

# GRAMMATIC SKETCH OF THE CATAWBA LANGUAGE

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## INTRODUCTORY NOTE

The remnant of the Catawba Indians resides in York county, South Carolina. This county borders on the state of North Carolina and is divided in two parts by Catawba river, which flows in a southerly direction and later becomes known as the Wateree and the Santee.

At the time of the writer's visit, in 1881, about eighty-five Catawba Indians were living in York county, and about forty more were engaged in farming in North Carolina, especially in Muhlenberg county. They are peaceable and quiet people, but without ambition or a manifestation of the spirit of progressiveness. For many years they have been slowly adopting the white man's ways, so that now probably not one-third of the population speak their native language or indeed know anything of it. In 1841 they ceded the area of their reservation, about fifteen miles square, to the state government, receiving an annuity in lieu thereof. They now retain only the square mile of land on which they reside and by means of which they gain a livelihood.

During the early historical period the Catawba formed part of an extensive confederacy of twenty or more tribes. They were distinguished for their warlike qualities, sometimes waging war at great distances from home.<sup>1</sup> A profusion of historical documents testifies to their prowess in war, but thus far no one has attempted to assemble this information in the form of a history.

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<sup>1</sup> Adair (*History of the American Indians*, pp. 224-225) mentions about 400 warriors for 1743 and a confederacy of twenty-eight villages on Santee, Combahee, Congaree, and other rivers.

Catawba is one of the dialects of the eastern division of the great Siouan linguistic family. While the western portion of the Indians representing that family, settled beyond the Mississippi, has been known for more than two centuries, the eastern section has been recognized as of Siouan affinity since 1860 only, and but three dialects of it were studied and recorded, i. e., the Tutelo or Yésang, the Katába or Catawba, and the Biloxi. These present striking analogies with the western dialects in phonetics, grammar, and lexicon, and exhibit many forms of a more archaic character.

#### PHONETICS

The Catawba language is rather simple in its phonetic elements, for its vowels scarcely ever coalesce into diphthongs, and its consonants stand mostly by themselves instead of uniting into groups through vocalic elision.

The vowels are *u*, *o*, *a*, *e*, and *i*, with their respective lengths, *ū*, *ō*, etc., though most of the vowels are pronounced short. The language has also the neutral vowels *ě* and *đ*, the latter standing midway between *a* and *o*, as in English *all*. The umlaute, or sounds of periphasis (*ä*, *ö*, *ü*), exist in the Catawba alphabet, e. g. in *ómä*, himself; *túhō*, small; *dürúbi*, iron; but they are not in frequent use. *I* and *u* can also be pronounced with a hollow sound, when they are written *í* and *ú*. Diphthongs are not a prominent feature of the language; most of them are adulterine, both vowels being still audible as separate sounds.

Vowels are frequently nasalized, as in *íti*, stone, which becomes *í<sup>n</sup>ti*, and in *ně<sup>n</sup>pa*, something, which is transformed into *ně<sup>n</sup>pa<sup>n</sup>*, *nepá<sup>n</sup>*. Nasalization also figures prominently in the Sioux dialect of Dakota.

The language presents the following series of consonantic sounds or articulations:

Gutturals: *k*, *g*, *χ*.

Palatals: *tch*, *dsh* (*j*), *sh*, *y*.

Dentals : *t, d* (or *nd*), *s, n, ʳ*.

Labials : *p, b, w, v, m, mb*.

Trill : *r*.

Spirant : *h* ; when epenthetic it is written *ʰ* ; *nuʰtú*, thorny.

The list shows that the dental and labial articulations predominate, and that the series of aspirates is but feebly represented. The surds also predominate over the corresponding sonants, as *k* and *p* over *g* and *b*. The sounds of *f, th* and *dh, z, γ* (the sonant of *χ*), and *l*, so conspicuous in the tongues of other Indians, do not occur in Catawba ; and *sh*, which alternates with *s*, is used but rarely. Among the unfrequent sounds is also *v* (as in *yák tchivéré*, there I will be ; *yétě uyenrétvré*, ye will be), and *χ* (as in *taxtchide*, kindle up ! ; *suxéré*, to run alongside).

But little tendency is manifested of vowels being crowded out by consonants, but when this occurs it is more frequently done in the initial part of words than elsewhere.

As in other American languages, it is found that in Catawba certain sounds at times permute or interchange among themselves, as in the vowels : *yáp* and *yóp*, tree, stick ; *yántěru* and *ihántěru*, creek, literally " large water " ; *nápěre*, *náʳprěre*, and *nóʳprere*, two ; *yánire* and *iyánřire*, new ; *dütshoʳré* and *dutchóʳré*, I ate ; *yé*, *yáʳn*, and *yí*, man, Indian ; *taró* and *tarú*, large ; and in the consonants *děpé*, *děpáʳn*, and *núpa*, *něpé*, *nepáʳn*, one, somebody ; *súk*, house ; *súg-yop*, log-house ; *manu-gtsa*, and *mano-ktsa*, low (lit., " on ground standing ") ; *di wiraʳré*, I burnt myself, and *yěp widaʳré*, the wood is burning.

Only sounds produced by the same vocal organ or organs usually interchange, as dentals among dentals, etc.

#### ACCENTUATION

There is a general rule, which holds good for all agglutinative languages, that the radical syllable be emphasized above all other syllables of a word on account of its paramount importance. But when a word grows to the length of three syllables or more, a

secondary accent manifests itself which frequently overwhelms the primary accent of the radix whenever it is placed on syllables sufficiently important. In Catawba we note terms occasionally emphasized as follows: *tatkíé*, comb; *yěp-hi-ž'*, wagon; *uks-itčhiká*, rainbow; *hatatsé*, fore part (bow of a boat); *yen-tashed*, warrior. Some suffixes of a demonstrative import are especially apt to divert the stress from the initial part of the word toward its end. But it must be kept in mind that the accent is not so much tied to a single syllable as in European languages; various influences cause it to shift, and then it assumes a rhetorical function. The deictic suffix *-re*, *-ré*, in verbs and nouns, is always likely to draw the emphasis to the end of the word (*wité newiranré*, I burnt my shoe; *dá'pa hapkutséré*, I lift, hoist something; *itepaséré*, to meet upon the road); and this sometimes weakens the beginning of the word and produces vocalic elisions, contractions, etc. Curiously enough, the "urvocal" *ž* often assumes the accent, as in *ne'pa*, *de'pa*, somebody, this being done under the influence of syntactic accentuation: *diksž' kitséré*, I break with my hand; *haksupsž' deta<sup>n</sup>ré*, I wash my shirt.

#### FORMATION OF THE WORD—THE RADIX

The radix is monosyllabic and ends usually in a vowel; but in many instances it is difficult to segregate it, with its ancient vocalization, from its derivatives. Catawba is a suffix language in derivation as well as in inflection; it is greatly given to compounding words,—nouns as well as verbs,—binary compounds being the usual form of compounding, though ternary compounds are not scarce.

In some instances the root shows a change in the vowel, but this is not of regular occurrence. Many nouns and verbs are formed by duplication and some by triplication of the radix. These are not by any means all of an onomatopoetic origin, and since they afford us a glance of the manner in which words are produced in this language, a list of them is subjoined.

## SYLLABIC ITERATION

Verbs and nouns formed by syllabic iteration, especially duplication, are frequent in American languages, and the lexica of the Dakota dialects show many instances. In the list below there are brought together all the examples available.

It is natural that many of their number be of an onomatopoeic character. Such are the verbs composed with *hátkire*, to shout, be noisy, which are indicative of noises of nature, or made by man or animals: *hahahátkire*, to laugh (plural of subject, *hahá-ikëre*); *wu<sup>w</sup>wúhëre*, to bark (as dogs); *wuχ-* in *wuχ-hátkire*, to shout, hallo, bark; *wë-* in *wëwëhátkire*, to mew; *híhíhí-hátkire*, to neigh (triplication); *pupuhátkire*, to blow the bugle; *ehé hátkire* and *ehésëre*, to cough; *tchutchúsëre*, to pick at (as woodpeckers on trees); *kaká re*, to tick (as a watch or clock).

The idea of repetition and frequency is also vividly symbolized in such words as *para<sup>n</sup>para<sup>n</sup>-i* and *pa<sup>n</sup>pa<sup>n</sup>hé*, wheel, hoop; *kakásëre*, to spank (iteration of *kásëre*, to hit, strike); *kayokayó-hire túsë*, to wag the tail; *kapokapóhare* to pace (as horses); *títthëre*, to gallop; *tchotchóhore*, to trot; *kwakwasétëre* or *ko<sup>k</sup>ko<sup>s</sup>ètëre*, to fan oneself; *tuptúpure*, spotted, marbled; *hayak' hayak'heré*, lightning, and it lightens; *kushwágwagi*, lightning-bug (Lampyrus); *kuyu<sup>n</sup>kúyu<sup>n</sup>*, marten; *tchuitchúpalo*, a species of worm; *tchintche<sup>r</sup>rúp*, snowbird; *pareparesaré*, square (as a table or box); *nimit' nimit'ha yé hak pis*, pimple (on human skin).

## INFLECTION OF THE NOUN

When considering substantives, adjectives, or pronouns under their inflectional aspect, we naturally look for signs of inflection for gender or sex, for number, and for case. Of all these Catawba is singularly devoid; and, *a priori*, we cannot expect inflection for sex in any American language, this feature being extremely rare on the western continent and even in the Old World, where only two stocks display it prominently.

Number is not expressed by a special suffix or sign joined to the noun, but terms pointing to plurality, collectivity, or distribution, like numerals, or like *agré*, *kré*, sundry, several, will fulfil this function. Thus no forms exist for the dual or plural number. But number may be expressed by the transitive or the intransitive verb which accompanies the noun, and this makes special plural endings unnecessary. (See number in verbs, page 541.)

Inflection by case apparently does not exist in Catawba. Three case-relations are prominent in all languages,—the subjective, the objective, and the possessive or genitive cases. These are not marked by any separate ending or other sign in Catawba, as may be found from *yin-trá kun bariré*, I know that child; *ma wuyá dtksé kitseré*, I break this rope with my hand;—where none of the objects (*yin-trá*, child; *wuyá*, rope) shows any form distinct from their subjective cases.

Examples in which possessive case-endings would or might occur, if any existed, are: *yápkä<sup>n</sup> hisú*, bottom of barrel; *yápkä<sup>n</sup> hissumó*, top of barrel; *kapá su<sup>n</sup>ti*, gate of fence; *gus súk* or *kús suk*, cob of corn, lit. "corn's location." Evidently that which is expressed by case-endings in languages favored with them is here relegated to the postposition—a class of relational words named elsewhere "prepositions" from their placement in the sentence. These exist numerously in English, but few of them are so ground down as to form transition to a case-suffix. This, however, is the case with *-iang*, in *wihash-idng sapt*, cream of milk [lit. milk (*wihásh*) upon (*-iang*) lying on top (*sapt*)]. This is probably an alteration of *hiák*, over.

Postpositions do not occur in *súk odé*, come into the house! *yépa dèpé kusátkide*, I stand on one leg, although they might be expected after *súk*, house, and *yépa*, leg.

#### POSTPOSITIONS

Postpositions occur in the following phrases and sentences: *sák mutú*, in the mountains; *nutí aku mutú*, east (lit. "sun-rising

at"); *indayáne mundá nartiré*, I look into the mirror; *nutú aku mutú aku-u sá-ure*, from the east; *widiu impiš sakó námure*, I broil meat on the coals; *yáp sagnunyá sakó*, upon the table; *yúksě* or *tksa sakó*, back of hand (lit. "hand above"); *iswa sutkó*, down the river, down-stream; *iswá<sup>n</sup> tak nartiré*, I live on the river; *suk hapáng*, on top of the house; *suk-yóp datuk*, inside of a brush-lodge.

#### THE ADJECTIVE

The adjective appears to have a double form throughout—the simple basis or stem, and this basis with a demonstrative or predicative suffix in *-re*, *-ré*, *-hěré*, *-h'ré*, or some similar form. This may also be said of the numeral.

Although this suffix was originally verbifying and predicative, i. e., stood for the verb *be* in all its inflections, this is not strictly the case at present. But the adjective is always placed after its noun: *yáye tchin*, cold water; *yáye tchinhěré*, the water is cold; *hitchú parparesaré*, a square box, or the box is square.

The plural number, if indicated at all, is pointed out by a word of plurality subjoined: *untáre*, many, or other; *agré*, sundry; *yaká<sup>n</sup>*, several (as in *iskantěré yaká<sup>n</sup>kuraré*, many white men; *yakaniré*, many, plenty of).

Gradation is expressed by *měhěre*, which is of an adverbial nature (as in *namú měhěre*, I am singing all the time) and has an augmentative meaning.

#### COLOR ADJECTIVES

In every language the adjectives of color form a study of absorbing interest, and those who believe that the more primitive a people the smaller their list of color names, will doubtless change their views on closer study. Indian color names occur in large numbers, but it requires persistent research to obtain them with accuracy, and in this work women are usually better informants than men.

For dark, somber, subdued, clear, and light as adjectival

modifiers of real color designations in Catawba, the following were found: *kare*, dark; *witcháwa kare*, a dark night; *wayant káre*, dark green or yellow. *áyo<sup>n</sup>*, clear, light; *yáb áyo<sup>n</sup> mbárire*, a clear day appears. *táktchire*, white, is used for light-colored, of a light shade. To express the abstract idea of color one might say *ágrä wayántkare*, sundry yellows and greens. *wiheré*, *wihë*, *wire*, looking like, resembling.

The colors are: *táktchire*, white, light-colored; *táktchün wihëré*, gray; *táktchi tchëhé*, *táktchirë mihé*, lavender or russet. *ská<sup>n</sup>ré*, *sikëka<sup>n</sup>hré*, *sika<sup>n</sup>*, red and all the red shades, as vermilion, crimson, scarlet, solferino, and purple; *sika<sup>n</sup> wihere*, pale yellow or reddish, salmon-colored; *sika<sup>n</sup> waret<sup>n</sup> wire* (for *wihëre*), pokeberry red; *sika<sup>n</sup> hawaktchu wihë'*, another red, darker; *sika<sup>n</sup> harwutuihëré*, red-brown; *sika<sup>n</sup> ká<sup>n</sup>hëré*, "red dark," another red, still darker. *wátka<sup>n</sup> henussé wihë'*, "egg-yellow" and light red; *wayant káre*, yellow, darker than lemon; *wayántéhire*, lemon-hued; *χayok 'honhire*, of gold color; *wuyantkakawiré*, buff; *wuyäkakure*, yellow body-paint. *sika<sup>n</sup> harwut'hawire*, brown; *harwut'huwire*, brown, darker (see red-brown above). *wayant karé*, green; *wayaneriwiré* or *wuyendrtrë wire*, green, darker; *harwaktche wihiré*, green, dark. *wuyánka(re)*, blue, the darker shades (*wú-i*, *ú-i*, radix); *wayanrtwinhe*, *wayanertwinëré*, robin-egg blue, light blue; *harwutó<sup>n</sup> hëré*, dark blue; *hoktchitcha<sup>n</sup>hëré*, bluish black, also chocolate; *wóyantka(re) wóya dapa-siwi*, October blossom (lit. "dark-blue autumn flower"). *wi-arú*, blackberry; from its "blue" flower; *dapasiw'wuiré*, (its) flower is blue. *harwut-karé*, black.

Yellow and green are expressed by the same term in this as in many other American languages.

#### NUMERALS

The decimal system of numeration forms the basis of the Catawba numerals. Two forms are observable in most numerals, a longer one, ending in *-re*, *-ré*, originally of a predicative function,



and a shorter one, used in counting, etc., without the above suffix.

The cardinal numbers are : *dërasí, derássi*, one half (*deraká<sup>h</sup>hé*, when speaking of coins, etc.); *dubé, nêpé, nepá<sup>n</sup>*, one (*nú<sup>n</sup>ti dëpé*, one month); *no<sup>n</sup>prêré*, two (short form, *nôpre, nápêre, nábre*); *nomnêré*, three (short form, *nómna, nómně*); *porprêré*, four (short form, *párpre, pórpre*); *poktrêré*, five (short form, *póktire, páktiri*); *dípkraré*, six (short form, *dípkara, dípkêrě*); *wassignurêré*, seven (short form, *wassignúre*); *dowêsaré*, eight (short form, *dáwussa, dáwěsa*); *wantcharêré*, nine (short form, *wantchâre*); *pitchinêré*, ten (short form, *pitchine, pitchun'*).

The additive numerals which form the body of every decade from one to nine, as 11-19, 61-69, are composed by joining to the number of the decade the unit numbers followed by *háksare, háksa*, "adding": *pitchin' dëpé háksare*, or *háksa*, eleven; *pitchun'* (or *pitchin'*) *nápêre háksare*, twelve; *pitchin' nómnêre háksare*, thirteen; *pitchune párppe háksa*, fourteen; *pitchun' páktiri háksa(re)*, fifteen, etc.

The decades or teens are also formed in a very simple manner, the cardinal being placed after the *pitchine*, or ten, and serving as a multiplicative numeral: *pitchune* (or *pitchi*) *nápêre, nábre*, twenty; *pitchin' nómnêre, náměne, námne*, thirty; *pitchun' pór-pêre, párppe*, forty; *pitchin' póktire*, fifty, etc.; *pitchin háro* (or *háre*), one hundred (said to mean "big ten"); *pitchi háre nó<sup>n</sup>pêre*, two hundred; *pitchi hárě pitchiné*, one thousand.

The following examples will further illustrate the numerical system: *witsagné-i* (or *wítsa*) *dubé*, one horse. *ye-muanú pitchin' nápêre dúpé háksá dëraká<sup>h</sup>he*, I am twenty-one years and a half old. *yeyé pitchun dáwus'sa páktire háksa*, eighty-five Indians. *aratgihé mú<sup>n</sup>ti derassihêre*, the first quarter of the moon (lit. "first half of moon"). *maniané pttchune páktiri háksare*, fifteen square miles; *maniané pttchune páktiri háksa upádshire*, fifteen miles square. That numerals are always placed after the nouns which they qualify may be gathered from these and many other

examples. In Catawba there are no ordinal or adverbial numerals separate from the cardinals, but distributive numerals are expressed by inserting *okáhe*, each, after the cardinal or by some other word to the same effect: *nur<sup>ti</sup> dǎpé tchepatcháitchu nominǎré*, I have been there three times in one month. *yabsigré napǎré*, twice a week. *yé nǎpudhua<sup>ri</sup> yénkure ye<sup>n</sup>dǎpánakure pahó<sup>n</sup> páktire iguaré*, each hunter killed five rabbits. *yá inǎpǎre núbma wuyá wumú-ire páktire i-ánire*, each woman is getting five strings of beads [the word two (*inǎpǎre*) is used here to express "each"; *wumú-ire* signifies "run-through," i. e., strings run through the beads]. *súk námide sun-taro pitché háre pitchiné mumbá okáhe*, three houses at one thousand dollars each [*sun-taro* = dollar (lit. "large metal"); *mumbá*, containing, "lying inside"].

There are employed a series of multiplicative numerals, of which the following specimens have been recorded: *haparpariré*, fourfold (as paper); *nǎpa-isá hantpkanire*, the paper is sixfold; *nǎpa-isá hapitchiniré*, the paper is tenfold.

#### THE PRONOUN

Like the majority of American languages, Catawba is well supplied with pronouns, especially of the deictic and demonstrative classes, although certain adverbs are coördinate with them in their functions. These (adverbs) are mainly postpositive.

#### DEMONSTRATIVE PRONOUNS

Nearness to and distance from the speaker are the main points determining the use of demonstrative pronouns. Their plurals are expressed by words standing separately:

*ki*, this, presupposes nearness, closeness of contact: *yē ki*, this person here, or the Indian before you; *yáp ki* or *yóp ki*, this tree here; *impi ki*, fireplace, hearth (lit. "fire here").

*há*, this; *gús há*, this maize; *yáye yásku háyít*, this pail of water (lit. "water pail this").

*ye*, *yē*, *yē<sup>n</sup>*, somebody, some person, he, she, the one, its real

meaning being person, individual, Indian (*nieyé*), man; *yepá<sup>n</sup>*, somebody, a contraction of *yē dēpá<sup>n</sup>*, "man-one."

*ma*, that, refers to objects distant, as *ma íswa*, that river; *íswa kúrě ma*, that distant river; *ma yómpe*, that log.

*ówa, ó-a, úwa*, that one and those ones, is often used instead of only he, she, they, and refers to persons and other animate beings.

*kún, kúnkě*, this one, and also he, she, it.

*děpá, něpá, nepá'*, somebody, someone, and something—it is the numeral "one" used as a pronoun. The plural is *dapo-kré, depá-kré*, a contraction of *depá agré*, sundry ones; *yepán, yepá<sup>n</sup>*, somebody, is *yē depá<sup>n</sup>* (see supra).

Demonstrative adverbs and verbal phrases of demonstrative import are *hare* and *hire*: *yē hare*, this man here; *yé hire*, that man; *yá kure*, the woman (in the distance, i. e., absent); *yóp hat-hisare*, a tree near and visible; *yóp há-intsare*, a tree within touching distance; *yóp ihísě*, that tree over yonder; *yóp atktsare*, a tree distant several miles.

#### INDEFINITE PRONOUNS

Among the indefinite pronouns may be mentioned *depéra, nepéra*, other, another; *yem pa-thare*, nobody; *děpán pa-thare*, nothing; *táne, tán*, so much, that much, and interrogatively, how much? how large? *untáre*, as many; *uksěrd*, of the size of.

#### PERSONAL PRONOUNS

Some of the personal pronouns carry with themselves suffixed syllables, which evidently do not belong to the body of the word, and are somewhat comparable with *otros* in the Spanish *nosotros*, we; *vosotros*, ye. They are *-yi* or *-i, -ha, -wa*: I, *di, de, ni*; suffixed, *dtyi, di-i, de-i, déyi*. Thou, *yi, ye*; suffixed, *ytye*. He, and she, *ówa, ó-a, ú-a*. We, *hiha, ha, hi, dówa*; *ht nápri*, we two. Ye, *wi, wtwa*; *wi náprě*, ye two. They, *ówa, ó-a, ú-a*, for both sexes.

An emphatic form may be given to the personal pronoun by

suffixing *mä, mä\**, only, but; *đmā*, myself; *ŷtmā*, thyself, yourself; *ómä*, himself, herself; *dowamä*, ourselves; *wiwamä*, yourselves; *omämä*, themselves.

Inflected with an adjective, the personal pronoun presents the following paradigm: *namboritchúrél*, I am sleepy (lit. "very sleepy"); *ye* or *yett* *yamboritchure*, you are sleepy; *ma* or *o-a* *himboritchure*, he, she, is sleepy; *tó<sup>n</sup>si* *himboritchure*, the dog is sleepy; *hi-ndpri* *hamboritchúre*, we two are sleepy; *wi-ndpr'i* *hamboritchure*, ye two are sleepy; *dówa* *hamboritchure* or *hamborirél*, we are sleepy; *nirë*, *đtrë* *hamboritchure*, ye are sleepy; *ówa* *wamboritchure*, they are sleepy. The word sleepy is properly *himbóri* or *hambóri*, but through the addition of *-tchure* it becomes "very sleepy."

#### POSSESSIVE PRONOUNS

One series of the possessive pronouns, apparently the most commonly used, is placed after the noun possessed, but another has its place before it, as *witi-i* *ŷél* and *ye* *witi*, your moccasins. The possessive her, hers, is expressed analytically by *ŷá*, woman, since the language does not denote sex by its inflections.

The paradigms of father and mother which were obtained are: *nanëndél*, *nanéna*, my father; *naneyě'*, thy, your father; *nanéwa*, his father; *ŷa* (*kure*) *nanéwa*, her father; *nanehá*, *nanehé'*, our father; *naneyě'*, your (pl.) father; *nane-iyě'*, their father. *shitchina* *tchitchiné'*, my mother; *shitchiyě'*, thy, your mother; *shitchiwa*, his, her mother; *shitchihě'*, our mother; *hindpëre* *tchitchihé're*, the mother of us two; *shitchiyě'*, your (pl.) mother; *shitchi-iyě'*, their mother.

The other series of pronouns is prepositive: *tksa*, hand; *díksě*, my hand; *watóp*, knee; *ŷi* *watóp*, your knee. Here the pronoun occupies the same position that the nominal attribute occupies toward the noun it qualifies: *wamesú* *hiská*, head of pipe; *wamesú* *hitusá*, stem of pipe; *umpá* *pukaré*, tobacco smoke; *níeyé-umpa-ěré*, Indian tobacco; *ŷáp* *té*, root of tree; *küşh* *idshá*, ear of maize; *impi* *dé*, blaze of the fire.

Another series, where ownership is emphasized, is as follows: *dé-i déhère*, or *dí kitcha*, my own; *yumd<sup>n</sup> nddriré*, this is my hoe; *yé ythère*, *yí kitcha*, thy own; *ó-a thère*, his, her own; *insákwi í hri*, the book is his; *insákwi yá-k'ri í hri*, *k'ri*, the book is hers; *kurtwa thère*, his own; *dówa yihéhère*, our own; *ówa* or *ó-a yéhère*, their own.

In the third person there occurs a prefix, *hi-*, in animates and inanimates, for his, her, its, which is found also in the verbal inflection: *hi-tarire*, he, she, is awake.

## THE VERB

### INFLECTIONAL FORMS OF THE VERB

Present information concerning the inflectional form of the verb in Catawba grammar is not sufficient to render an adequate idea of its whole inflection and its connection with the other parts of speech; but of these an idea at least can be conveyed through the following:

### THE SUBSTANTIVE VERB "BE"

The substantive verb in the forms obtained appears to be a series of compounds of pronominal radices made to answer the needs of a verb or predicative expression.

Examples of the substantive verb "be" are: *dírè*, I am; *dírè mé hiré*, I am here; *yiyé'*, you are; *ó-ayé'*, he is; *yá ué'*, she is (lit. "the woman is"); *do-u-é'*, *dowé'*, we are; *wiwa-é'*, *wiwá*, ye are; *uwé'*, they (men) are; *ya kuré*, *uwé'*, they (women) are. *butcharé*, I have been; *búyare*, you have been; *u-araré*, *wararé*, he has been; *yá buraré*, she has been; *mu'hnaturé*, we have been; *muyayuré*, ye have been; *munāruré*, they have been. *dí'te uniré*, I shall be; *yéte uniré*, you will be; *ítě uni-iré*, he, she will be; (*dówa*) *uhind-ure*, we shall be; *yéte uyenérivré*, ye will be; *ítě unaré*, they will be. *dítě natdriré*, *díti dataréré*, I am awake; *yídi yatdrère*, you are awake; *ót hitariré*, he is awake; *hitchú*

*parparesaré*, the box is square (or, a square box); *witcháwa karé*, a dark night; *witcháwa sèt karé*, the night is dark; *yáb sèt dyonre*, the day is clear; *yáb ayo<sup>n</sup> mbárire*, a clear day appears.

## TENSE

To eat: *dí dūdsho<sup>n</sup>ré*, I am eating; *sundā dūtcho<sup>n</sup>ré*, I ate yesterday; *yáwa dūdsho<sup>n</sup>ré*, I will eat tomorrow; *dí dūdsho<sup>n</sup> tchüre*, I ate or eat much; *dí dū'dsh<sup>n</sup> atché'hre*, or *so<sup>n</sup>hare*, I ate little.

To husk: *kúsh tishuré*, I am husking Indian corn; *kús há ishtuntaré*, this Indian corn has been husked; *yáwa<sup>n</sup> kús há ishturé*, this Indian corn will be husked tomorrow.

To shoot: *búhi*, *púhi*, *mbúhi*, gun ("exploder"); *yí buhi-e'hndó*, you are shooting; *widabúí mbúhi-endó*, you shoot a deer; *sundáwí widabúí mboséré*, you shot a deer yesterday; *yawá' widabúí mbuséré*, you will shoot a deer tomorrow.

## VOICE

The active, passive, reflective, reciprocal, and causative voices may be exemplified by the following instances which show that they perform a synthetic and not an analytic function:

To wash: *déta<sup>n</sup>ré* and *unúta<sup>n</sup>ré*, I wash (something); *dehd urta<sup>n</sup>ré* or *détéda-uktanidé*, I was washed; *déyin dehakunéta<sup>n</sup>ré* or *dihākunata<sup>n</sup>ré*, I wash myself; *yeytha ukta<sup>n</sup>dé!* wash yourself! *etko unéta<sup>n</sup>re*, to wash each other.

To fan: *kwakwa<sup>n</sup>nahiré*, I fan (somebody); *kwakwatehuré déré*, I am or get fanned; *wátkatu*, with a feather fan; *dédiha kwakwasetérelé*, I fan myself; *étko kwakwa-d-ure*, we fan one another; *kwakwa-ikuré*, fan (subst.).

To rub: *unatritéré*, I rub, I am rubbing; *yépa<sup>n</sup> níwá-ure*, I get rubbed by somebody (*yépa<sup>n</sup>*, for *ye dépá<sup>n</sup>*, "man-one"); *deri-í unatritéré*, I rub myself; *yépa depá<sup>n</sup>raha wawatchindé*, I cause somebody (*yé*) to rub another (*dépá<sup>n</sup>*); *étko urtrihère*, to rub each other.

To pinch: *íkxa yē tchetchiré*, I pinch somebody in the arm;

*dī tchiré*, I am, get, pinched; *dehak tchitichire*, I pinch myself; *etkō intchire*, to pinch one another.

To scratch: *yt<sup>n</sup> kusé ki<sup>n</sup>ki<sup>n</sup>sèré*, I scratch somebody standing (here); *hapké yére sure*, the cat is scratching you; *diri sure*, I get scratched; *dīha kār<sup>n</sup>kār<sup>n</sup>shire*, or *dīha ki<sup>n</sup>ki<sup>n</sup>shire*, I scratch myself; *etko-i sure*, to scratch each other.<sup>1</sup>

To hit, strike: *yé nèpé kaseré*, I hit somebody (lit. "man another (I) hit"); *yā kanitchitichure*, I am hit or struck (lit. "some man hit me"); *de-i dehd kaseré*, I hit myself; *etko ka-iré*, to hit each other; *yébu ka-ishtchené*, or *himpó ka-ishtcheré*, I cause to hit somebody.

To shuck, husk: *gush tishturé*, I am husking maize; *gus hä ish-tuntaré*, this maize has been husked.

To fall down: *yóp ki huktukèré*, this tree falls down; *déri yáp ki huktuknatchiré*, I cause the tree to fall down.

#### NUMBER

In many American languages the plural and dual numbers of the subject, and, in transitive verbs, of the object also, are often expressed in the verb by an additional affix. The different modes exist also in Catawba: *wátka<sup>n</sup> diguaré*, I kill a chicken; *wátka<sup>n</sup> padiguaré*, I kill chickens; *dé ka tchuré*, I take it; *yé ka tchuré*, you take it; *dé ka wintchúrèré*, I take these things; *yé ka wirédé*, you take these things; *ó-a ka dapokré wirúrèré*, he takes these things. *yén dépé haha-hátkire*, somebody is laughing; *yén depé-agré hahá-ikèré*, some are laughing; *ye nèpé akehatkire*, somebody is weeping; *yé agré aká'-ikèré*, some are weeping.

The noun does not appear to distinguish number, for no plural suffix is traceable; plurality is generally expressed by the addition of *agré*, *k'ére*, many, sundry.

#### VERBAL INFLECTION WITH PRONOMINAL SUBJECT

Examples in which the verb is inflected with the subject

<sup>1</sup> In the examples in this paragraph the Indian informant partially omitted to mention the principal verb of the sentence.

pronoun are : *kús niktá<sup>n</sup>ré*, I am baking bread (lit. Indian corn) ; *kustá<sup>n</sup> itchúá niktá<sup>n</sup>tire*, you are baking cake ; *ú-a kustá<sup>n</sup> kata<sup>n</sup>tiré* he, she, is baking cake ; *tchi wandshéré*, I am twisting ; *yi wandshéré*, you are twisting ; *yóp tchě ká-isère*, I am sawing wood ; *tchu tchä'ntséré*, I am stretching out (something) ; *yi utchä'ntséré*, you are stretching out (cf. *sänséré*, to tear) ; *íkša tchetchiré*, I pinch somebody, in the arm (*íkša*) ; *déru wind<sup>n</sup>tare*, I suffer ; *du* (for *dówa*) *wind-are*, we suffer.

#### VERBAL INFLECTION WITH PRONOMINAL OBJECT

Examples of verbal inflection with pronominal objects follow :

##### I. Object personal and pronominal

*tó<sup>n</sup>si tchúknire*, the dog bites me (*ni-*, *dí-*, me) ; *tó<sup>n</sup>si tchuk-yä<sup>n</sup>re*, the dog bites you, or thee ; *to<sup>n</sup>si tchuk u-óp'kire*, the dog bites them (the children) ; *tá<sup>n</sup>si yě tchuxátire*, the dog ( they say) bit the man. *yí kusé ki kt<sup>n</sup>séré*, I scratch a man standing here ; *hapké yire sure*, the cat scratches you. *dí kaséré*, I hit (strike) him (her) ; *híska<sup>n</sup>-i (dí) kaséré*, I hit him on the head ; (*dí*) *kana-iré*, I hit you ; *nitém kana-iré*, I hit all of you ; *yén* (for *yéwa<sup>n</sup>*) *kuré kanayuré*, I hit them ; *ka-iniré*, you hit (strike) him (her) ; *ka<sup>n</sup>nu-idé*, you hit us ; *yén kure ka<sup>n</sup>ne*, you hit them ; *yén kúri ka<sup>n</sup>ne hire*, he, she, hits me ; *yén kúri ka<sup>n</sup>niré*, he, she hits you ; *ó-a kanuttkiré*, he, she hits us ; *yén kúri kanuttkiré*, he, she hits you (all of you) ; *yén kúri kanwakikiré*, he, she hits them.

##### II. Object expressed by a noun

*dtska nigwandséré*, I turn my head ; *híska<sup>n</sup>, tska<sup>n</sup> nigwandséré*, he turns his head ; *dówa, dó-a hísga<sup>n</sup> digwandaré*, we turn our heads ; *ó-a tska<sup>n</sup> digwandaré*, they turn their heads.

#### VERBALS

*ninddsetire*, I commence talking ; *nindseti depé<sup>n</sup>rare*, I keep on talking ; *nináse ukínshère*, or *nináse kunsásère*, I cease talking. *yáye kuruksaté-ire*, I begin to drink water : *yáye kurúksa ukínshère*, I stop drinking water. *tchtyu ki-indshère*, I have finished



sawing. *mbõ'sa wuyá ká'sère*, I broke a rope by shooting (*mbõ'sa*) at it. *warëré*, dead; *ya waritt*, when you (*ya*) are dead. *tswa<sup>n</sup> tiriksare*, I ford the river; *tswa<sup>n</sup> tiriksè yaktcharé*, I walk through the river by fording it. *ará'dshie nëpä<sup>n</sup> kaséré*, before hitting somebody; *dëpä<sup>n</sup> kanitare*, after hitting somebody; *kuna nisè kaséré*, for the purpose of hitting. *kunthère haramotú*, good to eat.

## PARTICIPLES

*yóp ha waruwakuré*, mistletoe (lit. "bush not dying"); *yóp ka<sup>n</sup>-t-are*, chopped wood; *kasère*, I hit; *nëpä<sup>n</sup> ka-îré*, one who is hitting; *depë<sup>n</sup> kaharé*, one who has been hit; *isákurt*, printed matter; *isa<sup>n</sup>hré*, "marked up" (in colors or otherwise; cf. *dëpä tsá<sup>n</sup>*, book, "that which has marks"); *nëpä-isa*, paper; *sók haku-tchîrîre*, slope (lit. "mountain slanting downward"); *watáb yîre*, dry, or dried, pumpkin; *kâtchîre*, made of, manufactured; *wasaré*, frozen (cf. *wasasaharé*, hail falls); *háksup sahëré*, the coat is torn (cf. *sänsëré*, *sänserté*, to tear); *matchtyu ki-indshëré*, I have done with sawing; *wikani tchîrsère*, I became wet by sweating.

## THE NOUN

## NOMINA AGENTIS AND ACTORIS

The nomina agentis and actoris are usually formed by appending *-kîre* or *-kure*, as in most of the following examples: *yé hinukîré*, a thief; *yá népumurikîré*, prostitute; *yé npén dëpumurikîré*, whoremonger; *yänderepá*, sapsucker; *yéwi kuinakuré*, a warrior (*yéwi* = young man); *ytkstásha umtyekuré*, index-finger; *yé hîndatakîre*, painter (*hînda*, line, track); *yé nëpakasa<sup>n</sup>tkîré*, writer; *yé yá<sup>n</sup>pa hákî(re)*, miller; *yá<sup>n</sup>pa*, grist-mill; *yá kutchin-hakpa<sup>n</sup>hé*, bird-trap; *yá kutchin hakpa<sup>n</sup>hé tahatikuré*, one (man) who makes bird-traps; *yé katchatkîré*, bird-trapper; *yé kússërag kudntsère*, miller (lit. "man who grinds wheat").

## NOMINA INSTRUMENTI

*tushakéht*, drum; *tusakú'hkinsëré*, I am drumming; *wa<sup>n</sup>sasusère*, flute; *dëra wa<sup>n</sup>sásu<sup>n</sup> sétire*, I am fluting; *wuyá-a kaikuri*,

sling; *wuya kat-isětèré*, I sling stones; *dapa-tarèrohé*, spinning-wheel; *napa-tarero<sup>o</sup>sètèré*, I am spinning; *děpá-düropi-mókure*, buckle; *dídi dėpa-dürop<sup>o</sup>-mósure*, I buckle up something; *ko<sup>o</sup>ko<sup>o</sup>tkure*, a fan; *dediha ko<sup>o</sup>ko<sup>o</sup>sètèré*, I fan myself; *děru'bi něpá tchákikuré*, flatiron; *dapa-i-ohéré*, a saw; *kun' mtchiyuré*, hand-saw; *dapa-i-ohéré yáp tcheka-isèré*, or *tchiyuré*, I saw wood with a saw; *yóp tchtyu-huktuntchiré*, I saw this tree down; *dapa-i-ó tarokure*, cross-cut-saw (lit. "large saw").

The chief formative suffix for forming names of tools, apparatus, etc., thus appears to be *-kure*. It occurs also in *siwékuré*, plume of plant; *wa<sup>sa</sup> wokuré*, knot in reed.

#### MODES OF NEGATING

In Catawba, as in every other language, there are various ways of denying or negating in the compounding of words as well as in the spoken sentence. In the verb a negative voice exists, of which a complete paradigm could be set up.

*Ha, há, or a, á*, is the universal negative particle "not." It stands also as a separate word, as in *yóp ha waruwa*, a bush not dying (i. e., evergreen bush), but is more commonly incorporated into the adjective or verb. Examples are:

*waharé, wuhäre*, no (the opposite of *himbá*, yes); *uwödsha wahare*, we make no use (of it); *taró-a, taróha*, small, little (from *tarú*, large, and *a*, not); *yitchá ha taro*, little boy; *yēn taróa*, youngster; *miruré*, strong; *miráhare*, weak (lit. "not strong"); *yíkse-e miráhare*, the weak arm; *yitúhare*, blind (from *tu, yitu*, eye; *ha*, not). Other adjectives of a privative character are: *takshú-hare*, deaf (from *tákshu*, ear; "ears not having"); *hipunú-are*, lame (from *hímpu, hípu*, leg; "of legs deprived"); *du-i kunúare, kunúhare*, of no account (lit. "thing no good for"); *kunihähère haramotú*, not good to eat; *kunthère haramotú*, good to eat.

In verbs and sentences *ha, a*, appears as follows: *dúyi nemürèsaré* (for *s'hare*), I want nothing (lit. "a thing I want not"); *düpá' harihiré*, nobody lives here (lit. "person not here");

*nindasēhiré*, I speak; *nindásare*, I do not speak; *yá pathare*, no snakes (lit. "snake any not is"); *yēm pahthare*, or *yim pathare*, nobody; *yuhuktchi pathare*, there are no negroes here; *dēd' barare* (for *barihare*), I do not know (cf. *bariré*, I know); *niyé patchatkó bahid-a a'hware*, we do not know any other Indians (the "not" is contained in *bahid-a*).

#### THE PARTICLE OF INTENSITY

Following are examples of *tchure* (very), the particle of intensity: *tchín' tchure*, very cold; *nutí wike tchuré* (contracted to *wiktchuré*), the sun is hot; *nutí hopttchu wárepe tchúre*, the sun is hot; *impt sukso tchuré*, the fire is smoking; *yóp tcharā tchure*, or *yóp tcharā tchú-ihire*, the wood is very hard (comparable with *dürubí' tchararé*, iron is hard); *wanhá pitchuré*, a long arrow (cf. *wanhí tchērtri*, a short arrow); *yáye dēpangiard tchúre*, I am very thirsty; *yáye warepa tchure*, very hot water; *hié hú tchúre*, the wind blows vehemently ("much"; *tchitchure* being here abbreviated to *tchure*); *yttchahě yaka tchatchi tchihure*, a boy growing fast; *ye<sup>n</sup> dup ma<sup>n</sup> tchuré*, a big cheat; *yé hituí'h tchére*, a sharp-sighted man, person; *hitaré*, bitter, sour; *hita tchure*, very bitter or sour; *yä' du-paksure*, a liar (lit. "man not truthful," *-sure* probably standing for *tchure*).

#### ORAL PARTICLES

When a verb or an entire sentence of frequent occurrence is replaced by a single word, the substituted term is usually a particle corresponding here and in other Indian languages to "they report," "as they say," "as you hear," "as is seen," etc.

The only oral particle, properly so called, that I could discover in Catawba is *utí*, which refers to sounds, voices, or reports heard. Examples are: *yé utí ehé-hatkéré*, the man is coughing (lit. "the man hearingly cough-sounded"); *yé utí mbó-hatkéré*, the man is shooting (lit. "the man, as heard, explode-sounded"), but when the shooting was too far to be heard, *yé mbó-hattka*; *ndánisare*, the man was shooting, but I did not hear it; *yé utí*

*nepapúpu hátkire*, the man blows the bugle ; *naniré* I hear him ; *yé nepapúpu-hatka nantsare*, the man blowing the bugle I do not or did not hear.

The *-hère*, or *-híre*, is used when the subject is near and visible ; *kuré* when far off or invisible. This particle is probably connected with *kúrère*, to run.

#### DERIVATION OF WORDS

*hamú' hié*, breath (*hié*, wind ; *hié sut sá-ure*, south wind).

*hisú*, bottom ; *hiswa, iswá*, river.

*indáyane*, glass, also mirror (a derivative of *intt*, stone, rock).

*iskanst*, hair (from *iska*, head) ; *diska<sup>nsi</sup>*, my hair.

*itcha, yitcha*, extremity ; *nimpa yitcha*, my toe (lit. " my foot, its finger ") ; *iksa itcha*, finger (lit. " of the arm its end ") ; *diks-itcha*, my finger ; *iks'-idsha túhukure*, smallest finger ; *iks-idsha umtye kuré*, index-finger ; *iks-idsha ndérasé*, middle finger.

*kus*, Indian corn, maize (really " stalk," and something that is standing). In Shawnee, *tami*, Indian corn, was originally the term for stalk. *kus-sérák*, wheat (lit. " maize-grass, corn weed or plant ") ; *kus-sérág hiú*, flour (lit. " wheat dust," " wheat seed "). Other derivatives of *kus* are *kus-súk*, corncob, *suk* meaning house, and here " location " ; *kus-tán*, bread ; *kus-tāk*, cornhusk. *Sérak-stwi* is cotton (lit. " weed-blossom," " grass-flower ").

*móno*, earth, ground ; *mono hiú*, dust ; *mon kt*, near the ground ; *mánterá<sup>n</sup>*, native, indigenous ( " born in the land "—the Catawba name for the Cherokee) ; *manu-gisa*, or *-ktsa*, standing on the ground, or soil—standing low ; *monoyāne*, mile.

*sapiku*, what is on the top ; *hiswa sapiku-téré*, the river is muddy (lit. " the river is topped, has something on the top ") ; *wihashiáng sapt*, cream.

*sapmähire*, lean, meager (lit. " many, or plenty, of bones " ; *sáp*, bone ; *mähire*, many, more).

*tri-i hit*, *trí it*, cider, may be rendered verbatim as " fruit-juice."

*uks-itchika*, rainbow, formed in the same manner as the English word : *uks*, rain ; *itchika*, bow. From *uks* is derived *hukSORÉ*, it rains.

*wátka<sup>n</sup> trú*, turkey (lit. "chicken large").

*yáp-sagnuyá*, table ; i. e., "that which has wood (*yáp*) above (*sáko*)."

*yé' mi 'hraré*, *yé miraré*, chief, commander (lit. "man superior") ; cf. *má miraha*, the majority, most people, and the adverb *miraré*, mainly, chiefly.

#### COMPOUND NOUNS

When two substantives form a composite noun, the qualifying stands before the qualified term, as in English. But when adjectives qualify a noun attributively, they are placed after the noun : *yí dshandust*, fishing-line (*yí*, fish) ; *yi wantt*, carp ; *yi 'htché*, garfish ; *yí tusé'*, *yí tuí*, fish-tail, fish-fin ; *wós wamp*, hornet (*wós*, bee, wasp) ; *wa<sup>n</sup>sá wokuré*, knot in reed ; *yí wa<sup>n</sup>sá*, Adam's apple ; *ye mukasankuré*, soul of man ; *nípa itcha*, toes of my feet ; *pís*, skin, shell, inclosure, as : *wide-pís*, deerskin (and skin of any animal) ; *ipa-isa bis*, paper ; *word' pís*, walnut shell ; *yé hagiú pís* skin of man ; *ye hak pís nimit-nimit'ha*, pimple. *it yá*, tear (for *iti yáye*, "eye-water") ; *ahá suri-í'*, wild goose ; *kasá<sup>n</sup> suriyí'*, wild duck ; *tó<sup>n</sup>si suri-é*, wolf (lit. "wild dog") ; *yén tērod*, child (lit. "person great-not") ; *yáha wurtkure*, younger sister ; *impi kt*, fireplace ; *watept hisú*, bottom of bottle ; *watebt súsabi*, cork of bottle ; *watebt ya<sup>n</sup>huri húrtre*, bottle of whisky (*huri*, strong, is here duplicated) ; *yóp háskú*, knot in a board or stick ; *buhí* (or *púhi*) *híi*, gunpowder (lit. "dust of gun") ; *intí iswa musdwāré*, shoal in river ; (lit. "rock river jutting-out") ; *inti taróá*, gravel (lit. "stone large-not") ; *diská<sup>n</sup> warpéré*, my own head is aching ; *népé-túse-hápre*, panther (lit. "some-being-tail-long").

#### BINARY VERBAL COMPOUNDS

The binary verbal compound feature of the Catawba language forms a characteristic probably found in agglutinative

languages only, but not by any means in every one of them. A speciality like this is possible only through the incorporation of one verb into another by subordinating and reducing its body to its stem, or perhaps to its radical syllable. The shortened verb precedes the finite verb, and indicates the circumstance, reason, or cause of the action of the finite verb. These combinations have been found to occur more frequently in southern than in northern Indian languages, but no doubt they are found all over the continent. In many instances the radix appearing in the first part of the combination has become obsolete, and now occurs only as a part of a binary compound. In fact many or most of these binary compounds are pleonastic, since they would convey their meaning as well through the second component only; but they testify to the eminently graphic and concrete spirit which has prevailed in the formation of many American languages. Thus, in Peoria, one of the central Algonquian languages, we have *nä'-wapámach*, he visited; from *nä'wa*, to see, and *wapámaka*, I observe (somebody). In the Atakapa, of southwestern Louisiana, I am folding (paper) is *wi kon-hipónisho* ("I take fold," "I take up to fold"); *yá tekó tik lumlúmisht!* roll thou this barrel! is literally "this barrel go roll," *kón-* and *tik-* being the radicals of the abbreviated verbs.

Other binary verbal compounds in Catawba are:

*hi wi-mutú' wtdsha dügiat<sup>n</sup>re*, I visit (somebody) at his home, in his house; lit. "house in visit I want."

*isua tirkšě yáktchare*, I ford the river on foot; lit. "the river fording I cross."

*tchuestěpá tchirika-hukutchiré*, the resin flows down (from the tree); lit. "resin running flows downward."

*wit krú tchárěre*, I go to battle or war; lit. "battle into running I go" (*krú* = *kúru*, to run).

*yáp ki adodshá yän kasěreděré*, I strike somebody with a stick. *yämpa yóp udshá kan're*, I get struck with a stick by somebody; lit. "man stick using struck me."

*yáye sá\*ta hukutchiré*, the water (in river) flows downward ;  
lit. " water flowing down is running."

*yen-těróa húi-para-ikiré*, the children swing in a swing ; lit.  
" children roll and swing," or " children swing by rolling."