
Koryak Texts

BY
WALDEMAR BOGORAS

—
E. J. Brill
Leyden, 1917

Electronic edition 2004 by Michael Dürr (duerr@snafu.de)
for www.siberian-studies.org

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KORYAK TEXTS

PUBLICATIONS
of the
American Ethnological Society
Edited by FRANZ BOAS

VOLUME V

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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 *-len*. These ought to be read consistently as given here. The forms *-lin* and *-len* are incorrect. There is no *g* in Koryak. Wherever this occurs, it should be read *g*.

EDITOR.

November, 1916.

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ERRATA.

- p. 15, lines 4, 5, for "gei'liin" read "gai'liin."
- 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 "mintai'kir" read "mintai'kin."
- p. 76, line 17, for "tiyei'liin" read "tiyai'liin."
- p. 78, line 18, for "ñenvé'thičnin" read "ñenve'thičnin."
- 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'lkilat" read "neka'lkilat."
- p. 102, line 13, for "MuLi'ti|kilat" read "MuLi'ti|k|ilat."
- p. 105, 3d line from bottom of text, for "carier" read "carrier."
- p. 105, last line of text, for "kanc" read "kancx."

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 Peshina 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 being made by reindeer or dog sledge and on

snowshoes. 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 Bay¹ 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 Peshina Bay and also the Reindeer Koryak; and the eastern branch, which includes the Maritime Koryak of Kamchatka, and also the inhabitants of the villages Reki'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 Vírnik, 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'tin). 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 *tš* (*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>i</i>	<i>e</i> (<i>ä</i>)	<i>u</i>
<i>ê</i>	<i>a</i>	<i>o</i> (<i>ö</i>)

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*, *ɪ*, may also be used in the same place by different persons, especially when not under accent; for instance, *na'nako* and *na'niko*. In the same way, *uu* and *oo*, *aa* and *ä*, 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 *nñɪ* is replaced individually by *nmi*; *q*, by *k*; *wg*, by *ww* or *wx*; *y*, by *g*; etc.

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

² It is interesting to note that the possessive adjective *Quyqmn'a'quëhin*, 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-n̄aw; 4, 5, 8-10, 16, from Anne; 6, from Yu'łta-n̄a'ut; 7, 19, 20, from A'qan-n̄aw; 11, from Ai'u-n̄a'ut; 15, from ip̄ñā'.

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'n̄in,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'n̄in version, by Maria, a Koryak woman of the village Qare'n̄in; 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'n̄in. 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

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'em̄in (THAT OF THE RIVER).

Vilkhin; and the Qare'ñin translation, by Maria of Qare'ñin, 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 *Quyqinn'agu'nu*, which is simply the plural of *Quiqinn'd'gu*, is translated in Kamchadal as *K!u'txen k!č!a'mjan!a'n* (KUTX'S MEN). The Chukchee *erre'č* (Kamenskoye Koryak *ačč'o'č*), which signifies THAT IS ALL, in the Qare'ñin Koryak is replaced by *tenma'wilen*, which signifies THE FINISHED ONE. *Ge'tkurli*, 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'ñin Koryak, is *ganrai'talen*; and in Chukchee, *rirai'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, *Quyqinn'd'qu*, although Mr. Jochelson prefers *Quikinn'd'qu*. In Chukchee are found the forms *Ku'rkil* or *Ku'urkil*; and in Kamchadal, *Klutx*. 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 *Emé'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.

	ë	â	ö	ÿ
°i	ê	â	е	
i	e	a	o	u
I	E	A		ÿ

¹ В. Г. Богоразъ. Материалы по изучению чукотскаго Языка и фольклора, собранные въ Колымскомъ Округѣ. Изданіе Императорской Академіи Наукъ. Вып. I. С.-Петербургъ 1900.

- a, e, i, u . have their continental sounds (mostly long).
 o like *o* in *nor*.
 ě 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.
 'i a diphthong with an accent on *i*. It always has a laryngeal intonation *εi^ε*.
 ä between *a* and *o*, long.
 ɵ between *o* and *u*, long.
 ů 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	ʔ								
Velar	q	g	x	—	—	—	—	ʀ	h
Palatal	k	—	x'	—	—	—	ɲ	—	—
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	l	—	l, ɭ	—	—	—	—	—
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'iyuɭ.

- used to connect the parts of a compound word.

- l as in German.
- l̥ the tip of the tongue touching the alveoli of the upper jaw, back of the tongue free.
- ɫ posterior palatal ʎ, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, back of the tongue pressed against the hard palate.
- ɮ posterior palatal ʎ, like ɫ, but sonant. The Chukchee has both the surd ɫ and the sonant ɮ. The Koryak has only the sonant ɮ, which, however, is pronounced differently from the Chukchee sonant ɮ, in that the back of the tongue touches the hard palate with less pressure. And the Koryak sound ɮ is almost similar to double ʎʎ. 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.
- ʀ velar.
- m as in English.
- n as in English.
- ñ nasal of the *k* series, like *n* in *sing*.
- ṇ 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.
- g velar *g*.
- x like *ch* in German *Bach*.
- x̣ like *ch* in German *ich*.
- d, t . . . as in English.
- ḍ, ṭ . . . palatized (similar to *dy* and *ty*).
- s as in English.
- ṣ 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*.
- č̣ strongly palatized č.
- ǰ̣ strongly palatized ǰ.

Sounds *ë, ü, ö, â, x̣, 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 *yayai'tɪ* TO THE HOUSE, and in others as *notai'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 *ʃ* sometimes has a slight nasal sound. This nasal *ʃ* replaces the usual *n* of the first Kamchadal dialect.² No special symbol was adopted for this nasal *ʃ* 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, *Énki* becomes *enke'*; *ñawa'kak* becomes *ñawako'k*. At the end of tales, *a'čičič* becomes *aččo'č*.

¹ That of the village Sedanka.

² That of the Okhotsk shore.

i. 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."

Vaḷvımtıḷa^oninti E'čči Pičči'qala^on ñawınyoñvo'yke Quy-
 Raven-Man (dual) they Little-Bird-Man want a wife with
 qınn'aqu'yık. Quyqınn'a'qu Piččé'qala^onañ gaimanñıvo'ykın,
 Raven-Big. Raven-Big for Little-Bird-Man has a desire,
 é'wañ, "Ğımna'n ñawa'kak Piččé'qala^onañ tıyai'lıñın."
 he says, "I female child to Little-Bird-Man will give her."
 Miti' é'wañ, "Ğımna'n ñawa'kak Vaḷvımtıḷa^onañ tıyai'lıñın."
 Miti' says, "I female child to Raven-Man will give her."
 5 Va^oyuk Vaḷvımtıḷa^on vı'n·va ñıto'ykın, a'ḷa'ta awyeñvo'y-
 Afterwards Raven-Man secretly goes out, excrement he eats,
 kın, atta^owawa awyeñvo'ykın. Kıyaw'laıke, E'nki vañvo-
 dog's carrion he eats. They wake up, there are
 lai'ke qapa'au qu'tti i'u'wi. Newñıvo'ykınenat, "Mı'kinak
 (lying) wolverene- and wolf-skins. They began to say to "By whom
 skins some both of them,
 ga'nmiḷenau?" Vaḷvımtıḷa^on, "Ğımna'n."
 are they killed?" Raven-Man (says), "I (killed them)."

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

Va⁸yuk gawya'lyolen. Qo'npü enña⁸'an ama'latča.
 Afterwards snow-storm came. Altogether thus not growing better.

Quyqinn'aqu'nak gëwñivo'lenat,¹ "Toq, qamalıtva'thitik!

By Raven-Big they were told (dual), "There, make it better (dual)!

Ma'ki yamalıtva'tiñ, ña'nyen tıyanñawtiña'nñin." Val-

Who will make it better, to that one I will give the wife." Raven-

vi'mtıla⁸n, "Gü'mma mimalıtva'tik." E'wañ, "Qinatinuñ-

Man said, "I will make it better." He said, "Provision prepare

5 la'tık." Nıñvo'q pla'kiññu gatai'kiñinau. Ga'lqaçin. E'ñki

for me." A number of boots they prepared them. He went. There

vañvo'ykin e'n'migenka, yenotčoñvo'ykin. Piçiqala⁸n

he stays under a cliff, he is eating. Little-Bird-Man

ñitoñvo'ykin, enke' vañvo'ykin, awyeñvo'ykin. Čemya'qç

goes out and there he stays, he eats. Of course

Pičeqalanai'tiñ Valvi'mtıla⁸n aqałapñivo'ykin. Piçiqala⁸n

on Little-Bird-Man Raven-Man badly looks. Little-Bird-Man

yałqı'wikin, u'iña i'wka enñivo'ykin.

enters, not saying he is,

10 Valvi'mtıla⁸n E'ñki va'ykin. Enña⁸'an qo'npü vüyałan-

Raven-Man there stays. Thus altogether it

¹ This form is inchoative. It presents a compound of the stem *ñivo* 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 *gëwñiñ'olënat*.

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.

ñivo'ykin, ui'ña ama'latča. Go, va'yuk gaya'lqiwlin, i'mi
 storms, not not growing Oh, afterwards he entered, all
 better.

pla'ku gaqi'tilinau, qač'in plakgeñe'tiñ na'čañvoqen,
 boots were frozen, and into the boots he made water,
 meantime

iñi'nñinik pla'ku gaqi'tilinau. "Qiyime'wun, i'yaⁿ gači'-
 therefore boots were frozen. "Impossible, heaven is
 malin." Va'yuk Piči'kalaⁿ gewñivo'len, "Toq, gın-ya'q
 broken." Afterwards Little-Bird-Man they said to him, "Oh, thou now
 5 qma'latva't." — "Qiyime^{en}, gı'niw gü'mma tiyanto'ykin,
 make it better." — "Impossible, like thee I shall I go out,
 plakgeñe'tiñ tiyaa'čañvo'ykin?" Gewñivo'lenau Quyqin-
 into the boots shall I make water? They were told by
 n'aqu'nak, "Qalqala'tık, kitta'ñ aña'wtiñka." Va'yuk
 Raven-Big, "Go away! there unmarried." Afterwards
 gewñivo'len, "Atau'-qun." Qo'la ača'pil ga'kmi'lin, qal-
 he said, "Well, now." Some fat small he took it,
 te'nñin, wulpa'pel, ga'lqalin e^e'ti, gayi'nalin, gala'lin,
 stopper, shovel small, he went to the sky, he flew up, he came,
 10 iya^{kin} čema'thitñin qalte'nña gai'pilen, ača'pil e^e'tiñ
 of the sky the cleft with the stopper he stopped up, fat small to the sky
 gani'nñalin, pče' gama'lalin.
 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?" —

- Gǔ'mlañ gayai'tilen, gǔ'mlañ gawya'yo'len. Ña'nyen
 Again he came home, again it stormed. That
 qalte'nñin ganqu'lin yaya'iko'i'tiñ, nepplu'qin mi'qun.
 stopper was thrust out into the house, small one namely.
 E'wañ, "Qiyime'wun. I'ya^{en} gači'malin." Quyqinn'aqu'nak
 He said, "Impossible. Sky is broken." By Raven-Big
 qalte'nñin va'sqin gatai'kilin nima'yñqin, gei'lñin, a'čin
 stopper another one he made it big one, he gave it, fat
 5 o'pta nima'yñqin gei'lñin, ga'lqai'lin gǔ'mlañ, panenai'tiñ
 also big one he gave it, he went again, to the same place
 gayi'ñalin. Ga'la'lin, pa'nena ña'nyen qalte'nñin mal-kit
 he flew up. He came, another time that stopper all right
 ga'npilen, tala'wga gata'la'len, ña'nyen a'čin e'e'tiñ gani'ñ-
 he stuffed in, with the he struck it, that fat to the sky he threw
 mallet
 lalin, gǔ'mlañ ä'läla ga'lmelin, qoqló'wičñin; qo'npü
 it, again with snow he shovelled up, the hole; altogether
 gama'lalin.
 it grew better.
 10 Ga'la'lin; ña'nyen Valvi'mtla^{en} aqa'nnu ga'ččilin.
 He came; that Raven-Man to hate they had.
 Miti'nak eñyei'ña vaga'lekın, newñivo'ykın Valvi'mtla^{en},
 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

"Meñqañqa'če enñivo'ykin, nime' a^slatčmvo'ykin?" —
 "Wherefore it happens to quite thou smellest with
 thee, excrement?" —

"Mi'qun, ui'ña yu'laq akle'woka tina^s'lik." Gewñivo'len,
 "Why, not for long without bread I remained." She said to him,
 time

"I'n'ač, ga'lqata! Ui'ña mi'qun ama'latva'tča i'ti!" Ga'l-
 "Enough, go away! Not even not made better thou He
 wert!"

qa'lin. Pič'i'qala^snak ña'nyen Yini'a-ña'wgut gama'talen.
 went. Little-Bird-Man that Yini'a-ña'wgut married.

5 Toq, ga'la'ulin, inya'wut gamuqa'ulin. Valvi'mti'la^sn
 Oh, it came summer, then it rained. Raven-Man

ti'ykitiy gaya'luplin. Qači'n qo'npü niki'ta gana^s'len.
 the sun used for a quid. So altogether night grew.

Va^s'yuk gewñivo'len, "Čan'ai', qaimü'ge!" — "Me'ñqač
 Afterwards they said to her, "Čan'ai', fetch water!" — "In what
 manner

mi'qun mai'mik?" Va^s'yuk gewñivo'len, "Me'ñqač nime'
 namely shall I fetch Afterwards they said to her, "Why very
 water?"

mitipa^s'lai'kinen. Va^s'yuk missavi^s'ya'la." Ga'lqalın qai-
 we are thirsty. Afterwards we shall die." She went

10 čayiči'ña, Enña^s'an wüs'qū'mčiku, va^s'yuk ga'ñvilin, gañ-
 groping, thus in the dark, afterwards she stopped, she

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

ivers 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-

vo'len gɣya'pčak. E'wañ, "ɣ'mɪn qai-vai'amti ałña'we'ye."
 began to sing. She said, "All small rivers (dual) are stingy."
 Va'yuk gani'kalin enkai'ti vai'ampilñ, gañvo'len čilala'tik.
 Afterwards it made so to that place river small, began to bubble.
 Gayi'ččalin miłh-u'kkam, yaite'ti ga'lqałin, miłh-u'kkam
 She filled Russian vessel, to the house she went, Russian vessel
 gemtei'pilin, qła'wuł gala'lin. Ğapkau'len, e'wañ, "Ğum-
 she carried on a man came. She could not he said, "I,
 her back, (carry),

5 na'n, ğumna'n mi'mtin." Gayai'tilen wus'qum'čiku ña'nyen
 I shall carry it." She came home in the dark. That one
 gałımñena'len. Vai'am. Ğewñivo'len, "Eni'n ma'ki?"
 followed. River. They said to her, "That one who?"

E'wañ, "Ğumma Vaiamenai'ğum. Ğumna'n yai'vaču
 He said, "I River-am-I. I to compassion
 ti'tčin ena'n gɣya'pčala'n." Gañvo'len ñawa'kak kitai'ñak.
 had that singer." They began female-child to scold.

Ña'nyen Vaia'minak gama'talen.
 That one by the River was married.

10 To, va'yuk qo'npü wus'qum'čiku vañvołai'ke. Ğew-
 Oh, afterwards altogether in the dark they remained. They
 ñivo'len Vai'am, "Me'ñqañ niki'ta mi'tivañvołai'kin?"
 began to say to River, "Why in the night we remain?"
 E'wañ, "Me'ñqañ mi'qun?" Ławtiki'łiči'čñin vi'tvitin gai-
 He said, "Why, indeed?" Head-band of ringed- he
 seal thong

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'wġut 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?"

pīlen, ġanto'len, ayi'kvan ġaqayičiġlanñivo'len vantige'ñin
put on, he went out, at least small light came, dawn

ġato'mwaġen. Va'yuk ġewñivo'len, "Me'ñqañ mī'ntin?"
was created. Afterwards they began to "In what we shall do
talk, manner it?"

Yini'a-ña'wġut ġaño'len tenma'witčuk, Valvımtıġa'yıkiñ
Yini'a-ña'wġut began to prepare, to Raven-Man

ġaġa'lin, "Mai, Valvı'mtıġa'ñ va'ykin?" Va'čvi-ña'ut e'wañ,
she came, "Halloo! Raven-Man is (at home)?" Raven-Woman said,

5 "Va'ykin." ġewñivo'len Valvı'mtıġa'ñ "As'so' qatı',
"He is." She began to say Raven-Man "Since you went
to away,

qo'npü a'lva titva'ñvok." ġayo'oġen Valvı'mtıġa'ñ, ġew-
altogether wrongly I was." She found the Raven-Man, she

ñivo'len, "ġı'ssa qa'čik uı'ña a'lva a'tvaka? Qe'ññivo?"
began to say, "Thou really not wrongly not wert? Will you stay so?"

Qa'pten ġayı'ltıġen, ya'ina yılı'ykinin. ġü'mġañ qa'pten
The back he turned, to the she turns him. Again the back
front side

lı'ykin. Va'yuk ġaño'len čiči'ñnik yıyıġičha'wik, ġačečeñ-
he turns. Afterwards she began in the armpits to tickle him, she put her

10 qatvıñivo'len; čake'ta ġewñivo'len, "Quya'qı? İ'nač.
hands under his by the sister he was told, "What is the Enough.
armpits; matter with you?"

Stop it! This is a good girl." After that he began to make sounds in her direction, "Çm, çm, çm!" 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 mał-ña'witkata." Va⁸yuk enkai'ti gañvo'len, "Çm, This one is a woman." Afterwards to that he began, "Çm, good direction gm, gm." Qo'yin yileño'ykinen. Va⁸yuk gaktača'çhalen, gm, gm." To this side she turns him. Afterwards he laughed loudly, "Ça, ga, ga!" Ti'ykitiy gaçe'pñitolen, i'ya⁸g ga'plin, "Ha, ha, ha!" The sun peeped out, to the fastened sky itself,

qo'npü geçha'len.
altogether it grew light.

5 Va⁸yuk gayi'lqalinat Yini'a-ña'wgutinti, gewñivo'len,
Afterwards they slept (dual) Yini'a-ña'wgut (dual, i. e., she told him, with the man),

"Ma'ççi yinna va'ykin, poła'tka¹ va'ykin?" — "Ui'ña." —
"Now what is, tent is?" — "No." —

"Ma'ççi vi'lka¹ va'ykin?" E'wañ, "Ui'ña." — "Tore'lka¹
"And fork is?" He said, "No!" — "Plate

va'ykin?" Çu'mlañ e'wañ, "Ui'ña." E'wañ, "Minyai'timik.
is?" Again he said, "No!" She said, "Let us go home!

Çümni'n ya'yak vałai'ke." Ye'liñ gata'wañlenat Qoyqin-
My things at home are." There they moved on to

10 n'aqoyika'ti. Ewñivo'ykinen Vałvi'mtla⁸n, "E⁸n, mał-
Raven-Big. She began to say to the Raven-Man, "Oh, well, a good
qla'wuł." Ačaçhitčoño'ykin. Va⁸yuk ñe'nako ga'nmiłen.
man!" He felt flattered. Afterwards there she killed him.

¹ Words borrowed from the Russian: ПАЛКА TENT, ТАРЕЛКА PLATE, ВИЛКА FORK.

Yini'a-ña'wġut 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'wġutinak Valvı'mtıla⁸n ġičġolaı'tı ġoi'pılen.
By Yini'a-ña'wġut Raven-Man to the upper part was stuck in.

E'wañ, "Ģini'n ka'li-qa'nyan maı-i⁸'yu nına⁸'ıIn, tañ-i⁸'yu
She said, "Thy spotted-palate to a sky let it grow, to a fine sky
good

nına⁸'ıIn."
let it grow."

Ģayai'tılen, ġewñivo'len, "Me'ñqañ ı'tı?" E'wañ,
She came home, they told her, "How thou wert?" She said,
5 "Valvı'mtıla⁸n tı'nmin, ena'n tı'ykıtiy ġaya'luplin." Ačhıva'n
"Raven-Man I killed, he the sun used for a quid." From that
time

qo'npü maıa'tı. Va'čvi-ña'ut e'wañ, "İñei'! Yıča'myi-
altogether it grew better. Raven-Woman said, "Well By the
now!

tu'mġa ıı'ġi ina'tçı? Tañ-a'weñvoi." E'wañ, "Mıyo⁸'ogan!"
brother to his I am put Good he began to cat." She said, "Let me visit him!"
mind to?

Ģayo⁸'olen. E⁸'en ġavi⁸'yalin. Ģañvo'len qaıhaı'ak, "Ena'n
She visited him. And he was dead. She began to cry, "He
tu'mkıñ ya'notı vetke'ġičñın tai'kinin." Ģape'lalen.
to the other at first annoyance did." She left him.
people

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

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

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

qla'wul vi'gi." Ğewñivo'len, "Wutinnal'ai'-güm qla'wul-e-
man died." He told her, "This-am-I man-am-
güm." Y'lhliu gaito'lenau. "Wutissau' gina'n gatai'ki-
I." Finger-gloves he took them out. "These thou hast made.
linau. Wutissal'ai'-güm, Pičiqala'nai'-güm."

This-am-I, Little-Bird-Man-am-I."

enke' yaya'ña va'ykin, güm'lañ qoya'we. Ğewñivo'len,
There a house is, also reindeer. He told her,

5 "Qoyqinn-aqoyikai'ti mini'lqat. Če'čve yewñivo'la'ñe,
"To Raven-Big let us go! Openly they shall tell,

'A'ččiñ qla'wul yawa'ykimen.'" Ğa'lqa'linat mu'uta,
'Bad man she has him.'" They went (dual) with the
caravan,

ga'la'linat. Ğewñivo'lenau, "Ñawako'k! naya'tin, mu'uta!"
they came. They began to say, "Female child! came, with the
caravan!"

Ğewñivo'len, "Mu'čhin ñawa'kak vai'čita qatha'ai."
He said, "Our female child on foot they went
away" (dual).

Ğewñivo'len, "Wuttinnal'ai'-güm. Piči'qala'nak inaya'ti."
She said, "This-am-I. By Little-Bird-Man I was
brought."

10 Piči'qala'n nelhepito'nqen yaqa'n-uya'tikiu am čerepro'nau.¹
Little-Bird-Man many created driving-sledges all of silver.

¹ Borrowed from the Russian сеpeго SILVER.

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

E'unki	oma'ka	gatvañvo'lenau,	ga'lñil	gałaiiviñvo'lenau
There	together	they lived,	in all	they walked around
			directions	
mu'uta,	gaaimiyo'olenau,	gatvañvo'lenau.	Aččo'č.	
with a	they lived in joy,	they lived.	That is all.	
caravan,				

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, "Iḡigi'!"

Pipi'kča-ñā'wgutinu	gas'hintil'linau.	ila'lu	lümñena'ykin.
Mouse-Women	on the seashore walked.	The	is following.

Ma'ma	e'wañ,	"As'hí'ñka qwułā'gítča."	A'men	gawgu'lin
Mamma	said,	"On the seashore tie her."	And	they bound her
5	am-ma'kil-ñē'eta.	Tawtawanñivo'ykin,	"Pawawawa'!"	
with diaper-	with two.	She began to squeal,	"Pawawawa'!"	
only-	strings-			
A'men	e'wañ,	"Yí'nna wot?"	—	"Tıłā'go'n! Ta'qiñ-
And	they said,	"What this?"	—	"I found! Genuine
va'gılñipel."	—	"ııā'ñi qıyo'ola'gítča."	Gayo'olen.	"Yí'nnaqi
nail small."	—	"The you visit her."	They visited her.	"What then
		youngest		
ıu ⁸ 'wa ⁸ n?"	Qa'čın milya'qpil.	"Qaykıpla'gítča!"	Gañvo'len	
thou foundest?"	And only a shell small.	"Strike her!"	They began	
kı'pılık,	gañvo'len qalhai'ak,	"Iḡigi'."		
to strike,	she began	to cry,	"Iḡigi'."	

¹ See Jochelson, *The Koryak*, I. 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."

Ĝũ'mlañ enkai'ti gañvo'len, "Yi'nna wot tɬa'go'n?
Again in the same she began, "What this I found?
direction

Ča'myeq gavginña'len, ča'myeq gaɬa'lin, ča'myeq gaɬa-
Indeed with nails, indeed with eyes, indeed with
lu'lin." — "Qiyo'ola'gıtča ɬa'ni, yi'nna lu'ni." Gayo'oɬen,
whiskers." — "Go to the youngest, what she has They visited her,
(and see) found."

qač'n vi'tvitpil.

and really a ringed
seal small.

5 Quyqinn'a'qu e'wañ, "Eei! ya'qlau Pipi'kča-ña'wgutinu
Raven-Big said, "Eh, eh! what are Mouse-Women
they doing,

is'himɬavai'ñalaj?" Miti' e'wañ, "Qanqa'wgi. Ya'qkɬinau
loudly dance shouting Miti' said, "Cease. What for
they are?"

nayo'onau?" Gayo'oɬenau. "Amei'! Pipi'kča-ña'wgutinu,
will you visit them?" He visited them. "Well there! Mouse-Women,

yaqlaikine'tik?" — "Ui'ña aya'qka. Atau' A'xgıke
what are you doing?" — "Not not anything. Simply Hairless-One

küma'ti." E'wañ, "Qinamɬila'tik." Qo'lla e'wañ, "Appa'-
is angry." He said, "Louse me." One said, "With

10 nak¹ inassina'nik toi'pük." Nani'o'win tami'nñt-qla'wulɛn
father on an awl I pricked One could say handicraft-man's
myself."

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

ñawa'kak. Va's'qin ña'nyen qai-ña'wis'qat, "Qinamļu'wi!" —
 female child. Another that small-woman, "Louse me!" —
 "Çü'mma mama'nak² tetei'tiñ toi'pük." Nani^swiñ, awa'nñi-
 "I with mamma on a needle I pricked myself. One could say, sewing

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

Çaño'len mīļu'k. "Qiwiykīn-i'-gi, 'Appanau' mīmļu'wgi
 She began to louse him. "Say you, 'Grandfather's lice

5 nanyamčā'čaqenau.'

are tasting of fat.'

E'ñki gaławtime'lin, ña'nyau qai-pipi'kañnu am-ma'na
 Then he shook his head, those small mice to different
 directions

ganyā'linau, — qu'tčau a'ñqak, qu'tčau wapi's'qalqak,
 he scattered them, — some to the sea, some to the slime,

qu'tčau va'yamīlqak, qu'tčau wu'gwulqak. Quyqinn'acqu'nak
 some to the river, some to the pebbles. Raven-Big

ña'nyen vi'tvitpiliñ ganyai'tilen. Ña'nyau gawliñvo'lenau,
 that ringed seal small he took it home. Those came to the shore,

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'nma*.

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 moss¹ 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

es'he'lvĩñ uwí'kiu gapñi!añvo'lenau. "Çr'ssa mi'ñki i'yi?" —
 between their bodies they told about. "Thou where hittest?" —
 themselves

"Çüm̄ma a'ñqak ti'yak." — "Vĩ'yañ isku'la'ti." — "Çr'ssa
 "I to the sea hit." — "Then thou wert cold." — "Thou
 mi'ñki i'yi?" — "Çu'm̄ma ti'yak čegai'likik." — "Vĩ'yañ
 where hittest?" — "I hit on the small "Then
 pebbles." —

isvĩla'ti." — "Çr'ssa mi'ñki i'yi?" — "Çüm̄ma vapi's'qalqak
 thou wert "Thou where hittest?" — "I on the slime
 pricked." —

5 ti'yak." — "Vĩ'yañ isku'la'ti." — "Çr'ssa, A'xhike, mi'ñki
 hit." — "Then thou wert cold." — "Thou, Hairless-One, where
 i'yi?" — "Çu'm̄ma mama'nak veta⁸niya'tik." — "To, çr'ssa
 hittest?" — "I to mamma on the moss spread." — "Oh, thou
 yiyku'la'ti."
 wert on soft!"

Gewñivo'lenau, "Mĩnyaiti'la'mik!" Gayai'tilenau, gañvo'-
 They began to say, "Let us go home!" They came home, they
 lenau pñalte'lik, "Kĩ'wan, ma'ma, ya'nut vi'tvipil mi'tla⁸wla⁸n,
 began to narrate, "Truly, mamma, at first ringed seal we found it,
 small

10 appa'nak i'tčanin." — "Ya'qkinki! Nayanva'nñĩnĩn, mis-
 by the grand- he took it "What for! Let them skin it, we
 father away." —

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',

saitiḷa'ñin. Ṇawa'kku, qawas'viḷa'tik." Ḡawa's'vilineau,
will fetch it. Female children, look in." They looked in,

ḡaya'ḷinau, ḡi'wlineau, "Amamqu'tinak yīwa'nñiykinin." —
they came, they said, "Eme'mqut he is skinning it." —

"Am-ñū'nin qai-ñā'wis'qat, qawas'vu'gi." Ḡawa's'vilineau.
"Now this one small-woman, look in." She looked in.

"Akīḷa'ḷč kokaivīḷai'ke." — "Am-ñū'nin qai-ñā'wis'qat,
"Just now they are cooking it." — "Now this one small-woman,

5 qawas'vu'gi." Ḡawa's'vilineau. "Akīḷa'ḷt kokañpaḷai'ke."
look in." She looked in. "Just now they take (the meat)
out of the kettle."

Ḡewñivo'ḷen Pipi'kča-ñā'wgut, "Iñe'! Quyqinna'qu ne'wñivon,
She began to say Mouse-Woman, "Oh, Raven-Big would he say,

'Tañ-miti'w mīna'wyela,' Iḷu'pīlīñ tī'ta mīnelo'ḷčola! Qai-
'Well to-morrow we will eat it,' Shaman's when we shall find! Small
small stick

ñā'wis'qat em-ñā'no qiya'ḷthin vai-ki'ltipilīñ. Qīḷaḷaḡ'tča
woman there-that one bring grass-bundle small. Carry it away

Ḡoyqinn'aqoyikai'tiñ, qīnayala'ḡitča."
to Raven-Big's (house), drop it."

10 Ḡaḷa'alin, ḡana'yalin. Quyqinn'a'qu e'wañ, "Mitei',
They carried dropped it. Raven-Big said, "Miti',
it away,

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!"

miti'u minnu'nau noo'wge." A'men e'wañ "I, i'nmi-to-morrow we will eat the cooked meat." And she said "Eh, all qu'nũm." — "A'men y'inna, qai-ña'wis'qat qawa's'vugin." — right!" — "Oh, what, small-woman look in there." — "Akila⁶'č taka'wñekin Miti'." — "Am-Enyi'n qai-ña'wis'qat, "Just now prepares the bed Miti'." — "Now this small-woman qawa's'vi." — "Akila⁶'č gayi'lqalınau, enkayala'ke." — look in." — "Just now they are gone to they are snoring." — sleep,

5 "Toq, minlqala'mik." Milh-u'kkamau a'gımu ga'kmilınau, "There, let us go!" Russian vessels bags they took them, ga'lqalınau, i'miñ noo'wge gayo'olenau, a'kyel ipa'ña they went, all the cooked they put in, also broth meat

paio'cipit. Ga⁶lai'olen, i'miñ Miti's'hinau Quyqınn'aqu'chi-remainder. They defecated, also Miti's Raven-Big's nau pl'a'ku wu'gwa gaye'lin. boots with pebbles they filled.

Miti'u gakya'wlinat. "Mitei', qakya'wgi, miña'wyi." Next day they awoke. "Miti', get up! Let us eat!"

10 Miti' gaplaitiñvo'len. "Mikikiki'k, mikikikiki'k!" — "Ya'qıykin Miti' began to put on "Ah, ah, ah! ah, ah, ah!" — "What art thou her boots.

Enña⁶'an i'trykin?" — "Ui'ña y'inna!" Quiqınn'aqu 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

gəplaitĩnvo'len. "Míkíkíkík, íkíkíkík!" — "Ya'qiykin
began to put on his "Ah, ah, ah! ah, ah, ah!" — "What art thou,
boots.

Enña'an í'tiykin? A'chi a'men gũ'mkiñ ní'wi-gi." — "Qa'nkau,
thus art thou? Now like me talking art "Cease,
thou." —

qiya⁸'thin noo'wge. Mĩna'wyi. ipa'ña qinathileu'." Miti'
bring cooked meat. Let us eat! Broth make warm." Miti'
gañvo'len ipa'wik. "A⁸la'tve, a⁸la'tve!" — "Qiya⁸'thin!"
began to drink "It tastes of it tastes of "Bring it here!"
(broth). excrement, excrement!" —

5 Quyqinn'a'qu o'pta e'wañ, "A⁸la'tve, a⁸la'tve!" — "Pipí'kča-
Raven-Big also said, "It tastes of it tastes of "Mouse-
excrement, excrement!" —

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

míkíplis'qewla'tík. Qiya⁸'thin qolowočũ'mñin." Gai'lĩn,
I will stun them with blows. Bring big club." She gave him,

ga'lqaĩn, ya'lĩn gata'wañlen. "Qulu', qulu', qulu'k!" —
he went away, there he was moving on. "Big, big, big!" —

"Appa'nak nenene'la'mík. Qiwla'gítča, 'Ní'kli-ye'lka!" —
"By the grand- he appears to us. Tell him, "With stone- pudding!" —
father pine nuts

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

"Ya'qkinau nr'klr-ye'lku? Ava'nnikil-e-güm." — "Yi'tti-
 "What for (those) stone-pine nut pud- Toothless am I." — "With
 dings? cloudberry¹

ye'lka!" — "O, yi'tti-ye'lka-van tiya'yilku." Gayi'lkulin.
 pudding!" — "Yes, with cloudberry-pud- I will eat the He ate of the
 ding pudding." pudding.

"Appa', wü'ssiñ gayi'lqata!" — "O, wü'ssiñ tiyayi'lqatiñ."
 "Grand- on your sleep!" — "Yes, on my I will sleep."
 father back back

Gayi'lqalin, gałamyımka'lenat. "Appa', i'n'aç, qak-
 He slept, they to his eyes attached "Grand- enough, get
 (red) shreds. father,

5 ya'wgi!" — "Awwa', a'nam-e'en tiyayai'tiñ." Ga'lqalin
 up!" — "Well, all right! I will go home." He went

yaite'ti, gayaitiñvo'len, galañvo'len. "Mitei', qanto'ge,
 home, he was coming near, he was approach- "Miti', come out,
 to his home, ing.

kmi'ñin a'ççiñča'n qanva'kyıntat qangekiplena'ñu."
 son the worst (of all) tear in twain to strike the fire with."

Ata'mtim ganvakyınta'lin kmi'ñin. "Mannu'ki qa'ngaqañ?
 Vainly she tore in twain the son. "Where is the fire?

a'çhi ni'w-i-gi, qanga'tykin. Gaya'qlinat lela't, gałamyım-
 Now saying-wert- it burns. What happened to (your) with shreds
 thou, eyes,

¹ *Rubus chamemorus.*

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,

ka'lenat? Pipikča-ña'wgutiyk gantawitkña'w-i-gi." E'wañ,
attached to eyes? By Mouse-Women by them defiled-art thou." He said,
"Gm, wü^otçu nanñičvina'w-güm. Qiya^othin qolowočü'mñin.
"Hm! just now grew angry-I. Bring big club.

Miyo^oonau kiplo'nvü."

I will find them to strike them."

Ğa'lqaġin. "Qulu', qulu', qulu'k!" — "Appa'nak
He went away. "Big, big, big!" — "By the grand-
father

5 nenenela'mık. Qiwla'gıtča, 'A'wyek-ye'lka!" — "Ya'q-
he appears to us. Tell him, 'With root 1-pudding!' " — "What
kınau!" — "Pa'yıttı-ye'lka." — "O, pa'yıttı-ye'lka tıya'yıl-
for those!" — "With berry-pudding — "Yes, with berry-pudding I will eat
of *Rubus Arcticus*."

kuñ." Gaya'lqıwlin, gañvo'len yi'lquk. "Appa', a'yičña
the pud- He entered, he began to eat of "Grandfather, on your
ding." side

ğayı'sqata!" — "A'nam-e^oen, a'yičña tıyayı'lqatıñ."
sleep!" — "All right! on my side I will sleep."

Ğayı'lqalin, gała^owkali'lin wü'lka. "Appa', qakya'wgi,
He slept, they painted his face with coal. "Grandfather, get up,

10 a^olona'nñivoi!" — "O, e^oen tıyakya'wñ." Ğakya'wlin.
daylight is coming!" — "Yes, all right! I will get up." He awoke.

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'niko va'amik yiwgíci'ta." — "E'en a'nau
 "Grandfather, there in the river have a drink!" — "All right!
 tŷayí'wgíciñ." Ga'lqa'in, ga'la'lin va'amik, gañvo'len
 I will drink." He went, he came to the river, he began
 i'wgíci'k, ga'la'ulin čini'nkin vi'yilviyil. "Mei, Ka'li-ña'ut,
 to drink, he saw his own image. "Halloo, Painted-Woman!
 gí'ssa e'nki? Yipa'ña mna'yatn." Gek, gana'yalin.
 thou there? (Stone)hammer I will drop." Oh, he dropped it.
 5 "Mei, Ka'li-ña'ut, u'wik mna'yatn! Mei, Ka'li-ña'ut,
 "Halloo, Painted-Woman! body I will drop. Halloo, Painted-Woman!
 me'če mima'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

Pipí'kča-na'wgut e'wañ, "Mino'yičva'ala." Gañvo'lenau
 Mouse-Woman said, "Let us play!" They began
 uyičva'tik guyičvanñivo'lenau. Qolla gava'nnintalen, ilalu'.
 to play they were playing. One has lost a tooth, the young-
 est one.
 E'wañ, "Ya'qi vanninta'ti?" — "I'ya-Nipaiva'tinak
 They said, "How didst hast lost a tooth?" — "Heavenly by the Envious-one
 thou

¹ Compare W. Jochelson, *The Koryak, I. 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

inalqaina'wi, iñi'nñinik ma'qmita tuva'nnintatik. Tyavi⁸'yañ,
I was shot at, from this one arrow I lost a tooth. I shall die,
me'nqañ mīkyuła'tik?" Ğewñivo'len, "Ğa'čñin, mi'qun.
how shall I live?" They said to her, "In the outside, indeed!
Mīninyai'tala-ge." Ğek, ganyai'talen. İla⁸' ği'wlin, "Ya'qi
Let us bring thee home!" Oh, they brought her Mother said, "How didst
home! thou
Enña⁸'an i'ti?" — "Eğa'ñko nalqaine'w-ğüm ma'qmita
thus wert thou?" — "From heaven shot was I with an arrow

5 Nīpaiva'thitñinak."

by the Envious-one."

E'wañ, "An'a' mīnaiña'wlan." Ğaiña'wlin, ganyai'talen,
She said, "Grand- let us call!" They called her, they brought her
mother to the house,

ğañvo'len aña'ñyak, mañe'nko ñawa'kak ğaño'valen.
she began to practise from where female child became suffering.
shamanism,

E'wañ, "U'i'ña wīyiwī aḷipa'tča menkei'ti." Ki'tañ am-
She said, "Not breath does not fit anywhere." Then

yaqalheñe'tñ taya'ñikin. E'wañ Imča'na-ña'wğut, "Yawo',
to the porch she wanted. Said the Ermine-Woman, "Halloo!

10 yaqalheñe'tñ miłqa'tik. Yı'ıku mīnčīcatis'qi'wnau." Qai'-
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?

ñá'wis'qat tawí'tkiñi, iñínñinik vannínta'ti. Gayo^soļenau
 woman did havoc, therefore she lost a tooth. They found
 yí'łku, ma'ñin nıklí'-ye'łkiyel, ñá'nyen gacı'čhulin. Ñá'niko
 the which stone-pine pudding, that one was gnawed. There
 puddings, nut
 va'nñiñin gape'laļen. Qacı'n ena'n tawí'tkiñik gava'nñin-
 a tooth she left. Really she pilfering has lost a
 taļen. Imča'na-ña'wgutnak gana'tvilen va'nñiñin. "Miko'n
 tooth. By the Ermine-Woman was brought in the tooth. "Whose
 5 vannilño'n?" Imča'na-ña'wgut gí'wlin, "Ma'ñin-qai-ña'wis'-
 tooth?" Ermine-Woman said, "To which small woman
 qatik mintante'nmiñlan?"
 we shall apply it?"

E'wañ ñu'nin qai-ña'wis'qat, "Quwa'ñiļat." Ñá'nyen
 She said to yonder small-woman, "Open your mouth!" That one
 gawañiļa'ļen. Va'nñiñin gatan'apče'pinlin, gaaqai'paļen.
 opened. The tooth she applied it, it badly fitted in.
 í'mi ga'mga-qai-ña'wis'qat, í'mi gaaqai'paļen. E'wañ
 Also to every small-woman, also it badly fitted in. Said
 10 Imča'na-ña'wgut, "Em-ta^l-qai-ña'wis'qatik qatante'nmin-
 Ermine-Woman, "To the suffering-small-woman apply it."
 ñan." Ñá'nenenak gatante'nmiñlen, gapepa'ļin. E'wañ
 To that one she applied it, it fitted in. Said
 Imča'na-ña'wgut, "Ena'n tawí'tkiñik." Me'ñqañ ni^stva^s'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.

И.а ^{8'}	ḡaqitaiña'len.	Ḡi'wlin,	"Quvi ^{8'} yas'qi'wgi,	qulñaqa-
Mother	scolded her.	She said,	"Die,	strangle
				yourself on a
tis'qi'wgi."	Ḡayai'tiḡen.	E'wañ,	"Tapka'vik	olñaqa'tik."
forked twig!"	She came home.	She said,	"I could not	strangle myself
				on a forked twig." ¹
И.а ^{8'}	ḡaqitaiña'len.	Ḡi'wlin,	"Toq, qa'lqathi."	Ḡa'lqaiḡin,
Mother	scolded her.	She said,	"Oh,	go away!"
				She went away,
wü ^{8'} tçu	ḡavi ^{8'} yaḡen.	Acčó'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 storeroom 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

5	Ḡai-ka'mak	И.а ^{8'} ñ	e'wañ,	"Tigitta'tiykin."	Ḡi'wlin,
	Small kamak	to the	said,	"I am hungry."	She said
		mother			to him,
	"Ymoi'ti	ḡawwis'qi'wa."	E'wañ,	"Ḡiyime ^{8'} en.	Ḡoyqinn'a-
	"To the rear	(go and) eat some-	He said,	"I do no want to.	To Raven-Big's
	storeroom	thing!"			
	ḡoyikei'tm."	И.а ^{8'}	ḡi'wlin,	"Ḡiyime ^{8'} en.	Ḡuyavi ^{8'} yañi,
	(house)."	Mother	said to him,	"Do not do it.	Thou wilt die,

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 store-room (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

nayanoga'thi."	E'wañ,	"Yas·qalkai'tiñ	gawyis·qi'wa."
thou wilt be caught in a snare."	She said,	"To the house-top	(go and) eat some- thing!"
E'wañ,	"Ya'qkinau,	niyas·qalqača'čaqenau."	E'wañ,
He said,	"What for?	they taste of the house-top."	She said,
"Ołhiwe'tiñ	gawyis·qi'wa."	E'wañ,	"Ya'qkinau, nolhoča'-
"To the cache	(go and) eat some- thing!"	He said,	"What for? they taste of
čaqenau."			
the cache."			

- 5 Quyqinn·aqu'nak ena't gantiwa'len ma'mik. Nanikai'tiñ
 Raven-Big a snare has spread near the ele- There
 vated storehouse.
- gaginta'wlin, qai-ka'mak, gawga'len ena'tik, gañvo'len
 he ran, small kamak, was caught in the snare, he began
 qalhai'ak, "I, tu'kwak, tu'kwak." Quyqinn·a'qu e'wañ,
 to cry, "Oh, I am caught, I am caught!" Raven-Big said,
 "Yawo', ena'tpel miyo⁸'an, li'gi ti'tcin." Gayo⁸olen, ai'ak
 "Well, now, snare I will visit, to my I had it." He visited it, into the
 mind storehouse
- gaya'lqinvolen, geñu'galen. "Wu'tcin yaq, yinna?" —
 he wanted to enter, he stumbled. "This, now, what?" —
- 10 "Gū'mma, kitta' tu'kwak." A'naqun kuła'kata¹ nimeyeyit-
 "I, there I am caught." And so with (his) fist he was brushing

¹ Borrowed from the Russian кулакъ FIST.

was crying, and brushing away his tears with his small fist. "Stop blubbing! 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-

-
- va'qen, niqalhai'aqen. "Aqalhai'aka qitir'ykin-i'-gi. Mete'nañ
away tears, he was crying. "Not crying be thou. To Miti'
minyaita't-ge." Ganyai'talen. "Mitei', qai-ka'makpel qam-
I will bring thee He brought him "Miti', small kamak small dance
to the house." to the house.
- la'wun." Gek, gañvo'len mīla'wuk, "Gaqqai-ka'makata
for his Oh, she began to dance! "With a small ka'mak
(catch)."
- gana⁸l-mu'yu, gaqqai-ka'makata gana⁸l-mu'yu!" Quiqin-
became we, with a small ka'mak became we! Raven-Big
5 n'a'qu e'wañ, "A'lvañ qamla'wun. Ga'na, qiwini, g'issa
said, "Wrongly thou dancest Ga'na, come out, thou
for him.
- qimla'we." Giwīnilin, gañvo'len mīla'wuk, "Gaqqai-ma'ka-
dance!" She came out, she began to dance, "With a small ma'kak
kata gana⁸l-mu'yu, gaqqai-ma'kakata gana⁸l-mu'yu!"
became we, with a small ma'kak¹ became we!"
- E'wañ Quyqinn'a'qu, "I'pa, enña'an."
Said Raven-Big, "Indeed, thus."
- Gana'tviñen, e'wañ, "Ya'qu mintaikīla'-gi, tomñena'ñu?"
They carried him (the house- "Into shall we make thee, into a cover for
in, master) said, what the roof-hole?"
- 10 E'wañ, "Qiyime⁸en. Tomñena'ñu qinataikīla'tik, tīyañlan-
He said, "I do not want it. Into a cover for you shall make me, I shall feel
the roof-hole (if)

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,

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

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

kıla'tık, tiyayımgumganñivo'ykin ñenve'thičñın." E'wañ,
make me, I shall be afraid of evil spirits (pas- (The house-
sing by)." master) said,

"Ya'qu-yak quwai'matın aⁿntai'ki-gi? Miti'nak čai'uču?"
"Into what, then, thou desirest one should make For Miti' into a
thee? working-bag?"

5 E'wañ, "Qiyime'en. Tıyapeikılanñivo'ykin." E'wañ,
He said, "I do not want it. I shall feel smothered." (The house-
master) said,

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

Ñi'lñu gatai'kiñvo'len, gas'viñvo'len, ña'čhinoñ gala'xen,
Into a they made him, they cut him (into to the outside they carried
a thong a line) it,

gañvo'len tve'tık, ga'tvelen. Quyqınn'aqu'wgi gayı'lqalınau.
they began to stretch they stretched Big-Raven's people went to sleep.
it, it,

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

“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.”

ganu'kwalin. Nĩ'lñu gatai'kilin. Mintu'las·qewlan." Ga-
they caught him. Into a they made him. Let us steal it!" They
thong

yo^oolen, gañvo'len yĩ'ssik. E'unki gaku'mñalen, "I'na^o,
found it, they began to untie it. Then it shouted, "Quick,
qikyawla'tik. Ke'nam nassi'nvo-gũm." Quyqinn'a'qu e'wañ,
wake up! Already they are untying me." Raven-Big said,
"Nĩ'lñipilñ ya'qñivoi? Tenanikyo'nñivoi. I'na^o mñikya'wla."
"Thong small what is the It wants to awaken us. Quick, let us get up!"
matter with it?

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

"Annimaya'tiyik nitula'tiy-gũm."

"By Frost-Man's people they wanted to steal me."

Atta^oyol-ya^omka gava'lomlen, Quyqinn'aqu'nak qai-
By Down people they heard it, by Raven-Big small
(the coast)

ka'mak ganu'kwalin, nĩ'lñu gatai'kilin, napkawñivo'ykin
kamak was caught, to a line they made it, they could not
tula'tik, niłhıkyu'qin. Gewñivo'lenau, "Moçhina'n mintu'
steal it, it is quite wakeful. They began to say, "We will go

10 las·qewlan." E'wañ, "Mi'qun, missatula'ala'nñin." Quyqin-
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 whatever. 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

n'aqu'wgi gayi'lqalinau. Ğū'mlañ gatu'las'qewlin Atta⁸'yol
Big's people slept. Again they stole it by Down
(the coast)

ya⁸'mka. Ğañvo'len tenanikyun'ka, qupka'wñunenau
people. It began to waken them, it could not them
yanıkyaw'ñak. "Kena'm nassitoya'nvoi-güm, natu'lanñivoi-
to waken. "Already they untie-me, they steal-me."
güm." Gassitoya'len, gallax'talen, gatu'lalin.
They untied it, they carried it they stole it.

5 Ğakya'wlinau, e⁸'en yaq ñi'lñin ni'tin, gatu'lalin.
(Those) woke up, indeed what line should they stole it.
be there,

Quyqinn'aqu e'wañ, "Atta⁸'yol-ya⁸'mka natu'latin. Uí'ña-
Raven-Big said, "By Down people they stole it. Not
(the coast)

wan minka'kıla, e⁸'en ganka'kıla." Ama'mqut e'wañ,
by anybody (else), indeed, by those." Eme'mqut said,

"Tan-ñi'lñin natu'latin, e'wun missaitıla'nin." Amamqu'tinak
"Good-line they stole it, still we will bring it Eme'mqut
(back) home."

u'tti-yu'ñi ğatai'kılın, ğankageñe'ti ğaya'lqıwlin, ğa'lqałın,
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.

gaḷa'lin. Atta'yol-ya^omkiñ gaḷai'viñvoḷen. Gewñivo'ḷenau,
he came. Down (the coast) people walked around. They were saying,
"Wū'tcu iñi'nñin yu'ñi qulai'vun, mal-yu'ñi."

"This time such whale comes (to us), good-whale."
only

Ḡayuñyupe'nyḷenau, gayo^oḷen, tui-ñi'lña gaṭa'kyilin,
They attacked the whale, they came close with a new they threw at it,
to it, (harpoon) line

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

5 vi'n va, "Quya'qñ qinei'gu? Ḡümna'n te'tti-gi." Atvigeñe'ti
secretly, "What art thou art biting I (come to) fetch-thee." Into the boat
doing me?

Ama'mqut pa'yitta gaṭe'wiwaḷen. Ña'nko gaṇa^oḷinau
Eme'mqut with berries threw into. Then they were
of *Rubus Arcticus*

pa'yittok. Ama'mqut gamaḷhinta'wḷen yaite'tiñ. Ḡangin-
eating berries Eme'mqut well fled to the house. He stole
of *Rubus Arcticus*.

tawa'ḷen, ganyai'talen; gaṇa'nkaulen tinaḷa^otik. Qo'npü
it, he brought it home; they ceased to carry it out. Altogether

ya'lku ninnipñivo'qen. Qo'npü gaṇka'wlinau tuḷa'tik.
in the they kept it. Altogether those ceased to steal.
inner room

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

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

yalitčus'qí'wlin: Ga'lqalın, ma'nin nima'yinqin ñai'ñai,
 slid down. He went, which big one mountain,

ña'nakañqo gaya'lilin, ka'mak-yaqale'tiñ gaku'lalen, ña'nyen
 from that he slid down, to the kamak's¹ porch he rolled in, there

gai'pilen Quyqinn'a'qu. Ña'nyau qai-ka'makau yaqale'tiñ
 he came in Raven-Big. Those small ka'maks to the porch

5 ga'lqalınau gala'lınu. "Oyamyá'ta ya^syoa ga'nti-mu'yu." —
 they went they came. "Of Man-game of his own possessed we." —
 will

"O, gǔ'mma qa'čik oyamyei'-gum? gǔ'mma oya'mtiwilei-
 "Oh, I whether Man-game-am I? I man-am

gǔm." Gana'tvilen, anina'wi niqupu'wi nanoñvo'ykinenau,
 I." They brought him, his joints they are consuming,

ví'yañ lelapitčoñvo'ykin. Quyqinn'a'qu ganu'lin, imiñ
 notwith- he looks up. Raven-Big they ate him, still
 standing

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

10 Gachičaña'wlen. E'wañ, "Qita'pañ." Gata'pañlen.
 He recovered (his senses). He said, "Cook soup!" She cooked soup.

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'-yičin'a'qu	am-E ⁿ na'n	ganu'lin.	E'wañ
Then	kettle-ful big	alone he	ate.	He said
Meté'na,	"Qiya'thin	ki'lvī-yipa'ña."	Gai'liḷin.	Gek,
to Miti',	"Bring	(large) grooved	She gave it to	Oh,
		hammer!"	him.	
ganu'lin.	Gek, gaḷa'lin	kamakn'aqo'yikiñ	yinootñe'ti	gañ-
he ate it!	Oh,	he came	to the kamaks' (house)	into the vent-
				hole
vo'len	giya'lık,	ganipga'wlenau.	Kama'kn'aqu	gino'n-
began	to vomit,	he made them climb	Ka'mak-big	in the
		upward.		middle
5 čottai'nik-tve'tekin.	Ña'nyenata	ki'lvī-yipa'ta	gaki'pluḷen,	
outer part of is standing.	With that	(large) hammer	he struck him,	
the house		groove		
ga'nmilen.	Quyqi'nn'aqu	gayai'tilen	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

enña ⁿ 'an	Amamqu'tinu	vañvoḷai'ke.	Amamqu'tinak
Thus	Eme'mqut's people	lived.	By Eme'mqut
Kīlu'	gama'taḷen,	ui'ña	akmī'ñika
Kīlu'	was married,	no	childless
			gi'ḷinat.
			they were
			(dual).
			Va ⁿ 'yuk
			Afterwards

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 K'ilu' 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

Ama'mqut notai'tiñ ga'lqa'in, va'am-eche'ti ga'lilin, va⁸yuk
 Eme'mqut to the (open) went, river-up stream he followed, afterwards
 country

ganyininiña'linau i'nalka oya'mtiwilu, ya'nya e⁶en ña'wit-
 appeared to him numerous people, partly women,
 qatu, li'gan mimtelhiyalai'ke, qla'wulu am-palto'lu,¹ ña'wis-
 even resplendent with light, men all in jackets of women
 broadcloth,

qatu am-mani'ssalu. Ama'mqut avi'ut gala'lin, gaqalei'pilin,
 all in calico. Eme'mqut in haste came, fell in love,

5 gañvo'len vinya'tik kaña'tila⁸k. Avi'ut Yu'qya-ña'ut
 began to help fishing with In haste Bumblebee-Woman
 drag-nets.

gama'talen. Ña'nyeu qač'i'n Yuqyamtila⁸nu. I'nalka
 he married. Those indeed Bumblebee-Men. Numerous

kmi'ñu gaitoi'vilenau.

children she brought forth them.

Va⁸yuk K'ilu' ña'nyen gapkawñivo'len yayis'qa'nñik.
 Afterwards K'ilu' that one could not sleep.

Ğa'lqa'in va'amik eche'ti, va⁸yuk gałapitčoñvo'len, a'nke
 She went to the river up-stream, afterwards she looked around, there

10 gağetañvo'lenau kaña'tilu. Ama'mqut a'nke o'maka
 she saw the fishing Eme'mqut there together
 people.

¹ Borrowed from the Russian ПАЛЬТО OVERCOAT.

there with them pulling in the nets. Kīlu' 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.

kaña'trykīn. Ğayo⁸'oļen Kīlu'nak. Amamqu'tinin ñā'witqat
 is fishing. She visited them by Kīlu'. Eme'mqut's woman
 ғаçaңчīs-qu'lin, ya'qam ai'kīpa ғаpī'wyalin. Yuqya'nu
 she trampled her, only with fly-eggs she scattered Bumblebees
 herself around.
 ғана⁸'linau, imiñ kaña'tiļu yuqya'nu ғана⁸'linau. Ama'mqut
 they became, also fishermen bumblebees became. Eme'mqut
 nīyaqñivo'ykīn. Ğayai'tiļen. 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

- 5 Enña⁸'an Amamqu'tinu vañvoļai'ke. Enña⁸'an ғаvaļaiki-
 Thus Eme'mqut and his are living. Thus they were
 people
 lañvo'len yu'ñyuk, ғаyuñyu'linau, ғanyaitanñivo'lenau.
 pursuing a whale, they killed the whale, they took it home.
 Va⁸'yuk ғаenačaxčanñivo'lenau, i'mi ča'wčuwau. Vakithim-
 Afterwards they arranged a thanksgiving all reindeer-breeding all Magpie-
 ceremonial, people
 tiļa⁸'nu ғанumaka'wlinau, to, Vaki'thi-ña'wgutinu.
 People they gathered, oh, Magpie-Women.
 "Vaki'thi-ña'wgut, qamla'wge!" — "Ya'qin-yaq ti⁸'wik?
 "Magpie-Woman, dance!" — "What, then, shall I say?"

¹ Compare W. Jochelson, *The Koryak*, I. 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 Kīlu'. "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?"

Aḷaitiḷačnei'-gūm. Vakikikikikiki'! ŋa⁸'ga ini'wi, 'Tu'm-
Unskilful-am-I. Vakikikikikiki'! By mother I am told, 'From
ginau kawa'ssoču annuwa'ka!' An-a'nak ini'wi, 'Gan-
the other wallets do not leave anything, By grand- I am told, 'Leaving
men anything, mother
nuwa'a ga'nta!' Vakikikikikiki'!"
something do!' Vakikikikikiki'!"

"Čemeče⁸'n." Kīlu' e'wañ, "Mityo⁸'oykīnenau, kawa's-
"So it is." Kīlu' said, "We come to find them, the
5 soču ganu'linau." Yī'na nitha⁸'an? Ye'li gayi'ñalin,
wallets are eaten." What had to be done? There she flew away,
gañekeḷa'len.
she felt ashamed.

"Toq, Yayoča'mtiḷa⁸n, gīn-ya'q qamḷa'wge!" Gañvo'len
"O, Fox-Woman! thy turn, dance!" She began
yathipa'wñik, "Kothaño'nak maḷ-kal-yeko'igu-wal getei'kilin.
to grow excited. "By (my brother) good-ornamented-handle-knife he made it.
Pilferer

Ya'qa tiyithi'ḷgu? Čantigiva'len. Assä'ki gaiqa'ntenma
With shall I eat I forgot it. On the arranged
what whale-skin? thigh
10 ninayatei'kiñqin. Ya'qa tiyithi'ḷgu, va?"
he wanted to make it. With shall I eat ah?"
what whale-skin,

¹ Literally, VULPES-HOMO. In *Yay'oča-mtiḷa⁸n*, *-mtiḷa⁸n* is abridged from *oya'm-tiḷila⁸n* 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

E, ña'nyen gani'kalin ínpri-qla'wul gewñivo'len, Quyqin-
 Oh, that did something old-man said Raven-
 n'a'qu, "Ann, ann, tu'mgin enña^v'an yamaiñanñi'gitiñ
 Big, "Ah, ah! other people's thus growing up¹
 nanaiña'wiykininau." Va'sqiñ gani'kalin, E'ñki gañvo'len,
 they are exclaiming about." Another did something, there she began,
 ye'ppa yathipawñi'ykin. "Kim-a^v'lu-ña'wiy-güm, tigi'lñu-
 only she is growing excited. "Hard excrement woman am I, snowshoe-
 eating strings eating

5 ña'wiy-güm."
 woman am I."

Če! Amamqu'tina gañekela'len. "Če, mityo^v'oykinenau,
 Eh! Of Eme'mqut she grew ashamed. "Eh, we find them,
 tigi'lñu gačvi'tčulinau. Mityo^v'oykinenau, tigi'lñu gačvi't-
 snowshoe- are cut through. We find them, snowshoe- are cut
 strings strings

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

"Toq, Qai-Vaki'thimtiła^ñ, gin-ya'q qamla'wge." —
 "O, Small Magpie-Woman! thy turn, dance!" —
 10 "Ya'qin-yaq ti^v'wik, tenanñei'kiññin! Vakikikikikiki', to'mük-
 "What then Shall I say, my shame! Vakikikikikiki', to the other
 people's

megeñe'tiñ o'tña-kław-gitča'ta nitiñpuvaqa'tqen." — "Ann,
 storehouse with a running foot she is pecking striding." — "Ah,
 gables skipping

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

ann, enña⁸'an tu'mgin yamaiñanñi'gitñin. — To, Va'čvi-
ah! thus other people's growing up. — O, Raven-
ña'wgut, gin-ya'q qamla'wge." — "Qooñ, qo'oñ, gū'mik
Woman! thy turn dance!" — "Caw, caw! By my
yela'linak i'miḷ-tawyi'lñiḷa⁸n." Va'čvi-ña'wgut gañvo'len
cousin on the shadow is thrown." Raven-Woman began
water

enña⁸'an mīla'wik, "Gūmik-yela'linak i'miḷ-tawyi'lñiḷa⁸n.
thus to dance, "By my cousin on the shadow is thrown.
water

5 Qo'oñ, qo'oñ, enña⁸'an qenanvalelña'wñ." —
Caw, caw! Thus thou art pleasing me."

E⁸'en enña⁸'an gamlawanka'wlen. Va⁸'yuk e'unki gan-
Then thus she ceased to dance. Afterwards then went
to'len Ama'mqut. e'unki vai'ke. "Illa! qaqaḷeya'wage,
out Eme'mqut. There they are "O, girl! use your voice,
(dual).

Ama'mqut qiya'wa." — "A⁸ttā'yipna', qoyayipna', qoya'
Eme'mqut (ill-)use." — "With dog's inner with reindeer reindeer
skin inner skin,

atvagiḷño'n!" — "Got, ti'taq mu'yu mita⁸ttayipnuḷa?
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-nā'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-nā'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 uī'ña ane'lhiyipnuḡa. Li'gīqai mina^{tt}a-
Even in the no not eating inner skin. Much less we have fed
(open) country

yī'pnuḡa." Ye, ḡayī'ñalinat, ḡaṅekela'lenat ni'ka.

on dog's Ah, they flew away they felt ashamed somehow.
inner skin." (dual), (dual)

Yini'a-nā'wgut taa^{tt}tanvanña'tik. "Añe', maki'kič ne^e-

Yini'a-nā'wgut wanted to skin a dog. "Halloo! who there will
naa'yen?" Va'čvi-ñā'wgut, "Ḡū'mma menaa'yek." Ye,
hold it for me?" Raven-Woman, "I will hold." Ah!

5 ḡanto'lenat, ḡaṅvo'lenat a^{tt}tanvanña'tik, leḡa'lñin ḡaito'len.
they went out, they began to skin the dog, an eye she took out.

"Wutča'kin leḡa'lñin mannu'qi?" — "Qo!" Čitča^{tt}amik
"This here eye where is it?" — "I do not An the buttocks
know." bone

tinpo'ykimen. "Ma'či wu'tčuk?"

she pecked. "Whether here?"

Ḡaḡa'nvilin. Yini'a-nā'wgut ḡepetčaita'Lin. "Ačhi'kin

She pierced the On Yini'a-nā'wgut it squirted. "This now
(other) eye.

nenenaye'ye-ḡe? Ḡūmna'n tinpitča'wun, ya'qu-kič? Wu'ssin
seeking art thou? I gnashed my teeth, what there? This

10 ḡilhitva'n mīnu'mkawin." Yiñyimḡage'ñka ḡulḡu'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'unki yu'la^{en} gaplitču'linau inačaxča'tik. Ča'wčuwau
 Then that, what was they finished performing the thanks- Reindeer-
 appointed for food giving ceremonial. breeders
 gamaiñi-inaña'linau im-qu'łta-vi'thiya, im-i'lña-vi'thiya. Ge-
 largely loaded (their sledges) with sole middle, with thong middle. They
 hairless leather hairless
 noma'lenau. A^{u'čič} na^{u'łiñ}.
 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

Ní'ykau Quyqinn'aqu'nu vañvolai'ke. Ğek, Ama'mqut
 Some Raven-Big's people are living. Oh, Eme'mqut
 5 u'i'ña aña'wtiñka. Ama'mqut notai'tiñ ga'łqałin, gayo^{u'}olen
 not wifeless. Eme'mqut to the (open) went, he found
 country
 ı'npı-qla'wuł. Ta-kale'-kipla'ñekin. Ğek, e'wañ, "Ya'q-
 old man. Making-ornamented-(tobacco) Oh, he said, "What
 mortars he is.
 kinau e'nyau kipla'wi qutei'kiñnau?" Ğek, ña'nyen e'wañ,
 (kind) those (tobacco-) thou art making Oh, that one said,
 mortars them?"

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

"Ne'nako qiyos'oge čača'me, aⁿnkukai'vi-gi." Gek, गया'ल-
 "There thou wilt find old woman, let her cook for thee." Oh, he
 qıwlin, gañvo'len kukai'vik, gek, ña'nyen gaplı'tčulin
 entered, she began to cook, oh, that one finished
 kukai'vik, gek, gakuka'ñpa'len, gawyeñvo'len, gawya'n-
 cooking, oh, she took (the meat) he began to eat, he refused
 out of the kettle,

kawlen.

eating.

5 Gek, ña'nyen gayai'tilen, i'npı-qıa'wula gai'lılin kılplau.
 Oh, that one went home, by the old man he was given the mortars.

Gi'wlin, "Ga'la'xtata wu'tčau, gā'a'nñivota. Kıtta' atawał-
 He said, "Take them these, haul them away! Take care do not
 (with you)

ñıla'ka." Gek, ga'lqa'in, gañvo'lenau ā'ak, ui'ña atawał-
 look back!" Oh, he went away, he began them to haul, not not

ñıla'ka, i'nmıq tapañañvo'ykin, ui'ña a'nviłka. Gek,
 looking back in truth it was heavy, not not stopping Oh,
 (he was), (he was).

Enña^s'an nekañvo'ykin, gača^s'awlin, ñalvıla'n'aqu e'nik
 so he did something, he looked, herd big of him

10 yanote'tı galañvo'ykin. Gek, ga'ñvilen, gatawałñıla'len,
 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!"

qaya'çiku ña'wis'qat va'ykin. Çek, ña'nqo gaña'lqiwlin,
in a covered woman is. Oh, there he sat down,
sledge

gałqa'linat, gayai'tilenat, gayennawñivo'lenat.
they (two) went, they (two) came they (two) lived in joy.
home,

Çek, ña'nyen ıla' e'wañ, "Çi'ssa me'ñkañ i'ti?" Çek,
Oh, that one ıla' said, "Thou how wast?" Oh,
ña'nyen gañvo'len i'wak, "Tiyo^o'an i'npi-qla'wul ta-kale'-
that one began to say, "I found old man making-
ornamented-

5 kipla'ñilaⁿ." Ña'nyen e'wañ, "Tiye'yołok!" ıla' gałal'in,
(tobacco) mortars." That one said, "I understand!" ıla' came,
assa'kin pa'nin gayo^o'olen. Ña'nyen e'wañ, "Ya'qkinau
of the other the same he found him. That one said, "What kind
day (old man)

E'nyau qutei'kiñinau?" Çek, gi'wlin, "Ñe'nina-čača'me
those thou art making?" Oh, he said, "That old woman
qiyo^o'ogin, aⁿkukai'vi-gi." Gałal'in, gañvo'len kukai'vik,
thou wilt find let her cook for thee." He came, she began to cook,
her,

gakuka'ñpałen, gawyi'lin. Çu'mlañ gai'lılin kipla'wi,
she took (the meat) he ate. Again he gave him (tobacco-)
out of the kettle, mortars,

10 gi'wlin, "Ça'a'nñivota, kitta' atawañila'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 sledges) with Eme'mqut. (There was nothing on it) but the tobacco-mortars. That is all.

Gañvo'len ā^sala'tık, a'mñuč pañawgiñivo'ykin. Tawa'-
 He began to haul, every time he is taking rest. He moves
 ñekin, qu'n'ač vaqy'yikin, gū'mlañ tawaññila'ykin. Enna'n
 on, one time he strides, again he looks back. One
 qo'yen gıtča'lñin kipla'gıgıñko gače'pñitolen, penye'kinen
 of reindeer leg out of the mortar peeped out, he rushes at it
 talai'vik. Gek, gata'wañlen gū'mlañ, gatawaññila'len; gek,
 to strike. Oh, he moved on again, he looked back; oh,
 5 gū'mlañ gatawaññila'len, gū'mlañ lo^s'lqal gače'pñitolen.
 again he looked back, again (reindeer-)face peeped out.
 Gape'nyilen vała'ta kiplak, gaqa'yičulin lo^s'lqal, gayai'-
 He rushed at it with the at the he chopped small the face, he went
 knife mortar,
 tılen. Gaपela'lenau, Amamqu'tinak gayo^s'olenau. Am-
 home. He left them, with Eme'mqut he brought them. Mere
 kipla'wi yıltejai'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

Quyqinn'aqu'wgi	vañvołai'ke.	Amamqu'tinak	Vi ^s 'yai
Raven-Big's people	live.	By Eme'mqut	Grass (-Woman)

¹ Compare W. Jochelson, *The Koryak, I. 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

gama'talen. Amamqu'tinak e'wañ ña'wis'qatñ, "Minnu-
he married her. By Eme'mqut he said to the woman, "Let us go
tla'tis'qiw." Gewñivo'len, "Qa'yiñun quyaakuyičva'nññ."
into the (open) She said, "It seems you are going to do wrong."
country!"

E'wañ, "Ta^sya'qak? Ačhiva'n qaye'm." Notai'tñ qanñi-
He said, "Why should I? This time I shall not." To the (open) he is
country

vo'ykin, ya'tikin, elvau' ga'nmiļenau. Va^syuk gatčewñi-
going, he comes, wild he has killed them. Afterwards he passed
reindeer

5 vo'len enña^s'an, gek, va^syuk ñee'tčñ, va^syuk a'mñut.
a night thus, oh, afterwards twice, afterwards all the time.

Ña'nyen Vi^s'yai ele'ti ga'lqalın, Tatkağitñi'yikiñ. Ğala'lin,
That Grass to her went, to Root(-Man). She came,
(-Woman) father

gawa's'vilin yinootñe'nqo, male'ta gawa's'vilin, e^s'en eni'n
looked in into the vent-hole, quietly looked in, her
(father)

Tatka'ğitñin gakaggu'pelen akıla^s'č Amamqu'tinak, ña'no
Root(-Man) he split him in twain just now by Eme'mqut, that one
yu'ykinin mata'la^sn čini'nkin.

he was eating father-in-law his own,
him

10 Ña'nyen Vi^s'yai nekai'ti notayai'tñ gata'lqiwlin. Ya'lku
That Grass somewhere into the (open) entered. In the
(-Woman) country house 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

qo'la qai-mí'mič, qo'la ai'ak o'pta qai-mí'mič gayo'olen.
 one small louse, one in the also small louse she put in.
 storehouse

To, e'nnu Qoyqinn'aqoyikai'tiñ gagi'ntawlin. Qoyqinn'a-
 Oh, she to the Raven-Big's (house) fled. To the Raven-
 qo'yikiñ gała'lin. E'wañ, "Ya'qikin, a'mu, Ama'mqut?"
 Big's (house) she came. She said, "What hap- I do not Eme'mqut?"
 pened to, know,

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

5 "Vi'yoi'." Yayačiko'i'tiñ e'wañ, "A?" Aiač'iku gała'lin,
 "Grass From the house it said, "Ah?" To the he came,
 (-Woman)!" storehouse

gü'mlañ e'wañ, "Vi'yoi'." Aiač'iko'i'tiñ e'wañ, "A?"
 again he said, "Grass From the store- it said, "Ah?"
 (-Woman)!" house

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

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

na'wge." Va'yuk ginini'lin. Ui'vełqak gaña'lqiwlinau.
 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

E'wañ Ama'mqut, "Qaye'm ña'nu minutñanau'. Čemya'q
Said Eme'mqut, "Not those I shall be able to eat. Really
gatu'veñlinau."

they constructed a platform."

Čala'lin, čilimilula'tikin. Quiqinn'aqu'nak ga'thata
He came, with tongue licked. By Raven-Big with hatchet
č'ılıl čvitču'ykinin, ímiñ čima'tikin ga'tte, yičiča'tikinin,
tongue he cut at it, all he is breaking hatchet, he is examining it,
5 gannimčačai'vilin. Va'ak a'ál o'pta gan'čiča'lin, o'pta
it is with broken gums. Afterwards axe also he examined, also
ímiñ gannimčačai'vilin.
all it is with broken gums.

Quiqinn'aqu e'wañ, "Vi'yoí, čini'nkin eni'n ya'qu-e'nki."
Raven-Big said, "Grass own his what of that."
(-Woman), (child)

Gana'yalin kmí'ñipil čiki'tñik. Gatamtiva'len. Quyqinn'a-
She dropped son small into the He spat out (broken) By Raven-
mouth. bones.

qu'nak gewñivo'len, "Ya'qu-e'nki, qenava'lom! Čini't
Big he said to him, "What of that, listen to me! Since
10 enña'an qí'ti, qenava'lom, u'wik ve'tha-qo'nom quñvon."
so thou listen to me, self just now consume."
wert,

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-nā'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.

Va⁸yuk u'wik gañvo'lenau va'gītčinu yu'kka. To, va⁸yuk
Afterwards himself he began them nail-points to eat. There, afterwards
(of toes)

ímiñ gītčá't uwi'kinat ganu'linat, va⁸yuk u'wik, va⁸yuk
all legs his own he consumed afterwards body, afterwards
them,

míngit, va⁸yuk čenpínmin. Va⁸yuk am-elei⁸'neyi, am-
arms, afterwards shoulders. Afterwards mere neck, mere

qamatčá'n ga'tčilin. Wü⁸'tču gavi⁸'lin. Ganqa'ngawlin
throat became. Then only he died. They burned him

5 tito-o'n.

after a long time.

Va⁸yuk vos'qe'ti gyyetvei'ñelenau, va⁸yuk Yini'a-
Afterwards in the dark they were with extinct fire, afterwards Yini'a-

ñā'wgutinti gewñivo'lenat, "Minto'mñalqiw." Gatomñal-
ñā'wgut (and talked (dual), "Let us stop up the They stopped
her sister) smoke-hole!"

qí'wlinat, va⁸yuk gí'wlinat, gewñivo'lenat, "Če, assa'kinat
the smoke- then they said, they talked, "Ah, those (two) of
hole, the other day

ya'tiki. Qulumtí'čitalat, tí'wgak, Eni'n kmi'ñipil gaqulum-
are coming! They carry something it seems, his son small he carries on
on shoulders,

10 ti'lin." Va⁸yuk gewñivo'lenat, "Miłho'n qanałaga'tča."
shoulders." Then (those) said, "Fire bring out."

Gamiłhina'linat, ginalva'linat. Wü⁸'tču ga'lqtwlinat.
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'npü ganka'wlin i'wak, "Minnutla'tis'qiw." Qo'npü
 Altogether he ceased to say, "Let us go to the (open) Altogether
 country!"

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

kai'ti ya's'qanñik. Am-ya'yak gana^o'linau enna'niku. Aččo'č.
 soever to want to walk. Only at home they became in one place. That is all.
 (staying)

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

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

5 E'wañ "Mimi'tqantak a'la-nimyohe'tiñ." Gała'lin. Pipi'-
 He said, "I will go for blubber to the summer-habitation." He came there. By a
 kalña pu'pgan ga^opako'olen. Gek, gavi^o'yalin ña'nyen
 mouse the blubber- was gnawed at the Oh, died that
 bag flipper.

pipi'kalñin. E'nke gayo^o'olen. "Yinna'wi, qapayn'a'qu?"
 mouse. There he found it. "What is it, a wolverene?"

Wuya'tik gaiña'lin gā'añvo'len yaite'tiñ. Gayai'tilen.
 On the sledge he loaded it, he began to haul it home. He came home.

Wu'tču gatawaññila'len, gagi'talin, e'en qapayn'a'qu
 Then only he looked back, he saw, and a wolverene

¹ Compare Jochelson, *The Koryak*, I. 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

gana⁸/lin. Gačvi'nañlin, "Mitei', tiqa'payuk! Gañto'ta!"
 became. He looked in, "Mi'ti, I killed a wolverene! Come out (somebody)!"

Enña⁸/anet gana'tviñen qapayn'a'qu, gañvo'lenau ilu'tčuk.
 Then they brought in the wolverene, they began to beat the drum.

Yayo'ča-ñawgūt, vače'n-ñi-ñaw, pča'ggitiñit ganvi'yiwlinau,
 Fox-woman, untidy-woman, the boot-strings were loose,
 miļu'ykininau. "Toq, Yayo'ča-ñawgūt, gin-yaq qilu'tču."
 she was looking "O, Fox-Woman! thy turn beat the drum."
 for lice.

5 Vače'nñi-ñaw ve'lo ya'qam ninataikiñvo'qenau, ni'ka. Go,
 Untidy-woman (leather) was making, somehow. Oh,
 thimbles

gañvo'len ilu'tčuk, "Uqu'gwai-ñaw-i-üm, vače'nñi-ña'w-i-üm,
 she began to beat the drum "Unskilful woman am I, untidy woman am I,

nu'ta-maikina'ta, qim-a⁸/lu-ču'ču-ña'w-i-üm, tigi'lñu-ču'ču-
 in the left, hard-excrement-eating woman am I, snowshoe-eating
 (open) country eating-strings eating-

ña'w-i-üm e's'hipye-e⁸/ikiñ."
 woman am I by the full moon."
 shining

O⁸nneñ enñi'ninak nenanuñvo'qenau. Nenavo⁸/ñvo-mu'yu
 Indeed, by those they ate them. When we find them,

10 e⁸/en ganu'linau.
 and they are eaten.

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'en ye^{el} gañeke^{la}'len, ui'ña alpini'tčalin ga'lqaⁱⁿ,
Then there she felt ashamed, not not tied boot-strings she went away,

qo'npü ga'lqaⁱⁿ; va'yuk qu'lin Ama'mqut notai'tñ ga'l-
altogether she went away; then afterwards Eme'mqut to the (open) country

qaⁱⁿ, gayo'o^{len}. Yaya'ña e'nki va'ykin. I'nalka va^{lai}'ke
went, he found her. A house there is. Numerous are
kmi'ñu. Gi'wlin Yayo'ča-ña'wgut, "Wutčai'u minka'kinau?" —
children. He said to Fox-Woman, "These (are) whose?" —

5 "Gūmma newñivoi'-gūm, 'Pa'la me'ñqañ niyanñepñivoi'-
"I told myself, 'Perhaps in some way they will keep
gūm. Kmēña'tnvu no'tañ ni^{lai}'-gūm, ninaito'ñvoi-gūm
me back. For delivery to the I went away, I was delivered
(open) country

nu'tak.'" — "Ačhiki'ču-ai'ñaka, minyai'timik."

in the (open) country.'" — "At this time do not let us go home!"
country.'" — then clamor,

Gayaitmvo'lenau. Kmí'ñalvin assa'kinau ve^l'lñu nena-
They went home. Of her numerous recent thimbles she
children

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

10 íssu gana^{el}linau ni'ka. Gewñivo'len Ama'mqut, "Mañe'nqo
to the became somehow. They began to Eme'mqut, "Where from
dresses tell

"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 Kīlu,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'wis'qat yatha⁸'an?' — "Nuta'nqo. Aí'ñun kmí'ñu vī'n'va
 the woman thou hast "From the (open). Long ago children secretly
 brought?" country.

nenaitos'qewñivo'qenau. E⁸'en ña'nyeu oma'ka í'ssu."
 she went away to bear them. Then those together they."

In'miq ña'no awa'nñi-ñaw, atau' ña'no enña⁸'an nitva'ñ-
 In truth, that one seamstress-woman, vainly that one thus lived
 voqen vī'n'va.

secretly.

5 Qo'npū gaaimiyó'olēnau. Amamqu'tinak Kīlu' gama'-
 Quite they lived in joy. Eme'mqut Kīlu' married,

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

gepiļai'ke, vai'amik, gepiñvoļai'ke, qatapñitiñvoļai'ke,
 they go up- by the river, they begin to go they catch winter fish,
 stream, up-stream,

va⁸'yuk yaya'lu nayo⁸ñivo'ykinenau. I'nal'ka gī'ynik ga'n-
 then the house- they are visiting. Plenty of game they
 mates

mitčulēn. Va⁸'yuk ña'no gaaimiyó'olēnau, me'ñqañ a'nam
 have killed. Afterwards those were living in joy, in what then
 manner

10 gī'ļinau. A'ččič.
 they became. That is all.

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.

Imčanamtla⁸nu vañvołai'ke. Ğek, ña'nyen Imčana'm-
 Ermine-Men are living. Oh, that Ermine-Man
 tla⁸n ğayai'tiļen, ği'wlin, "Quyqinn'aqu'nak qıyaipıla'tık."
 came home, he said, "With Raven-Big's (people) live together."
 Ña'no nıtınma'tqen. Uı'ña i'nmiq i'wka ğa'ntiļen. Ğala'-
 That one is telling lies. Not indeed not told he was by They
 them.
 linau, ğaño'lenau yałqı'wik, ğaño'lenau ki'pılık. Ña'nyeu
 came, they began to enter, those began them to strike. Those
 5 ğanto'lenau, ği'wlinau, "A'nku nañılaikne'mık." Ğayai'-
 went out, they said, "To refusal we are put to." They
 tiļenau, ğewño'lenau, "Ağeñe'ti mınılqałamık." Ğalqa'-
 came home, they said, "To a cave let us go!" They
 linau, ğala'linau. Ña'nako ağı'ñka vañvołai'ke. Va⁸yuk
 went, they came. There in a cave they staid. Afterwards
 ğataño'lenau, ğati'pğaļenau. A'čcič.
 they were flooded, they climbed upward. That is all.

12. Ermine-People. — II.

Imčanamtıla'nu vañvołai'ke. Va^vyuk ni'ka Imčanamtıla^vnin ña'wis'qat gakmi'ñałen. Imčana'mtıla^vn e'wañ, "Canalo^s-ña'wis'qat kmiña'ti." E'wañ, "Ya'qa miččakıłısvıla'ñın?" — "Tıke'nvıyık a^val va'ykın." — "Tıkei', a^val
5 tu'yık va'ykın?" — "Uí'ña."

A'nam Aıgınvı'yıkıñ gala'lin, "Amei', a^val wu'tčuk va'ykın?" — "Uí'ña. A'nam Aıgıle'yık va'ykın." Aıgıle'yıkıñ gala'lin. "Aıgılei', a^val wu'tčuk va'ykın?" — "Wuttınno'!"
10 A^val ga'kmıñın, gayai'tılen, wü^vtču ña'nyen ki'kił gu'ptilin. Gañvo'lenau takno'ñık, Imča'nała^vn gapa'lin. Gewñivo'lenau, "Qoyqınn'aqoyıkaı'tıñ qaivílala'tık." Gai-

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'lqaɫin, gaɫa'lin, gıwlin, "Ya'qañ ya'ti?" — "ılla⁸ kmiña'ti." Gewñivo'len, "Ya'qañ ya'ti? Qa⁸latçi."

A⁸tte'tiñ gani'nɫalin, am-kama'ni gai'lıɫin, gümɫañ gayai'tilen, gıwlin, "Amei', am-Miti'nak yu'nin, ui'ña i'npi-
5 qıa'wula." — "Yaivaçhe'niñ i'npi-qıa'wul. Gümɫañ nai'añ qaiwiɫa'gi." Gaiviɫa'len, gewñivo'len, "Ya'qañ ya'ti?" Gümɫañ Quyqinn'aqu'nak a'wun-qama'ma gani'nɫalin ñas'hinoi'tiñ.

Gas'saɫviye'lin vi⁸ya'tvik, va⁸ak ya'waç gayai'tilen.
10 "Meñqañ i'ti yu'laq?" — "Amamqu'tinak am-a'yetvata, 'Awnu'p maɫ-ñawa'kak.'" Mi'qun Ama'mqut e'wañ, 'Qıyaipıɫa'tık, qıya'ɫatik.'" — "İñe'! Gümma gümɫañ gatuıyıkmiña't-i-güm." — "A'mıñ anñe'nyi-emte'ta."

Ye'liñ gata'wañlenau, gaɫa'linau. "Imça'nalı ya'qkinau
15 a'la'teıgıkinau." Gaɫa'linau, gañvo'lenau yaya's'qıwñık, gañvo'lenau kı'pɫık. "A'nku nañııɫaikine'mık." — "Gı'nku nañııɫaikine'tık. Nai'añ ma'ma niya'nutiñ." Gümɫañ Quyqinn'aqu'nak u'ttä gañvo'len kı'pɫık.

E'wañ ñawa'kak, "Gümma niya'nutık. Eñi', i'npi-
20 qıa'wul qınaya'qı qınangınkıɫa'wi? Çini'n tiya'teulañ." Ganka'wlenau, ga'lqaɫinau. Va⁸yuk, "Meñkeito' mını'lqala? Açhiñeto' mını'lqala."

Gamiçñoɫa'ñetiñ ga'lqaɫinau. E'nmık gaya'lelin, gavi⁸-
yalin. "Mai, nıma'lqin, nikawi'çaqın, nıma'lqin." Gata'k-
25 yalınau agı'ñki, gayı'lqalınau, gan'kiaça's'qıwlin, e'nki ayı'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'mļa gata'len. "Mei, Ğiwile',¹ mañi'n'ač i'ti?" Ğaya'l-kiwlin. "Ma'ki ninanimgumga'w-i-gi?" E'wañ, "Ğiwile', mañi'n'ač niče'lpoqen?" E'wañ, "Mal-kičo'l!" E'wañ, "Qai'lim mina^o'so'ñvoļa."

5 Ğayi'lqalinalau, va^oyuk añqa'ta Ğaño'lenau. "Ği'ssa Ğalu'tai-gi." E'wañ, "I'pa a'nam Ği'ssa Ğalu'tai-gi. Ğani-kalinalau, Ği'wlinau, "Añqa'ta nataļaikine'mık. Ğaño'lenau e'nmık yatıpga'nñik, i'miñ kmi'ñu nanimtilñtatı'ykminau; Ğatı'pgalinalau. Ğaya'nulen tıpga'tık, Ğei^onñalin ñito'lñin,
10 Ğuptınta'lin.

Ğatı'pgalinalau, "Qakokaivıla'tık." Ği'wlin, "Minka'kin wu'ssin?" E'wañ, "Tanño² niġala'qenau, wo'tto ñito'lñin nape'lan." Ğaño'len ipa'tık. Aki'nna^t Ğagpugganñivo'len, Ğaño'len ta^olık. Ña'wis'qata Ği'wlin, "Ya'qıykin?" E'wañ,
15 "Tita^olykin." Ğanu'lin, Ğavi^oyalin.

Ña'wis'qata Ğača^oulin, ñito'lñin eni'n ui'ña. "eni'n a'mu ñito'lñin mitnu'lan. Meñkeito' mñi'lqala? Ğa'mga-olġi-we'tiñ, t'e'mık-olġiwe'tiñ." Imčanaļa'wġe qo'npü Ğana^olinau. Aččo'č.

13. Eme'mqut and the Kamaks.³

20 Amamqu'tinu vañvoļai'ke, va^oyuk notai'tı Ğa'lqalın, yaya'ña Ğayo^oolen. E'nki Ği'wlin, "Mai, La'wa, Ği'ssa?"

¹ Ğiwile' 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 being.

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'nūitan (cf. The Chukchee, *l. c.*, p. 11).

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

E'wañ, "La'wa, mañi'n'ač oya'myañ?"¹ E'wañ, "O, miṭaṭ-voṭa'mik.² Ame'yaq ña'wis'qat?" E'wañ, "O kmi'ñin yito'nen. Qu'nam mu'yi am-ya'yak oya'myañ miṭi'nmin. La'wa, qaña'ñya!" — "Mannu'qi ya'yay." — "Me'ñqañ
5 i'tuykim? Ña'no vi'yañ kisva'čik va'ykin."

Ğaño'len aña'ñyak. Ğatann'as'qa'nṭenat ka'maw-ña'w-ğutinte ғаqla'wuḷa. Ña'nyen ғаana'yulin. Amamqu'tinak ғаğinta'wlinat niki'ta. Ğan'kiačačas'qi'wlinat, ғаanto'lenat. "Kmi'ñin ғаina'tvulin. Ya'qatqi? Ñi'yaq vi'nvit, ya ya'liñ,
10 ya qoi'ñ?"

Ğaya'lqiwlinat, ға'mḷañ ғаyi'lqalinat. I'pa kmi'ñin La'wa ға'aḷin. "Mai, La'wa, ya'ti? Wo'tto ya'ti, ға'mḷañ a'čhi ya'ti." — "Ti'ta ға'mma tra'tuk. Wu'³tču tra'tuk."³ — "A'me mañi'n'ač i'lvi?" — "Ui'ña, miṭpiḷḷai'kin." —
15 "Toq, La'wa, qaña'ñya." Ya'yay ға'kmiḷin, oya'mtiwilen lo'³ol-pine't. Ğa'ño'len aña'ñyak. "Trai, tñroi, trai!"⁴ Ña'nyen niqulila'tqin.

Amamqu'tiyik ña'nyen ғаññawtiña'ḷin, ča'wčuwen. Qo'npü ғаaimiyo'olenau, ғаtvaño'lenau qo'npü. Aččo'č.

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, La'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, La'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, La'wa, came home. "Halloo, La'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, La'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, Tiroi, 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.

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.

* Compare the preceding footnote.

14. Eme'mqut and Shellfish-Girl.

Quyqinn'aqu'nui vañvołai'ke. Gek, Ama'mqut gas'hin-
 tılı'lin, va'yuk gayo'olinau ki'lkakau, ki'lkakil gu'ptilin,
 gek, gañvo'len qalhai'ak, e'wañ, "Igigi'." E'wañ ña'nyen,
 "Qanka'wgi qalhai'ak. Aia'ñaç qas'wugıgeñe'tiñ y'ınna
 5 gini'n lıpyui' nu'ptin."

Gek, gani'kalin, gaça'awlin, e'nki yaya'piliñ gato'mwalen.
 Gaya'lqıwlin, a'çhikin gama'talen. Gek, ña'nyen ganyai'-
 talin. Ña'nako vañvołai'ke. A'çciç.

15. Eme'mqut and the Perches.¹

Ama'mqut notai'tiñ ga'lqalın, gayo'olen nımyı'ssa'n.
 10 Enke' qatapmıtlai'ke qaña'tıla-gi'niw am titiça pela'qa.
 Enqa'ta gassa'len qata'p-vai'am, ñanako tamka'ln'aqu ga-
 yı'ssalin, gatai'kilin. İna'n-awı'wut taiki'ykııninau ta'mkal-
 u'ttu.

Qo'la enña'naç Yayo'ça-ñawgut gai'lılin, ganña'wtiñalin.
 15 Tı'tiç-a'wulpel-peıa'qıt ganyaitanñivo'lenat enña'a'net ga-
 yai'tılanat e'ın tamka'ln'aqu. gai'pilen.

Tı'tiç-a'wulpel-peıa'qıt ganunñivo'lenat, enña'nvot gani'-
 kalinau va'yuk, qıa'wulpelit gana'linat. E'wañ, "Mi'kna-
 mu'yi kmi'ñi-mu'yi?" — "Gi'wa, 'Amamqu'tina-mu'yi
 20 kmi'ñi-mu'yi.'"

Enña'net patta'la mani'ti gayı'ssalinat am-ga'nmaç
 gayissalinat ñanka'kenat ña'wis'qatit. Pılvı'ntı-ya'nya-
 a'tvıla't ga'lqalınat. Ganyai'talenat ña'nyaqıt ña'wis'qatit.
 Ya'qıt a'mu gatomwa'lenat, gumaka'linat, as'ka'çikilinat.

¹ *Acerina cernua*. This tale was told by a young girl. It seems to be a frag-
 ment 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^oan genačixčanñivo'lenat, lawtılñu gairiñvo'lenau. Gen·ačixčatpaañvo'lenat, Amamqu'tinti gen·ačixčatpaañvo'lenat. Nanka'kiļu gana^olinat, gaaimyo'olenat. A'ma-qli'ka-kmi'ña gaxmeñanñivo'lenau Yayo'ča-ña'wguta.

5 Laqlañyo'ykin, ga'lñıl tılaivıñvo'lai'ke. Nanyemkičiwñivo'ykinenau va'ča. Aččo'č.

16. Miti' and Magpie-Man.¹

Quyqinn·aqu'nu vañvo'lai'ke. Gek, Quyqinn·a'qu e'wañ, "Muwičña'lık." Gek, ña'nyen Miti' qai'-a^ottu yawyētis-qiwñivo'ykinenau. Vakıthı'mtılaⁿ ña'nıko awyeñyo'ykin.
10 Ña'nyen Miti'nen i'ñiñpık i^oñui'ñın yičemawñivo'ykinen.

Gek, ña'nyen yai'tekin. Miti' Quiqinn·aqu'nak ewñivo'ykinen, "Gaya'qlin i^oñui'ñın gati'npıčulin?" E'wañ, "A^otta'ya o'pıtčınık am-i^oña i'yık, enña^oan i'tı." Gek, Quyqinn·aqu'nak i'miñ a^otta'ya o'pıtčınu i'miñ čuwi'ykininat.
15 Gek, gū'mlañ ña'nyen wičña'lıykin. Ña'nyen Miti' ñıto'ykin a^otta'yalqak vaga'lekin, ñivo'ykin gıya'pčak, "Mo'ol-gele!"

Va^oyuk Vakıthı'mtılaⁿ gaya'lıin, gı'wlin, "Mınya'lqıw ya'ıku." Quyqinn·a'qu qaye'm i'n·a nıya'tin. Qaye'm
20 ena'ha'lmık."

Gana'tvılen. Ki'kič gaya'lqıwlıin ineyegeñe'tiñ, ña'nıko gagıññičanñivo'lenat, va^oyuk Quyqinn·a'qu gaya'lıin gaxmñalin, "Mitei', qetiğo'n vi^oy-ı'mıt." Gek, e'wañ Miti', "İklayo'k ane'tin. Gū'mma ta^optı'ykin." E'wañ, "Gina'n

¹ Compare Jochelson, *The Koryak*, I. 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'kla² 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'lımıñ qeti'gin." To, Miti'nak gai'tilen, gaktı'nvelen, gana'tvilen.

Ña'nyen Quyqınn'a'qu gaya'lqıwlin, gañlo'yilen. Güm'lañ yino'gıtıñ gato'mñalen, ku'lipčina gato'mñalen, gañlı'l-
5 qawlen. Inı'yıgıñ gavakıthaiñıñvo'len. Ña'nyen Va'kithın mal-ki't ganto'len, činko'nañ-vethıñe'tı ganto'len.

Va'kitha naya'q-güm?" Gek, ña'nyen Va'kithın gayai'tilen. Miti' gañvo'len vamyatvak. Gek, lilipila'qut va'yuk gaito'lenat ña'nyaqıt. Va'yuk gamaiñanñivo'lenat. Gek,
10 ña'nyat Quyqınn'aqu'nak u'nmi yaiva'či yıssıñvo'kinenat.

Quyqınn'aqu'nu gatai'ñat nomkawñivo'lenau. Ñaye'yıt ni'wqinat, "Ma'ma, mitqugita't." E'wañ, "Qanto'tık, ta'tana qı'wgutık, 'Mitqugita't.'" Gek, ganto'lenat, gai'linat o'pta am-ya'tıt. Gek, gaya'lqıwlinat gači's'hulinat. Güm'lañ
15 gı'wlinat, "Mitqugita't." E'wañ Miti'nak, "Qanto'tık, ta'tana qwañla'tık."

Ganto'lenat. "Tato'! mitqugita't!" — "Qu'nam qun gı'wa, "Tula'-va'kithinat." Kmi'ñit ñaye'yıt gaqalhaiañvo'lenat. "Igi', nana'yıva'wmık." Miti'nak gı'wlinat, "Qanto'tık, qı'wgutča, 'İpa lı'ge-ta'ta ñe'nako qoya'la'tekin."
20 Gaya'lqıwlinat, Miti'nak mani'gık gayo'lenat, ga'mgave'loqalık. Ga'lqa'ın, gala'lin. Vakithımtı'ayıkıñ, gaktıñe'ñilenat.

E'wañ ña'nyen Quyqınn'a'qu, "Tıpaivaka'nñıvok, Mèté'-
25 yıkıñ mılqatık." Ga'lqa'ın, gala'lin. "Mitei', qanto'ge! İnpı-qla'wu! ya'tti." Miti' e'wañ, "Ena'n-ve agıtca'kēlen? Čini'n yaya'lqıwı'ykın." Gaya'lqıwlin, gaqamı'tvalen, gañvo'len a'wyık, gaqa'qlalen, ñačhınoı'tıñ gagi'ntawlin.

Miti'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!"

Pükawñivo'ykin. Çaktikomña'len, e'wañ, "Oi!" Ña'nyen yaļu'yičan egıtñeı'tiñ gaçınkaita'ten. Quyqınn'a'qu ña'nyen gayai'tilen. Aččo'č.

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

Quyqınn'aqu'wgi vañvo'lai'ke. Ñawa'kak mı'mļa nınu'qin.
5 Qalıñe'-key gate'wla'len, qai-mı'mič gaito'len enna'n. E'wañ
ña'wis'qatiñ, "Ya'qu mintai'kir?" Gi'wlin ña'wis'qata,
"Ya'qu mı'qun qatai'kıgın? Ya'nmiñın." E'wañ, "Yaya'yu
mintai'kin."

Yaya'yu gatai'kilin. E'wañ gača^εulin, e'wañ yaya'yu
10 gato'mwaleñ qai-mı'mič. Quyqınn'a'qu qo'npü gañvo'len
aña'ñyak. Çes'hipa'lin e'wlañ ga'mga-nıme'ti, gewñivo'-
lenau, "Quyqınn'a'qu qo'npü qañañya'ñvoñ. Çapa'lqa'lin
uı'ña aña'ñyake'len. Ya'qin a'mu gatai'kilin ya'yay?"

Quyqınn'aqu'nin ñawa'kak vı'n'va vañvo'ykin. Uı'ña
15 o'ya a'tvaka. İ'miñ-nı'mıysu giwi'nılınau ñawınyo'nvu.
Gi'wlin, "Mı'kinak ya'qin ya'yay yanyı'wñınin, ña'nyenena
ñawa'kak tıyei'lıñın. İ'miñ-gı'yınık añaqa'ken nanyıwñıvo'-
ykin. "Yu'ñyun." E'wañ, "Aı'va'lin." İ'miñ i^εgın, qo'yen,
İ'miñ-qun iču'ču. E'wañ, "Aı'va'lin." Napkawñıvoı'kin
20 yanyı'wñık.

Va^εyuk mēl'hē'ñko gače'pñıtolen ñenve'thičñın, ake'yki-
laⁿ, vı'yañ çapanqai'pilen. "Çumna'n myanyı'wñın, ya'yay
ya'qin gatai'kilin. Ača'ıun gatai'kilin." — "Aı'va'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’kilin.” “Alva’lin.” — “A’nam qai-mi’mčin.”
Miti’nak gewñivo’len. “enna’an! Nawa’kak missai’lñin
kama’kiñ.”

Gaito’len ñawa’kak, gañvo’len yıtañatawa’tik. Wu’⁸tçu
5 gala⁸uñvo’len. Gañvo’len qalhai’ak ñawa’kak. Mu’u-yil
gatai’kiñvo’len, ya yu’ñyun, ya qo’yen, ya yi’yin, ímiñ-
kryuła⁸’lu. Koro’wapel¹ gaito’len ya’walañqał. Nã’nako
ñawa’kak gaña’lqıwlin, va’la gava’xgılin ñawakka’ta, qo’lla
pı’pıp karma’nık² gayo’olen. Gata’wanlenau. Qo’npü ña-
10 wa’kak nıqalhaiañvo’qen.

Ğala’linau kama’kiñ, kama’kau ganto’lenau, qoya’wge
ímiñ ganuñvo’lenau, “N’am, n’am, n’am.” enna’n koro’-
wapel gana⁸lin. Vala’ta ganmitčoñvo’lenau kama’kau.
Va⁸yuk enna’n gana⁸lin wotta’kin ake’ykiła⁸n. Va⁸yuk
15 pı’pıp gani’ñlalin, ña’nkalqak gaña’lqıwlin. Va⁸yuk ğa-
pka’wlen yatıpgã’nñık, ğapka’wlen yanu’ñka ñenve’tiçña.

E’wañ, “Qa’wun pani’ta mi’kinak nayamata’ge, ñêya’niñ-
kmé’niñ yana’lñiñ, E’nki tiyanu’wgi.” Nã’nyen ñênve’tiçñin
ğalqa’lin. Čawçuwa’ta ğama’talen. Va⁸yuk kmi’ñin
20 ğaito’len, va⁸yuk va’sqıñ ğaito’len, ğū’mıañ gañvo’len
qalhai’ak. E’wañ, “Kama’kata naya’nuw-ğüm.”

Va⁸yuk qıa’wuł ğalqaıin notai’tiñ, ka’mak ğa’yaıin,
ğanu’lin. Yanu’ñkı pa’quł ğanu’mkawlin, pa’quła qala’lıvin
ğançı’mawlin. Nēnve’tiçñin ğavi⁸yalin, ğanto’len. Miti’w
25 ğakya’wlin, e’wañ veta’tekin. E’wañ, “Mi’kinai’-ğı?” —
“Ai’ğewe tınu’wgi.”³

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'mtiwlu gana^olinau gū'mlañ kmi'ñu. Kmi'ña gama'talen. Qla'wul gaya'lin wū^otču. Qoyqinn'aqoyikei'ti ga'l-qalīnau. Kmi'ñin gū'mlañ gaña'wtiñlen. Qoyqinn'aqoyikei'tiñ gała'linau. Gi'wlin, "Ñawako'k nayato'n." E'wañ,
 5 "Ñenve'thičña nalła'xtatin. Yaq-ña'wis'qat ni'tin?" Ga-wa's'vīlin. "Wutinnałai'-gūm, tiya'tik." Ganto'lenau, gaya'l-qiwlinau. Enna'niku gatvañvo'lenau, gapittuña'wlenau. Aččo'č.

18. The Kamak and his Wife.¹

Ni'ka, ma'kiw a'mu vañvołai'ke. Va^oyuk ñenve'thičñit
 10 gawa's'vīlinat. E'wañ, "Mai, ui'ña ava'leika?" — "Ulgu'vik vałai'ke." Ułhu'viñ gała'linat, gañvo'lenat va'łuk. "Čopro'tka vału'tka!"² Gū'mlañ miti'w. "Mai, ui'ña ava'leika?" — "Yaqa'lık vałai'ke." — "Čopro'tka vału'tka! Ava'leika yana^ola'ntik, miti'w to'čhin-ya'q missanus'qiwla'ntik."

15 Gaginta'wlinau niki'ta gičhołai'ti. Ma'qim gani'nłalin, vinvin'a'qu gato'mwałen. Ñanekai'tiñ gaginta'wlinau.

Gaya'linau. "Mai, ui'ña ava'leika?" Uí'ña. "Mīnyal-qiwičña'nau! A'mu E'nnu gapi's'qalīnau." A'wun gaya'l-qiwlinau, ími ga'nčilīnau kičva'ču. Uí'ña yi'nna.

20 E'wañ, "Mīnan'ačo'mik."³ Ganvaqyila'wlen. Ača'geiñin

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

² Compare p. 68, footnote 3.

³ *Mīnan'ačo'mik*, literally LET US ACT WITH THE GRANDMOTHER. The word *a'wa* (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 ni'ñiqen. "Ečhathičñe'ti yagintawla'ñe, missaya-
wala'nñinau. Volqigeñe'ti yagintawla'ñe, missayawala'nñi-
nau. Añqai'ti i'mi missayawala'nñinau. Gičholai'ti yagin-
tawla'ñe, mi'qun? Aña'ña alai'tiñ na'ntimik. Me'ñqañ
5 minya'walat?"

Gañvo'len lo'lo i'luk. "Añei'kiłka panenai'ti mñinto'-
mik?¹ Yaqałnawičñe'ti mñinto'mik." Kama'w-ña'ut, "Qina-
qułiimti'gi." Emtei'piñen. "Qinanpiykaławı." Valelei'ti
gai'piñen. "Gıma'n qun nita'witkiñi-gi."

10 Va'yuk gavi'yalinat. Enña'an gayıltełñivo'lenat. Vale-
lei'ti la'wut gana'lilin. Va'yuk ña'nyeu gewñivo'lenau.
"Mınyo'olan yaya'ña." Gayo'olan, piłvi'ntı-ča'yinaña
ga'nvilin la'wut, a'wun im-la'wtalin.

"Qe'e!" Volqageñe'ti gani'ñjalinat. Gatvañvo'lenau,
15 gaaimıyo'olanau, añenve'thičñika gana'linau. Aččo'č.

19. Gull-Woman and Cormorant-Woman.¹

Niyka'wgi ya'qyaq-ña'wutu ña'nyaqat gañaw-yıla'ñi-
to'mga yaginñivo'yke. Ivva'lu-ña'wgut e'wañ, "Aya'tka
ageñe'tiñ, miłñitatis'ki'wik." Ña'nyen kama'kn'aqu e'wañ,
"Mas'hı'ntiłik." Ğas'hıntileñvo'len, va'yuk ñe'nin e'wañ,
20 "Yınna'qi e'lıhı-peye'ykin?"

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).

Gayo^vo^len : ya'qyaq. Qa'čin ui'ña ana'luka gati'tka^len. Ña'nyen Kama'kn'aqu gayai'tilen, e'wañ, "Tita^vlⁱykin." Gayai'tilen, ki'kit gayi'ltelen, gek ñane'ninak Ya'qyaq-ña'wtinak pa'qula qala'l^vun yiçima'wiykinin. Gek, ña'wis-
5 qatik e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka, gek, eñva'ratka!"¹

Kama'kn'aqu gavi^vyalin. Ña'nyen Ya'qyaq-ña'wut gant^vo^len. Gañvo'len čotčılqe'tiñ pinku^la'tik. Puka'wekin yayiña'nka. ena'n kitča'ta genei'maklin. Gayi'ñalin, ga-
10 ku^la'lin, gañaikapi'tkalin. Ña'nyeninen ña'wis'qat kimma'čiku ña'nako gapis'qalin. Gek, gū'mlañ yaqai'qun gayi'ñalin, ya'sqa^lqak gi'lin.

Gayai'tilen, gi'wlin, "Kamakn'aqu'nak ina'nui, kima'k tivr^vyak." Ña'nyen Ivva'lu-ña'wgut, "O'pta mni'kak.
15 Ti'ta o'pta ninanuva^v'an." E'wañ quti'ninak, "Qiy^vme^v'en, apa'qulke^l-e'-ge." — Gūmni'n vai vain'aqu'wgi, va^v'ga tyančima'wikiniñin, lu'gu i'wka mañinmıla'tiykin."

Ña'nyen gaa'lalen, gapka'wlen i'wak. Age'ñiñ gala'lin, gatvañvo'len. Ña'nyen Ka'mak-ñawgut qai'gut gala^lanñi-
20 vo'ykin. Ui'ña ala^vuka. Ña'nyen tayyeñivo'ykin, ewñi-vo'ykin, "Wutissai'-gūm." Me'nqañ mi'qun u'ka a^vla^vwun?

E'wañ, "Qage', wutin^lñai'-gūm, qina'nu!" Pukawñi-vo'ykin lu^vk. Qai'gut čančis'qonvo'ykinen. "Mannu'qi?" Gek, gala^vulin. E'wañ, "Tiyanu'wgi!" E'wañ "Qina-
25 nu'wgi!" Ganu'lin, ui'ña o'pta ana'luka gati'tka^len. Gek, ña'nyen gayai'tilen. Gek, gū'mlañ e'wañ, "Tita^vlⁱykin." Qla'wu^liñ e'wañ, "Qenanyaikini'-gi." — "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!"

Ĝŭ'mlañ ɣa'nmiŕen, pa'ninau vača'pɣičnu va'ɣa vagit-
 ču'ykminau.¹ Ña'nyen ɣavi'yalin. Ĝŭ'mlañ ɣanto'len.
 Ivva'lu-ña'wgut ɣanto'len, ta'y-a'mu ɣavetho'lenau a'!mu!qu.

Gek, ɣayai'tilen. Ña'nyen ɣi'wlin, "Ĝŭmma vai panet-
 5 čina'iti tiyaa'nkawiñ." Uwi'kiu ɣangila'wlenau; aɣeñe'ti
 tjai'vik qo'npü ɣanka'wlenau. A'čič.

20. Yini'a-ñawgut and Kīlu's Marriage with Fish-Man.³

E'en Quyqinn'acqu'nu vañvoŕai'ke. Kīlu' e'wañ Yini'a-
 ña'wgutina, "Minno'tantala." No'tañ ɣala'linau, e'nni-la'wut
 inu'nu ɣa'kmiŕin. Ʉala'linat, ɣaño'lenat a'wyik. Ʉalqai-
 10 ña'wlin e'nni-ai'pittama. Ʉagi'ntawlin, "Kama'kanu Yi'ni
 na'!liñ." E'wañ, "Ui'ña kama'kanu ana'!ka." — "I'n'ač,
 mi'qun, kama'kanu na'!liñ."

Ĝaño'len yanaqmitkatu'yawñik, ɣapka'wlen, ɣayi'lqalin.
 E'wañ Kīlu', ña'nyen ɣayai'tilen, ɣi'wlin, "Ma'nnu-yaq
 15 Yi'ni?" — Kama'kanu na'!liñ." Ña'nyen Yini'a-ñawgut
 ɣaɣya'wlin. E'nki enni'mtila'n pipi'tčuykin. E'nki qata'p-
 e'mat va'ykin.

Gewñivo'len, "I'n'ač, qaɣya'wgi!" Ʉaɣya'wlin. Gek,
 ɣama'talen, enke' ɣatvaño'lenau, ɣamaiñitaiña'linau.
 20 Va'yuk ɣayai'tilenat Qoiqinn'aqoyikai'tiñ. "Ñawa'kak
 naya'tin!" — "Yaq ñawa'kak ni'tin. Mu'čhin kama'kanu
 ɣana'Lin." — "Wuttisaŕai'-gŭm, tiya'vik."

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 scars¹ 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-nāwḡut and Kīlu's Marriage with Fish-Man.³

Big-Raven lived with his family. Kīlu' said to Yini'a-nāwḡut, "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. (Kīlu') 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. Kīlu' said, (when) she came home, and they said to her, "Where is Yi'ni?" (She said, "Yi'ni) became a kamak." Then Yini'a-nāwḡut 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."

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

³ Compare Jochelson, *The Koryak*, No. 109, p. 296.

ENNIMTILA⁸na Kĭlu' gakenanñivo'len. "Yinei'! me'ñqañ
gı'tča i'tı?" — "Ğina'n ENÑA⁸an ina'ntı." — "Ğini'n to
qla'wul nıma'lqın."

"Can'ai', minno'tanta!" Ga'lqaĭinat, ğala'linat no'tañ,
5 ğaño'lenat a'wyik. O'pta la'wut ğa'kmiĭin inu'nu. "Čan'ai',
qına'lqaiñaw." Ğewñivo'len, "Qıyme⁸en miłqaiña'wgi."
E'wañ, "Am-mu'yu minpıttuñawıai'ke."

Ğalqaiña'wlin. Uı'ña aqmı'tkatča. Ğa'kmiĭin, viĭı'yña
ğaña⁸lin. Va⁸yuk mał-ki't ğaña⁸lin. "Toq, Čan'ai', qena-
10 peła." Ğape'lalen. "Čan'ai', uı'ña kama'kanu ana⁸ıka."
Ğü'mılañ ğala'xtlin. E'wañ, "Qena'peła. Ğayai'ta, ğı'wa,
'Kama'kanu na⁸lin."

Ğewñivo'len Quyqınn'a'qu, "ENı'k añña'na'ta, me'nqañ
ni'tıykın." Kĭlu' a'wgi tı'nmi-qałhaiañvo'ykın, ğayılqalin.
15 O'pta ğakyawñivo'len, ENke' ENNı'mtıla⁸n. Ğı'wlin, "I'n'ač,
ğina'n ewğupa'tik." Ğakya'wlin, ENNı'mtıla⁸nak o'pta
ğama'talen. E'nki ğatvañvo'lenat ğamañıtaiña'linat.

Va⁸yuk ğayai'tilenat Qoyqınn'aqoykai'tiñ. Ğı'wlinau,
"Kĭlu' naya'tın." — "Mu'čhin Kĭlu' kama'kanu ğana⁸lin."
20 E'wañ, "Wuttınaıai'-ğüm, tiya'tik. ENNı'mtıla⁸nak enama'tai."
E'nki ğatvañvo'lenat, nalñıqa'tvuqinet yatai'ñanñık. Yini'a-
ña'wğutinti kmeñanñivo'ykınat. Qu'ttu qla'wuĭu naitoñ-
vo'ykınenau. Aččo'č.

Kīlu' began to envy (her cousin on account of) her Fish husband. (She said,) "Yī'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-ñā'wǵut and her cousin brought forth sons. They bore some male children. That is all.

21. Big-Raven and Fox.

*Dialect of Pa'llan.*¹

Qutkí'nnaxu gergiñe'lqilin, vi'tvitpi gayo^vo'len, gi'vlin, "Qa'ĩnun mel-gí'rniku, ya'vač ata'lıñka." Ga'ate'lin, a'ñqak geni're'lin. Ligi'mmen gewge'lin, keli'laⁿ gayo^vo'len, ligi'mmen e'nkita gi'vlin, "Qa'ĩnun mel-gí'rniku, ya'vač
5 ata'lıñka." Ga'ate'lin a'ñqak.

Me'mil gayo^vo'len, ga'ate'lin a'ñqak. Riri'ñe gayo^vo'len, geni're'lin. Yu'ñiy gayo^vo'len, va'sqin ye'pluq nime'i'ñäqin yu'ñiy, att'ıyul geni're'lin. Ligi'mmen gewge'lin, va'sqin gayo^vo'len gekeli'lin yu'ñiy. "Vai-i' yu'ñiy!"

10 A'tti nı'mnımu gakıtaiñe'lqilin. A'tti Ta'nñın-ı'rrıt ga-yuñpe'ntaleñ va'a'ta gepi'ri'lqıla. A'tti givi'ni'lqıla, ga'a^vulin, ena'na a'tti gečeñ'ače'ñılqilin. A'tti rıkrı'ñık gere'lqilin, e'ñki genalpuño'lqilin mı'tqa. Gemeiñeyı'nımlin, a'tti gathai'tıleñ, geti'ñemyilin.

15 Ta'tolata² ga'a^vulin. "Me'nqut ku'ritkin?" — "Umyu'm!" I'vitkin, "Tı'na?" I'vitkin, "Tumyu'm!" Ligi'mmen e'win, "Tı'na?" E'win, "Yuñyu'ñ!"³ Mı'tqamıt get'e'lin enı'kkı tã'n'aw.

"Qai'lim, tetemi'tqañın." A'tti ku'm'ukum gelpi'rtelin
20 a^vtta-qa'meñ. Qutkí'nnaxu getemi'tqanlin ne'm'ek. A'tti-yaq tato'lape getei'kilin mesqa'ven, a'tti geri'yalin, genñi-ve'lin Qutkinnaxu'nak. A'tti enñi'n rıya'-vi'la enñi'n ga'nmıleñ. Tenma'vılaⁿ.

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 fox² 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.

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' nin, i'wnin, "Me'nnu lu'wan, minyo'oga'an. Ğü'mliñ vus nayo'oga'an niwga'an "Toq, yawo' ełeki'mkin mipalausqa'wa." Na'ni-yax Ememqu'tinak peła'nen Nipaivati'čñin.

- 5 Nivoi' ełeki'mkimik, ine'neyik, plit'kui. Yäqqai'-qun qati'. Va'yuk ni'tkinek mel-ñe'wis'qať ñe'wānu l'ññin. Nane'ninak Nipaiva'tičñinak pe'nin qun im Uwe'ñpiliñ nanyaita'tinat. Ti'tequn niwga'an, "Qle'gi. Ñe'wis'qätit minintenčite'wnet!"
- 10 Na'ni-yax Nipaivati'čñin, "Yawo', čičele'ñin!" A'mliñ-van kitve'-li'ga penčiy'kin, ñe'wis'qät pełhinolñi'toła yi'san gattai'len. Čitavaña'nnen. Če'tik va'čañ äče'ala ełhitaw-ñu'tkinen čimołitawitkoñu'tkinen.

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

Naitoga'an "Awe'n, ewliłashıla'n'aqu ewloinıla'n'aqu."
Exune'če penčit'kinen ñe'wis'qät talñathisñi'nvø. "E'wun-
20 van ya'lvuñnen." To, ñe'nin Ememqu'tinin ñe'wis'qät naitoga'an. Nipaivati'čñin vi'gi.

Oma'ka yu'ñyu-veli'ta poxla'nñui. Nenumke'win. Čigi-čeñe'wgi. E'wañ, "geyi'lqat-güm." Mu'qun yishi'ykineu čo'nñonenau eni'neu qala'vini'ñqo ganto'lenau. Ğü'mliñ

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 come 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.

naitoga⁸'an. Vi⁸'gi. Yishí'ykineu genu'lineu gǔ'mliñ
yito'nenau.

Gǔ'mliñ nenu'mkewin. Čigičeñe'wgi, ču'nineu yisgí-
ykineu qalalviní'ñqo ganto'lenau. Va⁸'yuk, "Qime'ñen,
5 qalqathí'tik. Típa'aa⁸k." 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.

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

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'rkilinti¹ nitva'qēnat, nigitte'tqinet. Añqa'-gêlê'è, EN'qam E'nnin ora'wêlan lu'nin, rirai'tannên. Le'lhâ gêchêtri'tkoñnoi, ENqa'n nano'ññoaⁿ. EN'qam Ku'rkilina ma'tanên. Miti' E'nikî kiña'tiñoi. EN'qam Ku'rkil nota'gti
 5 qâti'. Miti'nâ kî'plînên, timnên, ipa'nnên, ru'nin. Č'mqük uwa^sqoçé'gti pêla'nên. EN'qam Ku'rkil pükî'rgi^s. "E'nni-ñê'ut, qanto'gê^s!" Yañai'pü ñitoi', ginmi'lkin ipa'jo. Res'qî'wkwî^s, teqeme'ñgi^s, iu'nin, "G'nmil Miti'nâ gêna'n-milên üm, gêna'palên." Ne'me irga'tik ewkwe'tyi^s, ne'me
 10 Miti'nâ pê'nñinên. Le'ut rika'wraunên. "I'git t'nmîn." Ku'rkil g'e'elin, ne'me čikeye'wkwî^s, ne'me teqeme'gnin. EN'qam E'nni-ñê'ut ra'gtiê^s. "Miti'nâ quli'nikek rēnan-qo'npüñaw." Ku'rkil ye'tti^s, e'un u'iñâ. Añqa'gti g'e'lqälin, vañei'püñoê^s, "Qiyeyti^s, E'nni-ñê'w-i-gir!" — "Qarê'm
 15 miye'tik! Miti'nâ-m ne'me rēna'nmi." Qo'npü eiñe'uk luwau'ñên. Erre'č.

Koryak, Kamenskoye.

Quyqinn'acqu'nu vañvołai'ke, pełhanñivołai'ke. Añqai'tiñ ga'lqälin, va'yuk ENni'mtiłāⁿ gayo^so'len, ganyai'talen. La'łña gapewyañvo'len, ñanena'ta gawyeñvo'lenau. Va'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'urkil, but Ku'rkil as do the people on the Kolyma (cf. Bogoras, Chukchee Mythology, *l. c.*, vol. vii, p. 315, footnote 2).

Quyqinn'aqu'nak gama'talen. Miti' ña'nyen gaqanñitcoñ-
vo'len. Va'yuk Quyqinn'a'qu notai'tiñ ga'lqaḷin. Miti'nak
gata'lalen, ga'nmiḷen, gapa'ḷen, ganu'lin. Čǔmkup qḷa'-
wulñ gape'lalen. Va'yuk Quyqinn'a'qu gaa'ḷin. "E'nni-
5 ña'wgut, qanto'ge!" Yino'ñqo ganto'len, wotta'ken apa'-
tassa'n. Gaya'lqiwlin, gaqami'tvalen, e'wañ, "Wo'tto
Miti'nak ena'nme, enapa'te." Gǔmḷañ miti'w ga'lqaḷin,
gǔmḷañ Miti'nak gape'nyilen. Gaḷa'wtintilin. "Wo'tvañ
tí'nmin." Quyqinn'a'qu gaa'ḷin, gǔmḷañ gachicaña'wlin,
10 gǔmḷañ gaqami'tvalen.

Va'yuk E'nni-ña'wgut gayai'tilen. "Miti'nak va'yuk
yenanqonpũna'wi." Quyqinn'a'qu gaa'ḷin, a'wun ui'ña.
Añqai'tiñ ga'lqaḷin, gañvo'len aiña'wik, "Qiya'the, E'nni-
ñawgo't!" — "Qayo'm mḷa'k! Miti'nak gǔmḷañ yena'nmi."
15 Qo'npũ aiña'wik gapka'wlen. Aččo'č.

Koryak, Qare'ñin.

Quyqinn'aqu'nu i'tiḷkılı, pilhe'tiḷkılı. Inu'ñki ge'lqaḷin,
ora'wucak Enni'mtiḷa'n gayo'oḷen, ganrai'talen. Le'lñä
gapi'wteḷkılı(in), Ennina'ta geye'ḷkılı. Ora'wucak Quyqin-
n'aqu'nak gaña'wtinlin. Miti' Enni'n gakinca'tiḷkılı(n).
20 Ora'wucak Quyqinn'a'qu no'tañ ge'lqaḷi(n). Miti'nak
ga'tküplilen, ga'nmiḷen, gekukei'vulin, genu'lin. Čǔmkup
oia'kocik gegnu'lin. O'raw Quyqinn'a'qu geye'ḷin. "E'nni-
ñe'wut, qanto'ge!" Tí'nuk ge'tkurḷi ganto'len, yanutken
gakukei'vulin. Gere'ḷkilin, to'ḷkaḷ gantova'ḷen, gi'wlin,
25 "Ya'nut Miti'nak ena'nme, inekukei'vi." I'nnik mete'w
ge'lqaḷi, i'nnik Miti'nak gape'ntilen. Geḷe'wtintilin. "E'chi-
van tí'nmin." Quyqinn'a'qu geye'ḷi, i'nnik gachicaña'wli,
i'nnik gaqami'tvaḷi.

Ora'wucak E'nni-ñe'wut garai'tiḷkaḷi. "Miti'nak ora'wucak
30 tenanqo'npũnaw." Quyqinn'a'qu geye'ḷi, e'wun i'tka. Inu'ñki
ge'lqaḷi, gañvo'ḷi qoqlaḷha'tik, "Qiy'e'thi, E'nni-ñe'wut!" —

“Igu’t mīle’k! Miti’nak i’nnik tena’nmūñe.” Qo’npū
qo’qlak gapka’wli. Tenma’wilen.

Koryak, Lesna.

Qutkinn’axu’nu i’tīkīlin, peļhala’tki. A’ñqañ ge’lqalīn,
ora’wač enni’mtīlan gayo’^voļen, ganrai’taļen. Le’ļña gepi’-
5 vivelin, enni’nat geywe’lkiłin. Ora’wač Qutkinn’axu’nak
gaña’wtīlin. Miti’ enni’n gači’ntawļen. Ora’wač Qutkin-
n’a’xu no’tañ ge’lqalīn. Miti’nak ga’tkiplīļen, ga’nmīlen,
gekukei’vīlin, genu’lin. Č’mkup uia’qucita gape’laļen.
Ora’wač Qutkinn’a’xu geye’lin. “e’nni-ñe’wut, qanto’ge!”
10 Ti’nuk ge’tkurli ganto’len, yanutken gekukei’vīlin. Gere’l-
kīlin, gaqamī’tvaļen, gi’vīlin, “Ya’nut Miti’nak ena’nme,
inekukei’vi.” Liḡi’mmen miti’w ge’lqalīn, liḡi’mmen Miti’-
nak gape’ntīlen. Gele’wtīntīlin. “E’čhi-van tī’nmīn.”
Qutkinn’a’xu geye’lin, liḡi’mmen gečhičeñe’wlin, liḡi’mmen
15 gaqamī’tvaļen.

Ora’wač e’nni-ñe’wut garai’tīlen. “Miti’nak ora’wač
tenanqo’npūnaw.” Qutkinn’a’xu geye’lin, e’wun e’le.
A’ñqañ ge’lqalīn, gañvo’len aiñe’witkuk, “Qīye’thi, e’nni-
ñe’wut!” — “Qate’mmi mīle’kki! Miti’nak liḡi’mmen
20 tena’nmī.” Qo’npū aiñe’witkuk gapka’vīlen. Tenma’vīlaⁿ.

Kamchadal.¹

Klu’txeⁿ k!člamjanl’aⁿ kcu’nl’kajukñin, kpiłhe’tkajukñin.
Ku’txen qčla’mjanl’an junččiⁿ, pi’ļheskis.
Raven-Big’s people are living, they are hungry.
Kex’a’nke ki’lkajukñin, x·ū ū’nčlin k!čla’mjanl’ kički’kñin,
Kex’a’nke pi’kikñin, x·u’xan ni’nčin qčla’mjanl’ kički’kñin
To the sea he went, then Fish-Person he found
kIntxīla’kñin a’tnoke. Ñe’l’ñal ki’pctuin, nu’whel knu’-
kIntxīla’kñin a’tnok. Ñe’nñal ki’pctuin, i’nuwhel knu’-
he brought her home. With roe she threw it out, with that they

² The first line of text is Kamchadal of coast; the second line, that of Sedanka.

- kajukñin. X·ū Klutx kña'lxkiñin (nu'whenk.)
 kajukñin. L'i'ha'nañ· Kutx kña'lxkiñin (i'nuwhenki.)
 were feeding. Then Raven-Big he married her (on her.)
 Miti' nu'whenk kxëkanl'ka'jukñin. Te'naq Klutx sön'ke
 Miti' i'nuwhenki kxëkanl'ka'jukñin. Te'naq Kutx zön'ke
 Miti' with her grew jealous. Then Raven-Big to the
 (open) country
 ki'lkñin. Miti' nu^s ñimcx ku'jilñin, kl'a'm'an, kïkuke'jin,
 pi'kikñin. Miti' enu' himcx ku'jilñin, kl'a'man kïkoka'jon,
 went. By Miti' this woman she struck her, she killed her, she cooked her
 kïtxa⁸'lñin. Kã'coñ qimja'nanke k'nfñil⁸n. Te'naq Klutx
 kïtxa⁸'l'ñin. K'a'con qimja'nanke ka'nijñin. Te'naq Kutx
 she ate her. Some to (her) husband she left. Then Raved-Big.
 5 k'k'ö'l'kiñin. "Ü'nčl'in ñimcx, kïqu'mctixč!" Ku'tik¹
 q'ö'l'kiñin. "N'i'nčl'in himcx, kïqu'mctixč!" Ku'texil
 came. "Fish-Woman, come out!" From the
 rear storeroom
 kïqu'mctikñin, qla''nan k'ñnclin. Kïč'e'kñin, no'num k'ñn-
 qu'mctikñin, qla''nan k'ñnclin. Kïč'e'kñin, no'num k'ñn-
 she came out, that one cooked one. She entered, she brought
 recently
 čl'ihiin, kl'o'an, "Qlank Miti'nk l'a'mhümnen, kokajo'-
 txi'la'kñin, kl'o'an, "Qlank Miti'nk l'a'mhümnen, kokajo'-
 the food, she said, "Not long ago by Miti' she killed me, she
 hümnen." Te'naq ku'lan kl'xa'lenk ki'lkñin, te'naq Miti'
 hümnen." Te'naq ku'lan kl'xa'lenk pi'kikñin, o'net¹ Miti'
 cooked me." Again to-morrow he went, again by Miti'
 ena'nke kpe'nckñin. Ktxin kli'pil'in. "Në'n'i ven
 ena'nke gape'nclin.¹ K'l'o'mtkal ganka'vravlen.¹ "Në'n'i ven
 she attacked her. Her (neck) [head] she wrung. "This time
 10 tl'a'mhin." Klutx kkl'ö'l'kiñin, te'naq kuña''nokñan, te'naq
 tl'a'mhin." Kutx q'ö'l'kiñin, te'naq ke'cx'likñin, te'naq
 I killed her." Raven-Big came, again she recovered her
 senses,
 no'num ki'nčl'ihiin.
 no'num kïtxi'la'kñin.
 she brought the food.

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

Nu⁶n ü'nč!in ñimcx a'tinoke kí'lkĩñin. "Miti'nk lhi
 inu' ní'nč!in himcx a'tnok pí'kikñin. "Miti'nk l'i'l'i
 Then Fish-Woman went home. "By Miti' after a
 while

l'ímha'lhümmen." Klutx kk!ö'l'kiñin, e'wun kime'čkĩñin.
 l'ímha'lhümmen." Kutx q!ö'l'kiñin, e'wun ktsxa'lkĩñin.
 she will kill me." Raven-Big came, and (there is) nothing.

Këx'a'nke kí'lkajukñin, k'ke'lkajukñin, "K!ö'l'xč, ü'nč!in
 Kex'a'nk pí'kikñin, ke'ka'jukñin, "Q!ö'l'xč, ní'nč!in
 To the sea he went, he began to call, "Come (here), Fish-

ñimcx." — "X'ënč mk!ö'l'kič!in! Miti'nk te'naq l'ímha'l-
 himcx." — "Hënci mq!ö'l'k! Miti'nk te'naq l'ímha'l-
 Woman!" — "I will not come! By Miti' again she will

5 hümmen." Hälč! o'č!kĩ ku'tuin. Tpi'n!xun.

hüm." Halč! o'č!alel ku'tuin. Tpi'n!xun.

kill me." Altogether to call her he could not. That is all.

24. Kĩlu' 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!" Kĩlu' 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 Kĩlu'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), Kĩlu' 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 Kīlu', "If you had not run away, he would have married you."

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

Koryak, Kamenskoye.

Enñā^van wu'ssinau Yini'a-ñā'wgutinti notantaga'e. Nā'nyen lela'pitčoñvoi Yini'a-ñā'wgut va^vyuk yo^vonen. "Nā'no y'нна e'nki qigitaykini'gin!" Gū'mlañ ñā'nyen Kīlu' lela'pekīn, inñā'tikīn. "A'chi ni'w-i-gi, 'Nā'no y'нна
5 ya'tiykīn?' Me, gū'mlañ inñā'ti."

Yaite'ti qatha'ai, oyeļannivo'ai, va^vak tī'LI-wus·his·he'ti. Am enñā^van Ye'ñtiñ-I'talaⁿ ya'ti. Inya'wut Kīlu'nikqal va'gale. Nā'nyen Kīlu'nak ñaw-yiła'lñi-tu'mgīn ñanikañ-qala'itñ upinaⁿl'īnin. "Gī'ssa niła'pitçui-gi. Čei'mik qat-
10 vaykine'-ge." Kī'cič ñaw-yiła'lñi-tu'mgīn yiłqa'ti, a'wwi ñatñinoi'tñ maļ-gīnta'wi. Va^vyuk kimi'tau neka'ñvoļai qo'ñvoļai, u'ttik gīvalai'ke, kītīnve'titkīnen. Va'amī tīlai', uī'ña y'нна. Gaļa'ma u'ttik gīvalai'ke, kītīnve'titkīnen. Moļata'ñvoļai a'wun e'ñveļma.

15 Va^vyuk tīlai', ata's·hu natçiga^van "Quyaxla'ntk?" — "I'pa a'nam ñā'nyen kama'kata nanu'vaⁿan. enā'n lela'pitçulaⁿ." — "Ñā'añ minyo^voļan." Ga'ļqaiñau, tawa'ñlai

galañño'lenau, ñêyas·heí'ti tı́laí'viki, o'nmi-mal-oya'ček. Kılı' newñivo'an, "Aí'geve ağınta'wka, gı'ssa hana^e-mata'-gê."

Ñá'nyen Kılı' mal-taitiñča'nñivoi. "Ya'not," e'wañ,
 5 Gú'mkiñ gaya'lin ñawindu'la^en." I'nmiq ñá'no uí'ña. Yini'a-ña'wgut ñane'ninak aki'nu ga'lıñilin. Gaya'lqıwlin o'nmi-mal-oya'ček. Toq, ñá'nyen Kılı' mal-akena'nñivoi. Ñaw-yıla'lıñi-tu'mgın nama'tan. Toq, o'pta.

Koryak, Paren.

Enña^ea wusa'nau Yini'a-ñe'wgutinti notantaga'as. Ñe'nin
 10 lela'pitkonñoi. Yini'a-ñe'wgut va^eyuk yo^eonen. "Ñe'no yí'na e'nki qıgıtetkını'gın!" Gú'mlıñ ñe'nin Kılı' lile'pitkin, inñe'ettkin. "Yı'shi ni'w-i-gıs, 'Ne'no yí'na ya'tıtkin?' Ve, gú'mlıñ inñe'ti."

Yaite'ti qatha'as, oyelaññiñ'vas, va^eyuk tiluus'his'he'ti.
 15 Am enñai' Če'ntiñ-I'talan ye'ti. Ečča'x-amei' Kılı'nanqał vaga'le. Ñe'nin Kılı'nak ñew-yıla'lıñi-tu'mgın ñanikañqalaí'tiñ upina^elı'nin. "Gı'tča ni'le'pitkui-gıs. Qa'ča qatva'tkinen." Kí'tkis ñew-gi'la^e yılqe'ti, e'wčem ñas'hinoí'tiñ mel-gınte'wi. Va^eyuk kimi'teu nika'nñulas qo'nñołas, u'ttik
 20 gıvala'tkis, kıtınve'ttkinen. Vaia'mı tılei', uí'ña yí'na. Ga'ama u'ttik gıvala'tkis, kıtınve'ttkinen. Mo'lıta'nñołas e'wun ge'ñivełma.

Va^eyuk tılei', te'nñu netčiga^ean. Čaxlatkine'tik?" —
 "Í'pa a'nam ñe'nin kama'kata nenu'wa^en. ena'n lile'pit-
 25 kuła^en." Ñe'či mmyo^eoła." Ge'lqałinau, tawa'ñłas galañño'lenau, ñečisheí'ti tılei'vitkis, o'nmi-mal-oya'ček. Kılı' newñiño'gan, "Aí'geve egınte'wka, gı'tča nana^emata'-gıs."

Ñe'nin Kılı' mal-taitiñisa'nñivoi. "Yat," e'wañ, "Gú'mkiñ geye'lin ñewinn'u'la^en." I'nmiq ñe'no e'le. Yini'a-ñe'wgut
 30 ñeni'ninak aqı'nu ge'lıñilin. Geye'lqıwlin o'nmi-mal-oya'ček To, ñe'nin Kılı' mal-aqine'nñivoi. New-gi'la^en nama'tan. To, o'pta.

Koryak, Qare'ñin.

Enn'a⁸'an wuti'nau Yiñe'a-ñe'wğutinti ganotanta'lkılat. Ña'ni lile'pıki. Yiñe'a-ñe'wğut o'raw yo⁸'onen. "Ña'ni tı'naq, ña'ni qıgite'tkını!" İ'nnık ña'ni Kılı' lile'pıtkın, inñe'tkın. "Eshi i'vitkın, 'Na'ni tı'na ye'tkın?" Mei,
5 i'nnık inñe'ti."

Rai'tılkılat ye'tılkılat, uyıla'tılkılat, o'raw tı'li-wurgıge'ti. E'n'ki Te'ntıñ-I'tılän ye'ti. Amei', Kılı'nañqał vaga'le. Ña'ni Kılı'nak ñaw-yıla'lñi-tu'mğın ña'nenqaç upın'alı'nin. "Ğıt nıle'pıtkui-ğıt. Nura''a qı'tkının." Ki'tkit ñaw-yıla'lñi-
10 tu'mğın yı'lqälki, eut ға'rgınok mel-gınte'wi. O'raw kimi'teu neka'lkılat qu'lkılat, u'ttik ɣıva'tkuk kıtınve'titkinen. Vaia'mı tılei', e'le tı'na. ƒala'ma u'ttik ɣıva'tkuk kıtınve'titkinen. Mu'li'tılkılat ɣagi'n'kiçama.

O'raw tılei', kri'ru ne'ssın. "Taxlatkine'tki?" — "I'pa
15 tı'na ña'ni kama'kat ne'nun. ena'n lile'pılin." — "Na'ttañ mınyo⁸'ola." ƒelqale'ñi, ta'vılat ɣelılkıle'ñi, ñiterge'ta tılai'vılkılat, nime'lqın ora'cek. Kılı' ni'vılkın, "Ai'ğeves eginte'wka, ɣıt nana⁸mata'-ğıt.

Na'ni Kılı' mal-taqlı'nñılkı. "Ya'nut," e'wun, "Gū'm-
20 mükıñ geye'lı ñewınyu'la⁸n. Em ña'ni i'tka. Yiñe'a-ñe'wğut ñane'ninak aqı'nu ɣe'lñilin. ƒere'lqıwlin nımı'sax-ora'cek Toq, ña'ni Kılı' mal-aqine'tılkı. Naw-yıla'lñi-tu'mğın nama'tan. To, tenma'vılen.

APPENDIX I.

SONGS.¹

I.

It seems that I am going to sing of Qutx and his family.
I have a wife Aļñatva'gal I will sing of the people
of Ye'lmeļ.

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.

I.

Qayıñu'n ña'no e'wañ. It seems there he says.	Qo'txiñinu minai'ñawnau. Qũmma Qutx and his I will call of them. I family	Gũmma Ye'lme'ļinu minai'ñawnau. I the people of I will call of them. Ye'lmeļ
gaļñatvagaļña'wlen. with a wife Aļñatva'gal (Strongly-Sitting-One).		

2.

Mičičaņa'urkin, tũtine'urkin, I shall recover my I shall have rest, senses,	a'ttau wapa'qata. Mičiča- simply with fly-agaric. I shall	ña'urkin am-vi'n'va-ñawé'ti. Gũmní'n a'ččĩñ kmí'ñit recover my mere to the secret wife. My bad children senses
minai'ñawnau. I will call of them.		

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. | (4) Koryak of Qare'ñin. |
| (2) Koryak of Paren, according to Jochelson. ¹ | (5) Koryak of Lcsna. |
| (3) Koryak of Kamenskoye. | (6) Kamchadal of the coast. |

POLAR STAR.

- (1) Ilu'k-e'ñer (= motionless star).
A^ñlqe'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) E|ka'p-e'ñer (= nail-star).

URSA MAJOR.

- (1) wiyotkiña'ulit (= sling-throwers).
- (2) elwe'-kyeñ (= wild reindeer-buck).
elwe'-eñe'y (= wild-reindeer star).
- (3) i|va'-kyiñ (= wild reindeer-buck).
i|va'-a'ñay (= wild-reindeer star).
- (4) i|va'-ki'riñ (= wild reindeer-buck).
- (5) mai'ñi-ki'riñ (= large reindeer-buck).
- (6) ki'riñ (= reindeer-buck).

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-aña'y*, 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*, *Enar'venañ* instead of *Ena'vnenanāña*, *Yekēñela'tilln* (or also *Yekēñela'n*) instead of *Yekēñelaqln*, *Ulvē-iy-i'mti|a'n* instead of *Ulvēiyinitila'n*.

PLEIADES.

- (1) ñaus'qajó'mkin (= group of women ²).
- (2) ke'tmet (= little sieve).
- (3) ka'tmač (= sieve).
- (4) ke'rmes (= (sieve).
iļva'u (= wild reindeer [pl.]).
- (5) ke'rmes (= sieve).
- (6) nö'jicx (= string).

CASSIOPEIA.

- (1) ilve't (= wild reindeer [pl.]).
- (3) ñawis'qatí'mkin ¹ (= group of women ²).
- (5) qai-ki'riñ (= small reindeer-buck).
- (6) x'ai'hene (= wolf).

ORION.

- (1) rulte'nin (= crooked one).
- (3) yu'lt-a'ñay (= crooked star).
- (4) ruļte'yet (= crooked one).
woļva'ki-r-i'mtiļa^vn (= crosswise-bow carrier).
- (5) ruļte'yilin (= crooked one).

BELT OF ORION.

- (2) ena'nvenañ ³ (= handle of scraper).
ulve'-iy-i'mtiļa^vn (= crosswise-bow carrier).
- (3) vu'ļvi-iy-i'mtiļa^vn (= crosswise-bow carrier)
- (6) kantc (= long scraper).

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'nin. 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^{8'}-ve'yem (= clay river).
- (3) čegai'-va'am (= pebbly river).
ya⁸-va'am (= clay river).
- (5) a'r'u-vei'em (= muddy river).
- (6) kix' (= river).

CORONA BOREALIS.

- (1) omqa'-ya'gihin (= polar bear's paw).
- (3) kawa't-oi'pin (= fish-heads stuck in).
- (4) Kīlu'-p!a'ki!ñin (Kīlu's boot).

ALDEBARAN.

- (1) čē'lo-ma^{8'}qim (= copper arrow-head).
- (3) čiči'lo-xmä'-!a'wut (= copper arrow-head).

ALTAIR AND TARARED.

- (1) pegittin.
- (3) pagittin.¹

CAPELLA.

- (1) čū'mñi (= reindeer-buck).
- (2) yekeñe!a'tilin (= driving with reindeer).
- (3) gaka'ñi!a⁸n (= one driving with reindeer).
- (5) geke'ñilin (= one driving with reindeer).

WAGONER.

- (1) čümña'-nlete'tilin ² (= reindeer-buck carrier).

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'ñilit "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.

im̄ (used only in compounds), all
 i'min-, i'miñ-, i'mi- (Ch. im-, imilo'),
 all 76.15

inp, old
 inpi- (Ch. inpi-), old
 ninpiqin, he is old 47.1

iñ, glue
 i'ña (Ch. i'ñiñ), glue
 iña'tekin (Ch. iña'arkin), to glue 88.9

ila, proper name (male) 52.3

ilalu' (term of endearment), the youngest
 one 32.8

ilñitat, sinew thread
 ilñita'tikin M, to prepare sinew thread
 82.18

illa'! (used only among females), O girl!
 O woman! 48.7 (cf. Ch. ña'ul! O
 woman!)

ilv-. See elv

il, el, mother
 ila^s, ela^s (Ch. elA'), mother 33.3

ila'nyo, youngest
 ila'ñi (Ch. ele'ñi), the youngest brother
 or sister 23.7

Ech, they (cf. ačh)
 E'čči (Ch. E'rri), they (absolute form
 subject intransitive) 12.1 (cf. a'čči)

en, he
 E'nnu, a'nnu, he, that one 19.1
 E'nik (Ch. eni'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'nki (Ch. E'n'ki), there 12.6
 enke' (with accent of exclamation on
 the last vowel) 13.7

E'ñki 13.5
 E'nkita Pal., likewise 90.4
 enñā'an (Ch. enñi'n), thus 13.1
 enñi'n'ač, this much, to such degree

enkaya
 enkaya'ykin M, to snore 28.4

enn, fish
 ennā'n (Ch. ennē'n), fish
 enni'mtlaⁿ, Fish-Man 88.1
 E'nni-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

el, father
 eli'n (Ch. eli'gin), father 54.6

el. See il.

- aqte, kick
 aa'tetkin Pal. (A), to kick 90.6
 ayıw, blame
 ayı'wikin M, to use bad language
 yayıwa'wikin A, to blame somebody
 74.19
 ayıčña, lying on side
 a'yıčña (Ch. a'ričha), lying on side
 31.8
 ayıcñatva'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
 ayı'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)
 aivilai'kin A (Ch. eive'erkin), to give
 some meat to neighbors as a present
 or alms 63.11
 aım, water
 ai'mekin (Ch. ai'mirkin), to fetch
 water 17.7
 ai'minañ (Ch. ai'min), watering-place,
 ice-hole
 aimak, cover
 aimak'ikin 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 tıe'ykin (Ch. aigé'ti tile'rkin),
 he moves on, crossing the wind
 Ai'gılı, 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. é'ékêlhin, 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
 apā
 apa'tekin M, A (Ch. üpaa'rkin), to
 cook 63.11; 96.3
 apa'ña, ipa'ña (Ch. üpa'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
 man awi'wut, most quickly 70.12
 am, all
 am- (Ch. em-), whole, exclusive, all,
 mere, only
 am-qaiu'iu-na'lhm (Ch. em-qaiū'-ne'l-
 hm), 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. -tgé'me), I do not know
 ta'y a'mu, I do not know, how much
 55.3
 a'mlĩñ, do not care, do not mind 64.13
 a'mlĩñ-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
 atas'h
 ata'shu yitč'ykin, to make a laughing-
 stock of 100.15 (cf. Ch. ata'rge ne'-
 lrkin, to make a noise, to make
 a racket)
 atv, boot
 a'tvast (Ch. ästttwet), boot 41.5
 atvai, hoof
 atva'gĩñm, hoof 48.8
 a'tti Pal., then 90.10
 attastyoł
 attastyoł, down river, down the coast
 39.7 (cf. Ch. astto'ol, in front)
 attastm, astm, bone
 a'ttastm (Ch. astttim), bone
 attastmtva'ykin, to spit out bones 56.8
 astm-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
 assälñin, thigh 46.9
 as'ka'čikilin, heedless, headlong (evi-
 dently a negative form, but the
 positive is unknown) 70.24
 ač, ača, fat
 a'čan, a'čin (Ch. e'čin), fat substan-
 tive) 15.4
 ača'pil, little piece of fat 14.8
 gača'lin (Ch. e'čilin), fat one
 ača
 ača'ykin M (Ch. eče'rkin), to pass
 water 14.2; 64.25
 ačage'ñin, penis (literally, instrument
 for passing water) 80.20
 ača'al K, ačeal P, snow soaked with
 urine 92.12
 ača'lu (Ch. eču'nlhin), chamber-vessel
 76.24
 ačaçat, laugh
 a'čača'tekin, to laugh 19.2
 a'čič (Ch. erre'č), only this, it is the
 end 23.2
 ačh, they
 a'čči (Ch. e'rrı), they (absolute form
 subject intransitive)
 a'čin, their
 ači (Ch. i'git), now. See yishi
 ači'kin, this here now 49.8
 ačhiva'n (= a'čhi-van), from this time
 on 20.5; 54.3
 ačhiñ, as'hiñ, seashore 23.2; 64.22
 a'nau, all right 32.1
 a'naqun (Ch. a'ni vai, a'ni ñan), and so
 36.10
 anyā, praise, cheer
 anya'ykin A (Ch. anya'rkin), to praise,
 to cheer up 84.5

- ann, ah 47.2
 annim, frost
 annima'ykin M, to freeze
 Anni'mayat, Frost-Man 38.9
 ankaw
 anka'wekin M (Ch. enkäe'rkın), to
 cease, to deny 41.9
 a'nku lıñi'ykin A, to refuse 64.11
 anñen, anger
 anñenai'pekın (Ch. anñenai'pürkın), to
 be angry
 anñičvına'wekin, to become angry
 31.2
 anñen, mind
 a'nñen, mind, common sense
 eni'k anñena'ta, it is her own mind
 88.13
 ana
 ana', grandmother, also the divining-
 stone 33.6
 ana'čoykin, to practise divination
 with the divining-stone 80.20
 a'kyel, also 28.6
 akin K, aqın P, envy
 aki'nu lıñi'ykin K (A), aqi'nu lı'ñitkın
 P (A), to envy 101.6, 29
 akina'tikın K, aqine'tikın P (M), to
 envy 88.1; 101.7, 30
 akuyičva'tikın M (probably aq-uyičva'-
 tikın, to make bad play), to do
 wrong 54.2
 akıla⁸č, just now 54.8
 akmit
 akmi't-ikın A (Ch. eimi'irkin), to take
 14.8
 akmitkat
 akmitka'tikın, akmis'qa'tikın (Ch.
 eimis'qäe'rkın), to stick 88.8
 akmitka-tu'yaykin, to detach (literally,
 sticking-take off)
 y-akmitka-tu'ya-w-ñ-ikın, to want to
 detach 86.13
 aqıt-aıña
 aqıtaiña'ykin M (probably aqıt, blame;
 aina'ykin, to call), to scold 35.1
 (see also kitaiña)
 aqa, bad
 a⁸cciñ (Ch. e'tqi), he is bad 22.6
 aqa'-qla'wuł (Ch. aqa'-qla'ul), bad man
 aqa'-liña'tikın (Ch. äqä'-liñe'erkin), to
 be afraid (literally, to be of bad heart)
 a⁸ččñiča⁸n, the worst 30.7
 aqačñ, dirt
 aqačñuña'wekin M, to grow dirty, to
 soil itself
 aqann'
 aqa'nn'u yičči'ykin A, to hate, to feel
 hatred for 15.10
 aquna'ča. See exune'če
 aqım, bag 28.5
 aqıññi, love
 aqı'ññikın M, to make love 72.23
 aqıñ, cave 62.6
 a⁸al
 a⁸al (Ch. a⁸lha'ttē [= a⁸l-ha'ttē]), axe
 63.4
 a⁸ya
 a⁸yaykin A, to haul 51.7
 a⁸pa
 a⁸pa'lñın, flipper 58.6
 a⁸m. See atta⁸m
 a⁸tt, dog
 A⁸tta⁸n (Ch. a⁸ttın), dog 48.8
 ñaw-a⁸ttan (Ch. ñeu'ttm), she-dog
 a'tta⁸la⁸n (Ch. a⁸ttılın), a man driving
 with dogs
 atta⁸waw, dog's carrion 12.6
 a⁸ttai (Ch. a⁸ttē's'qān), fringe of dog-
 skin; any other fringe
 gattai'len K and P, fringed 92.13
 a⁸ttai'yan, dog-shed (literally, dog-
 house) 72.14
 a⁸s
 a⁸sa⁸n, cooked fish
 a⁸so'ykin, to eat cooked fish 66.4
 a⁸l
 a⁸l⁸al, a⁸la⁸al (Ch. ä⁸l⁸ä⁸l), excrement
 12.5; 47.4

a⁸!a'tvekin M, to taste of excrement 29.4
 a⁸!aki'mkim K, e!eki'mkim P (Ch. ele'm-kin), *omasum* (literally, excrement-net) 92.3

a⁸!o
 a⁸!ona'tekin, a⁸!oña'tekin M, daylight is coming 31.10 (cf. Ch. a⁸!o'ñët, the whole daytime)

a⁸!m, snow
 a⁸!me'kin M, to shovel snow 15.9
 a⁸!mu|qan, snowdrift 86.3

añinmi|at
 añinmi|a'tikin M, to feel elated 84.17

añaiqa
 nañai'qaqen, awful
 añai'qa-pi'tkekın, to thud awfully (against the ground) 84.10 (see (pi'tkekın))

añañ
 a'ñañ (Ch. e'ñeñ), shaman's assisting spirit, God (Christian)
 naña'nqin, full of shaman's inspiration 42.9
 aña'ñi|a⁸n (Ch. eñe'ñilın), shaman
 añañya'ykin, to practise shamanism 33.7

añe', halloo! 49.3 (cf. Ch. a'ni, there you!)

añqa, sea
 a'ñqa, a'ñqan (Ch. a'ñqt), sea 13.3; 82.3
 añq-o'ttoot (Ch. añq-øttoot), floating wood
 añaqa'ken (Ch. añaqa'kên), belonging to the sea 76.17

a'limiñ (Ch. a'limiñ), nay; oh, well! 21.2; 74.1

a|a, summer
 a|a| K, e|e| P (Ch. e'leel), summer
 a|a'k (Ch. ele'k), in summer-time
 a|a'kin (Ch. ele'kin), adj. summer-
 a|a'ñit (Ch. ele'ñit), summer-time, summer season 31.10
 a|a'ñetma (Ch. ala'ñetın), place of summer habitation

a|aio'ykin (Ch. eleru'rkın), summer is coming 16.5
 a|a'-nmyo'lhin, summer habitation 58.4

a|ait
 ni|ai'tiqin (Ch. nile'gtaqin), awkward 46.1
 a|ai'tiñ, awkwardly, not very pleasantly 82.4

a|p, cheek
 a|pi'l,iniñ (Ch. elpi'l,iniñ), cheek
 a|pi'ttam, cheek-bone 88.10

a|lva, another
 a|va'lin (Ch. elve'lin), another one 76.19
 a|lva (Ch. a'lva), on another place 18.6

a|ña, stingy
 na'lñaqin, stingy
 a|ña'wikin, to be stingy 17.1

a|ha|
 a|ha'likin A, to catch at something 72.20

yiyiw (*initial*), -nyiw (*medial*), -nn'iw (*medial*)
 yiyi'wikin A, nom. past gann'i'wlin, to state, to define 76.16

yiyi|pat, yiyimpat
 čiçilpe'tikin, čiçimpe'tikin P (A), yiyi|pa'tikin, yiyimpa'tikin K, to hide 92.15

yip
 yipe'kin A (Ch. yipi'rkın), nom. past
 gai'pilen (Ch. gai'pilên), to put on 18.1; 70.16

yip
 yipi'kin A (Ch. yipi'rkın), nom. past
 gai'pilin (Ch. gei'pilin), to stop up, to bar 14.10

yipyika|a (*initial*), -npiyka|a (*medial*)
 yipyika|a'wekin A, nom. past ganpiy-ka|a'wlen, to strangle 82.7

yipitčav
 yipitča'vikin M, to gnash (one's teeth) 49.8

- yıpn, inner skin
yı'pın (Ch. rı'pın), inner skin 48.8
- yıpať, fit
yıpa'tekin 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'vikin A, nom. past ga'nvin (Ch. ru'urkin), to push off
Tıke'nvin, With-Smell-Pusher-Away 63.4
Aı'gımvın, With-Odor-Pusher-Away 63.6
- yıv (*initial*), -nv (*medial*)
yıvi'kin A, nom. past ga'nviñen (Ch. ru'urkin), to scrape skins
- yıvan'ñi (*initial*), -nvan'ñi (*medial*)
yıva'n'ñikin A (Ch. ruwe'n'ñirkin), to skin 26.10
- yıviy (*initial*), -nviy (*medial*)
yıvi'yikin A, nom. past ganvi'yilin, 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
- yımgımgı
yımgımgı'तिकin M (Ch. yımgımgı'erkin), to feel afraid before some supernatural being 38.3
- yıt
yıtr'ykin A, nom. past ga'ntilin (Ch. rıtr'rkın), to do something (auxiliary)
wał'oma tıtr'ykin-i-gı, I am hearing thee 18.2
- yıtrıwıť (*initial*), ntrıwıť (*medial*)
yıtrıwa'tekin A (Ch. rıtrıva'arkin), to spread snares, to set traps 36.5
- yıtı (*initial*), -ıtı (*medial*)
yıto'ykin A (Ch. yıtı'rkın), to get out, to bring forth children 44.7
- yı'ttıť (Ch. rı'ttıť), cloud-berry (*Rubus chamæmosus*)
- yıthewıť (*initial*), -ntıgıwıť (*medial*)
yıthewa'tekin A, nom. past gıntıgıwa'ıen (Ch. rıthêwa'arkin), to forget 46.9
- yıs
yıssı'ykin A (Ch. rı'rırkin), yıssı'tčuykin A (Ch. rırtku'rkın), to untie 39.2
ına'ssınañ (Ch. ine'rričhin), marlin-spike (instrument for untying knots) 24.10
- yıss, contents
yı'ssiyıs (Ch. yı'riir), contents
-yı'ssa^ñ, -yı'ča^ñ (Ch. -yı'rın), contents of 70.22
ya-yı'sa^ñ (Ch. ra'-irın), houseful, family
yıčča'tikin, yıssa'tikin (Ch. yire'erkin), thou fillest 17.3
gıye'lin (contracted from gıyı'ssalın), 28.8
- yıshı P, ačhi K, at present
yı'shı P, a'čhi K (Ch. i'gıt), at present, presently
yıshı'ykin P, a'čhikin K (Ch. i'gıtkin), present, contemporary 92.23
- yıči (*initial*), nči (*medial*)
yıči'ykin, to look for 80.19
- yıčımaw (*initial*), -nčımaw (*medial*)
yıcıma'wikin A (Ch. rıčıma'urkin), to rip open, to break open 84.4 (see čıma)
- yıčičıt (*initial*), -nčičıt (*medial*)
yıčiča'tikin A (Ch. rıčiče'urkin), to inspect 56.5
- yınu (*initial*), -nnu (*medial*)
yınu'ykınk (A), nom. past gınnu'lin; yınu'tkın Qar., nom. past gegnu'lin; to leave some part, 96.22; gınnu-wai'a K, leaving something, 46.2
- yınu
yınu'yi K, yınun Anadyr, ti'nukn Qar. (Ch. ya'ñan), rear storeroom (within the outer tent) 35.6; 96.23

yino

yino'gıtñm, yino'otñm (Ch. rino'urgın),
vent-hole 43.3

yinn, antler, tusk

yinnilñm (Ch. rı'nnılñm), antler, tusk
21.8

yinnım, gums

yinnım (Ch. rı'nnım), gums 56.6

yinn'

yinn'i'ykin A (Ch. rı'nırkin), to hold
49.4

yık. See çık

yığıç

yığıçha'wıkin M (Ch. yığıçhe'urkin),
to be tickled 18.9

yığıl

yığıla'wekin A, to teach one a lesson,
to punish 86.5

-ygu

yigu'ykin A (Ch. yu'urkin), to bite 41.4

yıña, -ña

yıña'ykin A (Ch. yıñe'rkın), to haul 58.8

yılı (*initial*), -nli (*medial*)

yılı'ykin A (Ch. rılı'rkın), to turn 18.8

yıl, -yl

yıl'lıkın A (Ch. yıl'ırkin), to give 12.3

yılaxtat (*initial*), -llaxtat (*medial*)yılaxta'tıkin A, nom. past galla'xtağın
(Ch. rılete'erkin), to carry away 80.5

yıl A, to turn 18.8 (see yılı)

yılteğ

yılte'lekın (Ch. rılte'ırkin), to lie
down 53.8

yılqat

yılqa'tekin M (Ch. yılqae'rkın), to
sleep 38.9

yılqayı, yılqayı (Ch. yılqäil), sleep

yılh, finger

yılhılñm (Ch. rılhı'lñm, rılhı'lıñm),
fingeryılñe'kın A (Ch. rılhı'rkın), to count
(literally, to finger)yılhi-le'lñm, glove (literally, finger
mitten) 22.2

ya, house

yaya'-ña (Ch. yara'ñr), house, outer
tent 17.3 (in composition ya, Ch. ra)ya-nto'-ykin (Ch. ranto'rkın), to go
out of the house (for the whole
summer-time with reindeer-herd)yai'tıkin < dative yayai'tı (Ch. ra'ğtir-
kin), to come home 15.1

ya'sqalqan, house-top 84.12; 36.1

yaqal, porch (probably ya-qal, house-
side) 80.14

yaqal'hiñ, foot of porch 33.9

ya — ya (probably yaq — yaq), one —
another 68.9

yağyay (Ch. ya'rar), drum 68.4

yayol, fox

ya'yoğ, ya'yoç (Ch. yai'çol), fox

Yayoça'mtıla^{en}, Fox-Man 46.7

Yayoça-ña'wgut, Fox-Woman 58.4

yai'vaç, compassion

yai'vaçi yıssi'ykin A (Ch. yei'weçu rit-
çırkin), to have compassion on 44.10yai'vaçu li'ñikin (Ch. yai'vaçu l'ñırkin),
to have compassion on 17.7yaivaçge'ñm (Ch. yaiva'çırğın), some-
thing worthy of compassion, poor
thing

yaip

yai'pekın, yaipğa'tekin M, to live to-
gether in one house 62.2; 64.12

yaınağ, to the front side

yai'na (Ch. ya'ğna), to the front side,
in the presence 18.8

yaina'ykin A (Ch. yağna'rkın), to meet

yawağ

yawa'ykin A (Ch. ya'arkın), to keep,
to use 22.6ya'wak K, ya'vaç Pal. (Ch. ya'a), far
90.2

yawağal, behind

ya'wal (Ch. ya'al), behind

yawa'la^{en} (Ch. ya'alın), that in the rearya'waçi (Ch. ya'açı), in the rear, be-
hind (at some distance), afterwards

- ya'walañqal, by the rear side 78.7
 yawała'tekin A (Ch. yaala'arkin), to follow 82.1
 yawya'trykin. See awyi
 yawo'. See wayo'
 yamk, people
 ya'mkin, ya⁶mkin (Ch. re'mkin), people 39.7
 yamkiči, visit
 yamkiči'rykin M (Ch. remkiči'rkın), to visit, to come as guest 72.6
 yat
 ya'tikin A (Ch. re'tırkin), to bring, to fetch 41.5; 61.1
 yała'tikin A, increase of action
 tyá'łañm K, čičele'ñm P, I will bring it 92.10
 yaťv, -naťv
 ya'tvekin A (Ch. ra'tvu'rkın), to bring in 34.4
 yaňya, separately
 ya'nya (Ch. ya'nña), separately, asunder 44.2
 ya'nya-qla'wuł (Ch. ya'nña-qla'ul), bachelor (literally, separate man)
 yaňot, fore
 ya'notı (Ch. ya'nöt), at first 20.9
 ya not- (Ch. ya'nöt-), fore-
 ya'not-gitca'lñm (Ch. ya'nöt-gitka'lhın), foreleg
 yano'tekin M (Ch. yano'orkın), to be in the front 64.17
 yaq, what
 yı'nna (Ch. rä⁶nut), what
 ya'qa (Ch. re'qä), with what
 ya'xpil (Ch. rä'nutqäi), small thing, trifle
 yaqı'ykin (Ch. re'qärkin), 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-e'nki, what of that 56.7
 -yaq (Ch. -raq), now (only with the pers. pron.)
 gin-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'ñila⁶n (Ch. gekeñilın), a man driving reindeer
 yaqa'n-uya'tik, driving-sledge 22.10
 yaqyq, gull
 ya'qyaq (Ch. ya'yaq), gull 84.16
 yaqui. See yekui
 yagıt
 yagi'tikin M, to sew 82.17
 ya⁶yoa, of one's own will 42.5
 yali
 yali'ykin M (Ch. reli'rkın), to move on, to slide 42.1
 yału, nału, cud
 yału'ykin M (Ch. relu'rkın), to chew
 yału'yican (Ch. relu'p), quid 76.1
 yału'p (Ch. relu'p), quid
 yału'pikin A, to take (it) for a quid 16.7
 yałq
 yałki'wikin M (Ch. res'qi'urkin), to enter (mostly the sleeping-house) 13.9
 yałku (Ch. re'łku), in the sleeping-room 41.9
 -yya, -ssa
 yıya'ykin, yısa'ykin A (Ch. rıra'rkın); nom. past gayya'len, gassa'len (Ch. garra'lën), to split lengthwise, to follow (some road) in full length 70.22
 -yyip. See giyip
 yiıi
 yiıi'ña, white whale 78.6
 yiyk, soft
 niyi'yaqin (Ch. nii'rkäqin), soft
 yiykuła'tiktın M, to feel easy, 26.7

- yičami
yiča'myi-tu'mgɪn (Ch. yiče'mit-tu'mgɪn),
brother 20.6
- Yini'a-ña'wɣut, proper name 18.3
- yinnaw
yinna'wikɪn M, to live in joy 52.2
- yinla (= ninla)
yinla'ykin A (Ch. ri'ntirkɪn), to throw
14.11; 15.7
- yiña
yiña'ykin M (Ch. riñe'rkin), to fly,
to soar 14.9; 15.6
- yił, moon
yi^llhɪn (Ch. yi^llhɪn), month, moon
59.8
- yił. See čil
- yiłk
yiłktyil, pudding 34.2 (cf. Ch. ri'lqail,
the contents of the reindeer stomach
used for making pudding)
- yeyol, -yol
yeyole'kin A (Ch. yuule'erkin), to
know, to understand 52.5
- yep, still, only
ye'ppa (Ch. yep), still, only 47.4
ye'ppa i'čhi (Ch. yep-e'čhi), not as yet
ye'pluq Pal., actually 90.7
- yęnt K, čęnt P, monstrous
ye'ntriñ K, če'ntriñ P, te'ntiñ Qar., some-
thing awful, monster
ye'ntiñ-italaⁿ K, če'ntiñ-italan P, te'n-
tiñ-i'tiñ Qar., monster-being 100.7;
101.15; 102.7
- yekui, yaqui, handle
yekui'gɪn, yaqui'gɪn (Ch. yāqui'gɪn),
handle 46.8
- yełh
yela'al, yela'łñi-to'mgɪn (Ch. ye^słhi-
te'mgɪn), cousin 48.3
ñaw-yela'al (Ch. ñaw-ge^slo, ñawge'łhi-
te'mgɪn), female cousin
ye'łñi, to this side, there 19.9
- yu (nu)
yu'ykin A, nom. past ga-nu'-lin (Ch.
ru'rkin, genu'lin), to eat, to con-
sume 13.6; 42.8
- yumkaw, -numkaw
yumka'wikɪn A (Ch. rumke'urkin), 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
- yopqat
yopa'tekin A, to hang upon 60.9
- yo^o
yo^soykin A (Ch. yo^srkin), to visit
him 20.7
- yp (*initial*), -np (*medial*)
yipe'kin A (Ch. rıpr'rkɪn), nom. past
ga'npilin (Ch. ge'npilin), to drive
in, to thrust 15.7
- ykił
kła'wekin (Ch. kıla'urkin), nom. past
gai'kiławlen (Ch. garkılawlên), to
run 47.11
- yqu (*initial*), -nqu (*medial*)
yiqu'ykin, nom. past ganqu'lin, the
wind pushes it inward 15.2
- iy
i'yekin M, (Ch. i'ırkin), to touch, to
hit 26.4; 72.13
- iya^s, heaven
i'yaⁿ (Ch. ye'yeq K, e'en A), heaven
14.3
iya^skin (Ch. ee'kin), of heaven 14.10
- iw
i'wikɪn A, M (Ch. i'urkin), to say 74.20
e'wañ, says he 12.3
ti'wgak (Ch. ti'wkwā^sk), it seems, ap-
parently, 57.9
- iwini
iwini'ykin M, to come out, to appear
37.5; 76.15 (cf. Ch. igini'rkin, to
come to the sea from inland for
hunting seals). See inini'ykin

iwgiči, drink
 iwgiči'ykin M (Ch. iwkučirkin), to drink 32.1
 iwł
 iwła'trykin (Ch. inle'erkin), iwłitvi'ykin (Ch. inlitvi'rkin), it becomes longer
 ni'właqin *adj.* (Ch. niu'lāqin), long
 iwła'vık *adv.* (Ch. niuleu'ki), long
 yu'laq *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'lun, cormorant 82.17
 im, hairless
 im- (Ch. im-), hairless
 im-ławtıla⁸ⁿ (Ch. im-le'wtilin, im-ław-talin), bald-headed 82.13
 imti
 imti'ykin A (Ch. imti'rkin), to carry 17.5
 emtei'pikin A (Ch. ėmtėi'pırkin), to take it on the back 17.4
 imti'lñin, strap for carrying something 66.8
 imča, ermine
 emčačoka'lñin (Ch. ėmčačoka'łhn), ermine
 Imčana'mtıla⁸ⁿ (abbrev. Ča'nała⁸ⁿ), Ermine-Man 62.1; 63.3
 imł. See mimł
 it, to be
 itry'kin (Ch. i'rkin), to be (auxiliary) 21.2
 enñivo'ykin, inchoative 16.1
 itča
 itča'ykin A (Ch. itkerkin), to take away by force, to rob of something 26.10
 ithil, whale-skin
 ithi'łhn (Ch. iti'łhn), whale-skin
 ithi'łhu'ykin M, to eat whale-skin 46.9
 isv, ičv, sharp
 ni'svaqin, ni'čvaqin (Ch. ni'rwuqin), sharp, pointed
 isviła'tiktin M, to be pricked by something sharp 26.4

iss, ič, dress
 issan, ičan (Ch. i'rin), dress 60.10
 iskuła'tiktin M, to be cold 26.2
 ič. See iss
 iču. See iļu
 ičv. See isv
 ičh. See -eče'ti
 is'h, loud
 is'himłavaiñawekın (= is'hi-młav-aiña'-wekin), loudly-dancing-shouts (he)
 ni'shiqin, loud 24.6
 in
 in- Ch. in-), light of foot
 ni'naqin (Ch. ni'nāqin), he is light of foot
 inatvi'ykin M (Ch. inetvi'rkin), to become light of foot 68.9
 i'na⁸, 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
 inačxčat
 inačxča'tiktin, inačxca'tiktin M (Ch. inetči'rkin), 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'nałka (immut.), many, numerous 44.2
 i'nañ (Ch. i'ne), sledge-load 50.2
 inałvat
 inałva'tiktin M, to feed the fire (with sacrifice) 57.11
 iniyi
 iniyi, sleeping-tent 72.21 (cf. Ch. inirgi, coverlet, counterpane)
 anñ-ene'ye, coverlet 64.13
 inini
 inini'ykin M (Ch. inini'ykin), to appear 55.9 (cf. iwini'ykin)
 inu
 i'nuin, i'nuñ, travelling-provisions 86.4 (cf. Ch. i'nuun, sirloin)
 tinu'nikin (= t-inu-ñ-ikin) M, A, to make provision 13.4

inya'wut, then, in that time 16.5; 100.7
 inmi-qu'nüm, truly, indeed, I consent
 28.1

inmiq, in truth 51.8

innik Qar., again 96.25

inñat K, inñet P

inña'tikin K, inñe'etitkin P, inñe'tkin
 Qar. (M), to fall down 66.9; 100.4;
 101.12; 102.4

iklañ

i'kla, small wooden charm 72.4

igu't Qar. (particle of negation), (I will)
 not 97.1

iëy

ië'yekin M (Ch. ië'rirkın), to pass over
 (the sea, the river, the abyss, the cliff)

iëyig, e'güñin (Ch. ië'ni), wolf 12.8

(I)inn, -liënn

ië'nnië'n (Ch. ië'tin), neck 57.3

eë'nniqol, collar-string 84.5

eë'nničhin (Ch. êë'nničhin), necklace,
 small crucifix worn on the neck

galeënni'čhalen, having a necklace, a
 crucifix band, one baptized

iëñ

ië'niñ (Ch. ië'niñ), nose

ië'ñittam (Ch. ië'ñittim), point

iñui'ñin, big nose 72.12

iñiñpikın M, to peck, to touch with
 the nose 72.10

-iña. See yiña

iñi'nñin, such a one 33.1

iñi'nñinik (*adv.*), therefore 14.3

iñei', well, now! 20.6

ilu, iëu

ilu'yekin M (Ch. ilule'erkin), to move,
 to stir

iëu'čaë'n, living thing 76.19

ilutëu

ilutëu'yekin M, (Ch. ilutku'rkin), to
 beat the drum 59.2

ilup

ilup, shaman's stick

ilup'piliñ, diminutive 27.7

i'lñm, hairless thong 50.3

ilh

ni'lhaqin (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'wikin, to say)

ewgupağ

ewgupa'tekin M, to pretend, to force
 one's self on 88.16

e'wlañ, everywhere 76.12

epetčayta

epetčayta'tekin A, to squirt upon
 something 49.8

Eme'mqut. See Amamqut

-(y)et

ete'kin A (Ch. yiti'rkin), to get, to
 fetch 72.23; 41.5

eshipağ, news

eshipa'tekin M (Ch. erğipa'arkin), to
 bring news 76.11

ëçh, eş'h, bright

ečha'tekin M, it grows bright, it dawns
 19.4 (cf. Ch. erğiro'rkin)

es'hila'tekin M, it grows bright (see
 qes'h)

ečha'thičhin, ečhathe'ñin, morning
 dawn 82.1 (see qes'h)

es'hipyeykin, it shines fully 59.7

e'čhivan Les., e'chivan Qar., this time
 97.13 (cf. a'čhi-van K)

-eče'ti (from ičh place?), vaam-eče'ti,
 river upstream 44.1

es'he'lyiñ (probably es'he'lyiñ, from es'h
 = ačh, they), between themselves
 26.1

ënaayeğ

ënaayeğ'yekin M (Ch. inenre'erkin), to
 hold 49.4 (see yinn'i'yekin)

ënaeyğ

ënaeyğ'yekin M (Ch. ênarë'rirkın), to
 seek, to look for 49.9 (cf. also Ch.
 qari'rirkın, to look for)

enat, snare 36.5
 enoga'tekm A, to catch in a snare 36.1
 enomat

enoma'ykin A (Ch. enoma'arkın), to
 tie the load on the sledge 50.2

enm
 e'n'meem, e'n'meen (Ch. e'nmeem),
 cliff 13.6; 64.23

eg
 e'gıtñın, a far-off distance 76.2
 e⁸n (Ch. e'ur), indeed, and indeed 20.8;
 40.5

e⁸n, oh, there! oh, well!
 exunc'če P, aquna'ča K (Ch. a'mqunäčä),
 all the time 92.19

eñyei'ña (*adv.*), close to 15.11
 e'nıval, nostril 84.6 (cf. i⁸nñın, nose)

e'rgiñ Pal., sand-spit
 ergiñe'tkım, to walk along the sand-
 spit 90.1

ełeki'mkım P. See a⁸laki'mkım, under a⁸l
 e|v, ı|v

e|hu'lu, ı|hu'lu (Ch. ılvılu'), wild rein-
 deer, caribou

a|vu'ykin, ı|vu'ykin (Ch. ılvu'rkın), to
 kill wild reindeer 68.1, 14

e|hi-taw
 e|hita'wekım K, P (A) (Ch. ılhıte'urkım),
 to wash (literally, to make white),
 92.12 (see ni'haqın)

a⁸l
 ä⁸läl (Ch. ä⁸lel), snow 15.8

wı'yen. See vı'yañ
 wayo', yawo' (Ch. yago'), halloo! 33.8
 wapis'qa, slime
 wapis'qa'lñın, slime 25.7 (see vapis-
 qa'lñın)

was'v
 wa's'vikım M, to look in 54.7

wañılat
 wañıla'tikım M (Ch. weñile'erkin), to
 open the mouth 34.7

wañıla
 wañıla'ykin M (Ch. wanla'rkın), to
 ask for 74.16

-wıyı
 wı'yıwı (Ch. vıyê'ırğın), breath 33.8

-wı, particle 58.7
 wıthın, crack 74.6

wıç
 wıçwıç, willow-bark
 wıçña'likın M, to fetch willow-bark
 72.8

wutin-
 wu'ssın, wu'tcın (Ch. wo'tqan), this
 one 22.1

wutin-nu'tak (Ch. wu'tin-nu'tek), in
 this country

wute
 wutča'kin (Ch. wutke'kin), belonging
 to this place 49.6

wu'tçuk (Ch. wu'tku), here 49.6

wü⁸tçu (Ch. wü⁸tku), then only, now
 only 35.4

wu'ssıñ (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'qū'mçku (Ch. wus'qū'mçku), in
 the dark (see vu's'quus)

wus'his'h, clatter
 wus'his'ha'tikım M (Ch. würgırgê'erkin)
 to clatter 100.6

vıgv, stone
 wu'gwın, vu'gvın (Ch. wu'kwun), stone
 25.8

Gıwıle', Stone-Face 66.1

wulpa, shovel
 wulpa (Ch. wı'lptı), shovel
 wul'papel, small shovel 14.9

wülk
 wül'kuul (Ch. wül'kuul), coal 31.9

wott
 wo'tto, not long ago 68.12
 wotta'kin, that of not long ago 78.14
 wo⁸tvan (wo⁸t-van), this time 96.8

uya'tik (Ch. e'ettrk)
 yaqa'n-uya'tikiu, driving-sledges 22.10
 uyi
 uyi'ykin M, to make fire (cf. Ch. uwi'rkin, to cook; uwi'ntrkin, to feed the fire with more wood)
 n̄il-oye'ykin M, to make a smoky fire 74.3
 uyičvat, play
 uyičva'tikin M (Ch. uučve'erkin), to play 32.7
 uyičvina (Ch. uučvine), plaything, toy
 uiv
 uivu'ui, wooden fence, raised platform
 uiv̄in (Ch. guigun), blockhouse, village of blockhouses (Russian)
 tuive'n̄ikin (t-uive-n̄-ikin), to construct a fence, a platform 56.2
 ui'ña (Ch. ui'n̄ā), 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
 upti
 upti'ykin M, to chop off 63.11 (cf. Ch. upti'rkin, to cut trees)
 umaka
 oma'ka (Ch. omaka), together 23.1
 umaka'tikin M (Ch. umeke'erkin), to gather together
 utt
 u'ttiut, u'ttuut (Ch. u'ttuut), wood, stick 64.18
 u'nmi (Ch. u'nmiük), quite, very 74.10
 u'kkam (Ch. u'kkām), vessel 17.3
 uqugwai
 nuqugwai'qin, unskilful 59.6
 ułwu
 ułwu'ykin A (Ch. ulu'rkin), to dig, to bury
 ulgu'vin, ulhi'wun, cache, underground storeroom 36.3; 80.10

ułqa't, cross-beam
 olqa-tile'ykin M, to walk along the cross-beam 72.16
 o'ya (Ch. o'ra), openly 76.15
 oya'mtiwila'n (Ch. ora'wêlan), man 42.6
 oya'myan, man (used only in the speech of evil spirits when speaking of human prey) 42.5
 oip
 oi'pek̄in (Ch. oi'pürkin), to prick one's self 24.10
 oṖ
 o'pitkin, o'pitč̄in, sharp end, point 72.13
 o'pta, also, likewise 21.9; 55.1
 o'pta P, it is finished, the end 94.5
 oṭña
 oṭña'ykin, to skip 47.10
 oṛn̄nen, indeed 59.9
 ora'wucak Qar., ora'wač Les., after that, then 96.18
 ołñaq, forked twig, fork
 ołñaqa'tekin, to strangle one's self on a forked twig 35.2
 pito, pittu
 pittuñawikin M, to grow rich 80.7
 n̄ip̄to'n̄qin, he is rich 22.10
 pitk
 pitkikin M, to fall down 84.10
 pičiq, little bird
 pičiq (Ch. pičē'qalhin), little bird (of various species)
 Pičiq'qala'n, Little-Bird-Man 12.1
 pičē' (*adv.*), for a while 14.11
 pis'vič
 pis'viča'tikin M, to shout loudly 39.5
 pis'q
 pis'qi'kin M, to hide, to fall down, to lie flat 80.18 (cf. Ch. pi'rkirkin, to fall down from fatigue)
 pikaḡ
 pika'wekin, nom. past gapkau'len M, A, to be unable 17.4; 77.11

pǎlvǎnt

pǎlvǎnti (Ch. pǎlvǎnti), iron, metal 21.8

pǎ

pǎykin M (Ch. pǎrkin), to dry

patta⁸l, dried meat 70.21

pǎyitt

pǎyittit, berries of *Rubus Arcticus*
41.6 (cf. Ch. rǐttit, berries of *Rubus chamomærus*)pǎyitto'ykin, to eat berries of *Rubus Arcticus* 41.9

pǎyōč

pǎi'oč (Ch. pǎ'rol), extra

pǎi'oč i'tala⁸n (Ch. pǎ'rol va'lin), being extra, exceeding

pǎio'čipit, surplus, remainder 28.7

pǎivǎk.

pǎi'vaku lin'ykin A (Ch. pǎi'vakø lin'ir-kin), to feel aversion, to feel envy
Nǐpǎiva'thitnĭm K, Nǐpǎivat'čĭnĭm P,
Envious-One (mythical being) 33.5;
92.4

Nǐpǎiva'tmak, subjective form, the suffix of absolute form being dropped 32.9

pǎivaka'tekin M, to feel lonely 74.24 (cf. Ch. pǎivaqa'arkin), to feel aversion, envy)

pǎni'ta (*adv.*), of future time 78.17

pǎ'nin K, pǎ'nin P (Ch. pǎ'nin), former 15.5; 52.6; 92.7

pǎni'tĕin, pǎni'tkin, former 86.4

pǎ'nqǎ, cap

pǎnqǎi'pekin M, to put on the cap 76.22 (cf. Ch. pǎnqǎi'pĭrkin, to get married by the Russian priest [because the wedded pair have to put on a gilded crown])

pǎ'quĭ (Ch. pequĭ), woman's knife 78.23

pǎ⁸pǎ⁸ykin M, to be thirsty 16.10

paña

paña'tikinM (Ch. peñe'erkin), to get tired
tapaña'nĭkin A, to make tired, to be heavy 51.8

paña'wgiykin M (Ch. pañewñito'rkin), to get the fatigue out, to take rest 53.1

pǎlavǎg

pǎlavǎgun K, pǎla'wkun P, flat stones by the hearth

(Ch. pǎla'kwun, stones used for surrounding the dead body exposed in the open)

pǎlausqa'wĭkin K, P (M), to roast on flat stone 92.5

pǎlto (from Russian пальто), jacket of broadcloth 44.3

pǎlqat

pǎlqa'tikin M (Ch. pelqǎe'rkin), to grow old 76.12

pǎ'la, perhaps 60.5

piwya K, piwte Qar., pivive Les.

piwya'ykin K (M), piwte'tĭtkin Qar., pivive'tkin Les., to spurt with, to squirt 95.3; 96.18; 97.5

pi'pip, comb 78.9

pi'pĭt'cuycin M, to comb one's hair 86.16

pipik

pi'pĭki'lĭnĭm (Ch. pi'pĕ'kilĭnĭm), mouse 23.3

pinku

pinku'ykin M (Ch. piñku'rkin), to jump 84.8

piĭh, throat

pi'lĭm (Ch. pi'lĭm), throat

pi'čĭhipič (Ch. pi'čĭhipič), food, hunger

pi'lĭhikin M, to starve 68.14

peye

-peye'ykin M (Ch. -pĕra'rkin), to appear, to show 82.20

peĭk

peĭki'ykin M, to feel smothered 38.5

pewiwa

pewiwa'tekin M, to throw into, to splash into 41.6

peny

pe'nyekin K (A), penč'ykin P (Ch. pĕnrĭrkin), to attack 92.11

- peļa
 peļ'aykīn A (Ch. pēla'rkin), to leave
 20.9; 34.3
- peļhino'līnīn K, peļhino'līnīn P (Ch. pēl-
 hino'lhin), reindeer-mane 92.11 (see
 pilh)
- pug
 pu'pgan (Ch. pū'gpūg), a float, a
 blubber bag, 58.6
- pupga'tekin M (Ch. pua'arkin), to boil,
 to bubble 66.13
- yipga'wekin A (causative), to cause
 to come up 43.4
- poqla P, poqla K
 poqla'tkin P, poqla'ykīn K (Ch. pīr-
 qırkin), to have diarrhoea 92.23
- poqla'tka (from Russian палатка), tent
 19.7
- pčep, plēp
 pčē'pekīn M, to fit in 34.8
- plēpa'tekin A, to apply 34.9
- pl
 nepplu'qin, it is small 15.2
- plītčū
 plīt'kuykīn P, plītčū'ykīn K (Ch. plī'-
 tkurkin M), to finish, to complete,
 50.1; 92.5
- plak
 pla'kilīnīn (Ch. pla'kilhin), boot 13.5
- plai'tekin M (Ch. pla'gtırkin), to put
 on boots
- pčaitiva'ykīn M (Ch. pčęgtuwa'rkin),
 to take off boots
- pča'ggitīn, boot-string 59.3
- plēp. See pčep
- viyī
 vi'yiviy, willow 73.23
- vi'yañ, wi'yen (Ch. vi'ēn'), notwith-
 standing 42.8
- viyiw
 viyī'wikīn M (Ch. viri'urkin), to let
 loose
- yiviyi'wikīn A, to get loose 59.3
- vi'thiy, vi'thiñ (Ch. wu'tir), interval,
 intermediate, middle
- vithi'ykīn (Ch. wuti'rkin), intermediate,
 middle 50.2
- vinyat, help
 vinya'tikīn (Ch. vinē'erkin), to help
 44.5
- vā. See -tvā
- vay. See vag
- vai'am (Ch. ve'em), river 17.1
- vaičit
 vaičit'ikīn M, to go on foot 12.3
- vaiņē
 vaiņē'ykīn (Ch. vaiņē'rkin M), to be
 put out, to be extinguished 57.6
- vapis'qa
 vapis'qa'līnīn, slime 26.4 (see wapis-
 qa'līnīn)
- vāmya
 vāmya'ykīn M, to get with child 74.9
- va'sqiñ, another 47.3
- vāčap
 vača'pgičīn, scar 86.1
- va'čañ K, P, frequently 92.12
- vačīn'ñi
 nivačīn'ñiqin, untidy 59.3
- vai (particle), there
 ña'no-van, those there 55.8
- vant
 vantri'ykīn, it dawns
- vantige'ñin, dawn 18.1
- vann
 va'nnilīnīn (Ch. va'nnuwan), tooth
- vannīnta'tekin M, to lose a tooth 32.8
- van'ñi. See yivan'ñi
- vanñat
 vanñatekin M, to peel the skin off
 one's self (see yivan'ñi, -nvan'ñi)
- vakith
 va'kithin, magpie 45.4
- Vakithi'mtila'n, Magpie-Man 72.9
- vaqat, stride
 va'qatekin M (Ch. veqā'erkin), to
 stride over 47.11

vaqyiy
 va'kyiy, va'qyiy, stride
 vaqyiy'ikin M, to stride 53.2
 vag, vay
 va'gılıñın (Ch. va'gılın), nail, hoof
 84.15
 vai'n'aku, big nail 84.15
 va'gıtçın (Ch. ve'gıtkın), nail-point 57.1
 vağıtçu'ykın (Ch. veğıtku'rkın), to
 scratch, to rip open with nails 84.17
 va⁶ai, va⁶i. See vi⁶yai
 va⁶ak (= va⁶iuk) 64.9
 va⁶yuk, afterwards 13.5
 va⁶xgıl
 va⁶xgıle'kın A, to have something on
 in a bandoliere 78.8
 valı
 valı'val, seal-oil 80.10
 va⁶la (Ch. va'le), knife 46.8
 va⁶laikıla
 va⁶laikıla'ykın A (Ch. velerkıla'rkın),
 to pursue 45.5
 va⁶le⁶
 va⁶le'le, anus 82.8
 va⁶le⁶ñaw
 va⁶le⁶ña'wekin A, to please 48.5
 va⁶lom
 va⁶lom'ekin M, A (Ch. valo'mıpkın),
 to hear, to know, to be aware of 39.7
 va⁶lv
 va⁶lla, va⁶lvuval, also ve'lla (Ch. ve'lı),
 Raven
 Va⁶lvı'mtıla⁶n, Raven-Man 12.1
 Va⁶çvi-ña'wgut (Ch. Ve'lou-ñaw),
 Raven-Woman 48.3
 vıyl
 vıyl'vıyl, vıyl'vıyl (Ch. vı'ılviil),
 shadow, image 32.3
 tawyl'ñıkin M, to make shadow, to
 throw shadow 48.3
 vı'tvit, ringed seal 17.13; 24.4
 vitkit
 vitki'tikin, to annoy
 vetke'gıçın, annoyance 20.9

vin
 vı'na (Ch. vı'ni), track 68.9
 vin'v
 vı'n'va (Ch. vı'n'vā), secretly 12.5;
 41.5
 vi⁶ya, vi⁶
 vi⁶yaykın, vi⁶ykın (Ch. vi⁶rkın), to
 die 16.9
 ve⁶yage'ñın (Ch. vē'ırgın), death 18.1;
 20.9; 47.2
 vi⁶yai, va⁶ai, va⁶i
 vı⁶yai, va⁶ai, va⁶i'lñın (Ch. va⁶gılñın),
 grass, also Grass-Woman (proper
 name) 53.9
 vı'l⁶yñ (Ch. vı'lı⁶), mucus, saliva 88.8
 vı'ka (from Russian вилка), fork 19.7
 ve⁶at
 veta'tekin M, to bustle, to busy one's
 self 78.25
 ve⁶th
 veth- (Ch. vēth-), straight
 nıve'thaqen (Ch. nuwē'tāqēn), it is
 straight
 ve'tha-qonom (ve'tha qon-ım), just now
 56.10
 ve⁶tho
 vetho'ykın M, to go through 86.3
 ve⁶l
 ve'lıvel (Ch. vē'luwēl), thimble 59.5
 ve⁶l-ıp-yı'lıhıñın (Ch. vēl-ēp-rılhı'lñın),
 forefinger (literally, thimble-putting-
 on finger)
 ve⁶lo
 ve'loqal (velo-qal), corner of a bag,
 of a shed, etc. 74.22 (qal, -side; the
 first stem is unknown)
 vüyal (-wyal)
 vüyal'ya'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

vulq

vo|qı'ıçñın, vo|qıge'ñın, evening,
darkness, sunset 82.2

vot (Ch. vai), demonstrative particle

enña^sn-vot, and there 70.17

v-to. See -yıt0

mıyımık

mıyımıkın, shred, tassel 30.9

mı'mıl, mı'mıç; stem m| (Ch. mü'mıl),

louse 55.1

mı|u'ykın M, to look for lice 59.4

mımte|

mımte|hiya'tekın M, to be resplendent
with light 44.3

mıtqa

mı'tqamıt (Ch. mı'tqämıt), blubber 70.17

mı'çñol, edible seaweed 64.23

mıng

mıngı'lıñın (Ch. mıngı'lıñın), hand 57.3

mıgımğ

mıgımğın, talk (cf. Ch. mü'ümğın,
chattering; gibbering of supernatural
spirits, mostly of ventriloquistic
character)

mıgımğa'tıkın A, to talk to 66.2 (cf.
also yımğumğ)

mı|a, m|a

mı|a'wekın M, to dance the ritual
dance 37.2 (cf. Ch. mla'arkın, to
be nimble)

mai, ameı' (Ch. mei), O friend! Halloo,
friend! 18.4; 63.6

mאי

mai'mai (Ch. ma'gıt), 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. meıñ-), big

nıma'yıñqın (Ch. nımeı'ñqın), it is
big 15.4

mama

ma'ma (probably from Russian *мама*),
mamma 26.6; 64.17 (the proper term
with endearing sense is a'mma,
manıma; cf. Ch. a'mmE, nurse,
woman's breast)

ma'mi, elevated storehouse 36.5

mağa

mağa'ykın A (Ch. mağa'rkın), to take
for a wife 16.4

mağa|a^sn (Ch. mağa'lın), father-in-law
54.9

ma'çi, is it not 49.7

ma'ççi, and now 19.6

mağa

ma'na (Ch. ma'na), asunder

am-ma'na, to different directions 25.2

mani

mani'y- (Ch. me'nig), cloth, calico

mani'y-i'çan, shirt 44.4; 70.21

ma'nnu K, me'nnu P (Ch. me'ñki), where
92.2

mağ

ma'ka (Ch. ma'kı), diaper

ma'kil, diaper-string 23.5

mağ|a

mağ|a|a^sn (Ch. mağ|a'lın), traveller
(from afar)

mağmi

ma'qım (Ch. mağım), 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

ma|e'ta, quietly, noiselessly 54.7

ma|

nıma'lqın (Ch. nıme'lqın), good

ma|a'tıkın (Ch. mele'erkın), it grows
better (the weather) 13.1

ma|ıtva'tıkın M, to make the weather
better 13.2

ma|-ña'wısqat K, mel-ñe'wısqat P
(Ch. mel-ñe'us'qat), a good girl
92.6

mał *adv.* (Ch. mel), it seems probable
 mał-ki't (Ch. met-ki'it), all right; with
 great difficulty; hardly 15.6; 74.6
 mał-ki'čil, mał-ki'til, all right 66.3
 miml, iml
 mi'mil (Ch. mi'mil), water 48.3
 gi'mıldin (Ch. i'mıldin), having water
 aqa'-mi'mil (Ch. ä^q-i'mil, äqä-mi'mil),
 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'ñki), 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'kiłaⁿ (Ch. miñke'kılın), be-
 longing 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'kin (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'giñ, storehouse gable 47.11

milya'q, shell 23.8

milh

mi'lhın, fire (cf. Ch. mi'lhımil, fire-drill)

miłhe^{ey} (Ch. mi'lhır), firelock

mełha'tekin M (Ch. miłhe'erkın), to
 get fire

me'łhi-ta'n'ñitan (Ch. mełhi-ta'n'ñitan),
 Russian (literally, fire-tools ta'n'ñitan)¹

miłh-, Russian 17.3

meye

meye'mey (Ch. me'rémêr), tear
 meyeyitva'ykın M (Ch. me'rê'tvürkın),
 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 tıła'ykın M (Ch. muu-tile'rkın),
 to move on with pack-sledges

mgo'-qoy (Ch. mo'o-qoi), pack-reindeer

mgo-yä^{et} (Ch. mo'o-rêt), pack-sledge
 road

muu-yil (Ch. mu'u-ril), line of pack-
 sledges 78.5

mučh

mu'yi *dual* (Ch. mu'ri *pl.*), we

močhina'n (Ch. morgina'n), subject

mučhin (Ch. mu'rgin), our 22.8

muqa

mu'qamuq, rain

muqaiu'ykın M, the rain comes 16.5

muqa'tykın M, it rains

mu'qun. See mi'qun

mut

mu'ıımuł (Ch. mu'lıımul), blood

mułıta'wıkın K, mułıte'witkın P (A),
 to force blood (into the face) 92.13

mgu. See muu

mıļa. See mıļa

tınałat

tınała^{et}tekın A, to carry out some-
 thing 41.8

tınnmat

tınnma'tikın M, to tell lies 62.3 (cf.
 Ch. temyu'ñrkın, to tell lies)

tıñp

tı'ñpekın A (Ch. tı'ñpürkın), to stab,
 to peck 47.11

¹ Compare Bogoras, The Chukchee (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 18).

tıl

tılıtıl (Ch. tı'tıl), door 100.6

tıla (*initial*), -la (*medial*)

tıla'ykın M, nom. past gala'len, to come (cf. Ch. tıle'rkin M, to move on)

tı- (*initial*), -lı (*medial*)

tılı'ykın M, nom. past ga'lılin, to follow (the river, the road) 44.1

ta

ta'ykın A, to flood something, to cover something with water 62.8

tayıñtinuñ

tayıñtınu'nikin A, to deceive 55.8

tayyañ, tayañ

tayya'nikin M (Ch. tegge'nikin), to want, to desire 33.9

tayyeñ

tayye'nekin M (Ch. teggi'nikin), to cough 84.20

tayilñ

tayili'nikin (Ch. teili'nikin), to grope in the dark

qai-ta'yiçina, qai-ça'yiçiña, groping slowly 16.10

taitıñıçat

taitıñıça'tikin K (M), taitıñısa'tikin P, to boast 101.4, 27

taik

tai'kikin A (Ch. tei'kırkin) to make, to create 13.5

taiñat

tai'nat (Ch. tei'net), food, dried fish (chiefly dog-salmon) 74.11

tawañ

tawa'nekin M, A (Ch. ta'rkın), to move, to move on 19.9; 53.1

taḡaḡ

ta'waḡ, dried salmon

taḡaḡñıla

tawaḡñıla'ykın M, to look back 51.8

tawitkiñi'ykın M (probably ta-witki-ñi-ykın, but the stem witki remained unknown), to make havoc, to harm, to spoil 34.1

tawḡtawḡ

tawḡtaw'ekın M, to squeal (cf. Ch. tawḡtaw'arkin, to bark) 23.5

tami'nñi

nitami'nñaqin (Ch. nitemi'n'ñaqin), he is skilful, he is a handicraftsman 24.10

taminña'tekin M (Ch. teminñe'erkın), to work skilfully

taḡkaḡ

ta'mkaḡ, drying-pole, a set of drying-poles 70.11

taḡa

ta'ta (Ch. a'tê), daddy 74.12

tata'thiñan, step-father

taḡtol

ta'tol Pal., yayol K (Ch. yay'çol), fox 90.15

tatka

ta'tkan, tatka'gıtñın, root, also Root-Man 54.6 (cf. Ch. tatqa'lhın, point of divergence of root and trunk of tree)

taḡaḡ

ta'naw Pal., ya'naw K (Ch. rā'naw), directly, straight on 90.18

tanti

tanti'ykın A (Ch. tenti'rkın), to trample (see çançı's'quykın), to step over)

ta-n-tenmi'nekin A (Ch. ta-n-tenmi'ñir-kin), to measure, to try on 34.6

takyı

takyı'ykın A (Ch. te'gırkin), to throw at 41.3

takyat

takyat'tikin M (Ch. tegre'erkın), to get down, to descend

takno'nekin, 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^{sy}ta^{sy} (Ch. ter), how much

- tay⁶-a'umu, how much I do not know
(= several) 86.3
- ta⁶l
- ta⁶l'iykin M (Ch. te⁶l'irkin), to be
unwell; to be suffering 34.10; 84.2
- tañ
- tañ- (Ch. teñ-), good 20.7
- nita'nqin (Ch. nite'nqin), he is good
- tañča'tiykin M (Ch. teñče'erkin), to
feel good
- tann'asqa'nikin A (tañ-yas'qa'nikin)
(Ch. tendilqā'nikin), to put to
sleep (well) 68.6
- tañā⁶taw
- tañā⁶taw, clothing
- tañata'wikin M, to dress one's self 79.9
- ta⁶la
- ta⁶la'ykin A (Ch. talā'rkin), to strike,
to pound 15.7; 96.3
- ta⁶la'ivekin A (Ch. talai'wurkin), to
strike 53.4
- ta⁶la'wgun, (iron) hammer 15.7
- Ch. tala'wkun, stone for flattening
iron needles with
- talqiw
- talq'i'wikin M, nom. past gata'lqiwlin,
galqiwlin, 57.11 (Ch. res'q'urkin),
to enter 54.10
- tal.1. See -tli
- tiyk
- tī'ykitiy (Ch. tī'rkitin), Sun 16.6
- tiyk-a'yim (Ch. tirk-e'rim), 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 after-
wards 92.8
- tito-o'n, after a long time 57.5 (cf.
Ch. kitu'r-go'on, quite a long time
ago)
- titi
- titi'ña (Ch. titi'ñi), needle
- titi'ča'n, ruff (fish) 70.11
- titkat
- titka'tikin, titka'ykin A (Ch. titqäe'r-
kin), to swallow 84.1
- tinu
- tī'nuun Qar., rear storeroom 96.23
(see yinu'yī)
- tig
- tege'lñin (Ch. tē'gilñin), snowshoe
- tig'it dual (Ch. ti'it pl.)
- tigil'ñin, snowshoe-string 47.6
- tigilñu'ykin M, to eat snowshoe-strings
47.4
- tī⁶laiv, -l⁶laiv
- tī⁶lai'vikin M (Ch. lei'vürkin), to walk
around, to travel 21.8
- te⁶ula
- te⁶ula'ykin A (Ch. tēwla'rkin), to shake
one's coat, to shake off the snow 64.16
- tenm
- tenma'wekin A (Ch. tēnma'urkin), to
prepare 18.3
- ten me'kin A, to take measure
- tenme'čñin (Ch. te'nmičñin), measure
- tenmav
- tenma'vitkin Pal. (A), to finish (cf.
Ch. tēnma'urkin M, to make ready,
to prepare)
- tenma'vīla⁶n Pal., finished, the end
90.23
- tuy
- tuy- (Ch. tur-), new
- nitui'qin (Ch. nitu'rkin), it is new 64.13
- tumk
- tu'mgin (Ch. tu'mgin), foreigner,
stranger
- tu'mkiñ, tomkai'ti (Ch. tomūka'gti),
a fabulous tribe 20.9
- tu'mgin (Ch. tumgin, tumgin), stranger's
46.1
- tung
- tu'mgitum (Ch. tu'mgitum), friend,
mate
- tumgine'nin (Ch. tumgi'in), belonging
to a friend

- tučh
tu'yi (Ch. tu'ri), you
točman (Ch. tɔrgina'n), you (subject)
tu'čhin (Ch. tu'rgin), your
točim-yaq (Ch. tɔrgin-řaq), your turn
80.14
- tulət
tuła'tikin M (Ch. tule'erkin), to
steal
nitu'laqin (Ch. nitu'läqin), he is prone
to stealing 39.1
- tɔmñ
tomñe'kin M, to stop up the smoke-
hole 74.4
tomñalqi'wekin M, increase of action
57.7
tomñe'nañ, stopper for the roof-hole
37.9
- toq, oh 16.5; 21.9
- tořelka
toře'ka (from Russian тарелка), plate
19.7
- tvə (medial), -və (initial)
va'ykin (Ch. va'rkın), to be (auxiliary)
12.6, 7
vəg'eñin, the being, the living (the
process of)
vağ'iñin, Being, God (cf. Ch. va'irgin,
god, life, being)
- tvəgə!
vəgə'lekın M, to sit 15.11
- tvit
ivi'tekin M (Ch. vetča'rkın), to stand
43.5
- tvət
tve'tekin A, to stretch 38.8
- tm (initial), nm (medial)
time'kin A (Ch. timi'rkın), to kill
12.9
- tk, tč
tike'ykin M, nom. past ga'tče'en (Ch.
tiké'rkın), it smells of
a'latčé'ykin (Ch. a'latké'rkın), it smells
of excrement 16.1
- tkiw, tčiw
ki'wikin M (Ch. kiurkin), to stay for
a night 21.7; 54.4
ñee'tciñ (ñee-tciñ), two nights passed
54.5
- (-t)ku
qu'ykin, ku'ykin K (A), qu'titkin P,
qu'rirkin Qar. (Ch. ku'rkın), to
spend, to destroy 100.12; 101.18;
102.11
- tñi, tni
tñi'ykin, tni'kin M (Ch. tni'rkın), to
sew 61.3
- tñiv, tñiv
tñi'vitkin Pal. (A), tñi'wikin K (Ch.
tñi'urkin), to send 90.22
- thipaw
thipa'wikin M, to grow excited 46.8
- thi!
ğıla'tikin M (Ch. ğile'erkin), to be
warm
nithi'lqin (Ch. niti'lqin), it is warm
inathila'wikin A (Ch. inethile'urkin),
to make warm 29.3
- thait
thaita'tkin Pal. (M), to jump out 90.14
- tli, -tař
tři'tkin Pal. (M), nom. past gata'lilen,
to lie down 90.2 (cf. Ch. rilha'lrkin,
nom. past gəřiga'lên, to lie down)
- ssa. See -yya
- čitča
čitča'lñin, pelvis-joint
čitč-a'ttam, coccyx (literally, pelvis-
joint bone) 49.6
- čičhu
čičhu'ykin A, to gnaw 34.2
- čink
činku'ykin M, to cover the side draught-
hole
činku'na, (narrow) side draught-hole
74.6

čmkaitat

čmkaita'tekin M, to rebound, to jump
off 77.2

čĭk, yĭk

čĭki'tñm, yĭke'ñm (Ch. yĭki'rġm),
mouth 56.8

čĭl, yĭl

čĭ'lĭyĭl, yĭ'yĭl (Ch. yĭ'lĭl), tongue 56.4
čĭl-nmĭlĭ'yĭkin M, to lick with tongue
56.3cep-ñito'yĭkin, cep-ñito'yĭkin, to peep out
53.5 (cf. lila'pĭkin, to look at)

čayĭ

čayĭ'na (Ch. čeru'ne), hook

čaiučĥ

čai'učĥm (Ch. tei'učĥm), small bag
38.4

čaim. See čeim

čawčuwə

čawču (Ch. čawču), reindeer-breeder
45.7; 50.1

ča'myeq, indeed 24.2 (see čem-yaq)

čəčə

čača'yĭkin M (Ch. čača'rĭkin), to taste
of 36.3

čəčəme

čača'me, old woman 51.1

čanało^g (instead of čanała^g), abbreviation
of imčana'mtĭla^gČanało^g-ña'wis'qat, Ermine-Woman
63.3čančis'qu'yĭkin A (Ch. tenti'rĭkin), to
step over, to trample down 45.2;
84.23 (see tanti)

Čan'ai', proper name (female) 88.4

čačətet

ča'kiġet, ča'ket (Ch. ča'kiġêt), sister
18.10

čačətetat. See čəñ'ačet

čim, čima

čima-yĭkin M (Ch. čime'erkĭn), to break,
to get broken 14.3čema'thitñm (Ch. čəma'tirġm), cleft
14.10

čičhi

čĭ'čĭñ (Ch. čĭ'čĭhi), armpits 18.9

čĭnit

čĭni't (Ch. čĭni't), one's self
ġümna'n čĭni't (Ch. ġümnan čĭni't),
myself

čĭni'nkin (Ch. čĭni'tkin), own 54.9

čĭntaw

čĭnta'wikin Les. (M), to grow jealous
97.6 (see qanñi'yĭkin)

čĭgai

čĕgai'lĭñm (Ch. čĕġa'ġlĭñm), small
pebbles 26.3Čĕgai'-vai'am (Ch. Čĕgei'-ve'ēm), Pebbly
River, Milky Way 106.1

čĭlila

čĭlila'tĭkin, čĭlala'tĭkin M (Ch. pĭlle'-
erkĭn), it bubbles 17.2

če, eh 47.6

čeim P, čaim K

čei'mĭk P, čai'mĭk K (Ch. čĭ'mčä),
near, close by 100.9čemya'q (čem-yaq), really, indeed 13.7;
56.1če'meč-e'en, čemeče^vn (Ch. če'met lü'),
so it is, so it happens 46.4

čĕt

čĕt K, čĕt P (Ch. ret), road

čĕvĕ

čĕ'čve, openly 22.5 (cf. Ch. čĕ'čver,
in waking state [in contrast to
dreaming state])

čĕpnĭm

čĕpnĭ'nĭm, shoulders 57.3

čĕnt. See yĕnt

čĕñ'ačet Pal., čačətetat K

čĕñ'ače'tĭkin Pal. (M), čačəta'tĭkin K (Ch.
čĕñitte'erkĭn), to get frightened 90.12

čĕrepro

čĕrepro' (from Russian серебро), silver
22.10

čĕlp

čĕlpe'kin M, to catch fish with a small
round net 66.3

ču

ču'tkin P (A), yu'ykin K (Ch. ru'rkın),
to eat, to consume 92.24

čümkup

čümkup (Ch. čimquk), some part 96.3

čoproq

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 pil-
lows laid in a row)

Ch. čot'čot, pillow

čotčir'qan, cross-pole parting one
sleeping-place from another (literally,
pillows' top) 84.8

čvi

čvi'ykin A (Ch. čuwi'rkın), to cut 47.7

čvi'pit (Ch. čuwi'pit), piece, half

-čvinañ. See yivinañ

čh(ı)

gı'čhın (Ch. rı'grıg), hair

qe'-čhıla^ñ (Ch. qe'-rgılın), thick-haired
A'xgıke, Hairless-One 24.8

čhıčañaw

čigıčañawekin K Qar., čigıčeñewitkin
Les. (M) (Ch. čıkeye'urkın), to re-
cover one's senses 42.10; 96.9

s'alviy

s'alviye'ykin M (Ch. a^ñlvıro'rkın), to
pass a day 64.9

s'v

s've'kin A (Ch. ru'urkın), nom. past
ga's'vılen (Ch. ga'rvılen), to split,
to cut into bands 38.7

nıpaıva'thıtñın. See paıvaç

nım

nı'mnım (Ch. nı'mnım), settlement
nımyı'ssa^ñ (Ch. nı'myırın), village 70.9

nıme' (*adv.*), too much 16.1

niki

niki'ta (Ch. niki'ta), in the night-time
16.7

nı'klı, stone-pine nut 34.2

nıqu'p, joint 42.7

-naçtv. See yaçtv

nal

na'lıkın M, nom. past gana'ın (Ch.
ne'lıkın), it becomes something
(auxiliary) 16.2

nalp

na'lpütkin Pal. (M), to suck 90.13

nalh, nelh

na'lhın K, ne'lhın P (Ch. ne'lhın),
skin (however ne'lhı- K 49.1)

-nyıw (*medial*), -nnıw (*medial*). See
yıyiw (*initial*)

niyk, nika

ni'yka K, ni'tke P (Ch. ni'rkiñut),
some one

nika'ykin M (Ch. nıke'rkın), thou
doest something (auxiliary) 17.2

ne'm^ñek Pal., also 90.20 (cf. Ch. ne'me,
again)

nelh. See nalh

nuwil (*initial*), ñvil (*medial*)

nuwi'lıkın M (Ch. nuwi'lıkın), nom.
past gañvi'lin, ga'ñvılın, to stop
16.10

-numkaw. See yumkaw

nuta

nu'tanut (Ch. nu'tenut), country, land
nutı'latıkın M, to go into the (open)
country 54.1

noq K, nuu P

no'onai K, nuı'unui P, cooked meat
29.3

-np. See yp

-npykaç. See yıpykaç

nv (*medial*). See yıv (*initial*)

-nvan'ñı. See yıvan'ñı

-nviy. See yıviy

-nm. See ñm

nırıwaç. See yıırıwaç

-ntıgıwat. See yıthewat
nçi. See yıcı
-nçimaw. See yıçimaw
-nçičat. See yıçičat
-nnu. See yınu
-nqu. See yqu
-nli. See yılı

kıyaw

kıya'wıkm M (Ch. kıye'urkm), to
wake up 12.6

kıyułat

kıyułat'ıkm M (Ch. kiule'erkm), to be
waking, to live 33.2; 39.4
nıłhi-kyu'qın, quite wakeful 39.9
kıyułala'n, living one 78.7

kıpl

kı'pıł, tobacco-mortar 50.6

(ykipı)

kı'pılekın A, nom. past ga'ykipıılen (Ch.
kı'pılrkm), to strike 62.4; 64.18

kıplu, kiplu

kıplu'ykm A, to strike 43.5

kım

kım-, hard

nkı'mqın, he is hard 47.4

kımak

kıma'k (Ch. kıme'k), almost

kııt, -kıt

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-aıña'ykm, to cry loudly, to shriek
kıt-inve'tikın A, to pull with violence

74.1; 100.12 (see yı'vikın, to push off)

kıtta lı'gı K, kıtve'lıga P, every
time again 92.11

kıtaıña

kıtaıña'ykm M, to scold 17.8

kıttañ-. See kı'tañ

kıtča

kıtčan, slime, saliva 84.9

kıt'svač, cross-pole 68.5

-kıč, there

ya'qu-kıč, what of that! 49.9

Kılu', proper name (female) 43.8

kıı. See kıı

kııv

kııvı'ykm A (Ch. kııvı'rkın), to notch

kııvı'gıčñın, notch

kııvı-yıpa'ña, (large) grooved hammer
43.2

kııł

kııłı'ykm M, to tie

kııłı'tñıt, tie, band

kııłı'čñın, band

la'wtı-kııłı'čñın, head-band 17.13

kııka

kııka'kıı (Ch. kııka'kıl), shell-fish 70.2

kıımat

kııma'tikın M, to be angry 24.9

kııw

ka'wakaw, bed

taka'wñekın M, to prepare the bed 28.3

kawa'ssočñın, wallet filled with fish-
heads 46.2

kawič

kawiča'tikın M (Ch. keuč'e'erkm), to
be motionless in pleasant sleep, to
lie *in dolce farniente*

nikawi'čaqın, he is lazy and sleepy
64.24

kama

kama'ña, kama'ñı (Ch. keme'ñı), dish
64.3

kamač

ka'mak (Ch. ka'mak), (supernatural)
spirit 36.6

kama'w-ña'ut, kamak woman 82.7

kagıp

kagıp'pekın A, to split in two 54.8

kañat

kañat'ingi, drag-net (literally, curved
net) (cf. Ch. ke'ñı-ku'pren, curved
net)

kañat'ekın (Ch. keñı'rkın), to fish with
drag-nets 44.5

kərma'n (from Russian кармаиъ), pocket
78.9

kali

kali'ykın M, A (Ch. keli'rkin), to
carve, to adorn, to write
kali'ka! (Ch. keli'kel), carving, letter,
paper

kali'-(Ch. keli'-), spotted, adorned 20.2
Ka'li-na'ut (proper name), Painted-
Woman, 32.5

ki'wan, truly 26.9

kiplu. See kiplu

kimi'ta K, kimite P

kimi'tan K, kimi'ten P, Qar., clothes
100.11; 101.19; 102.11 (cf. Ch. ki'-
mitin, load)

ki'tañ, kitta'ñ (Ch. kita'), 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

kinčat'ıkın Qar. (M) (Ch. kiñe'erkin),
to grow jealous 96.19 (see qanñi'ykın)

kil, kıl

ki'lkil, ki'lkil (Ch. kilkil), navel 63.10
ki'lis-vi'ykın, to cut the navel 63.3

kilt

ki'ltil, bundle 27.8

kęykeę, key

ke'ykey (Ch. ke'rker), dress (mostly
female) 76.22

-kwā. See gıvā

kum'

ku'm'ukum Pal., coat 90.19

kumñ

kumña'tikın M, to call out, to shout
39.2

ku'mñikum, voice 72.24

kuka

kuka'ña (Ch. kuke'ñi), kettle

kuka-yiçiu (Ch. kuke-yırın), kettleful
43.1

kuka'kin, belonging to the kettle 78.1
kukai'vikin K (M, A), kukei'vikin Qar.,
to cook 51.1; 96.21

kokai'poi'gım (Ch. kəkai'poi'gım),
tripod for hanging up the kettle
(literally, kettle-spear)

kur

ku'ritkin Pal., interrogative verb

kulipči

kulipči'nañ, plug for the vent-hole 38.1

ku!

ku!a'tikın, ku!a'ykın M (Ch. kuwlitku'r-
kin), to roll 42.3

ko'loñ i'ta!a'ın (Ch. kowlo'ku-wa'lin),
round

ku!ak

ku!a'k (from Russian кулакъ), fist 36.10

kothā

kothai'pekın M, to spoil, to pilfer
Kotha'ño, male name used in tales
for Fox-Man 46.8

kořowā

koro'wa (from Russian корова) (Ch.
koro'walhin), cow 78.7

ko!o

ko!o'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'erkin), to
bear, to be delivered of a child 43.8

-kṭ. See kṭ

kṭe'wā (from Russian хлебъ), bread 16.2

qi'yım

qi'yime'en, qi'yim-e'wun, impossible,
not true 14.3 (cf. Ch. qarémên, it
is not the matter; see also qaye'm)

qim

nıqı'mqın, it is hard 59.7 (see nıkı'mqın)

qısv. See qas'v

qayıçu

qayıçu'ykın 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'mmi Les. (Ch. qar'ém) (particle of negation), I will not 96.14; 97.19

qai
qai- (Ch. qäi-), small 17.1

qaiu'iu (Ch. qäiu', qäiu'u), fawn, calf
qai'gut, indeed 84.19

qai'lim, all right 66.4

qa'ïnu'n Pal. (Ch. qä'ïñun), 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

qamatça
qamatça'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'tvikin A (Ch. qe'tvürkin), to stab, to pierce 18.10

niqa'tvuqin (Ch. niqe'twuqin), it is strong, successful 88.21

qatmaq
qatma'wekin M, to feel cold 38.1

qaçin
qaçin (adv.), and meantime 14.2

qaçik
qa'çik (adv.), really, indeed 18.7 (cf. Ch. qäçi-qun-u'm, as you like it)

qas'v, qis'v
qa's'wuqas, qis'voqis (Ch. qis'voqis), stone-pine 21.7

qanya
qa'nyan, palate 19.2

qanga
qa'ngaqa, fire, flame 30.8
qanga'tikin M, to burn

yikangawekin (causative), to make burn (cf. Ch. qenye'ürkin M, to flame up) 57.4

qanñi
qanñiykin K (M) (Ch. kiñe'erkin), to grow jealous 96.1

qaqla
qaqla'ykin, to be choking 74.28

qage', here! 84.22

qala'lv
qala'lvn (Ch. qäle'lvn), intestines 78.23

qaleip
qalei'pekın M, nom. past qaqa'lei'pilin, to fall in love 44.4

qaltēnñ
qalte'nñm, stopper (in the roof or in the wall of the ante-chamber) 14.8

qalñeç
qalñe'-key (Ch. qalhê-qêr), combination-suit (literally, fastened-together dress) 76.5

qalhäia
qalhäia'ykin M, to cry 20.8

-qi, particle 23.7

qit
qiti'ykin M (Ch. qit'ürkin), to freeze 14.2

qiti'nuta'lqan (Ch. qiti-nute'sqän), frozen ground

qe'e (Ch. qeqe'), interjection of wonder (used by women) 82.14

qes'h
qes'hiques (Ch. qêrgiqêr), light
qes'ha'vekin M (Ch. qêrga'arkin), it makes light

niqe's'hıqen, ne's'hıqen (Ch. niqê'rä-qên), it is bright (see eçh, es'h)

quyqiy
Quyqin'raq (Ch. Ku'rkil, Ku'ürkil), Big-Raven 12.1, 2.

qut, quli
qo'lla, qo'a' (Ch. qol), other, another
qu'tti dual (Ch. qu'tti pl.), 12.7; 32.8
plural quttu, qutçan

-qun (Ch. -qun), particle 14.8
qu'nam (qun-am), even 49.1 (cf. Ch.
-qun-im-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'quł (Ch. quliquł), voice, singing 48.7

qułila'tikin M (Ch. qułile'erkin), to
sing, to make noise, to shout 68.17

qu'lin (Ch. qu'linikek), afterwards 60.2

qulu' Ch. qolo'), something big 29.9

qulumti'ykin (qulu-imti'ykin) M, to
carry something big, striking, (a club),
on one's shoulders 57.9; 82.8

qołowočü'mñin (probably qoło-wočü'm-
ñin), big club 29.7

qolta

qolta'lñin (Ch. qolta'lhñin), thong-seal
skin, sole leather, sole 50.3

qo' (Ch. qo'), I do not know 49.6

qo'yiñ, to this side 19.2

qoya

qoya'ña (Ch. qora'ñi), reindeer 22.4

qo'ya-nma'tekin (Ch. qa'a-nma'arkin),
to slaughter reindeer

qo'ya-ya'mkin (Ch. qa'ra-ra'mkin),
Tungus, Lamut tribe (literally, rein-
deer people)

qoyala'tekin 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'wekin A (Ch. qonpüña'urkin),
to end, to finish 96.12

qoqla

qoqla'tkin Qar. (M), to call, to shout
97.2

qoqlö

qoqlö'ykin A, to pierce

qoqlö'wičñin, hole 15.9

qlik (Ch. qlik), male, man 72.3

qla'wuł (Ch. qła'ul), man 17.4

gıyapča

gıyapča'ykin M (Ch. wıyopča'rkin),
to sing, to whistle 17.1; 72.16

gıyal

gıya'lıkın M (Ch. gıre'lrkin), to vomit
43.4

gıyip, -yyip

gıyi'pikın A, to keep back

yini'pikın, yini'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

Gıwıle' (proper name), Stone-Face 66.2

gıva, -gva, -kwa

gıva'lıkın K (M), gıva'tkın P (Ch. uwa'r-
kin), to catch at 36.6; 100.12; 101.19

gıt, gın, gı

gı'ssa, gı K, gıtča P (Ch. gıt, gır),
thou 18.7; 66.21

gıni'n (Ch. gıni'n), thy, thine

gı'niw (Ch. gı'niw), like thee 14.5

gıttat

gıttat'lıkın M (Ch. gıtte'erkin), to feel
hungry 35.5; 74.15

gıtča

gıtca'lñin (Ch. gıtka'lhñin), leg 53.3

gı'čhın. See čh(ı)

gıčho'

gıcho' (Ch. gırgo'), above 20.1; 80.5

gın. See gıt

gınun

gınu'n, liñu'n (Ch. gınu'n), half, middle
43.4

gıno't-a'lo' (Ch. am-gıno't-a'lo'), mid-
day

gınu'n-niki'ta (Ch. gımi'n-niki'tä),
midnight

gıntaw

gınta'wekin M, to run (cf. Ch. gın-
te'urkin, to flee) 36.6; 55.2

gınk
gı'nku lıñı'ykın A, gınkıça'tıkın M,
to bid welcome 64.16

gılh
gı'lhın (Ch. gr'lhın), skin
gı'lıhıtça'n, carcass (literally, skin taken
off) 49.10

güm
güm, güm'ma (Ch. güm), I (subjective
intransitive) 68.13
güm-na'n (Ch. gumna'n), I (subject
transitive) 12.3
gümna'n çini't (Ch. gümna'n çini't),
myself
güm-ni'n (Ch. gümni'n), my, mine
güm'lañ (Ch. lü'mñä), again 15.1

gaimat
gaima'tekın M (Ch. [Anadyr] gaima'tr-
kın), to desire 12.2; 38.4

gaimı
gaimıyo'oykın M, to be joyful 23.2
(cf. Ch. gaimıça'urkın, to become
rich)

gamga
ga'mga- (Ch. ge'mge-), every, each 34.9
ga'mga-qlawul (Ch. ga'mga-qla'ul),
every man

gathä
ga'ttë (Ch. ga'ttı), hatchet 56.3

gaçñın, ña'çñın
ga'çñın, ña'çñın (Ch. ña'rğın), outside
33.2
ña'çñınen (Ch. ña'rğınên), world
ga'nka, there 40.10 (cf. Ch. gā'nqan,
there, quite, afar)
ganka'kılañ, a man belonging there
40.8

gala
gala'ykın M (Ch. gala'rkın), to pass
by 66.12; 84.18

gañıl
ga'lñıl (Ch. ña'lhıl), in both directions,
in all directions 23.1

gi. See gıt

gıta
gıta'ykın A (Ch. gıte'rkın), to see
44.10

gep
ge'pekın M, to go upstream 61.7

gek (Ch. gık, gıç), oh! 33.3
got! off! 48.9 (see vus)
-gva. See gıva

ñıyo'x, three
ñıyo-s'ho'yu (absolute pl.) (Ch. ñıro'rgarı
[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])

ñıvo, -ñıvo
ñıvo'ykın M (Ch. no'orkın), to begin
33.7

ñıt
-ñıti'ykın M (Ch. -ñıtti'rkın), to get
by hunting
ı'ıva-ñıti'ykın, to hunt wild reindeer
qata'p-ñıti'ykın, to catch winter fish
61.7; 70.10

ñıta
ñıta'ykın M (Ch. ñıta'rkın), to go and
fetch something
notantay'kın 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. raññıta'rkın), for
what do you come

ñıtat
ñıta'tıkın M (Ch. ñıte'erkın), to break
off, to detach
ımtılñıta'tıkın M, the strap breaks off,
the strap is snapped (in two) 66.8

ñıto
ñıto'ykın M (Ch. ñıto'rkın), to go
out 12.5

ñito|ñ

ñito|ñin (Ch. gito|lhin), flank, side of meat 66.9, 16

ñinvo'q, a number of 13.5

ñay

ñā'yañ, second time 64.5

ñā'yey, two 74.11

ñā'yañ, again, the second time 64.5, 17

ñeyas'hei'ti K (allative), nečishei'ti (allative) P, ñiterge'ta (subjective) Qar. (Ch. ñirerge'ri [absolute]), they two 101.1, 25; 102.16

ñā'yen, ñā'nyen, that one

ñai

ñai'ñai (Ch. ñe'gni), mountain 42.2

ñaw

-ñaw- (Ch. -ñew-), woman, female (only in composition)

i'ñpi-ñaw (Ch. i'ñpi-ñew), old woman

tu'la-ñaw (Ch. tu'li-new), female thief

ñaw-a'kak (Ch. ñe'ekik), daughter (literally, female son) 12.3

ñaw-astta^{sn} (Ch. ñeundstttin), she-dog

ñā'wan (Ch. ñe'wān), wife

ñā'w-i-tqat (Ch. ñe'us'qāt), woman 21.4

ñaw-i-nyu'ykin (Ch. ñeund'u'rkın), to woo, to ask for a wife (literally, thou herdest [the reindeer-herd] for a wife) 12.1

ya-ñawt-i-ñā't-i-kin (Ch. rañawtīñā'arkın), thou makest him to have the wife 13.3

ñaw-yila'ñi-to'mgin (Ch. ñawgêlhi-tê'mgin), female cousin 82.16

ñā'čñin. See gačñin

ñan

ñā'nako (Ch. ñe'n'ku), there 70.8

ñā'nakañqo, from there 42.3

ñe'nako, there 19.10; 74.20 (see ñā'nako)

ñā'nyen, that one 13.3; ñānyat, ñā'nyaqıt (*dual*), ñānyau, ñā'nyeu (*pl.*) 74.9, 10

ñanka'ken (Ch. en'ke'kin), that belonging here 70.22

ñalqıw

ñalqı'wekın M (Ch. ñelqi'urkın), to sit down upon a sledge (mostly astride) 52.1

ñiyaq

ñi'yaq (Ch. ñi'rāq), two

ñiye'ča (Ch. ñi'rā'čā), two times, twice

ñiyeqi'wikın M (Ch. ñireqāurkın), numeral verb

ñi'yuyq, the deuce! (combined with verbs) 55.8

ñinvit

ñi'nvit, ñenve'thičñin, evil spirit 38.3

ñilñ

ñi'lñin (Ch. ñi'lhin), thong 38.6; 40.5

ñe'keļ, ñeykıl

ñekela'tekin, ñeykıla'tekin M (Ch. ñirkıla'arkın), to feel shame, to feel fright 46.6; 82.6

ñeļv

ñe'ıa (Ch. ñe'lvül), herd 21.8

ñunin-

ñu'nin- (Ch. ñu'nqin), that one (apart from the speaker) 34.7

ño

ño'va'ykin M (Ch. ño'rkin), to lack something, to be suffering 33.7

ñoiñ

ñoiñin P, K (Ch. ñoi'ñin), pelvis, buttocks, tail 92.17

ñvil. See nuwil

-ñvo. See ñivo

ñıl

ñi'lñıl (Ch. ñi'lhil), smoke

ga'nılñen (Ch. ga'nılñen), smoky

ñıla'tekin (Ch. ñıla'arkın), to be smoky, to feel smoky 38.1

ñiļoye'ykin (ñil-oye'ykin) M, to make a smouldering fire with plenty of smoke 74.3

ñiñılqā'wikın M (Ch. ñilñıla'arkın), to be full of smoke 74.4

li

li'li (Ch. li'glig), egg 74.10

lh
 h'gı- (Ch. li'i-), known (used only in compounds)
 lıgı yitçı'ykın A (Ch. li'i li'nırkın), to have in mind 36.7
 lhi
 lhi- (Ch. lii-, lhi-), genuine, numerous, strong, quite
 ni-lhi-nımai'ınqın (Ch. ni-lhi-nımei'm-qın), a quite big one
 ne-lhe-pıtı'nqen, he is quite rich 22.10
 -llııv. See tııııv

-llıaxtat. See yııaxtat
 -ıı. See tııı'ykın

rıyat
 rıya'-vıı Pal., return payment 90.22
 rıya'tıtıkın Pal. (M), to thank 90.21
 rıkr
 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 -ı
 -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
 Valvi'mtııa'ın, Raven-Man 12.1
 -(ı)t, -tı (Ch. -[ı]t, -tı, *pl.*), dual absolute form 17.1; 80.10
 -(ı)n, -(e)n, -(a)n (Ch. -[ı]n, -[E], -[ä]n), absolute form 15.4; 39.1; 48.8
 -(ı)n, personal noun
 -(ı)na(ñ) (Ch. -[ı]na), 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. -ınä), 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-ı, -ın-ı, plural of proper names 24.7; 45.1
 -(ı)ntı (Ch. -[ı]ntı *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'ın, Kor. te'ñıñ-va-ın, 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. -[ɪ]k), supine (possessive of verbal stem) 58.1
- y'čim** (Ch. y'rim), 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*)
- ǎ** (Ch. -ǎ), exclamatory form of noun 28.9; 88.1
- ǎ** (shortened i), transitive object, 1st per. sing., various tenses 84.14; 88.20
- ǎ** (shortened -i and -e), intransitive subject, 3d per. dual pl., various tenses 22.8; 100.6, 12
- ǎvi-** (Ch. -ivi-, -ǎwu-), increase of action 44.7
- ǎti**, -**eti** (Ch. gti, -êti, -wti), allative 20.1; 35.6; 36.3; 43.3
- i**, intransitive subject, 3d per. dual (present -yk-i, past -(g)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 -gi
- 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** (-in), *dual* -inat (-inat), *pl.* -inau (-inau) (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 -in-u
- ik-** (-yk-) (Ch. -rk-), present all persons (sing. dual) 57.9
- i—gi** (Ch. -i—git), 2d per. sing. nominalizing form of verb, and conjugated form of noun 60.2; 82.8
- i—güm** (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 -(i)n
- e**, intransitive, 3d per. pl. (*present* -la—yk-e, *past* -la—(g)e, *future* -la—ñ-e) 12.6; 80.11; 82.1
- e'pu** (Ch. -ǎpu, -epü, -gǎpü), ablative, only in Kor. II
- wi**. See -wgi
- wgi**, **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 -wgi
- mik** (Ch. -mik), 1st per. dual pl.; intransitive subject; past exhortative; future conjunctive; transitive object; all tenses 26.7; 29.9; 64.16
- ma** K, P. See a'wun—ma, ga—ma

- 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
- tik (Ch. -tik), 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 -(i)t
- tul (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(in) (Ch. -tk[in]), point of (absolute form) 57.1
- tčič, numeral iterative 54.5. See -če
- tča (Ch. -tki), 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 -ī *v.*
- ssaⁿ, passive participle 96.6. See -laⁿ
- 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 -lqiw-
- č, -ča, K. See -če P
- čiku (Ch. -čiku), within (post-position) 16.10
- čikoitiñ (Ch. -čiko'wti), into 15.2
- čaⁿ (Ch. čeⁿ, -čín), adjectival, mostly comparative 30.7
- čaⁿ, 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(in) (Ch. -čh[in]), emphatic form or definite form 15.8; 17.2
- n (abbreviation of -gan), *dual* -nat, *pl.* -nau (Ch. -n [abbreviation of -gin]), transitive object, 3d per. past exhortative, conjunctive 18.2
- n(i)- P. See y(i)-
- n(i)-. See y(i)-
- 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
- ki. See -(i)k

-kiñ, allative form of personal nouns and pronouns 29.2; 74.22
 -kí-łaⁿ, -kí-lin. See a—kē-lin
 -kē-lin, -kí-lin, -kí-łaⁿ. See a—kē-lin
 -ka (Ch. -kā). See a-ka (Ch. e-kā)
 -ka (Ch. -ki), supine 40.2. See (-i)k
 -ki. See a-ki
 -kin (Ch. -kin), pertaining to (adjectival) 60.4; 66.11; 70.22; 76.17
 -qače. See -qal
 -qal, -qače (Ch. -qal, -qač, -qa'ča), by the side of, close to
 meñqañqače, from what side, wherefore 16.1
 ñanikañqalajitñ, to his side 100.8
 -qin. See n1—qin
 -qinau. See n1—qin
 -qinat. See n1—qin
 -qu, nominalizing present, all persons 18.10
 -g, locative, subjective 19.3. See -k
 -gítñ(in). See -geñ(in)
 -gicñ(in). See geñ(in)
 -gin, *dual* -ginat, *pl.* -gí' nau (Ch. -gin, *pl.* -ginet), transitive object, 3d per. all numbers, with the subject 1st and 2d per. past exhortative 74.1
 -gan (Ch. -gän), transitive object, 3d per. sing. past exhortative, conjunctive 20.7
 -gi (Ch. -gi), intransitive subject, 2d and 3d per. sing.; transitive object, 1st per. sing.; various tenses 22.1; 27.3; 47.9; 84.25; 90.21
 -gi (Ch. -gi, -git), intransitive subject, transitive object, 2d per. sing., various tenses 16.7; 21.4; 84.24, 27
 -(g)i. See -i
 -gi. See -i—gi
 -gis P, intransitive subject, transitive object, 2d per. sing., various tenses 101.12. See -gi

-gí'niw (Ch. -gí'niw), a group of, a number of 70.10
 -ginkí, -gí'ñki, to the foot of 21.7 (cf. utti'gi[ñ], the foot of a tree)
 -gí'ñka, under 13.6 (cf. Ch. -gi[ñ], the base or foot of something)
 -gí'ñko, -gí'ñko, from the bottom of 53.3 (cf. øttigé'ñgüptí, from the foot of the tree)
 -(g)e. See -e
 -geñ(in), -gítñ(in), -gicñ(in) (Ch. -gírg[ín]), verbal noun, abstract 18.1; 20.9; 47.2
 vi⁸yage'ñin (Ch. vé'irgin), death
 -geñ'eti, to the bottom of 40.9; 41.5
 -gum. See -i-güm
 -ñ. See t(a)—ñ
 -ñ-. See ya—ñ-, ya—ñ-
 -ñi. See -ña
 -ñivo-. See -ñvo-
 -ñin, *dual* -ñinat, *pl.* -ñinau (Ch. -ñin, *pl.* -ñinet), transitive object, 3d per. future 27.1; 39.10
 -ñinau, *pl.* of -ñin, *q. v.*
 -ñinat, *dual* of -ñin, *q. v.*
 -ña, -ñi (Ch. -ñi), absolute form 22.4; 28.6; 43.2; 64.3
 -ñat (Ch. -ñet). See y(1)-
 -ñ-i. See -i
 -ñit (Ch. -ñit), duration, space of time, season 31.10
 añañit (Ch. ele'ñit), summer season
 -ñ-e. See -e
 -ñvo-, -ñivo- (Ch. -ñño-), inchoative (cf. ñivo'ykin, to begin) 38.1; 39.3
 -ñki, -ñki, adverbial demonstrative and interrogative 25.6; 26.3
 -ñqo, -ñko, ablative (cf. Ch. -ñqo, only in adverbs) 33.4, 7; 53.3
 -li Qar. See -la-, -lin, -linau, Kamen. 96.16, 18, 20
 -lin (Ch. -lin), adjectival (only in compounds) 82.13

- la- plural of verb, all tenses and persons 12.6; 16.9; 22.5; 23.4
- la-yk-e. See -e
- la-(g)e. See -e
- la-ñ-e. See -e
- lat- (Ch. -let-), increased action, long duration, frequentative of action 18.1; 53.1
- la^ñ (Ch. -lin, -le^ñ), 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-
- lkiłi, 3d per. plural, present and past (nominalizing) 96.16, 18
- lkał P. See lqał K
- lqı Pal., nominalizing past 90.1, 10, 11
- lq(an) (Ch. lq[än]), place abundant with miml'ıqan (Ch. miml'ıqän), place abundant with water, swampy ground
- lq(an) (Ch. -s'q[än]), top of ña'nkalqan, the top of the 78.15
- lqał K, lkał P (Ch. -lqäl), designed for ıo^ñlqał (Ch. lu^ñlqäl), face (designed for being seen) 53.5; 96.19
- lqiw- 57.7. See -s'qiw-

Prefixes.

- ma'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—kë-lin, a—kĩ-lin, a—kĩ-la^ñ, negative, verbal and nominal 70.24; 74.26; 76.21
- a^ñ- (Ch. ä^ñ-), transitive subject, 3d per. dual pl. exhortative 38.4
- y(i)- P (Ch. r[ı]—) (both *medial*), transitive 15.7; 18.2, 8; 36.5; causative 13.3; 70.23; 72.1, 10. n(ı)— (*initial*)
- y(i) —aw (Ch. r[ı] —eu) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(ı)— (*initial*)
- y(i) —ñat (Ch. r[ı] —ñet) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(ı)— (*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(ı)- (Ch. m[ı]-), 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
- nı—qin, dual nı—qinat, pl. nı—qinau (Ch. nı—qin, pl. nı—qinet), adjectival quality 64.24; 88.3; 90.7; verbal, 3d per. subject, nominalizing present 25.5; 66.3; 74.12

ni—qinau, *pl.* of ni—qin, *q. v.*
 ni—qinat, *dual* of ni—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(1)- (Ch. qā-, q-), exhortative, 2d
 per., all numbers 13.2; 21.10
 ɣa—a, ɣa—ta P (Ch. ɣe—ā, ɣe—tä),
 comitative 37.3, 7: nominalizing past,

indefinite form (used chiefly as im-
 perative) 30.3; 31.8; 35.6
 ɣa—ma (Ch. ɣa—ma), comitative 100.13
 ɣa—lin (Ch. ɣe—lin), possession 24.2, 3;
 50.2
 ɣa—lin, *dual* ɣa—linat, *pl.* ɣa—linau
 (Ch. ɣe—linet), nominalizing past,
 3d per.; intransitive subject; transi-
 tive object; adjectival absolute form
 13.2; 14.3; 15.1
 ɣa—linau, *pl.* of ɣa—lin, *q. v.*
 ɣa—linat, *dual* of ɣa—lin, *q. v.*

ENGLISH—KORYAK STEMS.

above, ɣičhōl
 actual, real, ipa
 actually, yep
 Adam's apple, qamətčə
 adorn, to, kali
 afraid, to be, aqa
 afraid, to feel (before some supernatural
 being), ymgumg
 after that, ora'wucak
 afterwards, yaʷal, vaʷyuk, quli (?), (some
 time) t'ita
 again, innik, ɣūmlaň, ñay, liɣimmen
 ah, ann
 all, am, im
 all right, a'nau, awwa', atau'-qun, mal,
 qai'im
 almost, kīmak
 alms, aiv
 also, a'kyel, op, ne'm^{ek}
 although, qa'wun
 altogether, qonp
 and so, a'naqun
 angry, anhen, kīmat
 annoy, to, vitkit
 another, a'lva, va'sqin, qut
 antler, yinn
 anus, vələl
 appear, to, iwini, inini, peye
 apply, to, pčep

armpits, čičhi
 arrow, maqmi
 as long as, aia'ñač
 as soon as, kičič, li'gan
 ask for, to, waňlɣ
 asunder, yaɳya, maɳa
 at least, ayi'kvan
 attack, to, peny
 aversion, to feel, paivak
 aware of, to be, vəlom
 awful, awfully, aňaika
 awkward, awkwardly, ałait
 axe, aʷal

bachelor, yaɳya
 back, qapte
 back, on one's, wu'ssñ
 backbone of fish, aʷm
 bad, aqa
 bag, aɣm, (small) čaiučh
 bald-headed, im
 band, kilt
 bandolier, vaɣɣil
 bar, to, yip
 be, to, it, (auxiliary) -tva
 become, to, na!
 bed, kaw
 begin, to, ñivo
 behind, yaʷal

- being, -tva
 berries of *Rubus Arcticus*, payitt; of
Rubus chamaemosus, yittit (see *cloud-
 berry*)
 better, mał
 between themselves, es'he'lvĩñ (see
 es'h = ačh, they)
 big, maiñ, qulu'
 Big-Raven, quyqiy
 bird, little, pičiq
 birth, to give, kmiñ (see *bring forth*)
 birth-feast, to arrange, takno'ñekm
 bite, to, -ygu
 blame, to, ayiw
 blockhouse, uiv
 blood, muł
 blubber, mitqa
 blubber bag, float, pug
 boast, to, taitiñičat
 body, uwi'k
 boil, to, pug
 boiled water, apa
 bone, attam
 boot, atv, plak
 boot-string, plak
 boots, to put on or take off, plak
 brandy, mimł
 bread, klę'wā (from Russian)
 break, to, čim
 break off, to, ñitat
 break open, to, yičimaw
 breast, woman's, lō⁶
 breath, -wył
 bring, to, yat
 bring forth children, to, -yitq (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, kiłt
 burn, to, qanga
 bury, to, ulwu
 bustle, to, vețat
 busy one's self, to, vețat
 but, a'wun, yaq
 buttocks, ñoiñ
 cache, ulwu
 calf, qai
 calico, maniy
 call, to, aiñaw, qoqla
 call out, to, kumiñ
 cap, pā'nqā
 carcass, gılh
 care, do not, am
 caribou, elv
 carry, to, imti
 carry away, to, yıłaxtat
 carry out, to, tıñıłat
 carrying-strap, imti
 carve, to, kali
 catch at something, to, ałhal, gıva
 catch fish with small round net, to, čęlp
 catch winter fish, to, ñit
 cave, ağıñ
 caw! (raven's cry), qo'oñ
 cease, to, ankaw
 chamber-vessel, ača
 charm, small wooden, iklañ
 cheek, cheek-bone, ałp
 cheer up, to, aňya
 chew, to, yału
 choking, to be, qāqlā
 chop fine, to, qayıču
 chop off, to, uptı
 clatter, wus'his'h
 cleft, čim
 cliff, ęnm
 close by, čeim
 close to (*adv.*), eñyei'ña
 cloth, maniy
 clothes, kimi'ta
 clothing, taňataw
 cloud-berry (*Rubus chamaemosus*), yittit

- club, big, qulu'
 coal, wülk
 coast, down the, atta^syol
 coat, kum'
 coccyx, čitča
 cold, to be, iskuła'tikin
 cold, to feel, qatmaq
 collar-string, (l)inn (under inn)
 comb, pi'pip
 combination-suit, qalñe
 come, to, tıla
 come back, to, laxt
 come home, to, ya
 come out, to, iwini
 common sense, anñen
 compassion, yaivač
 consent, I, inmi-qu'nüm
 consume, to, yu (nu)
 contemporary, yışı
 contents, yıss
 cook, apə, kuka
 cormorant, ivvalu
 corner (of a bag, of a shed), veļo
 cough, to, tayyeñ
 count, to, yļh
 country, nuta
 cousin, yeļh
 cousin, female, ñaw
 cover all around, to, aimak
 coverlet, iniyi
 cow, kořoŋa (from Russian)
 crack, withiñ
 create, to, taik
 cross-beam, ulqa't
 cross-pole, ki'svač, (between sleeping-places) čot
 crucifix worn on neck, -(l)j^snn (under i^snn)
 cry, to, qalħaią
 cud, yaļu
 cut, to, čvi
 cut into bands, to, s'v
 cut navel, to, kiļ
 daddy, taťa
 dance the ritual dance, to, miļa
 dark, wus'q
 darkness, wus'q, vuļq
 daughter, ñaw
 dawn, to, ečh
 dawn, ečh, vant
 daylight, a^sļo
 death, vi^sya
 deceive, to, tayiñtinuñ
 define, to, yiyiw
 deny, to, ankaw
 descend, to, takyat
 desire, to, tayyañ, gaimat
 destroy, to, (-t)ku
 detach, to, akmitkat, ñitat
 deuce, the, ni'yuk
 diaper, maķ
 diaper-string, maķ
 diarrhoea, to have, poxla
 die, to, vi^sya
 difficulty, with great, maļ
 dig, to, ulwu
 directions, in both or all, galñiļ
 directions, to different, maņa
 directly, straight on, tãņaw
 dirty, to grow, to soil itself, aqačñ
 dish, kama
 distance, far off, eğ
 divination, divining-stone, an'a
 do something, to, yıt, (auxiliary) lñ
 dog, a^stt
 dog, female, ñaw
 dog-shed, a^stta'yan
 door, tı.
 down river, atta^syol
 drag-net, kañat
 draught-hole, to cover side, čnk
 dress, iss
 dress (mostly female), keķkeķ
 dress one's self, to, tañataw
 dried meat, pa
 drink, to, iwgiči
 drive in, to, yp

driving, yaqañ
 drum, ya'yay
 drum, to beat the, iłutçu
 dry, to, pa
 drying-pole, tamkał

each, gamga
 early, ina⁶
 eat, to, awyi, yu(nu), ču
 eat cooked fish, to, a^s
 egg, li
 eh, če
 elated, to feel, añınmılat
 emperor, tiyk
 end, a'čcič, op, teñmav
 end, to, qonp
 enough, in'ač
 enter, to (mostly the sleeping-house),
 yałq

enter, to, tałqiw
 Envious-One, paivak
 envy, to feel, paivak
 envy, to, akin
 ermine, imča
 even, -qun
 even as, li'gan
 evening, vulq
 every, every man, gamga
 every time, all the time, am
 every time again, kjt
 everywhere, e'wlañ
 evil spirit, ñinvit
 excited, to grow, thıpw
 exclusive, am
 excrement, excrement-net, a⁶l
 extinguished, to be, vaiñe
 extra, paıyoc
 eye, eyelash, liła

face, lo⁶
 fall down, to, ayat, inñat, pitk, pis'q
 family, yiss
 far, yawa, eg
 fastened, to be, ap

fat, ač, ača
 father, et, appa
 father-in-law, maťa
 fawn, qai
 feed, to, awyi
 feed the fire (with sacrifice), to, inaıvat
 female, ñaw
 fence, wooden, uiv
 fetch, to, yat, -(y)et (under et)
 fetch, to go and, ñıta
 fetch water, to, aim
 fill, to, yiss
 find, to, lo⁶
 finger, yıłh
 finish, to, plıtçu, teñmav, qonp
 finished, it is, op
 fire, mıłh, qanga
 fire, to make, uyi
 firelock, mıłh
 first, at, yanot
 fish, enn
 fish, cooked, a^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, kulak
 fit, to, yıpat
 fit in, to, pcep
 flame, qanga
 flank, side of meat, ñıtołñ
 flipper, a⁶pa
 float, pug
 flood, to; to cover something with water,
 ta
 fly, to, yiña
 fly-eggs, aikıp
 follow (the river, the road), to, (-ıı)
 follow, to, lınñana, yawał
 follow (some road) in full length, to, -yya
 food, taiñat, piłh
 foot, to go on, vaičit
 force one's self on, to, ewgupat

fore, front, yaŋoŋ
 forefinger, veļ
 foreigner, tumk
 foreleg, yaŋoŋ
 forget, to, yithewat
 fork, vi'ka (from Russian)
 fork, forked twig, oļŋaq
 former, pa'nin
 fox, yayol, taŋoļ
 Fox-Man (used in tales), kotha
 freeze, to, ʒnım, qit
 frequently, va'cañ
 friend, tung
 fright, to feel, ñe'keļ
 frightened, to become, çeñ'ačet
 fringe, fringed, a^{tt}
 from this time on, am, a'mlĩn-van
 front side, to the, yaĩnq
 Frost-Man, ʒnım
 frozen ground, qit
 future time, of, pani'ta

game, gıynik
 gather together, to, umaka
 genuine, taqĩñ, lhi
 get, to, -(y)eŋ (under eŋ).
 get by hunting, to, ñit
 get out, to, -yitq
 girl, O! O woman! illa'
 give, to, yil
 glove, yļlh
 glue, mĩ
 gnash (one's teeth), to, yipitčav
 gnaw, to, čiču, koļq
 go and fetch, to, ñita
 go away, to, (l)qat
 go out, to, ñitq
 go out of house, to, ya-nto'-ykin
 go through, to, veŋho
 God, añañ, -tvq
 good, tañ, maļ
 grandfather, ʒpa
 grandmother, an'a
 grass, vi^eyai

grooved (hammer), kılv
 grope in the dark, to, tayiliñ
 guest, to come as, yamkiči
 gull, yaqyaq
 gums, yinnım

habitation, summer, aļa
 hair, čh(i)
 hairless, im
 Hairless-One, čh(i)
 half, čvi, ɣınun
 halloo! añe', wayo'
 halloo, friend! mai, amei'
 halter, ļawt
 hammer, iron, taļa
 hammer (chiefly of stone), yıpañ
 hammer, grooved, kılv
 hand, mĩng
 handle, yekui
 hang upon, to, yopat
 happens, so it, çe'meč-e'en
 hard, kım, qım
 hardly, maļ
 harm, to, tawitkĩni'ykin
 hastily, avi'ut
 hatchet, ɣaŋa
 hate, to, aqann'
 haul, to, a^eya, yĩña
 havoc, to make, tawitkĩni'ykin
 he, his, that one, en
 head, ļawt
 head-band, kılŋ, ļawt
 hear, to, yit, vaļom
 hearth-stones, paļavɣ
 hearts, women's, fastened together, lo^e
 heaven, iya^e
 heavy, paña
 heedless, headlong, as'ka'čikilin
 help, vinyat
 herd, ñeļv
 herd reindeer, to, qoya
 here, wutc
 here! vus, qage'
 hide, to, yiyilpat, piŋq

hit, to, iy
 hold, to, yinn', enaaye
 hole, qoqlə
 hood, l'ipyui
 hoof, atvai, vag
 hook, čayı
 house, ya (in composition)
 houseful, yiss
 house-top, ya
 how is he? ame'yaq = a'me-yaq
 how much, ta⁸y
 hunger, pilh
 hungry, to feel, gittat
 hunt wild reindeer, to, ñit

I, my, mine, myself, güm
 I do not know, am
 ice on frozen sea, upright blocks of, ayiyai
 ice-hole, äim
 image, vyl
 immediately, just then, a'wwi
 impossible, qiyım
 in a good manner. See *well*
 in the same place, ennan
 increase of action, yat
 indeed, really, ipa, i'nmi-qu'nüm, e⁸en,
 o⁸nnen, ča'myeq, čemya'q, qai'gut,
 qačık
 inspect, to, yričat, liła
 intermediate, vithiy
 interval, vithiy
 intestines, qalaıv
 iron, pılvınt
 is it not, ma'či

jacket of broadcloth, pałto
 jealous, to grow, čintaw, kinčat, qanñi
 joint, nıqu'p
 joyful, to be, gäimi
 jump, to, pinku
 jump off, to, činkaitat
 jump out, to, thait
 just now, akıla⁸č

keep, to, yawa
 keep back, to, giyip
 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, vała
 knife, woman's, pa'quı
 know, to, to understand, yeyoı
 know, to, vaıom
 know, I do not, qo'
 known, lh

lack something, to, ño
 Lamut tribe, qoya
 land, nuta
 land, to, ñıpa
 laugh, to, ačäčhat
 laugh loudly, to, kıt
 laughing-stock, atas'h
 lazy, kawič
 leather, sole, qułta
 leave, to, peła
 leave (some part), to, yınu
 leave in open, to, mai
 leg, gıtčä
 letter, kali
 lick with tongue, to, čıl
 lie down, to, yılteı, -lı
 lie flat, to, pıs'q
 lie on side, to, ayičña
 lie, to tell, tınmat
 light, qes'h
 light, to be resplendent with, mımtel
 light of foot, in
 likewise, E'nkıta, op
 live, to, kıyułat
 live in joy, to, yinnaw
 live together (in one house), to, yaip
 living one, kıyułat
 living thing, ilu
 load left in the open, mai

lonely, to feel, paivək
 long, iwł
 long ago, ai'nun, ti'ta
 look back, to, tawəłñiła
 look for, to, yiči, ɛnayey
 look in, to, yivinañ, was'v
 look upon, to, liła
 loose, to let or get, viyiw
 loud, is'h
 louse, mi'mił, mił
 love, to fall in, qaleip
 love, to make, agiññi
 magpie, vakith
 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, yis
 mate, tung
 meantime, and, qačın
 measure, to, ɟenm
 meat, cooked, noq
 meat, to take, out of kettle, kukañpa'y-
 kin (see *kettle*)
 meet, to, yaına
 mere, am
 metal, pılvınt
 mid-day, ɟınun
 middle, vithy, ɟınun
 midnight, ɟınun
 Milky Way, čigai
 mind, common sense, ɟnñen
 mind, do not, am
 mind, to have in, lh
 mitten, lili
 monster, monstrous, yent
 month, yił
 moon, yił
 morning dawn, ɛčh (see *dawn*)
 mortar, tobacco, kıl
 mother, ıf

mountain, ñai
 mouse, pipik
 mouth, čik, rıkr
 move, to, ilu
 move on, to, yali, tawañ
 much, too, kıt, nime'
 mucus (nose), viłi'eyñ
 mustache, lału
 myself, činit
 nail, vag
 nail-point, vag
 namely, mi'qun
 navel, kił
 nay! oh, well! a'ımıñ
 near, close by, čeim
 neck, (l)inn (under inn)
 necklace, -(l)i'enn (under inn)
 needle, titi
 nevertheless, at least, ayi'kvan, yaq
 new, tuy
 news, to bring, ɛşıpat
 night-time, in the, niki
 noise, to make, quli
 noiselessly, male'ta
 nose, i'ñ
 nostril, e'ñval
 not, igu't, u'iña
 not, I will, qayem
 not as yet, yep
 not long ago, woť
 notch, to, kiłv
 notwithstanding, vi'yañ
 now, ači, -yaq
 now, and, ma'čči
 now, just, veťh
 now only, wü'tču
 now, then! ki'tañ
 number of, a, ñıno'q
 numerous, i'n'ač, lhi
 odor, aig
 off! ɟot!
 oh, toq, ɟek

oh, there! eⁿ
 oh, well! eⁿ
 old, mp
 old, to grow, pa|qat
 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, wañi|at
 openly, o'yə, čəčvə
 other, qut
 outside, gəčñin
 own, uwi'k, činit

pack-reindeer, muu
 pack-sledge, muu
 Painted-Woman, kali
 palate, qanya
 paper, kali
 part, some, čümkup
 parting of hair, liñat
 pass a day, to, sa|viy (see *spend*)
 pass the night, to, tkiw
 pass by, to, ga|ə
 pass over (sea, river, cliff, etc.), to, i^y
 pebbles, small, čigai
 Pebbly River, čigai
 peck, to, iⁿ, ɸñp
 peep out, to, cəp-ñito'ykɪn
 pelvis, ñoñ
 pelvis-joint, čitča
 penis, ača, lə'lə
 people, yamk
 perhaps, pa'La
 piece, čvi
 pierce (by pecking), to, yiviy
 pierce, to, qatv, qəqlə
 pilfer, to, kəthə
 pillow, čot
 plate, təre|ka (from Russian)

platform, raised, uiv
 play, to; playing, uyičvat
 please somebody, to, va|lə|ñaw
 pocket, kəma'n (from Russian)
 point, iⁿ, oɸ
 pointed, isv
 Polygonum viviparum, root of, a'wyək
 porch, yə
 pound, to, tə|ə
 praise, to, to cheer up, ənyə
 pregnant, to become, vəmya
 prepare, to, ɸenm
 presence, in the, yəñə
 present, at, yishi
 pretend, to, əwgupət
 prick one's self, to, oɸ
 pricked, to be, isv
 probable, it seems, ma|
 provisions, travelling, inu
 pudding, yilk
 pull with violence, to, kɸt
 punish, to, yigil
 pursue, to, va|aikilə
 push off, to, yiv
 put on, to, yip

quick, i'na^s
 quickly, in haste, avi'ut
 quid, ya|u
 quietly, male'ta
 quite, very, awnu'p, u'nmi, |hi

rain, muqa
 raven, va|v
 Raven. See *Big-Raven*.
 real, actual, ipa
 really, čemya'q, qačik
 rear, in the, yəwəl
 rebound, to, činka|itət
 recent, ass
 recover senses, to, čričañaw
 refuse, to, ankaw, liñ
 reindeer, qəyə
 reindeer, pack, muu

reindeer, wild, e|v
 reindeer-breeder, čawčuwa
 reindeer-mane, pe|hino'ñin
 remainder, payoč
 rest, to, paña
 return payment, riyat
 revive, to, ayu
 rich, to grow, pito
 rip open, to, yičimaw
 rise, to make, puğ
 river, vai'am
 road, čet
 roast, inay
 roast (on flat stone), to, pa|avğ
 rob, to, itča
 roll, to, ku|
 root, Root-Man, tatka
 round, ku|
 ruff (fish), titi
 run, to, -ykr|, gıntaw
 Russian, mi|h-

 said, he, e'wan
 saliva, vi|e'yñ, kıtča
 salmon, dried, ta|wa| (see also taiñat)
 sand-spit, e'rgin
 say, to, iw
 scar, vačap
 scold, to, aqıt-aña, kitiña
 scrape skins, to, yiv
 scratch with nails, to, vag
 sea, añaqa
 seal, ringed, vi'tvit
 seal-oil, va|ı
 seamstress, awa-nñi
 seashore, ačhiñ
 seaweed, edible, mi'čño|
 second time, ñay
 secretly, vin'v
 see, to, gita, lō^o
 seek, to, çnayey
 seems, it, iw, qa'ñu'n
 self, uwi'k
 self, one's, činit

send, to, tñiv
 separately, yanya
 settlement, nim
 several, ta^oy
 sew, to, yağıt, tñi
 sew well, to, awa-nñi
 shadow, vy|ı
 shake (one's coat, snow off), to, te|u|a
 shake head, to, |awt
 shaman's assisting spirit, añañ
 shaman's stick, ilu^op
 shamanism, to practise, añañ
 shame, to feel, ñe'ke|
 sharp, isv
 sharp-end, oğ
 shell, milya'q
 shell-fish, k|ı|ka
 shine full, to, ečh
 shirt, maniy
 shoot at, to, |qain
 shoulders, çenpinm
 shout, to, pi's'vič, kumñ, qoqla, quli
 shovel, wulpa
 shovel snow, to, a^olm
 show, to, peyç
 shred, miyımık
 shriek, to, k|t
 silver, çerepro (from Russian)
 since (*adv.*), ass
 since, as long as, aia'ñač
 sinew thread, to prepare, i|ñitat
 sing, to, quli, gıyapča
 single one or time, qun
 sister, çakət
 sit, to, -tvaga|
 sit down on sledge (mostly astride), to,
 ñalqıw
 skilful, tami'nñi
 skin, nalh, g|h
 skin, inner, yipn
 skin, to, yıvan'ñi
 skin, to peel off, vanñat
 skip, to, otña
 slaughter reindeer, to, qoya

- sledge, covered, qaya'n (literally, rein-deer-house)
 sledge, driving, uya'tik
 sledge-load, i'nañ
 sleep, sleepy, kawič
 sleep, to, yilqat
 sleep (well), to put to, tañ
 sleeping-room, in the, yałq
 sleeping-tent, iniyi
 slide, to, yali
 slime, wapis'qa, vapis'qa, kıtča
 small, pl, qai
 smell of, to, tk
 smoke, ñl
 smothered, to feel, peik
 snare, enat
 snares, to spread, yitiwat
 snore, to, enkaya
 snow, a^q
 snow soaked with urine, ača
 snowdrift, a^qlm
 snowshoe, snowshoe-string, tig
 snowstorm begins, vüyal
 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'alviy; (the night), tkiw
 spend, to, to destroy, (-t)ku
 spirit (supernatural), kamaq
 spit out bones, to, atta^sm
 splash into, to, pewiwa
 split, to, s'v
 split in two, to, kaggup
 split lengthwise, to, -yya
 spoil, to, tawitkiñiykin, kqtha
 spotted, kali
 squeal, to, tawtawat
 squirt, to, piwya; (upon something),
 epetçayta
 stab, to, tñp, qatv
- stand, to, tvit
 starve, to, piłh
 state, to, yiyiw
 steal, to, tulat
 step over, to, çançis'qu'ykin
 step-father, tata
 stick, utt
 stick, to, akmitkat
 still, yaq, yep
 still the less, li'gıqar
 stingy, ałña
 stir, to, ilu
 stone, vügv
 Stone-Face, vügv, Gıwıle'
 stone-pine, qas'v
 stone-pine nut, ni'klı
 stones, flat, pałavg
 stop, to, nuwil
 stop up, to, yıp; (smoke-hole) tømñ
 stopper for roof-hole, tømñ; (in roof or wall) qaltęnũ
 store, to, yunkaw
 storehouse, aia; (elevated) ma'mi
 storehouse gable, mi'ñiñ
 storeroom, rear, tinu; (within the outer tent, rear) yınu; (underground) ulwu
 stow, to, yumkaw
 straight, veth
 straight on, tãnaw
 stranger, tumk
 strangle, to, yıpiykalã; (one's self on a forked twig) qılñaq
 strap for carrying, imti
 stretch, to, tvet
 stride, vaqyiy
 stride over, vaqat
 strike, to, talã, (y)kılpl; (A) kılplu
 strong, qatv, lhi
 successful, qatv
 such a one, iñi'nñin
 suck, to, nalp, lq^ç
 suffering, ta^ql, ño
 summer, ala
 sun, tiyk

sunset, vulq
 superior to, to be, ly
 supernatural spirit, kamaq
 surplus, payoĉ
 swallow, to, titkat

 tail, ŋoĩn
 take, to, akmit
 take away (by force), to, itĉa
 take (it) on back, to, imti
 talk, miġimġ
 tassel, miyimk
 taste of, to, ĉaĉa
 taste of excrement, to, a^q
 taste well, to, ĉopro
 teach one a lesson, to, yigil
 tear (of eyes), meye
 tent, polatka (from Russian)
 tent, outer, ya
 thank, to, riyat
 thanksgiving ceremonial, to arrange,
 inaĉixĉat
 that one, enin-, ŋayen, ŋan; (apart
 from speaker) ŋunin-
 their, aĉh
 then, a'tti, inya'wut, ora'wucak
 then only, wu^qtĉu
 there, e'ŋki, yeġh, van, -kiĉ, ga'nka, ŋaŋ
 there, and, vot
 therefore, inin'ŋin
 they, aĉh, eĉh, ŋay
 thief, female, ŋaw
 thigh, assa
 thimble, veġ
 thirsty, to be, pa^q
 this country, in, wutin-
 this much, to such degree, enin
 this one, wutin-
 this place, belonging to, wutĉ
 this side, to, yeġh, qo'yri
 thong, ŋilŋ
 thong, hairless, i'ŋin
 thong-seal skin, quġta
 thou, thy, thine, thee, ġit

three, ŋiyox
 throat, pilh, qamatĉa
 throw, to, yinla
 throw at, to, taky
 throw into, to, pewiwa
 thrust, to, yp
 thud, to, aŋaika
 thus, enna^qan
 tickled, to be, yigich
 tie, to, kilt; (boot-strings) -lpinit; (load
 on sledge) enomat
 time, every, all the, am exune'ĉe
 time, in that, inya'wut
 time, this, e'ĉhivan, wo^qtvan
 tired, to get, paña
 tobacco-mortar, kipl
 together. umaka
 to-morrow, mitiw
 tongue, ĉil
 too much. See *much*
 tooth, van
 touch, to, iy
 toy, uyiĉvat
 track, vin
 trample, to, tanti
 trample down, to, ĉanĉis'qu'ykin
 traps, to set, yitwāt
 travel, to, tiġaiv
 traveller (from afar), maqla
 trifle, yaq
 tripod, for kettle, kuka
 truly, i'ŋmi-qu'nŋm, ki'wan
 truth, in, i'ŋmi-
 try on, to, tanti
 Tungus, qoya
 turn, to, yili, yilt
 tusk, yinn
 twice, ŋiyaq
 two, ŋay, ŋiyaq

 unable, to be, pikaq
 underground storeroom, ulwu
 understand, to, yeyoġ
 unreasonably, atau'

unskilful, uqugwai
 untidy, vačín-ñi
 untie, to, yis
 untied, -lpinit
 untrue, qiyim
 unwell, ta'el
 upstream, ečh
 upstream, to go, gep
 urinate, to, ača, luta
 use, to, yawa

 vainly, without reason, atau'
 vanquish, to, ly
 vegetable food, mesqav
 vent-hole, yino
 vent-hole, plug for, kulipči
 very, awnu'p, u'nmi
 vessel, u'kkam
 village, nım
 visit, yamkiči
 visit him, to, yo^{eo}
 voice, kumñ, quli
 voluntarily, ya^eyoa
 vomit, to, gıval

 wake up, to, kiyaw
 wakeful, kiyulat
 walk around, to, tılav
 wallet filled with fish-heads, kaw
 want, to, tayyañ
 warm, thıl
 wash, elhi-taw
 water, miml
 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! -kič

when, ti'ta
 whence, mañin-
 where, ma'nnu, mink
 whether, me'če
 which, mañin-
 while, for a, piče'
 whiskers, lału
 whistle, to, gıyapča
 white, ilh
 white, to make, elhi-taw
 white whale, yiyi, riri
 who, mikina
 whole, exclusive, all, mere, only, am
 why! mink
 why do you come, ñita
 wife, ña'wan
 wife, to take for a, maťa
 willow, vıyı
 willow-bark, wič
 wind, the, pushes it inward, yqu
 winter, laqlañ
 wolf, i^ey
 wolferene, 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, lawt
 wring out, to, -lpirt
 write, to, kali
 wrong, to do, akuyičva'tikın

 yesterday, ai'gewe
 you, your, tučh
 youngest brother or sister, ıla'nyo
 youngest one, the (term of endearment),
 ilalu'