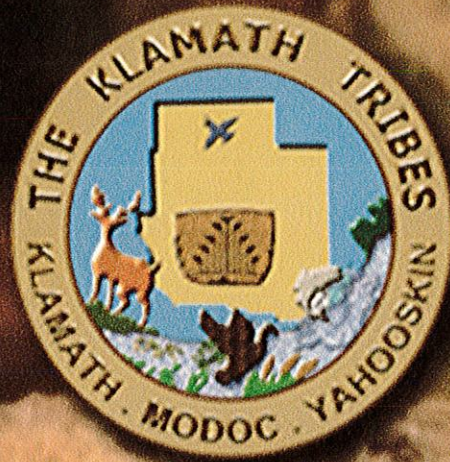


# ʔewksiknii ʔam hemkanks

KLAMATH WORDS AND PHRASES





# ?ewksiknii?am hemkanks

## KLAMATH WORDS AND PHRASES

Developed by the Cultural Heritage Program  
in conjunction with Cultural Heritage Committee for  
The Klamath Tribe  
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Chiloquin, Oregon 97624

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Note: ?ewksiknii?am hemkanks means 'The language of the people from the lake (the Klamath)'.  
The word ?ewksiknii?am is a variant of ?ewksiglsam which can be found in M. A. R. Barker's  
*Klamath Dictionary*.

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# KLAMATH WORDS AND PHRASES

## ACKNOWLEDGEMENTS

We are indebted to the generations of our ancestors who daily used the Indian language. Without them this little book would have neither meaning nor existence. Today Klamath is preserved in the memories of but a few Klamath elders and in the writings and notes of Albert S. Gatschet, Theodore Stern, and M. A. R. Barker.

For the priceless information thus safeguarded we are grateful. We are indebted to those men who made a record of our language while it was still very much alive. And we are thankful for those of our Indian elders who chose to work with them.

Albert S. Gatschet worked here during the last quarter of the last century. Among his consultants were Minnie Froben, Dave Hill, Captain Jim, Doctor John, Long John's Ben, Sergeant Morgan, Charles Preston, Mrs. Toby Riddle, and Mrs. Riddle's son Jefferson Davis Riddle. Among those who worked with Theodore Stern were Elva Ball, Thomas Lang, Lulu Lang, and Herbert Nelson. And among those who were M. A. R. Barker's mentors we find Aggie Butler, Amanda Cowan, Robert David, Nora Hawk, Ben Jones, Lizzie Kirk, Seldon Kirk, Billet Lobert, Marion David Martin, Martha Nelson, Pansy Ohles, Mrs. Grover Pompey, and Miss Irene Skellock. The anthropologist Leslie Spier also gathered important vocabulary items with the aid of Coley Ball, Thomas Lang, his son Delford Lang, and especially Nancy Phillips.

A number of the elders among us today were consulted in the preparation of this little book. The Klamath elders were Cassie Case, Chief Reid David, Mable (Neva) Eggsman, Victoria Nelson, and Lavina Smith. The Modoc speakers who contributed were Celia Jefferson Helphrey, and Gerald and Charlene Jackson. Non-Indians consulted were Kurt Stanton, and Glen Kircher. The voices you hear on the accompanying cassette are those of Cassie Case, Chief Reid David, Mable Eggsman, Celia Jefferson, and Lavina Smith.

Because of health reasons and time constraints we were not able to contact all Klamath language speakers. *Lila ?a naat na?as gee gyank*. We hope all will be included in future teaching manuals.

The necessary leadership behind this project was supplied by Gordon Bettles, Cultural Heritage Specialist for the Klamath Tribe. It was his persistent dedication and enthusiasm which guided this assignment to completion. This booklet nevertheless represents only a first step toward the greater goals which he envisions.

The following are written sources which we have consulted.

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## PREFACE

The very best way to learn a language is the old way. And that old way is the way we all learned our first language, whether it was the Indian language or English. The very best way to learn a language is at home, as little children from our parents and grandparents.

This booklet does not argue for a better way. Rather, it is to be hoped that one day there will be children learning the Indian language as their first language once again.

But little children now are not growing up with the Indian language. Today, if they learn it at all, they learn it as a second language. And if they are to get it right, or learn it as accurately as possible, they must have help. Classroom instruction, lesson books, cassette tapes—these are necessary substitutes for the old way when the old way is no longer possible.

That is the purpose of this little book. It is meant to serve as an introduction to the Indian language for those who do not already know it. Those who do not have constant access to an elder, those who do not hear the language on a daily basis, they need the help of every available resource. They need to learn a system of spelling which will enable them to pronounce the language as accurately as possible. In lieu of the constant companionship of Klamath speaking elders, they need access to dictionaries and written texts as a source of the language.

It is also possible, of course, that those who already know the language or who remember a bit of it will benefit too. Some of them may be interested in the Klamath written resources.

And this brings up one important goal of this booklet. In the early 1960s, the linguist M. A. R. Barker published a *Klamath Grammar*, a book of *Klamath Texts*, and an excellent *Klamath Dictionary*. But these resources, unfortunately, have remained more or less unintelligible to most Klamath.

It is therefore our purpose to remedy this awkward situation.

This booklet will introduce the student to the phonetic principle and how it applies to our Indian language. It is not a question of which symbols (or *whose* symbols) are used. It is rather a matter first of finding out how many distinctive sounds are found in the language, and then of assigning each sound a unique symbol. M. A. R. Barker was the first to establish a reliable phonetic analysis of Klamath. He employed symbols commonly used in writing other Indian languages. He might have used purely Native American symbols, and thus abolish all resemblance to the English alphabet. A disadvantage here, however, would be in trying to type or use a word processor.

The diligent student of this booklet will learn the principle of consistency. Whatever symbols are used to write Klamath (and it does not matter which), if they accurately represent the language and if they are used consistently, then words can be learned correctly straight out of Barker's *Klamath Dictionary* without the aid of a teacher or cassette.

Now finally it is important to emphasize the preliminary nature of this booklet. It is expected that as it is put to use, there will be many suggestions for its improvement, as well as ideas toward future publications of this kind.

## KLAMATH WRITING (MECHANICS)

There was a time before anyone had ever tried to write Klamath. Prior to that Klamath had only been spoken, never written.

But this is not just true for American Indian languages. It is true for all languages, including English. Writing began about 5000 years ago with the ancient Sumerians and Egyptians. English first came to be written only about 1200 years ago, and Klamath only some 100 years ago.

After the whiteman came into this region, the Klamath people began learning English. Everyone, of course, continued to speak the native language. But unlike most people here today, they were bilingual. They spoke both languages.

Each language came to fill a special niche in Tribal society. The Indian language served as the vehicle of Indian culture. It spoke to personal, intimate, family needs. And English came to function as the instrument of larger Tribal concerns, of legal, official affairs. English became the medium of contact with the outside world.

English is the language of the public schools and all other formal education. And therefore it, and not Klamath, has served the purpose of literacy

But meanwhile the Klamath language has not been passed on to the younger generations, and consequently it survives only with those few elders who remember it, and in books where it has been preserved in writing.

Several systems of spelling have been used to write Klamath. Albert S. Gatschet, who wrote down much during the last century, used one system. And various Tribal members have developed their own systems. But the system employed by M. A. R. Barker in his publications of 1963-64 most accurately represents all the sounds of the Klamath language.

For people who know the language well, any spelling system that they can easily read is adequate.

But when there are not many who speak it anymore, and when people are wanting to learn it, then it is best to have a spelling system which records all the subtle distinctions of the original sound system.

When one already knows the language, he can usually figure out what someone has tried to write. But when one does not, then an accurate spelling system makes it possible to pronounce words which one has never heard before.

This little phrase book uses the system developed by M. A. R. Barker, with

a few minor exceptions which will be explained below. The major reason to use the Barker system, besides its phonetic accuracy, is that students of Klamath should be prepared to use Barker's materials. Barker's Klamath Dictionary is a classic. It is a wonderfully rich storehouse of the language.

The development of a truly phonetic spelling system first requires a correct assessment of the number of sounds which are important in a language, and second, the assignment of specific symbols to represent each of those sounds.

English uses the Latin alphabet. And due to certain quirks of history, English spelling is not very consistent. But one must learn it to have access to the millions of books which use it. It would be too much to change all the millions of books.

Barker's system also employs the Latin alphabet but with some special modifications, such as the use of the apostrophe ('), a raised period (ˆ), a *g* with a dot below it, and certain capital letters (*L*, *M*, *N*, *W*, and *Y*).

Klamath has 35 distinctive sounds and therefore needs 35 distinctive symbols. Before one can read Klamath, one must learn what sounds these symbols represent. This is explained below with examples which are pronounced on the tape which accompanies this phrase book. The student is advised to study this section carefully. Familiarity with the writing system is a necessary tool in learning Klamath as a second language.

One final note needs mentioning here. In any language words are often shortened in rapid speech. In English, for example, people actually do not say *want to* but rather *wanna* when speaking. In writing, however, it is preferable to use *want to*. In Klamath also, words are often shortened in rapid speech. When spoken very clearly and distinctly, the Klamath say *san'aaWawli* for 'want'. But this word is almost always shortened to *san'aawli* in actual speech. Also the future suffix *-wapk* is commonly shortened to *-wak* or *-wok*. Another example is the word for 'bread', *baal'aa?as* in Barker's *Klamath Dictionary*. Barker's spelling accurately represents the way the word was pronounced carefully for the tape which accompanies this booklet. Yet in rapid speech most people usually shorten the word to *baal'aas*. In this booklet we follow the custom of spelling words as they are spoken when pronounced very carefully. This does not mean that they should never be read the shorter way. It is just that it is customary for writing to reflect a more formal style of speech.

Sometimes the English translation on the tape will differ from what is printed in this booklet. That which is written down is the more accurate.

## The Vowels

When adapting the Latin alphabet to other languages, linguists customarily assign Latin (as opposed to English) values to the vowels. This has been true for most Klamath writing, except that Klamath *e* represents a sound similar to that of *a* in English *cat* (rather than the *e* in Spanish *peso*). Also the Barker system does not use the letter *u*. The sound represented by *o* varies between *o* as in English *vote* and *u* as in English *rude*. The Klamath system could have used either *o* or *u*. Barker chose *o*.

<b>i</b>	ptisap 'father' dic 'well, good'	<b>o</b>	loloqs 'fire' pom 'beaver'
<b>e</b>	wes 'ice' pec 'foot'	<b>a</b>	cak 'serviceberry' qamals 'dried fish'

## Long Vowels

There is a distinction in Klamath involving the time it takes to say a vowel. Klamath vowels are either short or long in duration. Barker used a raised period to note that a vowel is pronounced long. This booklet simply doubles the vowel letter.

<b>ii</b>	niis 'neck' ?ii 'yes'	<b>oo</b>	goos 'tree' yohoo 'buffalo'
<b>ee</b>	beep 'daughter' gee 'this'	<b>aa</b>	dwaa 'what' laap 'two'

## Short and Long Vowels Contrasted

The contrast between long and short vowels is an important one in Klamath. But it is a contrast that is usually unnoticed by speakers of English. The following Klamath words are distinguished only by vowel length.

<b>a</b>	?at 'now'	<b>aa</b>	?aat 'you all'
<b>e</b>	gena 'go'	<b>ee</b>	geena 'all around there' <sup>1</sup>
<b>i</b>	?i 'you'	<b>ii</b>	?ii 'yes'
<b>o</b>	gos 'swan' loq 'grizzly'	<b>oo</b>	goos 'tree' looq 'seed, core'

## Diphthongs

When a sound begins as one vowel and ends as another, it is called a *diphthong*. Combinations of vowel letter plus *w* or *y* are used to represent the Klamath diphthongs.

<b>ay</b>	kay 'rabbit' may 'tule'	<b>aw</b>	yawqs 'medicine' tawn 'town' <sup>2</sup>
<b>ey</b>	cey 'loose, rickety' <sup>3</sup> keys 'snow'	<b>ew</b>	cew 'antelope' ?ews 'lake'
<b>oy</b>	doycq'as 'chokecherries' <sup>4</sup> moy 'woodchuck'	<b>iw</b>	siwga 'kill' wiwcqoots 'whip'

<sup>1</sup> Although this word is in Barker's *Klamath Dictionary*, we were not able to get it recorded on the accompanying cassette.

<sup>2</sup> Barker's *Klamath Dictionary* cites this English borrowing as tawn. On the accompanying tape, however, it is pronounced with two syllables (tawin) and hence is not a perfect example of the Klamath diphthong aw.

<sup>3</sup> Here the tape accidentally has cew meaning 'antelope'.

<sup>4</sup> Barker's *Klamath Dictionary* has dwicq'as for 'chokecherries'. What we have on the tape is a variant in pronunciation.

### Unaspirated Voiceless Stop Consonants

The letters *b*, *d*, *j*, and *g* are used in Klamath for sounds which are similar to those they represent in English. They sound, however, a little more like Spanish *p*, *t*, *ch*, and *c*, and are best heard to appreciate the difference.

<b>b</b>	been hak 'again' blay 'above'	<b>d</b>	?aadii 'far away' dot 'tooth'
<b>j</b>	joyjiks 'strawberry' jaglo 'sagebrush'	<b>g</b>	gen 'Go!' gmocatK 'old'

There are sounds in Klamath pronounced further back in the throat than any of the above. The one which belongs here Barker wrote as a *g* with a dot below it. We use a small upper case *g*.

<b>G</b>	geela 'earth' jegle 'blood'	<b>G</b>	goos 'tree' gees 'ipos'
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### Aspirated Stop Consonants

The sounds represented by *p*, *t*, *c*, *k*, and *q* are produced with a special puff of breath. This should provide no trouble since English *p*, *t*, and *k* are also *aspirated*, as this characteristic is called. Klamath *c* varies between an English *ch* and *ts* sound. Barker writes this *c* with a small wedge over it (*c̣*). The wedge has been omitted here since in Klamath the letter *c* with this sound does not have to be distinguished from a *c* with any other sound. The letter *q* is pronounced far back in the throat. It is the aspirated equivalent of *g*.

<b>P</b>	popas 'cattail' ptisap 'father'	<b>t</b>	togi 'horn, antler' tabii 'last, finally'
<b>C</b>	cwa 'potato' ceelis 'porcupine'	<b>K</b>	kani 'who' kolsam 'badger's (home)'
<b>Q</b>	qeemat 'back' qaqaac 'tripe' ('cow's stomach')		

Speakers of English usually find it difficult to distinguish aspirated from unaspirated stops when they follow an *s* sound. Listen for the way the Klamath pronounce the following.

<b>sb</b>	sbokl'is 'sweathouse'	<b>sp</b>	spinoo 'grave'
<b>sd</b>	sdaa 'full'	<b>st</b>	stinta 'love'
<b>sj</b>	sjimta 'can't believe it'	<b>sc</b>	sciqtcis 'bridle'
<b>sg</b>	sge?i 'Buy!'	<b>sk</b>	skoda 'cover up'
<b>SG</b>	sgena 'canoe away'	<b>SQ</b>	sqol'e 'meadowlark'

### Ejectives

One of the characteristics of most of the Indian languages in the West are the popping sounds called *ejectives*. These are represented by the symbols *p'*, *t'*, *c'*, *k'*, and *q'*. (In Barker's publications the apostrophe is placed more on top of the letter, and *c* still has the little wedge on top).

<b>p'</b>	p'as 'food' p'aga 'smoke'	<b>t'</b>	t'at'aksni 'children' t'apaq 'leaf'
<b>c'</b>	c'ooks 'leg' c'waam 'sucker, mullet'	<b>k'</b>	k'ik'as 'bird' k'ot'as 'lice'
<b>q'</b>	q'ay 'no' pq'oliip 'grandmother' ('mother's mother')		

### The Glottal Stop

All words begin with a consonant in Klamath. Sometimes this consonant is merely the sudden opening of the vocal chords. This sound is called a *glottal stop* and is symbolized by a kind of question mark, e.g. (?). In Barker's publications it is missing its dot. Here, however, the dot has not been removed.

?anko 'wood'	?iwam 'huckleberry'
?i 'you'	?onaa 'yesterday'



In Klamath the glottal stop also occurs in the middle of words.

se?eets 'Saturday'  
gaa?aak 'long time ago'

?ee?alga 'read'  
sle?ii 'See!'

### Continuents

The consonant sounds represented by *m*, *n*, *l*, *w*, and *y* can be classed together as *continuents*. They are pronounced much the same in Klamath as in English.

**m** maksa 'basket'  
pom 'beaver'

**n** noo 'I'  
napal 'egg'

**l** loldam 'winter'  
lac'as 'house'

**W** waytas 'day'  
won 'elk'

**y** yaas 'willows'  
yaama 'blow from the north'

In Klamath these sounds sometimes occur before other consonants at the beginning of a word, a combination unfamiliar to speakers of English.

mboosant 'tomorrow'  
nqena 'shout'  
lmena 'thunder'  
ndan 'three'  
nkas 'stomach'

wso 'chest'  
ngak 'turtle'  
wnak 'son'  
wdomcn'a 'swim'

Continuents are often *glottalized* in Klamath. They are symbolized by the use of an apostrophe.

**m'** m'ok'aak 'baby'  
hom'as 'like this'

**n'** n'ep 'hand'  
n'os 'head'

**l'** baal'aa?as 'bread'  
l'iml'iml'i 'roan (horse)'

**W'** w'iqw'iqs 'magpie'  
w'an 'red fox'  
weew'an's 'women'

**y'** y'ayn'a 'mountain'  
y'amsii 'Yamsey' (a place)

Klamath also has what are known of as *voiceless resonants*. Barker represents these sounds with upper case letters.<sup>5</sup> Care should be taken here, for the tendency of those learning the language is to pronounce *M*, *N*, and *L* as normal English *m*, *n*, and *l*. Klamath *W* sounds like English *wh* in *where*, *when*, and *why*. And Klamath *Y* sounds like the initial sound in the English words *huge*, *human*, and *Huron*.

**M** s?aaMaks 'relatives'  
q'iMaac 'ant'

**N** Naas 'one'  
c'iNeeks 'mosquito'

**L** Las 'feathers'  
Loops 'soup'

**W** Weeqs 'mallard duck'  
goWasgi 'Get out of here!'

**Y** meYas 'trout'  
Yakc'a 'hiccough'

Finally there are left the sounds represented by *s*, *s?*, and *h*. Only the *s?* should prove difficult to the second language learner. In Barker's *Klamath Dictionary* *s?* is treated as *s* plus ?.

**S** seesas 'name'  
som 'mouth'

**S?** s?abas 'sun'  
s?aLam 'autumn'

**h** hiswaqs 'man'  
lilhanks 'deer'

### Minimal Contrasts

Sometimes words which are very different to Klamath ears sound the same to one who knows only English. It is therefore important to realize that not properly distinguishing all the sounds described above could result in a misunderstanding. Note, for example, the difference between

**I** versus **L** walga 'answer'

waLga 'hide and wait'

<sup>5</sup> Since capital letters are used to represent certain sounds that are distinct from those symbolized by their lower case equivalents, capital letters cannot be used in the Barker system as they are in English (e.g. the first letter of personal names or to begin sentences). It is therefore possible that sometime in the future it may be advantageous to change this feature of the Barker system. The voiceless continuents could be represented, for example, by *hm*, *hn*, *hl*, *hw*, and *hy*. But in order to familiarize the student with the Barker system, it has been deemed best to retain the symbols *M*, *N*, *L*, *W*, and *Y* in this booklet.

<b>g</b> versus <b>G</b>	goy'a 'talk with an accent'	goy'a 'crawfish'
<b>W</b> versus <b>W'</b>	gawal 'walk around on top'	gaw'al 'find'
<b>b</b> versus <b>p'</b>	balla 'liver'	p'alla 'steal'
<b>c</b> versus <b>c'</b>	ciqa 'leak'	c'iqa 'take liquid out'

There are also many words which sound alike to those who do not speak Klamath but which differ in more than one sound. Here are a few examples.

waw'aaks 'eye mucus'	w'aw'aaqs 'ear'
paga 'bark (of a dog)'	p'aga 'smoke (as a pipe)'
goga 'climb'	goge 'river'
c'oqs 'blackbird'	c'ooks 'leg'
q'aljijiks 'spider'	joyjiks 'strawberries'

## KLAMATH VOCABULARY

The section which follows presents some of the basic words utilized by elders in the Klamath and Modoc Tribe. You are encouraged to continue practicing accurate pronunciation as you memorize this beginning vocabulary. This list is merely an introduction to the larger vocabulary used by the Klamath-Modoc elders, much of which was compiled by M. A. R. Barker in his *Klamath Dictionary*.

### People

sn'eweets 'woman, wife'	sn'eweek'a 'little woman, girl'
weew'an's 'women'	weleeqs 'old woman'
hiswaqs 'man, male, husband'	hiswaqk'a 'boy'
hihaswaqs 'men'	moc'aak 'old man'
gmocatk 'old person'	cik'aa 'old man'

c'aagi 'little boy'	c'aaqy'aak 'little boy'
c'ilwis 'unmarried bachelor'	tsim'angatk 'youth, teenager'
n'isq'aak 'little girl (7-11 years old)'	siw?aak 'girl' (about 12-18)
t'at'aksni 'children'	m'ok'aak 'baby'
ptisap 'father'	pk'isap 'mother'
wnak 'son'	beep 'daughter'
s?aaMaks 'relative'	

## Body Parts

?ec'as 'breast, milk'	baawac 'tongue'
balla 'liver'	bosakl'as 'hip, thigh'
c'elks 'skin'	c'ey 'buttocks'
c'ooks 'leg'	datclamni 'middle finger'
del?is 'face'	dot 'tooth'
geec'o 'chin'	jegle 'blood'
k'ek'eec 'vein'	laalas 'rib'
lak'ii 'forehead'	laq 'hair'
lel'amy'eeqs 'kidney'	lolp 'eye'
Lap'akLas 'shoulder'	mom'oowac 'ear'
niis 'neck'	nkas 'stomach'
n'awqs 'throat'	n'ep 'hand'
n'os 'head'	pat'oo 'cheek'
pec 'foot'	psis 'nose'

qeemat 'back'  
 q'ol'anc 'knee'  
 sdeqs 'fingernail'  
 sm'ooq 'beard, mustache'  
 som 'mouth'  
 tq'op'oo 'thumb'  
 waw'aaks 'eye mucus'  
 wew'aqt'as 'braids'  
 w'aw'aaqs 'ear'

q'ay'e 'intestines'  
 sdaynas 'heart'  
 sgotgnoots 'windpipe'  
 solt'aqk'is 'elbow'  
 stakl'inc 'heel'  
 t'osooqs 'lung'  
 weq 'arm'  
 wso 'chest'  
 YoqYaqs 'armpit'

#### Clothes solootis

c'oyees 'hat'  
 coLiis 'shirt'  
 goqs 'dress'  
 sdeegins 'socks'

gabo 'coat'  
 q'aylaalaps 'pants'  
 sdiksooy 'shoes'  
 montant solootis 'underpants'

#### Animals

baagools 'muledeer'  
 cew 'antelope'  
 c'asgaay 'weasel'  
 c'wak'na 'cottontail rabbit'  
 giw?as 'pine squirrel'  
 gewcis 'wolf'  
 kay 'rabbit'

ceelis 'porcupine'  
 c'aasis 'skunk'  
 c'iLas 'chipmunk'  
 daaslaats 'cougar'  
 goso 'pig'  
 heyhey 'silver fox'  
 kols 'badger'

k'oly'aa 'coyote' <sup>6</sup>	lilhanks 'deer'
loq 'grizzly'	monaa dadamnis 'gopher' <sup>7</sup>
moosmos 'cow'	moq'ooga 'mouse'
mosmas 'black-tailed deer'	moy 'woodchuck'
peep 'pine marten'	p'oosis 'cat'
pom 'beaver'	qenqan 'grey squirrel'
qliip'a 'mink' <sup>8</sup>	qoc'aa 'woodrat'
w'an 'red fox'	wac 'horse'
wac'aak 'dog'	wacgin'a 'raccoon'
wasla 'squirrel'	wil'e 'fawn'
wit'eem 'black bear'	won 'elk'
yohoo 'buffalo'	

Birds  
c'ik'as

?ool's 'dove'	blaywaas 'golden eagle'
cways 'turkey buzzard'	c'asgiips 'nighthawk'
c'ews 'yellowhammer'	c'ic'iiLoLoo?as 'wren'
c'ikdo 'marsh hawk'	c'ikt'iit'i?aak 'tule wren'
c'oqs 'blackbird'	c'wiididiks 'killdeer'

<sup>6</sup> The native word for 'coyote' is w'as. The term k'oly'aa is a borrowing from Chinook Jargon.

<sup>7</sup> The tape inadvertently defines this word as 'mole', but 'gopher' is preferable.

<sup>8</sup> Barker has qliipa without the glottalized p'.

jaqnos 'fish duck'	daplal 'loon'
dokdokw'as 'osprey, fish hawk'	gaaq 'crow'
colaa 'canvasback duck'	gos 'swan'
kol?a 'seagull'	komal 'pelican'
l'akl'ak 'China brant'	mok'as '(horned) owl'
newl'inc 'flicker'	p'is?as 'hummingbird'
q'ahq'aah?as 'great blue heron'	q'eec 'tern'
q'ilijiks 'diver duck'	q'lidiis 'sandhill crane'
s?ooqs 'blue crane'	sdasdool?aks '(California) quail'
sk'aWk'os '(red-headed) woodpecker'	sqol'e 'meadowlark'
sqol'oos 'turkey'	sw'iiqs 'chick' ('duckling')
t'it'aq 'swallow'	t'ohoos 'mudhen'
t'waq'as 'green heron'	tmo 'grouse'
tsgeewtsgeews 'bluejay' <sup>9</sup>	Weeqs '(mallard) duck'
wisgaq 'robin'	yawq'al 'bald eagle'

Fish  
kyem

?oc'aaks 'a fish the Modocs catch'	c'iyaa'l's 'salmon'
c'waam 'mullet' ( <i>Chasmistes luxatus</i> )	
yeen 'mullet' ( <i>Catostomus labiatus</i> )	
hist'yis 'mullet' (sp.)	

<sup>9</sup> Barker has the diminutive tsgeewtsceewk'a.

q'apdo 'mullet' ( <i>Chasmistes brevirostris</i> )	
gawi 'eels'	k'occ'a 'bullhead, gudgeon'
meYas 'trout'	ngaas 'rainbow trout'
nooqs'am 'dried fish' (cooked)	qamals 'dried fish' (in sun)
q'odaks 'chub'	?alhaq 'whale'

## Other Denizens of the Water

gleec'o 'clam'	goy'a 'crawfish'
kow'e 'frog'	sdaqbonks 'leech'

## Reptiles

l'ooks 'a kind of brown lizard'	ngak 'turtle'
qii?a 'lizard'	q?is 'rattlesnake'
wamnaks 'bull-snake'	weget'as 'a small green frog' <sup>10</sup>
wisink 'snake'	

## 'Bugs'

c'iNeeks 'mosquito'	dlol 'cricket'
jigacgis 'potato bug'	joyoobiks 'water skater'
k'ot'as 'lice'	k'oYas 'bed bug'
manq 'housefly'	qoqdinks 'dragonfly'
q'aljijiks 'spider'	q'iMaac 'ant'
sk'ins 'yellow jacket'	t'aht'aah?as 'grasshopper'

<sup>10</sup> Frogs, of course, are not reptiles but amphibians, and therefore this term would best be placed with the section above.



## Plants

?iwam 'huckleberry'	baa 'bull pine'
boc'o 'wild celery leaves'	bolWi 'white sage brush'
boqs 'camas root'	cak 'serviceberry'
cwa 'wild potato'	c'moLaq 'bearberries'
dmolo 'wild plum'	dwicq'as 'chokecherries'
gees 'ipos'	goos '(ponderosa) pine'
jaglo 'sagebrush'	joyjiks 'strawberries'
kson 'grass, hay'	lmenc?am 'elephant ear fungus'
lal'il'aqs?am 'elderberries' <sup>11</sup>	LoLooyLoys?am 'gooseberries'
may 'tule'	popas 'cattail'
qdeeLo'am 'sugar pine tree'	qlisam 'oak tree'
qoqoodam 'wild celery root'	q'eeLo 'juniper'
q'laac 'swampberries'	totanks?am 'blackberries'
waako 'lodgepole pine'	wibal 'alder'
wlal 'aspen'	wokas 'pond lily'
wolwans 'cedar'	yaas 'willow'

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<sup>11</sup> This term contains a root meaning 'down toward the ground' (-el'g in Barker's *Klamath Dictionary*), and is said to refer to the bunches of berries which characteristically droop downward. Barker has another word for 'elderberries', sl'ooolos?am, which is related to sl'ooolw'as 'flute', an instrument which was made from the elderberry's stem.

## The Larger Creation

geela 'earth'	galoo 'sky'
?ambo 'water'	goge 'river'
y'ayn'a 'mountain'	s?abas 'sun; moon'
wgawgos 'moon'	qcool 'star'
taktakl'i qcool 'Mars' ('red star')	pse gegnis 'Venus'
glaws 'sand'	c'oms?am skodas 'blanket snow'
gelbaks 'hot'	gelpk'a 'It's hot'
moo ?an gattk'a 'I am very cold'	
q'a ?a gatdaks gee 'It's very cold'	
moo qdooca 'It's raining a lot'	qdooca 'It's raining'
kena gee 'It's snowing'	keys 'snow'

## The Directions

lobiitdal' 'east, toward the east' (lit. 'toward the front')
yaamat 'north'
tgalam 'west'
moowat 'south'

## Some Place Names

?iWLaLLoon?a 'Klamath Falls'

mbosaksawaas 'Chiloquin' (means 'Flint-Place')

niiLaks 'Barclay Springs' (means 'sunrise')

gawamgeeni 'Deep Spring-Place'

?ews 'Klamath Lake' (also means 'lake')

giiwas 'Crater lake'

hisc'akwalee?as 'Mount Thielsen'

## Seasons

sqo 'spring'

s?aLam 'fall'

padaa 'summer'

loldam 'winter'

## Time

waytas 'day'

gen waytas 'today'

?onaa 'yesterday'

mboosant 'tomorrow'

pse 'daytime'

psekst gi '(It's) noon'

dinneega 'the sun sets'

psin 'night'

?iLool'a '(It's) a year'<sup>12</sup>

wayta ?an qtana 'I slept all day'

?onaak ?an batgal 'I got up early'

?on'cee noo genwapk 'I'll go later'

doos dal ?at 'What time is it?'

?at ?a gee psekst gi 'It's noon'

<sup>12</sup> Barker has ?iLools for 'year', and his verbal form would be ?iLoola, without the glottalized l'.

## Colors

balbal?i 'white'	beqbeql'i 'gray'
boqboql'i 'tan'	bosbosl'i 'black'
joyjoyl'i 'orange, pink, etc.'	kaWkaWl'i 'brown'
m'ecm'ecl'i 'blue'	taktakl'i 'red'
woyganks 'green; grass'	

## Numbers

Naas 'one'	Nacksept 'six'
laap 'two'	lapksept 'seven'
ndan 'three'	ndanksept 'eight'
woniip 'four'	Nacq'ees 'nine'
ton'ip 'five'	tewn'ip 'ten'

## KLAMATH SENTENCES AND PHRASES

By now you have learned quite a few words. But people do not talk in words alone. The smallest units with which we communicate are sentences. Even when we might respond in a conversation with a single word, this word communicates nothing apart from some context. The word *dog* said by itself, for example, would have meaning only in answer to a question such as 'What bit you?' Then the abbreviated response 'A dog!' would be interpreted as 'A dog bit me!'. For practice in organizing Klamath words into meaningful discourse, this booklet contains a selection of Klamath phrases and sentences.

## Some Everyday Expressions

waq lis ?i 'How are you?'
dam ?i dic gi 'Are you well?'
moo dic 'Very well!'

moo ?an dic hoslta 'I feel great'

noo ?a maans dic been ciyyank 'I have lived well a long time'

moo ?an dic hoslta 'I am feeling very fine'

waq ?i hoslta 'How are you feeling?'

dam ?i sil?a 'Do you feel sick?'

q'ay ?an dic hoslta pac'it 'I don't feel well now'

dat ?a mis.m'aas?a 'Where are you hurting?'

satmi qyoqs 'Call the doctor!'

dat mi yawqs 'Where is your medicine?'

sat'waaYi ?is 'Help me!'

sepk'ee'e'a 'Thank you'

moo ?ams ni stinta 'I love you very much'

q'a noo dic'ee'w'ank mis 'I like you very much'

?iyyamni dic'ii waytas pac'it 'Have a nice day today'

qadak y'a 'Really?'

nee ?a qadak 'That's right!'

ginaatdal' gepgi 'Come this way!'

goniitdal' gen 'Go that way!'

balaq hak 'Hurry up!'

?on'cee gepgabri 'Coming right back'

?at ?a naat ?iWLaLLoon?a genwapk  
'Now we're going to Klamath Falls'

mboosant cee noo mis been slewapk 'I'll see you again tomorrow'

Lila ?an q'ay mis dola genank 'I regret not having gone with you'

Lila ?a ni na?as hemiigyank 'I regret having said that'  
 san'aaWawli ?a naat s?odees q'a 'We want to work hard'  
 gegoowapk ?a ni s?odees goqs gen waytas 'I will try to make a dress today'  
 ?at ?an gattk'a 'Now I am cold'  
 s?abii ?is s?as?apglee?as 'Tell me a story'  
 gaayakca 'go look for (someone)'

## Asking

dwaa dal hoot 'What is that?'  
 q'ay noo s?aywakta 'I don't understand'  
 waq dal ?i gee ?ewksiknii ?elgank 'How do you say that in Klamath?'  
 k'ewn'i hemkangi 'Talk slower!'  
 waq dal ?i seesetk 'What is your name?'  
 gew ?a seesas '*Lavina*' 'My name is *Lavina*'  
 kani dal hoot 'Who is that?'  
 kani dal hoot sn'eweets 'Who is that woman?'  
 dat dal ?i gena 'Where are you going?'  
 danqn'i ?i ?iLoolatk 'How old are you?'  
 dwaa ?i san'aaWawli 'What do you want?'  
 q'ay dwaa 'Nothing'  
 datdadwaa 'All sorts of things'  
 san'aaWawli ?an baal'aa?as 'I want some bread'  
 san'aaWawli ?an ?ambo 'I want some water'

san'aaWawli ?an c'oleeks 'I want some meat'  
 s?ewan?i ?is baal'aa?as 'Give me bread!'  
 cimi 'Here!'

Around the House

wc'loosqi 'Sweep out (the floor)'  
 batgal 'Get up out of bed!'  
 sgisooli 'Wake up!'  
 balaq hak batgal 'Hurry and get up!'  
 staback'i mi del?is 'Wash your face!'  
 balaq hak solootambli 'Get dressed again quickly!'  
 sliciiq'i mi laq 'Comb your hair!'  
 wew'aqt'i mi laq 'Braid your hair!'  
 macaadak 'Listen!'  
 hemiigi 'Speak up!'  
 gemgem hak gyank 'Be quiet!'  
 toql'aq 'Stop!'  
 dat dal mi t'oqs 'Where is this belly button?'  
 gonii sq'ollgank 'Please lie down over there'  
 balaq hak 'Hurry up!'  
 p'algi 'Come eat!'  
 celgank 'Please sit down'  
 moo ?ans dyeem'a 'I'm very hungry'  
 san'aaWawli ?a ni bonwas ?ambo 'I want to drink water'

dwaa ni p'awapk 'What will I eat?'

p'a 'Eat!'

q'ay p'a 'Don't eat!'

#### Invitational

gepgank ?is gisci dola 'Please come walk with me'

hiit ?an genwapk mis dola 'I will go there with you'

hemkangi ?is dola 'Please talk with me'

gepgank ?is hasaswaagi 'Please come and talk with me'

gepgank ?is ksiwlga dola 'Please come dance with me'

gepgank ?is swini dola ?ans 'Please come sing with me'<sup>13</sup>

gepgank ?is s?odeelgi 'Please come work with me'

gepgank ?is gisci dola 'Please come walk along with me'

gee ?a gew saw'aLinee?as 'This is my friend'

#### Father and Son

noo ?a gankankewapk 'I'm going hunting'

noo ?a ganocwapk 'I'm going to hunt waterfowl'

gew ?a gee ptisap s?ott'a 'My dad is working'

naat ?a geet maans wac hihasgaskanga 'We rode horses all day'

q'a ?i wayta s?odeewapk 'You should work hard all day'

noo q'a wcic'ank ?anko 'I've been chopping wood'

<sup>13</sup> Barker has imperative of 'sing' as swin. Also it is not clear why this sentence ends with ?ans 'me' when ?is 'you with me' has already occurred. Perhaps this gives emphasis.



?at ?a naat ?ankw'alcwapk 'Now we will go get wood'

?at ?a naat genank s?osdeetanwapk moosmos 'Now having gone we will  
brand cattle'

?at ?a naat neskcwapk lilhanks 'Now we will skin the deer'

?at ?a naat sw'ewcwapk 'Now we will go fishing'

ptisap ?a gew s?ott'a 'My father is working'

wonjatga ?a naat scenwapk 'We will go out with the canoe'

dam ?i qdet'eeek'a lilhanksam c'oleeks 'Did you cut up the deer meat?'

#### Mother and Daughter

?at ?a naat ?iwm'alcwapk 'Now we will go huckleberry picking'

dam ?i san'aaWawli gees?alsas 'Do you want to go gather ipos?'

?at ?a naat gena dwicq'as loyk'ok 'Now we went in order to pick  
chokecherries'

pk'isap ?a ?ibeel'a t'at'aky'as 'Mother cares for the children'

t'at'aksni ?a gee leew'a ?at 'The kids are playing here now'

hespeewi mi m'ok'aak 'Wash your baby!'

hesc'i gen mi m'ok'aak 'Nurse this baby of yours!'

mi ?a m'ok'aak swaqca 'Your baby is crying'

ksoyamni mi m'ok'aak 'Carry your baby around!'<sup>14</sup>

moo ?an gew m'ok'aak stinta 'I love my baby very much'

gew ?a m'ok'aak sil?a 'My baby is very sick'

gee ?a mi m'ok'aak 'This is your baby'

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<sup>14</sup> The word mi 'your' is not on the tape, but the speaker wished it to be there.

m'ok'aak ?a qtana 'The baby is sleeping'

t'at'aksni ?a qaqta 'The children are sleeping'

c'osak hay ?aat domnat 'You all always behave!'

q'ay hay ?aat niisda q'eegiwapk 'Don't you all be gone all night'

### ON YOUR OWN

You have now come to the end of the accompanying cassette. It contains none of the words and phrases which follow. But do not despair! You are now ready for some practice all on your own.

Remember that it is possible to pronounce accurately the Klamath words you read even without ever having heard them spoken. Learning how to do this is a major goal of this booklet.

It is therefore advised that you go back and review. Review as many times as necessary. The object is to familiarize yourself with the Klamath writing system.

Do not be timid! It is best to pronounce the words loudly and repeatedly. Think about what you are doing. Make sure that you understand what sound each symbol represents. Keep in mind that Klamath sounds are not necessarily the same as those of English.

If you have a grandparent or parent or are acquainted with an elder who knows the language, you are encouraged to talk with him or her. Try out what you have learned. See how accurately you can say the words and phrases which follow. Do not be afraid to make mistakes. Listen carefully as the elders coach you. Notice the minute distinctions in sound that they make, the ones which the casual learner of Klamath would normally miss.

It is the Indian way to respect the elders. And so let us always be sure to show consideration. Do not push them to the limits of their physical strength. Our elders are an irreplaceable link to the past. Never again will we hear Klamath spoken by people who learned it as their first language, and who learned it from others who also had learned it as their first language.

## Exercising Your Klamath

blaydal'knii	'God' ('One From Up Above')		
gmok'am'c	'God' ('Old One')	blaydal'	'upward; Heaven'
bloksip	'father's father'	pk'aasip	'mother's father'
pt'eewip	'father's mother'	pq'oliip	'mother's mother'
tgeewn'ap	'man's elder brother'		
pk'oonip	'woman's elder brother'		
tapy'ap	'man's younger brother; woman's younger sister'		
tobaksip	'man's sister'		
pt'aalip	'woman's elder sister'		
pseeyip	'father's brother'		
blogooc'ip	'mother's brother'		
pgojiip	'father's sister'		
psaaq'ip	'mother's sister'		
dwaa dal ?i	'What are you?'		
noo ?a ?ewksiknii	'I'm Klamath'		
qyoqs ?a gee gi	'He is a doctor'		
maqlaqs	'Indian' Also means 'person, people'.		
basdin	'white person'		
bosbosl'i hiswaqs	'black man'		
c'oc'leeks	'black person'		
jaanmin or jaanama	'Chinese person'		
moo ?a hoot jleek'atk	'She is very pretty'		

dic hoot slees gitk sn'eweets 'She is a beautiful woman'  
 dic ?a gee hiswaqs slees gitk 'He's a good looking guy'  
 gee ?a mi tgeewn'ap gi 'This is your brother'  
 gee ?a mi tobaksip gi 'This is your (a man's) sister'  
 waasi ?a goLii hoot lac'asdat 'He (or she) went into the house'  
 moo blitk hoot 'He (or she) is very fat'  
 been ?an giwapk 'I'll do it again'

In no language are words simply strung together in a random fashion. Many subtle and not so subtle principles govern the way a language is structured. These principles we call *grammar*.

Klamath is no exception. Learning Klamath involves much more than learning lists of words. However it is accomplished, learning Klamath as a second language means learning both Klamath vocabulary and grammar.

We therefore believe it to be beneficial, even in this beginners booklet, for the student to encounter a couple principles of Klamath grammar. The student is advised, however, not to become perplexed. If these examples seem confusing, remember that there is plenty of time for their mastery.

At the very least, the following is intended to demonstrate that Klamath has grammatical structure, and no less so than any of the languages traditionally studied in school. This section is also intended to spark the interest of the student, to whet the curiosity especially of the more analytical ones.

### Subject and Object

Words that name people, places or things are called *nouns*. In Klamath nouns often end in *-as* when they are the object in a sentence. In English it is word order that is used to make this distinction. But in Klamath word order is extremely variable. In the Klamath sentences below, that which distinguishes subject from object is not word order but the suffix *-as*.

hiswaqs ?a siwga daaslaats 'The man killed the cougar'

hiswaqs ?a siwga daaslaatsas 'The man killed the cougar'

hiswaqsas ?a siwga daaslaats 'The cougar killed the man'

Kinship terms generally end in a *p* when they are the subject in a sentence. When they are the object they end in *-a*.

ptisap ?a s?abiiya pk'isa ... 'Father told mother ...'

pk'isap ?a s?abiiya ptisa ... 'Mother told father ...'

gew ?a ptisap nis sle?a 'My father saw me'

sle?a ?an gew ptisa 'I saw my father'

beep ?a gew gatba 'My daughter arrived'

s?ewan?a ?a hoot gew beeya maksa 'He gave my daughter baskets'

?at ?a ni gatba gew beeya dola 'Now I have arrived with my daughter'

Descriptive words are called *adjectives*. As subjects adjectives generally end in *-i*, and as objects they generally end in *-a*.

dic'ii ?a sn'eweets sle?a domaa ?iwam 'The good woman saw many huckleberries'

dic'aa ?a ?iwam sle?a domii weewan's 'The many woman saw the good huckleberries'

### Classifiers

Every language has its own special features which make it unique and interesting. Klamath is no exception. Among the interesting aspects of Klamath grammar is its system for classifying objects. This is done by a set of prefixes which attach to verbs of manipulation. There are a great many classifying prefixes. Here we will only illustrate a few. One dimensional objects are classified by the prefix ?-:

noos ?oyank wc'loosqnoots 'Please give me the broom'

dalc'i noos ?oyank 'Please give me the arrow'

gen ?is hekscis ?oyi 'Give me this cane!'

hon ?is ?epgi ?amda 'Bring me that digging stick!'

Saliently two dimensional objects are classified by the prefix *ne-*:

p'aLa noos neyank 'Please give me the basket tray'

hon ?is neyi c'oyees 'Bring me that hat!'

And saliently three dimensional objects by the prefix *l-*:

hon ?is loyi qday 'Give me that rock!'

hon ?is lepgi qday 'Bring me that rock!'

napal ?is loyank 'Please give me the egg'

hon ?is loyi maksa 'Give me that basket!'

lilhanksam qlas noos loyank 'Please give me the deerhide'  
(if the hide is rolled up)

Massive or bulky objects are classified by *c'le-*:

c'oleeks ?is c'leyank 'Please give me the meat'

baal'aa?as ?is c'leyank 'Please give me the bread'

sl'epsas ?is c'leyank 'Please give me the bread'  
(sl'epsas is a bread made of cattail root flour and baked in ashes)

Flexible, cloth-like objects are classified by *sle-*:

skodas ?is slebank 'Please give me the blanket'

gabo ?is slebank 'Please give me the coat'

Living, animate objects are classified by *ks-*:

m'ok'aak ?is ksoyank 'Please give me the baby'

c'waam ?is ksoyank 'Please give me the mullet'

And long flexible objects are classified by *km-*:

qnoqs ?is kmoyank 'Please give me the rope'

Memorandum  
From the Cultural Heritage Committee

It is the intent of this book to reintroduce to members and descendants of the Klamath Tribe some basic words and everyday sentences that were used historically, and when used today in their proper context, are just as valuable and correct as before.

The Cultural Heritage Program greatly appreciates the assistance of Noel Rude, linguist from the University of Oregon, in the editing of this most important document.

The United Methodist Conference is especially thanked for their contribution towards the development of the accompanying cassette tape.

It is hoped that the completion of this Klamath Phrase Book and cassette will be the first in a series of projects planned to help bring about the revival of the Klamath language among interested Tribal members.

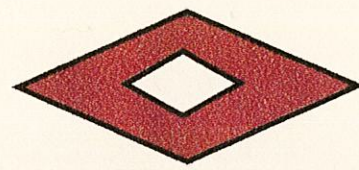
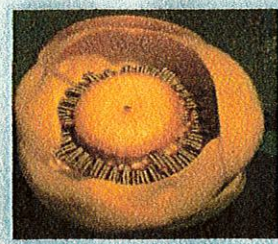
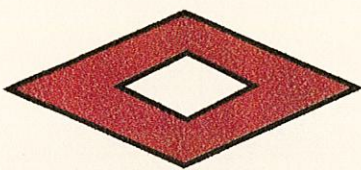
Any who would like to help in the development of future projects are encouraged to contact the Cultural Heritage Program of the Klamath Tribe.

Gordon W. Bettles  
Cultural Heritage Specialist  
Klamath Tribe









*hashiuga maqlaqsas hemkanka (ewksiknii/moaddaknii)*

*Teaching the people to speak*

"MAY THE PEOPLE'S MINDS BLOSSOM LIKE A WOCUS LILLY" — GeorGene Nelson, Language Department Director 5/26/2022