

tense; *in* definite article, "the"; *to-* first person plural possessive prefix; *tecuyo* noun stem "lord"); and *timo-çauhtzinoa* (quoted from Olmos) "you fast" (*ti-* second person singular subject; *mo-* reflexive;¹ *çauh-*, from *çaua* verb stem "to fast;" *-tzinoa* reverential). These forms may be rendered in some such fashion as: "our Lord has created us for himself, revered one," and "you fast, honoured sir."

Strikingly similar psychologically to the cases of consonantal play in Nootka just considered are the peculiar consonant changes characteristic of Chinookan, employed to convey diminutive and augmentative notions respectively in all parts of speech.² The change here of *c-* consonants to *s-* consonants to express the idea of diminution further illustrates the tendency of sibilants in America to be subject to consonantal play. In Yana the phenomenon of diminutive consonantism is illustrated in the change of *l* to *n*. This process takes place regularly in forming diminutive nouns in *-p!a*; thus, *n̄nimaup!a* "little nose," from *k̄limau(na)* "nose." The *l-n* type of consonantal play is another one of some currency in America, and seems to obtain also in Sahaptin. This matter of consonantal play to express modalities of attitude is doubtless a fruitful field for investigation in American linguistics and should receive more attention than has hitherto been accorded it. It may be expected to turn up particularly in connexion with notions of smallness, largeness, contempt, affection, respect, and sex-differences.

Such consonant changes and increments as have been considered are evidently of a rhetorical or stylistic as much as of a purely grammatical sort. This is borne out by the fact that quite analogous processes are found employed as literary devices in American myths and songs. I have already drawn attention to the fact,³ that in American mythology certain beings are apt to be definitely characterized by speech peculiarities. The employment of consonantal play or of similar devices in such cases seems always to have a decidedly humorous effect.

¹ This verb is intrinsically reflexive.

² See Sapir, *Preliminary Report on the Language and Mythology of the Upper Chinook*, *American Anthropologist*, N.S., 9, 1907, pp. 537, 538; and, in greater detail, Sapir, section on "Diminutive and Augmentative Consonantism in Wishram," in Boas, *Handbook of American Indian Languages*, pp. 638-645.

³ Sapir, *Song Recitative in Paiute Mythology*, *Journal of American Folk-Lore*, XXIII, 1910, pp. 455-472. Takelma, Ute, Chinookan, and Nootka examples are there given, p. 471.