

this verb indicate the bending over of the digits named, as *lap-kshápata*, *seven*, for *láp nù kshapáta* "two I have bent backwards," or simply *láp kshapáta*, "two are reclining, leaning (upon the palm) of the other hand." *Nadsh-syékish*, "one left over" is in *Modoc* abbreviated into *skékish*, "what is left;" the same term also means "what was left behind, inheritance." *Tá-unep*, *ten*, the original form of which seems to be *té-unep*, is a repetition of *túnep*, *five*, with a different prefix indicating plurality.

If the origin of these numerals is thus correctly traced, their originators must have counted only the four long fingers without the thumb, and *five* was counted while saying "hand off." The four or "hand up, hand high" intimates that the hand was held up high after counting its four digits, and some term expressing this gesture was in the case of *nine* substituted by "one left over," *skékish*, which means "one only is left until all are counted." Tribes living in tropical and hot climates mostly possess the vigesimal system of numeration, which is rather unfrequent among the Indians of the United States. The cause of this is that the former go* with their feet naked and therefore use also their toes for counting, while the latter are prevented by their moccasins from doing so. *Klamath* numerals show no affinity with the names given to the digits, and hence it is impossible to say whether they began counting with the index, or what seems more probable, with the smallest finger.

The comparative study of the numerals of different nations and races is most instructive for disclosing certain abstract ideas circulating among their originators, and therefore it can teach us something about the psychology and the reasoning faculties of the prehistoric nations preceding our epoch by hundreds of centuries. No wonder that some of the most gifted linguists like Fr. Pott, W. von Humboldt, and Aug. Schleicher have indulged in their study; they had perceived that a patient and circum-spective analysis of these remnants of the highest antiquity would acquaint us not only with *facts*, as do the grave-mounds, stone-chisels, and flint arrow-heads, but also with *ideas*, and that on account of the continuous order in which they follow each other, they are in some regards preferable to disconnected radices, stems and derivatives for revealing the most antique modes of mental operations.

*Compare Wm. M. Gabb, on the Indian Tribes and Languages of Costa Rica, Am. Philos. Soc'y, 1875, p. 530.