

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

J. W. POWELL IN CHARGE

CONTRIBUTIONS

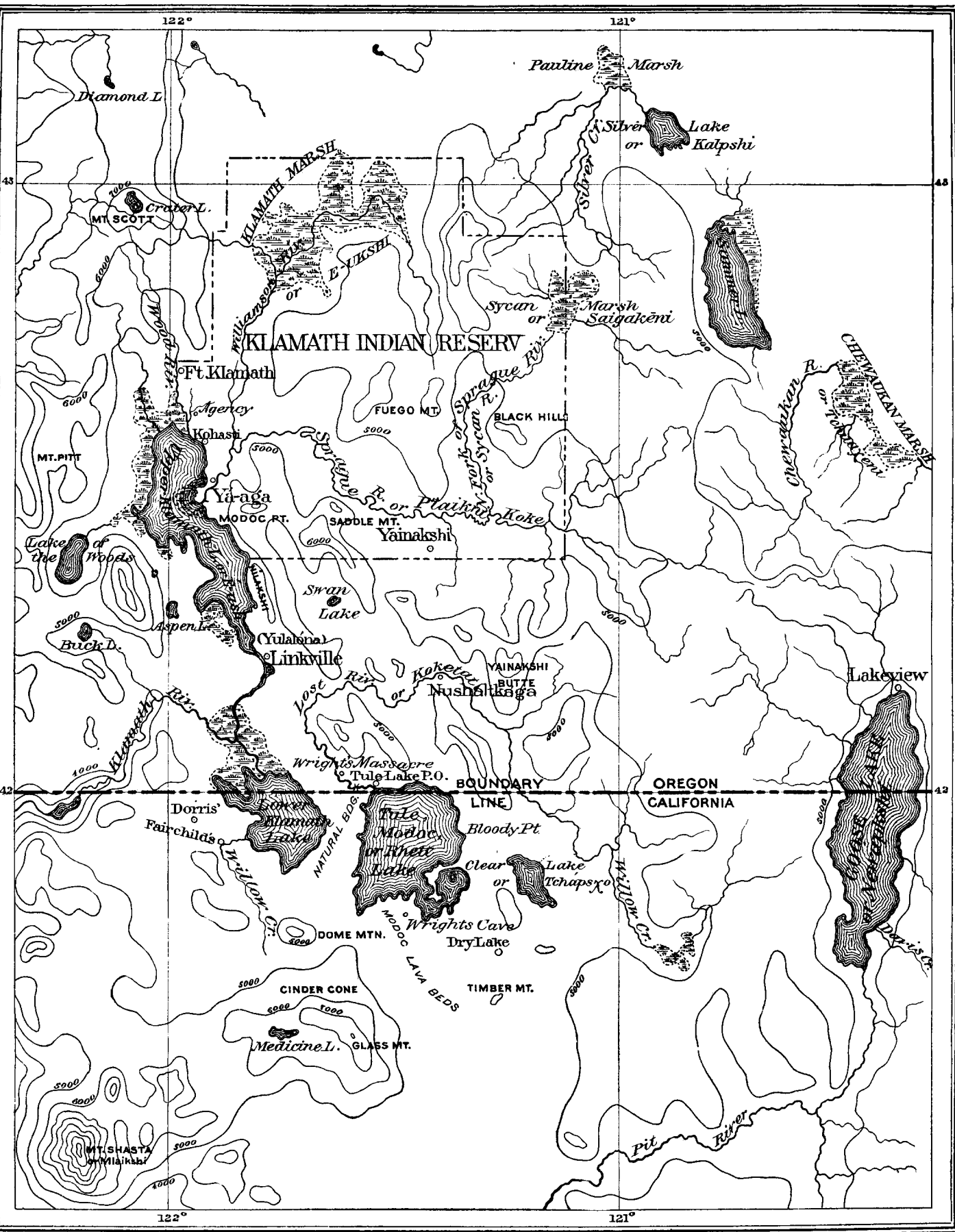
TO

NORTH AMERICAN ETHNOLOGY

VOLUME II
PART I



WASHINGTON
GOVERNMENT PRINTING OFFICE
1890



Scale 15 miles to 1 inch.

MAP OF THE HEADWATERS OF THE KLAMATH RIVER.

By ALBERT S. GATSCHE

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U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
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THE
KLAMATH INDIANS
OF
SOUTHWESTERN OREGON

BY
ALBERT SAMUEL GATSCHET



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LETTER OF TRANSMITTAL.

SMITHSONIAN INSTITUTION,

BUREAU OF ETHNOLOGY,

Washington, D. C., June 25, 1890.

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

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

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

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

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

Very respectfully, yours,

ALBERT S. GATSCHET.

Hon. J. W. POWELL,

Director of the Bureau of Ethnology.

ETHNOGRAPHIC SKETCH

OF THE

KLAMATH PEOPLE.

THE KLAMATH INDIANS OF SOUTHWESTERN OREGON.

BY ALBERT S. GATSCHET.

ETHNOGRAPHIC SKETCH OF THE PEOPLE.

INTRODUCTION.

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

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

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

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GEOGRAPHY OF THE KLAMATH HIGHLANDS.

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

THE HOME OF THE PEOPLE.

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

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

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

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

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

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

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

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

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

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

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

TOPOGRAPHIC NOTES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FLORA AND FAUNA.

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

* Goose and Warner Lakes are described in Lieutenant Wheeler's Report, Annual Report of Chief of Engineers, 1878-80. Appendix N N, pp. 113-120. Goose Lake, by Stephen Powers, in "A Pony Ride on Pit River," *Overland Monthly of San Francisco*, October, 1874, pp. 342-351.

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

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

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

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

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

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

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

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

THE ASPECTS OF THE COUNTRY.

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

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

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

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

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

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

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

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

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

TOPOGRAPHIC LIST OF CAMPING PLACES.

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

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

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

CAMPING PLACES ON KLAMATH MARSH.

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

Katā'gsi "stumpy bushes."	Suálsχēni "at the rock-pile."
Táktaklishkshli "reddish spot."	Lúlpakat "chalk quarry."
Yaúkēlam Láshi "eagle wing."	Kapgā'ksi "dwarf-pine thicket."
Yásh=Lamā'ds "projecting willow."	Wáptasχāni "water moving through ponds perceptibly."
Spúklish Lávish "sweat lodge on promontory."	Tchókeam Psísh "pumice-stone nose."
Mbákualsi "at the withered tree."	Káksi "raven's nest."
Kmutchuyáksi "at the old man's rock;" a man-shaped rock formation near the open waters of the marsh and visible at some distance.	Íwal "land's end."
Lalawasχē'ni "slaty rock."	Luyánsti "within the circle."
Taktχísh "cricket noise."	Yaúkēlam Snólash "eagle nest."
Tsásam Péwas "skunk's dive."	Tchíkas=Walákish "bird-watch;" secreted spot where hunters watch their feathered game.
Ktaí=Wasi "rocky hollow."	Tuúlkat "at the small rail pyramid."
	Awaluashχē'ni "at the island."

Tχalamgíplis "back away from the west;" probably referring to a turn of the shore-line.	Lgû'm-Ä-ushi "coal lake," with waters looking as black as coal.
Wák-Talíksi "white pine on water-line."	Súmde "at the mouth or outlet."
Wíshinkam Tínuash "drowned snake;" place where a garter snake was found drowned in the open waters of the marsh.	Núsksi "skull-place;" a human skull was once found there. This is one of the spots where the natives submerge their dug-out canoes in the mud or sand at the bottom of the lake for the wintry season.

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

Lémé-isham Nutē'ks "impression of thunderbolt."	Stópalsb=tamá'ds "peeled pine standing alone."
Lál'láks "steep little eminence."	<u>K</u> ák-Ksháwaliáksh "raven on the pole."

CAMPS ALONG WILLIAMSON RIVER.

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

Kakagō'si "at the ford."	Kúltam Wā'sh "otter's home."
Samka-ushχä'ni "cliffs in the river;" a fishing place.	Stílakgish "place to watch fish."
Yále-alant "clear waters."	Yá aga "little willows." Here the road from Linkville to Fort Klamath crosses Williamson River on a wooden bridge built by the United States Government; here is also the center of the Indian settlements on Williamson River.
Tánua-Lutílsh "flat rocks under the water."	Kúls-Tgé-ush, or Kúlsam-Tgé-us "badger standing in the water."
<u>K</u> ä'k-Talíksh, or <u>K</u> ä'k-Talísh "twin rocky pillars."	Witá'mamtsi "where the black bear was."
Awalokáksaksi "at the little island."	Kuyám-Skä-iks "crawfish trail."
Mbúshaksham Wā'sh "where obsidian is found."	Slánkoshksöksi, or Shlankoshkshû'kshi "where the bridge was."
Tχálmakstant (supply: Ktái-Tupáksi) "on the west side of (Standing Rock)."	<u>K</u> okáksi "at the brooklet."
Tebpinóksaksi "at the graveyard;" cemetery and ancient cremation ground of the É-ukshikni.	Kuyága, a former cremation place in the vicinity of Yá aga.
Ktá-iti "place of rocks."	
Tchikēsi "at the submerged spot."	

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

CAMPING PLACES AND OTHER LOCALITIES AROUND UPPER KLAMATH LAKE.

Places situated on the lake are as follows:

- Skohuáshki, commonly called Koháshti, Shuyakē'ksi or "jumping place."
 Kuhuáshti by Americans and Indians, I-ulalóna, or Yulalónan, Link River above
 "starting place of canoes, boats." For- the falls at Linkville; lit. "rubbing, mov-
 merly location of the United States ing to and fro." The name was after-
 Agency; now numbering four or five wards transferred to the town of Link-
 Indian lodges. ville, which is also called Tiwishχē'ni
 Tulísh, fishing place near the outlet of "where the cascade noise is."
 Williamson River: "spawning place." Uχótuash, name of an island near Link-
 Tókua or Túkua, near the outlet of Will- ville.
 iamson River. From this the neighbor- Wákaksi Spúklish, a ceremonial sweat-
 ing part of the lake is sometimes called lodge on west side of the lake.
 Túkua Lake. Kúmbat "in the rocks." Locality on west-
 Nílakshi: lit. "dawn of day;" is now used ern side of lake, called Rocky Point.
 to designate Modoc Point also, though it Lúkuashti "at the hot water." Name for
 properly refers to the Nílaks mountain the hot sulphuric springs about half a
 ridge only. mile east and northeast of the town of
 Á-ushmē, an island in the lake near Modoc Linkville, and of some others west of
 Point. that town.

EMINENCES AROUND UPPER KLAMATH LAKE.

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

In Cascade Range:

- Gíwash, or Géwash, Mount Scott; Gíwash Kē'sh yaínatat, Mount Pitt, a high mount-
 é ush, Crater Lake, in a depression west ain lying southwest of the Agency. The
 of Mount Scott. Modocs call it Mēlaíksi "steepness;" the
 Kukumē'kshi "at the caves or hollows;" Klamath Lake term signifies "snow on
 northwest of the Agency. the mountain," snow-capped peak. Only
 Kākásam Yaína "mountain of the great in the warmest months Mount Pitt is free
 blue heron;" northwest of Agency. of snow.
 Mō'dshi Yaína or Long Pine; lit. "on the Tílyo-it, an eminence south of Mount Pitt;
 large mountain;" mō'dshi or mū'nptchi lit. "drip water."
 is a compound of the adjective múni, Wákakshi, Kā'káshti, Tchiutchiwásamtech,
 great, large. mountains bordering the southwestern
 Mbá-ush Shuékash "bosom burnt through," portion of Upper Klamath Lake.
 legendary name of a mountain located *On the east shore of the lake:*
 west southwest of the Agency; mbá-ush Wátanks, a hill on southeastern side of the
 here refers to a piece of buckskin serv- lake.
 ing to cover the bosom. Kálalks, hill near Captain Ferree's house,
 south of the Nílaks ridge. A ceremonial
 sweat-lodge stands in the vicinity.

- Nílaksi, lit. "daybreak;" a point of the steep ridge of the same name extending from Modoc Point, on east side of lake, along the shore, and thence in the direction of Lost River Valley.
- Wálpi, Múyant, Tóplaměni, Láχit: other elevations of the Nílaksi hill ridge.
- Pítsua, hill ridge extending north of Williamson River.
- Yánalti or Yánaldi, a steep volcanic range stretching due north from the Agency to Fort Klamath and beyond it. It is the continuation of the Pitsua ridge.
- E-ukalksáni Spú'klish is an ancient ceremonial sweat-lodge near Wood River, and not very distant from Fort Klamath (I-ukák).

CAMPING PLACES IN SPRAGUE RIVER VALLEY.

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

Charles Preston's list:

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| <p>Tsuitiákshi "dog-rose patch," near headwaters.</p> <p>Ulálkshi "cottonwood."</p> <p>Pálan É-ush "dry lake;" a large flat rock is near the river.</p> <p>Welékag-Knuklěkshákshi "at the stooping old woman," called so from a rock suggesting this name.</p> <p>Aísh Tkalíks "column rock."</p> <p>Tsáχeak Tkáwals "standing boy," from a rock of a boy-like shape.</p> <p>Suítstis.</p> <p>Wúksi "fire-place;" at same place as Suítstis.</p> <p>Tehä'kěle Tsiwish "running with blood;" a little spring with reddish water; a settlement of Snake Indians.</p> <p>Kōs Tuěts "standing pine;" settled by Snake Indians.</p> <p>Kawamkshí'ksh "eel fishery."</p> <p>Suawáti "ford, crossing-place."</p> <p>Lúldam Tchí'ksh "winter village."</p> <p>Spawafksh, on bank of Sprague River.</p> | <p>Yainaga "Little Butte," a hill at the subagency.</p> <p>Yainakshi, Yáneks, "at the Little Butte;" location of subagency buildings, two miles from Sprague River, on left-hand side.</p> <p>Tatátmi, a butte or hillock in the vicinity.</p> <p>Lámkosh "willows;" name of a creek, called by Americans "Whiskey Creek."</p> <p>Sküwashkshi, or Skü'wash, "projecting rocks"</p> <p>Kä'tsi, name of a little water spring.</p> <p>Lúluquashti "at the warm spring."</p> <p>Tehákawětch.</p> <p>Káwa "eel spring;" inhabited by Modocs.</p> <p>Yétkash.</p> <p>Uχáshksh "in the coomb."</p> <p>Káktsamkshi, name of a spring and creek at the subagency.</p> <p>Té-unólsh "spring running down from a hill."</p> <p>Uχadé ush "planting a willow." (?)</p> <p>Shlokópashkshi "at the house cavity."</p> |
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<p>Awalókat "at Little Island," in Sprague River. Né-ukish "confluence."</p> <p style="text-align: center;"><i>Dave Hill's list:</i></p> <p>Híshtish Luélks "Little Sucker Fishery," on headwaters. Kaílu=Tálam, for Ktü'lu Tkálamnish "juniper tree standing on an eminence." Hópats "passage" to the timber. Lúldam Tchí'ksh "winter houses." Tsánódanksh "confluence." Yaínakshi "at the Small Butte."</p>	<p>Stáktaks "end of hill." Kēmútcham Látsaskshi "at the old man's house," name of a hill; kēmútcham is said to stand here for K'mukámtsam. Káwamχáni "eel spring." Kókaxäni, or Kókäksi "at the creek." Kumä'ksi "at the cave." Kátsuäts "rocks sloping into the river." Nakósksiks "river dam, river barrage," established for the capture of fish. Ktaí-Túpaksi, or Ktá i-Tópoks, "standing rock," situated near junction of Sprague with Williamson River.</p>
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CAMPING PLACES OF THE MODOC COUNTRY.

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

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

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

TRIBAL NAMES AND SUBDIVISIONS.

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

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

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

THE KLAMATH LAKE INDIANS.

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

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

THE MODOC INDIANS.

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

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

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

THE SNAKE INDIANS.

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

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

* By the Modocs they are called *conical-headed* (wakwáklish nû'sh gî'tko).

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

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

CHARACTERISTICS OF RACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PREHISTORIC PERIOD.

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

A. TRADITION BEARING UPON HISTORY.

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

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

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

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

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

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

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

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

B. ARCHÆOLOGIC REMAINS.

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

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

C. LINGUISTIC AFFINITIES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Alikwa or Yurok, at the mouth of Klamath River.

Wishosk or Wīyot, on Humboldt Bay.

Chimariko or Chimalákwe, on Trinity River and environs.

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

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

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

Noja, spoken near Round Mountain, Sacramento Valley.

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

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

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

RADICALS WHICH KLAMATH HOLDS IN COMMON WITH OTHER FAMILIES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AFFINITIES IN WESTERN LANGUAGES.

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

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

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

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

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

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

káwe *eel*; *Maidu*, kowó

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

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

pēn, pā'n *again, a second time*; *Maidu*, pēne *two*.

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

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

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

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

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

WAYILETPU DIALECTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SAHAPTIN DIALECTS.

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

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

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

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

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

Kl. lā'pi, lāp *two*; lāpit, lēpīt *two*, Nez Percé; napit, Walawála; nā'pt, Warm Spring.

Kl. lúkua *to be warm, hot*, lókuash and lushlúshli *warm*; lúluks *fire*; luóžuts *warm*, Nez Percé; ilúksha *fire* in Nez Percé and Walawála; ílksh, Warm Spring; elusha *to burn*, lókauteh *cinders*, Yakima; lážuiž, láhoiz *warm*, Yakima; lážwai, Warm Spring.

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

Kl. mū'lk *worm, maggot*, mānk, *fly*; mužlimužlí *fly*, Warm Spring.

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

Kl. nā'dsh *one*; nā'žs, lā'žs, Yakima; nā'žsh, Warm Spring.

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

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

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

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

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

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

Kl. tehémúka, tsmúka *to be dark*, cf. mukmúkli; tsēmúžtsēmúž *dark brown* (prieto), *of dark complexion, black*, Nez Percé; shmúk, Yakima; teh mú'k, Warm Spring, *dark*; shmukakúsha *to blacken*, Yakima.

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

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

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

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

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

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

CONCLUSIONS.

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

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

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

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

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

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

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

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

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

THE HISTORIC PERIOD.

Ἐκ δὲ τοῦ καὶ πιστὰ πάντα καπιέλπτα γίγνεται.

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

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

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

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

One of the earliest reports upon these tribes made to the Bureau of Indian Affairs at Washington is that of Joel Palmer, Superintendent of Indian Affairs for Oregon, dated Dayton, Oregon, September 11, 1854. Palmer states that the lands of the Klamath Indians extend upon the eastern base of the Cascade range for about thirty miles east, and that east of them live the "Mo-docks," who speak the same language as the Klamaths; and east of these again, extending farther south, are the "Mo-e-twas" (Pit River Indians). These two last-named tribes have always evinced a deadly hostility to the whites, and the Modocs boasted of having within the last four years murdered thirty-six whites. Palmer entered into an agreement with the Klamath Indians to keep the peace with the white people, and also sent messengers to the Modocs and Pit Rivers, believing that henceforth the immigrants would be spared from their attacks. The Klamath Lakes were then enfeebled by wars with the surrounding tribes and by conflicts among themselves, and were said to number but four hundred and fifteen souls. He counted seven villages on Upper Klamath Lake, two on Pliock Creek (P'laikni or Sprague River), three on Toqua Lake (T'úkua), and one on Coasto (Koháshti) Lake.* The Indians had some guns, horses, camp equipage, and the aboriginal war-club and "elk-skin shield" (kahnō'ish). Little Klamath Lake he calls An-coose, a corruption of Agáwesh.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE TREATY OF 1864.

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

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

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

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

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

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

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

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

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

*At the foot of Nilakshi Mountain.

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

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

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

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

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

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

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

The treaty was proclaimed February 17, 1870.

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

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

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

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

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

SCIENTIFIC RESEARCHES ON THESE INDIANS.

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

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

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

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

† Born in Newport, New Hampshire, in 1817.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MODOC WAR OF 1872-1873.

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

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

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

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

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

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

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

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

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

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

† Captain Fields, "The Modoc War."

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

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

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

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

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

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

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

STATISTICS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NATURAL PHILOSOPHY.

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

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

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

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

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

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

THE ELEMENTARY DEITIES.

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

K'MÚKAMTCH.

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

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

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

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

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

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

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

* Cf. Texts, pg. 100, 2: skäkí'sh p'tis-lúlsham. Mention is made of one-eyed wives of Ské'l and of Teháshkau.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AÍSHISH.

Φαίνεται μοι κήνος ἴσος θεοῖσιν.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LĒMÉ-ISH OR THUNDER.

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

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

† Derived from uká ukna to knock to pieces.

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

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

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

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

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

YÁMASH AND MÚASH.

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

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

KĀÍLA OR THE EARTH.

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

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

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

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

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

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

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

MUNATÁLKNI.

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

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

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

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

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

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

SHŪ'KASH OR WHIRLWIND.

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

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

SPIRIT DEITIES.

Ἐκτίταται φοβερὰν φρένα, δείματι πάλλων.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANIMAL DEITIES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRINCIPLES OF MYTHIFICATION.

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

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

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

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

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

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

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

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

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

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

CONCLUDING WORDS.

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

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

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

TEXTS OF THE KLAMATH LANGUAGE,
WITH EXPLANATORY NOTES.

THE KLAMATH INDIANS OF OREGON.

BY ALBERT S. GATSCHET.

INTRODUCTION TO THE TEXTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following is a list of the most important contributors :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LIST OF SOUNDS OCCURRING IN THE KLAMATH LANGUAGE.

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

l	as in <i>lull, loon, lot</i> ; German, <i>Lilie</i> ; French, <i>lance</i> .
m	as in <i>madam, mill, mimic, mum</i> ; German, <i>Memme</i> .
mb	as in <i>ramble, gamble, nimble</i> .
mp	as in <i>sample, thumping</i> .
n	as in <i>nun, net, noose</i> ; German, <i>nein</i> ; French, <i>nuire</i> .
ng	as in <i>ring, bang, singing</i> ; German, <i>singen, hangen</i> .
nk	as in <i>prank, rink, spunk</i> ; German, <i>Schwank</i> ; French, <i>cinquante</i> .
nk̄	a combination of n with k̄.
nχ	a combination of n with χ.
o	as in <i>home, lonely, most</i> ; German, <i>Molken</i> ; French, <i>sotte</i> .
ō	longer sound of o, as in <i>note, rope</i> ; German, <i>Floh, Boot, roth</i> ; French, <i>sauter</i> .
ö	as in <i>bird, burn, surd</i> ; German, <i>blöde, Römer</i> ; French, <i>deuil, cœur</i> .
p	as in <i>pipe, papa</i> ; German, <i>Puppe</i> ; French, <i>piéd</i> .
s	as in <i>sad, sale, soul, smell</i> ; German, <i>Seele, Sichel</i> ; French, <i>sauce, seul</i> .
sh	as in <i>shaft, shingle</i> ; German, <i>Schale, schön</i> ; French, <i>chercher</i> .
t	as in <i>trot, tell, tiptop</i> ; German, <i>Tafel</i> ; French, <i>tour</i> .
tch	as in <i>church, chaff, choke</i> ; German, <i>hätscheln</i> ; Italian, <i>cicerone</i> ; Spanish, <i>chaparral, chicha</i> .
u	as in <i>smooth, truth</i> ; German, <i>Fuss</i> ; French, <i>loup, poutre, outrage</i> .
ū	longer sound of u, as in <i>crude, flume, fool</i> ; German, <i>Stuhl, Ruhr, Blume</i> ; French, <i>lourd, sourd</i> .
û	as in <i>full, pull</i> ; German, <i>Flucht, Kluft, Russland</i> ; Italian, <i>lungo</i> .
ü	not in English; German, <i>kühl, Gefühl</i> ; French, <i>lune, puce</i> .
v	as in <i>valve, veer, vestige</i> ; German, <i>Wolke, Wasser, weben</i> ; French, <i>vautour, veut</i> .
w	the û before vowels; <i>water, waste, wolf, wish, wayward</i> ; in German it corresponds nearest to short u, not to w; nearly as French <i>ou</i> in <i>oui, ouate</i> .
z	as in <i>zeal, zone, frozen</i> ; German, <i>Hase</i> ; French, <i>zèle, rose</i> .

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

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

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

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

GRAPHIC SIGNS.

ː	arrested sound: skó ² hs, <i>spring time</i> ; tchú ² ka, <i>to swim up stream.</i>
'	apostrophe marking elision of a vowel, of ě or any other sound: heshuámp'li for heshuámpĕli, <i>to recover one's health.</i>
-	hiatus, separating two vowels as belonging to two different syllables: pála-ash, <i>flour</i> ; lĕmé-ish, <i>thunder</i> ; or two consonants: tsiäls-hä'mi, <i>at salmon-time.</i>
=	separates the parts of compound terms: skúks-kiä'm, <i>spirit-fish</i> or <i>letiferous fish.</i>
'	acute; the only accent used for marking emphasized syllables.
—	vowel pronounced long: mū'ni, <i>large, great.</i>
˘	vowel pronounced short, except ě, to which a distinct sound is given: yúmăltkă, <i>to return from berry-harvest.</i>

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

GIVEN IN THE MODOC DIALECT BY TOBY RIDDLE.

É-ukshíkní Mōdoki'shash sheggátza lapgshaptánkni taúnäp illō'la at;
The Klamath Lakes from the Modocs separated seven times ten years now;
 táunktchíkni ká-i pēn nadshá'shak tchía. Gúmpatūash E-ukshíkní'shash
(they) since then not again together lived. The Kómbatuash from the Klamaths
 sheggátza vūnépni taúnäp illō'la at. 3
separated forty years now.
 Ká-iu máklākshash shéllualsht, tú'mi Bóshtin Yā'matala médsbantko
Before the (Modoc) people had fought, a number of Americans to Oregon emigrating
 kó-idshā welekápkash Mōdokíshash shnúka, yówish ktéktaknan túntish
an ugly old woman Modoc caught, (both) heels having cut through a rope
 shtúnka, topítan wäg'n shlíchtta, shpukú'gatchnan shíúka, Shátash Bóshti- 6
passed behind a wagon tied (her), by dragging killed (her), Snakes Ameri-
 nash shuénksht pallō'tan hū'nkēlam Bóshtinām sha-ámakshash. Bóshtin
cans having murdered (and) robbed of this of Americans party. Americans
 tántk tūpidána hūn weléksām tchékēli kítitchna.
at that firstly of this old woman the blood spilled.
 Shálam 1852, nāsh Bóshtin Capt'n Wright shéshatko shú'ldshash 9
(In the fall (of) 1852 one American, Captain Wright named, soldiers
 í-amnatko Mō'doka káíla gátpa, máklākshash shana-ulióka shishókash.
having with him (to the) Modoc country came to the (Modoc) people because he desired to make war.
 Ká-i máklākshash shléa. Mōdokíshash snawédshash lutatkátki pish
Not (any) Modocs he saw, A Modoc woman going to interpret for him
 shā'tēla; shā'tēla hūnk snawédshash: máklāks gatpántkí, shu-utántkgi pí'sh 12
he hired; he instructed this woman (to say): that the should come to meet in council with
 Modocs
 giúga máklāks; shapíya, máklākshash nāsh mú'nish wúshmūsh shiukiéstka.
the Modocs; he announced (for) the Modocs one large ox he would kill.
 Máklākshash shapiyúlan Tā-uní shpaútish shniáktcha. At tú'm Mō'dokni
The Modocs having notified, to Yreka poison he sent for. Then many Modocs
 gátpa; at tchēk hūnk wúshmūsh shiukúlan shpaútish itá. Nā'sh teh'k 15
arrived, then forthwith the ox having butchered the poison he put on. One then
 hūnk Yámakni Bóshtinash tchawínatko Mō'dokíshash shapíya ká-i
Warm Spring Indian the Americans having lived among the Modocs notified not
 tchú'leksh pátki, shpaútish itámpkash gí'sht. At tántk ká-i tídsh hem-
(any) meat they should poison put on it having been. Now at that not well it was
 eat,
 kánka, Mō'dokni at gū'mpēle. 18
talked, the Modocs then left for home.

- Pēn snawédshash hū'nk shgúyue: "at nū k'léwi shishū'kash, shū'-
Again woman this he sent: "now I quit fighting, meet
 ûtanksh shaná-ulí p'laiki'shām palpálsh shíl k'-hí'ulēḡan." Vûnépnî taúnäp
in council I desire God's white flag raising. Forty
- 3 pēn nādshgshápta mákläks shû-ûtánktpa. Lakí p'ná hûnk shû'ldshāsh
and six Indians met (him) in council The com- his soldiers
mander
- hihashuálḡan shû'ldshāsh shapiya: "stalālashtak a nūsh páksh, máklāk-
placing in ambush, to the soldiers said: "having filled when I the pipe, the Mo-
 shash tashuítak!" Mákläks hûnk nánuk wawápkán shû-ûtánkō'tkîsh=
docs you attack!" The Modocs all seated of general council=
- 6 páksh páka, shlishlûlû'lan í-álḡa nánuk ntē'sh. Bóshtin lakí pákshtga
the pipe smoked having unstrung had laid all bows. The com- with (his) pipe
down American mander
- lákpeks shuyéga; pákshtga shuyegótan shikēnitkí'shtka shúldshash yûte-
ashes lifted up; with the pipe while hitting up with pistols the soldiers com-
 támpka, at nánuk mákläks ngē'sha. Bóshtin nánuk mákläks shash shuénka;
menced to then all Modocs (they) were The Americans all Modocs killed;
fire, wounded.
- 9 túnep toks kshí'ta.
five however escaped.

NOTES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

14, 6. í-ál̄ya, distributive form of the verb íl̄ya, él̄ya: every one had unstrung and laid down his *own* bow.

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

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

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

É-UKSHKNI SHÉLLUAL WALAMSKÍ'SHASH.

FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.

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

- Lap'ní' sha shéllual Walamski'sas É-ushkni. Tiná sha luluágsla
 Twice they fought the Rogue Rivers the Lake tribe. One time they enslaved
 tû'm, tînatoks a ká-i luluágsla, pueďsă'mpĕli sa hû'nk.
 many, but the second time not they made slaves, put to flight they.
- 3 Titná É-ukskni ktaklí'sh géna Wálamsí; tsúi sláá tû'ma tchí'pksh.
 The first time the Lake tribe arrayed for war went to Rogue River and found many encamped.
 Valley
- Tsúi gakiámna tchí'sh (ní'shtāk gákiámna), tsúi ní'lka, tsúi Wálamsknî
 Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue Rivers
 papátkal shûshû'dshapĕlish. Tehúi É-ukskni shuí'lpka, tsúi tî'ntkal sa,
 rose from sleep (and) built their fires again. Then the Lake men laid themselves then started up they
 on the ground.
- 6 yō'ta sha, tchúi ngä'-isa tû'm Walamski'shash, lăkiash a sí'ûga; "Taktăklî"
 shot they, and wounded many Rogue River Indians (and) the chief killed "The Red"
 chief
- tchí'huk să'satk Wálamsknî lakî. Tsúi sa nelî'na lăkias hû'nk, nánẏatch
 so was called the Rogue River chief. Then they scalped chief the some others
 sha nelî'na; tû'm tánkŧ hushtchōka sa, luluágsla tû'm wéwanuish ndénd-
 they scalped a good many killed they, made slaves of many women chil-
- 9 gan's tchí'sh. Tsúi gépgap'l É-ukskni, tsúi gatpampĕli sa; tsúi sŭkû'lki
 dren also. Then withdrew the Lake men and home went they, after- wards they assem-
 bled
- yăkanuapkuk lăk hû'nk, tsúi sa yă'ka, tsúi sa wálas tsí's tăwá lăk ipmă'-
 for dancing over the scalps and they sang and danced and they a pole also set up the sticking on
 scalps
- tsank, tătẏĕlam tálaag tû'shtoks gaki'ma sá-atchûk. Túnepni sá-atsa
 its top, in the midst just of the place where they moved scalp-dancing. Five (nights) scalp-
 in a circle danced
- 12 sa ní'shta, gŭ'tak hû'nk sa lû'luags wă'k shnú'shnĕẏank shnikshû'lẏa
 they all night finally them they slaves by the arms seizing forced to dance
- lóloks wiggáta
 fire close by.
- Titná lû'ks t'shî'n spû'ntpîsham; tsúyuk gúikaka gă'mpĕle. Tsúyuk
 (other) time Some a slave grew up in the power of his then escaped (and) returned. Then he
 abductors,
- 15 sapiya gatpámpalank, tsúi sas hû'k ä'pka sayuăktant hû'k kăila giug.
 made dis- after getting home, and (his) that man brought well acquainted this with being.
 closures tribe)
- Tsúi gátpa tumí' máklaks Mbû'saks=sáwals tsiäls-hä'mi, tsúi gákua Kóke,
 And arrived many Rogue Rivers to the "Obsidian-Place" at salmon-time and they crossed Will am-
 son River,
- tsúi gákiámna látchas. Kă'gi híhassuaks tánkŧ; géna sa nánuk Ä'-uksi
 and surrounded the lodges There (there) warriors (there) had gone all of them to Klamath
 were no that time Marsh

gělédanktsuk Yámakisas. Tapi'ta sha gátpa Wálamskni tchí'shtat. Tsúí
to bid welcome to Des Chutes Afterwards (they) came the Rogue Rivers to the camps. Then
River Indians.

nē'lka: tsúí sa gú'lkî, at sa senótank. Tánkt hushtsóka; tû'nipni hak
it dawned, then they attacked, now they fought. That time they killed (some); five only
máklēka Ní'laksknî tántk, tsúí hû'k sa senótank kpû'tsompēli sas kiclō's 3
were encamped men from Nílakshi that time, and these they fought, put to flight them in their
war-fury

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

Tsúí gátpampēli nánuk E-uksknî' hûk, at sa haítsna Walamskí'sas.
After this returned the whole Lake tribe, now they pursued the Rogue Rivers.

Tsúí sa sláá hû'nk tû'nipnis híhassuaksas, tsúí sa wû'la hû'nkiast tû'nipāns, 6
And they met those five men, and they asked those five men,

kát hûk tántk mák'lēxa: "tatátuk máklaks gátpa?" Tsúí huk sá'gsa nû
who there that time had encamped whereto the Rogue had gone? And replied I:
Rivers

"ká-i ní vû'ssa; shawígank gáká ní mú'msh tumí'." Tchúí ní ná-ash gí sa-
"not I am afraid; in my fury start out I (even against) a large Then I so spoke to
number."

waliná ash gé-u: "gákán a nā't! û'tch nā'lish hushtchō'ktgí! gekuánapka 9
fellow-fighters mine: "will start out we! never us they may kill. I will proceed
mind!"

kani!" A nā't gá'ka, at nā'lish sha ngé-isha, tsúí nāt shawí'ga ká-a,
outside And we proceeded, now us they wounded, and we became furious very,
(our camp)."

tsúí nāt kpû'dsa hû'nkiash Walamskí'shash.
and we drove back those Rogue Rivers.

Tsúí vûssá nā'lish, kóká'tat gewá sa, udodámkua sa; tsúí sa sá'ksa 12
There- they took into the river leaped they, swam over they; and they reported
upon fight

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

hushtchóktat haítsnank." Tsúí sa penō'dsa, tsúí nánka gaggiáha penō'-
kill ye (them) pursuing." And they pursued, and some hid themselves before the

dsasam, tiú'mishtka tsúí nánka hátkak tsóka, nánka toks gá'mpēle. Ngeísätk 15
pursuers, by starvation then some right there perished, some however returned home. Wounded

hû'nk sa shlēshla tsókapks tcha.
(on-s) they found dead ones also.

Tchíssa Walamskísh séllual titná a. Ká-i sa tuá síúka E-ukskí'sas,
In this man- the Rogue Rivers made war- at one Not they any killed Lake men,
(they) fare time.

tánkakak síúka wewalä'ksas k'mutchápkas tchí'sh. At gá'tak ní sáyuahta, 18
only a few (they) old women old men too. That is all I know
killed

hû'masht sá'llual Ä'-uksknî Walamskí'shash; ká-i tatá lû'luagsla Ä'-ukskí'-
how fought the Lake tribe against the Rogue Rivers; never they made slaves of the Lake

shash wuiní'xiank sellólok nánukash-käflakni, É-uksknî pí'la lû'luagsla
tribe conquering by war those from tribes all-around; the Lake men alone enslaved

nánukash-kí'sas gá'nta käflatat, ká-i tatá yuyálks-sítk sú'ta máklaks 21
all surrounding Indians in this country, never sorry-alike rendered the Indians

Ä-ukskí'sas.
the Lake tribe.

- Sá-adas tsí's Moatuásas tsí's ûdúyua, Sastiásh tsís Walamskí'sh tsís
The Snakes too, the Pit Rivers too (they) whipped the Shastis too, the Rogue Rivers too,
- Mókeash tsí's ûdúyua Ä'-ukskni. Wäitängí'sham tsí's tí'tatna tēméska
the Kalapuyas too whipped the Lake tribe. From the Warm Spring Indians also at various times took away
- 3 wáts É'-ushkni.
horses the Lake men.

NOTES.

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

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

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

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

16, 7. nánzatch, for nánza tchish, "others also".

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

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

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

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

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

17, 9. gākán and gekuánapka, inflectional metathesis for gākná and gekánuapka.

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

17, 16. tsókāpkas tcha is a contraction from tsokāpkash tchí'sh a.

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

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

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

É-UKSKNI SÉLLUAL MOATUÁSHASH.

PIT RIVER INDIANS RAIDED BY KLAMATH LAKE WARRIORS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

É-ukskni títatna séllual Sástias; tsússak toks séllual, tú'm hú'shtchoz
 The Lake men not often warred against the Shasti; continually how- fought, (and) killed
 ever (many)

Móatuashash. Ä'-ukskni lú'luagslats tú'm nánuk skō'hs. Ká-i hú'k
 Pit River men. The Lake men enslav'd also many every spring-time. Not they
 (are)

kí'llitk, ká-a wō'sēs shläō'tak Ä-ukskí'sas tí'nsna, ká-itat sa nellí'nat 3
 bellicose, very despondent at the mere sight of Lake men they ran away, never they scalped

hú'stehok-huya hak sa; tú'm tát sa hustsóka Móatuash. Ká-itata sí'ukat
 killed only they; many then they killed Pit River men. Never massacred

Ä-ukskí'sas Móatuash.
 the Lake men the Pit Rivers.

WAWÁLIKS LUPÍ' SHÉLLUAL MOATUÁSHASH.

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

Kitchkánin tánkt nû géna sikënitgí'k pí'la úyamnatk. Tsúi nād 6
 Being a boy I that time I went a small pi-tol only carrying. And we

É-ukskni gelō'la pá-uk Kōkákshakshi, nā'sh nā'ds Bōshin tú'la. Tsúi
 Lake men dismounted for repast at Little River, one with us American (coming). Then

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

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

gelō'lank shewátχastka. Tsúi géna, tú' pē'n máklēχa sha, tsúi sa mbú'-
 dismounted about noon-time. Then traveled, far again camped they, then they in the

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

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

kákta, tsúi sa mú'lua lí'tzi, tsúi sa psín géna, ní'shta sha géna
 heldsiesta, then they made ready in the evening, and they at night travelled, all night they went on

túkláktsnank.
 stopping at intervals.

Tsúi mbú'sant shläá Móatuashash tchí'pksh, tsúi gú'li nād, tchúi 15
 And next morning we saw the Pit Rivers encamped, and attacked we, and

tí'nsna Móatuash, vussō'k sas tillí'ndsá wéwanuish; tsúi sa lú'luagsla.
 ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made
 slaves.

- Nā'sh ní lû'gsla snawä'ds. Shlä'popkan hátakt shänótanksht ndánni
 One I captured female. Noticed I there engaged in fighting three
 híhassuaksh Móatuash; É-ukskni toks lápik. Tsúi wigábänî shenótank-
 men Pit Rivers; Lake men but two were And a short while skirmished
- 3 húya shash, tsúi kâ'ktsna sha, tsúi hō'pelitsnank ámbutat géna; kú-idsi
 with them, then fled they, and dodging missiles into the water went; impracti-
 cable
 ámbu hátakt híuhiuatk. 'Tsúi nish ká-a kâ'dshíka, tsúi ní kakí'dsapële, at
 the water there giving way. And me greatly it fatigued, and I went by turns,
 tchúí kēléwi; tû' géna Móatuash k'läwísham at. 'Tsúi É-ukskni gä'pgapëli
 then I made halt; away went the Pit Rivers when (-shooting) Then the Lake men returned
 had ceased.
- 6 kábhiank tchípkash wéwanuish, tsúi sa shläá yástat lí'ukaipksh. 'Tsúi sa
 looking out for the assem- women, and they found (them) in crowded. And they
 bled the willows
 shnú'shŷa, nú'ts nāsh shnú'ka, tsúi gegpāpëli É-ukskni ká-i shash tuá
 seized them, I also one took, then withdrew the Lake men and of them none
 shlít, Móatuashash pí'la sa síúga tánkak.
 was shot Pit Rivers only they killed a few.
- 9 Nāsh sē'gsa tántk É-ukskni sūkō'lkípāluk. 'Tsúi Tiunō'leshtat mák'lak-
 All of ordered then the Lake men to reassemble. Then at Tiunolsh they camped
 us
 pële, tsúi sa pä'n shnikshō'lŷa lû'luags hátakt maklaksksäksi. 'Tsúi
 again, and they also made dance each slave there before the Indians. And
 gegpāpëli sha mbúsant, tsúi sha Móatak máklakpële, tsúi hátokt maklaks-
 went away they next day, and they at Modoc encamped, and just there Indians
 Lake
- 12 ksäksi gûkí'kak lûluags. Ká-i sa hú'nk háitchant; unák tã'ds mú'luapële
 (away from) ran away captives. Not they them pursued; early however got ready again.
 'Tsúi sa guhuášhtcha, tsúi sa gelō'la Kōkă'ksaks; tsúi sa sakatpampëlé-
 And they started out, and they dismounted at Little River; then they wanted to perform
 astka gi: "Kálām málām tídsí' wáts gí, hú'k āt lupí' gátpampëli-uapk!
 a race: "To whom of ye fleet horses are, those ye first shall return home!"
- 15 ksí'utākiank āt génuapk!"
 faster (than we) ye travel!"
 'Tsúi sa géna, tsúi luélualŷ náńka wáitch, nánŷatoks gátpampële
 Then they went and gave out some horses, some others returned
 ahead,
- É-uksi lí'tŷí. 'Tsúi sa tchía gátpampëlanĸ, tsúi gé-u gúikak hú'k lû'gs
 to Klamath at night- Then they stayed after return, then by me ran away the slave
 Marsh fall (there)
- 18 spuní'sh; ná-ens hissúáksas spuní'n hú'nk. 'Tsúyuk hunkélámskni gúikak,
 the transferred to another man I had given her. And she from his lodge ran away,
 one;
 nánŷatoks sa éna Ampŷä'ni sésatui tchû'k wáitchat; tsúi sa í'tpa tû'm
 but others they brought to the Dalles, traded there for horses; and they brought many
 (them)
- wáitch hú'nk lû'gs sesatuí'tkuk.
 horses those slaves having sold
- 21 'Tsín sáyuaĸta tí'na Móatuashash séllualst É-ukskni.
 Thus I know (how) once with the Pit Rivers fought the Lake men.

WAWÁLIKS TAPÍ' SHÉLLUALSHA MOÁTUÁSHASH.

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

- Ná-ántka skō'shtka nú géna; tántk nté-ish ní í'-amnatk géna lóloks-
 Next spring-time I set out; then bow and I carrying started a ri-
 gish tchísh. Tû' nād máklēža; tsúi nād hátokt mû'shmûsh lúela, Bóshtin
 fle also. Far off we camped; and we there an ox butchered, an Ameri-
 can
- tpä-ók nā'lish hishtcháktnuk Moatuáshash. Tsúi nat shenotankákkska hátak. 3
 inviting us, for he had become angry at the Pit Rivers. Then we almost fought there.
- Nánka tchillúk Nûshaltzagakí'shsh kaknō'ls tēmēshka; nāt hûnkantí
 Some men siding with the Headwater-Modocs cuirasses abstracted; we thereat
 sawkank lā'p nat kaknō'lish shlétža. Tsúi nat ká-i hû'nk slé-ipēle
 getting angry two we cuirasses took away. And we not them returned
- ne-uzálp'lish gí'ntak lákiäm E-ukskí'sham; tsúi nat mā'ns-gítik slä'-ipēle. 6
 the repeated orders in spite of of the chief of the Lake men; but we at last returned them.
- Hû'masht nat hátokt máklēžank; tchúi nat géna mbû'sant, tchúi nat
 Thus (did, acted) we there while camping; then we traveled next day, and we
 tû' máklēka Mû'atak. Tsúi nat mbû'sant géna, tsúi nat tû' máklēk'
 over camped on Modoc Lake And we in the morning started out, and we over
 there
- Tiunō'lish. Móatokni nánka sá-ulantchna, tsúi sa kší'ulēž kí'uks suawínuk 9
 at Tiunolsh. Modocs some went with (us), and they danced a conjurer when examined
- sas kánts shliuápkst: "hä shliuápkst, tchä mā'lish ngátuapk ná'hlis"; tsúi
 them who might be shot: "if ye will be shot, then to you will snap the bowstring"; and
 lā'p ngáta ná'hlis. Tsúi nāt mbû'sant géna, tû' nat ati' géna lupí' nalam
 two snapped bowstrings. Then we next morning started far we off travelled first our
 out,
- hû'nk séllaluish guní'ta. Tsúi nat waíta yaínatat télhapkank kmákok 12
 war-expedition further. Then we passed from a mountain overlooking to spy
 the day
- Moatuáshash; tchúi nat shlää tchí'pksh; kúitsant tchía ktáyat.
 the Pit Rivers; and we saw (them) encamped; inaccessible they stayed in rocks.
- Tsúi nād pä'ktgist gákiamna, tsúi gû'lki; tsúi nā'ts shlää Móatuash,
 And we at dawn surrounded, then attacked and us discovered the Pit Rivers,
 (them);
- tsúi wetō'li lalí'shtat; kókálam hûk páлкуish múná tû. Hátokt gakáyapguk 15
 and slid down the slope; of a river there (was) the dry bed deep-down. At that place entering the woods
- nánža Móatuash lí'wank i-ō'ta; tû'm shash ngä'-isha Moatokí'shsh, Lank-
 some Pit River men gathering shot (at us); many (them) they wounded Modoc men, Long-
- Tsánash tchísh slí'kska nyak-ksaksí'na; ngä'-ish hû'k ngak-ksáksh
 John also they came near on head-top right there; bullet that on the head-top
 wounding
- ntí'kshtcha. Ná-ends tchísh nû'sh shlín Móatokish. Tsúi nat lé wak ká-a: 18
 grazed. Another too in the was shot (a) Modoc man. And we (were) un- very:
 head decided
- lí'wa hû'k tû mû'na sha lēmewaliēkshtat î-utíla; nánuk wéwansni hátokt
 were those down-below they driftwood-heap under; all women and all there
 crowded

- li'-upka tû' mû'na. Tehúí ní tû' hátokt p'léntant tchí'wíshksaksi gî; tchúí
 were leaped deep below. Then I just there above their camping-place wa-; and
 together
- hátokt ní'sh a gishí': "Lä' a nat wák ka-á; lä' nat wák galdsawiá-a!" tsí sa,
 there I while stayed: "Not we know what to do, not we (know) to approach closely!" so they
 how (said),
- 3 hátokt ní'sh gí'shí. Tsúí ní hú'txí, tsúí láp nish nté-isalta hú'txíps. Tsúí
 there I while was. There- I leaped then. two at shot arrows as I leaped. Then
 upon down, men me
- ní hú'tsna tû', tsúí ní hú'tpa híhassuaksas hátokt lí-uká-ísí hátakt tchúyunk
 I ran over and I reached the (Lake) men there collected there then
 there, running
- senótankash. Tsúí ní'sh sa läwä'-úla hú'kuapksht kú'kalam palkuí'sham;
 fighting. But me they not allowed to run across the river's dry bottom;
- 6 hátakt guní'gshtant nánka É-uksni lé-uptcha; senótank ktáyat lí'uptsank.
 that spot opposite some Lake men had gathered they were fight- rocks hiding behind.
 behind; ing
- Tsúí nish nánka: "ká-i gî; ká-i hú'tsa, shliuápka m'sh!" tsí n's sa
 And to me a few: "Don't do it; don't run, they will shoot you!" so to me they
- hátaatk. Tsúí ní: "hú'tchenuap" tchí ní kí', "wiká an' gáldsuish sána-
 there said. Then I: "I shall rush over" so I said, "closely I to approach I
- 9 hōlí" tchín hátaatk "Ká-i kí'lank pí'la í-ū'ta, tû'm at ngä'-isha; ū'ts
 want" thus I there said "Not in quick succession they shoot, many are wounded; never
- gint, shlí'tki nūsh!" tsín at gî. A ní hō'tsnan at, tsúí nish káki'ha, tsúí
 mind, let them me!" so I now said. Then I ran towards (them), and me they missed, and
 shoot
- hutapēnō'lshi n's náyēns Móatokní shlí'n pā'n nūsh; tsúí káhaha shlí'shām
 after I had reached another Modoc was shot also in the and he ached through his
 there running head; wounding.
- 12 Tsúí nat léwak nā'-ulēka, tsúí ní ná-astg: "hággi! í'sh ktiyuiki'at!"
 Then we were at a for arranging, and I so spoke: "look here! me lift up there ye!"
 loss
- tsí' ní gî. Tsúí ní'sh sha ktiwí'zi, tsúí ní ktsí'tsā, tchúí ní gíta Moatuáshash
 so I said. And me they placed on top, and I crept forward, then I there the Pit Rivers
- ní télshapka wiká lí'wapksh; nánuk ní tíds shlá'popka shash. Tsúí ní
 I perceived close by crowded in one all I perfectly saw (of) them. And I
 body; well
- 15 ktchígí'dsapēli tû' stildsampēlók sas; tsúí ní: "ktiwalzat nā-éntch
 crept back over to report to them; and I: "post ye up another man
 yonder
- tchkash" tchí' ní gî. Ktchí'tpampālink shapiya sas, tchúí sa: "wák
 besides" so I said. Having crept back I reported to them, and they: "how
 haítch i gî?" tchí n'sh sa gî. Tehúí "ní nánukash shlá'shki" tchí' ní gî;
 there is it?" so to me they said. Upon this "I all of them can see" so I said;
- 18 shapiya shash, tsúí sa ktiwí'zi na-ā'nds tchkash. Tsúí nat lā'p k'lē'ka, tsúí
 I told them, and they lifted up another (man) too. Then we two were there, and
- nat ktsí'ktsa, tsúí nat sas tû' shlá'popk, a ní ná-asht gî: "hágga shlá'k!"
 we crept along, and we them down there perceived, and I so said: "let me shoot!"
- Tsúí hú'k ná-as hátokt, tû'shtúk Móatuash lí'wa, nánuk sa hú'nk ngä'-is
 And to one man there, where the Pit Rivers were all (others) to him (their)
 gathered, arrows
- 21 säwána, ná-adsiak hú'nk í-ū'ta satslxámitk lú'paks. Tsúí tchín a ní
 handed, none but he was scratch-painted with chalk. And thus I now I
 shooting

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

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

At hû'ksa líwatk tû'm wáltka tánkt. Tsúi Múatokni nán̄ɣa tú'mènatk 3
Now they, crowded much talked then. And Modocs some understood
together,

Móatuasam hémkanks; tsúi hû'k tú'mèna at Móatuasam wáltoks. Hû'k
of the Pit Rivers the language; and they understood of the Pit Rivers the discourse. They

shapíya nā'tch: "átēnen gākáyōluapka, nen sa skuyokayō'la wewānī-
notified us: "presently they will get away, they send out of the bush the fe-
shash; ná-asht nen wáltka." Tsúi gākayúluk É-ukskni shíshatɣa 6
males; so they say " Then leaving the woods the Lake men picked out

wéwanuish, tsúi hû'k kí'nualk sa; nán̄ɣa huhashtlína káitua shnú'kuk.
women, then went on the they; some quarrelled none having obtained.
hill

Tsúi nús hāméɣe: "shnú'kshtkan nā'sh siwák hû'nk ātí'nsh hûk lák gítkt!";
And I too said: "want to get I one girl this long hair wearing!";

tsúi ní'sh sha ká-i wā'ula. Tsúi nî ká-i sām wā'walsh shlín, tsúi hûk 9
but to me they not allowed (her). Then I not they conceding shot, and she
nde-ukuā'lap'l; hû'nk n'únk shlín siwága.
rolled down (the hill), that I killed girl.

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

tsúi at nán̄ɣa tini'ɣi. Shtá tok sa É-ukskni hashámpka; tsúi sas gawí'na 12
when some went up Compactly they the Lake men encircled (them); then them rejoined
hill.

hû'ksa, kák at tini'ɣi tsa, ndánni híhassuaks, nā'sh gitsgánits hissúákga.
those, who just had gone (viz.) three men, one young also boy.
up the hill,

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

túshtámpkank ä-óho-uátchna, tsúi shnúshnáta. Tchúi nî nû hû'lipéli, tsúi 15
coming near they halloed while run- and built fires. Thereupon I I entered again and
ing, (the cañon),

nî hōpélánsa, tsúi nî hupákléɣa láp'a híhassuaksas. Tsúi ní'sh hû'k
I followed up (the and I encountered two men. And at me they
dry creek),

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

ná-äns tsí'n shlín nepní'ni nguldshótan, nté-ish tchish nɣá'wa. Tsúi 18
the other then I hit, about the hand I struck (him), the bow also broke. And
man

gútalya hûk ngá'-ish tókstala; tsúi ndé-ulɣ. Náshtoks hukáyapk, tsúi
entered the bullet in the navel; and he fell. The other rushed into the and
thicket

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

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

p'lä'ntankni kínshakpkank. Tsní'pal sa shlín; ná-äns shlín, hú'k tehaká-
 the hill-top pointing guns downward. In the they shot (him); another he had he who sitting in
 shoulder (Lake) man shot, was the
 yan, wä'k E-ukskí'shas.
 woods, in the a Lake man.
 arm

3 Tsúí nat at gä'tak, a nát sukû'kip'l' tû'shtok spuká shlí'tk É-ukskní.
 After this we ceased (fighting), and we reassembled where lay a wounded Lake man.
 Nátak hú'nk hí'shlan Móatuashash ksápok; láki ngú'mshka ngú'-ish hú'k.
 Ourselves him we shot at a Pit River man thinking (him (his) had fractured bullet the.
 each other, to be); forehead

Tsúí nat wátsat shutä'la má-i skû'lhash pet; tsúí nat ksä'lapk hú'nk shlí'pks;
 Then we upon a prepared a tule-mat ambulance-bed; and we litted into (it) that wounded
 horse man;

6 kayúds húk klä'kat. Tsúí nat guháshktcha shewatzû'lsí; tsúí nat gä'-ûna
 no' yet he had died. And we started out in the afternoon; and we slowly
 géna hú'nk ngä'-isapksh ä'nok ndánna: nās nû'sh shlí'tk Móatokni
 went on these wounded carrying three (men): one in the head wounded a Modoc
 ngä'-ishtka, náshtoks wä'k shlí'tk hú'mtsantkak, náshtoks hú'k luluksgä'-
 by an arrow, another in the shot in the same manner another one this with a
 arm was,

9 ishtka, kánda nat hú'nk wátsat shutä'lank ä'na. Tchúi nat mák'lakp'l'
 gun, whom we upon a horse imbedding brought. And we camped on our
 return trip
 hí'uhiush tẏálamta.
 of the marsh westward.

Tsúyuk pä'ktgish lû'pia wénga; tchúi nat mbú'sant at ksi'utakiank
 Then they daylight before died; and we in the early now fast-going
 hours

12 gépgapēle, láp'ni hak gátpampēle É-uksi. Nā'sh nat hátaktak kó'kēlam
 returned, in two from we returned to Klamath One we right there of river
 days there Marsh

ntú'ldsanuish wigáta gáwal híssuaks; tsú'tskam snû'lash sákälalō'nank
 the dry bottom close by found a man; squirrel's a hole having covered up
 kshú'sha taluályan. Käbatzō'le sa, tchúi wétta híssuaks käbatzō'lsham;
 he lay inside lying on back. Uncovered they then laughed the man while they unearthed
 (him), him;

15 tsúí sa shpí'tkal, tsúí sa spû'nshna wikáhak; tsúí sa nánka Ä'-ukskni
 and they raised (him) and they took (him) to a short dis- then some Lake men
 up, tance;

lúgsálshtkak, nánxa síukstkak (lä'witchta sha mû'ns lú'gsalsh), nánxa
 make a slave wanted, some wanted to kill (not wanted they an adult to enslave), a few (were)
 man

mā'sa nát stáinas híshlá-uk. Tchí nánxa gí'ank síukshтка; tchúi sa síuka,
 sor.ow ful (of) at heart to have shot at Thus some saying wanted to kill and they killed,
 us companions. (him);

18 at kléka húk. Wák tchíhuk pä'teh gít! stákshei-shitk hú'k tutí'la stákēlins-
 and died he. How so (curious) he feet had! boot-l.ike they projected at the
 ksaksí. Tsíssa hú'nk hátokt tántkē nát hú'nk tatátēnat sukō'kip'l' spû'ks-
 heel. Thus they at that when we that time we formed a crowd where the
 place

ksaksi, tántk sa hú'nk gáwal kíkaskánkatk.
 man lay, then they that (Pit River man) while walking about.
 found

21 Tsí ní tamēnō'tka tiná tapí' a ní tchúi tántskní ká-itata gē'nt
 Thus I was out there once for the I from that time never went
 last time,

selluálshuk. Ndánnitaksni taměno'tka; tiná nat káyak shenótankatk,
fighting. Three times I was there; once we not at all were fighting.
 kínkák i nat lúluagsla. Tchín at nat at gä'tak ndáni táměnotk.
few only there we enslaved. So I, when we quit (fighting), three times had been there.

NOTES.

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

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

19, 3. shläótak for shläóta ak; the Pit Rivers ran away at the mere sight of the Klamath men; ká-i tata síúkat, the Pit Rivers never killed any Klamath men. Both statements are exaggerations; Hill's own account and Toby Riddle's biographic notice tend to prove the contrary.

19, 3. nellínat, or nelí'nat. When they had killed an enemy, they did not follow the custom of the Oregonians of taking the scalp. This custom is not found among any of the Central Californian tribes.

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

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

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

19, 11. Wúksalks is a camping-place distant about six miles from Linkville. It was not possible for me to obtain definite information about the trail followed most generally in those raids, but Dave Hill said that from there they went due south. He

was born about the year 1840, and since he was a boy then, carrying only a pistol, this raid may have taken place about the year 1858. His second raid, which was undertaken the year afterward, was made when he was nearly twenty years old. After this he stayed five years in Oregon City, on the Lower Willámet River.

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

19, 16. *sas tillínda*, or *shash tilíndsha*: *shash* is apposition to *wéwanuish*, which stands here, as frequently, for *wewanúishash*; 23, 5, we find: *wewánishash*.

20, 2. *lápik* for *lápí gî*: "two are, two were."

20, 9. *Tiunó'leshtat*. The distance between Klamath Marsh and the Pit River country was estimated at three days' Indian travel; but it often took four days to reach there on horseback.

20, 10 and 11. *maḵlaksksáksi* refers to the encampment and immediate surroundings of the Indian captors, the Klamath Lake men and the Modocs, who had gone with them.

20, 13. *guhnáshktcha*. They seem to have returned home over the same trail which they had followed in going south. They passed between Little Klamath and Rhett Lake, which latter is also called Tule and Modoc Lake.

20, 17. *tsúí gé-u*, etc. This sentence has to be construed as follows: *tsúí guíkaka hú'k lú'gs spunísh gé-u*: "hereupon that slave, transferred by me, ran away."

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

21, 5. *Tsúí nat*, etc. This incident was explained to me by Dave Hill, as follows: The famous Captain George was at that time war-chief both of the Klamaths and the Modocs. He had ordered *Kiukamṭch*, the head-man of the *Nushalkága*=Modocs, to join the expedition against the Pit Rivers. His refusal to go prompted Dave Hill and others to deprive him of his elk-skin cuirasses; but finally, to secure success to the expedition, the *parfeshes* were returned to their owners.

21, 7. *Húmasht nat*. A verb like *gî* or *shúta* has to be supplied.

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

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

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

22, 8. *háatakṭk*. The final *k* is the verb *gî*, *kí*, "said"; *tehín háatakṭk is: tehí nū háatakṭ gî*.

22, 21. *shatchlḡámia* is one of the various modes of painting face and body in use among the western Indians. White paint was put on in this manner (see Dictionary) only when the Indians were on the war-path. From the same verbal base is derived

shatchō'igi, to contract the half-opened hand or fingers. Compare also: shatzā'dsha, shātuaya, shátēlakish.

23, 6. gakayúluk refers to the women, not to the Klamath men. These latter retired with the captured females to the top of a hill, to secure themselves better against further hostile attacks. shíshatza, distributive form of shíatza.

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

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

24, 4. Nátak. The sentence has to be construed: nátak híshlan hú'nk, Moatúáshash hú'nk ksápok. "None others but ourselves shot at him; though he was one of our men, we thought him to be a Pit River man".

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

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

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

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

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

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

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

25, 1. ndánnitaksni, incomplete grammatic form for ndannitánkshni.

25, 2. kínka-ak i, only a few; meaning females of the Pit River tribes.

É-UKSNI SÉLLUAL SÁTAS.

HOW THE LAKE MEN FOUGHT THE SNAKE INDIANS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

LUPÍ SÉLLUAL. THE FIRST FIGHT.

- Sā't gátpa tiná tû É-uksí; Kóketat sláá wéwanuish E-uksí'sas
 Snake went once over to Klamath; on William- they saw females of the Lake tribe
 Indians Marsh; son River
- vû'nshatk gépkapsh. Tchúi sákatlank gépka wewanúshash mák'lakuapkst;
 in canoes approaching. Then going along they came (waiting till) the had gone to their camp;
 the trail up women
- 3 tsúi mák'léka wéwanuish, tsúi hátakt gátpa Sā't, tsúi ngá'-isa wéwaläks
 then went to camp the women, and near (them) came the and wounded the old women
 Snakes,
- pí'la. Tánkt Ä'-ukskni, húktoks híssuaks gépka, k'lewidshápka lúela giug
 only. That time the Lake tribe, (when) these (hostile) men arrived, had gone away for killing
 fish.
- 6 Tsúi at hushtsóz hú'nk wewalä'ksas Sā't, tchúi gämpēle; tántak
 And massacred those aged females the Snake then returned; pretty soon
 men,
- tchúi Ä'-ukskni híhassuaks gasáktсна. Tsúi mák'lēz hūk Sā't lakí Nχítsá-
 after this the Lake the men pursued. And encamped that Snake chief Dried-
 Tsú'ks (nā'sht hú'k sésatk Sā't lakí kilú's); tsúi É-ukskni sláá mák'lēzχapks.
 Leg (so he was Snake (the) chief-hero); then the Lake men espied him to be encamped.
- 9 Tsúi gú'lgí sha, tsúi tí'nsna Sā't, tsúi síuka hú'nk Nχítsá-Tsú'ksas Sā'tas
 Then charged they, and ran away the and they killed him Dried-Leg the Snake
 Snakes,
- lákias. Tchúi nánka Sā't gämpēle, nánzatoks hú'shtchōk.
 leader. Upon this some Snake went home, but others were killed.
 men
- Tchí séllual títná Shā'tash. Kpudsámpēli sha hú'nk Sā'tas, tchúi
 Thus they fought one time the Snakes. Drove back they those Snakes, and
- 12 ká-itata gát pant Shā't; at vushá E-uksí'shash.
 never again came the Snakes; (for) they the Lake tribe.
 feared

LŪ'LDATKÍSH BÓSH TINASH TŪ'LA SHENÓTANKA SHÁTASH.

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

- Shiúlka nā'ish ká-ag Mr. Huntington; Sá-atas í'tpa Moadokí'sh tchísh
 Collected us long ago Mr. Huntington; the Snakes he the Mocoos also,
 brought,
- nā'ish tchí'sh í'tpa gí'ta, tchúi tchiá nat nā'dsag Tchúi tí'na illólolatk
 us likewise he here, then lived we in one spot. Then one year-elapsed
 brought

- Shā't gúikak. Hû'k lápi laláki: Sā't ná-as Tchatcháktchaksh ná-asht
 the Snakes went away There (were) two chiefs: Snake man one Tchatcháktchaksh so
- sésatk, nā'sh tchîg: Panáina tchí' sésatk. Tchúi sō'ldshas shawíga, tsúí
 named, one (man) besides: Panáina so named. Upon this the military was aroused, and
- géna; tû' Spá-ish Valley gátpa shō'ldshash hú'k, tsúí sakemáwank hátokt 3
 set out; far off to Surprise Valley marched the soldiers, and rendez-vousing there
- mû'lua; lā'p mépoks géna shū'ldshash; nā'sh Lieutenant Oatman ná-asht
 got ready; two companies went (of) soldiers, one Lieut. Oatman thus
- shéshatk lakí shū'ldshash, nā'sh tchík Lieutenant Small ná-asht shéshatk
 named (was) chief of soldiers, one besides Lieut. Small thus named (was)
- lakí shū'ldshash. Tû' nat tálaaks yámtítal géna. 6
 chief of soldiers. (From) we straight northwards proceeded there
- 'Tsúí nat é-ushtat géluandsa, tsúí náts shlá'pka Shā't; kí'likls shláá;
 Then we a lake went around, and us noticed the Snakes; the dust they perceived;
- tchúi yámtatal kakólakpka, nánza é-ushtat gä'-upkapk (Warner Lake, tchí
 then Warner Ridge we climbed, some through the lake waded (Warner Lake, so
- hûk nā'sh hú'k sésatk é-us). Tchúi Camp Warner mák'lék tiná nat waita; 9
 that one named lake). Then at Camp Warner camped one we day and night;
- tsúí nat guháshktcha tálaat tẏalamtítal. Tchúi nat telō'lí "Tchéwam
 then we started out directly towards west. And we looked down "Antelope's
- Stú'", tchíhuk sésatk káíla; tsúí nat lápi gulí'ndsa (skuyú'i natch hú'k
 Trail", so this named (is) locality; then two of us went down (detached us the (two)
- laláki), tsúí shná'-uldsha nat. Tchúi nat tälō'li; gälō'la nat k'makuápkuk 12
 command- and galloped off we And we scouted, dismounted we to reconnoitre
- Sátas máklaksas, tsúí nat wawápk k'makká nat, tsúí mā'ntsag gí'tk lā'pi
 the Snake Indians, and we sat down (and) spied we, then shortly afterwards two
- Sā't tû'kni gepgápēle: kōkagtáikni gépgap'l. Tsúí tilō'dshipk nat, tsúí
 Snake men from a returned: over a rivulet they came back. And saw them coming we, then
- tálaak gutí'lapkap'li nats; tsúí nat wál'hha kawaliä'kuapk sä'-ug. Tchúi 15
 towards they descended while us, and we watched they would ascend believing. But
- ká-i gawaliä'ga, hí'tok tû' gátpampēle tchí'-ishtat m'na; nat mā'nts-gí'tk
 not they came up, but from away they returned to camp theirs; we after a while
- gä'lapgapēle shtilshampēli-uápkuk. Tsúí nat gä'mpēli, tsúí nā'ts gayá-
 rode back to report again. When we came back, (in front) had
- itsampk shū'ldshash huk, lúpiak nats gälẏalgi'pka. 18
 advanced the military, before we had fully descended from the hill.
- Tsúí tû'-hak náts a gépkší at shlá'pka, tsúí tássuîpk, tsúí ktaítal
 Then a long way when we came down they saw (the and charged (them), and to the rocks
- tí'nshampk Sá-at húk. Sänótanksi nat sash gátpa, tsúí tû' shlíkshgan's
 scampered off the Snakes. At the moment of we them reached, and nearly shot me
- a Sā't. Tû'taks húk shō'ldshash nánuk ga-ólēka kpū'lẏuk Sā'tas; li-mí'l- 21
 the Snakes. Far up the soldiers all climbed up to dislodge the Snakes; the packer

- män pí'la yána shláka wátech hú'nk. Tsúi sa senótank; wátech nā'sh hátakt
of army alone below guarded horses (theirs). Now they fought; horse a single over there
baggage
- tkálamna, tsúi nā'sh É-ukskni shnuksástkak hú'nk wátech. Tsúi ní
stood on a hill, when one Lake man started to catch that horse. And I
- 3 lew'é-ula: "shli-uapkám'sh sha, liukáyank a î-û'ta!" tehín gí; "huíya!"
tried to dissuade "will shoot you they, lying in ambush they are so I said; "don't go!"
(him): (him):
- nā'st ní hémkank: "huíya!" Tsúi géna kí'llikankank, tsúi Sā't hūk téwi
so I spoke: "don't go!" And he went speeding off, and the at him fired
Snakes
- gatpánkshkshi hú'nk wáts. Tsúi käd'súksaksína lä'kshktsa gä'-ish hú'k.
when he had almost the horse And right on the chin took (his) skin off bullet that.
reached
- 6 Tsúi nat ká-i hú'nk snú'kat wátech húnk; tsúi hūk Sā't tí'nsna kát hú'k
And we not caught horse that; and the Snakes ran away who him
shlí'kshga. Tsúi nat kpú'laktsa tú' atí ga-û'lza; nánuk hūk Sā't gákt sui
had almost shot. Then we pursued (them and) high up we ascended all the Snakes went into
(in the hills)
- wali'shtat, kú'mets hátakt guli' tú'mi híhassuaks. Tsúi hátokt gí'ank
the rock-cliffs, the caves also there entered many men. And in there staying
- 9 sawí'ka hūk Sā't, suashuála sa hú'nk ktá-i, tsúi vû'ssa shū'ldshash. At
became the Snakes, (and) piled up they rocks, and became the troops. Then
angry afraid
- yána tí'lza sháppāsh, tsúi nat gémpēle.
down-inclined the sun, and we returned
wards (to camp).
- Káyaktsna shū'ldshash wéwannish; u-ít'sna sha, tsúi nú shläá
Pursued the soldiers women; they marched in front file, then I perceived
- 12 hissúákshas ktáyat tsutí'la. Mú'ni ká'lo hátakt túya; húnkant tsíg
a man the rocks underneath. A tall juniper-tree there stood below; against it then
- ts'hálamnank láyipk hú'lukgíshtka. Tsúi ndé-ulzan shlä-ánk hú'nkt layí-
sitting close he pointed with his gun And I let me fall seeing him point-
(at me)
- pakst, tsúi ní sí'ktaslan wiká; tsúi ní shlí'wal nánuyank tẏá'lza; tehúí
ing, and I crawled aside a little; and I cocked making ready (and) stood up; and
- 15 ní'sh lés'ma gē'tal tād's, láyipk tú'shtal lupí' shlä-ó'lan's. Tsúi ní shlí'n;
me he did not at that lie where at first he had seen me. Then I fired;
see spot, pointed
- pató n shlí'n, tsúi ndéwankä; tsúi ní hō'tze, tsúi ní pä'n shlín nú'sh
in the I hit (him), and he fell; then I sprang to- and I again shot (him) in the
cheek wards (him), head
- sikēní'tkstka. Tsúi sō'ldshash tí'n'tpa, tsúi nelí'na nú, tsúi kúízan Sā'tas
with a pistol Then the soldiers arrived, and scalped I and recognized Snake
(him), I man
- 18 hú'nk, kándan hú'nk shí'uga. Gitákni hú'k P'laí'kni; E-ukskíshash
that, whom I had killed. Hailing he from Sprague to a Klamath Lake
River; (woman)
- mbushéaltk; ná-asht hú'k shésatk Lápa-Kú-gí'tk; tchíhuk shésatk. At
he was married; so he (was) called Two-Rumps-having; thus he (was) named. Now
named.
- nat nelí'nulank at gémpēle mak'lákt'súk, at tí'nnäga. Tsúi nat mák'lēz;
we having done scalp- returned for encamping, and (the sun) was Then we camped;
ing (him) setting.
- 21 kó'kag hátakt tú'nsna, saígataks hátokt kí; hú'nkant tchí'k hú'k kó'kag
a brook there was running a prairie right there was; through it then that stream
by,

tû'nszantsa yáshaltk. Tchúi kissä'mi shû'dsha Sā't; tû' wali'sh î-utfla
was running studded with Then at nightfall made a fire the there the cliffs below
willows. Snakes;

tû'shtuk kû'mme Mû' ská tánkt slä'wi; tsúi psín gátpa Sā't î-úta.
there (was) a cave. Very cold that time (the wind) and in the came the (and) fired.
blew night Snakes

Tsúi shúldshash vû'ssa, tsúi nat mû'lua, a nat guhuáshktsa, psínak 3
And the soldiers took fright, and we got ready, and we marched, the same
night

mû'atan nat géna; nishtá nat géna Tû' nat yaínatat pá'ktgi, tsúi nat
southwards we went, the whole we marched. Far we on the moun- were at then we
night tains dawn,

ní'lka.

stopped there
in the early hours.

Lá'luaglash tánkt lápksept wéwanuish; äná nat hú'nk, tsúi nat pän 6
They enslaved that time seven women; brought we those, then we again

mák'lëz Nā'wapksh yámakstan gä'dsa tẏálamna. Tsúi kókág hátakt
encamped from Goose Lake north side of a little to the west. And a brook there

tû'nsna; tsúi psín gátpa Sā't, tsúi ká-i nat káktant; ní'shta nat ká-i
is running; and at night came the Snakes, and not we slept; all night we not

káktant. Tsúi mbúsant pän gátpa Sā't; yaína-ag kúita nats hûk tû'pka, 9
slept. And next morning again came the a hillock back of us stood,
Snakes;

tsúi hátakt lí'wal Sā't, tsúi kakí'hha shō'ldshash; atí hú'nk kakí'hha.
and there gathered the and missed (them) the soldiers; by a them they missed.
Snakes, long way

Tsúi nat watsátka táluak-húya; tsúi gáya-a nā'ts hú'k Sā't. Mbúsant
Then we on horseback rode after them; and were hiding before us the Snakes. In the morning

nat gépgap'li; at gä'tak Sátas släá, tsúi nat gátpampële. Tsúi shû'ldshash 12
we returned; no longer any found and we went back home And the military
Snakes we,

hû'k shāwána wewán'sh nā'ls hú'nk, Sā'tas wáts tehish lā'p. A nat gat-
gave women to us those, of the Snake horses also two Then we re-
tribe

pámpële gí'ta E-ukák; hú'ktoks Lieutenant Small tû' shípi'tk Nā'wapksh
turned here to Fort Klath; but he Lieut. Small over separated Goose Lake
there

guní'gstant gémpaluk Spá-ish Valleytála. Lā'p Sátas wéwanuish ä'na. 15
opposite for returning to Surprise Valley. Two Snake females he took
with him.

NOTES.

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

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

28, 1. É-uksí, "to Klamath Marsh"; on Williamson River (Kóke), which forms the outlet of the Marsh, the Snakes saw women of the Lake tribe crossing or passing down the river in their dug out canoes, which they use for gathering wókash (the seed of the pond-lily) on the Marsh.

28, 2. gépkapsh, formed by syllabic elision from gepkápkaš; cf. 29, 19.

28, 2. sákátla, to come up, to arrive by the trail.

28, 3 and 4. wéwaláks pí'la, the old women only; the younger ones, on whom principally devolves the work of wókash-gathering, found time to escape in their canoes from the raiders.

28, 4. k'lewidshápka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.

28, 8. kiló's, or kilú's, is the epithet given to "Dry-Leg", the Snake chief; it means a bold fighter, leader of a fighting band; literally: "irate, wrathful", and may be here taken as an equivalent to "war-chief" (sessalólish lakí).

28, 13. Moadokí'sh, apocopated for Moadokíshash; also 28, 1: wéwanu'ish (wéwan'sh) for wewanu'ishash (shläá gépkapsh). Nā'ish tchí'sh, *us* also; that is, we of the Klamath Lake tribe, were gathered by Mr. Perit Huntington into one district, the newly established Klamath Reservation. A large number of the Lake People were then scattered about Klamath Marsh, which is visited by them now in summer only for fishing, gathering wókash and berries, and for hunting.

28, 14. Dave Hill, now interpreter (lúldatkish) at the Klamath Lake Agency, took a part in this short but interesting expedition, in the capacity of an Indian scout. He fixes himself the date of it by the words "tina illolólatko", or a *full* year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 14, 1864, and the campaign was undertaken in 1866 by a small body of American troops for the purpose of bringing back to the Reservation a band of Snake Indians who had run away from it. This unruly tribe, jealous of its former independence, has left the Reservation even since then, and could only after much exertion be induced to return. The fights took place west of Warner Lake, and north of the border-line between California and Nevada, within the former haunts of these western Shoshonis.

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

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

29, 3. Spá-ish Valley, name corrupted from Surprise Valley. This valley is situated in the northeastern angle of California, and on the shore of its two alkali lakes several American settlements have sprung up. A few Snake Indians live peaceably around Fort Bidwell, which is located at the northern extremity of the valley.

29, 10. tálaat tzalantí'tal, consonantic assimilation for tálaak tzalantí'tal, due west.

29, 17 and 19. nā'ts, natch, for nā'ls, nā'lish, nā'lash, *us*; ná'ts a gépkší, for nā'lash a gépkash í.

29, 17 and 18. gayá-itsampk. The advance of the troops was ordered in consequence of Hill's report that Snake Indians had been seen by him and his fellow-scout.

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

29, 19 and 20. shlä'pka (for shlä'apka) and tássuipk (for tássui-apk) "they saw and attacked them in Hill's absence"; tînshampk "they scampered off unseen by Hill". If the simplex verbal forms shlä'a, tássui (or táshui), tînshna were used, they would imply that Hill then saw the Snake Indians himself, that he was among the troops charging them, and that he had seen them *in person* scampering off.

30, 3. lewé-ula really means: not to permit, not to allow, to forbid.

30, 3. tchín gî, short for tchí nî gî: "so I said."

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

30, 8. kû'mets, contr. from kû'mme tchîsh, or from kû'metat tchîsh.

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

30, 11. u-í'tsna, distributive form of ó-itchna; see Dictionary.

31, 7. Nă'wapksh, etc. Transcribed into the fuller and more explicit grammatic forms, this phrase would read: Nă'wapkash yamakíshtana kétécha tẏálamna, "to the northwest of Goose Lake." For Nă'wapksh, Né-uapksh, see Dictionary.

31, 13. This campaign terminated in a decided victory over the runaway Snake warriors, but failed to accomplish its real purpose of bringing them back to the Reserve. Nevertheless, these Indians had been severely chastised by losing quite a number of men killed and wounded, and seven women of their tribe captured by the military.

MŌ'DOKNI MÁKLAKS SHÉLLUAL.

THE MODOC WAR.

OBTAINED FROM THE RIDDLE FAMILY IN THE MODOC DIALECT.

Shálam 1869 A. B. Meacham shuashuláliampkish nánuk máklākshash
In the au- of 1869 A. B. Meacham the superintendent over all Indians
 tumn

shualaliámpka Tẏálamtala; Mōdókí'shāsh hushtánka ne-ulákshgíshî Kóke-
kept watch in Oregon; the Modocs he met at the council-ground on Lost

tat wigátan tchussní'nish slánkosh; nūsh snawédshāsh gé-u túla shátēla 3
River near the Natural Bridge; me wife mine together he hired

lutatkátki.
to be interpreters.

At nā nánuk ne-ulakgíshẏē'ni gátpa; nánuk máklāksh wawápka,
Then we all to council-ground went; the whole tribe was sitting there,

vūnī'pni hundred pēn ndā'ni tá-unep pēn vúnīp pé-ula hihashuátchẏāsh, 6
four hundred besides three tens besides four men,

- we-ulékāsh tatá'ksni tchí'sh. Meacham shapí'ya tuá gatpamnóka: "at
old women children also. Meacham told (them) what he had come for: "at
mā'lash nū shiūlkishyéni itchanuápka Ē-ukshitala."
ye I to the reservation I shall remove to Klamath Lake."
- 3 Capt'n Jack, máklāksām lakí, heméye: "Ká-i nū táta gé-u káila
Captain Jack. of the Indians the chief, said: "Not I ever my country
sheshā'tuí; hemkánka nū Bóshtinash, há shaná-ulí medshápkash, tchá.
did sell; have said I to Americans, if wished to emigrate (there), they could
live (there).
Ká-itoks nū gén táta káila sheshā'tuí, hú'toks Skóntchish sheshā'tuí."
Not I this ever country did sell, but he Skóntchish sold (it)."
- 6 Meacham kaí hú pípa ítpa shú'-útanksh hamēniúga, hēsh'pa hú pēna
(Then) Meacham himself the pa- brought an arrangement wishing, showed (that) his own
per he
shē'shsh shúmāluash; pēn nánukash tū shaná-ulí itchāmpēlish shiū'lkish-
name had written on it; again all people over he wanted to take back to the reserva-
there
káila. Kí-uks ká-i shaná-ulí gémpēlish; hú gé-u léwichta tpéwash. At
tion. The conjurer not wanted to go back; he (to) mine objected talk. Then
9 máklāks léwichta ké-ísh shiū'lkish-káila. Meacham killétana nálāsh géntge;
the tribe refused to go to the reservation. Meacham forcibly told us to go;
at tineā'ga mákloks i-amnán lóloksgísh. Bóshtin tchí'sh. Toby hotámsya
then sprang up the Indians seizing (their) guns. The Ameri- also. Toby Rid- rushed be-
cans die tween
hemkánka kíe: "Hí-ítókāt! ké-u hémkanksh matchátkat, ká-i ā hūn pi-
(and) spoke thus: "Ye be quiet! to my speech listen ye, not ye this on
thing
12 pēlāngshta samtchátka. Meacham mā'lām hú shī'tchlíp, hemkánka tídsh,
both sides understand well. Meacham yours he is the friend, he spoke to your
benefit,
māl tídsh tchítki giúga. Kánktak gí'n wawáľkan matchátkat; ká-i kľluat,
ye comfort- to live for the Quietly here sitting down listen (to him); not be wrath-
ably purpose. ful,
Bóshtin, at nū tálaak shú'ta! Nánuk wawáľyan í'ľkat mā'lām lóloksgísh!
ye Americans, then I straight will make All (of ye) sitting down lay ye your guns!
(it) down
15 at toks mā'l pē'n shaná-ulí máklāks hassasuákísh."
now with ye again desire the Indians to debate."
(whites)
Kédsha pēn hemkankátko tinō'lí; at nánuk hémkanka, mbū'shan
For some time again after talking the sun then all agreed, next day
went down;
genuapjúga shiūlkishyéni-káila.
to remove to the reservation.
- 18 Mbū'shan nánuk shiūlkishyéni géna Mō'dokni; Meacham túla géna.
Next morning all to the reservation went the Modocs; Meacham with traveled.
(them)
Shiūlkishyéni "Mō'dok Point" shéshash gíshí gátpa; at Meacham Mō'dokí-
Within the reserva- to "Modoc Point" (its) name they went; then Meacham to the
tion
shash shulō'tish nanukénash shéwana shapí'ya, tídsh p'nálāsh shualaliampa-
Modocs the clothing to every one distributed (and) said, well for them he would
21 kuápgasht. At Mō'dokni Ē-ukshikíshash tú'la wawáľtka; at hátak hish-
provide. Then the Modocs the Klamath Lakes together conferred, now here they

tálta at káyak hishtcháktnan nadshā'shak tchi-uapkúga, Bóshtinash shítch-
promised at no getting incensed in a common home they would live, (and) to the Ameri- they would
time cans

laluapkúga. At lápi lálaki shátashi hishtaltnúga. Meacham Capt'n Knáp-
keep friendship. Then the chiefs shook hands for promise. Meacham to Capt'n Knapp
two

pāsh shénuidsha máklākshash shualaliampátki giúga.
turned over the Indians to be their agent.

3

At Mō'dokni ktchínksh ntchayetámpka shtíshtnaō'tan; ndankshap-
Upon this the Modocs rails to split-commenced to build houses; eight

tánkni tousand ktchínksh shūsháta. At hūmashtgiúlan É-ukshikni kó-i
times thousand rails they made. Now after achieving this the Klamath Lakes wick-
edly

né-ulya, nánuk ktchínksh Mō'dokishāsh tēmēshka, hemkankóta: "kāila 6
acted, all the rails from the Modocs they took away, declaring: "the land

p'nálām", kshápa; "Mōdokishash lóloaksh", kshápa; "Bóshtin kléksht",
to them (be- so they said; "the Modocs (are) bondsmen", so they said; "white people they will be-
loughs)", come",

kshápa. Mō'dokni lakí ká-i yámtkin Meachalām hémkanksh, Bóshtinash
so they said The Modoc chief not forgetful of Meacham's word, (that) the Ameri-
(was) can government

(hûnk hû Meacha shapiya), tídash shlepakuápkasht Mōdokishāsh, Bóshtin 9
(that he Meacham said), well would protect the Modocs, the Ameri-
thing can

lákíash shléa shapiya, E-ukshikishām ktchínksh tēmēshkash ká-i Mō'-
agent visited (and) told the Klamath Lakes the rails had taken away (and) to the
(him), not

dokishash shewanápēlish shaná-uli. É-ukshikni hémkank: "nā'lām ā hûn
Modocs (them) to return wanted. The Klamath Lakes said: "our ye

kāilati ktchínksh vulō'dsha." Bóshtin lakí ká-i tpéwa E-ukshikishāsh Mō- 12
from the the rails (ye) have cut." The Ameri- agent not ordered the Klamath Lakes to the
land can

dokishash ktchínksh shewanapēlítki, ká-i E-ukshikishash tpéwa tála gin
Modocs the rails to return, not the Klamath Lakes ordered money
(he)

Mōdokishash shewanátki. Pēn Bóshtin lakí Mōdokishāsh wénni shiášhla;
to the Modocs to pay (for them). Again the Ameri- agent the Modocs elsewhere removed;

pēn Mō'dokni ktchínksh tunépni tousand shū'ta, pēn É-ukshikni gátpam- 15
again the Modocs rails five thousand made, once the Klamath Lakes coming to
more their lodges

nan Mōdokishash nánuk ktchínksh papálla.
the Modocs of all rails robbed.

Mō'dokni lakí pēn géna Agency lúdam, pēn heshégsha E-ukshikishām
The Modoc chief again went to the agency in winter, once complained the Klamath Lakes
more

ktchínksh pēn pállash, ká-i shaná-uli E-ukshikí'shsh pēlpéliash hunáshak; 18
the rails again to have not (did he) want for the Klamath Lakes to work gratuitously;

shaná-uli kitchákēlan pí'sh ktchínksh shnú'ktgí. At agent pēn nádshash
he wanted to be paid to himself rails for having taken. Then the agent again in one batch

shiášhla Mōdokí'shsh, at Mō'dokni ndā'nash pēn pēlpeltámpka. Pēn
removed the Modocs, now the Modocs at a third place again to work-commenced. Once
more

É-ukshikni ktchínksh Mō'dokishāsh nánuk papálla, Capt'n Jack pēn 21
the Klamath Lakes the rails from the Modocs all stole, (and) Captain Jack again

- Bóshtin lákiash shapíya E-ukshikíshash pí'sh tála shewanátki ktechínkshat.
 the Ameri- agent told the Klamath Lakes to him money should pay for (his) rails.
 can
- Bóshtin lakí at kí'l'luan heméye: "Hä í ün pēn gépkak, tchú'i mish nū
 The Ameri- agent now getting en- spoke: "If you again come here, then you I
 can raged
- 3 ün tūsh shpuláktak ká-i mīsh E-ukshikí'shshash shnumatchkátgi." At Mō'-
 there will lock up (where) you the Klamath Lakes will bother (any longer)." Here- the
 not upon
- dokni lakí gémpēlan p'na shne-ipákshat, nánuk p'na mákloksh shiú'lagian,
 Modoc chief returning to his hearth, all his people (he) collected,
 to Lost River, (to the) old settlement he returned seventy miles south. Then
- 6 Kóketat ámtch tchíshat gémpēle lapkshaptánkni taúnepni miles móat. At
 to Lost River, (to the) old settlement he returned seventy miles south. Then
- 6 t'çalampankí mákloks sheggát'au lákiash tchú'i húpítala médsha Yainakshí
 the half tribe separating from the subse- chief eastward migrated to Yáneks
 quently
- sheshápkash gaptchétká t'çalampáni 1870, hátaktok tchía Mōdokíshash
 so-called in May the middle 1870, at that place stayed the Modocs
- shéllualsht.
 while fought.
- 9 Capt'n Al'pa Yainakshi-gíshí' Mōdokíshash máklākshash Kóketat
 Captain Applegate at Yáneks the Modoc Indians on Lost River
- shlédsha itchámpelesh shaná-uliuga. Mō'dokni lakí heméye: "Hä nish ün
 visited to take (them) back wishing. The Modoc chief said: "If me
- Bóshtin lakí tídsh shualaliampáktak, géntak nū ün Agency; hä tchísh ün
 the Ameri- agent well will protect, would go I to the agency; if also
 can
- 12 Tehmú'tch lakí gítak." Shayuákta hū'nk, Tehmú'tchām tálaak shlepa-
 Frank Riddle agent would be." He knew, (that) Frank Riddle with justice would ad-
 kuápkash. Bóshtin lakí léwitchehta humáshtgish, Mō'dokni lakí léwitchehta
 minister. The American agent refused to assent, the Modoc chief declined
- gē'sh, ndáni Bóshtin lákiām kíyan ne-ulkíash; shaná-uli kánash dálaak
 to go, three the Ameri- Government deceiv- having compacted; he wanted somebody rightly
 times can ingly
- 15 pūsh shlepáktgi; hū shayuákta Tehmú'tchām dálaak shlepakuápkash.
 for him to care; he knew Frank Riddle rightly would protect him.
- P'nátak káilatat tchí'sh hámēne shúldshash pí'sh shiukátki; ká-i pū'sh
 His own in country to stay he preferred the military him in order to kill; not him
- shpú'nshnan shiúlkishyéni, hashtáwan shiukátki pí'sh.
 taking forcibly away to the reservation, by starvation in order to kill him.
- 18 Kaitua shú'ta tchí'sh pání shálam 1872. Bóshtin hatak-tchí'tko
 Nothing was done further till autumn 1872. The white settlers
- shanáhuli máklāksham káila, máklākshash shaná-uli káila tpúlinash tú'm
 desired the Indians' land, the Indians they wanted from the to drive off wide
 land
- kshunálpash káila shana-ulióga. Máklāksām wewaníshash kó-i shú'ta
 pasture-lands coveting. Of Indians the females had outraged
- 21 Bóshtin. Kóketat-tchítko Bóshtin pípa shumáluan mú'ni lákiash shnigóta,
 the whites. On Lost River-settled Americans a peti- setting up to the President sent (by mail),
 tion

ká-i shana-ulióga máklākshash hī tchí'tki. Mú'ni lakí wál̄ya: "Idshá
not wanting the Indians there to remain. The President replied: "Remove
máklākshash Agency káyak hishtcháktnan; ká-i gé-isht, t̄p̄dshántak."
the Indians to the agency not boisterously; not (they) going, drive (them there)."

Vúnépni taúnep shû'ldshāsh, Capt'n Jackson lakí, lápēni taúnep Bóshtin 3
Forty soldiers, Captain Jackson com- manding, twenty white

hatak-tchítchīsh túla únā'k gakiámna. Bóshtin lakí heméxe: "í lakí gépkí!"
settlers with early surrounded (the The Ameri- com- cried: "you, chief, come here!"
(them) camp). can mander

Scarface Charley géknan heméxe: "Jack ká-iu pátka!" Bóshtin lakí Bar-
Scarface Charley coming out said: "Jack not yet has got up!" Lieutenant Bar-

tell heméxe: "í pūshpūshlí watchágālām wéash, lóloksgīsh mī hūn élk!" 6
tell said: "you black of a bitch the son, rifle yours this lay
down!"

Scarface Charley heméxe: "nú'toks ká-i watchága gī; hishuákshash-shítko
Scarface Charley said: "I not a dog am; to a man-alike

īsh hémkank!" Bartell heméxe: "í pūshpūshlí watchákālam wéash, ló-
to me speak!" Bartell said: "you black of a bitch the son, ri-

lokshgīsh mī él̄!" Jackson heméxe: "lóloksgīsh húnkīsh ū't̄xi." Lápok 9
flew yours lay down!" Jackson said: "the gun from him take away." Both

nadshāshak shikēnít̄kīsh shushpāshkan shétui; lápok shakí'ha. Tánk hūn
at the same mo- revolver drawing fired; both missed. Hence
ment

shelluáltampka.
the war commenced.

Tánktak Bóshtin tū'gshta Kóke yutetámpka; at nánuk shelluáltampka. 12
Just then the whites on opposite of Lost to shoot-commenced; then all to fight-commenced.
shore River

Tánkt lápi taúnep máklāks tchía, tunépni taúnep shû'ldshāsh Bóshtin tchí'sh
That time twenty Modoc war- stayed fifty soldiers American settlers
riors (in camp),

shūkáltko. Lapgshápta shû'ldshash lúela, kánktak ngē'she-uīya. Máklāk-
mixed with. Seven soldiers were killed, as many were wounded. Of the In-

sām wewánuish tátoksnī nā'sh taúnep kshíkla shuénka ngē'she-uīya. Kí- 15
dian women (and) children eleven were killed (and) wounded. Of the

uksām máklāksh Kóke gunígshta yámat tamēnuō'ta hátakt-tchítchīshāsh
conjurer the band Lost River across northwards while running the settlers there

shuénka, ká-i nā'sh gīn snawédshash tatákiash ká-i lúela. Máklāks lakí
massacred, (but) not one there woman children not they killed. The Modoc chief

ktayalshtála géna, pēn nánka gaptóga géna túla; hátaktok tchía 17th Jan- 18
to the lava-beds went, then others joined (him and) went with there they stayed
(him); January

uary 1873 tchē'k.
17th 1873 until.

Tánkt vúnépni hundred pēn vúnip shû'ldshash, Bóshtin shūkáltko,
That day four hundred and four soldiers, with settlers mixed,

gutámpka. Waíta shéllual, keliánta ké-ishtat, tinōlō'lish tchēk kēléwi; 21
attacked (them). All day they fought, without snow (on the at sundown finally they ceased;
ground),

shû'ldshāsh gēmpēlin at vúní'pni taúnep stéwa luelótan ngēshótan
the military retreating, then forty they missed (in) killed wounded

- tchísh. Túnep tulína keshgûga ídshí'sh káyak wenggápkash; tántk
 also. Five they left being unable to take not yet dead; after
 behind, (them)
- shû'ldshám génuish mákláks shuénka hú'nk.
 the soldiers' retreat the Indians killed them.
- 3 At mú'ni lakí né-úl'ya: Mōdokíshāsh shutankuapkúga, A. B. Meacham-
 Then the President published a with the Modocs to conclude peace, A. B. Meacham
 decree:
- ash tpéwa máklakshash shutántk'gi; General Edward Canby túla shûshû-
 he ap- with the tribe to confer; General Edw. R S. Canby along with the Peace
 pointed
- tankí'shash géna, túla Meachāsh Toby, Tehmû'tcham snawédshash, lu-
 Commissioners went, with Meacham Toby Riddle, Frank Riddle's wife, in-
 m-
- 6 tátka. Shûshutánkish nánuk John Fairchildámkshí gátpa Vúlálkshi
 terpreted. The Peace Commissioners all (to) John Fairchilds' farm came at C ttonwood
- gíshí', nā'lām káilátat, Febr. 20, 1873. At mákláks Bóshtinash hemkank-
 Creek, in our country, on Febr. 20, 1873. Then the Indians to the Americans to talk-com-
 menced, Frank Toby Rid- also interpreted. The Ameri- with the Modocs convened.
 dle cans
- 9 ká-i Bóshtin shellualuapkúga máklakshash shû'-ûtanksh né-ulaksh paní'.
 not the whites should make war with the Modocs the peace-contract was being made while.
- Mákláksám lakí shewé-ula hemkankóta Bóshtinash ne-ul'ya ká-i pi lûpí
 The Modoc chief agreed (and) declare, (while) the Ameri- were making not he first
 caus peace
- lóloks'gish tewiuapkúga. At nánka mákláks gátpa Fairchildámkshí; at
 a gun would fire off. Then some Indians arrived at Fairchilds' farm; then
- 12 hassasuakitámpka.
 negotiations began.
- Tántk Skuü' Stíl, Atwell, nû tchísh Toby tchísh géna Mō'dokisham
 Then Squire Steele, Wm. Atwell, I also Toby also went of the Modoc
- lákiam tchí'shtat shushotanki'sham né-ulaksh shtíltchnú'ka; mákl'ya tchúí.
 chief to the camp, of the Peace Commissioners a message to carry; (we) passed then.
 the night
- 15 Mákláks nāl tidshéwan tilótpa, hemkánka: "palpal-tcholeks-gítko lûpí kú'-i
 The Indians us friendly received. (and) said: "the palefaces at first outrage
- shûsháta, Bóshtin tchúshak gí'yan máklakshash shtí'lishga, shû'ldshash húnk
 committed, the whites continually lying on the Indians reported, troops
- máklakshash húnashak gútámpka, mákláks ká-i kópa tû'sh p'nálām kú'-i
 the Indians for no reason (had) attacked, the Indians (did) not think over there their folks wrongly
- 18 gíwish; Bóshtin mákláks hāsh ktáyat tpûlí' yutetámpka ktáyat gípkash."
 had acted; The Ameri- the Indians into the drove (and) firing-com- in the them staying."
 cans rocks menced at rocks
- Mákláks hémkanka: "hä ā tíds sh shutankuápka nā'lash, k'lewiuápka nā
 The Indians declared: "if ye will negotiate peace with us, stop will we
- shéllualsh; hä pēn nā shellualuápka, Bóshtin lûpí shellualtampkuápka;
 fighting; if again we should fight the Ameri- first war-start-would;
 cans
- 21 mákláks ká-i lûpí' tewiuápka."
 the Indians not at first will fire."
- Stíl at heméze: "Mā'lam nēnap Bóshtinām tchékelí nánukash ginta-
 Steele then said: "Your hands of the whites' blood all over stained

natkó gi Canby mā'lash killelanuápka gék'ish tchēk k'lewiuápka; Canby
are. Canby on ye will insist to him until ye will give it up; Canby

mā'lash tchúí tidshantála káila idshanuápka gen welí'tan, tú'sh māl kú'-
ye then to a good land will remove from distant, where ye the
here

idsha Yamakí'shsh ká-i shuénktgí. Hä ā gíta tchiuápka, shuénktak māl 3
wicked Oregonians not will murder. If ye here would remain, they would kill ye
ûn nanuká'nāsh."
every one."

Mō'dokni lakí heméxe: "Ká-i nū shaná-ulí gé-u káila kēlewíds'hsh,
The Modoc chief said: "Not I want my country to leave,

ká-i kûn pēn káila shayuaktnú'ga tchí'sh. Gé-u t'shí'shap, p'gíshap, 6
not any besides country as I do know to live in. My father, mother,

tzé-unap tchísh gíta vûmí', shanáhulí p'nátak káilatat tchían kēléksh.
brother also here are buried, I desire in my own country living to die.

Nú'toks káitua kó-i gíta shú'ta, ká-i tchík lísh kaní' tat shpûnshanuápka;
Myself nothing wrong here have done, not so that any one hence should take away (me);

gétak mísh nū vû'la wákaktoks hû nánuk tchía." 9
this only of you I request, in the same manner as all to live."

Hemkankúlótak Capt. J. Biddle nánuk wátch Mōdokíshām lákiām pálla.
Just after that talk Captain James Biddle all horses of the Modoc chief captured.

Nād Cábmiāngshí géna shana-uliú'ga wátch Mōdokíshām shewanapélitki
We to General Canby went (and) requested the horses Modoc to return

lákiām túbakshāsh. Canby léwítchta shewanapélísh hemkankóta: "tidsh 12
the chiefs' to the sister. Canby refused to return (them) declaring: "very

toks nū ûn hûn wátch shualaliampáktak, shú-ûtankú'lash tchēk Mōdokí-
well I those horses will care for, (and) after making peace then to the Mo-

shāsh wátch shéwanap'lishtka gí." At Meacham heméxe: "tpé-u í she-
docs the horses (I intend to return" Here-upon Meacham said: "give to re-
orders

wanap'litki shash máklaksām wátch! ní'a í hémkanka káitua kó-i ne-ul- 15
turn to them of the Indians the horses! just you promised nothing outrag-
eous to
now (to them)

kuapkúga, káitua kó-i shûte-uapkúga."
order, nothing outrageous to perform."

Canby shiáshna shú'ldshāsh túnepni hundred tinōlishxéní, tinēxísh-
Gen. Canby moved soldiers five hundred on west side, on east

xéní pēn túnepni hundred lāp miles pipelángshta Mōdokíshāsh lákiash; 18
side again five hundred two miles on both sides of the Modoc chief;

gíta pēn hemkanktámpka.
there again negotiating-commenced.

Toby lákiash shtíltchēna, túmēna tū shushutankí'shsh shuénkuapkasht;
(While) to the chief reported, she learned there the Peace Commissioners were to be assassinated;
Toby Riddle

tchúí lákiash shapíya: "hä í ûn shú'tanktak, tí'dsh mísh ûn shualaliampák- 21
then to the chief said: "if you make peace, well of you will take care

tak Canby." Lakí heméxe p'nána p'na: "tāt gé-u máklākshām kóxpash
Canby." The chief said to cousin his: "where of my people the heart

- genuápka, nû túla genuápka." At mákloks né-ulya; ndā'n pé-ula shú'-
 goes, I with it shall go." Then the tribe took a vote; thirteen to make
 tanksh háměne, ndā'ni taúnep shéllualsh háměne. Lakí heméxe hú'nkish:
 peace wished, thirty warfare wished. The chief said to her:
- 3 "Shápí mî lákiash: Gíta nîsh shle-uápka ktáyat, kaítoks ní'sh tú'-una
 "Tell your general: Here me he will find in the rocks, (and) not for me around
 Lěmaikshína káyaktgî, ká-i Yainakshína káyaktgî. Gíta hak ní'sh ún
 Shasta Butte he must hunt, not about Yáneks he must hunt. Here only me
 shlétak; ndiuláksht ní'sh ún tú'mi shú'ldshash gintí'ltak."
 he will find; after having I many soldiers under (me) will
 fallen lie."
- 6 At shúshotankishámshî gatpámpělan shapíya máklăksham hemkánk-
 Then to the Peace Commission having returned she related of the Indians the utter-
 uîsh. Toby pěn heméxe: "tuá nû mîsh nen shapíyăsh háměne." Meacham
 ance. Toby then said: "some- I to you to tell wish." Meacham
 thing
 heméxe: "nû ún ká-i kánash shapítak", Dya tchîsh né-asht gî ká-i kánash
 said: "I not to anybody will divulge", Dyar also agreed, not to anybody
- 9 shapi-uapkúga. Doctor Thomas heméxe: "mû'ni lákiash, nā'lām t'shîsha
 to divulge (it) Doctor Thomas said: "the great Ruler, our Father
 shaná-uli nû neásht gî; nā'lām t'shîsha nû hushtankuápka; ká-i nû ún
 desire I to agree with; our Father I have to meet; not I
 kánash shapítak tuá mî shapíyash." At Toby túmēnash p'na shapíya shash.
 to anybody will relate the you will tell (me now)." Then Toby, what she had heard, told them.
 thing
- 12 Ká-itua shú'tan mbú'shan tchēk. Bogus Charley shuldshámkshî
 Nothing was done next morning until. Bogus Charley to the soldiers' camp
 gátpa; Doctor Thomas vûní'pni taúnepni yards hushtánkan hémkanka:
 came; Doctor Thomas forty yards (away) meeting (him) said:
 "Wák lish ā nāl shúshotankîshash shuénksh háměne? Nā'lām mû'ni
 "Why ye us Peace Commissioners to kill want? Our
- 15 t'shîshap nāl shgúyuen māl shútánktgî tidshántala káila mā'lăsh idshántkî,
 President us sent with ye to make peace (and) to a good country ye to bring,
 Bóshtinash shítko māl tchî'tki. Gátpa nā tchékéli vudshoꝝalkítki mā'lām
 to the whites alike ye to live (in). Come we the blood to wash out on your
 néptat gintanápkash, Óregînkni Bóshtinash māl ká-i shuénktgî." Bogus
 hands sticking, (and) the Orego- settlers ye no to kill." Bogus
 nian (more)
- 18 Charley vû'la: "kaní' shapíya, mā'lăsh nā'lām shuenkuápkash?" Thomas
 Charley asked: "who says, ye (that) we are going to murder?" Thomas
 hémkanka: "Toby, Riddlām snawédshash, shapíya." Bogus Charley
 said: "Toby, of Riddle the wife, says (so)." Bogus Charley
 hémkanka: "hú lish snawédshash kíya" Kēmutchátko kí-uks hémkanka:
 said: "this woman hes." The old doctor said:
- 21 "kí' shéwa nû hú'nkesh."
 "to tell thought I her."
 lies
- At Bógush pélak maklăkshámkshî gā'mpělē, pélakăg pān mákloks
 Then Bogus quickly to the Indian camp returned, in a short again an Indian
 while
- shítltpa shúldshámkshî, Tobiăsh shana-úliúga maklăkshámkshî gatpántki:
 brought a shuldshámkshî, Toby bidding to the Indian camp to come:
 message

“kánām, mi hū'nk shapíyash lalákiāsh, shapíya?” At gátpísht vûlá: “kaní’
 “who, you what (you) reported to the officers, told?” Then after arrival they asked “who
 (her):

mish shapíya?” Toby heméxe: “Ká-i nû ûn māl'sh shapítak!” At
 to you told (of this)?” Toby said: “Not I to ye will tell!” Then

gakiámna shlishlolólan: “he í nāl ûn ká-i shapítak, shíuktak mish nā 3
 they surrounded cocking guns: “if you to us not * will tell, will kill you we!”
 (her)

ûn!” Toby vûlá: “Nû tchísh Mō'doknî gî; í, nû shapíya shûshotankí-
 Toby replied: “I also a Modoc am; yes, I told (it) to the Peace Commis-
 sioners; ká-i nû ûn māl tatá shapítak. Shlí'sh hamëniúga, í'sh shlā't!”
 not I to ye whence will tell. To shoot if you want, me shoot ye!”

Lakí ká-i shaná-uli kí-ukshāsh snawédshash shiukátgi: “snawédshash hū'-û 6
 The chief not wanted (that) the conjurer (this) woman should kill: “a woman she

gi, kaítua sháyuaksh.”
 is, nothing she knows.”

At lítzi gémpële, shuldshámkshí gatpámpëli; pán lalákíash shapíya,
 Then in the she returned, to the soldiers' camp she came back; again the Commis-
 sioners

ká-i máklākshāsh hushtántgi. 9
 not the Indians to meet in council.

Mbū'shan Meachash kélianta máklāksh gátpa. Doctor Thomas Canby
 On the next day Meacham being absent some Modocs came. Dr. Thomas (and) Gen. Canby
 máklākshāsh shenō'l̄ya mbū'shan hushtankuapkúga. Tunépni máklāks
 with the Indians arranged the next day to meet. Five Indians

hushtankuápka mbū'shan, nánuk kéliak lóloksgísh. Pshín hû at gatpám- 12
 were to meet the next day, all without rifles. That even- when had re-
 ing

pële Meacham, Doctor Thomas shapíya p'ná shenólakuísh. Meacham
 turned Meacham, Doctor Thomas mentioned his promise. Meacham

heméxe: “Doctor, há í ûn nen hak né-ulaktak, ká-i í ûn pën táta né-
 said: “Doctor, if you (ever) this compact-keep, not you again ever will

ulaktak. Tóbiash nû lóla, máklāksh nāl shuenkuápka; ká-i kání mish ûn 15
 compact-keep. Toby I believe, the Indians us intend to kill; nobody to you ever

shapítak, Tóbiash kí'-ísh.” Doctor Thomas häméxe: “hû mish máklāks
 will tell, Toby to have told lies.” Doctor Thomas said: “this you Indian

snawédshash hushpátchta; ká-i í p'laikíshāsh lóla tíds.”
 woman has frightened; not you in God trust enough.”

Mbū'shan lā'pi máklāksh shûshotankishámkshí gátpa vûlá: “tamú' lísh 18
 Next morning two Indians to the Peace Commissioners' tent came (and) in-
 quired: “(are)

ā mulō'la máklākshāsh húshtankuapkúga?” Hû'dsha hemé'xe: “í-í.” Ná-
 ye ready the Indians to meet in council?” They replied: “yes.” All

nuk lalázi shugú'laggi at, Tchmú'tch häméxe: “shaná-uli nû nen shápiyāsh
 the Peace Com- gathered then, Frank Riddle said: “want I to tell
 missioners

māl, ká-i génat, shuénktak māl ûn máklāks, ká-i nû shanáhülí nûsh sha- 21
 ye, do not go, will kill ye the Modocs, not I wish me to have

akaktántgi.” Doctor Thomas vûlá: “nú'toks p'laikí'-íshāsh lolátko gí”;
 a blame cast upon.” Doctor Thomas said: “as for me, in God I am trusting”;

gûhuáshktcha.
 he started.

- At nā'lash gátpisht ndā'nkshaptanī máklāks wawáпка. Meacham lúpí
 When we had come, eight Indians were sitting Meacham first
 there.
- hémkanka: "Mú'na gen shú'tanksh hemkankelgí'." Lakí at hémkankä:
 spoke: "Important this peace-treaty we will talk over." Capt'n then said:
 Jack
- 3 "at nû kédshika hémkanksh; nû'shtoks mā'lash nû tídsh shlépektgí wákak-
 "now I (am) tired of talking; myself ye I well to care for same
 toks ā hûn nanukénash Bóshтинāsh; shaná-ulí nû Canby shkuyuepělítki
 as ye these all Americans; want I Gen. Canby to move away
 shú'ldshāsh, tántk nû ûn shú'tanksh hemkánktak." Gen. Canby heméze:
 the troops, after-wards I the peace-treaty will talk over." Gen. Canby said:
- 6 "këshga nû hûn humásht kîsh."
 "cannot I to this assent."
- Máklōks lakí heméze: "ká-i nû shanáhulí pēn hémkanksh!" tgo-úlzan
 The Indian chief said: "not I want further to talk!" rising up
 at Cánbyash shlín; skétish lú'lp shlín. Tántk nánuk hubiégan máklāksh
 then at Canby he fired; on the left eye he shot Simulta- all springing up Modocs
 (him) neously
- 9 yutetámpka. Canby wigá hû'tehna, pēn nûsh tapí'tan shlín; nde-ulzáp-
 to fire-commenced. Canby not far ran, then in head back-side was shot; after he
 kash ídshí'pa shú'lo'tish láktcha. Boston Charley skétigshta vushó Dr.
 fell they stripped coat (and) cut his Boston Charley in the left breast Dr.
 throat.
- Thomasāsh shlín; hû'tehna wigá, máklāks shnukán vutō'lyā, hémkanka:
 Thomas shot; he ran a short the Indians seizing (him) threw (him) (and) said:
 distance, down,
- 12 "kó-idshi ué í Sunday kî-úks gí!" Skóntchîsh Meachāsh lupí káiha;
 "not good now you a Sunday doctor are!" Skóntchîsh Meacham at first missed;
 Toby hû'támsyan shāsh ktēleshkáпка Meachāsh Skóntchîsh, hístchish
 Toby rushing between them, pushed away from Meacham Skóntchîsh, to save
 hamēniúga Meachāsh. Pēn lápantka Meachash yúta, lapkshaptánknî shlín.
 intending Meacham. Again twice at Meacham they shot, at seven places he was
 shot.
- 15 Meachāsh ndi-ulézápkash máklāks shaná-ulí nelínash, Toby toks hû'tehnan
 Meacham when fallen the Indians attempted to scalp, Toby but running
 nkéna: "Shú'ldshāsh géпка!" At máklāks hû'tehna. Tehmú'teh Dya
 halloed: "The soldiers are coming!" Upon this the Indians ran away. Frank Riddle (and) Dyar.
 shuashualiámpkîsh kshíta nkí'llan hûhō'tehna.
 the agent escaped quick-mov- ran away.
 ing
- 18 Shuktámpkan ndáni waíta shéllual; pipelántan lákiām tchî'sh shú'ld-
 To fight-commencing for three days they battled; on both sides of the chiefs' quarters the
 shash wiwálya, pipelántan kû'mme lalaúshaltko. Shaná-uli kakiámnash
 troops took position, on both sides of the cave rocky. They tried to surround
 tunépnî taunepánta nāsh kshíklápkash, ámputala kayáhia. Wewánuish ta-
 the fifty one, the water-from cutting off. The women (and) the
- 21 tâ'ksnî kú'metat tchá; huk wewánuish tatá'ksnî kú'meti kēktchenuáпка.
 children in the cave were; the women (and) children from the cave will be withdrawn.

Mō'dokni ndā'ni waíta shelluáltko lā'p hāshzē'gí hishuátchxāsh; mú'ne
 Modoc for three days waging war two were killed men; a big
 sháwalsh mbáwan shuénka.
 shell bursting killed (them).

Kē'kga mbū'shan kú'metat; kē'ktgal ū'nash, wigá ktaítala géna, wigá 3
 They went next morning from the cave; vacated (it) early they, not far into the lava they not far
 out beds went,

gín pēn tchía. Pēn táknî waitō'lan lápi lálaki máklāksash káyaktcha
 from again they there stayed. Again (in) a few days two officers the Indians hunted

nadshaptánkni taúnāp shú'ldshāsh í-amnatko. Ndā'ni taúnāp Yámaknî
 sixty soldiers having with them. Thirty Warm Spring
 Indians

shú'ldshāsh túla géna. Bóshtin Yámaknî Mōdokishāsh shléa wigátan 6
 the troops-with went. The Ameri- (and) the Warm the Modocs found a short dis-
 cans Springs tance

kú'metat. Scarface Charley lāpēni taúnep pān lā'p pé-ula Mōdokishāsh
 from the cave. Scarface Charley twenty and two Modocs

íyamnatko, taktaklánta hushtánka Wrightāsh shenotánka. Māntch sheno-
 having under him, in an open field encountered Lieut. Th. F. (and) fought. Long time they
 Wright

tánka. Charley nā'sh máklāks stánodshna; nánka Bóshtināsh lúela, nánka 9
 fought. Charley one man lost; some Americans they some
 killed,

ngé-ishe-uya; lāpēni taúnep pēn ndā'n pé-ula shúldshash nashksháptani
 they wounded; twenty and three soldiers six

lálaki tchísh ká-i shuénka. Máklāks wálhh'kan yaina-ága-gíshî Bóshtināsh
 officers also not were killed. The Modocs standing on a little mountain near the Americans
 watch

wawapkápkash gú'li. Gitá hú shéllual K'laushálpkash Yaina-ága-gíshî. 12
 seated on ground charged. Here they fought Sand-covered Hill at.

Lāpēni sundē kaitua shú'ta. Capt'n Hasbrouck máklakshāsh haítchna.
 For two weeks nothing was done. Captain Hasbrouck (then) the Indians followed.

Shléa máklakshāsh Pahápkāsh É-ush-gí'shî. Hádokt shenótanka, Bósh-
 He found the Indians Dried-up Lake at. There they fought, Ameri-
 cans

tināsh lapkshápta máklaks shiúka, ndā'n Yamakí'shāsh; túnep pé-ula 15
 seven the Modocs killed, three Warm Springs; fifteen

ngēshe-úya. Mōdokishāsh hūtechāmpkāsh nāsh stanótchna.
 they wounded. The Modocs on their fight of one they deprived.

At Mō'doknî sheggátka táinkt. Lāpēni waitōlan Pahátko É-ush
 The Modocs separated then. Two days after Dried-up Lake
 shellūlō'lash, Capt'n Hasbrouck taunepánta túnep pe-ulápkash Mōdokishāsh 18
 fight, Captain Hasbrouck fifteen Modocs

shléa wigátan Fairchildām (Pādsháyām) shtinā'sh; mā'ntch shishō'ka tak-
 found near Fairchilds' farm-house; a long time fought on

taklánta káilatat lā'p'ni taunépnî taúnep shú'ldshāsh pēn nadshksaptánkni
 level ground two hundred soldiers and six-

taúnep Yámaknî. Ká-i kánash nā'sh snawédshash shiúka, Yámakni nelī'na. 21
 ty Warm Springs. Not anybody (but) one woman they killed, the Warm scalped
 Springs (her).

Hū snawédshash stíltchna shú'tanksh hámēnisht Mōdokishāsh.
 That woman had reported, to surrender that desired the Modocs.

- Lápēni waitólan nadshgshápta taúnep pé-ula Mō'doknī Gen. Davis
 Two days after sixteen Modocs to Gen. Jeff. C. Davis
 gawína; húnkiāsh tunepā'nāsh shā't'la káyaktcha máklāksām lakí. At tina
 surrendered; of them five he hired to hunt of the Modocs the chief. One
- 3 sundē kíulan shnú'ka Nūshaltkága p'lá-itan; shnepā'mpema: "hä ká-i
 week over they caught the head (of Willow above; they entrapped (him): "if not
 (him) Creek) (longer)
- shishúka ká-i mish kshaggayuápka."
 you fight, not you they will hang."
- Nánuk máklāks at Fort Klamath ídsha. At hashuátko lákiām shti-
 All Indians then to Fort Klamath were brought. A talk was held judge's in
- 6 nā'sh; hū laláki hémkank tehēks, nadshksáptanni: lakí, Skóntchish, Black
 house; the judges declared after a while, six: Captain Skóntchish, Black
 Jack,
- Jim, Boshtinága, Slú'lks, Bā'ntcho máklāks kshaggáya. Lā'p íshka atí
 Jim, Boston Charley, Slú'lks, Bántcho Indians to hang. Two they took in a
 distant
- káila illiupakúga tehúshnī; vūn'ípa at Fort Klamath Yamatála íggaya.
 land to imprison for ever; four then at Fort Klamath in Oregon they hung.
- 9 At atí káila nánka éna máklāks tú Máklāksām Káila, Quapaw mák-
 Then to a land a portion they of Modocs far off to the Indian Territory, (to) Quapaw In-
 distant brought there
- lāksām shiú'lkishgishí; nánka Yáneks Yámak tchía wigátan mā'ntchnish
 dians' reservation; some at Yáneks in Oregon live close by the former
- Mōdokishām káila. Kánk shē'sha nánuk máklākshām shéllualsh vúnepni
 Modoc country. So much did cost the whole Modoc war four
- 12 millions tála.
 millions of dollars.

NOTES.

33, 1. Shálam, etc. The return of the Modocs to the Klamath Reserve was not accomplished by Meacham before winter (íúdam); but he had located about 300 Snake Indians on Sprague River in the latter part of November, 1869. Ind. Aff. Rep. 1870, p. 68.

33, 2. shualaliámpka means, in official parlance, to administer or superintend a district; to be agent for.

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

34, 4. The treaty of October 14, 1864 shows the names of twenty Klamath chiefs and headmen, of four Modoc, and of two Snake chiefs and subchiefs as signers. The Modoc names are: Schonchin, Stakitut, Keintpoos, Chucke-i-ox. Keintpoos is Captain

Jack, and the original forms of the other three names are Skóntchish, Shlakeítatko, Ndsákiaks. (See Dictionary.) Captain Jack denied having put his name to the treaty of sale, his refusal being from repugnance to quitting the ancient home of his tribe on Lost River and on the lakes, where the remains of so many of his ancestors had been buried. Moreover, the Modocs abhorred the vicinity of the Klamath Indians at Modoc Point. That Jack should have himself signed his name to the treaty is simply an impossibility, for none of the Modocs was able to write. The treaty preserved in the agent's office at Klamath Agency does not even show crosses, other marks, or totemic signs, as substitutes for signatures; but the proper names are written by the same clerical hand which engrossed the text of the treaty.

34, 6. The words *kaí hû*, *ítpa* and *hû pē'na* would in the Klamath Lake dialect be substituted by: *a hû't*, *épka*, *hû'k p'na*.

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

34, 9. *géntge* stands for the more commonly used *géntki*.

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

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

34, 16. *kédsha*, *kítcha*, the adverb of *kitchkáni*, little, small, refers to *hemkankátko*, and not to *tinō'li*.

34, 18. *Mbû'shan*, etc. The return of the Modocs is referred to in Agent Knapp's report in the following terms (Ind. Aff. Rep. 1870, p. 68): "On Dec. 18, 1869, the superintendent (Mr. Meacham) and myself, accompanied by Dr. McKay, J. D. Applegate and others, visited the Modocs off the reservation at their camp on Lost River, for the purpose of inducing them to return to the reserve. After talking for ten days they consented to return, and on Dec. 30 we returned to the reserve with 258 Indians. Blankets, &c., were issued to them, the same as to the other Indians, on Dec. 31. They remained quietly on the reserve until April 26, when I stopped issuing rations; then they left without cause or provocation; since that time they have been roaming around the country between Lost River and Yreka The old Modoc chief, Schowchow [should read: Skóntchish], is still on the reserve, and has succeeded in getting 67 of his people to return and I have located them at Camp Yia-nax The Klamaths have made a large number of rails for their own use, also 5,000 for fences required at agency." The old Modoc chief alluded to is the brother of John Skóntchish.

34, 19. The locality assigned as the permanent home of the Modocs was near the base of a steep promontory on the eastern shore of Upper Klamath Lake, since called after them "Modoc Point". It is an excellent spot for hunting water-fowls and for fishing in the lake, but the compulsory presence of the rival Klamath tribe made it hateful to the Modocs. Many excavations made for the Modoc lodges are visible there at present. Here they lived first *in the lodges* of the Klamath Indians, after Meacham moved them to this spot in 1869. After the first complaint made by Kíntpuash or Capt. Jack, Agent Knapp removed them about 400 yards from there, away from the lake; and the third locality assigned to them was about one mile further north. Then, after

Jack's band had run off, the remainder went to Yáneks, over thirty miles inland, to settle there.

34, 19. shéshash is here placed between Mō'dok Point and the adessive case-postposition -gishî, which corresponds to -ksáksi in the northern dialect. We have here an instance of incorporation of a whole word into a phrase, and the whole stands for: Mō'dok Point-gishî sheshápkash gátpa.

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

35, 2. lápi instead of lǎpēni, lǎp'ni; also 41, 18.

35, 3. shénuidsha, etc. Captain O. C. Knapp, U. S. A., had assumed charge of the Klamath Agency, under the title of subagent, on Oct. 1, 1869, relieving Mr. Lindsay Applegate.

35, 5. kchínksh. The timber-land lies north of Modoc Point on Williamson River, and hence was regarded by the Lake People or Klamath Lake Indians as their exclusive domain. This served them as an excuse or justification for taking to themselves the rails which the Modocs had split. In addition to this, they taunted them with the remark that they were in the power of the Americans as their bondsmen, and would soon adopt all the customs of the white population.

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

35, 15. gátpannan, coming to their camps, stands for the Klamath gátpēnank.

35, 18. pépeli (first syllable short) means: to work; pē'lpele (first syllable long): to work in somebody's interest.

35, 19. kítchakla, to pay a sum owed, to repay a debt, cf. szŭ'kta, to pay cash.—pí'sh: to himself, as the chief of the Modoc tribe.

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

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

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

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

36, 6. tǎlampanki, or -kni, Modoc for tǎlampáni in Klamath.

36, 9. Yáinakshi-gishí' implies that Applegate was living at Yáneks at that time; the Klamath Lakes would say instead: Yáinakšaksi, or Yáinakshi, Yáinaksh. Superintendent Meacham had then temporarily divided the reservation, leaving the Klamath Lakes under the control of the acting agent at Klamath Agency, Captain O. C. Knapp,

and placing the Modocs and Walpápi under the management of Commissary J. D. Applegate at Yáneks. This was done to prevent further broils and stampedes of the tribes. On account of his tall stature, which exceeds six feet, the Modocs called Applegate "Grey Eagle" (p'laiwash), this being the largest bird in the country.

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

36, 14. A verb like shayuáktan, "knowing", has to be inserted between gē'sh and ndáni, from which ne-ulkíash is made to depend: "he declined to go, knowing that the government had compacted with the Modocs deceivingly", etc.

36, 15. shlepáktgi could be connected here with pí'sh just as well as with pû'sh.

36, 17. Subject of shpû'nshnan and of shiukátki is shúldshash.

36, 19 and 20. tû'm kshunálpash káfla, "land producing plenty of grasses (kshún)" for the cattle. The Lost River country contains the best grazing lands in all Lake County; this explains the unrelenting efforts of the American settlers to get rid of the roaming and sometimes turbulent band of Captain Jack. Could also read: káfla tû'm kshunálpkash gí'sht shana-uliúga.

36, 20. wewaníshash syncopated for wewanuíshash.

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

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

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

37, 7. The Klamath Lake form hishuákshash=shítko is here used instead of the Modoc form hishuátchash=shítko.

37, 10. All the verbs in this line are reflective verbs. shakíha for Klamath shash-kíhan; tánk for Klamath tántk.

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

37, 15. Eleven may be expressed also by nâsh kshíkla taunepánta.

37, 17. lúela can only be used when a plurality of objects is spoken of, and therefore in a better wording this sentence would run thus: ká-i nâ'sh gín snawédshash shíuga sha, tatákíash ká-i lúela.

37, 18. ktayalshtála. Captain Jack with his warriors and their families retreated to the lava beds. They quartered themselves in the spacious subterranean retreat called Ben Wright's cave, or, since the war, "Capt. Jack's cave", and began to fortify their stronghold.

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

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

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

38, 4. *shutánktgi*. The Peace Commission, as appointed by the Secretary of the Interior, Hon. C. Delano, consisted of A. B. Meacham, Superintendent of Indian Affairs in Oregon; of Jesse Applegate and Samuel Case. They met in Linkville on Feb. 15, and were rejoined there by Brigadier-Gen. Edward R. S. Canby, commanding the Department of the Columbia, as the representative of the army in this commission. O. P. Applegate was appointed clerk of the commission.

38, 6. *Vúlálkshi*. The Klamath Lake Indians call that rivulet *Kawé-utchtalko kókága*, or: Eel Creek.

38, 7. *nā'lām káílātat*: on Californian territory; the place being a few miles south of the Oregon State border.

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

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

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

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

38, 18. Other forms for *ktáyat* are: *ktá-itat*, distributive: *ktaktíyat*, *ktaktíyatat*; in the Klamath Lake dialect: *ktaiksáksi*, distributive: *ktaktiksáksi*.

39, 1. *gékish* or *gékíash* *k'lewiuápka*: until you will yield to his entreaties; until you will give yourself up to him.

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

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

39, 11. *shewanapélítki*. The language likes to form inverted sentences like this,

where a more regular position of the words would be: shewanap'élitki wácht Mōdoki-sham lákiam túbakshāsh.

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

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

39, 17. shiáshna. The troops located on west side were only half a mile distant from Jack's camp. The army took up these positions on April 1st and 2d, 1873 (Meacham, Winema, p. 45).

39, 17 and 18. The numbers of men stated here are not quite correct, since there were at no time more than 600 soldiers on duty around the lava beds in the Modoc war, exclusive of the Warm Spring scouts.

39, 22. p'nána p'na, to his cousin. Toby was the cousin of Captain Jack, as both descended from brothers.

40, 1. ndā'n pé-ula. tá-unep is sometimes through neglect omitted in numbers running from eleven to nineteen, pé-ula, or any other of the "classifiers", supplying its place.

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

40, 4. kayáktgi is not here verbal intentional, but exhortative form of ká-ika, ká-iha, kaiha, to hunt, pursue.

40, 5. ní'sh ought to stand after gintí'tak also: "will lie under *me*."

40, 6. A new Peace Commission had been formed, composed of the following gentlemen: A. B. Meacham; Rev. Elder Eleazar Thomas, D. D., of Petaluma, Sonoma Co., California; Leroy Sunderland Dyar, acting Indian Agent at Klamath Agency (assumed charge of agency May 1, 1872); and Gen. Edw. R. S. Canby.

40, 6. hémkankuish, the spoken words; -u- infix gives the form of the preterit.

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

40, 9, 10. né-ashtgî for the Klamath ná-asht gî, nā'sht gi, "to agree with"; nā'lam t'shisha shanáhuli nû ne-ásht gî: I desire to go with God, to act in harmony with his will, to agree with him.

40, 12. The participle shú'tan answers to our English: "Nothing doing that day", since both stand for the passive form.

40, 12 etc. To bring on the desired opportunity for the murder of the Peace Commissioners, Bogus Charley was shrewd enough to avail himself of Meacham's absence, for he knew him to be opposed to a meeting with Indians when unarmed and unattended by troops. He succeeded in capturing the mind of the good "Sunday-Doctor" or minister, who was unacquainted with the wily and astute character of the savage, by declaring that: "God had come into the Modoc heart and put a new fire into it; they are ashamed for having attempted intrigue, were ready to surrender, and only wanted assurance of good faith." (Meacham, Winema, pp. 52, 53.) Upon this, Dr. Thomas promised that another council of peace should be held, and thus, unconsciously, signed his and General Canby's death-warrant.

40, 13. 19. 20 etc. A quotation of spoken words in *oratio recta* is more correctly introduced by heméze than by hémkanka, as it is done here.

40, 15. ídsha, ídshna, is in Modoc used only when many objects are spoken of.

40, 20. kīya, kī'a, gía. This verb is pronounced in many ways widely differing from each other; cf. kī, 40, 21.

41, 3. shlíwala: to cock a gun; shliwalólan, after having cocked his gun; distr. shlishloalólan, contracted: shlishlólólan, each man after having cocked his gun. Shliulóla means to take the string off the bow; to uncock the gun.

41, 4. 5. According to Meacham (Winema, p. 50), Toby delivered these plucky words, pistol in hand, from the top of a rock, which raised her above the heads of the angry mob.

41, 5. tatá, "whence, from whom", is composed of táta? where? and the interrogative particle há. The sentence is incomplete, though intelligible to the Indians; the full wording would be: tatá nû tû'měna, or: tat há nû tuměnatko gî: "from whom I have heard it".

41, 7. kaitua sháyuaqsh: "she has not the ability or intellectual disposition to do us any harm."

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

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

41, 20. shugúlaggi. See Dictionary, s. v. shukú'lki.

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

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

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

42, 2. hemkankelgî' is probably: hemkankō'la gî: "has to be talked over to the end."

42, 3. After shlépaktgî there is ellipse of shanáhuli, "I desired", or "desire". The rights alluded to were such as would be equivalent to American citizenship. The sentence has to be construed as follows: nû shaná-uli mā'lash tídash nûsh(-toks) shlépaktgî, wákaktoks, etc.

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

42, 7. Modoc tgo-úlza for Klamath tgélza.

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

42, 11. Dr. Thomas was killed by a second bullet, which passed through his head; he was stripped of his garments and turned upon his face, after his murderers had taunted him with not believing Toby's statement.

42, 12. A "Sunday kí-uks", or Sunday Doctor, stands for preacher, and the meaning of the sentence is a mockery, contrasting Dr. Thomas' vocation of preacher and mediator between the two contending powers with his ignoble death brought on by cowardly murderers.

42, 12-16. Skóntchish's bullet passed through Meacham's coat- and vest-collar; he retreated forty yards, while walking backwards; Toby in the mean time tried to save him by grasping the arms of his pursuers. He fell from exhaustion on a rock, and there was shot between the eyes by Skóntchish and over the right ear by Shacknasty Jim.* This Indian despoiled the unconscious man of his garments, and prevented another from shooting him in the head, declaring that he was a corpse. These two left, and Toby stayed alone with him. Then Boston Charley came up, holding up a knife to scalp him. Toby prevented him by force from doing so, and in the struggle which ensued she received a heavy blow on the head from the end of his pistol. Boston Charley had completed one-half of the scalping operation, when Toby, though stunned by the blow, shouted "Shúldshash gépka!" Though no soldiers were in sight, this caused the desperado to take to his heels immediately and Meacham's life was saved. Riddle escaped the Indian bullets, being covered by Scarface Charley's rifle, and agent Dyar was rescued by running fast, though hotly pursued by Húka Jim.

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

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

42, 19. kú'mme lalaúshaltko, the rocky cave, forms epexegetis to lákiam tchí'sh, 42, 18: the refuge, or stopping place of the Modoc chief.

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

42, 20 and 21. Wewánuish, etc. The meaning which the author wanted to convey by this sentence is: "the women and children remained in Ben Wright's cave, though a portion of them were to be moved out from it." See kú'ktsna (in Dictionary).

43, 1. Mō'dokni is here an *adjective*, qualifying the substantive hishuátchǎsh, and shelluáltko is participial phrase determining the verb temporally: "two Modoc men, after the fight had lasted three days, were killed."

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

43, 3. kē'ktgal, etc. The Modocs vacated their cave in the lava beds on April 19 on account of the terrible losses experienced by the three days' bombardment, and retreated, unseen by the troops, to the vicinity of Sand Hill, about four miles SSE. of Ben Wright's cave. The two officers who followed them with about 75 regulars and 30 Warm Spring scouts were Capt. Evan Thomas, Battery A, Fourth Artillery, and

*This is indicated in the text by the instrumental case of láp'ni: lápantka, by two shots, which were fired by two men. The five other wounds he had received before.

First Lieut. Thomas F. Wright, Twelfth Infantry. The Sand Hill fight took place on April 26, and lasted about three hours; the troops were surrounded by the enemy and lost 21 men killed, 18 wounded, and 6 missing. The Modoc loss amounted to four men, as supposed.

43, 3. wigá gîn for wiká gēn: not far from there they made another stand.

43, 4. tánkni waitólan can also mean: "the next day" in the Klamath dialect.

43, 5. Yámakni. The Warm Spring Indians occupy, in common with Wasco Indians, a reservation on Lower Des Chutes River, Oregon, and are congeners of the Nez Percés, both being of Sahaptin race. Being the inveterate enemies of the Shoshoni or Snake Indians, the U. S. Government formed a corps of scouts from able-bodied men of that tribe, which did good service in the numerous hard-contested fights with the Snake Indians. At the outbreak of the Modoc war, these useful allies naturally suggested themselves as the best auxiliaries against the revolted tribe. Donald McKay organized a corps of 72 scouts and rejoined with them Col. Mason's camp April 10, 1873. A few later accessions carried them up to an effective force of about ninety men.

43, 8. To taktaklánta supply káflatat.

43, 10. lápēni taúnep, etc. Instead of giving the numbers of killed and wounded, our informant simply gives the number of the survivors. The Warm Spring scouts are not included.

43, 13. Capt. Hasbrouck, of the Fourth Artillery, was then in command of a mounted battery, and accompanied by Capt. Jackson, in command of B troop, First Cavalry, and by sixty Warm Spring scouts.

43, 14. The fight at Dry Lake or Grass Lake occurred on May 10. Thirty-four Modocs attacked the troops at dawn, but were forced to retreat. The troops sustained a comparatively trifling loss.

43, 15. túnep pé-ula stands for taunepánta túnep pé-ula: fifteen. Cf. 40, 1 and *Note*.

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

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

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

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

44, 2. shát'la káyaktcha stands for shátēla kayáktchtki and was preferred to this form to avoid accumulation of consonants.

44, 2. lakí for lákiash. When speaking fast, Klamaths and Modocs sometimes substitute the subjective for the objective case in substantives which are in frequent use, as máklaks for máklaksash, 44, 9. 55, 4.; wéwanuishi for wewanuishash, etc.

44, 3. sundē-gíulan, over a week; lit. "a week elapsed". On June 1, 1873 Capt.

Jack and his last warriors surrendered to a scouting party of cavalry, not to the five Modocs sent after him.

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

44, 5. *hashuátko*, uncommon Modoc form, contracted from *hashashuakítko*, by elision of two syllables.

44, 6. *stinā'sh* for *shtinā'shtat*. Generic nouns of places, dwellings, etc., easily drop their locative case-suffixes and case-postpositions; cf. *kāila* for *kāilatat*, **44, 8** and **9**. *Yámak*, **44, 10**, is an abbreviation of *Yámatkshi* or *Yámat-gishi*.

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

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

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

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

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

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

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

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

38, 3. President Grant appoints a Peace Commission. Negotiations progressing.

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

39, 20. Toby Riddle reveals her terrible secret.

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

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

42, 1. Assassination of the Peace Commissioners.

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

44, 1. The closing scenes of the tragedy.

BIOGRAPHIC NOTICES OF MODOC CHARACTERS.

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

I. TOBY RIDDLE.

- Toby ketchkáne máklāksh gátpa Ya-ága kóke Yamatkní'shām káila
 Toby a little Indian became on William-son River of the Oregonians in country
- pä'dshit skō' 1842. Húnkēlām t'shí'shap T'shíkka; húnkēlām p'kí'shap
 just then in spring 1842. Her father (is) T'shíkka; her mother
- 3 k'léka hū ndā'ne illólatko. Hū p'ná t'shísha té-unāpní illólash túla tchía,
 died she three years-old. She (with) father ten years together lived,
 (being) her
- at tú génan Tá-uni wigátan p'χádsha p'na túla tchía.
 then far going Yreka close by cousin her own with she lived.
 off
- Ndankshaptánkni té-unip Móatuash máklāks Mōdokíshāsh wátech 1857
 Eighty Pit River Indians from the Modocs the horses 1857
- 6 illó'lash pálla. Mō'dokní wátech haítchna, at pshí'n mákléka; mbú'shan
 in the year stole. The Modocs the horses pursued, and at night they camped out, next day
- pä'ktgísh t Móatuash gú'lkí. Mō'dokni tchámptakian hūhátechna; Toby
 in the dawn the Pit Rivers attacked (them). The Modocs frightened started to fight; Toby
- hemkánka: "ká-i hūhátechantgí", ndā'ni té-unepni Mō'dokni shellual-
 cried. "not they must run", (and) thirty Modocs to fight-
- 9 támpka. Mā'ntchtoksh shishō'ka, at Móatuash tpūdshá, lú'luagshla vū'nípní
 recommenced. For a long time they fought, then the Pit Rivers they repulsed, (and) captiv'ed for
- té-unep Moatuashāsh í'pkan lú'luagshlan. Pān pshí'n Móatuash gú'lkí,
 ty Pit Rivers keeping (and) enslaving (them). Again at night the Pit Rivers attacked,
- tú'mi tehúi Móatuash. É-ukshíkni at Mōdokíshāsh shídshla, pēn vūize
 many (more) Pit Rivers. Klamath Lakes then the Modocs helped, again they con-
 quered
- 12 yimeshgápalan p'nálam wátech, Móatuashāsh tchí'sh wátech ídsha. Lápēni
 taking back their own horses, of the Pit Rivers also the horses they drove away. Twen-
- té-unep pān túnep Móatuash shuénka, tú'm ká-i shléa; lāp Mōdokíshāsh
 ty and five Pit Rivers were killed, many not found; two Modocs
- shuénka, ndān shíuiya, túnep E-ukshíkíshash ngē'she-úiya. At máklāks
 they killed, three they wounded, five Klamath Lakes they wounded. Then the Indians
- 15 Tóbiash sheshalólí'shāsh sháyuahta.
 Toby a fighter knew her to be.
- Shálam illólash 1859 at hū hishuatchkáshla Tehmú'tchash. Illólash
 In the autumn in year 1859 then she married Frank Riddle. In the year
- 1862 at sha'hmū'lgí Sháshtiāsh E-ukshíkíshas Mōdokí'shāsh tchí'sh, at
 1862 she called together the Sbastis the Klamath Lakes the Modocs also, when
- 18 lāpēni waitō'lan hemkánka nánuk máklāks: "at nánuk tchékéli vūmí'
 after two days declared all the tribes: "now all blood is buried

p'nálam shelluáluish". At shú-utánka Tá-uní Skuä' Stí'lámshí, Skuä'
of their hostilities". Then they made the treaty at Yreka in Squire Steele's office, Squire

Stil nā'lám lakí.
Steele our manager
(being).

Tá-uni húnk hushtánkan máklāksh Oregon Dick shéshátko hū'tnan 3
Near Yreka encountering an Indian Oregon Dick by name attacking
shishóka palpal-tchú'leks-gítkāsh J. Hendricks shéshapksh; hū máklāks
fought a white-skinned (man) Hendricks by name; he the Indian
vutō'lyā. Máklāksām snawédshāsh shikēní'tkīsh uyamnátko hū'tchípke
threw down. The Indian's wife a pistol holding ran towards
Hendricks shliuapkúga. Toby shnúka shikēní'tkīsh ū'tya, húnk kuáta 6
Hendricks to shoot (him). Toby seized the pistol (and) wrenched her firmly
(it from her),
shnukpápka máklākshāsh shiukólāsht, tchēk táshka.
she held the Indian until was killed then let (her) go.
(or beaten),

II. STEAMBOAT FRANK.

Tchimä'ntko shellualshē'mi lāpēni ta-unepánta lāp pé-ula illō'latko gí.
Steamboat Frank at the time of the war twenty two years-old was.
Hú'nkēlām t'shíshap Sháshtí máklāks gí, húnkēlām p'gí'shap Mō'dokni gí. 9
His father a Shasti Indian was, his mother a Modoc was.
Mū lí'tchlitch shishóka shellualshē'mi; hūk ndā'ni kekó-uya shiū'lkishyēni
Very bravely he fought during the war, he thrice tried into the reservation
géshtga giú'ga Fairchildām kālla gíshí'kni, ta-unepánta túnep kshíklāpkash
to enter Fairchild's from farm (coming), ten (and) five
máklāksh hishuátchash í'-amnatko; tchū'í húnk tpuigidshapēlitámna. 12
Indian men having with him; (but) him they drove back every time.
Ká-i hūk lalákiash shuénksh hámēni, shéllualsh tads hí shaná-uli. At
Not he the Commis- sioners to kill wanted, to make war however he wanted. Then
hū'kshin sháyuaakta húnk lalákiām shtíltish ká-i kshaggayuápkash hūk
surrendering he was informed of this of the officers' promise not they would by hanging him
shiū'ga, Mō'dokni lākiash kaigiúga shū'ldshāsh. Káliaktoks hū tupáks 15
execute, the Modoc chief if he hunted for the soldiers. Without he sister
gí t'zūunāp tchīsh, weweshátko pí'la; lāpēni hū snawedshála. Lupí'ni
is brother also, having children only; twice he married. First
húnkēlām snawédshash shéshatko Steamboat, mú'stútžampkash gísh't.
his wife was called Steamboat, of strong voice possessed being.
Lupí' húnk kuihégshash shítko shpunkánka, tchū'í lakialá. 18
Firstly him orphan-ahke she kept, afterwards married (him).

III. SCARFACE CHARLEY.

Tchígtchīgǵām=Lupatkuelátko Mōdoki'shāsh shíshukshē'mi lāp'ni ta
"Wagon-Scarfacéd" Modoc at the war-time (was) twon
unepánta lāp pé-ula illólatko. Húnkēlām p'gí'shap t'shí'shap ketchkani-
ty and two years-old. His mother (and) father in-
énash ō' gisht wéngga. Hú'nkēlām t'shí'sha Bóshtin kshaggáya. Ketch- 21
fant he being died. His father the Ameri- hung. When a
oans

- ganiénash \bar{o} wäg'n lupatkúéla. Shellualshē'mi hūk kaá shéllual; hūkt
small boy he (was) a wagon passed over the face. In the war he bravely fought; he
- nanukénash lalákiash wí'niaḡian shéllual. Mōdoki'shsh shuénksht lalá-
all the chiefs surpassing he fought. (When) the Modocs murdered the Peace
- 3 kiash Tehigtchí'ggām=Lupatkuélatko ká-i shaná-uli tūlá shuénksh. Hū
Commis- "Wagon-Scarfaced" not wanted along to assassinate. He
 sioners (with them)
- lā'p Bóshtin lalákiash vū'ixîn Kēla-ushálpkāsh=Yainákîshî, lāpēnî tá-uneḡ
two American officers defeated Sand-covered Hill-at, twenty
- pān lā'p pé-ula máklāks í-amnatko; lāpūk Bóshtin lalákiash shuénka. Pēn
and two Indians having with him; both American commanders he killed. Again
- 6 nā'dshash shelluálshgîshî p'ná máklāksḡsh hî'ushga ká-i nánuk shū'ld-
(on) one (of the) battle-fields his Indian men he ordered not all the sol-
 diers on one day to kill.

NOTES.

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

54, 1. Yá-aga kóke is the present name of the locality on Williamson River where the Government bridge was built since her infancy, about one mile from the mouth of the river. Williamson River is simply called Kóke, "river", and on its lower course resides the largest portion of the É-ukshikni or Lake People.

54, 1. Yamatkní'sham, E-ukshiknísham, etc., are forms often met with, though ungrammatic; the correct forms are Yamatkísham, E-ukshikísham, Mōdoki'sham, etc.

54, 2. T'shikka means simply "old man". He was still living in 1876.

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

54, 9. tpúdshá. The accent rests on the last syllable because the particle há has coalesced with the terminal -a: tpú'dsha há. Há is equivalent to "with their own hands"; há lúyamna, I hold in my hand. Many other verbs are occasionally accented in the same manner, as itá, shnúká, lakialá.

54, 12. yimeshgápalan; through a difference in the prefix, the Klamath Lake dialect would say t'meshgápalank.

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

55, 1. 2. Mr. Elijah Steele, Superintending Agent of Indian Affairs for the Northern District of California, met in council the Klamath Lakes, the Modocs, and three tribes of Shasti Indians, with their chiefs, near Yreka, on April 14, 1864 (not 1862), and to his mediation was due the peace-treaty between these tribes, including also the Pit River Indians (who had not sent any deputies), published in Ind. Aff. Report for 1864, pp. 109, 110. Toby does not figure among the interpreters at this council; but there are

two other names of "interpreter for the Modocs": H. K. White and T. S. Ball. The raids on the Shasti Indians were mainly undertaken for horse-stealing, and the hostile feeling between them and the Klamaths and Modocs was never very intense, since frequent intermarriages took place. Cf. Steamboat Frank's biographic notice: 55, 9.

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

55, 4. -gítkaš is an ungrammatical form standing for -gípkash.

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

55, 8. Tchimä'ntko means "widower".

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

55, 12. For úyamnatko and íyamnatko, see *Notes to Modoc war*, 34, 10.

55, 13. The sentence shéllualsh tads etc., refers to the vote taken by the tribe a few days before the ominous eleventh day of April. Thirty warriors voted for continuation of the war, thirteen voted for peace; cf. 40, 1. 2.

55, 13. hî means in the interest of the tribe and its independence. See *Notes to Modoc war*, 37, 1.

55, 14. He went with the American troops in the quality of a scout. Nothing illustrates the real character of some Indian wars as well as this instance: an Indian who has fought with the most decided bravery against the enemy of his tribe, is ready, as soon as the chances of war run against his chief, to sell himself for a few coins to the enemy, body and soul, and then to commit upon his own chief the blackest kind of treason. Cf. *Modoc war*, 44, 2.

55, 14 etc. From the verbal stíltish depends the sentence: ká-i kshaggayuápkash hûk shiú'ga (or: shiugátki), and from ká-i shiú'ga depends kái'giúga. This is the verbal causative of kaihía, to hunt for or in the interest of somebody, and the indirect object of it is shú'ldshāsh: "for the troops". Hûk in hûk shiú'ga refers to Steamboat Frank, not to Captain Jack; were it so, hûnk would be the correct form, pointing to somebody distant.

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

55, 21. 56, 1. The pronoun hû', *he*, appears here under the form of ô'.

56, 1. Scarface Charley was run over by a mail-stage, and obtained his name from the scar resulting from that casualty. For shellualshē'mi there is a form shelluashē'mi just as common.

56, 1. 2. Scarface Charley surpassed all the other Modoc chiefs in skill, strategy and boldness; he was the engineer and strategist of the Modoc warriors, and furnished the brains to the leaders of the long-contested struggle.

56, 3 etc. Hû lā'p etc. The two commanders referred to were Capt. Thomas and Lieut. Wright. Cf. *Modoc war*, 43, 7-12 and *Notes*.

56, 7. nā'sh waftak for: nā'sh wafta ak: on one day *only*, on a single day.

E-UKSHIKÍSHAM MÁKLAKSAM NÉ-ULAKS.

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

GIVEN BY SUBCHIEF DAVE HILL IN THE KLAMATH LAKE DIALECT.

I.

- E-ukskni nā'd tchí tchía gitá: P'lú lakí tútaszēnini, nū'ds Dave
 Lake-people we thus live here: Blow is chief general, and I Dave
 Hill lakí P'lúash tapí'tan, Lánk=Tchān Dávish tapí'tan, tchē'k tchísh Link
 Hill am chief to Blow second, Long John Dave after, then too Link
 3 River Jack Lánk=Tchánash tapí'tan, Lílu ts.
 River Jack Long John after, and Lulu.
 Pit River Charley Móatuasham lakí E-ukshí'.
 Pit River Charley of Pit River people is the chief at the Lake.
 Ben Littlejohn lálaki, Skóntchiesh lakí Yainakskíshām máklaksam.
 Ben (and) Lit.lejohn are the chiefs, Skóntchish is (sub-) chief of the Yáneks people.
 6 Johnson lakí Moadoknísham Yaínakshi. George Kuatí'lak ts Módokni
 Johnson is chief of Modocs at Yáneks. George Kuatílak also is Modoc
 lakí tapí'tan Jónsonash.
 chief after Johnson.
 Tcháktot Sátam lakí.
 Teháktot of Snake Indians is chief.

II.

- 9 Nánuk laláki Á'-uksi nā'dsant shiú'lgishtat tsí sa hémkank:
 All the chiefs on Klamath on one and reservation thus they speak:
 Lake same
 Ká-i í shlí-uapk shash: ksaggayuapká m's ní; ká-i í palluápk sas
 Not you shall shoot each other: would hang you I; not you seduce each other's
 snáwedsh: spúlhi-uapká m's ní, há' í sas palluápk. Ká-i í wátsam tchí'k-
 wives: would imprison you I, if you them seduce. Not you a horse shall
 12 luapk wännikí'sham; há'doks í tchí'kluapk, spulhi-uapká m's ní. Ká-i í
 ride of another man; but if you should ride, would imprison you I. Not you
 palluápk sas nánuktua, há'doks í palluápk sas spúlhi-uápka m's ní.
 shall steal from anything, for if you should steal from would imprison you I.
 each other
 (Nánuktua ká-i í palluápk; há'doks í yekä'-uapk ná'-ulaks, hunkantí'
 (Nothing you must steal; for if you should break the laws, thereat
 15 m's ní shetcháktanuapk.) Há'doks í snawä'dsh Bóshtinash shä'tolakuapk,
 at you I would get angry.) If you, as a female, with a white man should sleep,
 któtchkuapka m's ní. Há'doks í há'szalp'luapk nánuktua shéshatuish m'na,
 will out off hair to you I. If you should have returned the whole marriage fee his,
 to yourself

szókt^{paying} nank í hášyálp'luap^{you should} k, hunkantchä' mîsh ní ká-i né-ulakuap^{on account of that you I not shall try;} : waké-
 anhua spû'lihi-uap^{(I) will imprison.} k. Hä í híshuaksh pálluap^{If you, as a married man, seduce} snawä'dshash, hä'doks^{a married woman, if}
 í ná-ánt snawä'dshash shetö'lakuap^{you another with wife} k, ná-ulakuapká m's ní. Hä í kí'- 3
 uapka ts, ná'-ulakuapka m's ní.
 lie also, would punish you I.

Hä'toks í nās lúluksaluap^{And if you a person should cremate,} k'lä'kapksh, mú' mîsh ní ná'-ulakuap^{who is dead, heavily you I shall punish.} k.

Hä' í kiúks tsís táwi-uap^{If you as a conjurer should bewitch,} k, mú' mîsh ní ná'-ulakuap^{hard you I shall chastise.} k. Hä í shishókuap^{If you have a fight} 6

illí-uapka m's nánukäns; hä í snawä'dsh mî sissókuap^{I will lock up all of ye; if you (and) wife your should fight,} k, ilhí'-uapka m's
 ní lápuk sumseälēmamks. Hä í shuhánk-sitk sissókuap^{I both married folks. If you evenly whip each other,} k, lápuk mîsh ní
 ná'-ulakuap^{will punish;} k; hä'toks snä'wedsh í mî udópkuap^{but if wife you your beat,} k, tchúí mîsh ká-i sekák- 9
 tsuap^{blows the wife,} k hûk snawädsh, ká-i ní ná'-ulakuap^{not I will punish} k snawä'dshash, mí'sh ní hissúák-
 shash spû'lihi-uap^{the wife, you I, the hus-} k. Hä í tuánkší wudsháy^{band, will imprison. If you anywhere bruise} uap^{her,} k hû'nkst, mí'sh ní mú'ak
 heavily

ná'-ulakuap^{shall punish;} k; hä'toks lakí ú'dopkuap^{but if a chief bruises} k snawä'dsh m'na, snäkēluapka ní. 12
 his, shall remove (him) I.

Hä'toks í hí'hashuaksh shishókuap^{If you with men should fight,} k, lápuk mîsh ní ilhí'-uap^{both of ye I will lock up.} k. Hä'toks
 í shnä'lzuap^{you set on fire} k látchash mú' mîsh ní ná'-ulakuap^{a lodge hard you I will chastise.} k.

Hä lakí shishókuap^{If a chief starts a fight,} k humáshtak ní shnäkelui-uapka; hä' tchik lakí 15
 in the same man- I shall remove (him); if a chief
 ner

húntsak a máklaksas shishókuap^{for no reason people should beat} k, lápēni, ndānni, tánkní shishókuap^{twice, thrice, many times should beat,} k,
 tánkt ní snä'kelui-uapka ní. Hä' tchik í'-alhish tchîsh kúí gí'up^{then I shall remove (him) I. If a guardian wrong does,} k, shnä-
 shall

kelui-uapka ní; hä nánuktua kúí gí'up^{remove (him) I; if in everything wrong does (he),} k, tánkt ní shnäkelui-uapkan 18
 then I will remove (I)

í'-alhîshash; hä'toks í'alhish tíds, nanuktuánta tíds gí'up^{the watchman; but if watchman well, all through well shall act,} k, ká-i ní shnä-
 not I will

keluí-uap^{remove (him).} k. Lakíash tchîsh tíds gîst ká-i ní shnäkeluí-uap^{A chief also doing his duty not I will remove;} k; hä Bóshtin
 if white-man-

yálan^{alike} k ná'-ulapkuap^{he deals,} k, tí'dsh hûnk gí'up^{right he shall act,} k, ká-i ní hûnk wutódsh^{not I him will cast away.} anuap²¹ k.

Ká-i í hussí'nuap^{Not you must run horse-} k; hä'toks í hussí'nuap^{but if you run horse-races} k nû hû'nk í'-amnuap^{I the will take away} k í'zaks
 gain

mí. Tchí lakí ná'-ul^{So the chief} za.
 your. orders.

- Hä' î kä'liak híshuaksh ná-änds sätólakuapk, hú'k tchísh híssuaks
 If you, not having a husband, with another should cohabit, this also man
- kä'liak snáwädsh, spú'li-uapka nû kä'lish snáwedsh. Hä hú'ksa heshtó-
 (is) without a wife, shall imprison I the unmarried (man). If they should live
- 3 lakuapk, hú'nk ní túmënuak ná'-ulakuapk spú'li-uapka nu hishuáks hú'nk.
 in concubi- of it I hearing will punish (and) will imprison I man that.
 nage,
- Tchí' Ä'-uksknî laláki ná'-ulëka tchí' huk käílatat m'nálam; tsúi kí'llitk
 So the Klamath chiefs order so they in district their; and severe (is)
 Lake
- nä'-ulaks lalákiam.
 the law of the chiefs.
- 6 Hä'toks î sù'msealstka gúuapk sí-í'huapk î lápuk, snawä'dshash
 And if you on the point of mar- should be and should agree you both, female
 riage
- hissuáksh tchí'sh, tsúi î gépkuapk lakiámksi; tsúi mí'sh lakí snú'mpsä-
 male also, then you must come to chief's house; and you the will unite in
 chief
- aluapk, tú'nep î n's tála skú'ktanuapk hú'nk píl mû'yäns pí'la lálkiash;
 wedlock, five you to me dollars shall pay only to the principal only chief;
- 9 hä'toks î yuálks, tsí hú'k î ndán tála, wakiánhua lā'p tála skú'ktanuapk.
 but if you (are) poor, then you three dollars, may be two dollars have to pay.
- Hä î yuálks tsi gúuapk súmsä-aluapk, gät î n's skú'ktanuapk. Häts î
 if you poor should be (and) intend to marry, that you to have to pay. And if you
 much me
- skú'ktish hámeñiuk tú'ma wátech gitk, túníp î skú'ktanuapk snawä'dshash;
 to pay want of many horses pos- five you can give in payment for the wife;
 sessed, (horses)
- 12 hä'toks yuálks tsí î lápi wátech skú'ktanuapk, wakiánhua ndán wátech,
 and if poor you two horses can pay, or perhaps three horses,
 tú'ma-kans wátech gí'tkiug.
 many horses when having.
- Hä' tchi m's snawä'dsh gú'skuapk, ká-i î wátech shnú'kp'li-uapk
 And if you (your) wife should leave, not you the horses can take back
- 15 ká-i tch snawä'dsh húk wátech spuni'-uapka m'sh; î pí'l î hissuáksh píl
 and not (your) wife a horse need transfer to you; you alone, you husband only
 shä'wanuapk snawä'dshash gú'shkank.
 must give (them) (your) wife when leaving.
- Ká-i î láp snawä'dsaluapk; nā'sak î snawä'dslank gúuapk; hä'toks î
 Not you two wives shall marry; one only you marrying must live; but if you
- 18 láp snawä'dsaluapk, ná'-ulakuapka m'sh. Hä' tchík wéwanuush lā'pi gíng
 two wives marry, shall punish (I) you. If the wives double for being
- hishtcháktanuapk, tánkt mí'sh ní skuyú'shkuapk snáwädsh nā'sh; tsúshní'
 should quarrel, then from you I shall divorce wife one; forever
- m'sh ní skuyú'shkuapk, ká-i î tatá mbusháálp'luapk. Hä'toks î mbuseál-
 from you I shall sever her, not you ever can marry her again. And if you associate again
- 21 p'luapk spú'li-uapká m'sh ní. Häts nā'dsiak mí snawä'ds tsú'ssak î
 (with her) shall imprison you I. And if monogamic your with wife constantly you
- hishtcháktanuapk, tánkt mísh ní skuyú'shkuapk, ampkáak î hishú'kat;
 should quarrel, finaly from you I shall separate (her), or else ye may kill each
 other;

hû'masht mîsh nî giug skuyû'shkuapk. Hä nî skuyû'shkuapka m'sh,
 therefore ye I will separate. If I should separate (her) from you,
 tsû'shnî m'sh nî skuyû'shkuapk.
 forever from you I shall divorce (her).

Ká-i mîsh nî hû'nk kí'tgik; nánuktuanta káktak píla m's n hû'nk hém- 3
 Not you I that to tell lies about everything to tell the alone to you I that to
 told; truth

kanktgík; nâ'-ulakt gí'tki î snawä'dshash tchí'sh káktak píla. Ká-i n
 tell said; to observe the laws you wife also to tell the only. Not I
 truth

hû'nk gí'tkik m's píla, hihashuákshash tchîsh nánukänsh.
 this to do tell to you only, (but) to men too all (others.)

III.

Snáwedsh tehîk shû'ldshash shetól̄ya, tsúi nát któktatska; at hûnk 6
 A female (if) with a soldier copulates, then we cut her hair off; she
 yakä'wa nâ'-ulaks, ká-i hû'nk tû'mëna shunû'kanksh nálam lalákiam.
 broke the law, not she listens to the behests of our chiefs.

Tehúi tehîk titátna heshszálpëli sésatuish m'nálam, tsúi szõ'ktnank tchä'k
 Also sometimes she recobtains the price paid to them, and by paying
 through barter (for her)

heshszálpëli. Tsúi snawä'dsh tchîsh nâsh híshuaksh wutódshîsh m'na pä'n 9
 she recobtains it. And wife one husband who repudiated his again

hû'nk snúkp'la, tsúi nâ'-ulëkan titátnan hû'masht-gisht shnú'kp'lisht lā'p
 her takes up, then chastise I (him) sometimes I because he took her back for two

sháppash spû'lhî, titatnatóks nî ndán sháppash, titatna tchín nâsh sháppash
 months imprison, but sometimes I for three months, at times and I for one month

spû'lhî. Tsúi teh' hishtchákta hû'k kat lalápa wä'wans gîtk; tsúi tsin nâ'- 12
 imprison (him). And quarrel they who two wives have; and thus I or-

ulka skuyû'shkan. Ká-i nî nâ'-ulëya, sguyushkuyá nî; gä'tak. Títatna
 der (and) separate (them) I. No more I try (them) in separate just I; that's the
 court, end of it. Sometimes

tch pálla shash ná-änts hihassuáksas snáwädsh, tchúi nî nâ'-ulkan ndán
 also seduces (them) other married men a female, then I try (her) I (and) for
 three

sáppash spû'lhî.
 months imprison.

15

Tehúi shishóka títatna, tchúi náyäns wudsáya; hû'nkst nî nâsh sû'ndē
 And they fight sometimes, and others they injure; him I one week
 spû'lhî, kát sas hû'k wudsháya. Títatna teh shishóka shipapëlánkstant hak,
 imprison, who them has whipped. At times also they have fights among each other only,

ká-i shú'tka, sissukúya hak; tsúi nî né-ulëka hû'nkiasht kákat hûk sissóka. 18
 not injure, but scuffle merely; then I try those who had the row.

Láp sû'ndin lapukáyäns ilhí'. Títatna udú'pka hissúáksh snawä'dsh m'na;
 For two weeks I both parties lock up. Sometimes whips a husband wife his;

hû'nks nî hissúáksas spû'lhî ndán sû'ndē; hä káa udópkpakuapk snáwedsh
 that I husband lock up for three weeks; if roughly he should whip wife

m'na, hû'masht n'unck giug ndán sündē spû'lhî. Títatna teh snáwädsh 21
 his, on that account I him for three weeks imprison Sometimes also a wife
 (other I)

hishuáksh m'na wudópka, tsúi ní snawá'dshash hú'nk ná'-ulχ, ká-i hú'nk
 husband hers whips, then I wife that punish, not the
 hishuákshash, láp súndē.
 husband, for two weeks.

3 Tsúi tchik kíuks tchí'sh títatna tawí shash, tsúi húk k'léká tawí'sh.
 Then a con- also at times bewitches them, and dies the bewitched
 jurer one.

Tsúi ní ná'-ulχa, tsúi tû'nip sháppash spû'lhí síukst; tsúi tchik wátech nîsh
 Then I try (him), and for five months imprison for man- and (if) horses to me
 slaughter;

szókta tû'nip, tsúi ní ká-i spû'lhít szoktí'sht nîsh. Tsúi tch lakí ts ktû'pka
 he pays five, then I not may imprison he having paid me. And (if) a chief beats
 (him),

6 m'na snáwädsh, tsúi ní snä'kêlua; gä'tak lakí gî húk.
 his wife, then I remove (him); no longer chief re- he.
 mains

NOTES.

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

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

Part II. Legal customs governing the Klamath Lake people.

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

58, 1-3. P'lú, Lilu, and some other headmen mentioned here have signed the treaty of Oct. 14, 1864.

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

58, 8. Tcháktot belongs to the Yahúskin tribe of Snake Indians. Cf. Ind. Aff. Report 1873, p. 324.

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

58, 10. shlí-uapk shash. The pronoun shash has here almost the force of a reciprocal pronoun, for the meaning of the sentence is: "do not shoot at people of your own tribe." The same is true of sas in palluápk sas, **58, 10**; **58, 13** (twice); pálla shash, **61, 14**.

58, 10. ksaggayuapkámsni is pronounced as one word, as the removal of the accent from the syllable -uápk demonstrates; and so in many of the following verbs standing in the future tense. For the sake of clearness, I have preferred to resolve these forms graphically into their component elements.

58, 11. wátsam, etc. The possessive wátsam stands here instead of the instrumental case watsátka through attraction from wännikísham. Tchíkla here means to ride away on another's horse, the horse being missed by his owner.

* Dave Hill introduces himself in the first person as chief; but many of these decisions can be given by the headchief only, not by any of the subchiefs, to whose number Dave Hill belonged. The Modocs at Yáneks claim to observe these regulations; the Snake Indians do not.

58, 15. shetcháktanuapk stands for the more common form: shitcháktanuapk

58, 16. nánuktua shéshatuish m'na: "all what your husband has transferred to your parents to obtain your hand"; m'na stands for hishuáksham. Cf. 61, 8.

59, 7. mish, *you, to you*, is often used in this article for málash, málsh, *ye, to ye*, in allocutions to two or more persons. This is a way of expressing what may be called the "inclusive plural of the second person". This mode of speaking is observed in m's lápuk, 59, 7; lápuk mîsh, 59, 7. In the same manner î stands for ât, 59, 8: î sissók-napk, if ye whip each other; also 60, 22.

59, 9. î mî stands for mish mî.

59, 17. hä kûi gî'uapk: if he should fail to do his duty; 59, 19. hä tidsh gî'uapk: if he does his duty well; nanuktuánta: in every respect.

59, 22. í'çaks mî: what you may win by betting on the horses engaged in the race.

60, 2. kâ'lish is the objective case of kâ'liak, kéliak, "not having", the simple form of which, without -ak, would be kâ'li or kâ'liu (kâ'li hú).

60, 11. túma wátech gitk. The horses have, of course, to be transferred to the parents of the bride and not to any of the chiefs.

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

60, 15. wátech spuni'-uapka; wátech refers to *one* horse only, for the verb spuni', to transfer, is used of one (living) object only; sháwána is: to give *many* objects. "Not even one horse your wife has to give to you, if she leaves you; but if you leave her, you must give her several."

60, 17. láp snawá'dshla. Polygamy was abolished by the headmen of the tribe shortly after the establishment of the reservation, and this ruling was one of the greatest benefits ever conferred upon that tribe by the progress of civilization. But those who had several wives then were not compelled to dismiss all but one, and so in 1877 two or three men were still polygamists. The irascible and excitable disposition of the Modoc and Klamath females must have produced many chin-music intermezzos with their husbands at the time when polygamy was predominant.

61, 3. Ká-i mî'sh etc. In this paragraph, in: kî'tgik, káktak, hémkanktgik, gítik, the terminal k contains the abbreviated gî, which joined to the foregoing nû, n means *I said*. The construction runs as follows: Hû'nk ni gî ká-i mîsh kî'tgi; nánuktuanta káktak gi pîla m's n hú'nk hémkanktki gi; ná'-ulakt gî'tki î snawá'dshash tchí'sh káktak gi pîl. Ká-i etc.

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

61, 6. któktatska: "we clip their hair in every instance", is the distributive form of któtchka, któtska, occurring in 58, 16.

61, 9. Tsúi etc. This inverted sentence has to be construed as follows: Tsúi tchísl. násh híshuaksh wutódsbish snawá'dsh m'na pá'n hú'nk snúkp'la, tsúi ná'-ulêkan etc.

HÚMASHT LALÁKI NÉ-ULAKTA KAKÁSHASH.
DOCTOR JOHN TRIED BY THE CHIEFS.

OBTAINED IN THE KLAMATH LAKE DIALECT.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

- Shíllalsh hú't gú'ta. T'chúi sa tchú'ta nánka kúkíaks, Tătēmachí'sh
A disease him invaded. Then they treated several conjurers, (and) Aunt Susie
(him)
- tchúta; tchúi sām̄tsál̄za Doctor John a gén táwi; tû' táwipk, tatá Doctor
treated then (she) discovered (that) Dr. John him bewitched; over he bewitched when Doctor
(him); there (him),
- 3 Johnam snáwedsh shí'la. Tánk̄t tawí'pk; tchí húnk sém̄tsal̄z Tětēmatsis,
John's wife was sick. That time he had be- so it found out Aunt Susie,
witched (him);
- ná-ast sémtsaly. Tsúi Doctor John: "k̄i-í-á a nen Tětēmatsis", ná-ast
thus she discovered And Doctor John (said): "this lies Aunt Susie", so
(it to be).
- Doctor John hémkank. Sákamka: "húnk ká-i mat pí'sh siúkat; k̄i'ya
Dr. John spoke. He denied it: "that man not him I killed; lies
6 mat húnk Tetēmátsis!" ná-ashtak Doctor John hémkank.
this Aunt Susie!" so again Dr. John said.
- Tsúi sa spú'lhí láp'ni illólash; nánuk húnk máklaks lóla Tetēmatsí-
Then they locked (him) for two years; about all the Indians believed Aunt
up
- shash Tsúi vúlá laláki, tsúi hémkank Doctor John, tû'm hémkank ná-asht:
Susie. Then inquired the chiefs, and said Dr. John, at length he spoke thus:
of (him)
- 9 "Tuá n̄ wák giug shíukuapk? Tídshi a hú't híshuaksh, ka-ituálash shish-
"I wherefore should have killed (him)? Honest cer- that man (was), with nobody quar-
tainly
- tchákt'nish; wák lish í'k lóli a nen Tetēmachíshash? At laláki hún'tsak
relling; how is it ye all believe Aunt Susie? Now (ye) chiefs without rea-
sons
- í nen lóla, kélám̄tsank sí'tk lú'dshna; ká-i n̄ húnk siúgat. Kátak n̄ nen
ye believe, closing your eyes-alike walk along; not I him killed. With vera- I
city
- 12 hémkank, p'laítalkni n̄'sh shlá'popk há'mkankst. Tuá n̄ shutä'-uapk
speak, the Most High me sees, as I speak. What I would have profited
shíúgok? n̄ yá ká-i n̄ a kúkamtchish gí'-uapk shíúgok; tuá n̄ tála í'shka?
by murdering I cer- never I an old man would become, had I killed what I money made?
(him)? tainly (him);
- tuá n̄ a tála ya í'shka shíúgok? Tidsä'wank tchía, ká-i n̄ kánt̄s shíuksh
what I money ever made by killing (him)? I am glad to be liv- not I anybody to kill
ing,
- 15 sanahō'li; há' n̄ klä'kuapk, húmashtak í tsókuapk kläkuí'sh gint n̄'sh.
desire; if I shall perish, equally ye will perish as I have died.
- Ká-i nā'd tchússn̄'ni máklaks nánuk káila-nákant. Hú'ndsak tchí ínsh
Not we (are) immortal men all world all over. For no cause thus me

spû'li: ká-i tchín wák o'skank. Undsä' nî né-ulakuapk; lä'nwak nä'-
 (ye) im- not I about it an angry. Some time I shall arraign (her), not I know to have
 prison; hence how

ulëxa Tétmatchishash wák hû'nk nen sémtsalka; lä nî wák nä'-ulaktanuapk
 tried Aunt Susie for the manner by she found out; not I know how to proceed against
 which (her)

sheshamtsalxishash hû'nk. Tánkt málsh nî shä'gsuapk málash lalákiash. 3
 for discovering all about it. That time to ye I will speak out my to ye chiefs
 mind

Ká-i nû shayuáktant Tetématsi'sas; hû'nk p'laitétkni shayuákta Tetemat-
 Not I know about Susie; it the Most High knows, Aunt Su-

sísh wák gisht sä'mtsalkst, wák ta nû'sh tchish kátak shä'gshasht
 sie in which manner discovered (it), (but) how me also the truth to have told

slä'popka n'sh hû'nk. Sakámkst pi tsí n'sh hû'nk né-ulakuapk, hä nî 6
 has seen me (he). For having she thus me must punish, if I
 denied it

siki'tnank sä'gsuapk. Kátok nî gé-u sägsä'wa; tchí nî hû'skank."
 falsely reporting should speak. Truth I my think I say; thus I think."

Tétēmadshish hû'nk ná-asht k'lékuish at gí: "Kátak am'sh nî sémt-
 Aunt Susie so after the death had said: "Truly you I have
 (of Pukish)

salxa, suís mí'sh gé-u släá; í' hûn síuga, nä'nsak toks í nen sakámka. 9
 found out, tamáun- you my has seen; you that murdered, in vain you give a denial.
 ash song man

Ná-asht kukíaks tsú'ssak síukûk; kíya hû'nk ná-asht gíug; tíds taks mí'sh
 Thus co jurors always after killing; lie when so saying; pretty well you
 (say) (they)

nî kuizá m's nî. Gáhak hû'k ná'-ulaks K'mukámksam: ná-asht hû'nk
 I know you I. Long years this (was) the law of K'múkamtch: in this manner
 since

há'mkanktgí síukuk máklaksas. Húmasht tchí nen hémkanka í', Doctor 12
 to speak after mur- a person. That way so talk you, Dr.
 dering

John!" Tsí há'mkank Tétématsis shapúk.
 John!" So spoke Susie when speak-
 ing (about it).

Tsúi laláki wáltká. "Síuga í", tchí nánka wáltk laláki; nánxa ts
 Then the chiefs deliberated. "Killed you", so some uttered chiefs; others

"ká-i shíuk í" sä'wa; tsúi tchí'k sa wáltakuapk. 15
 "not killed you" thought; and afterward they were to deliberate
 (him) again.

II. ACCOUNT OF MINNIE FROBEN.

Tétēmadshish hû'nk shiunú'tnuk shémitchalxa tawí'sht Doctor Johnash
 Aunt Susie by singing tamáunash- discovered that had be- Dr. John
 songs witched

É-ush guní'gshita máklakshash tchí'pksh. Tékmal géna Doctor Jóhnamksh
 Upper Kla- on opposite an Indian living. Tékmal had gone to Dr. John's lodge
 math Lake shore

shuákidshuk tchú'tantki gíug hû'nk shíllalpksh, kánt sha Doctor Jóhn- 18
 calling (him) to treat that (man) who fell sick, whom they Dr. John

ash táwiank shí'uks gishápa. Tchúí hû'nk Doctor John tchútanhuya;
 to have be- (and) killed said. And him Dr. John treated a while;
 witched

káyak tíds wémpēlank k'leká, tchúí sa shúina k'lékuish tutí'ks m'nálam.
 never recovering he died, then they sang after his death dreams their.

- Tsúi T'ětēmadshish hū'nk shemtechálza tawí'sht Doctor Johnash k'lekáp-
Then Aunt Susie discovered that had be- Dr. John the de-
witched
- kash; tsúi mbú'shant waitólank ná-ent waítashtka í'lkcha; Doctor Johnash
cease; and next day being over on other day buried (him); Dr. John
- 3 tchí'sh sha shpúnshna, at kléwiank sha Doctor Johnash shpúnshampēlank
also they conveyed, now after their return Dr. John taking along
- shpúlhi, tchúi sha ká-ishnank skúkum-house mpámpatkia tchíkēminatka.
imprisoned, and th-y locking the strong-house nailed (it) down with (iron-) nails.
- Tchíkéskni Shkélaksh tú'la shpúlhi Doctor Johnash. Tchúi tchiwí'za
Tchíkéskni Skélag with imprisoned Dr. John. And he sat in
- 6 hátokt, tchúi hū'ksha gā'mpēle spulhí'tkuk. Pān ndā'ni tchēk waitólank
therein, and these men went home after imprisonment. Again three at last days past
- Shxélag gátpa ktú'tp'nuk pā'sh; tchúi Sxélag gā'mpēle káyak hassasuákiank
Skélag came to bring (him) food; and Skélag returned not at all having spoken
- Doctor Johnash. Pān géna Sxélag ndáni waitólank pāsh ün'yuk; shū'lip-
to Dr. John. Again went Skélag three days elapsed victuals to bring; hand-
- 9 kank p'laíkni hak shéwana Doctor Johnash, P'lú toks lápēni shéwana
ing from above there he gave (them) to Dr. John, Blow however twice gave
- náyant waítashtat. Hū'kt píl nā'dshek; hū'ksha toks, nánka ká-i hū'masht
another on day This one (was) the only one; those (men) (did), other (men) not like (him)
- shéwanat shí'ukshtka gúg Doctor Johnash. Tchúshak lápi sha shíkēnitksh
gave (any food) kill in order to Dr. John. Constantly two they a pistol
(men)
- 12 shishí'tilat'k shlútuap'kug hū'nk. Agency tchúi gépksh'tapí' tí'ta shash,
were carrying in to fire on him To the Agency (they) had after a while they,
their dress
- ktiúgíulank ká-ishtish, tchúi wátech hátokt tkú'tk'apksh shláank gé'hlap-
he kicked open the door-cover, and a horse there standing finding (he) mounted
- tchapka, m'na únakam gatpēnótash. Tchúi gí'ta hushótpa agency, tchúi
it, his son having come (with Then here he rode up to the agency, and
the horse).
- 15 yá-uks-mēnámksh gátpēnank gulí'. Tchúi agencí'nish lákiash hashashu-
in the physician's house coming entered. And to the agent he ap-
peared, for Minnie sending to interpret the agent for conversing with.

NOTES.

64, 1. In September 1877 Púkish, an elderly Indian, died after a very short illness on the western side of Upper Klamath Lake. The rumor that he had been bewitched and thereby feloniously killed by Kákash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate Kákash.

64, 1. hū't, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hū't refers to a person standing visibly *before* the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like hūkt, hū'kta etc. Cf. hū't híshuaksh, 64, 9., gén, 64, 2., hū'nk pí'sh, 64, 5., 68, 11. etc. The subject nánka kukíaks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.

64, 1. Tetēmádshish or Aunt Susie is one of the numerous female "doctors", who eke out a scanty living from some patients of the Klamath Lake tribe. She received the above name for having been a washerwoman to the soldiers stationed at Fort Klamath, and the nickname Wúya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. sämtsálza. The means employed by her to discover that Dr. John had cast upon the patient a spell of a deadly character, were the singing or recital of tamán-uash songs, and the *dreams* which she had on that subject. Her tamán-uash songs had *seen* those of the accused conjurer. See 65, 9. The great majority of the tribe still believes in the possibility of witchcraft.

64, 7. The two sentences contained in this line anticipate the result of the whole trial, and the popular verdict. The proper place for them would be after 65, 15.

64, 9. Tuá ni etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

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

64, 10, 11, 15 etc. í, ík stands here for át (*ye*); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla í. The trial took place on Williamson River.

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

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

65, 8. Kátak etc. Aunt Susie's opinion, given just after Púkish's death and some time *before* the trial, did not fail to have a striking effect on the superstitious judges and tribe, for her arguments perfectly agree with the national ideas. But to us the arguments seem so weak, that no conviction seems justified, if not based on other evidence.

65, 9. nā'nsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukámksam nā'-ulaks: "the old customs of the people."

65, 16. The second account of this tamán-uash-case was obtained a few weeks after the trial; Dr. John was present at the agency buildings at the time of the dictation, furnishing the facts to my informant.

66, 4. ká-ishnauk etc. This underground jail was in such an unhealthy condition that Dr. John could not have lived in it through the tenth part of his long term of imprisonment.

66, 5. Tchikéskni and Skélag, names of two watchmen (i-álhish); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tchikéskni "man living at Tchikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. nā'dshek for nā'dsh ak: "the only one". Compare nádshiak, 60, 21; waitak, 56, 7. and *Notes*.

66, 12. shishí'tilatko. The past participle often stands for forms of periphrastic conjugation: shishí'tilatko gi, they *were* carrying in their dress. Cf. illólatko, 55, 20.

66, 13. gé'hlapchapka. The verb gelápka means to step on, to mount, ascend; with 'h infixed, to mount upon something by using one's hands; ge'hlapcha is to perform this while on the way, while going or travelling; gé'hlapchapka, to perform this at a distance from other people and unseen by them. Doctor John escaped, aided by his son, in the midnight hour.

66, 14. m'na únakam gatpénótash. Gatpénóta is a derivative of gátp'na with a durative signification, the suffix -óta pointing to an action performed while another is going on. "His son having arrived close by, while he was imprisoned."

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

PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

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

- Tína máklaks mā'ntch=gí'tk ná-asht gí: "tú salzí'ta snawédsh gé-u
 Once man long ago thus spoke: "over is bewitched wife my
 there
- shíllalsht! í a-i táwi!" Tsúí tchíkash skúyui suákitsatki gíng; tsúí géna
 having fallen you bewitched Then an old man he sent out to call a conjurer; and he
 sick; (her)!" started
- 3 tchíka suákitsuk, tsúí shuákiuk ndéna, tsúyuk túmēna shuíshuk, kíuksam
 the old to fetch the con- and to call him out halloed, and he heard the magic songs, conjurers'
 man jurer,
- yaínatat shuí'sh; áti ha shuíshuk. Tsúí géna kíuks tsutánsuk, tú'shtaks a
 on the moun- songs; far (are) songs Then goes the con- to treat (her), to the spot
 tain away these. jurer where
- salzí'ta. At shú'ta hú'nk, tchúí hántsna. Gétpa mû'ns súmmatka, shuí'shuk
 she lies Now he works on her, and sucks. Comes out a big thing through (his) to sing
 bewitched. mouth,
- 6 tpéwa, summátka hántsantkiug. Tsúí hántchipka, tsúí putá, tsúí húsatchip-
 he orders with (his) mouth while he would suck Then he sucks out, and feels and throws up
 (those present), on. choked,
- gapéle hánsbish m'na; sxú'dxa lútatkish. At hú'k sxótka, kú-i hukí' tsutísh
 again sucked-out his; swallows (it) (his) expounder. Now he has swal- worse that being
 article (after) lowed (it), (patient) treated
- gí'ntak, kú-i gí, wigá telsámpka k'lá'ksh. Kíuks hú'k tché-ulxa shú'kpal-
 in spite of, worse is, almost she looks towards the Conjurer the starts to leave wanting to
 (she) spirit land.
- 9 takiug kú-i gí'sht ká-i gí'lzisht pásh; tchúí hú'k ná-asht gí kálamtak
 retire worse because (and) passing through the food; hereupon he thus speaks whose own
 she turned not (bowels)
- snéwedsh shí'la shalzí'tnuk, kíukshash: "í a-i táwi húnksh." Tchúyuk
 wife is sick for being bewitched, to the conjurer: "you have her." But
 bewitched
- sakámka kíuks: "ká-i a nû táwit! shí'laka hût!" kíuks tchúí nā'sht
 opposes denial the con- "not I did bewitch had become she!" conjurer then so
 jurer: (her)!" sick (before)
- 12 hémkank. At k'léka snawédsh.
 said. Now dies the woman.

Wudoká hushtsóxa sha kíuksas sálzitruk kléksht húnk snawédshash.
 Struck (and) killed they the conjurer for being bewitched (and) having died this w. man.

Tsúi sa lúluksla snawédsh kíuksam síuks; húnk sa kíuksas ä'mpële
 And cremated the woman by the conjurer killed; him they the conjurer brought back
 tchí'shtal, tsúi sa lúluksla máklaks.
 to (his) lodge, and cremated the people.
 (him)

3

NOTES.

68, 1 etc. This is a pretty good illustration of the method of doctoring by suction adopted in similar tamánuash cases. Persons sent out to call for the conjurer do not enter his cabin, but loudly halloo outside till he appears; in this instance he is supposed to sing his medicine songs amidst the solitary wilds of the mountain slopes.

68, 1. mā'nteh-gí'tk. This temporal adverb places the mode of punishment described by the informant among the *ancient* customs of the people. Compared to what is stated here, the trial of Doctor John shows a material modification in the dealings with suspected conjurers, attributable to the influence of the white population.

68, 1. 10. salzíta is always used in a passive signification, "to be afflicted with the tamánuash spell or bewitching power", which conjurers can send out at will.

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

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

68, 5. shú'ta húnk. The "working" of a conjurer on a patient's body consists in rubbing, pressing, magnetizing, in blowing on it, and in pouring water over the face or other parts. Sucking out the object which caused the disease is of course the principal operation called for to effect a cure.

68, 5. mú'ns; it is not stated whether this hánsbish was a frog, a worm, a small stick, or any such thing; this is immaterial, for the Indian strictly believes that the article was removed from the patient's body and that it caused the disease.

68, 6. hántsantkiug and 68, 8: shúkpaltakiug stand for hántchantki giug and shukpalítki giug; cf. shú'kpëli.

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

68, 7. lúatkish is the conjurer's assistant. His office is to repeat his tunes or speeches before those present in the lodge, to expound or explain his sayings, to start songs and tunes in his stead, and to perform such manipulations as mentioned here.

68, 8. k'lä'ksh, contracted from k'läkápkash, the dead, the deceased; k'lekápkash telshámpka, to be on the point of death.

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

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

SHAMANIC DANCE-DIRECTIONS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

- “Wálok mat tû'neⁿni waitólat nát génuapka kshiuláktsuápkuk we-
 “For sweating during five days we shall go to have a dance the
 walä'ksh tchîsh. At géntak í'lksat pán a. Wú'sa nî lúskuap^kug. Kílan^k
 old women also. Ye shall go on a feast to eat. I fear I may get too warm. Loud
 (men)
- 3 āt tsuínuap^k; túnepⁿi āt nû^tísh tsuí'nuap^k. At tchîsh híhashuaksh k^síu-
 ye must sing; at five ye fires ye have to sing. Ye too (women and) fellows begin
 laktampka lístakian^k; untsä'g nâ'tnag pá-uap^k tû'm mbû'shant. “Sílalsh
 to dance with exertion; by and by then ye shall eat plenty to-morrow. “Disease
 mat nâ'bakuap^k” kíuks ná-asht shápa, yayayá-as mat ná-asht sápa; “kû't-
 will come on” the sha- thus says, some tamánuash- (to him) “it is so” says; “of small-
 man medicine
- 6 kaks mat síssalaluap^k” yayayá-as mat ná-ast shápa. Suássuaktch mák-
 pox it says will suffer (the peo- the tamánuash just so says. Are weeping peo-
 ple)”
- laks nánuk wussóga kû't^xaks. Ná-ast kíuks wálok sápa: “Tánni ílksh
 ple all afraid of smallpox. So the sha- before speaks: “How many food-
 man sweating buckets
 shä'tu āt? tánkēni at í'lksh? Lápni tá-unepanta pá'n túnep pé-ula;
 do ye count? how many already buckets! Twice ten and five;
- 9 kánk a nî sä'tû.”
 so many I count.”

NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style in vogue among the É-ukshikni, and without commentaries and glosses it would be impossible to get at the true meaning.

These directions are intended to gather the people at the communal dance-house for a dance lasting five nights. The dance is performed around the fires with almost superhuman exertions, in order to produce profuse perspiration and to prevent thereby any infection by disease. The conjurer or shaman is charged with the inauguration of all dances, most of which are of a religious character. This kind of sweating is called “wála”, while sweating in a temazcalli or sweat-house is “spúkli”. The kíuks is introduced as speaking all these words. The particle mat indicates that the words given are those of another than of the narrator.

70, 1. waitólat; in common parlance: túnepni waitash gí'ulank, or: túnepni gíu-lank, or in Modoc túnepni waitólan.

70, 1. kshíulaktcha different from kshíulēza; see Grammar (List of suffixes). These dances take place in winter time and are held from two to four times every season.

70, 2. wewalä'ksh. This is one of the festivities from which old women are not excluded; they often take part in the dance themselves.

70, 2. *í'lks* (from *elʒa, ilʒa, to lay down*) is the full dish, basket, or bucket (*kála*), on which the victuals are brought in ; but it means also the food itself, and the dance-feast on which they are eaten. Locative case: *í'lksat*.

70, 3. *shuína* is often incorrectly pronounced *tsuína*.

70, 3. *nutí'sh* ; verbally : while burning fivefold ; while five fires are blazing.

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

70, 5. *ná'bakuapk* : see *néпка*, in Dictionary.

70, 5. *yayayá-as* means a certain *tamánuash* witchcraft which inspires the conjurer : the conjurer tells the people just what (*ná-ast*) the *yayayá-as* said to him.

70, 6. 7. *s, sh* is here in three words doubled to *ss* : *shíshalaluapka, shuashuáktecha, and wusóga* ; *kú'tʒaks* forms the indirect object of the first of these verbs.

70, 7. *wálok sápa*. The *kíuks* gets the inspiration from the *yayayá-as* only after sweating ; then he can tell (*sápa*) the people, *when* the disease will come.

70, 8. *tánkēni* : after *tánkēni* at *í'lks* supply *ítpa?* (did ye bring in ?).

70, 8. 9. *shá'tu, sá'tu* for the more usual form *shá'tua* ; *pá'n* after *tá-une-panta* is incorrect and unnecessary ; this conjunction should stand there only after *ta-unépní* or *tá-une-p*.

DETAILS OF A CONJURER'S PRACTICE.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Máklaks shuákiuk kíuksash ká-i gú'l'hi húnkēlam ládshashtat, ndéna
 Indians in calling the conjurer not enter his into lodge, they halloo

sha'hmóknok; kíuksh toks wán kiukáyank mú'luash m'na kaníta pí'sh.
 to call (him) out; the conjurer red fox hanging out on a as sign his outside "of him".
 pole.

Kukíaks tchú'tanish gátp'nank wigáta tchélyá mā'shipksh. Lútatkish 3
 Conjurers when treating approaching close by sit down the patient. The expounder

wigáta kíukshēsh tcha'hlánshna. Shuyéga kíuks, wéwanuish tchik winóta
 close to the conjurer sits down. Starts choruses the con- females then join in
 jurer, juring singing

liukiámnank nadshā'shak tchûtchtníshash. Hánshna mā'shish hú'nk
 crowding around him simultaneously while he treats (the sick) He sucks diseased that

hishuákshash, tátktish í'shkuk, hantchípka tchí'k kukuága, wishinkága, 6
 man, the disease to extract, he sucks out then a small frog, small snake,

mú'lkaga, káko gí'ntak, káhaktok nánuktua nshendshkáne. Ts'ú'ks toks
 small insect, bone afterwards, whatsoever anything small. A leg

ké-usht tchékéle ítka!; lúlp toks mā'shisht tchékēlitat lgú'm shú'kēlank
 being frac- the (bad) he ex- eyes but being sore into blood coal mixing
 tured blood tracts;

kí'tua lú'lpát, kú'tash tchish kshéwa lúlpát pú'klash tuizámpgatk 9
 he pours into the eyes, a louse too introduces into the the white of protruding
 eye eye

ltúizáktgi gí'ng.
 for eating out.

NOTES.

71, 1. *shuákia* does not mean "to call on somebody" generally, but only "to call on the conjurer or medicine man".

71, 2. *wán* stands for *wánam níl'*: the fur or skin of a red or silver fox; *kaníta pí'sh* stands for *kanítana látchash m'nálam*: "outside of his lodge or cabin". The meaning of the sentence is: they raise their voices to call him out. Conjurers are in the habit of fastening a fox-skin outside of their lodges, as a business sign, and to let it dangle from a rod stuck out in an oblique direction.

71, 3. *tehélza*. During the treatment of a patient who stays in a winter-house, the lodge is often shut up at the top, and the people sit in a circle inside in utter darkness.

71, 5. *liukiámnan*k. The women and all who take a part in the chorus usually sit in a circle around the conjurer and his assistant; the suffix *-mna* indicates close proximity. *Nadshā'shak* qualifies the verb *winóta*.

71, 5. *tehûtchtnúshash*. The distributive form of *tehû't'na* refers to each of the various manipulations performed by the conjurer on the patient.

71, 5. *mā'shish*, shortened from *māshípkash*, *mā'shipksh*, like *k'lā'ksh* from *k'lāk-ápkash*, 68, 8.

71, 6. 7. There is a stylistic incongruity in using the distributive form only in *kukuága* (*kúe*, *frog*), *káhaktok*, and in *nshendshkáne* (*nshekáni*, *ndshékani*, *tsékani*, *tehékēni*, *small*), while inserting the absolute form in *wishinkága* (*wishink*, *garter-snake*) and in *káko*; *mû'lkaga* is more of a generic term and its distributive form is therefore not in use.

71, 7. *káhaktok* for *ká-akt ak*; *ká-akt* being the transposed distributive form *kákat*, of *kát*, which, what (pron. relat.).

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

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

KÁLAK.

THE RELAPSE.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

Hä náyäns hissúáksas mās'hitk kálak, tsúi kíuks nä'-ulakta tehután-
 When another man fell sick as a relapse, then the conjurer concludes to treat
 uapkuk. 'Tchúi tehúta; tehúi yá-uks huk shlää kálak a gēk. Tehí huk
 (him). And he treats; and remedy this finds out (that) relapsed he. Thus the
 3 shuí'sh sápa. Tsúi nā'sh shuí'sh sáyuaqs hū'mtcha kálak, tehúi nánuk hūk
 song-rem- indicates. And one song-rem- having found (that) of the kind of re- then all those
 edy edy out out lapsed (he is),
 shuí'sh tpā'wa hū'nksht kaltchitchíksash heshuampēlítki gūg. Tehúi
 remedies indicate (that) him the spider (-remedy) would on re Then

hú'k káltchitchiks yá-uka; ubá-us húk káltchitchiksam tchutënō'tkish.
 the spider treats him; a piece of of the spider (is) the curing-tool.

Tsúi húnkantka ubá-ustka tchutá; tātáktak huk kálak mā'sha, gá'tak
 Then by means of that deer-skin he treats just the size that relapse is infected, so much
 (him); of the spot

ubá-ush ktú'shka tā'tak huk mā'sha. Tsúi húk káltchitchiks siunóta 3
 of deer-skin he cuts out as where he is suffering. Then the "spider" song is started

nā'dskank hú'nk ubá-ush. Tchú'yuk p'laíta nétatka skútash, tsúi sha hú'nk
 while applying that skin-piece. And he over it he stretches a blanket, and they it

udú'pka hānā'shishka, tsúi hú'k gutá'ga tsulá'kshtat; gā'tsa lúpí kiatéga,
 strike with conjurer's arrows, then he it enters into the body; a particle firstly enters,

tsúi tsulē'ks k'lāká, tchúi at pushpúshuk shlē'sh húk ubá-ush. Tsúi mā'ns 6
 then (it) body becomes, and now dark it to look at that skin-piece. Then after a
 while

tánkēni ak waítash hú'k púshpúshli at mā'ns-gítik tsulá'ks-sitk shlē'sh. Tsí
 after so and days that black (thing) at last (is) flesh-like to look at. Thus
 so many

ní sáyuaakta; túmi hú'nk sháyuaakta hú'masht-gísht tchutí'sht; tsúyuk
 I am informed; many men know, (that) in this manner were effected and he then
 cures;

tsúshni wá'mpéle.
 always was well again.

NOTES.

72, 1. náyāns hissuaáksas: another man than the conjurers of the tribe. The objective case shows that mā'shitk has to be regarded here as the participle of an impersonal verb: mā'sha nūsh, and mā'sha nū, it ails me, I am sick.

72, 1. kálak, relapse. Relapse is not substantive, but adjective in the sense of a person having fallen back into the same disease by which he was afflicted before; kálkēla, to fall sick.

72, 2. yá-uks is remedy in general, spiritual as well as material. Here a tamáuash song is meant by it, which, when sung by the conjurer, will furnish him the certainty if his patient is a relapse or not. There are several of these medicine-songs, but all of them (nánuk hú'k shuí'sh) when consulted point out the spider-medicine as the one to apply in this case. The spider's curing-instrument is that small piece of buckskin (ubá-ush) which has to be inserted under the patient's skin. It is called the spider's medicine because the spider-song is sung during its application. A spider-song in use among the Modocs is given below.

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

73, 5. gutá'ga. The whole operation is concealed from the eyes of spectators by a skin or blanket stretched over the patient and the hands of the operator.

73, 5. kiatéga. The buckskin piece has an oblong or longitudinal shape in most instances, and it is passed under the skin sideways and very gradually.

73, 7. tánkēni ak waítash. Dave Hill gave as an approximate limit five days' time.

THE MONTHS OF THE YEAR.

OBTAINED FROM "PETE" IN THE KLAMATH LAKE DIALECT.

- Gáptsatka É-ukshikni máklaks páha udsáks; lúela kápto Yá-ag;
 In the month of the small finger the Lake Indians dry the large suoker; kill gudgeons at the Bridge;
- Ktaí=Túpakshi tkálmakstant otí'lks lúela hō'ank. At sa kó-izaktchuapka,
 of Standing-Rock to the westward fish-dam kill when jump- Now they will leave home (soon),
 ing.
- 3 at kámals pahá; kó-izaga, ká'shla sa, kolálsuapk mat sa, tawiksálsuapk
 and dry fish they pre- they leave, go after ipos they, will gather kül they. will gather tawiks
 pare;
- mat s at, pō'ksalsuapk mat sa, at sa pópakuapk sátnalhuapka sa, suaítlal-
 they, will dig camass they, they will bake (it), roast it (3 days) they, roast it
 uapk; saká a pō'ks.
 (1 day); eat raw camass.
- 6 T'zópawatka pahá at pō'ks iwídsat, at É-uksi génuapka woksalsuap-
 In the thumb-month dried then camass they put un- now for Kla- they will start to gather
 der ground, marsh Marsh
- kátki giug; káyudsh nū'ka wókash. At nū'ka wókash, wóksalsha at túnepni
 lily-seed; not yet is ripe pond-lily seed Now has lily-seed, they gather (it) for five
 ripened
- waitash, kánktak wókslat Eúkshikni. Sníkanua nadshgshaptánkni waitash;
 days, so long may gather the Lake people. They let it ripen during six days;
 (it)
- 9 nadshgshaptánkni waitash wókash shutá'shlat, awō'lat, péksat, shiulína,
 during six days the nuphar- they grind, cook, rub fine, winnow,
 seed
- lulína. Nā'sh willishik pálasham=wáxoksh láp tála, l'xályamnishti lulínash
 make flour. One sack of the flour-bags two dollars, in a long, heavy sack the ground-up
 wókash
- túnep tála. Nū'zat'k wókash iwíxí'e ká-itua nū kálla. "Tánk a iwí'za í?
 five dollars. Roasted lily-seed filled in sacks none in the "How many did fill you?
 country.
- 12 lápksapta kán iwí'za willíshik?" "nū té-unip willí'shik iwí'za!" Wé-
 seven who did fill sacks?" "I ten sacks have fill-d Wo-
 up!"
- wan'sh pí'la wō'kshla, hí'hassuaks gánkanka pazō'les, tchä'-u. At sa héwi-
 men only gather wókash, the men hunt mule-deers, antelopes. Now they will haul
 uapk, skúya wókash. At a sha í hí'wi-uapk; áwalues skéna, máktsina
 (it) home, crush lily-seed. Just they home will bring it; to the island they row, camp there
- 15 Nū'shksi, wō'ns í'lksat Lēmé-isham Nutē'ks, Vushí'nkam Tínuash, Lál'láks,
 at Skull-place, canoes they put away at Thunderbolt, at "Snake-Drowned", at "Slope-
 in lake bottom steps"
- Lkō'm Ä'-ush; kákokísh lóloksgísh ktél'ya, Stópalsh=Tamā'dsh, Tó'ilkat
 at Black Lake; at the ford the rifle drop, at Peeled-Pine, at Rail-Pyra-
 mid
- pí'la wí'hla; tchía nánuk Kák=Ksháwaliáksh; nánka tchía Tchíkass-
 stops every one at Raven's Place; some (will) stop at Bird's
- 18 Walákishtat.
 Lookout.

Spéluishtka at héwi, iwí-idsha wókash. Nāt a génuanupk! nánuk
 In the index-month they haul, take home the lily-seed. We will go there! all
 nat éna! nátoks waítuapk, wewálha wátech, hú'masht nat gî waíta wéwal-
 of us carry it! but we will wait one are sore (our) horses, therefore we wait one because
 day,
 hasht wátech ká'mat. Nad gitá piénuapk pólökuanteh, ktälöwalshuápka 3
 are sore horses on back. We there will scrape up moth-chrysalids, gather pine-nuts
 nād. Tchatchápëlu, hóllaksh, tûtánksham, hahashkemólsham, lolóloisam,
 we. Sweet resin, winged pine-nuts, blackberry, black cherry, wild gooseberry,
 tsinéžam, klá-ads, wáshlalam íwam nā'd stá-ila. Kó-idse, shtéaltk ktá'lo.
 sort of wókash, prunes, squirrels' huckle- we gather. Of bad taste, full of resin pine-nuts.
 berries (are)

Tžópowatka í-umämi wátech lalá-a; gépgapële máklaks këlä'wiank, 6
 In the thumb-month at berry-time mares foal; return the Indians having done
 (gathering),
 at wéwanuish o-olalóna, at sa í'-umaltka. Bú'nuapka tchä'kéle í'wam,
 the females dry berries by they return from berry- They will drink red juice of huckle-
 the fire, gath. ring. berries,
 tchilálat hûn í'wam. Ánshat ánika shash í'wam; wí'dsika nánka í'wam.
 boil the berries. You may go and ask them for huckle- retentive some (are) of berries.
 berries;
 Túpeluish aní'k tëlú'ks, tchákëla n's skaí tak; tsákëlatka n's skaítki stá. 9
 To next lodge I send tule-basket, willow-basket to me to give in; in the basket to me to give it filled.
 Pahápk tchísh íwam lúitki n's léwichta á Ká-i sheshätui'shtka.
 Dried too huckle- to give to me they did not want. Not I intend to sell them.
 berries

Spéluishtka spû'klishtat kshíwalža, papiä'na ludamalákstat. At hú'k
 In the index-month in the sweat-house they dance, inaugurate by the winter-house. Now such a
 feast man
 kshû'n híwidshuapk, at hú't hí'wi; túnepni nā'd shópelakuapk. "Tû'sh 12
 hay will haul home, and that hauls (it) in five (stacks) we will stack (it) up. "Where
 man in;
 nû shópelakuapk"? "lápash í'lyat, atí'sh shuí'nshnank í'lyat; í' tchekash í
 I shall stack it"? "in two heap it in a long- (stack) stacking heap it you also you
 stacks ye, stretching ye!
 nû'sh shatuáyuapk mbúsant. Ünîpni waítash í n's shatuáyuapka."
 me must help to-morrow. Four days you me must help."

Tátžëlam hehátže tápak.
 In the midfinger- fall the leaves.
 month

15

Gáptchëlam shináktishtka ká'na.
 In the ring-finger month it is snow-
 ing.

Gáptsatka mü ká'na.
 In the month of heavily it snows.
 the small finger

Tžópowatka wétko é-ush; kéna.
 In the thumb-month is frozen the lake; it is snow-
 ing.

18

Spéluishtka któ'tsa mü; wála kshiúlgishtat.
 In the index-month it rains much; they in the dance-house.
 dance

Tátžëlam tsuám lúela Nílaksi Tsuyakë'ksni.
 In the m dñger- large kill at Nílaks the Liukville Indians.
 month suckers

Gáptsëlam shináktishtka udsáksalsha Kókëtat, ká'shla sa.
 In the ring-finger month they take large suckers in Lost River, (and) get ipos.

21

NOTES.

This text intends to give a sketch of the various occupations of the northern tribe or É-ukshikni in every month of the year, and is partially worded in a form which may be called dramatic. These statements are not always arranged in logical order, but a profusion of ethnologic details gives intrinsic value to them.

The months of the Máklaks year do not coincide with the months of our calendar, for they extend from one new moon to the next one, and therefore should be more properly called *moons* or *lunations*. Twelve and a half of them make up the year, and they are counted on the fingers of both hands. The first moon of their year begins on the first new moon after their return from the wólash-harvest at Klamath Marsh, which is the time when all the provisions and needful articles have been gathered in for the winter. Work is then stopped and the communal dances begin, the doctor-dances as well as those conducted by the chiefs, and everybody participates in them except those who are out hunting in the mountains during the latter part of the year. This mode of counting the moons on the digits was once popular, but on account of its imperfections it is now forgotten by the majority of the tribe. Instead of it they reckon time by the seasons in which natural products are harvested, as: udsaksá/mi, "in the big sucker time"; i-umä'mi, "in the berry season", or they use our calendar months.

The first moon mentioned in our text, gáptche, answers generally to our May. The two next moons are counted on the thumb and forefinger of the hand not used immediately before; with this last moon their year has come to an end. The next five moons are counted again on the digits of the first hand, and so forth. The half moon making up their full year is not accounted for in this text.

74, 2. Ktai-Túpakshi is a locality of renown in the folklore of the Klamath tribe. It lies near the confluence of Sprague and Williamson Rivers, on the property of an Indian named Tehélozins. The otíks is the fish-dam (from utíla), where the Indians wade in the water with their dip-nets and catch the fish while it ascends the river in spring-time in enormous quantities. This fish-dam does not reach the water's surface.

74, 2. The direct object of lúela is kápto, its subject máklaks hō'ank.

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

74, 3. kó-izaga is identical with gúikaka; derived from kúi, "away, far off"; guizáitchka is: to start out annually to the prairies where roots etc. are harvested.

74, 5. saká a pō'ks: they eat *sometimes* the camass raw, but only at the time when digging it. Bulbs, roots, pods, chrysalids and berries are gathered by women only.

74, 6. pahá at p.; this is equivalent to pahátko pō'ks iwíshat. They bake the camass and put it in their cachés at the place where they intend to stay next winter.

74, 8. shíkanua. During the time when a pause is made in the gathering-process, the conjurer carefully watches the ripening of the pods not yet harvested and arranges public dances. When the sun has done its work, he solemnly announces it to the women, and they go to work again in their canoes.

74, 9. shiulína. From the preceding we should expect shiulínat, lulínat.

74, 10. wíllishik is the generic term for larger kinds of provision-sacks; it means here a sack of fifty pounds seed or grain, while the wázoksh holds hundred pounds. In pálasham-wázoksh, however, the latter word is taken in its *generic* sense of sack, bag.

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

74, 11. *káitua nû ká'íla*. The sense is incomplete. Probably *sháyuakta* is left out: "I do not know of any in the whole country", *káila* often standing for *káilatat*.

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

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

74, 17. *pí'la wí'hla* (or *píla wíllash*) contains perhaps a proper name of a locality, or stands in connection with *Tóilkat*, "at the Rail-Pyramid"; *wilhaslash* means top, apex. The stations from the "Ford" to "Bird's Lookout" are passed by the tribe when they return home with the lily-seed harvest-crop. "They drop the rifle" is: they take a rest. All these localities are either on the open waters of Klamath Marsh or on Williamson River, which forms its outlet.

75, 1. *iwí-idsha wókash*. The distance between Klamath Marsh and the Williamson River is from 20 to 25 miles, and horses carrying *wókash* can make it in one day. The next day they return to carry another load.

75, 2. *nátoks wáituapk*: we will lie over one day to let our horses rest, or recover from the swellings on their backs. *Nátoks* stands for *nát toks*.

75, 5. *klá-ads* is probably a kind of wild prunes. See Dictionary: *kélátch*.

75, 8. *wídsika íwam*. "Some are economical with their own berries, and prefer not to scatter them in the hands of others"; *íwam*, huckleberry, has become the generic term for all berries, and *i-umá'mi* is "*berry-season*".

75, 11. *spû'klish* here means the large communal sweat-house; it is used frequently for dances and *kshiuwá'zishat*, contr. *kshiu'zishat* might stand instead of *spûklishat*.

75, 11. *papiä'na*, vocalic dissimilation for *papa-éna*; derived from *pán*, to eat.

75, 13. *atí'sh* etc. "Heap ye up that hay in two stacks, which must have a lengthy, long-stretching, and not a high, cone-shaped form!" For heaping up long stacks one verb is here used, and another for making the high, round ones.

PŪLAM SHUMSHE-ÉLSHTAT SHASHAPKĒLÉASH.

A SKETCH OF BALL'S MARRIED LIFE.

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

Póluk *ká'liak snáwäds t'shín*. Tsúí *snawä'dshla Pámpiam pá'-ia lupí'*;
 Ball he without a wife grew up. Then he married Pámpi's daughter at first;
tsúí wá'kala, tsúí tatá mántsak mbusá'lan gi. Tsúí *ká'tsa, tsúí mbusá'-*
 and she had a babe, and then quite a while he lived with (her). Then he left (her), and lived with
alpéli pán, tsúí pán kétsa sissú'kuk tsú'ssak. Náš *wá'ka sham kláká, nā'sh* 3
 (her) again, and again left (her) quarreling continually. One babe to them died, another
tchá; at sa sipí'tza, tsúí nā's shnawä'dshla pán Látsam pá'-ia; wáts säwána
 lived, still they separated, then one he married after Látsam's daughter, horses he gave
 (woman) (this)

- sas tánkak. Tsúí wiggátak tchía, tsúí wä'kala, tsúí hûk mukák k'lüká.
to them not many. Then together they lived, and she became and the babe died.
mother.
- Tsúí hû'nk pän wutódsna, tsúí pän mbusé-alpële. Kú-idshi hû'k snawéds;
Then her again he gave up, and again lived with (her). Mischievous (is) that woman;
- 3 tsú'ssak sù'la sha, hissuáks hû'k wú'lantana: "tám mí'sh setú'lza kaní?
constantly haggled they, husband the used to ask (her): "(did) with you consort anybody?
sä'gs' ish, ká-i sa-í'shiank." Tsí sa hû'n kî nánuk spunä'ks; tsúí sí'ssúka
tell me, not concealing." So they said every night; then they fought
ná-asht giúg. Tsúí sa kú-i sù'ta pipélängshtan stáinas, tsúí sa kú-i tchía.
for saying so. And they embittered mutually hearts, and they wretchedly lived.
- 6 Hú'masht-giúg tú'mëni laláki nã'-ulza, tú'nëni huskiü'tankpële. Tína
On this subject often the chiefs ruled, many times made them live together
again. Once
snáwäds hûk pálla hishuáks m'na shû'ldsisas shätó'lz; vû'nsatka hûnk
woman that deceived husband her (and) with a soldier copulated; in canoe (she)
skä'na pállank sas sùldsámkshi. Tsí hûk shû'ta titná huk snawä'ds; tsúí
rowed abstracting from them to the troops. Thus acted at a time that woman; and
away (ii)
- 9 laláki nã'-ulza hû'nsht Pú'lam snawä'dsas; ktû'tsga sa hûk laláki sätó-
the chiefs tried that Ball's wife; cut hair off they the chiefs for hav-
lakst sù'ldsisas. Tchúi pän kédsa Paúl; Waitängí'shash tsí's setó'lz tánk.
ing slept with soldier. Then again left (her) Ball; with a Warm Spring man too he lodged thcn.
Tsúí pän mbusé-alpla, tsúí sas wáts skókta pän, tsúí sha pän ak sissó'ka;
And again he lived with (her), and to horses he paid once and they again quarreled,
them over more,
- 12 at sa kú-i hak tsía tsússak, tsúí laláki pänak hû'skiûtka. Tsúí pän
they wretchedly lived always, and the chiefs once more made them live And again
together.
- mbû'se-alp'l, tú'sh spungátgapële É-ustat tchí'pkshí hûnk snawä'dsas. Pú'l
he lived with (her), over there he brought back on Lake shore home the wife. Ball
toks hí'wí hímoks tánk, tchúi hí'-i lélktcha tchí'ktchik spû'ntchupaluk.
hailed logs then, and there abandoned the wagon to bring (her) back.
- 15 Tsúí spû'ntpampële, tsúí nã'-ulza sha pä'n, spû'lhi sa Pú'lash, tsúí sa
And he brought (her) back, and tried they again, imprisoned they Ball, and he and she
szókta sas pä'n wátech, tsúí sa spunkámpële pän, tsúí sa pän hû'nk
paid them once more horses, and they set (him) free again, and they again
sumsä'-alank tsía.
marrying lived.
- 18 Wakák tsik sa tchía, ká-i ní tú'mënat.
How since they have not I learnt.
lived,

NOTES.

Matrimonial reverses like the one given in this narrative are by no means uncommon among the Klamaths of the present day. They are one of the unavoidable consequences of the gradual emancipation of the females from the former rule of their brutal husbands through the advent of the whites, and also of the obnoxious and corrupting neighborhood of the soldiers at Fort Klamath.

77, 1. The name Púł is pronounced in very different ways, and most people think it is the English name Ball; Póluk is Pó'l hŭ'k; tchía, "lived", would be preferable to t'shín in this connection.

77, 2. 3. ká'tsa, kétsa properly means to cast away; here: to abandon, leave; almost identical with wutódsna occurring below, 78, 2.

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

78, 8. pállank sas. This shash properly refers to Pámpi and his family, for Púł's wife took the dug-out canoe of Pámpi and rowed with it to the soldiers. This was in the northeastern part of Upper Klamath Lake, and occurred in the winter of 1876-'77.

78, 13. É-ustat is the location of the old agency buildings at Koháshti, in northeast corner of Upper Klamath Lake.

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

78, 15. nã'ulʒa sha pä'n. About the middle of September 1877 a strong escort of Indians brought Ball and his wife to the "law-house" at the Klamath agency to be tried by the chiefs. A delay of several days occurred before he was confronted with the judges, and during the time he was imprisoned at the "skúkum-house", a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there he was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokane tribe, and Spúkän is his name.

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

GAMES OF THE KLAMATH LAKE PEOPLE.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

I.

É-ukshikni The Lake people	shákēluk in gambling	shî-í'ʒaga win from each other	yámnash, beads,	wátsch, horses,	skútash blankets	tchîsh. also.		
Vû'nip With four (sticks)	shulshéshlank; they play the stick-game;	láp (there are) two	mû'mēni, thick (sticks),	szû'tash skin-covered sticks	tchîsh also	lâpi two	ndshekáne. slender.	
Ndshékansh At the slender (sticks)	sha they	szétschashtka with index and mid- dle finger	shlín, guess,	mû'mēnish at the thick (ones)	toksh however (they)	a with index finger	yû'shakēnank 3	
shlín; guess;	vûish at the	they moving hand side- ways	klátchnank guess,	shlín, with the thumb	also making a they guess s. de move	tch at.	Wû'ishtka By the vûish	
toks they	sha only one	nã'shak counting- stick	kshē'sh (can) win;	wí-uka; with index and mid- dle finger	sha they	láp two	wí-uka win	kshē'sh, counting- sticks,
yû'shʒish the index	spélshisht. having put for- ward.	Tchúí Then	sa they	kēléwi stop,	udúiwisham from the losers	í'ʒaguk when they have won	nánuk. all (stakes).	6

II.

- É-ukshikni wéwanuish skû'sha pû'mam tútatka lémátchat kē'ltamank.
 The Klamath Lake females play a game beavers' with teeth, on a rubbing letting (them) stole drop.
- Shúshmalua-kîpksh p'laítala tút nánuk ní'kualksht lā'p kshē'sh yánkua.
 Where they are marked upside teeth all having fallen, two checks they win.
- 3 Kukaluák taksh takaní'lkuk gél'za, tsúi sha nā'sh kshē'sh wí-u'za.
 Both female (teeth) only (if) falling right side up come down, then they one check win.
- Lálakiak tchîsh takaní'lyuk gél'za, hú'nkant tchîsh a nā'sh wí-uka kshē'sh.
 Both male (teeth) only (if) falling right side up come down, on that account also one (they) gain check.
- Kshawinasht tûksh kaitua wí-uzant; tchúi sha nánuk héshkûsh shî-í'zaguk
 Falling unequally however nothing they win; and they all the stakes having won from each other
- 6 kéléwi. Wéwanuish pîla skû'sha, híhashuaksh pîl shákalsh.
 quit. Women only play (this game), men only play the stick-game.

III.

- É-ukskni wéwanuish tchí'mma-uk tînkanka nánuk shuekûsh shésham-
 The Klamath Lake women in play: g. tchim-má-ash run forth and back, every one (willow-)poles hold-
- tchantk. Pîpêlanshtant yû'ashlank tát'zêlam shal'zúétgîsh téwa ánu,
 ing. On either side for fixing bases in the middle of the starting-places (they) sticks, plant
- 9 tchúi sha wutû'wal'za shuekô'shtka tchímma-ash. Kawû'tank sha vu-
 then they throw up with (their) poles the game-string Having caught (it) they throw
- tû'dshna, tchúi sha tîshna hátoktala, shû'dshnuk tchímma-ash shútualsha.
 (it to others), then they run over there, while chasing each other the game-string they throw.
- Túkni wá'hkîsh wîtû-îpêle shiwákuash m'na; tchúi sha kíudshna léna,
 One party the poles throw back to the girls (on) their (side); and they run off run aside,
- 12 shû'dshna yû'ashtala sha tchúi.
 chase each other to the bases they then.

NOTES.

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

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

79, 2. shulshéshlank stands here for the periphrastic shulshéshlank gi, or the simple shulshéshla. Derived from shúlshesh, and this from shúla, to hand over, to pass to another.

79, 2. szû'tash, not to be confounded with skútash, blanket, forms apposition to lápi ndshekáue. The two slender game-sticks are wrapped in narrow strips of buckskin leather (skúta, to wrap in).

79, 3. *sẏéteha*, to extend two fingers, viz. the index and the middle finger; the instrumental case of the verbal substantive, *sẏétehashtka*: by extending these two fingers.

79, 3. *shlín*, to shoot, to shoot forward, to hit; figuratively used for the rapid motion of the hand in guessing at the location of the sticks lying under the tray or *pá'hla*. *yú'shakna*, *yúshkēna*, or *yú'sẏa*, to put forward, to use the index finger. In this game that finger is called *yú'shẏish*, and not by its usual name, *spéluish*.

79, 4. *vû'ish* is the location of the thicker sticks coupled on one side, and of the thinner ones on the other; the gesture for guessing at it is to make a side motion with the hand, thumb included. In the text, the sense would become clearer by wording it thus: *vû'ish sha népatka tẏopowátka teh lénank shlín*, "they guess at the *vû'ish*, whirling around with the hand, thumb included." *Léna* is to perform a circular motion; *klátchna*, a side motion.

79, 5. *sẏétehashtka sha láp wí-uka*. *Sẏétehashtka* collides here apparently with *yú'shẏish spēlshisht*; it seems to stand for: "they win two checks, if they have guessed right at the slender sticks".

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

II. To play at dropping beavers' teeth (*shkû'sha*) is the subject of this paragraph; the game itself is *skúshash*. The four teeth of the beaver are marked for this game by the incision of parallel lines or crosses on one side, and a small piece of woolen or other cloth is inserted into the hollow to prevent breaks in falling. The two longer or upper teeth of the beaver are called the *male* (*lakí*), the pair of lower and shorter the *female* teeth (*gúlo*, *kúlu*; distributive form: *kúkalu*). The teeth are dropped on a hard, level substance, as a metate or grinding stone, to make them lie flat. The marked side of the teeth wins, if it is turned up after dropping. The teeth of the woodchuck (*mú-i*, *mói*) serve for the same purpose.

80, 2. *Shúshmalua-kîpksh* stands for *shúshmaluash=gípshtka* or *=gípkashtka*, the instrumental case of the participle *gítko*, possessed of: "(if they fall down) on that side, where each is possessed of marks" (*shúmaluash*).

80, 2-4. *kshē'sh*. In this game of beavers' teeth (*púmam tút*), or woodchucks' teeth (*múyam tút*) they use twelve check-sticks to count their gains with. The game is played by two persons, or by two partners on each side.

80, 5. *Kshawínasht tûksh*. *Kshawína* means several teeth to fall down, but, as the prefix *ksh-* indicates, only *one* tooth with the marked or winning side up.

III. The *tchimmá-ash* game is played almost exclusively by females. The *tchimmá-ash* is a string about 2-3 feet long, to the ends of which sticks or pieces of cloth are tied; it is taken up and thrown forward by two flexible willow rods (*shuékúsh*, *wá'hlikish*) to playmates, who divide themselves into two parties. Before the commencement of the game, two limits (*yúash*) are meted out on the ground, which serve as bases. Both of them are located between the lines of starting (*shalẏuétgîsh*).

80, 7. *shuékúsh*: two poles; players hold one of them in each hand.

80, 9. *Kawú'tank* refers to the playmates of the opposite party, who are bound to catch the flying *tchimmá-ash*.

80, 11. *shiwákuash* seems to be a dissimilation of *shiwáka-ash*.

80, 11. *kiúdshna léna*, or better: *kiúdsnank léna*.

SWEAT-LODGES.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

- É-ukshkni lápa spú'klis̄h gítko. Kúkiuk kēlekápkash spú'klis̄hla yé-
 The Lake people two sweat-lodges have. To weep over the deceased they build sweat- dig-
 (kinds of) lodges lodges
- pank káila; stutílantko spú'klis̄h, káila waltchátko. Spú'klis̄h a sha shú'ta
 ging up the ground; are roofed (these) sweat- with covered. (Another) sweat- they build
 lodges, earth lodge
- 3 kué-utch, kítechikan'sh stinága=shítko; skú'tash a wáldsha spú'klis̄htat tata-
 of willows, a little cabin looking like; blankets they spread over the sweating- when
 lodge
- ták sě spú'kliá. Tátataks a hú'nk wéas lúla, tatátaks a híshuaksh tchíměna,
 in it they sweat. Whenever children died, or when a husband became wid-
 ower,
- snáwedsh wénuitk, kú'ki kēlekátko, spú'klitcha túmi shashámoks-lólatko;
 (or) the wife (is) widowed, they for cause of death, go sweating many relatives who have
 weep lost;
- 6 túnepni waítash tchík sa hú'nk spú'kliá. Shiúlakiank a sha ktái húyuka
 five days then they sweat. Gathering they stones, (they) heat
 (them)
- skoilakuápkuk; hútoks ktái ká-i tatá spukliú't'huish. Spú'klis̄h lúpia
 to heap them up (after those stones never having been used for Sweat-lodge in front
 use); sweating.
- húyuka; kēlpka a át, íliat átui, kídshna ai í ámbu, kliulála. Spú'kli a
 they heat heated (being) when, they bring at once, pour on water, sprinkle. Sweat then
 (them); (them) inside them
- 9 sha túmēni "hours"; kēlpkuk géka shuakóltchuk péniak kō'ks pépe-udshak
 they several hours; being quite they (and) to cool them- without dress only to go bathing
 warmed up leave selves off
- éwagatat, kóketat, é-ush wigáta. Spukli-uápka mā'ntch. Shpótuok
 in a spring, river, lake close by. They will sweat for long hours. To make them-
 selves strong
- i-akéwa kápká, skú'tawia sha wéwakag knú'kstga. Ndshíétchatka knú'ks
 they bend young pine- (they) tie together they small brush- with ropes. Of (willow-)bark the ropes
 down trees,
- 12 a sha shúshata. Gátpampēlank shkoshkí'l̄xa ktáktiag hú'shkankok kēle-
 they make. On going home they heap up into small stones in remembrance of the
 cairns
- kápkash, ktá-i shúshuankaptcha í'hiank.
 dead, stones of equal size selecting.

NOTES.

No Klamath or Modoc sweat-lodge can be properly called a sweat-house, as is the custom throughout the West. One kind of these lodges, intended for the use of mourners only, are solid structures, almost underground; three of them are now in existence, all believed to be the gift of the principal national deity. Sudatories of the other kind are found near every Indian lodge, and consist of a few willow-rods stuck into

the ground, both ends being bent over. The process gone through while sweating is the same in both kinds of lodges, with the only difference as to time. The ceremonies mentioned 82, 4-13., all refer to sweating in the mourners' sweat-lodges. The sudatories of the Oregonians have no analogy with the *estufas* of the Pueblo Indians of New Mexico, as far as their construction is concerned. Cf. *Notes* to 70, 1. 75, 11.

82, 1. lápa spú'klish, two sweat-lodges, stands for two *kinds* of sweat-lodges.

82, 5. shashámoks-lólatko forms *one* compound word: one who, or: those who have lost relatives by death; cf. ptísh-lúlsh, pgísh-lúlsh; hishuákga ptísh-lúlatk, male orphan whose father has died. In the same manner, *kélekátko* stands here as a participle referring simultaneously to híshuaksh and to snáwedsh wénuitk, and can be rendered by "*bereaved*". Shashámoks, distr. form of shá-amoks, is often pronounced sheshámaks. Túmi etc. means, that many others accompany to the sweat-lodge, into which about six persons can crowd themselves, bereaved husbands, wives or parents, because the deceased were related to them. Cf. *lé'pk'leza*, *lé'pk'lekatko*.

82, 6. Shiúlakiank etc. For developing steam the natives collect only such stones for heating as are neither too large nor too small; a medium size seeming most appropriate for concentrating the largest amount of heat. The old sweat-lodges are surrounded with large accumulations of stones which, to judge from their blackened exterior, have served the purpose of generating steam; they weigh not over 3 to 5 pounds in the average, and in the vicinity travelers discover many small cairns, not over four feet high, and others lying in ruins. The shrubbery around the sudatory is in many localities tied up with willow wisps and ropes.

82, 10. Spukli-uápka mā'ntch means that the sweating-process is repeated many times during the five days of observance; they sweat at least twice a day.

LUÁTPÍSHLA SNÉWEDSH M'NA.

LAMENT OVER A WIFE'S LOSS.

OBTAINED FROM DAVE HILL IN THE KLAMATH LAKE DIALECT.

Snáweds *k'leká*. Tsúí tsik shpótû hissuáksûk, pá'wa tsúí, pá'ně
 A wife dies. Upon this strengthens (her) husband alone, plunges then, again

mákual, sta-ótank *kaítua* pát; tsúí tû'tí'ç yaínatat tû'tshna. Tsúí shlaá
 camps out, famished nothing eats; tûen (he) dreams, on the mount- he dozes. Then he sees
 (and) ains

máklaks, tû'tí'ç hûnk ná-asht; tsúí gã'mpěle ládsashtat, tsúí psín hûsh'tí'k- 3
 people, dreams (he) thus; then he returns to (his) lodge, and at night he frequently

tamna, tsúí shlá'popk, tsúí at shlá'popk siunotí'sh tehkash. Tsúí at shuí'sh
 dreams, and has visions, and then he has halluci- of (female) also. And magic songs
 nations choruses

hû'k nā'sht kí: "tchā'kēli gékanuapka, súmat tsúk at géka tchákēle"! tsúí
 these thus say: "blood will come up, to the in time comes up blood"! then
 throat

huk tchékĕl' a gépka. Tsúi wéwan'sh gúli' winō'tnîsh; shashuaki'sh tchí'sh,
 the blood comes up. Then women enter who form chorus; people who call the too,
 conjurer
 lutatki'sh tchîsh, shuashuáktchîsh matchatgî'sh tchîsh guli' látchashtat
 the song-repeater too, bewailers, listeners also enter lodge
 3 m'na.
 his.

NOTES.

The ascetic performances and ceremonies here described are going into disuse at the present time. When they were fully observed, the bereaved husband wandered alone through the woods and wilds (spótu) for five days, but to the widow these observances extended over a shorter time. For this purpose both sexes wore warm clothing, but took to worn-out blankets or old articles of raiment, and used wisps of the serviceberry-bush as belts.

83, 1. shpótú: strong and unusual bodily exercise, running up hill, plunging etc. was and is still considered beneficial to the body, and is much in favor with the Indians. Cf. 82, 10. 11.

83, 1. hissúáksúk for híshuaksh ak; the husband *alone*, not in company of others; pā'nĕ for pā'n a, pĕn a, cf. átĕnen for át a nen; and sĕ for sha, they, 82, 4.

83, 2. ka-ítua pát or p'át: he eats nothing at the time while wandering; pánk, p'ánk might stand here instead of pát; tû'tshna: for dozing they did not lie down, but tried to catch a little sleep while walking and wandering.

83, 2. shlaá, and tchákĕle 83, 5, forms sometimes used in conversation instead of shlää, shleá; tchä'kĕle, tchékĕli. Cf. yáka for yä'ka, yéka: *Note* to 16, 10.

83, 3. hûshĕí'ktamna; the suffix -tamna shows that pshín stands for nánuk pshí'n gî'sh: "nightly, every night."

83, 4. siunō'tîsh and shuí'sh are both tamánuash-songs, but of a different character. See Dictionary. Shli'popka: he sees in his dreams what he has heard mentioned in the songs. To sing or repeat songs started by the conjurer devolves almost exclusively on the women present at the ceremony.

83, 5. súmat: into the mouth; their blood, disturbed by the constant excitement produced by the night rambles, ascends to the throat, and is sometimes spit out by them.

84, 2. shuashuáktchîsh. By their loud and noisy lamentations (shuáktcha, to cry, to weep) they expect to avert from the bereaved husband the effects of the tamánuash-spell (shuí'sh) which he has seen in his dreams.

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

CREMATION OF THE DEAD.

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

É-ukshíkni Mō'dokni tutenēpni waitólan kěléksht vûmí'. At ídshí'sht
 The Klamath (and) Modocs on the fifth day after decease bury. When bringing out
 Lakes (the bodies)

lā'pi géna tídsh shutedshnóka. At gát-pamnan káílatat wawálya wawaíha
 two go (ahead), well to make (all) ready Then having arrived on the ground they sit down (and) wait
 (men)

kělekápkash itpanō'pkasht. Skentanápkash at itpanō'pkasht kshet'lázíp- 3
 the dead person to be brought. Sewed up for transportation (and) tied trans-

kash wátchtat at tchpínú'tat ítpa. Hekshatlēkítko k'lezápkash lûpí' wátch
 versely on a horse to the burying- they Carrying transversely the deceased ahead the horse
 ground bring.

géna; k'lezápkām nánuk shá-amoksh tâpí' gálampaga.
 marches; of the deceased all relations behind follow in a file.

Tánkni máklāks kshélya k'lekápkash, wátch shiúka, ksháwal at hûnk 6
 The ancient Indians laid down the corpse, the horse they killed, deposited then the

k'lekápkash ánko kedshlákstat, wátch hûnk tchúi ktēdéga, wátchām
 deceased of wood on a pile, the horse then cut up, the horse's

tchú'leks nánukash k'lekápkash í'dshya. Lákíām tpéwash vuní'pí hibas-
 flesh all over the corpse strewed. Chief's by orders four

suátchxash lóloksh shnuitámpka. Pipélántan luelualóyan shnuitámpka 9
 men the fire were keeping up. On both sides standing by they kept (it) up

tchú'shak pítchash tchēk, tchúi sha k'léwi. Lû'lúksh shpítcht tchúi tẏálām
 constantly, it went out until, then they quit. The fire being out then in the midst

lûkslákshat hibéna, lûksláksh néwisht tchí'sh shekē'lke, káíla kē'la-unan
 of the ashes (a hole) they the ashes, the remains also they raked into earth throwing over
 dug, (it),

tchúi ktá-i lkáppa. Vûmí-û'lan nánuk tchí'shtala kikantchámpēle. Ge- 12
 then stones (they) piled After burial all towards home they marched back single Hav-
 up. file.

luipgáp'lín p'nā'lām tchí'-ishtat k'lekápkām tchí'sh shnélyan tchúi nánuk
 ing returned to their settlement, of deceased the lodge burning down then all

máklāks shemáshla. K'lekápkām tchí'wishtat ktái lélktcha; k'lezápkām
 Indians removed elsewhere. Of deceased on the late dwell- stones they left; of deceased
 ing-place

shá-amoksh hádaktna genō'ga ktá-i hádâkt nutolā'ktcha. 15
 (any) relative by this spot passing a stone on it threw.

Hä kaní tú'ma wewesháltko k'léya, pēn húnkēlam wé-ash k'léka
 If somebody much offspring-having died, again his children after death

hatóktok hûnk vûmí'; nánka atí' ídshnan hatâ'ktok pēn vûmí'.
 right there them they buried; some from bringing at this very again they buried.
 afar (them) spot

NOTES.

Cremating the dead is a practice which was abolished by the chiefs on the territory of the reservation in or about 1868. At the Indian graveyard north of the Williamson River a hill of 12 feet altitude, where the corpses of Indians of the Klamath Lake (not Modoc) chieftaincy were burnt, is still visible and untouched since then. With the exception of the sentence from Skentanápkash to *ítpa*, the first paragraph refers to the present as well as to the former mode of funeral, while the second describes the ancient mode of cremation. Cremation prevailed also among the Snake and Pai-Uta Indians, living in the vicinity of the Máklaks; cf. Dr. W. T. Hoffman, *Pahute Cremation; Cremation among the Digger Indians*, in *Proceedings of the Am. Philosophical Soc., Philadelphia*; vol. XIV, p. 297 sq., 414 sq., (1876). According to Stephen Powers, cremation prevailed among the Pomos of Northern California, west of the Sacramento River, and the Erió, a tribe living at the mouth of Russian River, believe that all deceased Indians will become grizzly bears if not disposed of in this manner. The Indians inhabiting the shores of Middle and Lower Columbia River placed their dead on platforms erected on hills, or into the canoes of which they had been the owners; the Kalapuyas on both sides of the Willamet River buried their dead by inhumation.

Our notice makes no mention of the mourning ceremony among the Modocs, by which widows had their long hair cut off at the funeral of their husbands, then dripped the resin from the pyre, liquefied by the heat, upon their bared heads, vowing not to marry again before this ghastly head-cover had worn off by length of time. The Modocs cremated their dead on any day *from the first* to the fifth day after decease, according to choice.

85, 1. *tutenépmi*. Here we have again the sacred number five occurring so often in the traditions, myths and customs of the Oregonian tribes. Cf. 70, 1. 3. 82, 6. 88, 4.

85, 1. Instead of *ídsha* may be used Klamath Lake *ílya* (*or éna*) *luluksháldshuk*, to bring out for cremation. The northern dialect uses *vumí* only in the sense of putting dried provisions into the ground. A funeral is *íktcha* in the Modoc dialect.

85, 2. *shutédsna*: they remove obstacles upon the road or trail, such as fallen trees or logs; they clear the passage. *káilatat* means here the same as *tchpinú'tat*, 85, 4.

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

85, 3. *itpanó'pkasht* is the synzesis of *itpanuápkasht*.

85, 6. *Tánkni*; the term *mā'ntehni* is often used instead.

85, 7. *ánko* for *ánkuam kedshlákstat*.

85, 10. *pitchash* for Klamath Lake *pítchkash*, "until it has gone out".

85, 11. Modoc *hibéna* or *ipéna* for the Klamath Lake *yépa*, *yépona*: to dig a hole.

85, 11. *néwisht*. Of this term the original meaning seems to be "thrown by hand into the air", a manipulation resorted to by some Indians, though not here, with the burnt ashes of the deceased.

85, 12. *lkáppa*. These piles of stones evidently were, as well as the piles erected on the spot of the burnt lodge, intended as monuments of the deceased. These cairns are of considerable size, and can be seen in the old Modoc country at the present time.

85, 16. *pēn húnkēlam* etc. *Pēn* introduces the verb *vúmí'*, and *k'léka* is a verb coordinate to *vúmí'*: "his children die, right there again they bury them."

PRESENT MODE OF INHUMATION.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

- Hishuákshash snawédshash gíntak k'lē'ksht tchúi sha hū'nk bóxtka
 Male or female upon having died then they (him or her) in a coffin
 ísha húnkantka waitashka ámpka waitólank tchísh. Pápkashti shú'tank
 bury on the same day or one day past also. Of lumber they are mak-
 ing
- box, shnutchlú'ktagiánk káyak tadsh tálakank Bóshtinam-shítko. Pú- 3
 a coffin, planing (it), not however they are paint- in the American shape. Small
 ing (it)
- pakuak gíntak a sha nánuktua ílxóta, shulótish gíntak, kmá' tchí'sh,
 drinking cups thereupon they of every kind bury with clothing hereupon, skull caps too,
 (him).
- yámnash tchísh, tálátoks ká-i. Há' nen wá'g'n ká'git, wátchatka sha hū'nk
 beads too, but money not. If a wagon is not on hand, on horses they them
- énank í'lytcha. Tú'mi shashā'moks ílksxē'ni shash, túmi wéwanuish 6
 carrying out bury. Many relatives to the grave them, many women
- tchí'sh, hihassuáksh tchí'sh, ká-i tatáksni, gasháksína shash ílksxē'ni.
 too, men also, (but) no children, follow them to grave.
- Ílksxé'ni yépontk tú'nep nádshgshapt pē'tch atí gintégatk.
 The graves are dug five (or) six feet deep into the ground
 going.
- Wá'g'n a lú'pi géna ílksxē'ni, sháshamoks tchí'k kí'nshaksna; hū'd- 9
 The wagon first goes to the grave, relatives hereupon walk in file; those
- shatoks atíkni gátpa, wátchatka gátpa. Ílksxé'ni a sha shnúka nē'p
 who from afar come, on horses come At the grave they seize by the
 hand
- k'lákápkash, a tchíks hū'nk unégank kélua káfla ílxuk, tántak tchiksh
 the deceased, then him lowering fill up the earth to bury simultaneously also
 (him),
- a hū'nk luátpishluk shúina. Gakiámnank tú'k sha tyalamtana gú'hliank 12
 over him for mourning they sing. Forming a circle from it they through the middle passing
- shnú'ka stélapksh nē'p, lupí'tal tchík sha gékampēle; télishtoks wudámatko
 shake (his) right hand, to the first then they return; (his) face is covered
 place
- handkerchipátka: "Tchá shékug mí'sh nū shnúka nē'p; tchá at tchí' m'sh
 by a handkerchief: "Now to bid good to you I shake (seize) hand; now thus to you
 bye
- nū shéka gēn waitash; géna mī at hukí'sh!" 15
 I bid fare- well this day, gone is your spirit!"
- Títatnatoks flags máklaks kí'utehna ílksxē'ni wá'ginat; shashámoksh
 Sometimes flags an Indian sticks up at the grave on the wagon, the relatives
- láp kí'mbaks gasháktchena, wéwanuish násh kí'mbaks, hihashuaksh tchí'sh
 in two files follow, the women in one file, the males too

- násh túnshish. Nā'sh kāflatok nādsháshak tchpínualank, nánuk titads-
 in one row. On one ground all together they are burying, every provided
 χátko píl ílktch spúshpaktchámka, shushtedshχátko wáshash wuwatuáp-
 with boards grave they make mound-shaped, fenced in prairie-wolves to keep
 3 kasht ké-utchíshash tchí'sh. Ká-i mā'ntch gítko sha hú'nk spú'klitcha
 off grey wolves also. Not long after this they go to sweat
 tútenäpni waitash. Wátch a lúluagsh tchí'sh ká-i tatá mā'ntch gínkanka
 for five days. Horses s'aves also no longer they bring there
 luélkish, m'nátoks sha wátch shéshatui shkútashtat í'lxútlúk.
 to kill, but his own they horses trade off for blankets to bury him in.

NOTES.

This short notice describes a funeral (ísha) of the Klamath Lake tribe in the mode as adopted from the Americans not long after the treaty of 1864, when cremation of bodies was abolished. Whatsoever of the ancient customs in disposing of the dead is still observed, the reader will easily gather from the present sketch.

87, 3. tálaka means to go forth and back with the hand; hence to rub with the palm of the hand, to rub paint on, to paint.

87, 5. Hä' nen wä'g'n. In this connection they can also say: hä' nem wä'g'n; and for wátchatka: wátchetka.

87, 11. tántak, in this connection, is a compound of tántk and ak, not of tánk and tak: "just at that time."

87, 17. láp kímباكs gasháktelna: they follow the corpse, which is placed on the wagon, in two files *on horseback*; kímباكs is apposition to shashámoks.

88, 1. Nā'sh etc. The appearance of their graveyard (tchpínú) near the William-son River does not differ much from that of our cemeteries; it lies in the midst of the woods. For titadsχátko see Dictionary.

FUNERAL OF WARRIORS.

GIVEN IN THE KLAMATH LAKE DIALECT BY "SERGEANT" MORGAN, AN INDIAN FROM KOHÁSHTL.

- 6 Ní'shta há'ma mú'kash tχú'tχuk: "máklaks k'lá'k!" Tsúí gátpa
 All night screeches the big owl presaging: "people die!" Then come
 máklaks ktaklí'sh, tsúí shneshnalχó'ta hushtsózok. Ná's wípka hú ámbotat,
 men par-flesh- and while burning down murder they. One escaped into the water,
 cuirassed, lodges (man)
 tsúí shtí'ldshna tû' sa-amoksámkshi m'na; gená shtí'ldshnuκ. Tsúí gépka
 and reported over there at relative's house his; he went to announce. Then came
 9 tumí' máklaks wa-u'htákiug; tsúí shenótank gē'kshta túníp hushtsóz shenó-
 many people to disperse (them); and while fighting on one side five were killed in
 tankok. Gē'kshta tchekash hushtsózα túm, nánka géna ká'ktsnuκ vú'shuk;
 battle. On other side also were killed many, some started to run away from fear;

tsúi sha shiū'lgip'l tsózapksh, tsúi sa ánkuala tû'm, tsúi sa kshú'iwál lú'-
 then they collected the fallen, and they cut limbs many, and they laid on the pyre to
 (of trees)

lukshaluapkug. Tsúi sa nutá hû'k, nánuktua núta; pualála sha hû'nkēlam
 cremate (him). Then they fired it, the whole they cast into they his
 they fired;

tû'kanksh. Stútȳishla sha yutátukg; k'léksht shtútȳishla. At hû'k nánuk 3
 quiver. Sorrowfully wept they in mourning; at his death they wept. Now that whole

nátspka tehulä'ks, at sa nánuk gä'mbēle lólokshaltkuk. Gátpampēle
 was burnt up body, then they all returned from cremating. They came back

tchí'shtat shisháshka sha lák hû'k snáwedsh hû'nkēlam wenóya; hissúáksh
 to homes (and) cut off they hair to wife his, who was husband
 widowed;

m'na k'léksht wenóya. Shtíě shupēlōka nú'ss wenóyuk, tsúi spúklich. 6
 her having died she became Resin she laid on (her) because widowed, then went sweating.
 widow, head

Túnipni spúkēli, k'lä'wi at; at gä'mbēle, kiä'm pán. At gä'tak.
 Five (days) she sweated, stopped then; and returned home, (and) fish ate. That's the end.

NOTES.

The style of this little piece is far from what we would call accomplished, and of incongruencies and unnecessary repetitions there are a score. The fight in which the five warriors were killed is imputed to the presaging, night-long cry of an ear-owl, and in ancient times Indians seem to have been justified by universal custom in attacking and killing their neighbors if an owl or raven was vociferating at night in close proximity to the lodge or lodges of these unfortunate people.

88, 7. hushtsózok for hushtsózä hûk.

88, 9. 10. hushtsózä is used here in an active sense, but is better translated by the passive form.

89, 1. kshúiwála has for direct object tsózapksh, the dead body. For the same operation the verb ksháwála, ksháwal is also frequently used: 85, 6. From here the informant begins to speak of *one* body only, as if only one warrior, not many, had been killed in this battle. Cf. *Note to 80, 5.*

89, 2. húnkēlam stands in this line for hunkēlámsham or p'nálam: "their, theirs".

89, 5. lák. After their return they cut off the hair of the widow and then she put pitch or resin on the head. In most tribes they did it *at the time* of cremation, while they witnessed the action of the flames upon the body.

89, 5. hûk snáwedsh: one widowed wife only is mentioned here instead of many: "*pars pro toto*"-construction. This sentence, if built regularly, would run as follows: shisháshka sha lák hû'nkēlam snáwédshash, kát hûk wenóya; hissúákshash m'na k'léksht wenóya.

89, 7. spúkēli, to sweat in the sweat-lodge, viz. in one of the three sweat-lodges given by K'múkamtch to the Klamath Lake people: spúklich, spúklich, to start out for sweating there. Cf. lumkóka and wála. To eat fish only, and no meat, means *to fast on fish.*

VARIOUS ETHNOGRAPHIC NOTICES.

I.

- Ē-ukshikni vunépnī laláki gítko. Tiná hundred ndankshaptánkni
 The Lake people four chiefs have. Once hundred (and) eight times
 té-unip hihashuátchzash pé-ulatko Ē-ushtat, túnepni tá-unep máklaks
 ten men (are) at the Lake, five times ten persons
 3 Ē-ukshikni Yaínakshi. Tiná hundred pēn lāp pé-ula látchash. Tumántka
 of the Lake people at Yáneks. Once hundred and two (are) lodges. By the crowd
 shute-uápka lakí.
 will be elected a chief.
- Ē-ukshikni hushmō'kla hushmoklō'tkishtka; kinkán' smō'k gí'tk,
 The Lake men remove the beard with hair-pincers; spare beard they have,
 6 atínsh lák gítko. Shiášhgatko lák; snawédshash kaílish pan lák gítk. Hä
 long hair having. Is cut (their) a woman belt down hair wears. If
 hair;
 snawédshash hishuátchzash mbú'shni, hûnk ktú'tehka; hishuákshash wátch
 a female with a man consorts, they crop (her) hair; the man for horses
 szókta: tú'm wátch wuzó-we.
 they fine: many horses he has to give up.
- 9 Shú'dsha lóloks slikuíshtka; tsússak m'nálamtana látchash shú'dsha.
 They kindle the fire by fire drill constantly close to their lodges they have a
 fire.
- Lakí kshiulakgishyéni géna nanukä'nash ndéna: "tíds ul wéwal-
 A chief to the dance house goes (and) to all cries out: "straight" stand
 yat! tchä'lyet nánuk! wawályat! shúinat! híshuaksh píl shúinat! Nû
 up! sit down ye all! stand up! sing! the men only must sing! My-
 self
- 12 tchúinuapk! î tchú'n! túla shúin! Tiä'mantk shuí'sh. Áténish ewá
 I will sing! you sing! with (me) sing! (I am) hungry for songs. Now I have
 enough
 shuí'sh; áténi kéléwi shuí'sh."—"Slámuapk î nánuk! shuáktchuapk î nánuk!
 of songs; now I quit singing." "Stop singing ye all! cry and weep ye every one!
 Ká-i î shlámuapk, shuínuapk î nánuk. Nánuk tíds wawályat! shlä-uápkat
 Not ye cease to sing, but sing all of ye. All straight stand up! (and) look at
- 15 k'lekápksh!"
 the corpse!"

II.

- Ká-iu Bóshtinash gátpish, Mō'dokni mbá-ush shulō'tantko, pupuit-
 Before the Americans arrived, the Modocs in buckskins (were) dressed, with
 lantchámpkash ka-ilalápshtkitko, vúnäm mbá-ush tehutchi-esháltko.
 fringes on in leggings dressed, (of) elk's skin dressed in caps.
 18 Shelóluka shtétmashtka ngē'shtka shenótanka; tehiktchikáshtka sna-
 (When) fighting with poisoned arrows they fought; for hatchets a wo-
 wédshash shkéa. Hä' tchilloýága lō'k shiúka ámka táslatch, át hûk
 man they bought. If a young man a killed or a cougar, then
 grizzly
 sheshalólesh kéléza.
 a warrior he became.

Nkā'kgiuga t'shí'shap p'kí'shap taúnäpni waíta ká-i tehú'leks pán,
 After a childbirth the father (and) the mother ten days no meat eat,
 shápöle mákläksám tehí'sh pásh pán; túnepni wáíta lonkóka, nadshksap-
 bread, the Indians also food eat; five days they sweat, sixth
 tánkni at wáitölan shulótish p'nálám nánuk púédsha. 3
 then day over, garments their own all east away.
 Tishiwápkash wä'k gítko shuentchága p'gí'shap hú'nkélám wä'k tkuyá;
 Crooked limbs having a babe mother its the limbs rubs;
 hä lish kaá kalkálísh lú'lp gítko hú'nkélám p'gí'shap lú'lp tkuyá nepátka,
 if too rounded eyes having its mother the eyes rubs with hand,
 kikánéga lú'lpút nepátka, tehúí shishatchéló'tka; at tídsch tehék shútú'lan 6
 applies to the eyes the hands, then spreads (them) apart; then well finally after arranging
 kéléwi. Húmasht taks hú Mō'dokni giúga ktaktanapátko shítko shlé-ish
 she stops Therefore the Modocs sleepy- alike to look at
 nánuki. Hä lish kó-idshi wawákísh gi suéntchäm, p'kí'shap taks tídsch
 all are. If misshaped the ears are of the babe, the mother aright
 shú'ta, patádsha suéntchäm wawákash, nenpága, peptchága. Naishlashlák- 9
 shapes she stretch- the babe's both ears, little hands, little feet. Toads-
 (them).
 gísh-gítko ktcháyash tehí'sh wéktat itá ní'sh tehí'sh.
 horued beetles with fangs also on the she on the also.
 arms lays, neck

NOTES.

With the exception of the first, these ethnographic notices concern the people composing the southern chieftaincy as much as those of the northern.

I. The four items of section I are worded in the Klamath Lake dialect, and were obtained from Frank, a young Indian settled at Kuýamskä'iksi, "the Crab's River-Trail," on the Williamson River.

90, 1 etc. The census figures given in the first paragraph refer to one of the latest counts made of the individuals in the tribe, probably to that of 1876.

90, 1. vunépní laláki gítko. Correctly worded, this phrase would read vunepä'nash lalákiash, or vunépnish, or at least vunépní lalákiash gítko.

90, 2. pé-ulatko ought to be used only when units are mentioned after the decads of figures. If the relator wanted to say, 180 men were counted, the verb shä'tui, shétui would be the proper term. Cf. Note to 70, 8. 9.

90, 3. Tamántka, "by the many", by the crowd: by the majority of the men in the tribe.

90, 7. hishuátchash is a form for the word *man, male*, common to Klamath Lakes and Modocs, but more frequently used among the latter. The reverse is true of the form híshuaksh.

90, 10-13. Part first of the fourth notice refers to dances at the communal dance-lodge, organized and directed by chiefs. The chief starts the songs; sometimes the men, sometimes the women sing in chorus; or a song may be sung by all present. When the chief sees one, who does not sing, he cries out: "î tehuín; túla shuín î!" All dances are accompanied by songs or other music.

90, 10 ul probably stands for ün, û'n, û'na, a conjunction more frequently used in the Modoc than in the Klamath Lake dialect.

90, 11. tchä'lyet for tchä'lyat! sit ye down!

90, 11. 14. wéwalyat, wawalyat. Wálya means: to look out for, to be expectant; the dancers are commanded to make ready for the next song, which implies that they have to rise upon their feet.

90, 12. tchúinuapk. See *Note* to 70, 3.

90, 13-15. The words from Slámuapk to k'lekápksh are commands of the chiefs or subchiefs heard at the solemn ceremonies held in or around the lodge of a deceased person the day before the funeral. Chiefs are entrusted with the leadership of choruses sung by those who mourn over the defunct, and in presence of the corpse.

90, 13. 14. shlámuapk for shlámi-uapkat, or shlámi-uapk' í! See Dictionary.

II. The items contained in section II were obtained from J. C. D. Riddle, and are worded in the Modoc dialect.

90, 17. The Klamath Lakes wore a kind of elk-skin hat, wide brimmed, high and painted in colors, which they called púkalsh tchuyésh. Leggings were called kailá-lapsh, because they reached to the ground (káila).

90, 18. 19. Shelóluka and sheshalólsh; both derived from the verb shéllual, to make war, to fight.

90, 18. shtémashtka. All Indian tribes of the border region between California and Oregon are reported to have fought with poisoned arrows in early times.

91, 1. Nkā'kgiuga, literally: on account of a childbirth. That the father denies to himself the use of meat during ten days is a custom not unlike the world-renowned *couvade*; the sweating has the effect of keeping him at home in such a time when his family stands most in need of his protection.

91, 2. shápēle is flour of any kind of grains and the bread made from such; mák-laksam pásh, Indian food: edible roots, berries, wókash etc.; lomkóka for the Klamath Lake: spúkli: to sweat in a sweat-house. Cf. *Note* to 89, 7.

91, 3. p'nálam shulótish, the dress which they wore at the time of the childbirth.

91, 4. Tishiwápkash. The Modoc tishíwatko, crooked, stands for Klamath Lake tishílatko, to which compare tikiwatko and tiszantko.

91, 5. kálkálsh. This adjective is variously pronounced kálkali and kólkoli.

91, 6. In its signification lúlpút approaches very near to lúpat, as the Klamaths would say; lúlpút, however, involves the idea: she *raises* her hand *up* to the eyes. This manipulation probably contributes to some extent to the oblique convergency of both eyes towards the nose or mouth and approaches the Oregonians to the Mongolian type of mankind. All the manipulations described are frequently repeated by mothers and other females inhabiting a lodge, and they often do it without any necessity.

91, 8. nánukí stands for nánuk gí. suéntchäm: in the Modoc dialect suéntch means a baby, infant, while carried on the baby-board; the Klamath Lakes, however, use this word in its original sense of baby-board, cradle-board, to which the infant is strapped or tied.

91, 10. ktcháyash. The application of insects etc., is certainly done for the purpose of rendering children fearless against danger and unmoved by sudden fright in after-life.

ÁMPẂÄNKNI MÁKLAKS.

AN OPINION ABOUT THE WASCO INDIANS.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM CHARLES PRESTON.

ÁmpẂänkni gátpa mû shanáholiuk snáwedsh, ká-i spûní vushúk;
 One Wasco came very desiring a wife, (but) not gave from fear;
 ÁmpẂänkni shawígat̄k; kíya ÁmpẂänkni. Génuapk túmi É-ukskni
 the Wascoes are irritable; liars are the Wascoes. Would go many Lake men
 ÁmpẂäni sheshatuíkuapk lû'ksh mǎ'ntch-gít̄ko; skútash shanáholiuk 3
 to the Dalles, would trade off slaves formerly; blankets (they) wanted
 pä'niak, skútash í'ktsa ÁmpẂäni yámnash tchîsh. Nāsh sápush gépgapě-
 being un-clothed, blankets they fetched at the Dalles beads also. In one month they would
 liuapk, tsíalsh épkuapk, káwi tchîsh épkuapk. Tānni sha géna? té-unipni
 return, salmon they would bring, lamprey-eels too bring. How many of did go? ten men
 a-i sha géna, snáwedsh tchîsh géna, ká-i sha i-a vû'sha AmpẂänkníshash. 6
 they went, (a) woman also went, not they of feared the Wascoes.
 ÁmpẂänkni ak sas hushtsóẂuapk; sasságank í gí! Ká-i nú shtínta
 The Wascoes them might kill; imperilled ye are! Not I like
 AmpẂänkníshash, ká-i tídshi, ká-i tídsh hú'shkank. Há' tídshí gít̄k
 the Wasco people, not good (they are), not well intentioned. If good-hearted were
 máklaks ÁmpẂänkni, tánt̄k nî gē'nt, sasságuk ká-i géna. Tíds̄hi há'k 9
 people the Wascoes, then I may go being in peril I will not go. Good if to be
 tímēnank génuapka nú.
 I hear (them) shall go I (there).

NOTES.

The Wasco Indians form a portion of the Upper Chinook Indians of Columbia River. Their ancient homes were around and at the Dalles, and a few of them still live there, while others now inhabit a section of the Warm Spring Indian reservation on Des Chutes River, Oregon. The Dalles formerly were, and are still to a certain extent, the locality, where all the tribes of the Columbia River Basin sold and bartered their products and commodities. The Warm Spring Indians call the Wascoes: Was-kopam, "men of the grass region"; the Klákamas-Chinooks call them Guithlasko. The Klamath Lake and Modoc Indians also were among the frequenters of the intertribal market, exchanging there the slaves caught on their raids for ponies, provisions etc., when they went down to the Dalles on their annual trips. My Indian informant, Charles Preston, had lived long at the Dalles, and also gave me a list of Wasco words and sentences.

93, 1. ká-i spúní vushúk: the subject of spúní, É-ukskni máklaks, is left out by inadvertence. Some Wascoes wanted to marry into another tribe; for "one Wasco man" stands here for "some men of the Wasco people."

93, 3. 4. Ampzá'ni, contraction of ambuzé'ni "thither, where the water is", where the waters rush down in a cataract, or in rapids. The rapids of the Columbia River at the Dalles impede navigation.

93, 7. sasságank í gí! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! í stands for át; cf. 64, 10 and Note; 90, 13. 14.

93, 7. 9. Instead of ká-i nú shtínta may be said also, in this connection, ká-i nú shanáhole; instead of tántk ní gént: g'énténi, g'ént a ní; instead of Tídshi há'k: tídshák, tídshi há gí.

K'MUKÁMTCHAM AÍSHISHAM TCHÍSH SHASHAPKĚLÉASH.

K'MÚKAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON
AÍSHISH.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

- Lûpí nā'lish hûnk K'múkamtch shutäyége; ná-asht nā'lish hûnk gá-ag
 At first us K'múkamtch began to create; so to us long ago
- kēmûtechátk shashapkĕli-í'a g'énta kăilatat Tĕhía hû'k lā'pi shá-ûngaltk
 an old man told the myth this world about. Lived the two related as son and father,
- 3 Aíshish K'mú'kamtchish; né-ulĕa hûnk g'é'n, nánuktua ká-akt hû'k gäg,
 Aíshish (and) K'múkamtch; resolved this one, (that) all things, whichever (are) here, (and)
- nánuktua kiä'm ámbutat wá, gítki giug. Tĕhúyunk pā'n I-ulalónan
 all kinds of fish, in the water (which) should come into live, existence. Then again at the outlet at Linkville
- tĕkash né-ulĕa páplishash gít'ki giug, mú' gínt nkí'llipsh tí'wísh ndú'l-
 also he caused a dam to come into exist- very there rapidly the rushing running
 ence, waters
- 6 shampksh pátki, mú'ash shlé-uyuk, tĕhúyunk máklaksash kiä'm í'tklank
 down to leave the south when blows, and hereupon the Indians the fish scooping up
 dry, wind
- pálshtat pátki gí.
 on the bottom should feed
 left dry upon.
- Tĕhúí pān húmasht giulank K'múkamtch únaka tĕkash m'na Aíshi-
 Hereupon having performed this K'múkamtch son then his Aíshish
- 9 shash shtíltá p'láiwasham shnú'lash, shléank kĕnâwatat shkúlelam wewéka
 sent after an eagle's eyrie, perceiving up on a kĕnâwat- of a lark the young
 stalk ones
- hû'nk shú'kayank, shnepĕ'npemuk vunaká m'na. Snáwedsh spú'ntĕshatka
 hanging (on it), in order to entrap son his A wife to abduct (from him)

giug tchúyunk K'mú'kamtch spú'nshna. K'mú'kamtch heméze shí'ash-
then K'múkamtch took (him) along. K'múkamtch told (him) to take
 kank hú'n tchúlish, kálish tchísh shúkatonoló'tch. Tchéi Aíshish gú'ka
off (his) shirt, belt also (and) hair-ribbon. Then Aíshish climbed
 kapkágatat; tchúyunk kú'ga, atí kédsha. Aíshish shataldí'ldamna gúkē- 3
on the low tree; and (while) he climbed, high it grew. Aíshish steadily looked down while
 nú'ta, atí at kédshísh; at hú'nk tchéi shláá tchitchíli'léka pá'-ulapksk
climbing, high until it had grown, and then he saw little birds lying
 shnú'lashtat shkú'lelam. Tchéi Aíshish gé'hlapka shnú'lashtat ká'shgug
in the nest of the lark. Then Aíshish went into the nest being unable
 gú'tgapélish; hí'-ítak tchéi tchí'-uapk. 6
to climb back; there then he was going to stay.

K'mú'kamtch toksh hú'nk nánuk Aíshisham shúlótish shnúka; shú'-
K'múkamtch however the whole of Aíshish's clothing took away; dressing
 luatchnank gá'mbéle k'léwidshnank m'na únaka. Snéwedsh páldshapéluk
himself in it he returned relinquishing his son. (His) wife to abduct
 hátokt gátpampéle Aíshisham tchí'shtat; tchéi Aíshisham wéwanuish 9
over there he went back of Aíshish to the dwelling; then Aíshish's wives
 kaíyema K'múkamtchish; "ká-i a hú'k gég nálám híshuaksh" tchí' húnk
suspected K'múkamtch; "not (is) this here our husband" thus
 hú'kska gí. Nā'dshak húk híshuákshlank K'múkamtchash, nánka toks
they said One only consorted with K'múkamtch, but the others

ká-i shanahó'li. 12
not wanted (him).

Át toks húk Aíshish shú'isha, nánuk káko píl k'léká tiá'muk kaitúa
But now Aíshish became lean, all over bones nothing he became for starving (and) nothing
 pá-uk. Tchéi lápí wá'kwak=wéwanuish gépkatk shléá Aíshishash shnú'-
eating. Then two butterfly-females soaring by saw Aíshish in the
 lashtat kshí'klapksk. Ná-iti m'nálam sha skáyamtch pásh ámbutch 15
nest lying. In basket their they carried on back food water also
 í'kugank, tchéi sha Aíshishash shéwana pásh, ámbu tchí'sh sha tchí'ya.
putting into, hereupon they to Aíshish gave food, water also they gave.
 Kú'shga tcha, p'lú' í'tchuank shulótish sha pá'n lé'vúta. Aíshish heméze:
They combed (him) oil putting on him in clothes they again dressed (him). Aíshish inquired:

"wák haitech át núsh gí'-uapk a?" tchéi hú'kska ná-asht gí: "génta a-i 18
"what they ye with me intend to do?" then they thus said: "into this

mí'sh ná'd hístchazú'gank skatzípeli-uápka." Aíshish tóksh shash hú'nk
you we placing into (we) shall carry down." Aíshish but to them

nánuk shé'gsa: "pí' nú'sh gén géntech né-ulakta p'tí'shap gé-u K'múkám-
all about it explained: "he me in this manner treated badly father my K'múk-

tchiksh!" hú'nk na-á'sht gí Aíshish. 21
amtch!" thus said Aíshish.

Tchéi yapalpúléash mú'lua skatzípeli-uápkuk Aíshishash káilant;
Hereupon the butterflies got ready to take down again Aíshish to the ground;
 wéwanuish toks hú'k Aíshisham méya lá'pi, Klétiamtch tchí'sh Tchéi'ggash
(and) wives of Aíshish dug roots two, (called) old also Tchika

- tû'la. Wä'kaltk hû'kt ki. Tchúí Aíshish géna me-ishyéni, tapí'tankni
withal. Child-having this was. Then Aíshish went to the digging-prairie, keeping behind
- gáldshuî Tchíkash; Tchíkalam wä'ka shléa máhiash Aíshisham, tchúí
he walked up to Tchíka; of Tchíka the child perceived the shadow of Aíshish, and
- 3 p'tí'shalpka. Ktû'pka Tchí'ka m'na wéka shlámiuk; tchúí Aíshish háméze:
cried: "father!" Slapped Tchíka her child in wrath; whereupon Aíshish said:
"wák í' ûn giúg' ktû'pka?" Shatakiámna Tchí'ka, shlaá Aíshishash
"why you (it) slap?" Looked around Tchíka, saw she Aíshish
- huyégank, hû'tan ku-ishéwank shlä'péle; tchúí Aíshish spúnshámpéle
sitting down, ran she rejoicing to meet (him) again; then Aíshish took home again
- 6 Tchí'kash stíya pí'l nú'sh gí'pksh Kletíshash pé'n galdshúyank shatmá-
Tchíka pitch on her head having. Kletísh also approaching he called (her)
péle; tchúí shash lápok ä'mpéle tchí'shtal' m'na. Tchúí shash tchí'shyeni
home; then them both he brought towards home his. to them to his home
- í'tpampélanck yámnash shéwana, tchélish hú'nk lúelank yámnashla; ndan-
having brought back neck-wear he gave, porcupines killing he made necklaces; to
- 9 nē'ntch hú'nk wéwanshish yámnash shéwana.
three (of his) wives neck-wear he gave.
- Tchúyuk K'mú'kamtch túmēna m'na únaka tchí'sht, mú'lua génuapkgug
Upon this K'múkamtch heard (that) his son was (still) (and) pre-
pared to proceed
- hátaktala. Tchúí Aíshish unakáka m'na shtúli pā'ks nutolalolátkiuk lû'-
there. Aíshish to little son his enjoined the pipe to swing off into
- 12 lukshtat K'mukámтчam. Tchúí K'múkamtch gátpanank tchélya; Aíshisham
the fire of K'múkamтч. Then K'múkamтч arriving sat down; Aíshish's
- hú'k wéka ku-ishé-uk húlladshuitámna p'lukshá m'na. Tchúí hú'nk pā'ksh
son rejoicing ran forth to and back from his grandfather. Then the pipe
- pakakóleshтка K'múkamтчam; pén húlládshui K'múkamтчash. Hú'nk-
he tried to jerk off of K'múkamтч; again he ran up to K'múkamтч. For
- 15 anti K'mukámтч ká-ashtámēna: "tchítchiks a hú't gí." Pā'n hú'ktag
that K'múkamтч reprimanded: "stop that matter!" Again that child
- hú'llatchuyank pakakólanck pā'ksh nūtolála lū'lúkshtat; tchúí Aíshish
running up to him jerking off the pipe threw it into the fire; then Aíshish
- ke-ulálapka nádshpáksht, tché'k kéléwi. K'múkamтчash shí'uga tchúí
pushed (it) fu ther until burnt, then he quit. K'múkamтч he killed
- 18 hú'masht gínk, tchúí medshá.
by so doing, then he moved away.
- Mā'ntch-gítк pén K'mú'kamtch wémpéle; pí' tchekash né-ulakta m'na
Long after again K'múkamтч became alive; he then proceeded against his
- únaka. Gén hú'nk nánuk shtí'ya pí'tlí'ga káluat; tchúí shnatgálka kálo
son. There (he) all over pitch daubed on the sky; then he set on fire the sky
- 21 hú'masht giúlanck. Hú'nkanti Aíshish tía kíuyäga; háméze: "ká-i nú'sh
so after doing. For this reason Aíshish a tray held extended; he said: "not me
- shíugat táta," wéwanuish m'na shí'namshtisht Stí'ya ä'-ushelkál hú'k
he may kill ever," wives his being afraid. The pitch turned into a lake
- nánukash kálá, Aíshishamksh pí'l pahá. Tchúí Tū'húsh talpatkóla, stí'ya
all over the world, Aíshish's home only remained Then Mud Hen put its head out, the pitch
dry.

tehík hû'nk nzi'-ulîga láki; kat húk hû't tchúi lalî'ga Tûhû'shash. Hû'n
 then to it dripped on fore- which thing since stuck on Mud Hen. This one
 head;
 gétak hû'nk shkálkëla.
 only was hurt.

NOTES.

This is one of the most popular myths current among the É-ukishikni, and we shall find it partially repeated in another myth, recounted by Dave Hill. Aíshish and his father K'mukámtehiksh represent powers of nature engaged in everlasting strife for mutual extermination. In this myth K'múkamtch resorts to the following trick to destroy his offspring. Seeing young larks in a nest on the top of a sorrel-stalk, he informs him, that if he climbs up there, he can obtain a nest of eagles with all its inmates. Gladdened with the prospect of this capture, Aíshish climbs up, but the insidious father causes the plant to grow miraculously fast under him, so that descent becomes impossible, and Aíshish comes near perishing by hunger and exposure.

In the recollection and wording of some portions of the myth my informant was assisted by "Captain Jim."

94, 1-7. The short fragment of a creation myth preceding the Aíshish tale stands in no causal connection with it, and could as well be inserted elsewhere. Myths entering upon the *details* of the creation of the world by K'mukámtehiksh do not, as far as ascertained, exist among this people, but in their stead we have many myths for special creations (of man, animals, islands, mountains etc.). A grammatic analysis of the terms occurring in this fragment (from Lûpí nā'ish to pátki gî) was inserted by me in the *American Antiquarian*, Vol. I, No. 3, pages 161-166, under the heading: "Mythologic Text in the Klamath Language of Southern Oregon."

94, 1. Lûpí shutäyëga is not to be considered as a repetition, for it means: when K'múkamtch began to create the world he made *us* before he made the fish, other animals, and the dam at Linkville. This is, of course, only a small fragment of all the creation myths of this people.

94, 2. shashapkëlia: to tell or count stories, myths or fables in the interest or for the pleasure of somebody; the i is here doubled to obtain a rhetorical effect.

94, 3. K'mû'kamtehish is a contraction of K'mû'kamteh tchîsh; Aíshish, K'múkamtch also. The longer form of the name of the deity occurs 95, 20.

94, 3. ká-akt, metathetically for kákat; kát is pron. relat. which, what, the thing which. nánuktua ká-akt gäg comprehends all animate and inanimate creation.

94, 4. wá, uá, to stay, exist, live in; is always connected with an indirect object indicating the place, spot, locality or medium where the subject lives or exists.

94, 4-6. The construction of the sentence runs as follows: Tchúyunk (K'múkamtch) né-ulza gî'tki gîng páplishash I-ulalónan, páltkî tí'wish gînt ndûlshámpkash mû' nķil-lipkash, mû'ash shlé-uyuk; "when a south wind blows, it will stop the waters from rushing down rapidly over the cataract." The outlet of Upper Klamath Lake, called Link River, runs from north to south, over the falls at Linkville; hence a powerful south wind will stem the current of Link River above the falls, leave its bottom dry or almost dry, and enable the Indians to catch the fish swimming in the shallow water or wriggling in the mud. The rocky ledge under the cataract is supposed to be the gift of K'múkamtch.

94, 4. I-ulalónan or Yulalóna is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5. 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. ítklank, partic. pres. of ítkal, means here: obtaining by basketfuls.

94, 9. The kēnawat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 5. g'éhlapka: he swung himself into the nest by climbing over the rim. Cf. Note to 66, 13.

95, 10. kaizema K'mukámтчish for the regular form K'mukámтчash. Cf. 91, 8.

95, 15. skáyamтч etc. More plainly expressed this sentence runs as follows: sha skáyamna pásh tchish ámbu tchish; the first tchish being placed before pásh and appended to the apocopated skáyamna.

95, 16. shéwana here used differently from tchíya, which applies to liquids only.

95, 17. p'lú' ítchuank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

95, 23. 96, 2. 3. 4. Tehíka. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

96, 3. shlámia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person's name for many years after his demise.

96, 5. hú'tna is changed to hú'tan on account of being followed by a word commencing with k.

96, 6. stiya. The custom of widows to put pitch or resin on their heads at the death of their husbands was abolished only at the time when cremation became a thing of the past.

96, 6. galdsha-úyank is a more explicit form of the participle; the verb galdshui being the contracted form of galdsháwi.

96, 8. yámnashla. He used the bristles of porcupines to make necklaces of.

96, 11. unakáka m'na was the son of Aíshish and of the above mentioned Tehíka.

96, 11. 12. K'mukámтчam qualifies pā'ks, not lúlukshtat.

96, 14. pakakóleshtka, verbal desiderative of pakakóla, to jerk away from. The suffix -óla indicates that K'múkamтч wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tchítchiks is used when speaking to children. It signifies *so, so!* and means: be quiet, shut up, stop!

96, 17. tchē'k kēléwi. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aíshish ceased to poke the pipe into the fire. Cf. 85, 10. 89, 7.

96, 18. medshá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén húnk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'múkamтч. Myths of this kind are suggested by intense heat experienced in summer. This mode of destroying life on earth is less frequently met with in myths than the drowning in a general flood.

96, 21. kíyüga. Aíshish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nzi'-uliga: 97, 1. It is nasalized there on account of the preceding -k in hú'nk.

96, 23. káíla. Where I have rendered this term by "world", as here and elsewhere in creation myths and myths of a similar character, it does not signify the whole surface of the earth as known to us, but only that section of country which is known to that tribe of Indians. Thus ancient creation myths only describe the creation of that part of country where these myths originated; the creation myths of coast tribes will include the ocean in their term for "world".

96, 23. Túhush talpatkóla. Mud Hen, one of Aíshish's five wives, looked out from under the roof of Aíshish's lodge or shed to see what was going on. This fiction explains the round dark spot visible on the mud-hen's head; its *round* form is indicated by the prefix la- in lalíga.

AÍSHISHAM SHASHAPKĚLÉASH.

A MYTHIC TALE ABOUT AÍSHISH.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

ShashapkĚle-uápkán Aíshishash :

I am going to tell a story about Aíshish:

Aíshish mat sákla tû'ma máklaks íyamnatko; shuédshnuk mat sha
Aíshish, they say, gambled many people having with him; when gambling on so they they
their way, say,

shnéna lú'loks. Yámnashptchi mat lú'loks Aíshisham, Wanákalam kákü'kli 3
built fires. Purple-blue (was), as re- the fire of Aíshish, of Silver Fox yellow

lú'loks, K'múkamtcham shláyaksak. Tsúí sa sló'kla; Aíshish shlín tálaak,
the fire of K múkamtch (it was) smoke only. Then they shot at the Aíshish hit (it) straight,
(was), mark;

Wanáka yû'tlansna. K'múkámts tû' hak yû'l'ka, nánka toks tû' hak a-áti
Little Silver missed the mark. K'múkamtch this side of struck, the others but far this side of
Fox the mark

hak yû'l'ka; tuí sa húmasht gíulank sákaliäga. Túm sa héshkû, tsúí sas 6
struck; right they after so doing commenced gam- Many they bet on, then over
then bling. things

Aíshish í'kak; séwatkashka nánuk wátechpka, tsúí sa gä'mpĚle. At tû'
Aíshish won; about noon all men had lost all they then they went home. Ever
had,

tsússak í'zak nánuk sas.
since he won them all.

Tû'nipnish wéwan's gitk Aíshish: Túhú'sh násh snáweds Aíshisham, 9
Five wives had Aíshish: Mud Hen (was) one wife of Aíshish,

Stókua násh snáwedsh, Kli'tish násh, Wü'ks násh, Tsi'ka násh snáwedsh.
Long-tail one wife, Sand-hill one, Mallard one, Chaffinch one wife,
Squirrel Crane

- Tsúí K'múkamts nä'-ulakta; at unák nä'-ulakta Aísisas. Tsúí
Then K'múkamtch plotted secretly; after day- he plotted against Aíshish. Then
break
- K'múkamts suáktsa, skäki'sh m'na hú'shúk p'láiwash p'tí's-lúlsham m'na
K'múkamtch wept, inherited his remembering eagles dead father his
place
- 3 luélks. At sapi'ya Aíshishash K'múkamts: "at tû' luélkish p'láiwash
where had Now declared to Aíshish K'múkamtch: "far away the killing- of (young)
killed. place eagles
- yayákia nú'; ká-i lúela yáyakiuk", snáwedsas kú'ktakiuk K'múkamts
afraid of I (am), not I killed being afraid", a wife coveting K'múkamtch
(them)
- Aísisam, Stokuā'ks hū'nk. At géna lápuk: Aísis K'múkamts tchish géna.
of Aíshish, Little Squirrel. Then set out both: Aíshish K'múkamtch also went
(there).
- 6 Tchuí sláá p'láiwash, tsúí aláhia K'múkamts kokántki giúg; tsúí
Then saw the eagles, and pointed out K'múkamtch (the pine) to climb up; then
p'láiwash hunkáya kápkatat. Aísis kokántsa tû'; tsúí kedsá húk; átu
the eagles flew on the pine. Aíshish climbed up; then grew it; far up
kaló kapáta at kápka. Tsúí hūnk gú'knank sláá tchílikis skú'lelam,
the sky touched now the pine. And (it) having climbed he saw the young ones of a lark.
- 9 shnúlas toks hū'k p'láiwasham. Átūnk at suáktela Aíshish shnúlastat
the eyrie though it (was) of the eagle. There now wept Aíshish in the eyrie
tchí'klank; K'mú'kamts gä'mpēle at, sūlū'tantsa Aíshish=shít k slá's. Gát-
sitting; K'múkamtch went away, dressed himself to Aíshish alike to appear. He
pampēle tû' tchí'shtat; tchuí shpónák, tchuí shä'tūpk Stú'kuaksh; tchuí
came back far to dwelling; then it was late, and he slept with Little Squirrel; then
- 12 káikēma Stukuág. Tsúí nánuk wéwan's ká-ikēma, tsúí sa kó-ika.
suspected (him) Little Squirrel. There- upon all the wives became suspicious and they found out.
- "K'múkamts a hō't ki!" tsí sa hū'n ki hū'ksa Aísisam wéwanuish.
"K'múkamts this one is!" thus they said those Aíshish's wives.
- Tsúí shash at shuá'tsna mbú'sant, tsúí sa nánuk géna túla, kat
Then from them departed for gambling next morning, and they all went with those
(him) who
- 15 Aíshish túla shuetsantámēna. At sha shnéna lū'loks suétsnuk sas. Tsúí
with Aíshish were in the habit of And they built fires while on their And
gambling. gambling tour.
- K'múkamtsam sláyaksak lū'yāga, at sa káyek'ma, at sa: "ká-i a kē'k
to K'múkamtch smoke only curled up, now they suspected, and they "not (is) this
(said):
- Aísis!" hū'ksa ná-ast sa-ulankánkatk. "K'múkamts a kē'k gi!"; nā'sht sa
Aíshish!" those (in the thus (his) followers. "K'múkamtch this is!"; so they
distance) (said)
- 18 hū'ksa tū'kni; "ká-i a Aísis gä'pkat, ká-i hū't lū'loks Aíshisham nú'ta".
(said) those far off; "not Aíshish came, not (here) the fire of Aíshish is burning"
- Hū'ksa tū' nā'shtk tālí'tankpkuk: "ā't gen slókalsht hí shlá'papakuapk;
Those afar thus said seeing him coming: "ye this after he has shot at will find out then;
man the mark
- Aíshish toks shlí'tam'na tálaak!" At gátpa at shlō'kla, tū' hak yú'l'ka
Aíshish however always hits straight!" Then they ar- and they shot, (but) far this side struck
rived
- 21 K'múkamts; Wanák tads yú'tlansna. Tsúí sha sákaliäg, tsúí sa K'múkam-
K'múkamtch, Silver Fox missed a little. Then they commenced and they over K'mú-
gaming,

tsas í'kak; waitash a tú'm í'kak, tsúi sa gá'mbēle, tsúi sa gátpampēle
 kamtch won; all day long many they won, then they returned, and they went back
 stakes

látsasat. At sa tsúi gá'tak sákla salákiuk Aísisas.
 to the lodges. Then they quit gambling, for they missed Aíshish.

Tsúi Aísisam wéwanuish suásuaktsa tsú'ssak, k'lewídsha m'nálam 3
 And Aíshish's wives wept constantly, (and) left their

látsash stä-íldshuk. Shtí'a sa nú'shtat shí'dsho wenépí wéwanuish; násh
 lodges to dig roots. Pitch they on heads put four wives; one

toks Wä'-aks ká-i hlí'la Aísisas. Tsúi luátpislals Klítí'sam Aísis tû'mēna,
 but Mallard not mourned Aíshish. Then the weeping cries of Sandhill Aíshish heard,
 Crane

tsúi Aíshish shuáktsa tû'mēnank. At Aísis tû' kálo wiká't, at k'léknapk 6
 and Aíshish wept hearing (them). Now Aíshish (was) sky close to, then he was mori-
 far away bund

kakó bēla; at shí'tsa lápi wékwak tû' kálo wikáta; at shláá Aísisas. Tsúi
 bones nothing then soared up two butterflies far the sky close to; and (they) Aíshish. Then
 but; saw

shitshat'zépēle shla-ólank, tsúi gatpampēlissa, tsúi sápa, p'tísá m'na sapiya :
 they flew back having seen (him), and returned home they, and told, to father their saying:

"tídsi k'lá'kuapk hí'ssuaks; tû' ní kaló wigáta shláá hû'nk hissúaksas kakó 9
 "a good will (soon) perish man; far off I sky close to saw that man bones

bēlat; tídsi hû'k k'lá'kuapk!" Tchíssa shapíya p'tísa m'nálam.
 nothing good this will perish!" So they said to father their.
 but; (man)

Hû'k p'tíssap sam shkúyui shash mbú'sant at ûnák gá-ulakuapk yáki
 The father their ordered them on next morning early to soar up a basket
 shléyamēnank. Tsúi sha géna saptálatk, tsúi sa tû' gátpa pás a í'yamnatk 12
 strung around (them). And went the sisters, and they up arrived food carrying
 there

ám'búts í'yamnatk. Tsúi Aísisas líwátka shnú'lashtat hû'nkant, tsúi wú'la
 water also carrying. Then Aíshish they raised in eyrie that, then inquired
 up

hû'ksa wékwak: "wák í gén gít'k?" ná-asht sha wú'la. Tchúi Aísis
 these butterflies: "what are here doing?" so they inquired. Then Aíshish
 you

hämēxe: "K'mukámts an'sh p'láiwash shtí'lta; tsúi ní kóka kapka-ágatat, 15
 said: "K'mukamtch me after the eagles sent; and I climbed on the small pine,

tsúi kedsnú'tan's; kédsha kápka kokí'sh gé-u Tsúi nú hû'nk shláá
 then it grew up under me; grew up the pine during climb- my. Then I (those) saw
 ing

p'láiwash, skú'lálam tād's n'û'nk shláá tsí'liliks." Tsíhunk Aísis há'mkank
 eagles, of the lark only I found the young." So Aíshish said,

sä'gsuk hû'nkies.
 giving ex-
 planations to them.

18

At sa hû'nk slánkok shlóa tchakēlátat ksékoga sha Aíshishas shewanó-
 Now they spreading a wild- in the willow- placed into they Aíshish after giving
 cat's skin basket

lank pá's ámbuts, tsúi sa skát'zidsa, káílatat at gatpámpēle. Tsúi í'pka
 (him) food water also, then they took him down on the ground he returned. And he lay
 in the basket sick

mā'nts, at wá'mpēle.
 a long time, then he recovered.

21

NOTES.

Portions of the same myth, though differently connected, will be found in the mythic tale: K'múkamtch attempts the destruction of his son Aíshish. Both narratives are complementary to each other in some important details.

99, 3. shnéna. It is the custom of gamblers to build fires at every place where they stop on their road or trail. Any party of travelling Indians will do so when stopping on their way. Cf. 23, 15.

99, 3. Yámnashptchi. Several adjectives designating colors are taken from articles of dress in both dialects: tolaúptchi, green; tchzé-utché-ushptchi, a shade of blue; and spálpchi, light-yellow, is called after a face-paint made of a kind of clay.

99, 3. Wanákalam lú'loks. The fire of Young Silver Fox was yellow or yellowish, not only because the fur of this fox-species turns from silvery white into yellowish by the change of seasons, but also, because this animal represents in mythic stories the halo around the sun. Cf. shakatchálish in Dictionary. Wanáka always figures as the companion of the principal national deity, K'múkamtch.

99, 7. wáchépka: to stake everything in one's possession and then lose it all; wí-uka, to win all the stakes lost by the others.

99, 10. 100, 5. Stókua or Stúkuaga was, according to another of my informants, a fish of this name, and not a squirrel. The other wives of Aíshish all have names of birds.

100, 3. luélks: K'múkamtch had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (p'laíwash). Thinking of this place, K'múkamtch went there with his son Aíshish, after scheming a stratagem to let him perish there. To kill the eagles, it was necessary to climb a pine-tree; this K'múkamtch was afraid of doing, and wanted to send up there his son instead.

100, 9. shnúlas toks etc. The lark had her young in the nest of an eagle.

100, 10. súlú'tantsa. He dressed himself in Aíshish's garments, as appears from the foregoing mythic tale.

100, 15. sas. Dave Hill often uses shash, sas in an almost reciprocal sense: while (or: for) going to gamble among themselves. This pronoun does not depend here on shnéna, as we might assume. Cf. *Note* to 58, 10. It refers to the playmates of Aíshish, who set out with K'múkamtch, whom they thought to be their beloved Aíshish on account of the dress he had abstracted from him. In 100, 14 shash was explained to me by "from them", viz. from the wives of Aíshish, in whose lodge K'múkamtch had passed the night.

100, 18. gá'pkat for gépka at: did not come now, or: has not come yet.

101, 2. gá'tak. This adverb gives to understand, that they were loth or too tired to play any longer for stakes, because their beloved Aíshish was not present. "To cease or stop gambling" simply, would be expressed by saklóla.

101, 4. shtí'a etc. Cf. *Notes* to 89, 5; 96, 6; and general *Note*, on page 86.

101, 4. shí'dsho wenépi, rather unusual forms for shí'dsha hú vunépi. Hú, "up, above, on head," has coalesced with shí'dsha into one word.

101, 5. Klít'sam. Aíshish heard the cries of Klétish only, because of all the birds which are believed to be his wives, the long-necked sandhill crane is the loudest and noisiest.

101, 8. gatpampélissa for gatpámpéli sha, as tchíssa for tchí sa.

101, 8. p'tísá m'na for p'tísha m'nálam.

101, 10. kakó bélat for: kakó píl at.

101, 11. p'tíssap sam. Sham, sam "their", is found standing instead of m'nálam, p'nálam, or húnkēlamsham in the conversational form of language. Cf. 107, 13. 108, 4.

101, 13. liwátkal. They lifted up the famished Aishish, almost reduced to a skeleton, and seated him upright in the nest; they imparted new strength and life to him by feeding him.

101, 16. kédsha, to grow, forms kédshna, kedshnúta; n's is: nú'sh, to me, with me, under me; a sort of *dativus commodi*.

ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

K'mú'kamtech húnk at né-ul̄ya ná-asht gén: Húnk E-ukshikíshash
K'múkamtech ruled as follows: The Klamath Lake
 tchák máklaks shú'ta; tchúi pén Kä'kakísh tchágsh máklaks shú'ta;
from a service- berry bush people he made; hereupon the Kä'kakísh from skunks people made;

yámatalä génúta shúshtédshna. E-ukshkíshash ktchál̄xishtat í'l̄ya, Bósh- 3
northwards while he had gone he created (them) on his way. The Klamath Lakes in the sun-heat he laid the white down,

tinash toks shútólank máhieshtat í'l̄ya; húmasht gíug nā'd máklaks mú'-
people however after creating (them) in the shade laid down; therefore we Indians (are)

makmúkli, Bóshtin toksh papálpali. É-ush guní'gshta káilalí'a.
dark, the white race but light-com-plexioned. The sea beyond he made a world for them.

At sha pä'n ne-ulakiéga, K'múkamtech mú'nk tchí'sh shkíshkí'sh tchísh 6
Then they began to legislate, K'múkamtech, mole also, fly-bug also,
 wishí'nk tchísh. Mú'nk háméxe: "Nú a gú'ggamtechíshash máklakshash
garter-snake also. Mole said: "I of old age the human beings

gí'tki gí!" Húnkanti wíshink ná-asht háméxe: "nú'toks gémpcha
to become want!" On that subject garter-snake thus spoke: "and I thus-made

máklakshash gí'tki gí!" Tchíhunk wíshink shkíntchishzagóta: "gá-ash 9
the men to become order!" Thus garter-snake while shedding its skin: "this way

nú húnk máklakshash k'léktgí: tí'dshok nétnāk gít k'mú'tchatk gíntak
I the men to become having grown then to be of old age though (want):

tchíltgipēletám'núk." Húnkanti mú'nk ná-asht héméxe: "nú a gémpcha
always to grow young again." On that subject mole thus said: "but I thus-made

pshe-utíwashash gí'tki gí: gú'ggamtechíshash!" Pí muimú'yuk: "gá-asht 12
the human beings to become want: decrepit by age!" (And) it shivering (said): "thus

nú pse-utíwashash gí'tki gí!" Skí'shkísh tchísh ná-asht tok ná'-ul̄ya
I the human beings to become want!" Fly-bug also thus voted

mû'nkash túlak. Pí skí'shkish ná-asht: "kúí tádsh ak hú'k túmi pshe-
 mole along with. It the fly-bug thus (said): "very cruelly many human
 utíwash gíug kí'shtchkank hiétalt nûsh".
 beings acting, when stepping (will) crush me".
 (on me)

- 3 Tchi'hunk pā't háshtaltal né-ûlçûg. Tchúi sha pälpeleéga; mú'nk
 Thus they mutually disputed for action. Then they began working; the mole
 yaína shuteyéga; shtú'ya yaínaluk. At pí'píl húnta né-ulçá K'mukám-
 mountains began to make; it made to throw up Now alone thus (it) made after K'múkamtch
 gang-ways mountains.
 tchäm shutólash.
 had finished creating.

NOTES.

103, 3. tchák. There is evidently a *jeu de mots* intended between tchák and tcháksh. Which northern tribe the Kákakilsh were, my informant and other Indians were unable to say; it is a nickname, derived from kü'k, of some Oregonian tribe held in contempt by the Máklaks, and any reference to it causes great merriment to the Klamath Lake Indians. Máklaks is in both places separated from the tribal name by inversion; tchák and tchágsh form apposition to these tribal names and to máklaks, and for tchágsh we would expect tcháhshish, which is the usual form of the word.

103, 5. É-ush. The sea or ocean, which is meant here, is múni é-ush, while é-ush means a lake, lagoon or large pond.

103, 6. ne-ulakiéga. Three of the lower animals are here brought together to confer with K'múkamtch to determine the duration of man's life, and every one voted according to its own experience. Stephen Powers mentions a mythic story comparable to this, heard by him among the Pit River Indians (Contrib. to North Amer. Ethnology, vol. III, p. 273): "The coyote and the fox participated in the creation of men and animals, the first being an evil spirit, the other good. They quarreled as to *whether they should let men live always or not*. The coyote said: "if they want to die, let them die"; but the fox said: "if they want to come back, let them come back." But nobody ever came back, for the coyote prevailed."

103, 9. 10. After shkíntchishçagóta supply heméze, and after k'léktgî: gî.

103, 10. tí'dsok, or tí'tshok, distributive form of t'shók, of the verb t'shín to grow. Cf. tí'tsha, **107, 12.**

103, 12. pshe-utíwash, abbreviated pshé-utuash, an archaic word used only in the *collective* sense of people, human beings. It occurs only in mythic stories. Cf. **105, 8.**

104, 4. shtú'ya. This fiction was suggested by the manner in which moles throw up mole-hills and shows that the ancient myth-makers were not without a humoristic vein.

104, 4. pí'píl. Every mountain was thrown up by the mole alone, each one separately. The special creation of K'múkamtch was *man*, and whatsoever stands in direct connection with his existence, welfare and customs, as fishing-places, islands, funereal sweat-lodges etc.

104, 4. húnta, abbreviation of húnkala: by proceeding in *this* manner, in the *same* manner.

HŪ'MASHT SHÁPASH LŪ'PI SHUTEYÉGATK.

CREATION OF THE MOONS.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROBEN.

Wásh hûnk lápëni té-unepant wû'nip pé-ula shápash shû'ta. Lálap
 The (female) twenty- four moons made. Two at a
 coyote time

gé-upkatki giúg sha shipátχûkank; tehúí at vû'nank íggá-idshnank gékan-
 when coming up they covered each other, then finishing suspending (them) she went

sha. K'mû'kamtch gû'hli' kâ'liant wáshash, wewéga píl tchí'shí; vû'la 3
 out. K'múkamtch entered, being absent the coyote, (her) children only in the lodge; he asked

shas: "tát' né gémpka?" "Gé't a genû'la!" K'mû'kamtch heméxe: "tû'sh
 them: "where did she go to?" "There she went!" K'múkamtch said "where

haítch málám p'gí'shap tchía?" "Hitá tchía!" Tehúí K'mû'kamtch hátakt
 (does) your mother sit? "Here she sits!" Then K'múkamtch there

tchélyank shû'shamka: "hä hä! hä hä?" wákaš tétalyok hähä'tamna. 6
 sitting down hummed: "hä hä! hä hä?" bone-awls sticking (into) he went on grunting.
 the ground)

Pä'n shash vû'la: "wákaitch hû'n giúg nä'g tû'm haktch shápësh shusháta?
 Again of them he inquired: "why then the absent too many altogether moons did make?
 (mother)

wákak hûnk psé-utiwash tchí-uapk lû'ldam? tchókat ak huk lû'ldam hak;
 how then the people could live in winter? they would in such (a long) winter,
 perish

atí hûk lû'ldam gít tû'mi shápash giúg." Washa=wéka tχä'wag häméxe: 9
 too long this winter would too many moons existing" Coyote-child the oldest said.

"wakaí lálap a hûn shnekû'pkashtkak í?" Tehúí K'múkamtch heméxe:
 "why not two at a time shining up there do you need?" Hereupon K'múkamtch said:

"ká-i nú shanahõ'le tû'ma shápash gít'ki giúg."
 "not I want too many moons to exist"

Tgélχa í'txe tátχélampani shápash, tchúí pekéwa. K'múkamtchiksh, 12
 Started up, took down one-half (of the) moons, then smashed (them) K'múkamtch,
 to pieces

tchúí gémbële. Mā'ntch=gít'k wásh gátpampële; tχä'wag shapiya p'gí'sha
 then left again. Long after this the (mother-) returned home; the oldest told mother
 coyote (child)

m'na: "K'mû'kamtch a gatpanû'la gí'ta." Wásh vû'la: "tû'sh haítch
 its: "K'múkamtch has been here." The coyote asked: "where (did he)

tchä'lza?" "Hí't a tchä'lza", shapiya m'na p'gí'sha. Tehúí hátokt tché- 15
 sit down?" "Here he sat down", said (it) to its mother. Then right there sitting

χank tí'lankanka tálke-ug K'múkamtchiksh. Kítí'ta píták nkásh.
 down she rolled forth and joking about K'múkamtch. (Then) burst her own bowels.
 back

NOTES.

In preference to any other beast, the prairie-wolf, small wolf, or coyote (as he is called in the West after an Aztec term meaning "digger, burrower") became connected in the mind of the Indian with the creation of the moon and the origin of the months or moons, because in moonlit nights he is heard howling from nightfall to dawn; sometimes alone, sometimes in packs of several dozen at a time. His querulous, whining howl is likened by the Indians with a "speaking to the moon". Our tale above is based upon the double sense of *moon* and *month*, in which the term shápash (the "indicator," from shápa to tell, indicate) is used. The idea of the creation of twice twelve moons originated in the delusion that in every period called *new moon*, moons were really made or manufactured *new* by the creator. The number twenty-four was perhaps suggested by the observation of lunar eclipses, or mock moons appearing in hazy weather. The coyote as the creator of the moons (and the creator of the universe among the Central Californians) naturally desired to have as many moons as possible, while K'múkamtch, as the wolf's antagonist, thought it better for the benefit of his own creation, the human beings, not to make the year too long. If the winter had to last twelve months instead of six, how could they collect roots, bulbs, seed, fish, and game enough to live through such a length of time?

105, 2. shipátzúkanka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105, 2. íggá-idshnank. The mother-coyote had hung up the twenty-four moons made by herself around the walls and ceiling of her winter-lodge, which in this myth signifies the sky. The suffix -idshna points to her walking from one spot of the lodge to another while busy in suspending the moons.

105, 3. gú'hli'. A great deal of shrewdness is ascribed to the principal deity of the Klamath Lake people as well as to those of other *hunting* tribes. He manifests his astuteness in entering the coyote's lodge in her *absence* only, and to prepare a trick for her there.

105, 4. tát' né for táta nen.

105, 5. Hitá tchía! is pronounced as if it was *one* word only: hitáchia.

105, 6. shú'shamka, distributive form of sh'ú'mka, to hum, grunt, to make hä hä. He grunted every time he planted another awl, sometimes in an interrogative tone of voice, and did it to disguise their secret planting into the ground.

105, 7. wákaitch composed of wák haitch; wásha-wéka composed of wásham wéaga; tzéwag or tzéwaga, diminutive of tzé-u first, first in order, eldest; cf. hú'ktag.

105, 7. tú'm haktch. This language has a term corresponding to our *too much* (tú'm tcháchui), but none which renders our *too* with accuracy. Adjectives or adverbs qualified by *too* are therefore pronounced with a higher pitch of voice and the quantity of their main vowel is increased when the Indian intends to express this adverb.

105, 10. wakaí, "why not," a combination of wák and ká i.

105, 14. gatpanú'la gí'ta: he has come here and has left again.

105, 16. Kiti'ta. The coyote-wolf, while rolling forth and back on the ground, as these animals are in the habit of doing, ran her belly into the bone-awls insidiously planted there by K'múkamtch, so that the entrails shed their contents on the lodge-floor.

SKÉLAMTCHAM TCHASHGAYÁKALAM SHASÍ'APKĒLÉASH.

MYTH OF THE MARTEN AND THE WEASLET

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

K'mukámтч Yámsî tchía. Sátapealk Tcháshgayaks; lápiak tchía
 K'múkamtch in the North lived. His younger brother Weaslet; only two they
 m't'n (was) lived

káiliak wá/wans. Tsúí sa saikán géna wéwansh í'ktcha; tú'mi saikán tchía
 without wives. And they to the went wives to bring in; many on the field were
 prairie

máklaks tánkt. Tchúi sgúyue Ská'lamts Tsásgayaks í'ktchatkî snáweds: 3
 Indians then. And dispatched old Marten Little Weasel to fetch a woman:

"ká-i î labě-lû'lp-gipksh shpû'nshíp, shtchokápsî î ä'pka!" Tsúí géna
 "not you a two-eyed one bring along. a one-eyed one you bring!" Then went he

nádshiak í'ktchuk wéwans, tsúí tú' mé-ipks gáldsui. Saígatat tú'mi
 alone to fetch women, and far off digging (roots) he met (them). On the prairie many

wéwanuish méya; shtá saíka; híhashuaksh ká'gi, gánkanka sha. At 6
 females were digging; full was the prairie (of them): the men were away, hunted they. Now

wéwanuish ikáyula tí'tatsa pí'la, ká-i hú'shkank K'mukámтсам stú'leōls:
 women he picked out pretty ones only, not minding of K'múkamtch the order:

shtchú'shtsçapksh K'mú'kamts épkatkî gí'ulatkî; at í'tpa tú ládsatat
 one-eyed ones to K'múkamtch to bring enjoining; then brought over to the lodge
 (them)

Tsáskai: "gén m's nî spûnshípkiá." At hámeçe K'mukámтс: "kaní ná-asht? 9
 Weasel: "this one for you I brought." And said K'múkamtch: "who (said) so?"

kaní ná-asht tidsá ä'pkatki? shtchú'shtskapksh mí'sh nú ä'pkolatki; káitoks
 who so (said) pretty ones to bring? one-eyed (ones) you I to bring told; and not

mí'sh nî tí'dsa ä'pkatki gi!"
 you I pretty ones to bring told!"

Tchúi at wá/wanslank shash, tsúí pálakak nçákgi lápuk; tchúi tí'sha 12
 And took as wives them, and pretty soon became both; and grew up
 mothers

wewéas, at mat sa waslalá. Tchúi sí'ssok hú'k wewéas sham; tsúí stulí'
 the children, and, it is they hunted chipmunks. And quarreled boys their; and advised

Tsasgáyak: "shlí't î hú'nks!" taltsiágatat sa-ûlí'a. At slä'popk hú'nitak
 Weaslet: "shoot you him!" (and) on the little he put stone And was aware by himself,
 arrows heads.

K'mukámтс stúli'sht pí'ts. K'mukámтс stúli' wá'ka m'ná: "shlí'sht m'nálsh 15
 K'múkamtch that had ad-vised him. K'múkamtch orderd son his: "in case he him
 shoots,

î shlí'n!" At lä'-udsha hú'k tátaksnî, tsúí shlí'n Tsasgáyákalam vû'nakag;
 you shoot!" Then went to play the children, and shot Little Weasel's little son;

shlí'n K'mukámtsäm hû'nk únakag; tehúi sa híshlan. Tsaskayákalam
 shot of K'múkamtch the little son; then they shot at each other. Little Weasel's
 vúnak hûnk shlíu lû'pi K'mukámteham vunáka; tehúi hû'nk hû'tkalpalank
 boy shot first at K'múkamtch's son; then (that one) jumping up again
 3 shlíu Tehashgáyam únaka, tehúi tsóka lápuk.
 shot Weasel's son, then perished both.
 At sálēki ptíssísap sham. Tsashgái at káyaktsa, K'mukámts ká-i
 Then missed (them) fathers their. Weasel went searching, (but) K'múkamtch not
 káyaktcha, skû'l̥xa tã'dsh sá-utamank; slä'bopk hû'nítak tû' sas hishō'kst.
 searched (for them), laid himself on bed but, wrapped up; he knew by himself, out there to have killed each other.

NOTES.

Compare with this myth the first part of the "Mythic Tale of Old Marten" (Skélamteham shashapkéléash), which contains the same subject-matter.

107, 1. Yámsi, contraction of Yámashí. This is the name given at present to a mountain North of Klamath Marsh; from this direction the cold winds (yámash) blow over the highlands on Upper Klamath Lake.

107, 1. 3. 9. Teháshgai sometimes occurs in the diminutive form Tehashgáyak, because the Weasel is regarded as the *younger* brother of the Marten.

107, 2. saikän, a contraction of saigazē'ni: they went *to* the prairie, where the women were digging the edible roots.

107, 3. Skä'lants. I have given this myth elsewhere in a longer relation, where the part played here by K'múkamtch is played by Skélamtech. Even in Dave Hill's relation the Marten is called, but once only, by its real name Skélamtech; K'múkamtch and Skélamtech are mentioned *here* as identical. The term skē'l, when not employed in its mythologic sense, means a long piece or strip of tanned otter or marten skin, used for tying the hair, or for other purposes.

107, 3. 4. ŷktehatki snáweds etc. One woman only is mentioned here, instead of the two, whom Weaslet was ordered to bring home as wives for his brother K'múkamtch and himself.

107, 5. wéwans a very common elision for wéwanuish.

107, 9. kaní ná-asht? ellipse for kaní ná-asht gí?

107, 10. nû ä'pkolatki. Instead of this may be said also, ä'pkatki gíula nû: "I strictly told (you) to bring in."

107, 13. sa waslalá. The two boys went together hunting chipmunks.

107, 14. sháwala to adjust stone-heads; shawalia, sa-ulia to adjust stone-heads for or in the interest of somebody. Flint-, obsidian- or iron heads are placed only on war-arrows or on arrows used in killing large game (ngé-ish, ngä'-ish); but the táldshi or lighter arrow, used in hunting birds, and the táldshiága, arrow used as boy's plaything, are usually provided with wooden points only.

107, 15. K'mukámts stáli sht pi'ts stands for K'mukámtehash stulí'sht pi'sh, the pronoun referring to the little son of K'múkamtch.

107, 15. shlí'sht. In this sentence m'nálsh is the subject of shlí'sht, and the direct object of shlíu is not expressed.

107, 16. lä -udsha: they went out to play, from léwa, lä'wa to play.

SKÉLAMTCHAM SHASHAPKÉLÉASH.

MYTHIC TALE OF OLD MARTEN.

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

Wéwanuish mat tû'mi méya kâ'sh shaigatat yâki shkâ'shkatgalk.
 Women, they say, many were dig- ipo on prairie, baskets carrying on back.
 gîng

Shkâ'lamtch mat tchîa shetzé-unaltz Tchashgâyaks. Shkâ'lamtch shtûlî
 Old Marten, so they lived as the older brother of Little Weasel. Old Marten sent
 say,

tâ'pia m'na Tchásgayaks í'ktchatki giug kmâ' shtchû'shtchzapkam. Tchúí 3
 younger his Weasel to obtain the skull- of the one-eyed ones. And
 brother caps

Tcháshgayag géna; gátpnank í'tya shash nánuk kmâ' ká-i shtchû'shtch-
 Weasel went; coming the-e, he took from them all skull-caps. (but) of the one-
 away not

zapksham tchî'sh, ítpampéli Tchashgâyak, shéwana Skélamtchash kmâ'.
 eyed (woman) also, brought Little Weasel (and) gave to Old Marten the caps.
 .

Skélamtch háméze: "táta mí'sh nû tpéwa ká-i shtchûshzapkam epkátki 6
 Old Marten said: "when you I ordered not of the one-eyed to bring?
 giug? lápûk mísh nû épkatki gi'ula shtchû'shtchzapkam pí'l." Wéwanuish
 of both you I to bring had told of the one-eyed only " Females

nánuk gátpa Skélamtchamkshi shkashkátkalk kâ'sh. Skélamtch shewaná-
 all came to Old Marten's home carrying on back ipo. Old Marten re-
 re-

péle kmâ' wéwan'shsh, puákámpéle ladshéshtat, há'méta Tchashgâyaksh: 9
 turned the caps to the women, threw (them) back out of his lodge, (and) said to Weasel.

"táta mísh nû tpá'wa tûm kmâ' ä'pkatkî giug? lápok ámsn nî ä'pkatkî!"
 "when you I ordered many caps to bring? of both you I to bring (told)!"
 (only)

Wéwanuish tchík tchúí gémpéle, lápuk shtchû'shtchzatk tchí'dsha.
 The women after this returned, (but) both one-eyed ones remained.

Tchúí hûk shtchû'shtchzatk wéwanuish wewä'kala. Shû'hank-shítik 12
 Then the one-eyed women bore children. At the same time when

mû'mkak gi'ulxa Skélamtch nteyakalíya, m'na ū'nakag mû'ak t'shî'sht.
 the infants were born Old Marten made a little bow, for his little son, taller when he would
 grow

Tchashgâyak tchî'sh nteyakalí'ya m'nátak únakag. Tchúí tchatchákiag
 Li the Weasel also made a little bow for his own little boy. And the little boys

lé-utcha; hí'shla nté-ishtka tatáldshiak. Léwatkuk tátakshní gatpámpéli; 15
 went to play; they shot with their bows little arrows. From the play the boys returned;

Tcháshkayagalam únakag heméze: "hût án'sh tû' shlí'kshga." Tchash-
 Little Weasel's boy remarked: "he me out there well nigh shot." Little

gâyag wû'la m'na únakag: "tám hai tchí' m'sh hû'nk láyank téwi?"
 Weasel asked his young son: "really thus at you taking aim he shot?"

- Tchákiak heméxe: "húshútánpksh pú'sh núsh hú'n gí" (msháshaltchatk
The boy said: "approaching on the sly me it was" (squirreling were
sha hú'nk, shléank mshásh hishlákshka). Tchúi Tchashgáyak shtulí'
they, discovering a squirrel they almost shot each other. Then Little Weasel advised
- 3 únakag m'na shlí'tki Shkélamtecham únakag, "hä hú't mísh pän shlí'shtka
little son his to shoot of Old Marten the son, "if he at you again shooting
gí'uapk." Shkélamtech sháyukta húnk nánuk Tchashgáyakalam hém-
should be." Old Marten became aware (of the) whole of Little Weasel's dis-
kanksh; tchúi pí' tchísh shtulí' m'na únakag shlí'tki gíug Tchashgáyam
course; and he also ordered his little son to shoot Weasel's
- 6 únaka: "hä' mísh shlí-uapk, klä'zatk gí'ntak î hú'tkalpalank shlí-uapk
son, "if you he kills, dead though, you rising up again must kill
hú'nksh."
him."
- Tchúi mbú'shan pä'n géna wáshlaltchuk; shláa sha wáshla, gánta sha
Then next day again they went to hunt chipmunks; saw they a chipmunk, crept they
(at it)
- 9 at. Skélam únakag téwi, ká'hian wáshla; wiggáta î-úlxa Tchashgáyam
then. Marten's little son shot, missing the chip- close to he struck Weasel's
munk;
ú'naka. Tchashgáyam únak häméxe: "wák ta î gíug shlí'kshga núsh?"
to the son. Weasel's little son said: "wherefore you almost shot me?"
Skélam únak hémtchna: "shní'ulatchgankan hú'n gí." Guháshktcha pën
Marten's child replied: "glancing off it was." They started (and)
again
- 12 géna sha, shláa sha wáshla. Lápuk pí'pélantana gánta shawaltánpk
traveled they, saw they a chipmunk. Both from opposite sides crept up moving along the ground
tä'wi; Skélam únak shlí'kshga Tchashgáyam únaka. Tchashgáyam vúnak
shot; Marten's little son almost hit Weasel's little son. Weasel's little son
shlínk shíuga Shkélam vúnaka; tchúi shpóka mántchak Tchashgáyam
(then) killed Marten's child; then lay on ground for some time Weasel's
shooting
- 15 únakag. Tgí'tszank shlépapak, kékalmásh wewatkuéla lú'lp, k'máka tgú't-
little son. Standing near he looked (at him), tears flowed from (his) eyes, he looked while
around
gank hátkok. Skélam únak hú'tkal, shlín at Tchashgáyam vúnaka
standing there. Marten's son jumped up, shot then Weasel's child
ú'shútal; lápuk tchúi k'léklzatk í'pka.
in the breast; both then dead lay there.
- 18 Tcháshgai hém'ta Skélash: "wák ta má'nshaktch tátakshi ká'gi waíta?
Weasel said to Marten: "Why for so long the children are absent the whole
day?
tú'sh ak nen hú'k wák ká'la?" Skélamtech ká-i kéktchank hú'nksh, shkō'l-
where (are) they some- what doing?" Old Marten not answering him, recum-
pkank ktána Tcháshgai géna káyaktchuk tátakiash, ká-i shléank gatpám-
bent slept Weasel went to look out for the children, (and) finding returned
not
- 21 péle. Mántch-gítik Skélamtech guháshktcha tú gawálpéli. Tchózapksh
home. After a while Old Marten started out far to find (them). Murdered
tátakiash gáwalpálpánk itpámpélë; shuashuaktchóta lú'lukshalshok mú'lua,
the children discovering he carried them home; with mourning cries to cremate (them) they got
ready,

túnip wuillishik í'-amnash Skē'l éna, Tcháshgai tchí'sh túnepanti wuillishik
 five bags of neckwear Marten took, Weasel too five bags
 í-ám-nash éna. Tchúi sha lú'luksla, tû'tēnipní' sha lápuk íwálpēle. Skā'lam
 of beads brought. And they burnt (them), each five (bags) they both empty'd on them. To Marten

tchí'k í'amnash wewilína. Tchúi sha gémpēle tchishzē'ni k'léwiank. 3
 finally beads were left over. Then they returned to their lodge after performance.

Skélamtch hém'ta Tchashgáyash géntkí giúg Mú'shamkshi, pi gé-
 Old Marten said to Weasel, he should go to the South Wind's house, him- self

nuapkgug Yám'shamkshí. Tcháshgai ká-i shaná-ul' Yámshamkshí gé-ishtka
 posing to go to the North Wind's home. Weasel not liked to North Wind's lodge to travel

giúg. Skē'l heméze: "ká-i í genuapk Yámshamkshí, nú'tak gésh shaná- 6
 Marten said: "not you shall go to the North Wind, myself to go want
 ulí Yámshamksh'; mí'sh nú géntki Múshamkshí." "Ká-i an Mú'shamkshí
 to the North Wind; you I (want) to go to South Wind's house." "Not I to South Wind

gē'sh shaná-ul'", at pí hém'ta ná-asht. Tchúi géna Tcháshgai Yám-
 to go desire", now he said so. And went Weasel to the
 shamksh; gátpa hátokt eíxa Múash; eíxishtok Mú'shsh k'léka Tchásh- 9
 North Wind's lodge; he came there, put the the South Wind; while had put the South Wind, died Little

gayak. Tchúi Skélamtch Mú'sham nú'sh lalkádsha; pá'n Yámshamkshí
 Weasel. And Old Marten of the South the head cut off; again, to the North Wind's lodge

géna Skélamtch, lalkádsha Yámshamtcham nú'sh.
 went Old Marten, (and) cut off the North Wind's head.

K'léwiank guhuáshktcha Lēmé-ishash géluiptchuk Tchashgáyaksh 12
 Hereupon he set out the Thunders to visit, Little Weasel

haksháktchuitk. Lēmé-ish hushtánka Skélamtchash, snéwedsh tû'tash
 carrying in his dress One Thunder fell in with Old Marten, a woman long shell,

haháshtamniupksh shú'litanka. Snáwedsh hém'ta Skélamtchish: "wák ish
 having as ear-ornaments he pursued. The woman cried to Old Marten: "somehow me

shú'tá, gé-u shá-amoksh!" Tchúi Skélamtch heméze: "wák hai tchí' m's 15
 protect, my friend!" And Old Marten replied: "how then you
 nú shuté-uapk?" pniudaktán tcha kátchannat, tchúi guhuáshktcha. Tapítak
 I shall protect?" blew (her) instantly into a pitch-pine and continued his way. Right after (him)

Lēmé-ish petégank hí'mboks kshatgatnú'lank shíuga snáwedsh.
 the Thunder tearing up the log (and) extracting (her) killed the woman.

Skélamtch tû' at gátpa Lemé-isham ládshashtat. Lápi títsga-ak Lēmé- 18
 Old Marten then arrived of the Thunders at lodge. Two decrepit old Thun-

ish tchía shukí'kash hú'nkimsham. Skélamtch wā'shí guli' tchuyétk Yám-
 ders lived the parents of them. Old Marten into the stepped having as hat of North (there), room on

sham núsh; wayálpa nánuk wā'shín, wákish tchîsh lákēlaka. Kā'-utchish
 Wind the head; froze to icicles everything in the lodge room, the inside ladder too became slippery with ice. Gray Wolf

gánkanktka, Skā'lam shá-amoksh, wawā'kalam pí'l hú'k tchí'sh ká-i wétk. 21
 returned from the Marten's kinsman, of his children alone the place in the lodge not froze up.

Lēmé-ish gatpámpēle, máklaks tû'm í'tpa. Títská-ak Lēmé-ish stí'llidanka
 The Thunders returned home, Indians many they brought. The Old Thunders reported

- shapíya m'na wanúnga : "wenníni a tuá gátpa wā'shî atí' nálsh wíníxítik!"
 (and) said to their sons : "stranger some has come into the largely to us superior!"
 room,
- Tzé-u Lémé-ish heméze : "gá tuáta shkaínihaktch gátpa, nû' ak ya hûn
 The oldest Thunder said : "whosoever stronger (man) has come, I (can) cer-
 tainly,
- 3 shkáyent gí'ntak gu'hlí'plít." Gékansha at, ga-ulappápéle pätchō'le nā'shak
 strong though enter (where he He went out then, climbed up, stepped on one step only
 (the is), is)."
- wákish, kí'shtchnank hui'zipéle. "Tútutu!" hûtechampélúta Lémé-ish
 of inside ladder, stepping on he hurried out again. (Crying:) "tútutu!" after running homewards (this) Thunder
- nā-asht giúta, pén nā'sh heméze : "tuátal shkaíniaks tchexóga" Gékansha
 so reported, and another said : "some kind stronger one is sitting inside." Going
 one of a
- 6 shānank tú' gá-ulappápéle pá'patchle lápok wakí'sh; péchtchnank húi'zipéle.
 out over he went on top (of put his feet on two of inside ladder; stepping on he ran out again.
 there winter lodge), steps only
- "Tútutu"! hui'zipélúta, gúlipélánc shash kátui shapíya : "wenníni tuá
 "Tútutu"! he skipped away, entering again, those being in he told: "stranger some
 the káyata
- gátpa." Tatzélamní' tchekash heméze : "ká tuák shkaíneaksh tchíwíxa?"
 has come." The one intermediate too said : "what sort of a stronger (man) is inside?"
 in ag
- 9 gekanshēnū'nk tú' ga-ulappápéle pépatchle; tátzélam-páni gú'txítik lû'lula
 (and) running out he went on lodge-top ; and stepped down ; half-ways having climbed he rattled
 down up
- hû'kantchämpélok. Stí'lhípele shash kátui; nā'sh tchekash gékansha tú',
 to run out again. He reported to those in the (another) also went out out,
 káyata; one there,
- gá-ulappápéle, guli'péle, gélxalgítik hû'kanshampéle tútutu-û'ta. "Ya! atí'
 mounted up the ladder, went in, having climbed he hurried out again while tútutu-criing. "To be b, far
 down sure!
- 12 a nā'lish wínní'xítik tuá' ki." Tapi'ni tchekash gékansha : "ká tuáta
 than we stronger (ne) some it is." The last one also rushed out: "what kind of
 shkaíniaktch?" gúhí'pélánc sháhiashalá m'na tché'lkpéle hû'tkalshnank
 a stronger one?" entering (the lodge) on couch his he sat down, (then) starting up
 hû'kampéle.
 ran out again.
- 15 Tehúí mǎ'ntch=gítik tché'k Ké-udshiamtch gatpámpéle; lí'lhankshti
 Then some time after finally Old Wolf came home; some venison
- í'tpa. Lémé-ish hém'ta Kǎ-utchéshash : "atí' a nā'lish tuá wínní'xítik gátpa".
 he The Thunders said to Gray Wolf. "by far than we some stronger (one) has come".
 brought.
- Kǎ-udshiamtch gá-ulappápéle, tchúí hǎ'méle Skélamtchésh : "shanatch-
 Old Wolf climbed the lodge, then shouted to Old Marten : "take
 take
- 18 vû'li tchúyesh!" Tehúí Skélamtch shanatchvû'lank nélza m'na tchúyesh;
 off (your) hat!" And Old Marten, unhatting himself, laid down his hat;
 nánuk hû'k wayálapsh kǎ'gí'péle. Kǎ-udshiamtch gulhí'péle tchúí, Lémé-
 all the icicles disappeared again. Old Wolf entered (the upon this, Thun-
 lodge)
- ish tchésh hû'k nánuk gulhí'béle, tchúí sha shû'tchapélánc páshōta.
 ders too they all entered again, and they rebuilding a fire had a meal.
- 21 Hû'yuka sha hû'nk ktá-i at, tchúí sha máklaks pûelhí', mú'nish sha kála
 Heated they stones now, and they people threw in, a large they flat
 bucket

shláltpa táluodsh máklaks. Tchúi sha ktái kélpokshak í'kagank í'wa
gave for use, to stew the people. And they the stones as soon as heated took out (and) dipped
(them)

kálati ámbó tchí'pgank; í'wa sha tchúi Nókshak sha ktái í'yakpéle,
into a kála water containing; put in they then. As soon as stewed they the stones took out again,

Lémé-ish háshpa shash Skélamtchash, gaptchátká Lémé-ish tchí'l'zia Ské- 3
the Thunders handed as food them to Old Marten, with the small the Thunders placed on the
finger floor (the kála) for

lash. Skélamtch gáptchatka shítcháshue máklaks kálati. Tchúi Skélamtch
Marten Old Marten with the little moved (more) Indians towards Then Old Marten
finger the kála.

pátampka; Tcháshgayag tchligátchktcha Skélamtchash shakó'tkug mák-
began to eat; Weaslet pinched Old Marten insisting for human

lakstí tchúléksh. Tchúi Shkélamtch ká-i shéwana; "kúidsha gisht", leklek- 6
flesh. (But) Old Marten not gave (any); "it being bad", he

tchámpka Tchatchgáyash; "undshē'k mīsh nī tchulé'ksh lí'hankshti tchē'k
whispered to Little Weasel; "by and by to you I meat of venison at last

shéwanuapk." Tchúi nánuk wú'ta káyak hú'nsht shéwanank. Shlé-ipéle
will give." Then all he ate up not any to him giving. Returned

shash kála, Ké-udshíámtekhsh núkaltámpka tchulé'ks. Tchúi nú'kst 9
to them the bucket, Old Wolf also began roasting meat. When it was done,

tí'atat í'kélan k shéwana Skélamtchash, tchúi pí hú'nkanti tchē'k shéwana
on a pad- putting it he gave (it) to Old Marten, and he of it then gave
dle

tchulé'ksh Tchashgáyaksh. Tchúi sha lú'lal'ya pá-ulank; Skélamtch ktán-
meat to Little Weasel. And they went to bed having done eat- Old Marten fell
ing;

shan nánui shxol'ótak. 12
asleep as soon as lying down.

Lémé-ish sheshnú'l'ya shiúkuapkuk Skélamtchash; ka-uloktantk-
The (5) Thunders plotted (how) to kill Old Marten; walking up and down

tám'na sha. Tchékag pí'l télshampka Lémé-ishash káyak ktánshna. Pén
continued they. Blackbird only looked towards the Thunders (and) not was asleep. And

Lémé-ish gákua shlē'dshuk Skélamtchash, tamú'dsh ktánshisht, shí'uguap- 15
the Thunders approached to look at Old Marten, whether he was asleep, proposing to

kug hú'nk. Tchékaksh Lémé-ish mbú'shaksh yí'yuzoga lú'lpát; tchúi
kill him. To Blackbird the Thunders arrow-heads pushed into the eyes; then

hú'nk ká-i ktánuapkug ktámpsh-shít k shléash gí-uapk. Pshín tát'zélam
he not going to sleep, asleep-alike appearing would be. At midnight

Lémé-ish káktansha; Skélamtch skíshkshō'lank pí' tchekash kakō'dsha 18
the Thunders went to sleep; Old Marten awakening he then went over

Lémé-ishamksh, hihashlūtchtánka lák Lémé-isham, té'kish shash huhashlí-
to Thunders' place, tied together the hair of the Thunders, swords to them handed over

amna; heshamkankō'ta: "Skélam tápia gēn lúelat". Tchúi Skélamtch
to each; they ordered each other: "Marten's younger him kill ye". Then Old Marten
brother,

gékantgí Ká-utché'shsh tpá'wa; tchúi Ká'-utchésh géka, wewéka m'na 21
to go out Gray Wolf ordered; and Wolf went out, children his

í'ka. Skélamtch shné'l'ya Lémé-isham látchash, tgá-ulank wál'ya hú'kēn-
took out. Old Marten set on fire of the Thunders the lodge, (and) standing on he waited to rush
its top

uksht Lēmé-ishash; shtéyakēlakpa tgať'dnank; mû tchä'k nûťisht szí'sh-
 out the Thunders; he hearkened standing outside, strongly at last when (the
 fire) blazed, awoke

kshōla Lemé-ish. Huhastápka tēkí'shtka; "Skélam tópia gēn lúelat"!
 the Thunders. They stabbed each other with the long "Marten's younger brother, him kill ye"!

3 pátak huhastápkwak.
 they stabbed each other only.

Tchúi nánuk nû'natank tchû'ka; mbáwa steínash nû'dshnuk. Ské-
 Then all by blazing up perished; exploded (one) heart while flying off. Old

lamtch wá'hlyank wi-ulalápēle steínash lú'lukshtat; pá'n nā'sh mbáwa.
 Marten looking on struck (one) heart in the fire; again one exploded.

6 Skā'lamtch wi-ulalápēle; pá'n nā'sh mbáwa, pá'n wi-ulalápēle Skélamtch.
 Old Marten struck again; and another burst, again (when) struck Old Marten.

Tehashgáyak hāméze: "Skélamtch! nû' tehkash nā'sh wí-ulalek!" tchúi
 Little Weasel said: "Old Marten! I also one will strike!" then

pá'n mbáwa nā'sh. Tchúi Tehashgáyak ká'hian, tchúi steínash hû'k nu-
 again burst one. (But) Weaslet missed, and heart that went

9 wálza; Wékweks shú'walktcha Tchä'kaksh tû'la, shlú'shlakshga shualzóta.
 to the sky; Magpie flew after it Blackbird with, and picked (it) to pieces, while it flew.

Shkélamtch hāméze: "ká-i î tuá sháyuaqsh kiuápka, hû'nshak î pshe-
 Old Marten said: "nothing you good for will be, in vain you the

utuáshash shnulú'kuapkak."
 people will frighten only."

12 Tchúi Skélamtch shnēlza Lēmé-ish titská-aksh.
 Then Old Marten burnt Thunders the Old.

NOTES.

This relation of the myths is more circumstantial than the corresponding one obtained from Dave Hill, which omits some of their characteristic features. We have here an interesting and probably the most popular part of the whole cycle of *marten-myths* known to the Klamath Lake people; the above is not a single myth, but a series of myths, some of them thrown together in a rather loose connection. What connects them all is the fact that Weaslet is the constant companion of his older and more sagacious brother Old Marten, who combines the qualities of Reineke Fox with that of an elementary power of irresistible force (*shkaíni*). The Skélamtch myths present themselves in the following order:

1. Selection of the one-eyed females as wives.
2. The children of the two brothers destroy each other.
3. The fathers cremate their children's bodies.
4. The Winds are exterminated by Skélamtch.
5. Skélamtch hides a woman before one of the five Thunders.
6. Skélamtch enters the lodge of the Thunders; the hat on his head acts as a spell and prevents them from entering it.
7. Old Gray Wolf, Marten, Weasel and the five Thunders are feasting on human flesh in the lodge of the Thunders.
8. Skélamtch sets the lodges of the five Thunders and of the two Old Thunders on fire and kills the inmates.

109, 1. shkä/shgatkal'tk. A verbal adjective of shkát'këla, to carry on back; kä, ka is the radical syllable, found also in kä'mat, *back*. This distributive form is apparently due to vocalic dissimilation. Women carry conical baskets (yáki) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109, 2. 6. 8. Skélam'tch. See Dave Hill's relation of the same myth; *Note to 107, 3*. In speaking of somebody who acts on the sly, and differently from what he professes and means to do, the Klamath Lake people will say: "He acts like Skélam'tch." This is one of the few proverbial locutions, or at least figurative modes of speech that can be traced in this tribe.

109, 3. kmä' is the rounded light cap usually worn by females, fitting tight to the skull. It is made of the stalks of aquatic plants, several species of them entering into the manufacture of each cap. The taking away of the skull-caps was intended as a signal for the women to go to their new homes.

109, 6. táta. The words of reprehension addressed by Old Marten to Weaslet are: "Did I ever order you to bring the caps of any other than of both the one-eyed women? I told you to get the caps of both one-eyed women only." Lápuk belongs to shtchûsh-zápkam, though separated from it by the inversion of the sentence; kmä' is left out.

109, 6. shtchûshzápkam. The distributive form of shtchû'za is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchûza is evidently the medial form of tchóza, and its meaning is therefore "to suffer destruction on oneself." Cf. shtchúyampka.

109, 10. nî ä'pkatki. After ä'pkatki supply gî: "said, told."

109, 11. The text forgets to mention the calling in of the two one-eyed women.

109, 12. Shû'hank-shít'k. In many mythic stories the newly-born children are made to grow miraculously fast, so that when a few days old they handle bow and arrows, and after a month or two they are adult people.

109, 13. ntéyála, to make a bow or bows (nté-ish), nteyákála, to make little bows (nteyága), nteyakalia or nteyakaliya, to make little bows *for somebody*.

109, 13. únak, *son*, is variously pronounced ú'nak, vúnaka, wúnak; and so is its diminutive únakag, únakaga, vúnakak, *little son*, "sonny".

109, 15. hîshla has two meanings, both *reciprocal*: to shoot at each other, and to shoot at the mark, *rivaling to outdo each other* in markmanship. Cf. 24, 17.

109, 15. Léwat'kuk for léwat'ko hûk: they, after having played; participle of léwa to play.

110, 1. hûshûtánkapksh etc. "This was an approaching himself on the sly towards me" is the literal rendering of this sentence, in which the first term is a *nomen actionis*, a verbal indefinite. The two pronouns are governed by it.

110, 3. mish shli'shtka gî'uap'k, if he should want to shoot you; if he should shoot at you purposely.

110, 4. Sháyuakta, "he knew." Omniscience and prescience are among the characteristic features of Old Marten, who is the personification of K'múkam'tch. Cf. 107, 1. 3. 14. 108, 5. and *Note to 107, 3*.

110, 6. hût'kalpéli, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110, 11. "shni'ulatchgankan hû'n gî." Marten's son said, that his arrow, when

dispatched after a chipmunk, struck a log or tree, glanced off from it and came very near killing Weasel's little son.

110, 11. 21. guháshktcha instead of guhuáshktcha, cf. Dictionary.

110, 17. vú'sho, breast, chest, is also pronounced wú'shu, ú'shu; ú'shutala, in the chest. k'leklyátko is the distributive plural of k'lekátko; k'léka, to die.

110, 18. mā'nshaktch, so long; stands for mā'ntchak tchí. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".

110, 19. kǎ'la to do or act in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. túnepanti. The partitive case in -ti, if it stands for túnepanta, is used here, because the bags of neckwear brought by Skélamtch were counted on the digits of one hand, while those of Weasel were counted on the fingers of the other.

111, 3. wewilína. Beads were left over to Old Marten, because he had brought more than five sacks full to the tchpínû or family burying ground, emptying only five sacks on the child's pyre. This was a fabulously extravagant expenditure, the beads standing high in price and the sacks or willishik being rated at more than one bushel each.

111, 4. Mú'sh and Yámsh, syncopated from Mú'ash and Yámash.

111, 9. eíyishtok Mú'shsh. The South Wind had put his head out; that is, a south wind had been blowing when Little Weasel died and hence was supposed to be the real cause of his death.

111, 12. Lémé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lúepalsh) than the roll of the thunder. There are many of them, because the thunder, when rolling over mountains and valleys, often increases again in loudness after having almost died out, and five is the often recurring "sacred" number of the Oregonian and other Northwestern Indians. The radix of lémé-ish is lam, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lémé-isham tchí'sh, thought to be a dark cave; their parents, the two Old Thunders, live in a káyata or low, small hut covered with bulrush mats. The short episode 111, 12-17 does not refer to all the five Thunders, but only to one of their number.

111, 13. tú'tash is the long white marine shell, known as dentalium; it is one of the most common Indian body-ornaments. The white resin flowing out of pine-trees seems to be symbolized in this myth by the dentalium-shell.

111, 14. wák ish shú'tä, for wák shúta i nish: "somehow do (something) for me."

111, 20. In wā'shín are combined two locative particles: i and n (for na).

111, 22. máklaks tú'm (for tú'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wanúnga, the distributive plural of ú'nak; explained in the Dictionary.

112, 1. wenníni a tuá gátpa etc. Here and throughout this paragraph tuá means "some kind of."

112, 2. 3. shkaíni combines the meaning of strong with that of bad or mischievous, and answers to our *demoniac*; shkaíniak or shkaínihak stands for our comparative: stronger. The -tch, -s, -sh appended is an abbreviation of tcha, *now*, and shkáyent stands for shkaíni at.

112, 3. Gékansha. Old Marten had entered the solid "earth-house" of the Thun-

ders, while the Thunders stopped in the small kayáta which was the abode of their parents. To enter such an earth-lodge a high ladder called ga-ulúlkish must be climbed on the outside, and another ladder, as long or longer than the other (wakísh) leads into the interior Páтчō'le nā'shak, pépáтчle (for pépáтчōle) lápok wakísh: "he had stepped once", "twice" down on the inside ladder; that is, he had made one step, two steps on it commencing from the top. Each one of the Thunders, when trying to penetrate into their own lodge, gets a little further down than the previous one, but all are driven out by the *chilling*, powerful spell of Skélamtch's headdress.

112, 7. gúlipélánk. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kayáta, where the other Thunders were and where their parents dwelt. This word has two accents on account of shash being enclitic; cf. 111, 2. 112, 13. 113, 9.

112, 8. Tátzēlamni refers in this connection to the relative age of the brothers: "the third in age of the five Thunders."

112, 9. gekanshēnū'nk: for gékanshna hū'nk. Cf. 113, 12. ktánshan nánui szol-zótak, for: ktánshna nánui shzolzóta ak.

112, 9. gú'tzitkt, a contraction of gú tkitko at.

112, 11. 12. "Ya! atí' a nā'ish winn'zítkt tuá'ki." This was said by all the five Thunders simultaneously and *unisono*. In tuá' ki, á is altered into á', almost ó. The inserted particle hū, ū "in the distance, out there, over there" seems to have produced this change.

112, 15. lílhankshiti í'tpa "he brought some venison," a phrase corresponding exactly to the French: "il apporta *du gibier*"; both nouns standing in the partitive case. These partitives are governed by another noun in 113, 6 (máklaksti) and 113, 7.

112, 21. púelhí': they threw the dead Indians down into the lodge from its roof. The suffix -l- indicates a downward direction, like -íla, -kuéla etc., and occurs also in 112, 17, há'mēle, to speak in a downward direction, to shout to somebody standing below. The suffix -hi means down to the ground, or on the ground, earth, soil, and since the lodge-floor is the soil itself, it also means "into, or in the lodge or wigwam".

113, 2. íwa sha tchúi. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113, 2. Nókshtak etc. The gray wolf, the marten and the weasel all being carnivores, there is nothing extraordinary in the fact that mythic fiction lets them participate in a meal consisting of human flesh.

113, 3. háshpa shash. Shash stands for máklaksash, the dead Indians.

113, 8. nánuk wú'ta. Marten ate up all the human flesh which he had taken out of the kála.

113, 8. shéwanank. The verb shéwana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (tchulē'ksh).

113, 9. Ké-udshíamtchkash stands for Ké-udshiamtch tehkash; nú'kla is to roast on coals; tchulē'ks is here venison meat.

113, 13. ka-uloktantktám'na. The verbal suffix -tám'na, which marks an action often repeated, or continued for a long time, is not here, as usually, appended to the simple form of the verb, but to its derivative in -tka.

113, 14. Tehétag. The blackbird has yellow eyes shining bright in the darkness,

and on that account the myth makes it watchful at night. This is another bird-species than the *Merula*, known in Great Britain as blackbird.

114, 3. huhashtápkuak. They suspected each other of the trick, by which they had been tied together by the hair when in danger of being consumed by the raging flames, and in revenge stabbed each other. Huhashtápkuak is vocalic dissimilation for huhashtápka ak; cf. shiwákuash, 80, 11.

114, 8. ká'hhian. Weaslet missed the heart in the fire when striking at it.

114, 10. sháyuaksh: "You will not be able, or not be powerful enough, to do mischief." The last heart that flew up is a meteor going through the skies, while the four other hearts indicate successive thunder-claps. When a meteor is seen flying west, the tribes of the Columbia River will say: "That's a deceased big man's heart going to the Great Sea." Cf. Note to 41, 7.

SHÁSHAPAMTCHAM TCHÉWAMTCHAM TCHÍSH SHASHAPKĚLÉASH.

THE MYTH OF THE BEAR AND THE ANTELOPE.

GIVEN BY MINNIE FROBEN IN THE KLAMATH LAKE DIALECT.

- Sháshapamtch Tchéwamtch tú'la tchía. Sháshapamtch lápa wewéash
Old Grizzly Old Antelope with lived. Old She-Grizzly two children
- gítko, Tchéwamtch tchísh lápa wewéash gítko. Mbú'shant unák sha géna
had, She-Antelope also two children had. One morning early they went
- 3 mé-idshuk ká'sh, kléwidshnank m'nálam wewéash tchí'shzhēni. Tchúi Tchē-
to dig ipo-roots, leaving their children at home. And Old
- wamtch shtági m'na yá'ki lú'piak Sháshapamtchash káyutch tuá ká'sh
Antelope filled her seed-basket sooner than She-Grizzly (not) yet any ipo
- mé-isht. Sháshapamtch hú'nk shpé-ukitchna; tchúi sha gē'mbēle tchí'shtal.
had dug. Old Grizzly (them) kept on eating up; then they returned homewards.
- 6 Pá'n sha mbú'shant géna mé-idshuk ká'sh; tchúi pá'n lú'piak Tchē-
Again they next day went out to dig ipo; and again sooner Old
- wamtch yá'ki shtági, Lú'kamtch gínka méya; pá'n sha gá'mpēle. Gát-
Antelope (her) basket filled, Old Grizzly little dug; again they returned (home). After
- pampēlank sha ká'sh shéshuan' a m'nálam wewéka. Tchúi sha lú'lalzhank
return they the ipo each gave to their children. And they when going to bed
- 9 shtúli' m'nálam wewéka; Sháshapamtch ná-asht shtúli' m'na wewéka: "ká-i
left orders to their children; Old Grizzly thus enjoined to her cubs: "not
- ā't shuhū'lule-uapk látchashtat: steínash mā'lish ndí'-ushkuapk! ká-i ā't
ye shall skip down from the lodge: the hearts to ye would get loose! not ye
- shampatiāzié-uapk: hú'walakuapk ā't ánkutat; ká-i ā't shiki'kiuapk
shall jump over the logs: would run against ye (some) sticks; not ye shall dive
- 12 ámbutat: pú'tank ā't k'lá'kuapk.
under the smothering ye might die."
- water:

Tchúi pǎ'n Sháshapamtch mbú'shant Tchéwamtchash tû'la géna mé-
Then again Old Grizzly next morning Old Antelope with went to
 idshuk. Tchéwamtch lú'piak shtági, Sháshapamtchash gí'nk mé-íshí kǎ'sh;
dig roots. Old Antelope sooner filled Old Grizzly a little having dug ipo-roots;
(the basket),

tchúi Sháshapamtch gáldshui Tchéwash. Vû'la: "gû'tash nû'sh kû'pga 3
then Old Grizzly went to meet Antelope. She begged: "lice me bite
 nû'sh; kuatcháki wē ísh!" Tchéwamtch heméxe: "ûntchék nû mí'sh
on the bite in the hair for me!" Old Antelope said: "a while from I you
head; awhile now

gû'tchaluapk tchí'shxen tchē'k gátpampēlank." Pēn Sháshapamtch shátēla:
will bite, homeward when (we) have returned " Again Old Grizzly declared:

"kǎllank í'sh gû'tash kuatcháki!" Tchúi mántch-gítch Tchéwamtch kua- 6
"very hard me the lice bite in the hair!" And after a while Old Antelope bit into

tchága Sháshapamtchash. Pǎ'n pí tchkash kuatchágash hámēni Tché-
the fur Old She-Grizzly. Then she also to bite the hair wanted to Old
 wamtchash. Tchéwamtch heméxe: "kǎ'gi nûsh gútash." Tchúi Sháshap-
Antelope. Old Antelope said: "none are to me lice." And Old Grizzly

amtch kǎ'sh tchákiank kuatchaguk pû'kpuka, tchúi kowáktcha nǐ'sh, Tché- 9
ipo-roots putting in mouth biting cracked, then bit through (her) neck, the

wash shíuga humasht-gí'nk, tchúi ktetéga nánuk. Tchúi hûnk nánuk
Antelope killed in this manner, then cut (her) up wholly. And all the

kǎ'sh Tchéwamtcham í'kuga m'nátant yǎ'kitat, tchúlēksh p'lē'ntant ipēnē'xi.
ipos of Old Antelope placed into her basket, the meat on the top she placed.

Hû'nk toksh nánuk iggá-idsha, tchû'lēksh gí'lít tchí'sh laggá-idsha, kínkag 12
Those but all she stuck on a pole, the meat the anus too she hung on a stick, a small portion

tchû'lēks émpēle tchí'shtal, tchúyunk m'na wewé'kash shewána. Tchéwam
of the meat she took home, and it to her children gave. Antelope's

tchísh wewé'kash tchiléya tchû'lēks. Tapínkani heméxe: "pgí'sham-shítko
also to the children she gave meat. The younger said: "to mother alike

toksh nálam mā'sha"; tzéwag hûk ktí-udshna: "tchí'tchiks! ká-i ná-asht 15
but our it tastes"; the elder (it) pushed: "be silent! not so

gí!" Tchilǎ'lǎ sha tchúlēks mbú'shant tchē'k pá-uapkuk. Sháshapamtch
say!" Saved they the meat next day until to eat. Old Grizzly

háméxe: "tû'hak toks nég máklēxa, tû'm nē'gsh p'gí'sha málam máklaks
said: "where (she) passed the night, much absent to mother yours the Indians

tchû'lēks shéwana, nû'sh toks sha gí'nkak shéwana. Mbú'shant pē'n nû 18
meat gave, to me but they a little only gave. To-morrow again I

gēnuapk nē'gsh málam p'gí'sha háitchnuk." Hû'nk tchí'sh shash shapíya
shall go absent for your mother to look out." Also to them she said

ná-asht: "hû't málam p'gí'shap máklēxuk shû'dsha, killít hûnk laggáyapksh,
thus: "there your mother for passing the built a fire, the anus suspending,
night

shû'dshash hûnkiámsham, p'gí'sha;" gíshápa, pǎn û'nak guhuáshktcha 21
while had a camp- these (Indians), mother;" said so, (and) again early she started out
fire

í'ktchuk tchû'lēks.
to fetch the meat.

Tchúi wíwalag vû'la shasháshapkash: "shuhûluléna nāt?" Shashá-
Now the young asked the grizzly-cubs: "shall skip down from we?" The bear-
antelopes the house

- shapka heméxe: "p'gí'shap nálam ká-i shanáhûle náls shuhûluléatki giug,
 cubs said: "mother our not wants us to go and skip down,
 pála náls tchíshkuapsht." Wílag pē'n vûlá shash: "haggát nat shampa-
 the liver us to have hurt." "A young again asked them: "look here! we will jump
 antelope
- 3 tiaxiéna!" Shasháshapka heméxe: "nálam p'gí'shap ká-i shanáhole náls sh
 over logs!" The cubs said: "our mother not wants us
 shampatiaxiéatgî, húalakuapksht náls ánkutat." Pē'n wílag vû'la: "hág-
 to jump over logs, to run against us tree-limbs." Again a young antelope asked: "look
 antelope
- gat nát shikí'ziéna!" Lú'kag háméxe: "nálam p'gí'shap ká-i shanáhō'le
 here! us let dive!" A cub said: "our mother not wants
 6 náls shikixiéatki ámbutat; pú'tank náls k'lekuápksh." Wíl'hág vû'la
 us to plunge in the water; smothering us to expire." The young antelopes
 antelopes
- pē'nak: "haggat nád lepleputá'na." Lukág heméxe: "nen nálam p'gí'shap
 only once "look here! us let play "smoke out." The cub said: "our mother
 more:
- ká-i náls shapíya; tchá-u hátak nád lá'una hû'masht!"
 not us told presently here we will play thus!"
 (about this);
- 9 Tchúi wiwalag mû'lû wétli látchashtat, tsúi lû'pi guli', tchúi shashá-
 And the young rotten threw into the lodge, and first went into, and the bear-
 antelopes wood
- shapka vutátchkia. Wíwalag ná-asht gî: "pálakag ā't hutátchkiuluapk!"
 cubs put the cover on. The young so said: "pretty soon you must open again!"
 antelopes
- "ī", a lû'lyag; tchúi wiwalag "lepleputéa, lepleputéa, lepleputéa
 "yes," (said) the cubs; then the young antelopes cried: "two smoke in, two smoke out, two smoke in
- 12 putā', putā', ā', ā'." Tchúi lû'lyag kaishnóla, wíwalag tú'shkampēle; pēn
 smother, smother, ā, ā!" Then the cubs opened up, the young antelopes went out; then
 antelopes
- lû'lyag tchkash gûlí: "pálakag ā't kaishnú'luapk." Tchúi lû'lyag "lep-
 the cubs also went down: "pretty soon ye must uncover." An! the cubs cried:
 leputéa: pudshá, putā'-ā." Pēn wíwalag vu'léliank: "lepleputé leplepūté
 "smoke in: smother, smother." Again the young antelopes went into: "two smoke out, two smoke in
 antelopes
- 15 putā', putā'ā"; lû'lyag kaishnóla, tchúi wíwalag tú'shkampēle, lû'lyag
 smoke, smoke"; the cubs uncovered, and the antelopes came out, the cubs
 tchkash vu'léli: "lepleputé, lepleputé putā', putā'." Wiwa'hlag ká-i
 also ran into: "two smoke in, two smoke in smother, smother." The young ante-
 lopes
- kaishnú'li'at lû'lyagsh; tchúzasht tchē'k kaishnú'la. Tchúi í'kampēlank
 would uncover for the cubs; after their death then they uncovered. Then taking out
- 18 lû'kagsh k'lā'pkî í'p̄xa télishtat; txéwaksh ánkutka shû'm tákuank shnát-
 the cubs red paint they lined in (their) faces; to the elder with a gag the snout gagging they raised
 kual látchashtat, tapinikáyenteh tchísh ánkutka tákuank shû'm ga-ul'í-
 (it) up on the lodge-top, the younger too with a prop gagging the mouth on lodge-
 kishtala shnátqual. Tchúi sha shné-ilakshtala gutéktcha, nanuktuálash
 ladder they fastened. And they to the fire-pl ce went in, to every article
- 21 sha shtulí'dsha ká-i sháptki giug Lú'kash gátpampēlisht; wá'kash pí'l sha
 they enjoined not to report (to) the Grizzly having returned; the bone-awl alone they
 yám'tki ággaipksh.
 forgot as it stuck in the ceiling.

Tchúi mā'ntch=gítċ Sháshapamtch gátpampĕlank shataliáyapċuga;
 Then after a while Old Grizzly returned, looking ahead of herself;
 shawígank k'lepgí' kekewélaksht shash heméye: "hún ak sha gé-u k'lepgí'
 angried red paint at their having wasted she said: "they my red paint
 kekéwelya, pshe-utíwashash gé-u anulí'pċútċ"! Tchúi wikátant gáltċhá- 3
 have wasted, from the Indians I which filched"! Then nearer approach-
 wiank shléa lú'lyag tchú'kċpksh léggúta háméye: "at ní'sh tátaksni Tchĕ-
 ing she saw the cubs to be dead (and) sobbing she said: "now me the children of Old
 wantċham ne-ulaktámpċa!" Tchúi wiwál'aáksh hamóasha: "tát á't
 Antelope have punished!" And the young antelopes she called: "where ye
 tátáksċni gí'?" tsúi tátaksni vuálċya Sháshapamċhash: "gí'n at a nád 6
 children are?" and the children replied to Old Grizzly. "right here we
 wawatáwa ktċhálzishċtat." Sháshapamtch hokánsha tú'sh hai at tátáksni
 are sitting in the sunshine." Old Grizzly ran out to where now the children
 wawatáwa. Pán tátáksċni wáshital háméye vuálċyuk Sháshapamċhash;
 were sitting. Again the children towards the spoke in reply to Old Grizzly;

pá'n Sháshapamtch hulhí'pĕle: "tátatataksni!" Pĕn wiwalag kaní giánk 9
 again Old Grizzly ran into it: "children!" Again the young antelopes out doors being
 wálċya Sháshapamċhash: "gí'n at a nát kátní léwa; léshma ai í' nálsh."
 replied to Old Grizzly: "here we out-doors play; not find you us."
 Pĕn Sháshapamtch hókánsha.
 Again Old Grizzly ran out (of the house).

Tchúi hú'k mántch=gítċ m'nátak shákta shapíya: "genú'l a hú'k uná 12
 Then some time after her bone-awl said: "went away long ago
 tátáksċni, kákiash lí'sh í ká-iga." Tchúi Sháshapamtch vú'la: "tú'shtal
 the children, whom you look out for." And Old Grizzly asked: "which way
 háitċ sha géna?" Tchúi shákta shapíya Shashapámċhash: "gí'tal a
 then they travelled?" And the awl told Old Grizzly: "through here
 sha gutĕkteha, gén lgú'm sha shálgidsha gutĕku'shtala. Tchúi Shásha- 15
 they crawled, here coals they placed opening against. Then Old
 pamtch hátaċtal kútéguċ tċhuktċzakánka; kĕshguk gutĕksh. Tchúi gutĕ-
 Grizzly through it to crawl in attempted; could not she crawl in Finally getting
 gank géna ámnadsha: "mú'lú mú'lú te-utéwa, mú'lú mú'lú te-utéwa,"
 in she went crying on her way: "rotten wood rotten wood breaks easy, rotten wood rotten wood breaks through,"
 genúta shuáktċha ná-asht hú'k Sháshapamtch; pĕn heméye: "túsh gint 18
 walking wept so Old Grizzly; then she said: "where
 málash nú géntak shléta tatákiash?" hémkankatċhna génuċ.
 ye I am going to find the children?" she said repeatedly while walking.

Tchúi wiwaláksh pinú'dsha máklĕyapċsh kú'mĕtat; mú' shúdsċank
 Then the young antelopes she overtook while they camped in a cave; building a large fire
 skú'lyá. At tátáksni shémċċhalċya Sháshapamċhash pinódshasht m'nálsh; 21
 she lay down. Now the children became aware, (that) Old Grizzly had overtaken them;
 tċéwag tapí'nkayentċ wil'hágsh skíshú'la; "at a ná'lsċ hú'ktakag pinú'dsha;
 the elder the younger antelope woke up; "now us 'she' caught up with;
 skíshú'lí!" hémċta m'na tápċa. Tchúi sċíshúla hú'ktag. Sháshapamċsh
 "wake up!" it said to its younger. And woke up this little one. Old Grizzly

- ktána kshéluyank lû'lukshtat. "Mbû'shant tchêk málsh nû tatákiash shákê-
 went to lying near the fire. "To-morrow at last with ye I children will play
 sleep
- miyuapk pshépsha lû'lpátka tchêk"; tchúi ná-asht giúlink skû'lžank
 a game in day-time, seeing sharp then"; and so speaking (and) lying down
- 3 ktándsha. Tchéúí wí'wal'hag ktánhuish shútúyakiéa ánkutka; tamú'dsh
 she got asleep. Then the young antelopes the sleeping one bombarded with sticks; whether
 ktándshi shéwuk shutuyakiéa. Tchéúí sha ká-i shí'ktgisht tú'shkansha
 she was asleep trying, they threw (them). And they not she moving about ran out of
 kû'métat, tú'shtchna sha palakmálank; vû'shuk Sháshapamtchash m'nálsh
 the cave, ran away they at a quick pace; afraid (that) Old Grizzly them
- 6 pínódshuapksht Shû'kamtchash sha hamêkúpka, kû'tagsh stû'kapksh galali-
 might overtake Old Crane they halloed at, minnow-fish giggling skirting the
 nóta: "nkí'llank nálsh, kúkui, skō'tki, hú'ktakag nálsh kpú'dshapka pí'nod-
 water: "very fast us, uncle, cross over, 'she' us is chasing (and) will
 shuapk nálsh at" Tchéúí Shû'kamtch skû'tza shash; wíwalag hūshégsha
 overtake us now." And Old Crane crossed over them; the young antelopes explained
- 9 Shú'kshash. Tchéúí Shû'kamtch pnútakta shash shlólushtat, ka-ukawá
 to Old Crane. Then Old Crane blew them into a whistle stick, (and) rattled
 sha látchashat aggáyank shí'namshtnuk. Wiulágalam shapíyash Tché-
 they in the lodge being hung up for fear Of the young ante- upon the message (that) Old
 lopes
 washash shiúgsht Sháshapamtchash, Shû'kamtch ndshenshkáni tchísh
 Antelope was killed by Old Grizzly, Old Crane the young ones too
- 12 shuashuáktcha. Shû'kamtch shuáktcha: "é-ush tchiwá, é-ush tchiwá!"
 wept. Old Crane wept (crying): "lake water, lake water!"
 Ndashenshkáni tchísh shuashuáktch: "é-ush tchí'tchû tchí'tchû."
 The young (cranes) also wept: "lake wa- wa- wa-ter"
- At hú'k tchéúí Sháshapamtch mántch-gítik szishû'lank tē'lhí kû'métat:
 Now then Old Grizzly after a time awakening looked in the cave:
- 15 "ga tuá nink tatákiash shakemíyuapk pshépsha lû'lpátka; ū'nagin shash
 "rather hard myself with the children I shall play a game in the day-time when able to see, long ago, after they
 gēnuish tú'toks hú'ksha gátpa Shû'kamtchamksh." Tchéúí pēn guhuá-
 left (the cave), out there they reached to Old Crane's home." Then started
 shktcha Sháshapamtch haítchnuk wíwalagsh; kueísh sham haítchna.
 out Old Grizzly to follow the young antelopes, the tracks of them she followed.
- 18 Gátzapshank kókétat vû'la Shû'kamtchash: "tám tatákiash shlē'sht?"
 Reaching to the river she asked Old Crane: "if the children he had seen?"
 Shû'kamtch háméye: "ká-i nû shlāá tátakiash." Gé a kuéntzapsha tátakiam
 Old Crane said. "not I saw the children." Here (were) the out-going of the children
 tracks
 gátzapshuish; há'mtchna ná-asht Sháshapamtch: "aishúg tā'dsh í shásh
 having reached (here); halloed so Old Grizzly: "to conceal then you them
- 21 nen; kí'llank ísh szú'tkí!" Shû'kamtch háméye: "kági gé-u vû'nsh"; pān
 (want); quickly me set over!" Old Crane said: "None is to me canoe"; again
 Sháshapamtch: "kíllank skû'tgí ísh! kíllank í'sh skû'tkí!" Tchéúí mántch-gítik
 (said) Old Grizzly: "quickly cross me! fast me set over!" And after a while
 Shû'kamtch spû'kua m'na tchú'ksh, máksha néklank (ká'liak hú'nk vû'nsh
 Old Crane spread out his legs, a skull-cap carrying (on leg) (without (he) canoe

gíug) tchû'kshtka shxú'tka. Sháshapamtech gélapka tchû'kshtat; tátǵě-
 being) on the leg he crossed (her). Old Grizzly stepped on the leg, to the
 lampani gággūtk ámpû pû'nua mákshatka. Tehúí wudû'pka mákshatka
 midst (of river) coming water she drank from the skull-cap. And she struck with the skull-cap
 Shû'ksham tchû'ksh punû'lank u'hlícthug. Shû'kamtech shawíguk Shásha- 3
 Crane's leg after drinking, to shake out (the Old Crane angered Old
 water).
 pamtechash shnindû'wa ámbutat; tchúí nté-ish í'ktchapéli Shû'kamtech,
 Grizzly doused into the water; then a bow fetched at home Old Crane,
 ngé-ishan Sháshapamtechash. Wiwalága tchûk géknank shlú'lúshtat, Shô'k-
 shot Old Grizzly, The young then came out of the whistle, Crane's
 antelopes
 shám wewékalam sha hú'nk táldshitko ngé-ishan Sháshapamtechash; tchúí 6
 of the children they armed with the shot Old Grizzly; then
 arrows,
 sha shiúga.
 they killed (her).

NOTES.

The myth of the Bear and the Antelope is one of the most attractive and best stylized of this collection. It forms a whole mythic story by itself, and not a series of myths like the preceding article. The Grizzly Bear's figure is drawn in very natural and characteristic outlines, and the same may be said of the other animals of the story. Some archaic words seem to prove that the myth has been handed down for many centuries to the present generation, which repeats it to the offspring with the *same* expressions as used by the parents. The archaic terms alluded to are Sháshapamtech, psépsha, pshe-utíwash, kúkui, tchítchû; probably also lepleputéa.

118, 1. 7. Sháshapamtech alternates in this tale with Lú'kamtech, the "Grizzly Bear of the Ancients," and so does lú'kaga with shashápka. -ámtech, -ámtechiksh is the usual attribute "old" appended to mythologic characters. In the mythologic stories of the Indians bear-cubs always appear *two* in number, the older and the younger one. The same may be said of the majority of the other quadrupeds; cf. the two young of Old Antelope, in this story, and tǵéwag, 105, 9, as well as of many of the personified powers of nature. Cf. the term lepleputéa.

118, 7. 119, 2. gí'nk or kínka: a little, not much; mé-ishí contains the particle í or hí: "on the ground".

119, 9. pû'kpuka: she cracked hard ipo-roots, feigning to crack lice which she pretended to have found on the antelope's body. Picking lice from each others' heads (gútash kshíkla) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America.

119, 10. nánuk: the whole of her body.

119, 11. ipěné'zi: to place something into a basket or receptacle which is already filled to the brim.

119, 20. 21. hú t málam etc. The construction is as follows: "málam p'gí'shap hú't máklězuk shû'dsha, p'gí'sha laggayápkash hú'nk killí't, húnkiámsham shû'dshash": your mother made a fire out there because she must have passed the night there, and because she hung up this anus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.

120, 2. *tchishkuapsht* instead of *tchishkuápkasht*.

120, 10. *vtátchkia* is also pronounced *utátchkia*, *hutátchkia*. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.

120, 11. *lepleputéa* or properly: *lelep-putéa*, "to play the smoke out game with two on each side," is a compound of *lápëni* *two* in the shorter form *láp*, and *púta* to be smothering. *Láp* has changed its vowel into a shorter vowel, *e*, on account of removal of accent, and is here redoubled by iterative, not by distributive reduplication. Cf. *lepzléks* from *láp* and *k'léka*. A series of points after *lepleputéa* indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing *putá'*, they opened again to let them out.

120, 17. *tchúzasht* *tchē'k* *kaishnú'la*. Literally rendered, this means: having perished finally, they uncovered. The subject of *tchúzasht*, *lú'lzagsh*, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.

120, 19. *ga-ulú'lkish*, from *ga-ulóla* to go out, is the outside ladder of the Indian "mud-house" or winter-lodge, averaging in length from 10 to 15 feet; the inside ladder, *wákish*, is somewhat longer to reach the excavated floor.

120, 21. The complete wording of this sentence, in which *sháptki* stands for *shápatki*, would be: *ká-1 sháptki giug Lúkash*, *gátpampëlisht hú'nksh* (*hú'nkiash*).

120, 22. *ággaipksh*, contraction of *aggayápkash*: *aggáya* to be hung up, or to be stuck into; said of long-shaped articles only.

121, 3. *anulípka* to take away something from another's lodge or house without asking for it; the suffix *-ipka* expressing the idea of "towards oneself." *Anulípkuish*, "what was once abstracted from others" appears here in the contracted form *anulí'p-kúch*; *gé-u* "by me, through me."

121, 9. *tátatataksni* shows repetition of the two first syllables of *tatáksni* children, but at the same time means "where are the children?"

121, 15. *shálgidsha*; the antelopes placed the coals there to secure their flight from the Bear; had the coals been put there by somebody else, *lákidsha* would be used.

121, 22. 122, 7. *hú'ktakag*: familiar diminutive name given to the Grizzly Bear; *hú'ktag*, 121, 23., stands for one of the young antelopes.

122, 1. 2. *Mbúshant* *tchē'k* etc. The sense of this exclamatory sentence is as follows: "To-morrow at last I will play a sharp game with ye children, when in the day-time I can use my eyes to advantage." *Lúlpátka* is: *lúlpátko a*; "possessing eyes" is the primary signification of *lúlpátko*, but here it means "enabled to make use of the eyes". Cf. *múkasham nú lúlpátko*: I see as sharp as a horned owl. The distributive form *pshépsa*, of *pshé*, "during day-time" means "any time when the sun shines bright." Cf. *pshéksh*, noon-time.

122, 9. This blowing of personified objects of nature into sticks etc., is a fiction of which we have another instance in 111, 16.

122, 11. *ndshenshkáni*. See *Note* to 71, 6. 7.

122, 12. 13. *tchiwá*, *tchí'tchu*: *tchi* is a syllable found in many words referring to water and liquids, as *tchíya* to give water; *tchiéga* to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term *tchú'k* "water" in Chinook jargon: *tltsuk* in Lower Chinook, *tl'tchuku* in Clatsop; *tchaúk* in Nútka. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. *tchíwa* in Dictionary.

122, 15. ga tuá nink for ká-a tuá ni gíank; ká-a means here "vehemently, cruelly, sharply", tuá: "in some way or other".

122, 16. shash génuish: after they had left the cave.

122, 20. "aishíng tã'dsh î shásh nen". Here nen stands for some finite verb; either shaná-uli î: you want to conceal them; or for ná-asht î shapíya: "you speak so, in order to conceal them".

122, 23. spú'kua. The spread-out legs of the Crane had to serve as a bridge to the Grizzly Bear, for there was no dug-out canoe at their disposal to cross the river.

122, 23. máksha néklank. Old Crane carried on his leg a vase or skull-cap that belonged to a dug-out canoe, but did not possess a canoe himself.

123, 3. u'hítcha. Grizzly shook out the remainder of the water to let the skull-cap become dry. Skull-caps are used throughout as drinking vases.

123, 6. táldshitko. This sentence has to be construed: wiwalag, shō'ksham wewá-kalam táldshitko, ngé-ishan, and táldshitko stands for táldshi gítko: "the young antelopes, armed with the arrows of the Crane's children, shot" etc.

K'MUKÁMTCHIKSHĀM SHASHAPKĒLÉASH.

THE MYTH OF K'MÚKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.

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

K'múkamtchiktch hûnk géntko kãílatat, kãílash shutólan, túnep shléa
K'múkamtch walking earth upon, the world having created, five he saw
shlóa ánkotat wawakayápkash. Kãílio skútatko K'mukómtehigsh shpakága
lynxes on trees sitting. In a rabbit-blanket clad K'múkamtch tore to pieces
p'ná kãílio-skútash, hemézen: "tíds'hí' ûn gé-u skú'tash gítak shlú'a lue- 3
his rabbit-skin robe, (and) said: "a good to me robe will be the lynxes when
lóka." Ktái pe-uyégan shlóa kãí'hhō'ta; nãsh shlóa hûtzídsnman húdsnna.
I kill " Stones picking up the he missed; one lynx jumping down ran away.
Hemézen: "ē, kã-i tíds'hí' skútash gi-uápka!" Pën kãí'hhō'ta ktayátka,
He said: "oh! not a good mantle it will become!" Again he missed with a stone,
pē'n nãsh shlóa hûtzídsnman hú'dshna. K'mukómtehigsh hemézen: "pē'n 6
another lynx jumping down ran off. K'múkamtch said: "again
nãsh hûtzídsnna; at gé-u ketchgáne skútash gi-uápka." Ndáni shlóa wawag-
one skipped away; now my small mantle will become." The three lynxes sitting on
gáyan K'mukámtehãsh shushaluákta; pën ktayátka shlóa kãí'hha. Nã'sh
(free) at K'múkamtch scoffed; again with a stone the he missed. Another
pën hûtzídsnna húdsnna. K'mukómtehiksh hãméze: "kémat pí'la nish 9
one jumped down (and) ran away. K'múkamtch said: "the back only to me

ûn waldshtak." Pën ktái luyégan shlóa kaí'hha, lápuk húhatzídshnan
 it will cover." (Another) stone picking up the lynxes he missed, both skipping down

húhátchena. K'mukómtechiksh shuaktchtámpka :
 ran away. K'múkamtch crying-commenced

3 "ló-i lóyan lóyak, ló-i lóyan lóyak,"

pën kaílio ndandkalkánkan hahashtatchmáyan ánkûtka kaílio p'na, pën
 again (of his) gathering the pieces he pinned together with splinters blanket his, then
 blanket

skû'tan kûháshgdsha.
 putting it started off.
 around himself

6 Wigá hak génan tché-u kimádshám pátko kládshat gshí'kla. Kaílio
 Not far having an antelope tooth-aching on a clearing lay. Mantle
 walked,

p'ná tché-u wáldshan tchéwash húnk idú'pka tchékéli tilktgí. Mbúshaksh
 his over the spreading, the ante'ope he kicked to make it bloodshot. For a stone-knife
 antelope

kavaktámpka nashgiú'tna; tché-u tapitánna hú'dshua; lē'ltki húnk tēhú
 he began to search to skin (it) with; the antelope behind (him) ran off, looking at it forth-
 with

9) hemézen: "gé-u tēhí'sh húmtchí kí." Tché-u K'mú'kamtechāsh huyá-
 he said "mine also like this is." The antelope of K'múkamtch ran in
 edsha. K'mukómtechiksh kaílio tchéwat shleklápkash shléa, heméze: "tgélz,
 front K'múkamtch (his) on the ante- lying perceived, (and) said: "stop,
 blanket lope

tgélz! Pshe-utíwash mísh ûn shushaluaktántak, kó-idsha mísh kaíliu
 stop! The people you will deride, the miserable you rabbit

12 ámtchiksh gé-u skútash skutápkash."
 old my garment wrapped in "

NOTES.

125, 1. káilash is one of the few instances where inanimate nouns assume the ending -sh in the objective case. This is, however, no instance of personification. Cf. páplishash 94, 5. Concerning the signification of káila, cf. Note to 96, 23.

125, 2. kaílio, kaíliu, rabbit skins sewed together to form a garment, mantle or blanket. As the name indicates, it was originally made from the fur of the kaí-rabbit. Skútash may be rendered here by different terms, since many Indians used their skin robes, in which they slept at night, as garments or cloaks during the day.

125, 3. luelóka. The plurality of the lynxes is indicated by the verb lúela, which can be used only when *many* are killed; its singular form is shíúga. A similar remark applies to pe-uyégan and to wawaggáya. Lynxes are usually spoken of in the West as *wild cats*.

126, 3. ló-i lóyan lóyak is probably an interjectional and satiric variation of the verb lualuíza: "they make fun of me", the distributive form of luáiza.

126, 6. Wigá hak: *only* a little way. Subject of génan is K'múkamtchiksh.

126, 11, 12. Pshe-utíwash etc. This sentence shows the following structure: The human beings will laugh at you, dressed (as you are) in my miserable, good-for-nothing rabbit-fur robe. ámtchiksh here means worn out, old, good for nothing. This word is phonetically transposed from ámtch gish: "old being", "long existing". As such it appears also in K'múkamtchiksh, a Modoc form for K'múkamtch.

Ktchídshuam, Tchásham, Gúshuam, Wásham shashapkéléash.

THE STORIES OF THE BAT, THE SKUNK, THE HOG AND THE PRAIRIE-WOLF.

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

I.

Ktchí'dshö únāk skálapš shúltí'latko tcháwāl ktáyat. Mo-ówe húnk
 A bat early a hat holding under its sat on a rock. A mole
 arm
 hûtápènan; mo-ówe húnk heméze: "hágga mí skálapš shlé-i-ek".
 ran past; the mole (to it) said: "well, your hat let see".
 Ktchí'dshö vúlá: "ká-i nû shaná-ulí sẏálapš shlé-etkí."—"Hágga ta 3
 The bat replied: "not I want the hat to show (you)." "Well,
 shlé-ek". Ktchídsho heméze: "ká-i tche nû mish nen."—Mo-ówe ktchí-
 how it". The bat said: "not I you as you say." The mole on the
 say."
 dshuash hú'tnan skálapsh lú'tẏa; lú'tẏan kawakága, tchúí wā'shtat hú'lhe.
 bat leaping the hat took away; having ripped (it) with then into a den ran.
 taken (it) its teeth,
 Ktchí'dsho húnk ángo tûm shiû'lagian, tchúí wā'shtat yankápshtian wí-uka. 6
 The bat wood much gathered, thereupon the den putting (it) before blew on the
 smoke.
 Mú'-ûe pû'tan húkánsha, pèn náyanta wā'shtat hú'lhe. Ktchí'dsho tchúí
 The mole smothering ran out, and another into a hole ran. The bat then
 késhga hushákish.
 could not drive it out.

II.

Tcháshāsh tû'ma watcháltkó nā'sh waíta nánuk wátech ktchínkshtat 9
 A skunk many horses-owning one day all horses into an inclosure
 ní-ûle. Nāsh tchā'shāsh tchókāsh nkéwatko gátpa. Tcháshāsh-láki nánuk
 drove. Another skunk (with) a leg cut off arrived. The skunk-owner all
 p'na wátech ní'-uknan shtútka ní-udshna kúke yulalína, kúketat tchúí níwa.
 his own horses driving out on the road drove (them) a river alongside, into the river then drove
 (them).
 Nánuk wátech tchlā'lẏa, pitakmaní. 12
 All horses were drowned, itself too.

III.

É-ukshíkni Mō'dokni lóla kó-idsha skú'ksh gū'shútat wáshtat tchísh
 The Klamath (and) Modocs believe a wicked spirit in the hog, in the coyote also
 Lakes
 wénkogsht. Tatátaks gū'shu nánuk mú'ni é-ushtat gé-upgan wéngga,
 to reside. That time, when hogs all into the sea running perished,

nā'shak pūshpū'shli gū'shū kshī'ta, tánktechik hūnk gū'shuash kó-idshi
 one only black hog escaped, that time into hogs a wicked
 shkū'ksh gátкта. Ká-i tádshitoksh hū máklāksh pupashpū'shlish gū'shū
 spirit entered. Not therefore the Indians black hogs
 3 lúela.
 kill.

IV.

Tína máklāks wásh shléan shiúkash shanáhulí, shkū'ks wáshash yu-
 Once a Modoc man a coyote finding to kill (it) wanted, a demon the coyote in-
 hiéna gí'sht lólan ; wásh padsháyāmat gakayápkán ká'kin. Pélakag mú'ni
 side to be thinking; the coyote into a mauzanita- entering disappeared. Suddenly a large
 thicket
 6 wítām ktchikayú'la. Késhga kaní hūnk wítā'm shiúkash, shtú'ishtat gát-
 brown bear came out of it. Could not anybody (this) brown bear kill, a (gopher's) den en-
 pamnan at ká'kin Nánka gakankánkish shíshala.
 tering he disappeared. Several hunters became sick.
 Tína máklāksh tú'ma wásh shléa kshiúlžápkash wigatán tchish ; tchá-
 Once an Indian many coyotes saw dancing near (his) camp; he be-
 9 wika mā'ntch shle-úga. Tanktchí'kni ká-i wásh luélsh hámēni. Hú'k
 came for some time for seeing Since then not coyotes to kill they tried. These
 insane (them).
 wásh máklāks-shítko shlésh gí, tapí'tni tchú'kash nūsh pá'ni.
 coyotes men-alike to look at are, from behind the hip the head up to.

NOTES.

I. In mythology the bat is sometimes regarded as a symbol of watchfulness at night, and this is expressed here by the adverb únāk.

127, 2. 3. 4. shlé-i-ek for: shléa i gí, "you cause to see;" shlé-etki for shléatki in a passive signification: "to be seen, in order to be seen"; shlé-ek for shléa gí: "make it to be seen, let it see."

127, 2. skálaps, a Modoc term for a hat of some kind. The verb lútža, used in connection with it, indicates its rounded shape.

127, 4. ká-i tche nū mīsh nen. Tche is abbreviated from tchēk, particle pointing to the future, or to the termination of an action or state; the verb gí to do or shléa to see or to be seen is omitted: "I will not at all show (it), as you say."

127, 6. yaukápshtia, to place into the entrance in order to impede or prevent egress. The radical in this term is tkáp, stalk, straw, little stick; yána, "down, down into", serves as a prefix.

II. This story of the skunk is manifestly a mere fragment of a longer one, for the omission of motives renders it as silly as can be. I have inserted it here to show the various verbs formed from níwa, "to drive into the water, or upon a level ground". This is a verb applying to many objects only; speaking of one object, shúwa is in use. For all the derivatives of both verbs, see Dictionary.

127, 12. pitakmaní stands for pi tak m'na hí'.

III. This hog story is evidently the result of the consolidation of aboriginal superstitions with the evangelist's relation of the Gergesene swine throwing themselves into the Lake of Galilee from the headlands of Gadara. In Chapter XVII of his "Winema",

Meacham has given several of these concretionary products of the uncultivated Modoc mind. In making a study of aboriginal mythology and folklore such fictions must be disregarded, though they may be of interest to psychologists.

IV. Races in an undeveloped, primitive state of mind are prone to regard living animals as the abodes of spirits, and most frequently the wild and carnivorous quadrupeds are believed to harbor wicked spirits. These are either elementary spirits, or the ghosts of deceased persons. To see a spirit means death, and in their terrified state they often behold, as here, the spirit in a half human, half beastly appearance, when coyote-wolves, gray wolves, bears, cougars etc. come in sight. Such a sight can cause the instant death of the hunter, or deprive him of his reason, or make him sick for months. In Greek and Roman mythology, Pan, the Satyrs and the Fauns retain something of these primitive notions (in the panic terror etc.), though these genii were largely idealized in the later periods of national development. In every nation a relatively large amount of superstitions refers to hunting and the chase of wild beasts.

128, 9. Tanktchí'kni is in fact an adjective, not an adverb; literally, it means "those who existed, or hunted since that time", and is composed of tánk, a while or time ago, tchēk, finally, and the suffix -ni. Cf. 13, 2. 128, 1.

SKŪ'KS-KIÄ'M.

HUMAN SOULS METEMPSYCHOSED INTO FISH.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

I.

Ká-i hú'nk shlä' at kaní kiä'mat skū'kshash. Hú'k píl únk shlä't
 Not can see anybody in a fish a dead man's spirit. Dead men only can see
 shkū'ks; píl máklaks hú'k shlä't skū'ks. Hushtí'zak tsä'taks ní'sh, sí'uks
 spirits; only dead Indians can see spirits. He makes dream but if me, to kill
 only (about deceased) (me)
 tchē'k sanahō'li húk, wakíanua shuisháltki tchä bants' gíug nūsh. Hä'toks 3
 then he wants, or perhaps to keep the song- because he wants me. If
 medicine
 ní' shläát k'lakátak ní; hä n' ú'nk shläát skū'ks-kiäm, hä n' ú'nk shläát
 I should see might die I; if I it should see, the spirit-fish, if I him should see
 (the dead),
 máklaks hú'nk skō'ks tchí'sh, k'lakát n' ú'nk shlä-ók; wakiánua hissúnuk
 the dead person the spirit also, may die I, him for having seen; or perhaps if song-medicine
 is applied,
 tchähetch ní'sh ká-i siú'gat. Hú'masht hú'nkash shlä-úkit nā'd máklaks, 6
 then me not he may kill. Therefore him if should see we Indians,
 hú'k tchísh kiä'm, kat gēk wá; ká-i hú'nk shläát hú'nkesh kiä'mat
 the dead also (would appear which there lives; not I can see it in the fish
 as) a fish,
 skókshash.
 the dead man's
 spirit.

II.

Kiä'm k'leká tchû'shni; tsúyunk hû'ksa tsózat^k pí'l kiä'm, nánuktua
Fish remain forever; therefore those dead (exist) as fish, as all kinds of
dead (people) only
 kiä'm, nánuktua máklaksní tsók^{atk}. Hä' n' hû'nk hû'nkiash shläát skû'k-
fish, all kinds of Indians dead. If I (of a deceased) should behold the
 3 shash, k'lákát ní hû'nk släók; hä'toks ní shuúshaltk, tchēk gúg ká-i
spirit, would die I it through but if I recur to magic then not
seeing; songs,
 siúgat nís.
he may me.
kill

NOTES.

My efforts towards obtaining exhaustive texts from the natives concerning their belief in the transmigration of human souls were not crowned with entire success. Of the two items obtained, No. II is intended as a commentary of No. I, both treating of the presence of human souls in fish. The cause why so many Indian tribes shun the flesh of certain fish lies in the fact that these species were seen feeding upon the bodies of drowned men and swimming around them. This induced the belief that man's soul will pass into the organisms of these finny inhabitants of the wave, even when death has resulted from other causes than from drowning. According to Hill, the Máklaks believe that the souls or spirits of the deceased pass into the bodies of living fish; they become inseparably connected with the fish's body and therefore cannot be perceived by Indians under usual circumstances. But in *one* status only they become visible to them; when Indians are bewitched by the irresistible, magic spell of a conjurer or of a wicked genius. Then they enter into a tamánuash-dream, and when they see a dead person's spirit in such a dream, they are almost certain to die from it. Only the intervention of the conjurer and of his song-medicine can save them from perishing; rigorous fasting and ascetic performances cannot be then dispensed with, and with all that no certitude of his final rescue is to be had.

Here as elsewhere the pronouns hûk, hûnkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: *dead person, spirit*.

129, 2. pí'l máklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skû'ks; this belief is a privilege of the Indians.

129, 2. Hushtí'zak etc. This sentence runs as follows: Tchē'ktoks hushtí'za ak nish, hûk tchē'k nish síuksh shanahō'li, wakiánhua tchēk p'násh (or pú'sh) nú'sh shuúshaltki gúg shanahō'li: "if he (the bad genius) makes me only dream in that manner, then he intends either to kill me, or perhaps he wants me to keep the song-medicine for myself." To keep the song-medicine, shuúshla, is to undergo fasts and ascetic performances under the supervision of some conjurer for an almost unlimited time, five years at least.

129, 3. 4. Hä'toks ní' shläát etc.: if I should see (the dead) while I am *awake*.

129, 4. Skû'ks-kiäm, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kiä'm k'leká etc. The rather obscure sense of this statement may be made comprehensible by the following: "When fish are dead, they are dead forever; hence

the souls of all dead Indians continue to exist in the living fish, in all kinds of *living* fish only."

130, 2. *tsóyatk*. This refers to Indians who have perished by a violent death, as well as to those who died in the natural way.

THE SPELL OF THE LAUGHING RAVEN.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

I.

Shúyuzalkshi tchúyunk É-ukshikni máklaks hátokt shuyúžěla, túmi
 At "dauce-place" when the Klamath Lake people there pilpil-danced, many
 hūk hátokt máklaks gí. K'múkamtch hátokt a géna. Tchúi Ká-akamtch
 there people were. K'múkamtch there went. Then Old Raven
 shash hátokt wétanta shúyúžalpksh, tchúi hū ktá-i k'lá'ka nánuk máklaks 3
 at them there laughed when they danced, and rocks became all people
 shúyukalkt hátokt.
 dancing there.

II.

Yámakni hūk Káyutchish gátpa Kí'uti kúitit; tchúyunk í-uag
 From the North Gray Wolf arrived Kíuti above; then he stopped
 shkú'lža káyak tchí'sh gátpēnunk, nánuk shúlú'tamantk hátkok yámnash 6
 (and) lay down not yet home having reached, in full dress at that spot beads
 (to sleep),
 wáwakshnatk tchish; túla tchish hūk gákatpantk í-uag sha hū'nk tū'kělyā.
 with moccasins on too; together with (him) those coming stopped they (and) rested.
 Tchúi Sháshapamtch hū'nk gáldsha-uyank Ké-utchiamtchash skú'lpkank
 Then Old Grizzly approached Old Gray Wolf lying (and)
 ktámpsh. Tchúi Sháshapamtch pálla Ke-utchíshash wákhshna yámnash 9
 asleep. And Old Grizzly stole from Gray Wolf the moccasins beads
 tchish shúlú'dshnank wú'kshyēn génuapkug. Tchúi Ke-utchiamtch
 also, (and) put them on, to the fishing-place for going. Upon this Old Gray Wolf
 szíshú'lank ktí'ukuēla Sháshapamtchash; vud'hitakuēla ktáyat pállapksh
 waking up threw down hill the Old Grizzly; he rolled (him) down over the rocks for having
 robbed
 pásh wákhshna yámnash tchish. Tchúi hū'nk shúuga pí Sháshapamtchash, 12
 him of moccasins neckwear also. Then killed he the Old Grizzly,
 tchúi É-ukshikni máklaks shelluáltampka Yámakishash, Sháshapamtchash
 where- the Klamath Lake people commenced fighting the Northerners, (because) Old Grizzly
 upon
 hūnk Ká'-utchishash shúugsht. Tchúi Ká-akamtch wétanta shash shél-
 by Gray Wolf had been killed. Then Old Raven laughed at them when
 lualpksh, ktá-i sha k'léka.
 fighting, and rocks they became.

III.

- K'múkamtch hú'nk nákosk hú'nk táplalash né-ulʒa shne-uyalátki
 K'múkamtch a dam the loon ordered to destroy
- shash. K'múkamtch hú'nk pí tpá'wa táplalash shnewí'tki gíug, pí ká-i
 to them. K'múkamtch he ordered the loon to destroy (it), (but) no
- 3 tuá kiä'm lúeluak. Hú'ksha hú'nk nakushkshákshni kú-idsha kiä'm
 fish to kill. Those who dwelt at the dam rotten fish
- nutuyakía nákosk gä'tant, K'múkámtechish shíuguk, kú-idsha kiä'm pátki
 threw over the dam to the other (for) K'múkámtechish to kill, rotten fish (he) go-
 side of,
- gíug. Tchúi K'múkamtch sháwiguk kú-i sham nákussh shú'ta; tchúi
 ing to eat. Then K'múkámtechish in wrath their dam spoiled; upon this
- 6 nákusshyēnkni shlámiuk shtí'ya shishí'dsha shú'ktaldshank lák. Tchúi
 the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then
- Ká-ag wétanta shash, ktá-i sha k'léka. Tchúyunk K'múkámtech lúpaksh
 the Raven laughed at them, rocks they became. Hereupon K'múkámtech chalk
- shna-ulámna taplálash.
 spit over the loon.

NOTES.

I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúyuzalkshi.

131, 2. Ká-akamtch. The adjectives -amtch, -ámtechiksh appended to animal names designate mythologic characters. Adjectives of an equal meaning occur in all the western languages, as far as these have been studied. Cf. *Note to 126*, 11. 12.

II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered or cheated by his quicker and more cunning adversaries. Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

131, 5. Kíuti is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

131, 6. hátkok qualifies shkú'lʒa and yámnash is the indirect object of shúlú'tamantk. Shkú'lʒa, nánuk yámnash shúlú'tamantko, wawakshnátko tchish: "he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins." Shúlú'tamna can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. ktí'ukuela. Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

131, 13. Yámakishash etc. In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition. A Klamath song-line given in this volume also recalls an ancient inroad made by the "Northerners". The grizzly bear represented the Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the bear having been killed by an intruder, the Klamaths had to take revenge for the insult.

III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal). But the myth as given in the

text is far from being complete. It refers to a locality above the confluence of Sprague and Williamson Rivers, called Ktaítini, or "Standing Rock". A high rock stands there at the edge of a steep hill, and, according to the legend, the Indians who put pitch on their head were changed into that rock. Near by, a lumber-dam looking like a beaver-dam, across the Williamson River, partly resting on rocks projecting from the bottom of the river. K'múkamtch longed for the destruction of this dam, muddied the water to prevent the Indians from fishing and hired the loon to destroy the objectionable structure. The loon dived into the waters and forced its way through the dam by main strength. The Indians dwelling on the shore depended for their living on the fisheries, and seeing their existence at stake tried to gig the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task K'múkamtch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'múkamtch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lúeluak; formed by vocalic dissimilation; cf. *Note* to 114, 3.

BELIEFS AND SUPERSTITIONS.

I.

- Wásh t̄x̄ú't̄x̄atkish; tsúí sa lú'la wásham t̄x̄ú't̄x̄ash.
 Prairie-wolf is soothsayer; and they believe in wolf's prophecy.
- Máklaks h̄ú'nk lú'la wásham pákluipkash k'lékuapksht tchē'k; t̄x̄ú'-
 Indians believe, prairie-wolf when howls, they will die after a while; pre-
 t̄x̄uk pákluiпка. 3
 saging he howls.
- Máklaks h̄ú'nk lú'la púshish há'masht î-unégshtka, t̄x̄ú't̄x̄uk héma;
 Indians believe, the cat when cries just after sunset, for presaging it mews;
 tchíkí'n tchish há'masht î-unégshtka gú'lu, t̄x̄ú't̄x̄uk tchēk há'ma. Wátchag
 the chicken also when crows just after sunset the female, for presaging then it crows. The dog
 death
- tchí'sh wawá-a î-unégshtka, kú-i tchämlûk. 6
 also (when) whines right after sunset, the signs are bad.
- Watság tchí'shtat t̄x̄ót̄x̄a î-unä'gshtka; tsúí gát̄pa máklaks, gú'lki ngé-
 A dog at a lodge howls just after sunset; then comes an Indian, attacks, wounds
 prophetically
- isha at hustsō'x̄a. Sa-ámoks hátokt tchía tû'sht hushtchō'x̄a, ká-i h̄unk
 and kills (the owner). A relative, (who) there lived right where the murder was, did not him
- shiúga; tsúí tû'tûk spû'nshna lû'gshla vû'nsh sxéna witsū'ls éna tû'tuk 9
 kill; then seizing (him) they arrest, enslave him, the canoe row away, fishing-net carry taking
 with them
- ktsí'k, snáwedsh spû'nshna híssuaks shíukaluk. Kilú'sh at kétak a
 oars, his wife they abduct, (her) husband being the murderer. Furious he quits and
 tsā'wik.
 is demented

- Kák txû'tyatkish; tsúi sa lúluk sa kákam txû'tyatkash, tsúi sa
A raven is a soothsayer; and they believing the raven's repeated prophecy, they
shenótanka; píts hû'nk pán kák máklaks.
fight each other; it also eats, the (dead) men.
raven,
- 3 Tutíksh máklaks shuína tchû'zapkam m'nálam shashámoksham;
Dreams the natives sing about dead their relatives;
húmasht sháhunk gúg kíukayunk flags.
for this same reason they stick out flags.
Tmélhak gítko shaklō'tkish tíds tínxa; tû'm íyaga. Tmélhak tá'dsh
A tmélhak having, the gambler well succeeds; much he wins. The tmélhak (is)
squirrel certainly
- 6 sháyuaks; shakálshtat lakí, tíds sualaliámpkatko.
of much account; in the game (it is) well managing (it).
chief,
- Tcháshash mú'na lushántsnank mbáwa skí's; tsúi máklaks nánuk
The skunk deep down while scratching a hole emitted a blast; upon this people all
hushtóga tsáshash-kíuks. Snáwedsh shanahóliuk spú'nshna p'laiwásham
killed the skunk-conjurer. A wife seeking he carried off the eagle's
- 9 tû'paks ktanápkash. Shléank tchawíka p'laiwash, wí-udsna ánkutka
sister when asleep. Seeing (this) became furious eagle, beat with a club
tchásēs, wí-udsish k'láká, tsúi kó-i pílu. Ndopóg ktsō'l hámetsípka:
the skunk, the beaten one died, then badly stunk. Smelling (it) the stars said:
"pátka!" at p'laiwash pátka'p'le, stópatchka, tsúi gémpēle túpakshash
"get up!" and eagle rose up again, washed the face, then went home sister
- 12 m'na énank.
his taking with him.

II.

- Hä shaklō'tkish pí'sham shnú'lash ntággal, shaklō'tkish tíds vumí',
If a gambler of humming-bird the rest finds, (and) the gambler well hides (it)
away,
- kaítoks kaní vuiní'xí. Hä kó-e shléa pahápkash, pé'tch ktákta ská'tish
not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left
- 15 tapí'dshnîsh vumí'; húmashtak shû'ta shaklō'tkish, kaítoks kaní vuiní'xí.
hind (leg), hides away; (if) thus acts the gambler, (then) not any one beats (him).
- Hä kaní tchatchlap'tcha shlä'-a (kinkáni tût wá), tíds tínxa. Hä kaní
If any one a kind of fire-bug finds (scarce there they are), good luck it If any one
brings.
- mā'ntchnîsh máklaksám shtáp shuálka, pahápkash káila-shushatí'shash
old-fashioned Indian arrow-head saves, dried-up a mole
- 18 tchí'sh, hû'kt húmashtak tíds tínxa tchí'sh.
also, he in the same way well succeeds also.
- É-ukshíkni Mō'dokni lóla p'laikí'shash lákiash, shtínta tchîsh wengáp-
The Klamath Lakes (and) Modocs believe in the heavenly ruler, revere also of the de-
kam shkō'kshash.
ceased the spirits.
- 21 Mō'dokni shtúpuyúka túnäpni wáíta túnäpni pshín gshiúlaka káyak
The Modocs at first menstruation five days (and) five nights dance never
ktákt'nan; wewánuish ta-unä'pni wáíta ká-i tchú'lēks pán.
sleeping; the females for ten days no meat eat.

Hä' î shma²htcháktak yaínatat, ká-i î ûn kэш shlé-etak; há'-atoks
 If you let your shadow fall on the hill, not you ipo will find; but if
 í ká-i shma²htcháktak, tú'm î ûn kэш shlé-etak.
 you not let your shadow fall, much you ipo will find.
 Móatuash, k'le-ugtkiuápkasht tchíalash Móatuashäm kóketat, ká-i mhû' 3
 The Pit River (lest) would cease to come the salmon up the Pit River, not grouse
 Indians,
 lúela skó; Mō'dokni tchí'sh lóla shuátash křam tchúká shátma, humásht=
 they kill in spring the Modocs also assume, sage-hens the fish to swim up invite, there-
 time;
 gisht ká-i lúela.
 fore not they kill
 (them).

NOTES.

I. What is contained in these short items refers equally to the Klamath Lake and to the Modoc people, although those contained under I. were obtained from various informants belonging to the former chieftaincy.

133, 2. páka to howl, bark; pák'la to howl repeatedly, to howl for a while; pák-luipka to howl for a while in the distance towards somebody.

133, 4. 5. The cat and the chicken being but recently introduced among these tribes, this superstition must have been transferred to them from other animals. By inversion, the words tchíkin gû'lu, *the hen*, appear here widely separated from each other.

133, 6. Kú-i tchäm'lúk has to be resolved into: kú-i tchē mál (for málash) hú'k: "bad then for you this is!" Cruel fights will follow.

133, 7-11. This story is not clearly worded, but we are taught by it how these Indians are conversing among each other with laconic breviloquence. An Indian living in the vicinity has heard the whining of the dog which means death to his owner. He goes there, shoots the man and takes to his heels. A relative of the murdered man comes up and is mistaken by others for the murderer. They deprive him of his wife, his property and his liberty; he becomes a madman on account of the injustice done to him.

134, 1. 2. The raven (kák) is supposed to be a bird of fatal augury, because he was seen devouring the flesh of dead Indians. Compare: *General Note* on page 130.

134, 4. kíukayunk. They adjust a rag or piece of skin to a pole and stick out that improvised *flag* on the top of the lodge to notify neighbors that they had a dream last night and desire an interpreter for it.

134, 5. One of the legs of a dead black tmélhak-squirrel is cut off and laid under the gaming-disk or the pá'hla to insure luck to the player.

134, 7-12. Tcháhshash etc. This is a fragmentary extract of a scurrilous skunk-myth, which I have not been able to obtain in full from my informant, the Modoc chief Johnson, who speaks the Klamath dialect. This myth is well known through the whole of Oregon, for parts of it are embodied in a popular and melodious song of the Mólale tribe, whose ancient home is the country east and southeast of Oregon City and Portland.

134, 7. 8. máklaks nánuk is the direct object of hushtsóga; the skunk killed them by his stench.

134, 9. tú'paks stands for tú'pakshash; túpakship, abbreviated túpaksh, is properly the younger sister, as called by or with reference to an elder brother, while pa-ánip

is the elder sister, called so by or with reference to a younger brother. Two other terms exist for the relative age of sisters among themselves.

134, 11. pátkalp'le. The myth adds, that the eagle got up again at dinner-time and that after washing the face he took a nap before taking his sister home.

II. These items were all obtained in the Modoc dialect from J. C. D. Riddle. Many of the articles mentioned as gamblers' amulets are supposed to bring good luck to the gambler on account of their *scarcity*, which must have made them more interesting to the aboriginal mind than other objects of a brighter exterior.

134, 13. ntággal, ndákal: to find accidentally; shléa: to find, generally, after a search. vumí' is to hide away either on one's own person or in the ground.

134, 16. 18. tídsh tínza is to succeed, to be lucky; without tídsh in: hútboks tínzantko gí, that man is lucky.

134, 17. shtáp is a black arrow-head made of obsidian, a volcanic rock found in several places in these highlands.

135, 1. há'-atoks is formed from há toks with intercalation of the declarative particle a.

135, 3. k'le-ngt'ki-uápkasht is a periphrastic conjugational form composed of gi-uápkasht, of the verb gí, and of k'lé-utka, the usitative of k'léwi, to cease, stop, terminate; -utka has turned into -ugt- by metathesis. Literally: "would habitually cease to be in the Pit River." mhú', the grouse, is called by the Klamath Lakes tmú'.

REFLECTIONS OF EVERY-DAY LIFE

MONOLOGUES IN THE KLAMATH LAKE DIALECT BY JOHNSON, CHIEF OF THE MODOCS

- Ká-i mísh nû ó-it nû tidsä'wa nté-ish, shliútuk mä'makla pá-uk shlínk
 Not you I to let I like (my) bow, for shooting ducks to eat killing
 have (them)
- ndektí'shtka. Tidsä'wa ká-i mísh úya, tû génuapka úyamnank nté-ish
 with arrows. I like not to you to give over I will go taking along bow and
 (it), there arrows
- 3 gé-u, hishlátsanuapka. Yó-ishi! tatála kä'gi, ká-i shláa tatákni yû'lz;
 my, (and) will amuse myself Are lost! right they are not I found where they went
 by shooting. (ahead) not, (them) down;
- yó-ishin, mā'ns ká-ika. Ūnds mbúsant pēn káyakuapk.
 they are lost, for a long I searched. Some- to-morrow again I will look out (for
 time time them).
- Shikúтчipk tchiká kēmutsátk; undsē'ks séwanuapk pátki giúga
 Walks on stick an old decrepit (man), some time I will give (him) to eat
- 6 méhiess; yuyálks tsi pá-uk hûn tchē'k tídsh kí'-uapk. Kí'shtchípk huk
 trout; being poor thus through of it then at ease he will feel. Comes to me this
- snéwedsh; oní'sh kíäm shéwant î; tû'm nû'sh shewantamnuápka sáwalktko
 woman; to her fish you may give; plenty to me she will continue to give having received
 presents.
- Kámp'kuk kéliak pásh tiä'ma. Undsē't kátchkal pa-uápk gé-utala steínash.
 The indigent without food is hungry. By and by tobacco I will chew to my heart's content.

Sanáhole káitchkal titchéwank; ū'nds pēn mbúsant pá-uap̄k káitchgal
 I like tobacco well enough; by and by again to-morrow I will chew tobacco
 pátkélan̄k. Kaní shlé-uap̄ka ū'ns stoyuápk̄a; tóla pákuap̄ka ū'ntch; pēn
 while getting up. Outdoor should I see, then I'll cut off with (me) he will smoke then; again
 (anybody) (some for him); (it)
 wutuápk̄a kinkáni káitchgal; kinkáni, ká-i túmi, tehē'k pēn túmi pákuap̄ka, 3
 I shall spend a little tobacco; (but) little, not much, afterwards again much I will smoke,
 pakólan̄k szólakuap̄ka.
 (and) after smok- go to bed.
 ing

NOTES.

Of the two paragraphs of "Reflections" submitted, the first refers to the loss of some hunter's arrows, which had been loaned to somebody together with the bow. The second speaks in a rather egotistical sense of the pleasure which is afforded by succoring helpless and indigent people.

136, 3. *kä'gi*. This refers to some arrows, which cannot be found at the spot, to which they seemed to fly.

136, 4. 5. *Untchēk*, abbreviated *undsē*, *ū'ntch*, *únds*, *úns*, points to some undetermined epoch in the *future*: by and by, after a lapse of time, some time from now; *undsē't*, 136, 8., through apocope and synizesis, stands for *untsē'k at*; *undsē'ks* for *untchēk tehish*.

136, 5. *Shikútipk̄a tehiká kēmutsátk*, grammatically incomplete forms standing for *shikútipk̄a t'shika kēmutsátko*. The word *stick* is not expressed in the text, but the suffix *-ipka*, united to *shikútp̄ka*, expresses the idea of "walking while leaning oneself upon something or somebody". Cf. *láyipka*, to point the gun at the one speaking; *tilō'dshipka*, to see somebody coming towards oneself.

136, 6. *ki'shtchipka*, to step towards the one speaking; cf. *Note to 136, 5*.

136, 7. *onī'sh* for *húnish*, cf. *ō'skank* for *hū'shkanka*, 65, 1. *Húnish* is the objective case of *hū'n*; but this pronoun is not regularly used when speaking of animate beings; *hū'nkiash* would be grammatically correct.

136, 7. *shéwant i*. The words *onī'sh kiām shéwant i* are supposed to be directed to one belonging to the speaker's household.

136, 8. The term *káitchkal*, tobacco, expresses the idea of an *intermixture* of several kinds of weeds or leaves for the purpose of smoking them.

136, 8. *pa-uápk̄*. A more appropriate term than this for masticating tobacco is: *káitchkal kpū'yumna*.

137, 1. *titchéwank*. This is in fact the participle of a verb: "I like tobacco, being fond of it."

137, 2. *stoyuápk̄a*: I shall cut off a piece from a stick of pressed tobacco and give it to him. Cf. *stuyákishka*, to clip the hair.

137, 3. *kinkáni káitchgal*. If this and the following were not worded in the conversational slang, it would read: *kinkánish káitchgal*; *kinkánish*, *ká-i túma*, *tehē'k pēn túma* (or *tū'm*) etc.

137, 3. *ká-i túmi*. Indians are not often seen to smoke continuously as we do; those inhabiting the Klamath Reserve take a few whiffs from their small, often home-made pipe, then pass it to the neighbor and emit the smoke through the nose. Sometimes they swallow the smoke for the purpose of intoxication, and the elder women smoke just like the men. Cigars offered to them are cut small and serve to fill up their tobacco-pipe.

WAILINGS AT THE APPROACH OF THE FATAL HOUR.

GIVEN BY DOCTOR JOHN, OR KÁKASH, IN THE KLAMATH LAKE DIALECT.

- “Ngä'-ish a ni tä'lzapksh, gé-u tä'lak, shlín antsa; shkék antsa nû'sh,
 “An arrow me striking, my arrow, shot they; they broke (my) head,
 shlín nîsh. Kán ish shlín? Tsuyä'sh nî shlín, gén ish tsuyä'sh mpáta,
 they shot me. Who me shot? Through the cap I was struck, this me cap kills,
 3; másha n'sh, shlín ish nû'sh, ká-a n's mā'sh', guhuá nîsh, a nîsh ká-a mā'sha!
 it pains me, they shot me in the intensely me it pains, am swollen I, now me hard it pains!
 head,
 Pásh ish shéwan í; k'lékuapkan pánuk; pálak shéwan í, a nîsh ká-a mā'sha,
 Food me give you; I will die after eating; quickly give you, me very it pains,
 hard
 tiä'matk ká-a, pálak shä'wan í.” At shéwana nû, at pán; shnuk' át mí'dsû.
 (I am) hungry very, quickly give you.” And give (him) I, and he eats; he takes now the spoon.
 6 “At k'léka, átëni k'léka; tsía at, k'leká taks nû; shlín nîsh nû'shtat.
 “Now I expire, now I die; I live yet, dying but (am) I. they shot me in the head.
 A ni k'léka, ā'tëni k'lekála.” At k'leká. Shû'dsha lúluksla sa lû'lokshtat
 Now I die, now I am sinking fast.” Then he dies. Kindle a fire (and) cremate they in the fire
 hû'nk k'lékapksh.
 the deceased man.

NOTES.

This short incident of war is full of the most dramatic interest, and gives some idea of the oratorical powers of the average Indian. It was obtained from a man who undoubtedly had witnessed more than one similar scene during the numerous raiding expeditions made by his tribe before the conclusion of the treaty in 1864.

138, 1. ngä'-ish a ni tä'lzapksh shlín antsa, forms of the conversational language standing for ngä'-ish a nîsh tä'lzapkash shlín a sha. gé-u tä'lak “my arrow,” a poetic symbolism for the arrow that causes my death.

138, 1. shkék antsa for shkéka a sha, but nasalized like shlín antsa. Shkéka properly means to pierce, but is used in a medial sense.

138, 2. mpáta properly means to dry up by heat. The cap or hat is said here to kill the man by exciting an intolerable fever heat within him.

138, 3. mā'sha n'sh. Some impersonal verbs can also assume the personal form of intransitive verbs: mā'sha nû and mā'sha nîsh: “it pains me”; kédshika nû and nîsh: “I feel tired”. The Modoc dialect prefers the personal form.

138, 6. 7. atëni for at a nî. Cf. sê, 82, 4. tchä'lzet 90, 11. átënish, atëni 90, 12. 13. gë'ntëni, Note to 93, 7. 9.

THE LORD'S PRAYER.

I.

Nálam p'tíshap, kat p'laí tchía: Nánuk nā'd hū'nk mī shéshash kátak
 Our father, which on high lives: All of us thy name truly
 shtí'nta. Mī húshkanksh gū'ta nā'lsh. Í hū'nk vū'nhuapk génta káílatat,
 worship. Thy mind come to us. Thou wilt achieve on this earth,
 wákaktak p'laítalknī gí. Shéwan í nálsh gē'n waítash nálam pála-ash 3
 equally as (thou) on high dost. Give thou us this day our bread
 nánuk waítashtat. Hä nálsh tuá kó-idshi gíntanuapk, ká-i hūn, p'laítalkni,
 every on day. If on us any-thing wicked should stick on, not it, thou on high,
 hū'shkank í! húmashtak nā'd ká-i hū'shkankuapk, hä kaní nálsh kú-i
 mind thou! just as we not would mind it, if somebody us wrong
 gí'uapk. Ká-i nálsh í tuá shutétki kú-idsha, í ínúhuashkpak hak nálsh 6
 should do. Not to us thou any-thing let do wicked, (but) keep away only from us
 tuá kú-idsha. Húmasht giúg mī né-ulaks, nkí'llitk tchí'sh, ktchálshkash
 any-thing wicked. For thine (is) the rule, force also, glory
 tchísh tchúshniak. Húmashtak an hūn gítk gi!
 also forever. Thus I it to be say!

II.

Nálam t'shí'shap, p'laí tchía: Mī shéshash nánuk stínta; mī kózpash 9
 Our father, on high (who) Thy name all revere; thy mind
 gáltchui nanuká'nash nā'l. Gítá tchí'sh káíla humashták gí, wákaktoksh
 come to every one (of) us Here too on earth in the same be just as
 manner done.
 p'laí ki. Nálash gēn waítash shápēle shéwan í. Ká-i nálash kó-i shū'tä,
 on high is done To us this day bread give thou. Not us wicked render
 thou,
 húmasht nálam máklaks-shítko stínta. I huáshgi nálamtant kó-idsha 12
 equally as our men-kindred (we) love. Thou keep off from our bad
 steínashtat kózpash; tídash nálam steínash shútä. Mī tála litchlíchli, mī
 (from) heart thoughts, good our heart make thou. Thine alone (is the) power, thy
 steínash litchlíchli tchússak, mū'ni lákiam steínash. Húmasht toks tídash.
 heart strong (is) perpetually, great of the Lord the heart. Thus (it will well
 be)

NOTES.

These versions of the Lord's Prayer are good instances of what can be attained, without using too many circumlocutions, in rendering religious, moral and other abstract ideas in a language deficient in many of them.

For reign and kingdom no words exist, and they had to be rendered by hū'shkanksh, or in Modoc kózpash, "mind", né-ulaks, "rule, law"; sin and forgive were

rendered by "something wicked" and "not to mind"; for "thy will be done" stands "achieve thou". Power and glory become "force, impetuosity" and "radiance", and daily bread: "flour on every day". In the Modoc version, the wording of which is inferior to that of version I, the use of similar expedients will be observed.

I. In the Klamath Lake dialect; by Minnie Froben.

139, 6. inúhuashkpak, phonetic inversion for inuhuashkáp'k' í; see Dictionary.

139, 7. ktchálshkash, from the word ktchálza, to shine, to be radiant, resplendent.

139, 8. gitk, in an hún gitk gi, is the verbal intentional gitki.

II. In the Modoc dialect; by the Riddle family.

139, 10. Gitá káila is equivalent to gē'nta káilatat; in humashták gi the verb gi has to be taken in the *passive* sense.

139, 11. kó-i shá'tá: "do not render us wicked." For shútá compare 111, 15. and *Note*.

139, 12. húmasht nálam. Between these words and the preceding ones there is a lacune in the text. máklaks-shítko, "our kindred": those who look like ourselves.

139, 13. 14. In mí tála litchlitchli the adjective strong stands for "strength, power", while in mí steínash litchlitchli it is used in its adjective signification. In this language abstract ideas are sometimes rendered by adjectives and by verbal adjectives in -tko.

DIALOGUES

I.

TSÉMATK. Tatá lish sha ksífulakuapk?

When they will dance?

SKĀ'LAG. Pá-ak ká-i an sháyuakta! uná a sha ná-asht she-édshat mat

Not I know! once they so (said), on Saturday

3 sha nánuk shúkú'lki-uapk kshí'ulχish.

they all will assemble for the dance.

KÁPUAK. Tátai tchí'k sha kshífulakuapk? Plē'nkamkshî á? tám hak

Where after all they are going to dance? At Frank's house? perhaps

háitch î hú'nk shláátk? kúí a sha nen húnk máshish gísh shápa.

(did) you him see? seriously they him diseased to be say.

6 SKĀ'LAG. Káyak an hátokt gátpank, ná-asht tã'dsh toks nû tú'mëna gín

Not I there was going, thus however I heard this

mbû'shant pil, mat pá-ula: gät tóks nû wáitch káyaktgúk, kúinag

morning only, (that) he was eating: out there I of my while returning away from any house

gépgapële.

I returned.

9 KÁPUAK. Tám háitch î ná'gsh shíwaksh shláá gúnî, gémpkch Kúy-

(Did) you absent from home the girl see over there, who went to

amtszēksh, Ellen Débidam mû'kag shétaltchapksh mǎ'shisht?

Kú am Skā'kshi, of Allen David a baby to visit having fallen sick?

SKĀ'LAG. Ká-i an tú'sh shleá pûsh.

Not I anywhere saw her.

KÁPUAK. Í.

Is that so?

- Skä'lag guhuáshktcha; Käptinámkshi tchkash sha vúlánkia: "Tát í
 Skélak left; at the Captain's lodge also they inquired "where you
 (of him):
 tamnú'tka?"
 come from?"
- SKÄ'LAG. Gē't an wá'tch káyaktka, ksíulakshzēn genú'tuapkuk. 3
 Through I of (my) returned from towards the dance- while intending to go.
 there none the search, house
- CAPTAIN. Táta hái tchí'k sha kshí'ulaktchuapk?
 Where finally they are going to dance?
- SKÄ'LAG. Mbú'shant a sha she-édshat kshíulaktchuapk Mbú'shak-Shi-
 To-morrow they on Saturday will dance the dwellers at Mbú-
 wáshkní, ák tchísh nánuk gépkuapk. 6
 shak-Shiwash, prob- too all will come.
 ably
- Tchúi guhuáshktcha gémbaluk.
 Then he started off to go home.

II.

- HLÉKOSH. Tát lish mí ú'nak?
 Where (is) your son?
- PÉPAKLI. Le-utchólan kaní' úna geknō'la; le-utchólan tunepā'nish 9
 For playing outdoors a while he went out; for playing five
 tatákiash túla.
 children with.
- HLÉKOSH. Wakaítch gé-uga kái gépgaple?
 Why not returns he?
- PÉPAKLI. Tútaks atí léwa; hótaks tatáksni waíta léwapka; lítki gat- 12
 Away far they play; those children the whole will play; in the they
 day evening
 pampēli-uápka.
 will return home.

NOTES.

I. Dialogue about a dance to be held on the Williamson River; in the Klamath Lake dialect, by Minnie Froben.

140, 2. Pá-ak ká-i an sháyuakta! is interpreted by "what do I know!"

140, 9. nā'gsh shíwaksh gémpktech stands for nēgsh shíwákash genápkash. It is very rare that diminutive nouns, like shíwak, shíwaga, assume the ending -ash in the objective case; cf. 23, 10. But shíwak means not only a little girl; it means an adult girl also, and is therefore inflected like snáwedsh.

140, 9. Kúyamtszéksh. For this local name cf. Page 91, first Note. Frank and Allen David live both at that place, close to the steep western bank of the Williamson River, while the communal dance-house, a spacious, solid earth-lodge, lies further to the northeast.

141, 5. Mbú'shak-Shiwáshkni, term corrupted from Mbú'shaks-Shawáshkni: "the one who lives, or those who live at the locality of the obsidian arrowheads." Mbú'shaks-Shawásh lies on the eastern shore of the Williamson River. Cf. Note to 134, 17.

II. Dialogue in the Modoc dialect; by Toby Riddle.

141, 9. Léwa, to play, forms the derivatives lé-utchá to go to play; lé-utchna to play while going, to play on the way, cf. shuédsna 99, 2.; le-utchóla to go to play in the distance.

141, 11. gé-uga for the more common giuga, giug.

141, 12. léwapka to play in the distance, out of sight, or unseen by us; but here this term is more probably a synzesis of léwuapka, the future tense of léwa.

NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

- K'mukámteh mat káila shú'ta. Tsúyunks ä'-alk káila shutólan:
 K'múkamtch, so they the made. The following names gave the after creating:
 say, country he, country
- Tulí'sh káila E-ukskí'shsh shú'ta K'mukámts kiäm-luelkslí'a; Tulí'sh tsí-
 "Tulísh" place for the Lake people made K'múkamtch to be their fish-killing Tulísh,
 place;
- 3 hunk ä'l̥za. "At húnk káila gít ktaíksi Shúyakēksh tehín ä'l̥za; gítí
 thus he named "And that spot there where the "Jumping-Rocks" so I name; here
 it. rocks are,
- shuyéakēks gi-uápka". E-ukskí'sas K'mukámts né-ul̥zank heméze:
 a leaping place shall be". To the Lake people K'múkamtch ordering said:
 "Tú'kua ná-asní ká'la ná'sní él̥za gítá Tú'kua; Gú'mbat ná'sní gít él̥za;
 "Túkua so I a spot, so I name here Túkua; Kúmbat so I there give
 name;
- 6 gítá Ká'lalksi ná'sní él̥za gítá. Wakáksi spú'klištat gít í spú'kle-uapk;
 there Dirt-hauling so I give there. At Wáka in the sweat-house there you shall sweat;
 place, name
- há' me wéash k'lá'kuapk gít í spú'kle-uapk, há' mí snáwedsh kélákuapk
 if your child should die, there you shall sweat, if your wife should die,
 gít í spú'kle-uapk túnepni gítá; túnepni spú'kle-uapk snawédsh, há' mí
 there you shall sweat five (days) there; five (days) shall sweat (you) wife, if your
- 9 hishuákteh kélá'kuapk. Túnepni spú'kle-uapk, tsúí kílilitk tsulá'ks gí-
 husband should die. Five (days) you shall sweat, then strong (your) body will
 uapk, ká-i pálak í kēmútchuapk."
 become, not fast you will become old."
- "Nāsh̥t ní ne-ú'l̥za Á-usmí shéshuapk; ná'sní él̥za gēn káila.
 "Thus I ordain Á-ushmi to be called; thus I give to this spot.
 name
- 12 Koháshti ná-ast ní él̥ka gítá. É-ukalkshi ná'sní él̥za gítá; gítáts spú'kle-
 "Set out" thus I call that place. E-ukalkshi so I name this here also you shall
 place;
- uapk, tuní'pni í spukle-uápka wéas k'lékáluk, tú'nipni snawédshesh kēle-
 sweat, five (days) you shall sweat a child after losing, five (days) a wife after
 káluk hishuáksh tehish; ká-itoks mí sa-ámoks kélékst ká-i í spú'kle-uapk,
 losing, a husband also; but not, your relatives having died, not you shall sweat,
 (then)
- 15 há' mí sa-ámoks nánuktua tsókuapk. Ká-i í gítá spú'kle-uapk ndānnántak:
 if your kinsmen of all degrees shall have died. Not you there will sweat but for three:
 snawédsh̥tat, hishuáksh̥tat, wéashtat."
 for wife, for husband, for child."

“Nakótk Wítlas kokétat hî tchísh luélks-kiäm gí'-uapk; na-ást shé-
 “By (its) dam Wítlash in William- there also a fish-killing place shall be; thus
 son River
 shash élyá ní: Ktá-i-Tupáksi. Mbú'saks nā'st shéshatk máklaks gí'-uapk;
 name givo I: Rocks-where-stand. “Obsidian” so called a people shall exist;
 Smā'k nā'st sésatk gí'-uapk máklaks gí'ta. Kū'katils nā'st sésatk gí'-uapk 3
 “Hairy” so named shall exist a people there. “Armpit-hairy” so called shall exist
 gí'ta máklaks.”
 there a people.”

NOTES.

All Máklaks admit that K'múkamtch created their country, the earth and the universe, but as to the special process by which he created them they seem to have no definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath Lake. That they are localities inhabited for centuries past, and identified with the history of the tribe is proved by the fact that their naming is ascribed to K'múkamtch. The most noticeable of them are no doubt the three sweat-houses, all of which are of remote antiquity, and were put to use only when families were mourning the loss of one of their members. Two of them are quoted here: Wakáksi or Káilalkshini spúklish on west side of Lake and É-ukalksi, a short distance south of Fort Klamath. The third lies about three miles south of Modoc Point; it is called Ká-ashkshi spúklish.

142, 1. káila. About the meaning of this term in creation myths, cf. *Note 96*, 23. In other connections, in the present text, káila or ká'la means spot, locality.

142, 2. 3. Tulish. To enable the Indians to catch fish at that place, K'múkamtch built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf. nakótk, 143, 1.; gítî for gíta hî.

142, 3. 5. Túkua and Koháshti are camping- and fishing-places on the eastern shore of the Lake. At Shuyaké'kish the Indians leap over rocks for amusement.

142, 5. ná-asni, nā'sni stands for ná-asht ní: “thus I”.

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the western shore of Upper Klamath Lake. A-usmi is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tuákish-fowl whose cry is wáka wáka.

142, 6-10. 12-16. These mourning customs are gradually disappearing at the present time. One reason for this is the progressive assimilation of the tribes to American customs, another is the circumstance, that all of the three ancient sweat-houses are situated outside of the reservation limits.

142, 15. ndānnántak is composed of ndáunanti or ndánnantat ak: “only for three (kinds of relatives)”.

143, 1. Nákotk is the instrumental case of nákōsh, lumber-dam: “on account of its dam Wítlas will be a fish-killing locality.” A loon destroyed that dam by forcing its way under it; one of our texts gives this myth. Cf. 132, 1-8 and *Note to 74*, 2.

143, 2. 3. Mbú'saks, Smā'k and Kū'katils are names given in contempt or derision of the respective tribes; the latter to Indians living at the Dalles of Columbia River, Smā'k to a tribe living south of that locality. Cf. 103, 2. 3. Mbú'saks is a name for the Snake Indians.

MISCELLANEOUS NOTES ON ANIMALS.

GIVEN BY JOHNSON, CHIEF AT YÁNEKS, IN THE KLAMATH LAKE DIALECT.

- Nī'l wéksa pú'l'hka máklaks shú'lhashluk szō'lhok; ktánuapkuk
 The of mallard- pull out the Indians to make pillows szō'lhok; ktánuapkuk
 down duck pull out the Indians to make pillows to lie on; for sleeping
- szō'lhank nī'l íkúgank willishí'kat.
 (and) resting the they are put- pillow-cases.
 down down ting into
- 3 Mbú'shant nílaksht wíszak há'ma.
 In the morning at dawn the wíszak- há'ma.
 bird sings.
- Wátsak wáwa a gulíndshísham; le génug wáwa.
 Dogs howl because left behind; for not going they howl.
 (with them)
- Yá-ukal tchaggáya ánkutat ä'-unank; untsä'g ä-unólank hündshan-
 Bald eagle sits on tree replete with after a while after depleting he will
 food; himself
- 6 uapk, tó-ugshtant húndsanuapk Ä'-ushtat.
 fly off, to the opposite he will fly of Upper Klamath Lake.
 shore
- Tché-u gankánkatchuapk; tí'tnāk máklakuapk, wakiánua lápēni;
 Antelopes (people) are going to hunt; once only they will camp out, or perhaps twice;
 shlíuk gépgapluapka pálak. Úndsh mbúshant pá'-uapk szólākok.
 after shoot- they will return at once. Some time next day they will take to induce sleep.
 ing (antelopes) a cold bath
- 9 Kó-i shú'ta wásh, pálla n'sh wásh; kó-idshi wásh. Múatch kpē'l
 Wickedly acts prairie- steals from prairie- mischievous prairie- A long tail
 wolf, me wolf; (is) wolf.
- gí'tko, tidsá nē'l gí'tko wásh. Kinkáni wásh É-ushtat.
 (he) has, delicate fur has prairie- Scarce prairie- at Upper Klamath Lake.
 wolf. (are) wolves
- Kaí-udshish nish kópka; kílōs ké-udsis; shlá-a nish tslatskágantko
 Gray wolf me bites; impetuous is gray wolf, (when) me, jumps on my throat
 sees
- 12 ké-udshish.
 gray wolf.

NOTES.

144, 1. nī'l wéksa stands for nī'l wéksam; pú'l'hka for púlza or púlka: -h-, "by hand."

144, 9. 10. These characteristics of the prairie- or coyote-wolf, which is so highly revered by the California tribes, place him between the wolf and the fox. Nē'l stands for nī'l and múatch for múnish. Tidsá is tídscha a.

144, 11. tslatskágantko; the verbal adjective of tchlakága stands here in the distributive form: "each time when he sees me, he jumps on my throat." The *l* of the second syllable is suppressed.

CLASSES OF ANIMALS AND PLANTS.

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

<i>Quadrupeds</i> : hohánkankatk lílhanks; nánuktua hohánkankatk; wunípa tsō'ks g'ík káílatat tchía nánuktua lílhanks wítkts nákantí.	
<i>Birds</i> : lásaltk nánuktua.	3
<i>Forest birds of small size</i> : tchíkass.	
<i>Forest birds of smallest size</i> : tchílílik, tchílílika.	
<i>Ducks and geese</i> : má'mákli.	6
<i>Night birds</i> : psín húncthna.	
<i>Water birās</i> : nánuktua huhánkankatk é-ushtat, ámbutat tchía.	
<i>Swimming animals</i> : nánuktua udúdamkankash sáyuaqs; nánuktua udó-damkankatk.	9
<i>Fish</i> : kíä'm.	
<i>Jumping amphibians, toads and frogs</i> : skáskatkankatk.	12
<i>Snakes</i> : wíshink; wámēnigsh.	
<i>Lizards</i> ; lit. "walking straight out": uli-ulátchkankatk.	
<i>Reptiles and worms</i> : skískankankatk.	15
<i>Flying insects</i> : mánk.	
<i>Creeping insects, snails, some mollusks etc.</i> : mú'lk, mú'lkaga.	
<i>Grass, seed-grass</i> : kshún.	18
<i>Berries</i> : íwam.	
<i>Edible roots, bulbs and seeds</i> : máklaksam pásh; lutísh.	
<i>Trees</i> : áнку; kō'sh.	21

NOTES.

These generic terms are quite characteristic, but by no means systematic. These Indians classify animals otherwise than we do, for they regard the mode of locomotion as a criterion for their subdivisions of the animal kingdom, thus sometimes placing in the same class animals which widely differ in their bodily structure. The Indian mind likes to specify and is averse to generalizations; there are a few Indian languages only that contain comprehensive generic terms for "animal," "carnivore,"

"reptile," "amphibian" or "plant." Even the English language had to borrow these terms from Latin. The Klamath Lakes often use *kō'sh* (pine) generically for "tree," and *wishink*, "garter snake" for "snake," the Modoc *wámēnigsh* (black snake) for the same order of reptiles, these species being the most frequent of their kind in their respective countries. Birds are *lohánkankatk* as well as quadrupeds, because they fly "in a straight line".

ALIMENTARY SUBSTANCES.

LIST OBTAINED IN THE KLAMATH LAKE DISTRICT FROM "SERGEANT" MORGAN AND MINNIE FROBEN.

- Yántch* *káikali*, *tzópo-pátpan*, *pakí'sh*; *kak tán*: 18''; *káílatat lú'sha*,
 cylindrical thumb so large as, eatable so long: 18''; on ground it lies,
ktaiyatat lushá. *Shlápsh pushpúshli*, *lā'pi shlápsh*.
 on rocks it lies The flowers (are) dark, two flowers (to it).
- 3 *Kápiunksám* *kédsha saígatat*: *lú'k púpashpúsh-tkani*, *lúizítch tehí'pshash*.
 grows in the prairie the seeds (are) blackish, larger than *tehpash*.
Wéwanuish húnk shtä'ila wékank yákitka páta-gíulshēmi. *Pék-*
 The women gather (it) by beating (it) into seed-baskets at summer's end. By
shank sha húnk gápiunks shúta; *tehilála sha títatna*. *Wú'kash-*
 grinding they *kapunks* prepare, boil (it) they sometimes. *Wókash-*
- 6 *shítch máshetk kápiunks*.
 like tastes *kapunks*.
- Káshma* *kédsha walídsat*, *káílatat ushá*; *pálpal shlápsh*, *tsmō'k pí'luítch*.
 grows on rock cliffs, on the ground lies; white (is) flower, after fish smelling.
- Kélátch* *kédsha wí-ukayant kéládshamat*; *kéládsh ntehekáni māmátch-*
 grows on the low *kéládsh-bushes*, *kéládsh-berry* small blue
 9 *mā'tehli láikaya*. *Wéwanuish kéládshla wákslólank*; *shpahá sha*
 grow on bushes The females collect (it) after *wókash-* dry (it) they
tehúí ishku'lank, *í'lza sha shpahank í'lkshlúk lúdam*, *tehilálink*
 then after gathering, keep they (it) by drying to preserve (it) for winter, boiling (it)
tehēk sha pán.
 then they cut (it).
- 12 *Kéndawat* *kédsha saígatat*, *tsélas ka tánni 1'*, *pakí'sh*; *p'lái shlápsh pushpúshli*,
 grows on prairie stalk so long 1', eatable, on top the flower is dark,
tídsch píluítch.
 good smelling
- Klána* *pálpalish shlápshaltch p'lái*, *kédsha kóketat*, *pákish*, *tíds másítch*; *má-*
 a white flower having on top grows in rivers, is eatable, well tasting; the
- 15 *klaks pán*.
 Indians eat (it).

Klápa káلكali, pakí'sh; ka tánni 3''; taktákli pú'dshak, tápay kitchkáni.
is cylindric, eatable; so long: three inches: red (is) the pú'dshak- (its) leaves small.
grass,

Ktú' káلكali lutí'sh; kedshá Móatok; pakísh.
is a rounded root; grows in Modoc country; (it is) eatable.

Ktú'ks wókash-shítko, kédsha táletat; ktú'ksam shlápsch pú'pash, pálpali, 3 .
nuphar-alike, grows on straight stalk; of the ktú'ks the bud (is) (its) top, is white,
pakí'sh.
is eatable.

Kú'ktú' ú'sha kállatat, pakí'sh; gémtchi tsélas: O.
lies on the ground, eatable; so shaped (its) stalk:

Ká'ls káلكali, pakí'sh; mú'na lú'sha ámbutat; kitchkáni shlápsch wítch- 6
globular, eatable; deep down it lies in the water; small is (the) flower of the
payam.
wítchpai.

Ká's wé-uxalks tsélash gí'tk, shlápsch gítk; pakí'sh.
a forked stem having, flower having; palatable.

Kó'l. Taktákli tchélash grú'lam nú'kuk. Í-ukak máklaks hú'mtcha grú'l 9
Red (is) the stalk of the kol when ripe. Around Fort the Indians this kind of kol
Klamath

shtá'-ila túm, gítatoks ká-i tuá kōl. Ámtatka sha méya pú'kgu-
gather in quan- but here not there is kol. With a stick they dig (it) to their
tity, (at agency) any

ishamtat shiú'lagiank, tchúi sha pú'ka; í'kagank pä'n shtápka
roasting-place bringing it, then they roast (it); taking it out again they pound
(it)

ktáyatka. Kó-i pí'luít, tídshi tadsh pá'sh; hä kaní kō'l ē'nt, 12
with stones. Badly flavored, good however a food; if anybody kol carries
on him,

lú'k hú'nksh shtí'kok vú'shat.
a grizzly him smelling will flee.
bear

L'bá. Lupí' sha'hmalxō'tehtat shápashtat l'bá nóka; wéwanuish stá'-ila
At the first autumn-commencement in (that) month l'bá ripens; the females gather (it)

yákitka wékank tiátka. Tsúi sha ítpampalank shpáha, shutéshluk 15
in baskets, beating (it) with a padole. And they bringing it home dry (it) for cooking

sha gáma; skátka gáma gā'mkishtat. Willishikat sha íkú'ga
they pound (it); with a pestle (they) in a mortar. Into sacks they fill (it) in
pound

pā'sht, tchúi sa vúmí vumí'shtat willishikat íkúgank.
after drying, and they bury (it) in caches, in sacks after putting it.

Léhiash kedshá Móatok; gí'tatoks É-ukshi ká-i léyash kédshant. Tánapsh- 18
grows in Modoc land; but right here in Lake not léyash is growing. Turnip
(at agency) country

shítko shlé'sh léyash; wí-uka lē'ntk léyash; tchélash toks lé-isham
alike to look at (is) léyash; not very lies léyash; stalk of léyash
deep

nā'sh pétech atí taktákli shlápsch gí'tk. Móatokni shnítchí'za
(is) one foot tall, red flower having. The Modocs fry (it)

lépuinatk pālāsh shú'tank léhiash. Kú-i mā'shetk. 21
in frying pans into bread making léyash. Badly tasting (it is).

- Má-i.* E-ukshíkni máyalshuk vū'nshatka syéna shléank é-ushtat. Tché-
 The Lake people for tule-gathering in canoes row out finding (it) in lakes. The
lash sha shnú'kank íshka, yánaush pil p'ánk púedsha. Yánakänin
 stalks they seizing pull up, their lower ends only eating throw away Each at the lower
 (the rest). end
- 3 pálpali gí nép pánani. Stá-ila sha kshuné'mi, ká-i mā'nsh í'pka
 white is hand-long. Gather (it) they at grass-time, not long (can) lie
má-i; pā'shtak sha púedsha kú-i kléksht.
 tule; as soon as dried they cast (it) bad having be-
 away, come.
- Nú'tak* kédsha ntchékayant kshū'nat shaigatat; lú'k tchípashptchi gí.
 grows on small grass-stalks in prairies; seeds tchípash-alike are.
- 6 Kápiunks-shítko stá-ila nú'tak wéwanuish wékank yákitka.
 Kápiunks just like gather nú'tak the women, by beating (it) into baskets.
- Páwash a* kédsha aitcháménash kō'l, ká-i kú-i pí'luitk kú'lám-shít, lúiluyatk
 grows smaller than kol, not stinking kól-like, sweet
toks kpápshash. Yáinakshi pil sha túm shléa. Tchélash pá-usham
 but to taste. At Yáneks only they much find. Stalk of páwash
 (of it)
- 9 wí-ukani, mú'kmukapsh pálpalsh shlápsht gí'tk. Pú'ka sha hú'nk
 is low, feathered (and) white flowers having. Bake they
páwash, tehúí sha gáma, shpáhank sha í'lya lú'lam páshluk.
 páwash, then they pound (it), after drying (it) they preserve for winter gathering in.
- Pú'ks* nánukash-káíla kédsha tú'm, títatna ká-i tú'mi. Pú'ks kédsha
 everywhere grows in quanti- sometimes not in profu- Camass grows
 ties, sion.
- 12 Oregon saigatat, tchékénish metsmétslish lelé-usam gí'tk tchélash;
 on Orego- prairies, minute blue flowers having (its) stalk;
 nian
pú'ks tchék'ni ónions-shítko shléash pálpali shánkítg gí'ug, pukátk
 camass small onions-similarly looking, is whitish raw being, when baked
tchēk lúiluyatk mā'sha nó'zuk. Pahátko mā'nteh gí'ntak í'pakt
 then sweetly tastes when it is done. When dried, a long time afterwards it may
 remain,
- 15 túmēni illólash ká-i kó-i k'lékant. Shláps tsmō'k píluitk.
 for many years not spoiled may become. The flower fish-stink smells after.
- Pú'lxuantch.* Píena máklaks pú'lxuantchluk pienú'tkishtka; pú'ka a sha
 Scrape up the Indians for gathering the chry- with a paddle; roast (them) they
 the ground salids
- 18 ktáyatat kélpokshat kshū'n puetílan, wáldsha tchík sha kshún,
 with stones heated, grass putting under, lay on top then they grass,
kné-udshí lokáptchxa, tehúí sha káíla ká'lua pú'kúg púlxuantch.
 rough bark pile up on top, then they with earth fill up for roasting the chrysalids.
- Stópalsh.* Máklaks kiamā'mi guizakshā'migshta stópalsha pú'kshāmí' tch. Ka-
 The people in fishing-season, at home-leaving time peel trees, in camass-season also.
kowátka sha kiulō'la stópalsh; kápka sha stópēla. Lúiluyatk stóp-
 With bones they peel off the inner bark; small pine- they peel. Of sweet taste (is)
 trees
- 21 alsh; shánksh hak sha pán. Kánt í hún shláá shtopalhui'sh kú'sh
 the bark; just raw they eat it. So many you (of them) find peeled off pine-trees
í támēnug. Ká-i kú'sh nánuk tehú'ka stópaluish: náuka tehúka.
 you when traveling Not pine-trees all perish which were peeled, some dry up

Táksish káلكali, pakí'sh; láwal ka tánian slápshtat; ká'ilatat lú'sha, ká-i
cylindric, palatable; is wide that much at the bud; on the ground it lies, not
pí'luitko.
has smell.

Tók pá'lpali kshū'n, kédsha é-ushtat. 3
is a whitish grass, grows in Lake.

Tsí'kal atíni kshū'n, kédsha é-ushtat.
(is a) high grass, grows in Lake.

Tchí'psam kédsha kshū'n-ptchi páta tchí'k nóka Tchéú máklaks tchí'pash
grows grass-like (and) in summer-time ripens. Then Indians tchí'pash
shtá'ila, wéwanuish wéka ulá'xuga yákitat. Lúlukshtka tú'ksh a 6
gather, the women beat (it) haul (it) in seed-baskets. In the hot coals in a fire

tchí'pash shnū'za, tchéú tchí'k sha humashtgíulank péksha lem-
the tchí'pash they parch, and after they having thus done grind (it) on the
atchátka shilaklgí'shtka yí-ulalónank; a tchí'ksh hú'nk pekshólank
metate with the rubbing-stone rubbing; now then having done
grinding

pán éwa pálatka ámbu kítuínank, tchéú sha húmasht-gí'ulank 9
again they upon a water pouring into (it). then they after thus doing
empty (it) matted dish

patámpka wawálxank népatka hlópa. Gí'ta tchí'pash ká-i tú'm
begin to eat (it) sitting around with hands sop it up. Right here tchí'pash not in quan-
tities

kédshant, Móatok pí'la toksh tú'm wawáwish gí.
(is) growing, the Modoc only however much productive is
country (of it)

Tchuá káلكali: tẏopó-shítko, gét pi tchuá; kédsha ámbutat; ntehendshkáni 12
cylindric: thumb-like, so it (is) wápatu; grows in waters; rather small

tchuá, tchúyunk máklaks íshka tchéú tchilálank pán; kúkanka sha
(is) wápatu, and it the Indians pulling and boiling eat; masticate they
out

tútatka. Taktá'kli tchuálam shláps; kinkáni tchuá.
with (their) Purple (is) of wild-potato the flower; scarce wápatu
teeth (is) (here).

Tsuák ká'ilatat lú'sha, pakí'sh; ka tánni tsélas: láp pē'tch; kakáلكalish shláps 15
on ground extends, (is) eatable; so long is the two feet; round flowers
stalk:

p'lái gí'tko.
on top having.

Tsuní'ka kédsha káilant, é-ushtat, walí'dshat; pakí'sh. Shláps 2'' lawá-
grows on ground, on Lake, on cliffs; eatable. The flowers 2'' are

latk, tídsh píluítko, mû lbú'ka gítk; ká'latat lú'sha. 18
wide, nicely smelling, a large bulb having; on ground it lies.

Wátkšám mû'na ú'sha ká'latat, pakí'sh; kédsha walídsat, pá'lpali shláps.
deep lies in ground, eatable; grows among cliffs, white (is) flower.

Wí'wí atíni, kédsha táletat; pakí'sh shláps; kétsa pálpali.
is tall, grows on straight stalks; eatable (is) the bud; grows white.

TO THE ABOVE ARE ADDED A FEW NON-ALIMENTARY SUBSTANCES:

Kú'lxamsh tú'sh a tú'pka káilatat, ká-i pakí'sh, ptchí'nk: kiá'm-luelō'tksh 21
upwards stands from ground, not eatable, thus looking: as a fish-killing-article

wítsólslank vû'nsat tamádsank téwas; kitchkáni shláps.
while net-fishing, in the canoe they fasten (it) the forked small (is) the flower.
on bow net;

- Skáwanks* pushpû'shlish shlapsháltko, klä'kots, kédsha táletat; kú-idshi, ká-i
 has a dark flower, (is) a poisoner, grows on straight stalk; (tastes) bad, not
- pákish. Pû'shçam kápkálam sçáwanks kó-idse k'lä'kotk'sh.
 eatable. The limbs of the young (and) wild pars- (are) bad poisoners.
 pine nips
- 3 *Sté'ás* ká-i pakí'sh, múkmukli shláps, kiä'm-luelō'tksh; witsólsank é-ushtat
 not eatable, downy flowers, a fish-killing-article; while net-fishing in Lake
 shti'lça.
 they put it into (the net).
- Tí'váhash* k'lútsuō'tch-ánku vû'nshtat shtákla.
 as a "swimming-sucker"- on canoe they stick up.
 wood
- 6 *Wákinsh* a kédsha pánût. Máklaks íshka pánût lultámpkash shutelomá-
 grows on the pan- The Indians pick it on pan-tree sticking to smear themselves
 tree.
- shluk, lúshnank sha shnē'lakshat. Tchúi tchík sha núsht wá-
 with, roast (it) they on fire-place. Then they after baking with
 (it),
- títka vukútank shushatelóma télish, p'nā'sh ktchálçishtka shkuk-
 knives scraping (it), smear it on faces, themselves from sun-burns to pre-
 serve; grease they putting into mix up.
- 9

NOTES.

Several plants in this list appear, according to grammatic rule, in the possessive case -am, while their fruits or edible portion are introduced in the subjective case. To the former the substantive áнку or tsélash has to be supplied. Small grasses are alimentary plants on account of their seeds only, while the larger aquatic grasses contain nutritive matter in their stalks. Of these notices the shortest and most laconic were obtained from Morgan, who did not enter into particulars concerning the preparation of aliments. By this list the articles on which these Indians feed are by no means exhausted; they eat almost everything found in nature which is not positively obnoxious to health and which contains a particle of nutritive matter, and hence a full list of their kitchen *répertoire* would be at least three times as long as the one obtained.

146, 1. kak tán for ká ak tánni "so long only"; the length being shown by gesture of hand. Also expressed by ka taniáni, 149, 1. and *Note*. The yántch-plant grows to a length of 18 to 20 inches, the height of the camass- or pû'ks-plant.

146, 3. Kápiunksäm. The kápiunks-seed grows on a prairie-grass, like the tchí-pash- and nû'tak-seed.

146, 7. 14. pálpal stands for pálpali (originally pálpal-li), having lost its terminal -i by apocope; pálpalish shlapsháltko incorporates the adjective *white* into the verbal adjective "having flowers". This phrase may be circumscribed by pálpalish shlapsh gítko. Cf. 123, 6. and *Note*, and 150, 1.

146, 8. wí-ukayant kéládshamat. Here the adjective in its locative case, used attributively, is united with the partitive case of the substantive, the original form of both being wí-ukáyantat kéládshamti; the subjective case: wí-ukáni kéládsham.

146, 12. Kēnáwat or horse sorrel is mentioned in an Aíshish-myth and does not

grow so tall in the cold Klamath highlands as in the Californian and Oregonian valleys adjoining them to the southwest and west, where its height attains sometimes three feet. Cf. *Note to 94, 9.*

146, 14. Klána, an aquatic or tule-grass, of which they eat a portion of the young stalk. The term "tule," from Aztec *tolin*, serves in the West to designate all kinds of rushes, stalks, and grass-like plants growing in the water and wet grounds. By *kókētāt* are meant the Williamson and the Sprague Rivers.

147, 1. Klápa is the name of the eatable bulb or root growing on the *púdshak*-plant. The *púdshak*-grass becomes red in the autumn, when dry.

147, 3. Ktú'ks is the eatable root of a species of the cat-tail plant; *táletat*, locative case of *tálísh* (or *tálesh*?), straight stem, from *táltali* "forming a straight, unbroken line." The *ktú'ks* grows in the water, like the wild parsnip (*skáwauks*); the natives dry the tender roots of the *ktú'ks* and bake them into a sort of bread. The epithet: "like *wókash*" probably refers to the *taste* of this kind of food.

147, 5. Kú'ktu. This plant attains a length of about 6 inches.

147, 6. 7. Káls is the globular bulb of the *wítchpai* water-plant.

147, 8. Ká's, *ká'sh*. This plant produces a hard, whitish, farinaceous bulb, which is commonly spoken of as *ípo*, a Shasti term, and is one of the most important food-articles of the Oregonian Indians. To dig or collect *ká'sh*: *ká'shala*, *ká'shla*.

147, 9-13. Kō'l, also pronounced *kū'l*, *gū'l*, *gúl*, is a kind of *Aralia*. The root is eaten only when roasted, and is then very nutritious, though spreading an abominable smell. This odor is so penetrating that, as alleged, the grizzly bear will attack nobody who smells after roasted *kōl*; to this we may add the restriction: "if he is not very hungry." John D. Hunter mentions in his "Manners and Customs of Indians," etc. (Phila. 1823, page 370) that the Osages ascribe to the plant *washoba pesha* the power of searing away the black bear. This plant is an annual growth possessing sudorific and cathartic properties. *Washobe* is the black bear, *mitchú* the grizzly bear in that Southern Dakota dialect.

147, 9. *hū'mtcha gū'l*: "the *kōl* in this condition," viz: in the ripe state. The *kōl*-plant is ripe when the stalk becomes red or reddish.

147, 10. *méya*. Speaking of *many* women digging bulbs or roots, *sta-ila*, *stá'ila* is the regular form; its proper signification is: "to fill up" "to fill" (the conical root-basket worn on back, *yáki*).

147, 10. 11. *pú'kguishamatat*: "to their old roasting place"; *púkuishamat* might stand instead. The locative suffix *-tat*, *-at* is here appended to a verbal substantive of *púka*, to roast, standing in the possessive case *-am*, and *-u-* is the infix marking past tense. The guttural *k* has become distended into *kg*.

147, 12. *ē'nt* or *ē'nd* for *énat*, conditional of *éna*. Instead of *ē'nt*, *ídshant* (for *ídshnat*) may stand in the Klamath Lake dialect.

147, 14. *Lupí* etc. The import of this sentence is: "L'bá ripens in the month when autumn begins."

148, 1. Má-i is the common reed or tule-grass growing sometimes to the height of 8 to 10 feet. The shallow borders of the lakes in the headlands of Klamath River are full of this growth, which is one of the most important economical plants for the Indian. Women manufacture from it mats, dishes, baskets, lodge covers, nets, sacks, bags, and the young stalk yields in its lower part a palatable marrow.

148, 2-4. Yánakänin for yanakäníni; cf. suffix -ni, -nini in Dictionary. mā'nsh for mā'ntch. pā'shtak for páhasht ak, cf. pā'sht, 147, 17. for páhasht.

148, 5. Nú'tak. This grass belongs to the genus Glycerium, as identified by Dr. E. Foreman, and produces a tiny, grayish bright seed of tchípash size. The flowers are of a light red color. The grass is found around the agency buildings and grows about one foot high.

148, 7. Páwash properly means *tongue*.

148, 11. Pú'ks or *camass*. Its bulb is one of the principal food-articles of all the northwestern Indians, but does not grow in profusion in the warmer portions of California. It is of the magnitude of the walnut, very saccharine and nutritious, ripens in May and June, and by the roasting or baking process described in the text becomes as hard as stone. The Málklaks call it after pú'ka *to roast*, the Shasti name is sók, the Pit River name ähualé, while the name kamas, "sweet," is of Nutka origin. The botanists call the plant Scilla or Camassia esculenta. Cf. *Note to 146, 1*.

148, 14. ípakt, metathesis of ípkat, the conditional of ípka to lie there, to remain.

148, 16. púlquantch. The gathering of this pupa or chrysalid and of its caterpillar, the szechí'sh, is chiefly done by the women of the tribes, who find them imbedded at no great depth in the sandy ground around pine trees. Another chrysalid, the kúli'gs, is collected and roasted by them in the same way and tastes like eggs. kshū'n puetí-lank: putting grass under the chrysalids, not under the heated stones. The stones are replaced by other heated ones, as soon as they have cooled off; the larva assumes a black color after roasting and tastes like eggs. See púlquantch in Dictionary.

148, 19. guizakshä'migshta. The season of the year, when the exodus of the whole tribe to Klamath Marsh takes place, where pond-lily seed is collected for the winter, is about the middle of June. The ending -ta is an abbreviation of the case suffix -tat. Three seasons are stated in the text, when the peeling of the inner or fibre bark of small pine trees is performed; of these the camass-season precedes the exodus to Klamath Marsh by a few weeks only, and the fishing season lasts from February to the end of the summer. Of course, the peeling of the kápka-pine coincides with the season when the sap ascends through the young tree. The bark is removed from about five feet to fifteen or twenty feet above the ground, and most of the beautiful pines treated in this manner are doomed to premature decay, though many survive the operation. The aspect of a forest with some of the pine trees peeled is rather singular.

148, 21. shánks hak, contraction of shánkish hak or ak.

149, 1. ka tánian for ka taniáni "so much in width or extent." The bud of the táksish has a width of about half an inch. Cf. *Note to 146, 1*.

149, 3. 4. tók. This aquatic grass grows about two feet high; by é-ushtat is meant, here and in tsí'kal: Upper Klamath Lake.

149, 3. pä'lpali, vocalic dissimilation of pálpali or pä'lpáli; cf. taktä'kli 149, 14.

149, 5. Tchí'psam is a prairie grass on which the brown tchípash-seed grows. This seed is extremely small, and it takes a long time before a sufficient quantity of it is gathered to afford a meal for a family. Still smaller is the nútak-seed, and both are striking instances of the persistence of the Indians in keeping up their old mode of living, when by agriculture and stock-raising they could procure provisions with infinitely less trouble and in much shorter time.

149, 6. tü'ksh is probably the adessive case of tóke (ö) fire-place, hearth: tók-kshi.

149, 12. Tehuá is the long, cylindric root of the *Sagittaria sagittifolia*, an aquatic plant common in the West and East of the United States. In Oregon the term *potato* or wápatu (Chinook jargon) is most commonly heard for it. The name of Chewaukan Marsh, a sink and low ground situated east of Upper Klamath Lake, is a corruption of Tehuazé'ni: "where the arrow-leaf is found." The flower of the wápatu varies between red, reddish and whitish.

149, 17. Tsuní'ka. The flower has a diameter from two to three inches.

149, 21. Kû'lzamsh is put on strings by the women and thus serves to attract the fish.

149, 21. ptchi'nk: after this word ought to be seen the picture of a tiny vegetal cylinder, about one inch long and slightly curved.

150, 1. Skáwanks or wild parsnip, a poisonous plant growing in wet places to the height of three feet.

150, 8. p'nā'sh, contracted from p'nálash, is the direct object (reflective) of shku-luápkasht: to guard themselves against becoming chapped by sun-burns. The wákinsh seems to be a kind of resin and furnishes a red paint, as does also the k'léпки.

E-UKSHIKÍSHAM KÍUKSHAM SHUÍ'SH SHUINŌ'TKISH TCHÍSH.

INCANTATION SONGS OF THE KLAMATH LAKE PEOPLE.

1. *Introductory song:*

Yä'ka ní, yä'ka ní, yä'ka ní etc. ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘
I sing, I sing, I sing (in chorus).

2. *Song, reference unknown:*

Wiwiwá! ní sháwalsh wítbank! ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘
Blown off! the plume-crest has disappeared from me!

3. *Song of the wind:*

Kanítala m'sh û shlewitaknú'la? ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘
népaksh a-i ní'sh shlewitaknú'la. ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ ˘
Who, I wonder, is blowing out of my mouth?
The disease is emanating from my mouth.

4. *The conjurer's song:*

Tuá kî nú shatashtaknú'la? ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘
nä'paks nú shatashtaknú'la. ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘
tuá kî' nú shatashtatxí'sh? ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘
nä'paks nú shatashtatxí'sh. ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘
What do I remove from my mouth?
The disease I extract from my mouth.
What is the thing I take out?
It is the disease I am taking out.

16. *Song of the skunk:*

Yámashtka nû tuituigídsha ˊ-|ˊ-|ˊ-|ˊ-

In the north wind I dance around, tail spread, festive and gay.

17. *Chorus song:*

Tuá kî nû kóga? -|ˊ-|ˊ-

nä'paks ai nû kóga. ˊ-|ˊ-

What do I suck out? The disease I am sucking out.

18. *Song of the boards:*

Pápkash huálta ˊ-|ˊ-

Lumber-boards are rattling.

19. *Song of the lizard:*

Kî! kî'ya nû aíkana ˊ-|ˊ-|ˊ-

Lo! thus I the lizard stick my head out.

20. *Song, reference unknown:*

Yámash ai nû'sh wílamnapka ˊ-|ˊ-|ˊ-|ˊ-

The north wind has followed me.

21. *Song of the black mouse:*

Tuá kî nû tashulóla? -ˊ-|ˊ-|ˊ-|ˊ-

nä'poks ai nû tashulú'la. -ˊ-|ˊ-|ˊ-|ˊ-

Through what do I pass with my paws?
My paws glide over the hair of the disease.

22. *Song of the washpálaks-fox:*

L'ékîsh, l'ékîsh gená ˊ-|ˊ-|ˊ-

Crazed I am wandering.

23. *Song of the weasel:*

Shä'ka nû, shéka nû ˊ-|ˊ-

I am squealing, I am squalling.

24. *Song of the dog:*

Wátschag ai nû nû'kanka, ˊ-|ˊ-|ˊ-

yámashtka nû nû'kanka. ˊ-|ˊ-|ˊ-

I the dog am straying,
In the north wind I am straying.

25. *Song, reference unknown:*

Shlä'wish á-i nîsh wílhua ˊ-|ˊ-|ˊ-

The storm gust dashes right on me.

26. *Song, reference unknown:*

Mû'měni gé-u stû'kish gî ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Heavy hailstones I possess.

27. *Song, reference unknown:*

Naínaya! ní'sh shléwish wítbank! ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

I am shivering! the wind blows down on me!

28. *Song of the bug:*

Shaíxish a-i nî kóga ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

I the bug, I bite and suck.

29. *Song of the mink:*

Mû'ashtka nû udumulípka ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

I am swimming out while the south wind blows.

30. *Song of the young silver-fox:*

Wánam wéash nû wilamnápka ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

The young red fox I follow up.

31. *The incantation sings:*

Shuí'sh hátak nû géna nû

I the song I am walking here.

32. *Fox's song:*

Lalálashtala wiká nû ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘

I am blowing air from my flanks.

33. *Song of the tuákish-crane:*

Tuánxi, tuánxi, tuánxi, tuánxi nû. ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

34. *Songs, forming refrains to song No. 33.*

a-ahahíya, a-aha-a-ahíya ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ ˘

a nû hé-e-i, a nû hé-e-i ˘ ˘ | ˘ ˘ ˘ || ˘ ˘ | ˘ ˘ ˘

35. *Song of the disease:*

Tuá nû shlewílam'na? ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

népaks an shlewílam'na. ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘

What thing do I blow around?

The disease I am blowing around in the air.

36. *Song of the grizzly bear's cub:*

Yaínatat nû eitaktnúla, ˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

lû'kam nû wéash gî. ˘ ˘ ˘ | ˘ ˘ ˘

On the mountain top I am peeping out,

Of the grizzly bear I am the child.

37. *Song of the female wolf:*

Kä'-utchish gû'lû h'klantana ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ
 I, the she-wolf, am rolling against (a tree?)

38. *Spoken by the conjurer while manipulating:*

Netá, netá hahayí-ia
 Nenû', nenû' hahayí-ia

39. *Song of the tchiwítikaga-bird:*

Kú-i wítla, kú-i wítla ˊ ˊ ˊ | ˊ ˊ || ˊ ˊ ˊ | ˊ ˊ
 Fearfully the wind blows underneath here.

40. *Song of the blind girl:*

Lúashtka nû lû'tchipka, ˊ ˊ ˊ ˊ | ˊ ˊ ˊ
 käila nákant nî lúyapka. ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
 In the fog I am straying blind,
 All over the earth I am wandering.

41. *Song of the water-bug:*

Ádshi ádshi tcháya, ádshi ádshi tcháya ˊ ˊ | ˊ ˊ | ˊ ˊ || ˊ ˊ | ˊ ˊ | ˊ ˊ

42. *Song of the grizzly bear:*

Käila nû hû shlú'tila ˊ ˊ ˊ ˊ | ˊ ˊ ˊ
 I am scratching up the ground.

43. *Song of the little gray tchikass-bird:*

Yáinash a-i nû shlulóla ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ
 I am wafted off from the mountain.

44. *Song of the skó'ks or spirit:*

Kakó pila nû la-uláwa
 Reduced to mere bones, I rattle through the air.

45. *Sung by the disease, found to live in water:*

Shléwishash nû tilutaknú'la
 Breath I am emitting.

46. *Song of the grizzly bear:*

Tunépní gé-u wélwash gî, ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ
 páltko gé-u wélwash gi. ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ
 I have five water springs and (all) my springs are dry.

47. *Song of the black snake:*

Wámnaksh ai í' nû tûnú'lúla ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ
 I the black-spotted snake am hanging here.

48. *Conjurer's own song:*

Käflanti nû shí'lishila ˘ ˘ ˘ ˘ | ˘ ˘ ˘

I, the earth, am resounding like the roll of thunder.

49. *Bird's song:*

Nená nû, nená nû ˘ ˘ ˘ | ˘ ˘ ˘

I flutter along the ground (while walking).

50. *Song of the grizzly bear:*

Yáinalam shulúyualsh ˘ ˘ ˘ ˘ | ˘ ˘ ˘

51. *Woman's song:*

Shutpashuítk gûn snewédshash gî, ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

shutpashuítk a ní snewédshash gí. ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Painted I am on the body,
I, a woman, am painted black.

52. *Song of the weasel:*

Gaí'kash, gaí'kash nuyámna ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

Fooling, fooling I run around.

53. *Song of the gray fox:*

Nánuktua nû papí'sh gí ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘

Everything I can devour.

54. *The conjurer speaks as follows:*

Hú'masht hûk gēk lupí' ká'lkēla, hût hûnk tchí'ka-ag tutixólatk
Therefore this (patient) first was hurt, that (his) mother after dreaming

unák pápka. At tchik hûnk kē'k k'lékshashtala télshampka.
early ate. Then this (patient) to the spirit-land turned his face.

55. *Conjurer speaks:*

Kágga waktála î nûshxē'ni nía hémkanksh wáshî liwátchamp-
What (and) why then you towards me a while were speaking indoors to hold up (the

kîsh?
patient)?

56. *Conjurer's song:*

Tuátala nîsh hû lzetknúla? ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘

gû'pal a-í nîsh lzetknúla. ˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

What is coming out of my mouth?
Black substance is hanging down from my mouth.

57. *Song, reference unknown:*

Lúash ai nû'sh a lû'lampka ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

Fog followed drifting after me.

58. *Song of the turtle:*

Tuá kî nîsh lé-ula? - ˘ | - - - ˘ | -

Which game did you play with me?

NOTES.

This long series of shamanic songs in use on the Williamson River was obtained from *Mary*, a young pupil of the boarding school of Indian children at the Klamath agency. When living among the Indians on the Williamson River she had heard all these songs very frequently, and in an interesting evening entertainment she faithfully reproduced the manipulations of the male and female conjurers upon a little rag baby lying on the floor on a bed made up of old blankets, the figure representing some poor suffering Indian patient. The other Indian girls of the school joined in a lively chorus every time when she had fairly started any of these incantations, and given the signal by clapping hands.

On the day following these incantations were dictated, translated and explained to me by *Minnie Froben*, assisted by *Mary*, and though both persisted in the statement that the order in which the songs are sung was quite immaterial, I present them here in the order in which I obtained them.

Each of these song-lines is sung many times by the conjurer, then *repeated* by the chorus a dozen times or more. The chorus varies the melody somewhat each time, but this musical variation is so slight and insignificant that the general impression of monotony is not dispelled by it. Quite a number of these songs have very pretty melodies, but by long repetition even these must of course produce tediousness and disgust; other songs have weird and strange tunes, others are quaint, but almost repulsive by their shrill accents; these may be said to form the transition to the mere howls and imitations of animal voices, which are frequent also in doctoring ceremonies, but more frequent in the war-shouts and funereal cries and wailings.

The animal or object of nature to which the conjurer attributes each of the song-lines was not remembered in every instance. Where this reference was obtained, it was added at the head of the song or song-line. The animals mentioned in these songs are all supposed to have been sent out by the conjurer to look out for the whereabouts of the *personified* disease, from which the patient is suffering, and whatever the conjurer sings about the animals refers to what he sees them doing while on their errand. On the distinction made between *shui'sh* and *shuinó'tkish* cf. *Note* to song 9.

Kiúksam shui'sh is not merely a conjurer's song, but a mysterious agency connected with a spell of preternatural power. This spell is not exclusively attached to a song sung by a conjurer, but it may be borne also by a dream, disease, by some drug, or by that kind of witchcraft which is called elsewhere the evil eye. *Kiúksam shui'sh* is therefore a beneficial or destructive *tamánuash* agency, which when applied to a patient can cure him or make him worse; when appearing under the shape of a dream, it is a dream of good or one of bad augury.

The conjurer sometimes diversifies his songs, all of which are sung in the *minor* keys, by inserting spoken words relating to the condition of the patient and the effects of his treatments; specimens of this are given in 33. 54. 55. Parts of them are also repeated by the chorus.

Many Indians do not understand all these songs, which contain many archaic forms and words, and the conjurers themselves are generally loth to give their meaning, even if they should understand them. Some songs are of a stereotypic application in the treatment of all or the majority of the maladies. A close familiarity with the habits of animals of the forest manifests itself throughout, as well as in the mythic tales.

The translations added by me are not literal; they render the meaning of the songs in a free and paraprastic manner. In the metrics the accentuated syllables designate a higher pitch of the singing voice.

153; 2. Literally: "I blew off the feather-crest."

153; 3. To read: shléwi witznú'lank, seems preferable in this connection. Cf. 35.

154; 6. On grand occasions young women were in the habit of dressing in buckskin robes, fringed with porcupine quills (shmáyalsh). In a myth the bull-frog was reported to wear constantly this kind of dress, and hence originated a sort of proverbial locution: kó-e shmashmáyalsh: "the bull-frog in the shmáyalsh-dress." Cf. shmáyam. Zoologists call this frog: *Rana pipiens*.

154; 7. This is called washpáláksam shuí'sh, the medicine-song of the washpáláks-fox species, *Vulpes velox*. The exterior of this fox may be sketched by the words: ä'kelä/këla wátechag hú'tehuk, a long-bodied dog is running or trotting. Cf. song 22.

154; 9. This is called the tuáksham shuinō'tkish or incantation sung by the crane itself through the mouth of the conjurer. Nobody could hear the bird's voice if the conjurer did not sing its song. A song, which the conjurer sings for himself and by which he does not interpret any animal or other object of nature, is called kíuksam shuí'sh and is endowed with magic powers. In the West of the United States the tuákish is popularly known as shítepoke, in the East as fly-up-the-creek.

154; 10. The feathers of the yellow hammer are worn on neck as an ornament.

154; 12. This refers to a certain large bird not specified, which contracts its body, so that the head seems to be its largest part. When walking, the bird seems to roll around on the prairie. Pílan for píla nú.

154; 14. The object to which song 14 refers is not known.

154; 15. Walzátechaga is very probably, though not certainly, a kind of marten. Mantles were made of its fur. This rimed incantation is called walzátechkalam shuinō'tkish.

155; 16. Called: teháshisham shuinō'tkish; melody very pretty. The diphthong ui is pronounced here as *one* syllable. Skunks, while running around, are in the habit of holding straight up their bushy tails, which are almost as long as their bodies.

155; 17. This pretty song is chanted by the choristers while the kíuks feigns to suck out of the body the tiny object which is supposed to have caused the disease, and before he gets it out. kóga, kóka means originally *to bite*; bite first, then suck the disease out.

155; 18. Pápkash is pronounced almost like pávkash; 144, 11. kópka like kóvka.

155; 19. Alludes to a peculiar nodding observed in lizards when running out of their holes and stopping at the issue.

155; 20. The animal to which this song refers is not known. Compare No. 16. 24. The literal meaning is: "The north wind blows around me from the distance."

155; 21. This song, with a beautiful melody, is the shuinō'tkish of a mouse species with pig-like proboscis.

155; 22. Féksh, léksh, distr. lélaksh crazy, maddened, intoxicated. This song is sung also: lě-ě'ksh, lě-ě'ksh gená: - ㄥ | - ㄥ | - ㄥ Cf. 154; 7.

155; 23. The weasel is squealing, because hunters have caught or trapped it.

156; 26. Probably refers to one of those birds to whom the power is attributed to bring about storms, fog, snow, or any change of the weather.

156; 27. Compare songs 2 and 3.

156; 28. This bug, perhaps a scarabee, bites the skin to suck out the disease from the wound.

156; 30. This is probably a song of the wind, not of the young silver-fox (as I was told), and I have translated it as such. The song No. 20 is analogous to it in every respect; the winds, which the Indians constantly compare with the spread of the disease, are frequently mentioned in these songs as blowing upon some animal or other object sent out by the conjurer to discover the whereabouts of the disease. Cf. No. 16. 20. 24. 25. 29. 39. 43. and 57.

156; 32. This song is said to allude to the circumstance that one fox's howl seems to sound like the cries of many foxes howling together. Lalálash are both sides of one and the same beast.

156; 33. With these monotonous sounds the tuákash or tuákish calls itself by its own cry: tuák, wák, tuák. Tuánzi is: tuák nì gi "tuák I am crying." Cf. 154; 9. Two refrains to this line are formed by the two lines of No. 34.

156; 35. The *personified* disease spreads the germs of sickness through the atmosphere. This song is comparable to songs 3 and 45.

157; 37. The signification of h'lilantana could not be disclosed, but it seems to be similar to that of tilantana.

157; 39. This small bird is dark, and has a red or yellow neck.

157; 43. Speaks of a fog drifting away from the mountains and turning into a cloud, which is drifting also.

157; 44. The bones of a dead person's skeleton are supposed to rattle against each other, the spirit being here identified with the skeleton.

157; 46. Often sung wélwashi gî; epenthetic syllables are frequent in these songs, e. g. walzátchika in song 15.

157; 47. The wáménigsh or wámn'aks, a species of Pityophis, has large black spots and frequently occurs in the Klamath country. Tunulúla means to hang down over something as over a rock.

158; 48. This is sung when water is poured over the patient. A more literal translation would be: "I am resounding within the ground."

158; 50. Yaínalam shulúyualsh means round, cylindric or globiform objects standing in a row on a mountain. The den of the grizzly bear is supposed to be in the mountains or on a mountain top. Cf. song 36. My informants did not know what the objects were which stood in a series, but if any religious notions were connected with them, we may compare the three sacred rocks standing on a mountain top in Peruvian mythology. These rocks were fetishes indicative of stone worship, representing a mother with two sons. Another myth mentions four of them, representing Catequil (the god of thunder), Viracocha, a sun god and a fire god. The song No. 50 is sung by the chorus while the kiuks is dancing.

158; 51. The paint was put on expressly for the dance and smeared across her breast or anywhere on body; gûn for kē nû, gē nû, vowel û inverted.

158; 54. These spoken words are also repeated by the choristers. The repetition is very long and noisy and winds up in a howling. tutižólatko, after having ceased to dream. This would imply, that after dreams fasting must be observed as a religious custom. k'lekshashtala for the correct form k'lekápkashtala. This phrase occurs in 68, 8., and is explained in *Note*.

158; 55. The meaning is rather obscure, probably owing to omissions.

KIÚKSHAM SHUÍ'SH.

CONJURER'S INCANTATIONS.

OBTAINED FROM CHIEF JOHNSON AND SUB-CHIEF DAVE HILL.

1. *Song of the disease:*

Nä'pakshtka hínui nû; kaluáshtat nû

By sickness I am prostrate; I am (now) up in the clear sky.

2. *Song of the woodpecker:*

Kóshash ká-a nû piupiútánna ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

I am picking hard at the bark of a pine tree.

3. *Song of the túktukuash-hawk:*

Kuáta nû tchiliká nû ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ | ˘

I am pinching hard.

4. *Song of the white-headed eagle:*

Kaluáshtat nû tchutchúa ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

I am croaking high up in the skies.

5. *Song of the weasel:*

Käflash nû shuína a ni yána ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

From under the ground I am singing.

6. *Song of the mink:*

Atín tchelä'wash géna ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

Ripples in the water-sheet I am spreading far and wide.

7. *Song of the skunk:*

Té-i, té-i, ksiúlça ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

With shortened steps I am dancing.

8. *Song of the quiver:*
 Yáhiash nû tadsí tadsí ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ
9. *Song by a companion of the old frog:*
 Kú-e welékash nû wélwash tchalekíya ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ
 An old frog-woman I sit down at the spring.
10. *Song of the gáwi-bird:*
 Sháwalish haí nû shlataníya ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ
 A flint-headed arrow I am ready to dispatch.
11. *Song of the eagle-feather:*
 Mû'kash a gî nû, gená nû, hō ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ
 I am the eagle-feather, I am going down, hō!
12. *Song, reference unknown:*
Kú-i hai nen ksúl'ka
 I feel too bad for dancing.
13. *Song of the dwarf:*
 Na'hnías naní naní naní-a a a nanía naní, naní-î-ā
14. *Song, reference unknown:*
 Käíla nû spí'amna ˊ ˊ ˊ | ˊ ˊ ˊ
 I am dragging out dirt.
15. *Song, reference unknown:*
 Sháppashti nû lakí gî
 I am the lord of the sun.
16. *Song of the shaiḡish-bird:*
 Shaiḡí'sh gúluaga lulamnóla ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ
 I the little black female bird am lost and strayed.

NOTES.

162; 1. By others this song was given as follows: Nā'paks kínuína kalowát nû: "I the disease am meandering through the skies." This variant is evidently preferable to the one above.

162; 2. In the Sahaptin language of the Yákima, Washington Territory, a certain bird is called piúpiu; the Klamath Lakes call a spotted kind of woodpecker shpíu'hpush. Both terms are derived from an onomatopoetic radix piu, imitating the picking at the bark by the woodpecker.

162; 3. The túktukuash or fish-hawk, *Pandion carolinensis*, occurs in large numbers on the lakes of the Klamath highlands. Like that of many other birds, its Indian name is derived onomatopoetically from its cry.

162; 4. Of the yaúyal, white-headed or bald eagle, *Haliaetus leucocephalus*, another conjurer's song was obtained. Cf. 165; 5.

162; 5. The wording of this song could not be obtained with certainty.

162; 6. Stands for: atí tchelä'wash nú géna.

162; 7. té-i, té-i has no meaning, but simply serves to beat the measure when dancing with short steps.

163; 8. This song is said to be that of the quiver (tókanksh) and its purport the same as that of No. 7. Yábiash is a kind of aquatic bird.

163; 9. A similarly worded song is in the Modoc collection, given by Toby Riddle.

163; 10. Sháwalsh is here lengthened into sháwalish for metrical reasons.

163; 11. This is a favorite song of a kíuks on the Williamson River, called Skúkum Doctor (stout doctor). Given by Dave Hill, also 12 and 13.

163; 13. Foot-prints not larger than those of a baby are sometimes discovered in the higher mountains of the Cascade Range. The Indians refer them to a dwarf called na'hnías, whose body can be seen by the conjurers of the tribe only. The dwarf gives them his advice for curing the sicknesses of others and inspires them with a superior kind of knowledge.

163; 14-16 were dictated by an Indian whom I found at Linkville.

163; 15. The name of the animal, probably a bird, to which this conjurer's song refers was not obtained. Cf. shápsam ptehíwip in Dictionary.

E-UKSHIKÍSHAM KÍUKSAM SHUÍ'SH.

INCANTATIONS OF THE KLAMATH LAKE CONJURERS.

OBTAINED FROM "SERGEANT" MORGAN.

1. *Song of the Lake:*

Ktsáluí gé-u é-ush

My lake is glittering in azure colors.

2. *Song of the rain-storm:*

Gé-u a-i népaks népka,

gûlkásh gé-u hú shuísh.

The disease produced by me has arrived,
I am the storm and wind and this is my song.

3. *Song of the conjurer's arrow:*

Gé-u a hú't hánä'sish

This here is my long magic arrow.

4. *Song of the North wind:*

Yámsam gé-u gē'-ish kápa ˆ ˆ ˆ ˆ ˆ | ˆ ˆ ˆ ˆ ˆ

I am the North wind, and in my path I am irresistible.

5. *Song of the yaúkal-eagle:*

P'laína nû kshakí'dsha ˘ ˘ | ˘ ˘ | ˘ ˘

High up in the skies I describe my magic circles.

6. *Song of the little sucker:*

Yénash ai nîsh sléwish wíta ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Now the wind-gust sings about me, the yēn-fish.

7. *Words sung by the East wind:*

Yéwa, yéwa, yéwa, yéwa ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Easter, easter, eastern, eastern.

8. *Song of a black snake:*

Kámtilagam gé-u génhuîsh ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

This is mine, the black snake's, gait.

9. *Conjurer's kat'hiáwash-incantation:*

Gé-u hût ké-ish kat'hiáwasam

Thus I walk when I tie up the hair.

10. *Song of the black ground-mouse or kěláyua:*

Munána nû shuiná

Down in the dark ground I am singing my strain.

11. *Conjurer's song of the rope:*

Kěnúks a-i nû stû'nxi-uapk ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

I will pull a rope from my entrails.

12. *Gray wolf's song:*

Ké-utchish ai nû shuí'sh gî ˘ ˘ | ˘ ˘ | ˘ ˘

I am the gray wolf magic song.

13. *Song of the female lizard, kí'a kúlu:*

Skû'lala gé-u kâ'la kíalam ké-ish

The land on which I, the female lizard, am treading, belongs to the lark.

14. *Song of the male lizard; kí'a lakí:*

Ktsálui kí'alam gé-u ké-ish

When I the lizard am walking, my body is resplendent with colors.

15. *Song of the kilídshiksh-duck:*

Tseléwa gé-u é-us ˘ ˘ | ˘ ˘ | ˘ ˘

In my lake ripples I am spreading.

16. *Song of the yellow jacket or kí'nsh:*

Nû' ai nen nûtû'yamna

Here I am buzzing around.

17. *Song of the young deer's claws:*

Kodsi'ngs a gé-u wálta

My deer-claws are rattling.

18. *Song of the kshí'kshnish-hawk:*

Wéash á-i nû kshûkátkał - - ˘ | ˘ ˘ | ˘ ˘ ˘

I carry my offspring with me.

19. *Song of the pelican or kúmal:*

Há wíshkak nû nûyamna - - ˘ | ˘ ˘ ˘ ˘

Noisily I am blowing around.

20. *Song of the swan:*

Kû'sham gé-u wíchtaks

By me, by the swan, this storm has been produced.

21. *Woman's song:*

Kutchí'ngshka hú' mú'luesh

The feet of a young deer are my medicine-tools.

22. *Song of the male káls or kálchalsh-bird:*Ká'lsam gé-u lúmalaks

This is my song, the kálsh-bird's, who made the fog.

23. *Song of the female káls-bird:*Kálsam kû'lo gé-u lû'malaks

Like my consort, the kálsh-bird, I produce fog at will.

24. *Song of the otter or kólta:*

Conjurer: Gútkaks gé-u népk

The small-pox brought by me, the otter, is upon ye.

Chorus: Killí'lga kóltam génuish

The otter's tread has whirled up the dust.

25. *Conjurer's song:*Kó-idsi ai nû shuí'sh gí

I am a conjurer's fatal song.

26. *Funeral song:*

Lû'luksam nû skû'tchaltko

I am now wrapped in the garments of fire-flame.

27. *Song of the mámaktsu-duck:*

Gutitgúlash gé-u népka - ˘ | ˘ ˘ | ˘ ˘ ˘ | ˘

Belly-ache is the disease which I carry along with me.

28. *Song of mpámpaktish-duck:*

Gutí'tkuls gé-u nã'paks

Belly-ache is the disease I am bringing on.

29. *Song of the South wind:*

Mú'ash ai nû' shuí'sh gí, ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

kãfla nû wikánsha. ˘ ˘ ˘ | ˘ ˘ ˘

I am the South wind's magic song and sweep over the earth.

30. *Song of the conjurer's implements:*

Tchí hû tché-us mû'luash ;

kóltam gé-u hû mû'luash,

sxí'l gé-u hû mû'luash.

So looks the medicine-tool taken from the yellow hammer ;

This is my curing-tool, that of the otter ;

This is my curing-tool, that of the otter-skin belt.

31. *Song of the black náta-duck:*

Nû ai náta shuí'sh

The náta-duck is now singing about itself.

32. *Song of the nú'sh-tilansnéash-bird:*

Lú'paksh gé-u mû'luash ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

White chalk is my medicine-tool.

33. *Song of the pipe:*

Káchkalam mû'luash,

pã'ks gé-u mû'luash.

The smoking pipe is my medicine-tool, the implement for the tobacco.

34. *Song of the scoop:*

É-usam mû'luash,

pála hû gé-u mû'luash hû.

This scooping-paddle is my curing-instrument, that tool used on the lake.

35. *Song of the póp-tchikas bird:*

Póp-tsikas nû' shuí'sh gí ˘ ˘ ˘ | ˘ ˘ | ˘ ˘

I am the incantation of the little póp-tsikas bird.

36. *Song of the shkã'-bird:*

Nû ai nen nû shuí'sh gí, ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

p'laina nû kakí'dsa. ˘ ˘ | ˘ ˘ | ˘ ˘

I am a magic song and circle high above the earth.

37. *Song of Old Marten or Skélamtch:*

Nû' ai nen aggí'dsha. ˊ-|ˊ-|ˊ-

I go up and stick fast to the tree.

38. *Song of spirits' walking-stick, or skú'ksam há'kskish:*

Skú'ks ai nû sí'kamba í

Leaning on a staff, I the dead man's spirit am traveling.

39. *Song of the large black woodpecker:*

Skú'kashak nû nä'pka

I the young woodpecker have brought on sickness.

40. *Song of the strap made of otter skin (sxí'l):*

Sxí'l ai nû mú'luash, ˊ-ˊ-|ˊ-ˊ-

sxí'l ai nû shuí'sh gî. ˊ-ˊ-|ˊ-ˊ-

I the skin-strap am a conjurer's tool, I am a magic song.

41. *Song of the sxí'b-bird:*

Sxí'pa nû shuí'sh

Of the sxí'b-bird I am the song.

Or, in other words:

I the sxí'b-bird am singing about myself.

42. *Song of the storm-blast:*

Sléwish ai nû wuyámna

I the storm-wind I wind around.

43. *Song of the lark:*

Nánukash gé-u nä'paksh,

Skólälam gé-u nä'paksh.

The disease brought on by me, the lark, spreads everywhere.

44. *Song of the spú'm or female shkä'-bird:*

Käflash nû shnolóka

I am snapping at the ground.

45. *Song of the sweat-lodge stick-hole:*

Stsaúsawalks gé-u shuí'sh gî ˊ-ˊ-|ˊ-ˊ-|ˊ-

This is my song, that of the stick-hole.

46. *Song of the loon or táplal:*

Tseléwash nish shiálamnû taplálás

I am the loon and my waves follow me.

47. *Song of the bodily pains:*

Tatktí'sh ai nû nä'pka

I the painfulness have come upon ye.

48. *Song of famine or hunger:*

Tiä'mish ai gé-u nä'pka

The pangs of hunger I carry about.

49. *Song of the West wind:*

Txalamtáalkni kú-idsi nû

sléwish hû widsápka.

I the West wind, high above the earth I blow as a pernicious wind-gust.

50. *Song of the túktukuash fish-hawk:*

P'laina nû kshakédsha,

kaló nî kshékansha.

High up in the skies I soar and turn my circles.
Through the clear skies I am carrying my prey.

51. *Song of the tsákênush, an aquatic bird:*

Kä'lash ak nû wúya tsákênûsh

I the tsákênush would like to fly over the country.

52. *Song of a gray aquatic fowl, called tchákiuks:*

Shaíkish ai nû yû'ta - - | - - | - -

I the shaíkish I walk with ponderous steps.

53. *The little boy's song:*

Tsákiag a-i nû shuí'sh gî,

lémé-ish a-i nû shuí'sh gî.

This is my own, the little boy's, song;
About the thunder I am singing now.

54. *Song of the tsántsán-hawk or kingfisher:*

Tsála-esh nû kóka tsántsán - - - - | - - | - -

I the tsántsán-bird am eating up the salmon.

55. *Song of the weasel or tsásgai:*

Ktsáluí nû génhuish

While walking I shine in my multiple colors.

56. *Weasel's magic song:*

Tsaskáyam gé-u kä'la,

guyúma ké-u kä'la.

Mine is this ground, the weasel's,
Muddy is my ground, the weasel's.

57. *Song of the tcháwash-fish:*

Tsáwas ai nû shuí'sh gî

I the tsáwas-fish am singing my own song.

58. *Song of the tsí'ktu-hawk:*

Yámash a nû shuí'sh;
yámash a gé-u shuí'sh.

About the north wind I am singing,
About the cold winds I am singing.

59. *Tsí'síxi-bird's song:*

Nû ai nen nû shuí'sh gî

I am singing about myself.

60. *Song of the tsiutswäsh-bird:*

Tsiutswä'sam kē'sh múlua

The snow made by me, the tsiutswäsh-bird, is ready to arrive.

61. *Song of the blue jay, or tsjá-utjá'-ush:*

Sankáwatk ai nû shuí'sh

High-crested I sing my song.

62. *Song of the large black vulture:*

Tchuaísh ai nû naggí'dsa

I the vulture describe my circles in the air.

63. *Song of the wákash-crane:*

Wákas ní tchekléla

I the wákash-crane crouch on the water's edge.

64. *Song of the young wákash-crane:*

Wakáshak nú ná'pka

The disease brought on comes from me, the young wákash-bird.

65. *Woodpecker's song:*

Wákwakins wínta wálashtat

I, the woodpecker, am holding fast the tree-stem.

66. *Song of the wá'hlas-tree:*

Walásh ai nû wawíkanka ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

I the pole-tree am shaking my crown.

67. *Song of the wá-u'htuash-duck:*

Wa-u'htú'ssam gé-u ná'pka ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

A sickness has come, and I the wá-u'htuash-duck have produced it.

68. *Song of the mallard-duck:*

Wä'-aks ai ní tchéwa ˘ ˘ | ˘ ˘ | ˘ ˘

I the mallard float on the water's bosom.

69. *Song of the weíwash-geese:*

Gé-u ai hú't wíchtaks

This tempest is my work.

70. *Song of the little wipéli'wash forest-bird:*

Wipéli'wash nû shuí'sh gî,
wuipléwësh nû shuí'sh.

My own song I sing, I the wipéliwash-bird.
I the wuipléwash am singing about myself.

71. *Song of the wítatkísh-hawk:*

Gé-u aí hû tû' sáwals, ˘ ˘ | ˘ ˘ ˘ | ˘ ˘
wítatkísam gé-u sáwals. ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

My head-crest this is, it is that of the wítatkísh-hawk.

NOTES.

The incantations obtained from Morgan are mostly of the kind called shuinō'tkísh, and a large number of them are attributed to birds. Some of them probably exist in a more explicit form, which was not remembered, and the rhythmic or musical form was obtained of a part of them only. A literal translation of these song-lines is an impossibility in most instances, if their sense has to be rendered in full; I have therefore furnished only paraphrastic interpretations. The list is alphabetic, and was arranged after the names of the animals, or other personified objects, to which the incantations are attributed. Many of these songs are referred to in the "Subject List of Incantations" given by Morgan.

164; 1. Ktsáluí, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge: pú'ksam shláps ktsáluitko, the camass-plant has a bluish color. This verb is also used when speaking of the rainbow; of the lizard: 165; 14., also of the weasel's fur-skin: 169; 55.

164; 3. The use of these conjurer's arrows is mentioned 73, 5.

164; 4. Yámsam for Yámasham; cf. *Note* to 111, 4. Of the personified North wind the Indians say "he lives up in the mountains". On the north side the basin of the Williamson River is closed up by high mountains. Gé-ish and génuish, génhuish means the action of going and that of having gone, or the present and the past going; both were translated by "gait", "tread", a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from "Doctor" John, and are mainly used of quadrupeds, amphibians, and reptiles.

164; 4. kápa probably for gátpa (nú), "I have come".

165; 6. The yē'n sucker-fish is quite abundant in the lakes of the Klamath highlands and has been identified by Prof. E. D. Cope as the *Catostomus labiatus*.

165; 7. yéwa. In Morgan's series of incantations there are song-lines on wind-gusts, tempests, rain-storms and on the winds blowing from each of the four cardinal points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yéwa, yéwa (nú) which does not only signify "I blow from the East", but also "I am howling".

165; 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.

165; 13. It is by no means certain whether the above is the full wording of this song or not.

165; 16. *nen* involves the idea: "you hear it yourselves." Cf. 167; 36. 170; 59.

166; 17. *kódsinksh* was in this connection explained by *lílhanksam stē'ksh*. Conjurers' rattles are made of deer's claws.

166; 18. This hawk is a kind of sparrow-hawk, *Falco sparverius*.

166; 20. Compare the song of the *weíwash*-goose: 170; 69.

166; 21. This song of a female conjurer or "doctress" is quite analogous to the song 166; 17.

166; 22. The *káls* flies around in cold nights followed often by foggy mornings, hence the belief that it makes the fog.

166; 25. Compare the gray wolf's song, 165; 12., which forms alliteration to this.

166; 26. Refers very probably to the cremation of the dead.

167; 30. In line 2 the same object is alluded to as in line 3, *kóltam syí'l*. This is a broad strip of dressed otter skin, ornamented in various ways with shells, feathers, bird-scalps, etc. To all these objects a magic power is attributed severally, and as they are now all united on one strip of skin, this strip must unite the magic powers of them all. The conjurer suspends the *syí'l* on his neck and lets it dangle over his chest or back, according to the manipulations in which he is engaged at the time. It is considered as one of the most powerful of all the curing tools or *múluash*.

167; 32. Alludes to the grayish-white color of this bird, which burrows underground. This bird is also mentioned in 154; 12. and *Note*; cf. also 132, 7. 8.

168; 41. *Syí'pa* is the abbreviated form of the possessive case in *-am*, as in *wásha wéka* 105, 9. and *Note* to 105, 7.; in: *ní'l wéksa*, 144, 1. cf. 165; 13.

168; 44. Interpreted by others: "I am scolding and threatening the earth".

169; 50. Another *túktukuash*-song is contained in 162; 3. cf. *Note*.

169; 52. *Shaíkish* is another name given to the *tchákiuks*.

169; 54. The kingfisher or *Ceryle alcyon* is called in Klamath Lake *tchántchan*, *tsántsán*, *tchánshan* after its cry: *tchätchätchä*, and chiefly feeds on salmon.

169; 56. The second line was referred by "Sergeant" Morgan to the otter. Cf. 177; 13.

170; 58. This alludes to the name of the bird, which imitates its twittering.

170; 62. This bird circles in the air to discover fish on the lake's surface and to pounce upon them. The *tchuaísh* is the red headed vulture or black buzzard: *Cathartes aura*. The Indian name is an imitation of the bird's cry.

170; 63. 64. The *wáakash*-crane is identical with the *tuákish*, the name being derived from its cry. These birds creep along the edge of the water in search of small fish. Compare the *tuákish*-songs 154; 9. 156; 33. 34.

170; 65. This song is much better expressed in the series of Modoc incantations: 174; 13. Here as well as there alliteration is perceptible.

170; 67. After *gé-u*, the subject of the sentence, *nä'paks* or the disease, is omitted. In the name of the duck the final *-s*, *-sh* is geminated here in the possessive case, to stand for *wa-u'htú'asam*.

170; 68. In the onomatopoetic word *wä'ks* the dissimilation of the vowel into *wä'-aks* is frequently observed. Also pronounced *wéকাশ*.

170; 69. The *weíwash*- or *waiwash*-goose is a long-necked white bird, commonly known as snow-goose: *Anser hyperboreus*.

MODOKÍSHAM KÍUKSAM SHUI'SH.

INCANTATIONS OF MODOC CONJURERS.

OBTAINED FROM TOBY RIDDLE IN THE MODOC DIALECT.

1. *Shkō'ks or spirit's incantation:*

P'laitalántnîsh nû shuína ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

I am singing to the heavens above.

2. *Another of the same:*

Nulidshá nulidshá nulidshá ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

ko-idshántala kãilátala kailpákshtala,—tchiá.

˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ ˘

I am sliding, slipping, sliding,

Towards that wretched land, towards that burning region, to remain there.

3. *Another of the same:*

Tuá hak tála? tuá hak tála?

hû'-ûtak tála, hû'-ûtak tála!

What was it? what was it. It was he, it was himself!

4. *Song of the dry water-spring:*

Wélwash kaí nîsh palálla ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

Indeed my spring has dried up.

5. *Song of the old frog:*

Kó-e welä'kash nû tchalekíya, ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

welwáshtat nû tchalíka. ˘ ˘ | ˘ ˘ | ˘ ˘ ˘

I, the decrepit she-frog, sit down here by the water spring.

6. *Song of the wind:*

Shléwish nû vuyámna, ˘ ˘ | ˘ ˘ | ˘ ˘

nánukash nû vuyámna, ˘ ˘ | ˘ ˘ | ˘ ˘

p'laína nû vuyámna. ˘ ˘ | ˘ ˘ | ˘ ˘

I the wind am blowing,
Everywhere I am blowing,
In the skies I am blowing.

7. *Song of the five female elks:*

Wáti lelíwa, lelíwa; wáti lelíwa, lelíwa

˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

The knife lying at the end of the knife range.

8. *Song of the fisher, a species of otter:*

Tuátala nîsh î shudshí'pka? niniá, niniá

˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘

tuátala nîsh î shudshí'pk î? neineyá, neneá

˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ ˘

Why then do you pursue me so? You flutter and beat your wings.

9. *Young otter's song:*

Kóltalam nû wéash géna ámpuṭka;

at ké-u guíṭish káḷla nílíwa,

at kaí lemléma káḷla.

The otter's offspring, I plunged into the water,
When I emerged from it, the ground blazed up,
The earth was shaken to its foundations.

10. *Weasel's song:*

Tcháshgai nû géna, ˘ ˘ ˘ | ˘ ˘

káḷla nû gakaḷa, ˘ ˘ ˘ | ˘ ˘

tcháshgai nû gakaḷa. ˘ ˘ ˘ | ˘ ˘

I the weasel am starting;
On the soil I draw my circles;
I the weasel I travel in circles.

11. *Song of the weasel:*

É-eni nû wítka shkō'ksam steínash ˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘

In the spirit-land I blew out from me the heart of the skō'ksh.

12. *Mink's song:*

Klí'pa nû genálla ˘ ˘ | ˘ ˘ | ˘ ˘

I the mink am starting off.

13. *Song of the woodpecker:*

Wákwakinsh nû wínta, ˘ ˘ | ˘ ˘ | ˘ ˘

p'laí télsnhan wapálatat; ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘

wákwakinsh nû wínta, ˘ ˘ | ˘ ˘ | ˘ ˘

nû yána télsnhan wínta. ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘

The woodpecker, I am sticking fast,
Upwards looking I stick to the tree-stump;
The woodpecker, I am sticking fast,
Downwards I look, and hold myself.

14. *Horned owl's song:*

Mû'kisham nû lû'lpatko, ˘ ˘ ˘ ˘ | ˘ ˘ ˘
 ude-udáلكatko ké-u wakí'sh gî. ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘

I possess the horned owl's sharp vision; my roof-ladder is of speckled wood.

15. *Spider's incantation:*

Káلتchitchiks nû luyámna, ˘ ˘ ˘ | ˘ ˘ | ˘ ˘
 p'láina nû luyámna. ˘ ˘ | ˘ ˘ | ˘ ˘

I the spider am going up; upwards I travel.

16. *Patient's song:*

Käfla nû shuinálla ˘ ˘ | ˘ ˘ ˘ ˘

I am singing my Earth song.

17. *Another of the same:*

At gé-u steínash wakídsha!

Now my heart has returned.

18. *Another of the same:*

Átûtû huggí'dsha!

Now it has turned!

19. *Another of the same:*

Gé-u hû gépkash käfla shuáktcha

After I had arrived (in the spirit land) the Earth wept and cried.

NOTES.

The Modoc series of conjurer's songs obtained from Mrs. Riddle is one of the most valuable of the collection of songs, because it gives them all in their full length and original shape. The majority are in use among the Klamath Lake conjurers also.

The songs 3. 9. 17. 18. 19. are delivered rather in a speaking than in a singing modulation of the voice.

173; 1. Sung by a "doctress" who has sent out into the air a deceased person's spirit to search after the disease of her patient.

173; 2. Rime, alliteration and assonance are combined in this interesting song, which is said to be sung by female conjurers. A spirit is sent underground to prospect for the disease. A tripartite division of the song-line is found in none of the other incantations obtained. Káilpákshtala is a dialectic form for kélpókshtala; after this word a short pause is made in singing.

173; 3. The conjurer asks the returning spirit: "what did you find to be the cause of the disease, when going below the ground?" The answer is: "he was the cause of it"; *he* is some subterranean deity, or genius, probably Múnatalkni.

173; 4. Probably attributed to a grizzly bear; cf. 157; 46.

173; 5. The frog is prospecting for the disease around and within the water. Cf. 163; 9.

173; 6. The wind, while entrusted with the search for the disease, is blowing through the skies and sweeping over the earth.

174; 7. The mythic elks who sang this were said to be endowed with human faculties. Allusions not traceable.

174; 8. This is an incantation which would seem to proceed rather from a duck or goose beating its wings while chasing another, than from a fisher. First line Modoc, second, Klamath Lake.

174; 9. The animal had found the *disease* in the water and chased it out to the shore; when there it set the shore on fire and the ground was shaken up under its destructive, ravaging steps.

174; 11. The weasel, returning from its errand, reports to the conjurer, that having found the cause of the patient's disease to be a wicked skú'ks's heart, this was brought by the weasel to the spirit land and breathed out, to be left there. This is the most probable interpretation of all those suggested, for song 11. is said to form a sequel to the weasel's song 10.

174; 13. The kíuks had sent the red headed woodpecker to prospect for his patient's disease in the atmosphere. Alliteration and assonance in profusion.

175; 14. *Meaning:* My eyes are well fitted for the discovery of the patient's disease, hovering in the air, for they are acute, being those of the owl; I am just stepping up my lodge-ladder, the speckled bark of a tree, on the search for the disease. Alliteration is a prominent feature in this incantation. Cf. *Note* to 122, 1. 2.

175; 15. Sent by the conjurer, the spider goes up in the web to prospect for the disease. The verb shows the prefix l-, because the body of the spider is round-shaped.

175; 16. On falling sick, a spirit orders the patient to sing and repeat this Earth-song line for hours.

175; 17. "I have recovered the use of my senses."

KÁKASHAM KÍUKSAM SHUÍSH.

INCANTATIONS.

GIVEN BY KÁKASH OR "DOCTOR JOHN" IN THE KLAMATH LAKE DIALECT.

Kálo. Kálo nû na shä'shatk, slä'wish nû na shä'shatk, nû kálo p'lái nû wítsa.

3 *Käíla.* Käíla ai nû shuí'sh gî; käíla ai nû wálta, käíla nû ai shawálta.

Lá'k. Sháshapsh na shä'shatk; sháshapsham génuish, gé-u génuish nû géna.

6• *Witä'm.* Nû ai witä'm gî, nû ai shuína witä'm; nû ai na shä'shatk an, at an géna: géna an atí, gémpéle an.

- Witä'm kúlo.* Witä'm ai ní géna; nú a kú'luak, kú'luak ai n géna.
Witämága. Nú a wítämak, hótchna n wítämak; witämák a n; lápi ai nú
 witä'mak. 3
- Wátsag.* Nú ai hú wátsag; shuí'shank, nú ai shuí'ná u wátsag.
Wí'hlag. Nú ai wíl'hág, hótchna n wíl'hag; géna an wíl'hag, atí' ni géna
 nú; ná-asht shä'shatk wilhága n. 6
- Walxátchka.* Nú ai walxátchka, walxátchka n géna; káila ní géna, nú wal-
 kátchka.
- Kú'lta.* Nú a kú'lt gî; kú'lta i ni géna, kú'ltam at hûk génuish. 9
- Pé'p.* Pá'p a nú gî; pá'p an a nú shéshatk; nú a gátpa pá'p, atí ní hú'dshna,
 nú a hú'dshna.
- Tcháshgai.* Tchášhgai nú ká-ika, tcháshgai nú géna. 12
- Klí'pa.* Klípa nú ai shuí'sh; koyóma klí'pam génuish.
Gí'wash. Nú ai gí'wash, p'láina nú ai hō'tsna; lā'pi ai ní gí'wash, shéshatk
 nú gí'wash. 15
- Kák.* Nú ai ká'k gî; sáwals gé-u yá-uya.
Wékwekash. Wékwekash ai ní shahuáltampk; nú wékwekash slú'ka, shá-
 waltchnish slú'ka wékwekash. 18
- Tsántsan.* Nú ai tsántsan shuí'sh gî; nú na shä'shatk tsantsaná-ag, nú ai
 tsántsan shä'wa n.
- Shké.* Nú ai shgé gî, hú'ntsna a nú, tiä'muk a hú'ntsna, nú a hú'ntsna, mä'-
 makla nú shnú'kuapk, huntsámpěluapk a nú; nú a kělä'wi,
 tchaggáya nú. 21
- Naní'lash.* Kálowat shidshí'yamna naní'lash. 24
- Pí'shash.* Nú ai pí'shash, píshash ná-asht shä'shatk; hût nā'sht shä'shatk
 pí'shash; guyántsa pí'shash, nú guyántsa.
- Shné-ish.* Shné-ish an nā'sht shä'shatk. 27
- Táplal.* Nú a-i taplál gî, nú'sh a-i shläwí'ta, ká'mat a-i shläwíta.
- Mpámpaktish.* Mpámpaktish an shiunóta nú, k'lekátk an shnayä'na.
- Káwiaga.* Nú a-i káwiag, skí'ntsn an káwiag. 30
- Tsälsh.* Tsälsh nú a hú'tsna; gé-u nú káluish.
- Tseléyash.* Nú a tseléyash shuí'sh gî; tselä'yash mísh kóka.
- Tchú'pksh.* Ná-asht tchkásh tsú'pkish, nú a na shä'shatk, nú ai mú'ni kiä'm gî. 33
- Nxáka.* Nú kitchkán nú an nxáka géna.

- Ká'tcha-aga.* Wínua nû a kû'tsag, shéshatk kû'tsag; pákish wák kû'tsag.
Wekétash. Nû ai weketásh gî; wéketa nû shahualtámpka, nû shahualtámpka,
 3 nû wekétash shéwa.
Mánkaga. Ná-asht shä'shatk, mánkag shä'shatk.
Kaknólsh. Gä' a gé-u káknûlsh, gé-u hût káknûlsh; nû shlä-ípële káknulsh,
 6 p'láiwash káknulsh.
Pápkash. Pápkash wálta gé-u a gé-ish; wálta gé-u gé-ish pápksham lû'lp;
 ká'gi gé-u pápkash gé-ish.
 9 *Spú'klísh.* Nû ai spú'klísh, ná-asht shä'shatk.
Shläkótkísh. Gé-u a shläkō'tksh, gä' kî hû shlakō'tkísh; wudsi'tsí áнку, túm
 udsí'tsí; túm í'łzí, túmi áнку, túmi gé-u áнку gî.
 12 *Pā'ksh.* Shuí'sham gé-u pā'ksh; kátchgal gé-u shuí'sh.
Welékag. Nû ai welá'kag; nû a tchá welá'çatkank; gē'k a lû'lp, gē'k a mú-
 muatch.

NOTES.

The majority of these songs are destitute of any interesting and characteristic features, and being of easy interpretation I gave them without translation, adding, however, the necessary remarks in the Dictionary. These phrases are common-place repetitions of some shamanic ideas current in the tribe, and are given in a low jargon or technical slang redundant in elisions and contractions. Only a few of their number are rhythmical. The pronoun nû, I, is often repeated three times in one sentence, in the form of nî, nû, an (a nû), ank (a nû gî), na (nû a).

Of the thirty-seven objects which have given origin to these songs sixteen do not occur in the shamanic songs given by other informants and two are given here under other headings: the *sky*, paishash (under kálo), and the *marten*, Skélamtch (under pé'p). I have arranged all the songs in categories of natural objects.

Kákash also furnished a series of limbs and organs of certain animals which were supposed to exercise supernatural powers, and therefore were made the subject of a shuí'sh, shuinótkish, or incantation. They are as follows: of the *black bear*, the head, snout, paws, fur and heart; of the *dog*, the head, hair, fur, ears, tail and paws; of the *weasel* (tcháshgai), the head, eyes, snout, nose, chin, long hair, paws and tail; of the *mink*, the paws, snout, fur, tail and heart; of the *shné-ish-duck*, the head and legs; of the *salmon*, the head and fins; of the *fly*, the wings (lás, black or white) and legs. About the *young antelope* and *old woman's spirit* (wíl'hag and welékaga) see below.

176; 2. wítsa. When the clear sky is said to blow with a shrill sound (wítsa), and thus "to sing its own song", this means that the winds are blowing fiercely through the air, high above the ground.

176; 3. This song on the grumbling or rattling earth (wálta, huálta) was made by Doctor John on the subject of his own imprisonment, the cause of which I have related elsewhere.

176; 4. Sháshapsh, Sháshapamtch is the mythologic name of the grizzly bear: 118, 1.

177; 2. "There are two of us black bear cubs" refers to the circumstance that in mythologic tales two cubs only are found to belong to one bear family. Compare what is said of the gíwash, 177; 14. and *Note* to 118, 1. 7.

177; 5. The name of the young antelope is very differently pronounced. Its ears (mumú'atch wil'hágam) form the subject of a shuí'sh.

177; 13. Koyóma. The same idea is met with in 169; 56. 166; 24.

177; 14. gíwash (the *i* pronounced short) is the long, gray-colored squirrel.

178; 7. Pápkash. This song of the lumber-boards was more completely remembered than the one quoted 155; 18.

178; 12. Pá'ksh. A similar tobacco-pipe song is to be found 167; 33.

178; 13. welékag. Here as well as in all other portions of the globe the idea of sorcery and witchery is associated with that of old women (welékash, old woman; welekága old woman's spirit). Welä'zatka, to travel around or appear as an old woman's spirit.

NÁNUKTUA KIÚKSAM SHUÍ'SH.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN
USE AMONG THE KLAMATH LAKE PEOPLE.

OBTAINED FROM "SERGEANT" MORGAN.

Yámash kiúksam shuí'sh, mú'ash, txálamash, yéwash, slä'wish,
North wind has an incantation-song, south wind, west wind, east wind, gust of wind,
paíshash, lémé-ish, lúepalsh, któdshash, gulkásh.
cloud, thunder, lightning, rain, rain mixed with snow.

Sáppas kiúksam shuí'sh, sháp'sam stutí'sh; yaína, wálidsh, ktá-i sù'- 3
Sun has a tamánuash-song, mock-sun; mountain, rock-cliff, rocks
smaluatk, há'nuash, yatí'sh, sámxa-ush, é-ush, wélwash, káwam, wäyá-
spotted, upright rocks, upright rocks, rocks in river, lake, water-spring, eel-spring, floating
lapsh.
ice.

Snáwedsh kiúksam shuí'sh, welékag, tsákiag, tsákiaga tsú'zatxant; 6
Woman has a tamánuash-song, old woman's spirit, little boy, little boy, restless;
k'mutchä'witk : kó-idshi shuí'sh génti ká'ilati.
the old man : (is) an unto-song in this country.
ward

Gú'tkaks kiúksam shuí'sh, gudítguls, shíllals, tátktish, lulúlish, tiló-
Small-pox is an incantation, belly-ache, chronic sickness, pain, cramps, cause
takna, tiä'mish.
of sickness, hunger.

Munána tatámnish kiúksam shuí'sh, kéláyua, múkukag, wáshlaag,
Mole has a tamánuash-song, ground-mouse, field-mouse, chipmunk,

- gí'wash**, tsásgai, tsáskaya wéash, kólta wéas, Skélamtch, wályatska, kúтч-
 squirrel, weasel, weasel's young, otter's young, Old Marten, black marten, deer's
ingsh, wán, ké-utchish, witä'm, lú'k.
 claw, silver-fox, gray wolf, black bear, grizzly.
- 3 **Yaúkal** kiúksam shuí'sh, tchuaísh, tsásxíbs, skólos, p'laíwash.
 Bald eagle has a medicine-song, black vulture, a black night-turkey, gray eagle.
 bird, buzzard,
Ndukí'sh kiúksam shuí'sh, wítkatkish, tsíktu, tsántsan, túktukuash,
 Pigeon hawk has an incantation, small hawk, mice-hawk, little fishing-hawk, fish hawk.
- shká', spû'm.
 gray hawk species.
- 6 **Wákwakinsh** kiúksam shuí'sh, shpíu'hpúsh, skaúkush.
 Red-headed wood-pecker has an incantation, spotted woodpecker, large black woodpecker.
Kákan kiúksam shuí'sh, tsóks, tchiutchiwásh, ná'-ulínsh, shuā't.
 Crow is a medicine-song, blackbird, "snow-producer," black forest bird, sedge-cock.
Wíhuash ká'-ishalsh sháyuaksh kiúksam shuí'sh, ká'kak-tkaní tsíkka,
 Snowbird in snow making expert is a conjurer's medicine, yellowish bird.
- 9 **kálxals** (káls), tchíkass kshíkshnîsh, wuiplé-ush, skülä, tsísxíxî, tchî'-ush,
 a spotted night-bird, a mountain forest bird, little forest bird, lark, tsísxíxi, yellow-hammer,
núsh=tilansnéash, tszä-utzä'-ush, póp=tsikas.
 "rollhead", blue jay, póp=tsikas.
- Kú'lla** kiúksam shuí'sh, wéaks, náta, mpámpaktish, tsóolaks, mámak-
 Red-headed duck has an incantation, mallard, little black duck, small duck, red-eyed duck, black and
- 12 **tsu**, kíldshiksh, wá-u'htush, túiti, múläläk, póp=wäks.
 white duck, large duck, long legged duck, young shoveler-duck, póp=wäks.
- Weíwash** kiúksam shuí'sh, kú'sh, kúmal, tsákénush, tchákiuks, táplal.
 White goose is a doctor's medicine, swan, pelican, tsákénush, a gray fowl, loon.
- Méhiäs** kiúksam shuí'sh, yä'n, tsuám, tsû'lpas, tcháwash, kú'tagsh,
 Trout is a conjurer's medicine-song, small sucker, large sucker, tsûlpash-fish, a little sucker, minnow-fish,
- 15 **tsálayash**.
 salmon.
- Wáménags** kiúksam shuí'sh, kámtilag, wíssink, ké-ish.
 Black snake is a song-medicine, a black snake, garter snake, rattlesnake.
- Lä-a-ámotkish** kiúksam shuí'sh, wä'kätas, kóä, kía, skû'tigs; lakí
 "Never-Thirsty" is a conjurer's song, green frog, toad, lizard, lizard; chief
- 18 **shuísham** kó-ä. Kínsh kiúksam shuí'sh, ámpuam lák.
 (is) of songs toad. Yellow-jacket is a conjurer's medicine, horse-hair.
- Wú'kash** kiúksam shuí'sh, wássuass, ktséämu, sä'l, waktä'lash, wá'hlas.
 Pond-lily seed is a medicine-song, lacustrine grass, aquatic grass, arrow reed, shaft-wood, pole-tree.
- Wú'ns** kiúksam shuí'sh, ktsík, sákuas, kí'sh; szí'l, k'nú'ks, ndú'ks,
 Dug-out canoe is an incantation, oar, fish-spear, harpoon; otter-skin strings, rope, pestle,
- 21 **pála**, kátchgal, sáwals.
 scoop, Indian tobacco, arrow-head.
- Tánt wakí'sh** kiúksam shuí'sh, shashtanú'löls, wásh, shánhish, pápkas,
 Of sweat. inside ladder is a conjurer's song, outside ladder of sweat. excavation, rafter, lumber,
 house floor house,
stsá-usa wálks, lú'loks, slú'kops, slú'mdamd=wash.
 stick-hole, fire, cavity, remains of old sweat-house.

Lú'baks, klépki kiúksam shuí'sh, tsé-usam skú'tatk, tsé-usam tsúyátk,
 White chalk, red paint are doctors' songs, tché-ush-dressed, tché-ush-head-covered,
 tsé-usam lā'sh, witkakísham lā's.
 tché-ush-feather, hawk's feather.
 Kat'sitsutsu'éas kiúksam shuísh, kat'hiáwash, lú'lüks-skú'tchaltk, 3
 Snow-flake witchcraft is a doctor's song, hair-tying, in fire-robed,
 skú'ksam há'kskish, há'näsish.
 spirit's walking-staff, conjurer's arrow.

NOTES.

All these subjects of tamánuash songs were obtained pell-mell and jotted down in a confusion. A clear insight into the quality of the songs known to this Indian could be attained only by classifying them into categories, as those of natural agencies, the winds, rocks, genera of animals, plants, tools and articles of native dress. Morgan had heard all these songs sung in former years, but when I met him he could remember the texts of those 71 songs only, which are to be found from page 164 to page 171. Many songs of this subject list are sung by the Modoc conjurers also.

Certain names of uncommon species of animals could not be rendered in English for want of information; to others the Dictionary will afford the best clue.

179; 4. káwam or káwam is a possessive case, requiring as its complement ámpû or kóke, kókeága. To bathe in eel-springs is deemed to be of great influence on character and personal courage, for the constant peril of being bitten by crabs, snakes and other reptiles must necessarily make the bathers scornful against sudden pains.

179; 6. tsú'zatyant, or in its full form: tsú'zatyantko, has to be connected attributively with the foregoing word: tsákiag tsú'zatyantko "a restless boy, a little boy unable to keep quiet on his seat."

180; 1. tsaskáya wéash, kólta wéas show the apocopated form of the possessive before a vocalic sound. This is another example of the rule that Klamath seeks rather than avoids *hiatus*. Cf stsá-usa-wáks 168; 45; 180; 23, and Note to 168; 41.

180; 5. spú'm; said to be the female of the fat shkâ'-bird. There exist conjurers' songs about both, which I have given in this volume, page 167; 36. 168; 44.

180; 10. póp-tchikash seems to mean the "drinking or sipping bird" (cf. pópo-i).

180; 17. Lā-a-ámbotkish, "the one which refuses to drink" seems to be a newt, *Amblystoma*, according to the description given of it by the Indians.

180; 17. kóä. The toad or bull-frog tamánuash song is reputed to be the most efficient of all these incantations.

180; 18. Ámpuam lák is a film-like organism moving rapidly in spirals or meanders through the water, and supposed by rustics to originate from the long hair of horses. The primary signification of ámbutka, to be thirsty, is "to return to the water", and the distributive form a-ámbutka here indicates repetition.

180; 19. The list of *plants* is very small when compared to that of the animals, and embodies economical plants only.

180; 22. wásh means *place of residence* in general; but since all the objects in this category refer to the sweat-house, it may be referred to a removal of earth in the floor of this structure; lúloks is the fire burning in the centre of it.

181; 1. tsé-usam skú'tatk: "dressed with feathers of the yellow hammer or red shafted flicker."

COOING AND WOOING.

I.

1. Yuyulinnē, yuyulinnē, yuyulinnē
I have passed into womanhood.
2. I-unēksχē'ni a yul'na ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘
After sunset I get unwell.
3. Gä' lish kaní hudshótchipka? ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘
Who comes there riding towards me?
4. Génu í gít', o-ólka, kinhiä'na! ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘
My little pigeon, fly right into the dovecot!
5. Ginála hólakank; átûtû pä'χtgî ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘
This way follow me, before it is full daylight!
6. At mísh mbushä'aluapka lákiam wéashash gí'sht
˘ ˘ | ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ ˘
I want to wed you, for you are the chief's son.
7. Ká-a mísh nû ká-a nî mbushéaluapka, ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘
hûmámash tûma tuá gí'tkuapka. ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘
Very much I covet you for a husband,
For in times to come you will live in affluence.
8. *She:* Tatá î n'sh tuá woχówe, woχówe, woχówe?
He: É-ukik pí'la éwank, éwank, éwank!
˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘
˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘
She: And when will you pay for me a wedding gift?
He: A canoe I'll give for you half filled with water.
9. Wéwanuish kahiéwuk tála kékekanka ˘ ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘
He spends much money on women thinking to obtain them easily.
10. Múshmush shû'dshipka káwantk tchilloýága ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘
The poor youngster, he is driving one cow only.
11. Géntala ká-i gáikanka púshpushlish hishuákshash!
˘ | ˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘
It is not that black fellow that I am striving to secure!

NOTES.

I. Erotic songs obtained from Chief Johnson, Minnie Froben, and others, in the Klamath Lake dialect. The twelve songs obtained from Minnie Froben are among the prettiest and most melodious, as for instance 9. 16. 17. 18. 25. 26., and the eighteen songs dictated by Johnson are of importance for the study of manners and customs, viz: 6. 7. 8. 10. 11. 19. 20. 28. 29. 41. 42. 43 etc.

With the Indians all of these and many other erotic songs pass under the name of *pilpil* or puberty songs. They include lines on signs of womanhood, courting, love sentiments, disappointments in love, marriage fees paid to parents, on marrying and on conjugal life. Some love songs have quite pretty melodies. A few songs of the present interesting series of song-lines seem to treat of commonplace subjects only, as 22. to 24.; 28. to 31., while others apparently contain nothing but heartless mockeries and satiric strictures, like 9. 28. 40. 44. But they all refer in fact to love-making and kindred sentiments, the satiric lines confirming the proverbial inclination of lovers to fight among themselves. I have deemed appropriate to gather all these songs under a heading which unmistakably expresses their real purport.

182; 1. The accent is laid sometimes on first, sometimes on second syllable. This word is abbreviated from *yuyulinē'pka*, as it occurs in the Modoc *pilpil* song. The event mentioned here is followed by a dance-feast; cf. *shúyuzalsh*, and **134, 21.**

182; 4. *ginhiéna* "inside" means into a secluded spot, lodge or enclosure. *O-ólka, ó'laka* is the diminutive of *ó'lsh*, the grayish pigeon with the plaintive voice.

182; 7. *gítkuapka*, a contraction of *gítko gi-uápka í*.

182; 8. Pay a wedding gift is equivalent to purchasing a girl from her parents for a handsome consideration.

182; 11. Sung by women. The original as given to me does not contain the negative particle: *Géntala nû haíkanka púshpushlish hishuákshash*.

183; 12. *yan'wán í* stands for *yanhuáni í*.

183; 13. *kalí'napka*: they are not only "dead but out of sight", as the suffix *-apka* indicates. This being an erotic song-line, *kalí'napka* simply means that the females looked for are either asleep or absent, and not deceased, as *kalína* would seem to indicate. *'mutchéwatk* for *kémutchéwatk*; cf. **136, 5.**

183; 14. 15. These two songs follow a purely anapaestic metre, No. 15 adding two acatalectic syllables to its three anapaests. Compare also the first line of **182; 7.** with one supernumerary syllable. As for the contents of **183; 15.** compare the analogous Modoc song **186; 51.**

183; 17. Melody very engaging. In *lúluash* the second *u* is redoubled for metrical reasons. Dactylic rhythm prevails here, in 16, and in **182; 11.**

183; 18. That is, while he was seeking young girls inside the *kayátas*. Melody very beautiful.

183; 19. *wayósham*, possessive case of *wáiwash*, *g. v.*

183; 20. *shkutántki* stands for *skútatko gí* or *shkutanátko gí*: "he is wrapped in."

183; 21. The much more so, because he is in his festive garb, the *pátash* and *lás* stuck on his headdress.

184; 26. Melody very pretty. A young woman addresses these words to a lover.

184; 27. Sung by young women who have fallen out with their beaux.

184; 28. Said to be an erotic song.

184; 29. *luyä'nitki* contracted from *luyä'nitko gi*. Cf. *Note* to 183; 20.

184; 30. *kótkkinshkiuk*. The proper meaning of this verb is "to set upon like a dragon-fly". *Shanáhual* is an uncommon form for *shanahō'li*, the long *ō* being resolved into its component sounds. Cf. *náwal*, and 184; 35.: *genuála* for *genō'la*.

184; 31. Why did the wolf howl? The reason given is that he could not meet anybody. This wolf is a loving young man who was looking out for women.

184; 32. Sung by one woman and repeated by a female chorus. This song-line treats of the abandonment of a female by her husband or lover for some reason.

184; 33. Pretty melody. The song refers to a lover disappointed in his affections.

184; 33. *tchikla wátsatka* is preferable to and more frequent than *wátsat, wáchtat*, cf. 183; 22. Alliteration is perceptible in this song-line.

184; 34. The *wásh* is the lover of the girl who sings this song; the lover is compared to a prairie-wolf on account of his importunity and lack of moderation. Comparisons of lovers with quadrupeds and birds are frequently met with.

184; 35. *yóshinko* for *yó-ishiank ō, yó-ishink lú*: he is running astray.

184; 37. *shiwága*. In the objective case sometimes inflected like *snáwedsh woman* 80, 11. sometimes as a diminutive noun, as here, and 33, 10. In 185; 40. *shiwákshash* stands incorrectly for *shiwágash*, through phonetic analogy with *shiwampchash* in the same song

185; 39 to 44, perhaps including 45, have a literal and direct meaning, and besides this are intended to convey an indirect meaning, which is of an obscene character. The same may be said of songs 15 and 51.

185; 41. This melodious song alludes to the habit of mud-hens to rest and sprawl on the top of the waves; *wilhaslasna* depicts their motions while on the wave-top, *willaslína* the sprawling observed while they sail down from it. With slight phonetic variations, this same melody is also sung as follows: *Tóhosh ō willaslin; willaslasna, willaslína; willasli in.*

185; 42. *wí'l* seems connected with the diminutive word *wíl'haga, young deer*.

185; 43. *kí' nak ěn gí'*, stands for *gí' nak, nen gí'*: "he cries *nak*, so he cries"; assuming that *ěn* is abbreviated from *nen*.

185; 45. This is a "dream" song.

185; 46. Pilpil song worded in another than the *Máklaks* language.

II. Erotic songs obtained from Toby Riddle and J. C. D. Riddle in the Modoc dialect. The Modoc pilpil songs obtained are all of a satiric character.

185; 47. See Klamath Lake pilpil songs 182; 1.

185; 48. See Klamath Lake collection of pilpil songs 182; 2.

186; 49. Pilpil tune sung by girls. *Táina* is equivalent to *t'éna, teiniwá-ash* etc.

186; 50. A song repeated for hours by young Modocs; it is of the true pilpil kind.

186; 51. Originally a pilpil song, but sung now by children playing hide and seek.

186; 52. This is a very popular and prettily tuned Modoc song.

186; 53. Sung by Modoc girls who feel themselves importuned by their lovers. Often the boys join them by singing it in chorus. This well-meant advice of sending the boys to the South, no doubt to the Pit River country, is to keep them at a distance, for the song refers to the appearance of the first signs of puberty. *Watchágalam* is full form of *watchágam*, for which *wátcham* is sometimes incorrectly substituted.

9. *Ámĕta téwank vù'ya teíniwash* ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ
The young girl shakes her body when planting the camass-stick into the ground.
10. *Ámĕta yä'kuank vúyamna* ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
Shaking her body she broke the camass-spade.
11. *Lákiam pé-ia mat sha káila kíwalapáta*
ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ
The chief's daughter, they say, was dragged along the ground.
12. *Î haktchámpešh wénni tchikólalza,* ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
klítisham wéash wénni tchikólalž' í. ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
You always strangely stride on on your long legs.
The crane's progeny, you walk strangely long-legged
13. *É-ukshiwash tenuyága hā'la-a hála* ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
A young woman from Klamath Marsh is swallowing, swallowing.
14. *Wika-télantko tehā'lish páwa hū* ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ
Short-faced like a porcupine that fellow is eating.
15. *Lúelat hū'nksh hí't; yánta, yánta* ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ
Kill ye that fellow on the spot! down with him, down, down!
16. *Kä'utchísh gū'lo sámĕnaki' wō'n lakí* ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ
When the female wolf has devoured the elk-buck she cries for more.
17. *Shunuí-uya shuáktcha* ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ
I feel unwell and hence am sobbing.

II.

18. *Ledshántak wiwakní'ka; gaígaikanka* ˊ ˊ | ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
They whipped a telltale; he is now sobbing.
19. *Bí'nash mût hū hlívašh tilankánsha!* ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ
The root-basket, they say, is swinging to and fro on Bí'ns back.
20. *Ló-i lóyan lóyak, ló-i lóyan lóyak*
21. *É-ukshikni tenuyáash halá, halá-a* ˊ ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | ˊ ˊ | ˊ ˊ ˊ
A maiden of the Klamath Lakes is swallowing, devouring.
22. *Níggă heúĕ héyo, ní'ggă héyo héwe* ˊ ˊ ˊ | ˊ ˊ ˊ ˊ | || ˊ ˊ | ˊ ˊ ˊ ˊ
túmi níggă, túmi níggă ˊ ˊ | ˊ ˊ | || ˊ ˊ | ˊ ˊ

NOTES.

The feelings which dictated these sarcastic song-lines are those of derision, satire and criticism. The majority are of a drastic, some even of a crude and very offensive character, scourging mercilessly the infirmities observed on fellow-men. Many of them

also pass as puberty songs, but I have preferred to class these under the heading of songs of satire. Some are sung with melodies, others are spoken and recited only.

I. Satiric songs obtained in the Klamath Lake dialect from Chief Johnson, Minnie Froben and others.

189; 1. *û'yank*. In this term the prefix *u-* gives the shape in which the tobacco was given away.

189; 2. Refers to somebody going to the Dalles or other place along the Columbia River. Cf. page **93**, *Note*.

189; 3. In this verse there are four particles pointing either to distance or to elevation (altitude): *tû'sh*, *hu*, the *-u* suffixed to *nen* (*nen hu*) and to *tehílamna*. This song is sung by a woman, who hears (*nen*) for the first time of this assembling of geese; *shésha waiwash* stands for *shéshash waiwash*, or *shéshatko waiwash*: birds called *waiwash-geese*.

189; 5. A young woman is the object of this song-line.

189; 6. Woodpecker-scalps of shining colors are still in use for ornamenting various articles of dress, implements, &c. *u'híluuína*: he flaunts it and parades in it.

189; 7. *Ká tal?* who then? who after all? abbreviated from *kaní tala*. Dresses made of *walzátchka*-skins passed for the poorest and meanest of all garments.

190; 9. This is sung by men only.

190; 13. A satire on feminine voracity. Sung by Klamath women from Klamath Marsh. Cf. below, **190; 21**.

190; 12. *haktchámpesh*; *-pesh* is the suffix *ptchi* phonetically altered, the word introducing a comparison of the "striding one" with the young klitish-crane in the same song. A sarcasm on a long-legged person with swinging gait.

190; 16. Regularly worded, this proverb-like verse would read as follows: *Kä'utchish gû'lu wō'n-lákiash shaménakía*.

II. Satiric songs obtained in the Modoc dialect from Toby Riddle and J. C. D. Riddle.

190; 18. A tatler has received the deserved bodily punishment for his gossip-tales. Of the first word no grammatic analysis could be obtained in either tribe.

190; 19. The business of gathering edible roots devolves exclusively on women, but here an old man, *Bin*, who still lives among the Modoc at *Yáneks*, is indulging in this useful pastime. That 's where the point of the satire lies. *Hlívash* is a word unknown to the Klamath Lake people in the signification of "basket".

190; 20. Sung by the national deity when foiled in the attempt of killing five lynxes by throwing stones at them; repeated from the *shashapkéléash*, page **126**, 3. Cf. *Note*.

190; 21. To be found in another version among the Klamath Lake songs; there it refers to a female living on Klamath Marsh, not on Klamath Lake.

190; 22. This tune was with many similar ones improvised by the Modocs, who visited the East a short time after the Modoc war, on seeing crowds of blacks filling the streets. All Indians feel *at first* a peculiar very strong aversion against the Ethiopian race, though subsequently they often become friends and intermarry.

10. Aíshish kaí nû sha-ûlõ'la, ┌┐|┌┐┐┐|┌┐
yuhanéash kaí nû sha-ûlõ'la. ┐┐|┌┐|┌┐┐┐|┌┐
I Aíshish I shall brandish, I shall brandish my huge sword.
11. Aíshishash hûn gáldshui, ┌┐┐┐|┐┌┐
hû' mîsh hû' shnekshituápka. ┌┐┐┐|┐┐┐┐|┐
Go to meet Aíshish; he will save you.
12. Tídsch hûn liulekán tchiálash shakatchóāla!
Hallow! let us form a circle and screen the salmon against sun-heat!
13. Kilidshí'ga shépolamna ┌┐┐┐|┌┐┐┐
They carry long-necked ducks on their backs.
14. Kaukátsi Yaina wō'n a shû-û'dshant î! ┌┐┐┐|┌┐|┌┐|┌┐|┌┐
Follow up the elk and chase him upon Kaukátsi Mountain!

NOTES.

The first eight songs are worded in the Klamath Lake dialect, the third is of a mythic character. Songs 7-12 are worded in Modoc; 8 and 9 are K'mukámtehiksh songs. A few songs or fragments of such, which would come nearest to what we call nursery or Mother Goose's songs, will be found in the Myth of the Bear and the Antelope: 120, 11. 12. 13. 121, 9. 17. 122, 12. 13.

192; 1. This song is sung by women only, and seems to point to an ancient invasion of the country by tribes from the North or from Columbia River.

192; 2. The owl's cry is of fatal augury.

192; 3. Girls' song. When at sunrise a haze or fog extends over the country, this is supposed to be a sign of the Earth's wrath against men.

192; 5. kí'pash is no word at all, but seems to stand for gítko-ptchi.

192; 7. The Indians were reticent about the meaning of this song, and hence I presumed that õ'k was intended to mean some deceased person, since these are spoken of as hû'k, *he, she*. Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that õ'ksta meant a squaw, and pronounced it õ'ksht (húnkisht?). Cf. *Note to 35, 8* and page 130, second *Note*.

192; 8. These trochaic verses are called the K'mukámtehiksh-song, and a variant, tuálam, exists for kánam. The alliteration of the k's and n's is very conspicuous. The meaning was given as follows: "I the omnipotent and unseen ruler of the universe will chastise and turn it over for the manifold crimes committed in it by Indians and men of other races."

192; 9. This is another K'múkamteh-song, in which he menaces to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

193; 10. Christian song, referring to the day of last judgment. Aíshish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.

193; 11. Song of Christian origin, in which Aíshish is also identified with Jesus for no other reason than a fancied similarity of names.

193; 12. When of a party of fishing girls one catches a salmon or other large fish, all the others quit their lines, arrive on the spot, roast the fish while singing these words and eat it up.

193; 13. This song is common to Modocs and Klamath Lakes and is descriptive of children amusing themselves with ducks. Pretty melody.

TUNES AND SONGS WITHOUT WORDS.

WAR WHOOPS.

wéaha wea wéyaha, kawē'ha kawē'ha, kawē'ha
 kā' kā' kā', wécha wea wéyaha

3 nóke nóke nóke

howienā' howienā', tchálam tchálam wiéna wiená

howienā' howienā', tchálam etc.

6 hí ellová hí ellová hí ellová

nkeíha nxeíha nxeíya, nkeíya nxe-u.

ä'-oho ä'-ohō e-ohó í-íhi, í-íhi-í, í-úhu

HUMMING TUNES.

9 diainaíni diananána, diataínia diatanána

tánanani nannanani, taninananí tanni naninananí

tainánni taninána, tainaína taninaíni, tánanana

12 táni tayanáni tani ná'nēnani

nanaté téannana nanaté nanatéana natéana

kanenaténa nenankanéna tenanéate

15 nianainán kianainán, kianainá nainan nainían

kalena tená, kalena tená, kalena tená

nawetana nawetíya, nawetana nawetía

18 líggaiha líggaiha, há'hai líggaiha,

ē bi tchúima, líggaiha líggaiha.

wídshiggaya hí'a, wídshiggaya hí'a

21 há' hō wídshiggaya hō; há' hō há' hō, wídshiggaya hō.

yuhilí' yuhalí' gáya, yuhilí' yuhalí' gáya

tä'-inännän nä'-innännän, tä'-innännän nä'-innännän
 tá naniánai nániana, tá naniánai nániāna
 walwiléga palpiléga, walwiléga palpiléga 3
 pálpilēga pálpilēga, pálpilēga etc.

DANCING TUNES.

A. Tunes heard during Puberty-Dances.

hō'-wina wē'na tchálam tchálam wéna
 úha u-ai hai hai hévélálí, 6
 háhai u-ai hehai hévélálí.
 wítcha kenná, wítcha kéna kenō', wítcha kenna kenó
 nû këno këno kéno, n'ō këno n'o këno kénō 9

B. Tunes adopted from Shasti Indians.

huí'no hō hotino hû-û huino hû'tnino kû'ino hō-o
 wínna hádina háwina, há-ina ā-ā, háwina ná-ina
 tóyo wínno hoyo wínna nó, weyawinna nó, heyowinná 12
 ho-owínno heyä'nlia kina ho-owínna heyä'nlia kena
 he-ännowinná, innatá lowinna, he-eänno wínna
 hewä' iwinnaná ō wí'na óhō häna wínna óhō 15
 hännanáwiya ná-uya náyua hännaná-uya ō-uya
 héwa enna hé-au wennēā hé-aunné heyawenné
 ha wennō hahiyó wennó wennó ha wenna, awenó hewō 18
 hó nínu henú henó ínû' ho-ínú hóninō-u henû'

C. Dance and war tunes adopted from Snake Indians.

háwinna háu-inna nō', í'na hawínna háwinna nō'
 hé-a wennē, a héa, heahē, héa wennē 21
 haweā' wennā, hau-á, hawenná ē'nna, hawá

D. Dancing tune heard from Warm Spring Indians.

kaní luya uya tasí wene nāsi

E. *Modoc dancing tunes.*

- héo héo héo héo, héo heo héo heo
 haúdidusä haudidúsä haudídusä haúdidusä
 3 stán stán stáni assi stáni assi
 hoyó-inna hoyó-inna,
 hoyó winna hoyó winna, hoyó winnā'-ā'.
 6 háwēñēn-i' hawēñēnáha, hawēñēnáha háwēñēn-i'
 íwop tcharlē kómtuhō'

TUNES HEARD AT FUNERALS.

- kélakennu kélakennu kélakennu kélakenu kēlayá-a
 9 lálaha lálaha lálaha lálaha
 hihihī yuyaya yuyaya hihihī
 héya heúa héya heúa héya heúa

NOTES.

194; 1-8. These whoops and tunes were sung by Modoc warriors when on the war-path, or after their return in remembrance of their exploits. The whoops were chanted and howled while going round in a circle for one to two hours; even now they are heard on solemn occasions. This uniform performance was, however, interrupted sometimes by feigned attacks on a supposed hostile force lying in ambush or marching past. A scalp-dance tune, beginning with *nkeíha*, is added, also battle cries.

194; 2. The *kā' kā' kā'* refrain serves as an incidental interruption of the *wéaha*-and other whoops. They pronounce it almost voicelessly by tapping their hands upon the blown-up mouth or cheeks in a quick measure.

194; 3. The *nóke nóke* is sung either as an introduction to the *howienā'*-whoop, or as a conclusion to it. It is pronounced in a similar manner as the *kā' kā'*, and often accentuated *nokē'*.

194; 7. This scalp-dance tune is one of the many heard at these dances during the earlier Modoc wars. A peeled tree, sometimes twenty feet high, was planted into the ground, otter and rabbit skins fastened on or near the top, and below them the scalps of the enemies killed in battle. Forming a wide ring around this pole (*wálash*) the tribe danced, stood or sat on the ground, looking sometimes at solitary dancers, moving and yelling (*yä'ka*) around the pole, or at others, who tried to shake it, or at fleet horses introduced to run inside of the ring. Circular dances are of course performed by joining hands.

194; 8. These are the war-whoops alluded to in **23**, 15. Cf. *ü oho-ú'telna* in Dictionary.

194; 9 etc. I include under the heading "humming tunes" lively tunes of short, ever returning periods of words whose signification is generally obliterated. Some of them may include archaic words and forms no longer understood by the present

generation, while others contain words of the language actually in use but ground down or defaced in such a manner as to make them unintelligible. The variations in which these songs are sung are infinite in number, since they are fancifully produced at the will of the singer. I thought it sufficient to give a few of these variations only, and took care to mark the higher pitch of the voice, a sort of musical arsis, by the accentuation. The majority of them form an accompaniment to the motions made while gambling.

194; 9-17 were obtained from a young Indian, Frank, living on the Williamson River. Cf. page **91**, second *Note*.

194; 16. kalena tená is rendered by: "ye are all dead at once"; which means: all of you have lost in the game.

194; 18-195; 4. Playing tunes sung by Modoc and Klamath Lake Indians when sitting at a spēlshna or other game, also while musing, travelling or working; given by Jeff. C. D. Riddle. The person who deals the sticks in the spelshna-game is the one who sings the tune.

194; 18 and 19. 20 and 21. 22. Melodious tunes sung by Modocs and recently introduced among these Indians.

195; 2. 3. These are among the most frequent tunes hummed while playing the spēlshna-game. Like 3 and 4, 1 and 2 are often sung alternately.

195; 3. 4. These words are made up from the terms by which butterflies are called: walwilégash, yapalpuléash.

A. These dance-tunes, **195**; 5-9, are in use among the Klamath Lake people and were obtained from Minnie Froben. The first of them sounds almost like **194**; 4. 5. Little bells are often rung while dances are performed and dance-tunes are sung. Women and girls of the Modoc tribe end their songs with a protracted ī ū, while the men habitually conclude them with a loud u-ō'hu.

B and D. Obtained from Dave Hill; sung among the Klamath Lake people.

C. Given by Long John's Ben. They begin with the sound h-, like the majority of the Shasti tunes.

E. All obtained from Jeff. C. D. Riddle.

196; 1. Repeated indefinitely, as soon as dancing assumes a *quicker* measure. Compare with it the song of the skunk **162**; 7, that of the quiver, **163**; 8, and *Notes*.

196; 3. stáni, *full*, seems to allude to the formation of a ring for dancing. Cf. stá hashámpka **23**, 12. and what is said of **196**; 7.

196; 4. 5. The last group in this tune, hoyó winnā'-ā', serves sometimes as a refrain, sometimes as a stop.

196; 7. Of foreign introduction, as shown by the sound r. Sung in alternation with stán, stán **196**; 3 and said to come from Warm Spring Indians. **196**; 2 sounds very much like: "how do you do, sir?"

196; 8. Probably contains the words: k'leká a hû, "he, she is dead"; kēlayá-a serves as a refrain, sometimes as a stop.

196; 9. The day before the funeral of Púkish, mentioned in Doctor John's trial, I heard his aged mother sing this tune. Other mourners in the funeral tent sang what is contained in **196**; 8. 10.

196; 10. Funeral tune heard from Snake Indians at Yáneks, on Klamath reservation. They join hands and sing this melancholy tune for hours; the higher the deceased stood in his tribe, the longer lasts the wailing.

