, kíkal, rashly, quickly, strongly; forcibly; aloud.
pálak, Mod. pélak, d. páp’lak, pép’lak, fast, quickly, hurriedly; pálakak, Mod. pélakag, fast.
pátpat, d. papá’tpat, smoothly, Mod.; adverb of patpátli.
píla, píl, d. pilíl, only, merely, solely; pilí’k solely.
ská, d. skáska, strongly, coldly; also verb. Cf. the adjective shkáṣni.
tála, d. tátála, correctly; none but, only; tálaak rightly, truly.
tidsh, d. tidshal, well, nicely, adequately; tidsh gi to be friendly; adverb of tidshi.
tchí so, thus, in this way; tchík (from tchí gi), same signification.
wakaí? why? wak a giu’ga! of course, certainly! wákaktoksh in the same manner as; wák gisht? in which manner? ūk wép? how then? Mod.
THE INTERJECTION.

This class of words is composed of exclamations resulting from wilful or unwilful outbursts of feeling, and may serve to express assent, welcome, wonderment, surprise and joy, or terror, trouble, pain, distress and disapproval. The two kinds of Interjections can be easily distinguished from each other: One of them consists of organic words of the language, either of single terms, inflected or not, or of phrases and even sentences; the other is formed by inarticulate, natural sounds, representing the crude utterances of certain physical or mental feelings. Exclamations of this sort do not form organic parts of the language and are not inflected, hence are no words in the strict sense of the term.

A.—INTERJECTIONAL WORDS AND PHRASES.

As to their origin, the interjections of this class are of the most various description. Adverbs and verbs are mainly used for the purpose, often with an altered signification.

átui! now! at once! found in Modoc imperative sentences.
gétak! gi’tak! Mod. kánktak! stop! quit! that’s enough! that will do!
gín! pl. gínkát! do it! go on! hurry up!
hágg’i! háka! pl. hággáat! Mod. hággái ē! lo! look here! behold! haká yē pā’k! let me eat first! Mod.
hátata! implies menace, threats, like the Vergilian quos ego!
hí! hi-! hi-itok! down on the ground! sit down!
húya! hu-íya! don’t go! stay where you are!
húmasht! that’s right!
humámasht? is that so? indeed? Mod.
kāl’ash! abbr. kā’sh! exclamation heard from old Modoc men.
kāflash stáni! the most opprobrious epithet in the northern dialect.
kapkábantaks! Mod. kapkapágink ē! pl. kākapkágink ē! hush up!
silence! stop talking about this!
kuf’tak! get away! go back! away from here!
ké-ash, kā’-ash! bad thing! a term used in speaking to children, derived from kā-i badly, and forming the verb kii-ashtámna, q. v.
INTERJECTION.

lěš! lè gí! pl. lěkat! quit! stop! cease! don't!
něnt (for nén at)! so it is! that is right! něnt něnt! right! right! Mod.
oká-ilagën, d. oká-ilagën! Kl. wák hái la gën! certainly! of course!
pá-ak, abbr pa! I do not know!
škó! d škúšku! come up! used when thinking over something not
remembered immediately.
útch, úds! never mind! don't care if? used when worrying oneself about
something; útch git gí! let go! quit! stop!
tchawai! well then! for tchá-u hái now then; tchawai ná! let us do it
now! Mod.
waktchi huk! how curious! (wáktchi for wákpetchi, q. v.), 24, 18.
wakčanhua! wák yánhua! I will be sick if I don't!

B.—INTERJECTIONS OF AN INORGANIC NATURE.

Ejaculations of this sort do not form organic parts of the sentence, and,
being no words, are excluded from the morphologic part of the grammar.
They are the true, genuine interjections, and are nearest related to what we
call a root, in its abstract, naked form. Indeed, some of these interjections
are forming words or derivatives in every language; for Klamath, some are
mentioned below and on page 250. In their origin, these derivatives come
nearest to the derivatives of onomato poetic roots, as names of animals, espe-
sially birds, as quoted pages 250, 323. Some interjections are formed by
iterative reduplication, which appears here as an onomatopoetic element.
War and dance songs are largely made up of unmeaning syllables and terms
which resemble interjections of this sort. Repetitions of this same character
also occur in such forms as túmi-i-i tút many, many teeth, which stands for a
superlative of túmi many*, and strongly reminds us of the Semitic tóbtob
very good, from tób good.

anána! ananá! expression of bodily pain or distress; from this the
verb ananá-a to cry ananá.
ā-oho, i-uhu, i-uhuhú, war cry or yell comparable to the Greek áλαλάκ,
ɛλɛɛν̆, and forming a verb like this: ā-oho-húchta to advance
while crying ā-oho.

ē! ē-ē! ī! an exclamation, forming a sort of vocative: tchēkan' ē a kēlā-
ush! the sand here is so fine! cf. hāggai ē, Mod., and page 468.
hā! hāhā! The syllable hā imitates sounds uttered by men and ani-
mals. Derivatives: hā'ma, hamōasha, hāhā'tamna, etc.
hé-i! hé-ē! look here!
kēmkem! žēmzh! kēmkemtak! silence! hush up!
o! ō! marks surprise, and is often pronounced with inspiration of
breath.
tūtutu! utututu! implies fright, dismay, pain.
SYNTAX.

The syntax* of a language deals with that part of its grammar which gives a systematic account of the structure of the sentence and its portions, selects the existing grammatic forms, and assigns to them their proper places in the composition of the sentence.

Thus the grammatic forms presented by morphology, and the lexical treasure of a language furnished by the dictionary are but the raw material with which sentences are composed conformably to the laws of syntax. The words found there become true words only when they become constituents of the sentence; and, to reach their full effect, words and sentences have to be placed in such adequate logical relation to each other as expresses best the meaning of the speaker or writer.

No sentence can be considered complete in which three elements of speech—subject, predicate, and copula (or substantive verb)—are not expressed or implied. This is true of all languages, although the means for expressing the three elements may widely differ, since the predicate and the copula are frequently embodied in one and the same word.

The simple sentence, composed by the above-mentioned three parts only, becomes enlarged—the transitive verb by the direct and indirect; the intransitive verb by the indirect object or complement; and both may become qualified by adverbs (or adverbial attributes). Then the subject and the objects are qualified by attributes of various kinds, which may even appear under the form of a whole sentence. Based upon these fundamental categories of speech, the whole syntactic material divides itself into the following chapters:

The predicative relation.

The objective relation.

The attributive relation.

*The proper signification of the Greek term ἀραγία is that of "arrangement", "putting in order."
Besides this, syntax deals (1) with the various forms under which sentences may be addressed to others in the simple sentence—the declarative form, the negative form, the interrogative form; (2) with the compound sentence, and its subdivision into a co-ordinate and a subordinate sentence.

THE VERB A NOUN-VERB.

Comparative researches embracing languages outside the pale of the Aryan and Semitic families have disclosed the fact that they do not possess a true verb, as we have, but use terms of a nominal function in its stead, which may be best compared to our abstract nouns, to nouns formed of verbs, and to participles. This morphologic quality of the verb influences not only the inflectional forms of this part of speech, but also the laws of syntax; and investigators of a hitherto unknown language have to consider as one of their most important grammatic tasks to ascertain the origin and true character of its verb.

What makes of the Aryan and Semitic verb a true verb is the thorough and intimate connection of a radix, assumed to be predicative, with certain affixes representing number, tense, mode, voice, and especially with affixes representing person. This is so because, in the inflective languages, the finite verb is controlled and determined in every instance by the subject of the sentence (pronominal subjects appearing as personal affixes); whereas, in the so-called agglutinative languages, the finite verb is partly controlled by another agent than the subject. The powerful agency which has fused all the above category-signs into words, and has even influenced the vocalic part of the radix, is met with only in the two linguistic families above mentioned; for agglutinative languages, which constitute the great majority of all tongues, do not show in their verb the same assertive and predicative power.

That the Klamath verb is a verb of the agglutinative class will sufficiently appear from the data contained in this Grammar. But the question how far this verb has developed in the way of approaching the standard of a truly assertive verb may be considered under two aspects: (1) What are the properties which assimilate it to that standard? And (2) by what peculiarities are we compelled to class it among the verbs constituting a nominal
expression? It should be remembered here that, at the earliest period of its existence, language possessed neither nouns nor verbs, but that these distinctions arose only gradually. Whenever the aboriginal mind wanted to give a nominal character to a radix, it affixed certain pronominal roots to it, considered to signify number, location, sex, etc.; when a radix had to receive a verbal or assertive meaning, pronominal affixes, pointing to tense, mode, person, form, location, and other categories, were placed before or after it.* But in thus establishing relation, every nation or tribe followed different methods; and thus originated, not the genealogical differences of languages, but the difference of their grammatical structure. Different methods were followed because each nation was in the habit of viewing things from different logical or conventional aspects.

The Klamath verb approaches the predicative Aryan and Semitic verb in the following features:

a. In what we call the finite forms, the verb is connected with a personal pronoun, figuring as the grammatical subject of the sentence, and not with a possessive pronoun, as found in the Algonkin dialects and many other American and foreign languages, in the place of a subject, which is there only the logical, not the grammatical, subject of the sentence. This latter stage is represented in Klamath by some of the verbals, but these are pure nominal forms, and do not exhibit such forms as correspond to our finite verb.

b. The majority of the verbal inflectional affixes differ from those used in inflecting the noun. The process of incorporating pronominal objects into the verb is here in the same stage as in some modern languages of Europe, viz., only in its beginning.

c. Klamath clearly distinguishes between the subjective and the objective case in the adjective, the past participle, the pronoun, and the substantive of the animate order, the objective case standing for the direct as well as the indirect object. The objective case is formed by the suffix -sh, -s with a vowel preceding, but the usual suffix of the subjective case in substantives is -sh, -s also.

* For further discussion of this topic, cf. page 253 of this Grammar.
On the other side, the Klamath verb differs from the true predicative verb, and ranges itself among the noun-verbs of agglutinative languages by the following characteristic features:

a. The transitive verb is controlled and modified by its object (especially its direct object), and not by its subject. This becomes chiefly apparent by the way in which the distributive form of the verb is applied. In many intransitive verbs, this form connects itself with subjects standing in the plural number; but, from the study of Morphology, it becomes evident that the true cause of the reduplicative process in this instance lies in the repetition or severalty of an act or state, and not in the grammatic number of the subject.

b. The verb possesses no personal inflection, if we except the rudimentary agglutination to it of some personal pronouns. It has no real personal pronoun of the third person. It has a grammatic form for two tenses only, and the modal inflection is rudimentary also. As to number, a sort of prefix-inflection is perceptible in a long series of verbs, which tends to prove their nominal nature. That part of the verbal inflection, which is developed more extensively than all the others, is made up by the verbals, which, by themselves, are nominal forms.

c. Several suffixes, inflectional and derivational, serve for the inflection and derivation of the noun, as well as for that of the verb. The fact that certain nouns can become preterital by inserting -u-, shows better than anything else can, the imperfect differentiation between the noun and the verb.

d. For the passive voice, the same form is used as for the active voice; shléa is to see and to be seen.

e. Some verbs are used as nouns without change—that is, without assuming the derivational suffix -sh, -s of substantives. But the existence of the binary and ternary case-inflection shows that the inflectional, polysynthetic power of the noun, theoretically, almost equals the power of affixation in the verb. The mere possibility of a binary and ternary case-inflection proves that some of the Klamath case-signs are of the material kind of affixes, and not of the relational kind, which are not susceptible of any further affixation to themselves. The inflective languages have relational case-
signs only, and therefore binary and ternary noun-inflection is unknown among them.

From all that has been stated heretofore, the conclusion is fully justifiable that the Klamath verb is not a true verb, but a noun-verb, on account of its imperfect differentiation between noun and verb. The lack of intimate connection between the subject-pronoun and the identity of the active and passive form also show its true nature. It expresses the verbal act or state in its abstract, impersonal, and indefinite form, and, with the particle of actuality -a appended, comes nearest to our infinitive. Thus i yękua àńku thou breakest a stick could be transcribed in the most literal manner by "thou-to break-stick", or in German, "du-brechen-Stock." Whether transitive verbs are used actively or passively must be ascertained from the context,* for the verbal term in this instance contains nothing but the abstract idea of "break."

THE SUBSTANTIVE VERB GI.

The inquiry whether a language possesses a substantive verb to be or not, is closely related to the one treated in the previous chapter. Languages lacking the verb to be employ, instead of it, other verbs of a more material signification, use more auxiliary verbs or even particles, overloading the grammar with forms; or use attributive verbs—a clumsy expedient, which is attained only by verbifying the substantive, adjective, pronoun, and even particles. By all this, nothing more is attained than what we reach by using our short verb to be. The existence of this verb testifies, not only to a considerable power of abstraction and reflection on matters of language, but is generally associated with a tendency of the language to become analytic, and to divest itself of the embarrassing wealth of synthetic forms.

* The nearest approach to a verb in this condition, which I was able to find, is contained in Fr. MÜLLER, Novara-Reise, linguistischer Theil, 1867, page 247 sqq., where the author speaks of languages of Southern Australia. I subjoin an extract in the words as used by Professor MÜLLER: "In australischen Sprachen wird dieselbe Form aktiv und passiv gebraucht, die letztere jedoch mit Objectivpronomien: puntan půn, ich schlage, doch nicht 'schlagend ich'; puntan tia, ich werde geschlagen, wörtlich: 'schlagen mich.' Das dünftige Verb ist demnach ein abstraktes Nomen, unpersönlich zu fassen und erst dann äusserlich auf das Nomen bezogen. Die Handlung tritt abstract, unpersönlich ein und wird erst da mit einem Subject oder Object in Verbindung gesetzt: 'das Schlagen trat ein und ich vollführte es.' Subject und Prädicat sind nur äusserlich auf einander bezogen; das Pronomen, das das Verbum begleitet, ist indess stets ein rein subjectives."
Klamath is among the languages possessed of a true substantive-verb, the inflection of which is well-nigh as complete as that of any other noun-verb pertaining to this language. Its presence accounts for the relative scarcity of attributive verbs, like kēlpka to be hot, mā'sha and shīla to be sick, shuálka to be warm, tchikáwa to be cold. It is the only auxiliary verb of the language in forming periphrastic and other conjugational forms (cf. -uápka of the future tense). But besides the abstract signification of to be, the verb gi has other meanings of a more concrete nature—to become; to belong to; to do, perform; to say—all of which, together with the origin of gi, have been discussed at length in a chapter of Morphology. Here we are concerned only in the signification to be, though the earlier meaning of a casual, accidental existence is still as frequently implied by it as that of real, essential existence. The various definitions are exemplified at length in the Dictionary and Morphology. In periphrastic conjugation, gi is the real substantive verb; in other connections, it is sometimes replaced by tchíla to sit, stay, live, dwell, in sentences like the following:

pi a tchíla tchíshīni he is at home.

nālam p'tīshap, kat p'laí tchíla our Father, who is above, 139, 1.

In short sentences, rapidly spoken, it is often omitted by ellipse:

kālam hūt unák? whose boy is this?
kālam i-utīla? whose is that thing below?
kālam gétant? whose is the thing on this side?
kālam gē p'léntan? whose is the thing here on the top?
kaknégatko mi shulótish your (dress is dirty.

Further instances of the various uses of the verb gi, not previously mentioned, are as follows:

(1) gi to be, of casual existence; the Spanish estar:

hūt snáwedsh kūi gi k'lekēnāpkuk that woman is so sick that she will die.

E'-ukskii toks lapēk (for lā'i gi) but of the Lake men, there were two.

hītak a kēknish gi áti here heavy snows have fallen.

hū kō-idshi wawākish gi when the ears are misshaped, 91, 8.

tū kātan hī ki! over there at the lodge she is, I suppose, Mod.
THE VERB GI.

(2) gi to become, to begin to be, to turn into:

atł hû'k lûldam gi’t! that winter would become too long, 105, 9.
nû gêmphtcha pshe-utíwashash gitki gi I declare (nû gi) the human beings
must become so, 108, 11. 12.

Modókíshash “Bôshtin giuapk” kshápa they declared the Modocs wanted
to become Americans.

(3) gi to be, of real existence; the Spanish ser:

tätkni i gi? where are you from?
kaní gi? who is it? who is he?
múni nû lakí gi I am a powerful ruler, 192; 8.
túpaksh táksh i ūn gé-u gi! you certainly are my sister!

The three syntactic relations of human speech manifest themselves, in
analogous shape, in the simple and in the compound sentence. These rela-
tions are the predicative, the objective, and the attributive relation. They will
be treated in the same order as now mentioned.

THE PREDICATIVE RELATION.

It is the relation existing between subject and verb, or, to use a term
more adapted to the Klamath language, the relation between subject and
noun-verb. It includes the whole syntax of the verb, excepting only the
relation of the verb to its object and (adverbial) attribute. When the pred-
icate is not a noun-verb, but a noun (substantive, adjective, pronoun), this
noun connects itself with the subject either by the verb gi to be or some
other term replacing it, as shûsha to name, call, k’léka to become, turn into,
73, 6, etc. Concerning appositions, cf. “Attributive Relation.”

The adjectives in -ni, -kni often express relations which, in English,
are rendered by a prepositional or adverbial phrase, and have to be consid-
ered as adverbs; e.g.: Kaimom yamakni gi Kaimom is from the north; p’lai-
tálkni tehúshnini tehía God lives forever.

A nominal predicate always agrees with its subject in case, but not
always in number.
THE SUBJECT OF THE VERB.

The subject of the noun-verb, or, as I will henceforth call it for convenience, of the verb, stands in the subjective case, whether it appears as substantive, adjective, participle, or pronoun. This, of course, applies only to the subject of the finite verb; the subject of verbals, as the verbal definite and indefinite, follows other rules to be mentioned below. When the subject is a personal pronoun, it is often repeated and, curiously enough, without any special emphasis being attached to it:

- tids taks mí’sh ní kuizá m’s ní I know you pretty well, 65, 10.
- tánkt ní sm’këlui-uapka ní then I shall remove (him), 59, 17.

Especially in songs subject-pronouns are scattered in profusion; cf. pages 176–178 and first Note. Just as frequently, a personal pronoun is omitted altogether whenever it can be readily supplied from the context. So, in 30, 7, nát we is omitted before ga-ú’lzä, because it stands in the sentence preceding it; cf. also át ye before pó-uapk, in 70, 4.

When a transitive verb is used passively, the grammatical subject stands in the subjective, and the person or thing by which the act is performed in the possessive case, which often figures as the logical subject;* or it is expressed by a possessive pronoun.

That an oblique case can figure as the subject of the sentence, as in Sahaptin dialects, of this we have an instance for an intransitive verb in the incantation 158; 48: káílanti nú shilshila, which is interpreted by the Indians themselves as: “I, the earth, am resounding like thunder within (-nti) myself.” An oblique case thus figures as the verbal subject. This recalls the circumstance that, from certain case-forms, as ýamát north, ká’mat back, á-usham flower, new substantives originate with the above as their subjective cases.

The plural number of the subject of the sentence may be indicated in the following different ways:

- a. Plurality is indicated analytically by adding to the noun a numeral or an indefinite pronoun, like kinka, tumíága a few, nánka some, nánuk all, tůmi many.

*From HOK. HALL’S Notes on the Nez-Pere’ Language and PANDOSY’s Yakama Grammar, we gather that in some Sahaptin dialects the subjective case is supplanted by the possessive, even when the verb is used in the active sense.
b. Plurality is shown by the noun being a collective, or one of the substantives designating persons, which possess a form for the real plural.

c. The large majority of substantives having no real plural, their plurality is indicated in the intransitive verbs connected with them by the distributive form of the verb, and in a few transitive verbs, like stá-ila, lüela, by a special form which has also a distributive function.

d. When there are but two, three, or, at the utmost, four subjects to certain intransitive verbs, the dual form of the latter will be used. Cf. Verbal Inflection, pages 437-441.

PERSONAL INFLECTION.

In his choice between the analytic and one of the synthetic forms combining the subject and object pronoun into one word with the verb, the speaker is guided entirely by the impulse of the moment. If he intends to lay any stress on the personal pronoun, he will place it at the head of the sentence, or at least before the verb, which usually stands at the end, or he repeats the pronoun. The synthetic form of the subject-pronoun is less frequent than the other, and not every person has a form for it. In the second person of the plural it might be confounded with the imperative, and hence it is more frequently used only in the first singular and plural and in the third plural. Object-pronouns, like mish thee, to thee, are placed between the verb and the subject-pronoun:

shli-úapkámsha they will shoot you (for mish sha).
ne-ulakuapkámshní I shall punish you.

A list of all the possible syntheses of personal pronouns is presented above (pages 548, 549).

TENSE-FORMS OF THE VERB.

There are only two tense-forms of the verb—the simple verb-form, generally ending in -a, and the form of the incompletely act, with suffix -uapka. Nevertheless all tenses of the English verb can be expressed with accuracy by these two forms, when supplemented or not by temporal particles, and by the substantive verb gi in its various inflectional forms. To
what extent the category of tense permeates other modes than the declarative, to which the present chapter chiefly refers, will be seen in the chapter of "The Modes of the Verb."

THE FORMS OF THE PRESENT TENSE.

Klamath distinguishes three varieties of the present tense by separate forms in the declarative mode. The other modes are represented by a conditional, two imperatives, a participle, and some verbals.

A.—The pure present tense, as contained in sentences like we are walking, it is raining, is expressed by the nude form of the verb. This form is, in the northern dialect, usually preceded or followed by the declarative particle a, which here serves also to indicate the tense. Modocs generally omit this particle, but in both dialects other particles can supplant it to point to the present tense. Connected with hii if, when, this tense also forms conditional sentences, and often stands where European languages use their conjunctive mode. Examples:

kē a shúdsha ánku he is burning wood.
kēlpka a ámbu the water is hot.
tám nūsh i lóla? do you believe me?
at wawápka wē they are still sitting (there).
āt a pán pála-ash ye are eating bread.

B.—The usitative form of the present tense, describing habit, custom, or practice, constantly observed, expresses it in a presential form by appending to the verb -nk (-ank, -ink etc.) in Kl., -n (-an, -in etc.) in Modoc. In form it coincides with the participle of the present, but being connected with the personal pronouns, it serves the purpose and has the function of a finite verb. It occurs when habits and customs of individuals and tribes are sketched, though the naked verb appears in this function just as frequently: ilzóta, flktcha, 87, 4, 6; shúdsha, 90, 9. On the origin of the suffix -nk, -n, see Participles.

māklaks kiukayunk flags the people stick out flags obliquely, 134, 3. 4.
pápkashti shú'tank box they make a coffin of lumber, 87, 2.
sha shipáyúkank they were repeatedly eclipsing each other, 105, 2.
šūshnank sha shnē' lakshat they roast it in the fire-place, 150, 7.
vúnip shulshéshlank they play the stick-game with four sticks, 79, 2.
tamádsank těwas they fasten the net on the bow, 149, 22.
nā'šh kāllatoks tehpí'nualank they bury at one place only, 88, 1.
tsúi mántsak mbusii'lank or mbusii'lan gi and he lived for a while with (her), 77, 2.

This same tense-form in -nk, -n occurs sometimes in sentences which contain no usitative verb; still, a finite verb is expressed by it, and the sentence is often of an imperative or jussive character:
tchúleksh ihš tchiléyank! give me a piece of meat!
núsh tuá tchiléyank i! give me something (soft or flexible)!
knú'ksh ihš néyank! give me some thread!

Other instances will be found under Participles; see below.

C.—The simultaneous tense-form is employed to show that an act was performed or a state existed just then, right then and there, at the time referred to, either simultaneously with another act or state mentioned, or following this act in immediate succession. It is marked by placing the emphasis upon the last syllable of the verb; the verb is then frequently accompanied by particles specifying the time. Whether, in oxytonizing these verbs, the declarative particle ha, a has coalesced with the terminal -a or not depends on the contents of the phrase or sentence; cf. Note to 54, 9. This accentuation is not peculiar to any tense, and may be also due to other causes to be specified below.

a. Following are some instances which refer to a present tense:
tsúi húk k'leká tawi'sh then the bewitched one dies, 62, 3; cf. 66, 1.
ki-i-á a nen she lies when saying this, 64, 4.
pitchká a kóloks the fire is out, or has gone out.
saká a pó'ks then they eat camass raw, 74, 5.
ká-i spúní vushúk they do not give (her), being afraid (of him), 93, 1.

The class of verbs mentioned on page 239 often or usually bears the accent on the last syllable, because they suggest an immediate or simultaneous act.
b. In the following instances oxytonized verbs refer to acts performed simultaneously with others in the historic past, or at another time bygone:

ki’lils shlä́á they then perceived the dust, 29, 7; cf. 65, 9.
tsúi nat wawápk k’makká nat then we sat down and were on the lookout, 29, 13.

tsí hā’mkank shapúk so she said when speaking about it, 65, 13.
wudoká hushtsóza sha they struck and killed him right then and there, 69, 1.
lupí’ hünk shpunkánka, tehú’i lakialá first she kept, then married him, 55, 18.
tchuhlůóla tch’ú’nk, guká at he took off his shirt, then climbed up, Mod.

In several instances the possibility exists, however, that this oxytonized verb is but an apocopated participle in -tko (cf. pahá dried, 74, 6; nzitsá atrophied etc.), or that an enclitic term following has attracted the accent to the last syllable. Cf. what is said on Enclisis, pages 240-243, and guhuá nish I am swollen, 138, 3; k’leká taks nù but I am dying, 138, 6; k’läkušísh gint nūsh after I have died, 64, 15; äná nat we took with us, 31, 6; tawi shash he bewitches them, 62, 3.

THE PRETERIT TENSES.

All our preterits, as the past, perfect, and pluperfect tense, are rendered by the simple noun-verb, and can be distinguished from the present only through the syntactic connection or by the addition of temporal adverbs. These latter being frequently omitted, the run of the sentence is often the only point by which tense can be discerned. In the other modes the preterit is represented by the verbals and a participle.

A.—Past and perfect. These two tenses of the English grammar are not distinguished from each other in Klamath. Transitive and intransitive verbs may or may not assume, either before or after the verb, the adverbs
hûk, hûnk, hûn, and hû, designating the past tense. These adverbs are locative and temporal simultaneously*, their use implying the idea that what is performed in places locally distant is temporally distant also whenever it comes to be spoken of. Therefore their use is not strictly limited to the past, but applies also to other relations distant in time; cf. 105, 8.

hû’k refers to acts performed in presence or absence of the one speaking or supposed to speak.

hûnk refers to acts performed or states undergone near to or far away from the one speaking.

hûn refers to acts performed on inanimate things, present or visible. It also refers to thoughts and abstract ideas.

hû in Modoc stands for all the three above-named particles of the Klamath Lake dialect, which appear in Modoc also, and in the same functions.

The above-named particles are often connected with or replaced by other adverbs, as tchûi, nû, únû, tak, toksh. With tchûi, they form compounds, like tchûyuk (tchûi hûk), tchû’yunk (Kl.), tch’hû’nk, tchû’nk (Mod.), and others. Cf. pages 402-404.

tâm haitch ûnhûn lôla tchûi? did you believe me then?
ndâni waitûlan nû mû suêntch kâyeke your baby died three days ago, Mod.
nûshtoks máglaks shléa people have seen me, Mod.
pâ-ula toks nû pû’dshît I ate just now, Mod.
ûnû nû pâ-ula I ate some time ago.
i nûsh túla hûnk wudûka hûnksh you and I struck him.
i unk (for hûnk) hû’ma you were shouting.

B.—Pluperfect tense. This tense points to the priority of one act to another connected with it syntactically in the same sentence. Although the Klamath has no special form to express this tense, it is clearly pointed out by the logical connection, or by particles, grammatical and derivational forms of the language, in many different ways.

* Local adverbs and other particles often assume temporal significations. Cf. the adverb always; the German häufig.
(1) Two or more co-ordinate sentences contain each a verb in the past tense, one of which the English language would render by the pluperfect tense:

sämtsálza hù'k a gén táwî; tû' tåwîpk nà-ú'k'k a tawîpk she discovered that he had bewitched that man; that he had bewitched him out there; that he had bewitched him at that time, 64, 2, 3.

tsùi hù'k nà's hukâyapk më'ns hù'k'k na's huk âyapk më'ns i-ú'k'k then the one who had retired to the woods shot for a long time, 23, 21.

nâ-ëns slâín wâ'k he had shot another man in the arm, 24, 1. Cf. stñłchîna, 43, 22; spûni, 20, 18.

(2) The verb expressing the act previously accomplished stands in the presential tense-form, and is connected with the other past tense by means of the particle at, then to be rendered by after, though its original meaning is now, now that.

lalâxi shuggûlaggi at, Tchmû'fch hâmêze after the “chiefs” had assembled, Riddle said, 41, 20.

hù'yuka sha hù'nk k'tà'i at, tchùi sha mûklaks pûelhi' after they had heated the stones, they threw the people into (the bucket), 112, 21.

kayúds hûk k'lä'kat (for k'lä'ka at) he had not died yet, 24, 6.

The conjunction at may be accompanied or even supplanted by other temporal particles, as tchùi, tch'hù'nk, ñìtch'unk (for at tchùi hù'nk, Mod.), tchûyunk, hû tânkt, (Mod.) etc.

(3) The verb containing the act performed previously to another act may be expressed by one of the verbals. In this case, there is only one finite verb in the sentence, for all the verbals represent nominal forms. The verbals are those in -sh, with their case-forms (-sham etc.), in -uish and in -sht.

ef'ishtok Mû'shash k'lä'ka Tehâshgâyak but after (or while) Southwind had put his head out, Little Weasel died, 111, 9.

tû géñna Mòatuash k'läwîsham at away went the Pit River Indians, now that (firing) had ceased, 20, 5.
PLUPERFECT TENSE. 585

Kêmû'sh i-á'ísh tûdshampêli shû'dshan gânkanktehuish Kêmukâtmtch carried willows on his back to build a fire after (Aishish) had gone hunting, Mod.

nôksht-ak sha kî'áî i'zakpêle after stewing, they took out the stones again, 113, 2; cf. 113, 9.

Aishish shatâl'd'ldamna atî at kédshisht Aishish looked down constantly till after it (the little pine tree) had grown tall, 95, 3. 4.

Kêmû'sh kshêlui ū'nk mé-itkasht hû'nk we-ulî'kash Kêmukâtmtch lay down close to the fire after the wives (of Aishish) had gone to dig roots, Mod.

(4) Pluperfects may also be rendered by participial forms, the present participle being more frequently used for this purpose than the past participle.

(a) Present participle in -nk, Mod. -n:

ká'yak wêmepêlank k'lekâ having never fully recovered he died, 65, 20.

Skêlâmmtch shanatchvû'lank nêlê'ka m'na tehûyesh Old Marten, after taking off his hat, laid it down, 112, 18; cf. 112, 13.

gâtpamnan kûlalatt wawálê'xa having arrived on the ground, they sit down, 85, 2. Mod.

tchî'ásh shûnczê'kân shemáshla having burnt down the lodge, they remove elsewhere, 85, 13. Mod.

This construction is quite analogous to the use made in English of the participle in -ing; in French of the participle in -ant.

(b) Past participle in -tko:

hekshatvêkîtkô kûlê'zêkakash wâcê'ka the horse walks carrying the body; lit. "having been made to carry the body transversely", 85, 4.

gêl'zêalgâtkô hû'kanshampêle having climbed down he hurried out again, 112, 11.

(5) The most expressive way of rendering the English pluperfect is the use of the completive form in -ôla, -ûla, which the majority of verbs can assume. Generally the participle in -ôlank or one of the verbals serves the purpose, and at times the participle present of those verbs of motion which can assume the suffix -tka (-tkan, Mod. -tkan) is used instead. Cf.
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List of Suffixes, -öla, -tka. A temporal conjunction, like at, tehúi etc., often accompanies these forms

lápëni waitólank, illolólank after two days, years had elapsed, Kl.
at nat nelinulank at gępèle after having scalped him (lit. "having finished scalping"), we returned home, 30, 20.
tehúi sha lú'elalxá pul-ulank and having done eating they went to bed, 113, 11.
kshtatgnulank shífuga snáwedsh having drawn out the woman he killed her, 111, 17.
shuhútankulash tehëk after having concluded peace, 39, 13.

THE FUTURE TENSES.

The future marks an act or state not yet begun, or only intended, or an act or state begun but not yet completed. It is expressed by the suffix -uapka, a compound of the verb wá to stay within, to exist, live, and the distancial suffix -pka (cf. Suffixes, -ápka, -pka), which has assumed here a temporal function.* In the northern dialect, -uapka is the most frequent mode of expressing the future tenses in principal and in incident clauses, whereas the southern or Modoc dialect is apt to substitute for it the nude verbal stem with -tak, -tok (not -taksh, -toks) appended. This is done, e. g., when one sentence is subordinated to another, the particle then appearing in one of the two or in both, often accompanied by un, ún. Instances of -tak to indicate the future tense are not frequent in the northern dialect; k'lákátak nt I might die, 129, 4, is the conditional mode, and could be spelled k'lákát ak.

Verbs with the suffix -uapka assume various modal functions, to be sketched below. This tense forms no conditional in -t, but otherwise possesses all the grammatic forms of the simple verb in -a, -i etc., and can almost be regarded as forming an independent verb for itself.

Verbs in the -uapka form are put to many different uses, all of which have this in common, that they point to an act or state not yet begun or completed. The scarcity of temporal forms in Klamath has accumulated so many functions upon this suffix, that adverbs and conjunctions must sometimes be employed as helps to distinguish one from another.

* The same suffix, -napka, appears also in a contracted form as ıpka, -ıpka, forming desiderative verbs. Mentioned under Suffix -ıpka, q. v.
FUTURE TENSES.

The various future tenses designated by -uapk and -tak are as follows:

A.—The future simple, pointing to the occurrence of an act at a future epoch more or less remote. Temporal particles serve often to specify the time, tchēk being one of the most frequent among them; cf. 59, 17.

medshampēlī-uapk nū I shall remove to the former place again.

nād kē’ksh vutuknāpka we will club him

undsī’ nī nē-ulakuapk some time hence I shall arraign (her), 65, 1.

tānk nī shā’gsuapk this time I will speak out my mind, 65, 3; cf. 59, 17.

dawalii”kuapk sī’-ug believing they would ascend, 29, 15.

mish nū shpulāktak I shall lock you up, 36, 3. Mod.

tidsh hūnk gī’uapk he will act rightly, 59, 21; cf. 22.

wākak hūnk tehūuapk? how will they live? 105, 8.

The particle hūnk, usually met with some preterit tense, accompanies the future in the two last examples.

B.—The anterior future, Lat futurum exactum, indicates the completion of an action or state before another will take place at a time to come.

tuā nī shutū’-uapk shiūgok? what would I have profited if I had killed him? 64, 12; cf. 13.

hā i mbuseālp’luapk, spūlhi-uapkā m’sh nī if you live with her again, I shall imprison you, 60, 21.

hā i páltak (for pālła tak), spūlíktak sha nūsh ḻuñ if you steal, they will lock you up, Mod.; cf. 39, 21.

C.—The form -uapk also serves to designate acts or states which had to be performed or undergone at a time known to be past when made mention of. We circumscribe this by had to be done, had to occur, was or were to do, etc.

tsūī tchī’k sa wāltakuapk and afterward they were to deliberate (again), 65, 15.

hī’-itak tehūi tchī’-uapk here he was going to stay, 95, 6.

huk kū’meti kēktchanuapkā they were to be withdrawn from the cave, 42, 21. Mod.
hushtankuápk mbi'shan *they were to meet the next day*, 41, 12. Mod.
gatpampéli-uápk sha *at they had almost reached their home*, Mod.

D.—This suffix has also a sort of usitative function in describing acts habitually done, under certain conditions or at certain seasons of the year, and therefore prospectively to be performed also in future times under like conditions. In this sense, the future is used in many other languages also.

nad gitá piénuapk pólókuantch, ktílowalshuápk *we shall there scrape up chrysalids*, gather pine-nuts, 75, 3; cf. 12.
násh sápash gégpáeliuapk, tsíalsh káwi tchish épkuapk *in one month they will or would return*; salmon and lamprey-eels *they will bring*, 93, 4; cf. 3.

E.—The future in -uápk is used to express the idea of compulsion by force, by nature, or by imperative command of others. Cf. “Methods to express compulsion” (below).

F.—The future in -uápk is used in its verbals, or connected with various particles, to express the ideas of possibility and volition. Cf. “Modes of the Verb.” When connected with hí if, or other conditional particles, it forms conditional sentences.

**MODES OF THE VERB.**

Of the three modes of the finite noun-verb—the declarative, the conditional, and the imperative—only the first and last show the beginnings of an incorporation of the personal pronoun. The conjunctive, optative, and potential of other languages are here expressed analytically by particles added to the two first-mentioned modes, and these are spoken of under separate headings.

**THE DECLARATIVE MODE.**

It corresponds very closely to the indicative of European languages, and has been treated of at length under “Tense Forms”, pages 579 sqq. It is used in the style of historic narrative, in queries and replies, in affirmative, negative, and interrogative sentences, in conditional sentences when formed, e. g., with hí if, and often serves where we would use the conjunctive or another mode.
Verbs in the conditional mode introduce an act performed or a status undergone *under a certain condition*, which is either enunciated by a separate, often incident or participial clause, or silently understood and admitted. The origin of the suffix -t, from: at now, then, at the time, readily suggests all the uses to which this mode can be put. The hearer is notified by it that such an act took place “under such temporal conditions”, or “under these circumstances.”

The various uses to which the conditional mode is put will appear more clearly by distinguishing those instances which connect a conditional sentence with it from those which present that mode standing alone for itself. The verbal conditional will be considered separately.

A.—The conditional mode, when accompanied by a verbal or a conditional sentence, is often connected with the potential particle ak or its combinations. The idea of possibility thus becomes more apparent. By a sort of syntactic attraction, both correlative sentences sometimes place their verb in the conditional mode.

\[
\begin{align*}
\text{k’lakát n’ ū’nk shlā-ōk I may die for having seen (the spirit), 129, 5; cf.} \\
\text{130, 3.} \\
\text{hisšūnuk tchātch nī’sh kā-i siū’gat when songs are applied as medicine,} \\
\text{then it may possibly not kill me, 129, 5.} \\
\text{hā nen wā’g’n kā’git, ēnank i’lketcha when no wagon is at hand they carry,} \\
\text{him out for burial, 87, 5.} \\
\text{shle-ūta nū mish shkwant a when I find it I will give it to you.} \\
\text{hā nū nen hōtchant, shlīt nish a nen if I had run away they would have} \\
\text{shot me, they said.} \\
\text{ni kā-i spūltīt səkto’t’sht nīsh I do not imprison him provided he has} \\
\text{paid me, 62, 5.} \\
\text{sta-štān kāftua pāt while fasting he would eat nothing, 83, 2.}
\end{align*}
\]

Also the passages 105, 8. 9; 147, 13.

B.—The conditional mode, when standing alone for itself, generally corresponds to the English verb accompanied by the auxiliaries *would, may,*
might. The other sentence needed for completing the sense is here suppressed, and its contents have to be supplied by the hearer. The particles ak, kam, etc., added to the form in -t, give it the character of a special relation, as that of volition, possibility, etc.

pi ak shu'nt (for shuinat) he can sing; supply "if he wants to sing."
'hui'nak ak taksh un nù shléat I can see him; supply "if I choose."
 nú' kam hi'tksh telúlit I wish to look down from there, 192; 4.
ká-itat sa nellí'nat, lui'shtehok'huya hak sa they would never scalp (enemies), they only killed a few (of them), 19, 4.
gïta tchipash ká-i tú'm kédshant not much tchipash-grass will grow hereabout, 149, 10.
wókslat, wókash shutti'shlat, awó'lat, pëcksat shiulína they may collect, grind, and cook the pond-lily seed, and rub it fine upon the metate; supply "whenever they camp out there", 74, 7-9; cf. 15.
túá kam a nù kit shashapkéat I do not know what story I am going to tell you, Mod.
ká-i hünk shlá-át lui' nkesht kii'mat skókshash I may possibly not see the dead man's spirit in the fish, 129, 7; cf. 1. Cf. also 120, 17.
hünk ká-i mat pï'sh siúkat I did not kill him, as alleged, 64, 5; ká-i nù hünk siugat I have not killed him, 64, 11.

It has been stated above that conditional sentences, when introduced by particles, like hii, tchä, at, taksh, are just as often expressed by means of the declarative mode of the present and of the future. The "Legal Customs", pages 58-62, afford many instances; cf. also 38, 20; 65, 6. 7; 113, 17.

THE IMPERATIVE MODE.

This mode fulfills the same office in Klamath as in English, though it differs from it by being generally accompanied by a personal pronoun, except in the third persons. In such sentences as vuł'ish tala! lend me money! the pronoun i thou has coalesced with the i- of nish, apheretically ish me, to me. This sentence may be expressed also by: tala ish vułzi!

In the chapter on "Modal Inflection", morphological part, the uses of the two forms of the imperative—the imperative proper and the exhortative
IMPERATIVE MODE.

form—have been discussed, though it will be appropriate to add a few more syntactic examples here for illustration. The future in -uapka, which has no exhortative form, is sometimes supplanting the imperative under certain conditions. We also find the participle in -nk, -n replacing the imperative, but rather unfrequently; cf. “Usitative tense-form,” page 581, and below.

 gé'n' i! go thou! szótk' ish! cross me over!
 spísí a nā! now let us pull! gená-atak nā! let us go there!
 nánuk tids wawályat! all of you stand up straight! 90, 14.
 ktíwalżat nā ēnteh tchikash! post ye up another man besides! 22, 15.
 ka'blántak nā ūn! let us enter now! Mod.
 i shutětki! let thou perform! 139, 6.
 ū'ts gi'ut, shlítki nūsh! never mind, let them fire at me! 22, 10.
 ká' i téltkitak! you must not look downward! Mod.
 tchelżán! sit down! nūsh tchiléyan i gi! give it to me! Mod.
 tchüleks išh tchiléyank i! give me some meat! Kl.
 lunkō'ktti kádshikúlaktki! take a steam-bath and take a rest! Mod.
 pá'h gé'pkan tchími! come and eat right here!
 káyak kilhuan! do not get angry! Mod.

 Many imperative locutions suppress their verb, which, of course, can be replaced without difficulty by the hearers; cf. page 568, and:

 hi-itok āt! sit down! down!
 pělak tchími! here! quick! pělak kúni! over there, quick! húya! don't go!
 ká-i ta! do not! hold on! ká-i tché'k i! do not (shoot)! Mod.

 THE PARTICIPIAL FORMS.

 The two forms of Klamath now to be spoken of correspond in almost every particular to the participles of the European languages, and I have therefore not hesitated to call them by this name. Participles and verbals afford excellent means to build up periods, in the most breviloquent and expressive manner, by subordinating certain acts or facts to the main verb and incorporating all into one sentence. What the Klamath and the classic languages of antiquity express by a participle or verbal, modern languages will often resolve into an incident clause, or into a principal clause, correl-
ative to the main verb; but to turn the sentence into a nominal form of the
verb often has the great advantage of brevity and vigor over the analytic
wording of it.

1. The participle in -nk, -n temporally expresses the past and present,
sometimes the pluperfect, though I call it the present participle for the sake
of brevity. Its subject is mostly identical with that of the main verb, and
whenever it fulfills the function of an adjective its natural position is before
that verb. Like the English participle in -ing, it frequently stands where
the Latin would use its gerund-form in -ndo; cf. shulatchtilan tchélga to be
on one's knees, in Morphology, page 407; and this also has to be placed
before the verb of the sentence.

The structure of this participle as a part of the sentence presents no
difficulties, and we therefore give only a few instances of its use:

kū'shga tcha, plū' i'tchuank.....lē'vuta they combed, oiled, and dressed
him, 95, 17.
Tchika shlaá Aishishash huyégank, hū'tan ku-ishéwank shli'pèle Tchika
saw Aishish sitting far off, jumped up, being glad to find him again,
96, 5. Here huyegapkash seems preferable to huyégank.
ītpampēlank yāmnash shash shewána bringing the beads home he gave
them to them, 96, 8.
hū'ktag hūllatcháyank pakákōlank páksh nútolála lúlukshat the little
one ran back and forth, and, jerking off the pipe, swung it into tlic fire,
96, 16.
géknan shli-uki! go out and close the door! Mod.

Instances of its use may be found on almost every page of the Texts.
Compare, e. g., the passages 22, 16; 34, 13; 42, 7; 71, 7; 109, 4.
The use of this participle as a usitative and imperative form has been
alluded to severally; cf. pages 580, 581. A similar form is produced when
the finite verb of a sentence is supplanted by the present participle, as in:

tchī sha hátokt gelō'lank shewátzastka thus they dismounted there at
noon-time, 19, 10.
USES OF PARTICIPLES.

nā'dshak hůk hishuáksłank K'múkamtchash only one consorted (at that time) with Kmúktch, 95, 11.
mo-ówe hůnk hůntápenan a mole ran past him, 127, 1.

2. The participle in -tko and the morphology of its suffix has been previously described (pages 378 sqq., 408, 447, 451), and it remains now to exemplify its syntactic uses more extensively. I call it past participle, from its prevailing application to past facts or conditions, but it may designate the present tense also whenever it forms verbal adjectives or is used in a possessive sense. In its origin, it is neither active nor passive exclusively, and when forming derivatives from intransitive verbs it is neither the one nor the other. In its nominal inflection, we find not only the simple case-forms, but those of the secondary nominal inflection as well, and it is attributively and predicatively conjugated with the noun it qualifies.

With the auxiliary verb gi, in all its various verbal forms, the participle in -tko forms a periphrastic conjugation, and this is especially the case whenever the participle is used passively or is formed from an intransitive verb. The gi then assumes, so to say, a demonstrative function. Thus é-ush wētko gi means the lake is frozen, as you and everybody can see, the result being visible to all; but é-ush wētko would simply mention the fact that the lake is frozen. Even when gi is suppressed, the form in -tko is to be regarded as a finite verb, like the usitative form of -nk. Examples:

ké-isham i kōgatko you have been bitten by a rattlesnake.
tchi'sh kā-i wētk the place in the lodge did not freeze, 111, 21.

Whenever -tko is construed with gi in the sense of the passive voice, and the logical subject of the periphrastic form is mentioned, this subject is placed in the possessive case in -am (-lam), or, if pronominal, it is introduced as a possessive pronoun. Possessive participles ending in -altko, -tko must be considered as circumscribing the participle gitko possessed of, and are construed like this, the object possessed or worn being then contained in the word itself. Steńshaltko, “having a heart”, is equivalent to steńash gitko; and mū steńshaltko equivalent to mūnīsh steńash gitko magnanimous; lit. “having a great heart.” In wewêkalam sha tûlshítko
they, armed with the little arrows of the children, 123, 6, táldshitko stands for táldshi gitko, "arrows having."

a. Instances of the active signification of -tko.

ktchi’dshō skúlap súltlatko a bat holding a decoy-mask under its wing; lit. "having placed a decoy-mask etc." 127, 1.

hashtchéktchéitkt carrying (an object) in his dress, 111, 13.

hā ni shúshált (gī) if I recur to magic songs, 130, 3.

tū’ma wāsh shlēa kšíúlzápkash he saw many coyotes dancing, 128, 8.

láp’ni ta-uneápanta illōlatko twenty years old; lit. "having completed twenty years", 55, 20.

késłga kā-i nū kī’kotko I did not succeed when I tried.

táčélampani gágálttk having crossed (the river) half way, 123, 2.

b. Instances of the active possessive signification of -tko.

While referring to the syntactic examples to be given under "Methods to express possession," q. v., I anticipate here a few sentences relating to possession, in which the object possessed is more distinctly determined:

txé-u pé-ip kinkánish weweshóltko the elder daughter has (but) a few children; cf. 85, 16.

nútoks shlēa gč-u lúlpalto (for lúlpalto) or nútok shléapka gč-utantkak lúlpalko I saw it with my own eyes (stands for gč-utantka gi lúlpalto).

tchéukt Yámsham nūsh dressed with the head of South Wind serving as a hat, 111, 19.

klána pálpažih tlapsháltko the klána-plant has a white flower (for pálpažih tláps gitko), 146, 14.

inbushaksháltko possessed of obsidian tools.

tú’ma wacháltkt owning many horses, 127, 9.

c. Instances of passive function of -tko.

kédsha hemkankátktko when speeches had been made for a short while 34, 16; cf. 44, 5 and Note.

mish gč-u skútash skútápkaš you, wrapped up in my own garment, 126, 12; cf. 125, 2.
USES OF PARTICIPLES.

kimä'dsham pátko tooth-aching; lit. “eaten by the ant.”
wákash ápgaipksh the bone-awl which was stuck into (the ceiling), 120, 22.
tchiktchikam lupatkuelátko scarred by a wagon.
sáwalktko having been given presents, 136, 7.

d. Instances of participles in -tko derived from intransitive verbs.

Many of them can be distinguished only with difficulty from the verbal adjectives of the same terminal. Some have even turned into substantives, abstract as well as concrete: k’lekiátko corpse, i-útántko heavy load; strength, k’mutchatko old man. Cf. Suffix -tko, No. 5.

shlóa wawakayápkash lynxes sitting upon (trees), 125, 2.
kikaskánkatk having walked about, 24, 20.
(ní) hátokt gátpankt I was going there, 140, 6.
p’gí’sh-lúlatko, shashámoks-lólatko bereaved of mother, relatives; lit. “the mother, the relatives having died.”
giulxa, for giulxátko, born; cf. lóluidshish, in Dictionary.

c. Instances of verbal adjectives formed by -tko, -tk.

These words are often the participles of attributive verbs, q. v. Add to these all the comprehensive terms of relationship in -altko, as shaptá-laltko etc.

sa-ulankánkatk (his) followers, 100, 17.
kú’mmne lalaúshaltko the hard-rock cave, 42, 19.
tsmó’k pí’luitk smelling after rotten fish, 146, 7.
hémkanks tóménatk they were acquainted with the language, 23, 3.
wika-tólantko short-faced, 190; 14.

Others are: kshuíjítko, lújítko, winíjítko superior to, surpassing; má’shetko, máshítok tasting like; shawígatko irritable; tishílatko crooked; tish- xalkuleátko plicated; uléxatko flexible.

THE NOMINAL FORMS CALLED VERBALS.

The various nominal forms of the verb, called verbals, are a peculiar feature of Indian languages, and since some of them differ in their uses from all we know in European languages, their correct use is not an easy
matter to acquire. Their function is to express more concisely what we convey by our participle in -ing, preceded by some particle (for, while, etc.), or by incident clauses of an adverbial, conditional, or other nature. In his use of the verbals, the Indian is guided not only by the matter he intends to express, but he will choose one verbal when the subject of the noun-verb is identical with that of the verbals, and another when it differs from this. The corresponding chapters in Morphology will explain many facts concerning the syntax of the verbals, but the examples to be now given are intended as additional contributions to teach their correct use. The infinitive mode is here regarded as one of the verbals, and all the verbals inflected by case are here treated in one single chapter, with subdivisions, just as they were in Morphology.

1. The infinitive.

Concerning this form, I have nothing to add to the statements made in Morphology. It occurs but rarely, and shows no inflection save that for severality. Cf. pages 409, 410.

2. The verbal indefinite.

A.—The subjective case of the verbal indefinite ends in -sh, -s (-ash, -ish), and possesses no exact equivalent in the English language, though we may define it as occupying a middle position between the verb and the noun. Sometimes its function is that of an abstract substantive; sometimes it is predicative, though in most instances the English participle in -ing corresponds best to it. Tiă’mish gć-u, “my being hungry”, expresses the same idea as my hunger; hemęžish m’na, “his speaking or saying”, is nearly identical with his speech.

The rules of its structure, whether used actively or passively, having been illustrated previously (pages 323, 338, 368, 410-413), we proceed to state under which circumstances this verbal is used.

a. The verbal indefinite may stand in its subjective, uninflected, case as the subject of a sentence, governing a verb, but not being governed by any verb whatever—or, as forming a phrase, which has to be rendered by a subordinate clause in English.
VERBAL INDEFINITE.

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tuá lish mį pělpelsh gi gitąki? what is your business here? lit. “what your working is here”?
gę'-u gũตกak hũ'k lũ'gs spuń'šh the slave transferred (spuń'šh) by me (gę-u) ran away, 20, 17.
kanį gén gę'-u kápa kò-i shutępka shleıztchenölish gę-u? who spoiled my coat which I left behind? lit. “the one dropped behind by me”?
kédsha kápka koki'şh gę'-u the pine tree grew while I climbed it, 101, 16; kúkuish gę-u would signify after I had climbed it; lit. “the one climbed by me before.”
nat ká-i kaknō'lsh slé-ıpèle ne-uźul'lısh gíntak lákiám we did not return the parfleshes, though the chief ordered us repeatedly (to do so), 21, 6; lit. “though we were the repeatedly ordered ones by the chief.”

b. When the verbs of telling, thinking, wishing, conceding, and refusing require in English a sentence to express their object or complement—which is usually introduced by the particle that—this objective sentence, when not containing the idea of a command, purpose, or plan, and having the same subject as the main verb, is expressed by the verbal indefinite. Verbs which are construed in this manner are shápa, shápya, hemèže, hémta to say, to tell, and other derivatives of hí'ima; hěwa, shéwa, hũ'šhka, hũ'šhkanka (Mod. kópa), to suppose, reflect, think; háměni, sháměni, shanáhóli to wish, desire, want; shayuákta to know, túměnà to hear, heshégsha to complain, vúla to inquire. Cf. Verbal conditional, No. c.

kant' shápya, mà'làsh nà'lım shuenkuápkash? who says that we intend to kill you? 40, 18. Cf. 35, 10.
ká-i nù ūn kánash shapitak tuá mi shápyash I shall divulge to nobody what you tell me; lit. “what was told by you”, 40, 11.
gitá nù gátpa kâlla sheshatuish haměniúga wanting to sell lands, I came to this place.
táttank iták shéwanash hám'niáñ ish, shpunkánktak nù wúshmush I will sell you the cow for what you like to give me, Mod.
nda-łežápkash máklaks shaná-ull nelínash after he fell, the Indians attempted to scalp him, 42, 15. Cf. 35, 11. 18; 36, 19; 42, 19.
GRAMMAR OF THE KLAMATH LANGUAGE.

Tehmú’’tcháam tálaak shlepakuápkash shayuáktka he knew that by Frank Riddle he would be protected with firmness, 36, 12, 15.

laki heshégsha E-ukshikísham ktehínksh pën állash the chief complained that the Klamath Lake Indians had again stolen their rails, 35, 17.

Iéwitchta Canby wácht shewanápélísh Canby refused to return the horses, 39, 12. Cf. 24, 16; 36, 13, 14.

.... shá’walsh túmëna (nú) I heard that he has slandered, 185; 38.

c. Another series of verbs requiring the verbal indefinite to express their syntactic object or complement are those expressing inability, stoppage, termination, exhaustion, dread, and also those indicating habit or custom. We find, e.g., the following verbs construed with this verbal: keshka and tehána to be unable; kéléwi to cease, stop; viúna, viúha to finish, terminate; kédishka to be tired, exhausted; yáyaki to be afraid of; nétu to have the practice of; kélxa núsh I am accustomed to.

keshka nú kó’sh hisháktgish I am unable to shake the pine tree; cf. 42, 6.
késhguga Ídshi’sh being unable to remove them, 38, 1.
k’lewi-uápka nát shélíulash we will quit fighting.
viú’a án gé-u stégísh lédshish I have finished knitting my stocking.
nú kédshika hémkanksh I am tired of talking, 42, 3.
nú yá’ya’ki gúkísh I dread to climb up.
n étu an lédshish stégísh I am practiced in knitting stockings.
kélxa a n’sh únák gé-u pátkaš I am wont to rise early; lit. “rising early by me is habitual with me.”

B.—The verbal indefinite in -shami contains the possessive pronoun sham, which is here so closely agglutinated to the verbal indefinite that the -sh, -s of one of the two has disappeared. Sham may be either the possessive case of sha they, or an abbreviation of hú’nkélamsham, hú’ksham, hú’ntksham, ké’ksham, or of any of the pronouns forming their plural by means of final sha they. That sham is really a word separate from the verbal indefinite preceding it is proved by the passage 23, 9: ká-i sám wí’walsh shíln I shot (her) because they would not allow (her to me), which is equivalent to ká-i wí’walsham (for wewa-úlash sham, d. form of wé-úlash, from
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wé-ula to allow) shlin. The logical subject contained in sham of them, their, theirs differs from the subject of the verbal indefinite, and also from the grammatical subject of the finite verb, on which the latter depends; and when the verbal indefinite is made from a transitive verb it has often to be taken in the passive sense, for the possessive case is the case expressing the logical subject of a passive verb.

But intransitive verbs are also construed in this manner, and transitive verbs may retain their active function, as appears from the passage quoted on page 413. That the form in -sham always indicates a plural subject is made apparent by the signification of the pronoun itself. This difficult matter will appear more lucid through the following examples:

\[ \text{tú' géna Móatuash k'léwisham at the Pit River Indians went away when (the Lake men) had ceased (fighting), 20, 5. Here the intransitive k'léwish (the stoppage, the "act of ceasing") has for its subject the Lake men, not the Pit River Indians, and this subject is referred to by -sham their, of them: "after the ceasing by them."} \]

The following examples all contain transitive verbs:

\[ \text{káchaha shlìsham he ached because they had wounded (him), 22, 11; lit. "he ached, being wounded by them."} \]
\[ \text{lúks t'shin spúntpisham a slave grew up after they had brought (him there), 16, 14; lit. "grew up, carried off (or brought) by them"—spúntpish sham.} \]
\[ \text{nánka gaggíáha penó'dsasam some hid before their pursuers, 17, 14: lit. "hid, being followed by them"—by others than the subject of the sentence.} \]
\[ \text{wéhha kábatzolsham he laughed when they uncovered (him), 24, 14; lit. "he laughed, being uncovered by them."} \]

C.—The verbal indefinite in -shti, -sti is of rare occurrence, and the syntactic instance given, page 413, of its causative function shows that the -ti found there really means about, concerning, a function which it shows sometimes when appended to nouns. In the verbal, the additive signification is more frequent, and examples may be found on page 478. In the example
quoted, page 413, the verbal in -ti does not refer to the subject of the main sentence, but to its object.

D.—The **verbal indefinite** in -shë'mi, -shëm is used just like an adverb, and since no subject is mentioned with it, it refers to the subject of the sentence. It points to things done during periods of time having a certain length, and the same suffix, -ëmi, is frequently found appended to substantives. It occurs in passages like 55, 8. 19; 56, 1. and, from 148, 19 we gather the information that it is capable of combining with other case-endings into a ternary case-inflection.

E.—The **verbal indefinite** in -shi, -si is remarkable for combining a temporal with a locative function, and for placing its nominal or pronominal subject, which differs from that of the main sentence, into the objective case. It refers to a distinct place or spot where, and to a certain moment when something occurred, and not to a longer lapse of time, like -shë'mi.

F.—The **verbal indefinite** in -shtka, -stka, which I call verbal desiderative from one of the uses to which it is applied, connects itself with all the inflectional forms of gi to be, but is found almost as often without these, and then has to be considered as incomplete, as stated pages 413 sq. But when the form -shtkak occurs, the form is complete, for the final -k represents the abbreviated -gi. Whenever this instrumental case -tka is appended to
VERBAL INDEFINITE.

the verbal indefinite of transitive verbs, it expresses a desire, a wishing or craving for, a tendency toward, an attempt; but when appended to the verbal of intransitives, it has to be rendered by being on the point of, going to be.

Concerning their syntactic use, we have to distinguish whether verbals in -shtka are used like finite verbs, independent of any other verb, or are governed by another verb.

1. When used independently of any other verb, this verbal is not inflected, except through the auxiliary gi to be, and is hence to be compared to the usitative form in -nk, -n (-ank, -an) referred to pages 408. 580 sq. The subject noun or pronoun joined to it and the substantive verb gi, whether added or left out elliptically, gives it the predicative power of a finite verb.

nánka Ā'-uksnì lūgsúshtkak, nánga s í uksh tkak some Klamath Lake men wanted to make a slave of him, others to kill (him), 24, 16; cf. 17.
shnû'kshtkan nã'sh siwâk hû'nk I want to seize this one girl, 23, 8.
nã'sh shnuksástkak hû'nk wâch one (man) attempted to seize that horse, 30, 2.
tsúí sa sakatpanpèlèástka gi then they desired to have a horse-race, 20, 14.
hú hú't mish pâin shli'shtkak gi'ua nkt if he should attempt to shoot at you again, 110, 4.

2. When governed by another verb standing in the same sentence, the subject of the verbal desiderative is also that of the finite verb governing it, as appears from the following:
kekó-uya shuîkîshë'ni gësliga giú'ga he attempted repeatedly to go to the reservation, 55, 11.
nánka ká-i shëwanat pásh shi'ukshtka ging others gave (him) no victuals, desirous of starving (him) to death, 66, 10. 11.
hullâdshui wëka K'mûkùmtchash pâ'ksh pakakòleshtka the little boy ran toward K'mûkûmtch, desirous of jerking off (from his neck) the tobacco-pipe, 96, 14.

There are a few forms of the verbal indefinite in our Texts which indicate the existence of other case forms of this verbal than are mentioned
above. Thus I may refer to the objective case of the distributive verbal of shemtchálża to discover, find out, in 65, 3: lì nì wák nā-ulaktanuapk sheshamtsalzíshash hù’nk I do not know how to proceed against (her), who has (or for having) discovered every part of it. Another passage contains the emphatic adessive case-suffix appended to the verbal of spúka to be prostrate: spû'克斯kaksi where the (man) lay extended, 24, 19. An uncommon periphrastic form is also kedshnútash kin it was growing all the while, taken from a Modoc text. As soon as more parallel forms are gathered, it will be possible to investigate all the uses to which these new forms are put.

3. The verbal conditional in -sht.

This verbal ending in -sht, -st undergoes no inflectional change, and in the majority of instances has to be rendered in English by a clause dependent of the main sentence. It enunciates the cause, condition, circumstance, or time of the act or state which is mentioned in the principal clause; its subject necessarily differs from that of the finite verb of the principal sentence. Whenever the noun or pronoun of the verbal conditional is mentioned, which is done in the majority of instances, it is preceding or following the verbal in the objective case, as it does with the verbal indefinite in -shi, q. v. Since cause or condition for an act or state necessarily precedes in time the act or state itself, our verbal differs in its temporal relation from the subjective case of the verbal indefinite by referring more frequently to the past. There are sentences in which we have to render it by the English past, the perfect, the pluperfect, and others where the English present and even the future is in place.

a. Verbal in -sht in a causative function. One of the more frequent uses made of this verbal is to express causality or condition for the performance of an act, and, as the ending -t shows, the conditional function gave to this form its origin. The difference between it and the suffix -óga, -ok, -uk, when indicative of cause, lies in the subject of the two—when the finite verb and the verbal have the same subject, -óga is the form to be used; when both differ in their subjects, the verbal in -sht has to step in.
From the large number of instances which could be extracted from our Texts, I select what follows:

\[
\text{ts'ū'ks kē-usht tchēkēle k'iuks ītkal when a leg is fractured, the conjurer draws the (infected) blood out, 71, 8.}
\]

\[
\text{ndé-ul'yan shlii-ānk hū'ńkt layịpkaṣt (for layįpkaṣt) I let myself down, perceiving that he had (his gun) pointed at me, 30, 13.}
\]

\[
\text{sawīka wātch m'na mbā-utisht he became angry because his horse had been shot, 19, 9.}
\]

\[
\text{kā-i gē-isht, tpūdshántak! if they do not go, expel (them)! 37, 2.}
\]

\[
\text{hushtśōza sha kiuxsas k'leksht hū'ńk sawwédshash they killed the conjurer, since this woman had died (bewitched by him), 69, 1.}
\]

\[
\text{shawigank k'lepći' kekewčlaksht shash hemēže angered at their having wasted red paint she said, 121, 2.}
\]

\[
\text{shapłya kā-i tchū'lekṣh pātki, shpaūtish itámpkash gi'sht he told (them) not to eat of the meat, poison having been put on it, 13, 17.}
\]

The following examples refer to causalities and conditions of the main act, which can be fulfilled in the future only:

\[
\text{Skēlamtch nteyakalīya, m'na ūnakag mū'ak t'shi'sht Old Weasel made little bows for the time when his boy would have grown taller, 109, 13.}
\]

\[
\text{Mōatuash m'hū' kā-i Ŀuēla skō tchīälash tchukā k'le-ugtki-úpkasht the Pit River Indians do not kill the grouse in spring, unless the salmon would cease to come up stream, 135, 3.}
\]

\[
\text{. . . pū'ttank nālsh k'lekuúpksht (our mother forbid us to dive in the water) lest we might smother and die, 120, 6; cf. 120, 2. 4.}
\]

More instances may be found in Texts 13, 4. 7; 55, 17. 120, 17.

\[b. \text{Verbal in -sht in a circumstantial function. This verbal is often employed in sentences not purely causative or conditional, nor strictly temporal, the act expressed by the main verb showing a connection with that of the verbal, which recalls a very distant causal nexus, and as to time generally precedes the latter. The term “circumstantial function” will hence be found acceptable.}\]
p'laftalkni n̈üsh shl̊i popk h̊ü mkan kst God observes me as I speak, 64, 12. 
Agency tchúú gépkšht tapi t̃î ta shash, ktiug̊ulank ká-ištish they having a while after gone to the Agency he kicked the door open, 66, 12. 
ndiulákšt n̈ï sh ún t̃ü mi gínt̊î lktak after I have fallen, many will lie under (me), 40, 5. 
Aîshish shatald̊í Isamna g̊uk̊en̊ü ta, atí at k̊ódshisht Aîshish, while climbing up (the kár̊pka-tree), steadily looked down until it had grown high, 95, 3, 4.
sha ká-i shi̊ k̊t̊ gisht tũ̊ shkansha kú̃ m̊été tat as she did not stir, they two ran out of the cave, 122, 4.
lú̊lúksh shpícht (Mod. for spitchasht) when the fire has gone out, 85, 10. 
Aîshish pá̊ k̊š̊ k̊é̊ ulálapka ná̊ d̊shpák̊ sh Aîshish pushed the tobacco-pipe into the fire until it was burnt, 96, 17. 
tú̊ salzi̊ ta snaẘ édsh g̊ú-i̊ shfl̊ l̊asl̊ sht over there my wife lies bewitched, having fallen sick, 68, 1, 2; cf. 9.
...... kēlékapkash itpanō̊ p̊kasht (for itpanů p̊kasht) until the corpse is brought; lit. “will be brought”, 85, 3.
ná̊d pá̊ k̊t̊ gisht gúkim̊ amma when it dawned, we surrounded (them), 21, 14.

We may classify under this heading such adverbial locutions as hú̊m̊asht thus; hú̊m̊asht gisht in this manner, hence, therefore; lit. “having done so”; wák gisht? why? lit. “how acting”? “how having been”? psh̊éksht (for psh̊é gisht) at noon-time, etc.

c. Verbal in -sht in a temporal function. A purely temporal use of this verbal is not observed so frequently in our Texts as other uses, but the following examples suffice to prove it:

ketchhakić̊nash o̊ gisht ẘng̊ga they (his parents) died when he was an infant, 55, 21. Cf. 55, 7, 56, 2. 
É-uk̊sh̊i̊ kni tutenépni waitólan k̊él̊ksht vúmi̊ the Klamath Lake Indians bury on the fifth day after death, 85, 1. 
...... k̊áyut̊he tutá ká̊sh mé-ish, (she filled her basket) before (She-Grizzly) had dug any ipo-bulbs, 118, 4, 5. 
tút nú̊n̊uk n̊̕ů k̊ual̊ksht the teeth having all fallen, 80, 2. 
k̊áyu k̊t̊ otehasht n̊ů s̊ht̊il̊ta h̊ů̕ nksh before it rained I sent him away.

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VERBAL PRETERIT.

d. Verbal in -sht after certain verbs. Sentences expressing the direct object of the verbs of knowing, believing, hearing, speaking, inquiring, and others mentioned on page 597, are rendered by the verbal indefinite in -sh; but when they refer to causes, conditions, or circumstances of the act, and especially when their subject differs from that of the main verb, the verbal in -sht is employed, and the verbal in -tki, -tgi, if a purpose or order, command is mentioned.

lů'la wásham pákluípkash k'lékuapksht tchēk they believe that when the coyote howls they (other Indians than themselves) will die, 133, 2.

tsi n sáyuakta ti'na Móatuashash sellualst (shash) thus I know that they (the Lake people) have once fought the Pit River Indians, 20, 21.

túmi hũ'ink sháyuakta hũ'mash-tgisht tchut'sht many know it, that (the conjurer) has cured (patients) in this manner, 73, 8.

shemtchálza hũ'ink, taw'i'sht Dr. Johnash k'lékápkash she discovered that Dr. John had bewitched the deceased (man), 66, 1.

Aíshish-túměna shtútžíshalsht pish hlilůká Aíshish heard that his wives had wept for him in mourning, Mod.; cf. 39, 20.

tvū'la: “tám tatákiash shlé'sht”? she asked whether he had seen the children, 122, 18 (indirect question).

nî'sh sa lāwā'-ūla hů'kuapksht they did not allow me to run across, 22, 5.

4. The verbal preterit in -uish.

This verbal shows, in its function, considerable analogy with abstract substantives and the nouns in -uish in general, but differs from them by its lack of case-inflection. It refers to acts or states belonging to the past, and the subordinate clauses by which we express its bearings have to be worded in our past or pluperfect tense; discontinuation of the verbal act is not always implied by its use. When the grammatic subject of the verbal is expressed by a substantive or personal pronoun, it stands in the objective or possessive case: if by a possessive pronoun, in the objective case. It sometimes differs from the subject of the finite verb in the sentence.

1. When the object or complement of the verbs of telling, announcing, thinking, replying, hearing, and others enumerated on page 597, consists in a
clause belonging to the past tense, this clause is expressed by the verbal in -uish, then often equivalent to one of our substantives.

máklaksh kú-i kópa tú'sh p'nálám kú-i giwish the Indians did not think that they did wrong then, 38, 17, Mod.

at gatpámpelán shapiya (sha) máklaksam hemkánkuwish after they had returned, they reported what had been said by the Indians, 40, 6.

Dr. Thomas shapiya p'ná shenólakuish Dr. Thomas informed (him) what he had agreed upon, or of his compact, 41, 13.

2. When the verbal in -uish does not form the object or complement of the finite verb in the sentence, it may stand as introducing a causal, temporal, or other circumstance belonging to the statement, and has usually to be rendered in English by an incident clause, not by a substantive. In many instances, this incident clause contains a pluperfect, and the verbal is accompanied by: at or some other temporal particle.

tapítan gakíuíuish at, hämáasha hú'nk after they had gone (underground), she called (the children), Mod.

húmasht-ak i tsókuapk kláku' sh gint nú'sh you shall perish in the same manner as I have perished, 64, 15.

shúina sha klékuiwish tutfks m'nálam' when he had expired, they sang what each had dreamed, 65, 20.

klékuiwish at, snovedsh gi when he had died, the woman said.

tánkt shuí'dsham génuish máklaks shúenka hú'nk finally, after the soldiers had retreated, the Indians killed the (wounded) ones, 38, 2.

killíígka kólta génuish after the otter has left, dust is rising, 166; 24.

wi'wal'hag káiñiiuish shutuyaki'á ánkutka the young antelopes bombarded (her) with sticks, after she had fallen asleep, 122, 3.

ú'nagin shash génuish hú'ksha gátpa long after their departure (from the cave), they reached (Old Crane’s home), 122, 16.

5. The verbal causative in -úga.

The suffix -úga, -óga is one of factitive verbs, and implies localization (1) within, or (2) on the surface of some object. But when -úga is used for inflectional purposes, its function becomes an abstract one. It assumes the
power of designating either the cause of an act or state—a function probably originating from the one given above, “on the surface of”; or it may designate a temporal relation to the verb of the sentence—a function proceeding from the original locative signification within, inside.* The causative function of -úga largely prevails in frequency over the temporal one, which we have to indicate by when in rendering the verbal by a subordinate clause. The grammatic subject of the verbal is the same as that of the governing verb; if the subjects of both were not identical, the verbal conditional would stand instead. Cf. page 415.

1. The verbal in -úga designates the natural or logical cause of the act or state pointed out by the finite verb of the sentence. In English it has to be rendered by for, to, in order to, because of, on account of, or other particles of the same import.

shapiya tuá gatpamnoka he told what he had come for, 34, 1.
géna sha mbúshant mé-idshuk kā'šī next day they went to dig ipo-bulbs, 118, 6.
nád gelöl'la pá-uk we dismounted for repast, 19, 7.
tchili'la ša tchuléks mbúshant tchē'k pá-uapkuk they saved the meat in order to eat it next morning, 119, 16.
nū génua pk hē'gšī mā'lam p'gīša haıtchnuk I shall start to search for your absent mother, 119, 19; cf. 122, 17.
wëka ku-ishé-uk hålladshuitámmna plükšā m'na the little boy, being full of joy, ran up to his grandfather and back again, 96, 13.
tāktiš ishkuk kiuki hanshama mā'shish in order to extract the disease, the conjurer sucks at the patient, 71, 5, 6.
túnip hushtso'ž shen6'tankok they killed five men when fighting.
nishta hā'na mú'ksh t附加值'ʒuk when the owl predicts (misfortune), it hoots all night long, 88, 6.

Compare also the passages 77, 3; 122, 5, 10; 123, 3; 136, 1. The connection of this verbal with se'gsa, in 20, 9, is rather uncommon

2. The verbal in -úga points to the time or epoch of the act or state mentioned by the finite verb of the sentence. In some instances, the causal

* We have a parallel to this in the Creek language, where -ōfa, -ōfan means within, inside of, when appended to nouns; while, during, when suffixed to verbs.
relation is still apparent, together with the temporal one, while in others the relation is a purely temporal one. Cf. the verbal in -she'ni.

tùm wátch ītpa sa hú'nik lú'gs sesatu'tkuk they brought home many horses when returning from the sale of slaves, 20, 19.

shá-amoksh hádaktna genö'ga ktá'i nutolá'ktega when a relative passes that spot, he throws a stone upon it, 85, 15.

hémkankatekna gēnuk she said repeatedly while walking, 121, 19.

mbáwa steinash nú'dshnuk (one) heart exploded while flying off, 114, 4.

wéwanish tchi'mma-uk tínkanka women, when playing the tchimma-ash game, run back and forth, 80, 7. Cf. also 105, 16.

6. The verbal durative in -úta.

This terminal is forming, when derivational, durative, usitative, and instrumental verbs, but when inflectional it fulfills one function only, and remains unchanged. This function is to express an act or condition which lasted or occurred while the act of the finite verb by which the verbal is governed took place. Thus the ending -úta corresponds to our while, or, when nouns are used to render it, to our during, pending. The subject of the main verb has to be identical with that of the verbal.

teháki húnk shuaktchóta pán the boy cried and ate at the same time.

shle-úta nú mish shévant a when I find it I will give it to you.

kú'tagsh stú'kapksh galalinóta (him) who was gigging minnows while skirting the water, 122, 6.

shlái-óta (for shlái-óta ak) Ā-ukskisas tínusna at the mere sight of the Klamath Lake Indians they fled, 19, 3.

yámatala gënúta shúshtódsna during his journey to the north he created them, 103, 3.

genúta shuátchta Sháshapamteh Old Grizzly wept while walking, 121, 18.

Different forms of the durative verbs express exactly the same thing as the verbal durative does, but have to be kept asunder grammatically, because the former inflect, while the latter do not. Even the present participles in -nk, -n have to be distinguished from the verbal, though the Modocs use -útan and Klamath Lakes -útank as frequently as -úta, and in the same
Inflected forms of -úta mostly belong to instrumental, not to durative verbs.

Titak kishkankótank shluyakíga Titak whistles while walking about.
kú'lish kule6tank kí' nak én gi' the badger, while entering (his den), makes nak, nak, 185; 43. Cf. 83, 2.

7. The verbal intentional in -tki.

Identical in form, and almost alike in its purport with the exhortative form of the imperative mode, is the verbal in -tki, -tgi. Unlike other verbals, its subject is either that of the finite verb of the sentence, or differs from it, and in the latter case the subject of the verbal, whether nominal or pronominal, stands in the objective case. The function of the verbal in -tki is to indicate purpose, intention, order, or command. Whenever the verbs, which usually connect themselves with the verbal indefinite to express their grammatical or syntactic direct object (page 597) introduce a statement expressing the intention or command of somebody, they are followed by this verbal. Therefore it is but natural that verbs suggesting a command or injunction, as shátela, nélzalá, tpcéwa, are accompanied by this verbal in the majority of instances. The verbal is in many instances followed by some inflectional form of the auxiliary verb gi, especially by giúga, abbr. giúg. Cf. also what is said in Morphology, pages 416, 417.

a. Examples in which the subject of the finite verb is the same as that of the verbal:

íwam líüßti n's léwitchta á they refused to give me whortleberries, 75, 10.
gátpa ná tehékélí vudshožalkítki we came here to wipe off the blood, 40, 16.
nál shgýuyen mál shušánktgi he sent us to conclude peace with you, 40, 15.

b. Examples in which the subject of the finite verb differs from that of the verbal. The subject of the verbal is sometimes mentioned; at other times, not:

kál-i tchúlëksh pátki shapiya he told (them) not to eat any meat, 13, 17.
aláhía K'mukálns kokántki giúg K'mukamtch showed (him) the pine tree (he had) to climb, 100, 6.

* Mention was made of them in this connection on page 416.
GRAMMAR OF THE KLAMATH LANGUAGE.

ká-i wé-ula gutilkí hit gíug I do not allow (anybody) to enter.
p’gíshap nálam ká-i shanáhúle nálsh shuhúlúleatki gíug our mother does not want us to jump down (from the lodge), 120, 1.
laki ká-i shanáuli kí-ukshásh snaúdshásh shíukátgi the chief did not desire that the conjurer should kill (this) woman, 41, 6.
laki ká-i E-ukshikíshásh tpéwa tála shewánátgi the agent did not order the Klamath Lake men to pay money, 35, 13.
shátélá snaúdshásh lutatkátki písh he hired a woman to interpret for him, 13, 11.
Kmukámtch núc-ulxa páplishásh gítkí gíug Kmükamtcch resolved that a dam should come into existence, 94, 5.
Skii’lamtch shiulí tá’pia m’na iktchatkí gíug kmá’ Old Weasel told his younger brother to obtain skull-caps, 109, 2, 3.
p’ná máklakshásh hi’ushga ká-i náluk shúldshásh shuéntgtgi he enjoined his men not to kill all the soldiers, 56, 6, 7.
hún nál shút-úapk snaúdshásh ká’sh meftgíug I shall create woman to dig the ipo-bulb.

RECAPITULATION OF THE VERBALS.

Of all the morphologic forms of the Klamath verb, and the verb of many other Indian languages, the verbals show the greatest difference when compared with the parallel forms in the modern literary tongues of Europe. Only by grasping the real meaning of the verbals can we expect to come to a full comprehension of the Klamath noun-verb. There are several other categories which the genius of that upland language has incorporated into the verb almost as constantly and regularly as the categories expressed by the verbals—e.g., that of completion (-óla), repetition (-péli), motion toward (-ipka), motion away from (-apka). But since these suffixes are forming verbs with an inflection separate from that of the simple verb, these verbs have to be considered as derivational, not as inflectional forms, and find their proper place in the List of Suffixes. The verbals of Klamath are few in number and remarkably well-defined in their functions, easy to handle on account of their lack of inflection and their laconic brevity. If we count the six case-infections of the verbal in -sh as separate verbals, the whole
number of verbals amounts to twelve. The verbals of the majority of such transitive verbs as can assume a direct object may be used in a passive sense also.

The verbal in -sh, -s is the only Klamath verbal susceptible of inflection. Whenever the forms in -uish show marks of inflection, they are substantives, and not verbals; when the forms in -úga, -úta are inflected, they are verbs, and not verbals. The case-forms of the verbals in -sh are not inflexible; -shé'mi, when it turns into a subjective case, cannot any longer be considered as a verbal.

The verbals which are periphrastically conjugable by means of the substantive verb gi to be and its various inflectional forms, are those in -sh, -shtka, -tki.

The subject of the verbal has to be identical with the subject of the finite verb of the sentence in the case of -sh, -shé'mi, -shtka, -óga, -úta. It has to differ from it in the case of -sham, -shi, -sht. The subjects of both may differ or not differ in the case of -shti, -tki. Whenever the subjects of both differ, the subject of the verbal stands in the objective case, whether nominal or represented by a personal pronoun. When the verbal -sh is used in a passive sense, its nominal subject stands in the possessive case, its pronominal subject in the possessive form of the pronoun.

Causality is expressed by the verbal in -úga; occasionally by those in -sht, -shti, -tki.

Duration is expressed by the verbals in -úta and -shé'mi; sometimes by those in -sh and -úga.

Tense is expressed by various verbals—the present by -sh, -shé'mi, -shtka; the past by -uish, -sht; the pluperfect by -sh, -sht; the future in some instances by -tki. But this does not exclude that these verbals may be used to mark other tenses besides the ones specialized here.

THE DISTRIBUTIVE FORM.

In the earlier periods of the Klamath language the category of number in the noun and noun-verb did not appear to the natives as being of much importance. This is proved by the fact that there are different ways to express number, and in the noun-verb all seem to be of recent origin, with
the exception of that by which a change of radix is brought about in the intransitive verb. Had number been of great value to the native mind, it would have been expressed by the same grammatic form throughout. This was done, however, concerning the category of severalty, for which only one form exists, though this one form is applied in many different ways. This feature is the distributive syllabic reduplication; it pervades the whole language, down to the postposition and some adverbial particles. The same grammatic form which in Pima, Opata, and other Nahua languages expresses a plural, reappears here, in the Selish and Malayo-Polynesian dialects, as pointing to severalty or distribution, sometimes involving the idea of custom, frequency, repetition, or that of a gradual process. In the verbs of the Aryan family, it once fulfilled the function of marking a preterit tense.

Whenever we see intransitive and objective-transitive verbs used in the distributive form, we naturally expect that the subjects of the former and the direct objects of the latter should assume the same form. But the Indian does not always apply our Aryan ideas of syntactic congruence to his own speech; his syntactic views are rather of the incorporative order, and what is expressed by one part of a sentence applies to the whole sentence, for it is needless to repeat a grammatic fact previously stated. Thus the idea of severalty, and also that of plurality, when pointed out by the verb, will hold good for the governing or governed noun also, and needs no repetition. When adjectives are joined attributively to substantives or pronouns, the same incorporative principle applies to the case-forms and the distributive forms, as shown in Morphology. But there are some other reasons of a more stringent nature which, at times, prevent the use of the distributive forms in one of the syntactic components. They are as follows:

When the verb of the sentence is an intransitive verb, showing the distributive form, its subject will usually show the same form when animate, and the absolute form when inanimate; but when the verb is transitive and shows the distributive form, the object will stand in the absolute form if only one object has been acted upon, or if the object is a collective noun, and in the distributive if each object has been acted upon separately. But when there are many subjects acting all at once, we have to expect the subject either in the plural or in the distributive form and the verb in the
USE OF DISTRIBUTIVE FORM.

absolute form, and this would agree with the real function of the distributive form, as developed on previous pages of this Grammar.

Sometimes the distributive form, in the noun or in the verb, is a phonetic impossibility, and then some analytic means have to be employed. Personal and some other pronouns do not possess the distributive form.

Thus we obtain three possibilities for the use of the distributive form in the sentence:

1. The verb alone assumes it.
2. The subject or object alone assumes it.
3. Both verb and noun assume it.

While the two first modes of construction are frequently met with, the third one is decidedly the most unfrequent of all. Syntactic instances for all three are as follows:

1. **Distributive reduplication applied to the object or subject alone:**

   wíwalag vú'lä shasháshapkash the young antelopes asked the bear cubs, 119, 23.
   ká-i hünk vú'sa tumá máklaks kakaknólatk giug each being armed with parfleshes, they were not afraid of many men (attacking them), 17, 4.
   tatála hémkank i! tell the truth in every instance!
   tánna i wewéash gitk? how many children have you?
   ngái'-isa sha wéwalálks píla they shot the old women only, 28, 3.
   lelahówitko wátch wužóyi he traded slow horses, 189; 8.

2. **Distributive reduplication applied only to the verb:**

   túmi shtinä'sh nenáläza many houses were burnt, Mod.
   kíkíí'gi a n'šl tehó'ks I am lame in both legs.
   tsuí ni shlin hú'nk, kát húk yú'ta then I wounded the one who was shooting continually, 23, 1.
   suashuála Sá't hünk ktá-i the Snake Indians piled up stones, 30, 9.
   wákaity ch giug nä'g tú'm hakch shápésh shusháta? why did the absent (mother) make so many moons? 105, 7.
   Ká'kájíšh yámatala genúta shúshtétdshna he created the bearded men at different times (or places) when he had gone north, 103, 2.
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nákushənkní shčiya shishi'dsha each of the men living at the dam put pitch on his head, 132, 6.
Móatuash áóho-úatchna (for -huháatchna) the Pit River Indians raised their war-cry while running, 23, 15.

3. Distributive reduplication observed in the noun and verb:
kčk wa-utchága titádší gi these dogs are faithful.
gék shash shuíushuak a pëpéwa these girls wash each other.
sá huńk lú'luags wák shuíshnéxánk shníkshuíga seizing the captives by the arms, they made them dance, 16, 12.
wíwalag tú'shkampéle the young deer were running out again, 120, 12, 15.
tchitcháluish kintála young fellows are walking about, 186; 52.
at gakiámna shlíshhololólan then they surrounded (her), each cocking his gun 41, 3, Mod.

METHODS OF EXPRESSING POSSESSION.

There is no exact equivalent in this language for our verbs to possess, to own, to have; and with the verb gi, which is chiefly used to express possession, the logical subject is not identical with the grammatic subject. The different methods in use to express this idea are the following:

1. The substantive verb gi to be, when not occurring in its participial form, gitko, requires the possessor to stand in the possessive case of a noun, or, if expressed by a pronoun, a possessive pronoun fulfills this function. The object possessed then figures as the grammatic subject of the finite verb gi, and the sentence becomes equivalent to our to be somebody's. The verb gi, or inflectional forms of it, are often dropped altogether:

kálam gé láchtash? or kálam gë láchtash gi? who owns this lodge? Kl.
kákiam gék shulótish? whose (pl.) are these garments?
túmi málam máklaksam luldámaláksh gi your tribe has many winter-lodges.
ude-událkatko kć-u wákísh gi I have a streaked roof-ladder; lit. "my inside roof-ladder is speckled", 175; 14.

And other examples on page 432.

2. Put whenever the participle gitko, abbr. gitk, having, possessed of, is employed instead of one of the finite forms of gi, the grammatical subject
POSSESSION.

becomes also the logical subject, and the object possessed stands in the objective case. The sentence is complete only when gi is or are is added to gitko; gi is not possessive in that case, but it represents the substantive verb, and is frequently dropped or coalesces with the gitko preceding into one word.

kek wâtsag múmënish wawáakash gitko this dog has long ears.
túma ni'l gitk nálam shí'p our sheep carry much wool.
wakwákli nû'sh gitko conical-headed.
ká-i nû shanâhuli snawédshash kókuapkash lû'lp gïpkash I do not want a wife having swollen eyes, 186; 54.
(1) túma tuâ gitkuapka (for gitko gl-uapka) you will be possessed of much property, 182; 7.
(sha) kinkân' smô'k gi'tk, atînsh lák gi'tko they have a spare beard; they wear the hair long, 90, 5. 6.

3. The idea of possession is intimately connected with that of wearing, using, being provided with, or carrying an object, when the participial suffix -tko, abbr. -tk, is appended to the object worn, used, or carried. This applies to parts of the human or animal body, to the organs of trees or other plants, to manufactured articles, tools, and garments, as hats or coats, or to domestic animals. More stress is laid on the use of these articles than on their possession. Some of these forms in -tko are derived from a corresponding verb, as kúkatko, from kúka to wear a gown, but the majority are the product of the suffixation of gitko to the noun of which they appear to be the derivatives, and of a subsequent contraction. But as to tâldshitko provided with small arrows, for instance, it would be out of place to suppose that there ever was a verb táldsha to provide with arrows; the word is a contraction of táldshi gitko “arrows having.” More will be found in List of Suffixes, under -tko, No. 4.

kíli'wash shkútatk dressed in a woodpecker mantle, 189; 6.
pí a wáwakshnatk he has moccasins on.
tsé-usam tsûyâtk (hût gi) he wears a hat adorned with the feathers of the yellow-hammer, 181; 1.
tísdhá kôkatk i shéwa you believe that you are dressed nicely, 189; 5.
wika-télantko having a short face, 190; 14.
4. Possession is also expressed by the suffix -altko, in the oblique cases -álpkash, -álpkam, under similar conditions as in case No. 3. Being derivatives of real or supposed inchoative verbs in -ala, the forms in -altko do not exactly refer to dress or wear, but to possession acquired by purchase or otherwise, or increasing steadily, or property becoming accessible gradually. The possession of mental and moral qualities is also expressed by this verbal form. The verb gi, in its various inflectional forms, may be added to it, but is generally omitted. Cf. -altko, page 317; also page 594.

nu a tchuyéshaltko (gi) I own a hat.
nu a lolokgíshaltk I possess, carry a gun.
i a watchákaltko you have a dog.
pát a wá-utchaltko (gi) they own horses.
hú lish snáwedshash vunípa weweshítko (Kl. wewesháltko) this woman has four children, Mod.
hi tálaltko, tchék ak nu tú-uni gént if I had money, I would go to the city.
híshuaksh hún mu tálaltko this man is wealthy, Kl.
Š-ukshikni litchtíchlish steínsháltko the Klamath Lake people are brave; equivalent to: Š-ukshikni litchtíchlish steínash gitko, "strong hearts are having."

5. Among other terms sometimes resorted to to express ownership,* we quote the following, and add their real signification: kéliak not having, not possessed of, with the object in the objective case; shunuisháltko, shétalú-atko having property; hashtáltampka to manage one's property, to lord it over.

METHODS OF EXPRESSING COMPULSION.

According to the degree of compulsion which is brought to bear upon somebody, different modes of expression will be used. If the impulse is a mere inducement, advice, or suggestion, the exhortative mode in -tki is employed:

tché'kslé nu gatpántki let me go there after a while.

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* Other ways of expressing ownership or possession in various North American languages are referred to in "American Anthropologist" of 1888, page 340.
kaftoks ní'sh tú-una Lémaikshína káyaktgi (hû) he ought not to pursue me around Shasta Butte, 40, 4; cf. 54, 8.

kú-i nálsh i tuá shútétki kú-idsha let thou do us nothing wicked, 139, 6.

A more forcible mode of compulsion is expressed by the imperative proper, or jussive mode. A form for it exists in both tenses—in the past-present and in the future—and the former is of a more commanding and purely mandatory character than the second, because it insists upon the command being carried out at once. Often it becomes difficult to distinguish the declarative mode from the imperative of both tenses.

lúelat hú'nksh hí't! kill ye this fellow on the spot! 190; 15.

kú-i nálash kó-i shútü do not make us wicked, 139, 11.

tche'lç' át am i kíi'dshikuk ye ought to sit down, because ye are tired.
tuní'pni i spukle-uáapkka five days you shall sweat, 142, 13.
tchúsák át kátak gi-uáapk ye shall always speak the truth.
kífílánk át shuínuáapk! ye must sing loud!

The declarative mode of the future tense is used extensively, instead of the imperative, to express regulations of law, practice, commands of chiefs or other people in authority, strong suggestive hints to compel people to act in a certain sense, and the necessities of natural laws. The "Legal Customs", pages 58–62 and Notes, furnish a large number of instances to show how the future tense is employed in law regulations. This form thus corresponds to our terms I must, I ought to, I have to, I am obliged.

kú-i i wátsam tchi'kluáapk wánníkí'sham do not ride the horse of another man, 58, 11.

kú-i i láp snawá'dsaluaapk you shall not marry two wives, 60, 17.

kú-i i shlí-uáapk shash don't shoot each other, 58, 10.

tumántka shute-uáapk lakí the chief must be elected by the majority, 90, 3.

í n's shatuáyuáapk you must help me, 75, 14.

núnuk máklaks k'lékuáapk every person must die.

POTENTIALITY, POSSIBILITY, VOLITION.

The first of these abstract terms describes the power or ability to perform an act, or to bring on certain events or conditions; whereas the second points to chance, casual occurrence, or to actions that might be per-
formed, or not performed, according to somebody's arbitrary choice. All
this we express by the so-called auxiliary verbs I can, I could, I may, I
might, I hope, I expect, may be, and by the particles perhaps, possibly, proba-
bly, likely. The Klamath language possesses none of these verbs, nor any
particles corresponding exactly to the English particles mentioned. Nev-
ertheless all the above ideas can be expressed with accuracy in Klamath,
either by verbs differing somewhat in their function, or by the particle ak,
which, combined with other particles, appears as ak a, aká, áka, ka, kam
(for ak am), wák ak; their connection with the conditional mode in -t,
whenever it occurs, also expresses possibility. Ak is nothing else but the
enclitic particle ak, which means only, but, just, and also appears as dimin-
utive suffix; but here it appears in a somewhat different function. The
conditional mode is sufficient to express possibility and potentiality by itself
alone, without any particle.

A.—Potentiality. Whenever I can is used in the potential sense of I
am able in body or mind—I have the faculty to perform a thing—it is ex-
pressed by the conditional mode, by ak, ka, or by the verbal indefinite.
In the latter case, "I can ride", "I can make arrows", becomes wholly
equivalent to "I am a rider", "I am an arrow-maker"; and when the sen-
tence is negatived ká-i is added to it. The ak may be dropped if the verb
stands in the conditional mode.

pi ak shuínt he, she can sing; he, she is able to sing.
pí ak ká-i shuínt he, she cannot, is unable to sing.
ák a nû ká-i pówat I cannot swim.
ká-i áká nû kókant kó'shtat I cannot climb the pine tree.
ká-i nû'sh shúfat táta he can never kill me (under these conditions),
pil máklaks hûk shlä't skû'ks only dead Indians can see spirits, 129, 2.
tám i shxesženísh zí? can you row? lit. "are you a rower"?
ní nánukash shlä'sh ki I can see everywhere, 22, 17.

Whenever the ability of performing an act is negatived, there are two
verbs in Klamath expressing what we render by I cannot: këshga (or
kë'shka, a derivative of ká-i not) and tchána. Both of these take their
possibility, volition.

verbal object in the form of the verbal indefinite in -sh (-ash, -ish), as seen previously; cf. page 598.

kēshga nū shlē-ish hünkēlam I can or could not see him; lit. “I cannot be a seer of him.”
pi a kēshka nkī hēmēzish he is unable to speak loud.

kēshga a nū pińuash I cannot drink.

kēshka xaī nū kā'kotko I did not succeed when trying.

tehānish nū szē'sh gi I cannot row.
tehānish tehūuish giūga for being unable to swim, Mod.

B.—Possibility. The idea of possibility, referring to acts or occurrences physically possible, or dependent upon the arbitrary decision of men, expressed in English by I may or might, I expect, probably, possibly, and other particles of this kind, is rendered in Klamath by ak, ka and their combinations with other particles, generally accompanied by the conditional mode.

hū'kt kam gātpant he may come; I hope he will come.

i kam gātpant you expect to come.

yā-a ak āt a nen I believe ye are crying.

shūt ak nū līhānksī hā nū shlēat nā'sh I would shoot a deer if I saw one.

nū akā hun shlēa, or hūnk ḥāk taksh ūn nū shlēat I can see him (if I wish to do so).

Āmpzēnknī ak sas hushtsō'xuapk the Wasco Indians might kill them, 93, 7. hā tīdshī gitk màklaks, tāŋk tī gé'nt if the people were good-hearted then I might go there, 93, 9.

k'läkāt nū ūnk shlē-āk I may possibly die for having seen him, 129, 5.
tchātch nī'sh kā-i siūgat then he may possibly not kill me, 129, 6.

Some instances of possibility are found in Texts, page 118, 10-12; the verb stands in the declarative mode of the future tense, for the future tense of the finite verb has no conditional form in -t.

Two instances where the verbal conditional of the future tense is used instead of a finite verb to express possibility are as follows:

shūluashka tchī'un'k gitki gi: “i-i l-amnash kewe-uāpkasht” he told him
to take off his dress: “you might break your beads,” Mod.
shushatéloma tělíshe, p’nu’sh ktcůlįš̱tka shkuwlapkašt they smEAR IT ON THEIR FACES to preserve themselves from possible chapping on account of sunburns, 150, 8. Cf. 135, 3.

C.—*Volition* is expressed in a similar manner as possibility, and the language has no word equivalent to our *I will*. It may be rendered by shanalhöl-li to wish, desire, to want, as in 105, 11, a verb for which the Modocs often use hâměni; or we find it expressed by the future tense, when it is equivalent to *I am resolved, I am willful*, or one of the above suppositive particles may be used. All these different means are resorted to to express volition, because the language lacks a real optative mode.

medshampél-luapka nú *I will remove to the former place again.*
pi a nísh túla gěnuapk he will go with me.
ká-a míshe nú ká-a né mbushéluapka very much I want you for a husband,
  182; 7; cf. 182; 6.
nú kam hittkšh tełúlit *I wish to look down on it from there*, 192; 4.
nú kam tchi’k míshe shle’at *I wish I could see you again, Mod.*

THE OBJECTIVE RELATION.

Whenever the sentence, composed of subject, predicate, and copula, becomes enlarged beyond this narrowly circumscribed limit, it will soon extend in the direction of its objective relation. The intransitive verb will complement itself by means of some indirect object. Transitive verbs are either objectless or objective; that is, some of them require no direct object, some do; and the same may be said of the impersonal verbs. But these three sorts of verbs may all be qualified by indirect objects, which often correspond to the dative and ablative case, or contain locative or temporal indications, or have to be expressed by a whole sentence. This gives origin to a compound sentence, of which another chapter will treat. But when the object is expressed by a noun or pronoun, no distinction is made in Klamath between the direct and the indirect object, except under the restriction mentioned below. Several verbs which in English require a preposition before the object are in Klamath connected with the objective case without postposition: käfša gutfša to enter into the ground; Afshishash
hûn gâldshui unite yourself to Aishish, 193; 11; spaútish shniâktcha to send for poison, 13, 14.

The linguistic matter coming within the scope of the objective relation will be treated under the following headings: Object expressed (a) by a noun; (b) by a pronoun; (c) by a verbal form. In the case of the indirect object the noun is often accompanied by a postposition. The distinction drawn between the direct and the indirect object is made from the standpoint of English, not of Klamath grammar.

THE DIRECT OBJECT.

Only transitive and some impersonal verbs can take a direct object. The direct object, if nominal or pronominal, must be in the objective case.

A. Nouns as objects.—The substantives of the animate class, which includes persons, personified beings, quadrupeds, etc.; all the adjectives and the numeral adjectives assume the terminal -ash, -sh in the objective case, whereas the substantives of the inanimate order, which comprehend all the lower animals, plants, lifeless objects, and abstract nouns, form their objective case like the subjective. The possessive pronouns have to be classed with the inanimate order of substantives in regard to their objective case.

But this rule often becomes infringed by phonetic influences, by the use of adjectives as attributes of nouns, and by other circumstances. Of this a separate chapter gives the particulars. There are a few instances where the object is expressed by other oblique cases:

li’lhankshti ʼt̓pa he brought venison, 112, 15.

nánuktuanta pépuadshnish one who spends everything.

We would expect here: li’lhankshti tchulé’ks ʼt̓pa and nanuktuálash pépuadshnish (from púedsha to spend, throw away).

There are also instances of one verb having two or more direct objects, commonly one to designate a person and the other or others an inanimate thing:

skâ’tash sha pállapka hú’nks̓h they robbed him of a blanket.

ná-ëns shlín wá’k E-ukshki’šas he had shot another (man), a Klamath Lake, in the arm, 24, 2.
ilksliZ6'ni a sha shnu'ka nē'p k'lakápkash at the grave they seize the deceased by the hand, 87, 10.

Aishishash shtifta shnu'lash he sent Aishish after a nest, 94, 9.

One object is pronominal and the other nominal in:

gū'tash nū'sh kū'pga nūsh a louse bites me on the head, 119, 3.
tū'm shash ngā'-isha Moatoki'lashash many of these Modoc men they wounded; lit. “many them they wounded Modocs,” 21, 16.
vussō'k sas tilli'ndsa wéwanuish frightened, they abandoned their females; lit “them they left the women,” 19, 16.

In the last two examples shash, as hū'nk does in others, appears superfluous to us, but it does not appear so to those who speak the Klamath language correctly.

The regular and natural position of the nominal object in the sentence is after the subject and before the verb.

B. Pronouns as objects.—When the direct object is expressed by a personal or demonstrative, interrogative or relative pronoun, these are given in the full or syncopated, absolute or distributive form of the objective case. When expressed in their full form, their position in the sentence is usually before the verb, but when the syncopated form is employed they may be placed before or after it. Reflective and emphatic pronouns are dealt with in the same manner as personal pronouns. When the direct personal or impersonal object is expressed by a demonstrative pronoun, its distance from the speaker, and the circumstance whether it is within his sight or not, is indicated by the selection of the pronoun. Even the deceased are referred to by special pronouns, as hū't, hū'ksht, etc.; for it would be a sin against the sacred customs of this people to pronounce the name by which a deceased person was known during life. The above has been referred to in numerous examples given on previous pages of the Grammar.

Impersonal verbs have their pronominal or personal object in the objective case; but whether this is a direct or an indirect object in the sense employed in the grammars of European languages is not always easy to determine. Cf. the list of objective impersonal verbs on page 430, and Note to 72, 1.
Pronouns serving to express a direct object are sometimes suppressed in the conversational form of language, whenever they can be easily supplied by the hearer from what precedes.

tsúi sa lu'luagsla *then they made captives*; supply: shash *them*, 19, 16.

sha shiúga *they killed*; supply hû'nksh *her*, 123, 7.

In 40, 5 it is uncertain whether the object nish belongs to ndiuláksht as direct object, or to gintíltak *they will lie under me*, as indirect object.

Reciprocal and reflective verbs bear their pronominal direct object within themselves, since it is embodied in the prefixes sh- and h- sh-. Long lists of these verbs are given in this Grammar, pages 278, 279, 285, 296, 423-425. The majority of the prefixes give a hint at the form, quality, or number of their direct objects, but these have to be expressed by separate words to make the reference intelligible. Thus luyéga nû means I pick up one round object, and pe-uuyéga *many* of them, but léwash *ball* or tála *dollar-coin* have to be added to determine the kind of the object or objects which were picked up by me.

C. Verbs as objects.—When the direct object is expressed by a verb, this verb will either be the verb of a separate sentence, and then the sentence itself is in fact the object, not the verb alone; or the verb will assume the form of a verbal indefinite in -sh or that of a verbal intentional. This can be done only when the finite verb of the sentence belongs to certain classes, the particulars to be found under “Verbal Indefinite,” pages 410–413, 596–598, and “Verbal Intentional,” pages 416–417, 609–610.

These matters have been anticipated and described under “Predicative Relation.”

THE INDIRECT OBJECT.

Every verb may take to itself an indirect object or complement, and, when the sentence requires it, two or more of these may be governed by one and the same verb. The fact that the objective case is one of the forms to express the indirect object and also the direct object proves that this case is not really a grammatic or relational case, but has an admixture of a material, or, we might say, locative function. The indirect object is in its
nature much more varied than the direct object, and thus it requires different modes of expression.

A. Nouns as objects.—All the seven oblique cases and the five postposition-cases of the noun may serve to express indirect objects, though some are more frequently employed than others.

1. The objective case in -ash, -sh is employed whenever the indirect object corresponds to what we are wont to call the dative case, which is introduced by the particles to, for, at, in behalf of, against, or the locutions for the benefit of, to the damage of, etc. This case also stands when an object or thing is mentioned upon which the verbal act extends; the parts of the human or animal body or parts of the dress are frequently construed after this rule, which answers exactly to that of the accusative of relation in Greek grammar, and is, in fact, when combined with the accusative of the person, nothing else but an inanimate direct object expressed by the accusative case. Whether we have to regard these objects, when mentioned in that connection, as direct or indirect complements of the verb it is difficult to state; but by all means this construction corresponds to what is called the accusative of relation, as previously mentioned

(a). Instances of a personal or animate indirect object:

hùllùdshu K'mûkámmtchash he ran up to K'múkámtch, 96, 14.

at unák ná-ù latin Aísísa then after daybreak he plotted against Aíshísh, 100, 1.

Bóshtín pìpá mú'ní lâkàsh shmigóta Americans sent by mail a petition to the President, 36, 21.

múkkâkâsh wùshmùsh shiukiéshtka he would kill an ox for the Indians, 13, 13.

mo-ówe ktcidshuash hútnan the mole running against the bat, 127, 5.

hèmta m'na tâpìa he said to his younger brother.

k'nukága mì tùpaksî shé-i hand the thread to your sister.

hà à tísdh shutankuápkà ná'lash if ye will negotiate with us, 38, 19.

hà nì skùyù'shuuàpkà m'sh if I should separate (her) from you, 61, 1.

(b). Instances of an inanimate indirect object; parts of the body, etc.:

shtfe shupélóka nù'ss she laid resin on her head, 89, 6.
nú-ends ná'sh shłín another man was shot in the head, 21, 18. Cf. 24, 7.
wái'k shnušhén̓ xank lú'luags seizing each captive by the arm, 16, 12.
Cf. 24, 2.

tsu'í pal sa shļín they wounded him in the shoulder, 24, 1.
húshnata a n'sh spéluish I burnt myself on the index finger.

na'd nauik̕ash máma'sha we have sore throats.
wátchám tehul'̣e̱ks k'leká̱p̕aš y'dsh̕a they place the horse's flesh upon the
corpse, 85, 8.

tsu'yá'sh ni shłín I was shot through the hat or cap, 138, 2.
hú̱n̕ E-ukšli̱k̕is̱hash tehá̱k má̱̱l̕aks shúta he created the Klamath Lake
people from a service-berry bush, 103, 1. 2.

Whenever the indirect object is of a temporal import, referring to time
or sections of time, it is frequently expressed by a noun standing in the
objective case, as in the following instances:

knéwa pshín, or knéwa nánuk psín to put out the fishing-line for the night.
Cf. 54, 6, and Note to 83, 3.

gén waitash któ̱t̕ç̕uap̕ka it will rain to-day.

lá'p sháppash (nú) spú́lhi I imprison (him) for two months, 61, 11.
téc'une̱p̕ni illó̱lash (sha) tú̱n̕a tebi̱a they lived together for ten years, 54, 3.
tú̱n̕en̕i illó̱lash through many years.

2. The locative case in -tat, abbr. -ta, -at, may express the indirect
object whenever this contains a locative complement to the verb of the sen-
tence and is expressed in English by prepositions like in, into, at, on, upon,
through, towards, from, out from, out of. The ending is often dropped,
especially when the noun is attributively connected with an adjective, but
sometimes, also, when the object noun stands for itself, as in ká̱la, tehpin̕u
below, and then may be easily confounded with the objective case.

ké'k̕ga mbù'shan kú'metat they went out of the cave next morning, 43, 3.
lá'p ishká atí ká̱la two they took to a distant place or land, 44, 7.
vud'hi̱taku̱n̕la ktá̱yat he rolled (him) over the rocks, 131, 11.
ná's wí̱pka hú̱ là̱mbotat one escaped into the water, 88, 7.
shné̱l̕a toks hú̱n̕ techpin̕u (instead of techpin̕utat) they cremated on the
burying-ground.
shakálshtat laki tmelhak the tmelhak-squirrel is most powerful in games (as a charm), 134, 6.

Many other instances will be found on pages 479 sqq.

3. Besides the objective and the locative there are other cases employed to express the indirect object of verbs: the partitive case in -ti, syntactic instances of which were given on pages 477, 478; the instrumental case in -tka, page 479; the illative and the transitional case in -čeni and -na, and the temporal case in -čemi, pages 482–485. The five case-postpositions are all subservient to the same purpose, and when -ksaksi changes into -ksúksi it becomes temporal, like -čemi, but refers to the past tense only.

The indirect complement of the verb is expressed just as frequently by nouns connected with postpositions, which may be of a locative or temporal character. When motion is implied, these nouns usually stand in the objective, when rest, in the locative, but frequently in the objective case as well. Cf page 554.

In addition to the frequent examples of indirect objects presented in the previous portions of the Grammar, I add the following syntactic instances, which could be multiplied ad infinitum from our Texts:

(a). Object expressed by cases and case-postpositions:
  kől shtápka ktáyatka they pound the kől-root with stones, 147, 11.
  tsuí sa saikän géna then they went to the prairie, 107, 2.
  shmč-ilashtala gutčktcha they went in to the fire-place, 120, 20.
  wáyalpa nánuk wā'ššin everything froze in the lodge, 111, 20, and Note.
  stá-ila sha kshunč'emi they gather (it) at haying-time, 148, 3.
  géna hůńk, haftkal maľakuīš-gishi he then started and followed them to their camping-place, Mod.

(b). Object expressed by a noun and postposition:
  at Aísis tú' kálo wikā't now Aísish (was) far away, almost up to the sky, 101, 6.
  ē-ush guni'gshta kāīlalía he made a world for them beyond the ocean, 103, 5.
  Káyutchish hů'k gátpa Ki'uti kútit Gray Wolf arrived at a place above Kiuti, 131, 5.
ki"im nutuyakia nákos gá'tant (they) threw fish to the other side of the dam, 132, 3. 4.

at lulálzat pipélántan ish now lie ye down on each side of me, Mod.
mish guní'ta huwalięga he ran up the hill beyond your lodge, 183; 17.

4. Forms of the composite nominal inflection may be used for expressing indirect objects just as well as the case-forms of the simple declension. This composite inflection is either binary or ternary; instances of it may be found in the paradigms of substantival inflection, pages 493, 494, 495, and syntactic examples on page 491.

B Pronouns as objects.—When a personal or reflective pronoun is the indirect object of a transitive or intransitive verb, it is usually expressed by the objective case in -sh, -s, unless some locative or other reference requires another case or the combination of the pronoun with some postposition.

The objective case of the personal pronoun may be used to indicate somebody’s home, house, or dwelling, just as in French chez moi, chez soi. Special forms of the reflective pronoun are those in -i, as húnitak within or by oneself, in one’s mind; and the suffix -gien, -gánk; -gíanggi, formed of the participle of gí to act, perform (gánk) and the above particle i; cf. page 329.

ltaya mish nú léwash I give you a playing-ball.
shewána 'sh nadsháshak give all at once to me, Mod.
ani'k tehákélá n’s skal tak I send a basket to get me something in, 75, 9.
lutatkátki písh shátelá he hired (her) to interpret for him, 13, 11.
tánkt mish ni skuyú’skuapk finally I shall separate (her) from you, 60, 22.
slá'bpsk hú’nitak tú' sas hishó’kst he knew by himself that out there they had killed each other, 108, 5.
kaníta pí’sh outside of his lodge, lit. “outside of himself,” 71, 2.
mish guní’ta beyond your home, 183; 17.

The indirect object of a medial verb is pronominal, and is indicated by the medial prefix sh-, s-; the object of some of the reciprocal verbs is an indirect object in English, and in Klamath is referred to by the same prefix sh- or by the compound prefix h-sh-. Cf. page 425.

C. Object expressed by verbs.—The indirect object in a sentence may find expression in a verb, and in that case an incident clause is usually
formed dependent on the verb of the main sentence. This clause may appear under the form of an adverbial, conditional, or other clause, and as such will be spoken of under the heading "Compound Sentence"; or the verbal object appears under the form of a causative, intentional, durative, or other verbal, examples of which have been presented under their respective headings in previous parts of the Syntax.

Many verbs which are accompanied by a nominal or pronominal indirect object figuring as a separate term have a way of pointing to that object by means of some sound or syllable forming an integral part of these verbs. Among these affixes we remark -ía, -iya, a verbal suffix pointing to an animate being for which, or in whose interest, an act is performed, and -pa, a suffix referring to an act directed toward the subject of the verb. Cf. -ca, -gien, and the above two, in: List of Suffixes.

The external form of an indirect object, like that of a direct one, is outlined by a number of prefixes, as a-, i-, l-, n-, nu-, pe-, shl-, u-, and others, some of these being also indicators of number. To make the reference intelligible, the indirect object has to be added, and this is usually done by means of a noun. Lena to travel describes travel by means of a round object, and the phrase is complete only when we say: tchiktchikatka lena i you travel on a wagon, cart, or carriage; tkčka to perforate with something long, as a knife, or the hand: wátitka, népatka; upáta, upátnia to inflict a wound with a long article, as with a knife; wátitka, ulá'tza to knock down with a stick or club. The following distinctions remind us of the six instrumental prefixes occurring in the Dakota language: latcháya to split with a knife, nteháya to split with edge and maul, patcháya to split with some tool in hand, utcháya to split with the long way ax or hatchet; add to this: ktacháya to cut into strips.*

THE ATTRIBUTIVE RELATION.

After the simple sentence has become enlarged by the addition of a direct and indirect complement to the finite verb, it can expand still further

* In the Sioux Dakota dialect, pa- indicates an act performed by pushing or rubbing with the hand; na- an act performed with the feet; ya- with the mouth; ba- by cutting or sawing; ba- by piercing; ka- by striking with a stick or ax.
THE ATTRIBUTIVE RELATION.

in the direction of the attribute. The attributive relation is a relation qualifying either the verb or the noun. The verb may become qualified or determined by an adverb, an adverbial phrase or locution, or an adverbial clause containing a finite verb. The noun, generally the substantive only, may be determined by some attributive, so-called adnominal term; this may be either an appositive noun or a qualifying noun (added to it in the possessive or partitive case), an adjective (qualitative or numeral), or a pronoun.

The compounding of words and the extent to which it is carried on forms an important chapter in every language. I have omitted it in the Morphology in order to treat more fully of it in Syntax, and in fact this linguistic feature belongs rather to the syntactic than to the morphologic part of grammar, for it finds its true position in the chapter on the attributive relation. Under the term of word-compounding I comprehend the compound verbs and compound nouns only, excluding all the other ways of word-compounding, as the polysynthesis of formative affixes, otherwise called derivation; the incorporative process, etc.

Word-compounding is a process of synthesis which is of greater grammatic importance than it would seem at first to be. We have first to observe carefully which one of the terms, the qualifying or the qualified one, stands before the other, for this gives us an insight into the logical faculties of the people speaking the language. Usually the qualifying term has the precedence, because it is considered more important for the understanding of the whole sentence. The location of the rhetoric accent upon the first or the second part of the compound is not without signification, and the combination of the two elements into a new word with a curious or unexpected definition is at times of great ethnographic and psychologic importance. The compounding may be effected in two ways, whether there are two, three, or more elements to be combined into one: (a) by agglutination, viz., by connecting the elements without any or without important phonetic alteration, the parts retaining their usual accentuation; (b) by fusion, viz., by an intimate, thorough connection of the elements to form a new term, attended by the loss of accentuation on one side and an occasional entire change of signification, as well as a loss of phonetic
elements by contraction. This second stage forms the transition to what is generally called incorporation, and many of the forms produced by fusion are decidedly incorporative, like *metsmetsáwals obsidian arrowhead*, *mû-lakî head-chief*.

The attributive relation thus presents itself under the following aspects:

**A. The verb, attributively qualified:**

(a) By an adverb standing separate.

(b) By an adverb agglutinated to it as a prefix, and thus forming a compound verb.

(c) By the agglutination of two verbs into a compound verb.

**B. The noun, attributively qualified:**

(a) By another noun placed before it in the possessive or partitive case.

(b) By another noun forming apposition.

(c) By another noun, both forming a compound noun.

(d) By an adjective or numeral.

**A.—THE VERB WITH ITS ATTRIBUTIVE QUALIFICATION.**

When verbs become qualified by other terms, these terms are most generally of an adverbial description. They may be either adverbs, or phrases used in an adverbial sense, or separate clauses determining the verb adverbially, that is, in regard to quantity and degree, to space, to time, to quality. These adverbial clauses will be spoken of in a separate chapter as a part of the division “Compound Sentence.” Adverbial phrases are composed of two or more words forming but one idea, such as *tapi titna a short time afterward*, *piì’dshit pshîn to-night*, *wákaktoksh in the same manner* as, *tû múna deep down*; while others form the rudiments of separate clauses, though they have to be considered as locutions or phrases only: *húmasht gink in that manner*, *wák a giúga of course*, *nánuk pshî’n gisht every night*.

(a). *Adverb standing separately.*

Of the adverb the usual position in the sentence is *before* the verb it qualifies, and, therefore, whenever it coalesces with the verb into one word,
it becomes its prefix or first part. When standing separate, some of them assume the reduplicated form when used in a distributive sense, though the majority of adverbs lack this grammatic form; the qualified verb sometimes assumes the distributive form also. A few adverbs are exactly like the adjectives formed of the same basis, and concerning these it may be difficult to decide whether the Indian uses them as adverbs or as adjectives; cf. wënnitoks këk shũta he acts differently from others.

The numeral adverb corresponding to our four times, five times, etc., and some of the locative adverbs pointing to direction, or to the points of the compass, show the ending -ni, which remains uninflected. Another series of numeral and other adverbs ends in -ash, a terminal which represents the objective case of the numeral adjective. Both endings have been discussed in Morphology, pages 530, 531.

tïdsh nû hûshltta I feel well, healthy,
tïnâ'k shniwâtchta to swallow at one gulp.
pâ'ðšhit pšhin ka-á tchêmûka it is very dark to-night.
âti éwa the water is deep; lit. "it stands, fills up deeply."
â-ati e-éwa the waters are deep.
wi-uka (or uyûga) e-éwa the waters are shallow.
wewâni a sha hûnk pën shulóta they dress differently.
ndânîni shûta hû he did so three times.
tunépni ge'-u laluâlatko I own five pins.
sa shlin tâ'kni they shot him from the other side, 23, 21.
kokagáulkni gëpâp'l' they returned over a brook, 29, 14.
Mô'dokni ndâ'nah xelpełtâmpka the Modocs began to work at a third place, 35, 20.

A special use is made of the numeral adverb when days and years are mentioned, which differs from English considerably. For our terms day and year are not always expressed by the substantives illôlash, illû'lsh year and wàïštash, wàïštash day of twelve or day of twenty-four hours, but at times by the verbs illû, illõla (in Klamath illolõla) to complete a year, to pass a full year, wàït, wàïtæ, wàïtõla to wait or pass one day, to lay over for a whole day, or day and night. Then this verb is qualified by the adverbial in -ni, not
by the cardinal numeral, and tīna *once* is substituted to nā'sh or nā'dsh *one*. In mentioning certain numbers of days, wā'ita or wā'itōlā is often dropped from the sentence, the numeral alone remaining.

lāp'ni illōlan *after two years*, Mod., cf. láp'ni illōlash *during two years.*
tīna illōlōlatk Shā't gū'kak *after one year the Snake Indians left*, 28, 14. Kl.

illōluapka *the year will be at an end*, Mod.
tīna tchi'ank illolōla *he lived one year*; lit. “he completed one year while living;” Kl.
tē-unāpni illolōlatko *ten years old*, Kl.
māk'lek tīna nat waita *we encamped and lay over one day*, 29, 9.
nāt waituapk (without tīna) *we will wait one day*, 75, 2.
ndā'ni tchēk waitōlānk *finally after the lapse of three days*, 66, 6; cf. 66, 8. 85, 1, and many other passages mentioned in the Dictionary.

(b). *Adverb prefixed.*

Many adverbial particles, especially when consisting of one syllable only, lose their accentuation when standing immediately before a verb, and coalesce so closely with it as to appear as prefixes. A considerable number of these are mentioned, with grammatic examples, in the List of Prefixes, and are referred to on page 303 as “prefixes embodying relations expressed by adverbs,” having either a locative or a modal function. They are as follows:

i-, y- No. 2 (page 286), locative prefix referring to the soil, ground.
inō-, inu- (page 286) *away from*.
yan-, ya- (page 286) *downward, down below*.
yu- (page 287) *downward*.
k-, gi- (page 287) *thus, so, in this manner*.
kui-, ku-, gu- (page 289) *away, from, into distance*.
l- No. c (page 291) *along a side, slope, declivity*.
le- (page 292) *not, when used in a putative sense*.
tu- No. 1 (page 300) *out there, out at a distance*.
ur-, vu- No. a (page 301) *away from* (horizontally and vertically).
Some other prefixes of this sort could be placed here almost as well, e.g. m-, pointing to a curvilinear motion along the ground, and its compound km-, cf. page 288. Like many other prefixes, the above often figure as radical syllables or as parts of such; cf. page 282.

There exist a number of adverbial terms in the language which at times occur as independent words and at other times as prefixes to verbs or nouns, in which case they lose their accentuation. The majority of them are real adverbs, susceptible of reduplication within the compound word formed by them and undergoing apocope or contraction like the English agoing for “on going,” or doff for “do off.”

ká-a, ká~ strongly, vehemently: kayá-a to cry aloud, for ká-a yá-a, Mod.; kayéga to begin to grow tall, for ká-a uyéga. Cf. also káhaha.
ká-i not, no: káyai, d. kágaiyai not to cry; kázéma not to know, not to recognize; kéliaq not possessed of, or absent.
kuí badly: kuyéga to become or fall sick; kuyéwa to be disgusted at, to dislike.
mui-, m'hui~, prefix referring to the incomplete filling of a vase, receptacle; m'huiwiza to fill partially; cf. iwiza to put into, to fill into.
mú-, mu~ largely, greatly, much, the adverb of múni great: múlbúka to grow as a large round fruit upon the ground (also subst.); mú'ilza to be dense, thick, from mú' łyán; múlkualza to emit smoke. From the distributive form mutchutchuyápka to laugh, smile, it appears that mú- is the above adverb, and the second part is probably tehúetchua to croak.
ná-i on one side, the inessive case of the numeral nádsh one: na-ital-télshna to ride women-fashion, lit. “to look to one side only;” na-i-shlákgish horned beetle, lit. “pincher on one side;” na-igshtíni half:
takanilza to fall right side up, from tálák straight; nélza to lay down.
tidshéwa to rejoice at, to like, from tidsh well, héwa to think, consider; cf. ko-ishéwa, kuyéwa.

(c). Two verbs forming a compound verb.

The modus of compounding a verb from two verbs is unusual in Aryan, but not unfrequent in American languages, and is extensively em-
ployed in Iroquois, Káyowé, and Atákapa. In Klamath it is frequent enough to require a separate chapter of the Grammar. When the verbs combine in one, the first one in some instances loses its conjugational suffixes, and appears only in the shape of its radix or base, while the second verb retains its inflectional elements. Compounds of exactly the same description are the verbs formed by means of the suffixes -kakíamna, -kakua, -ki (-gi), -kídsha, -támna, all of which are originally verbs. To the following list I add after the two-verb compounds those nominal compounds, the first of which is a verb, the second a substantive formed from a verb.

lepleputí'na to play the "smothering" game, altered from lēwalewa-putí'na; this from lēwa to play, púta to smother.
shalatchguála to be joined to, connected with; from láteha to intertwine, gáwal to go or place on the top of.
shepkédsha to thank, from shápa to tell, késha to reply (differs here from the suffix -kidsha).
shneké'gi to spill, waste, lose; a compound of kégi, ká'gi (ká-i gi) it is no longer, it is absent, and the radix ni-, ne- occurring in níwa to drive out.
shnukaléna to carry a round or bulky object by the handle; lit. "to hold and carry;" from shnu'ka to seize, hold, lená to carry something round. Cf. shnukenótkish handle.
shnutchóka to burn or singe to death; a compound of tchóka, tehúka to die a violent death and the radix nu- in nútka to burn.
tilampudshá to roll oneself about, from tšla to roll, puédsha to cast away, scatter, throw.
tchawáya to wait for, expect, from tchía to sit, stay, waiha to wait.
tchiluyé'za to brawl, halloo, make noise, from yé'ka to shout, the first term being either tchiluish boy or tehílla to stay together, to side with.

Compound words, of which one part is a verb and the other a noun, are as follows:
gáma-palá-ash flour- or grist-mill.
gánta-pápalish sneak-thief.
shalatchágápshtish room in a house, lit. "structure adjacent," from láteha to build a lodge, lit. "to intertwine,;" káptcha to be in contact with.
ATTRIBUTE OF THE NOUN.

spakú-wēsh tool for breaking ice.

te-iniwá-ash young woman, lit. "young growing" or "newly existing;"
also other terms formed of the verb wá.

tchliuyāḡótkish slit in pocket-knife blade to facilitate its opening, from
tchlik to grasp, uyěga to lift up.

*Remark.*—To incorporate nouns or pronouns into the verb is a method of word composition frequent in many languages of Europe and America. Greek is characteristic for its facility for incorporating nouns and verbs into one term, the noun being usually the direct object of the verb. In Nahuatd the transitive verb incorporates either its nominal object or a pronominal particle instead of it. But in Klamath I know of no instance of this sort, for iš lulpalpaliat make ye eyes for me again, 154; 11, is not derived from lül peyes and pělpela to work, but from lül pala to make eyes, -pali- for -pělī again, ât ye.

An instance of a pronoun incorporated into a verb seems to be: húmasht, d. humámasht so, in this manner.

B.—THE NOUN WITH ITS ATTRIBUTIVE QUALIFICATION.

The natural position of the attribute is before the qualified noun, and not after it. The parts of grammar which serve to qualify the noun are chiefly adjectives and substantives, and when two substantives unite into a compound, this is frequently done by syncopation.

(a). Nominal compounds expressing possessive relation.

Whenever a noun standing in the possessive (-am, -lam) or in the partitive case (-ti) is placed before another noun, the antecedent qualifies the following noun as to ownership, appurtenance, origin, substance, or material. The ending of the possessive case is sometimes shortened to -a, or drops off altogether in rapid conversation, and this forms the transition to the properly so-called compound nouns.

Instances of possessive case:

kō'ltam wáš otter den.

kúls tgé-ush (for kúlsam tgéwash) place where the badger stands in water.
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Ikóng ü'-ush black lake, lit. "lake of coal."
lóloks-wi'gənəm stú railroad, lit. "fire-wagon's road."
Mó'dokisham kāľa the country of the Modocs.
p'gisham wéash the mother's child.
shlóa skútash lynx-skin mantle.
sž'il kaflish otter-skin belt.
tchfkémon póko iron kettle.

Instances of partitive case:
kāľa láčhash earth lodge (for kāľati láčhash).
numeantl tápážti lutísh thimbleberry, lit. "berry on large leaves."
núshti káko skull, lit. "on head the bone."
yainati tikága mountain quail.

More examples will be found on page 477.

(b). Noun with its apposition.

Nouns with their appositions form a peculiar and rather frequent class of nominal compounds. In the mutual position of both there is a certain freedom, as the apposition precedes the noun just as often as it follows it.

The apposition occupies the first place in:

Aístish kái nú sha úlō'la I Aístish I am swinging my sword, 193; 10.
hishuákga-kóhiegsh boy-orphan.
mbúshaksh tuekótkish borer made of obsidian.
pílpil shuísh virginity song.
sessalólish láki leader of war expeditions.
shuítchas híawálsh urine-bladder.
skenshnútkish mbú-itch sinew-thread.
skuks-kíi'm spirit-fish, viz., "fish containing a dead person's soul."
skuílash p'é't ambulance-bed.
tchútcha-p'lú sweet sap of the sugar pine.

The apposition stands after the noun in:
i snawii'dsh you as a woman, 58, 15; cf. 59, 2. 6.
NOMINAL COMPOUNDS.

kó-e welékash the old female frog.
spú'klish láwish promontorial sweat-lodge.
stópalsh tamá’dsh solitary peeled pine, 74, 16.
tcháshkai lakí male of weasel.
tchá’lish páwa hú he eats as or like a porcupine, 190; 14.
tsashaš-kiúks the skunk as a conjurer, 134, 8.
únaka m’na Aíshishash his son Aíshish, 94, 8.
wékwak wéwauuish the female butterflies, 95, 14.

(c). Compounds formed of two or more substantives.

Under this heading are gathered compound terms which are dependent on and governed by each other. Both portions are substantives, but one of the two is sometimes a compound by itself, thus forming no longer a binary but a ternary combination. The combination may consist of a substantive of verbal origin with its direct object, or with its indirect object, or with an object accompanied by a postposition or with adverbs; therefore, compounds of this sort often contain nouns standing in the objective, locative, and other cases. Here, as well as in the majority of other languages, the qualifying noun precedes the noun qualified.

Instances of the objective case:

kíía’-shúshatish miner and mole, lit. “earth-worker.”
kiía’-m-luelótkish fish-trap, lit. “fish-killing instrument.”
k’lékapkash iwíótkish coffin, lit. “corpse-receiving tool.”
lgu’a’m-ídáklísh and lgú’a’-m-lolíégish moth, lit. “coal-lifter.”
lúuk-skiúchtaltko one wrapped up in fire.
máklaksh-papísh (for máklakshash-papísh) man-eater, lion.
nú’sh-tílsansnáash turn-head.
pé’nhsh lúkash-luelótkish pitfall to kill grizzly bears, Mod.
p’tísh-, p’gish-lúlatko one who has lost his father, mother.
tchíkass-kshí’kshnísh sparrow-hawk, lit. “ravisher of little birds.”
tchíkémén-mpámptísh blacksmith, lit. “iron-beater.”
tchóke ne-utko field with pumice-stone.
wátschash-nétqísh bridle of Indian manufacture.
Instances of other inflectional cases:

atí-kālla-gí' sh foreigner, lit. "living in a distant land."
pákshat tulish pipe-stem, lit. "handle in the pipe."
súnde-kā’kklkish preacher, lit. "Sunday gesticulator."
wáwa-tutú’ksh car-wax, for wáwašhtat tutú’ksh, lit. "what is taken from the ears."

(d). Compounds formed of adjectives and substantives.

When adjectives become connected with substantives so closely as to form compound nouns they often appear in the apocopated form, especially the adjectives ending in -li, -ni. Numeral adjectives also appear in a shorter form. Having previously mentioned a few adjectives which appear chiefly in the form of suffixes, as -amtch, -kani, -shftko, -tkani (pages 518–520), and also adjectival abbreviations like kál-kmá skull-cap, and three others on page 516, I add the following examples:

kal-mómoksh glow-worm, firefly, Mod.
kál-tchítchiks spider, from kálkali round, tchi’dsha to remain.
litch-katchísh strong person of short stature, from litchlitchli strong, powerful, and kétcha in ketchkání small, short.
mètsmets-sáwals obsidian arrow-head.

When adjectives and numerals are used in a sentence or phrase implying possession, they may become connected with a participle of the past, and then stand in their objective case. To the examples previously enumerated (page 616) I add the following, all from the Modoc dialect:

hú snáwedshash vunípa weweshəltko this woman has four children (vunípa abbr. for vunipénash).
kudshá ánku shtinašháltko a woodrat having a wooden house.
kudshá shnaωdshaltko p’gishá péna a woodrat had his mother for a wife.
vúūm mbá-usl tcutchiesháltko dressed in elk-skin caps, 90, 17.
(e). Other nominal compounds.

Substantives can form other compounds—with adverbs, for instance. They take the second or last place in the compound, and their verbal nature becomes more apparent than in other compounds:

- hátaq-tehtko settlers, inhabitant.
- hunášak shéšhash nickname.
- kétcha bubánuiish tippler.
- kétcha naiatítsa shléwish west-south-west wind.
- kiflan shishlíkish brave warrior.
- kó-i túnemush noise, lit. “disagreeable hearing.”
- léś-p-kłêks (supply p'gíshap) mother who lost her children.
- múna tatámnuish mole, lit. “walker in the deep.”
- nánukash-kállákni people from every land, strangers.

POSITION OF WORDS IN THE SENTENCE.

Languages endowed with a copious array of inflectional affixes express the mutual relation of words by means of these, and need, therefore, no strict rules for position of each word in the sentence. Mono-syllabic languages cannot inflect their words; therefore they indicate the subject, object, etc., exclusively by their position among the other words, while English, which preserves a remnant of its former wealth of inflection, is more free in this respect, and Klamath is freer still. Nevertheless, this language follows certain principles in arranging the elementary parts of the sentence, which are disregarded only when rhetoric effects are attempted.

The chief rule for the simple, declarative sentence is: “The subject stands before its verb, and its usual position is at the head of the sentence. If the verb or predicate does not include the copula (viz., the verb to be), then the copula comes after the predicate. Direct and, less frequently, indirect objects precede the verb, standing between it and its subject. The attribute precedes the noun, the adverb the verb which it qualifies.” Sen-
tences exhibiting the parts of the sentence in their natural order run as follows:

nād láp mēhiash nā’dszēks ngák tehish hùnk shnōkua we caught two
troats and nine turtles.
pālpali walwili’gash kū’shtat hunūmēni a white butterfly flew up on the
pine-tree.

Incident clauses are not incapsulated within the parts of the main sen-
tence, as is done sometimes in English, but precede or more frequently follow
it, no matter whether they contain a verbal or a real, finite verb. This holds
good when the object or the attribute is expressed by several words, by a
phrase, or by a sentence:

hū nūsh kā-i matchātka tpēwash he does not listen to my orders, lit. “he
to me not listens when ordering.”
kā-iu Bōshtinash gātpish, Mō’dokni mbā-ussh shūlō’tantko (gi) before the
Americans arrived the Modocs were dressed in buckskin, 90, 16.
nū mish hùnk shēchatui watchāga númēnish wawākash gēpkash I sold
you a dog having long ears.
sāmtsalza Doctor John a gén tāwi she discovered that Doctor John had
bewitched him, 64, 2; cf. 13, 16, 17.
tīdshēwa nū mish gātpisht I am glad that you came.

There are many agencies which tend to modify the natural sequence of
the syntactic elements in a sentence, as outlined above. All of them are re-
ducible to rhetoric causes, viz, to greater emphasis laid upon certain words
or a whole phrase or sentence. The more important a term or phrase appears
to the speaker the more he will seek to bring it out by emphasis or transpo-
sition. In the following examples the narrator desired to lay particular
stress upon the word which he has placed first:

kaknegātko gi mī shulōtish! dirty is your dress!
lāp’ni’ sha shēlhuš Walamski’sas É-nshkni twice the Lake people fought
the Rogue River Indians, 16, 1.
lōla á-i mish nū I believe you, lit. “believe I do you.”
ni'shta hâ'ma mú'kash tšù'tzuk all night long does the owl screech for presaging, 88, 6. Cf. all the terms heading paragraphs on page 75. nüshtoks máklaks shléa the people have seen me.
núsh túla géna ñ! you come with me!
shikútschipk tehiká kêmutsátk on a stick walks the decrepit old man, 136, 5; cf. kí'shtchipk in 136, 6.
shmauyolésthat ktchálhui sáppash after rain comes sunshine.

The following are instances of terms placed at the end of sentences for emphasis:

géna mí at hukí'sh! now is gone your spirit! 87, 15.
púpakuak a sha nánuktu a ilyóta, . . . . . talatoks ká-i they bury with him various cups . . . . but no money, 87, 4.5.

Transposition of words from the natural order, as the placing of the attribute in the possessive case after the noun on which it depends, and of the adjectival attribute after its substantive is often resorted to to produce variety and to relieve the monotony of the regular order of words:

máhiash Aíshisham the shadow of Aíshish, 96, 2.
pé'tch ktákta shká'tish tapí'dshnih he cuts off the left hind leg, 134, 15.
pítísa m'nálám their father, 101, 10: cf. 61, 19.21.
snálahsthat shkú'lelam in the nest of the lark, 95, 5.
snáwedsas Aísisam a wife of Aíshish, 100, 5; cf. 13.

Probably for the same cause transposition has been made in:

nat gá'-üna géna hûnk ngá'-isapksh á'nok ndána we went on slowly, carrying the three wounded men, 24, 7, instead of ndána ngá-isápksh á'nok.
nat wál'hma kawaliu'kuapk sái'-ug we watched them, believing they would ascend, 29, 15, instead of sái'-ug kawaliu'kuapk.

In various examples to be found on page 123 the indirect object follows the verb, as it does also in 24, 6: nat guháshktcha shewatšú'lsí at noon we started, and in numerous other passages.
The syntactic feature called incorporation often causes inversion and other changes in the natural position of the words, examples of which will be quoted under the caption of "Incorporation."

In the negative, interrogative, and interrogative-negative sentence the position of the words is in the main identical with the one observed in the declarative or affirmative sentence; in the oratio obliqua or indirect mode of speaking and in indirect questions it does not differ from the sequence of words in the direct mode of speaking (oratio recta) and the direct questions.

The syntactic arrangement of the sentence exercises some influence upon the word-accent. Some remarks on this have been inserted in Phonology, pages 236–243.

There is, perhaps, no part of the Klamath Grammar less subject to rules than the position of words in the sentence. This is so because this language differentiates the parts of speech better than many other Indian languages, and in regard to the placing of the attribute is even freer than French, English, and German. In some points all languages of the world agree, as in the placing of the conjunctions at the head of the sentence; the subject also leads the sentence in the large majority of languages when it is expressed by a noun.

Many other indications concerning the position of words are disseminated throughout the Grammar, as in the chapter on adjectives, pronouns, and particles. The negative particle ká-i usually leads the sentence, but the putative negative le not in most instances stands immediately before the verb qualified by it:

pi ḥúŋk nen ak le képka he does not want to come, he says.
wáčhag le génug wáwa a dog howls for not (being permitted) to go.

THE SENTENCE.

STRUCTURE OF THE SENTENCE.

The simple sentence is the most frequent and also the most ancient form of the sentence. This form need not contain anything else but the subject and its predicate, or, when the latter is a transitive verb requiring an object,
the subject, object, and predicate. The next step to a higher complexity is
the coordination of two or more sentences, which may stand in a continu-
avative or in an adversative relation to each other. Next in order is the compound sentence, in which one or more clauses are placed in a relation of
dependency to another clause which figures as the principal clause. Many
statements which, in English, would figure as dependent or incident clauses,
are, in the more synthetic languages, as Klamath, expressed by participles,
and more especially by verbals, which of course do not form sentences by
themselves, but express verbal ideas subordinate to the main verb. Lan-
guages showing a complex structure in their sentences presuppose a con-
siderable mental development in their originators. The latest form of lin-
guistic evolution in the sentence is the encapsulation of many sentences into
one, implying interdependence of many sentences from a single one. Lan-
guages in the primitive stage do not show this, and even in the best devel-
oped languages it is a difficult matter to combine encapsulation with cor-
rectness of expression. Our Klamath language has remained free from this
stage.

The above considerations prompt me to divide this syntactic section
into two portions: the simple sentence and the compound sentence. Many
points discussed in the first portion apply as well to the principal clause of
the compound sentence, and partially also to the incident clause; e. g. what
is said concerning certain particles and the negative form of speech.

I. THE SIMPLE SENTENCE.

According to the intention or spirit in which a speaker may address
his hearers, and the various rhetoric modes consequent upon it, the simple
sentence is subdivided in the declarative, the negative, the interrogative,
the imperative, the exhortative, the exclamatory sentence. Coordinate sen-
tences, when they are in the shape of principal and not of incident clauses,
I also consider as simple sentences.

A.—The declarative sentence.

This form of speech, also called affirmative, is used in communicating
thoughts or news, in stating facts, in narrating stories, fables, myths, his-
toric events, and also figures prominently in the oratory and poetic style. The declarative mode is the proper form for this sentence, the use of the conditional mode being rather scarce. Potentiality and possibility may be expressed by the declarative sentence also.

B.—The negative sentence.

Whenever a sentence has to be negatived, negation is expressed by two particles: ká-i, sometimes pronounced kæl, and le, le, là not. They are words standing separate in most instances; but there is a number of verbs and other terms to which they become prefixed, to be enumerated below. Cf. pages 292. 632. Ká-i forms several compound particles.

The difference between the two particles consists in this: ká-i opposes a flat denial to the statement contained in the verb or sentence, and is, therefore, used in negative replies: no! whereas le implies a putative denial existing in the minds of those acting or supposed to act or speak. Ká-i stands at the head of the sentence, before the verb, and this may have prevented the formation of a special negative inflection of the Klamath verb, which exists in so many foreign and American languages, e. g. of the Mas-koki and Algoukin family; there the negative particle figures as a suffix to the verbal stem. Its position before the verb it has in common with all other particles; it also accompanies imperatives and exhortatives as a prohibitory adverb when, at the head of a sentence, it is pronounced with emphasis and a raising of the voice.

ká-i an tásli shléa púsh I have not seen him anywhere.
ká-i nád ukaúzhésh lúashtat shléa we do not see the moon through the fog.
ká-i kflank gákuan altshléa púshat, kë-uni at gákuant! do (ye) not run fast over the bridge, but go (ye) slow!
ká-i nù shéshatuish á-i gi! I am not a trader!

Particles and other terms derived from ká-i not are: ká-yak not yet, ká-yu, ká-iu before, káuťua nothing, no one, ká-yutech and ká-yu never, ká-itata nowhere, no more, never, kéliak or káśleak being without or deprived of, absent, kíya to tell lies, késhtka to be unable, kédshika to be tired, exhausted, ká'gi or káyéke to be gone, not to exist, to be weak, with its derivative heshű'gi to kill,
ka'-ikêma not to know, etc. Cf. also page 633. The use of these terms negatives the whole phrase or sentence, and examples for their use may be found in the Dictionary. Another negative verb to be unable, and parallel to këshga, is tchâna: nû pêlpelash tchâna or tchânish I cannot work, lit. "I do not know how to work." On the construction of these two verbs, cf. page 598.

A passage in which kâ-i stands at the end of a sentence is 87, 5: kmâ' yâmnash tchish, tâlatoks kâ-i skull-caps and beads, money none. But here kâ-i negatives not a whole sentence, only a noun, that is a portion of a sentence. Our no! when it forms a reply to queries, is usually expressed in Klamath as a whole sentence; cf. Dictionary, page 162.

The other negative particle, lê, is of a putative character, and is used only when the denial is a conditional one, or when it is not outspoken and existing only in somebody's mind, or when it is only in the stage of uncertainty or doubt, and is not uttered as a flat denial. Lê composes the interrogative particle lish, the verb láki it is gone, lewé-ula, and several other terms to be found in the List of Prefixes and in the Dictionary. Cf. also lê wak, kâ-i wak, on page 458 and in the Dictionary.

lê nû ak géna I do not expect to go.
lê nû wák I am uncertain; I do not know.
lê wê-ula a n'sh sha they do not allow it to me; cf. 23, 9.
pi húñk nen ak lê képka he says he don't want to come.

In the negative sentence the position of the words is the same as in the declarative sentence, lê and kâ-i preceding the verb. In the negative questions the interrogative particle leads the sentence: wâk gi hû kâ-i gép? why does he not come?

C.—The interrogative sentence.

In the interrogative sentence the query is put either directly or indirectly. In the language of which we treat the position of words in the direct question does not differ from their position in the indirect question. Indirect questions form here as elsewhere incident clauses dependent upon the finite verb of a principal sentence, and hence follow the structure of the incident clause; of this a later chapter will treat. Thus we will have to deal here with the form of the direct question only.
The *direct question* begins either with an interrogative particle of pronominal origin or with the interrogative á, há placed after another term or at the end of the sentence, or with some interrogative pronoun standing at the head of the sentence in one of its inflectional cases, usually the subjective. One of the particles, tám, occurs in interrogative sentences only, but there is no distinction made between particles introducing questions which require affirmative replies and those which elicit negative replies. The verb usually closes the sentence.

Questions introduced by an interrogative particle:

- tata' gépkaapka? *when will you come?*
- tát géña? tát ét géña? *where do you go? where do ye go?*
- tata' mändch i tchi-uapk lákiam látchashtat? vunipni hak waitash *how long will you stay in the chief's house?* *four days only.*
- tát gisht shnawédshash ú'nk? *where is that woman?* *(Mod.)*
- tuatála tak i letelina? *why did you not let it alone?*
- wák i pä'ldshit húshita? *(Mod.) wák i gi géñ waítash? *(Kl.)* *how do you do to-day? wák gi? why?*
- wák lish i giúga ká-i nish wálxá? *why don't you reply to me?*
- wakaitch nú'n né-ulaktak? *how shall I decide now?*
- wák ma? or wák nen? *what did you say? or what did he say?*

Questions introduced by an interrogative pronoun:

- kánam kék i-amash? *whose are these beads?*
- kaní haitch hút gi? *who is he? who is she?*
- kaní géñ pakölesh shlin? *who shot this mule-deer?*
- táñk i mébiish shmókua? *how many trout did you catch?*
- tuá i húshkanka? *what do you think about?*
- tuá i yewántku ki? *what are you filled with?*
- wáktehi n'ún gitak? *what shall I do now?*

Tám, a purely interrogative particle untranslatable in English, like *num* or *an*, or the postpositive -ne of Latin, introduces questions when there is no other particle to introduce them. It frequently connects itself with other particles for reinforcement, so to say, and precedes them: tamú (for
THE INTERROGATIVE SENTENCE.

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tam hú), tám hai, tamá (tam há), tamúdsh, and (Mod.) tám lish, tamú lish, tamú' há.

tám lish á-ati e-éwa? are the waters deep?  Cf. page 631.
tám lish i-i tchúi tűměna? i-i, nú tűměna! do you hear me? yes, I hear you! (Mod.)
támúdsh kěk híshuakga hěmanka? can this boy speak?
tamú a pá-uła māl? did ye finish eating? (Mod.)
tamû' lish ā mulɔ'la? are ye ready? (Mod.)

Hú, ha, -á, -a, a, always occupies some place after the first word of the sentence and refers to actual time or the time being. It expresses nearly what we express by a raising of the voice toward the end of a question. When it stands alone for itself, it signifies that a question has not been well understood.

ámpu a? i, ámpu! do you want water? yes, I want water!
at há pitcha lóloks? i, pitcho'la at lóloks! is the fire gone out? yes, the fire is out! (Mod.)
hûn á nánuk kō'šham wákwakshtka hů'ntka há i táměnû? did you travel on the top of every pine-tree there? (Mod. myth.)
k̕á-itak há i nish lōla? did you not believe me?
shaná-ul' i ámpu? do you want water?
tálaak há? is that correct? is he right?
tuá há aká ŭk? what could this be?
tuá ha i shḷ̊̊a'popk? what are you looking at?

Direct questions may be put also by merely using the special intonation of a questioner without any particle or pronoun heading the sentence.

néwatala i hút (or út)? did you dip this (cloth) in water?
shuhúluléna nāt? shall we skip down? 119, 23.

D.—The imperative sentence.

Sentences of a mandatory character may be expressed in a harsh manner as a command, behest, or in a more kindly, patronizing mode as advice or counsel. The jussive mode, or imperative proper, serves best for the
command, while the exhortative form in -tki expresses the second or advice-form. It is the verbal intentional, either in its full or abbreviated shape. The structure of both kinds of the imperative sentence differs in nothing from that of the declarative sentence, if we except the point that the pronoun of the person addressed is with greater freedom placed either before or after the verb, and is sometimes repeated. The exhortative form is found connected with all the personal pronouns. Interjections used in mandatory sentences are mentioned (pages 568, 569); the negative particle introducing prohibitory sentences is ká-i. Sometimes the form in -tki is replaced by the future tense in -uapka.

Examples of the jussive sentence:

gén'át kúni, lueltak ma nù ʻun! ye go away (or) I shall kill you! (Mod.)
gún’i gántak! make him stop! (Mod.)
ká-i gé-u kshinksh guizidshi! don’t cross my fence!
núsh pčlak kitchzóli! get away from me quick!
tchim’i shnóki! here! take this!

Examples of the exhortative sentence:

ká-i a hún gunc tashtánt a! nobody dare to touch that!
kaitoks n’sh táz’-una Lémaikshina káyaktgi he should not pursue me around Shasta Butte, 40, 3.
núsh i-akashétki! press your foot upon me!
útch hú’nksk gá’mpélitki! let him go home!
ú’ts gint (for gintak), shl’tki núsh! never mind, they may shoot me! 22, 10; ef 17, 9.

E.—The exclamatory sentence.

It differs from other sentences, not in the mutual arrangement of the words composing it, but by a frequent use of interjections and a raising of the voice to a higher pitch. The dropping of the verb is very common in sentences of this sort, especially when they contain a wish or command. A list of the interjections usually occurring is presented in Morphology; a particle often employed in them is útch, ú’ds! never mind! mostly con-
THE EXCLAMATORY SENTENCE.

nered with gintak, gi'nt. Ûtch gi'ntak! let it go! is said when something is held tightly.

gïkân a nà't! Ûtch nà'lish hushtcho'ktgi! let us go out, whether they kill us or not! 17, 9.
génu i git', o-ólka, kinhii'na! come right inside, o little pigeon! 182; 4.
yà! atí' a nà'lish wimni'ztik tuâ' ki! to be sure! he is somebody much stronger than we are! 112, 11. 12.
ki-i zâh hû'kt gi! it is not he! (Mod.)
ù'sh ak nen hû'k wák kë'la? what can they be doing somewhere? 110, 19.
tútutu! wennnit tuâ' gûtpa! by heavens! some strange man has come in! 112, 7.
ûk hai! uk ta wë'k hû, tuân a! why! perhaps he did some evil to him!
(Mod.)
û'tech gintak am nû ge'nt! I have a good notion to go!
û'tech gintak am nû kû-i git! I have changed my mind and will not do it!

F.—List of particles frequently used in the simple sentence.

Under this heading I have gathered a number of particles, partly untranslatable, or to be rendered in English by a separate phrase or sentence only, which are peculiar to Indian speech and of rather frequent occurrence. Among them are two oral particles, which in recounting stories are repeated to satiety by the Mâklaks; similar particles are introduced into almost every sentence of a narrative by Iroquois, Omaha, Ponka, Tônkawe, and other North American Indians. Some of these particles must be considered as adverbs, while others participate more of the nature of conjunctions.

a. The declarative particle a represents the idea of actuality, action at the present time; it stands either separately or forms the declarative mode of the verb, or words of verbal origin, or composes suffixes, as -óga, -tka, -uapka, etc. Standing separately it points to the present tense, and is more frequently used in this function in the northern than in the southern dialect. In sound it is like the interrogative á, and should not be confounded with it.

at a nà'lish pinû'dsha now she has caught up with us, 121, 22.
ì a shuâktcha you are just weeping.
künk a ni sā’tu *I am counting so many*, 70, 9.

nū a gātpa pā’p *I, the marlen, am coming*, 177; 10.

shućūshna tehū’ak at pē’n a *then again they went to gamble* (Mod.).

Instances where *a* coalesces with other particles or words may be found in Dictionary, page 15.

**at** now, presently; at that time; then, hereupon, finally. This particle may be abbreviated into ā, and is pronounced mostly with the vowel long; (āt); it either points to the present tense or to an act preceding (cf. page 584) or following another act. It can serve as a conjunction or as an adverb, and its position in the sentence is very free; when it becomes the final word of a sentence it is generally pronounced with emphasis.

When closely connected with other particles, at often fulfills the office of a mere expletive: tehá at now, presently, 87, 14; tehúi at hereupon, 23, 4; and in the following particles taken from Modoc: tehikünk at and then, for tehik hū’nk at; átehikünk then, for at tehēk hūnk; átūnk, átehünk then, hereupon, for át hūnk, at tehish hūnk. Other particles are subordinate to at in locutions like the following: átū, átui now, at present; átútū just now, already; átch, áts then, for at tehish.

1. *At* used as a conjunction:

at gātpa at shlō’kla when they had arrived they shot at the mark, 100, 20.

it’hā ūnk nānuk tehulishtat, tehulian ūnk át kin all beads he placed on his buckskin shirt and thereupon he dressed in it (Mod.).

Wanágä hūnk at gémpele, i-annash nānuk i’teha ū’kgan after Young Silver Fox had returned home he won all the beads (from them; Mod.).

2. *At* serving as an adverb:

at nū kľéwi now I quit; now I have enough of it.

át nen gépka pē’n a now they come again, said they (Mod.).

áts (for át tehish) nál ne tuána shućūshpka now they approach us again for gambling (Mod.).

kā’i ktehálhui ukauzősh pā’dshit at the moon does not shine to-night.

tuá nād shuté-uçpka at? what shall we do now?

**hai, ai, ai, a-i** (Mod. hai, kái, xaí, ai)—enlarged haítch, aítch. This particle, whenever, translatable, corresponds best to our evidently, clearly,
LIST OF PARTICLES.

of course, as you see; it conveys the idea that an act or state is visible or perceptible to somebody or to all in its process or through its effects, or can be observed at the time being. It always refers to the verb, not to the object or any other word of the sentence, conveys emphasis, and brings on a higher pitch to the whole sentence. Hence it often stands in interrogative sentences when the interrogative pronoun or particle heads the sentence; also in exclamatory phrases. As a rule it holds the second place in a proposition, and the enlarged form haitch, though more impressive and emphatic, does not differ from hai as to its position. It may be stated that hai, haitch refer to the sense of vision in the same manner as mat and nen refer to the sense of hearing. Examples:

at kái kapata wá’llaks but evidently they landed while being watched (Mod.).

géna ai sha they have gone, as I have seen.

hú hai at géna! there he goes now!

léshma ai i’ nálish certainly you will not discover us, 121, 10.

Meacham kái hú pípa tæpa Meacham openly laid down the document, 34, 6.

‘mú’tch zhái nish shishúlzá the old man wrestled with me (Mod.).

shlá’wish á-i nish wílhuá the wind blows at me (you and I feel it), 155; 25. Cf. 165; 6. 171; 71.

tídsh kái nú núshltá I am in good health, as you see.

tí’sh hai at tátaksni wawatawa where the children sat outside the lodge, as seen previously, 121, 7.

uk hai la gén, nítú zhái ník tehuí tehék u hú’kt gi! certainly, this time I reasonably suppose that it is himself! (Mod.)

wélwash kái nish palálá my spring has run dry, I perceive, 173; 4.

Connected with other particles, hai, aí appears in tchawai now then, from tchá-u hai; wakáf? why? from wak hai, Mod. úk’hai.

The enlarged form, haitch or aitch, occurs in:

káni hai as hút gi? who is he or she?

tátá mántch hai as húk húshuaksh má’sha? how long was this man sick?

(viz., how long did you see him to be sick?)
tuá hai as hút gi? what is that?

túshtal hai as sha géna? which way did you see them go?
Cómo se llama uno de mis parientes? (Mod.)

¿Por qué entonces? ¿Dónde entonces?

mat, abbr. ma, -m. Este particle sirve para suplir las formas gramaticales especializadas para el modo indirecto de habla, o oratio obliqua, por el cual las frases o discursos pronunciados por otros son referidos a o reproducidos por el relator. El adverbial particle mat se refiere sólo a hechos, acciones, hechos, hechos, o entidades que se observan sobre alguien o algo. No importa si los hechos ocurrieron hace mucho tiempo o recientemente, o si tomaron lugar en casa o fuera del país, siempre que el uno que habla los relate de manera indirecta. Cuentos mitológicos usualmente comienzan con mat, ma, que ocupa el segundo lugar en la oración, y se refiere a toda la historia. Se corresponde más o menos con nuestros "¿digo, como dicen, como dicen, etc., y a los latinos aliiunt, ferunt, dicunt, ut fertur, etc. Verbs of saying, telling, etc., son usualmente omitidos, ya que mat sirve de su función, o directamente reemplaza a ellos, como en la oración inferior: tche' mat liO'k. La forma mnfit, 190; 19, es el oral particle mat con ci, bu infixed, que se refiere a la elevación o distancia.

hémtehnam: “sZ'étk' iši!” they shouted: “cross me over!” (−m abbreviated from mat), Mod.
hů'nk kâ-i mat pî'sh sîkak I did not kill him, as alleged, 64, 5.
kápaltch' á, ma, kâ-i tú'sh këluikptak shtinâ'shñat kánam “gather stalks!” the story says, “and do not go to anybody's lodge anywhere.” (Mod.)
Kmúkamteh mat kâla shúta Kmúkamteh created the world, we are told.
shuč'tehna mat sha, shnéna mat sha lúloks they are said to have gone from place to place gambling and making camp-fires; Mod.; cf. 99, 2.
Ská'ltamteh mat tchá shétç'-'nalts Tchashgâyaks Old Marten, they say, was the elder brother of Little Weasel, 109, 2.

tuá ma? what is it?
tûménâ nû mášish pil mat pâ-ulâ I hear that the patient has at last been eating, 140, 7.
tche mat hû'k thus he said, as reported (Mod.).
nen, abbr. nén, ne, né, -n, the other of the two oral particles in the language, may, whenever translatable, be rendered by alleged by, as they say, as reported, like the preceding one, but it also supplants the verbs I say or said; he, she says, said; they say or said so, so I am told. Not only words spoken by oneself or others are referred to by this ubiquitous particle, but also musical sounds, sounds of nature, noises, cries of men or animals. It, however, does not refer to acts, events, situations, like mat. This may be better understood when considering its prefix n-, which refers to motions extending along the ground or the earth’s surface; cf. néna, nénu (nā’nū), népka, népaksh, in Dictionary. This particle, which saves many circumlocutory sentences to the natives, differs also from mat in its capacity of heading a sentence, and serves, like mat, to introduce verbatim quotations or indirect speech. Nen also stands for to name, to call; cf. page 458.

(a). Nen referring to sounds, noises, etc.:

kanítni nen kaní gi? who is outside? (nen referring to the noise heard outdoor).

nā’n u wíka-shítko múkash hā’ma an owl is hooting apparently close by, as I hear, 192; 2.

nū aí nen nātū’yamna I am buzzing around, you hear, 165; 16, and Note; said by the wasp.

(b). Nen referring to spoken words, often as a mere expletive:

átēnen (for at a nen) gakìyōluapka, nā-asht nen wáltka now they will leave the woods, so I hear them say, 23, 5. 6.

ā’t ne tchúi tchēk Aishish gépka this time Aishish has come, so ye say yourselves (Mod.).

hūmasht tchí nen hémkanka i’! that's the way you talk! (we heard you).

ká-i nū nen kí I shall not do what you say.

kē’ksha ak nen wénkat these men would have died, I am told.

kliká nū nen I say I have no time.

lakjām ne ūnaka mpōsā ne at now they have made blind the chief’s son, as reported (Mod.).

nēn ka tānni ak that's all, lit. “just so far they report.”
ne'nt ne'nt! *that's the way!* (the way to say, to call; for nén at).

shleá tečʰʰúŋk tú'gshtakni, at nen "gépka pén a" and when those on the other side perceived (the smoke), *they said* (nen) "now they come again" (Mod.).

shl'i tish a nen! *shoot ye at me, I say!*

tát ne gčmpka? *where did she say she would go?*

tuá i nen hčmkank? *what do you talk about?*

tuá nen? *what is it you say or said?* cf. 41, 14.

**ta'dsh**, ta'd's is another conjunction used in connecting sentences of an adversative import. It introduces a more unexpected contrast than tak, taksh, and answers to our *in spite of, although*; it does not occupy the first, but usually the second place in the sentence. A considerable number of instances were given in the Dictionary, page 382.

**tak**, *tok, ták*, enlarged taksh, -taks, toksh, -toks, tůksh, is a connective particle, the full significance of which can be studied only from its use in the compound sentence. Nevertheless, some points may be brought out here concerning its use in the simple sentence. It belongs to the enclitic particles and does not reduplicate; sometimes it can be translated in English, sometimes not. Its purport is either of an emphatic or of an adversative, disjunctive nature, and when used in the latter sense it corresponds in many cases to the German *doch*. It is appended to all parts of speech, though after substantives it occurs but rarely; cf. 100, 20. Vowels before tak, toks often become elided through syncope; e. g. tčln-tok for telinatok. The enlarged forms of the particle virtually possess the same signification as the simple ones, but words and sentences are connected by them more closely to what precedes, and they are not employed to form a future tense; I have therefore treated both in separate articles in the Dictionary.

A.—The **emphatic** use of tak, toksh appears:

(a). In the emphatic pronoun: nútak *myself*; hútak *himself*; káhaktok *whatsoever, 71, 7, etc.*; cf. Emphatic Pronoun, pages 552, 553.

(b). In verbs like the following: nú kmákatoks *I look all around*; cf. nú kmáka *I look around.*
(c). After adjectives: ke-unitoks quite slow; kó-idshitoks rather bad; wén-nitoks quite strange, abbr. from wennini different, curious, strange; ndannántak but for three, 142, 15. After substantives it is found in 71, 7. 8.

(d). After adverbs like the following: kánktak enough, so far, cf. kánk so much, so many; taptak right after, cf. tapi lastly, at last; tánktaks long ago, cf. tánk some time ago; ká-itoks not at all, ká-itoks nů hůshkanka ká-i gátpisht I despair entirely of his coming. Cf. also page 531 (first example); it appears twice in hátaktok right there, at the same place; cf. hátak here. It connects itself also with many conjunctions: at toks, hī-toksh, etc.

B.—The particle tak serves in forming a future tense, though more regularly in the Modoc than in the Klamath Lake dialect; cf. Future Tense. This use is but a special application of the use indicated under D, q. v.

C.—Tak is used in an adversative sense, to mark contrast, difference in quality, time, etc., in such connections as the following:

ká-itak há i nish lōla? did you not believe me?
kó-idshitoks wāsham tchúleks coyote-meat is unpalatable (when compared to the meat of other quadrupeds).
shnélzatoks hůnk tchpınutat they formerly (hůnk) cremated in the burying ground (but they do it no longer).

D.—Tak, toksh serves to connect two co-ordinate sentences, when one of these stands in an adversative relation to the other, though not syntactically depending on it. It then corresponds to our but, however.

nā’dshak hůk hishuáksłahk K’múkamtchash, nánka toks ká-i shana-hō’li one only consorted with K’múkamtch, but the others did not want him, 95, 11.

... nā’sh wi-uka kshē’sh; kshawinasht tûksh kā’tua wi-uzant . . . . they gain one check; but if they (the teeth) fall unequally, they win nothing, 80, 4. 5; cf. 71, 2.

Other particles connecting simple sentences are pén, tchish, abbr. tch, ts; tchik or tehik; tchuí, tsuí and its compounds tehúyuk (tehúi hůk), tehúyunk (tehúi hůnk), átchuí (at tehúi), all these of a temporal im-
The Klamath Language.

They present no syntactic difficulties; the list of conjunctions, pages 556–560, and the Dictionary fully suffice to teach the uses made of them, which mainly consist in connecting co-ordinate sentences.

II. THE COMPOUND SENTENCE.

Compound sentences consist of two or more clauses with finite verbs showing some temporal, causal, or other logical connection, and forming but one period. When the compound sentence is composed of two clauses, one of the two is subordinate to the other; when composed of three or more clauses, one of them figures as the principal clause, the others being dependent of it. The sign of connection between the principal clause and the incident clause or clauses is a conjunction. Clauses may be embodied also in sentences in which the finite verb is replaced by a participle or verbal; but then they are not clauses in the grammatic sense of the term, although they may fulfill the same syntactic office as these. Compound sentences may also be formed by a multiple system of clauses, one of these clauses being dependent from a principal one, the other clauses being incident to the one depending directly from the principal clause.

What we express by incident clauses is often rendered in Klamath by copulative sentences co-ordinate to each other; and it may be stated as a general principle that in the languages of primitive populations the co-ordinate sentence is a more natural and frequent syntactic form of expression than the compound sentence.

kā'gi a n'sh tchō'ksh, hi ni généuapk though one of my legs is lame, I shall walk to the lodge.

Nothing is more common in our literary languages than subjective, objective, and attributive clauses, terms which express the fact that subjects and objects of sentences and attributes of nouns are not rendered by single words but by sentences. This practice is greatly favored by the extensive use of the relative pronoun and the numerous particles derived from it, as well as by the analytic character of these languages. But in Klamath and many other Indian tongues the relative pronoun is seldom employed, certain particles possess a more limited function than ours, and
the synthetic character of these languages militates against an unlimited use of incident clauses, the structure of which is not so developed nor so intricate as in our tongues. Hence our subject-, object-, and attribute-clause is in Klamath mostly rendered by a participle or by a verbal, and this gives to the sentence an eminently synthetic (either adjectival or adverbial) turn. Incorporative locutions also replace some of our incident clauses, whereas the comparative, superlative, and minuitive of our adjective, sometimes of our adverb also, usually have to be expressed by two sentences, which are usually co-ordinate and not subordinate to each other.

As will be seen by the introductory words and the list in the article "Conjunction," pages 556 sqq., the language has a considerable number of conjunctions introducing incident clauses, some of which are found in principal clauses as well. But our while, when, after, because, for can be rendered by Klamath conjunctions in rare instances only; there are verbals in the language which are intended especially for the expression of these. No particle in Klamath corresponds exactly to our and, but, however, though, then; but there are expedients to express the ideas contained in these particles as clearly as we can express them. Some of the conjunctions do not stand at the head of the sentence.

When verbals are found in texts where we have to employ incident clauses with a finite verb, their subject usually stands in the objective case, a mode of synthesis which strikingly resembles the accusativus cum infinitivo construction of Latin. The use of the verbal indefinite in -slt corresponds in many instances to the ablativus absolatus of Latin and the genetivus absolutus of Greek, since in both the subject has to differ from the subject of the principal clause and the verb is not a finite verb. As far as syntax is concerned, probably no parts of Klamath speech offer more analogies to Latin and Greek grammar than the verbals and participles.

Correlative sentences consist of antecedent and consequent clauses introduced by pronouns or particles corresponding to each other in their signification, and therefore called correlatives. Disjunctive words used for this purpose are: the one, the other; on one side, on the other side; either, or; where, there; when, then; etc. One of the two sentences, generally the antecedent or the one first in order, is subordinate to the other, but in Klamath
this is evidenced only by the pronoun or particle introducing it, not by the position of the words. In the main sentence or apodosis the correlative term is not unfrequently omitted for brevity, especially in conditional sentences.

hū sluąpksț, tchā mā'lish ngātuapk nā'hlis if ye will be shot, then to you will snap the bowstring, 21, 10.

tānktē nāt hū'nk tatātē nat sukō'likip'ł, tānkt sa hū'nk gāwal kikaskán-
katk when we gathered in a crowd at that time, then they found him as they walked about, 24, 19. 20.

titáktak hūk kālak mā'sha, gā'tak ūbā-usk ktū'shka as far as the re-
lapsed (patient) is infected, just so large a (piece ot) buckskin he cuts out, 73, 2.

The position of the words in the incident clause, which forms such a perplexing feature in the grammars of Germanic languages, is identical in Klamath with the position of words in the principal clause. The only addition is formed by the conjunction introducing the clause, and if the words are arrayed in another than the usual order, this is done for purely rhetoric reasons.

The incident clause is not incapsulated within the main or principal sentence, but precedes or more frequently follows it, as pointed out on a previous page, where examples are given.

Subdivision.—The various kinds of incident clauses necessitate a sub-
division of them into classes, and I have classified them under the following headings:

Conditional clauses.
Adverbal (temporal, etc.) clauses.
Relative clauses.
Indirect questions.

A. THE CONDITIONAL CLAUSE.

This clause is formed by a sentence stating the condition or conditions under which the fact or circumstance expressed by the principal clause takes place, and is subordinate to this principal clause, whether it stands before or is placed after it. It is commonly introduced by a conditional
conjunction, as hā if, and to this corresponds, at the head of the apodosis or main sentence, another conjunction correlative to the above, like tchā then, though this is frequently omitted. There are instances, also, when the conjunction of the conditional clause is dropped and that of the apodosis alone is inserted.

Hā, he if, supposing that, is proclitic, and mostly used in a purely conditional, not often in a temporal sense, like our when. It often combines with a, -tak, -toks, tchīsh, tchūi into a compound particle, and then becomes accented, as in hā'tak, hā'toks, hā' a toks but if; hā tchūi, abbr. hā'tchūi, hā'tsi if then; hā' tchish, abbr. hā'tch and if. The terms for if are usually inflected or case-forms of pronominal roots, and so hā seems formed either from hā on hand, by hand or from hū this one* by the addition of the temporal and local particle i. Hā usually connects itself with the declarative mode, but the conditional mode is not unheard of; cf. 87, 5.

In the apodosis, tchā then corresponds correlative to the hīi, he of the subordinate, conditional clause, but is very frequently omitted or replaced by some other particle. Its vocalic ending is analogous to that of hā if, and tchā, tche is etymologically connected with tchā-u now, at the present time, and with tchēk finally, at last. Tchēk is nothing but the particle tchā enlarged by the demonstrative adverb ke, ke, abbr. -k, is usually postpositive and often ends the principal clause, especially when connected with the future tense. But it also stands for our until, and in that case introduces statements of a purely temporal import.

If the act or state described by the incident conditional clause is laid in the future tense, the Modoc dialect prefers the use of the particle -tak (not -toks, -taks) appended to the base of the verb, while the northern dialect clings to the suffix -uapka. For the sake of parallelism, Modoc repeats the same form in the apodosis and often adds the particle ūn, ūn a, ū'na in one of the clauses or in both. This particle is temporal, and corresponds nearest to our sometime, but is not often translatable in the English rendering of Modoc sentences.

*In the same manner our when is derived from hva, the radix of the relative and interrogative pronoun; if, in Gothic ibu, is the instrumental case of the pronominal radix i; the Latin si if is a contraction of sāvi, sevi, and with the Oscan sēve is the feminine locative case of the reflective pronominal radix sēv.
grammer of the Klamath Language.

hā nāŋuktua kū-i gi'-uapk, tāŋk nī shnäkëlui-uậpka y'-alhishash if he does wrong in everything, then I shall remove the guardsmen, 59, 18.

hā'toks i lāp snawū'-Ďšluapk, nū'-ulakuapka m'sh . . . . but if you should marry two wives, I shall punish you, 60, 18.

hā' tchi m's snāwādsh gūkuapk . . . . , kā-i spuni-uapk a m'sh wātch then if (your) wife runs away from you, she need not transfer a horse to you, 60, 14. 15.

hā' tchilloyága lō'k shūuka, át hūk sheshalōlesh k'łōxa when a young man killed a grizzly, then he was made a warrior, 90, 19. 20.

kukaluāk takš takanī'lkuk gō'la, tsū' sha nā'sh kshē'sh wí-uţa if the lower (teeth) only come down in falling right side up, then they win one check, 80, 3 (takš stands here instead of hā). Cf. 80, 4.

wakianuā hissunuk, tchātch nī' sh kā-i siugat should I recur to magic songs, then (the spirit) might not kill me, 129, 5. (Here the conditional clause is expressed by the verbal causative.)

wātchag wawā-ā i-unégshtka, kū-i tchā m'l úk if a dog whines just after sunset, it is a bad omen for you, 133, 6.

Sentences in the Modoc dialect:

hā kā-i hā' nīsh lo'la 1, vulanuapk nū nanukénash if you do not believe me, as I see, I will ask anybody.

hā i pāltak, spūlíhítak sha mish ūn if you (shall) steal, they will lock you up.

hā i ūn shēátok tuá, mish nū ūn shéwant a if I find something I may give it to you.

The Concessive Clause.

Concessive clauses have to be regarded as a special sort of conditional clauses. They are introduced by a concessive particle like though, although, but, nevertheless, and Klamath expresses them more frequently by the use of verbals and participles than by the finite verb, joined to the particle gīnt or gīntak, which in most cases occupies the second place in the sentence or phrase. This postpositive location of the particle is due to its verbal nature, since it has originated from giant, giant ak, and was contracted to gīnt like
the suffix -gınk from gıñk. Its original meaning is, therefore: “may be, could be so, perhaps, for instance,” and from this the concessive though has gradually evolved. The Modoc dialect seldom uses it, and the instances below will show how frequently it is connected with verbals and participles. In 112, 3 we find it connected with an adjective; cf. uth in Dictionary.

klı'zat kıntak i hú'kpalank shłi-uapk hú'nksh though dead, you shall skip up again and shoot him, 110, 6.
k'mú'tchak gi'ntak tchiltgplelám'múk in order to be restored again to life repeatedly, though in old age, 103, 10.
nú' ak ya hún shkávent gi'ntak (for: shkám at gi'ntak) gu'hli'plit I can certainly get into, although he is strong, 112, 2. 3.
tsutish gi'ntak kú-i gi she gets worse, though treated (by a conjurer), 68, 8.

B. THE ADVERBIAL CLAUSE.

This grammatical term comprehends all the incident clauses by which a finite verb or the principal clause containing this finite verb is determined in an adverbial manner. Following the classification adopted in Morphology, pages 562 sqq., we thus have adverbial clauses of (a) quantity and degree; (b) of space; (c) of tense; (d) quality or modality and cause. Many of these clauses appear as rudimentary sentences, viz., as phrases containing a verbal or participle or embodying no part of a verb at all, like pā'dshit pshín to-night. Adverbial clauses are mainly of a temporal, sometimes of a causative import, and the conjunctions introducing them either stand at the head of the sentence or occupy the second place in it. The conjunctions occurring in this kind of clauses have all been mentioned in the list, pages 562 sqq. The “Legal Customs” Text, pages 58–63, is full of instances where sentences which we would render in the form of adverbial clauses are resolved into simple sentences and made co-ordinate to the principal clause; cf. page 61. The same may be said of many of the sentences introduced by tchú in the “Snake Fights,” pages 28–33.

át gátpa at shłö'kla when they had arrived, they shot at the mark, 100, 20.
at gi'tak ni sáyuakta, hú'masht sá'llual Á'-ukskni Walamski'shash this is all I know how the Klamath Lakes fought the Rogue River Indians, 17, 18. 19.
The relative clause is introduced either by the relative pronoun kat, abbr. ka, and its inflectional cases or by a particle formed from the nominal roots ka- (kánk) and ta- (tánk) for the purpose of qualifying the subject or object (direct and indirect) of the main sentence. As the language possesses many other means to qualify these, relative clauses are comparatively scarce, and usually stand after the principal clause, or may be encapsulated into it. Sometimes a demonstrative pronoun precedes it as correlative.
Besides the examples given on page 542 and in the Dictionary, the following may be quoted here:

hantchípka teh’k, kábhaktok nánuktua nshendshkáne then he sucks out, 
 whatsoever is of small size, 71, 6, 7.

hů’nkst ní násh sündë spū’li, kát sas hů’k wudsháya I imprison the 
one for one week, who has whipped them, 61, 17; cf. 61, 12, and 
129, 7.

hů’n k shíllalpks, kánt sha shi’uks gishápa that sick man, whom tů-y re-
ported killed, 65, 18.

tchákiak, kát gen gén, χέge the boy, who went there, is dead.

wů’la sa tu’nipáns, kát hůk tánkt mák’lę̃̃n they asked those five, who at 
that time had encamped there, 17, 7.

D. THE INDIRECT QUESTION.

The direct question mentions the words of the inquirer verbally, whereas 
the indirect question gives only the sense of them, and clothes its contents 
in the garb of a subordinate clause. Utterances of doubt, suspicion, incert-
titude, when enunciated in a clause depending of a principal clause, also 
come under the caption of queries indirectly put. Only their contents, not 
the position of the words, stamp them as indirect questions; they are not 
always introduced by conjunctions, and verbals or participles sometimes 
serve to express them. A comparison of the examples added below, with 
those mentioned under “The Interrogative Sentence” will be the best means 
to show the syntactic difference between the two modes of interrogation. 
Like the direct question, the indirect question may be affirmative or nega-
tive, and if introduced by any conjunctions at all, these conjunctions are 
about the same as used in making direct questions.

ká-i nů shayuákta tám nů ūn shlé-etak I do not know whether I shall 
find (him, it).

ká-itoks nů hushkánka ká-i gátpisht I despair of his coming; lit. “not 
indeed I think (he) not to be coming.”

ki’uks suawńuk sas kánts slivápkst when a conjurer examined them (to 
find out) who might be wounded, 21, 9, 10.
Lémé-ish gákua shlé’dshuk, Skélantchash tamú’dsh ktánshisht one of the Thunders crossed over to observe whether Old Marten was asleep (or not), 113, 15; cf. 122, 3. 4.

vú’la Shú’kantchash, tám tatákiash shlé’sht? she asked Old Crane whether he had seen the children, 122, 18.

wák gi hú ká-i gép? what is it, that he does not come?

What is called in Latin syntax oratio obliqua, viz., the paraphrasing of the verbatim quotation of what has been said or written into the form of a dependent clause, also exists to a certain extent in Klamath syntax, and in its structure comes as near as possible to the “indirect question.” Perhaps more frequently than this, it is expressed by verbals, and in our printed texts the informants avoided this form as much as possible, preferring the oratio recta, or verbatim quotation of spoken words. All sentences introduced by gishápa, kshápa to declare, to say so, are also worded in the oratio obliqua; cf. Dictionary.

hemkánka nánuk máklaks: at nánuk tehékéli vúmi’ p’nálam shelluá-luish all the tribes declared, that now all blood is buried of their former fights, 54, 18; p’nálam instead of nálam in oratio recta.

sha’téla hünk snawédshash: máklaks gatpántkti, shu-útánktgi p’tsh giúga máklaks; shaplya, máklakshash wúshmuñsh shiukiéstka he instructed this woman (to say) that the Indians should come, that he wanted to meet the Indians in council; he announced that he would kill an ox for the Indians, 13, 12. 13. Cf. 43, 22.

Toby hemkánka: “ká-i húháchtantgi,” Toby shouted that they should not run, 54, 8.

By the oral particle nen, ne words are introduced which were spoken by others, and therefore sentences with nen form a substitute for the oratio obliqua of European languages. This may be said also of many sentences embodying the particle mat. Cf. mat and nen, pages 652–654.

INCORPORATION.

I have relegated this important topic to the close of the syntactic portion because incorporation is a general feature, and pervades to some extent
all portions of this language, although the instances where we can trace it are not very frequent.

There has been much wrangling and contention among linguists concerning “incorporation in American languages.” Although many of them were agreed as to the facts, and acknowledged also the existence of incorporation in Basque and other languages of the Eastern hemisphere, the main cause of the strife was this, that every one of the contestants had a definition of the term “incorporation” for himself. Lucien Adam regards it as a special sort of polysynthesis,* while others use both terms for the same sort of linguistic structure. D. G. Brinton gives a circumstantial definition of the two,† and considers incorporation as a structural process confined to the verb only. Several recent authors refer to “the incorporating languages of America” in a manner likely to induce readers into the belief that all Indian languages of America possess this mode of structure. But of the whole number of from three to five hundred dialects spoken in North, Central, and South America we are acquainted with perhaps one-tenth only; thus nobody is entitled to include the other nine-tenths, of which we know nothing, into a classification of this sort. At all events, the American languages which have been studied differ enormously among each other as to the quality, degree, and extent of their incorporative faculties.

In the present report I am using the two terms above mentioned in the following sense, to avoid all further misconception:

*Polysynthesis* I regard as an exclusively morphologic term, and mean by it the combination of a radix with one, two, or more elements of a relational or material signification, joined to it to build up words either by inflection or by derivation.

By *incorporation* I mean the combination of two or more words existing in the language into one whole, be it a phrase or a sentence, non-predicative or predicative, nominal or verbal, by aphaeresis or apocope of the inflectional or derivational affixes; the operation bearing the impress of a syntactic, not of a morphologic process, and producing in the hearer’s mind the effect of an inseparable whole or entirety.

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From the above it follows that polysynthesis as well as incorporation can occur in agglutinative and inflective languages only, and that the modes and degrees of both species of synthesis must be almost infinite in number. The Greek language exhibits more polysynthesis than Latin, German, English, the Semitic, and many American languages, but many of the latter incorporate in a larger degree than most European tongues. Going into further details, the two modes of synthesis which occupy our attention extend over the following grammatic points:

**Polysynthesis** embraces the phenomena as below:

(a). Prefixation and suffixation for inflexional and derivational purposes; also infixation of elements into the radix, wherever this uncommon mode of synthesis can be traced with certainty. The order in which the affixes follow each other is too important to be neglected by the students of language.

(b). Phonetic change of the radix or of affixes, when traceable not to the ablaut, but to elements reaching the radix through extraneous addition.

(c). Reduplication of the radix or of its parts, or of other portions of the word, for the purpose of inflection or of derivation.

(d). Gemination or phonetic repetition or lengthening of certain elements in the word.

**Incorporation** as a syntactic feature may manifest itself in the following processes:

(a). In the formation of compound terms by binary, ternary, or other multiple combination. Only then are the parts combined by real incorporation into one term, when one or some are losing sounds or syllables by the process, either by aphaeresis, ellipse, or apocope. For Klamath we have instances of this in kál-kmā, Lók-Pshīsh, tchawāya; nouns and verbs are equally liable to undergo this mode of synthesis. More instances will be mentioned under the heading: "Conversational form of language."

(b). Direct and indirect nominal and pronominal objects are incorporated into the verb whenever they become altered from their usual form and placed between the pronominal subject and the verb. Incorporation also takes place when the pronominal object is so closely affixed, either
prefixed or postfixed, to the verb as to lose its accent and form one word with it, and then it usually occurs in the altered form, as in French: donne-le-lui, or in the Italian: a riveder vi to see you again. Klamath does not alter the nominal object, but concerning the personal pronominal object a beginning of incorporation is perceptible. In some instances the pronominal subject is also changed and incorporated into the verb by postfixation, by what I call the synthetic form of inflection.

(c). The effect of incorporation is shown in many striking instances in the case-inflection of the substantive, when inflected simultaneously with an adjective or pronoun used attributively. The use of the apocopated form in numerals, as láp, ndán, etc., implies incorporation also. In these adnominal parts of speech case-forms are not so extensively developed nor so polysynthetic as in the substantive, and placed by the side of it have some of their endings truncated, altered, or lost, because the words are no longer felt to be separate words. They are regarded now as a unity or combination, and hence one case-terminal, either in the noun or in its attribute, is thought to suffice for both. The principal relation in which Klamath is incorporative is the attributive relation, and the examples below will show what kinds of combination the noun is able to undergo, especially if the verbal signification is still apparent. Klamath is undoubtedly an incorporating language, but in a limited degree, and polysynthetic more in the derivation of verbs than in their inflection.

Instances of incorporation like the ones to be considered occur in all European languages, when phrase-like compounds or parts of sentences, even whole sentences, are used as single words, often in a rather burlesque manner. Thus we have in Spanish: tamaño size, from Latin tantum so much, magnus large; in German: Gottseibeins, for the devil; in French: affaire (à, faire: business, lit. "something to do"), un tête-à-tête, un en-tout-cas; in English, popular wit and ingenuity are inexhaustible in forming such combinations as go-ahead people; get-up bell; penny-a-liner; stick-in-the-mud concern; a go-as you-please match; a catch-as-catch-can wrestler; a how-come-you-so condition. A two-eggs' omelet is an instance of compounding by juxtaposition; a two-egg-omelet one of compounding by incorporation.
The Klamath examples do not differ much from the above except that they are susceptible of inflection by case-endings. If I am justified in regarding word-composition as a syntactic process, nominal compounds might all be considered as instances of incorporation. But it is safer to regard them so only when such compounds show loss or alteration by aphaeresis or apocope, because this goes to prove that the combining of the elements has been of a close and forcible nature.

at' kīlā-gish *foreigner*, for at'inish kīlātat gish.
gā-ulipkan ē-ushtat gunigshta *arriving at the opposite shore of the lake*, Mod; stands for ga-ulipkan gunigshtant ē-ush.
hātak-teh'ītko *settler*, lit. “a liver there.”
yaūkēla stupūyuk stīnā'sh *menstrual lodge*, lit. “cry and dance- for first menses-lodge.”
kīlā-tatāmnuish *mole*, for kīlātat tatāmnuish.
kap'kagat-atinā'sh *lutfila to stay in a brush-lodge*. This inversion from kap'kaga-atstīnā'shtat can take place only, because both terms are practically considered as being one word.
kē'tcha.bubānuīsh *tippler*, lit. “a pettily drinker.”
lūlūks-skūtchaltok *wrapped in fire*, for lūlūxsttat skūtchalto.
māshishtat shī'-usha shātēlaks *salve*, lit. “on sores-to line-one self rubbing-substance.”
pūksh ēš-ū ipakshkshākshi gēna nū *I go to my camass-storing place.*
Ipaksh *storing-place* stands for ipaksh through metathesis, and is the verbal indefinite of ipka *to be kept or stored*; pūksh *camass* is objective case depending of ipaksh, the verbal function being retained.
shiūlkish'cīnī “Mo'dok Point” shē'shash gīshi ētpā they went to the reservation called Modoc Point, lit. “to the reservation Modoc Point (its) name-at they went,” 34, 19. Cf. also shē'sha in 189; 3, and Note.
spakū-wē'sh *ice-punch*, *ice-breaker*, for wē'sh spako'ūtkish.
vēl'žashltī kīlī'wash-shkūtattk u'hlutūina *dressed in a borrowed woodpecker skin mantle he trails it along the ground*, 189; 6. Here vēl'žashltī and kīlī'wash are both equally dependent of shkūtattk (“dressed in mantle”), and vēl'žashltī again depends of kīlī'wash. The full case-form would here be vēl'žashltī kīlī'waslštī or kīlī'waslštāt, but the suffix -ti occurring in one part of the combine will do for both.
(d). Only a limited number of adverbs, mostly monosyllables, can become incorporated into the verbs which they define and then they figure as their prefixes, as the natural position assigned to attributes is before, not after the word qualified. Adverbial prefixes of this description sometimes partake of the functions of our separable and inseparable prepositions, and a list of them is found in "Syntax," under "Adverb Prefixes," page 632. A list of adverbs which can appear also as independent words with an accent of their own, like ká-a, kú-i, mú, tídsh, is added to the above list. But wherever any adverb included in the above lists becomes a real prefix, there, of course, we have to do with polysynthesis and no longer with incorporation.

RHETORICAL FIGURES.

To conclude the syntactic section of this grammar, a chapter on figures is subjoined, to some of which allusion has been made previously. Rhetorical figures occur in all languages of the world, though one and the same figure may largely differ as to frequency in the one or the other tongue; anaphora, ellipsis, metaphor, and tautology are perhaps the most frequent, no language being deficient in them.

Alliteration should be given a separate place among the rhetoric figures, because it is a phonologic rather than a syntactic feature of language. We know it best through its frequent use in the poems of the Germans and Anglo-Saxons dating before A. D. 1100, in a literary period when rhyming was yet unknown as a factor in rhythmic poetry. We find alliteration in many of our Klamath song-línes, but whether the song-makers used it there on purpose and designedly like the Anglo-Saxon poets or not I am unable to say. Syllabic reduplication must have prompted its use. The alliteration is consonantic only, whereas the Germanic nations made use also of vowels for this rhythmic purpose. A few examples of alliteration are as follows:

\[ g: \] gutitgúlash gé-u nélka, 166; 27.
\[ l: \] lúash ai nú’sh a lú’lámnapka, 158; 57. Cf. 157; 40.
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l and p: palák! ish hû lûpalpalât! 154; 11.

n: nânuktua nû papish gi, 158; 53. Cf. 165; 10, 16.

n and w: wànam wéash nû wilaunâpka, 156; 30.
w: wiwivâ! nish sháwalsh wîtnâk! 153; 2.

In our prose texts nothing occurs worth noticing that could be called alliteration. A sort of rhyme is sometimes produced in the song-lines by repeating the same word at the end of two or three lines following each other. Of assonance used as a metrical help but few instances can be found.

Anakoluthon consists in a change of syntactic construction within the range of the same period. Thus we sometimes notice a change of subjects in sentences following each other, where no intimation of such a change going to occur is given by pronouns or other words.

Pûl snawâ'dshla Pûmpiam pî'ia lupî'; tsûi wâ'kala, tsûi tatâ mántsâk mbusâ'lan gi; tsûi kâ'tsa . . . . at first Paul married Pûmpî's daughter, then (she) bore a child (and he) lived with her quite a while, then (he) left her . . . . 77, 1. 2. Cf. 78, 1.

Anaphora, or repetition of a term or phrase, even of a sentence, generally with interposition of some words, is more frequently met with in Klamath than any other rhetoric figure. Emphasis is the main cause for anaphora, and short, monosyllabic pronouns are chiefly figuring in these constructions. The repetition of personal pronouns has been previously alluded to.

a nî nà-asht gi: “hâgga shliâ’k!” tchi nî gi then I said: “let me shoot now!” so I said, 22, 19.
i pûl, i hissuâksh pûl shiâ’wanuapk wàch you only, you the husband must transfer horses, 60, 15. 16.
kâûla nû gutîla nû I am crawling into the ground, 154; 5. Cf. 167; 36.
tehûi nî nû huâ’lipêli I then ran down again, 23, 15.
tsûi nî shli’ûn, patô n shli’n then I shot him, I wounded him on the cheek, 30, 16.
tûnép tâla i skûktuapk hûnâk pûl, mû’yâns pûlâ lákiash five dollars you have to pay to him, to the head-chief only, 60, 8.
RHETORICAL FIGURES.

Asyndeton, or lack of connective particle between two nouns, phrases, or sentences (co-ordinate or subordinate). Since the language possesses no particle corresponding to our and, this rhetorical figure is rather natural, unless it occurs where a subordinate sentence has to be connected with the principal one. And is often replaced by tchísh also and by tchuí hereupon and its compounds.

kũ's we-uxalks tsélash gí'tk, shlápsh gí'tk the ipo-plant has a furcated stem (and) has flowers, 147, 8.
láp Módokíshāsh shuénka, ndān shlúuiya, etc., they killed two Modocs, they wounded three, . . . . 54, 13.
tši'shap p'ki'shap k'léka (her) father (and) mother died, 54, 2.

Ellipsis, or the dropping of words and short phrases from a sentence, is frequently met with in the conversational style, when the sentence can be easily understood or its meaning guessed at without their presence. Thus, the ellipsis of the verb gi to be, to say, is of a very frequent occurrence, as in: kí'llitk nā'-ulaks lalakiam the laws of the chiefs are rigorous, 60, 4; tálaak hā? is that correct? tsuí nish sa (gi) then they (said) to me.

Metaphors and metonymics are of rare occurrence in this language. A metaphor implies a resemblance between two objects by assigning to one the name, attribute, or action of the other, while through metonymy we call one object by the name of another that possesses an acknowledged relation to it. The oratory of these Indians is not by far so much given to flowery, symbolic, figurative language as that of the Eastern Indians, among whom this style forms such a paramount feature. There are, however, some instances in our Texts, and we must take care not to confound them with idiomatic forms of speech.

at laláki hũ'ntsak i nen lóla, kēlāmtsank sítk lu'dshna now ye chiefs, ye are believing without any ground, ye walk along as with closed eyes, 64, 10. Cf also 54, 18.
p'laiki'sham palpálish shí'l k'hi'uléžan raising the white flag of the one in heaven, 14, 2.

Syllepsis is called the construing of words according to the meaning they convey and not by the strict requirements of grammatic rules. It is
a constructio ad sensum, of which a phonetic parallel exists exemplified by me under “Assimilation,” page 233. It might also be called syntactic attraction wherever no omission of terms has taken place as in the seventh example below.

ga-ulípkan é-ushtat gunígshtat landing on the opposite shore of the lake, Mod., where é ushtat stands for é-ush.

gémpéli úk Kamúsh Aíishisham shùluatnan K’múkamtc’h went home dressed in Aíshish’s garments, Mod. myth. Here shulótish garments has to be supplied between Aíishisham and shùluatnan.

ká-i wátsam teh’kluapk wánnik’šam you shall not ride a stranger’s horse, 58, 11; where wáts would be the correct form.

kático ni gć-u ságsái’wa I think I told my truth, 65, 7; stands for: “I told the truth as I think it to be.”

Módoki’shásh shishukshé’mi at the time of the Modoc war, 55, 19; lit. “at the time of the Modocs being fought by the Americans,” the latter, Bóshtinam, being omitted from the sentence.

nútak húnk shlépapka gć-utantkak lúlpatko I observed with my own eyes. Here lúlpatko (“having eyes”) is made to agree with nútak myself, whereas the correct form would be lúlpatka with eyes, by eyes, forming agreement with gć-utantka ak.

télak gć-u my arrow, instead of télak shiúkish gć-u the arrow that killed me, 138, 1.

Tautology repeats a word, phrase, or idea by using not the same words, as is done by anaphora, but synonymous or equivalent terms:

lái’ a nat wák ka-á, lái’ nat wák galdsawi-a! we do not know how to act, not how to approach! 22, 2.

túá ni wák giug shiukuapk? why should I have killed him? 64, 9; why is here repeated twice.
APPENDICES TO THE GRAMMAR.

APPENDICES.

The chapters following do not form a structural part of the grammar proper, and therefore they were relegated to the end of this section as appendices. They include many points needed for acquiring a thorough knowledge of Klamath, but could not be conveniently inserted in either the lexical or grammatic section because they partake equally of the character of both. Several of these chapters could have been made considerably more voluminous, but, as there must be a limit to everything, what is given below was thought to suffice as specimens of the subject-matter treated. The subjects are treated in the following order:

Appendix I: Idioms.
Appendix II: Conversational form of language.
Appendix III: Dialectic differences.
Appendix IV: Syntactic examples.
Appendix V: Complex synonymous terms.
Appendix VI: Roots with their derivatives.

I. IDIOMS.

Idioms are certain modes of expression having something striking, quaint, pointed, or unusual about them, although they are founded in the structure of the language to which they belong, and they do not unfrequently appear as rhetorical figures. Idiomatic expressions may be contained in phrases or sentences or in single words; occasionally the idiomatic use made of certain terms implies another meaning than the common one, and their peculiar wording often renders their translation into other languages difficult. Agencies most active in producing idiomatic forms of language are the psychic qualities of the people, social customs, historic occurrences, climatic associations, witty sayings, and similar causes. They impart life and color to language, and no investigator of popular thought can dispense entirely with the study of them. Books composed in our literary languages do not often exhibit them conspicuously, but a freer display of them is made in the conversational style, in curses, oaths and other assev-
erations, in folklore, in the comic drama, the newspaper, and the dialects, in proverbs and proverbial locutions. Among the exclamations and interjections many are idiomatic, and several archaic terms have to be considered as such also.

Among idiomatic expressions there are some special classes, and one of the more remarkable is that of the cant terms, though I have not found it to be much developed in this language. In the southern dialect we may class here the use of wéwaliksh when it is denoting generically the females, and not the "old women" only. In Klamath Lake we can regard as cant terms yáka (for yá'ka, yé'ka), shnikshokshuka, tchiúlčxa, and Kì'katílsh, a term invented for deriding white men who are wearing beards.

The classifiers used with the numerals above the number ten have also to be considered idiomatic, although such are occurring in several other languages on the Pacific slope. Verbification of certain particles, as at gii'tak, hitak, léwak, lé wak ka-á, nen, etc., as enumerated in Morphology, page 457 sq., also belongs to the idioms. Women use the same terms and phonetic forms as men, and there are no reverential or ceremonial forms found here as we find them frequently occurring further south and among the tribes of the Mississippi plains. The use of certain pronouns in order to avoid giving the proper names of deceased individuals is found to be the custom all along the Pacific Coast, probably elsewhere too, and in this sense may be considered idiomatic. Klamaths use for this purpose hú'k, hú'ńkt, hú'ksht that one, those ones, etc.

The manner by which the verb to be has to be expressed in Klamath, when connected with a locative adjunct, appears to us idiomatic, though it is found in many other Indian languages, and is much less artificial than our use of the verb to be in this connection. Whenever an animate or inanimate subject or object is referred to as being somewhere, either indoor or outdoor, around, below, between, or above somebody or something, in the water or on the ground, the verb gi to be is not employed, but the adverbial idea becomes verbified in the form of some intransitive verb, so that below, e. g., becomes i-utí/a to be or lie below, underneath. The mode of existence has also to be distinctly qualified in that verbified term; it has to be stated whether the subject or object was standing, sitting or lying, staying, living,
sleeping. Usually the idea of staying and living coincides with that of sitting, and sleeping with that of lying on a certain spot. Moreover, number has to be expressed by the use either of the verbal singular or of the dual or plural, and exterior or form is indicated by the form-prefixes so frequently discussed in the Grammar. What term has to be used in every instance can be found out best by consulting the second part of the Dictionary.

The Texts and the Dictionary are full of instances showing the particular use of the verbs alluded to, and the following examples will perhaps prove sufficient for a preliminary guidance of the reader:

ká'lo hátakt tíya a juniper-tree was there below (me), 30, 12.

wàtch tkálamna a horse was or stood above, on a hill, 30, 2.

látchash túpka a house stands on the same level (with me).

wàtch sańgatat tehía, tguťga the horse is on the prairie.

wàtch tehńtchikat lévulúta horses are (harnessed) before the carriage.

ltóks shñológat lańiga a stain is on the dress.

nálam pú'ks káiłatat ipka our camass is, lies on the floor.

wátksam mú'na ū'sha kái'latat the wátksam-plant is or grows deep in the ground, 149, 19.

tsuní'ka káiłatat lúsha the tsuníka-bulb is (found) above the ground, 149, 18.

wátcag tébúllat i-u'tla dogs are or lie under the table.

ki'í'm ámbúlat wá fish are or live in the water.

nánuk làlì'kì kótchashatat lú'zuga all the chiefs are (sit or lie) within the lodge.

wówannish winóta liukiámannak the women accompany (the conjurer's)

song while being around him, 71, 5.

The following words and sentences may be regarded as specimens of idioms, representing both dialects; for a thorough understanding of them the Dictionary should be consulted.

ámbu wigáta "near water," when used for island (Kl.).

at kápakt gi tehá! all be quiet now! nú kápakt gi I am quiet.
έλζα, d. e-έλζα, elliptic for σεσασσ σελζα to give name, to name; the d.
form e-έλζα also to read; σελζα also elliptic for σεσασσασσ σεσασσ σελζα to set a price or value upon; κέτα, τύμα σελζα to sell
cheap, dear.

gιτάκ! (Kl.) kángktak! (Mod.) stop! cease! enough of this! When a
story is finished, the Klamath Lakes say: at gίτακ; the Modocs:

nen ka tánni ak just so far!
gίτκυλσ! I cannot think of it now! (Mod.); skό “come up!” (Kl.).
hάμ! wait!

hί or hίενασ, when used for brother, sister, and connected only with
possessive pronouns in the locative case. From hί in the lodge, at
home; cf. -γένα, -hίένα, a verbal suffix referring to an act per-
formed indoors, within, in the lodge. Mi hίενασ, miένασ your
brother or sister; κά’gί σε-ήπάντάντ hί (or hίενασ) I lost my brother,
sister; σε-ήπάντάντ, m’νάπάντάντ hίενασ shléα nύ I see my or his brother,
sister; viz., “I see (those) within my, his lodge;” p’mάπάντάνт hίενασ
from her brother. The locative case here indicates a dwelling or
stay within the lodge.

hìshúάκσaσ, σαιωίδσaσ sháλλα to seduce a married man, woman.
hí�α tέχεμ! (for tέχεμί) hold on now! (Mod.).
i, tέχε tέχυπάκ! yes, so it is! or yes, so he, she said.

γά-ύκα τάλακ right in the next house; just in the neighborhood.
ka-ά mίsh nύ kο-ισέωάτκο shléα I am quite glad to find you.
kάίλασ stάνι! you dirty fellow!

kę-άσ, κά-άσ hάd thing; term used to prevent children from doing
certain things; cf. κά-άςτάμα.

κέλκάπισάκταλα tέλσαμπκα (abbr. κέλ’ksáktala, κέλ’ksh tέlsámpka) to
be moribund; lit. “to look toward a deceased one.”

κό-ίδςhi, tίδςhi stέίνασ γίf wicked, γίf good disposition, mind.
κό-ί gί-άπκα it would not be a good way.
κό-ί tύmενάσ noise, clatter; lit. “disagreeable hearing.”

nά-ίταλa tέlsάmπkα húshά’tεήμα to ride sideways on horseback.
nά’tu in fact, really, it is so (Mod.).
COLLOQUIAL FORMS.

ndshóka nish nágshìntant mā'shok being deaf in one ear I cannot hear with it; ear is omitted.
pā'dshit nū m'ník ktána I slept very little last night.
pukéwish nū'sh, p. shū'm blockhead, lit. “leather head,” “leather mouth.”
tidsh hémkanka, lit. “to speak favorably”: to conclude peace; to make a satisfactory arrangement; to speak in favor of order, justice; to give laws.
tidsh, kó-i húshkanka to be or feel happy; to be sorrowful.
tufnìka (for tuínizátko) tak 1 ún you will be a man in woman's clothes;
said to little boys, when disobedient.
tehuí m'l ūk it is a bad omen for you.
tehuí kéléwi then I, he, she, they quit; often added unnecessarily, as a standing formula, at the end of narratives.
útawa! dead broken! exclamation of despair.
wak yáinhua! wakáanna! I will be dead if I do!
wàtchag shlú'ki ná'sh liklash pála-ash the dog ate up the whole loaf; lit. “the flour lying there in one heap.”

II. CONVERSATIONAL FORM OF LANGUAGE.

In every language two modes of speaking are easily distinguished from each other. One of these is the style of conversation used in everyday intercourse which, by its free unconventionality, differs from the more elaborate forms heard in oratory and poetry and in historic or other narratives. While the latter employs rounded up, unabbreviated, and carefully worded grammatic forms and sentences, and has a more extended vocabulary at its disposal, the popular or conversational mode of expression shows a tendency toward brevity, truncation of words, contractions and ellipses of sounds and words, indistinct utterance of sounds and incomplete phraseology. When opportunity is offered for literary development, it is the former that will develop into a literary language, whereas the latter may degenerate into a jargon full of slang and cant terms, or, when used as means of international intercourse, lose its grammatic affixes, as we see it done in the trade jargons spoken in several parts of the world.

Of the differences existing between the two styles in the Klamath language only a few examples can be given within the narrow limits allotted,
and these I have classified under the headings of Phonology, Morphology, and Syntax.

**PHONOLOGY.**

Of unusual sounds occurring only in the conversational style of language I have met three: (1) a thick l pronounced with the tongue-tip applied to the middle palate, and resembling exactly the Polish l in dlony; I heard it in such terms as táphal loon. (2) a real f-sound was heard in kófka to bite for kópka, pí'f daughter for pí'-ip; however, I consider it safer to spell these terms: kóv'hka, pív'h, for v is known to be a sound of the language, while f is not. (3) the palatalized l (or l I have met in one Modoc word only: kída to enter a lodge, which is related to guhlí, gufí to enter, go into. Here the unusual l sound, so common in the languages of the Willamette Valley and on Columbia River (where f occurs also) probably originated from īl.

Some vowels show frequent interchangeability among themselves: e and ē are rather frequently replacing i and ī: e, ē for i, ī thou, ē'ki for ikē thon here;  žellkit forcible for ki'llitik; nē' l far for nī'll; Nélaksh, nom. pr. for Nélakshí; me thine for mi. In popular talk we also meet ēhua to be full for ēwa; ávalues island, 74, 14, for ávaluash; kālú juniper for kā'lú, kā'lo; kākī, kāyēke it is not for kā'gi, kē'gi; hiapátzoksh stocking for yapátzoksh; Mod. hipátzoksh. Preference is frequently given to the deep vowels o and ā over a, whether the vowel be long or short, as in mákloks people for mák- laks, yépontk dug for yépantko, 87, 8, ishkópči to take out again for isháká- pči, któpka to slap for ktúpka, nótodsha to hurl for nútō'dsha, ndsáskop'íl to weipe off again for ndsháshkapči, stóka to stab, gig for stúka, suétsánpk for shúédshuapka, fut. of shúédsha to gamble, tá'pia younger for tápia, 114, 2.

In distributive reduplication, short o and u occasionally appear instead of short a in the second or reduplicated syllable. In many of these instances the removal of the accent had something to do with the vocalic interchange. To use pí'p, pē'p instead of pč-ip daughter is considered a vulgarism, and might cause confusion with pē'p pine-marten, sable.

Among the consonants, s, ts, are more frequently heard in conversation than sh and ts, whether initial, medial, or final, and Dave Hill's text-pieces
COLLOQUIAL FORMS.

will give full evidence of this. The simple sounds are also more original
than the assimilated sh, tch, and belong to an earlier status of the language.
Both sometimes appear in the same word, as in sëshash name, sûldshas and
shûldshas soldier. The use of ts, tch instead of s, sh is not unfrequent,
especially in Modoc, but is considered faulty; cf. tsuina for shuina to sing,
90, 12; but pâwatch tongue, in Molâle apâ-us, is regarded as more correct
than pâwash.

Conversational speech likes gemination of such consonants as can be
doubled: genâllâ (k'nalla), ndânni, sâssága, tchîmmâ-ash, etc., and also
shows tendency toward nasalizing such terminals in substantives as -t, -tka,
-tki into -nt, -ntka, -ntki, -ntk. Instead of -tka, the suffix of the instru-
mental case, we often hear -tko, -tku, -tki, -tk. Tslîpa shoulder is a vulgar-
ism for tsnîpal, tchnîpal.

MORPHOLOGY.

In the second or morphologic part of grammar the difference between
conversational and oratorical style is chiefly brought about by the tendency
of saving exertion in speaking. Owing to hurried speaking and the retro-
ceeding of the accent consequent upon it, numerous contractions and apo-
copes occur, not of one sound or syllable only, but even of two syllables,
so that certain words become unrecognizable. Aphaeresis is of rare occur-
rence, except in words like 'mûtchea old man for kêmûtchea, this from kêmù-
tchâtîko, “grown old.”

Contractions by ellipsis, ekthlipsis, synizesis, and other losses from the
middle of the word are not more frequent than in the oratorical style, and
are observed in sûlpsoks for shulâpshkîsh forearm, elbow; lîlpatko for lîlp-
alvîko provided with eyes; tâtîmnuish for tatâmnuish traveler.

Apocope is observed in the ending -a replacing the longer -atko: pahá
dried for pahâtko; shësha named for shëshatko, 189; 3; cf. page 408; in the
loss of -tki of the verbal intentional as in lîlîa giug for luâltîki or luâltki
giüga, etc.; cf. page 417, 450; in the loss of the verbal endings -a and -na,
as in átsik for atchîga to twist, sáhamuí for shahâmúya, nk'kang nép to
beckon for nk'kánka nép, yékâi-u for yékîwa to break, smash, tzhâlâm between
for tzhâlamma, klâmtehtâm for këlatmtehtâmma to niectate. Under the influence
of words following in immediate succession other terminals are lost in ląki
for ląkiash the chief, 44, 2; ląki for ląkiash chiefs, 90, 1; shitk, sit for
shitk a like, tìà'mant hungry for tìà'mantko, pèn up to for pènì, tùgshtakni
coming from the opposite side for tùgshtalànk, múatch, obj. case of múni
large, for múnish, kîtech little for kîtechkànì; the endings -atch and -ôtech
for -ôtkish, as in shùmušat, cf. pages 325, 363. In its abbreviated form
tùpaks, the word tùpaksìsh younger sister is more frequent than in the full
form.

The pronouns kat who, kani? who? what kind of? are frequently abbrevi-
ated into ka, ga; so are also the adverbs ka-
à greatly, kànk so much, and
the abbreviation ta may represent either tåla merely, but, or tåla then in wåk
tå giug how then? why then? or tåta, tat where, where: tå lish giùmpka i? 
where did you go to?

SYNTAX.

In rapid conversation two or three words often coalesce so closely to-
gether as to be pronounced as one only; this chiefly occurs with enclitic
and other short words when united to words which preserve the accent.
Thus nèn ak becomes nàk, ktùpkà mat: ktùpkind, hà nèn: hànn, gë-ishtka
gi nàt let us depart: kìshkkàk, inùhuashkùpkì, 139, 6: inùhuashkàpak. The
enclitic pronouns appearing in pàlànsh for pàlàn mish, no-ulàpka'shni for
nè-ulàpka mish nì, tehìyàsh àmbù for tehìyà i ish àmbù, tehìamùùk for tehì-
màlùsh àk, and other sentences like these implying the use of object pro-
nouns have been mentioned repeatedly; cf. pages 232, 240-242, 419, 430.
and “Pronouns.” The verb gi in its different functions loses its vowel and
becomes agglutinated to the preceding word: nà-àshg, Mod. nè-àshg;
là'pìk for là'pì gi; kà-i nì' gò'tkik nì's pìla not to you alone I tell to do it, 61, 4,
and Note; kàtak to tell the truth for kàtak gi; cf. page 242. The frequent
and unnecessary repetition of the personal pronouns nì or nù, i, nàt or nà,
etc., is also characteristic for the conversational form of language, and is
found in the conjurers’ songs as well.

Apocope is of frequent occurrence in compound words, and since I
have treated of these in the syntactic part, and also under the heading of
incorporation, a short mention of them will suffice here. It is the qualify-

ing word that loses some of its phonetic elements, not the qualified one, and at times the loss is so great that the word is with difficulty recognizable. Lxálzamníshí lúinísh  lily-seed packed away, 74, 10, becomes l'ázulzam-lúinísh, and wáwakshat tutú'ksh ear-wax turns into wáwaktu'tú'ksh. Proper names, especially of persons, are usually pronounced fast, and thus their first or qualifying element suffers loss by attrition:

Lù'k-Pshí'sh “Grizzly's Nose,” for Lú'kam Pshí'sh.
Mák-Núsh “Light-brown Head,” for Makmákli Nú'sh.
Tchák-Pshí'sh “Sharp Nose,” for Tchaktcháklí Pshí'sh.
Tchúl-Pshí'sh “Pierced Nose,” for Shúltko Pshí'sh.

Omission of the verb from a sentence occurs very frequently in Klamath conversation, especially in such connections where it can be readily supplied by the hearer. Several instances of this have been exemplified under “Idioms,” and under “Particles used as Verbs.” This feature is often met with in sentences beginning with wák, úk, úk how, and ú'tch, an exclamatory particle, and nothing is more frequent than the omission of the verb gi to exist, to be, to become, to do from sentences where it is easily supplied by hearer. Cf. pages 477, 592, 614–616.

kátgash át ak i nish ye will believe that I told the truth (Mod.); the verb lóla is omitted before i.
pákish wák kù'tsxag! how good is the gudgeon to eat! 178; 1 (Kl.).
úk gish álish! do as you like! (Mod.).
úk hai, úk hak ta how then, in which manner (shall I call it; Mod.).
úk i má'ntxeh tekhksh! how long have you been away! (Mod.).
ú'ts kam i nish! please do not trouble me! (Mod.).

III. DIALECTIC DIFFERENCES.

Upon the pages preceding frequent occasions were offered to refer to the discrepancies existing between the Klamath Lake and the Modoc dialect, but this topic can only be discussed systematically and in a bulk after
a full elucidation of the grammatic laws upon which the structure of the language is resting. Only then a full comprehension of these differences is made possible, and since they extend over the lexicon as well as over the three parts of grammar the best place to consider them is the appendix part of the volume.

On the whole the two dialects differ but slightly, and this made it possible to treat them both in the same work. The existing differences are much more of a lexical than of a grammatic nature, and in grammar the morphologic part shows more differences than the phonologic portion. The Indians, having the auditory sense keenly developed, are well aware of these differences; they are very apt to find fault with unusual terms or accentuation, and hence visitors are told by the people on Upper Klamath Lake that the Modocs “do not speak correctly” (Mö’dokni kä-i tálaak hémkanka), or that “their talk is strange” (wënni hémkanka). All over the world we find people that think their own dialect to be the only good one.

Other petty linguistic differences exist between each portion or settlement of both divisions, as, for instance, between the Klamaths on the Lake and the Klamaths on Sprague River; they chiefly refer to the mode of pronunciation. The Tekahà’ünkni or “Inhabitants of the Service Berry Tract,” near Flounce Rock, north of Fort Klamath, intruders from the Molále tribe of Oregon, were reputed to speak the Klamath very incorrectly.

The Texts obtained from individuals of both sections clearly show some disparity in the languages of the two, but afford no distinct clue upon the length of time during which they have lived separately. Before the Modoc war of 1872–1873 they lived at a distance of sixty to seventy miles from each other; they met every year at the Klamath Marsh, when hunting and collecting pond-lily seed, and besides this often joined their forces to undertake raids in common upon surrounding tribes; in spite of the rivalry existing between both sections, intermarriages often took place. The more ancient customs and myths are common to both, nevertheless the name Mòatokni or “southerners,” which implies segmentation of the tribe, must date from an early epoch. The northern dialect is more archaic or original in some terms, as nádsyëksh nine, në’g absent, whereas the southern shows earlier forms in knanlash bat-species, shi’ànhish rafter.
In regard to the vocalism of the two dialects, the Modoc sometimes uses the diphthong ai where Klamath Lake has ē, e: kókai (and kókē) river, creek, Klamath L. kóke, kóka; kálipoks heat, hot, Klamath L. kē'lıpoks, kēłpoksh; shnafligsh eyebrow, Klamath L. shnékēlish.

Klamath wa-, wo-, is in a few terms replaced in Modoc by u-: ūk for wák bow; ūkash for wókash pond-lily seed.

Of more importance is the substitution of short and long a of Klamath Lake by short and long e, also by ē in Modoc. This is observed almost exclusively in accented syllables, and even then in a few instances only; these vowels always stand between two consonants. This singular fact cannot be explained by a supposed insertion of ē after the a of Klamath Lake because the e resulting from a contraction of ai would in most instances remain long, which is not the case. Examples:

- gá-ash, Mod. géash thus, so.
- yána, Mod. yána and yéna downward, downhill.
- ná-ash, nó-ash, Mod. néasht thus, so, in this manner.
- náshki, Mod. néshki to butcher, flay; nashkótkish, etc.
- pádshit, Mod. pūdshit in the morning.
- pálak, Mod. pélak fast, quickly.
- shálakla, Mod. shélakla to cut, slash oneself.
- shátma, Mod. shétma to call to oneself.
- shnapémepma, Mod. shnépémepma to fool somebody.
- ulálppa, Mod. ukélppa to flicker about.
- wewesháltko, Mod. weweshélłtko having offspring.

But there are also instances on hand where the reverse takes place, Modoc showing a where Klamath Lake has ē:

- métkla, mátkla, Mod. mátkla to carry on back, shoulder.
- nē'g, dimin. nákag, Mod. nā'g, nákag that absent one.
- wékta, Mod. wákta plait of females; the verb being wékta in both dialects.

The term for brown varies in both dialects: ka-uká-uli, kā-ukā'-uli, ke-uké-uli, kevkévli.
Dissimilation in the iteratively reduplicated adjectives, all ending in \( li \), as described on page 234, is observed much less in the southern than in the northern dialect.

In the consonant sounds of the Klamath language \( s-, sh-, sl-, shl-, \) when initial, are oftener replaced by \( ts-, tch-, tsl-, teh- \) in the Modoc than in the Klamath Lake dialect, where this is considered as a corruption; \( tchl \) for \( shl \) in blows hard or cold, \( tchkl \) for \( shkl \) marten, \( tszl \) for \( shkl \) lark, \( tchleyama \) for \( shleyama \) to hold something soft in hand, \( tchpdl \) for spal ocher. Cf. pages 236, 237.

Modoc redoubles \( l \) in a few words like \( k\ellak \) being without, \( k\alliu \) fur mantle, where Klamath Lake has \( k\elliak, ka\lliu \).

In a very limited number of terms Modoc has \( l \) where Klamath Lake shows \( n; \) cf. \( heshe\lota \) to barter, Mod. sheni\lota; \( k\intch\l \) to go single file, Mod. kild\lina. Cf. shm\nantka (below).

Another change, already referred to on page 230, is the substitution of the arrested sound \( ' \) for the lingual \( k \) in Modoc only, which disappears in the following terms, e. g.: \( '\oga \) for \( k\oga \) to bite; \( 'u\hpa, '\opa \) for \( k\opa \) to think; \( '\aspash \) for \( k\aspash \) thought; \( 'u\hli \) for \( ku\hli \) to enter, creep into; \( '\oke \) for \( k\oke \) river, creek; \( '\olkoli \) for \( k\olkoli, k\ulkuli \) round, globiform; \( '\sh \) for \( k\sh, k\sh \) pitch-pine. When \( k \) is a final sound, or stands within the word, it is not dropped; and even when \( k \) and \( g \) are pronounced, the arrested sound is always heard after them; cf. pages 216, 226

**Morphologic Differences**

A few slight differences between the two dialects occur in the formation of the distributive reduplication, which have been alluded to under that heading.

A difference in the prefix is noticed in the verbs \( k\plit\gamma to drive into, k\plit\lha to expel, k\plit\cha to oust, drive out, etc., where Modoc has \( t\plit\l, t\plit\lza, t\plit\cha, or t\plit\sha. All these forms are used when the act of driving refers to a few (not many) objects; cf. page 436. In both dialects the prefix \( u- \) may also be pronounced \( vu-, wu-, q. v. \)

More difference is observable in derivational suffixation. The Modoc verbal suffix \( -i \) is in some instances replaced by \( -a \) in the northern dialect.
shítchpaluí to tattoo; Kl. shítchpaluí; shuatáwi to stretch oneself; Kl. shuatáwa. Other Modoc verbs have -a as well as -i: tehlalálá and tehlalálí to roast upon the coals. To designate an act almost completed, -húya, -úya is more frequent in Modoc than -kšska, -kska, which is preferred by the Klamath Lake dialect. For inchoative or inceptive verbs -éga, -iégga is preferred by Klamath Lake, -támpka by Modocs, though both suffixes occur extensively in either dialect. Cf. List of Suffixes. For hishuaks husband, man, Modoc has in the subjective case: hishuákshash; for snáwedsh wife, woman: snavédshash, and from these terms the verbs for to marry are also shaped differently. Transposition of sounds takes place in some substantives ending in -kš; thus Klamath wáltoks, wáltaksh discourse, talk, speech, appears in Modoc as wáltakash; others are enumerated page 349.

As to inflectional suffixation, the most important discrepancy exists in the formation of the present participle, where Modoc has -n (-an) and Klamath Lake the compound ending -nk (-ank); a fact discussed repeatedly in the previous pages. The inflection of the noun is effected by the same case-suffixes and case-postpositions in both dialects, except that in the emphatic adessive case the compound -kši gršíhí of Modoc is condensed into -ksúksi, -kšákshi, -ksúksi and -ksú'ksi in Klamath Lake.

Of the impersonal objective verbs many differ in regard to their structure in both dialects, as shown pages 429, 430. From this it would appear that Modoc usually prefers to place the person in the subjective case when expressed either by a pronoun or a noun.

The following peculiarities are of a morphologic as well as of a syntactic character, and therefore may be appended here:

The future tense, composed with the particle tak, is preferred by Modoc in the incident and in many principal clauses to the future in -nápka. In the Klamath Lake Texts the future in tak occurs nowhere except in 70, 2. The particles pén, pán, and án are much more frequent in the southern than in the northern dialect; this may be said of pén especially in its function of connecting the small numerals with the decades.

In interrogative and other sentences the particle lish is largely used in Modoc, and placed after the interrogative or initial particle. The northern dialect employs that particle rather sparingly.
The number of Modoc words differing in radicals, in derivation, or in sound from their equivalents in the northern dialect is considerable, as may be gathered from a short inspection of the Dictionary. I have therefore compiled a specimen list of lexical differences, including only representative vocables from the Dictionary and from information obtained lately, and placing the Modoc term with letter M. after the Klamath Lake term. With the exception of a few, the Modoc terms are readily understood by their congenerous on Upper Klamath Lake, but some are not in actual use among them, or, if they are, they have adopted a signification differing materially or slightly from theirs. The Modocs have adopted more terms from the Shastie language than the Klamath Lake Indians, and these more terms from Chinook jargon than the Modocs. Among the terms of relationship some differ in the formation of the distributive form and also in their meanings. Some of the Modoc terms were entirely unknown to my Klamath Lake informants, as kalmó'moks glowworm, kshita to escape, and its causative shně'kshita; lumkó'ka to take a steam bath, tȟésh clay, loam, tchatchákma haze is forming, tȟéi'ptechima to drizzle down in atoms.

épka to bring, haul, carry to; M. itpa.
hésha to send away; M. shni’dsha.
húshka, húshkanka to think, reflect; M. kó'pa; húshkanksh thought; M. kózpash, 'úhpash.
hushtánka to go and meet somebody; M. shu-úntánka.
isha, ílkchéa, p'únána to bury, to dispose of the dead by interment or cremation; M. ílkchéa, vumi; Kl. use vumi only for caching provisions, etc.
ká-íshna to close an opening, door flap, door; M. shlá-uki.
kápka little pitch-pine tree; M. kúga, dim. of kó'šh pine.
kátak truly and to tell the truth; M. kána, kátak, katchán truly, surely; kána tchék certainly.
ké, kí thus, so, in this strain; M. kíe, ké.
klaşh dry, rocky land, table land; M. knái't.
kéléka to reach, to die; M. often pronounces: káláka, kaláka.
DIALECTIC DIFFERENCES.

látchash, generic term for lodge, building, house; M. stínə’sh.
liuna to produce a roaring, rushing sound, as a landslide; unused in Kl.
lúela, hushchézo to kill more than one object; M. lúela, heshzi’gi, shuénka.
lúksalaksh ashes, Kl. and M.; the M. lápkéksh means finest, atomic ashes.
nadszékish, nádszéksh nine; M. skÉkish.
nanflash, smallest species of bat; M. knanflash.
pá’hípash earwax; M. wáwa-tutú’ksh, from túta to take from.
pála-ash flour, bread; M. shápéle.
pápkash in the sense of poker; M. kpá-u, kpá.
p’tíshap father; M. t’stíshap, from t’shín to grow.
ptchikla to pat, caress; M. ptchálkla.
shánhish rafter; M. shiánhish.
shawalini’-ash companion, fellow, friend; M. shitchlip.
shewátza it is noon-time; M. gá-ulapka.
skintchna to crawl, creep, as reptiles; M. szídsha.
shlélaguash eyelid; M. shlélaguash, which means cream in Kl.
slí’ktchna to spit, spit out; M. distinguishes between kptchtcnha to spit close by, and shlí’ktchna to spit into distance.
shnikwa to throw, hurl, cast; M. shnikóa.
shníntatka to interpret; M. shníntatka.
spelétaklútch rake; M. wakatchótkísh.
shútkash parents, progenitors; M. shokeká-ash.
shúntch baby-board; M. stiwíztkísh.
te’ltéhli flat, depressed, low; deep; M. teltélhi.
túpaksh, abbr. túpaksh younger sister; M. sister.
te’machgalum bur, pine-bur; M. te’machgalum.
vúuykíaks armpit; M. yukí’ksh.
vulán to watch fish over ice-holes; M. uláwa.
wákglísh and páglísh table; M. páglísh only.
Wálamskni Rogue River Indian; M. Wálamswash.
wálísh, wàl’sh rock-cliff; M. wál’sh; also generic for rim.
wáltskas, wáltskas talk, speech; M. wáltkash.
witchiak rainbow; M. shtchéalapshish.
witchkinsh dew; M. tchítaksh.
IV. SYNTACTIC EXAMPLES.

What follows is a selection of sentences which were omitted while composing the previous pages of the Grammar to exemplify grammatic facts. What is dialectic in them is not so much the syntactic structure of the sentences as the morphologic and lexical character of the terms occurring in them. Sentences worded in the Klamath Lake dialect are not marked as such, but those obtained from Modocs are designated by the letter M. When two sentences are combined in the same item, and have the English rendering between them, the former is of the Klamath Lake, the latter of the Modoc dialect. This does not signify that any of the Klamath Lake sentences is unintelligible to the Modocs, or conversely, but that it is their more natural mode of utterance. In some of these items the decisive words are arranged alphabetically.

Distribution reduplication.

túmi máklaks a-atíni many Indians are tall. (M.)
gegamtchi shútka shle’sh gi it looks like these things. (M.)
wa-utchéga i-eípa kúllanti the dogs scratch in the ground; cf. yépa.
tátaksni, ish lúloktchei pé’łakak shánksh-paki’sh children, bring me each one watermelon, quickly.
čdšash nát púpanna nánuk we all drink milk.
tám i kátkoga nép shashtash’ókan tkútka? do you stand with your hands in pocket because you feel cold? (M.)

The future tense.

In the third, fourth, and fifth sentence the future form is used imperatively.

tám i nálash túla genuápka? will you go with us?
tám intch (for i nish) gen sheniütípk’ i-á mnash? will you barter beads with me? tám lish i shiyutuápka núsh yánnash?
ká-i kaní hi gatpanuápka nobody is allowed to go there. (M.)
shumalú’lasht tchék i núsh hemézi-uapk speak only after i have written.
hú’nk-shítk hak á-i i hemézi-uapk, mámantchak gitk, ge-uní hak repeat it exactly the same way (lit “you shall speak just only alike to”) stopping at intervals, and but slowly.
SYNTACTIC EXAMPLES.

The imperative mode.

e mi ish shucntch, or: emi ish hand that baby (on the cradle-board) over to me. (M.)
gen á tchelzank gépk' i; or: gin á tchelzë gépke! come (close to me) and sit down right here.
pí'n himéy' i; ké-uni hak heméy' i say this once more; say it slowly.
nánka ish shiu'ngs-bakish i'ktchi bring me some watermelons.
ká-i mi petéke skútash do not tear your blanket; ká-i mi spakág' i shkútash.
shátua hel gi i'sh do the thing with me; tchímë ish túla shiloátcha i.
núsh wiká shá-ulantchi go a short distance with me. (M.)
k'núks ish hún skén' i (or: ská-an i' tak) buy a rope for me; túntish ish ská'-an i'.
kitchkání! i shlaukipélë boy! shut that door. (M.)
shlépkipal' i'sh gé-u ténish kápo bring me my new.
tídsh shualaliämpk' i take good care of it.
gin á tchály' (or tchelz' i) sit right here.
tcheléyan hún i mantchákash shápéle give some bread to this old man. (M.)
GRAMMAR OF THE KLAMATH LANGUAGE.

The present participle.

i kilwash itnan pukewishtat you are sewing the woodpecker-scalp upon the buckskin dress. (M.)

Utiltalsh ya-uks shewanan heshuamph I Utiltalsh effects cures by giving medicine. (M.)

yéna nù gèn géna; guli'isht nùsh 'mutchága szúlpkan ktánan hlóka I went down stairs; when I came in, the old man was sleeping in bed and snoring. (M.)
mâ'ntch nùt tchûtênan këkish heshuamphli I treated him a long time and cured him. (M.)

The past participle.

(a). Used in an active signification.

káyudsh hishuakgá hût hémkankatk gi this little boy cannot speak yet.
tunépnish lálualsh iyamna nù I had five pins; tunépní gë-u laluálatko (abbr. from laluálatko).
káyak toks nù hünk shléatko gi I could not see him.
nálam laki tìdsh shishákatki (for shishukátko gi), tìdsh sháyuaksh our chief is a good fighter and intelligent.

(b). With a passive or intransitive signification.

nish gë-u nínuk gukuátko my neck is all swollen. (M.)
lúlp lahantakátko gi his eyes were wide open. (M.)
îpkápkash ánkú shú'dsha át ye are burning piled-up wood. (M.)
imnaks mù kikanúla(-tko) beads with a wide perforation. (M.)
tehtokéyaltko shá'ika (gi) the field is covered with gravel.
kék a kshû'n ípkà atí nyégak tk this haystack is very high.
tám lish mbúshan kátags gi-uápkà? will it be cold to morrow? ú'ña pshín ká-a kátags gë-uga ámpû tehípkatko wén last night it was very cold, so that the water froze in the pail; lit. “the pailed water.” (M.)

The verbals.

(a). The infinitive:

ne-ulikta sha, kokií'kish ú'nk nè-ulža múash shlewítki they decided that the conjurers should order the wind to blow from the south. (M.)
SYNTACTIC EXAMPLES.

kuyumashtat hú tísh gét utechín in muddy water net-fishing is profitable. (M.)

kiä’m techüká shátma they call the fish to swim up-stream, 135, 4. Cf. also 107, 2, 113, 1.

(b). The verbal indefinite:

uk há péná gishulsh in this manner he treated (me); lit. “that is how his handling was.” (M.)

Yánakni tú’m yuhú huelólish ki the northern Indians (habitually) killed many buffaloes. (M.)

tánkak ná-entk súndikta pá-ulash gé-u I ate (of it) last week.

wák lísh hú shul’sh ki? how does this look? (M.)

ké’shga nú shlé-ish hünkélam I could not see him or her. (M.)

shúhank-shítko shlé’sh kish shaná-uli he wants to look alike. (M.)

túá i shanáhuli shiyútash? for what will you barter this? (M.)

(c). The verbal causative:

ko-ísheuwa mish nú shlé-uga I am glad to see you.

túá gen shlé-úga kuzpáktak i núsh when you see this, remember me. (M.)

(d). The verbal conditional:

títañak hámé’i'; ká-itoks ní hú’shkanka páp’lak mish hémé’zisht tell me only one word at a time; I do not remember (them) when you speak fast.

ká-íu kótchesht kteñáhui sáppash before the rain the sun shines. (M.)

(e). The verbal intentional:

nú hín têwá pelpëtkti, lóewithta tú’dsh pëlpësh I ordered him to work, but he refuses to work. (M.)

géntkti má’sh nú gi’ I order you to go. (M.)

hünkìshwe we-ulí’kash nutétki giúga i-ú’sh mpampàtkánka the willows were sputtering in the fire to burn up these women. (M. myth.)

The intransitive verb.

éwa vú’nhsh é-ushtat the canoe floats upon the lake. (M.)

wásh a nátché géluipk’ hu’ya the coyotes are coming near us; wásh nálsh wigátan hólúpka.
udsháksh huhiži the sucker fish skips out of the water. (M.)
hû yâki ánko i-utila, shlémp'le! if the seed-basket is under the tree, take it home! (M.)
lápi ánku yámpka two sticks lie on the ground (M.)
lûpka sha wàltaš (or wàltash nânuk) they sit around the whole day.
ká-i hût pitékka lóloks the fire is not out.
tám lish tēhiwa ština'śtat (or stina'sh)? hû tēhiwa; was he in the house? Yes, he was. (M.)
nânuktua kâila yutila wâ all that grows under ground (bulbs, etc.).

The interrogative sentence.

(a). Introduced by the particle tám.
tám kanî gitâ gâtpa? has anybody been here? (M.)
tám i shlêa gé-u p'tîsha? i'! have you seen my father? yes! tám i gé-u t'shîsha shlêa? i'!
tám i shlêa p'gi'sha m'na? ká-i! have you seen his mother? no! tám i shlêa hû'nkelâm p'gi'sha? ká-i!
tám lish hu shîla? is he, she sick? (M.)
tám lish i-i tchúi tûménâ? i-i, nû tûménâ! do you hear me? yes, I hear you! (M.)

(b). Introduced by the pronoun tuâ.
tuâ haitch hû't gi? what is that? tuâ hû?
tuâ haitch wâk gi? wâk lish i gi? what is the matter? what does it mean?
tuâ lish i hû'shkank? what are you studying about? or: what do you think of this?
tuâ i pêlpela? shéshatuish xâi nû ki; what is your business? I am a trader. (M.)

(c). Introduced by the particles wâk, wâk lish, wâk giûga.
wâk lish i giûga kâ-i gé-u lóloksghis épka? kâ-i lish shlê-uka why did you not bring my rifle? because I did not find it. (M.)
wâk lish i giûga kâ-i nish wâlza? why don't you answer me?
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wák c n'ash gi'ug ká-i wál'xa? why don't you reply to me? wák lish i nen ká-i wál'xa?

(a). Introduced by various pronouns and particles.

wátc há hû gi? is that a horse? (M.)
tánk i méhiash shnókua kóketat? how many trout did you catch in the river? láp méhiash! two trout! (M.)
tánni látehash málam kášlatat! how many lodges are on your land?
tánni mi t'shishâm wátc gi? how many horses has your father? (M.)
táta t patkelóla? what time did you rise from sleep? tûsh kish i pát'kal?
tatá mâ'ntch hátc'h hûk híshuaksh másha? how long was this man sick?

The cases of the substantive.

(a). The objective case.

i hushnakpápka nép you are holding your hands together upon something. (M.)
lútpalsh shtina'sh powética the lightning-stroke shattered the house. (M.)
shmukátan' nû gét nû shûlôtish I am wetting that garment; nû'toks hûn shpága shûlôtish.
gek múshmus láp'ni tá-unep shés'ma this cow is worth twenty dollars.
pé't'akho psh'i'sh one whose nose-perforation is disrupted. (M.)
háshuash nû háshua I am planting maize. (M.)
hû stâni yaina-a'ga kímâ'tch the ant-hill teems with ants. (M.)
wátc'hina nûsh kóka spéluiash a raccoon bit me in the index-finger.
klâsh hûn mi t'zé-una shewán' i give this hide to your elder brother. (M.)

(b). The possessive and partitive case.

mâklaksam shmûrka nû (for nàl'am) shtinâ'sh the house is full of our people. (M.)
letùmnoti tûmî pân they have a carouseal, or feast; lit. "many of them eat in a noise."

(c). The locative case.

kilíwash ánkutat ská-ukua the red-headed woodpecker picks holes in the tree. (M.)
pä'lpêli hû tehû'shak yâlkamât he works in bad weather all the time; hû ko-itxânta ak'ilan ninâlkîsh
ge-u t'shîshap âmpû kâflatat âitticna my father has spilt the water on the ground. (M.)
shewâni išh tâla ge-u kii'mat! pay me for my fish! (M.)
nânuk ni vûshmu'sh saïgata t'âwa all your cattle graze on the prairie. (M.)
hû Títzâsh sha'hmu'ka shînî'shtat he called Titak out of the house. (M.)
tëluks i-ukûkag shînî'shtat the basket is inside the lodge. (M.)
pâ'idshît klâlha tînûhûlêshtat there was a hailstorm at sundown to-day.
nû neyêna têhu'yêshtat I am living a hat. (M.)

(d). The instrumental case.
tûmi a gëk tâ'hûsh gén il'hôlësh, kâ-itoks ná-entka illolâshîtka tûmi wî' tank there were many grasshoppers this year, but not many last year.
pûisltka hushûtantko (gt) he wears a fringed belt. (M.)

The adjective.
tät pëla'îwasham shnu'lash wîkâyanta ka-tânian tehû'dshunî pinakpâ-
gishtat kûgatât (gt) there the nest of the golden eagle (lay) upon a
low pine-tree, only that high, and dwarfed. (M.)
vûnîpà i shîp âi-tâla-gi'îshash nàdshênash màklakshash shewàn i you
sold four sheep to a foreigner; lit. "to one in distant-land living."
kâyam mîmuatch nàkshantash shepâtzh hû he tore to pieces one of a
jackass-rabbit's ears. (M. myth.)
wëwau'nish màklaksâmksînkki kikashkânka wàkalaî i-ukûga women of
the tribe are walking inside of the inclosure.
nû ūnîk shûtka gitak hû'ñksh I would act as he did. (M.)

The adverb.
pî ūnîk shnôka i yûkìak he caught a mocking-bird on the ground; hû kaî hì yûkìak shnûka.
wàk ka-tân nîsh ke k'lekâ something is probably the matter with me. (M.)
le nû pân, bû'nua I do not eat, drink.
snawôdshash lupî'tkni gûtpa, nûtoks yâmâtkni the woman comes from the
east, I come from the north. (M.)
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génú hunáshak nù shli'papka I am looking at it unintentionally. (M.)
tídsh sha hishuátch'ash shualali‘ámpka they watch the man closely. (M.)
túm tehálhui ámpù i búnun you drank too much water. (M.)
tánk nù ná'sh illólash vúnshtat szusziyannish gi, tántechikni gé-u kewá wá'k last year I was able to row the canoe, (but) since then I broke my arm. (M.)

Temporal locutions, mainly of an adverbial nature.

tíná illólash tank nù hùn shléa I saw him a year ago.
tíná ok ilhóla pà-ualash gé-u I ate (of it) last year.
nálám a shi’p tún ní'à gén illül'sh our sheep have much wool this year. lápni tehék illö’lán shékélui shëllualsh after two years the war came to an end. (M.)
tâltâsh gén'tka páta támí wá, tántoks kàíúa there were many grass-hoppers this summer, but not any last year.
páta mâ’ntch waita, lâldam toká pépelak waita in summer the days are long, in winter they are short; lit. “the days pass rapidly.”
gén'tka álám kà-i gt-uápka wësh this winter there will be no ice. (M.)
tánk ná’sh shâppêsh kóke wetko gi' last month the river was frozen. (M.)
mâ’ntechtoks at pádsit wáítas ù the days are long now. (M.)
una hâ shïpâ waíta it was cloudy all day yesterday. (M.)
nîsh'ta wásh yéa the prairie wolves have howled all night; pá’dshit pših'n ye-à wásh.

The conjunction.

(a). The particle ak, aka, ka expresses probability and potentiality.
kú-i ak mish në’pkia you may feel uncomfortable. (M.)
hùník ak taksh ùn (for hù’n) nù shléat I can see him; nù aká hùn shléa. nù kaf ak hù’nkis ob ak mëntch'ash a i'gi I would act, do, or be like him. (M.)
shléat ak taksh ùn nù (ùn for: hù’n) I can see that.
tâm i kókant kò’shtat? kà-i ákà nù kókant can you climb the pine-tree?
I cannot.
Ká-i ak nush gé-u t’shíshap wewálntant probably my father will not allow it to me. (M.)
Ká-i aká kéléka, or: ká-i nû lôla hû’nkesh k’léksht I do not believe he is dead. (M.)
Ká-i aká hû’ ukauzó’šh ktehálhui pàdshit at I do not think that the moon shines now, 12, 132; lit. “to-day.” (M.)
Tûm hak teha i hushyúkta! you ask probably too much for it! tûm hai i nen él’ka!

(b). The particle ha, a.
Nánuk a n’ ān kô’shkanka I recollect all (these) things; hû’nkta’ks nû hushkánka nánuk.
Kék nisząga ká-i a mish tiszéwa this little girl does not like you.
Kó-e a udu’dómtchna Ńmbutat frogs live in the water; kó-e kâi Ńmputat wá. ké-i pén ha humásht gi-uápkna you will never do it again. (M.)

(c). The particle hai (haitch, χάι).
Ké hai litichítchli máklaks that man is certainly robust (M.)
Tânn’ a hai’tch wewéash gitk laķí? how many children has the chief?
Tânni lish lâkiam wewéash?
Kâni hai’tch hût gi? who is he, she? kâni hû?
Géash χâi mish nû kópa tchú’shak thus I always think of you. (M.)
Tûá hai’tch i shanâhúli húntka? what do you want for it?

(d). The particle nen.
Tûá i nen hémkanka? what do you talk about? wák lish i hémkanka?
Ká-i nû nén kí I refuse to do so. (M.)
Wák lish na (for: nén a) gi? what is the matter? wák lish?

(e). The particle toksh (taksh, tak).
Láki toksh tû sículpak shilóka the chief lies sick in bed. (M.)
Hûnkélam unák kó-idshí, pë-íp toksh tîdshí his son is ugly, but his daughter is pretty. (M.)
Kó-idshítoksh kék yaina this mountain is quite rough or steep. (M.)
The great facility possessed by certain languages of forming complex or polysynthetic words by an exuberant power of derivational affixation is also productive of certain complex synonymous terms, which the analytic languages of modern Europe habitually express by separate words, mainly of an attributive character, or transcribe by separate sentences. Some languages of the American aborigines are rich in terms of this sort, and we are often wondering why the punctilious and seemingly unimportant distinctions embodied in them are expressed by a single word formed with this purpose. It is curious to observe how much stress is laid upon using specific terms for certain things and acts which white people do not even notice as being distinct from other things or acts of a similar nature; and, on the other side, objects which are totally different among themselves are called by the same term in certain languages on account of some resemblance observed upon them. Thus, green and yellow, green and blue, are expressed by the same term in many languages. The Cherokee expresses butterfly and elephant by the same term, kamáma, both being provided with a proboscis shaped alike. In Creek rabbit and sheep are both called tchu'fi, in Chicasa tchüükfi, on account of their woolly covering, and the horse is to the Creeks the great deer: itchu-láko, abbr. tchu'láko.

Sometimes the reason for expressing the same act or condition by different verbs does not lie in the act itself, but in the difference of the verbal subject or object, its shape, quality, or number; of this we have conspicuous examples in this language in the chapter on verbal "Inflection for number," pages 433-441, to which may be added the instances, pages 460. 461, referring to the verb to give, and what is said about prefixes in general. The English-Klamath part of the Dictionary mentions six terms for gray, eight for to seize, twelve for to sever, fourteen for to wash, about as many for to walk, wear, weep, while the terms expressing the different modes of going, running, standing, lying, sitting, looking, rolling, placing, and lifting considerably exceed the above in number. The list of the adjectives expressing color does not reach that of a Herero tribe in Southern Africa, which possesses twenty-six terms for such cattle alone as is spotted in different ways.*

but is extensive enough to equal that of English, if we deduct from this the large number of artificial terms derived from manufactured objects. Wounds are called differently according to the weapon or instrument which inflicts them; scars, when flesh is removed, are shúktashkuish; without removal of flesh, sháktkaluish.* When a strong wind shakes a tree, the bending downward of the tree is wawíwi, but its moving up to the former position is wawílakpēlī, the continual rocking wawíkanka. To roll an object in the mouth is kpiamna when it protrudes from it, but when wholly inclosed in the mouth, shikpualkána.

Many more examples of this sort might be mentioned to show the keen sense of perception and graphic expressiveness traceable in the language. Utilitarians will regard this mental tendency as productive of cumbersome, unnecessary toil, while the philosophical linguist sees in it a sign of fresh and poetical ingenuity, which is manifesting itself everywhere in genuine conceptions of the untutored children of nature.

Below I present some instances of verbs and nouns, the definitions of which are ideas not simple, but of considerable complexity, and in which the great power of forming synonyms is traceable into the more minute details. Several of these terms were taken from the collection of Modoc vocabables recently acquired by me.

The act of carrying a babe is expressed in many different ways, which chiefly differ among themselves by the circumstance whether the carrying is done upon the shuénchtch or cradle-board or without it. The verb éma “to hand over to somebody a baby tied upon the cradle-board” forms several derivatives: émtchna “to go and carry, to bring it somewhere upon the board” (also upon the arm), for which kshēna may be used as well; émtchipka “to carry it toward somebody,” émtkla (or émtkal) and émkiana “to carry on the back a babe tied to the board.” “To carry on the back” any other object except a babe is títkal, “to carry home on one’s back” títchampēlī. Shmámka “to nurse or take care of a baby” is probably derived from éma also. “To carry a babe, when just born, on the back” and not tied to the board, is spukútakla and shlukútakla; stítakla (or stítzal) when not on the board and not necessarily upon the back. Ha-

* Cf. also n’hlepátana and upátia in the Dictionary.
SPECIMENS OF SYNONYMY.

shupat'lämna is “to tie it around the back in a piece of cloth,” hashpuákia “to carry it while placing the arms or one arm under its legs,” hashkága “to carry it on the breast.”

Folding is expressed generically by spágalža, “to fold, double up;” the nouns pákalałksh and spágalaksh signify “fold, crease,” and the former term figures in numeral adjectives like fourfold, sixfold. These words are all derivatives from paka, mbiAka “to break.” “To fold” in such a manner as blankets or other sheets are folded in a warehouse is skúpalža; “to fold” as folds appear in the dress as worn, shkashkapshtchálža; skútash shkashkapshtchalžátko “the blanket shows folds when enveloping the body.”

To grasp, when used in the general sense of “taking, seizing,” is shluúka, shnu'kua, “taking to oneself” shnitlkpa; “to grasp a small object,” so that the fingers of the seizing hand touch the thumb on the other side, shatastánka; when the object is larger, so that the “fingers do not meet on the side opposite,” shatashtápkpa (-apka expressing distance); when the object is “grasped so that the fingers of one or both hands keep moving along its circumference,” shatastkáiamna.

To stick up on one's head is an act expressed by a large variety of terms. Sha-úla is “to stick up something upon the top of the head” that will extend upon it from the forehead to the occiput, hence sháwalsch crest of birds and other related significations, q. v. “To take off that object from the head-top” is sha-ulóla; “to place erect upon, to make stand one object on one's head,” is sháutálna, upon “another person's head” hashtáual; hence shátshtaltko lásh “one feather standing up vertically on one's head,” háshatsáltktko lásh “on another person's head.” When many objects are “made to stand up straight on one's head in a bunch,” this is shildshual; “feathers set up” in that manner: shítchawaltko or sildshualtko lásh. Shákwal is “to place a bunch of feathers on the top of one's head,” shákwaltko lásh “a bunch of feathers stuck up there;” šakżi is “to have it” or “wear it upon the back of the head or the shoulders;” šakżitzko lásh “one who wears it” there. “A crest of hair going over the top of the head” is hishkwaltko lák. Tútta, d. tútta, tút'ta, signifies “to stick obliquely one long object upon somebody,” either on his head or body; hence the reflective form slútética

*Cl. shantchaltántko in Dictionary and on page 531 of Grammar.
"to stick up on one side of one's head or body;" p'la'washam (lásh) shút-tantko "wearing an eagle's feather stuck up obliquely." But when many feathers or long objects "are stuck up obliquely on oneself," this is expressed by hashkátchka: lásh hashkatchántko nú'sh "many feathers fastened on one's head." Shutéwaltko "fixed or fastened upon the head" may refer to objects of various form, not to long articles only. But when "I fasten a feather upon my forehead," this is nù shateliká lásh; upon "another's forehead," hasliteliká; hashtelikántko lásh may refer to more than one feather also, and describe it as "standing erect" or as "leaning back across the top of the head."

Noise and to make noise is a fruitful field for word-formation in all languages, and onomatopoeia often plays a large part in it. The large number of expressions compels us to separate the noises made by man and animals from those made by the elementary forces of nature. Among the former, hā'ma is generic for all the roaring, crying, whooping, and chirping produced by animals; also for the shouts and cries uttered by man to call other people's attention. To shout at festivals, dances, is yé'ka, "to howl, cry, or sing in chorus;" hence probably yaukela "to perform a puberty-dance." Yá-uya or yauyáwa refers more particularly to a noise made with a rattle,* and noise in general is kó-i túménash "disagreeable to hear." "To behave in a boisterous, loud manner," is lúlula, wáltka, and tchiluye'ža. "To crack with the teeth" is pitkpuka. Other noises ascribed to human beings are expressed by the verbs ú'ka and tch'ilga; the noisy rejoicings heard of children when they see their parents coming is shitiaika. Yá-a, yé'ka is "to scream" or "howl aloud," and wawá-a "to whine." The noises made by the elemental powers are just as multiform in their lexical rendering as they are with us. "To explode" is mbáwa: "to cause an explosion by a stroke of the hand," shnámbua. The noise made by the surf or by waterfalls is tiwish, from tíwí "to rush with force;" the roaring of a landslide or falling rocks liuna, of other elementary noises shtchayáshla, of the wind yé'wa, the cracking of plants, rotten wood, etc., wáltka, the rustling, crackling of hay, straw, dry bulrushes, etc., kúslkusha. "To beat a drum" is udintena; "to ring," when said of a little bell, liú'za, v.

*To rattle when said of the rattlesnake is shnatcháltchna, its rattle: shló-imugah.
intr., hence the clapper of the bell is named liú-įyatko “making noise;” tintan lilúiga “little bells are tinkling.” “The sizzling of hot water” is tehiyá-a, tehiá-a, a derivative of yá-a, and the sputtering out of steam inclosed in burning wood is mpampát’ta, the cracking of the wood mpá-titchka. La-
uláwa is said of the clattering noise made by dry substances, as bones, striking against each other.

VI. ROOTS WITH THEIR DERIVATIVES.

There is no better means of showing the mode of word-derivation in a language than to unite and class all the derivatives of one root systematically under the heading of that root. The functions and frequency of each derivational means employed, as affixation, reduplication, vocalic change, or the compounding of words then appear at once and illustrate each other mutually. Some roots of the Klamath language have given origin to families of derivatives of wonderful extent, and the stems or bases formed by them have branched off into different directions again, so that the progeny or offspring has expanded into a startling multiplicity. The association of ideas and the branching out of one idea from another often bear a peculiar stamp which will surprise those not accustomed to Indian thought. Many of the verbal radices quoted below gave origin to transitive as well as intransitive verbs; some show a predilection for prefixation, others for suffixation. Vocalic changes are not infrequent in the radix, and many of them can be explained by a weakening of the vowel through a lengthening of the word and the shifting of the accent consequent upon it.

The items given below do not aim at any degree of completeness, but are intended only to serve as specimens of derivation. They will give a general idea of the method which has to be followed whenever a complete “root-dictionary” of this upland tongue should be attempted, a task which can be undertaken only at a future time, when a much larger stock of vocables and texts has been gathered among the individuals speaking both dialects.

Éna to bring, to carry, originally referred to a plurality of objects only, but its use has extended over a wider range, so that the verb may pass for being the generic term for to carry. The number of prefixes which con-
nect themselves with éna is remarkably large, as will be seen from the list following: éna to take away from, abstract, with anía and other derivatives; kéna it is snowing, lit. "it is carrying (snow) obliquely, or from the sides"; kshéná to carry something long in the arm or arms, as a baby, a load of wood, straw, grass, etc., whence kshín hay; léná to carry a round object, or to travel upon something round, as the wheels of a wagon, car, etc.; hence gléná, kléná (1) to carry fire by means of a stick burning at the end and swung in a circle; (2) to hop, viz., "to swing one's body in a circular way" (a derivative of this being klukálgi); shléna to move something in a circle, or in a round orbit, as is done with the small rubbing stone or lipaklish (Mod.), shilaklikish or péksh (KI.), upon the mealing stone or lemáltch; cf. lé'ntko. The verb shlín to shoot appears to be originally the same word as shléna, though now differentiated from it in signification; it may have referred at first to the curved or round path in the air described by the arrow when impelled by the relaxation of the bowstring. Néna to carry something thin and to move something flat, as the wings; pána to dive, plunge; píćna to scrape sideways really means "to carry or bring upon the ground toward oneself." There is another verb shléna differing from the one above as to the origin of its prefix, and signifying to take along garments, mantles, etc., or something soft or pliant. Sténá is to carry in a bucket, pail, or other portable vase of this sort. Shúnčtch baby-board, in Modoc baby, is lit. "what is carried on oneself," and presupposes a verb shúnčna, which is not recorded. But there is a verb wéná to wear out, to use up, as garments, the original function of it being apparently "to wear, to carry upon oneself." A verb tchéná to go, walk, serves in Modoc to express a plurality of subjects walking or going; cf. Grammar, page 439.

Éna also forms derivatives with some suffixes; enía to carry to somebody, c'mpélí, for čnapélí, to convey back or home, and c'ni spirit-land, place where spirits are being carried or wafted; cf. the Latin: manes, from manare to be moved. Éna to bring, hand over, said of infants, contains the same radix e- with the suffix -mna of motion upon the ground, and forms a large number of derivatives by means of compound suffixes.

Éwa to be full of, to be filled up by, refers especially to water, liquids, and such substances as sand, seeds, food, etc., and forms a family of words
very instructive in regard to its prefix-elements. In its signification and derivatives it closely approaches r'wa, but must be distinguished from it, as r'wa refers more specially to something being inside. Ewa forms ć-ush, ā'-ush lake, sheet of water, with its diminutive ewīɡa little lake, and a large number of verbs, some of which assume transitive functions, as ćwā does itself when it signifies to empty upon. As an impersonal verb it means to be satiated with; hence ć-una to fill oneself with food, ewişi to digest, e-unóla to defecate. From ewā descends quite a family of terms distinct by their prefixes, as the verbs yēwa, kshēwa, lēwa, nēwa, pēwa, stēwa, shućwa, tchéwa. Yēwa to burrow really means the filling of the den with winter provisions by the rodents which excavate the dens, yē-ush, the prefix i-, y- pointing to a multitude of long objects. Kshēwa to put upon or place inside refers to one long or animate object only; cf. Dictionary, page 147. Of lēwa, which differs somewhat from līwa, q. v., the original signification is to be in the midst of a circle, or to be within something round; then to form a cluster, to be or exist together in the shape of bunches, clusters, grapes, the prefix l- being indicative of round shape. Thus lē-usham describes “what is in a cluster;” pushpūshli liwayaks is the pupil of the eye. Nēwa to form a sheet is said of large water-sheets, prairies, and level lands; hence nē-ush tilled ground, nē-utko field, nē-upka to run into a lake, said of rivers; knēwa to let the fish-line float on the water over day or night, the oblique direction of the pole or line being indicated by the prefix k-. Knē-udshi is the object causing the line to float; this being made of light bark, the term finally came to mean bark. Pēwa to be in the water refers to animate beings, and passes into the signification of bathing or swimming and washing oneself in cold water, pēwash bathing place; stēwa is to mix a substance with a liquid, and may be used in reference to kneading dough. Shućwa is a medial verb coming nearest in signification to knēwa to fish with the line, to angle; its derivatives being shuć-ush, shuć-udsha, shuć-utka. Tchéwa means to float, as aquatic birds; when said of men it refers to a plurality of them, and belongs to géwa to go into the water; cf. page 439. Tchéwa to form a body of water is identical in meaning with ēwa (1) and (2) in Dictionary, and forms tchī'wish standing water, pool, or spring, tchīwizī to put a liquid into a vase so as not to fill it, and tchī'pka to be full of or to contain water or some other liquid, it being a contraction of tchīwipka.
Ídsha, ítsa to carry, transport, to make go, to remove, appears as a verb assuming various prefixes, but also figures as a suffix or rather as a part of suffix in others. Originally it referred, and still does so in many instances, to a plurality of long-shaped objects, especially people, and ktchí’dsha to crawl, creep along the ground, stands for kshídsha, and in fact represents the singular form of the verb. Édsha means to suck, extract by sucking, but refers to blood, water, and milk (é’dshash) only, while hántchna has reference to other objects. Thus ídsha forms transitive as well as intransitive verbs, one verb being often used in both senses. Thus pîtcha is to become extinct (fire), but its medial form spîtcha is used for to extinguish, put out, to drag behind or to pull after oneself, besides the intransitive to go out. Kídsha is to crawl, creep, and to swim under the water’s surface, to dive, originally “to make go sideways;” hence kidshash fin and kúdsha dorsal back fin and gad-geoon. More distantly derived from kídsha are kîntchina to walk, march, move in a file, skîntchna to crawl, creep, for which Modoc has szúdsha, and kî-insh, kî’nsh wasp. Mé’dsha to migrate, to travel refers especially to the prairie, lit. “to remove in a curvilinear direction,” hence the medial form shenásha to migrate with one’s family, and the derivative kíná’dsh ant, lit. “the one moving obliquely.” Another derivative, shni’dsha, also pronounced témni’dsha, means “to go forward in a straightout direction.” The original function of ídsha to carry, transport has become reflective in the verb mé’dsha, but re-appears in midsho spoon, “what serves for carrying (to the mouth).”

Íka to take out, remove from, is another prolific derivative of the radix i-, and like ídsha, íta has formed a good number of derivatives by prefixation. Thus we have č-íka, eíza to put the head out, ktchía to crawl off, viz. “to take oneself out obliquely,” ník’ka, nk’a to put the arm or arms out, spák’a to lie spread out on the ground, spíka to draw, pull out, spikanash needle, spúka to put the feet out and to lie down, shúka to drive out of; if this is not the medial form of húka to run at; finally tchíka to leak. The verbs and nouns formed by suffixation from íka are all arranged in alphabetic order in the Dictionary; they are íkaga, ikayúla, íkaks, íkampéli and íkna, yíkasha, íkla and íklash, íkta, íktcha, íkuga and íkúákpéli with kshékuga

Ká’ko, káku bone is a term which reappears with a nasalized initial in ngák, nkák top of the head, skull top, which joined to gi to produce, to make,
to do forms the verb nkā'kgi, nzākgi to give birth. In searching after the origin of this term, the fact suggests itself that in delivery the top of the infant's head usually appears first; but we may attach to it perhaps a widely different interpretation: to produce bones, kā'gi, in view of the belief current among several tribes that life really resides in the bones, and not in the flesh, nerves, or blood; or that man has two souls, one of which remains after death in his body. In the Tonkawë language of Texas to be born is nikaman yekëwa "to become bones."* In fact, after decease the skeleton frame of a person outlasts all other parts of the body, and should the soul remain in it this is reason enough to explain the universal dread about the revenge of the one buried. This is one of the great causes accounting for the reluctance of many Indians to refer to anything recalling the memory of the deceased. Kāko is formed by reduplication of the radix ka, ko, ku which we find in many verbs of biting: kōka to bite, ko-úyu (plur. of obj.), ko-itchatchta, kōkanka, shkōks, shukōka, kuátechala (Dictionary, pages 514, 515), and a few others not in the Dictionary, as kowak'kala to eat holes into, to gnaw to pieces, to spoil by gnawing; kuakikakiámma to go around an object while eating of it. The radix is not reduplicated in kāta to gnaw, kā'dsho chin, kuátechka to bite off small pieces, kuátechaka to bite into, kuá'ka to bite or tear off from, kwá'ldsha to erode, kwá'shka to bite off, ká'pka to bite or eat repeatedly, kó-ish rattlesnake. The jaw is our organ for biting, and is called kāko just like the bone.

Lāma to be dizzy, giddy, drunk, bewildered, and to curse contains a radix lam-, the primitive signification of which is that of turning in a circle, revolving, reeling. This will appear from the following derivatives: lémátech (for lamō'tkish) the Indian mealing stone or Mexican metate (Aztec: metlatl), upon which the shilaklgish or rubbing-stone, flat below, is moved in circular lines for grinding seeds and grains. The term for thunder, lémé-ish, shows that this phenomenon of nature was likened to the circular motion of rolling rocks or something heavy, for l'ména, léména it thunders is from laména. Lémewilza means to be moved off by circular motion, as logs in a river. Lémléma, the iterative reduplication of lāma, is to be dizzy, to reel, lémlemsh, with vocalic dissimilation, dizziness, giddiness, but lám spirituous liquor is

derived from *rum* through the Chinook jargon. Shlámia is *to feel bewildered, deeply aggrieved* by the loss of a relative or friend; hence also *to mourn* somebody's death. Cf. lémeš'ham and leméwali'iks in the Dictionary.

Núta *to burn, to blaze up*, v. intr. and impers., can turn into a transitive verb *to destroy by fire*. Its numerous derivatives are remarkable by the vocalic changes which the radix nu- is undergoing in them. The vowel u- is preserved in the noun nút and its diminutive nútak, the small *seed* of the glycerium-grass, which explodes when heated; also in núbua and nútcoluá *to shine from a distance*. The causative form of the latter verb is shnástkoluá.

Núka or nóka *to roast, cook, and to become ripe*, forms nukoá *to shrink by heat*, shnu'ýa *to parch*, nókla *to roast or boil* on the hot coals; nýútá and nýútágia (for nokútá etc.), *to burn at the bottom* of a cooking vessel; by a vocalic change we get shnikanuá *to allow time for ripening* and its iterative shnikanuanka, which is also applied to fishing, not to fruits or seeds only. Other derivatives of shnu'ýa are shnuitchbia *to fry* and shnshtchua, v. trans., *to broil, to fry, to dry* such substances as meet, etc. The medial form of núta: shnu'ya, is transitive only: *to burn, to build a fire*, and *to parch*, and from it are derived shnúyá, abbr. shnuí, v. intr., *to burn, to shine*; also when noun: *polar light*; shnutámpka *to keep burning*, shnuish a peculiar *smoke or foy* appearing at times in the northwest and ascribed by the natives to deities; shnitchka *to burn or singe to death*, a verb compounded of the two stems nu- and tchok- in tchoka *to die*; shnuíka *to build a fire next to something*, as a wall, hole, tree. The vowel a appears in other derivatives of the same radix, as in natchaká v. intr. *to melt by heat* and its causative shnatcháka, v. trans., *to melt, dissolve* by fire-heat, as wax; nátska *to be consumed by fire*; nátkalga *to blaze up* and its causative shnátkalga *to kindle up, set on fire*. Ná'hlua, nélua *to be burnt* on the skin or surface as by the sun, fire, begins a series of derivatives showing the vowel e. From it we have the causative shnéluá *to stain, color, dye* and the noun shnéluash *dye-stuff, coloring matter*. Shnéka is intransitive and means (1) *to be lit up, to shine*, (2) *to burn oneself*, and (3) *to burn through*; hence shnekúpka *to shine from above or from a distance*. Nélka, nél'ya *to be burnt up* is probably identical with nél'ka it is *daening*, but both are now pronounced with different vowels; nélka gave origin to shnélyá (for shné-ílyá) *to set on fire, to burn down*, whence shné-
ilaksh fire-place, hearth, and lodge. Shmčna is to build a fire when out traveling; shmč-ish camp-fire made on a journey, shmč'nkish the spot where such a fire is or was made. Shmč'pka (for shmč-ipka) to build a camp-fire habitually is a usitative verb formed by the suffix -pka; its noun shmč-ipaksh usual fire-place, also stands for the lodge or habitation itself, and differs from shmč-ilaksh only by the circumstance that people stay longer in the latter than in the former. Nîlka it is dawning is closely connected with nilfwa to burst into a light, and refers to the rays of sunlight shooting up from the horizon and apparently coming from a burning fire; it forms derivatives like nilkla, metathetically for nkila, to appear first, as daylight, the local name Nilakshi, q. v., nilkła, nilkłołitamina; cf. Dictionary, under nilkla.

This radix nu-, one of the most fecund in forming derivatives in this upland language, must be carefully distinguished from another element nu-, which signifies to throw and to fly, when round or bulky objects are spoken of. It is a contraction from niwa to drive, and is found in núdshá, núldsha, nultálá, nultódhá, shmuntowá-udsha, and other terms.

Páha to be or become dry is transitive also: to render dry, to exsiccate, and does not apply to the fading processes of the vegetable world only, but as well to sickness of men and animals. A relation between disease and dryness is traceable in many languages, as disease induces fever, and fever is productive of thirst, which is the result of loss of water from the blood; our term sick, the German siech are in fact identical with the Latin siccus dry. With the use of three different verbal suffixes the root pa- in páha forms páka (through páhka), pála (from páhala, pálha), páta (from páhta). The verb páka, among other significations, means to wither, fade, and to break, crack from being dry, and then is usually pronounced mbáka; mbákla to be parched up, to crack, is transitive also, with change of vowel mbáka, púka; when used as a noun, this means dust. Mpa'kuála is to dry up on the top, and is said of trees. Pá'ka to render dry, to dry out, has special reference to thirst, and appears also as an impersonal verb: pá'ka nish I am thirsty, lit. "it makes me dry"; pá'kam is the dry moss growing below trees. Pála to be dry and to render dry also forms many derivatives, and in some of their number the 'h after the radix pa- is still pronounced, as in the noun pálhá, pálá tray, originally "implement for drying seeds," etc., now used for a
matted dish, and a sort of scoop or paddle, larger than the sháplash (for shá-
pa'hlash) matted plate, dish, or paddle. Pála also designates the liver, an
organ of the body which the popular mind puts in close connection with
the feelings of thirst. Pála-ash is dried food, either flour or bread, palá,
an inchoative verb: to become dry, pálkísh dry river bed, pálpali (for pálpal-li)
white, lit. "bleached," or the color of dry vegetation; spál, in Modoc telpál
ocher, yellow paint, lit. "becoming dry upon somebody;" wapálash dead tree,
for upálash, stópélá and stópélshá to scrape off the fibrous bark of pine-trees,
"to render dry (pine-trees) on the top;" stópalsh fiber-bark of conifers.
The verb pátá it is dry season or summer also became a noun: summer,
summer-heat, and in the form of pátá, mpátá, mpátash also means milk,
spleen. Páha forms páhalka to dry, v. trans., to become dry, v. intr. and to
suffer of a lingering disease, whence pá'haksh emaciated; páhalka to be per-
manently sick, papaluátkó having dried-up eyes, pátchelma to be thirsty, pál-
palsh, páhpash earwax, lit. "what turns dry."

Pét'a to disrupt contains a radix pet- resembling in its function that of
pu- in púi. The derivatives of it are petila to be a midwife and midwife, cf.
page 375; ktepétá or kte'ptá to notch, indent and leptéta to tear off particles
from the rim of a round object and to mark the ears of cattle; lëpétatko
indented. This radix also appears with change of vowel in kmapat'hénta-
tko wrinkled, furrowed; but petéga, pit'éxa to break, tear has to be derived
from tega, ndcga, not from pét'a.

Pláí, plaí up, above, on high, and upward has formed many derivatives
without and with vocalic alteration of the radix. Directly derived from it
are plaikni the one being above or coming from the upper parts of, p'laiktankni
(same), p'le'ntana upon the top, p'laifwash golden eagle, lit. "the one staying
high up," p'leto'zi to lift or purse up, especially said of the lips, etc. With
the vowel e p'läí appears in pélpela to work, which seems to refer to repeated
lifting of the arms or hands for manual labor; in péltá to put out the tongue,
pélhipéli to draw the tongue in; the vowel e becomes displaced by anthesis
in shepálta to touch part of one's body with the tongue, shepálua to put
the tongue in and out as a gesture of mockery, shepolámna to carry about on one's
shoulders, an act which implies a lifting up like its causative hishplál'mna to
tow by means of a rope or string slung over the shoulder. With the vowel a
the radix appears in pâlla to steal, purloin, in Modoc also pálna, to which we may compare English terms like "to lift cattle," "shoplifter;" pâlak, Modoc pâlak quickly, rapidly, implying a rapid lifting of the feet, palakmâlank at a rapid gait. The suffix -pêlî, -pîlî, -bîlî is a form not derived from p'lâi, but sprung from the pronominal pî directly, as a form parallel to p'lâi, and from this came pipêlângshhta on both sides. Pîl, pîla on him, on her has to be distinguished from pîlî, pîla only, but, merely, and from the former p'lú fat, grease, seems derived, together with pînâi to smell, v. intr., piluyâ-ash emitting smell or stink, ship'lkântka (and shipalkântka) to go about stinking, p'lîn to become fat, p'lîfko fat, adj., shnipèlan to fatten.

Pûî to cut into strips or fringes forms a basis which has been quite fertile in all sorts of derivatives. The radix pu- points to a separation or cutting asunder so as to cause divergence below. We meet it in the noun: pû'sh whorl, as seen on the cat-tail, etc., and in its derivatives pû'shak bunch of pine-needles, pû'shyam twig of coniferae. Pû'sh is a fringe, leather fringe when loose; after being fastened to the garment it is called puitlântchish; pûash a flour-sack made of cloth. Pukéwish set of fringes, fringe of a skin garment, strap and leather belongs to the same radix pu-, which refers as well to the diverging of the legs in the human and animal body, as may be gathered from terms like pû'shaklish part of leg between hip and knee, spûya, Mod., to stretch the legs, pûtchka to part the legs or feet and pû'thehta, hushpû'tza to touch with the feet, spûtchta and hushpâtchta to frighten, scare, lit. "to make the legs part;" pûtchkanka to move the legs quickly and to hold them apart. Very probably pû'tch foot (and leg with smaller animals) is of the same radix, though the change of the vowel is not quite plain; cf. shepatchtîla to place the legs under oneself, and spihga to help up another on his legs. Another prefix occurs in l'bû'ka (for lpu'ka) to lie on the ground, said of round subjects, as roots, bulbs, etc.

Tkâp stalk, stem of plant, maize-stalk appears as -kap in its compounds and derivatives, t- being the prefix indicating upright position of one subject. Tkâ-, tga- also forms the radix in the verbs of standing when the subject is in the singular number. Kâp as a base or stem in the sense of stick or pole is found in yankâpshëtia and kmakâpshtëti to place into an opening and to bar an entrance with some long object, as a stick. For stalk and
maize-stalk the Modoc dialect has káp, not tkáp; cf. kápala, kápaltscha to be about gathering stalks, reeds, etc. In Klamath Lake kápka, a species of low pine, Pinus contorta, stands for tkápaga, tkápka, and has a diminutive kap-kága young kápka-pine; for kápka Modoc prefers kū'ga, diminutive of kō'šh, kū'šh pine. The radix found in kapáta to reach up to, gáptcha to hide or go behind is ká-, related to ġéna to go and not to káp.

T'shi'n or tēshi'n, d. t'shi't'shan and tī't'shan to grow applies to men and animals only, kēdsha to plants. Though intransitive, this verb is a parallel to tchīya to give to somebody a liquid, as water, milk; t'shin therefore means to be brought up with milk, water, etc., in the earliest stage of life. Cf. τρέφειν to feed on milk, to feed, to curdle. From that verb comes t'shishap Kl father, like τρόφος nurse from τρέφειν; the Modoc form p'tishap recalls the distributive form tít'shan of t'shin. The circumstance that the father or progenitor is only called the “feeder,” “nourisher,” throws an interesting light upon the primitive conditions once existing among these western Indians; besides this, p'gishap mother really means “the maker.” From t'shi'n are further derived: (1) t'shika to grow old, to be old, and as a noun: old man. Its diminutive t'shika-ágá is short old man and parent. (2): ndshlo, dim. ndshiluága female animal, lit. “the suckler, feeder.” (3): hishtatcha, the causative form of t'shi'n, to bring up, raise, said of children and the young brood of animals.

Wêkta to plait. A series of words beginning with w- possesses in common the signification of twisting, plaiting, but varies considerably in regard to the vowel following the initial sound, thus forming thematic roots like wa-, we-, wi-; the real radix is apparently u-, which as a component of diphthongs turns into w-. We also find that, e. g., wapálash dead tree is a transformation of upálash, washólalzga for hulashólalzga, watákia for utákia. From the form wa- the radix u- forms terms like wapil'ma to tie, twist, or wind around, wáptash water running through ponds and small lakes with visible motion resembling a twisting, waptash-íga rope twisted out of grass, stalks, etc., wákogsh bucket, called so because of the hoops winding around it, wákshna moccasin, viz., garment tied around the feet. The diphthong we- stands as initial in wékta to plait, whence wéktash (Kl.) plait of females, for which Modoc has wáktash, a form less original than wéktash; wépla to
wind something around, to wrap up, envelop; weplakiáma to bend or coil up, to form rings; wépiaks middle part of bow, because strengthened by leather tied around it; wipka overshoe or cover of shoe consisting of twisted material. From witchža, v. tr., to wind around as a rope, are derived witchkátko mountain ridge and witchiak, the Modoc term for rainbow, both named after their winding shape.

Wíta to blow at contains a radix wi- meaning to blow, but greatly varying in its significations according to the suffixes that may become connected with it. Wíta and wítna form wítká to blow out of, wítnólá to cease blowing out of; the basis wíka to blow out, to emit air, gave rise to the derivatives wikánsha to blow across, to sweep over, and to wikláwi to blow in a side direction, to drift along the ground, and to wíknish telltale, tattler, one “who blows at somebody.” Wíli is to blow or waft through, wílála to blow into the fire. Witcha refers to continual blowing, and forms witchóla to cease to blow, witchulína to blow underneath, witchuyektámna to blow something up continually (implying an inchoative verb witchuyéga), and witchtká to continue blowing in return, forms witchtaks tempest, storm. Finally we have wína, which, with the suffix -na indicating gradual process and short distance, means to sing, lit. “to blow at intervals;” wínóta to sing in a chorus, especially when the song is started by the conjurer. The medial form shúná to sing referred originally to a solo chant, but now applies to choruses as well; its noun shu'ísh is not song only, but also magic song effecting cures of disease and obtained by inspiration through dreams. For the other derivatives of wína and shúná see Dictionary.