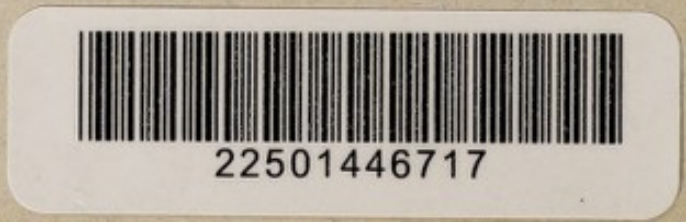

KORYAK TEXTS

PUBLICATIONS
of the
American Ethnological Society
Edited by FRANZ BOAS

VOLUME V

KORYAK TEXTS

BY

WALDEMAR BOGORAS

E. J. BRILL, LIMITED
PUBLISHERS AND PRINTERS
LEYDEN, 1917

G. E. STECHERT & Co., NEW YORK, AGENTS.

NOTE.

The present volume was intended to include a collection of Kamchadal texts. Owing to the war, it has been impossible to communicate with Mr. Bogoras; and since the volume has been in type for over two years, it seems best to publish the collection of Koryak texts alone.

There is some inconsistency in spelling the verbal endings *-lin* and *-ḷen*. These ought to be read consistently as given here. The forms *-ḷin* and *-len* are incorrect. There is no *g* in Koryak. Wherever this occurs, it should be read ǧ.

EDITOR.

November, 1916.

PRINTED BY E. J. BRILL, LEYDEN (HOLLAND).

CONTENTS.

ERRATA.

p. 15, lines 4, 5, for "gei'ḷıḷin" read "gai'ḷıLin."
p. 50, line 1, interlinear translation, for "that, what was" read "with that which was."
p. 66, last line of footnote, for "bring" read "being."
p. 74, line 26, for "ya'tti" read "ya'ti."
p. 76, line 6, for "mıntai'kir" read "mıntai'kin."
p. 76, line 17, for "tıyei'ḷıñın" read "tıyai'ḷıñın."
p. 78, line 18, for "ñênvê'thıčñın" read "ñenve'thıčñın."
p. 82, title, for footnote reference "1" read "2."
p. 82, footnote, for "1" read "2."
p. 86, last line of footnote, for "part ii" read "part i."
p. 91, title, omit reference 1.
p. 93, 6th line from bottom of text, for "came" read "come."
p. 97, footnote, for "2" read "1."
p. 102, line 11, for "neka'lkıḷat" read "neka'ḷkıḷat."
p. 102, line 13, for "MuLi'tıḷkılat" read "MuLi'tıḷkıḷat."
p. 105, 3d line from bottom of text, for "carier" read "carrier."
p. 105, last line of text, for "kantc" read "kantcx."

INTRODUCTION.

THE collection of Koryak texts here published was made as part of the field-work of the Jesup North Pacific Expedition of the American Museum of Natural History. Since the Museum does not allow sufficient space for the publication of all the linguistic material, which naturally forms one of the most important aspects of the work of the Expedition, the American Ethnological Society has undertaken the publication of part of it.

The texts contained in this volume were collected by me between December, 1900, and April, 1901. While Mr. Waldemar Jochelson, my colleague in the ethnological work of the Expedition in northeastern Siberia, investigated the ethnology of the Koryak, I undertook the study of their language, because my practical knowledge and previous studies of the Chukchee language put me in a position to acquire with ease a knowledge of the Koryak, which is closely related to the Chukchee.

I left the Anadyr country in December, 1900, and travelled to the village of Kamenskoye, on Penshina Bay, where I met Mr. Jochelson. I staid with him one month, after which time I proceeded to the southeast, to the eastern branch of the Koryak, and also visited the Kamchadal. I travelled among these tribes for two months, until my return to the mouth of the Anadyr, on April 8, 1901. A considerable part of this time was spent in covering the long distances between the villages, the journey bring made by reindeer or dog sledge and on

snowhsoes. Some parts of this territory had never been visited by any white man, not even by a single Russian trader, and I met camps and villages the inhabitants of which did not even know the taste of brandy, — in these countries, the foremost product of civilization, and the first to arrive. The last fifteen days of the journey between the Ke'rek region and Anadyr Bay [1] were spent in going without a guide through a country wholly uninhabited; for the Ke'rek, who have but few dogs, do not go very far from their villages on the coast, and are unfamiliar with the hills of the interior.

We travelled up-stream along several small rivers that flow into Bering Sea on the Ke'rek coast, and then, passing over the divide, followed the rivers that belong to the Anadyr system, and finally reached the first camps of the Telqäp Chukchee. This is the method of travelling adopted by the ancient cossacks, the conquerors of Siberia.

All the time that was not taken up by travel, and that was available for study, was devoted to an investigation of the languages of the Eastern Koryak and Kamchadal tribes. The study of the Koryak was the more extensive, owing to its closer affinity to the Chukchee in grammar as well as in vocabulary.

The Koryak dialects may be divided into two large groups, — the western branch, which includes the Maritime Koryak of Penshina Bay and also the Reindeer Koryak; and the eastern branch, which includes the Maritime Koryak of Kamchatka, and also the inhabitants of the villages Rekı'nnok, Pustoretzk, and Podkaguirnoye, to the south of Parapolski Dol. These last belong ethnographically to the Kamchatka Koryak, although they are counted by the Russian Administration as belonging to the Gishiga district. The eastern branch includes also the Maritime

[1] See map, Publications of the Jesup North Pacific Expedition, vol. vii.

Koryak of the villages on the Pacific coast around Alutor Bay, and those of the Pacific villages still farther east. The Ke′rek stand apart, and form perhaps a third dialect, although, on the whole, similar to the western branch.

The most obvious point of difference between the two branches is that the sound *r*, which occurs frequently in the eastern branch of the Koryak and in the Chukchee, is wholly missing in the western branch, and is there replaced either by *y* or (less frequently) by *t*, *č*, *s*. The natives are well aware of this difference; and in the tales of the Penshina Koryak, as may be seen from the texts, the use of *r* in the pronunciation of certain words is ascribed to evil spirits.

The inhabitants of villages on the rivers Vi′rnɪk, Poqa′č, and Opu′ka (i. e., between the Alutor Koryak and the Ke′rek), explained to me that, though leading the settled life of sea-hunters, they belong by origin to the Reindeer Koryak. In proof of this they pointed to their pronunciation. They said, "We say *yaya′ña* (HOUSE), and the Alutor people say *rara′ña*."

Instead of the classification "western and eastern groups," we might just as well have said "northern and southern groups;" but I prefer the former designation, because the pronunciation of the eastern branch is nearer to that of the Chukchee, who live to the east.

The Koryak language, in contrast to the Chukchee, which has almost no dialects, is furthermore divided into several local dialects. Each bay and river, with its few villages, has a dialect of its own, differing from the others in pronunciation and vocabulary; and a dialect of Kamchatka may in some respects be nearer to a dialect of Penshina Bay than to that of its immediate neighbor.

The following series of texts was collected chiefly in the village of Kamenskoye (Koryak, Vai′kenan), on Pen-

shina Bay, with the help of Nicholas Vilkhin, Mr. Jochelson's interpreter. The correct transcription of Koryak phonetics offered considerable difficulty, since Nicholas Vilkhin, a half-Russianized Koryak raised in Gishiginsk, belongs by birth to the village of Paren (Koryak, Poi'tın). Now, the dialects of Paren and Kamenskoye, though very much alike, present several points of difference. Some of these are, that *e* of Paren is replaced by *a* in Kamenskoye; *tk*, by *tč* (*čč*); *y*, by *s*. The people of Kamenskoye are well acquainted with the Paren pronunciation, because the intercourse between the villages is considerable. Therefore many of them, when talking with the interpreter, would assume his style of pronunciation. I have tried to avoid confounding the two systems of pronunciation, but I am not sure that I have succeeded in doing so in all cases. Besides this, the rules of pronunciation, which are strict and consistent in the Chukchee language, are quite lax in all the Koryak dialects.

The harmony of vowels, which exists in Chukchee, is unstable in Koryak, and often inconsistent. Chukchee has two groups of long vowels, —

i	*e* (*ä*)	*u*
ê	*a*	*o* (ɵ)

The vowels of the one group cannot be combined with those of the other, either in single words or in compounds such as are in use in this group of languages. The other vowels of the Chukchee are short, obscure, and neutral. Therefore they may form combinations with either group of long vowels. In compounds, the vowels of the first group are replaced by the corresponding vowels of the second group whenever the word contains a single vowel of the second group in any position whatsoever. There are also some stems containing only neutral vowels, which

nevertheless require the exclusive use of vowels of the second group in the other parts of the word.

In Koryak, with its constant dialectical changes from *a* to *e*, this pair of vowels is excluded from the action of the vocalic harmony just described, and both *a* and *e* are considered as neutral. Thus, in the dialect of Kamenskoye, *nu'tanut* (EARTH) changes in the dative to *notai'tiñ*. The two remaining pairs (*i-ê*,[1] *u-o*) also admit many exceptions, in contrast to the strictness of the rule of harmony prevailing in Chukchee. Owing to the intermarriage between the people of different villages, *a*, *e*, *ä*, *ı*, may also be used in the same place by different persons, especially when not under accent; for instance, *na'nako* and *na'nıko*. In the same way, *uu* and *oo*, *aa* and *ā*, the verbal suffixes *-lin* and *-len*, interchange; for instance, some people of Kamenskoye say *nuu'wge* (COOKED MEAT), others *noo'wge*.

There are also dialectic differences in the use of consonants; for instance, intervocalic *y*, which is omitted in Chukchee and preserved in the Paren dialect of the Koryak, may be omitted in the Kamenskoye dialects, although it is sometimes pronounced, but less distinctly than in the Paren dialect. The sound *č* may to a considerable extent be replaced by *s*, *s·*, *t*. Chukchee has for this sound two different pronunciations, — *č* by men, and *š* by women. A slight difference in the pronunciation by the sexes exists among the Koryak, but much less strict and regular than in Chukchee. Men use the pronunciation *č*, while women employ *s·* or *t*.[2] The sound-group *ñnı* is replaced individually by *nni*; *q*, by *k*; *wg*, by *ww* or *wx*; *y*, by *g*; etc.

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[1] I use in Koryak, instead of this *ê*, simply *e*.

[2] It is interesting to note that the possessive adjective Quyqınn·a'quchin, BIG-RAVEN'S (literally, RAVEN-BIG-HIS), has *č*; and Miti's·hin, MITI'S (literally, MITI'-HER), has the corresponding *s·*.

Except when otherwise stated, the texts were taken down in the village of Kamenskoye, from the lips of Maritime Koryak women or girls, as follows: 1, 2, 12–14, 18, from Pa'qa; 3, 17, from Ai'wan-ñaw; 4, 5, 8–10, 16, from Anne; 6, from Yu'ḷta-ña'ut; 7, 19, 20, from A'qan-ñaw; 11, from Ai'u-ña'ut; 15, from ıpıña'.

Text No. 21 is in the dialect of Pa'llan, a large village of northern Kamchatka on the Okhotsk Sea, and was related to me by Basile, a Maritime Koryak man.

Text No. 22 is in the Paren dialect, taken down in the village of Kamenskoye from the words of Nicholas Vilkhin, a native of Paren, Mr. Jochelson's interpreter.

Text No. 23 is in six languages, — in Chukchee; in Koryak of Kamenskoye, Qare'ñın,[1] and Lesna;[2] and in Kamchadal of the Okhotsk shore and of the village Sedanka (Kamchadal, E'sxlin) in the mountains, the dialect of which has undergone a great change through Koryak influences. The original text is from Kamenskoye, and was dictated by Anne, a Koryak woman of that village. The Chukchee translation was made by Aqan·kau', a Maritime Chukchee man at the mouth of the Anadyr; the Qare'ñın version, by Maria, a Koryak woman of the village Qare'ñın; the Lesna version, by Andrew, a Maritime Koryak man from Lesna; the first Kamchadal version, by Ivan Kulagin, a Kamchadal man from the village Napana (Kamchadal, Na'pno); and the second Kamchadal version, by Tatiana, a Kamchadal woman from Sedanka.

Text No. 24 is in three dialects, — Kamenskoye, Paren, and Qare'ñın. The original text was recorded from dictation by Pa'qa, a Koryak girl of the village of Kamenskoye. The Paren translation was made by Nicholas

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[1] Russian, Kapara, a large village in northern Kamchatka on the Pacific coast.

[2] A village of northern Kamchatka, on the Sea of Okhotsk, called in Koryak Vei'emḷın (THAT OF THE RIVER).

Vilkhin; and the Qare'ñɪn translation, by Maria of Qare'ñɪn, mentioned before.

These texts may serve very well for a comparative study of all three languages. I took care to have the translation made as literally as possible, although a few changes were unavoidable. Thus, for instance, the Koryak *Quyqɪnn'aqu'nu*, which is simply the plural of *Quiqɪnn'a'qu*, is translated in Kamchadal as *K!u'txen k!č!a'mjanl'a^{s}n* (KUTX'S MEN). The Chukchee *erre'č* (Kamenskoye Koryak *aččo'č*), which signifies THAT IS ALL, in the Qare'ñɪn Koryak is replaced by *tenma'wɪlen*, which signifies THE FINISHED ONE. *Ge'tkurlɪ*, added in two Kamchatka Koryak texts, signifies DID ALL AT ONCE, and indicates the suddenness of action, etc.

The affinity between the Chukchee and the various dialects of the Koryak is evident; but in reality it is still greater than it appears after a hasty comparison. For instance, HE BROUGHT HER HOME, in Qare'ñɪn Koryak, is *ganrai'talen*; and in Chukchee, *rɪrai'tannen*. The Chukchee, however, has also the form *ganrai'talen*, only it is used syntactically in a different manner.

Free translations of a part of these tales were published in Mr. Jochelson's work on the Koryak ("Publications of the Jesup North Pacific Expedition," Vol. VI), together with other Koryak and Kamchadal tales which I collected without original texts. References to Mr. Jochelson's versions are here given in footnotes to the tales.

A number of tales are given with interlinear translation and free translation; others, only with free translation. The attempt has been made to render the texts as accurately as possible; but it has been found necessary to omit in the translations many of the particles, which are as numerous in Koryak as in Chukchee, and hardly admit of adequate translation.

Words added in translations for the sake of clearness are placed in parentheses. Literal translations of Koryak words or phrases are enclosed in brackets.

The Koryak here given may be compared with the Chukchee texts published by me in Vol. VIII of the "Publications of the Jesup North Pacific Expedition" and in the "Publications of the Russian Imperial Academy of Sciences." [1]

Few Koryak or Chukchee tales are known under definite names. Titles indicating the contents have been added by me. I have transcribed the name of BIG-RAVEN in the form most frequently met with, *Quyqınn·a'qu*, although Mr. Jochelson prefers *Quikınn·a'qu*. In Chukchee are found the forms *Ku'rkıl* or *Ku'urkıl*; and in Kamchadal, *K!utx*. In Koryak I write the third letter as *y*, because it replaces Chukchee *r*; the fourth letter as *q*, because of the corresponding Kamchadal *x*. For *Eme'mqut*, in the English translation, I have retained the Paren pronunciation adopted by Mr. Jochelson, although in these texts the Kamenskoye pronunciation Ama'mqut was used more frequently.

The following alphabet has been used for transcribing Koryak and Kamchadal sounds: —

VOWELS.

	ē	ä	ö	ü
ᶜi	ê	ă	ɵ	
i	e	a	o	u
ı	E	A		ŭ

[1] В. Г. Богоразъ. Матеріалы по изученію чукотскаго Языка и фольклора, собранные въ Колымскомъ Округѣ. Изданіе Императорской Академіи Наукъ. Вып. I. С.-Петербургъ 1906.

a, e, i, u . have their continental sounds (mostly long).
o. . . . . like *o* in *nor*.
ē. . . . . like *a* in *make*.
ö. . . . . like German *ö* in *Möwe*.
ü. . . . . like French *u* in *lune*.
ä. . . . . obscure vowel (mostly long).
ê. . . . . like *e* in *bell*, but prolonged.
ʿi . . . . . a diphthong with an accent on *i*. It always has a laryingeal intonation $^{e}i^{\varepsilon}$.
å. . . . . between *a* and *o*, long.
ɵ . . . . . between *o* and *u*, long.
ŭ . . . . . posterior part of mouth in *i* position, lips in *u* position (short).
A, E, I . . obscure short vowels.

Very long and very short vowels are indicated by the macron and breve respectively.

The diphthongs are formed by combining any of the vowels with *i* and *u*. Thus, —

ai . . . . . like *i* in *hide*.
ei . . . . . " *ei* in *vein*.
oi . . . . . " *oi* in *choice*.
au . . . . . " *ow* in *how*.

CONSONANTS.

	Stops		Continuant		Affricative		Nasal	Trill	Spirans
	Surd	Sonant	Surd	Sonant	Surd	Sonant			
Glottal	ʂ								
Velar	q	ǫ	x	—	—	—	—	ṛ	h
Palatal	k	—	x·	—	—	—	ñ	—	—
Anterior palatal .	t·	d·	s·	—	č·	ǰ·	n·	—	—
Alveolar	t	d	s, c	z, j	š, č	ǰ	n	r, ř	—
Labial	p	b	f	v	—	—	m	—	—
Lateral	L	Ḷ	—	l, ḷ	—	—	—	—	—
w, y									

b', p', d', t', k', g', w', l', m', n' have a spirant added (*Gehauchter Absatz* of Sievers).

! . . . . designates the increased stress of articulation. K!, p!, č!, t!, are pronounced with a sudden explosion, which gives them a clicking sound.

' . . . . a full pause between two sounds: yiñe'a, att'ı'yuḷ.

- . . . . used to connect the parts of a compound word.

l . . . . as in German.
ḷ . . . . the tip of the tongue touching the alveoli of the upper jaw, back of the tongue free.
ʟ . . . . posterior palatal *l*, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, back of the tongue pressed against the hard palate.
ʟ̣ . . . . posterior palatal *l*, like ʟ, but sonant. The Chukchee has both the surd ʟ and the sonant ʟ̣. The Koryak has only the sonant ʟ̣, which, however, is pronounced differently from the Chukchee sonant ʟ̣, in that the back of the tongue touches the hard palate with less pressure. And the Koryak sound ʟ̣ is almost similar to double *ḷḷ*. I use, however, the same transcription for both sounds, the Chukchee and the Koryak, because they fully correspond to each other.
r . . . . as in French.
ř . . . . dental, with slight trill.
ṛ . . . . velar.
m . . . . as in English.
n . . . . as in English.
ñ . . . . nasal of the *k* series, like *n* in *sing*.
n· . . . . palatized *n* sound (similar to *ny*).
b, p . . . as in English.
v . . . . bilabial.
w . . . . always consonantic, and in Koryak nearer to *v* than in Chukchee.
y . . . . always consonantic.
f . . . . pronounced somewhat as a compound of *hv*, bilabial.
h . . . . as in English.
ǵ . . . . velar *g*.
x . . . . like *ch* in German *Bach*.
x· . . . . like *ch* in German *ich*.
d, t . . . as in English.
d·, t· . . palatized (similar to *dy* and *ty*).
s . . . . as in English.
s· . . . . palatized (similar to *sy*).
š . . . . like German *z*.
z . . . . " English *s* in *rose*.
c . . . . " English *sh*.
č . . . . " English *ch*.
j . . . . " French *jour*.
ǰ . . . . " English *joy*.
č· . . . . strongly palatized *č*.
ǰ· . . . . strongly palatized *ǰ*.
Sounds ë, ü, ö, å, x·, j, z, belong only to the Kamchadal.

Since in the western branch of the Koryak the Chukchee *r* is replaced by consonantic *y*, there appear the combinations *ay*, *oy*, which are distinct from the diphthongs *ai*, *oi*. They are pronounced like the respective diphthongs, but their *y* replaces the corresponding Chukchee *r*.

In Koryak the compound sound *wg*, *gw*, replaces the Chukchee sound *wkw*.

x in Koryak occurs but rarely, and replaces the velar *q*.

In Koryak as well as in Chukchee, *ɪ* terminal and unaccented is frequently pronounced with a slight nasal sound; but in Koryak the nasal sound is often pronounced quite distinctly. I do not use any additional sign to indicate the nasal character of this sound. On the other hand, I preferred to add *ñ* when the nasal sound was pronounced quite distinctly. Therefore, for instance, the dative of the noun has been transcribed in some cases as *yayaï'tɪ* TO THE HOUSE, and in others as *notaï'tɪñ* TO THE OPEN COUNTRY.

In Kamchadal, the Chukchee *r* is replaced by *j*. This *j* sound is often pronounced with a light *r* trill, somewhat like the Polish sound *rz*.

In the second Kamchadal dialect,[1] *ḷ* sometimes has a slight nasal sound. This nasal *ḷ* replaces the usual *n* of the first Kamchadal dialect.[2] No special symbol was adopted for this nasal *ḷ* sound.

The Koryak as well as the Chukchee, in order to express a strong exclamation, transfer the accent to the last syllable. Under this transferred accent, *i* is changed to *e*; and *a*, *ɪ*, *u*, are changed to *o*. For instance, *E'nki* becomes *Enké'*; *ñawa'kak* becomes *ñawako'k*. At the end of tales, *a'ččɪč* becomes *aččo'č*.

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[1] That of the village Sedanka.

[2] That of the Okhotsk shore.

1. Little-Bird-Man and Raven-Man.[1]

Raven-Man and Little-Bird-Man wooed (the daughter) of Big-Raven. Big-Raven preferred Little-Bird-Man. He said, "I will give my daughter to Little-Bird-Man." Miti′ said, "I will give my daughter to Raven-Man." After that Raven-Man would go out secretly. He would eat excrement and dog-carrion. (In the morning) they would wake up, and several wolverene-skins and wolf-skins would be there. They would ask both of the suitors, "Who killed those?" and Raven-Man would answer, "I killed them."

Vaḷvımtıḷaˢ′ninti E′ččı Pĭči′qaḷaˢn ñawınyoñvo′yke Quy-
Raven-Man (dual) they Little-Bird-Man want a wife with
qınn·aqu′yık. Quyqınn·a′qu Pĭčê′qaḷaˢnañ ǵaimanñıvo′ykın,
Raven-Big. Raven-Big for Little-Bird-Man has a desire,
e′wañ, "Ǵŭmna′n ñawa′kak Pĭčê′qaḷaˢnañ tĭyai′ḷıñın."
he says, "I female child to Little-Bird-Man will give her."
Miti′ e′wañ, "Ǵŭmna′n ñawa′kak Vaḷvı′mtıḷaˢnañ tĭyai′ḷıñın."
Miti′ says, "I female child to Raven-Man will give her."
5 Vaˢ′yuk Vaḷvı′mtıḷaˢn vı′n·va ñıto′ykın, aˢḷa′ta awyeñvo′y-
Afterwards Raven-Man secretly goes out, excrement he eats,
kın, attaˢ′wawa awyeñvo′ykın. Kıyaw′ḷaike, E′nkı vañvo-
dog's carrion he eats. They wake up, there are
ḷai′ke qapa′au qu′tti iˢu′wi. Newñıvo′ykınenat, "Mi′kinak
(lying) wolverene-skins and wolf-skins. They began to say to both of them, "By whom
ǵa′nmıḷenau?" Vaḷvı′mtıḷaˢn, "Ǵŭmna′n."
are they killed?" Raven-Man (says), "I (killed them)."

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[1] Compare W. Jochelson, The Koryak (Publications of the Jesup North Pacific Expedition, vol. vi), No. 82, p. 250.

Then a snow-storm broke out, and continued for a long time with unabated violence. Big-Raven said to the suitors, "Go and try to calm this storm! To the one who calms it, to that one will I give my daughter to wife." Raven-Man said, "I will calm the storm." He said, "Prepare some provisions for me." They prepared several pairs of boots. He went out, and staid near by under a cliff, eating. Little-Bird-Man went out, and there he stood eating of the provisions. Raven-Man gave to Little-Bird-Man a wicked look. Little-Bird-Man entered again, and did not say anything.

Raven-Man staid at the same place. The snow-storm

Va^{g}'yuk gawya'ḷyoḷen. Qo'npŭ Enña^{g}'an ama'ḷatča.
Afterwards snow-storm came. Altogether thus not growing better.

Quyqınn·aqu'nak gêwñıvo'ḷenat,[1] "Toq, qamaḷıtva'thıtık!
By Raven-Big they were told (dual), "There, make it better (dual)!

Ma'ki yamaḷıtva'tıñ, ña'nyen tĭyanñawtıña'nñın." Vaḷ-
Who will make it better, to that one I will give the wife." Raven-

vı'mtıḷa^{g}n, "Gŭ'mma mımaḷıtva'tık." E'wañ, "Qinatinuñ-
Man said, "I will make it better." He said, "Provision prepare

5 ḷa'tık." Ñınvo'q pḷa'kıḷñu gatai'kıḷinau. Ga'ḷqaḷin. E'ñkı
for me." A number of boots they prepared them. He went. There

vañvo'ykın e'n·mıgenka, yenotčoñvo'ykın. Pıči'qaḷa^{g}n
he stays under a cliff, he is eating. Little-Bird-Man

ñıtoñvo'ykın, Enke' vañvo'ykın, awyeñvo'ykın. Čemya'q
goes out and there he stays, he eats. Of course

Pĭčeqaḷanai'tıñ Vaḷvı'mtıḷa^{g}n aqaḷapñıvo'ykın. Pĭči'qaḷa^{g}n
on Little-Bird-Man Raven-Man badly looks. Little-Bird-Man

yaḷqı'wikın, ui'ña i'wka enñıvo'ykın.
enters, not saying he is.

10 Vaḷvı'mtıḷa^{g}n E'nki va'ykın. Enña^{g}'an qo'npŭ vŭyaḷan-
Raven-Man there stays. Thus altogether it

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[1] This form is inchoative. It presents a compound of the stem *ñıvo* TO BEGIN. It is used quite frequently to express a prolonged action: THEY WERE TOLD ALL THE TIME. Almost the same as the corresponding Chukchee plural form *gêuñño'lênat*.

continued with the same vigor, without abating. Oh, at last Raven-Man entered. His boots were all covered with ice, for he would make water in his boots. That is the reason why the boots had ice. He said, "It is impossible! there is a crack in the heavens." After a while they said to Little-Bird-Man, "Now, then, calm this storm!" He said, "It is impossible. Shall I also go out and make water in my boots, like Raven-Man?" Then Big-Raven said to both suitors, "Go away! None of you shall marry here." Then Little-Bird-Man said, "All right! I will try." He took a round stopper, a shovel, and some fat, and went up to heaven. He flew up, and came to the crack in the heavens. He stopped it with a stopper, and threw the fat on the heavens all around it. For a while it grew calmer.

ñıvo'ykın, ui'ña ama'ḷatča. Ǫo, va^{s}'yuk gaya'ḷqıwlin, ı'mı
storms, not not growing better. Oh, afterwards he entered, all

pḷa'ku gaqi'tilinau, qačı'n pḷakgeñe'tıñ na^{s}'čañvoqen,
boots were frozen, and meantime into the boots he made water,

iñi'nñınık pḷa'ku gaqi'tilinau. "Qĭyĭme'wun, i'ya^{s}n gači'-
therefore boots were frozen. "Impossible, heaven is

malin." Va^{s}'yuk Pĭči'kaḷa^{s}n gewñıvo'ḷen, "Toq, gın-ya'q
broken." Afterwards Little-Bird-Man they said to him, "Oh, thou now

5 qmaḷatva't." — "Qıyıme^{s}'en, gı'niw gŭ'mma tıyanto'ykın,
make it better." — "Impossible, like thee I shall I go out,

plakgeñe'tıñ tıyaa^{s}čañvo'ykın?" Ǫewñıvo'ḷenau Quyqın-
into the boots shall I make water?" They were told by

n·aqu'nak, "Qaḷqaḷa'tık, kıtta'ñ aña'wtıñka." Va^{s}'yuk
Raven-Big, "Go away! there unmarried." Afterwards

ǫewñıvo'ḷen, "Atau'-qun." Qo'ı̣a ača'pil ǫa'kmiı̣in, qaḷ-
he said, "Well, now." Some fat small he took it,

te'nñın, wŭlpa'pel, ǫa'ḷqaı̣in e^{s}e'tı, ǫayı'ñalin, ǫaḷa'lin,
stopper, shovel small, he went to the sky, he flew up, he came,

10 iya^{s}'kin čema'thıtñın qaḷte'nña ǫai'pıḷen, ača'pil e^{s}e'tıñ
of the sky the cleft with the stopper he stopped up, fat small to the sky

ǫani'ñḷalin, pıče' gama'ḷalin.
he threw it, for a while it grew better.

He came home, and the snow-storm broke out again. Even the stopper was thrust back into the house. It was too small. He said, "It is impossible. The heavens have a crack." Big-Raven made another stopper, a larger one, and gave it to Little-Bird-Man. He also gave him a larger piece of fat. Little-Bird-Man flew up to the same place and put this stopper into the crack. It fitted well. He drove it in with a mallet. He spread the fat around over the heavens, shovelled the snow around the hole, and covered it. Then it grew quite calm.

He came back, and then Raven-Man grew hateful to all of them. He took a place close to Miti′; and she said to him, "How is it that you smell of excrement?" —

Ǫŭ′mḷañ gayai′tıḷen, gŭ′mḷañ gawyaḷyo′ḷen. Ña′nyen
Again he came home, again it stormed. That
qaḷte′nñın ganqu′ḷin yayačıkoi′tıñ, nEpplu′qin mi′qun.
stopper was thrust out into the house, small one namely.
E′wañ, "Qıyıme′wun. I′ya^{s}n gači′malin." Quyqınn·aqu′nak
He said, "Impossible. Sky is broken." By Raven-Big
qaḷte′nñın va′sqın gatai′kılin nıma′yıñqin, gei′ḷıḷin, a′čın
stopper another one he made it big one, he gave it, fat
5 o′pta nıma′yınqin gei′ḷıḷin, ga′ḷqaḷin gŭ′mḷañ, panenai′tıñ
also big one he gave it, he went again, to the same place
gayi′ñalin. Ǫaḷa′lin, pa′nena ña′nyen qaḷte′nñın mal-kit
he flew up. He came, another time that stopper all right
ga′npılen, taḷa′wga gata′ḷaḷen, ña′nyen a′čın e^{s}e′tıñ gani′ñ-
he stuffed in, with the mallet he struck it, that fat to the sky he threw
ḷalin, gŭ′mḷañ ä^{s}′ḷäḷa ga^{s}′ḷmelin, qoqḷo′wıčñın; qo′npŭ
it, again with snow he shovelled up, the hole; altogether
gama′ḷaḷin.
it grew better.
10 Ǫaḷa′ḷin; ña′nyen Vaḷvı′mtıḷa^{s}n aqa′nn·u ga′ččıḷin.
He came; that Raven-Man to hate they had.
Miti′nak eñyei′ña vaga′ḷekın, newñıvo′ykın Vaḷvı′mtıḷa^{s}n,
To Miti′ close he sits, she says to him Raven-Man,

"Why! it is because I have had no bread for a long time." She said to him, "Enough, go away! You have done nothing to quiet this storm." He went away. Little-Bird-Man married Yini'a-ña'wgut.

Summer came. It was raining hard. Then Raven-Man put the sun into his mouth; so it grew quite dark. After that they said to Čan·ai', "Čan·ai', go and fetch water!" — "How shall I fetch water? (It is too dark)." After a while they said to her, "Why, we are quite thirsty. We are going to die." She went groping in the dark, then she stopped and began to sing. She sang, "Both small

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"Meñqañqa'če enñıvo'ykın, nıme' aˢḷatčıñvo'ykın?" —
"Wherefore it happens to thee, quite thou smellest with excrement?" —

"Mi'qun, ui'ña yu'ḷaq akle'woka tınaˢ'ḷık." Ǫewñıvo'len,
"Why, not for long time without bread[1] I remained." She said to him,

"I'n·ač, ǫa'ḷqata! Ui'ña mi'qun amaḷatva'tča i'tı!" Ǫa'ḷ-
"Enough, go away! Not even not made better thou wert!" He

qaḷın. Pĭči'qaḷaˢnak ña'nyen Yini'a-ña'wgut ǫama'taḷen.
went. Little-Bird-Man that Yini'a-ña'wgut married.

5 Toq, gaḷai'ulin, inya'wut ǫamuqai'ulin. Vaḷvı'mtıḷaˢn
Oh, it came summer, then it rained. Raven-Man

ti'ykıtiy ǫaya'ḷuplin. Ǫačı'n qo'npŭ nıki'ta ǫanaˢ'ḷen.
the sun used for a quid. So altogether night grew.

Vaˢ'yuk gewñıvo'ḷen, "Čan·ai', qaimŭ'ge!" — "Me'ñqač
Afterwards they said to her, "Čan·ai', fetch water!" — "In what manner

mi'qun mai'mık?" Vaˢ'yuk ǫewñıvo'ḷen, "Me'ñqañ nıme'
namely shall I fetch water?" Afterwards they said to her, "Why very

mıtıpaˢḷai'kınen. Vaˢ'yuk mıssavıˢ'yaḷa." Ǫa'ḷqaḷın qai-
we are thirsty. Afterwards we shall die." She went

10 čayiči'ña, Enñaˢ'an wŭs·qŭ'mčıku, vaˢ'yuk ǫa'ñvılin, ǫañ-
groping, thus in the dark, afterwards she stopped, she

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[1] This is meant sarcastically. Bread is considered a delicacy among the Koryak. The Raven, who eats excrement, pretends to feed on bread.

rivers are stingy (with their water)." Then a small river came to that place, bubbling. She filled her pail bought from the Russians (i. e., an iron pail), and carried it on her back. (Suddenly) a man came to her. She could not carry the pail. He said, "I will carry the pail (for you)." She came home in the dark. The man followed. It was River-Man. They said to her, "Who is this man?" He said, "I am River-Man. I took pity on that singer." They scolded their daughter. Nevertheless River-Man married her.

After that they remained still in complete darkness. They said to River-Man, "Why are we living in darkness?" He said, "Why, indeed?" He put on a head-

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vo'ḷen gıya'pčak. E'wañ, "ı'mın qai-vai'amti aḷña'we^{s}ye."
began to sing. She said, "All small rivers (dual) are stingy."
Va^{s}'yuk gani'kalin Enkai'tı vai'ampiḷıñ, gañvo'ḷen čilala'tik.
Afterwards it made so to that place river small, began to bubble.
Ꝗayı'ččalin miḷh-u'kkam, yaite'tı ga'ḷqaṭin, miḷh-u'kkam
She filled Russian vessel, to the house she went, Russian vessel
gemtei'pılin, qla'wuḷ gaḷa'lin. Ꝗapkau'ḷen, e'wañ, "Ꝗŭm-
she carried on her back, a man came. She could not (carry), he said, "I,
5 na'n, gŭmna'n mı'mtın." Ꝗayai'tıḷen wŭs·qŭ'mčıku ña'nyen
I shall carry it." She came home in the dark. That one
gaḷımñena'ḷen. Vai'am. Ꝗewñıvo'ḷen, "Eni'n ma'ki?"
followed. River. They said to her, "That one who?"
E'wañ, "Ꝗŭ'mma Vaiamenai'-gŭm. Ꝗŭmna'n yai'vaču
He said, "I River-am-I. I to compassion
tı'tčın Ena'n gıya'pčaḷa^{s}n." Ꝗañvo'ḷen ñawa'kak kitai'ñak.
had that singer." They began female-child to scold.
Ña'nyen Vaia'mınak gama'taḷen.
That one by the River was married.
10 To, va^{s}'yuk qo'npŭ wŭs·qŭ'mčıku vañvoḷai'ke. Gew-
Oh, afterwards altogether in the dark they remained. They
ñıvo'ḷen Vai'am, "Me'ñqañ nıki'ta mıtıtvañvoḷai'kın?"
began to say to River, "Why in the night we remain?"
E'wañ, "Me'nqañ mi'qun?" Ḷawtıkı'ḷčıčñın vi'tvitin gai'-
He said, "Why, indeed?" Head-band of ringed-seal thong he

band of ringed-seal thong. He went out (and practised magic). Then at least a little light appeared. The day dawned. They spoke among themselves, "How shall we do it?" Then Yini'a-ña'wgut prepared for a journey. She went to Raven-Man and asked, "Halloo! Is Raven-Man at home?" Raven-Woman said, "He is." She said to Raven-Man, "Since you went away, I have been feeling dull all the time." She found Raven-Man, and said to him, "Did not you feel dull (since that time)? Will you stay so?" He turned his back to her, but she wanted to turn him (so that he should look with) his face to her. But he turned his back to her. Then she tickled him under the arms. She put her hands under his armpits. His sister said to him, "What is the matter with you?

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pīḷen, ganto'ḷen, ayi'kvan gaqayıčhıḷanñıvo'ḷen vantıge'ñın
put on, he went out, at least small light came, dawn
gato'mwaḷen. Va^{g}'yuk gewñıvo'ḷen, "Me'ñqañ mı'ntın?"
was created. Afterwards they began to talk, "In what manner we shall do it?"
Yini'a-ña'wgut gañvo'ḷen tenma'witčuk, Vaḷvımtıḷa^{g}yıkıñ
Yini'a-ña'wgut began to prepare, to Raven-Man
gaḷa'lin, "Mai, Vaḷvı'mtıḷa^{g}n va'ykın?" Va'čvı-ña'ut e'wañ,
she came, "Halloo! Raven-Man is (at home)?" Raven-Woman said,
5 "Va'ykın." Gewñıvo'ḷen Vaḷvı'mtıḷa^{g}n "As·s·o' qati',
"He is." She began to say to Raven-Man "Since you went away,
qo'npŭ a'ḷva tıtva'ñvok." Gayo^{g}'oḷen Vaḷvı'mtıḷa^{g}n, gew-
altogether wrongly I was." She found the Raven-Man, she
ñıvo'ḷen, "Gı'ssa qa'čık ui'ña a'ḷva a'tvaka? Qe'ññıvo?"
began to say, "Thou really not wrongly not wert? Will you stay so?"
Qa'pten gayı'ḷtıḷen, yai'na yıli'ykının. Gŭ'mḷañ qa'pten
The back he turned, to the front side she turns him. Again the back
li'ykın. Va^{g}'yuk gañvo'ḷen čičhi'ñık yıyıgıčha'wik, gačečheñ-
he turns. Afterwards she began in the armpits to tickle him, she put her
10 qatvıñvo'ḷen; čake'ta gewñıvo'ḷen, "Quya'qı? I'n·ač.
hands under his armpits; by the sister he was told, "What is the matter with you? Enough.

Stop it! This is a good girl." After that he began to make sounds in her direction, "Ǫm, ǫm, ǫm!" She turned him around, and at last he laughed out, "Ha, ha, ha!" The sun jumped out and fastened itself to the sky. It grew daylight.

After that they slept together. She said to him, "Have you a tent?" — "No!" — "Have you a fork?" — "No!" — "Have you a plate?" — "No!" She said, "Then let us go home! I have all those things at home." They moved on to Big-Raven's house. She said to Raven-Man, "Oh, you are a good man!" and he felt flattered. Afterwards she killed him.

E'nnu maḷ-ña'wɪtkata." Va^{g}'yuk ɛnkai'tɪ gañvo'ḷen, "Ǫm,
This one is a good woman." Afterwards to that direction he began, "Ǫm,

ǫm, ǫm." Qo'yɪñ yɪḷeñvo'ykɪnen. Va^{g}'yuk gaktača'čhaɪen,
ǫm, ǫm." To this side she turns him. Afterwards he laughed loudly,

"Ǫa, ǫa, ǫa!" Ti'ykɪtiy ǫače'pñɪtoḷen, i'ya^{g}ǫ ǫa'plin,
"Ha, ha, ha!" The sun peeped out, to the sky fastened itself,

qo'npŭ ǫečha'ḷen.
altogether it grew light.

5 Va^{g}'yuk ǫayɪ'ḷqalinat Yini'a-ña'wǫutinti, ǫewñɪvo'ḷen,
Afterwards they slept (dual) Yini'a-ña'wǫut (dual, i. e., with the man), she told him,

"Ma'ččɪ yɪ'nna va'ykɪn, poḷa'tka [1] va'ykɪn?" — "Ui'ña." —
"Now what is, tent is?" — "No." —

"Ma'ččɪ vi'ḷka [1] va'ykɪn?" E'wañ, "Ui'ña." — "Tore'ḷka [1]
"And fork is?" He said, "No!" — "Plate

va'ykɪn?" Ǫŭ'mḷañ e'wañ, "Ui'ña." E'wañ, "Mɪnyai'tɪmɪk.
is?" Again he said, "No!" She said, "Let us go home!

Ǫŭmni'n ya'yak vaḷai'ke." Ye'lɪñ ǫata'wañḷenat Qoyqɪn-
My things at home are." There they moved on to

10 n·aqoyɪkai'tɪ. Ewñɪvo'ykɪnen Vaḷvɪ'mtɪḷa^{g}n, "E^{g}'n, maḷ-
Raven-Big. She began to say to the Raven-Man, "Oh, well, a good

qḷa'wuḷ." Ačačhitčoñvo'ykɪn. Va^{g}'yuk ñe'nako ǫa'nmɪḷen.
man!" He felt flattered. Afterwards there she killed him.

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[1] Words borrowed from the Russian: палатка TENT, тарелка PLATE, вилка FORK.

Yini'a-ña'wgut put Raven-Man's (head) on above. She said, "That spotted palate of yours, let it grow to be a fine cloudless sky!"[1]

She came home. And they said to her, "What have you been doing?" She said, "I killed Raven-Man. He had the sun in his mouth." From that time on it was quite calm. Raven-Woman said, "Well, now, does my brother remember me? (Probably) he has plenty to eat." She said, "Let me visit him." She visited him, and he was dead. Then she cried (and said), "He caused annoyance to the other people. (Therefore he is dead.)" She left him there. There was nothing else to do.

Yini'a-ña'wgutınak Vaḷvı'mtıḷa^{g}n gıčgoḷai'tı goi'pıḷen.
By Yini'a-ña'wgut Raven-Man to the upper part was stuck in.

E'wañ, "Gıni'n ka'li-qa'nyan maḷ-i^{g}'yu nına^{g}'ḷın, tañ-i^{g}'yu
She said, "Thy spotted-palate to a good sky let it grow, to a fine sky

nına^{g}'ḷın."
let it grow."

Gayai'tıḷen, gewñıvo'ḷen, "Me'ñqañ i'tı?" E'wañ,
She came home, they told her, "How thou wert?" She said,

5 "Vaḷvı'mtıḷa^{g}n tı'nmın, Ena'n ti'ykıtiy gaya'ḷuplin." Ačhiva'n
"Raven-Man I killed, he the sun used for a quid." From that time

qo'npŭ maḷa'tı. Va'čvı-ña'ut e'wañ, "Iñei'! Yiča'myi-
altogether it grew better. Raven-Woman said, "Well now! By the

tu'mga ḷı'gi ina'tčı? Tañ-a'wyeñvoi." E'wañ, "Mıyo^{g}'ogan!"
brother to his mind I am put to? Good he began to eat." She said, "Let me visit him!"

Gayo^{g}'oḷen. E^{g}'en gavı^{g}'yalin. Gañvo'ḷen qaḷhai'ak, "Ena'n
She visited him. And he was dead. She began to cry, "He

tu'mkıñ ya'notı vetke'gıčñın tai'kınin." Gape'ḷaḷen.
to the other people at first annoyance did." She left him.

10 Me'ñqañ nı'ntınin?
How was she to act?

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[1] These words are used also as an incantation against bad weather.

Then those people said to Little-Bird-Man, "Go home, both of you!" They said to them, "Go away with a caravan of pack-sledges!" He replied, "We will go on foot." They went away on foot, and came to a river. Little-Bird-Man said to the woman, "Let me carry you (across)!" The woman said to him, "Do not do it!" He said, "It is all right." He carried her, and in doing so he died. Yini'a-ña'wgut slept a night among stone-pines and was almost frozen to death. On the following morning it dawned, and close to that place a reindeer-herd was walking. All the reindeer had iron antlers. A man was walking there too. He said, "Oh, come here!" She said, "I will not come. My husband has

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Ña'nyeu gewñıvo'ḷenau Pĭči'qala^{g}n, "Qıyai'tıtık."
Those began to say to Little-Bird-Man, "Go home (dual)."
Gi'wlinat, "Mu'uta qi'thıtık." Gi'wlin Enna^{g}'an, "A'ḷımı,
They told them (dual), "With a caravan of sledges be (dual)." He said thus, "Well,
vai'čıta." Gaḷqa'ṭinat vai'čita. Va^{g}'yuk gayo^{g}'oḷen vai'am-
on foot." They went (dual) on foot. Afterwards they found a river
n·aqu. Pĭči'qala^{g}n e'wañ ña'wıtkatıñ, "Mıtı'mtıngi!"
big. Little-Bird-Man said to the woman, "I will carry thee!"
5 Ña'wıtqata gewñıvo'ḷen, "Qıye'm-e^{g}'en." E'wañ, "Mal-
By the woman he was told, "Not needed." He said, "All
kı'tıl." Gati'mtiñlin, va^{g}'yuk Pĭči'qala^{g}n gavı^{g}'yalin. Yini'a-
right!" He carried her, after that Little-Bird-Man died. Yini'a-
ña'wgut gaḷa'lin qas·wuge'ñkı ke'vıñvoñ, kĭma'k quqi'tıñ.
ña'wgut came to the stone-pine bushes to stay for a night, almost she was frozen.
Miti'w gečha'ṭen, Enka'ta tĭḷai'vıkın ñe'ṭa, pıḷvı'ntı-yı'nnala^{g}n.
To-morrow it dawned, on that place is walking around a herd, with iron antlers.
Qḷa'wuḷ o'pta Enka'ta tĭḷai'vıkın. Gewñıvo'ḷen, "Toq,
Man also on that place is walking. He told her, "Oh,
10 qıya'thi!" Gewñıvo'ḷen, "Qıyo'm mıla'k! Gŭmni'n i'pa
come!" She told him, "I will not come. My actual

died." He said to her, "I am he, I am your husband." He took out his gloves. "These you made for me. I am your husband. I am Little-Bird-Man."

A house was there, also reindeer (for driving). He said to her, "Let us go to Big-Raven! Now let them say again that you have a bad husband!" They went with a caravan of pack-sledges, and they arrived. The people said to Big-Raven, "Oh, your daughter has come with a caravan." Big-Raven said, "Our daughter went away on foot." She said, "Here I am, I have been brought home by Little-Bird-Man." Little-Bird-Man made numerous driving-sledges, all of silver. They lived there

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qḷa'wuḷ viᵍ'ǫi." Ǫewñıvo'ḷen, "Wutınnaḷai'-gŭm qḷa'wuḷ-e-
man died." He told her, "This-am-I man-am-
gŭm." Yı'ḷhıḷıu gaito'ḷenau. "Wutıssau' ǫına'n ǫatai'kı-
I." Finger-gloves he took them out. "These thou hast made.
linau. Wutıssaḷai'-gŭm, Pĭčiqalaᵍnai'-gŭm."
This-am-I, Little-Bird-Man-am-I."

Enke' yaya'ña va'ykın, gŭ'mḷañ qoya'we. Ǫewñıvo'ḷen,
There a house is, also reindeer. He told her,
5 "Qoyqınn·aqoyıkai'tı mını'ḷqat. Čе'čve yewñıvoḷa'ñe,
"To Raven-Big let us go! Openly they shall tell,
'Aᵍ'ččiñ qḷa'wuḷ yawa'ykınen.'" Ǫa'ḷqaḷinat mu'uta,
'Bad man she has him.'" They went (dual) with the caravan,
gaḷa'linat. Gewñıvo'ḷenau, "Ñawako'k! naya'tın, mu'uta!"
they came. They began to say, "Female child! came, with the caravan!"
Ǫewñıvo'ḷen, "Mu'čhin ñawa'kak vai'čita qatha'ai."
He said, "Our female child on foot they went away" (dual).
Ǫewñıvo'ḷen, "Wuttınaḷai'-gŭm. Pĭči'qalaᵍnak inaya'tı."
She said, "This-am-I. By Little-Bird-Man I was brought."
10 Pĭči'qalaᵍn neḷhepıto'nqen yaqa'n-uya'tikiu am čerepro'nau.[1]
Little-Bird-Man many created driving-sledges all of silver.

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[1] Borrowed from the Russian серебро SILVER.

all together, and travelled about in all directions with a caravan of pack-sledges. They lived in joy. They staid there.

E'nki oma'ka ǫatvañvo'ḷenau, ǫa'lñıl ǫaḷaivıñvo'ḷenau
There together they lived, in all directions they walked around

mu'uta, ǫaaimıyo'oḷenau, ǫatvañvo'ḷenau. Aččo'č.
with a caravan, they lived in joy, they lived. That is all.

2. Big-Raven and the Mice.[1]

Some Mouse-Girls walked along the seashore. The youngest Mouse also wanted to follow. Her mother said, "Tie her (and leave her) on the seashore." They bound her with two strings of her diaper. She began to squeal, "Pawawawa'!" and they said, "What is it?" — "I have found a genuine small nail." — "Go to her!" They went to her. "What is it that you have found?" But it was only a small shell. "Oh, strike her!" They struck her, and she whimpered, "Iǫiǫi'!"

Pipi'kča-ña'wǫutinu ǫas·hıntıḷı'linau. ıla'lu ḷŭmñena'ykın.
Mouse-Women on the seashore walked. The youngest is following.

Ma'ma e'wañ, "As·hı'ñka qwuḷa'ǫıtča." A'men ǫawǫu'ḷin
Mamma said, "On the seashore tie her." And they bound her

5 am-ma'kil-ñe'eta. Tawtawanñıvo'ykın, "Pawawawa'!"
with diaper-only- with two strings- She began to squeal, "Pawawawa'!"

A'men e'wañ, "Yı'nna wot?" — "Tıḷa^{s}ǫo'n! Ta'qiñ-
And they said, "What this?" — "I found! Genuine

va'ǫıḷñıpel." — "ıḷa'ñi qıyo^{s}oḷa'ǫıtča." Ǫayo^{s}'oḷen. "Yı'nnaqi
nail small." — "The youngest you visit her." They visited her. "What then

ḷu^{s}'wa^{s}n?" Qa'čın milya'qpil. "Qaykıpla'ǫıtča!" Ǫañvo'ḷen
thou foundest?" And only a shell small. "Strike her!" They began

kı'pḷık, ǫañvo'ḷen qaḷhai'ak, "Iǫiǫi'."
to strike, she began to cry, "Iǫiǫi'."

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[1] See Jochelson, The Koryak, *l. c.*, No. 88, p. 260.

After a while she turned to them again, and began as before, "What is it that I have found? Oh, indeed, it has nails! Oh, indeed, it has eyes! Oh, indeed, it has whiskers!" — "Go to her and see what she has found!" They came to her, and really it was a small ringed seal.

Big-Raven said, "Eh, eh! Why are those Mouse-Girls shouting and dancing?" Miti′ said, "Oh, leave off! Why do you want to go to them?" But he went to them. "Well, there! Mouse-Girls, what is the matter with you?" — "Oh, nothing! only this Hairless-One grew angry with us." He said, "Louse me, (one of you!)" One Mouse-Girl said, "I have pricked myself with my father's awl."

Ǫŭ′mḷañ Enkai′ti gañvo′ḷen, "Yı′nna wot tıḷa^{g}go′n? Again in the same direction she began, "What this I found?

Ča′myeq ǫavaǫınña′ḷen, ča′myeq ǫaḷa′lin, ča′myeq ǫaḷa-ḷu′lin." — "Qıyo^{g}ola′ǫıtča ıḷa′ñi, yı′nna ḷu^{g}′nin." Ǫayo^{g}′oḷen, Indeed with nails, indeed with eyes, indeed with whiskers." — "Go to the youngest, (and see) what she has found." They visited her,

qačı′n vi′tvitpil. and really a ringed seal small.

5 Quyqınn·a′qu e′wañ, "Eei! ya′qḷau Pipi′kča-ña′wǫutinu Raven-Big said, "Eh, eh! what are they doing, Mouse-Women

ıs·hımḷavai′ñaḷai?" Miti′ e′wañ, "Qanqa′wǫi. Ya′qkınau loudly dance shouting they are?" Miti′ said, "Cease. What for

nayo^{g}′onau?" Ǫayo^{g}′oḷenau. "Amei′! Pipi′kča-ña′wǫutinu, will you visit them?" He visited them. "Well there! Mouse-Women,

yaqḷaikıne′tık?" — "Ui′ña aya′qka. Atau′ A′xǫıke what are you doing?" — "Not not anything. Simply Hairless-One

kŭma^{g}′ti." E′wañ, "Qinamḷıḷa′tik." Qo′ḷḷa e′wañ, "Appa′- is angry." He said, "Louse me." One said, "With

10 nak[1] inassına′ñik toi′pŭk." Nani^{g}′wın tami′nñı-qḷa′wuḷen father on an awl I pricked myself." One could say handicraft-man's

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[1] *A′ppa*, *a′pa* in some Koryak dialects, FATHER; in others, GRANDFATHER. Here it is used with both meanings indiscriminately.

One might think she were the daughter of some artisan. He said to another small girl, "Louse me!" — "I have pricked myself with my mother's needle." One might think she were the daughter of some seamstress. "O Hairless-One! louse me." She said, "Eh, all right!" She loused him. (He said,) "Oh, say (these words): 'Grandfather's lice taste of fat!'"[1]

Then he shook his head, and the small mice were scattered in all directions. Some fell into the sea, some into the coast-slime, others into the river, and others again on the pebbles. Big-Raven took the little ringed seal and carried it home. The Mouse-Girls crawled to the shore

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ñawa'kak. Va's·qɪn ña'nyen qai-ña'wɪs·qat, "Qinamḷu'wi!" —
female child. Another that small-woman, "Louse me!" —

"Ǫŭ'mma mama'nak[2] tetei'tɪñ toi'pŭk." Nani^{g}wɪn, awa'nñɪ-
"I with mamma on a needle I pricked myself." One could say, sewing

ña'win ñawa'kak. "Axǫɪke, qina'mḷu." E'wañ, "I, toq!"
woman's female child. "Hairless-One, louse me." She said, "Eh, well!"

Ǫañvo'ḷen mɪḷu'k. "Qiwiykɪn-i'-gi, 'Appanau' mɪmḷu'wǫi
She began to louse him. "Say you, 'Grandfather's lice

5 nanyamča'čaqenau.'"
are tasting of fat.'"

E'nki gaḷawtɪme'lin, ña'nyau qai-pipi'kaḷñu am-ma'na
Then he shook his head, those small mice to different directions

ǫanɪya'linau, — qu'tčau a'ñqak, qu'tčau wapɪ's·qalqak,
he scattered them, — some to the sea, some to the slime,

qu'tčau va'yamɪlqak, qu'tčau wu'ǫwulqak. Quyqinn·aqu'nak
some to the river, some to the pebbles. Raven-Big

ña'nyen vi'tvitpilɪñ ǫanyai'tɪlen. Ña'nyau ǫawḷɪñvo'ḷenau,
that ringed seal small he took it home. Those came to the shore,

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[1] It seems that the Hairless Mouse-Girl, according to the custom of many native tribes of this country, was killing the lice with her teeth.

[2] *Ma'ma*, probably from the Russian мама. The proper Koryak term with endearing sense is *a'mma*.

and asked one another, "Where did you fall?" — "I fell into the sea." — "Then you were cold." — "And where did you fall?" — "I fell on the small pebbles." — "Then you were pricked." — "And where did you fall?" — "I fell into the coast-slime." — "Then you were cold." — "And you, Hairless-One, where did you fall?" — "I fell on the moss[1] spread by mother." — "Then you fell easy."

They said, "Let us go home!" They went home and told their mother, "See, mamma! we have found a small ringed seal, but grandfather took it away." — "Did he? Then we will fetch it back. O daughters! go and look

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es·he'ḷvīñ uwi'kiu gapñīḷañvo'ḷenau. "Ǫī'ssa mi'ñki i'yi?" —
between themselves their bodies they told about. "Thou where hittest?" —

"Ǫŭmma a'ñqak ti'yak." — "Vī'yañ iskuḷa'ti." — "Ǫī'ssa
"I to the sea hit." — "Then thou wert cold." — "Thou

mi'ñki i'yi?" — "Ǫu'mma ti'yak čegai'līkīk." — "Vī'yañ
where hittest?" — "I hit on the small pebbles." — "Then

isvīḷa'ti." — "Ǫī'ssa mi'ñki i'yi?" — "Ǫŭmma vapi's·qalqak
thou wert pricked." — "Thou where hittest?" — "I on the slime

5 ti'yak." — "Vī'yañ iskuḷa'ti." — "Ǫī'ssa, A'xhīke, mi'ñki
hit." — "Then thou wert cold." — "Thou, Hairless-One, where

i'yi?" — "Ǫŭ'mma mama'nak veta^{g}niya'tīk." — "To, ǫī'ssa
hittest?" — "I to mamma on the moss spread." — "Oh, thou

yiykuḷa'ti."
wert on soft!"

Ǫewñīvo'ḷenau, "Mīnyaitīḷa'mik!" Ǫayai'tīḷenau, gañvo'-
They began to say, "Let us go home!" They came home, they

ḷenau pñaḷte'ḷīk, "Ki'wan, ma'ma, ya'nut vi'tvipil mītḷa^{g}'wḷa^{g}n,
began to narrate, "Truly, mamma, at first ringed seal small we found it,

10 appa'nak i'tčanin." — "Ya'qkīnki! Nayanva'nñīnīn, mīs-
by the grandfather he took it away." — "What for! Let them skin it, we

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[1] Used as a child's diaper. See W. Jochelson, The Koryak, *l. c.*, p. 252.

into his house." They looked in. Then they came back and said, "Eme'mqut is skinning it." — "Now you there, [you Mouse-Girl,] go and look in!" She looked in. "Just now they are cooking it." — "Now, you there, this one, go and look in there!" She looked in. "Just now they are taking the meat out of the kettle." Mouse-Woman said, "Oh, I wish Big-Raven would say, 'We will eat it to-morrow!' We must find a shaman's small stick (used in magic). Oh, you there, small Mouse-Girl! take this bundle of grass (on which magic had been practised) and carry it to Big-Raven's house. There drop it through the vent-hole."

They (the Mice) took it and carried it there, and dropped it into the house. Big-Raven immediately said, "Miti',

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saitıla'ñın. Ñawa'kku, qawas·vıla'tık." Ga̧wa's·vılinau,
will fetch it. Female children, look in." They looked in,
ga̧ya'ı̣inau, gi'wlinau, "Amamqu'tinak yıwa'ññıykınin." —
they came, they said, "Eme'mqut he is skinning it." —
"Am-ñu'nin qai-ña'wıs·qat, qawas·vu'gi." Ga̧wa's·vılin.
"Now this one small-woman, look in." She looked in.
"Akıla^{g}'č kokaivıla'ke." — "Am-ñu'nin qai-ña'wıs·qat,
"Just now they are cooking it." — "Now this one small-woman,
5 qawas·vu'gi." Ga̧wa's·vılin. "Akıla^{g}'t kokañpala'ke."
look in." She looked in. "Just now they take (the meat) out of the kettle."
Ga̧ewñıvo'ı̣en Pipi'kča-ña'wgut, "Iñe'! Quyqınna'qu ne'wññıvon,
She began to say Mouse-Woman, "Oh, Raven-Big would he say,
'Tañ-miti'w mına'wyeı̣a,' Iı̣u^{g}'pılıñ ti'ta mı̆neı̣o^{g}'čoı̣a! Qai-
'Well to-morrow we will eat it,' Shaman's small stick when we shall find! Small
ña'wıs·qat em-ña'no qıya^{g}'thın vai-kı'ltıpilıñ. Qıı̣aı̣ag̣ı'tča
woman there-that one bring grass-bundle small. Carry it away
Qoyqınn·aqoyıkai'tıñ, qı̆nayaı̣a'g̣ıtča."
to Raven-Big's (house), drop it."
10 Ga̧ı̣a'lin, gana'yalin. Quyqınn·a'qu e'wañ, "Mitei',
They carried it away, dropped it. Raven-Big said, "Miti',

we had better eat this meat to-morrow." And she said, "All right!" — "Oh, you, small Mouse-Girl! go and look into the house!" — "Just now Miti′ is arranging the bed." — "And now you, go and have a look!" — "Just now they have gone to sleep, they are snoring." — "Now, there, let us go!" They took bags and iron pails, went there, and put all the cooked meat into them, also what was left of the broth. They defecated (into the kettle), also filled Miti′'s and Big-Raven's boots with small pebbles.

Next morning they awoke. "Miti′, get up! Let us eat!" Miti′ began to put on her boots. "Ah, ah, ah! ah, ah, ah!" — "What is the matter with you?" — "Oh, nothing!"

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miti′u mınnu′nau noo′wge." A′men e′wañ "I, i′nmi-
to-morrow we will eat the cooked meat." And she said "Eh, all
qu′nŭm." — "A′men yı′nna, qai-ña′wıs·qat qawa′s·vugın." —
right!" — "Oh, what, small-woman look in there." —
"Akiḷa^{g}′č taka′wñekın Miti′." — "Am-Enyi′n qai-ña′wıs·qat,
"Just now prepares the bed Miti′." — "Now this small-woman
qawa′s·vı." — "Akiḷa^{g}′č gayi′ḷqalinau, Enkayaḷai′ke." —
look in." — "Just now they are gone to sleep, they are snoring." —
5 "Toq, mınıḷqaḷa′mık." Milh-u′kkamau a′gımu ga′kmiLinau,
"There, let us go!" Russian vessels bags they took them,
ga′ḷqaḷinau, ı′mıñ noo′wge gayo′oḷenau, a′kyeḷ ipa′ña
they went, all the cooked meat they put in, also broth
paio′čıpıt. Ga^{g}ḷai′oḷen, ı′mıñ Miti′s·hinau Quyqınn·aqu′či-
remainder. They defecated, also Miti′s Raven-Big's
nau pḷa′ku wu′gwa gaye′lin.
boots with pebbles they filled.

Miti′u gakya′wlinat. "Mitei′, qakya′wgi, mına′wyi."
Next day they awoke. "Miti′, get up! Let us eat!"
10 Miti′ gapḷaitıñvo′ḷen. "Mıkıkıkı′k, mıkıkıkıkı′k!"—"Ya′qıykın
Miti′ began to put on her boots. "Ah, ah, ah! ah, ah, ah!" — "What art thou
Enña^{g}′an i′tıykın?" — "Ui′ña yı′nna!" Quiqınn·a′qu
thus art thou?" — "Not anything!" Raven-Big

Big-Raven then put on his boots. "Ah, ah, ah! ah, ah, ah!" — "And what is the matter with you? You cry now, just as I did." — "Oh, stop (talking), bring the cooked meat, heat the broth!" Miti′ drank some broth, (and immediately cried out,) "It tastes of excrement, it tastes of excrement!" — "Oh, bring it here!" Then Big-Raven also cried, "It tastes of excrement, it tastes of excrement!" — "Mouse-Women have defiled us." — "I will not forgive this. I will stun them with blows. Bring me my big club!" She gave it to him, and he started to go to the Mouse-Women. "Oh, grandfather is coming. Tell him, 'Eat some pudding of stone-pine nuts!'" — "What good are those puddings of stone-pine nuts! I have no

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ǫapḷaitiñvo′ḷen. "Mikikiki′k, ikikiki′k!" — "Ya′qiykin
began to put on his boots. "Ah, ah, ah! ah, ah, ah!" — "What art thou,

Enña′an i′tiykin? A′či a′men gŭ′mkiñ ni′wi-ǫi." — "Qa′nkau,
thus art thou? Now like me talking art thou." — "Cease,

qiya^{g}′thin noo′wge. Mĭna′wyi. ipa′ña qinathileu′." Miti′
bring cooked meat. Let us eat! Broth make warm." Miti′

ǫañvo′ḷen ipa′wik. "A^{g}ḷa′tve, a^{g}ḷa′tve!" — "Qiya^{g}′thin!"
began to drink (broth). "It tastes of excrement, it tastes of excrement!" — "Bring it here!"

5 Quyqinn·a′qu o′pta e′wañ, "A^{g}ḷa′tve, a^{g}ḷa′tve!" — "Pipi′kča-
Raven-Big also said, "It tastes of excrement, it tastes of excrement!" — "Mouse-

ña′wgutinu ganta′witkiñau-mu′yi." — "Qaye′m ña′no,
women have defiled us (two)." — "I will not this (forgive),

mikipḷis·qewḷa′tik. Qiya^{g}′thin qolowočŭ′mñin." Ǫai′ḷiḷin,
I will stun them with blows. Bring big club." She gave him,

ga′ḷqaḷin, ya′ḷiñ ǫata′wañḷen. "Qulu′, qulu′, qulu′k!" —
he went away, there he was moving on. "Big, big, big!" —

"Appa′nak nenenelḷa′mik. Qiwḷa′ǫitča, 'Ni′kli-ye′ḷka!'" —
"By the grandfather he appears to us. Tell him, 'With stone-pine nuts pudding!'" —

teeth." — "Then have some cloud-berry-pudding." — "Yes, I will eat some of the cloud-berry-pudding." He ate of the pudding. "Grandfather, lie down on your back and have a nap!" — "Yes, I will have a nap, lying thus on my back."

He slept, and they fastened to his eyes some red shreds. "Grandfather, enough, get up!" — "All right! now I will go home." He went home; and when he was approaching, and came close to the house, he shouted all of a sudden, "Miti', tear in twain the worst one of our sons, to appease the fire!" Without any reason she tore her son in twain. "And where is the fire? Just now you said, 'It burns.' What happened to your eyes? They have shreds fastened

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"Ya'qkinau nı'klı-ye'lku? Ava'nnıkıl-e-gŭm." — "Yı'ttı-
"What for (those) stone-pine nut puddings? Toothless am I." — "With cloudberry [1]-

ye'ḷka!" — "O, yı'ttı-ye'ḷka-van tĭya'yiḷku." Ꞡayi'ḷkulin.
pudding!" — "Yes, with cloudberry-pudding I will eat the pudding." He ate of the pudding.

"Appa', wŭ'ssıñ ꞡayı'ḷqata!" — "O, wŭ'ssıñ tĭyayı'ḷqatıñ."
"Grandfather on your back sleep!" — "Yes, on my back I will sleep."

Ꞡayı'lqalin, gaḷamyımka'ḷenat. "Appa', i'n·ač, qak-
He slept, they to his eyes attached (red) shreds. "Grandfather, enough, get

5 ya'wgi!" — "Awwa', a'nam-e^{g}'en tıyayai'tıñ." Ꞡa'ḷqaḷin
up!" — "Well, all right! I will go home." He went

yaite'tı, ꞡayaitıñvo'ḷen, ꞡaḷañvo'ḷen. "Mitei', qanto'ꞡe,
home, he was coming near, to his home, he was approaching. "Miti', come out,

kmi'ñın a^{g}'ččıñıča^{g}n qanva'kyıntat qanꞡekıpḷena'ñu."
son the worst (of all) tear in twain to strike the fire with."

Ata'mtım ꞡanvakyınta'ḷin kmi'ñın. "Mannu'ki qa'ngaqan?
Vainly she tore in twain the son. "Where is the fire?

a'čhi ni'w-i-ꞡi, qanꞡa'tıykın. Ꞡaya'qlinat ḷeḷa't, gaḷamyım-
Now saying-wert-thou, it burns. What happened to (your) eyes, with shreds

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[1] *Rubus chamæmorus.*

to the eyelids. The Mouse-Women have defiled you." He said, "Hm! now at last I grew angry. Bring me my big club. I will go there and club them."

He went there. "Oh, grandfather is coming! Say to him, 'Have some pudding of root of *Polygonum viviparum*!'" — "What for?" — "Then have some pudding of berries of *Rubus Arcticus*." — "Yes, I will have some pudding of berries of *Rubus Arcticus*." He entered, and began to eat the pudding. "Grandfather, lie down on your side and have a nap!" — "All right! I will lie down on my side and have a nap."

He slept, and they painted his face with charcoal. "O grandfather! get up, the day is breaking!" — "Yes,

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ka'ḷenat? Pipi'kča-ña'wgutıyık gantawitkıña'w-i-gi." E'wañ,
attached to eyes? By Mouse-Women by them defiled-art thou." He said,
"Ġm, wŭ^{g}'tču nanñıčvına'w-gŭm. Qıya^{g}'thın qolowočŭ'mñın.
"Hm! just now grew angry-I. Bring big club.
Mıyo^{g}'onau kıpḷo'nvu."
I will find them to strike them."

Ġa'ḷqaı̣in. "Qulu', qulu', qulu'k!" — "Appa'nak
He went away. "Big, big, big!" — "By the grandfather

5 nenenеḷa'mık. Qiwḷa'gıtča, 'A'wyek-ye'ḷka!'" — "Ya'q-
he appears to us. Tell him, 'With root [1]-pudding!'" — "What

kınau!" — "Pa'yıttı-ye'ḷka." — "O, pa'yıttı-ye'ḷka tĭya'yiḷ-
for those!" — "With berry-pudding of *Rubus Arcticus*." — "Yes, with berry-pudding of *Rubus Arcticus* I will eat

kuñ." Ġaya'ḷqıwlin, gañvo'ḷen yi'ḷquk. "Appa', a'yıčña
the pudding." He entered, he began to eat of the pudding. "Grandfather, on your side

gayı's·qata!" — "A'nam-e^{g}'en, a'yıčña tĭyayı'ḷqatıñ."
sleep!" — "All right! on my side I will sleep."

Ġayı'ḷqalin, gaḷa^{g}wkali'lin wŭ'ḷka. "Appa', qakya'wgi,
He slept, they painted his face with coal. "Grandfather, get up,

10 a^{g}lona'nñıvoi!" — "O, e^{g}'en tıyakya'wıñ." Ġakya'wlin.
daylight is coming!" — "Yes, all right! I will get up." He awoke.

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[1] *A'wyek*, root of *Polygonum viviparum*.

all right! I will get up." He awoke. "Grandfather, have a drink from the river there!" — "All right! I will drink." He went away, and came to the river. He began to drink, and there he saw in the water his own image. "Halloo, Painted-Woman! you there? I will drop a stone hammer as a present for you." Oh, he dropped it. "Halloo, Painted-Woman! I will drop down my own body! Halloo, Painted-Woman! shall I marry you?" Oh, he jumped down into the water. That is all.

"Appa′, ña′nıko va′amık yiwgıči′ta." — "E^{g}′en a′nau
"Grandfather, there in the river have a drink!" — "All right!
tĭyayi′wgıčiñ." Ga′ḷqaḷin, gaḷa′lin va′amık, gañvo′ḷen
I will drink." He went, he came to the river, he began
i′wgıčik, gaḷa^{g}′ulin čini′nkin vı′yiḷvıyiḷ. "Mei, Ka′li-ña′ut,
to drink, he saw his own image. "Halloo, Painted-Woman!
gı′ssa E′nki? Yıpa′ña mına′yatın." Gek, gana′yalin.
thou there? (Stone) hammer I will drop." Oh, he dropped it.
5 "Mei, Ka′li-ña′ut, u′wik mına′yatın! Mei, Ka′li-ña′ut,
"Halloo, Painted-Woman! body I will drop. Halloo, Painted-Woman!
me′če mıma′ta-ge?" Gek, u′wik gana′yalin. Aččo′č.
whether I shall marry thee?" Oh, body he dropped it. That is all.

3. The Mouse-Girls.[1]

Mouse-Girl said, "Let us play!" They played, and one of them lost a tooth, the youngest one of all. They said to her, "How did you lose this tooth?" She said, "I was

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Pipi′kča-na′wgut e′wañ, "Mĭno′yıčvaḷa." Gañvo′ḷenau
Mouse-Woman said, "Let us play!" They began
uyıčva′tık guyıčvanñıvo′ḷenau. Qoḷḷa gava′nnıntaḷen, ılalu′.
to play they were playing. One has lost a tooth, the youngest one.
E′wañ, "Ya′qi vannınta′tı?" — "I^{g}′ya-Nıpaiva′tınak
They said, "How didst thou hast lost a tooth?" — "Heavenly by the Envious-one

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[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 97, p. 284.

shot by the Envious-One from heaven. By his arrow I lost my tooth. Now I shall die, how can I live?" They said to her, "Do not stay outside! Let us carry you into the house!" They carried her home. Her mother said, "What has happened to you?" — "I was shot from the sky by the Envious-One with an arrow."

The mother said, "Let us call grandmother!" They called her, they brought her to the house. She began to practise shamanism (in order to find out) where the small daughter got her suffering. She said, "My breath does not fit anywhere. Then she wanted to go to the porch. Ermine-Woman said, "Halloo! I will go to the porch, I will inspect the puddings." The small girl pilfered there, and so she lost her tooth. They looked at the

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inaḷqaina'wi, iñi'nñinɪk ma'qmita tuva'nnɪntatɪk. Tyavi^{g}'yañ,
I was shot at, from this one arrow I lost a tooth. I shall die,
me'nqañ mɪkyuḷa'tɪk?" Ǫewñɪvo'ḷen, "Ǫa'čñɪn, mi'qun.
how shall I live?" They said to her, "In the outside, indeed!
Mĭnɪnyai'taḷa-ge." Ǫek, ǫanyai'taḷen. ɪḷa^{g}' ǫi'wlin, "Ya'qi
Let us bring thee home!" Oh, they brought her home! Mother said, "How didst thou
Enña^{g}'an i'tɪ?" — "Eǫa'ñko naḷqaine'w-ǧŭm ma'qmita
thus wert thou?" — "From heaven shot was I with an arrow
5 Nɪpaiva'thɪtñɪnak."
by the Envious-one."
E'wañ, "An·a' mĭnaiña'wḷan." Ǫaiña'wlin, ǫanyai'taḷen,
She said, "Grandmother let us call!" They called her, they brought her to the house,
ǫañvo'ḷen aña'ñyak, mañe'nko ñawa'kak ǫaño'vaḷen.
she began to practise shamanism, from where female child became suffering.
E'wañ, "Ui'ña wɪ'yɪwɪ apḷɪpa'tča menkei'tɪ." Ki'tañ am-
She said, "Not breath does not fit anywhere." Then
yaqaḷheñe'tɪñ taya'ñikɪn. E'wañ Imča'na-ña'wǫut, "Yawo',
to the porch she wanted. Said the Ermine-Woman, "Halloo!
10 yaqaḷheñe'tɪñ mɪḷqa'tɪk. Yi'ḷku mɪnčɪčatɪs·qi'wnau." Ǫai'-
to the porch I will go. Puddings I will inspect. Small

puddings, and saw that one made of stone-pine nuts had been gnawed at. There she left a tooth. Indeed, when pilfering she lost a tooth. Ermine-Woman brought in the tooth. "Whose tooth is it?" Ermine-Woman said, "On which of the small girls shall we try this tooth?"

She said to one of the small girls, "Open your mouth!" That one opened her mouth. She applied the tooth, but it did not fit. In the same way it did not fit any of those small girls. Ermine-Woman said, "Let us try it on the little suffering girl!" She tried it, and it fitted her well. Ermine-Woman said, "She was pilfering." What should she do?

ña'wis·qat tawi'tkıñi, iñi'nñınık vannınta'tı. Ǫayo^{g}'oḷenau
woman did havoc, therefore she lost a tooth. They found
yi'ḷku, ma'ñin nıklı'-ye'ḷkıyeḷ, ña'nyen ǫačı'čhulin. Ña'nıko
the which stone-pine pudding, that one was gnawed. There
puddings, nut
va'nnıḷñın ǫape'ḷaḷen. Ǫačı'n Ena'n tawi'tkıñik ǫava'nnın-
a tooth she left. Really she pilfering has lost a
taḷen. Imča'na-ña'wgutınak ǫana'tvıḷen va'nnıḷñın. "Miko'n
tooth. By the Ermine-Woman was brought in the tooth. "Whose
5 vannılño'n?" Imča'na-ña'wgut ǫi'wlin, "Ma'ñin-qai-ña'wıs·-
tooth?" Ermine-Woman said, "To which small woman
qatık mıntante'nmıñḷan?"
we shall apply it?"

E'wañ ñu'nin qai-ña'wis·qat, "Ǫuwa'ñıḷat." Ña'nyen
She said to yonder small-woman, "Open your mouth!" That one
ǫawañıḷa'ṭen. Va'nnıḷñın ǫatan·apče'pınlin, ǫaaqai'paṭen.
opened. The tooth she applied it, it badly fitted in.
ı'mı ǫa'mǫa-qai-ña'wıs·qat, ı'mı ǫaaqai'paṭen. E'wañ
Also to every small-woman, also it badly fitted in. Said
10 Imča'na-ña'wgut, "Em-ta^{g}l-qai-ña'wıs·qatık qatante'nmın-
Ermine-Woman, "To the suffering-small-woman apply it."
ñan." Ña'nenenak ǫatante'nmıñḷen, ǫaplepa'ṭin. E'wañ
To that one she applied it, it fitted in. Said
Imča'na-ña'wgut, "Ena'n tawi'tkıñık." Me'ñqañ nı^{g}tva^{g}'an?
Ermine-Woman, "She did harm." How could she be?

Her mother scolded her, and said, "Go and die! Strangle yourself on a forked twig!" She (went, and very soon) came back. She said, "I could not strangle myself on a forked twig." Mother scolded her, and said again, "There, go away!" She went away, and then only she died. That is all.

ıḷa$^{g'}$ gaqıtaiña'len. Ǫi'wlin, "Quvı^{g}yas·qi'wgi, quḷñaqa-
Mother scolded her. She said, "Die, strangle yourself on a

tıs·qi'wgi." Ǫayai'tıḷen. E'wañ, "Tapka'vık oḷñaqa'tik."
forked twig!" She came home. She said, "I could not strangle myself on a forked twig." [1]

ıḷa$^{g'}$ gaqıtaiña'ḷen. Ǫi'wlin, "Toq, qa'lqathi." Ǫa'ḷqaḷin,
Mother scolded her. She said, "Oh, go away!" She went away,

wŭ$^{g'}$tču ǫavi$^{g'}$yaḷen. Aččo'č.
then only she died. That is all.

4. How a Small Kamak was transformed into a Harpoon-Line.[2]

A small kamak said to his mother, "I am hungry." She said to him, "Go and eat something in the store-room behind the sleeping-room!" He said, "I do not want to. I want to go to Big-Raven's house." The mother said, "Do not do it! You will die. You will be

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5 Qai-ka'mak ıḷa$^{g'}$ñ e'wañ, "Tıgıtta'tıykın." Ǫi'wlin,
Small kamak to the mother said, "I am hungry." She said to him,

"Yınoi'tı gawyis·qi'wa." E'wañ, "Qıyme$^{g'}$en. Qoyqınn·a-
"To the rear storeroom (go and) eat something!" He said, "I do no want to. To Raven-Big's

qoyıkei'tın." ıḷa$^{g'}$ ǫi'wlin, "Qıyme$^{g'}$en. Quyavı$^{g'}$yañı,
(house)." Mother said to him, "Do not do it. Thou wilt die,

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[1] The natives believe that the mice actually commit suicide by strangling themselves in a forked willow-twig (cf. Jochelson, The Koryak, l. c., p. 285, footnote).

[2] Compare W. Jochelson, The Koryak, *l. c.*, No. 98, p. 285.

caught in a snare." She said, "Go to the upper storeroom (in the porch) and eat something!" He said, "What for? Those provisions taste of the upper storeroom." She said, "Go to the cache and eat something!" He said, "What for? Those provisions taste of the cache."

Big-Raven spread a snare close to his elevated storehouse (raised on supports). The small kamak ran there, and was caught in a snare. He began to whimper; "Oh, oh, I am caught, I am caught!" Big-Raven said, "It came to my mind to go and to look at this snare." He came to it, and wanted to enter the storehouse, but stumbled over something lying in the way. "What now, what is it?" — "It is I. I am caught." The small kamak

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nayanoga'thi." E'wañ, "Yas·qaḷkai'tıñ gawyis·qi'wa."
thou wilt be caught in a snare." She said, "To the house-top (go and) eat something!"

E'wañ, "Ya'qkınau, nıyas·qaḷqača'čaqenau." E'wañ,
He said, "What for? they taste of the house-top." She said,

"Oḷhıwe'tıñ gawyis·qi'wa." E'wañ, "Ya'qkinau, noḷhoča'-
"To the cache (go and) eat something!" He said, "What for? they taste of

čaqenau."
the cache."

5 Quyqınn·aqu'nak ena't gantıwa'ḷen ma'mik. Ñanıkai'tıñ
Raven-Big a snare has spread near the elevated storehouse. There

gagınta'wḷin, qai-ka'mak, gawga'ḷen ena'tık, gañvo'ḷen
he ran, small kamak, was caught in the snare, he began

qalhai'ak, "I, tu'kwak, tu'kwak." Quyqınn·a'qu e'wañ,
to cry, "Oh, I am caught, I am caught!" Raven-Big said,

"Yawo', ena'tpel mıyo^{g}'an, ḷı'gı tı'tčın." Gayo^{g}'oḷen, ai'ak
"Well, now, snare I will visit, to my mind I had it." He visited it, into the storehouse

gaya'lqıñvoḷen, geñu'gaḷen. "Wu'tčın yaq, yı'nna?" —
he wanted to enter, he stumbled. "This, now, what?" —

10 "Gŭ'mma, kıtta' tu'kwak." A'naqun kuḷa'kata [1] nımeyeyıt-
"I, there I am caught." And so with (his) fist he was brushing

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[1] Borrowed from the Russian кулакъ FIST.

was crying, and brushing away his tears with his small fist. "Stop blubbering! I will take you to Miti'." He brought the small kamak to his house, and said, "O, Miti'! dance in honor of (our) catch!" She began to dance, "We have a small kamak, we have a small kamak!" Big-Raven said, "You dance in a wrong way. Ga'na, step forth and dance in honor of (our) catch!" She came out and began to dance, "We have a small ma'kak, we have a small ma'kak!" Big-Raven said, "Really this is right."

They took him into the house. The house-master said, "What shall we make out of you, a cover for the roof-hole?" — "Not this. If I am made into a cover for the roof-

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va'qen, nıqalhai'aqen. "Aqalhai'aka qitı'ykın-i'-gi. Mete'nañ
away tears, he was crying. "Not crying be thou. To Miti'

mınyaita't-ge." Ganyai'taḷen. "Mitei', qai-ka'makpel qam-
I will bring thee to the house." He brought him to the house. "Miti', small kamak small dance

ḷa'wun." Gek, gañvo'ḷen mıla'wuk, "Gaqqaika'makata
for his (catch)." Oh, she began to dance! "With a small ka'mak

gana^{s}'l-mu'yu, gaqqaika'makata gana^{s}'l-mu'yu!" Quiqın-
became we, with a small ka'mak became we! Raven-Big

5 n·a'qu e'wañ, "A'ḷvañ qamḷa'wun. Ga'na, qiwi'ni, gı'ssa
said, "Wrongly thou dancest for him. Ga'na, come out, thou

qımḷa'we." Giwi'nilin, gañvo'ḷen mıḷa'wuk, "Gaqqai-ma'ka-
dance!" She came out, she began to dance, "With a small ma'kak

kata gana^{s}'l-mu'yu, gaqqai-ma'kakata gana^{s}'l-mu'yu!"
became we, with a small ma'kak [1] became we!"

E'wañ Quyqınn·a'qu, "I'pa, Enña^{s}'an."
Said Raven-Big, "Indeed, thus."

Gana'tvıḷen, e'wañ, "Ya'qu mıntaikıḷa'-gi, tomñena'ñu?"
They carried him in, (the house-master) said, "Into what shall we make thee, into a cover for the roof-hole?"

10 E'wañ, "Qıyme^{s}'en. Tomñena'ñu qinataikıḷa'tık, tıyañlan-
He said, "I do not want it. Into a cover for the roof-hole (if) you shall make me, I shall feel

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[1] Ga'na mixes up the sounds of the word ka'mak. Still Big-Raven finds it quite right.

hole, I shall feel smoky, I shall feel cold." The house-master said, "What shall we make out of you, a plug for the vent-hole?" — "Not this. If I am made into a plug for the vent-hole, I shall be afraid of evil spirits passing by." The house-master said, "What, then, do you wish us to make of you? Perhaps a work-bag for Miti'." He said, "Not this. I shall feel smothered." The house-master said, "We shall make you into a thong." The small kamak began to laugh and said, "Yes!"

They made him into a thong, they cut him duly, then they carried the line out and began to stretch it (tightly). Thus stretched, they (left it there). Big-Raven's people went to sleep. Frost-Man and his people said,

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ñıvo'ykın, tıyaqatmawñıvo'ykın." E'wañ, "Kulipčina'ñu
smoky, I shall feel cold." (The house-master) said, "Into a plug for the vent-hole

mintaikıla'-ǫi." E'wañ, "Qıyme^{g}'en. Kulipčina'ñu qinatai-
we will make thee." He said, "I do not want it. Into a plug for the vent-hole if you shall

kıla'tık, tıyayımgumganñıvo'ykın ñenve'thıčñın." E'wañ,
make me, I shall be afraid of evil spirits (passing by)." (The house-master) said,

"Ya'qu-yak quwai'matın a^{g}ntai'kı-ǫi? Miti'nak čai'učhu?"
"Into what, then, thou desirest one should make thee? For Miti' into a working-bag?"

5 E'wañ, "Qıyme^{g}'en. Tıyapeikılanñıvo'ykın." E'wañ,
He said, "I do not want it. I shall feel smothered." (The house-master) said,

"Ñi'lñu mıntaikıla'-ǫi?" Ǫañvo'len ačača'tık, e'wan, "O!"
"Into a thong we shall make thee?" He began to laugh, he said, "Yes!"

Ñi'lñu gatai'kıñvolen, gas·vıñvo'len, ña'čhınoñ ǫala'len,
Into a thong they made him, they cut him (into a line) to the outside they carried it,

ǫañvo'len tve'tık, ǫa'tvelen. Quyqınn·aqu'wǫi ǫayı'lqalinau.
they began to stretch it, they stretched it. Big-Raven's people went to sleep.

Annımaya'tıyık ǫi'wlinau, "Quiqınn·aqu'nak qai-ka'mak
(Those) with the Frost-Man said, "By Raven-Big a small kamak

"Big-Raven has caught a small kamak. They made him into a thong. Let us go and steal it!" They found it, and began to untie it. Then it cried aloud, "Quick, get up! Already they are untying me!" Big-Raven said, "What is the matter with our small line? It wants to awaken us. Quick, let us get up!" They woke up, and said to the small kamak, "What is the matter with you? Why were you crying so loudly?" The small kamak said, "Frost-Man's people wanted to carry me away."

The people living down the coast heard (about the thing), — how Big-Raven caught a small kamak; and how they made him into a thong; and how no one succeeded in carrying it away, it was so watchful. Those people began to say, "We will go and carry it away."

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ganu'kwalin. Ñi'ḷñu gatai'kılin. Mıntu'ḷas·qewḷan." Ga-
they caught him. Into a thong they made him. Let us steal it!" They

yo^{g}'oḷen, gañvo'ḷen yi'ssık. E'nki gaku'mñaḷen, "I'na^{g},
found it, they began to untie it. Then it shouted, "Quick,

qıkyawḷa'tık. Ke'nam nassi'ñvo-gŭm." Quyqınn·a'qu e'wañ,
wake up! Already they are untying me." Raven-Big said,

"Ñi'ḷñıpilıñ ya'qñıvoi? Tenanıkyo'nñıvoi. Ī'na^{g} mĭnıkya'wḷa."
"Thong small what is the matter with it? It wants to awaken us. Quick, let us get up!"

5 Gakya'wlinau. Gi'wlin, "Nıya'qi-gi, nıpıs·viča'ti-gi?" E'wañ,
They woke up. They said to it, "What is the matter with thee? Why wert thou crying (so loud)? He said,

"Annımaya'tıyık nıtula'tıy-gŭm."
"By Frost-Man's people they wanted to steal me."

Atta^{g}'yol-ya^{g}'mka gava'ḷomḷen, Quyqınn·aqu'nak qai-
By Down (the coast) people they heard it, by Raven-Big small

ka'mak ganu'kwaḷin, ñi'ḷñu gatai'kılin, napkawñıvo'ykın
kamak was caught, to a line they made it, they could not

tuḷa'tık, nıḷhıkyu'qin. Gewñıvo'ḷenau, "Močhına'n mıntu'-
steal it, it is quite wakeful. They began to say, "We will go

10 ḷas·qewḷan." E'wañ, "Mi'qun, mıssatuḷaḷa'nñın." Quyqın-
and steal it." They said, "Why, we will steal it." Raven-

They said, "Surely we will carry it away." Big-Raven's people went to sleep. The people living down the coast came and took the line. It wanted to awaken the other people, but it was unable to awaken them. "Oh, they are untying me already, they are carrying me away!" Indeed, they untied it and carried it away; they stole the line.

The others woke up, but there was no line whaterer. It had been taken away. Big-Raven said, "People living down the coast have committed this theft. Indeed, they took it, nobody else." Eme'mqut said, "A very good line was taken away, still we will bring it back." Eme'mqut made a wooden whale and entered it. He went away and came to the people living down the coast. Those people were walking around. They were saying, "This

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n·aqu'wgi gayı'lqalinau. Ǫŭ'mḷañ ǫatu'ḷas·qewlin Atta^{g}'yol·
Big's people slept. Again they stole it by Down (the coast)

ya^{g}'mka. Ǫañvo'ḷen tenanıkyu'nka, qupka'wñunenau
people. It began to waken them, it could not them

yanıkya'wñak. "Kena'm nassıtoya'ñvoi-gŭm, natuḷa'nñıvoi-
to waken. "Already they untie-me, they steal-me."

gŭm." Ǫassıtoya'ḷen, galla'xtaḷen, gatu'ḷalin.
They untied it, they carried it away, they stole it.

5 Ǫakya'wlinau, e^{g}'en yaq ñi'ḷñın ni'tın, ǫatu'ḷalin.
(Those) woke up, indeed what line should be there, they stole it.

Ǫuyqınn·a'qu e'wañ, "Atta^{g}'yol-ya^{g}'mka natuḷa'tın. Ui'ña-
Raven-Big said, "By Down (the coast) people they stole it. Not

wan minka'kıḷa, e^{g}'en ǫanka'kıḷa." Ama'mqut e'wañ,
by anybody (else), indeed, by those." Eme'mqut said,

"Tan-ñi'ḷñın natuḷa'tın, e'wun mıssaitıḷa'ñın." Amamqu'tınak
"Good-line they stole it, still we will bring it (back) home." Eme'mqut

u'ttı-yu'ñı ǫatai'kılin, ǫankageñe'tı ǫaya'ḷqıwlin, ǫa'ḷqaı̣in,
wooden whale he made it, in there he entered, he went,

is the first time that such a whale has come near to us. It is a very good whale."

They attacked the whale, came near to it, and threw at it a harpoon with a new line. The small kamak lustily bit into the whale. Eme'mqut said to him under his breath, "Why are you biting me? I have come to fetch you home." Eme'mqut threw into the boat of the whale-hunters some berries of *Rubus Arcticus*, and they began to eat them. Meanwhile Eme'mqut fled in all haste to his house. He carried away the new line, and took it home. They ceased carrying the line out of the house. They kept it always in the inner room, so the others could not steal it. That is all.

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gaḷa'lin. Atta^{g}yol-ya^{g}'mkıñ galai'vıñvoḷen. Gewñıvo'ḷenau,
he came. Down (the coast) people walked around. They were saying,

"Wŭ'tču iñi'nñin yu'ñı qulai'vun, mal-yu'ñı."
"This time only such whale comes (to us), good-whale."

Ǫayuñyupe'nyıḷenau, gayo^{g}'oḷen, tui-ñi'ḷña gata'kyılin,
They attacked the whale, they came close to it, with a new (harpoon) line they threw at it,

qai-ka'mak yu'ñyuk gamaḷınai'vuḷen. Amamqu'tinak gi'wlin
small ka'mak into the whale well bit. Eme'mqut said

5 vi'n·va, "Quya'qıñ qinei'gu? Ǫŭmna'n te'ttı-ǫi." Atvıgeñe'tı
secretly, "What art thou doing art biting me? I (come to) fetch-thee." Into the boat

Ama'mqut pa'yitta gape'wıwaḷen. Ña'nko gana^{g}'linau
Eme'mqut with berries of *Rubus Arcticus* threw into. Then they were

pa'yittok. Ama'mqut gamaḷhınta'wḷen yaite'tıñ. Ǫangın-
eating berries of *Rubus Arcticus*. Eme'mqut well fled to the house. He stole

tawa'ı̣en, ganyai'taḷen; gana'nkauḷen tınaḷa^{g}'tik. Qo'npŭ
it, he brought it home; they ceased to carry it out. Altogether

ya'ḷku nınnipñıvo'qen. Qo'npŭ ǫanka'wlinau tuḷa'tık.
in the inner room they kept it. Altogether those ceased to steal.

10 Aččo'č.
That is all.

5. Big-Raven and the Kamaks.

Raven-Big said, "I will slide down hill." [He slid down hill.] He went and found a mountain, which was the largest of all. From that mountain he slid down, and rolled into the porch of the house of the kamaks. There he came in. Small kamaks went to the porch, and said, "Oh, human game has come to us of its own free will!" — "I am not human game, I am a man." They took him into the house, and began to eat his body joint by joint. Still he was alive. They consumed Big-Raven. Then he came home, because he was a shaman.

He recovered his senses, and said to his wife, "Cook

Quyqınn·a'qu e'wañ, "Mni'kak, myalitčus·qi'wak." Ga-
Raven-Big said, "I will do something, I will slide down-hill." He

yalitčus·qi'wlin. Ga'ḷqaḷin, ma'ñin nıma'yınqin ñai'ñai,
slid down. He went, which big one mountain,

ña'nakañqo gaya'lilin, ka'mak-yaqaḷe'tıñ gaku'ḷaḷen, ña'nyen
from that he slid down, to the kamak's[1] porch he rolled in, there

gai'pıḷen Quyqınn·a'qu. Ña'nyau qai-ka'makau yaqaḷe'tiñ
he came in Raven-Big. Those small ka'maks to the porch

5 ga'ḷqaḷinau gaḷa'linau. "Oyamya'ta ya^{g}'yoa ga'ntı-mu'yu." —
they went they came. "Of Man-game of his own will possessed we." —

"O; gŭ'mma qa'čık oyamyei'-gum? gŭ'mma oya'mtıwıḷei-
"Oh, I whether Man-game-am I? I man-am

gŭm." Gana'tvıḷen, anina'wi nıqupu'wi nanoñvo'ykınenau,
I." They brought him, his joints they are consuming,

vı'yañ ḷeḷapıtčoñvo'ykın. Quyqınn·a'qu ganu'lin, ımıñ
notwithstanding he looks up. Raven-Big they ate him, still

gayai'tıḷen, mi'qun, naña'nqin.
he came home, why, he is a shaman.

10 Gačhıčaña'wḷen. E'wañ, "Qita'pañ." Gata'pañḷen.
He recovered (his senses). He said, "Cook soup!" She cooked soup.

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[1] Evil spirit (cf. W. Jochelson, The Koryak, l. c., p. 27).

some soup for me!" She cooked some soup, and he ate all alone a large kettleful. Then he said to Miti', "Bring the big hammer!" She gave him the hammer, and he swallowed it. He arrived at to the house of some kamaks, and vomited through the vent-hole. (He filled the whole house) and made them climb upward. The big kamak was standing in the middle of the house. Big-Raven struck him with the hammer. He killed him. Big-Raven came home. That is all.

Ña'nyen kuka'-yičın·a'qu am-E^{g}na'n ganu'lin. E'wañ
Then kettle-ful big alone he ate. He said

Mete'na, "Qıya'thin kı'lvı-yıpa'ña."[1] Ǫai'ḷıḷın. Ǫek,
to Miti', "Bring (large) grooved hammer!" She gave it to him. Oh,

ganu'lin. Ǫek, gaḷa'lin kamakn·aqo'yıkıñ yınootñe'tı gañ-
he ate it! Oh, he came to the kamaks' (house) into the vent-hole he

vo'ḷen gıya'lık, ganıpga'wḷenau. Kama'kn·aqu gıno'n-
began to yomit, he made them climb upward. Ka'mak-big in the middle

5 čottai'nık-tve'tekın. Ña'nyenata kı'lvı-yıpa'ta gaki'pluḷen,
outer part of the house is standing. With that (large) groove hammer he struck him,

ga'nmiḷen. Quyqi'nn·aqu gayai'tiḷen ña'nyen. A'ččič.
he killed him. Raven-Big went home that one. That is all.

6. Kīlu' and the Bumblebees.[2]

Eme'mqut lived with his people. He married Kīlu', but they were childless. One time Eme'mqut went into

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Enña^{g}'an Amamqu'tinu vañvoḷai'ke. Amamqu'tinak
Thus Eme'mqut's people lived. By Eme'mqut

Kīlu' gama'taḷen, ui'ña akmi'ñıka gi'ḷinat. Va^{g}'yuk
Kīlu' was married, no childless they were (dual). Afterwards

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[1] A large stone hammer with a narrow groove for hafting.

[2] Compare W. Jochelson, The Koryak, *l. c.*, No 107, p. 294.

the open (country). He followed a river upstream. Then he saw numerous people. Some of them were women. Their bodies were resplendent with the reflection of light. All the men wore jackets of broadcloth, all the women wore calico overcoats. Eme'mqut hurried to them. He fell in love, and began to help those people. They were fishing with drag-nets. Very soon he married a Bumblebee-Woman. Those people were Bumblebee people. His new wife brought forth numerous children.

Then Kĭlu' became restless, and could not sleep. She came to the river, and followed it up-stream. Then she looked around, and saw those fishermen. Eme'mqut was

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Ama'mqut notai'tĭñ ga'ḷqaḷin, va'am-eče'tı ga'ḷilin, va^{g}'yuk
Eme'mqut to the (open) country went, river-up stream he followed, afterwards

ganyinininña'linau i'naḷka oya'mtıwılu, ya'nya e^{g}'en ña'wıt-
appeared to him numerous people, partly women,

qatu, ḷı'gan mımtelhıyaḷai'ke, qḷa'wuḷu am-palto'ḷu,[1] ña'wıs·-
even resplendent with light, men all in jackets of broadcloth, women

qatu am-mani'ssaḷu. Ama'mqut avi'ut gaḷa'lin, gaqalei'pılin,
all in calico. Eme'mqut in haste came, fell in love,

5 gañvo'ḷen vınya'tık kaña'tıla^{g}k. Avi'ut Yu'qya-ña'ut
began to help fishing with drag-nets. In haste Bumblebee-Woman

gama'taḷen. Ña'nyeu qačı'n Yuqyamtıla^{g}'nu. I'naḷka
he married. Those indeed Bumblebee-Men. Numerous

kmi'ñu gaitoi'vıḷenau.
children she brought forth them.

Va^{g}'yuk Kĭlu' ña'nyen gapkawñıvo'ḷen yayıs·qa'nñık.
Afterwards Kĭlu' that one could not sleep.

Ga'ḷqaḷin va'amık eče'tı, va^{g}'yuk gaḷapıtčoñvo'ḷen, a'nke
She went to the river up-stream, afterwards she looked around, there

10 gagetañvo'ḷenau kaña'tıḷu. Ama'mqut a'nke o'maka
she saw the fishing people. Eme'mqut there together

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[1] Borrowed from the Russian пальто OVERCOAT.

there with them pulling in the nets. Kĭlu′ approached them. She trampled to death Eme′mqut's new wife, who scattered around a large quantity of fly-eggs. All the eggs became Bumblebees. The fishermen also turned to Bumblebees. Eme′mqut could do nothing, so he went home. That is all.

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kaña′tıykın. Ǫayo^{g}′oḷen Kĭlu′nak. Amamqu′tınin ña′wıtqat
is fishing. She visited them by Kılu′. Eme′mqut's woman
ǫačañčıs·qu′lin, ya′qam ai′kıpa ǫapı′wyalin. Yuqya′nu
she trampled her, only with fly-eggs she scattered herself around. Bumblebees
ǫana^{g}′linau, ımıñ kaña′tıḷu yuqya′nu ǫana^{g}′linau. Ama′mqut
they became, also fishermen bumblebees became. Eme′mqut
nıyaqñıvo′ykın. Ǫayai′tiḷen. Aččo′č.
what had he to do. He went home. That is all.

7. Eme′mqut's Whale-Festival.[1]

Eme′mqut and his people were living. They were hunting whales, and killed one whale. They took it home. Then they arranged a thanksgiving ceremonial. They gathered together all the reindeer-breeding people, also the Magpies (namely, Magpie-Women).

"Magpie-Woman, you dance!" — "What shall I sing

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5 Enña^{g}′an Amamqu′tinu vañvoḷai′ke. Enña^{g}′an ǫavaḷaikı-
Thus Eme′mqut and his people are living. Thus they were
ḷañvo′ḷen yu′ñyuk, ǫayuñyu′linau, ǫanyaitanñıvo′ḷenau.
pursuing a whale, they killed the whale, they took it home.
Va^{g}′yuk genačaxčanñıvo′ḷenau, ı′mı ča′wčuwau. Vakıthım-
Afterwards they arranged a thanksgiving ceremonial, all reindeer-breeding people all Magpie-
tıḷa^{g}′nu ǫanumaka′wlinau, to, Vakı′thi-ña′wǫutinu.
People they gathered, oh, Magpie-Women.
"Vakı′thı-ña′wǫut, qamla′wǫe!" — "Ya′qin-yaq ti^{g}′wık?
"Magpie-Woman, dance!" — "What, then, shall I say?

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[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 89, p. 266.

while dancing? I am unskilful. Vakikikikikiki'. My mother told me, 'Do not leave anything from the other people's wallets!' My grandmother said to me 'Leave something from the other people's wallets!' Vakikikikikiki'!"

"So it is," said Kĭlu'. "When we come to find them, our wallets are (half-)eaten." Magpie-Woman had nothing to say, so she felt ashamed and flew away.

"Oh, you Fox-Woman! it is your turn to dance." She grew excited and sang, "My brother, Pilferer, made a knife with a well-ornamented handle. But with what shall I eat the whale-skin? I forgot it. He wanted to strap it to my thigh. With what shall I eat the whale-skin, eh?"

Aḷaitiḷačñei'-gŭm. Vakikikikikiki'! ıḷa^{g}'ga ini'wi, 'Tu'm-
Unskilful-am-I. Vakikikikikiki'! By mother I am told, 'From

ginau kawa'ssočhu annuwai'ka!' An·a'nak ini'wi, 'Gan-
the other men wallets do not leave anything.' By grand-mother I am told, 'Leaving

nuwai'a ga'nta!' Vakikikikikiki'!"
something do!' Vakikikikikiki'!"

"Čemeče^{g}'n." Kĭlu' e'wañ, "Mıtyo^{g}'oykınenau, kawa's-
"So it is." Kĭlu' said, "We come to find them, the

5 sočhu ganu'linau." Yı'nna nitha^{g}'an? Ye'lı gayi'ñalin,
wallets are eaten." What had to be done? There she flew away,

gañekeḷa'ḷen.
she felt ashamed.

"Toq, Yayoča'mtıḷa^{g}n, gın-ya'q qamḷa'wge!" Gañvo'ḷen
"O, Fox-Woman![1] thy turn, dance!" She began

yathıpa'wñık, "Kothaño'nak maḷ-kal-yekoi'gu-wal getei'kilin.
to grow excited. "By (my brother) Pilferer good-ornamented-handle-knife he made it.

Ya'qa tıyıthı'ḷgu? Gantıgıva'ı.en. Assä'kı gaiqa'ntenma
With what shall I eat whale-skin? I forgot it. On the thigh arranged

10 nınayatei'kiñqin. Ya'qa tıyıthı'ḷgu, va?"
he wanted to make it. With what shall I eat whale-skin, ah?"

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[1] Literally, VULPES-HOMO. In *Yay'oča-mtıla^{g}n*, *-mtıḷa^{g}n* is abridged from *oya'mtıwlla^{g}n* HOMO. This compound form is used more frequently for the masculine, FOX-MAN; and for the feminine, *Yayo'ča-ñawgut* FOX-WOMAN is used. Still the first form may refer to both sexes, but here it is used exactly for FOX-WOMAN. The same is true in all analogous cases.

The old man Big-Raven said, "Ah, ah! they are singing about their feeding at other people's expense." Still another Fox-Woman began to sing. She also grew excited. "I am she who eats hard excrements. I am she who gnaws the snowshoe-strings."

Ah, she was brought to shame by Eme'mqut. He said, "Yes, when we find them, the snowshoe-strings are gnawed through." She felt ashamed and went away.

"O, Small-Magpie-Woman! it is your turn to dance." — "What, then, shall I sing? I feel ashamed. Vakikikikikiki'! On the gables of other people's storehouses, with her running and skipping foot, the magpie is striding and

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E, ña'nyen gani'kalin ı'npı-qla'wul gewñıvo'len, Quyqin-
Oh, that did something old-man said Raven-

n·a'qu, "Ann, ann, tu'mgin Enña^{g}'an yamaiñanñı'gıtñın
Big, "Ah, ah! other people's thus growing up[1]

nanaiña'wıykınınau." Va'sqiñ gani'kalin, E'nki gañvo'len,
they are exclaiming about." Another did something, there she began,

ye'ppa yathıpawñı'ykın. "Kım-a^{g}'lu-ña'wıy-gŭm, tigi'lñu-
only she is growing excited. "Hard excrement eating woman am I, snowshoe-strings eating

5 ña'wıy-gŭm."
woman am I."

Če! Amamqu'tina gañekela'len. "Če, mityo^{g}'oykınenau,
Eh! Of Eme'mqut she grew ashamed. "Eh, we find them,

tigi'lñu gačvi'tčulinau. Mıtyo^{g}'oykınenau, tigi'lñu gačvi't-
snowshoe-strings are cut through. We find them, snowshoe-strings are cut

čulinau." Gañekela'len, ga'lqaı.in.
through." She felt ashamed, she went away.

"Toq, Qai-Vakı'thımtıla^{g}n, gın-ya'q qamla'wge." —
"O, Small Magpie-Woman! thy turn, dance!" —

10 "Ya'qin-yaq ti^{g}'wik, tenanñei'kılñın! Vakikikikikiki', to'mŭk-
"What then Shall I say, my shame! Vakikikikikiki', to the other people's

megeñe'tıñ o'tña-kläw-gıtča'ta nıtıñpuvaqa'tqen." — "Ann,
storehouse gables with a running skipping foot she is pecking striding." — "Ah,

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[1] This means, that they are exclaiming about (the fact that they are consuming what serves for) the bringing up of other people's (children).

pecking at the food." — "Ah, ah! they are singing about their feeding at other people's expense. — O, Raven-Woman! it is your turn to dance." — "Caw, caw! my cousin's shadow passes on the water." [Raven-Woman began to dance (and sing) in this manner: "My cousin's shadow passes on the water."] "Caw, caw! Oh, I like you while you pass!"

She finished her dance. Then Eme'mqut went out, and the two (Magpies) were sitting there. "O girl! use your voice! Abuse Eme'mqut!" — "He is feeding on dog's inner skin, on reindeer inner skin. (He is consuming) a reindeer-hoof!" — "Off! When have we fed on dog's inner skin? Even when wandering in the open we do not eat (reindeer) inner skin. Much less do we

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ann, Enña^{s}'an tu'mgin yamaiñanñī'gītñīn. — To, Va'čvī-
ah! thus other people's growing up. — O, Raven-
ña'wgut, gīn-ya'q qamla'wge." — "Qooñ, qo'oñ, gŭ'mīk
Woman! thy turn dance!" — "Caw, caw! By my
yela'linak i'mīl-tawyi'lñīla^{s}n." Va'čvī-ña'wgut gañvo'len
cousin on the shadow is thrown." Raven-Woman began
water
Enña^{s}'an mĭla'wīk, "Gŭmīk-yela'linak i'mīl-tawyi'lñīla^{s}n.
thus to dance, "By my cousin on the shadow is thrown.
water
5 Qo'oñ, qo'oñ, Enña^{s}'an qenanvalela'wīñ."
Caw, caw! Thus thou art pleasing me."
E^{s}'en Enña^{s}'an gamlawanka'wlen. Va^{s}'yuk E'nki gan-
Then thus she ceased to dance. Afterwards then went
to'len Ama'mqut. E'nki vai'ke. "Illa! qaqolya'wage,
out Eme'mqut. There they are (dual). "O, girl! use your voice,
Ama'mqut qīya'wa." — "A^{s}ttä^{s}yīpna', qoyayīpna', qoya'-
Eme'mqut (ill-)use." — "With dog's inner skin with reindeer inner skin, reindeer
atvagīlño'n!" — "Got, ti'taq mu'yu mīta^{s}ttayī'pnula?
hoof!" — "Off, when we we on dog's inner skin have fed?

eat dog's inner skin." Ah! they felt ashamed and flew away.

Yini'a-ña'wgut wanted to skin a dog. "Halloo! who will hold it for me?" Raven-Woman said, "I will hold it." They went out and began to skin the dog. Raven-Woman pecked out one of its eyes. "Who pecked out this eye here?" — "I do not know." She pecked at the coccyx. "Was it here?"

Then she pierced the other eye, and the liquid squirted on Yini'a-ña'wgut. "Are you now looking for this one? What of that! I only shut my mouth." But this carcass I will lay aside." She buried it in the ground under a steep river-bank.

Qu'nam nu'tak ui'ña ane'lhıyıpnuka. Ḷı'gıqai mına^{s}tta-
Even in the (open) country no not eating inner skin. Much less we have fed

yı'pnuḷa." Ye, gayi'ñalinat, gañekeḷa'ḷenat ni'ka.
on dog's inner skin." Ah, they flew away (dual), they felt ashamed (dual) somehow.

Yini'a-ña'wgut taa^{s}ttanvanña'tık. "Añe', maki'kıč ne^{s}e-
Yini'a-ña'wgut wanted to skin a dog. "Halloo! who there will

naa'yen?" Va'čvı-ña'wgut, "Gŭ'mma menaa'yek." Ye,
hold it for me?" Raven-Woman, "I will hold." Ah!

5 ganto'ḷenat, gañvo'ḷenat a^{s}ttanvanña'tık, ḷeḷa'lñin gaito'ḷen.
they went out, they began to skin the dog, an eye she took out.

"Wutča'kin ḷeḷa'lñın mannu'qi?" — "Qo!" Čıtča^{s}'ttamik
"This here eye where is it?" — "I do not know." An the buttocks bone

tınpo'ykınen. "Ma'či wu'tčuk?"
she pecked. "Whether here?"

Gaḷa'nvilin. Yini'a-ña'wgut gepetčaita'ʟin. "Ačhi'kin
She pierced the (other) eye. On Yini'a-ña'wgut it squirted. "This now

nenenaye'ye-ge? Gŭmna'n tınpıtča'wun, ya'qu-kıč? Wu'ssin
seeking art thou? I gnashed my teeth, what there? This

10 gılhıtva'n mĭnu'mkawın." Yıñyımḷage'ñka guḷgu'wlin.
carcass I will lay aside." Under a steep bank she buried it.

Then they finished the thanksgiving ceremonial with the food appointed for distribution. The reindeer-breeding people loaded their sledges quite largely with sole-leather cut out from the middle, and scraped clean of hair, also with thong of the same quality. They tied up their loads (and went away). That is the end.

E'nki yu'ḷa^{s}n ġapḷıtču'linau inačaxča'tık. Ča'wčuwau
Then that, what was appointed for food they finished performing the thanks-giving ceremonial. Reindeer-breeders

ġamaiñi-inaña'linau im-qu'ḷta-vı'thıya, im-i'lña-vı'thıya. Ġe-
largely loaded (their sledges) with sole hairless leather middle, with thong hairless middle. They

noma'ḷenau. A^{s}'ččıč na^{s}'ḷḷıñ.
tied it up. The end grew.

8. Eme'mqut and ıla'.[1]

Big-Raven was living with his people. Eme'mqut (his son) had no wife. Eme'mqut went out, and found outside an old man who was (busy) making ornamented (tobacco-) mortars. He said to him, "What kind of (tobacco-) mortars are you making?" The other one said, ("Go into the house.) You will find an old woman. (Tell her) to

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Ni'ykau Quyqınn·aqu'nu vañvoḷai'ke. Ġek, Ama'mqut
Some Raven-Big's people are living. Oh, Eme'mqut

5 ui'ña aña'wtıñka. Ama'mqut notai'tıñ ġa'ḷqaḷin, ġayo^{s}'oḷen
not wifeless. Eme'mqut to the (open) country went, he found

ı'npı-qḷa'wuḷ. Ta-kale'-kıpla'ñekın. Ġek, e'wañ, "Ya'q-
old man. Making-ornamented-(tobacco) mortars he is. Oh, he said, "What

kinau E'nyau kıpla'wi qutei'kıñınau?" Ġek, ña'nyen e'wañ,
(kind) those (tobacco-) mortars thou art making them?" Oh, that one said,

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[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 101, p. 289.

cook a meal for you." He entered (the house), and (the old woman) cooked a meal. When she had finished cooking, she took the meat out of the kettle, (and gave it to the guest.) He ate, and soon was through with the meal.

Then the old man went home and gave him the mortars; and he said to him, "Take these with you, haul them away, but (in doing so) take care not to look back at them!" He went away and hauled the mortars, but he did not look back; and though the mortars were heavy, he did not stop. At last he saw that a large (reindeer-) herd was passing ahead of him. Then he stopped and looked back. A (young) woman was (sitting) in a covered sledge (driving a reindeer-team). He took a seat (on the

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"Ne'nako qıyo^{g}'oge čača'me, a^{g}nkukai'vı-gi." Ǫek, ǫaya'ḷ-
"There thou wilt find old woman, let her cook for thee." Oh, he
qıwlın, ǫañvo'ḷen kukai'vık, ǫek, ña'nyen ǫapḷı'tčulin
entered, she began to cook, oh, that one finished
kukai'vık, ǫek, ǫakuka'ñpaḷen, ǫawyeñvo'ḷen, ǫawya'n-
cooking, oh, she took (the meat) out of the kettle, he began to eat, he refused
kawḷen.
eating.

5 Ǫek, ña'nyen ǫayai'tılen, ı'npı-qḷa'wuḷa ǫai'ḷıḷin kı'plau.
Oh, that one went home, by the old man he was given the mortars.
Ǫi'wlin, "Ǫaḷa'xtata wu'tčau, ǫā^{g}a'nnıvota. Kıtta' atawaḷ-
He said, "Take them (with you) these, haul them away! Take care do not
ñıḷa'ka." Ǫek, ǫa'ḷqaḷin, ǫañvo'ḷenau ā^{g}'ak, ui'ña atawaḷ-
look back!" Oh, he went away, he began them to haul, not not
ñıḷa'ka, i'nmıq tapañañıvo'ykın, ui'ña a'nvıḷka. Ǫek,
looking back (he was), in truth it was heavy, not not stopping (he was). Oh,
Enña^{g}'an nekañvo'ykın, ǫača^{g}'awlin, ñalvıla'n·aqu E'nık
so he did something, he looked, herd big of him
10 yanote'tı ǫaḷañvo'ykın. Ǫek, ǫa'ñvıḷen, ǫatawaḷñıḷa'ḷen,
ahead to pass begins. Oh, he stopped, he looked back,

same sledge). They two drove home, and lived there in joy.

Then ıla′ said, "How did you come (by all this)?" The other one then told him, "I found an old man who was working on ornamented (tobacco-)mortars." ıla′ said, "I understand." He set out and found the same (old man). Then he said (to the old man), "What kind (of mortars) are you making?" (The old man) said, "Go and find the old woman! Let her cook a meal for you!" He went to her,. and she prepared a meal. Then she took (the meat) out of the kettle, and he ate. (The old man) gave him, too, the mortars, and said, "Haul them away, and take care not to look back at them!"

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qaya′čıku ña′wıs·qat va′ykın. Ǫek, ña′nqo gaña′ḷqıwlin,
in a covered sledge woman is. Oh, there he sat down,

gaḷqa′ı̣inat, gayai′tıḷenat, gayennawñıvo′ḷenat.
they (two) went, they (two) came home, they (two) lived in joy.

Ǫek, ña′nyen ıla′ e′wañ, "Ǫı′ssa me′ñkañ i′tı?" Ǫek,
Oh, that one ıla′ said, "Thou how wast?" Oh,

ña′nyen gañvo′ḷen i′wak, "Tıyo^{g}′an ı′npı-qḷa′wuḷ ta-kale′-
that one began to say, "I found old man making-ornamented-

5 kıpla′ñıḷa^{g}n." Ña′nyen e′wañ, "Tıye′yoḷok!" ıla′ gaḷa′lin,
(tobacco) mortars." That one said, "I understand!" ıla′ came,

assa′kin pa′nin gayo^{g}′oḷen. Ña′nyen e′wañ, "Ya′qkinau
of the other day the same (old man) he found him. That one said, "What kind

E′nyau qutei′kıñınau?" Ǫek, gi′wḷın, "Ñe′nına-čača′me
those thou art making?" Oh, he said, "That old woman

qıyo^{g}′ogın, a^{g}nkukai′vı-ǫi." Ǫaḷa′lin, gañvo′ḷen kukai′vik,
thou wilt find her, let her cook for thee." He came, she began to cook,

gakuka′ñpaḷen, gawyi′lin. Ǫŭ′mḷañ gai′ḷıı̣in kıpla′wi,
she took (the meat) out of the kettle, he ate. Again he gave him (tobacco-) mortars,

10 gi′wlin, "Ǫā^{g}a′ññıvota, kıtta′ atawaḷñıḷa′ka."
he said, "Haul them away, take care do not look back!"

He hauled them away, and every little while he would take a rest. He moved on, and he would make one stride and then he would look back. One time a reindeer-leg appeared out of one of the mortars. But he sprang at it and struck it (in order to break the bone and get the marrow). Another time he looked back, and a (reindeer-)face appeared (out of the mortar). He sprang at it, and struck at the mortar with his knife, and chopped up the (reindeer-)face. Then he came home, and left (his sledge) with Eme'mqut. (There was nothing on it) but the tobacco-mortars. That is all.

Ǫañvo'ḷen ā^{g}aḷa'tık, a'mñuč pañawgiñıvo'ykın. Tawa'-
He began to haul, every time he is taking rest. He moves
ñekın, qu'n·ač vaqyı'yikın, gŭ'mḷañ tawaḷñıḷa'ykın. Enna'n
on, one time he strides, again he looks back. One
qo'yen gıtča'ḷñın kıpla'gıgiñko gače'pñıtoḷen, penye'kınen
of reindeer leg out of the mortar peeped out, he rushes at it
taḷai'vık. Ǫek, gata'wañḷen gŭ'mḷañ, gatawaḷñıḷa'ḷen; gek,
to strike. Oh, he moved on again, he looked back; oh,
5 gŭ'mḷañ gatawaḷñıḷa'ḷen, gŭmḷañ ḷo^{g}'ḷqaḷ gačE'pñıtoḷen.
again he looked back, again (reindeer-)face peeped out.
Ǫape'nyıḷen vaḷa'ta kı'plak, gaqa'yıčulin ḷo^{g}'ḷqaḷ, gayai'-
He rushed at it with the knife at the mortar, he chopped small the face, he went
tıḷen. Ǫapeḷa'ḷenau, Amamqu'tinak gayo^{g}'olenau. Am-
home. He left them, with Eme'mqut he brought them. Mere
kıpla'wi yıḷteḷai'ke. Aččo'č.
mortars are lying. That is all.

9. How Eme'mqut became a Cannibal.[1]

Big-Raven lived with his people. Eme'mqut married

Quyqınn·aqu'wgi vañvoḷai'ke. Amamqu'tinak Vi^{g}'yai
Raven-Big's people live. By Eme'mqut Grass (-Woman)

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[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 108, p. 295.

Grass-Woman. Eme'mqut said to his wife, "Let us go out." She said, "It seems that you are going to do wrong." He said, "Why should I? This time I shall not do so." He went out into the open country and came home, having killed wild reindeer. Then he staid for a night in the open. After that he staid for two nights and very soon all the time. Grass-Woman went for a visit to her father Root-Man. She came and looked through the vent-hole, she quietly looked in and saw that just then Eme'mqut had split Root-Man in twain. He was eating his own father-in-law.

Grass-Woman went to her open-country house and

ǵama'taḷen. Amamqu'tinak e'wañ ña'wɪs·qatɪñ, "Mɪnnu-
he married her. By Eme'mqut he said to the woman, "Let us go

tɪḷa'tɪs·qiw." Ǵewñɪvo'ḷen, "Ǵa'yiñun quyaakuyičva'nñɪñ."
into the (open) country!" She said, "It seems you are going to do wrong."

E'wañ, "Ta^{g}ya'qak? Ačhiva'n qaye'm." Notai'tɪñ qanñɪ-
He said, "Why should I? This time I shall not." To the (open) country he is

vo'ykɪn, ya'tikɪn, eḷvau' ǵa'nmɪḷenau. Va^{g}'yuk ǵatčewñɪ-
going, he comes, wild reindeer he has killed them. Afterwards he passed

5 vo'ḷen Enña^{g}'an, ǵek, va^{g}'yuk ñee'tčɪñ, va^{g}'yuk a'mñut.
a night thus, oh, afterwards twice, afterwards all the time.

Ña'nyen Vi^{g}'yai ELe'tɪ ǵa'ḷqaḷin, Tatkaǵɪtñɪ'yɪkɪñ. Ǵaḷa'lin,
That Grass (-Woman) to her father went, to Root(-Man). She came,

ǵawa's·vɪlin yɪnootñe'nqo, male'ta ǵawa's·vɪlin, e^{g}'en Eni'n
looked in into the vent-hole, quietly looked in, her (father)

Tatka'ǵɪtñɪn ǵakaǵǵu'pěḷen akiḷa^{g}'č Amamqu'tinak, ña'no
Root(-Man) he split him in twain just now by Eme'mqut, that one

yu'ykɪnin mata'ḷa^{g}n čini'nkin.
he was eating him father-in-law his own.

10 Ña'nyen Vi^{g}'yai nekai'tɪ notayai'tɪñ ǵata'ḷqɪwlin. Ya'ḷku
That Grass (-Woman) somewhere into the (open) country house entered. In the inner room

entered it. She put one small louse into the inner room, and another into the storehouse. Then she fled to Big-Raven's (house). She came to Big-Raven's, and said, "I do not know what has happened to Eme'mqut." They constructed a raised platform. Oh, Eme'mqut came to the open-country house, and he called, "Grass-Woman!" and it answered from the house, "Oh!" He came to the storehouse and called again, "Grass-Woman!" and it answered from the storehouse "Oh!" He recognized the voice of those small lice. He said, "The deuce! She is deceiving me!" He said, "Maybe I shall not be able to eat those people!" He came (to Big-Raven's house). The people were sitting on a raised platform. Eme'mqut

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qo'ḷa qai-mı'mıč, qo'ḷa ai'ak o'pta qai-mı'mıč ǫayo'oḷen.
one small louse, one in the storehouse also small louse she put in.

To, E'nnu Qoyqınn·aqoyıkai'tıñ ǫagı'ntawlin. Qoyqınn·a-
Oh, she to the Raven-Big's (house) fled. To the Raven-

qo'yıkıñ ǫaḷa'lin. E'wañ, "Ya'qikın, a'mu, Ama'mqut?"
Big's (house) she came. She said, "What happened to, I do not know, Eme'mqut?"

Ǫatui'veñlinau. Ǫek, Ama'mqut nuta'yak ǫaḷa'lin, e'wañ,
They constructed a raised platform. Oh, Eme'mqut to the (open) country house came, he said,

5 "Vi^{g}yoi'." Yayačıkoi'tıñ e'wañ, "A?" Aia'čıku ǫaḷa'lin,
"Grass (-Woman)!" From the house it said, "Ah?" To the storehouse he came,

ǫŭ'mḷañ e'wañ, "Vi^{g}yoi'." Aiačıkoi'tıñ e'wañ, "A?"
again he said, "Grass (-Woman)!" From the storehouse it said, "Ah?"

Ñanyaiña'nu qai-mı'mčıt vaḷo'meke. E'wañ, "Ñi'yuq!
Those small lice (dual) he heard them. He said, "The deuce!

tayıñtinu'ñikin." E'wañ, "Qaye'm ña'no-van mınutña-
deceiving she is." He said, "Not those I shall be able

na'wge." Va^{g}'yuk ginini'lin. Ui'veḷqak gaña'ḷqıwlinau.
to eat them." Afterwards he appeared. On the platform they were sitting.

said, "Maybe I shall not be able to eat them, since they have constructed a platform!"

He approached, and began to lick with his tongue (the supports of the platform). Big-Raven cut at his tongue with a hatchet. He broke the edge of the hatchet; and when he examined it, it was quite jagged, like the broken gums (of an old man). (He did) the same with an axe; then he examined it, and it was also all jagged.

Big-Raven said, "Well then, Grass-Woman, give him his own offspring!" She dropped their small son into his mouth, and he spat out mere broken bones. Then Big-Raven said to him, "Well, then listen to me! Since you are like that, listen to me! Just do try and eat your own body!" Immediately he began to gnaw the points

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E'wañ Ama'mqut, "Qaye'm ña'nu mınutñanau'. Čemya'q
Said Eme'mqut, "Not those I shall be able to eat. Really
gatui'veñlinau."
they constructed a platform."

Gaḷa'lin, čıḷınmıḷuḷa'tikın. Quiqınn·aqu'nak ga'thata
He came, with tongue licked. By Raven-Big with hatchet
čı'ḷıı̨ḷ čvitču'ykınin, ı'mıñ čima'tikın ga'tte, yıčiča'tikınin,
tongue he cut at it, all he is breaking hatchet, he is examining it,
5 gaınnımčačai'vılin. Va^{g}'ak a^{g}'aḷ o'pta gan·čiča'lin, o'pta
it is with broken gums. Afterwards axe also he examined, also
ı'mıñ gaınnımčačai'vılin.
all it is with broken gums.

Quiqınn·a'qu e'wañ, "Vi^{g}yoi', čini'nkin Eni'n ya'qu-E'nki."
Raven-Big said, "Grass (-Woman), own his (child) what of that."

Gana'yalin kmi'ñıpil čıkı'tñık. Gatamtıva'ḷen. Quyqınn·a-
She dropped son small into the mouth. He spat out (broken) bones. By Raven-
qu'nak gewñıvo'ḷen, "Ya'qu-e'nki, qenava'ḷom! Čini't
Big he said to him, "What of that, listen to me! Since
10 Enña^{g}'an qi'tı, qenava'ḷom, u'wik ve'tha-qo'nom qnu'ñvon."
so thou wert, listen to me, self just now consume."

of the nails of his own toes. After that he consumed his legs; then his body, arms, and shoulders. At last merely the neck was left, merely the throat. Then only did he die. After a while they burned him.

One time they were sitting in the dark. Their fire had just gone out, and Yini'a-ña'wgut said to her sister, "Let us go and stop up the smoke-hole!" They stopped up the smoke-hole; and then they began to say, "Those two are coming back! (One of them) is carrying something on his shoulders. It seems to be Eme'mqut, carrying his little son." (Indeed,) those two came and said, "Bring out the fire!" The women carried out the fire. They fed the fire (with sacrifice). Then only did the new-comers enter.

Va^{g}'yuk u'wik gañvo'ḷenau va'gıtčınu yu'kka. To, va^{g}'yuk
Afterwards himself he began them nail-points (of toes) to eat. There, afterwards

ı'mıñ gıtča't uwi'kinat ganu'linat, va^{g}'yuk u'wik, va^{g}'yuk
all legs his own he consumed them, afterwards body, afterwards

mı'ngıt, va^{g}'yuk čenpı'nmın. Va^{g}'yuk am-elei^{g}'neyı, am-
arms, afterwards shoulders. Afterwards mere neck, mere

qamatča'n ga'tčılin. Wŭ^{g}'tču gavi^{g}'lin. Ganqa'ngawlin
throat became. Then only he died. They burned him

5 tito-o'n.
after a long time.

Va^{g}'yuk vos·qe'tı guyetvei'ñeḷenau, va^{g}'yuk Yini'a-
Afterwards in the dark they were with extinct fire, afterwards Yini'a-

ña'wgutinti gewñıvo'ḷenat, "Mınto'mñaḷqiw." Gatomñaḷ-
ña'wgut (and her sister) talked (dual), "Let us stop up the smoke-hole!" They stopped

qi'wlinat, va^{g}'yuk gi'wlinat, gewñıvo'ḷenat, "Če, assa'kinat
the smoke-hole, then they said, they talked, "Ah, those (two) of the other day

ya'tiki. Quḷumti'čitaḷat, ti'wgak, Eni'n kmi'ñıpil gaquḷum-
are coming! They carry something on shoulders, it seems, his son small he carries on

10 ti'lin." Va^{g}'yuk gewñıvo'ḷenat, "Miḷho'n qanaḷaga'tča."
shoulders." Then (those) said, "Fire bring out."

Gamiḷhına'linat, ginaḷva'linat. Wŭ^{g}'tču ga'ḷqıwlinat.
They carried out the fire, they fed the fire. They only (those) entered.

From that time on he ceased to say, "Let us go to the open country!" They staid at home all the time. They lost all desire to roam in all directions and to all places. They staid at home at the same place. That is all.

Qo'npŭ ganka'wlin i'wak, "Mınnutıla'tıs·qiw." Qo'npŭ
Altogether he ceased to say, "Let us go to the (open) country!" Altogether

am-ya'yak vañvolai'ke, qo'npŭ ganka'wlinau ga'lñıl men-
only at home they stay, altogether they ceased in all directions where-

kai'tı ya's·qanñık. Am-ya'yak gana^{g}'linau Enna'niku. Aččo'č.
soever to want to walk. Only at home they became (staying) in one place. That is all.

10. Eme'mqut and Fox-Woman.[1]

Eme'mqut married Fox-Woman. He said, "I will go and get some blubber from our summer place." He arrived there. One of the flippers of his blubber-bag was gnawed at by a mouse. The mouse was dead. He found it and said, "What is it, a wolverene?"

He loaded it on his sledge and hauled it home. He came home. Then only he looked back and saw that

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E'enač Amamqu'tinak Yayo'ča-ña'wgut gama'talen.
One time by Eme'mqut Fox-Woman he married her.

5 E'wañ "Mımı'tqantak a'la-nımyolhe'tıñ." Gala'lin. Pipi'-
He said, "I will go for blubber to the summer-habitation." He came there. By a

kalña pu'pgan ga^{g}pakolo'len. Gek, gavı^{g}'yalin ña'nyen
mouse the blubber-bag was gnawed at the flipper. Oh, died that

pipi'kalñın. E'nke gayo^{g}'olen. "Yinna'wi, qapayn·a'qu?"
mouse. There he found it. "What is it, a wolverene?"

Wuya'tik gaiña'lin gā^{g}añvo'len yaite'tıñ. Gayai'tılen.
On the sledge he loaded it, he began to haul it home. He came home.

Wŭ'tču gatawalñıla'len, gagi'talin, e^{g}'en qapayn·a'qu
Then only he looked back, he saw, and a wolverene

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[1] Compare Jochelson, The Koryak, *l. c.*, No. 106, p. 294.

the mouse had turned into a wolverene. He looked into the house and said, "Mi'ti, I have killed a wolverene. Let some of you come out."

They took in the wolverene and began to beat the drum. Fox-Woman, the untidy one, was sitting with her boot-strings loose. She was looking for lice. "Oh, you Fox-Woman! it is your turn to beat the drum." The untidy woman was making leather thimbles. She began to beat the drum, "I am an unskilful one, I am an untidy one! I am eating hard excrement, left outside! I am eating strings of snowshoes in the brightness of the full moon."

Indeed, they eat them. Whenever we come to look for our snowshoes, the strings are eaten.[1]

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gana^{g}'lin. Ǫačvı'nañlin, "Mitei', tıqa'payuk! Ǫanto'ta!"
became. He looked in, "Mi'ti, I killed a wolverene! Come out (somebody)!"

Enña^{g}'anet ǫana'tvıḷen qapayn·a'qu, gañvo'ḷenau ilu'tčuk.
Then they brought in the wolverene, they began to beat the drum.

Yayo'ča-ñawgut, vače'n·ñı-ñaw, pča'ggıtñıt ǫanvı'yiwlinau,
Fox-woman, untidy-woman, the boot-strings were loose,

mıḷu'ykıninau. "Toq, Yayo'ča-ña'wgut, gın-yaq qiḷu'tču."
she was looking for lice. "O, Fox-Woman! thy turn beat the drum."

5 Vače'nñı-ñaw ve'ḷo ya'qam ninataikıñvo'qenau, ni'ka. Ǫo,
Untidy-woman (leather) thimbles was making, somehow. Oh,

gañvo'ḷen iḷu'tčuk, "Uqu'gwai-ñaw-i-ŭm, vače'nñı-ña'w-i-ŭm,
she began to beat the drum "Unskilful woman am I, untidy woman am I,

nu'ta-maikina'ta, qım-a^{g}'ḷu-ču'ču-ña'w-i-ŭm, tiǫi'ḷñu-ču'ču-
in the (open) country left, hard-excrement-eating woman am I, showshoe- eating strings eating-

ña'w-i-ŭm e's·hıpye-e^{g}'ḷıkıñ."
woman am I by the full shining moon."

O^{g}nnen Enñi'ninak nenanuñvo'qenau. Nenavo^{g}'ñvo-mu'yu
Indeed, by those they ate them. When we find them,

10 e^{g}'en ǫanu'linau.
and they are eaten.

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[1] Remark of the narrator.

She felt ashamed and went away, even with untied boot-strings. She went away, and did not come back. After some time Eme'mqut went outside and found her. A number of children were there. He said to Fox-Woman, "Whose children are these?" — "I said to myself, 'Perhaps they will keep me back somehow. I wanted to go away into the open country for my delivery. And I was delivered outside.'" — "Now, at least, stop your clamor! Let us go home!"

They went home. The thimbles which she had made before, and hung up outside, now turned somehow to clothes for her numerous children. The people were asking Eme'mqut, "From where have you brought the woman?" —

E^{g}'en ye^{g}ḷ gañekeḷa'ḷen, ui'ña aḷpini'tčalin ga'ḷqaḷin,
Then there she felt ashamed, not not tied boot-strings she went away,

qo'npŭ ga'ḷqaḷin; va^{g}'yuk qu'lin Ama'mqut notai'tiñ ga'ḷ-
altogether she went away; then afterwards Eme'mqut to the (open) country

qaḷin, gayo^{g}'oḷen. Yaya'ña E'nki va'ykin. I'naḷka vaḷai'ke
went, he found her. A house there is. Numerous are

kmi'ñu. Ġi'wlin Yayo'ča-ña'wgut, "Wutčai'u minka'kinau?" —
children. He said to Fox-Woman, "These (are) whose?" —

5 "Ġŭ'mma newñivoi'-ġŭm, 'Pa'ḷa me'ñqañ niyanñepñivoi'-
"I told myself, 'Perhaps in some way they will keep

ġŭm. Kmêña'tinvu no'tañ niḷai'-ġŭm, ninaito'ñvoi-ġŭm
me back. For delivery to the (open) country I went away, I was delivered

nu'tak.'" — "Ačiki'ču-ai'ñaka, minyai'timik."
in the (open) country.'" — "At this time then do not clamor, let us go home!"

Ġayaitinvo'ḷenau. Kmi'ñaḷvin assa'kinau veḷi'ḷñu nena-
They went home. Of her numerous children recent thimbles she

taikiñvo'qenau, ña'cñin nenanyopanñivo'qenau, ña'nyeu
made them, outside she was hanging them, those

10 i'ssu gana^{g}'linau ni'ka. Ġewñivo'ḷen Ama'mqut, "Mañe'nqo
to the dresses became somehow. They began to tell Eme'mqut, "Where from

"I brought her from the open country. Long ago she went away to give birth to her children secretly outside. All those together are her children." In truth, she was a skilful seamstress, and had no reason for going away and living in secrecy.

After that they lived in joy. Eme'mqut married Kĭlu,[1] Ila' married Yini'a-ña'wgut. When so disposed, they would ascend the river and catch plenty of winter fish. Then they would return to their house-mates. They killed plenty of game. In this manner they led a happy life. What has become of them I do not know. That is all.

ña'wɪs·qat yatha^{g}'an?" — "Nuta'nqo. Ai'ñun kmi'ñu vɪ'n·va
the woman thou hast brought?" "From the (open). country. Long ago children secretly

nenaitos·qewñɪvo'qenau. E^{g}'en ña'nyeu oma'ka ɪ'ssu."
she went away to bear them. Then those together they."

In'miq ña'no awa'nñi-ñaw, atau' ña'no Enña^{g}'an nɪtva'ñ-
In truth, that one seamstress-woman, vainly that one thus lived

voqen vɪ'n·va.
secretly.

5 Qo'npŭ gaaimɪyo'oḷenau. Amamqu'tinak Kĭlu' gama'-
Quite they lived in joy. Eme'mqut Kĭlu' married,

taḷen, Ila'nak Yini'a-ña'wgut gama'taḷen. Gaimawḷai'ke,
Ila' Yini'a-ña'wgut married. (If) they wish,

gepiḷai'ke, vai'amɪk, gepɪñvoḷai'ke, qatapñɪtɪñvoḷai'ke,
they go up-stream, by the river, they begin to go up-stream, they catch winter fish,

va^{g}'yuk yaya'ḷu nayo^{g}ñvo'ykinenau. I'naḷka gɪ'ynik ga'n-
then the house-mates they are visiting. Plenty of game they

mɪtčuḷen. Va^{g}'yuk ña'no gaaimɪyo'oḷenau, me'ñqañ a'nam
have killed. Afterwards those were living in joy, in what manner then

10 gi'ḷinau. A'ččič.
they became. That is all.

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[1] The narrator seems to have forgotten the marriage of Eme'mqut with Fox-Woman, and their subsequent reconciliation.

11. Ermine-People. — I.

Ermine-People were living. One Ermine-Man came home, and said, "You are asked to live with Big-Raven's people." He was telling lies. Nothing of the sort was said to him. They came to that house, and wanted to enter. Then they were beaten severely. They went away, and said, "We are rejected here." They came home and began to talk, "Let us go and live in a cave!" They went and lived in a cave. Afterwards they were caught by a flood. They had to climb upwards. That is all.

Imčanamtıla^{g}'nu vañvoḷai'ke. Ǫek, ña'nyen Imčana'm-
Ermine-Men are living. Oh, that Ermine-Man
tıla^{g}n ǫayai'tıḷen, gi'wlin, "Ǫuyqınn·aqu'nak qıyaipıḷa'tık."
came home, he said, "With Raven-Big's (people) live together."
Ña'no nıtınma'tqen. Ui'ña i'nmiq i'wka ǫa'ntıḷen. Ǫaḷa'-
That one is telling lies. Not indeed not told he was by them. They
linau, ǫañvo'ḷenau yaḷqı'wık, ǫañvo'ḷenau ki'pḷık. Ña'nyeu
came, they began to enter, those began them to strike. Those
5 ǫanto'ḷenau, ǫi'wlinau, "A'nku naḷñıḷaikıne'mık." Ǫayai'-
went out, they said, "To refusal we are put to." They
tiḷenau, ǫewñıvo'ḷenau, "Aǫêñe'ti mĭnıḷqaḷa'mık." Ǫaḷqa'-
came home, they said, "To a cave let us go!" They
ḷinau, ǫaḷa'linau. Ña'nako aǫi'ñka vañvoḷai'ke. Va^{g}'yuk
went, they came. There in a cave they staid. Afterwards
ǫatañvo'ḷenau, ǫati'pǫaḷenau. A'ččıč.
they were flooded, they climbed upward. That is all.

12. Ermine-People. — II.

Imčanamtīḷa'nu vañvoḷai'ke. Va^{g}'yuk ni'ka Imčanamtīla^{g}'nin ña'wıs·qat ǫakmi'ñaḷen. Imčana'mtīḷa^{g}n e'wañ, "Canalo^{g}-ña'wıs·qat kmiña'ti." E'wañ, "Ya'qa mıččakīḷıs·vīḷa'ñın?" — "Tıke'nvıyık a^{g}'aḷ va'ykın." — "Tıkei', a^{g}'aḷ tu'yık va'ykın?" — "Ui'ña."

A'nam Aiǫınvı'yıkīñ ǫaḷa'lin, "Amei', a^{g}'aḷ wu'tčuk va'ykın?" — "Ui'ña. A'nam Aiǫīḷe'yık va'ykın." Aiǫīḷe'yıkīñ ǫaḷa'lin. "Aiǫīḷei', a^{g}'aḷ wu'tčuk va'ykın?" — "Wuttınno'!"

A^{g}'aḷ ga'kmiṭin, ǫayai'tīḷen, wŭ^{g}'tču ña'nyen ki'ḷkiḷ ǫu'ptīlin. Ǫañvo'ḷenau takno'ñık, Imča'naḷa^{g}n ǫapa'ṭin. Ǫewñıvo'ḷenau, "Ǫoyqınn·aqoyıkai'tīñ qaivīḷaḷa'tık." Ǫai-

12. Ermine-People. — II.

Ermine-People lived. After some time Ermine-Woman brought forth a son. Ermine-Man said, "Ermine-Woman has brought forth a son. [He said,] With what shall we cut the navel-string?" — "With-Smell-Pusher-Away has an axe." — "O Smell-Pusher! have you an axe?" — "No, (I have not.)"

Then he came to With-Odor-Pusher-Away. "Halloo! Have you an axe?" — "No, (I have not,) but With-Odor-Averter has one." He came to With-Odor-Averter. O Odor-Averter! have you an axe?" — "Here it is!"

He took the axe, came home, and only then did they sever the navel-string. They began to arrange the birth-feast. They cooked for this one Ermine-Man. The master said, "Carry some meat to Big-Raven's people!" They

vıla'lenau. Ga'lqaı.in, gala'lin, gi'wlin, "Ya'qañ ya'ti?" — "ıllaᵍ' kmiña'ti." Gewñıvo'len, "Ya'qañ ya'ti? Qaᵍ'latči."

Aᵍtte'tıñ gani'nlalin, am-kama'ñı gai'lıı.in, gŭ'mlañ gayai'tılen, gi'wlin, "Amei', am-Miti'nak yu'nin, ui'ña ı'npı-
5 qla'wula." — "Yaivače'ñın ı'npı-qla'wul. Gŭ'mlañ ñai'añ qaivıla'gi." Gaivıla'len, gewñıvo'len, "Ya'qañ ya'ti?" Gu'mlañ Quyqınn·aqu'nak a'wun-qama'ma gani'nlalin ñas·hınoi'tıñ.

Gas·s·alvıye'lin vıᵍya'tvık, vaᵍ'ak ya'wač gayai'tılen.
10 "Me'ñqañ i'ti yu'laq?" — "Amamqu'tinak am-a'yetvata, 'Awnu'p mal-ñawa'kak.'" Mi'qun Ama'mqut e'wañ, 'Qıyaipıla'tık, qıya'ı.atık.'" — "Iñe'! Gŭ'mma gŭ'mlañ gatuyıkmiña't-i-gŭm." — "A'mlıñ anñe'nyi-emte'ta."

Ye'lıñ gata'wañlenau, gala'linau. "Imča'nalu ya'qkinau
15 aᵍla'tčıgınkinau." Gala'linau, gañvo'lenau yaya's·qıwñık, gañvo'lenau kı'plık. "A'nku nalñılaikıne'mık." — "Gı'nku nalñılaikıne'tık. Ñai'añ ma'ma nıya'nutıñ." Gŭ'mlañ Quyqınn·aqu'nak u'ttä gañvo'len kı'plık.

E'wañ ñawa'kak, "Gŭ'mma mıya'nutık. Eñi', ı'npı-
20 qla'wul qinaya'qı qinangınkıla'wı? Čini'n tıya'teulañ." Ganka'wlenau, ga'lqaı.inau. Vaᵍ'yuk, "Meñkeito' mını'lqala? Ačhıñeto' mını'lqala."

Gamıčñola'ñetıñ ga'lqaı.inau. E'nmık gaya'lelin, gavıᵍ'yalin. "Mai, nıma'lqin, nikawi'čaqin, nıma'lqin." Gata'k-
25 yalinau agi'ñkı, gayı'lqalinau, gan·kiača's·qiwlin, E'nki ayi'yai

carried some meat. (One girl) went and came there They said, "Why did you come?" — "The mother brought forth (a child)." They said, "Why did you come? You smell of excrement!"

They threw the meat to the dogs, and gave her back the empty dish. She went home again and said, "Oh, oh! Miti' ate it all herself, (she gave) nothing to the old man." — "Poor thing, that old man! Carry again some more meat there." She carried the meat; and they said to her, "Why did you come?" and again Big-Raven threw her out of the house, together with her dish.

She remained there in a swoon the whole day, only then she came home. "Why did you stay there so long?" — "Eme'mqut held me back all the time, (saying, 'This is a) very good girl.' Moreover, Eme'mqut said, 'Go there, live together!'" — "Oh, but I have just now given birth to a child!" — "Have no care. I will carry it wrapped in a coverlet."

They set off, and arrived there. "Why have those Ermine-People come? They smell of excrement." They arrived there, and wanted to enter, but the others began to strike them. "Oh, they reject us!" — "(No,) they bid you welcome. Let mamma enter first!" Again Big-Raven began to strike them with a stick.

The daughter said, "I will go first. Eh, old man, why are you bidding me such a welcome? I can shake (my coat) myself." They were rejected, and went away. After that they said, "Where shall we go? We will go to a cave."

They went to a place rich in edible seaweed. (Ermine-Man) fell down from a cliff and fell in a swoon. (Then he came to, and said,) "Oh, it is a good (cliff), it makes you motionless with pleasure, a very good (place)!" They descended into a cave, and slept there. (Ermine-Man) went out in the night-time to pass water; and there (on

mi'mla gata'len. "Mei, Giwile',[1] mañi'n·ač i'ti?" Gaya'l-kiwlin. "Ma'ki ninanimgumga'w-i-gi?" E'wañ, "'Giwile', mañi'n·ač niče'lpoqen?' E'wañ, 'Mal-kičo'l!'" E'wañ, "Qai'lim mina^{g}'so'ñvola."

5 Gayi'lqalinau, va^{g}'yuk añqa'ta gatañvo'lenau. "Gi'ssa galu'tai-gi." E'wañ, "I'pa a'nam gi'ssa galu'tai-gi. Gani'-kalinau, gi'wlinau, "Añqa'ta nataiaikine'mik. Gañvo'lenau e'nmik yatipga'ñnik, i'miñ kmi'ñu nanimtiliñtati'ykininau; gati'pgalinau. Gaya'nulen tipga'tik, gei^{g}'ñalin ñito'lñin,
10 guptinta'lin.

Gati'pgalinau, "Qakokaivila'tik." Gi'wlin, "Minka'kin wu'ssin?" E'wañ, "Tanño[2] nigala'qenau, wo'tto ñito'lñin nape'lan." Gañvo'len ipa'tik. Aki'nna^{g}t gapgupganñivo'len, gañvo'len ta^{g}'lik. Ña'wis·qata gi'wlin, "Ya'qiykin?" E'wañ,
15 "Tita^{g}'liykin." Ganu'lin, gavi^{g}'yalin.

Ña'wis·qata gača^{g}'ulin, ñito'lñin eni'n ui'ña. "Eni'n a'mu ñito'lñin mitnu'lan. Meñkeito' mini'lqala? Ga'mga-olgi-we'tiñ, tə'mik-olgiwe'tiñ." Imčanala'wge qo'npŭ gana^{g}'li-nau. Aččo'č.

13. Eme'mqut and the Kamaks.[3]

20 Amamqu'tinu vañvolai'ke, va^{g}'yuk notai'ti ga'lqalin, yaya'ña gayo^{g}'olen. E'nki gi'wlin, "Mai, La'wa, gi'ssa?"

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[1] Giwile' Stone-Face. Standing columns of natural rock frequent on the shore cliffs and mountains of these countries, also the large bowlders lying about are considered by the natives to be human-like beings, petrified, but still leading a mysterious life of their own (cf. Bogoras, The Chukchee, Publications of the Jesup North Pacific Expedition, vol. vii, p. 285). Ermine-Man pretends to have seen one of these beings catching fish in the sea; but it was only a standing block of ice, too unstable to be considered as a living bring.

the sea), upright blocks of ice were submerged in the water. "O Stone-Face! what success have you had in catching fish)?" He went back into the house, "With whom have you been talking?" He said, "(I inquired) what success Stone-Face has had catching fish with a small drag-net; and they answered, 'All right!'" She said, "Now we shall eat some cooked fish."

They went to sleep, and in a little while the sea-water came to them. "You have passed water." The other one said, "It is you who have passed water." They looked around, and said, "We are caught by water." They began to climb up the cliff. (Ermine-Woman dragged up) all the children. Even all the straps were snapped (in two). They climbed up. He climbed first; then one of his sides fell down detached.

The others climbed up. "Cook (this meat)!" (Ermine-Woman) said, "Where does it come from?" He said, "The Chukchee passed by and left it." They began to cook it. As soon as the (water in the) kettle began to boil, he felt unwell. The woman said, "What is the matter with you?" He said, "I am unwell." They ate the meat, and he died.

The woman saw that one of his sides was missing. (She exclaimed,) "We have eaten one of his sides without knowing it! Where shall we go! To every cache, to other people's caches." They turned into real ermine. That is all.

13. Eme'mqut and the Kamaks.[3]

Eme'mqut lived with his family. One time he went into the open and found there a house. (A voice from)

[2] The Reindeer Koryak and the Reindeer Chukchee call each other mutually by the same name, Ta'ñıtan (cf. The Chukchee, *l. c.*, p. 11).

[3] Compare W. Jochelson, The Koryak, *l. c.*, No. 102, p. 290.

E'wañ, "Ḷa'wa, mañi'n·ač oya'myañ?"[1] E'wañ, "O, mıtaḷ-voḷa'mık.[2] Ame'yaq ña'wıs·qat?" E'wañ, "O kmi'ñın yıto'nen. Qu'nam mu'yi am-ya'yak oya'myañ mıtı'nmın. Ḷa'wa, qaña'ñya!" — "Mannu'qi ya'yay." — "Me'ñqañ
5 i'tıykın? Ña'no vı'yañ kısva'čık va'ykın."

Ꞡañvo'ḷen aña'ñyak. Ꞡatann·as·qa'nḷenat ka'maw-ña'w-ꞡutınte ꞡaqḷa'wuḷa. Ña'nyen ꞡanaʼyulin. Amamqu'tinak ꞡaꞡınta'wlinat nıki'ta. Ꞡan·kiačačas·qi'wlinat, ꞡanto'ḷenat. "Kmi'ñın ꞡinaʼtvilin. Ya'qatqi? Ñi'yaq vi'nvıt, ya ya'ḷıñ,
10 ya qoi'ıñ?"

Ꞡaya'ḷqıwlinat, ꞡŭ'mḷañ ꞡayı'ḷqalinat. I'pa kmi'ñın La'wa ꞡaʼaḷin. "Mai, Ḷa'wa, ya'ti? Wo'tto ya'ti, ꞡŭ'mḷañ a'čhi ya'ti." — "Ti'ta ꞡŭ'mma tra'tık. Wŭ^{g}'tču tra'tık."[3] — "A'me mañi'n·ač ı'ḷvui?" — "Ui'ña, mıtpiḷhaḷai'kın." —
15 "Toq, Ḷa'wa, qaña'ñya." Ya'yay ꞡaʼkmiḷin, oya'mtıwıḷen ḷo^{g}'oḷ-pıne't. Ꞡa'ñvo'ḷen aña'ñyak. "Trai, tı̆roi, trai!"[4] Ña'nyen nıquliḷa'tqin.

Amamqu'tıyık ña'nyen ꞡanñawtıña'ḷin, ča'wčuwen. Ꞡo'npŭ ꞡaaimıyo'oḷenau, ꞡatvañvo'ḷenau qo'npŭ. Aččo'č.

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[1] Oya'myañ HUMAN GAME is a word used only by the spirits.

[2] Here a man is spoken of as a "wild reindeer." In other tales a man is spoken of as a "little seal."

[3] These words are supposed to be in the language of the kamak. They differ,

there said, "Halloo, Ḷa'wa! is that you? How are you getting along with your human game?" He said, "Well, we two have killed some wild reindeer. How is (my) wife?" — "She has just been delivered of a son. And even we two, staying here at home, have killed one man. Now, Ḷa'wa, call to the spirits!" — "And where is the drum?" — "[What is the matter with you?] (Don't you know?) Of course, it is there on the cross-pole."

Eme'mqut called to the spirits. He put them to sleep, — the kamak-woman, together with her husband. He revived the other man. They fled in the night-time, together with Eme'mqut. In the middle of the night those sleepers wanted to pass water. They came out, and said, "Our son has become quite light of foot. And how is it? There are two foot-tracks, — one to this side, and the other to that side.

They entered, and again went to sleep. Then their real son, Ḷa'wa, came home. "Halloo, Ḷa'wa! have you come? Not long ago you were here, and now you come back another time." — "When have I been at home? I have arrived just now." — "How is your reindeer hunt?" — "Nothing killed. We were famishing." — "There, Ḷa'wa, call to the spirits!" He took the drum. (It was made of pieces of) skin of women's breasts sewed together. He began to call to the spirits, "Trai, Tĭroi, trai!" Thus was he singing.

The other man lived with Eme'mqut's family, and married a daughter of a reindeer-breeder. They lived quite happily. They staid there. That is all.

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however, from the ordinary Koryak of the western branch by the repeated use of *r* instead of *y*. This makes them similar to the eastern Koryak dialect, and to the Chukchee.

[4] Compare the preceding footnote.

14. Eme'mqut and Shellfish-Girl.

Quyqınn·aqu'nui vañvoḷai'ke. Ǫek, Ama'mqut gas·hıntıḷı'lin, va^{g}'yuk ǫayo^{g}'olinau kı'lkakau, ki'lkakil gu'ptılin, ǫek, ǫañvo'ḷen qaḷhai'ak, e'wañ, "Igiǫi'." E'wañ ña'nyen, "Qanka'wǫi qaḷhai'ak. Aia'ñač qas·wugıǫeñe'tıñ yı'nna
5 ǫını'n ḷıpyui' nu'ptın."

Ǫek, ǫani'kalin, ǫača^{g}'awlin, E'nki yaya'pilıñ ǫato'mwaḷen. Ǫaya'ḷqıwlin, a'čhikin ǫama'taḷen. Ǫek, ña'nyen ǫanyai'taḷin. Ña'nako vañvoḷai'ke. A'ččıč.

15. Eme'mqut and the Perches.[1]

Ama'mqut notai'tıñ ǫa'ḷqaḷin, ǫayo^{g}'oḷen nımyı'ssa^{g}n.
10 Enke' qatapñıtıḷai'ke qaña'tıḷa-ǫi'niw am titiča pela'qa. Enqa'ta ǫassa'ḷen qata'p-vai'am, ñanako tamka'ln·aqu ǫayı'ssalin, ǫatai'kilin. Ina'n-awi'wut taiki'ykıninau ta'mkalu'ttu.

Qo'ḷa Enña^{g}'nač Yayo'ča-ñawǫut ǫai'ḷıḷin, ǫanña'wtıñaḷin.
15 Ti'tič-a'wulpel-peḷa'qıt ǫanyaitanñıvo'ḷenat Enñ·a^{g}'anet ǫayai'tıḷanat e^{g}'en tamka'ln·aqu ǫai'pıḷen.

Ti'tič-a'wulpel-peḷa'qıt ǫanunñıvo'ḷenat, Enña^{g}'nvot ǫani'kalinau va^{g}'yuk, qḷa'wulpelıt ǫana^{g}'linat. E'wañ, "Mi'knamu'yi kmi'ñı-mu'yi?" — "Ǫi'wa, 'Amamqu'tina-mu'yi
20 kmi'ñı-mu'yi.'"

Enña^{g}'anet patta^{g}'ḷa mani'ti ǫayı'ssalinat am-ǫa'nmač ǫayıssalinat ñanka'kenat ña'wıs·qatıt. Pıḷvı'ntı-ya'nya-a'tvıḷa^{g}t ǫa'ḷqaḷinat. Ǫanyai'talenat ña'nyaqıt ña'wıs·qatıt. Ya'qıt a'mu ǫatomwa'ḷenat, ǫumaka'linat, as·ka'čıkılinat.

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[1] *Acerina cernua.* This tale was told by a young girl. It seems to be a fragment of longer and more coherent tale.

14. Eme'mqut and Shellfish-Girl.

Big-Raven lived with his people. Oh, Eme'mqut walked along the seashore, and found some shellfish. He detached one shellfish, and it began to whimper, "Igigi'!" He said, "Cease your crying! Yonder among the stone-pine bushes (lies) your detached hood."

Oh, he went and looked for it! It had turned into a small house. He entered the house and married that Shellfish-Girl. Then he brought her home. They lived there. That is all.

15. Eme'mqut and the Perches.

Eme'mqut went into the open and found a village. They were catching winter fish with drag-nets. The fish were small perches. He dragged a net along that fishing-river, and filled with fish a set of drying-poles. He made such a set. Very quickly he constructed those drying-poles.

After a while they gave him Fox-Woman, and made him marry her. He brought home two small dried perch-tails. These he brought home, and hung them on the drying-pole.

They were going to eat these small dried perch-tails, and all at once something happened. (These small tails) turned into small men. They said, "Whose sons are we?" — "Say, 'We are sons of Eme'mqut.'"

Then the (two) girls of this place filled with dried meat two bags; one for each [they filled]. They went away in iron canoes, and took the girls along. What has become of them I do not know. They went together, (both of them), headlong.

Enña^{g}'an genačıxčanñıvo'ḷenat, ḷawtıḷñu gaipıñvo'ḷenau. Gen·ačixčatpaañvo'ḷenat, Amamqu'tinti gen·ačixčatpaañvo'ḷenat. Ñanka'kıḷu gana^{g}'linat, gaaimıyo'oḷenat. A'ma-qli'kakmi'ña gakmeñanñıvoḷenau Yayo'ča-ña'wguta.

5 Laqlañyo'ykin, ga'ḷñıḷ tiḷaivıñvoḷai'ke. Nanyemkıčıwñıvo'ykınenau va'čaq. Aččo'č.

16. Miti' and Magpie-Man.[1]

Quyqınn·aqu'nu vañvoḷai'ke. Gek, Quyqınn·a'qu e'wañ, "Muwıčña'ḷık." Gek, ña'nyen Miti' qai'-a^{g}'ttu yawyetıs·qiwñıvo'ykinenau. Vakıthı'mtıḷa^{g}n ña'nıko awyeñyo'ykın.
10 Ña'nyen Miti'nen i'ñıñpık i^{g}ñui'ñın yıčemawñıvo'ykınen.

Gek, ña'nyen yai'tekın. Miti' Quiqınn·aqu'nak ewñıvo'ykınen, "Gaya'qlin i^{g}ñui'ñın gatı'npıčulin?" E'wañ, "A^{g}tta'ya o'pıtčınık am-i^{g}'ña i'yık, Enña^{g}'an i'tı." Gek, Quyqınn·aqu'nak ı'mıñ a^{g}tta'ya o'pıtčınu ı'mıñ čuwi'ykininat.
15 Gek, gŭ'mlañ ña'nyen wıčña'ḷıykın. Ña'nyen Miti' ñıto'ykın a^{g}tta'yalqak vaga'ḷekın, ñıvo'ykın gıya'pčak, "Mo'olqele!"

Va^{g}'yuk Vakıthı'mtıḷa^{g}n gaya'ḷin, gi'wlin, "Mınya'lqıw ya'lku." Quyqınn·a'qu qaye'm i'n·a nıya'tin. Qaye'm
20 enaḷha'ḷmık."

Gana'tvıḷen. Ki'kič gaya'ḷqıwḷin ineyegeñe'tıñ, ña'nıko gagınñıčanñıvo'ḷenat, va^{g}'yuk Quyqınn·a'qu gaya'ḷin gaku'mñalin, "Mitei', qetıgo'n vı^{g}y-ı'mıt." Gek, e'wañ Mi'ti, "Ikḷayo'k ane'tın. Gŭ'mma ta^{g}ptı'ykın." E'wañ, "Gina'n

[1] Compare Jochelson, The Koryak, *l. c.*, No. 100, p. 288.

Those (i. e., Eme'mqut and his wife) were sent away by the people, and were given (reindeer with) halters of grass. Then the people ceased to send them away. They ceased to send away Eme'mqut and his wife. They became as natives, and lived in joy. Fox-Woman now was bringing forth mere male children.

Winter came, they were wandering in all directions. At times they visited their neighbors. That is all.

16. Miti' and Magpie-Man.[1]

Big-Raven lived with his family. Oh, Big-Raven said, "I will (go and) fetch some willow-bark." Oh, Miti' went to feed the little puppies. Magpie-Man came to eat there. He pecked at Miti''s face (to indicate his love), and her whole nose was covered with scratches.

Oh, that one (Big-Raven) comes home! He said to Miti', "What has happened to you? Your nose is scratched all over." She said, "By hitting with my nose against the sharp ends of the dog-shed corner I was scratched thus." Oh, Big-Raven cut away all the ends of the dog-shed corners. Then again he went for willow-bark. Miti' went out, perched on the top of the dog-shed, and began to sing, "I am walking along the cross beam!"

Then Magpie-Man came, and said, "Let us enter the sleeping-room! Big-Raven will not come back soon. He will not catch us."

She took him into (the house). Just as soon as they entered the sleeping-room and began to make love there, then Big-Raven came back, and called out, "Miti', take this load of willow!" Miti' said, "Let the I'kla[2] bring it down! I am busy trampling a half-scraped skin with my feet." — "Nay," said Big-Raven, "I want you to take it

[2] Small wooden charms of human shape (cf. Jochelson, The Koryak, *l. c.*, p. 42).

a'ḷımıñ qetí'gin." To, Mití'nak gai'tıḷen, gaktı'nveḷen, gana'tvıḷen.

Ña'nyen Quyqınn·a'qu gaya'ḷqıwlin, gañḷo'yıḷen. Gŭ'mḷañ yıno'gıtñın gato'mñaḷen, ku'lipčina gato'mñaḷen, gañḷı'ḷ-
5 qawlen. Ini'yıgiñ gavakıthaiñıñvo'ḷen. Ña'nyen Va'kıthın mal-ki't ganto'ḷen, čınko'nañ-vethıñe'tı ganto'ḷen.

Va'kıtha naya'q-gŭm?" Gek, ña'nyen Va'kıthın gayai'-tıḷen. Mití' gañvo'ḷen vamya'tvak. Gek, lilipila'qut va^{s}'yuk gaito'ḷenat ña'nyaqıt. Va^{s}'yuk gamaiñanñıvo'ḷenat. Gek,
10 ña'nyat Quyqınn·aqu'nak u'nmi yaiva'čı yıssıñvoi'kınenat.

Quyqınn·aqu'nu gatai'ñat nomkawñıvo'ḷenau. Ñaye'yıt ni'wqinat, "Ma'ma, mıtqugıta't." E'wañ, "Qanto'tık, ta'tana qi'wgutık, 'Mıtqugıta't.'" Gek, ganto'ḷenat, gai'ḷinat o'pta am-ya'tıt. Gek, gaya'lqıwlinat gačı's·hulinat. Gŭ'mḷañ
15 gi'wlinat, "Mitqugıta't." E'wañ Mití'nak, "Qanto'tık, ta'tana qwañla'tık."

Ganto'ḷenat. "Tato'! mıtqugıta't!" — "Qu'nam qun gi'wa, "Tula'-va'kıthınat." Kmi'ñıt ñaye'yıt gaqalhaiañvo'-ḷenat. "Igi', nana^{s}yıva'wmık." Mití'nak gi'wlinat, "Qan-
20 to'tık, qi'wgutča, 'I'pa lı'ge-ta'ta ñe'nako qoyaḷa'tekın." Gaya'lqıwlinat, Mití'nak mani'gık gayo'ḷenat, ga'mga-ve'ḷoqaḷık. Ga'ḷqaḷin, gaḷa'lin. Vakıthımtıḷa'yıkıñ, gak-tıne'ñıḷenat.

E'wañ ña'nyen Quyqınn·a'qu, "Tıpaivaka'nñıvok, Mêtê'-
25 yıkıñ mı'ḷqatık." Ga'ḷqaḷin, gaḷa'lin. "Mitei', qanto'ge! ı'npı-qḷa'wuḷ ya'tti." Mití' e'wañ, "Ena'n-ve agıtca'kĕḷen? Čini'n yayaḷqıwı'ykın." Gaya'lqıwlin, gaqamı'tvaḷen, gañ-vo'ḷen a'wyik, gaqa'qḷaḷen, ñačhınoi'tıñ gagı'ntawlin.

Mití'nak nenaaiñawñıvo'qen, e'wañ, "Quqe'!" — "Oi!"

down." Oh, Miti′ took it, and with a violent pull drew it into the house.

Then Big-Raven entered the house and made a smouldering fire. He also stopped up the entrance-hole and the smoke-hole, so that the sleeping-room was full of smoke. Then a Magpie's voice was heard from the sleeping-room. That Magpie came out. He escaped through a narrow crack.

"(See) what (this) Magpie has done to me!" The Magpie, however, went home. Miti′ was with child. After some time she brought forth two small eggs. (The two children) grew rapidly, and Big-Raven had a great love for them.

Big-Raven's people were storing their catch of fish. Those two said, "Mamma, we are hungry." She said, "Go out and say to daddy, 'We are hungry.'" They went out, and were given two whole dried salmon. They entered, and nibbled up (the fish). Then they said again, "We are hungry." Miti′ said to them, "Go out and ask daddy (for more)."

They went out. "Daddy, we are hungry!" — "No wonder! Two thievish magpies!" Those two sons began to weep. "Oh, he is reproaching us!" Miti′ said to them, "Go out and tell him, 'Our real daddy is herding reindeer (with the wealthy reindeer-breeders).'" (After that) they entered again, and Miti′ put them into a grass bag, (placing) each in one of the (lower) corners. She went away, and came to Magpie-Man and flung (her bag right in).

Big-Raven said, "I feel lonely. I will go to Miti′." He went and came there. (The people said,) "Miti′, come out! Your old man has come to you." Miti′ said, "Has he no legs? Let him enter of his own accord!" He entered, and she gave him food. He began to eat, and was choking. Then he ran out of the house.

Miti′ called to him. She said, "Big-Raven!" — "Oi!"

Pŭkawñıvo'ykın. Ǫaktıkomña'ḷen, e'wañ, "Oi!" Ña'nyen yaḷu'yičan eǫıtñei'tıñ ǫačınkaita'ı̣en. Quyqınn·a'qu ña'nyen gayai'tıḷen. Aččo'č.

17. How Big-Raven's Daughter was swallowed by a Kamak.[1]

Quyqınn·aqu'wǫi vañvoḷai'ke. Ñawa'kak mı'mḷa nınu'qin. Qalñe'-key gate'wḷaḷen, qai-mı'mıč gaito'ḷen Enna'n. E'wañ ña'wıs·qatıñ, "Ya'qu mıntai'kır?" Gi'wlin ña'wıs·qata, "Ya'qu mi'qun qatai'kıǫın? Ya'nmıñın." E'wañ, "Yaya'yu mıntai'kın."

Yaya'yu ǫatai'kılin. E'wañ ǫačaᵍ'ulin, e'wañ yaya'yu ǫato'mwaḷen qai-mı'mıč. Quyqınn·a'qu qo'npŭ ǫañvo'ḷen aña'ñyak. Ǫes·hıpa'Lin e'wḷañ ǫa'mǫa-nıme'tı, ǫewñıvo'-ḷenau, "Quyqınn·a'qu qo'npŭ qañañya'ñvoñ. Ǫapa'lqaı̣in ui'ña aña'ñyakēḷen. Ya'qin a'mu ǫatai'kılin ya'yay?"

Quyqınn·aqu'nin ñawa'kak vı'n·va vañvo'ykın. Ui'ña o'ya a'tvaka. ı'mıñ-nı'myısu ǫiwi'nilinau ñawınyo'nvu. Ǫi'wlin, "Mi'kinak ya'qin ya'yay yanyı'wñınin, ña'nyenena ñawa'kak tıyei'ḷıñın. ı'mıñ-ǫi'yınik añqa'ken nanyıwñıvo'-ykın. "Yu'ñyun." E'wañ, "Aḷva'lin." ı'mıñ iᵍ'ǫin, qo'yen, ı'mıñ-qun iču'ču. E'wañ, "Aḷva'lin." Napkawñıvoi'kın yanyi'wñık.

Vaᵍ'yuk mêḷhe'ñko ǫače'pñıtoḷen ñenve'thıčñın, ake'ykı-ḷaᵍn, vı'yañ ǫapanqai'pıḷen. "Ǫumna'n myanyı'wñın, ya'yay ya'qin ǫatai'kılin. Ača'ı̣un ǫatai'kılin." — "Aḷva'lin." —

[1] Compare Jochelson, The Koryak, *l. c.*, No. 103, p. 291.

Then he could not help himself, and shouted, "Oi!" The piece that choked him flew out (of his mouth, and fell down) at a great distance. Then Big-Raven went home. That is all.

17. How Big-Raven's Daughter was swallowed by a Kamak.[1]

Big-Raven was living with his people. One of his daughters was (almost) eaten by lice. They shook her combination suit, and found there one small louse. (Big-Raven) said to his wife, "What shall we do with it?" The woman said, "What will you do? Why, you will kill it." He said, "(No,) we will make it into a drum."

They made it into a drum. They looked at it, and the small louse turned into a drum. Big-Raven immediately began to act as a shaman. The news of this was carried everywhere, to all the villages; and the people began to talk, (and say,) "Big-Raven has become quite a shaman, but he has grown old without having any spirits. What unknown kind of drum has he made?"

Big-Raven's daughter was living in secrecy. She did not appear openly. All the neighbors gathered as suitors. He said, "Whosoever can state rightly the material of which my drum is made, to him I shall give my daughter." They named all kinds of sea-game. One said, "Of whale;" but Big-Raven said, "Not of that." Others also said it was of wolf-skin, of reindeer-skin. They named every living thing; but he said, "Not of that." They could not describe it properly.

Then from the fire crept out an evil spirit, with no clothes on, with only a cap (on his head). "I can tell of what your drum is made. It is made of a chamber-vessel." — "Not of that." — "It is made of a kettle." —

"Kuka'kin gatai'kılin." "Aḷva'lin." — "A'nam qai-mı'mčin." Miti'nak gewñıvo'ḷen. "Enña^{g}'an! Ñawa'kak mıssai'ḷıñın kama'kıñ."

Gaito'ḷen ñawa'kak, gañvo'ḷen yıtañatawa'tık. Wŭ^{g}'tču gala^{g}uñvo'ḷen. Gañvo'len qaḷhai'ak ñawa'kak. Mu'u-yiḷ gatai'kıñvoḷen, ya yu'ñyun, ya qo'yen, ya yi'yin, ı'mıñ-kıyuḷa^{g}'ḷu. Koro'wapel[1] gaito'ḷen ya'waḷañqaḷ. Ña'nako ñawa'kak gaña'ḷqıwlin, va'ḷa gava'xgıḷin ñawakka'ta, qo'ḷḷa pi'pip karma'nık[2] gayo'oḷen. Gata'wanḷenau. Qo'npŭ ñawa'kak nıqalhaiañvo'qen.

Gaḷa'linau kama'kıñ, kama'kau ganto'ḷenau, qoya'wge ı'mıñ ganuñvo'ḷenau, "N·am, n·am, n·am." Enna'n koro'-wapel gana^{g}'lin. Vaḷa'ta ganmıtčoñvo'ḷenau kama'kau. Va^{g}'yuk Enna'n gana^{g}'lin wotta'kin ake'ykıḷa^{g}n. Va^{g}'yuk pi'pip gani'ñḷalin, ña'nkalqak gaña'ḷqıwlin. Va^{g}'yuk gapka'wḷen yatıpga'nñık, gapka'wḷen yanu'ñka ñenve'thıčña.

E'wañ, "Qa'wun pani'ta mi'kinak nayamata'ge, ñêya'nıñ-kmê'ñıñ yana^{g}'ḷıñ, E'nki tıyanu'wgi." Ña'nyen ñênvê'thıčñın ga'lqa'ḷin. Čawčuwa'ta gama'talen. Va^{g}'yuk kmi'ñın gaito'ḷen, va^{g}'yuk va'sqıñ gaito'ḷen, gū'mḷañ gañvo'ḷen qalhai'ak. E'wañ, "Kama'kata naya'nuw-gŭm."

Va^{g}'yuk qḷa'wuḷ ga'lqaḷin notai'tıñ, ka'mak ga'yaḷin, ganu'lin. Yanu'ñkı pa'quḷ ganu'mkawlin, pa'quḷa qaḷa'ḷvın gančı'mawlin. Ñenve'thıčñın gavi^{g}'yalin, ganto'ḷen. Miti'w gakya'wlin, e'wañ veta'tekın. E'wañ, "Mi'kinai'-gi?" — "Ai'gewe tınu'wgi."[3]

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[1] Borrowed from the Russian корова, THE COW; *-pel* is the suffix of the diminutive.

[2] Borrowed from the Russian карманъ THE POCKET.

[3] The ka'mak turned into an ordinary human being; namely, into a woman, who was assisting them in their work.

"Not of that." — "Then of a small louse." Miti′ said, "That is right! Now we must give our daughter to the Kamak."

They brought out the daughter, and began to prepare her for the journey. Then only, for the first time, was she seen. The daughter began to cry. They arranged for her three lines of sledges. One was hauled by whales; another, by reindeer; the third one, by white whales. All three kinds were alive. In the end they brought a small cow. The girl mounted it. She put on a large knife in a bandoleer, and also put a comb into her pocket. They set off. The girl was crying very hard.

They came to the kamak's house, and the other kamaks went out and ate all the reindeer, "N·am, n·am, n·am!" Only that cow was left. Then the girl began to kill the kamaks with her knife. At last only one was left, — the first one, with no clothes. Then she threw down the comb, (and it grew quite large.) She climbed to the top of it; but he could not climb it, and so the evil spirit could not eat her.

He said, "Though at a future time you will marry a certain man and have two children by him, just then I shall eat you." Then the evil spirit went away. She married a reindeer-breeder. After a while she brought forth a child, and then another. Again she began to cry. She said, "The kamak is going to eat me!"

One time her husband had gone out, and then the kamak came and ate her. She had concealed about her at this very moment her woman's knife, and with that knife she ripped open his body (insides). The evil spirit died, and she came out. The next morning, when they awoke, a woman was busying herself around their house. (The mistress) said, "Who are you?" — "I (am the one who) ate you yesterday."

Oya'mtıwılu gana^{g}'linau gŭ'mḷañ kmi'ñu. Kmi'ña gama'-taḷen. Qḷa'wuḷ gaya'ḷin wŭ^{g}'tču. Qoyqınn·aqoyikei'tı ga'l-qaḷinau. Kmi'ñın gŭ'mḷañ gaña'wtıñḷen. Qoyqınn·aqoyı-kei'tıñ gaḷa'linau. Gi'wlin, "Ñawako'k nayato'n." E'wañ,
5 "Ñenve'thıčña naḷḷa'xtatın. Yaq-ña'wıs·qat ni'tın?" Ga-wa's·vılin. "Wutınnaḷai'-gŭm, tıya'tık." Ganto'ḷenau, gaya'l-qıwlinau. Enna'niku gatvañvo'ḷenau, gapıttuña'wḷenau. Aččo'č.

18. The Kamak and his Wife.[1]

Ni'ka, ma'kiw a'mu vañvoḷai'ke. Va^{g}'yuk ñenve'thıčñıt
10 gawa's·vılinat. E'wañ, "Mai, ui'ña ava'ḷeika?" — "Uḷgu'vık vaḷai'ke." Uḷhu'vıñ gaḷa'linat, gañvo'ḷenat va'ḷuk. "Čo-pro'tka vaḷu'tka!"[2] Gŭ'mlañ miti'w. "Mai, ui'ña ava'ḷeika?" — "Yaqa'ḷık vaḷai'ke." — "Čopro'tka vaḷu'tka! Ava'ḷeika yana^{g}ḷa'ntık, miti'w to'čhın-ya'q mıssanus·qiwḷa'ntık."

15 Gagınta'wlınau nıki'ta gičhoḷai'tı. Ma'qım gani'nḷalin, vinvın·a'qu gato'mwaḷen. Ñanekai'tıñ gagınta'wlinau.

Gaya'ḷinau. "Mai, ui'ña ava'ḷeika?" Ui'ña. "Mınyaḷ-qıwičña'nau! A'mu e'nnu gapı's·qalinau." A'wun gaya'ḷ-qıwlinau, ı'mı ga'nčılinau kıčva'ču. Ui'ña yı'nna.

20 E'wañ, "Mınan·ačo'mık."[3] Ganvaqyiḷa'wḷen. Ača'geiñın

[1] Compare Jochelson, The Koryak, *l. c.*, No. 105, p. 293.

[2] Compare p. 68, footnote 3.

[3] *Mınan·ačo'mik*, literally LET US ACT WITH THE GRANDMOTHER. The word *a'n·a* (GRANDMOTHER) is used also for DIVINING-STONE (cf. W. Jochelson, The Koryak, *l. c.*, p. 44).

Meanwhile her sons became (grown) men. One son married that woman. Just then her husband came. They went to Big-Raven's people. Another son also married. They came to Big-Raven's people. The people said (to Big-Raven), "Your daughter is being [brought] here!" He said, "The evil spirit took her away. What (kind of a) daughter may come from there?" She looked into the house. "I am here, I have come!" They went out (to meet her), and all entered. From that time they lived together and grew rich. That is all.

18. The Kamak and his Wife.

Some people lived in a certain place. One day a kamak and his wife looked down (through the entrance-hole). They said, "Halloo! have you not some blubber?" — "There is some in the cache." They entered the cache, and began to eat blubber. Then they sang, "It tastes well. We are eating blubber." The next morning it was the same. "Halloo! have you not some blubber?" — "There is some in the porch." — "It tastes well. We are eating blubber; but when you have no more blubber, [to-morrow] we shall eat you."

They fled upwards in the night-time. They threw an arrow (upwards), and it became a road. They fled along this road.

Those came again. "Halloo! have you not some blubber?" But there was no answer. "Let us jump in! They are hidden somewhere." They entered, and searched in all the corners. There was nothing.

They said, "Let us try the divining-stone!"[3] (The

The reason is probably that divination with stones is chiefly practised by women, and that the divining-stone, though usually a round pebble or a piece of bone ornamented with beads and tassels, represents a female guardian of the family.

an·a'nu nı'ḷñıqen. "Ečhathıčñe'tı yagintawḷa'ñe, mıssayawaḷa'nñınau. Voḷqıgeñe'tı yagıntawḷa'ñe, mıssayawaḷa'nñınau. Añqai'tı ı'mı mıssayawaḷa'nñınau. Gıčholai'tı yagıntawḷa'ñe, mi'qun? Aña'ña aḷai'tıñ na'ntımık. Me'ñqañ
5 mınya'waḷat?"

Ganvo'ḷen lo'lo i'luk. "Añei'kıḷka panenai'tı mınınto'mık?[1] Yaqaḷnawıčñe'tı mınınto'mık." Kama'w-ña'ut, "Qinaquḷuimti'gi." Emtei'pıḷen. "Qinanpiykaḷa'wı." Vaḷeḷei'tı gai'pıḷen. "Gına'n qun nıta'witkıñi-gi."

10 Va^{g}'yuk gavi^{g}'yalinat. Enña'an gayıḷteḷñıvo'ḷenat. Vaḷeḷei'tı ḷa'wut gana'lilin. Va^{g}'yuk ña'nyeu gewñıvo'ḷenau. "Mınyo^{g}'oḷan yaya'ña." Gayo^{g}'oḷen, pıḷvı'ntı-ča'yinaña ga'nvılin ḷa'wut, a'wun im-ḷa'wtalin.

"Qe'e!" Voḷqageñe'tı gani'ñḷalinat. Gatvañvo'ḷenau,
15 gaaimıyo^{g}'oḷenau, añenve'thıčñıka gana^{g}'linau. Aččo'č.

19. Gull-Woman and Cormorant-Woman.[1]

Niyka'wgi ya'qyaq-ña'wutu ña'nyaqat gañaw-yiḷa'ḷñıto'mga yagınnıvo'yke. Ivva'lu-ña'wgut e'wañ, "Aya'tka ageñe'tıñ, mıḷñitatis·ki'wık." Ña'nyen kama'kn·aqu e'wañ, "Mas·hı'ntıḷık." Gas·hıntıḷeñvo'ḷen, va^{g}'yuk ñe'nin e'wañ,
20 "Yınna'qi e'lhı-peye'ykın?"

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[1] Compare Jochelson, The Koryak, *l. c.*, No. 99, p. 287.

kamak-woman) made (her husband) stand with his legs apart. She used his penis as a divining-stone. "If they have fled to the morning dawn, we shall follow them. If they have fled to the sunset, we shall follow them. To the seaside also we shall follow them. If they have fled upwards, what then? God would not treat us very pleasantly. How can we follow them?"

He began to sway his penis. "Shall we go out through the same opening without any fear.[1] Let us go out through the vent-hole in the roof of the porch!" The kamak-woman said, "Take me on your shoulders!" He took her on his back. "Oh, you are strangling me!" (His head) thrust itself into her anus. "Oh, you are playing mischief!"

Finally they both died, and lay there. His head slipped into her anus. After a while (the fugitives) said, "Let us visit the house!" They visited it, and dragged out his head with an iron hook, and his head had become (quite) hairless.

"Oh, oh?" They threw them into the direction of the sunset. Then they lived and were happy. They were not (molested) by spirits. That is all.

19. Gull-Woman and Cormorant-Woman.

Gull-Woman lived with a companion, who was her female cousin. They sat sewing. Cormorant-Woman (i. e., the cousin in question) said, "While no one comes to the cave, I will go and prepare my sinew-thread." At the same time Big-Kamak said, "I will walk along the shore." He walked along the shore. Then he said, "What is there, that shows so white?"

[1] Literally, WITHOUT SHAME. SHAME for FEAR is used also in the Chukchee (Publications of the Jesup North Pacific Expedition, vol. viii, No. 10, p. 63, footnote 1).

Ǫayo$^{g'}$oḷen: ya'qyaq. Qa'čɪn ui'ña ana'ḷuka ǫatɪ'tkaḷen. Ña'nyen Kama'kn·aqu ǫayai'tɪḷen, e'wañ, "Tɪta$^{g'}$ḷɪykɪn." Ǫayai'tɪḷen, ki'kit ǫayɪ'ḷteḷen, ǫek ñane'ninak Ya'qyaq-ña'wtinak pa'quḷa qaḷa'ḷvun yɪčima'wɪykɪnin. Ǫek, ña'wɪs·-
5 qatɪk e'wañ, "Qenanyaikɪni'-ǫi." — "E'nnu-koro'tka, ǫek, eñva'ratka!"[1]

Kama'kn·aqu ǫavɪ$^{g'}$yalin. Ña'nyen Ya'qyaq-ña'wut ǫanto'ḷen. Ǫañvo'ḷen čotčɪḷqe'tɪñ pinkuḷa'tɪk. Pŭka'wekɪn yayɪña'ñka. Ena'n kɪtča'ta ǫenei'maklin. Ǫayi'ñalin, ǫa-
10 kuḷa'lin, ǫañaikapɪ'tkalin. Ña'nyeninen ña'wɪs·qat kɪnma'-čɪku ña'nako ǫapɪ's·qalin. Ǫek, ǫŭ'mlañ yaqai'qun ǫayi'-ñalin, ya'sqaḷqak ǫi'ṭin.

Ǫayai'tɪḷen, ǫi'wlin, "Kamakn·aqu'nak ina'nui, kɪma'k tɪvɪ$^{g'}$yak." Ña'nyen Ivva'lu-ña'wǫut, "O'pta mni'kak.
15 Ti'ta o'pta ninanuva$^{g'}$an." E'wañ quti'ninak, "Qɪyme$^{g'}$en, apa'quḷkeḷ-e'-ǫe." — Ǫŭmni'n vai vain·aqu'wǫi, va$^{g'}$ǫa tyančɪma'wɪkɪniñɪn, ḷu'ǫu i'wka mañɪnmɪḷa'tɪykɪn."

Ña'nyen ǫaa'ḷaḷen, ǫapka'wḷen i'wak. Age'ñɪñ ǫaḷa'lin, ǫatvañvo'ḷen. Ña'nyen Ka'mak-ñawǫut qai'ǫut ǫaḷaḷanñɪ-
20 vo'ykɪn. Ui'ña aḷa$^{g'}$uka. Ña'nyen tayyeñɪvo'ykɪn, ewñɪ-vo'ykɪn, "Wutɪssai'-ǫŭm." Me'nqañ mi'qun u'ka a^{g}ḷa$^{g'}$wun?

E'wañ, "Qaǫe', wutɪnnaḷai'-ǫŭm, qina'nu!" Pukawñɪ-vo'ykɪn ḷu^{g}k. Qai'ǫut čančɪs·qonvo'ykɪnen. "Mannu'qi?" Ǫek, ǫaḷa$^{g'}$ulin. E'wañ, "Tɪyanu'wǫi!" E'wañ "Qina-
25 nu'wǫi!" Ǫanu'lin, ui'ña o'pta ana'ḷuka ǫati'tkaḷen. Ǫek, ña'nyen ǫayai'tɪḷen. Ǫek, ǫŭ'mlañ e'wañ, "Tɪta$^{g'}$ḷɪykɪn." Qḷa'wuḷɪñ e'wañ, "Qenanyaikɪni'-ǫi." — "E'nnu-koro'tka, eñva'ratka!"

[1] Compare p. 68, footnote 3.

He came (nearer, and it was) a Gull; and, [even] without chewing, he swallowed her. Then Big-Kamak came home, and said, "I am unwell." [He came home,] and as soon as he lay down (to rest), that Gull-Woman, with her woman's knife, ripped open his body (from the inside). Oh, he said to his wife, "Cheer me up (by some means)!" — "Without collar-string, without nostrils!"

Big-Kamak died. That Gull-Woman came out (of his insides). She began to jump up on the cross-pole above his pillow; but she could not fly up, because she was all covered with slime. She flew up again, and fell down and thudded against the ground. His wife lay flat in the corner (from sheer fright). Nevertheless she flew up again, and was on the house-top.

She came home, and said, "Big-Kamak swallowed me, I nearly died." That one, Cormorant-Woman, said, "I also will make something. Let him also swallow me!" The other one said, "Don't do it! You have no woman's knife." — "Here are my nails. I will rip him open with my nails. If it were done, I should feel elated."

That one (Kamak-Woman) passed by, but she could not talk to her. She went to the cave and staid there. That Ka'mak-Woman, indeed, was often passing by, but she could not see her. That Cormorant-Woman began to cough, and to say, "Here I am!" but how could she see her in the dark?

She said, "Here I am! Swallow me!" But she could not find her. Indeed, she almost stepped over her. "Where is she?" Oh, she found her! She said, "I will swallow you!" The other one said, "Do swallow me!" She swallowed her, also, without chewing, gulped her down. Oh, she came home. And again she said, "I feel unwell!" She said to her husband, "Cheer me up!" — "Without collar-string, without nostrils!"

Ǧŭ'mḷañ ǧa'nmīḷen, pa'ninau vača'pgīčñu va^{g}'ga vagīt-
ču'ykīninau.[1] Ña'nyen ǧavī^{g}'yalin. Ǧŭ'mḷañ ganto'ḷen.
Ivva'lu-ña'wgut ganto'ḷen, ta^{g}y-a'mu ǧavetho'ḷenau a^{g}'ḷmuḷqu.

Ǧek, gayai'tīḷen. Ña'nyen gi'wlin, "Ǧŭmma vai panet-
5 čīnai'tī tĭyaa'nkawīñ." Uwi'kiu ǧangīḷa'wḷenau; ageñe'tī
tḷai'vīk qo'npŭ ǧanka'wḷenau. A'ččič.

20. Yini'a-ñawgut and Kĭlu's Marriage with Fish-Man.[3]

E^{g}'en Quyqīnn·aqu'nu vañvoḷai'ke. Kĭlu' e'wañ Yini'a-
ña'wgutina, "Minno'tantaḷa." No'tañ ǧaḷa'linau, E'nnī-ḷa'wut
inu'nu ǧa'kmiḷin. Ǧaḷa'linat, ǧañvo'ḷenat a'wyik. Ǧaḷqai-
10 ña'wlin E'nnī-aḷpī'ttama. Ǧagi'ntawlin, "Kama'kanu Yi'ni
na^{g}'llīñ." E'wañ, "Ui'ña kama'kanu ana^{g}'ḷka." — "I'n·ač,
mi'qun, kama'kanu na^{g}'ḷḷīñ."

Ǧañvo'ḷen yanaqmītkatu'yawñik, gapka'wḷen, ǧayī'ḷqalin.
E'wañ Kĭlu', ña'nyen ǧayai'tīlen, ǧi'wlin, "Ma'nnu-yaq
15 Yi'ni?" — Kama'kanu na^{g}'ḷḷīñ." Ña'nyen Yini'a-ña'wgut
ǧaqya'wlin. E'nki Ennī'mtīla^{g}n pipi'tčuykīn. E'nki qata'p-
e'mat va'ykīn.

Ǧewñīvo'ḷen, "I'n·ač, qaqya'wgi!" Ǧaqya'wlin. Ǧek,
ǧama'taḷen, Enke' ǧatvañvo'ḷenau, ǧamaiñītaiña'linau.
20 Va^{g}'yuk ǧayai'tīḷenat Qoiqīnn·aqoyīkai'tīñ. "Ñawa'kak
naya'tīn!" — "Yaq ñawa'kak ni'tīn. Mu'čhin kama'kanu
ǧana^{g}'Lin." — "Wuttīsaḷai'-ǧŭm, tīya^{g}'tīk."

[1] The respective rôles of Big-Kamak and his wife are evidently confused in this tale. Thus the husband, killed not long ago, would seem to be alive again. Similar confusion is met in several other tales, Chukchee and Koryak (cf. for instance, Bogoras, Chukchee Mythology, Publications of the Jesup North Pacific Expedition, vol. viii, part ii, No. 1, pp. 15, 19).

She killed her again, and tore the old scars[1] with her nails. This one died. Again she came out. [Cormorant-Woman came out,] and cut her way through several mounds of drifted snow.

Oh, she came home. (The kamak) said, "I have enough of these [former] doings." They have punished their own bodies, and ceased to walk along the stone.[2] That is all.

20. Yini'a-ñawgut and Kĭlu's Marriage with Fish-Man.[3]

Big-Raven lived with his family. Kĭlu' said to Yini'a-ña'wgut, "Let us go for a walk!" They went out walking, and they took a fish-head for (travelling-)provisions. They came to a certain place and began to eat. (Kĭlu') threw at her (cousin) the cheek-bone of a fish. She sped away, and said, "Yi'ni has become a kamak." That one said, "I have not become a kamak." — "Enough, indeed, you have become a kamak!"

She tried to detach it, but could not do it, so she fell asleep. Kĭlu' said, (when) she came home, and they said to her, "Where is Yi'ni?" (She said, "Yi'ni) became a kamak." Then Yini'a-ña'wgut awoke. There was Fish-Man combing his hair, and a load of winter-fish was (there also).

He said to her, "Enough, wake up!" She got up. He married her. They lived there, and caught plenty of fish. After some time they came home to Big-Raven's house. "They brought your daughter." — "Which daughter may come here? Our daughter became a kamak." — "Here I am! I came."

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[2] Both Kamaks seem to have revived after having been killed.

[3] Compare Jochelson, The Koryak, No. 109, p. 296.

ennımtıla$^{g'}$na Kĭlu' gakenanñıvo'ḷen. "Yinei'! me'ñqañ gı'tča i'tı?" — "Gına'n enña$^{g'}$an ina'ntı." — "Gini'n to qḷa'wul nıma'ḷqin."

"Can·ai', mınno'tanta!" Ga'lqaḷınat, gaḷa'linat no'tañ, 5 gañvo'ḷenat a'wyik. O'pta ḷa'wut ga'kmiḷin inu'nu. "Čan·ai', qina'ḷqaiñaw." Gewñıvo'ḷen, "Qıyme$^{g'}$en miḷqaiña'wgi." E'wañ, "Am-mu'yu mınpıttuñawḷai'ke."

Gaḷqaiña'wlin. Ui'ña aqmı'tkatča. Ga'kmiḷin, vıḷı$^{g'}$yña gaña$^{g'}$ḷin. Va$^{g'}$yuk maḷ-ki't gaña$^{g'}$ḷin. "Toq, Čan·ai', qena'-10 peḷa." Gape'ḷaḷen. "Čan·ai', ui'ña kama'kanu ana$^{g'}$ḷka." Gŭ'mḷañ gaLa'xtılin. E'wañ, "Qena'peḷa. Gayai'ta, gi'wa, 'Kama'kanu na$^{g'}$lıñ.'"

Gewñıvo'ḷen Quyqınn·a'qu, "Enı'k anñena'ta, me'nqañ ni'tıykın." Kĭlu' a'wgi tı'nmı-qaḷhaiañvo'ykın, gayı'ḷqalin. 15 O'pta gakyawñıvo'ḷen, enke' ennı'mtıḷa^{g}n. Gi'wlin, "I'n·ač, gına'n ewgupa'tik." Gakya'wlin, ennımtıḷa$^{g'}$nak o'pta gama'taḷen. E'nki gatvañvo'ḷenat gamaiñıtaiña'linat.

Va$^{g'}$yuk gayai'tiḷenat Qoyqınn·aqoyıkai'tıñ. Gi'wlinau, "Kĭlu' naya'tın." — "Mu'čhin Kĭlu' kama'kanu gana$^{g'}$ḷin." 20 E'wañ, "Wuttınaḷai'-gŭm, tiya'tık. ennımtıḷa$^{g'}$nak enama'tai." E'nki gatvañvo'lenat, nalñıqa'tvuqinet yatai'ñanñık. Yini'a-ña'wgutinti kmeñanñıvo'ykınat. Qu'ttu qḷa'wuḷu naitoñ-vo'ykınenau. Aččo'č.

Kīlu′ began to envy (her cousin on account of) her Fish husband. (She said,) "Yi′ni, how did it happen to you?" — "You did this thing to me." — "But your husband is a good one."

"Čan·ai′, let us go out for a walk!" They went out, came to a place, and began to eat. They also took a (fish-)head for (all) provisions. "Čan·ai′, throw a bone at me!" The other one said, "I will not [throw]." (Kīlu′) said, "(Do it!). We shall gain much by it."

She threw the bone at her, but it did not stick (to her face). She took it and glued it on with her saliva. At last it was (sticking) all right. "O Čan·ai′! leave me (alone)!" She left her (and went away). "Čan·ai′, I did not become a kamak." (The other one) again came back. She said again, "Leave me (alone)! Go home and say, 'She has become a kamak!'"

Big-Raven said, "It is her own mind. Let her be (wherever she desires)." Kīlu′ [falsely] pretended to be crying, then she fell asleep. She also woke up; and there was Fish-Man. He said, "Enough, it is all your pretensions." She got up, and Fish-Man married her. They also staid there and caught plenty of fish.

After some time they went home, to Big-Raven's house. People said, "They have brought Kīlu′." — "Our Kīlu′ became a kamak." She said, "I am here, I came! Fish-Man married me." There (both Fish-Men) lived. They were quite successful in catching fish. Yini′a-ña′wgut and her cousin brought forth sons. They bore some male children. That is all.

21. Big-Raven and Fox.

Dialect of Pa'llan.[1]

Qutkı'nnaxu gergiñe'ḷqılin, vi'tvitpi gayoᵍ'oḷen, gi'vlin, "Qa'iñun meḷ-gı'rniku, ya'vač ata'ḷıñka." Ga'ateḷin, a'ñqak geni'reḷin. Ḷıgı'mmen gewge'ḷin, keli'ḷaᵍn gayoᵍ'oḷen, ḷıgı'mmen E'nkıta gi'vlin, "Qa'iñun meḷ-gı'rniku, ya'vač
5 ata'ḷıñka." Ga'ateḷin a'ñqak.

Me'mıl gayoᵍ'oḷen, ga'ateḷin a'ñqak. Riri'ñe gayoᵍ'oḷen, geni'reḷin. Yu'ñiy gayoᵍ'oḷen, va'sqın ye'pluq nımei'ñäqin yu'ñiy, att'ı'yuḷ geni'reḷin. Ḷıgı'mmen gewge'ḷin, va'sqın gayoᵍ'oḷen gekeli'lin yu'ñiy. "Vai-i' yu'ñiy!"

10 A'ttı nı'mnımu gakıtaiñe'ḷqılin. A'ttı Ta'nñın-i'rrıt gayuñpe'ntaḷen vaḷa'ta gepi'riḷqıḷa. A'ttı givi'niḷqıḷa, gaḷaᵍ'ulin, Ena'nna a'ttı gečeñ'ače'ñıḷqılin. A'ttı rıkrı'ñık gere'ḷqılin, E'nki genaḷpuño'ḷqılin mı'tqa. Gemeiñeyı'nmılin, a'ttı gathai'tıḷen, geti'ñemyılin.

15 Ta'tolata[2] gaḷaᵍ'ulin. "Me'nqut ku'rıtkın?" — "Umyu'm!" I'vıtkın, "Tı'nna?" I'vıtkın, "Tumyu'm!" Ḷıgı'mmen e'wın, "Tı'nna?" E'wın, "Yuñyu'ñ!"[3] Mı'tqamıt get'e'lin Enı'kkı tā'n'aw.

"Qai'ḷım, tetemı'tqañın." A'ttı ku'm'ukum gelpi'rtelin
20 aᵍ'tta-qa'meñ. Qutkı'nnaxu getemi'tqanlin ne'm'ek. A'ttiyaq tato'lape getei'kılin mesqa'ven, a'ttı gerı'yalin, genñıve'lin Qutkınnaxu'nak. A'ttı Enñi'n rıya'-vi'ḷa Enñi'n ga'nmıḷen. Tenma'vıḷaᵍn.

See p. 6.

[2] The fox, in the Koryak and Chukchee, is usually a female, Fox-Woman.

21. Big-Raven and Fox.[1]

Big-Raven walked along the sand-spit, and found a small ringed-seal. He said, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it, and threw it into the sea. He walked farther on, and found a spotted seal. He said as before, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it into the sea.

Then he found a thong-seal, and kicked it into the sea. He found a white-whale, and threw it into the water. He found a whale, and another whale, quite big (bowhead whale), and he threw it in still farther. He walked on, and found a striped whale. (Then he said,) "Here is a good whale!"

Then he called aloud to the neighboring people. A number of Chukchee rushed for the whale, knife in hand. They were approaching. He looked on them and felt frightened. So he entered the mouth of the whale. There he began to suck in the whale-oil. He filled his mouth full, then he jumped out and flew away.

A fox[2] saw him. "Where do you come from?" — "From the whale." She says, "What?" He says, "From the whale." She said again, "What?" — "From the whale!"[3] Then the oil dropped down directly on her (back).

"That is good. I gathered some oil." She wrung out her coat in a dogs'trough. Big-Raven also gathered oil (for himself). Then the small fox prepared a cake of (berries and other) vegetable material, and sent it to Big-Raven to show her gratitude. With these return-payments, however, she killed him.[4] It is finished.

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[3] The first two answers are given by Big-Raven with mouth closed; the third, with mouth open. They are also imitative of the cry of the raven.

[4] Evidently by poison mixed with the berries.

22. Eme'mqut and Envious-One.

Dialect of Paren.[1]

Nipaivati'čñin miti'w Ememqu'tinak lu^{g}'nin, i'wnin, "Me'nnu lu^{g}'wan, minyo^{g}oga^{g}'an. Ǫŭ'mliñ vus nayo^{g}oga^{g}'an niwga^{g}'an "Toq, yawo' eḷeki'mkin mipaḷausqa'wa." Ña'ni-yax Ememqu'tinak peḷa'nen Nipaivati'čñin.

5 Ñivoi' eḷeki'mkimik, ine'ñeyik, pḷi'tkui. Yäqqai'-qun qati'. Va^{g}'yuk ni'tkinek mel-ñe'wis·qat ñe'wänu ḷi'ñnin. Ñane'ninak Nipaiva'tičñinak pe'nin qun im Uwe'ñpiliñ nanyaita'tinat. Ti'tequn niwga^{g}'an, "Qle'gi. Ñe'wis·qätit minintenčite'wnet!"

10 Ña'ni-yax Nipaivati'čñin, "Yawo', čičele'ñin!" A'mḷiñ-van kitve'-li'ga penči'ykin, ñe'wis·qät pêḷhinolñi'toḷa yi'san gattai'ḷen. Čitavaña'nnen. Če'tik va'čañ äče'aḷa êḷhitaw-ñu'tkinen čimoḷitawitkoñu'tkinen.

Va^{g}'yuk yetha'as ña'ni-yax. Ememqu'tina ñe'wis·qat
15 nenčimpetha^{g}'an. Nanatvuga^{g}'an. Ñe'nin Nipaiva'tičñinin nenewuyetha^{g}'an, oma'ka yu'ñyu-veli'ta. "Ñe'wis·qätit minintenčite'wnet!"

Naitoga^{g}'an "Awe'n, ewliḷashila'n·aqu ewloiñila'n·aqu." Exune'če penči'tkinen ñe'wis·qät talñathisñi'nvə. "E'wun-
20 van ya'ḷvuñnen." To, ñe'nin Ememqu'tinin ñe'wis·qät naitoga^{g}'an. Nipaivati'čñin vi^{g}gi.

Oma'ka yu'ñyu-veli'ta poxḷa'nñui. Nenumke'win. Čigi-čeñe'wgi. E'wañ, "geyi'ḷqat-gŭm." Mu'qun yishi'ykineu čo'nñonenau eni'neu qaḷaḷvini'ñqo ganto'ḷenau. Ǫŭ'mḷiñ

[1] See p. 6. This is evidently a fragment of a larger tale, but the narrator knew no more.

22. Eme'mqut and Envious-One.[1]

The next morning Eme'mqut saw Envious-One, and he said to him, "Where did you see him? Let us go and visit him." Again they visited him, and said to him. "Oh, wait! we are going to roast the omasum on a flat stone." Then Eme'mqut left Envious-One.

He began to busy himself with the omasum, and to roast it. He finished this. Then he went away. After some time he took a fine girl for a wife. Envious-One brought to his home his former (wife) Little U'weñ. After a long time they said to each other. "Come here! Let us compare the beauty of our wives!"

Envious-One said, "All right! I will bring her." After that every time again he rushes at his wife. She had an overcoat fringed with reindeer-mane. He took her along. While on the way, he washed her quite frequently with (liquid from) the chamber-vessel, and (by rubbing) forced the blood into her face.

Then those two came. Eme'mqut's wife was hidden. They were going to bring the wives. Envious-One fed his wife sumptuously, giving her plenty of whale-blubber. "Let us compare the beauty of our wives!"

They brought them in. "Ah, but she has long lashes! She has large buttocks!" All the time he kept jumping over to his wife and re-arranging the parting of her hair. "Oh, surely she will came out the victor!" Then they brought forth Eme'mqut's wife. Envious-One swooned at the first look.

He had a diarrhea from that whale-blubber.[2] They took away the woman. Then he recovered his senses. He said, "I have slept." And really he began to eat

[2] It seems that he had eaten some whale-blubber with his wife.

naitoga^{g}'an. Vi^{g}'gi. Yıshı'ykineu genu'lineu gŭ'mlıñ yıto'nenau.

Gŭ'mḷıñ nenu'mkewın. Čıgıčeñe'wgi, ču'nineu yısgı'-ykineu qalalvını'ñqo ganto'ḷenau. Va^{g}'yuk, "Qime'ñen, qaḷqathı'tık. Tıpa'aa^{g}k." O'pta.

again the matter vomited from his insides. They brought in the woman again. He swooned.

That vomited matter, which he tried to swallow came out again. They took her away. He recovered his senses, and ate again that matter vomited from his insides. Then (he said), "I do not want it. Go away! I have had enough!" The end.

23. Big-Raven and Fish-Woman.[1]

(*In Six Dialects.*)

Big-Raven lived with his family. They had nothing to eat. He went to the sea, and found there Fish-Woman.[2] He brought her home. She cast forth spawn and they ate it. Then Big-Raven married Fish-Woman. Miti' grew jealous. Big-Raven went into the open. Then Miti' struck Fish-Woman and killed her. She cooked her flesh and ate of it. Some of it she left for her husband.

Then Big-Raven came home. "Fish-Woman, come out." Then that one who was just cooked, stepped forth from the rear storeroom. He came in and she gave him food. Then she said to him, "Just now Miti' has killed me, and cooked my flesh." The next day he went away again. Miti' again attacked Fish-Woman. She wrung her neck (and thought,) "This time I have killed her." Big-Raven came back and she revived again and gave him food.

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[1] Compare Jochelson, The Koryak, *l. c.*, No. 104, p. 292.

[2] Literally, PISCIS-HOMO. More frequently used for the masculine (cf. No. 20, line 16).

After that Fish-Woman went away. (She said,) "Miti′ some day will make an end of me." Big-Raven came back, but she was not there. He came to the sea-shore and called out, "Fish-Woman, come here." — "I shall not come. Miti′ will try to kill me again." So he could not call her out. That is all.

Chukchee.

Ku′rkılınti[1] nıtva′qênat, nıgitte′tqinet. Añqa′-gêlê′ê, En·qa′m e′nnin ora′wêḷan lu^{g}′nin, rırai′tannên. Le′lhä gêčhêtı′tkoññoi, Enqa′n nano′ññoa^{s}n. En·qam Ku′rkılınä ma′tanên. Miti′ e′nıkı kıña′tıñoi. En·qam Ku′rkıl nota′gtı
5 qäti′. Miti′nä kı′plınên, tımnên, ıpa′nnên, ru′nin. Čı′mqŭk uwa^{s}qočê′gtı pêla′nên. En·qa′m Ku′rkıl pŭki′rgi^{s}. "E′nnı-ñe′ut, qanto′gê^{s}!" Yañai′pŭ ñıtoi′, gınmı′lkin ıpa′jo. Res·qi′wkwi^{s}, teqeme′ñgi^{s}, iu′nin, "Gı′nmıl Miti′nä gêna′n-mılên ŭm, gêna′paLên." Ne′me ırga′tık ewkwe′tyi^{s}, ne′me
10 Miti′nä pê′nřınên. Le′ut rıka′wraunên. "I′gıt tı′nmın." Ku′rkıl ge′eḷin, ne′me čıkeye′wkwi^{s}, ne′me teqeme′gnin.

En·qa′m e′nnı-ñe′ut ra′gtıê^{s}. "Miti′nä quli′nikek rênan-qo′npŭñaw." Ku′rkıl ye′tti^{s}, e′un ui′ñä. Añqa′gtı ge′lqäLin, vañêi′pŭñoê^{s}, "Qıye′tyi^{s}, e′nnı-ñe′w-i-gır!" — "Qarê′m
15 mıye′tık! Miti′nä-m ne′me rêna′nmı." Qo′npŭ eiñe′uk luwau′ñên. Erre′č.

Koryak, Kamenskoye.

Quyqınn·aqu′nu vañvoḷai′ke, peḷhanñıvoḷai′ke. Añqai′tıñ ga′ḷqaḷin, va^{g}′yuk Ennı′mtıḷa^{s}n gayo^{g}′oḷen, ganyai′taḷen. Ḷa′ḷña gapewyañvo′ḷen, ñanena′ta gawyeñvo′ḷenau. Va^{g}′yuk

[1] Aqan·qau′, the Maritime Chukchee man, who made for me the Chukchee translation of this tale, though a native of the Pacific coast, pronounced not Ku′urkıl, but Ku′rkıl as do the people on the Kolyma (cf. Bogoras, Chukchee Mythology, *l. c.*, vol. vii, p. 315, footnote 2).

Quyqınn·aqu'nak gama'taḷen. Miti' ña'nyen gaqanñıtčoñ-vo'ḷen. Va^{g}'yuk Quyqınn·a'qu notai'tıñ ga'ḷqaḷin. Miti'nak gata'ḷaḷen, ga'nmıḷen, gapa'ḷen, ganu'lin. Čŭ'mkup qḷa'-wuḷıñ gape'ḷaḷen. Va^{g}'yuk Quyqınn·a'qu gaa'ḷin. "E'nni-
5 ña'wgut, qanto'ge!" Yıno'ñqo ganto'ḷen, wotta'ken apa'-tassa^{g}n. Gaya'ḷqıwlin, gaqamı'tvaḷen, e'wañ, "Wo'tto Miti'nak ena'nme, enapa'te." Gŭ'mḷañ miti'w ga'lqaḷin, gŭ'mḷañ Miti'nak gape'nyıḷen. Gaḷa'wtıntılin. "Wo^{g}'tvañ tı'nmın." Quyqinn·a'qu gaa'ḷin, gŭ'mḷañ gačhičaña'wlin,
10 gŭ'mḷañ gaqamı'tvaḷen.

Va^{g}'yuk E'nni-ña'wgut gayai'tıḷen. "Miti'nak va^{g}'yuk yenanqonpŭña'wı." Quyqınn·a'qu gaa'ḷin, a'wun ui'ña. Añqai'tıñ ga'ḷqaḷin, gañvo'ḷen aiña'wık, "Qıya'the, E'nni-ñawgo't!" — "Qayo'm mĭḷa'k! Miti'nak gŭ'mḷañ yêna'nmı."
15 Qo'npŭ aiña'wık gapka'wḷen. Aččo'č.

Koryak, Qare'ñın.

Quyqınn·aqu'nu i'tıḷkılı, pilhe'tıḷkıḷı. Inu'ñkı ge'ḷqaḷin, ora'wŭcak Enni'mtıḷa^{g}n gayo^{g}'oḷen, ganrai'taḷen. Le'ḷñä gapi'wteḷkıḷ(in), Ennina'ta gewye'ḷkıḷı. Ora'wŭcak Quyqın-n·aqu'nak gaña'wtınlin. Miti' Enni'n gakinca'tıḷkıḷi(n).
20 Ora'wŭcak Quyqınn·a'qu no'tañ ge'ḷqaḷi(n). Miti'nak ga'tkŭpḷıḷen, ga'nmıḷen, gekukei'vulin, genu'lin. Čŭ'mkup oia'kocik gegnu'lin. O'raw Quyqınn·a'qu geye'ḷin. "E'nnı-ñe'wut, qanto'ge!" Ti'nuk ge'tkurḷı ganto'len, yanu'tken gakukei'vulin. Gere'ḷkılin, to'ḷkaḷ gantova'ḷen, gi'wlin,
25 "Ya'nut Miti'nak ena'nme, inekukei'vi." I'nnık mete'w ge'lqaḷı, i'nnık Miti'nak gape'ntıḷen. Geḷe'wtıntılin. "E'chi-van tı'nmın." Quyqınn·a'qu geye'ḷı, i'nnık gachicaña'wḷı, i'nnık gaqami'tvaḷı.

Ora'wŭcak E'nnı-ñe'wut garai'tıḷkaḷı. "Miti'nak ora'wŭcak
30 tenanqo'npŭñaw." Quyqınn·a'qu geye'ḷı, e'wun i'tka. Inu'ñkı ge'ḷqaḷı, gañvo'ḷı qoqḷaḷha'tık, "Qıye'thi, E'nnı-ñe'wut!" —

"Igu't mĭle'k! Miti'nak i'nnik tena'nmŭñe." Qo'npŭ qo'qlak gapka'wli. Tenma'wlen.

Koryak, Lesna.

Qutkinn·axu'nu i'tilkilin, pelhala'tki. A'ñqañ ge'lqalin, ora'wač Enni'mtilan gayo^{g}'olen, ganrai'talen. Le'lña gepi'-
5 vivelin, Enñi'nat gewye'lkilin. Ora'wač Qutkinn·axu'nak gaña'wtinlin. Miti' Enñi'n gači'ntawlen. Ora'wač Qutkin-n·a'xu no'tañ ge'lqalin. Miti'nak ga'tkiplilen, ga'nmilen, gekukei'vilin, genu'lin. Či'mkup uia'qucita gape'lalen. Ora'wač Qutkinn·a'xu geye'lin. "e'nni-ñe'wut, qanto'ge!"
10 Ti'nuk ge'tkurli ganto'len, yanu'tken gekukei'vilin. Gere'l-kilin, gaqami'tvalen, gi'vlin, "Ya'nut Miti'nak ena'nme, inekukei'vi." Ligi'mmen miti'w ge'lqalin, ligi'mmen Miti'-nak gape'ntilen. Gele'wtintilin. "E'či-van ti'nmin." Qutkinn·a'xu geye'lin, ligi'mmen gečhičeñe'wlin, ligi'mmen
15 gaqami'tvalen.

Ora'wač E'nni-ñe'wut garai'tilen. "Miti'nak ora'wač tenanqo'npŭnaw." Qutkinn·a'xu geye'lin, e'wun e'le. A'ñqañ ge'lqalin, gañvo'len aiñe'witkuk, "Qiye'thi, E'nni-ñe'wut!" — "Qate'mmi mile'kki! Miti'nak ligi'mmen
20 tena'nmi." Qo'npŭ aiñe'witkuk gapka'vlen. Tenma'vila^{g}n.

Kamchadal.[1]

K!u'txe^{g}n k!č!amjanl'a^{g}n kcu'nl'kajukñin, kpilhe'tkajukñin.
Ku'txen qč!a'mjanl'an junčči^{g}n, pi'lheskis.
Raven-Big's people are living, they are hungry.
Këx·a'nke ki'lkajukñin, x·ū ü'nč!in k!č!a'mjanl' kički'kñin,
Kex·a'nke pi'kikñin, x·u'xan ni'nčin qč!a'mjanl' kički'kñin
To the sea he went, then Fish-Person he found
kintxila'kñin a'tinoke. Ñe'l'ñal ki'pctuin, nu'whel knu'-
kintxila'kñin a'tnok. Ñe'nñal ki'pctuin, i'nuwhel knu'-
he brought her home. With roe she threw it out, with that they

[1] The first line of text is Kamchadal of coast; the second line, that of Sedanka.

kajukñın. X·ū K!utx kña'lxkıñın (nu'whenk.)
käjukñın. L'i'l'i-ha'nxañ· Kutx kña'lxkıñan (i'nuwhenkı.)
were feeding. Then Raven-Big he married her (on her.)
Miti' nu'whenk kxëkanl'ka'jukñın. Te'naq K!utx sö'nke
Miti' i'nuwhenkı kxêkanl'kä'jukñın. Te'naq Kutx zö'nke
Miti' with her grew jealous. Then Raven-Big to the (open) country
ki'lkıñın. Miti' nu^{g} ñimcx ku'jiḷın, kl'a'm'an, kĭkuke'jın,
pi'kikñın. Miti' enu' himcx ku'jiḷın, kl'a'man kĭkoka'jon,
went. By Miti' this woman she struck her, she killed her, she cooked her
kıtxa^{g}''ḷın. Kå'coñ qımja'nanke kı'nftılı^{g}n. Te'naq K!u'tx
kıtxa^{g}'ḷ'ın. K'a'con qımja'nanke ka'nıjın. Te'naq Kutx
she ate her. Some to (her) husband she left. Then Raved-Big.
5 kk!ö'l'kıñın. "Ü'nč!in ñimcx, kĭqu'mctıxıč!" Ku'tık [1]
q!ö'l'kıñın. "Ni'nč!in himcx, kĭqu'mctıxč!" Ku'texil
came. "Fish-Woman, come out!" From the rear storeroom
kĭqu'mctıkñın, qla''nan kı'nclin. Kıče'kñın, no'num kı'n-
qu'mctıkñın, qla''nan kı'nclin. Kıč!e'kñın, no'num kın-
she came out, that one recently cooked one. She entered, she brought
č!ıhiin, kl'o'an, "Qlank Miti'nk l'a'mhŭmnen, kokajo'-
txıḷa'kñın, klo'an, "Qlank Miti'nk l'a'mhŭmnen, kokajo'-
the food, she said, "Not long ago by Miti' she killed me, she
hŭmnen." Te'naq ku'ḷan kl'xå'lenk ki'lkıñın, te'naq Miti'
hŭmnen." Te'naq ku'ḷan kl'xa'lenk pi'kikñın, o'net [1] Miti'
cooked me." Again to-morrow he went, again by Miti'
Ena'nke kpe'nckıñın. Ktxın kli'pil'in. "Ne'nĭ ven
Ena'nke gape'nclin.[1] K!o'mtkaḷ ganka'vravḷen.[1] "Ne'nı ven
she attacked her. Her (neck) [head] she wrung. "This time
10 tl'a'mhın." K!utx kk!ö'l'kıñın, te'naq kuña''nokñan, te'naq
tl'a'mhın." Kutx q!ö'l'kıñın, te'naq ke'cx·likñın, te'naq
I killed her." Raven-Big came, again she recovered her senses, again
no'num ki'nč!ıhiin.
no'num kıntxıḷa'kñın.
she brought the food.

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[1] All these words and forms are borrowed from the neighboring Koryak (eastern branch).

Nu^{g}n ü'nč!in ñimcx a'tınoke ki'lkıñın. "Miti'nk lhi
inu' ni'nč!in himcx a'tnok pi'kikñin. "Miti'nk ḷ'i'ḷ'i
Then Fish-Woman went home. "By Miti' after a while
l'ı'mha'lhŭmnen." K!utx kk!ö'l'kıñın, e'wun kıme'čkıñın.
l'ımha'lhŭmnen." Kutx q!ö'l'kıñın, e'wun ktsxa'ḷkıñın.
she will kill me." Raven-Big came, and (there is) nothing.
Këx·a'nke ki'lkajukñın, kĭke'lkajukñın, "K!ö'lxč, ü'nč!in
Kex·a'nk pi'kikñın, keḷka'jukñın, "Q!ö'lxč, ni'nč!in
To the sea he went, he began to call, "Come (here), Fish-
ñimcx." — "X·ënč mk!ö'l'kıčın! Miti'nk te'naq l'ımha'l-
himcx." — "Hënčı mq!ö'l'k! Miti'nk te'naq l'ımha'l-
Woman!" — "I will not come! By Miti' again she will
5 hŭmnen." Hälč! o'č!kı ku'tuin. Tp!ı'nlxun.
hŭm." Halč! o'č!alel ku'tuin. Tpı'nlxun.
kill me." Altogether to call her he could not. That is all.

24. Kĭlu' and Monster-Man.

(*In Three Dialects.*)

Yini'a-ña'wgut and her sister went out for a walk. Yini'a-ña'wgut looked ahead and espied something. "What is there? Look at it!" Kĭlu' looked, and it fell down. "Just now you said, 'What is coming there?'" And it fell down again."

They came home and made a fire. Then there was a clattering at the entrance, Monster-Being came there. He sat down on Kĭlu''s side. Oh, she pushed her cousin toward him. "You saw him first! Then be at his side!" As soon as her cousin went to sleep (with him), Kĭlu' ran away out of the house. Even all her clothes were torn to shreds. They caught on the trees, and she pulled at them with violence. So, when she came to the river, she had on no clothes at all. The trees were catching even at her eyes. She pulled with violence, and even bled from the nostrils.

Then she came to the village, and the people laughed at her. "What has happened to you?" — "Indeed a kamak came and devoured my cousin. It was she who saw him first." — "Let us go and look at her!" They set off and moved on. They came and saw those two walking together. (The new-comer was) a very good young man. They said to Kĭlu', "If you had not run away, he would have married you."

Then Kĭlu' began to boast, "The suitor came first to me!" though it was not true at all. She envied Yini'a-ña'wgut because of her husband. He entered, (and proved to be) a very good young man, and Kĭlu' envied her sister to a great extent. Her cousin was married, (and not she). Oh, that is all.

Koryak, Kamenskoye.

Enñäᵍ'an wu'ssınau Yini'a-ña'wgutinti notantaga'e. Ña'nyen ḷeḷa'pıtčoñvoi Yini'a-ña'wgut vaᵍ'yuk yoᵍ'onen. "Ña'no yı'nna E'nki qıgitaykıni'gın!" Gŭ'mḷañ ña'nyen Kĭlu' ḷeḷa'pekın, inña'tikın. "A'čhi ni'w-i-gi, 'Ña'no yı'nna
5 ya'tıykın?' Me, gŭ'mḷañ inña'ti."

Yaite'tı qatha'ai, oyeḷannivo'ai, vaᵍ'ak tı'LI-wus·his·he'tı. Am Enñaᵍ'an Ye'ñtıñ-I'taḷaᵍn ya'ti. Inya'wut Kĭlu'nıkqaḷ va'gaḷe. Ña'nyen Kĭlu'nak ñaw-yiḷa'ḷñı-tu'mgın ñanıkañ-qaḷai'tıñ upınaᵍḷı'nin. "Gı'ssa nıḷa'pıtčui-gi. Čei'mık qat-
10 vaykıne'-ge." Ki'čič ñaw-yiḷa'ḷñı-tu'mgın yıḷqa'tı, a'wwi ñatñınoi'tıñ maḷ-gınta'wi. Vaᵍ'yuk kimi'tau neka'ñvoḷai qo'ñvoḷai, u'ttık gıvaḷai'ke, kıtınve'tıtkınen. Va'amı tıḷai', ui'ña yı'nna. Gaḷa'ma u'ttık gıvaḷai'ke, kıtınve'tıtkınen. Moḷata'ñvoḷai a'wun e'ñveḷma.

15 Vaᵍ'yuk tıḷai', ata's·hu natčıgaᵍ'an "Quyaxḷa'ntık?" — "I'pa a'nam ña'nyen kama'kata nanu'vaᵍan. Ena'n ḷeḷa'-pıtčuḷaᵍn." — "Ña'añ mınyoᵍ'oḷan." Ga'ḷqaḷinau, tawa'ñḷai

gaḷañvo'ḷenau, ñêyas·hei'tɪ tɪḷai'vikɪ, o'nmɪ-maḷ-oya'ček. Kĭlu' newñɪvo'an, "Ai'geve agɪnta'wka, gɪ'ssa hana^{s}-mata'-gê."

Ña'nyen Kĭlu' maḷ-taitɪñɪča'nñɪvoi. "Ya'not," e'wañ, 5 Gŭ'mkɪñ gaya'ṭin ñawɪndu'ḷa^{s}n." I'nmɪq ña'no ui'ña. Yini'a-ña'wgut ñane'ninak aki'nu ga'ḷñɪlin. Gaya'ḷqɪwlin o'nmɪ-maḷ-oya'ček. Toq, ña'nyen Kĭlu' maḷ-akena'nñɪvoi. Ñaw-yiḷa'ḷñɪ-tu'mgɪn nama'tan. Toq, o'pta.

Koryak, Paren.

Enña^{s}'a wusa'nau Yini'a-ñe'wgutinti notantaga'as. Ñe'nin 10 ḷeḷa'pɪtkonñoi. Yini'a-ñe'wgut va^{s}'yuk yo^{s}'onen. "Ñe'no yɪ'nna E'nki qɪgitetkɪni'gɪn!" Gŭ'mḷɪñ ñe'nin Kĭlu' lile'pɪtkɪn, inñe'etɪtkɪn. "Yɪ'shi ni'w-i-gɪs, 'Ne'no yɪ'nna ya'tɪtkɪn?' Ve, gŭ'mḷɪñ inñe'ti."

Yaite'tɪ qatha'as, oyeḷanñɪño'vas, va^{s}'yuk tɪluus·hɪs·he'tɪ. 15 Am enñai' Če'ntɪñ-I'taḷan ye'ti. Ečča'x-amei' Kĭlu'nanqaḷ vaga'ḷe. Ñe'nin Kĭlu'nak ñew-yiḷa'ḷñɪ-tu'mgɪn ñanikañqaḷai'tɪñ upɪna^{s}ḷɪ'nin. "Gɪ'tča nɪḷe'pɪtkui-gɪs. Qa'ča qatva'tkɪnen." Ki'tkis ñew-gi'ḷa^{s} yɪḷqe'tɪ, e'wčem ñas·hɪnoi'tɪñ mel-gɪnte'wi. Va^{s}'yuk kimi'teu nika'nñuḷas qo'nñoḷas, u'ttɪk 20 gɪvaḷa'tkɪs, kɪtɪnve'tɪtkɪnen. Vaia'mɪ tɪḷei', ui'ña yɪ'nna. Gaṭa'ma u'ttik gɪvaḷa'tkɪs, kɪtɪnve'tɪtkɪnen. Mo'ḷita'nñoḷas e'wun ge'ñveḷma.

Va^{s}'yuk tɪḷei', te'nñu netčɪga^{s}'an. Čaxḷatkɪne'tɪk?" — "I'pa a'nam ñe'nin kama'kata nenu'wa^{s}n. Ena'n liḷe'pɪt- 25 kuḷa^{s}n." Ñe'čɪ mɪnyo^{s}'oḷa." Ge'ḷqaṭinau, tawa'ñḷas gaḷanño'ḷenau, ñečɪshei'tɪ tɪḷei'vɪtkɪs, o'nmɪ-mal-oya'ček. Kĭlu' newñɪño'gan, "Ai'geve egɪnte'wka, gɪ'tča nana^{s}mata'-gɪs."

Ñe'nin Kĭlu' mal-taitiñisa'nñɪvoi. "Yat," e'wañ, "Gŭ'mkɪñ geye'ṭin ñewɪnn'u'ḷa^{s}n." I'nmɪx ñe'no e'ṭe. Yini'a-ñe'wgut 30 ñeni'ninak aqi'nu ge'ḷñɪlin. Geye'ḷqɪwlin o'nmɪ-mal-oya'ček To, ñe'nin Kĭlu' mal-aqine'nñɪvoi. New-gi'ḷa^{s}n nama'tan. To, o'pta.

Koryak, Qare'ñın.

Enn·a^{g}'an wuti'nau Yiñe'a-ñe'wgutınti ganotanta'ḷkıḷat. Ña'nı lile'piḷki. Yiñe'a-ñe'wgut o'raw yo^{g}'onen. "Ña'nı tı'nnaq, ña'nı qıgite'tkını!" I'nnık ña'nı Kĭlu' lile'pıtkın, inñe'tkın. "Eshi i'vıtkın, 'Na'nı tı'nna ye'tkın?' Mei, i'nnık inñe'ti."

Rai'tıḷkıḷat ye'tılkıḷat, uyiḷa'tıḷkıḷat, o'raw tı'LI-wurgırge'tı. E'n·kı Te'ntıñ-I'tıḷän ye'ti. Amei', Kĭḷu'nañqaḷ vaga'ḷe. Ña'nı Kĭlu'nak ñaw-yiḷa'ḷñı-tu'mgın ña'nenqač upın'aḷı'nin. "Qıt nıḷe'pıtkui-gıt. Nura''a qi'tkınin." Ki'tkit ñaw-yiḷa'ḷñi-tu'mgın yı'ḷqäḷkı, eut ga'rgınok mel-gınte'wi. O'raw kimi'teu neka'lkıḷat qu'ḷkıḷat, u'ttık gıva'tkuk kıtınve'tıtkınen. Vaia'mı tıḷei', e'ḷe tı'nna. Qaḷa'ma u'ttik gıva'tkuk kıtınve'tıtkınen. MuLi'tıḷkılat gagi'n·kiḷama.

O'raw tıḷei', kri'ru ne'ssın. "Taxḷatkıne'tkı?" — "I'pa tı'nna ña'nı kama'kat ne'nun. Ena'n lile'pĭlin." — "Na'ttañ mınyo^{g}'oḷa." Qeḷqaḷe'ñi, ta'vḷat geḷeḷkıḷe'ñi, ñiterge'ta tıḷai'vıḷkıḷat, nime'lqin ora'cek. Kĭlu' ni'vıḷkın, "Ai'geves eginte'wka, gıt nana^{g}mata'-gıt.

Na'nı Kĭlu' mal-taqli'nñıḷkı. "Ya'nut," e'wun, "Qū'mmŭkıñ geye'ḷı ñewınyu'ḷa^{g}n. Em ña'ni i'tka. Yiñe''a-ñe'wgut ñane'ninak aqi'nu ge'ḷñilin. Qere'ḷqıwlin nımı'saxora'cek Toq, ña'nı Kĭlu' mal-aqine'tıḷkı. Naw-yiḷa'ḷñi-tu'mgın nama'tan. To, tenma'vıḷen.

APPENDIX I.

Songs.[1]

1.

It seems that I am going to sing of Qutx and his family. I have a wife Aḷñatva'gaḷ I will sing of the people of Ye'ḷmeḷ.

2.

I shall recover my senses, I shall have rest. Simply with fly-agaric (I have stunned myself). I shall recover my senses, then I will simply run to my sweetheart. I will sing of my bad children.

1.

Qayiñu'n ña'no e'wañ. Qo'txıñinu mınai'ñawnau. Ǫŭ'mma
It seems there he says. Qutx and his family I will call of them. I

gaḷñatvagaḷña'wlen. Ǫŭ'mma Yeḷme'ḷınu mınai'ñawnau.
with a wife Aḷñatva'gaḷ (Strongly-Sitting-One). I the people of Ye'ḷmeḷ I will call of them.

2.

Mıčhıčaña'urkın, tımtıne'urkın, a'ttau wapa'qata. Mıčhıča-
I shall recover my senses, I shall have rest, simply with fly-agaric. I shall

ña'urkın am-vı'n·va-ñawê'tı. Ǫumni'n a'ččıñ kmi'ñıt
recover my senses mere to the secret wife. My bad children

mınai'ñawnau.
I will call of them.

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[1] These two songs were written down from the phonographic records of Mr. Jochelson (No. 2 and No. 7 on his list). The first is in Koryak of Kamenskoye; the second is Chukchee in grammar and phonetics, and Koryak in vocabulary. It was obtained from an old Reindeer Chukchee of Parapolski Dol, who had lived for a long time among the Reindeer Koryak.

APPENDIX II.

Constellations.

Note. — In the lists given below, the numbers in parentheses indicate different dialects, as follows:

(1) Chukchee.
(2) Koryak of Paren, according to Jochelson.[1]
(3) Koryak of Kamenskoye.
(4) Koryak of Qare'ñɪn.
(5) Koryak of Lesna.
(6) Kamchadal of the coast.

Polar star.

(1) Ilu'k-e'ñer (= motionless star).
A^{g}lqe'p-e'ñer (= nail-star).
(2) Ačka'p-aña'y (= nail-star).
(3) Alqa'p-a'ñay (= nail-star).
(4) Elke'p-e'ñer (= nail-star).
(5) Eḷka'p-e'ñer (= nail-star).

Ursa Major.

(1) wɪyotkɪña'ulɪt (= sling-throwers).
(2) elwe'-kyeñ (= wild reindeer-buck).
elwe'-eñe'y (= wild-reindeer star).
(3) Iḷva'-kyɪñ (= wild reindeer-buck).
Iḷva'-a'ñay (= wild-reindeer star).
(4) Iḷva'-kɪ'rɪñ (= wild reindeer-buck).
(5) mai'ñɪ-kɪ'rɪñ (= large reindeer-buck).
(6) kɪ'rɪñ (= reindeer-buck).

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[1] Judging by the transcription, the names of constellations given by Jochelson are of Paren origin. They all have *e* instead of the *a* of Kamenskoye. *Ačka'p-añai'*, however, is either a Kamenskoye form, or, in Paren dialect, a second form of the stem used in oblique cases (cf. p. 4). I have also corrected some evident errors (cf. Jochelson, The Koryak, *l. c.*, vol. vi, p. 123); namely, *eñe'y* instead of *eñen*, *Enan'venañ* instead of *Ena'nvenanāña*, *Yekeñeḷa'tɪlɪn* (or also *Yekeñeḷa^{g}n*) instead of *Yeke'ñelaqlɪn*, *Ulve'-iy-i'mtiḷa^{g}n* instead of *Ulveiyinitila^{g}n*.

PLEIADES.

(1) ñaus·qaǰo′mkɪn (= group of women [2]).
(2) ke′tmet (= little sieve).
(3) ka′tmač (= sieve).
(4) ke′rmes (= (sieve).
ɪḷva′u (= wild reindeer [pl.]).
(5) ke′rmes· (= sieve).
(6) nö′jicx (= string).

CASSIOPEIA.

(1) ɪlve′t (= wild reindeer [pl.]).
(3) ñawɪs·qatɪ′mkɪn [1] (= group of women [2]).
(5) qai-kɪ′rɪñ (= small reindeer-buck).
(6) x·ai′hene (= wolf).

ORION.

(1) rulte′nnin (= crooked one).
(3) yu′ḷt-a′ñay (= crooked star).
(4) ruḷte′yet (= crooked one).
woḷva′kɪ-r-i′mtiḷa^{s}n (= crosswise-bow carrier).
(5) ruḷte′yɪlɪn (= crooked one).

BELT OF ORION.

(2) ena′nvenañ [3] (= handle of scraper).
ulve′-iy-i′mtiḷa^{s}n (= crosswise-bow carier).
(3) vu′ḷvɪ-iy-i′mtɪḷa^{s}n (= crosswise-bow carrier)
(6) kantc (= long scraper).

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[2] "Group of women" is the name of the Pleiades among the Chukchee, and of Cassiopeia among the Koryak of Kamenskoye. One of these women is called by the Koryak of Kamenskoye Yini′a-ña′wgut, and another Kīlu′.

[3] Among the Chukchee, the Belt of Orion is considered the crooked back of the archer Rulte′nnin. It became crooked because his wife struck at it with her tailoring-board, or, according to another version, with the wooden handle of her scraper. Among the Reindeer Koryak, the Belt of Orion is called Kīlu′-ena′nvenañ ("Kīlu′'s handle of scraper"). The Koryak archer, who carries his bow crosswise, is evidently identical with the Chukchee archer with the crooked back.

MILKY WAY.

(1) čigei′-ve′em (pebbly river).
(2) ya^{g}′-ve′yem (= clay river).
(3) čegai′-va′am (= pebbly river).
ya^{g}-va′am (= clay river).
(5) a′r'u-vei′em (= muddy river).
(6) kīx· (= river).

CORONA BOREALIS.

(1) omqa′-ya′gılhın (= polar bear's paw).
(3) kawa′t-oi′pın (= fish-heads stuck in).
(4) Kĭlu′-pla′kıl̦ñın (Kĭlu′'s boot).

ALDEBARAN.

(1) čê′ı̨o-ma^{g}′qım (= copper arrow-head).
(3) čıčı′l̦o-xmä′-l̦a′wut (= copper arrow-head).

ALTAIR AND TARARED.

(1) pegı′ttın.
(3) pagı′ttın.[1]

CAPELLA.

(1) čŭ′mñı (= reindeer-buck).
(2) yekeñel̦a′tılın (= driving with reindeer).
(3) gaka′ñıl̦a^{g}n (= one driving with reindeer).
(5) geke′ñılın (= one driving with reindeer).

WAGONER.

(1) čŭmña′-nlete′tılın[2] (= reindeer-buck carrier).

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[1] According to Mr. Jochelson, Pege′ten ("suspended breath") is the name of the Morning Star. I was unable to ascertain the derivation of this word.

Some stars in the constellation Wagoner are also called geke′ñılıt "reindeer-drivers"); cf. Bogoras, The Chukchee, *l. c.*, vol. vii, p. 308.

VOCABULARY.

A circle under a letter indicates that the stem is strong (see p. 4).

Ch.	Chukchee.	P	Paren.	A	Active (transitive).
K	Kamenskoye.	Pal.	Pallan.	M	Medial (intransitive).
Les.	Lesna	Qar.	Qarenin.		

Koryak–English.

Stems.

ıṃ (used only in compounds), all
  ı'mın-, ı'mıñ-, ı'mı- (Ch. ım-, ımılo'), all 76.15
ınp, old
  ınpı- (Ch. ınpı-), old
  nınpıqin, he is old 47.1
ıñ, glue
  ı'ña (Ch. ı'ñıñ), glue
  ıña'tekın (Ch. ıña'arkın), to glue 88.9
ıla, proper name (male) 52.3
ılalu' (term of endearment), the youngest one 32.8
ılñıtat, sinew thread
  ılñıta'tikın M, to prepare sinew thread 82.18
ılla'! (used only among females), O girl! O woman! 48.7 (cf. Ch. ña'ul! O woman!)
ıḷv-. See eḷv
ḷḷ, ḷl, mother
  ıḷa^{g}', eḷa^{g} (Ch. ela'), mother 33.3
ıḷa'nyo̧, youngest
  ıḷa'ñi (Ch. ele'ñi), the youngest brother or sister 23.7

ech, they (cf. ach)
  e'cci (Ch. e'rrı), they (absolute form subject intransitive) 12.1 (cf. a'cci)
en, he
  e'nnu, a'nnu, he, that one 19.1
  e'nık (Ch. enı'k), possessive
  ena'n (Ch. ena'n), subjective form 20.8
  eni'n, ani'n (Ch. eni'n), his
enin-, that one
  eni'n, ena'n (Ch. e'nqan), that one 17 6
  e'nkı (Ch. e'n·kı), there 12.6
  enke' (with accent of exclamation on the last vowel) 13.7
  e'ñkı 13.5
  e'nkıta Pal., likewise 90.4
  enña^{g}'an (Ch. en·ñi'n), thus 13.1
  enñi'n·ač, this much, to such degree
enkaya
  enkaya'ykın M, to snore 28.4
enn, fish
  ennā'n (Ch. ennē'n), fish
  ennı'mtıla^{g}n, Fish-Man 88.1
  e'nnı-ña'wgut, Fish-Woman 96.4
ennan K, ennen· P, one
  enna'n K, enne'n· P (Ch. enne'n·), one
  enna'niku, in the same place 80.7
ḷḷ, father
  eḷi'n (Ch. elı'gın), father 54.6
ḷl. See ıḷ

aate, kick
aa'tetkin Pal. (A), to kick 90.6
ayiw, blame
ayi'wikin M, to use bad language
yayiwa'wikin A, to blame somebody 74.19
ayičña, lying on side
a'yičña (Ch. a'ričha), lying on side 31.8
ayicñatva'ykin (Ch. aričhatva'rkin), to lie upon side
ayat, fall
aya'tikin M (Ch. ere'erkin), to fall down
yaya'tikin M (Ch. rere'erkin), to make something fall down 56.8
ayiyai
ayi'yai, upright blocks of ice on the frozen sea 64.25
ayi'kvan, nevertheless, at least 18.1
ayu, revive
ayu'ykin M (Ch. eiu'rkin), to revive
yayu'ykin A (Ch. reiu'rkin), to revive somebody 61.7
aia, storehouse
ai'an, storehouse 36.8
aia'ñač, since, as long as 70.4
aiv, alms
aiva'ai (Ch. ei'veei), present, alms (in victuals)
aiviai'kin A (Ch. eive'erkin), to give some meat to neighbors as a present or alms 63.11
aim, water
ai'mekin (Ch. ai'mirkin), to fetch water 17.7
ai'minañ (Ch. ai'min), watering-place, ice-hole
aimak, cover
aima'kikin A, to wrap up, to cover all around 84.9
aig, odor
aiga'ai (Ch. eige'ei), odor coming with the wind 63.6
aige'ti tile'ykin (Ch. aigê'ti tile'rkin), he moves on, crossing the wind
Ai'gili, With-Odor-Averter 63.7
Ai'ginvin, With-Odor-Pusher-Away, 63.6
ai'gewe (Ch. ai've), yesterday 78.26
ai'kip, fly-eggs 45.2
aiñaw, call
aiña'wikin M, A (Ch. eiñe'urkin), to call 33.6; 47.3
ai'ñun, long ago 61.1
awa-nñi
a'wa-, in a good manner
awanñi'ykin M, to sew well
awa'nñi-ñaw, seamstress 25.2; 61.13
awyi
awyi'ykin M, to eat 12.5; 20.7
yawya'tiykin (y-awya'tiykin) A, to feed, to make eat 72.8
a'wun (Ch. e'un), but 96.12
awwa', well, all right 30.5
a'wwi K, e'wčem P, immediately, just then 100.10
awnu'p, quite, very 64.11
a'wyek, a'wyik,
a'wyek (Ch. ê'êkêlhin, i'ik), root of *Polygonum viviparum* 31.5
awi'wut. See avi'ut
awulpel, fish-tail
a'wulpel-pel, diminutive 70.15
ap
a'pikin M (Ch. i'pirkin), to be fastened 19.3
apa
apa'tekin M, A (Ch. ŭpaa'rkin), to cook 63.11; 96.3
apa'ña, ipa'ña (Ch. ŭpa'ñi), broth, boiled water 28.6
tapa'ñekin (t-apa'-ñ-ekin), to make soup 42.10
appa, father, grandfather 24.9
apt
apti'ykin M (Ch. e'ptirkin), to kick with one's feet, to trample half-scraped skin 72.24

avi'ut, awi'wut, quickly, in haste
ınan awi'wut, most quickly 70.12
am, all
am- (Ch. em-), whole, exclusive, all, mere, only
am-qaiu'iu-na'ḷhın (Ch. em-qaiū'-ne'l-hın), mere fawn-skins 22.10
am-ga'nmač, one to each (of the two) 70.21
-am (Ch. -am), particle 45.2
Amamqut K, Eme'mqut P, proper name 41.6
am
a'mu (Ch. -tgê'me), I do not know
ta^{s}'y a'mu, I do not know, how much 55.3
a'mḷiñ, do not care, do not mind 64.13
a'mḷıñ-van K and P, from this time on 92.10
a'mñuč, every time, all the time 53.1
amei'. See mai
ame'yaq (= a'me-yaq), how is he? 68.2
atau' (Ch. atau'), vainly, without reason 61.3
atau'-qun (Ch. atau'-qun), well, now; all right 14.8
ątąs·h
ata's·hu yıtčı'ykın, to make a laughing-stock of 100.15 (cf. Ch. ata'rge ne'-lırkın, to make a noise, to make a racket)
atv, boot
a'tva^{s}t (Ch. ä^{s}'ttwet), boot 41.5
atvai, hoof
atva'gıḷñın, hoof 48.8
a'ttı Pal., then 90.10
ąttą^{s}yoḷ
atta^{s}'yoḷ, down river, down the coast 39.7 (cf. Ch. a^{s}tto'ol, in front)
atta^{s}m, a^{s}m, bone
a'tta^{s}m (Ch. a^{s}'ttım), bone
atta^{s}mtıva'ykın, to spit out bones 56.8
a^{s}m-yat, the backbone of a fish, chiefly dog-salmon, dried with some meat on it, while the upper layer is cut off for drying apart 74.14
ass, since
a'ssa, as·s·o' (adv.), since, of the other day 18.5
assa'kin, that the other day, recent 52.6
assa, thigh
assäḷñın, thigh 46.9
as·ka'čıkılin, heedless, headlong (evidently a negative form, but the positive is unknown) 70.24
ač, ača, fat
a'čan, a'čın (Ch. e'čın), fat substantive) 15.4
ača'pil, little piece of fat 14.8
gača'lin (Ch. e'čılin), fat one
ača
ača'ykın M (Ch. eče'rkın), to pass water 14.2; 64.25
ačage'ñın, penis (literally, instrument for passing water) 80.20
ača'al K, äčeal P, snow soaked with urine 92.12
ača'ṭu (Ch. eču'nlhın), chamber-vessel 76.24
ąčąčhąt, laugh
a'čačha'tekın, to laugh 19.2
a'ččič (Ch. erre'č), only this, it is the end 23.2
ač, they
a'čči (Ch. E'rrı), they (absolute form subject intransitive)
a'čhin, their
ačhi (Ch. i'ǵit), now. See yıshı
ačhi'kin, this here now 49.8
ačhiva'n (= a'čhi-van), from this time on 20.5; 54.3
ačhıñ, as·hıñ, seashore 23.2; 64.22
a'nau, all right 32.1
a'naqun (Ch. a'nı vai, a'nı ñan), and so 36.10
ąnyą, praise, cheer
anya'ykin A (Ch. anya'rkın), to praise, to cheer up 84.5

ann, ah 47.2
ạnnɪm, frost
annima'ykɪn M, to freeze
Annɪ'mayat, Frost-Man 38.9
ankaw
anka'wekɪn M (Ch. ɛnkäe'rkɪn), to cease, to deny 41.9
a'nku ḷɪñɪ'ykin A, to refuse 64.11
ạnñen, anger
anñenai'pekɪn (Ch. anñenai'pŭrkɪn), to be angry
anñɪčvɪna'wekɪn, to become angry 31.2
ạnñen, mind
a'nñen, mind, common sense
ɛnɪ'k anñena'ta, it is her own mind 88.13
an·a
an·a', grandmother, also the divining-stone 33.6
an·a'čoykɪn, to practise divination with the divining-stone 80.20
a'kyeḷ, also 28.6
akin K, aqin P, envy
aki'nu ḷɪñɪ'ykɪn K (A), aqi'nu ḷɪ'ñɪtkɪn P (A), to envy 101.6, 29
akina'tikɪn K, aqine'tikɪn P (M), to envy 88.1; 101.7, 30
akuyičva'tikɪn M (probably aq-uyičva'-tikɪn, to make bad play), to do wrong 54.2
akiḷa^{g}'č, just now 54.8
akmit
akmi't-ikɪn A (Ch. eimi'irkɪn), to take 14.8
akmitkat
akmɪtka'tikɪn, akmɪs·qa'tikɪn (Ch. eimis·qäe'rkɪn), to stick 88.8
akmɪtka-tu'yaykɪn, to detach (literally, sticking-take off)
y-akmɪtka-tu'ya-w-ñ-ikɪn, to want to detach 86.13
aqɪt-aiña
aqɪtaiña'ykin M (probably aqɪt, blame; aina'ykɪn, to call), to scold 35.1 (see also kitaiña)
aqa, bad
a^{g}'cciñ (Ch. e'tqi), he is bad 22.6
aqa'-qḷa'wuḷ (Ch. aqa'-qla'ul), bad man
aqa'-liña'tikɪn (Ch. äqä'-liñe'erkɪn), to be afraid (literally, to be of bad heart)
a^{g}'ččɪñɪča^{g}n, the worst 30.7
aqačñ, dirt
aqačñuña'wekɪn M, to grow dirty, to soil itself
aqann·
aqa'nn·u yɪččɪ'ykɪn A, to hate, to feel hatred for 15.10
aquna'ča. See exune'če
agɪm, bag 28.5
agɪnñɪ, love
agɪ'nñikɪn M, to make love 72.23
agiñ, cave 62.6
ạ^{g}al
a^{g}'aḷ (Ch. a^{g}lha'ttɛ [= a^{g}l-ha'ttɛ]), axe 63.4
a^{g}ya
a^{g}'yaykɪn A, to haul 51.7
a^{g}pa
a^{g}pa'ḷñɪn, flipper 58.6
a^{g}m. See atta^{g}m
a^{g}tt, dog
A^{g}'tta^{g}n (Ch. a^{g}'ttɪn), dog 48.8
ñaw-a^{g}ttan (Ch. ñeu'ttɪn), she-dog
a'tta^{g}ḷa^{g}n (Ch. a^{g}'ttɪlɪn), a man driving with dogs
atta^{g}'waw, dog's carrion 12.6
a^{g}'ttai (Ch. a^{g}ttɛ's·qän), fringe of dog-skin; any other fringe
gattai'ḷen K and P, fringed 92.13
a^{g}tta'yan, dog-shed (literally, dog-house) 72.14
a^{g}s
a^{g}'sa^{g}n, cooked fish
a^{g}so'ykɪn, to eat cooked fish 66.4
a^{g}ḷ
a^{g}'ḷa^{g}ḷ, aḷa^{g}'al (Ch. ä^{g}'lä^{g}'l), excrement 12.5; 47.4

aᵍla'tvekɪn M, to taste of excrement 29.4
aᵍlakɪ'mkɪm K, elekɪ'mkɪn P (Ch. ele'mkɪn), *omasum* (literally, excrement-net) 92.3
aᵍlo
aᵍlona'tekin, aᵍloña'tekɪn M, daylight is coming 31.10 (cf. Ch. aᵍlo'ñêt, the whole daytime)
aᵍlm, snow
aᵍlme'kɪn M, to shovel snow 15.9
aᵍ'lmulqan, snowdrift 86.3
añɪnmɪlat
añɪnmɪla'tikɪn M, to feel elated 84.17
ąñąiką
nañai'qaqen, awful
añai'qa-pɪ'tkekɪn, to thud awfully (against the ground) 84.10 (see (pɪ'tkekɪn)
añañ
a'ñañ (Ch. e'ñeñ), shaman's assisting spirit, God (Christian)
naña'nqin, full of shaman's inspiration 42.9
aña'ñɪlaᵍn (Ch. eñe'ñɪlɪn), shaman
añañya'ykɪn, to practise shamanism 33.7
añe', halloo! 49.3 (cf. Ch. a'nɪ, there you!)
ąñqa, sea
a'ñqa, a'ñqan (Ch. a'ñqɪ), sea 13.3; 82.3
añq-o'ttoot (Ch. añq-ɵttoot), floating wood
añqa'ken (Ch. añqa'kên), belonging to the sea 76.17
a'lɪmɪñ (Ch. a'lɪmɪñ), nay; oh, well! 21.2; 74.1
ala, summer
ala'al K, ele'el P (Ch. e'leel), summer
ala'k (Ch. ele'k), in summer-time
ala'kin (Ch. ele'kin), adj. summer-
ala'ñit (Ch. ele'ñit), summer-time, summer season 31.10
ala'ñetɪna (Ch. ala'ñêtɪn), place of summer habitation
alaio'ykɪn (Ch. eleru'rkɪn), summer is coming 16.5
ala'-nɪmyo'lhɪn, summer habitation 58.4
alait
nɪlai'tɪqin (Ch. nɪle'gtaqin), awkward 46.1
alai'tɪñ, awkwardly, not very pleasantly 82.4
alp, cheek
alpi'ɪlɪñɪn (Ch. elpɪ'lɪñɪn), cheek
alpɪ'ttam, cheek-bone 88.10
a'lva, another
alva'lin (Ch. elve'lin), another one 76.19
a'lva (Ch. a'lva), on another place 18.6
alña, stingy
na'lñaqin, stingy
alña'wikɪn, to be stingy 17.1
alhal
alha'likɪn A, to catch at something 72.20

yɪyiw (*initial*), -nyiw (*medial*), -nn·iw (*medial*)
yɪyi'wikɪn A, nom. past gann·i'wlin, to state, to define 76.16
yɪyɪlpat, yɪyɪmpat
čɪčɪlpe'tikɪn, čɪčɪmpe'tikɪn P (A), yɪyɪlpa'tikɪn, yɪyɪmpa'tikɪn K, to hide 92.15
yɪp
yɪpe'kɪn A (Ch. yɪpɪ'rkɪn), nom. past gai'pɪlen (Ch. gai'pɪlên), to put on 18.1; 70.16
yɪp
yɪpi'kɪn A (Ch. yɪpɪ'rkɪn), nom. past gai'pilin (Ch. gei'pilin), to stop up, to bar 14.10
yɪpɪykąlą (*initial*), -npɪykąlą (*medial*)
yɪpɪykala'wekɪn A, nom. past ganpɪykala'wlen, to strangle 82.7
yɪpɪtčav
yɪpɪtča'vikɪn M, to gnash (one's teeth) 49.8

yıpn, inner skin
yı'pın (Ch. rı'pın), inner skin 48.8
yıpạt, fit
yıpa'tekın A (Ch. yıpa'arkin), to fit, to make fit 33.8
yıpañ, hammer
yıpa'ña (Ch. rıpe'ñi), hammer (chiefly of stone) 43.2
yıv (*initial*), -nv (*medial*)
yı'vikın A, nom. past ga'nvilin (Ch. ru'urkın), to push off
Tıke'nvın, With-Smell-Pusher-Away 63.4
Ai'gınvın, With-Odor-Pusher-Away 63.6
yıv (*initial*), -nv (*medial*)
yıvi'kın A, nom. past ga'nvıḷen (Ch. ru'urkın), to scrape skins
yıvan·ñı (*initial*), -nvan·ñı (*medial*)
yıva'n·ñıkın A (Ch. ruwe'n·ñırkın), to skin 26.10
yıviy (*initial*), -nviy (*medial*)
yıvi'yikın A, nom. past ganvi'ylin, to pierce by pecking (a berry, an eye) 49.8
yıvinañ (*initial*), -čvinañ (*medial*)
yıvina'ñiqın M, nom. past gačvi'nañlin, to look in 59.1
yımgumg
yımgumga'tikın M (Ch. yımgumge'erkın), to feel afraid before some supernatural being 38.3
yıt
yıtı'ykın A, nom. past ga'ntılin (Ch. rıtı'rkın), to do something (auxiliary)
waḷo'ma tıntı'ykın-i-gi, I am hearing thee 18.2
yıtıwạt (*initial*), ntıwạt (*medial*)
yıtıwa'tekın A (Ch. rıtva'arkın), to spread snares, to set traps 36.5
-yıtọ (*initial*), -itọ (*medial*)
yıto'ykın A (Ch. yıto'rkın), to get out, to bring forth children 44.7
yı'ttıt (Ch. rı'ttıt), cloud-berry (*Rubus chamæmosus*)
yıthewạt (*initial*), -ntıgıwạt (*medial*)
yıthewa'tekın A, nom. past gantıgıwa'ḷen (Ch. rıthêwa'arkın), to forget 46.9
yıs
yıssı'ykın A (Ch. rı'rırkın), yıssı'tčuykın A (Ch. rırıtku'rkin), to untie 39.2
ina'ssınañ (Ch. ine'rričhın), marlinspike (instrument for untying knots) 24.10
yıss, contents
yı'ssıyıs (Ch. yı'riir), contents
-yı'ssa^{s}n, -yı'ča^{s}n (Ch. -yı'rın), contents of 70.22
ya-yı'sa^{s}n (Ch. ra'-irın), houseful, family
yıčča'tikın, yıssa'tikın (Ch. yıre'erkın), thou fillest 17.3
gaye'lin (contracted from gayı'ssalin), 28.8
yıshı P, ačhi K, at present
yı'shı P, a'čhi K (Ch. i'gıt), at present, presently
yishi'ykin P, a'čhikin K (Ch. i'gıtkin), present, contemporary 92.23
yıči (*initial*), nči (*medial*)
yıči'ykın, to look for 80.19
yıčimaw (*initial*), -nčimaw (*medial*)
yıcima'wikın A (Ch. rıčima'urkın), to rip open, to break open 84.4 (see čima)
yıčičat (*initial*), -nčičat (*medial*)
yıčiča'tikın A (Ch. rıčiče'urkın), to inspect 56.5
yınu (*initial*), -nnu (*medial*)
yınu'ykınk (A), nom. past gannu'lin; yınu'tkın Qar., nom. past gegnu'lin; to leave some part, 96.22; gannuwai'a K, leaving something, 46.2
yinu
yınu'yi K, yınun Anadyr, ti'nukn Qar. (Ch. ya'ñan), rear storeroom (within the outer tent) 35.6; 96.23

yınǫ
yınǫ'gıtñın, yınǫ'otñın (Ch. rınǫ'urgın), vent-hole 43.3
yınn, antler, tusk
yı'nnıḷñın (Ch. rı'nnılhın), antler, tusk 21.8
yınnım, gums
yı'nnım (Ch. rı'nnım), gums 56.6
yınn·
yınn·i'ykin A (Ch. rı'nřırkın), to hold 49.4
yıḳ. See čıḳ
yıgıč
yıgıča'wikın M (Ch. yıgıče'urkın), to be tickled 18.9
yıgıḷ
yıgıḷa'wekın A, to teach one a lesson, to punish 86.5
-ygu
yıgu'ykın A (Ch. yu'urkın), to bite 41.4
yıña, -ĭña
yıña'ykın A (Ch. yıñe'rkın), to haul 58.8
yıli (*initial*), -nli (*medial*)
yıli'ykın A (Ch. rıli'rkın), to turn 18.8
yıḷ, -yḷ
yı'likın A (Ch. yı'lırkın), to give 12.3
yıḷaxtat (*initial*), -ḷḷaxtat (*medial*)
yıḷaxta'tikın A, nom. past gaḷḷa'xtaḷin (Ch. rılete'erkın), to carry away 80.5
yıḷt A, to turn 18.8 (see yıli)
yıḷteḷ
yıḷte'ḷekın (Ch. rılte'lırkın), to lie down 53.8
yıḷqat
yıḷqa'tekın M (Ch. yılqäe'rkın), to sleep 38.9
yı'ḷqıyıḷ, yı'ḷqayıḷ (Ch. yı'lqäil), sleep
yıḷh, finger
yı'ḷhıḷñın (Ch. rılhı'lhın, rılhı'lıñın), finger
yıḷñe'kın A (Ch. rılhı'rkın), to count (literally, to finger)
yi'ḷhi-ḷe'ḷhın, glove (literally, finger mitten) 22.2

yą, house
yaya'-ña (Ch. yara'ñı), house, outer tent 17.3 (in composition ya, Ch. ra)
ya-nto'-ykın (Ch. ranto'rkın), to go out of the house (for the whole summer-time with reindeer-herd)
yai'tıkın < dative yayai'tı (Ch. ra'gtırkın), to come home 15.1
ya'sqaḷqan, house-top 84.12; 36.1
yaqaḷ, porch (probably ya-qaḷ, house-side) 80.14
yaqa'ḷhiñ, foot of porch 33.9
ya — ya (probably yaq — yaq), one — another 68.9
yą'yąy (Ch. ya'rar), drum 68.4
yayoḷ, fox
ya'yoḷ, ya'yoč (Ch. yai'čoḷ), fox
Yayoča'mtıḷa^{s}n, Fox-Man 46.7
Yayoča-ña'wgut, Fox-Woman 58.4
yai'vač, compassion
yai'vačı yıssı'ykın A (Ch. yei'weču rıtčı'rkın), to have compassion on 44.10
yai'vaču ḷi'ñikın (Ch. yai'vaču lı'ñırkın), to have compassion on 17.7
yaivačge'ñın (Ch. yaiva'čirgın), something worthy of compassion, poor thing
yaip
yai'pekın, yaipıḷa'tekın M, to live together in one house 62.2; 64.12
yąinąą, to the front side
yai'na (Ch. ya'gna), to the front side, in the presence 18.8
yaina'ykın A (Ch. yagna'rkın), to meet
yąwą
yawa'ykın A (Ch. ya'arkın), to keep, to use 22.6
ya'wak K, ya'vač Pal. (Ch. ya'a), far 90.2
yąwąl, behind
ya'wal (Ch. ya'al), behind
yawa'ḷa^{s}n (Ch. ya'alan), that in the rear
ya'wačı (Ch. ya'ačı), in the rear, behind (at some distance), afterwards

ya'waḷañqaḷ, by the rear side 78.7
yawaḷa'tekın A (Ch. yaala'arkın), to follow 82.1
yawya'tıykın. See awyi
yawo'. See wayo'
yamk, people
ya'mkın, ya^{g}'mkın (Ch. re'mkın), people 39.7
yamkıčı, visit
yamkıčı'ykın M (Ch. remkıčı'rkın), to visit, to come as guest 72.6
yat
ya'tikın A (Ch. re'tırkın), to bring, to fetch 41.5; 61.1
yaḷa'tikın A, increase of action
tya'ḷañın K, čičeɪe'ñın P, I will bring it 92.10
yạtv, -nạtv
ya'tvekın A (Ch. ra'tvu'rkın), to bring in 34.4
yạnyạ, separately
ya'nya (Ch. ya'nřa), separately, asunder 44.2
ya'nya-qḷa'wuḷ (Ch. ya'nřa-qla'ul), bachelor (literally, separate man)
yạnọt, fore
ya'notı (Ch. ya'nət), at first 20.9
ya'not- (Ch. ya'nət-), fore-
ya'not-gıtca'lñın (Ch. ya'nət-gıtka'lhın), foreleg
yano'tekın M (Ch. yano'orkın), to be in the front 64.17
yaq, what
yı'nna (Ch. rä^{g}'nut), what
ya'qa (Ch. re'qä), with what
ya'xpil (Ch. rä'nutqäi), small thing, trifle
yaqı'ykın (Ch. re'qärkın), what art thou doing? 18.10
ya'qkin, of what kind 64.14
ya'qkinki (= ya'qkin-ki), of what sort is he there? 26.10
ya'qu-ɛ'nki, what of that 56.7
-yaq (Ch. -raq), now (only with the pers. pron.)
gın-yaq, thou now, thy turn 14.4; 47.8
yaq, ya'qam (yaq-am), but still 45.2
-yaq K, -yax P, particle of weakly concessive meaning, like German *doch* 14.4; 92.10
yaqai'-qun (Ch. yaqai'qun), nevertheless 84.11
yaq — yaq. See ya — ya
yaqañ, driving
yaqa'ñ- (Ch. geke'ñ-), driving
yaqa'ñıla^{g}n (Ch. gekeñılın), a man driving reindeer
yaqa'n-uya'tik, driving-sledge 22.10
yạqyạq, gull
ya'qyaq (Ch. ya'yaq), gull 84.16
yaqui. See yekui
yagıt
yagı'tikın M, to sew 82.17
ya^{g}'yoa, of one's own will 42.5
yali
yali'ykın M (Ch. reli'rkın), to move on, to slide 42.1
yaḷu, naḷu, cud
yaḷu'ykın M (Ch. relu'rkın), to chew
yaḷu'yičan (Ch. relu'p), quid 76.1
yaḷu'p (Ch. relu'p), quid
yaḷu'pikın A, to take (it) for a quid 16.7
yaḷq
yaḷki'wikın M (Ch. res·qi'urkın), to enter (mostly the sleeping-house) 13.9
ya'ḷku (Ch. re'lku), in the sleeping-room 41.9
-yyạ, -ssạ
yıya'ykin, yısa'ykin A (Ch. rıra'rkın); nom. past gayya'ḷen, gassa'ḷen (Ch. garra'lên), to split lengthwise, to follow (some road) in full length 70.22
-yyip. See gıyip
yiyi
yiyi'ña, white whale 78.6
yiyk, soft
nıyi'ykaqin (Ch. nii'rkäqin), soft
yiykuḷa'tikın M, to feel easy, 26.7

yičami
yiča'myi-tu'mgın (Ch. yiče'mit-tu'mgın), brother 20.6
Yini'a-ña'wgut, proper name 18.3
yinnaw
yinna'wikın M, to live in joy 52.2
yinla (= ninla)
yinla'ykın A (Ch. ri'ntırkın), to throw 14.11; 15.7
yiña
yiña'-ykin M (Ch. riñe'rkin), to fly, to soar 14.9; 15.6
yil, moon
yiᵍ'lhın (Ch. yiᵍ'lhın), month, moon 59.8
yil. See čıl
yilk
yi'lkıyil, pudding 34.2 (cf. Ch. ri'lqäil, the contents of the reindeer stomach used for making pudding)
yeyol, -yol
yeyole'kın A (Ch. yuule'erkın), to know, to understand 52.5
yep, still, only
ye'ppa (Ch. yep), still, only 47.4
ye'ppa i'či (Ch. yep-e'či), not as yet
ye'pluq Pal., actually 90.7
yent K, čent P, monstrous
ye'ntıñ K, če'ntıñ P, te'ntiñ Qar., something awful, monster
ye'ntiñ-italaᵍn K, če'ntıñ-italan P, te'ntıñ-i'tılän Qar., monster-being 100.7; 101.15; 102.7
yekui, yaqui, handle
yekui'gın, yaqui'gin (Ch. yäqui'gın), handle 46.8
yelh
yela'al, yela'lñı-to'mgın (Ch. yêᵍ'lhı-tə'mgın), cousin 48.3
ñaw-yela'al (Ch. ñaw-gêᵍ'lo, ñawgê'lhı-tə'mgın), female cousin
ye'lıñ, to this side, there 19.9
yu (nu)
yu'-ykın A, nom. past ga-nu'-lin (Ch. ru'rkın, genu'lin), to eat, to consume 13.6; 42.8
yumkaw, -numkaw
yumka'wikın A (Ch. rumke'urkın), to store, to stow 49.10, 74.11
yuqy
yu'qya (Ch. ro'qır), bumblebee 45.2
Yu'qya-ña'ut, Bumblebee-Woman 44.5
yuñ
yu'ñi, pl. yuñyu'wgi, whale 41.2
yopat
yopa'tekın A, to hang upon 60.9
yoᵍo
yoᵍ'oykın A (Ch. yoᵍ'rkın), to visit him 20.7
yp (*initial*), -np (*medial*)
yıpe'kın A (Ch. rıpı'rkın), nom. past ga'npılin (Ch. ge'npılin), to drive in, to thrust 15.7
-ykıl
° kla'wekın (Ch. kıla'urkın), nom. past gai'kılawlen (Ch. garkılau'lên), to run 47.11
yqu (*initial*), -nqu (*medial*)
yıqu'ykın, nom. past ganqu'lin, the wind pushes it inward 15.2

iy
i'yekın M, (Ch. i'rırkın), to touch, to hit 26.4; 72.13
iyaᵍ, heaven
i'yaᵍn (Ch. ye'yeq K, e'en A), heaven 14.3
iyaᵍ'kin (Ch. ee'kin), of heaven 14.10
iw
i'wikın A, M (Ch. i'urkın), to say 74.20
e'wañ, says he 12.3
ti'wgak (Ch. ti'wkwäᵍk), it seems, apparently, 57.9
iwini
iwini'ykın M, to come out, to appear 37.5; 76.15 (cf. Ch. igini'rkın, to come to the sea from inland for hunting seals). See inini'ykın

iwgiči, drink
iwgiči'ykın M (Ch. iwkuči'rkın), to drink 32.1
iwḷ
iwḷa'tıykın (Ch. inle'erkın), iwḷıtvi'ykın (Ch. inlıtvi'rkın), it becomes longer
ni'wḷaqin *adj.* (Ch. niu'läqin), long
iwḷa'vık *adv.* (Ch. niuleu'kı), long
yu'ḷaq *adv.*, for a long time 16.2
i'pa (Ch. i'pe), real, actual, really, indeed 21.10
ipa'ña, broth 28.6 (see apa'ña)
ivvalu
ivva'ḷun, cormorant 82.17
im, hairless
im- (Ch. im-), hairless
im-ḷa'wtıḷa^{s}n (Ch. im-le'wtılın, im-ḷa'w-talin), bald-headed 82.13
imti
imti'ykin A (Ch. imti'rkın), to carry 17.5
emtei'pikın A (Ch. êmtêi'pĭrkın), to take it on the back 17.4
imti'ḷñın, strap for carrying something 66.8
imča, ermine
emčačoka'ḷñin (Ch. êmčačoka'ḷhın), ermine
Imčana'mtıḷa^{s}n (abbrev. Ča'naḷa^{s}n), Ermine-Man 62.1; 63.3
imḷ. See mimḷ
it, to be
ıtı'ykin (Ch. i'rkin), to be (auxiliary) 21.2
enñıvo'ykın, inchoative 16.1
itča
itča'ykın A (Ch. i'tkerkın), to take away by force, to rob of something 26.10
ithılh, whale-skin
ithı'ḷhın (Ch. iti'lhın), whale-skin
ithıḷhu'ykın M, to eat whale-skin 46.9
isv, ičv, sharp
ni'svaqin, ni'čvaqin (Ch. ni'rwuqin), sharp, pointed
isvıḷa'tikın M, to be pricked by something sharp 26.4
iss, ič, dress
issan, i'čan (Ch. i'rın), dress 60.10
iskuḷa'tikın M, to be cold 26.2
ič. See iss
iču. See iḷu
ičv. See isv
ičh. See -eče'tı
is·h, loud
is·himḷavaiñawekın (= ıs·hı-mḷav-aiña'-wekın), loudly-dancing-shouts (he)
ni's·hiqin, loud 24.6
in
in- Ch. in-), light of foot
ni'naqin (Ch. ni'näqin), he is light of foot
inatvi'ykın M (Ch. inetvi'rkin), to become light of foot 68.9
i'na^{s}, i'n·a (Ch. i'nē), quick, soon, early 39.2; 72.19
inay, roast
i'nay K, i'ney P (Ch. i'ner), roast 92.5
inačıxčat
inačıxča'tikın, inačaxca'tikın M (Ch. inetčı'rkın), to arrange a thanksgiving ceremonial, to "send away" the spirits of killed game by this ceremonial 45.7; 72.1
i'n·ač (*adv.*), enough 16.3
i'naḷka (immut.), many, numerous 44.2
i'nañ (Ch. i'ne), sledge-load 50.2
inaḷvat
inaḷva'tikın M, to feed the fire (with sacrifice) 57.11
iniyi
ini'yi, sleeping-tent 72.21 (cf. Ch. ini'rgi, coverlet, counterpane)
anñ-ene'ye, coverlet 64.13
inini
inini'ykın M (Ch. inini'ykın), to appear 55.9 (cf. iwini'ykın)
inu
i'nuin, i'nuñ, travelling-provisions 86.4 (cf. Ch. i'nuun, sirloin)
tinu'ñikın (= t-inu-ñ-ikın) M, A, to make provision 13.4

inya'wut, then, in that time 16.5; 100.7
i'nmi-qu'nŭm, truly, indeed, I consent 28.1
i'nmıq, in truth 51.8
i'nnık Qar., again 96.25
inñat K, inñet P
inña'tikın K, inñe'etıtkın P, inñe'tkın Qar. (M), to fall down 66.9; 100.4; 101.12; 102.4
ikḷañ
i'kḷa, small wooden charm 72.4
igu't Qar. (particle of negation), (I will) not 97.1
iˢy
iˢ'yekın M (Ch. iˢ'rırkın), to pass over (the sea, the river, the abyss, the cliff)
iˢyıg, e'gıḷñın (Ch. 'iˢ'nı), wolf 12.8
(l)inn, -liˢnn
iˢ'nnıiˢn (Ch. 'iˢ'tın), neck 57.3
eˢ'nnıqol, collar-string 84.5
eˢ'nnıčñın (Ch. êˢ'nnıčhın), necklace, small crucifix worn on the neck
galeˢnnı'čhaḷen, having a necklace, a crucifix band, one baptized
iˢñ
iˢ'ñiñ (Ch. 'iˢ'ñiñ), nose
iˢ'ñıttam (Ch. 'iˢñıtım), point
iñui'ñın, big nose 72.12
iñiñpi'kın M, to peck, to touch with the nose 72.10
-ıña. See yıña
iñi'nñin, such a one 33.1
iñi'nñinık (*adv.*), therefore 14.3
iñei', well, now! 20.6
iḷu, iču
iḷu'ykin M (Ch. ilule'erkın), to move, to stir
iču'čaˢn, living thing 76.19
iḷutču
iḷutču'ykın M, (Ch. ilutku'rkın), to beat the drum 59.2
iluˢp
iḷuˢ'p, shaman's stick
iḷuˢ'pilıñ, diminutive 27.7
i'ḷñın, hairless thong 50.3
iḷh
ni'ḷhaqin (Ch. ni'lhäqin), white 92.12

e'enač (Ch. e'nmen), one time 58.4
e'wañ, he said (somewhat like English "says he") 12.3; 68.1; 70.3 (see also i'wikın, to say)
ęwgupąt
ewgupa'tekın M, to pretend, to force one's self on 88.16
e'wḷañ, everywhere 76.12
ępetčayta
epetčayta'tekın A, to squirt upon something 49.8
Eme'mqut. See Amamqut
-(y)ęt
ete'kın A (Ch. yıtı'rkın), to get, to fetch 72.23; 41.5
ęshipąt, news
eshıpa'tekın M (Ch. ergıpa'arkın), to bring news 76.11
ęčh, ęs·h, bright
ečha'tekın M, it grows bright, it dawns 19.4 (cf. Ch. Ergıro'rkin)
es·hıḷa'tekın M, it grows bright (see qes·h)
ečha'thıčñın, ečhathe'ñın, morning dawn 82.1 (see qes·h)
es·hıpye'ykın, it shines fully 59.7
e'čhivan Les., e'chivan Qar., this time 97.13 (cf. a'čhi-van K)
-eče'tı (from ič place?), vaam-eče'ti, river upstream 44.1
es·he'ḷvıñ (probably Es·he'ḷvıñ, from Es·h = ač, they), between themselves 26.1
ęnaayę
enaaye'ykın M (Ch. inenre'erkın), to hold 49.4 (see yınn·i'ykın)
ęnayęy
enaye'yekın M (Ch. ênarê'rırkın), to seek, to look for 49.9 (cf. also Ch. qäri'rırkın, to look for)

enat, snare 36.5
enoga'tekin A, to catch in a snare 36.1
ẹnomat
enoma'ykin A (Ch. enoma'arkin), to tie the load on the sledge 50.2
ẹnm
e'n·meem, e'nmeen (Ch. e'nmeem), cliff 13.6; 64.23
ẹg
e'gitñin, a far-off distance 76.2
eᵍ'n (Ch. e'ur), indeed, and indeed 20.8; 40.5
eᵍ'n, oh, there! oh, well!
exune'če P, aquna'ča K (Ch. a'mqunäčä), all the time 92.19
eñyei'ña (*adv.*), close to 15.11
e'ñval, nostril 84.6 (cf. iᵍ'ñiñ, nose)
e'rgiñ Pal., sand-spit
ergiñe'tkin, to walk along the sand-spit 90.1
eḷekı'mkin P. See aᵍḷakı'mkim, under aᵍḷ
eḷv, ıḷv
eḷhu'ḷu, ıḷhu'ḷu (Ch. ılvılu'), wild reindeer, caribou
aḷvu'ykin, ıḷvu'ykin (Ch. ılvu'rkin), to kill wild reindeer 68.1, 14
eḷhı-tạw
eḷhita'wekin K, P (A) (Ch. ilhite'urkin), to wash (literally, to make white), 92.12 (see ni'ḷhaqin)

aᵍḷ
āᵍ'ḷāḷ (Ch. āᵍ'ıel), snow 15.8

wı'yen. See vı'yañ
wayo', yawo' (Ch. yago'), halloo! 33.8
wapıs·qa, slime
wapı's·qa'lñin, slime 25.7 (see vapis·-qa'ḷñin)
was·v
wa's·vikin M, to look in 54.7
wañıḷat
wañıḷa'tikin M (Ch. weñile'erkin), to open the mouth 34.7

wạñḷạ
wañḷa'ykin M (Ch. wanla'rkin), to ask for 74.16
-wyı
wı'yıwı (Ch. vıyê'irgin), breath 33.8
-wi, particle 58.7
withiñ, crack 74.6
wič
wı'čwič, willow-bark
wičña'likin M, to fetch willow-bark 72.8
wutin-
wu'ssin, wu'tčin (Ch. wo'tqan), this one 22.1
wutin-nu'tak (Ch. wu'tin-nu'tek), in this country
wutc
wutča'kin (Ch. wutke'kin), belonging to this place 49.6
wu'tčuk (Ch. wu'tku), here 49.6
wŭᵍ'tču (Ch. wŭᵍ'tku), then only, now only 35.4
wu'ssiñ (Ch. wu'rre), on one's back 30.3
wus·q, dark
wu's·quwus, vu's·quvus (Ch. wus·quus·), darkness 57.6
wus·qŭ'mčıku (Ch. wus·qŭ'mčıku), in the dark (see vu's·quus)
wus·his·h, clatter
wus·his·ha'tikin M (Ch. wŭrgırge'erkin)' to clatter 100.6
vụgv, stone
wu'gwin, vu'gvin (Ch. wu'kwun), stone 25.8
Giwiḷe', Stone-Face 66.1
wulpạ, shovel
wŭlpa (Ch. wı'lpı), shovel
wŭ'lpapel, small shovel 14.9
wŭḷk
wŭ'ḷkuuḷ (Ch. wŭ'lkuul), coal 31.9
wọtt
wo'tto, not long ago 68.12
wotta'kin, that of not long ago 78.14
woᵍ'tvan (woᵍt-van), this time 96.8

uya'tik (Ch. e'ettɪk)
yaqa'n-uya'tikiu, driving-sledges 22.10
uyi
uyi'ykɪn M, to make fire (cf. Ch. uwi'rkɪn, to cook; uwi'ntɪrkɪn, to feed the fire with more wood)
ñɪl-oye'ykɪn M, to make a smoky fire 74.3
uyičvat, play
uyičva'tikɪn M (Ch. uučve'erkɪn), to play 32.7
uyi'čvina (Ch. uu'čvine), plaything, toy
uiv
uivu'ui, wooden fence, raised platform
ui'vɪn (Ch. gui'gun), blockhouse, village of blockhouses (Russian)
tuive'ñikɪn (t-uive-ñ-ikɪn), to construct a fence, a platform 56.2
ui'ña (Ch. ui'ñä), not 13.9
uwi'k (Ch. uwi'k), body, self 56.10
uwi'kin, belonging to the body, own 57.2
čini'nkin uwi'k (Ch. čini'tkin uwi'k), one's own body, one's self
U'weñ P, proper name (female) 92.7
uptɪ
uptɪ'ykɪn M, to chop off 63.11 (cf. Ch. uptɪ'rkɪn, to cut trees)
umaka
oma'ka (Ch. omaka), together 23.1
umaka'tikɪn M (Ch. umeke'erkɪn), to gather together
utt
u'ttɪut, u'ttuut (Ch. u'ttuut), wood, stick 64.18
u'nmi (Ch. u'nmŭk), quite, very 74.10
u'kkam (Ch. u'kkäm), vessel 17.3
uqugwai
nuqugwai'qin, unskilful 59.6
uḷwu
uḷwu'ykɪn A (Ch. ulu'rkɪn), to dig, to bury
uḷgu'vɪn, uḷhi'wun, cache, underground storeroom 36.3; 80.10

uḷqa't, cross-beam
olqa-tɪle'ykɪn M, to walk along the cross-beam 72.16

o̧'ya̧ (Ch. o'ra), openly 76.15
oya'mtɪwɪḷa^{g}n (Ch. ora'wêḷan), man 42.6
oya'myan, man (used only in the speech of evil spirits when speaking of human prey) 42.5
o̧ip
oi'pekɪn (Ch. oi'pŭrkɪn), to prick one's self 24.10
o̧p
o'pɪtkɪn, o'pɪtčɪn, sharp end, point 72.13
o'pta, also, likewise 21.9; 55.1
o'pta P, it is finished, the end 94.5
o̧tña
otña'ykɪn, to skip 47.10
o^{g}'nnen, indeed 59.9
ora'wucak Qar., ora'wač Les., after that, then 96.18
o̧ḷña̧q, forked twig, fork
oḷñaqa'tekɪn, to strangle one's self on a forked twig 35.2

pɪto, pɪttu
pɪttuña'wikɪn M, to grow rich 80.7
nɪpɪto'ñqin, he is rich 22.10
pɪtk
pɪ'tkikɪn M, to fall down 84.10
pǐčiq, little bird
pǐči'q (Ch. pɪčê'qalhɪn), little bird (of various species)
Pǐči'qaḷa^{g}n, Little-Bird-Man 12.1
pɪče' (*adv.*), for a while 14.11
pɪs·vič
pɪs·viča'tikɪn M, to shout loudly 39.5
pɪs·q
pɪs·qi'kɪn M, to hide, to fall down, to lie flat 80.18 (cf. Ch. pɪ'rkɪrkɪn, to fall down from fatigue)
pɪka̧k
pɪka'wekɪn, nom. past gapkau'ḷen M, A, to be unable 17.4; 77.11

pi̧ḷvi̧nt
pi̧ḷvi'nti (Ch. pilvi'nti), iron, metal 21.8
pa̧
pa'ykin M (Ch. pa'rkin), to dry
patta^{s}'ḷ, dried meat 70.21
pa̧yitt
payi'ttit, berries of *Rubus Arcticus* 41.6 (cf. Ch. ri'ttit, berries of *Rubus chamomœrus*)
payitto'ykin, to eat berries of *Rubus Arcticus* 41.9
pa̧yo̧č
pai'oč (Ch. pa'rol), extra
pai'oč i'ta̧la^{s}n (Ch. pa'rol va'lin), being extra, exceeding
paio'čipit, surplus, remainder 28.7
pa̧iva̧k
pai'vaku ḷini'ykin A (Ch. pai'vakə liñi'rkin), to feel aversion, to feel envy
Nipaiva'thitñin K, Nipaivati'čñin P, Envious-One (mythical being) 33.5; 92.4
Nipaiva'tinak, subjective form, the suffix of absolute form being dropped 32.9
paivaka'tekin M, to feel lonely 74.24 (cf. Ch. paivaqa'arkin), to feel aversion, envy)
pani'ta (*adv.*), of future time 78.17
pa'nin K, pe'nin P (Ch. pe'nin), former 15.5; 52.6; 92.7
pani'tčin, pani'tkin, former 86.4
pa̧'nqa̧, cap
panqai'pekin M, to put on the cap 76.22 (cf. Ch. panqai'pirkin, to get married by the Russian priest [because the wedded pair have to put on a gilded crown])
pa'qu̧l (Ch. pequl), woman's knife 78.23
pa̧^{s}
pa^{s}'ykin M, to be thirsty 16.10
paña
paña'tikin M (Ch. peñe'erkin), to get tired
tapaña'ñikin A, to make tired, to be heavy 51.8
paña'wgiykin M (Ch. pañêwñito'rkin), to get the fatigue out, to take rest 53.1
pa̧ḷa̧vg
paḷavgun K, paḷa'wkun P, flat stones by the hearth
(Ch. pala'kwun, stones used for surrounding the dead body exposed in the open)
paḷausqa'wikin K, P (M), to roast on flat stone 92.5
pa̧ḷto̧ (from Russian пальто), jacket of broadcloth 44.3
paḷqat
palqa'tikin M (Ch. pelqäe'rkin), to grow old 76.12
pa'ła, perhaps 60.5
piwya K, piwte Qar., pivive Les.
piwya'ykin K (M), piwte'titkin Qar., pivive'tkin Les., to spurt with, to squirt 95.3; 96.18; 97.5
pi'pip, comb 78.9
pipi'tcuykin M, to comb one's hair 86.16
pipik
pipi'kiḷñin (Ch. pipe'kiłhin), mouse 23.3
pinku
pinku'ykin M (Ch. piñku'rkin), to jump 84.8
piḷh, throat
pi'ḷhin (Ch. pi'lhin), throat
pi'čhipič (Ch. pi'čhipič), food, hunger
pi'ḷhikin M, to starve 68.14
pȩyȩ
-peye'ykin M (Ch. -pêra'rkin), to appear, to show 82.20
pȩik
peiki'ykin M, to feel smothered 38.5
pȩwiwa
pewiwa'tekin M, to throw into, to splash into 41.6
peny
pe'nyekin K (A), penči'ykin P (Ch. pê'nrirkin), to attack 92.11

peḷą
peḷa'ykın A (Ch. pêla'rkin), to leave 20.9; 34.3
peḷhınoʼlñın K, peḷhınoʼlñın P (Ch. pêlhınoʼlhın), reindeer-mane 92.11 (see piḷh)
pug
pu'pgan (Ch. pŭ'gpŭg), a float, a blubber bag, 58.6
pupga'tekın M (Ch. pua'arkın), to boil, to bubble 66.13
yıpga'wekin A (causative), to cause to come up 43.4
poxḷą P, poqḷą K
poxḷa'tkın P, poqḷa'ykın K (Ch. pı'rqırkın), to have diarrhœa 92.23
poḷą'tką (from Russian палатка), tent 19.7
pčęp, pḷęp
pče'pekın M, to fit in 34.8
pḷepa'tekın A, to apply 34.9
pl
nEpplu'qin, it is small 15.2
pḷıtču
plı'tkuykın P, pḷıtču'ykın K (Ch. plı'tkurkın M), to finish, to complete, 50.1; 92.5
pḷak
pḷa'kıḷñın (Ch. pla'kılhın), boot 13.5
pḷai'tekın M (Ch. pḷa'gtırkın), to put on boots
pčaitıva'ykın M (Ch. pčegtuwa'rkın), to take off boots
pča'ggıtñın, boot-string 59.3
pḷęp. See pčęp

vıyı
vı'yıvıy, willow 73.23
vı'yañ, wı'yen (Ch. vi'En·), notwithstanding 42.8
vıyiw
vıyi'wikın M (Ch. viri'urkın), to let loose
yıvıyi'wikın A, to get loose 59.3
vı'thıy, vı'thıñ (Ch. wu'tir), interval, intermediate, middle
vıthı'ykin (Ch. wuti'rkin), intermediate, middle 50.2
vınyat, help
vınya'tikın (Ch. vınře'erkın), to help 44.5
-vą. See -tvą
vay. See vag
vai'am (Ch. ve'em), river 17.1
vaičit
vači'tikın M, to go on foot 12.3
vąiñę
vaiñe'ykın (Ch. vaiñe'rkın M), to be put out, to be extinguished 57.6
vapis·qa
vapis·qa'ḷñın, slime 26.4 (see wapıs·qa'lñın)
vąmya
vamya'ykın M, to get with child 74.9
va'sqiñ, another 47.3
vąčąp
vača'pgıčñın, scar 86.1
va'čañ K, P, frequently 92.12
vačin·ñı
nıvači'n·ñıqin, untidy 59.3
van (particle), there
ña'no-van, those there 55.8
vąnt
vantı'ykın, it dawns
vantıge'ñın, dawn 18.1
vąnn
va'nnilñın (Ch. va'nnuwan), tooth
vanniñta'tekın M, to lose a tooth 32.8
van·ñı. See yıvan·ñı
vanñat
vanñatekın M, to peel the skin off one's self (see yıvan·ñı, -nvan·ñı)
vakıth
va'kıthın, magpie 45.4
Vakıthı'mtıla^{g}n, Magpie-Man 72.9
vaqat, stride
va'qatekin M (Ch. veqäe'rkın), to stride over 47.11

vaqyıy
va'kyıy, va'qyıy, stride
vaqyı'yikın M, to stride 53.2
vag, vay
va'gıḷñın (Ch. va'gılhın), nail, hoof 84.15
vai'n·aku, big nail 84.15
va'gitčın (Ch. ve'gıtkın), nail-point 57.1
vagıtču'ykın (Ch. vegıtku'rkın), to scratch, to rip open with nails 84.17
vaᵍ'ai, vaᵍi. See viᵍ'yai
vaᵍ'ak (= vaᵍ'iuk) 64.9
vaᵍ'yuk, afterwards 13.5
vaxgıḷ
vaxgıḷe'kın A, to have something on in a bandoliere 78.8
vaḷı
vaḷı'vaḷ, seal-oil 80.10
vaḷa (Ch. va'ḷᴇ), knife 46.8
vaḷaikıḷa
vaḷaikiḷa'ykın A (Ch. velerkıle'rkın), to pursue 45.5
vaḷeḷ
vaḷe'ḷe, anus 82.8
vaḷeḷñaw
vaḷeḷña'wekin A, to please 48.5
vaḷom
vaḷo'mekın M, A (Ch. valo'mıpkın), to hear, to know, to be aware of 39.7
vaḷv
va'ḷḷa, va'ḷvuvaḷ, also ve'ḷḷa (Ch. ve'ḷı), Raven
Vaḷvı'mtıḷaᵍn, Raven-Man 12.1
Va'čvı-ña'wgut (Ch. Ve'lou-ñaw), Raven-Woman 48.3
vyıḷ
vi'yıḷviyıḷ, vı'yıḷvıyıḷ (Ch. vi'ilviil), shadow, image 32.3
tawyi'ḷñikın M, to make shadow, to throw shadow 48.3
vi'tvit, ringed seal 17.13; 24 4
vitkit
vitki'tıkin, to annoy
vetke'gıčñın, annoyance 20.9
vinv
vi'na (Ch. vi'nı), track 68.9
vin·v
vi'n·va (Ch. vi'n·vä), secretly 12.5; 41.5
viᵍya, viᵍ
viᵍ'yaykın, viᵍ'ykın (Ch. viᵍ'rkin), to die 16.9
veᵍyage'ñın (Ch. vê'ırgın), death 18.1; 20.9; 47.2
viᵍ'yai, vaᵍ'ai, vaᵍi
viᵍ'yai, vaᵍ'ai, vaᵍi'lıñın (Ch. vaᵍ'gḷıñın), grass, also Grass-Woman (proper name) 53.9
vıḷıᵍ'yñ (Ch. vı'lıᵍ), mucus, saliva 88.8
vi'ḷka (from Russian вилка), fork 19.7
vetat
veta'tekın M, to bustle, to busy one's self 78.25
veth
veth- (Ch. vêth-), straight
nıve'thaqen (Ch. nuwê'tāqên), it is straight
ve'tha-qonom (ve'tha qon-ım), just now 56.10
vetho
vetho'ykın M, to go through 86.3
veḷ
ve'ḷıveḷ (Ch. vê'luwêl), thimble 59.5
veḷ-ıp-yı'ḷhıḷñın (Ch. vêl-êp-rılhı'lıñın), forefinger (literally, thimble-putting-on finger)
veḷo
ve'ḷoqaḷ (veḷo-qaḷ), corner of a bag, of a shed, etc. 74.22 (qal, -side; the first stem is unknown)
vŭyaḷ (-wyaḷ)
vŭyaḷya'ykın (Ch. vıyala'arkın M) snowstorm begins 13.1
vus P, got K (Ch. ñot) (demonstrative particle), here! 92.2
vus·q
vu's·quus. See wu's·quwus 57.6
vugv, stone

vuḷq
voḷqı'gičñın, voḷqıge'ñın, evening, darkness, sunset 82.2
vot (Ch. vai), demonstrative particle
Enñaᵍ'n-vot, and there 70.17
v̆-to̯. See -yıto̯

mıyımk
mıyı'mkın, shred, tassel 30.9
mı'mıḷ, mı'mıč; stem mḷ (Ch. mŭ'mıl), louse 55.1
mı̆ḷu'ykın M, to look for lice 59.4
mımteḷ
mımteḷhıya'tekın M, to be resplendent with light 44.3
mıtqa
mi'tqamit (Ch. mi'tqämit), blubber 70.17
mı'čñoḷ, edible seaweed 64.23
m̥ıng
mıngı'ḷñın (Ch. mıngı'ḷının), hand 57.3
mıgımg
mıgı'mgın, talk (cf. Ch. mŭ'ŭmgın, chattering; gibbering of supernatural spirits, mostly of ventriloquistic character)
mıgımga'tikın A, to talk to 66.2 (cf. also yımgumg)
mı̆ḷa, mḷa
mı̆ḷa'wekın M, to dance the ritual dance 37.2 (cf. Ch. mla'arkın, to be nimble)
mai, amei' (Ch. mei), O friend! Halloo, friend! 18.4; 63.6
mai̯
mai'mai (Ch. ma'gnı), load left in the open
mai'ekın M (Ch. mai'ırkın), to leave in the open
mai'ken, belonging to the load left in the open 59.7
maiñ
maiñ- (Ch. meiñ-), big
nıma'yıñqin (Ch. nımei'ıñqin), it is big 15.4

mama̯
ma'ma (probably from Russian мама), mamma 26.6; 64.17 (the proper term with endearing sense is a'mma, mamma; cf. Ch. a'mme, nurse, woman's breast)
ma'mi, elevated storehouse 36.5
mata̯
mata'ykın A (Ch. mata'rkın), to take for a wife 16.4
mata'ḷaᵍn (Ch. mata'lın), father-in-law 54.9
ma'či, is it not 49.7
ma'ččı, and now 19.6
mana̯
ma'na (Ch. ma'na), asunder
am-ma'na, to different directions 25.2
maniy
mani'y- (Ch. me'nig), cloth, calico
mani'y-i'čan, shirt 44.4; 70.21
ma'nnu K, me'nnu P (Ch. me'ñkı), where 92.2
mak̯
ma'ka (Ch. ma'kı), diaper
ma'kil, diaper-string 23.5
makḷa̯
makḷa'ḷaᵍn (Ch. magla'lın), traveller (from afar)
maqmi
ma'qim (Ch. mäqım), arrow 33.1
mañin- (Ch. me'ñin-), which, what (used only in compounds) 34.2, 5
mañı'n·ac, to what degree 66.1
mañe'nko, whence 33.7
male'ta, quietly, noiselessly 54.7
maḷ
nıma'ḷqin (Ch. nıme'lqin), good
maḷa'tikın (Ch. mele'erkın), it grows better (the weather) 13.1
maḷıtva'tikın M, to make the weather better 13.2
maḷ-ña'wısqat K, mel-ñe'wıs·qat P (Ch. mel-ñe'us·qat), a good girl 92.6

maḷ *adv.* (Ch. mei), it seems probable
maḷ-ki't (Ch. met-ki'it), all right; with great difficulty; hardly 15.6; 74.6
maḷ-kı'čıḷ, maḷ-kı'tıḷ, all right 66.3
mimḷ, imḷ
mi'mıḷ (Ch. mi'mıl), water 48.3
ǫi'mḷılin (Ch. i'mlıLın), having water
aqa'-mi'mıḷ (Ch. ä^{g}'q-i'mıl, äqä-mi'mıl), brandy (literally, bad water)
Miti
Miti' (Ch. Miti'), the name of Big-Raven's wife 12.4
mitiw
miti'w, to-morrow 21.8; 78.24
mink, miñq
mi'nki, mi'ñqi (Ch. mi'ñkı), where
meñqanqa'če, from what side 16.1
me'ñqañ, why! 16.8
minka'kin (Ch. miñke'kin), belonging to what country 66.11
minka'kıḷa^{g}n (Ch. miñke'kılın), belonging to what country (person), belonging to any country, belonging to anywhere 40.7
mikina (irreg.)
ma'ki (Ch. me'ñin), who 12.8; 17.6
mi'kinak, by whom 12.7
mi'kın (Ch. mi'kin), whose
mi'kna (abbreviated from mi'kina) 70.19
mi'qun K, mu'qun P (*adv.*), namely, that is to say, why! 15.2
mi'ñiñ, mi'ǫiñ, storehouse gable 47.11
milya'q, shell 23.8
miḷh
mi'ḷhın, fire (cf. Ch. mi'lhımil, fire-drill)
miḷhe^{g}'ey (Ch. mi'lhır), firelock
meḷha'tekın M (Ch. milhe'erkın), to get fire
me'ḷhı-ta'n·ñıtan (Ch. mêlhı-ta'n·nıtan), Russian (literally, fire-tools ta'n·ñıtan)[1]
miḷh-, Russian 17.3
meyę
meye'mey (Ch. mê'rêmêr), tear
meyeyitva'ykın M (Ch. mêrê'tvŭrkın), to brush away tears 36.10
mesqav Pal., vegetable food 90.21
me'če, whether 32.6
me'nnu. See ma'nnu
muu, mgu
muu-, mgu- (Ch. muu), belonging to a caravan of pack-sledges 21.2
mgu'ta tıḷa'ykin M (Ch. muu-tıle'rkın), to move on with pack-sledges
mgo'-qoy (Ch. mo'o-qoi), pack-reindeer
mgo-yä^{g}'t (Ch. mo'o-rêt), pack-sledge road
muu-yiḷ (Ch. mu'u-ril), line of pack-sledges 78.5
mučh
mu'yi *dual* (Ch. mu'ri *pl.*), we
močhına'n (Ch. morgına'n), subject
mučhin (Ch. mu'rgin), our 22.8
muqa
mu'qamuq, rain
muqaiu'ykın M, the rain comes 16.5
muqa'tıykın M, it rains
mu'qun. See mi'qun
muL
mu'ḷımuḷ (Ch. mu'LımuI), blood
muḷıta'wikın K, muḷıte'wıtkın P (A), to force blood (into the face) 92.13
mgu. See muu
mḷa. See mı'ḷa

tınaḷat
tınaḷa^{g}'tekın A, to carry out something 41.8
tınmat
tınma'tikın M, to tell lies 62.3 (cf. Ch. temyu'ñırkın, to tell lies)
tıñp
tı'ñpekın A (Ch. tı'npŭrkın), to stab, to peck 47.11

[1] Compare Bogoras, The Chukchee (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 18).

tıı̣
ti'ı̣ıtıı (Ch. ti'ttıl), door 100.6
tıla (*initial*), -ıla (*medial*)
tıla'ykın M, nom. past ga̧la'len, to come (cf. Ch. tıle'rkın M, to move on)
tıl- (*initial*), -ı̣i (*medial*)
tıli'ykın M, nom. past ga'ı̣ilin, to follow (the river, the road) 44.1
ta̧
ta'ykın A, to flood something, to cover something with water 62.8
tayiñtinuñ
tayıñtinu'ñikın A, to deceive 55.8
tayyañ, tayañ
tayya'ñikın M (Ch. tegge'ñırkın), to want, to desire 33.9
tayyeñ
tayye'ñekın M (Ch. teg̣g̣i'ñırkın), to cough 84.20
tayiliñ
tayili'ñikın (Ch. teili'ñırkın), to grope in the dark
qai-ta'yičina, qai-ča'yičiña, groping slowly 16.10
taitiñičat
taitiñiča'tikın K (M), taitiñisa'tıtkın P, to boast 101.4, 27
taik
tai'kikın A (Ch. tei'kırkın) to make, to create 13.5
taiñat
tai'ñat (Ch. tei'ñet), food, dried fish (chiefly dog-salmon) 74.11
ta̧wañ
tawa'ñekın M, A (Ch. ta'rkın), to move, to move on 19.9; 53.1
ta̧wa̧l
ta'wa̧l, dried salmon
ta̧wa̧lñıla
tawa̧lñıla'ykın M, to look back 51.8
tawitkıñi'ykın M (probably ta-witkı-ñi-ykın, but the stem witkı remained unknown), to make havoc, to harm, to spoil 34.1
ta̧wa̧twa̧t
tawtawa'tekın M, to squeal (cf. Ch. tawtawa'arkin, to bark) 23.5
tami'nñı
nıtami'nñaqin (Ch. nıtemi'n·ñäqin), he is skilful, he is a handicraftsman 24.10
taminña'tekın M (Ch. teminñe'erkın), to work skilfully
ta̧mka̧l
ta'mka̧l, drying-pole, a set of drying-poles 70.11
ta̧ta̧
ta'ta (Ch. a'tê), daddy 74.12
tata'thıla̧n, step-father
ta̧to̧l
ta'tol Pal., yayol K (Ch. yai'čol), fox 90.15
tatka
ta'tkan, tatka'g̣ıtñın, root, also Root-Man 54.6 (cf. Ch. tatqa'lhın, point of divergence of root and trunk of tree)
tā̧na̧w
tā'naw Pal., ya'naw K (Ch. rā'naw), directly, straight on 90.18
tanti
tantı'ykın A (Ch. tenti'rkın), to trample (see čančı's·quykın), to step over)
ta-n-tenmı'ñekın A (Ch. ta-n-tenmı'ñırkın), to measure, to try on 34.6
takyı
takyı'ykın A (Ch. te'g̣rırkın), to throw at 41.3
takyat
takya'tikın M (Ch. tegre'erkın), to get down, to descend
takno'ñekın, to arrange the birth feast 63.11 (probably ta-kno-ñ-ekın, but the stem *kno* remains unknown)
taqiñ
ta'qiñ-, genuine 23.6
ta^{g}y
ta^{g}y (Ch. ter), how much

tay^{s}-a'mu, how much I do not know (= several) 86.3

ta^{s}ḷ

ta^{s}ḷı'ykın M (Ch. te^{s}'lırkın), to be unwell; to be suffering 34.10; 84.2

tañ

tañ- (Ch. teñ-), good 20.7

nıta'nqin (Ch. nıte'nqin), he is good

tañıča'tiykın M (Ch. teñıče'erkın), to feel good

tann·asqa'ñikın A (tañ-yas·qa'ñikın) (Ch. tendilqä'ñırkın), to put to sleep (well) 68.6

tañataw

ta'ñataw, clothing

tañata'wikın M, to dress one's self 79.9

taḷa

taḷa'ykin A (Ch. talä'rkın), to strike, to pound 15.7; 96.3

taḷai'vekın A (Ch. talai'wurkın), to strike 53.4

taḷa'wgun, (iron) hammer 15.7

Ch. tala'wkun, stone for flattening iron needles with .

taḷqiw

taḷqi'wikın M, nom. past gata'ḷqiwlin, gaḷqiwlin, 57.11 (Ch. res·qi'urkın), to enter 54.10

-taḷı. See -tlı

tiyk

ti'ykitiy (Ch. ti'rkıtin), Sun 16.6

tiyk-a'yım (Ch. tirk-e'rım), emperor (literally, sun chief)

ti'ta

ti'ta, ti'tak (Ch. ti'te), when 48.9; 68.13

ti'tequn P, ti'taqun K, some time afterwards 92.8

tito-o'n, after a long time 57.5 (cf. Ch. kıtu'r-go'on, quite a long time ago)

titi

titi'ña (Ch. titi'ñı), needle

titi'ča^{s}n, ruff (fish) 70.11

titkat

titka'tikın, titka'ykın A (Ch. titqäe'rkın), to swallow 84.1

tinu

ti'nuun Qar., rear storeroom 96.23 (see yınu'yı)

tig

tege'lñın (Ch. tê'gılhın), snowshoe

ti'git *dual* (Ch. ti'it *pl.*)

tigi'ḷñın, snowshoe-string 47.6

tigilñu'ykın M, to eat snowshoe-strings 47.4

tı̄ḷaiv, -ḷḷaiv

tı̄ḷai'vikın M (Ch. lei'vŭrkın), to walk around, to travel 21.8

teuḷa

teuḷa'ykın A (Ch. têwla'rkın), to shake one's coat, to shake off the snow 64.16

tenm

tenma'wekın A (Ch. tênma'urkın), to prepare 18.3

ten me'kın A, to take measure

tenme'čñın (Ch. te'nmıčın), measure

tenmav

tenma'vıtkın Pal. (A), to finish (cf. Ch. tênma'urkın M, to make ready, to prepare)

tenma'vıḷa^{s}n Pal., finished, the end 90.23

tuy

tuy- (Ch. tur-), new

nıtui'qin (Ch. nıtu'rkin), it is new 64.13

tumk

tu'mgın (Ch. tu'mgın), foreigner, stranger

tu'mkiñ, tomkai'tı (Ch. tomŭka'gtı), a fabulous tribe 20.9

tu'mgin (Ch. tumgin, tumgın), stranger's 46.1

tumg

tu'mgıtum (Ch. tu'mgıtum), friend, mate

tumgıne'nin (Ch. tumgi'in), belonging to a friend

tuč̌h
tu'yi (Ch. tu'ri), you
tochınan (Ch. tərgına'n), you (subject)
tu'čhin (Ch. tu'rgin), your
točhın-yaq (Ch. tərgın-řaq), your turn 80.14
tuḷat
tuḷa'tikın M (Ch. tule'erkın), to steal
nıtu'ḷaqin (Ch. nıtu'läqin), he is prone to stealing 39.1
tomñ
tomñe'kın M, to stop up the smoke-hole 74.4
tomñalqi'wekın M, increase of action 57.7
tomñe'nañ, stopper for the roof-hole 37.9
toq, oh 16.5; 21.9
toreḷka
tore'ḷka (from Russian тарелка), plate 19.7
-tva (*medial*), -va (*initial*)
va'-ykın (Ch. va'rkın), to be (auxiliary) 12.6, 7
vage'ñın, the being, the living (the process of)
vagı'tñın, Being, God (cf. Ch. va'ırgın, god, life, being)
-tvagaḷ
vaga'ḷekın M, to sit 15.11
tvit
tvi'tekın M (Ch. vetča'rkın), to stand 43.5
tvet
tve'tekın A, to stretch 38.8
tm (*initial*), nm (*medial*)
tıme'kın A (Ch. tımı'rkın), to kill 12.9
tk, tč
tıke'ykın M, nom. past ga'tčeḷen (Ch. tıkê'rkın), it smells of
a^{g}ḷatčê'ykın (Ch. a^{g}latkê'rkın), it smells of excrement 16.1

tkiw, tčiw
ki'wikın M (Ch. kiurkın), to stay for a night 21.7; 54.4
ñee'tčıñ (ñee-tcıñ), two nights passed 54.5
(-t)ku
qu'ykın, ku'ykın K (A), qu'tıtkin P, qu'rırkın Qar. (Ch. ku'rkın), to spend, to destroy 100.12; 101.18; 102.11
tñi, tni
tñi'ykın, tni'kın M (Ch. tni'rkın), to sew 61.3
tñiv, tñiw
tñı'vıtkın Pal. (A), tñi'wikın K (Ch. tñi'urkın), to send 90.22
thıpaw
thıpa'wikın M, to grow excited 46.8
thıḷ
gıḷa'tikın M (Ch. gıle'erkın), to be warm
nıthı'ḷqin (Ch. nıti'lqin), it is warm
inathıḷa'wikın A (Ch. inethıḷe'urkın), to make warm 29.3
thait
thaita'tkın Pal. (M), to jump out 90.14
-tlı, -taḷı
tḷı'tkın Pal. (M), nom. past gata'ʟıḷen, to lie down 90.2 (cf. Ch. rılha'lırkın, nom. past gaʟıga'ʟên, to lie down)

-ssa. See -yya

čıtča
čıtča'ḷñın, pelvis-joint
čıtč-a^{g}'ttam, coccyx (literally, pelvis-joint bone) 49.6
čıčhu
čıčhu'ykın A, to gnaw 34.2
čınk
čınku'ykın M, to cover the side draught-hole
čınku'na, (narrow) side draught-hole 74.6

čınkaitat
čınkaita'tekın M, to rebound, to jump off 77.2
čık, yık
čıkı'tñın, yıke'ñın (Ch. yıkı'rgın), mouth 56.8
čıl, yil
čı'lıyıl, yi'yil (Ch. yi'liil), tongue 56.4
čıl-ınmilu'ykın M, to lick with tongue 56.3
cep-ñıto'ykın, cep-ñıto'ykın, to peep out 53.5 (cf. lila'pikın, to look at)
čayı
čayı'na (Ch. čeru'ne), hook
čaiuč
čai'učhın (Ch. tei'učhın), small bag 38.4
čaim. See čeim
čawčuwa
čawču (Ch. čawču), reindeer-breeder 45.7; 50.1
ča'myeq, indeed 24.2 (see čem-yaq)
čača
čača'ykın M (Ch. čača'rkın), to taste of 36.3
čačame
čača'me, old woman 51.1
čanalo'ᵍ (instead of čanalaᵍ'), abbreviation of imčana'mtıla^g
Čanalo'ᵍ-ña'wıs·qat, Ermine-Woman 63.3
čančis·qu'ykın A (Ch. tenti'rkın), to step over, to trample down 45.2; 84.23 (see tanti)
Čan·ai', proper name (female) 88.4
čaket
ča'kıget, ča'ket (Ch. ča'kıgêt), sister 18.10
čañetat. See čeñ'ačet
čim, čima
čima-ykın M (Ch. čime'erkın), to break, to get broken 14.3
čema'thıtñın (Ch. čêma'tirgın), cleft 14.10
čičhi
či'čhiñ (Ch. či'čhi), armpits 18.9
činit
čini't (Ch. čini't), one's self
gŭmna'n čini't (Ch. gŭmnan čini't), myself
čini'nkin (Ch. čini'tkin), own 54.9
čintaw
činta'wikin Les. (M), to grow jealous 97.6 (see qanñı'ykın)
čigai
čegai'lıñın (Ch. čêga'glıñın), small pebbles 26.3
Čegai'-vai'am (Ch. Čigei'-ve'em), Pebbly River, Milky Way 106.1
čilila
čilila'tīkın, čilala'tikın M (Ch. pılıle'-erkın), it bubbles 17.2
če, eh 47.6
čeim P, čaim K
čei'mık P, čai'mık K (Ch. či'mčä), near, close by 100.9
čemya'q (čem-yaq), really, indeed 13.7; 56.1
če'meč-e'en, čemeče^ᵍ'n (Ch. če'met lü'), so it is, so it happens 46.4
čet
čet K, čet P (Ch. ret), road
čečve
če'čve, openly 22.5 (cf. Ch. če'čver, in waking state [in contrast to dreaming state])
čenpınm
čenpı'nmın, shoulders 57.3
čent. See yent
čeñ'ačet Pal., čañetat K
ceñ'ače'tkın Pal. (M), čañeta'tikın K (Ch. čeñitte'erkın), to get frightened 90.12
čerepro
čerepro' (from Russian серебро), silver 22.10
čelp
čelpe'kın M, to catch fish with a small round net 66.3

ču
  ču'tkın P (A), yu'ykin K (Ch. ru'rkın), to eat, to consume 92.24
čŭmkup
  čŭ'mkup (Ch. čı'mquk), some part 96.3
čopro
  čopro'ykin M, to taste well (this word belongs to the supposed language of supernatural spirits) 80.12
čot
  čot-ta'gın (Ch. čot-ta'gın), "pillows' border" (i.e., the sill at the entrance of the sleeping-room formed by pillows laid in a row)
  Ch. čo'tčot, pillow
  čotčı'lqan, cross-pole parting one sleeping-place from another (literally, pillows' top) 84.8
čvi
  čvi'ykın A (Ch. čuwi'rkın), to cut 47.7
  čvi'pıt (Ch. čuwi'pit), piece, half
  -čvinañ. See yıvinañ
čh(ı)
  gı'čhın (Ch. rı'grıg), hair
  qe'-čhılaˢn (Ch. qê'-rgılın), thick-haired
  A'xgıke, Hairless-One 24.8
čhičañaw
  čıgıčaña'wekın K Qar., čigičeñe'wıtkın Les. (M) (Ch. čıkeye'urkın), to recover one's senses 42.10; 96.9

s·alvıy
  s·alvıye'ykın M (Ch. aˢlvıro'rkın), to pass a day 64.9
s·v
  s·ve'kın A (Ch. ru'urkın), nom. past ga's·vılen (Ch. ga'rvılen), to split, to cut into bands 38.7

nıpaiva'thıtñın. See paivak
nım
  nı'mnım (Ch. nı'mnım), settlement
  nımyı'ssaˢn (Ch. nı'myırın), village 70.9
nıme' (*adv.*), too much 16.1
nıki
  nıki'ta (Ch. nıki'tä), in the night-time 16.7
nı'klı, stone-pine nut 34.2
nıqu'p, joint 42.7
-natv. See yatv
nal
  na'lıkın M, nom. past gana'ı.in (Ch. ne'lırkın), it becomes something (auxiliary) 16.2
nalp
  na'lpŭtkın Pal. (M), to suck 90.13
nalh, nelh
  na'lhın K, ne'lhın P (Ch. ne'lhın), skin (however ne'lhı- K 49.1)
-nyiw (*medial*), -nn·iw (*medial*). See yıyiw (*initial*)
niyk, nika
  ni'yka K, ni'tke P (Ch. ni'rkıñut), some one
  nika'ykın M (Ch. nike'rkın), thou doest something (auxiliary) 17.2
ne'mˢek Pal., also 90.20 (cf. Ch. ne'me, again)
nelh. See nalh
nuwil (*initial*), ñvil (*medial*)
  nuwi'lıkın M (Ch. nuwi'lırkın), nom. past ganvi'ı.in, ga'ñvılin, to stop 16.10
-numkaw. See yumkaw
nuta
  nu'tanut (Ch. nu'tenut), country, land
  nutıla'tikın M, to go into the (open) country 54.1
noo K, nuu P
  no'onai K, nui'unui P, cooked meat 29.3
-np. See yp
-npıykala. See yıpıykala
nv (*medial*). See yıv (*initial*)
-nvan·ñı. See yıvan·ñı
-nviy. See yıviy
-nm. See tm
ntıwat. See yıtıwat

-ntıgıwat. See yıthewat
nči. See yıči
-nčimaw. See yıčimaw
-nčičat. See yıčičat
-nnu. See yınu
-nqu. See yqu
-nli. See yıli

kıyaw
kıya'wikın M (Ch. kıye'urkın), to wake up 12.6
kıyuḷat
kıyuḷa'tikın M (Ch. kiule'erkın), to be waking, to live 33.2; 39.4
nıḷhi-kyu'qin, quite wakeful 39.9
kıyuḷa'ḷa^{s}n, living one 78.7
kıpḷ
kı'pʊḷ, tobacco-mortar 50.6
(ykıpḷ)
kı'pḷekın A, nom. past ga'ykıpḷıḷen (Ch. kı'pḷırkın), to strike 62.4; 64.18
kıpḷu, kipḷu
kıpḷu'ykın A, to strike 43.5
kım
kım-, hard
nıkı'mqin, he is hard 47.4
kĭmak
kĭma'k (Ch. kĭme'k), almost
kıt, -kt
kıt- (Ch. kıt-) *adv.* too much
ga-kt-ača'čhaLen, he laughed quite loudly (cf. Ch. ga-gtı-qamı'tvalên, he ate quite a good deal 19.2; 74.24)
kıt-aiña'ykın, to cry loudly, to shriek
kıt-ınve'tikın A, to pull with violence 74.1; 100.12 (see yı'vikın, to push off)
kı'tta ḷı'gı K, kıtve'-lıga P, every time again 92.11
kitaiña
kitaiña'ykın M, to scold 17.8
kıtta'ñ-. See ki'tañ
kıtča
kı'tčan, slime, saliva 84.9
kı'svač, cross-pole 68.5

-kıč, there
ya'qu-kıč, what of that! 49.9
Kĭlu', proper name (female) 43.8
kıḷ. See kiḷ
kılv
kıḷvı'ykın A (Ch. kılvı'rkın), to notch
kıḷvı'gıčñın, notch
kı'ḷvı-yıpa'ña, (large) grooved hammer 43.2
kıḷt
kıḷtı'ykın M, to tie
kı'ḷtıñit, tie, band
kıḷčı'čñın, band
ḷa'wtı-kı'ḷčıčñın, head-band 17.13
kıḷka
kıḷka'kıḷ (Ch. kılka'kıl), shell-fish 70.2
kŭmat
kŭma'tikın M, to be angry 24.9
kaw
ka'wakaw, bed
taka'wñekın M, to prepare the bed 28.3
kawa'ssočhın, wallet filled with fish-heads 46.2
kawič
kawiča'tikın M (Ch. keuče'erkın), to be motionless in pleasant sleep, to lie *in dolce farniente*
nikawi'čaqin, he is lazy and sleepy 64.24
kama
kama'ña, kama'ñı (Ch. keme'ñı), dish 64.3
kamak
ka'mak (Ch. ka'mak), (supernatural) spirit 36.6
kama'w-ña'ut, kamak woman 82.7
kaggup
kaggu'pekın A, to split in two 54.8
kañat
kaña't-ingi, drag-net (literally, curved net) (cf. Ch. ke'ñi-ku'pren, curved net)
kaña'tekın (Ch. keñi'rkın), to fish with drag-nets 44.5

kąrmą'n (from Russian карманъ), pocket 78.9
kali
kali'ykın M, A (Ch. keli'rkın), to carve, to adorn, to write
kali'kaḷ (Ch. keli'kel), carving, letter, paper
kali'- (Ch. keli'-), spotted, adorned 20.2
Ka'li-ña'ut (proper name), Painted-Woman, 32.5
ki'wan, truly 26.9
kipḷu. See kıpḷu
kimi'ta K, kimite P
kimi'tan K, kimi'ten P, Qar., clothes 100.11; 101.19; 102.11 (cf. Ch. ki'-mitın, load)
ki'tañ, kıtta'ñ (Ch. kıta'), now, then! 14.7; 33.8
kičič
ki'čič K, ki'tkis P, ki'tkit Qar., as soon as 72.21; 100.10; 101.18; 102.9
ki'kit (= ki'kič)
kinčat
kinča'tıkın Qar. (M) (Ch. kiñe'erkın), to grow jealous 96.19 (see qanñı'ykın)
kiḷ, kıḷ
ki'ḷkiḷ, kı'ḷkıḷ (Ch. kiḷkiḷ), navel 63.10
kıḷis·vi'ykın, to cut the navel 63.3
kiḷt
ki'ḷtikiḷ, bundle 27.8
kęykęy, kęy
ke'ykey (Ch. ke'rker), dress (mostly female) 76.22
-kwą. See gıvą
kum'
ku'm'ukum Pal., coat 90.19
kumñ
kumña'tikın M, to call out, to shout 39.2
ku'mñıkum, voice 72.24
kuka
kuka'ña (Ch. kuke'ñı), kettle
kuka'-yıčıu (Ch. kuke'-yırın), kettleful 43.1
kuka'kin, belonging to the kettle 78.1
kukai'vikın K (M, A), kukei'vikın Qar., to cook 51.1; 96.21
kokai'-poi'gın (Ch. kөkai'-poi'gın), tripod for hanging up the kettle (literally, kettle-spear)
kur
ku'rıtkın Pal., interrogative verb
kulipči
kulipči'nañ, plug for the vent-hole 38.1
kuḷ
kuḷa'tikın, kuḷa'ykın M (Ch. kuwlıtku'r-kın), to roll 42.3
ko'ḷoñ i'taḷa^{g}n (Ch. kowlo'ku-wa'lın), round
kuḷak
kuḷa'k (from Russian кулакъ), fist 36.10
kǫthą
kothai'pekıṇ M, to spoil, to pilfer
Kotha'ño, male name used in tales for Fox-Man 46.8
kǫrǫwą
koro'wa (from Russian корова) (Ch. koro'walhın), cow 78.7
kǫḷǫ
koḷo'ykın A, to gnaw, to cut by gnawing 58.6
kmiñ
kmi'ñın (Ch. kmi'ñın), son child 56.8
kmiña'tikın M (Ch. kmiñe'erkın), to bear, to be delivered of a child 43.8
-kṭ. See kıt
kḷę'wą̄ (from Russian хлѣбъ), bread 16.2

qıyım
qıyıme^{g}'en, qi'yim-e'wun, impossible, not true 14.3 (cf. Ch. qarê'mên, it is not the matter; see also qaye'm)
qım
nıqı'mqin, it is hard 59.7 (see nıkı'mqin)
qıṣv. See qaṣ·v
qayıču
qayıču'ykin A, to chop small 53.6 (see qai)

qaya'n (Ch. qa'aran), covered sledge (literally, reindeer-house; see qo'yaña, reindeer) 52.1
qayem (qayo'm exclamatory form)
qaye'm K, qate'mmı Les. (Ch. qarê'm) (particle of negation), I will not 96.14; 97.19
qai
qai- (Ch. qäi-), small 17.1
qaiu'iu (Ch. qäiü', qäiu'u), fawn, calf
qai'gut, indeed 84.19
qai'lım, all right 66.4
qa'iñu'n Pal. (Ch. qä'iñun), it seems 90.4
qa'wun, although 78.17
qapay
qa'pay (Ch. qe'per), wolverene 12.8; 58.7
qapte
qa'pten (Ch. qe'ptin), back 18.8
qamatča
qamatča'n, Adam's apple, throat 57.4
qatap
qata'p (Ch. qata'p), winter fish, fish standing in great numbers in deep still places 61.7
qatv
qa'tvikın A (Ch. qe'tvŭrkin), to stab, to pierce 18.10
nıqa'tvuqin (Ch. niqe'twuqin), it is strong, successful 88.21
qatmaw
qatma'wekın M, to feel cold 38.1
qačın
qačı'n (*adv.*), and meantime 14.2
qačık
qa'čık (*adv.*), really, indeed 18.7 (cf. Ch. qäči-qun-u'm, as you like it)
qas·v, qısv
qa's·wuqas, qı'svoqıs (Ch. qı'rgoqır), stone-pine 21.7
qanya
qa'nyan, palate 19.2
qanga
qa'ngaqan, fire, flame 30.8
qanga'tikın M, to burn
yikangawekın (causative), to make burn (cf. Ch. qenye'urkın M, to flame up) 57.4
qanñı
qanñıykın K (M) (Ch. kiñe'erkın), to grow jealous 96.1
qaqla
qaqla'ykın, to be choking 74.28
qage', here! 84.22
qalalv
qala'lvın (Ch. qäle'lvın), intestines 78.23
qaleip
qalei'pekın M, nom. past gaqalei'pılin, to fall in love 44.4
qaltenñ
qalte'nñın, stopper (in the roof or in the wall of the ante-chamber) 14.8
qalñe
qalñe'-key (Ch. qalhê-qêr), combination-suit (literally, fastened-together dress) 76.5
qalhaia
qalhaia'ykın M, to cry 20.8
-qi, particle 23.7
qit
qitı'ykın M (Ch. qi'tırkın), to freeze 14.2
qi'tı-nuta'lqan (Ch. qi'tı-nute'sqän), frozen ground
qe'e (Ch. qeqe'), interjection of wonder (used by women) 82.14
qes·h
qe's·hıqes (Ch. qê'rgıqêr), light
qes·ha'vekın M (Ch. qêrga'arkın), it makes light
niqe's·hıqen, ne's·hıqen (Ch. nıqê'räqên), it is bright (see ech, es·h)
quyqiy
Quyqı'nn·aqu (Ch. Ku'rkıl, Ku'urkıl), Big-Raven 12.1, 2.
qut, quli
qo'lla, qola' (Ch. qol), other, another
qu'tti *dual* (Ch. qu'tti *pl.*), 12.7; 32.8 *plural* quttu, qutčan

-qun (Ch. -qun), particle 14.8
qu'nam (qun-am), even 49.1 (cf. Ch. -qun-ım-ELO'n)
qun·
qun· (Ch. qun·), one, single one
qu'n-ač (Ch. qun·a'čä), one time, single time 53.2
quli. See qut
quli
quli'qul (Ch. quliqul), voice, singing 48.7
quliła'tikın M (Ch. qulile'erkın), to sing, to make noise, to shout 68.17
qu'lin (Ch. quli'nikek), afterwards 60.2
qulu' Ch. qolo'), something big 29.9
qulumti'ykın (qulu-imti'ykın) M, to carry something big, striking, (a club), on one's shoulders 57.9; 82.8
qołowočü'mñın (probably qoło-wočü'mñın), big club 29.7
quła
qołta'lñın (Ch. qolta'lhın), thong-seal skin, sole leather, sole 50.3
qo' (Ch. qo'), I do not know 49.6
qo'yıñ, to this side 19.2
qoya
qoya'ña (Ch. qora'ñi), reindeer 22.4
qo'ya-nma'tekın (Ch. qa'a-nma'arkın), to slaughter reindeer
qo'ya-ya'mkın (Ch. qa'ra-ra'mkin), Tungus, Lamut tribe (literally, reindeer people)
qoyała'tekın M, to herd reindeer 74.20
qo'oñ, caw! raven's cry) 48.2
qonp
qo'npü (Ch. qo'npü), altogether 13.1; 41.8
qonpüña'wekın A (Ch. qonpüña'urkın), to end, to finish 96.12
qoqła
qoqła'tkın Qar. (M), to call, to shout 97.2
qoqło
qoqło'ykın A, to pierce
qoqło'wıčñın, hole 15.9

qlik (Ch. qlik), male, man 72.3
qla'wuł (Ch. qla'ul), man 17.4

gıyapča
gıyapča'ykın M (Ch. wıyopča'rkın), to sing, to whistle 17.1; 72.16
gıyał
gıya'łıkin M (Ch. gre'lırkın), to vomit 43.4
gıyip, -yyip
gıyi'pikın A, to keep back
yini'pikın, yiñi'pikın (causative), to make one be kept back 41.9; 60.5
gıynik
gı'ynik K, gı'rnik Qar. (Ch. gınni'k), game 61.8
Gıwıye' (proper name), Stone-Face 66.2
gıva, -gva, -kwa
gıva'ikın K (M), gıva'tkın P (Ch. uwa'rkın), to catch at 36.6; 100.12; 101.19
gıt, gın, gi
gı'ssa, gi K, gıtča P (Ch. gıt, gır), thou 18.7; 66.21
gıni'n (Ch. gıni'n), thy, thine
gı'niw (Ch. gi'niw), like thee 14.5
gıttat
gıtta'tikın M (Ch. gıtte'erkin), to feel hungry 35.5; 74.15
gıtča
gıtca'lñın (Ch. gıtka'lhın), leg 53.3
gı'čhın. See čh(ı)
gıčho'ł
gıcho'ł (Ch. gırgo'ł), above 20.1; 80.5
gın. See gıt
gınun
gınu'n, lıñu'n (Ch. gınu'n), half, middle 43.4
gıno't-a^{g}lo' (Ch. am-gıno't-a^{g}lo'), midday
gınu'n-nıki'ta (Ch. gımi'n-nıki'tä), midnight
gıntaw
gınta'wekın M, to run (cf. Ch. gınte'urkın, to flee) 36.6; 55.2

ǵınk
ǵı'nku ḷıñı'ykın A, ǵınkıča'tikın M, to bid welcome 64.16
ǵıḷh
ǵı'ḷhın (Ch. ǵı'lhın), skin
ǵıḷhıtča'n, carcass (literally, skin taken off) 49.10
ǵŭm
ǵŭm, ǵŭ'mma (Ch. ǵŭm), I (subjective intransitive) 68.13
ǵŭm-na'n (Ch. ǵumna'n), I (subject transitive) 12.3
ǵŭmna'n čini't (Ch. ǵŭmna'n čini't), myself
ǵŭm-ni'n (Ch. ǵŭmni'n), my, mine
ǵŭ'mḷañ (Ch. lŭ'mñä), again 15.1
ǵaimạt
ǵaima'tekın M (Ch. [Anadyr] ǵaima'tırkın), to desire 12.2; 38.4
ǵaimı
ǵaimıyo'oykın M, to be joyful 23.2 (cf. Ch. ǵaimıča'urkın, to become rich)
ǵamǵa
ǵa'mǵa- (Ch. ǵe'mǵe-), every, each 34.9
ǵa'mǵa-qḷawuḷ (Ch. ǵa'mǵa-qla'ul), every man
ǵathạ
ǵa'ttɛ (Ch. ǵa'tti), hatchet 56.3
ǵačñın, ñạ'čñın
ǵa'čñın, ña'čñın (Ch. ña'rǵin), outside 33.2
ña'čñınen (Ch. ña'rǵınên), world
ǵa'nka, there 40.10 (cf. Ch. ǵā'nqan, there, quite, afar)
ǵanka'kıḷa^{g}n, a man belonging there 40.8
ǵaḷạ
ǵaḷa'ykın M (Ch. ǵala'rkın), to pass by 66.12; 84.18
ǵạḷñıḷ
ǵa'ḷñıḷ (Ch. ña'lhıl), in both directions, in all directions 23.1
ǵi. See ǵıt

ǵita
ǵita'ykın A (Ch. ǵite'rkın), to see 44.10
ǵep
ǵe'pekın M, to go upstream 61.7
ǵek (Ch. ǵık, ǵıč), oh! 33.3
ǵot! off! 48.9 (see vus)
-ǵvạ. See ǵıvạ

ñıyo'x, three
ñıyo-s·ho'yu (absolute pl.) (Ch. ñıro'rǵarı [absolute]), they three
ñıpa
ñıpa'ykın M (Ch. ñıpe'rkın), to land
kukañpa'ykın (kuka-ñpaykın) M, to take the meat out of the kettle 51.3 (cf. Ch. ere'mperkın [ere-mperkın; e'ret cooked meat])
ñıvọ, -ñvọ
ñıvo'ykın M (Ch. no'orkın), to begin 33.7
ñıt
-ñıti'ykin M (Ch. -ñıtti'rkın), to get by hunting
ıḷva'-ñıtı'ykın, to hunt wild reindeer
qata'p-ñıtı'ykın, to catch winter fish 61.7; 70.10
ñıtạ
ñıta'ykin M (Ch. ñıta'rkın), to go and fetch something
notantay·kin M (Ch. notanta'rkın), to go and fetch something from the open country, such as berries, roots, and such like 86.8
yaxñıta'ykın M (Ch. ra^{g}ñıta'rkın), for what do you come
ñıtat
ñıta'tikın M (Ch. ñıte'erkın), to break off, to detach
imtilıñta'tikın M, the strap breaks off, the strap is snapped (in two) 66.8
ñıtọ
ñıto'-ykın M (Ch. ñıto'rkın), to go out 12.5

ñıtoḷñ
ñıto'ḷñın (Ch. ǵıto'lhın), flank, side of meat 66.9, 16
ñınvo'q, a number of 13.5
ñay
ña'yañ, second time 64.5
ña'yey, two 74.11
ña'yañ, again, the second time 64.5, 17
ñeyas·hei'tı K (allative), nečıshei'tı (allative) P, ñiterge'ta (subjective) Qar. (Ch. ñırerge'rı [absolute]), they two 101.1, 25; 102.16
ña'yen, ña'nyen, that one
ñai
ñai'ñai (Ch. ñe'ǵnı), mountain 42.2
ñaw
-ñaw- (Ch. -ñew-), woman, female (only in composition)
ı'npı-ñaw (Ch. ı'npı-ñew), old woman
tu'la-ñaw (Ch. tu'lı-new), female thief
ñaw-a'kak (Ch. ñe'ekik), daughter (literally, female son) 12.3
ñaw-a^{g}'tta^{g}n (Ch. ñeu^{g}'ttın), she-dog
ña'wan (Ch. ñe'wän), wife
ña'w-ı-tqat (Ch. ñe'us·qät), woman 21.4
ñaw-ı-nyu'ykın (Ch. ñeund·u'rkın), to woo, to ask for a wife (literally, thou herdest [the reindeer-herd] for a wife) 12.1
ya-ñawt-ı-ña't-i-kın (Ch. rañawtıña'arkın), thou makest him to have the wife 13.3
ñaw-yiḷa'ḷñı-to'mǵın (Ch. ñawǵe'lhıtə'mǵın), female cousin 82.16
ña'čñın. See gačñın
ñan
ña'nako (Ch. ñe'n·ku), there 70.8
ña'nakañqo, from there 42.3
ñe'nako, there 19.10; 74.20 (see ña'nako)
ña'nyen, that one 13.3; ñanyat, ña'nyaqıt (*dual*), ñanyau, ña'nyeu (*pl.*) 74.9, 10
ñanka'ken (Ch. en·ke'kin), that belonging here 70.22
ñaḷqıw
ñalqı'wekın M (Ch. ñelqi'urkın), to sit down upon a sledge (mostly astride) 52.1
ñiyaq
ñi'yaq (Ch. ñi'räq), two
ñiye'ča (Ch. ñirä'čä), two times, twice
ñiyeqı'wikın M (Ch. ñireqäurkın), numeral verb
ñi'yuq, the deuce! (combined with verbs) 55.8
ñinvit
ñi'nvit, ñenve'thıčñın, evil spirit 38.3
ñilñ
ñi'ḷñın (Ch. ñi'lhın), thong 38.6; 40.5
ñe̦'ke̦ḷ, ñe̦ykıḷ
ñekeḷa'tekın, ñeykıḷa'tekın M (Ch. ñırkıla'arkın), to feel shame, to feel fright 46.6; 82.6
ñe̦ḷv
ñe'ḷa (Ch. ñe'lvŭl), herd 21.8
ñunin-
ñu'nin- (Ch. ñu'nqin), that one (apart from the speaker) 34.7
ño̦
ñova'ykın M (Ch. ño'rkın), to lack something, to be suffering 33.7
ño̦iñ
ñoiñın P, K (Ch. ñoi'ñin), pelvis, buttocks, tail 92.17
ñvil. See nuwil
-ñvo̦. See ñivo̦
ñḷ
ñı'ḷñıḷ (Ch. ñı'lhıl), smoke
ga'nḷıḷen (Ch. ga'nlılên), smoky
ñıḷa'tekın (Ch. ñıla'arkın), to be smoky, to feel smoky 38.1
ñıḷoye'ykın (ñıl-oye'ykın) M, to make a smouldering fire with plenty of smoke 74.3
nıḷñıḷqa'wikın M (Ch. ñılhıla'arkın), to be full of smoke 74.4

li
li'li (Ch. li'glig), egg 74.10

lili
ḷeḷe'lñin (Ch. lele'lhin), mitten 22.2
liḷa
ḷeḷa'ḷñın (Ch. lêla'lhın), liḷa't (*dual*) (Ch. lile't *pl.*), eye
gaṛa'lin, with eyes 24.2
ḷeḷa'shın (Ch. lêla'rgın), eyelash 32.10
leḷa'pekın M (Ch. lile'purkın), to look upon 13.8
yıčiča'tikın A (Ch. rıčiče'erkın), to inspect 33.10
luta
luta'ykın M, to pass water 66.6
ḷıpyui
ḷıpyui', hood 70.5
ḷımñęna
ḷımñena'ykin A (Ch. lŭmñena'rkın), to follow 17.6
ḷıgı'mmen Les. (Ch. lŭ'mñä), again 97.12 (cf. gŭmḷañ)
ḷı'gıqar, still the less 49.1
ḷı'gan (Ch. li'EN), even as, as soon as 44.3
ḷıñąt
ḷıña'thısñın P, ḷıña'thıtñın K, parting of the hair
taḷñathisñı'ñekın M, to arrange the parting of the hair 92.19
-ḷa. See tıḷa
ḷawt
ḷa'ut (Ch. le'ut), head 17.13
ḷawtı-kı'lčıčñın, head-band 17.13
ḷawti'ḷñın (Ch. leuti'lhın), halter 72.1
ḷawtıme'ykın M, to shake one's head 25.6
ḷawtıntı'ykin K (M), lewtıntıtkin P, to wring the neck 46.8, 26
ḷaqḷañ
ḷa'qḷañ (Ch. le^{g}'le, lä^{g}'leñ), winter
ḷaqḷañyo'ykın M (Ch. lä^{g}lenru'rkın), winter is coming 72.5
ḷā^{g}. See ḷō^{g}
ḷą^{g}o. See ḷō^{g}
ḷaxt
ḷa'xtekın M, nom. past gaḷḷa'xtılin, to come back 88.11
ḷaḷu
ḷaḷoḷñın (Ch. lalo'lhın), whiskers, mustache 24.2
ḷō^{g}, ḷā^{g}
ḷō^{g}'ykın A (Ch. lu^{g}'rkın), nom. past gaḷā^{g}'wlin, gača^{g}'awlin to find, to see 51.9
ḷo^{g}'ḷqaḷ (Ch. lu^{g}'lqäl), face 53.5
ḷō^{g}, ḷą^{g}o
ḷo^{g}'ḷon, ḷo^{g}'oḷon (Ch. lolo'lhın), (woman's) breast
lo^{g}'o-lpıne't, women's hearts fastened together 68.16
ḷo'wekın M (Ch. lo'urkın), to suck
ḷo'ḷo (Ch. lo'lo), penis 82.6
-ḷpinit, -lpınit
pıni'tikın, pini'tikın M (Ch. pini'irkın), to tie (boot-strings)
aḷpini'tča (Ch. elpini'tkä), not tied up (when speaking of boot-strings or any other lacings of such kind) 60.1
-ḷpirt
pirte'tkın Pal. (A), to wring out 90.19
ḷy
ḷı'vıtkın P, lve'kın K (A), nom. past ga'ḷviḷen P, K, to vanquish, to be superior to 92.20
ḷqain
qaina'wikın A (Ch. qäine'urkın), to shoot at 33.1
(ḷ)qat (the whole stem is weak, but *a* is short and neutral)
qati'kın M (Ch. qäti'rkın), to go away 13.5
Ch. qatı'rkın, thou goest away, thou departest 13.5
ḷñ
ḷıñı'ykın A (Ch. lı'ñırkın), nom. past ga'ḷñilin (Ch. ge'lhılin), to do some action (auxiliary)
a'nku ḷıñı'ykın A, to refuse 64.16
ḷñı = ḷı'gı (see ḷh) 88.21

ḷh

ḷı'gı- (Ch. li'i-), known (used only in compounds)

ḷıgı yıtčı'ykın A (Ch. li'i lı'ñırkın), to have in mind 36.7

ḷhi

ḷhi- (Ch. lii-, lhi-), genuine, numerous, strong, quite

nı-ḷhi-nımai'ᴇnqin (Ch. nı-lhi-nımei'ın-qin), a quite big one

ne-ḷhe-pıto'nqen, he is quite rich 22.10

-ḷḷaiv. See tı̄ḷaiv

-ḷḷaxtat. See yıḷaxtat

-ṭi. See tılı'ykın

rıyat

rıya'-viḷ Pal., return payment 90.22

rıya'tıtkın Pal. (M), to thank 90.21

rı̣kr

rı'krıñ Pal., yıke'ñın K (Ch. yıkı'rgın), mouth 90.12

riri

riri'ñe Pal., white whale 90.6 (see yiyi'ña)

Suffixes.

-ı, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 20.4, 6. See -i

-ı ([ı]g), locative of nouns and verbal stems 74.10. See (ı)k

-ıy- (Ch. -ırg-), they (3d per. pl.); the family of, the house of 19.9; 38.9

-(ı)mtı-, a personified animal or inanimate object 44.6; 46.7

Vaḷvı'mtıḷa^{g}n, Raven-Man 12.1

-(ı)t, -ti (Ch. -[ı]t, -ti, *pl.*), dual absolute form 17.1; 80.10

-(ı)n, -(ᴇ)n, -(a)n (Ch. -[ı]n, -[ᴇ], -[ä]n), absolute form 15.4; 39.1; 48.8

-(ı)n, personal noun

-(ı)nạ(ñ) (Ch. -[ı](nạ), allative of personal nouns in -(ı)n

-(ı)nak (Ch. [ı]na), subjective and possessive form of personal nouns in -(ı)n 12.7; 15.11; 16.4

-(ı)na-k (Ch. -inä), subjective; possessive of personal nouns in -(ı)n 24.2, 10; 25.2

-(ı)nu, plural absolute form of personal nouns in -(ı)n 33.3; 43.7. See -(ı)n

-ın-u, -in-u, plural of proper names 24.7; 45.1

-(ı)nti (Ch. -[ı]nti *pl.*), dual absolute form of personal nouns in -(ı)n 12.1; 19.5

-(ı)k, -kı (Ch. -[ı]k, -kı, -qı), locative and possessive 18.9; 19.4, 9; 21.7; 25.2; 32.1, 2; 38.4; 80.10, 13

-(ı)k, -ka (Ch. -[ı]k), supine (locative form of the verbal stem) 17.1, 2; 74.8

-(ı)k (Ch. -gäk), intransitive subject; 1st per. sing. past; exhortative, conjunctive 18.6

-ıñ, indefinite form of the adjective (in Ch. only in composition: ta'ñum-va'lın, Kor. te'ñıñ-vạ-lın, the better one) 82.4

-a. See ga—a

-a, -ta (Ch. -e, -ä, -tä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3

-a, -ta (Ch. -ä, -tä), modal (instrumental of verb stem) 21.3; nominalizing indefinite form (used chiefly as imperative) 32.1

-aw (Ch. -eu). See y(ı)-

-au, plural absolute 12.7; 28.5. See u

-au K, -eu P, intransitive 3d per. pl. nominalizing form, also plural adjectival 30.1; 44.2; 94.1

-ač, adverb of time, place, manner 18.10; 27.4, 5; 70.4, 14

-an (Ch. -än) 36.8. See -gan (Ch. -gän)

-(a)n. See -(ı)n

-(a)k (Ch. -[ı]k), supine (possessive of verbal stem) 58.1

-yı'čın (Ch. yı'rın), full, contents of 43.1
-yu- (Ch. -ru-), increased action; also seasons, parts of time 13.1; 72.5
-yon, destined for (future passive participle). (Cf. Ch. -yo, general passive participle)
-yk-, (-ik-) (Ch. -rk-), present, all persons 12.1, 2, 6, 8
-yk-i. See -i
-yk-e. See -e
-yñ- (Ch. -yñ-), augmentative 72.12. (*Rare*)

-ĭ (Ch. -ĭ), exclamatory form of noun 28.9; 88.1
-ĭ (shortened i), transitive object, 1st per. sing., various tenses 84.14; 88.20
-ĭ (shortened -i and -e), intransitive subject, 3d per. dual pl., various tenses 22.8; 100.6, 12
-ĭvı-(Ch. -ivı-, -ĭwu-), increase of action 44.7
-ĭtı, -etı (Ch. ǫtı, -êtı, -wtı), allative 20.1; 35.6; 36.3; 43.3
-i, intransitive subject, 3d per. dual (present -yk-i, past -(ǫ)i, future -ñ-i) 57.9; 82.17; 100.2
-i, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 18.5; 26.2; 35.1: also transitive object 1st per. sing., various tenses 25.1. See -ǫi
-in (Ch. -in), adjectival, material, and possessive 24.10; 25.3; 46.2; 53.3; 64.2; 78.1
-in- (Ch. -in-), demonstrative and interrogative pronouns, compound form 34.5, 7
-in (-ın), *dual* -inat (-ınat), *pl.* -inau (-ınau) (Ch. -in, *pl.* -inet), transitive object, 3d per. (with the subject 3d per. sing.), present, past, exhortative, future, conjunctive 18.8; 19.2; 46.4; 94.2
-inañ (Ch. -ineñ), instrument, means of 37.9; 38.1: verbal noun, abstract action 30.7
-in-u, *n.* See -ın-u
-ik- (-yk-) (Ch. -rk-), present all persons (sing. dual) 57.9
-i—ǫi (Ch. -i—ǫıt), 2d per. sing. nominalizing form of verb, and conjugated form of noun 60.2; 82.8
-i-ǫŭm (Ch. -i-um), 1st per. sing. nominalizing form of verb, and conjugated form of noun 17.7; 30.1; 47.5; 60.5

-(E)n. See -(ı)n
-e, intransitive, 3d per. pl. (*present* -ḷa—yk-e, *past* -ḷa—(ǫ)e, *future* -ḷa—ñ-e) 12.6; 80.11; 82.1
-e'pu (Ch. -ǫpu, -epŭ, -ǫŭpŭ), ablative, only in Kor. II

-wi. See -wǫi
-wǫi, vvi, Wi, plural after final vowel 22.4; 25.4; 42.7; 50.7; 66.18

-u, plural absolute form after final consonants 28.5; 44.2, 3
-u (Ch. -u), designed for (post-position, both verbal and nominal) 15.10; 20.2; 38.1; 101.6
-u- (Ch. -u-), to eat something 30.2; 46.10

-pil K, P, -pi Pal. (Ch. -pil), diminutive 23.7, 8; 78.7
piliñ, pila'qu, diminutive, mostly of endearing sense 17.2; 22.7; 74.8

-vvi, *n.* See -wǫi
-mık (Ch. -mık), 1st per. dual pl.; intransitive subject; past exhortative; future conjunctive; transitive object; all tenses 26.7; 29.9; 64.16
-mą K, P. See a'wun—mą, ǫa—mą

-mu'yi *dual*, -mu'yu *pl.* (Ch. -mu'ri *pl.*), verbal suffix; 2d per. dual and plural; intransitive subject, nominalizing past and present; transitive object, nominalizing past and present 29.6

-t Les. (abbreviation of -ta), instrumental 97.5
-tık (Ch. -tık), 2d per. dual and plural; intransitive subject, transitive object 13.2; 27.1
-ta. See ga—a
-ta, -a (Ch. -tä, -e, -ä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3
-ta, -a (Ch. -tä, -ä). See -a, -ta
-ti. See -(ı)t
-tuḷ (Ch. -tul), piece of, part of 92.11
-tvat- (Ch. -tvet-), causative of "to acquire some quality" 13.2
-tvi- (Ch. -tvi-), to acquire some quality 13.2
-tč(ın) (Ch. -tk[ın]), point of (absolute form) 57.1
-tčıñ, numeral iterative 54.5. See -če
-tča (Ch. -tkı), transitive subject; 2d per. dual and plural of various tenses 23.4, 7, 8
-tča (in negative stems ending in *t* with the suffix -ka; change *-tka* to *tča*) 13.1
-tču K, -tku- P, Les. (Ch. -tku-), increased action, long duration 13.6; 96.1; 97.18; 101.11
-tčutču. See čuču
-tk- P, Pal., present, all persons 90.15; 92.19. See -yk-
-tku- P, Les. See -tču K

-s P, intransitive subject, 3d per. dual and plural 101.18. See -ĭ *v.*
-ssa^{s}n, passive participle 96.6. See -ḷa^{s}n

-s·h- (Ch. -rg-), 3d per. (personal pronoun) sing. and pl.; possessive form of personal nouns 28.7

-s·qiw- (Ch. -s·qiu-), unity of action 64.25. See -ḷqiw-

-č, -ča, K. See -če P
-čıku (Ch. -čıku), within (post-position) 16.10
-čıkoĭtıñ (Ch. -čiko'wtı), into 15.2
-ča^{s}n (Ch. če^{s}n, -čın), adjectival, mostly comparative 30.7
-ča^{s}n, verbal noun 76.2, 19
-če P; -ča, -č, K (Ch. -če), numeral iterative, adverbial iterative 53.2; 92.19
-ču-, 27.7. See -tču-
-čuču, tčutču, great increase of action 59.7
-čh-, 28.7. See -s·h-
-čñ(ın) (Ch. -čh[ın]), emphatic form or definite form 15.8; 17.2

-n (abbreviation of -gan), *dual* -nat, *pl.* -nau (Ch. -n [abbreviation of -gın]), transitive object, 3d per. past exhortative, conjunctive 18.2
-n(ı)- P. See y(ı)-
-n(ı)-. See y(ı)-
-nau. See -n
-nat. See -n
-nan (Ch. -nan), personal pronoun, subjective 17.5
-nu (Ch. -nu), designed for (after final vowel), 86.9, 11
-nv- (Ch. -nv-), verbal noun, abstract action 31.3
-nki. See -ñki
-nko. See -ñqo

-n·aqu (Ch. -yñ), augmentative 12.2

-k, locative, subjective
-k (Ch. -k), intransitive subject, 1st per. sing., past exhortative, conjunctive 16.8
-kı. See -(ı)k

-kıñ, allative form of personal nouns and pronouns 29.2; 74.22
-kĭ-ḷa^{s}n, -kĭ-lin. See a—kĕ-lin
-kĕ-lin, -kĭ-lin, -kĭ-ḷa^{s}n. See a—kĕ-lin
-ka (Ch. -kä). See a-ka (Ch. e-kä)
-ka (Ch. -kı), supine 40.2. See (-ı)k
-ki. See a-ki
-kin (Ch. -kin), pertaining to (adjectival) 60.4; 66.11; 70.22; 76.17

-qače. See -qaḷ
-qaḷ, -qače (Ch. -qal, -qač, -qa'ča), by the side of, close to
meñqañqa'če, from what side, wherefore 16.1
ñanıkañqaḷai'tıñ, to his side 100.8
-qin. See nı—qin
-qinau. See nı—qin
-qinat. See nı—qin
-qu, nominalizing present, all persons 18.10

-g, locative, subjective 19.3. See -k
-ǫıtñ(ın). See -geñ(ın)
-ǫıčñ(ın). See ǫeñ(ın)
-ǫın, *dual* -ǫınat, *pl.* -ǫı'nau (Ch. -ǫın, *pl.* -ǫınet), transitive object, 3d per. all numbers, with the subject 1st and 2d per. past exhortative 74.1
-ǫan (Ch. -ǫän), transitive object, 3d per. sing. past exhortative, conjunctive 20.7
-ǫi (Ch. -ǫi), intransitive subject, 2d and 3d per. sing.; transitive object, 1st per. sing.; various tenses 22.1; 27.3; 47.9; 84.25; 90.21
-ǫi (Ch. -ǫi, -ǫıt), intransitive subject, transitive object, 2d per. sing., various tenses 16.7; 21.4; 84.24, 27
-(g)i. See -i
-ǫi. See -i—ǫi
-ǫis P, intransitive subject, transitive object, 2d per. sing., various tenses 101.12. See -ǫi

-ǫi'niw (Ch. -ǫi'niw), a group of, a number of 70.10
-ǫinkı, -ǫi'ñki, to the foot of 21.7 (cf. uttı'ǫi[ñ], the foot of a tree)
-ǫi'nka, under 13.6 (cf. Ch. -ǫi[ñ], the base or foot of something)
-ǫi'nko, -ǫi'ñko, from the bottom of 53.3 (cf. ɵttıǫê'ñǫŭpŭ, from the foot of the tree)
-(g)e. See -e
-ǫeñ(ın), -ǫıtñ(ın), -ǫıčñ(ın) (Ch. -ǫırg[ın]), verbal noun, abstract 18.1; 20.9; 47.2
vi^{s}yage'ñın (Ch. vê'ırgın), death
-ǫeñe'ti, to the bottom of 40.9; 41.5
-ǫum. See -i-ǫŭm

-ñ. See t(a)—ñ
-ñ-. See ya—ñ-, ya—ñ-
-ñı. See -ña
-ñıvo-. See -ñvo-
-ñın, *dual* -ñınat, *pl.* -ñınau (Ch. -ñın, *pl.* -ñınet), transitive object, 3d per. future 27.1; 39.10
-ñınau, *pl.* of -ñın, *q. v.*
-ñınat, *dual* of -ñın, *q. v.*
-ña, -ñı (Ch. -ñı), absolute form 22.4; 28.6; 43.2; 64.3
-ñat (Ch. -ñet). See y(ı)-
-ñ-i. See -i
-ñit (Ch. -ñit), duration, space of time, season 31.10
aḷañit (Ch. ele'ñit), summer season
-ñ-e. See -e
-ñvo-, -ñıvo- (Ch. -ñño-), inchoative (cf. ñıvo'ykın, to begin) 38.1; 39.3
-ñki, -nki, adverbial demonstrative and interrogative 25.6; 26.3
-ñqo, -nko, ablative (cf. Ch. -nqo, only in adverbs) 33.4, 7; 53.3
-lı Qar. See -ḷa-, -lin, -linau, Kamen. 96.16, 18, 20
-lın (Ch. -lin), adjectival (only in compounds) 82.13

-ḷa- plural of verb, all tenses and persons 12.6; 16.9; 22.5; 23.4
-ḷa—yk-e. See -e
-ḷa—(g)e. See -e
-ḷa—ñ-e. See -e
-ḷat- (Ch. -let-), increased action, long duration, frequentative of action 18.1; 53.1
-ḷaᵍn (Ch. -lin, -leᵍn), adjectival 44.3, 4, 10; 45.3; present participle 52.5; 57.9; used for, destined for 50.1
-lin. See ga—lin
-linau. See ga—lin
-linat. See ga—lin

-lk- Qar., present, all persons 95.16. See -yk-
-ḷkiḷi, 3d per. plural, present and past (nominalizing) 96.16, 18
-ḷkaḷ P. See ḷqaḷ K
-lqi Pal., nominalizing past 90.1, 10, 11
-ḷq(an) (Ch. lq[än]), place abundant with mimḷi'ḷqan (Ch. mimli'lqän), place abundant with water, swampy ground
-ḷq(an) (Ch. -s·q[än]), top of ña'nkalqan, the top of the 78.15
-ḷqal K, ḷkaḷ P (Ch. -lqäl), designed for ḷoᵍ'ḷqaḷ (Ch. luᵍ'lqäl), face (designed for being seen) 53.5; 96.19
-ḷqiw- 57.7. See -s·qiw-

Prefixes.

ina'n-, superlative

a'wun—ma K, e'wun—ma P, comitative 100.14. See ga—ma
a—ka (Ch. e—kä), negative, verbal and nominal 13.1; 51.7; 80.12
a—ki (Ch. e—ki), negative (used as a noun) 24.8
a—kĕ-lin, a—kĭ-lin, a—kĭ-ḷaᵍn, negative, verbal and nominal 70.24; 74.26; 76.21
aᵍn- (Ch. äᵍn-), transitive subject, 3d per. dual pl. exhortative 38.4

y(i)- P (Ch. r[i]—) (both *medial*), transitive 15.7; 18.2, 8; 36.5: causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)
y(i) —aw (Ch. r[i] —eu) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)
y(i) —ñat (Ch. r[i] —ñet) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)
ya- See sa-
ya—ñ- (Ch. re—ñ-), future 12.3; 13.3; 30.2, 5; 33.1; 38.5; 60.5
ya—ñ- (Ch. re—ñ-), optative 44.8; 64.15

ina- (Ch. ine-), pronominal, transitive (thou, he, you — me) 33.1; 41.5; 88.9: transforms the transitive into intransitive 49.4

m(i)- (Ch. m[i]-), 1st per. sing. exhortative 13.5; 29.7; 56.1
mit- (Ch. mit-), 1st per. dual pl., present, past 16.9; 21.4
missa- (Ch. mirre-), cf. min-sa (Ch. min-re) 16.9; 40.8 (sa = ya, prefix of future)
min- (Ch. min-), 1st per. dual pl. exhortative future 22.5; 33.6

t- (Ch. t-), 1st per. sing. 12.3; 16.2
t(a)—ñ (Ch. t[e]—ñ), to make, to create, to construct (ta probably abbreviated from taik TO MAKE)
gatui'veñlinau (ga-t-uive-linau), they constructed a raised platform 13.4; 50.6; 55.4

sa- (= ya-), prefix of future 16.9; 40.8

ni—qin, *dual* ni—qinat, *pl.* ni—qinau (Ch. ni—qin, *pl.* ni—qinet), adjectival quality 64.24; 88.3; 90.7: verbal, 3d per. subject, nominalizing present 25.5; 66.3; 74.12

nı—qinau, *pl.* of nı—qin, *q. v.*
nı—qinat, *dual* of nı—qin, *q. v.*
na- (Ch. ne-), transitive subject, 3d per. pl., present, past, future 22.7; 40.3, 5; 64.17; 78.17
nina- (Ch. nine-), nominalizing present, transitive subject 46.10; 60.6, 8, 9

qa-, q(ı)- (Ch. qä-, q-), exhortative, 2d per., all numbers 13.2; 21.10
ga—a, ga—ta P (Ch. ge—ä, ge—tä), comitative 37.3, 7: nominalizing past, indefinite form (used chiefly as imperative) 30.3; 31.8; 35.6
ga—ma (Ch. ga—ma), comitative 100.13
ga—lin (Ch. ge—lin), possession 24.2, 3; 50.2
ga—lin, *dual* ga—linat, *pl.* ga—linau (Ch. ge—linet), nominalizing past, 3d per.; intransitive subject; transitive object; adjectival absolute form 13.2; 14.3; 15.1
ga—linau, *pl.* of ga—lin, *q. v.*
ga—linat, *dual* of ga—lin, *q. v.*

English–Koryak Stems.

above, gıčhoʼl
actual, real, ipa
actually, yep
Adam's apple, qamatča
adorn, to, ʻkali
afraid, to be, aqa
afraid, to feel (before some supernatural being), yımgumg
after that, oraʼwucak
afterwards, yawal, vaᵉʼyuk, quli (?), (some time) tiʼta
again, iʼnnık, gŭʼmlañ, ñay, lıgıʼmmen
ah, ann
all, am, ım
all right, aʼnau, awwaʼ, atauʼ-qun, mal, qaiʼlım
almost, kĭmak
alms, aiv
also, aʼkyel, op, neʼmᵉek
although, qaʼwun
altogether, qonp
and so, aʼnaqun
angry, annen, kŭmat
annoy, to, vitkit
another, aʼlva, vaʼsqiñ, qut
antler, yınn
anus, vale
appear, to, iwini, inini, peye
apply, to, pčep
armpits, čičhi
arrow, maqmi
as long as, aiaʼñač
as soon as, kičič, lıʼgan
ask for, to, wañla
asunder, yanya, mana
at least, ayiʼkvan
attack, to, peny
aversion, to feel, paivak
aware of, to be, valom
awful, awfully, añaika
awkward, awkwardly, alait
axe, aᵉal

bachelor, yanya
back, qapte
back, on one's, wuʼssıñ
backbone of fish, aᵉm
bad, aqa
bag, agım, (small) čaiuč
bald-headed, im
band, kılt
bandolier, vaxgıl
bar, to, yıp
be, to, it, (auxiliary) -tva
become, to, nal
bed, kaw
begin, to, ñıvo
behind, yawal

being, -tva
berries of *Rubus Arcticus*, payıtt; of *Rubus chamæmosus*, yıttıt (see *cloudberry*)
better, maḷ
between themselves, es·he'ḷvıñ (see ES·h = ač̌h, they)
big, maiñ, qulu'
Big-Raven, quyqiy
bird, little, pı̌čiq
birth, to give, kmiñ (see *bring forth*)
birth-feast, to arrange, takno'ñekın
bite, to, -ygu
blame, to, ayıw
blockhouse, uiv
blood, muL
blubber, mıtqa
blubber bag, float, pug
boast, to, taitıñıčat
body, uwi'k
boil, to, pug
boiled water, apa
bone, attasm
boot, atv, pḷak
boot-string, pḷak
boots, to put on or take off, pḷak
brandy, mimḷ
bread, kḷe'wā (from Russian)
break, to, čim
break off, to, ñıtat
break open, to, yıčimaw
breast, woman's, ḷōs
breath, -wyı
bring, to, yat
bring forth children, to, -yıto (see *birth, to give*)
bring in, to, yatv
bright, ečh, qes·h
broth, apa, ipa
brother, yičamyi
bubble, čilila
bubble, to, pug
bumblebee, yuqy
bundle, kiḷt
burn, to, qanga
bury, to, uḷwu
bustle, to, vetat
busy one's self, to, vetat
but, a'wun, yaq
buttocks, ñoiñ

cache, uḷwu
calf, qai
calico, maniy
call, to, aiñaw, qoqḷa
call out, to, kumñ
cap, pa'nqa
carcass, gıḷh
care, do not, am
caribou, eḷv
carry, to, imti
carry away, to, yıḷaxtat
carry out, to, tınaḷat
carrying-strap, imti
carve, to, kali
catch at something, to, aḷhaḷ, gıva
catch fish with small round net, to, čeḷp
catch winter fish, to, ñıt
cave, agiñ
caw! (raven's cry), qo'oñ
cease, to, ankaw
chamber-vessel, ača
charm, small wooden, ikḷañ
cheek, cheek-bone, aḷp
cheer up, to, anya
chew, to, yaḷu
choking, to be, qaqḷa
chop fine, to, qayıču
chop off, to, uptı
clatter, wus·his·h
cleft, čim
cliff, enm
close by, čeim
close to (*adv.*), eñyei'ña
cloth, maniy
clothes, kimi'ta
clothing, tañataw
cloud-berry (*Rubus chamæmosus*), yıttıt

club, big, qulu'
coal, wŭḷk
coast, down the, ątta^{s}yoḷ
coat, kum'
coccyx, čıtča
cold, to be, iskuḷa'tikın
cold, to feel, qątmąw
collar-string, (l)inn (under inn)
comb, pi'pip
combination-suit, qąḷñę
come, to, tıḷa
come back, to, ḷaxt
come home, to, yą
come out, to, iwini
common sense, ąnñen
compassion, yai'vač
consent, I, i'nmi-qu'nŭm
consume, to, yu (nu)
contemporary, yıshı
contents, yıss
cook, ąpą, kuka
cormorant, ivvalu
corner (of a bag, of a shed), vęḷo
cough, to, tayyeñ
count, to, yıḷh
country, nuta
cousin, yęḷh
cousin, female, ñaw
cover all around, to, aimak
coverlet, iniyi
cow, korowa (from Russian)
crack, withiñ
create, to, taik
cross-beam, uḷqa't
cross-pole, kı'svač, (between sleeping-places) čot
crucifix worn on neck, -(l)i^{s}nn (under i^{s}nn)
cry, to, qąḷhąią
cud, yaḷu
cut, to, čvi
cut into bands, to, s·v
cut navel, to, kiḷ
daddy, tątą
dance the ritual dance, to, mı'ḷą
dark, wus·q
darkness, wus·q, vuḷq
daughter, ñaw
dawn, to, ęčh
dawn, ęčh, vąnt
daylight, ą^{s}ḷo
death, vi^{s}ya
deceive, to, tayiñtinuñ
define, to, yıyiw
deny, to, ankaw
descend, to, takyat
desire, to, tayyañ, gąimąt
destroy, to, (-t)ku
detach, to, akmitkat, ñıtat
deuce, the, ñi'yuk
diaper, mąk
diaper-string, mąk
diarrhoea, to have, poxḷa
die, to, vi^{s}ya
difficulty, with great, maḷ
dig, to, uḷwu
directions, in both or all, gąḷñıḷ
directions, to different, mąną
directly, straight on, tąnąw
dirty, to grow, to soil itself, aqačñ
dish, kama
distance, far off, ęg
divination, divining-stone, an·a
do something, to, yıt, (auxiliary) ḷñ
dog, a^{s}tt
dog, female, ñaw
dog-shed, a^{s}tta'yan
door, tıḷ
down river, ątta^{s}yoḷ
drag-net, kañat
draught-hole, to cover side, čınk
dress, iss
dress (mostly female), kęykęy
dress one's self, to, tąñątąw
dried meat, pą
drink, to, iwgiči
drive in, to, yp

driving, yaqañ
drum, ya'yay
drum, to beat the, iḷutču
dry, to, pa
drying-pole, tamkaḷ

each, gamga
early, i'na^{g}
eat, to, awyi, yu(nu), ču
eat cooked fish, to, a^{g}s
egg, li
eh, če
elated, to feel, añınmıḷat
emperor, tiyk
end, a'ččıč, op, tenmav
end, to, qonp
enough, in·ač
enter, to (mostly the sleeping-house), yaḷq
enter, to, taḷqiw
Envious-One, paivak
envy, to feel, paivak
envy, to, akin
ermine, imča
even, -qun
even as, ḷı'gan
evening, vuḷq
every, every man, gamga
every time, all the time, am
every time again, kıt
everywhere, e'wḷañ
evil spirit, ñinvit
excited, to grow, thıpaw
exclusive, am
excrement, excrement-net, a^{g}ḷ
extinguished, to be, vaiñe
extra, payoč
eye, eyelash, liḷa

face, ḷō^{g}
fall down, to, ayat, inñat, pıtk, pıs·q
family, yıss
far, yawa, eg
fastened, to be, ap
fat, ač, ača
father, eı, appa
father-in-law, mata
fawn, qai
feed, to, awyi
feed the fire (with sacrifice), to, inaḷvat
female, ñaw
fence, wooden, uiv
fetch, to, yat, -(y)et (under et)
fetch, to go and, ñıta
fetch water, to, aim
fill, to, yıss
find, to, ḷō^{g}
finger, yıḷh
finish, to, pḷıtču, tenmav, qonp
finished, it is, op
fire, miḷh, qanga
fire, to make, uyi
firelock, miḷh
first, at, yanot
fish, Enn
fish, cooked, a^{g}s
fish, dried (chiefly dog-salmon), taiñat
fish, winter, qatap
fish, winter, to catch, ñıt
fish with drag-nets, to, kañat
fish-tail, awulpel
fist, kuḷak
fit, to, yıpat
fit in, to, pčep
flame, qanga
flank, side of meat, ñıtoḷñ
flipper, a^{g}pa
float, pug
flood, to; to cover something with water, ta
fly, to, yiña
fly-eggs, aikıp
follow (the river, the road), to, (-ı.i)
follow, to, ḷımñana, yawal
follow (some road) in full length, to, -yya
food, taiñat, piḷh
foot, to go on, vaičit
force one's self on, to, ewgupat

fore, front, yanot
forefinger, vel
foreigner, tumk
foreleg, yanot
forget, to, yithewat
fork, vi'lka (from Russian)
fork, forked twig, olñaq
former, pa'nin
fox, yayol, tatol
Fox-Man (used in tales), kotha
freeze, to, annim, qit
frequently, va'čañ
friend, tumg
fright, to feel, ñe'kel
frightened, to become, čeñ'ačet
fringe, fringed, a^{s}tt
from this time on, am, a'mliñ-van
front side, to the, yaina
Frost-Man, annim
frozen ground, qit
future time, of, pani'ta

game, gıynik
gather together, to, umaka
genuine, taqiñ, lhi
get, to, -(y)et (under et).
get by hunting, to, ñıt
get out, to, -yıto
girl, O! O woman! ılla'
give, to, yıl
glove, yılh
glue, ıñ
gnash (one's teeth), to, yıpıtčav
gnaw, to, čıčhu, kolo
go and fetch, to, ñıta
go away, to, (l)qat
go out, to, ñıto
go out of house, to, ya-nto'-ykın
go through, to, vetho
God, añañ, -tva
good, tañ, mal
grandfather, appa
grandmother, an·a
grass, vi^{s}'yai
grooved (hammer), kılv
grope in the dark, to, tayiliñ
guest, to come as, yamkıčı
gull, yaqyaq
gums, yınnım

habitation, summer, ala
hair, čh(ı)
hairless, im
Hairless-One, çh(ı)
half, čvi, gınun
halloo! añe', wayo'
halloo, friend! mai, amei'
halter, lawt
hammer, iron, tala
hammer (chiefly of stone), yıpañ
hammer, grooved, kılv
hand, ming
handle, yekui
hang upon, to, yopat
happens, so it, če'meč-e'en
hard, kım, qım
hardly, mal
harm, to, tawitkıñi'ykın
hastily, avi'ut
hatchet, gatha
hate, to, aqann·
haul, to, a^{s}ya, yıña
havoc, to make, tawitkıñi'ykın
he, his, that one, En
head, lawt
head-band, kılt, lawt
hear, to, yıt, valom
hearth-stones, palavg
hearts, women's, fastened together, lo^{s}
heaven, iya^{s}
heavy, paña
heedless, headlong, as·ka'čıkılin
help, vınyat
herd, ñelv
herd reindeer, to, qoya
here, wutc
here! vus, qage'
hide, to, yıyılpat, pıs·q

hit, to, iy
hold, to, yınn·, enaaye
hole, qoqlo
hood, lıpyui
hoof, atvai, vag
hook, čayı
house, ya (in composition)
houseful, yıss
house-top, ya
how is he? ame'yaq = a'me-yaq
how much, ta^{g}y
hunger, pilh
hungry, to feel, gıttat
hunt wild reindeer, to, ñıt

I, my, mine, myself, gŭm
I do not know, am
ice on frozen sea, upright blocks of, ayiyai
ice-hole, aim
image, vyıl
immediately, just then, a'wwi
impossible, qıyım
in a good manner. See *well*
in the same place, Ennan
increase of action, yat
indeed, really, ipa, i'nmi-qu'nŭm, e^{g}'en, o^{g}'nnen, ča'myeq, čemya'q, qai'gut, qačık
inspect, to, yıčičat, lila
intermediate, vıthıy
interval, ·vıthıy
intestines, qalalv
iron, pılvınt
is it not, ma'či

jacket of broadcloth, palto
jealous, to grow, čintaw, kinčat, qanñı
joint, nıqu'p
joyful, to be, gaimı
jump, to, pinku
jump off, to, čınkaitat
jump out, to, thait
just now, akila^{g}'č

keep, to, yawa
keep back, to, gıyip
kettle, kuka
kick, to, aate
kick with one's feet, to trample half-scraped skin, apt
kill, to, tm
kill wild reindeer, to, elv
knife, vala
knife, woman's, pa'qul
know, to, to understand, yeyol
know, to, valom
know, I do not, qo'
known, lh

lack something, to, ño
Lamut tribe, qoya
land, nuta
land, to, ñıpa
laugh, to, ačačhat
laugh loudly, to, kıt
laughing-stock, atas·h
lazy, kawič
leather, sole, qulta
leave, to, pela
leave (some part), to, yınu
leave in open, to, mai
leg, gıtča
letter, kali
lick with tongue, to, čıl
lie down, to, yıltel, -tlı
lie flat, to, pıs·q
lie on side, to, ayıčña
lie, to tell, tınmat
light, qes·h
light, to be resplendent with, mımtel
light of foot, in
likewise, E'nkıta, op
live, to, kıyulat
live in joy, to, yinnaw
live together (in one house), to, yaip
living one, kıyulat
living thing, ilu
load left in the open, mai

lonely, to feel, paivak
long, iwl
long ago, ai'ñun, ti'ta
look back, to, tawalñıla
look for, to, yıči, enayey
look in, to, yıvinañ, was·v
look upon, to, lila
loose, to let or get, vıyiw
loud, is·h
louse, mı'mıl, ml
love, to fall in, qaleip
love, to make, agınñı

magpie, vakıth
make, to, taik
make soup, to, apa
male, qlik
mamma, mama (probably from Russian)
man, o'ya, qlawul, qlik
many, i'n·ač
marlin-spike, yıs
mate, tumg
meantime, and, qačın
measure. to, tenm
meat, cooked, noo
meat, to take, out of kettle, kukañpa'y-kın (see *kettle*)
meet, to, yaina
mere, am
metal, pılvınt
mid-day, gınun
middle, vıthıy, gınun
midnight, gınun
Milky Way, čigai
mind, common sense, annen
mind, do not, am
mind, to have in, lh
mitten, lili
monster, monstrous, yent
month, yil
moon, yil
morning dawn, ečh (see *dawn*)
mortar, tobacco, kıpl
mother, ıı

mountain, ñai
mouse, pipik
mouth, čık, rıkr
move, to, ilu
move on, to, yali, tawañ
much, too, kıt, nıme'
mucus (nose), vılı^{g}'yñ
mustache, lalu
myself, činit

nail, vag
nail-point, vag
namely, mi'qun
navel, kil
nay! oh, well! a'lımıñ
near, close by, čeim
neck, (l)inn (under inn)
necklace, -(l)i^{g}nn (under inn)
needle, titi
nevertheless, at least, ayi'kvan, yaq
new, tuy
news, to bring, eshıpat
night-time, in the, nıki
noise, to make, quli
noiselessly, male'ta
nose, i^{g}ñ
nostril, e'ñval
not, igu't, ui'ña
not, I will, qayem
not as yet, yep
not long ago, wott
notch, to, kılv
notwithstanding, vı'yañ
now, ačhi, -yaq
now, and, ma'ččı
now, just, veth
now only, wū^{g}'tču
now, then! ki'tañ
number of, a, ñınvo'q
numerous, i'n·ač, lhi

odor, aig
off! got!
oh, toq, gek

oh, there! e^{g}'n
oh, well! e^{g}'n
old, ınp
old, to grow, paḷqat
old woman, ñaw
one, Ennan
one, single one, qun·
one to each (of the two), am
one's self, uwi'k
one time, e'enač, qun·
one — another, ya — ya
only, am, yep
open mouth, to, wañıḷat
openly, o'ya, čečve
other, qut
outside, gačñın
own, uwi'k, činit

pack-reindeer, muu
pack-sledge, muu
Painted-Woman, kali
palate, qanya
paper, kali
part, some, čümkup
parting of hair, ḷıñat
pass a day, to, s·aḷvıy (see *spend*)
pass the night, to, tkiw
pass by, to, gaḷa
pass over (sea, river, cliff, etc.), to, i^{g}y
pebbles, small, čigai
Pebbly River, čigai
peck, to, i^{g}ñ, ṭıñp
peep out, to, cep-ñıto'ykın
pelvis, ñoiñ
pelvis-joint, čıtča
penis, ača, ḷo'ḷo
people, yamk
perhaps, pa'ıa
piece, čvi
pierce (by pecking), to, yıviy
pierce, to, qatv, qoqḷo
pilfer, to, kotha
pillow, čot
plate, toreḷka (from Russian)
platform, raised, uiv
play, to; plaything, uyičvat
please somebody, to, vaḷeḷñaw
pocket, karma'n (from Russian)
point, i^{g}ñ, op
pointed, isv
Polygonum viviparum, root of, a'wyek
porch, ya
pound, to, taḷa
praise, to, to cheer up, anya
pregnant, to become, vamya
prepare, to, ṭenm
presence, in the, yaina
present, at, yıshı
pretend, to, ewgupat
prick one's self, to, oip
pricked, to be, isv
probable, it seems, maḷ
provisions, travelling, inu
pudding, yiḷk
pull with violence, to, kıt
punish, to, yıgıḷ
pursue, to, vaḷaikıḷa
push off, to, yıv
put on, to, yıp

quick, i'na^{g}
quickly, in haste, avi'ut
quid, yaḷu
quietly, male'ta
quite, very, awnu'p, u'nmi, ḷhi

rain, muqa
raven, vaḷv
Raven. See *Big-Raven*.
real, actual, ipa
really, čemya'q, qačık
rear, in the, yawal
rebound, to, čınkaitat
recent, ass
recover senses, to, čhıčañaw
refuse, to, ankaw, ḷñ
reindeer, qoya
reindeer, pack, muu

reindeer, wild, eḷv
reindeer-breeder, čawčuwa
reindeer-mane, peḷhınoʼḷñın
remainder, payoč
rest, to, paña
return payment, rıyat
revive, to, ayu
rich, to grow, pıto
rip open, to, yıčimaw
rise, to make, pug
river, vaiʼam
road, čet
roast, inay
roast (on flat stone), to, paḷavg
rob, to, itča
roll, to, kuḷ
root, Root-Man, tatka
round, kuḷ
ruff (fish), titi
run, to, -ykıḷ, gıntaw
Russian, miḷh-

said, he, eʼwañ
saliva, vıḷıˢʼyñ, kıtča
salmon, dried, tawaḷ (see also taiñat)
sand-spit, eʼrgiñ
say, to, iw
scar, vačap
scold, to, aqıt-aiña, kitaiña
scrape skins, to, yıv
scratch with nails, to, vag
sea, añqa
seal, ringed, viʼtvit
seal-oil, vaḷı
seamstress, awa-nñi
seashore, ačhıñ
seaweed, edible, mıʼčñoḷ
second time, ñay
secretly, vin·v
see, to, gita, ḷōˢ
seek, to, enayey
seems, it, iw, qaʼiñuʼn
self, uwiʼk
self, one's, činit
send, to, tñiv
separately, yanya
settlement, nım
several, taˢy
sew, to, yagıt, tñi
sew well, to, awa-nñi
shadow, vyıḷ
shake (one's coat, snow off), to, teuḷa
shake head, to, ḷawt
shaman's assisting spirit, añañ
shaman's stick, iluˢp
shamanism, to practise, añañ
shame, to feel, ñeʼkeḷ
sharp, isv
sharp end, op
shell, milyaʼq
shell-fish, kıḷka
shine full, to, ečh
shirt, maniy
shoot at, to, ḷqain
shoulders, čenpınm
shout, to, pıs·vič, kumñ, qoqḷa, quli
shovel, wulpa
shovel snow, to, aˢlm
show, to, peye
shred, mıyımk
shriek, to, kıt
silver, čerepro (from Russian)
since (*adv.*), ass
since, as long as, aiaʼñač
sinew thread, to prepare, ılñıtat
sing, to, quli, gıyapča
single one or time, qun
sister, čaket
sit, to, -tvagaḷ
sit down on sledge (mostly astride), to, ñaḷqıw
skilful, tamiʼnñı
skin, naḷh, gıḷh
skin, inner, yıpn
skin, to, yıvan·ñı
skin, to peel off, vanñat
skip, to, otña
slaughter reindeer, to, qoya

sledge, covered, qaya'n (literally, reindeer-house)
sledge, driving, uya'tik
sledge-load, i'nañ
sleep, sleepy, kawič
sleep, to, yıḷqat
sleep (well), to put to, tañ
sleeping-room, in the, yaḷq
sleeping-tent, iniyi
slide, to, yali
slime, wapıs·qa, vapis·qa, kıtča
small, pl, qai
smell of, to, ṭk
smoke, ṇ̊l
smothered, to feel, peik
snare, enat
snares, to spread, yıtıwat
snore, to, Enkaya
snow, ā^{s}ḷ
snow soaked with urine, ača
snowdrift, a^{s}lm
snowshoe, snowshoe-string, tig
snowstorm begins, vŭyaḷ
so, a'naqun
soar, to, yiña
soft, yiyk
some one, niyk
something, to do, niyk
son child, kmiñ
soon, i'na^{s}
spend (a day), s·aḷvıy; (the night), tkiw
spend, to, to destroy, (-t)ku
spirit (supernatural), kamak
spit out bones, to, atta^{s}m
splash into, to, pewıwa
split, to, ṣ·v
split in two, to, kaggup
split lengthwise, to, -yya
spoil, to, tawitkıñi'ykın, kotha
spotted, kali
squeal, to, tawtawat
squirt, to, piwya; (upon something), epetčayta
stab, to, ṭıñp, qatv
stand, to, tvit
starve, to, piḷh
state, to, yıyiw
steal, to, tuḷat
step over, to, čančis·qu'ykın
step-father, tata
stick, utt
stick, to, akmitkat
still, yaq, yep
still the less, ḷı'ġıqar
stingy, aḷña
stir, to, iḷu
stone, vuġv
Stone-Face, vuġv, Ġıwıḷe'
stone-pine, qas·v
stone-pine nut, nı'kḷı
stones, flat, paḷavg
stop, to, nuwil
stop up, to, yıp; (smoke-hole) tomñ
stopper for roof-hole, tomñ; (in roof or wall) qaḷtenŭ
store, to, yumkaw
storehouse, aia; (elevated) ma'mi
storehouse gable, mi'ñiñ
storeroom, rear, tinu; (within the outer tent, rear) yınu; (underground) uḷwu
stow, to, yumkaw
straight, veth
straight on, tāñaw
stranger, tumk
strangle, to, yıpıykaḷa; (one's self on a forked twig) oḷñaq
strap for carrying, imti
stretch, to, tvet
stride, vaqyıy
stride over, vaqat
strike, to, taḷa, (y)kıpḷ; (A) kıpḷu
strong, qatv, ḷhi
successful, qatv
such a one, iñi'nñin
suck, to, naḷp, ḷō^{s}
suffering, ta^{s}ḷ, ño
summer, aḷa
sun, tiyk

sunset, vuḷq
superior to, to be, ḷy
supernatural spirit, kamak
surplus, payoč
swallow, to, titkat

tail, ñoiñ
take, to, akmit
take away (by force), to, itča
take (it) on back, to, imti
talk, mıgımg
tassel, mıyımk
taste of, to, čača
taste of excrement, to, aᵍḷ
taste well, to, čopro
teach one a lesson, to, yıgıḷ
tear (of eyes), meye
tent, poḷa'tka (from Russian)
tent, outer, ya
thank, to, rıyat
thanksgiving ceremonial, to arrange, inačıxčat
that one, Enin-, ñayen, ñan; (apart from speaker) ñunin-
their, ač̌h
then, a'ttı, inya'wut, ora'wucak
then only, wŭᵍ'tču
there, E'nkı, yeḷh, van, -kıč, ga'nka, ñan
there, and, vot
therefore, iñi'nñin
they, ač̌h, Eč̌h, ñay
thief, female, ñaw
thigh, assa
thimble, veḷ
thirsty, to be, paᵍ
this country, in, wutin-
this much, to such degree, Enin
this one, wutin-
this place, belonging to, wutc
this side, to, yeḷh, qo'yıñ
thong, ñilñ
thong, hairless, i'ḷñın
thong-seal skin, quḷta
thou, thy, thine, thee, gıt
three, ñıyo'x
throat, piḷh, qamatča
throw, to, yinḷa
throw at, to, takyı
throw into, to, pewıwa
thrust, to, yp
thud, to, añaika
thus, Enñaᵍ'an
tickled, to be, yıgıč̌h
tie, to, kıḷt; (boot-strings) -ḷpinit; (load on sledge) enomat
time, every, all the, am exune'če
time, in that, inya'wut
time, this, e'čhivan, woᵍtvan
tired, to get, paña
tobacco-mortar, kıpḷ
together. umaka
to-morrow, mitiw
tongue, čıḷ
too much. See *much*
tooth, vann
touch, to, iy
toy, uyičvat
track, vinv
trample, to, tanti
trample down, to, čančis·qu'ykın
traps, to set, yıtıwat
travel, to, tĭḷaiv
traveller (from afar), makḷa
trifle, yaq
tripod, for kettle, kuka
truly, i'nmi-qu'nŭm, ki'wan
truth, in, i'nmi-
try on, to, tanti
Tungus, qoya
turn, to, yıli, yıḷt
tusk, yınn
twice, °ñiyaq
two, ñay, ñiyaq

unable, to be, pıkak
underground storeroom, uḷwu
understand, to, yeyoḷ
unreasonably, atau'

unskilful, uqugwai
untidy, vačin·ñı
untie, to, yıs
untied, -ḷpinit
untrue, qıyım
unwell, ta^{s}ḷ
upstream, ęčh
upstream, to go, gep
urinate, to, ača, luta
use, to, yawa

vainly, without reason, atau'
vanquish, to, ḷv
vegetable food, mesqav
vent-hole, yıno
vent-hole, plug for, kulipči
very, awnu'p, u'nmi
vessel, u'kkam
village, nım
visit, yamkıčı
visit him, to, yo^{s}o
voice, kumñ, quli
voluntarily, ya^{s}'yoa
vomit, to, gıvaḷ

wake up, to, kıyaw
wakeful, kıyuḷat
walk around, to, tıḷaiv
wallet filled with fish-heads, kaw
want, to, tayyañ
warm, thıḷ
wash, eḷhı-taw
water, mimḷ
watering-place, ice-hole, aim
we, our, mučh
welcome, to, gınk
well, all right! awwa'
well, now, atau'-qun, iñei'
well, in a good manner, awa-nñi
whale, yuñ (see *white whale*)
whale-skin, ithılh
what, yaq, mañin-
what of that! -kıč
when, ti'ta
whence, mañin-
where, ma'nnu, mink
whether, me'če
which, mañin-
while, for a, pıče'
whiskers, ḷaḷu
whistle, to, gıyapča
white, iḷh
white, to make, eḷhı-taw
white whale, yiyi, riri
who, mikina
whole, exclusive, all, mere, only, am
why! mink
why do you come, ñıta
wife, ña'wan
wife, to take for a, mata
willow, vıyı
willow-bark, wič
wind, the, pushes it inward, yqu
winter, ḷaqḷañ
wolf, i^{s}y
wolverene, qapay
woman, ñaw
woman, O, ılla'
woman, old, čačame
wonder, interjection of, qe'e
woo, to, ñaw
wood, utt
world, gacñın
worst, aqa
wrap up, to, aimak (see *to cover*)
wring the neck, to, ḷawt
wring out, to, -ḷpirt
write, to, kali
wrong, to do, akuyičva'tikın

yesterday, ai'gewe
you, your, tuč
youngest brother or sister, ıı̨a'nyo
youngest one, the (term of endearment), ılalu'

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