

---

**Waldemar Bogoras: Koryak Texts.**

Leyden: E. J. Brill, 1917

*Publications of the American Ethnological Society, volume 5*

---

*Electronic edition by Michael Dürr (duerr@snafu.de)*

This is an electronic image facsimile of the 1917 print edition (scan resolution 400 dpi).

It has been converted into a searchable Adobe PDF file with an additional invisible OCR background layer.

Due to unsatisfactory results from OCR on Koryak, the index should be consulted for English words only.

# KORYAK TEXTS

PUBLICATIONS  
of the  
American Ethnological Society  
Edited by FRANZ BOAS

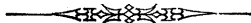
---

VOLUME V

KORYAK TEXTS

BY

WALDEMAR BOGORAS



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

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

## CONTENTS.

	Page
<b>INTRODUCTION . . . . .</b>	<b>I</b>
1. Little-Bird-Man and Raven-Man . . . . .	12
2. Big-Raven and the Mice . . . . .	23
3. The Mouse-Girls . . . . .	32
4. How a Small Kamak was transformed into a Harpoon-Line .	35
5. Big-Raven and the Kamaks . . . . .	42
6. Kĭlu' and the Bumblebees . . . . .	43
7. Eme'mqut's Whale-Festival . . . . .	45
8. Eme'mqut and ĩla' . . . . .	50
9. How Eme'mqut became a Cannibal . . . . .	53
10. Eme'mqut and Fox-Woman . . . . .	58
11. Ermine-People. — I . . . . .	62
12. Ermine-People. — II . . . . .	63
13. Eme'mqut and the Kamaks . . . . .	66
14. Eme'mqut and Shellfish-Girl . . . . .	70
15. Eme'mqut and the Perches . . . . .	70
16. Miti' and Magpie-Man . . . . .	72
17. How Big-Raven's Daughter was swallowed by a Kamak . .	76
18. The Kamak and his Wife . . . . .	80
19. Gull-Woman and Cormorant-Woman . . . . .	82
20. Yini'a-ñawgut and Kĭlu's Marriage with Fish-Man . . . .	86
21. Big-Raven and Fox . . . . .	90
22. Eme'mqut and Envious-One . . . . .	92
23. Big-Raven and Fish-Woman . . . . .	94
Chukchee . . . . .	95
Koryak, Kamenskoye . . . . .	95
Koryak, Qare'ñin . . . . .	96
Koryak, Lesna . . . . .	97
Kamchadal . . . . .	97
24. Kĭlu' and Monster-Man . . . . .	99
Koryak, Kamenskoye . . . . .	100
Koryak, Paren . . . . .	101
Koryak, Qare'ñin . . . . .	102

	Page
APPENDIX I . . . . .	103
Songs . . . . .	103
APPENDIX II . . . . .	104
Constellations . . . . .	104
VOCABULARY . . . . .	107
Koryak—English . . . . .	107
Stems . . . . .	107
Suffixes . . . . .	137
Prefixes . . . . .	141
English Koryak Stems . . . . .	142

## ERRATA.

- p. 15, lines 4, 5, for "gei'liLin" read "gai'liLin."
- 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'liñin" read "tiyai'liñin."
- p. 78, line 18, for "ñênvê'thičñin" read "ñenve'thičñin."
- 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'kılât" read "neka'kılât."
- p. 102, line 13, for "MuLi'tiĭkılât" read "MuLi'tiĭkılât."
- p. 105, 3d line from bottom of text, for "carier" read "carrier."
- p. 105, last line of text, for "kante" read "kantcx."

## 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 *g̣*.

EDITOR.

November, 1916.

## INTRODUCTION.

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

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

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



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 Bay<sup>1</sup> 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

---

<sup>1</sup> 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 Peshina 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 Vírník, 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 Peshina 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 *tč* (čč); *y*, by *s*. The people of Kamenskoye are well acquainted with the Paren pronunciation, because the intercourse between the villages is considerable. Therefore many of them, when talking with the interpreter, would assume his style of pronunciation. I have tried to avoid confounding the two systems of pronunciation, but I am not sure that I have succeeded in doing so in all cases. Besides this, the rules of pronunciation, which are strict and consistent in the Chukchee language, are quite lax in all the Koryak dialects.

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

<i>i</i>	<i>e</i> (ä)	<i>u</i>
<i>ê</i>	<i>a</i>	<i>o</i> (ö)

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*,<sup>1</sup> *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*.<sup>2</sup> The sound-group *nñl* is replaced individually by *nmi*; *q*, by *k*; *wg*, by *ww* or *wx*; *y*, by *g*; etc.

<sup>1</sup> I use in Koryak, instead of this *ê*, simply *e*.

<sup>2</sup> It is interesting to note that the possessive adjective *Quyqmn'a'qučhin*, BIG-RAVEN'S (literally, RAVEN-BIG-HIS), has *č*; and *Miti's'hin*, MITI'S (literally, MITI'-HER), has the corresponding *s'*.

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

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'ñin,<sup>1</sup> and Lesna;<sup>2</sup> 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'ñin version, by Maria, a Koryak woman of the village Qare'ñin; 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'ñin. 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

<sup>1</sup> Russian, Kapara, a large village in northern Kamchatka on the Pacific coast.

<sup>2</sup> A village of northern Kamchatka, on the Sea of Okhotsk, called in Koryak Vei'emlin (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'aqu'nu*, which is simply the plural of *Quiqinn'a'qu*, is translated in Kamchadal as *K!u'txen k!è!a'mjan!a<sup>8</sup>n* (KUTX'S MEN). The Chukchee *erre'č* (Kamenskoye Koryak *aččó'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, *virai'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."<sup>1</sup>

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'a'qu*, although Mr. Jochelson prefers *Quikinn'a'qu*. In Chukchee are found the forms *Ku'rkil* or *Ku'urkil*; and in Kamchadal, *K!utx*. In Koryak I write the third letter as *y*, because it replaces Chukchee *r*; the fourth letter as *q*, because of the corresponding Kamchadal *x*. For *Eme'mqut*, in the English translation, I have retained the Paren pronunciation adopted by Mr. Jochelson, although in these texts the Kamenskoye pronunciation *Ama'mqut* was used more frequently.

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

## VOWELS.

	ë	ä	ö	ü
ë	ê	â	ө	
i	e	a	o	u
ı	Е	А		ӱ

<sup>1</sup> 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*.

ë . . . . . like *a* in *make*.

ö . . . . . like German *ö* in *Mörwe*.

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 *e<sub>i</sub><sup>8</sup>*.

â . . . . . between *a* and *o*, long.

ø . . . . . between *o* and *u*, long.

Û . . . . . 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	—	x̣	—	—	—	ɲ	—	—
Anterior palatal .	ṭ	ḍ	ṣ	—	ç̣	ʃ̣	ṇ	—	—
Alveolar . . . . .	t	d	s, c	z, j	ʃ, č	ʒ	n	r, ʀ	—
Labial . . . . .	p	b	f	v	—	—	m	—	—
Lateral . . . . .	L	ḷ	—	l, ḷ	—	—	—	—	—
w, y									

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

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

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

- . . . . . 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 l, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, back of the tongue pressed against the hard palate.
- ɫ̥ . . . . posterior palatal l, like ɫ, but sonant. The Chukchee has both the surd ɫ and the sonant ɫ̥. The Koryak has only the sonant ɫ̥, which, however, is pronounced differently from the Chukchee sonant ɫ̥, in that the back of the tongue touches the hard palate with less pressure. And the Koryak sound ɫ̥ is almost similar to double ll̥. 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.
- ř̥ . . . . velar.
- m . . . . as in English.
- n . . . . as in English.
- ñ . . . . nasal of the k series, like n in *sing*.
- n̥ . . . . 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*.
- x̥ . . . . like ch in German *ich*.
- d, t . . . as in English.
- d̥, t̥ . . . palatized (similar to dy and ty).
- s . . . . as in English.
- s̥ . . . . 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*.
- č̥ . . . . strongly palatized č.
- ǰ̥ . . . . strongly palatized ǰ.
- Sounds ě, ů, ö, å, x̥, 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,<sup>1</sup> *ʃ* sometimes has a slight nasal sound. This nasal *ʃ* replaces the usual *n* of the first Kamchadal dialect.<sup>2</sup> 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, *ɛnki* becomes *ɛnké'*; *ñawa'kak* becomes *ñawako'k*. At the end of tales, *a'ččič* becomes *aččo'č*.

<sup>1</sup> That of the village Sedanka.

<sup>2</sup> That of the Okhotsk shore.

1. Little-Bird-Man and Raven-Man.<sup>1</sup>

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<sup>8</sup>ninti E'čči Piči'qala<sup>8</sup>n ñawınoñvo'yke Quy-  
 Raven-Man (dual) they Little-Bird-Man want a wife with  
 qınn'aqu'yık. Quyqınn'a'qu Pıçê'qala<sup>8</sup>nañ gaimanñivo'ykın,  
 Raven-Big. Raven-Big for Little-Bird-Man has a desire,  
 e'wañ, "Ğümna'n ñawa'kak Pıçê'qala<sup>8</sup>nañ tıyai'lıñın."  
 he says, "I female child to Little-Bird-Man will give her."  
 Miti' e'wañ, "Ğümna'n ñawa'kak Vaḷvı'mtıḷa<sup>8</sup>nañ tıyai'lıñın."  
 Miti' says, "I female child to Raven-Man will give her."  
 5 Va<sup>8</sup>yuk Vaḷvı'mtıḷa<sup>8</sup>n vı'n'va ñito'ykın, a<sup>8</sup>la'ta awyeñvo'y-  
 Afterwards Raven-Man secretly goes out, excrement he eats,  
 kın, atta<sup>8</sup>wawa awyeñvo'ykın. Kıyaw'laıke, E'nki vañvo-  
 dog's carrion he eats. They wake up, there are  
 laı'ke qapa'au qu'tti i<sup>8</sup>u'wi. Newñivo'ykinenat, "Mi'kinak  
 (lying) wolverene- and wolf-skins. They began to say to "By whom  
 skins some both of them,  
 ga'nmiḷenau?" Vaḷvı'mtıḷa<sup>8</sup>n, "Ğümna'n."  
 are they killed?" Raven-Man (says), "I (killed them)."

---

<sup>1</sup> Compare W. Jochelson, The Koryak (Publications of the Jesup North Pacific Expedition, vol. vi), No. 82, p. 250.

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

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

---

Va <sup>s</sup> yuk	gawya'lyolen.	Qo'npü	enña <sup>s</sup> 'an	ama'latča.
Afterwards	snow-storm came.	Altogether	thus	not growing better.

Quyqinn'aqu'nak gëwñivo'lenat,<sup>1</sup> "Toq, qamałıtva'thıtık!  
By Raven-Big they were told (dual), "There, make it better (dual)!

Ma'ki yamałıtva'tiñ, ña'nyen tıyanñawtiña'nñin." Val-  
Who will make it better, to that one I will give the wife." Raven-  
vı'mtıla<sup>s</sup>n, "Gü'mma mımałıtva'tık." E'wañ, "Qinatinuñ-  
Man said, "I will make it better." He said, "Provision prepare

5 la'tık." Nıno'q pla'kiñnu gataı'kiłinau. Ğa'lqałın. E'ñki  
for me." A number of boots they prepared them. He went. There

vañvo'ykin e'n migenka, yenotčoñvo'ykin. Piči'qala<sup>s</sup>n  
he stays under a cliff, he is eating. Little-Bird-Man

ñitoñvo'ykin, enke' vañvo'ykin, aweñvo'ykin. Čemya'q  
goes out and there he stays, he eats. Of course

Pičeqalanai'tiñ Valvı'mtıla<sup>s</sup>n aqalañvo'ykin. Piči'qala<sup>s</sup>n  
on Little-Bird-Man Raven-Man badly looks. Little-Bird-Man

yałqı'wikin, ui'ña i'wka enñivo'ykin.  
enters, not saying he is,

10 Valvı'mtıla<sup>s</sup>n E'ñki va'ykin. Enña<sup>s</sup>'an qo'npü vüyałan-  
Raven-Man there stays. Thus altogether it

---

<sup>1</sup> 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 *gëwññō' lenat*.

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, ími  
storms, not not growing Oh, afterwards he entered, all  
better.

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

ini'nñinik pla'ku gaqi'tilinau. "Qiyime'wun, íya'n gači'-  
therefore boots were frozen. "Impossible, heaven is

malin." Va'yuk Pičí'kala'n gewñivo'len, "Toq, gín-ya'q  
broken." Afterwards Little-Bird-Man they said to him, "Oh, thou now

5 qmalatva't." — "Qiyime'en, gíniw gúmma tıyanto'ykin,  
make it better." — "Impossible, like thee I shall I go out,

plakgeñe'tiñ tıyaa'čañvo'ykin?" Gewñivo'lenau Quyqin-  
into the boots shall I make water? They were told by

n'aqu'nak, "Qalqala'tik, kitta'n aña'wtiñka." Va'yuk  
Raven-Big, "Go away! there unmarried." Afterwards

gewñivo'len, "Atau'-qun." Qo'la ača'pil ga'kmi'lin, qa-  
he said, "Well, now." Some fat small he took it,

te'nñin, wulpa'pel, ga'lqalın e'e'ti, gayi'nalin, ga'la'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'nalin, piče' gama'latin.  
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'çikoit'iñ, neplu'qin mi'qun.  
 stopper was thrust out into the house, small one namely.  
 E'wañ, "Qiyime'wun. I'ya<sup>n</sup> gaçi'malin." Quyqinn'aqu'nak  
 He said, "Impossible. Sky is broken." By Raven-Big  
 qalte'nñin va'sqin gata'kilin nima'yinqin, gei'lilin, a'çin  
 stopper another one he made it big one, he gave it, fat  
 5 o'pta nima'yinqin gei'lilin, ga'lqal'in gǔ'mlañ, panenai'tiñ  
 also big one he gave it, he went again, to the same place  
 gayi'ñalin. Ga'la'lin, pa'naña ña'nyen qalte'nñin mal-kit  
 he flew up. He came, another time that stopper all right  
 ga'npilen, ta'la'wga gata'lalen, ña'nyen a'çin 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<sup>9</sup>lala ga<sup>9</sup>lmelin, qoql'owičñin; qo'npü  
 it, again with snow he shovelled up, the hole; altogether  
 gama'lalin.  
 it grew better.  
 10 Ga'la'lin; ña'nyen Valvi'mtıla<sup>n</sup> aqa'nn'u ga'ççilin.  
 He came; that Raven-Man to hate they had.  
 Miti'nak eñyei'ña vaga'lekın, newñivo'ykın Valvi'mtıla<sup>n</sup>,  
 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<sup>8</sup>latčičiñvo’ykin?” —  
 “Wherefore it happens to quite thou smellest with  
 thee, excrement?” —

“Mi’qun, ui’ña yu’laq akle’woka tina<sup>8</sup>’lik.” Ğewñivo’len,  
 “Why, not for long without bread<sup>1</sup> I remained.” She said to him,  
 time

“Yn’ač, ğa’lqata! Uí’ña mi’qun amałatva’tča í’ti!” Ğa’l-  
 “Enough, go away! Not even not made better thou He  
 wert!”

qaḷin. Pičiči’qala<sup>8</sup>nak ña’nyen Yini’a-ña’wgut ğama’talen.  
 went. Little-Bird-Man that Yini’a-ña’wgut married.

5 Toq, ğalai’ulin, inya’wut ğamuqai’ulin. Valvi’mtiḷa<sup>8</sup>n  
 Oh, it came summer, then it rained. Raven-Man

ti’ykitiy ğaya’luplin. Qačičin qo’npü niki’ta ğana<sup>8</sup>’len.  
 the sun used for a quid. So altogether night grew.

Va<sup>8</sup>yuk ğewñivo’len, “Čan’ai’, qaimü’ge!” — “Me’ñqač  
 Afterwards they said to her, “Čan’ai’, fetch water!” — “In what  
 manner

mi’qun mai’mik?” Va<sup>8</sup>yuk ğewñivo’len, “Me’ñqač nime’  
 namely shall I fetch Afterwards they said to her, “Why very  
 water?”

miḷtiḷa<sup>8</sup>lai’kimen. Va<sup>8</sup>yuk missavi<sup>8</sup>yaḷa.” Ğa’lqaḷin qai-  
 we are thirsty. Afterwards we shall die.” She went

10 čayiči’ña, enña<sup>8</sup>an wüs’qū’mčiku, va<sup>8</sup>yuk ğa’ñvilin, ğaḅ-  
 groping, thus in the dark, afterwards she stopped, she

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

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

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

vo'len gɣiya'pčak. E'wañ, "Ímin qai-vai'amtí aľna'we<sup>8</sup>ye."  
 began to sing. She said, "All small rivers (dual) are stingy."

Va<sup>8</sup>yuk gani'kalin enkaí'ti vai'ampilñ, gañvo'len čilala'tik.  
 Afterwards it made so to that place river small, began to bubble.

Gayiččalin miľh-u'kkam, yaite'ti ga'lqařin, miľh-u'kkam  
 She filled Russian vessel, to the house she went, Russian vessel

gẽmteipilin, qła'wuļ gala'lin. Ğapkau'len, e'wañ, "Ğũm-  
 she carried on a man came. She could not he said, "I,  
 her back, (carry),

5 na'n, Ğũmna'n mí'mtin." Gayaitilen wũs-qũ'mčiku ña'nyen  
 I shall carry it." She came home in the dark. That one

gaľimñena'len. Vai'am. Ğewñivo'len, "eni'n ma'ki?"  
 followed. River. They said to her, "That one who?"

E'wañ, "Ğũmma Vaiamena'ĩ-ğũm. Ğũmna'n yai'vaču  
 He said, "I River-am-I. I to compassion

tí'tčĩn ena'n gɣiya'pčala<sup>8</sup>n." Gañvo'len ñawa'kak kita'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<sup>8</sup>yuk qo'npũ wũs-qũ'mčiku vañvoľai'ke. Ğew-  
 Oh, afterwards altogether in the dark they remained. They

ñivo'len Vai'am, "Me'ñqañ niki'ta miťtvañvoľai'kin?"  
 began to say to River, "Why in the night we remain?"

E'wañ, "Me'ñqañ mí'qun?" Ławtik'ľčičĩn 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 vantigeñin  
 put on, he went out, at least small light came, dawn  
 ġato'mwaġen. Va'yuk ġewñivo'len, "Meñqañ mi'ntin?"  
 was created. Afterwards they began to "In what we shall do  
 talk, manner it?"

Yini'a-ña'wġut ġaño'len tenma'witčuk, Valvımtıġa'yikiñ  
 Yini'a-ña'wġut began to prepare, to Raven-Man  
 ġaġa'lin, "Mai, Valvı'mtıġa<sup>n</sup> 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<sup>n</sup> "As'so' qatı',  
 "He is." She began to say Raven-Man "Since you went  
 to away,

qo'npü a'ġva tıtvañvok." Ġayo'oġen Valvı'mtıġa<sup>n</sup>, ġew-  
 altogether wrongly I was." She found the Raven-Man, she  
 ñivo'len, "Ġı'ssa qa'čik ui'ña a'ġva a'tvaka? Qe'ñivo?"  
 began to say, "Thou really not wrongly not wert? Will you stay so?"  
 Qa'pten ġayı'ltilen, ya'ına yili'yकिन. Ġü'mlañ qa'pten  
 The back he turned, to the she turns him. Again the back  
 front side

li'ykin. Va'yuk ġaño'len čiči'ñik yiyiġičha'wik, ġačečeñ-  
 he turns. Afterwards she began in the armpits to tickle him, she put her  
 10 qatvıñvo'len; čake'ta ġewñivo'len, "Quya'qi? I'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, "Gm, gm, gm!" She turned him around, and at last he laughed out, "Ha, ha, ha!" The sun jumped out and fastened itself to the sky. It grew daylight.

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

E'nnu maḷ-ña'witkata." Va'yuk enkai'ti gañvo'len, "Gm, gm, gm." Qo'yin yileñvo'ykinen. Va'yuk gaktača'čhalen, "Ga, ga, ga!" Ti'ykitiy gače'pñitolen, i'ya<sup>g</sup> ga'plin,

This one is a woman." Afterwards to that he began, "Gm, gm, gm." To this side she turns him. Afterwards he laughed loudly, "Ha, ha, ha!" The sun peeped out, to the fastened itself,

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

- 5 Va'yuk gayi'lqalinat Yini'a-ña'wgutinti, gewñvo'len,  
Afterwards they slept (dual) Yini'a-ña'wgut (dual, i. e., with the man), she told him,
- "Ma'čči yinna va'ykin, poḷatka<sup>1</sup> va'ykin?" — "Ui'ña." —  
"Now what is, tent is?" — "No." —  
"Ma'čči vi'lka<sup>1</sup> va'ykin?" E'wañ, "Ui'ña." — "Tore'lka<sup>1</sup>  
"And fork is?" He said, "No!" — "Plate  
va'ykin?" Ğū'mlañ e'wañ, "Ui'ña." E'wañ, "Minyai'timik.  
is?" Again he said, "No!" She said, "Let us go home!  
Ğūmni'n ya'yak vaḷai'ke." Ye'liñ gata'wañlenat Qoyqin-  
My things at home are." There they moved on to
- 10 n'aqoyikai'ti. Ewñvo'ykinen Vaḷvi'mtiḷa<sup>gn</sup>, "E<sup>gn</sup>, maḷ-  
Raven-Big. She began to say to the Raven-Man, "Oh, well, a good  
qḷa'wuḷ." Ačačhitčoñvo'ykin. Va'yuk ñe'nako ga'nmilen.  
man!" He felt flattered. Afterwards there she killed him.

<sup>1</sup> Words borrowed from the Russian: ПАЛАТКА TENT, ТАРЕЛКА PLATE, ВИЛКА FORK.

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

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-nā'wgutnak Valvi'mtīlā<sup>8</sup>n gīčgolai'ti goi'pīlen.  
By Yini'a-nā'wgut Raven-Man to the upper part was stuck in.

E'wañ, "Gini'n ka'li-qa'nyan mał-i<sup>8</sup>'yu nina<sup>8</sup>'līn, tañ-i<sup>8</sup>'yu  
She said, "Thy spotted-palate to a sky let it grow, to a fine sky  
good

nina<sup>8</sup>'līn."  
let it grow."

Çayai'tīlen, gewñivo'len, "Me'ñqañ í'ti?" E'wañ,  
She came home, they told her, "How thou wert?" She said,  
5 "Valvi'mtīlā<sup>8</sup>n tī'nmin, Ena'n tī'ykitiy gaya'luplin." Ačhiva'n  
"Raven-Man I killed, he the sun used for a quid." From that  
time

qo'npū mał'a'ti. Vačvi-ñā'ut e'wañ, "Iñei'! Yiča'myi-  
altogether it grew better. Raven-Woman said, "Well By the  
now!

tu'mga lī'gī ina'tci? Tañ-a'weñvoi." E'wañ, "Miyo<sup>8</sup>'ogan!"  
brother to his I am put Good he began to eat." She said, "Let me visit him!"  
mind to?

Çayo<sup>8</sup>'olen. E<sup>8</sup>'en gavi<sup>8</sup>'yalin. Çañvo'len qalhai'ak, "Ena'n  
She visited him. And he was dead. She began to cry, "He  
tu'mkiñ ya'noti vetke'gicñin tai'kinin." Çape'lalen.  
to the other at first annoyance did." She left him.  
people

10 Me'ñqañ nī'ntnin?  
How was she to act?

<sup>1</sup> These words are used also as an incantation against bad weather.

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

- Nā'nyeu      gewñivo'lenau      Piči'qala<sup>s</sup>n,      "Qiyai'titik."  
 Those                  began to say      to Little-Bird-Man,      "Go home (dual)."  
 Gi'wlinat, "Mu'uta qi'thitik."      Gi'wlin enna<sup>s</sup>'an, "A'limi,  
 They told them      "With a      be (dual)."  
 (dual),                  caravan of                  He said                  thus,                  "Well,  
    sledges  
 vai'cita."      Gałqa'linat vai'cita.      Va'yuk gayo<sup>s</sup>'oļen vai'am-  
 on foot."      They went (dual) on foot.      Afterwards they found      a river  
 n'aqu.      Piči'qala<sup>s</sup>n      e'wañ      ña'witkatĩñ,      "Miti'mtingi!"  
 big.      Little-Bird-Man      said      to the woman,      "I will carry thee!"  
 5 Nā'witqata      gewñivo'len,      "Qiy'e'm-e<sup>s</sup>'en."      E'wañ,      "Mal-  
 By the woman      he was told,      "Not needed."      He said,      "All  
 ki'til."      Gati'mtiñlin,      va'yuk      Piči'qala<sup>s</sup>n      ġavi<sup>s</sup>'yalin.      Yini'a-  
 right!"      He carried her,      after that Little-Bird-Man      died.      Yini'a-  
 ña'wġut      ġała'lin      qas'wuge'ñki      ke'viñvoñ,      kīma'k      quqitĩñ.  
    ña'wġut                  came                  to the stone-pine                  to stay for a                  almost                  she was  
    bushes     night,     frozen.
- Miti'w      ġeča'len,      enka'ta      tīłai'vikin      ñe'ła,      piłvi'nti-yi'nnala<sup>s</sup>n.  
 To-      it dawned,      on that      is walking      a herd,      with iron antlers.  
 morrow                  place                  around
- Qła'wul      o'pta      enka'ta      tīłai'vikin.      Gewñivo'len,      "Toq,  
 Man      also      on that place      is walking.      He told her,      "Oh,  
 10 qiyathi!"      Gewñivo'len,      "Qiyom      mīla'k!      ġumni'n      i'pa  
    come!"                  She told him,                  "I will not                  come.                  My                  actual

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

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

- qla'wul vi<sup>s</sup>'gi." Ğewñivo'len, "Wutinnałai'-güm qla'wul-e-  
 man died." He told her, "This-am-I man-am-  
 güm." Yı'lılıu gaito'lenau. "Wutissau' ɣına'n ɣatai'ki-  
 I." Finger-gloves he took them out. "These thou hast made.  
 linau. Wutissalaı'-güm, Piçiqala<sup>s</sup>nai'-güm."  
 This-am-I, Little-Bird-Man-am-I."  
 Enke' yaya'ña va'ykın, gü'mlañ qoya'we. Ğewñivo'len,  
 There a house is, also reindeer. He told her,  
 5 "Qoyqınn'aqoyıkaı'tı mını'lqat. Če'čve yewñivoła'ne,  
 "To Raven-Big let us go! Openly they shall tell,  
 'A'ččiñ qla'wul yawa'ykınen.'" Ğa'lqarınat mu'uta,  
 'Bad man she has him.'" They went (dual) with the  
 caravan,  
 ɣala'linat. Ğewñivo'lenau, "Ñawako'k! naya'tın, mu'uta!"  
 they came. They began to say, "Female child! came, with the  
 caravan!"  
 Ğewñivo'len, "Mu'čhin ñawa'kak vai'çita qatha'ai."  
 He said, "Our female child on foot they went  
 away" (dual).  
 Ğewñivo'len, "Wuttınałai'-güm. Piçi'qala<sup>s</sup>nak inaya'tı."  
 She said, "This-am-I. By Little-Bird-Man I was  
 brought."  
 10 Piçi'qala<sup>s</sup>n nelhepito'nqen yaqa'n-uya'tikiu am čerepro'nau.<sup>1</sup>  
 Little-Bird-Man many created driving-sledges all of silver.

<sup>1</sup> Borrowed from the Russian сеpeбpo 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 ga'laiviñvo'lenau  
 There together they lived, in all directions they walked around  
 mu'uta, gaaimiyo'o'lenau, gatvañvo'lenau. Aččo'č.  
 with a caravan, they lived in joy, they lived. That is all.

## 2. Big-Raven and the Mice.<sup>1</sup>

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, "Igigi'!"

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

Ma'ma e'wañ, "As'h'iñka qwu'la'gıtča." A'men gawgu'lin  
 Mamma said, "On the seashore tie her." And they bound her  
 5 am-ma'kil-ñe'eta. Tawtawanñivo'ykin, "Pawawawa'!"  
 with diaper- with two. She began to squeal, "Pawawawa'!"  
 only- strings-

A'men e'wañ, "Y'i'na wot?" — "Tıla'go'n! Ta'qiñ-  
 And they said, "What this?" — "I found! Genuine  
 va'gılñipel." — "ı'la'ñi qıyo'o'la'gıtča." Gayo'o'len. "Y'i'naqi  
 nail small." — "The you visit her." They visited her. "What then  
 youngest

lu'wa'n?" Qa'çin milya'qpil. "Qaykipla'gıtča!" Gañvo'len  
 thou foundest?" And only a shell small. "Strike her!" They began  
 k'i'plik, gañvo'len qalhai'ak, "Igigi'."  
 to strike, she began to cry, "Igigi'."

<sup>1</sup> 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."

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

Ča'myeq gavaginña'len, ča'myeq gaɬa'lin, ča'myeq gaɬa-  
Indeed with nails, indeed with eyes, indeed with  
ɬu'lin." — "Qiyos'ola'gıtča ɬa'ni, yí'na ɬu'nin." Čayo'oɬen,  
whiskers." — "Go to the youngest, what she has They visited her,  
(and see) found."

qač'ın v'ıtvıtpil.  
and really a ringed  
seal small.

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

ıs'hımlavai'ñalaı?" Miti' e'wañ, "Qanqa'wgi. Ya'qkınu  
loudly dance shouting Miti' said, "Cease. What for  
they are?"

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

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

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

10 nak<sup>1</sup> inassına'ñik toi'pük." Nani'win tami'nñi-qla'wulən  
father on an awl I pricked One could say handicraft-man's  
myself."

<sup>1</sup> *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!'"<sup>1</sup>

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!" — "Ğū'mma mama'nak"<sup>2</sup> tete'tiñ toi'pük." Nani<sup>6</sup>win, awa'nñi-  
"I with mamma on a needle I pricked One could say, sewing myself."

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

Ğaño'len mļu'k. "Qiwiykin-i'-gi, 'Appanau' mimļu'wgi She began to louse him. "Say you, 'Grandfather's lice

5 nanyamča'čaqenau.'"

are tasting of fat.'"

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

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

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

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

<sup>1</sup> 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.

<sup>2</sup> *Ma'ma*, probably from the Russian *мама*. The proper Koryak term with endearing sense is *a'mma*.



and asked one another, "Where did you fall?" — "I fell into the sea." — "Then you were cold." — "And where did you fall?" — "I fell on the small pebbles." — "Then you were pricked." — "And where did you fall?" — "I fell into the coast-slime." — "Then you were cold." — "And you, Hairless-One, where did you fall?" — "I fell on the moss<sup>1</sup> 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 uwi'kiu ḡapñĩlañvo'lenau. "Ḡi'ssa mi'ñki i'yi?" —  
 between their bodies they told about. "Thou where hittest?" —  
 themselves

"Ḡũmma a'ñqak ti'yak." — "Vi'yañ iskuḷa'ti." — "Ḡi'ssa  
 "I to the sea hit." — "Then thou wert cold." — "Thou  
 mi'ñki i'yi?" — "Ḡũmma ti'yak čegai'likik." — "Vi'yañ  
 where hittest?" — "I hit on the small pebbles." —

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

5 ti'yak." — "Vi'yañ iskuḷa'ti." — "Ḡi'ssa, A'xhike, mi'ñki  
 hit." — "Then thou wert cold." — "Thou, Hairless-One, where  
 i'yi?" — "Ḡũmma mama'nak veta<sup>8</sup>niya'tik." — "To, ḡi'ssa  
 hittest?" — "I to mamma on the moss spread." — "Oh, thou  
 yiykuḷa'ti."  
 wert on soft!"

Ḡewñivo'lenau, "Minyaitiḷa'mik!" Ḡayai'tiḷenau, ḡañvo'  
 They began to say, "Let us go home!" They came home, they  
 lenau pñalte'lik, "Ki'wan, ma'ma, ya'nut vi'tvipil mitḷa'<sup>8</sup>wḷa'n,  
 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." —

---

<sup>1</sup> 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.    Ñawa'kku, qawas'viḷa'tik."    Ḡawa's'vilineau,  
will fetch it.    Female children,    look in."    They looked in,  
ḡaya'ḷinau, ḡi'wlineau, "Amamqu'tinak yiwa'nñiykinin." —  
they came,    they said,    "Eme'mqut    he is skinning it." —  
"Am-ñu'nin    qai-ña'wis'qat, qawas'vu'gi."    Ḡawa's'viline.  
"Now this one    small-woman,    look in."    She looked in.  
"Akila'č    kokaivḷai'ke." — "Am-ñu'nin    qai-ña'wis'qat,  
"Just now    they are cooking it." — "Now this one    small-woman,  
5 qawas'vu'gi."    Ḡawa's'viline.    "Akila'č    kokañpaḷai'ke."  
look in."    She looked in.    "Just now    they take (the meat)  
out of the kettle."

Ḡewñivo'ḷen Pipi'kča-ña'wḡut, "Iñe! Quyqinna'qu ne'wñivon,  
She began to say    Mouse-Woman,    "Oh,    Raven-Big    would he say,  
'Tañ-miti'w mīna'wyela,' Iḷu'piliñ ti'ta mīneḷo'čola! Qai-  
'Well to-morrow we will eat it,'    Shaman's when we shall find!    Small  
small stick

ña'wis'qat em-ña'no qiya'ḡthin vai-ki'tipiliñ. Qilaḡi'tča  
woman    there-that one    bring    grass-bundle small.    Carry it away

Qoyqinn'aqoyikai'tñ, qinayaḷa'ḡitča."

to Raven-Big's (house),    drop it."

10 Ḡaḷa'lin, ḡana'yalin.    Quyqinn'a'qu e'wañ, "Mite',  
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'nna, qai-ñã'wis'qat qawa's'vugin." — right!" — "Oh, what, small-woman look in there." — "Akila<sup>8</sup>'ç taka'wñekin Miti'." — "Am-Enyi'n qai-ñã'wis'qat, "Just now prepares the bed Miti'." — "Now this small-woman qawa's'vi." — "Akila<sup>8</sup>'ç gayi'lqalınau, enkayałai'ke." — look in." — "Just now they are gone to they are snoring." — sleep,

5 "Toq, minıłqala'mık." 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'çıpit. Ga'łai'olen, i'miñ Miti's'hinau Quyqınn'aqu'çhi-remainder. They defecated, also Miti's Raven-Big's nau pła'ku wu'gwa gaye'lin. boots with pebbles they filled.

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

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

Enña<sup>8</sup>'an i'tıykin? — "Ui'ña y'nna!" Quiqınn'a'qu thus art thou? — "Not anything!" Raven-Big

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

gəplaitiŋvo'len. "Mikikikr'k, ikikikr'k!" — "Ya'qiykin  
began to put on his "Ah, ah, ah! ah, ah, ah!" — "What art thou,  
boots.

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

qiya<sup>8</sup>'thin noo'wge. Mĩna'wyi. ipa'ña qinathileu'." Miti'  
bring cooked meat. Let us eat! Broth make warm." Miti'

gañvo'len ipa'wik. "A<sup>8</sup>!a'tve, a<sup>8</sup>!a'tve!" — "Qiya<sup>8</sup>'thin!"  
began to drink "It tastes of it tastes of "Bring it here!"  
(broth). excrement, excrement!" —

5 Quyqinn'a'qu o'pta e'wañ, "A<sup>8</sup>!a'tve, a<sup>8</sup>!a'tve!" — "Pipi'kça-  
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),

mikiplis'qewla'tik. Qiya<sup>8</sup>'thin qolowoçũ'mñin." Gai'liin,  
I will stun them with blows. Bring big club." She gave him,

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

"Appa'nak nenene'la'mik. Qiwla'gıtça, 'Nı'klı-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 ni'kli-ye'liku? Ava'nnikil-e-güm." — "Yi'tti-  
 "What for (those) stone-pine nut pud- Toothless am I." — "With  
 dings? cloudberry<sup>1</sup>  
 ye'ika!" — "O, yi'tti-ye'ika-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, gałañvo'len. "Mitei', qanto'ge,  
 home, he was coming near, he was approach- "Miti', come out,  
 to his home, ing.  
 kmi'ñin a'ççni'ça'n qanva'kyıntat qanğekiplena'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'tiykin. Gaya'qlinat lela't, gałamyım-  
 Now saying-wert- it burns. What happened to (your) with shreds  
 thou, eyes,

<sup>1</sup> *Rubus chamæmorus.*

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

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

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

ka'lenat? Pipi'kča-ña'wğutıyık ğantawitkiña'w-i-gi." E'wañ,  
attached to eyes? By Mouse-Women by them defiled-art thou." He said,  
"Ğm, wü<sup>8</sup>tçu nanñičvina'w-ğüm. Qıya<sup>8</sup>thın qolowoçú'mün.  
"Hm! just now grew angry-I. Bring big club.

Mıyo<sup>8</sup>onau kıpı'nvu."

I will find them to strike them."

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

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

kuñ." Ğaya'lqıwlin, ğaño'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<sup>8</sup>en, a'yičña tıyayı'lqatıñ."  
sleep!" — "All right! on my side I will sleep."

Ğayı'lqalı, ğala<sup>8</sup>wkali'lin wü'ıka. "Appa', qakya'wgi,  
He slept, they painted his face with coal. "Grandfather, get up,

10 a<sup>8</sup>loná'nñıvoi!" — "O, e<sup>8</sup>en tıyakya'wñ." Ğakya'wlin.  
daylight is coming!" — "Yes, all right! I will get up." He awoke.

<sup>1</sup> *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 yiwgīčī'ta." — "E'en a'nau  
 "Grandfather, there in the river have a drink!" — "All right!  
 tīyayī'wgīčīñ." Ğa'lqaḷin, ɣaḷa'lin va'amik, ɣaṅvo'len  
 I will drink." He went, he came to the river, he began  
 i'wgīčik, ɣaḷa'ulin čini'nkin vī'yilvīyil. "Mei, Ka'li-ña'ut,  
 to drink, he saw his own image. "Halloo, Painted-Woman!  
 ɣī'ssa E'nki? Yīpa'ña mīna'yatīn." Ğek, ɣana'yalin.  
 thou there? (Stone) hammer I will drop." Oh, he dropped it.  
 5 "Mei, Ka'li-ña'ut, u'wik mīna'yatīn! Mei, Ka'li-ña'ut,  
 "Halloo, Painted-Woman! body I will drop. Halloo, Painted-Woman!  
 me'če mīma'ta-ge?" Ğek, u'wik ɣana'yalin. Aččo'č.  
 whether I shall marry thee?" Oh, body he dropped it. That is all.

### 3. The Mouse-Girls.<sup>1</sup>

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

- Pipī'kča-na'wgut e'wañ, "Mīno'yīčvaḷa." Ğaṅvo'lenau  
 Mouse-Woman said, "Let us play!" They began  
 uyīčva'tik ɣuyīčvanñivo'lenau. Qolla ɣava'nñintaḷen, ilalu'.  
 to play they were playing. One has lost a tooth, the young-  
 est one.  
 E'wañ, "Ya'qi vanninta'tī?" — "I<sup>8</sup>'ya-Nīpaiva'tīnak  
 They said, "How didst hast lost a tooth?" — "Heavenly by the Envious-one  
 thou

<sup>1</sup> Compare W. Jochelson, *The Koryak*, l. c., No. 97, p. 284.

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

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

inałqaina'wi, iñi'nñinik ma'qmita tuva'nnintatik. Tyavi<sup>9</sup>yañ,  
I was shot at, from this one arrow I lost a tooth. I shall die,  
me'nqañ mikyula'tik?" Gewñivo'len, "Ga'čñin, mi'qun.  
how shall I live?" They said to her, "In the outside, indeed!  
Mĩninyai'tala-ge." Gek, ganyai'talen. ıa<sup>9</sup> gi'wlin, "Ya'qi  
Let us bring thee home!" Oh, they brought her Mother said, "How didst  
home! thou

Enña<sup>9</sup>an i'ti?" — "Ega'ñko nałqaine'w-gũm ma'qmita  
thus wert thou?" — "From heaven shot was I with an arrow

5 Nipaiva'thitñinak."

by the Envious-one."

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

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

E'wañ, "Uí'ña wíyiwı aplıpa'tča menkei'tı." Kí'tañ am-  
She said, "Not breath does not fit anywhere." Then

yaqałheñe'tiñ taya'ñikin. E'wañ Imča'na-ña'wgut, "Yawo',  
to the porch she wanted. Said the Ermine-Woman, "Halloo!

10 yaqałheñe'tiñ miłqa'tik. Yı'łku minčičatis'qı'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?

ña'wis'qat tawi'tkiñi, iñi'nñinik vanninta'ti. Gayo<sup>o</sup>olenau  
 woman did havoc, therefore she lost a tooth. They found  
 yi'lku, ma'nin niki'ye'lkiyel, ña'nyen gači'čhulin. Ña'niko  
 the which stone-pine pudding, that one was gnawed. There  
 puddings, nut  
 va'nñiñin gape'lalen. Qači'n ena'n tawi'tkiñik gava'nñin-  
 a tooth she left. Really she pilfering has lost a  
 talen. Imča'na-ña'wgutinak gana'tvilen va'nñiñin. "Miko'n  
 tooth. By the Ermine-Woman was brought in the tooth. "Whose  
 5 vannilño'n?" Imča'na-ña'wgut gi'wlin, "Ma'nin-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'ñilat." Ña'nyen  
 She said to yonder small-woman, "Open your mouth!" That one  
 gawañila'len. Va'nñiñin gatan'apče'pinlin, gaaqai'pa'len.  
 opened. The tooth she applied it, it badly fitted in.  
 í'mi ga'mga-qai-ña'wis'qat, í'mi gaaqai'pa'len. E'wañ  
 Also to every small-woman, also it badly fitted in. Said  
 10 Imča'na-ña'wgut, "Em-ta<sup>o</sup>l-qai-ña'wis'qatik qatante'nmin-  
 Ermine-Woman, "To the suffering-small-woman apply it."  
 ñan." Ña'nenenak gatante'nmiñlen, gapepa'lin. E'wañ  
 To that one she applied it, it fitted in. Said  
 Imča'na-ña'wgut, "Ena'n tawi'tkiñik." Me'ñqañ ni<sup>o</sup>tva<sup>o</sup>'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.

---

Ила <sup>8'</sup>	gaqitaiña'len.	Gi'wlin,	“Quvi <sup>8'</sup> yas'qi'wgi,	qulñaqa-
Mother	scolded her.	She said,	“Die,	strangle
				yourself on a
tis'qi'wgi.”	Gayai'tilen.	E'wañ,	“Tapka'vik	oľñaqa'tik.”
forked twig!”	She came home.	She said,	“I could not	strangle myself
				on a forked twig.” <sup>1</sup>
Ила <sup>8'</sup>	gaqitaiña'len.	Gi'wlin,	“Toq, qa'lqathi.”	Ga'lqaġin,
Mother	scolded her.	She said,	“Oh, go away!”	She went away,
wü <sup>8'</sup> tġu	gavi <sup>8'</sup> yaġen.	Aġġo'ġ.		
then only	she died.	That is all.		

#### 4. How a Small Kamak was transformed into a Harpoon-Line.<sup>2</sup>

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	Qai-ka'mak	Ила <sup>8'</sup> ñ	e'wañ,	“Tigitta'trykin.”	Gi'wlin,
	Small kamak	to the	said,	“I am hungry.”	She said
		mother			to him,
	“Ymoi'ti	gawwis'qi'wa.”	E'wañ,	“Qiy <sup>8'</sup> me'en.	Qoyqinn'a-
	“To the rear	(go and) eat some-	He said,	“I do no want to.	To Raven-Big's
	storeroom	thing!”			
	qoyikei'tn.”	Ила <sup>8'</sup>	gi'wlin,	“Qiy <sup>8'</sup> me'en.	Quyavi <sup>8'</sup> yañi,
	(house).”	Mother	said to him,	“Do not do it.	Thou wilt die,

<sup>1</sup> 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).

<sup>2</sup> 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 She said, "To the house-top (go and) eat some-  
 in a snare." thing!"

E'wañ, "Ya'qkinau, niyas'qalqača'čaqenau." E'wañ,  
 He said, "What for? they taste of the house-top." She said,  
 "Ołhriwe'tiñ gawyis'qi'wa." E'wañ, "Ya'qkinau, nolhoča'-  
 "To the cache (go and) eat some- He said, "What for? they taste of  
 thing!"

čaqenau."  
 the cache."

5 Quyqinn'aqu'nak ena't gantıwa'ıen ma'mik. Ñanikai'tiñ  
 Raven-Big a snare has spread near the ele- There  
 vated storehouse.

gagınta'włin, qai-ka'mak, gawga'len ena'tık, 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 miyo<sup>8</sup>'an, lı'gi tı'tčın." Gayo<sup>8</sup>'olen, ai'ak  
 "Well, now, snare I will visit, to my I had it." He visited it, into the  
 mind storehouse

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

10 "Çı'mma, kitta' tu'kwak." A'naqun ku'akata<sup>1</sup> nimeyeyit-  
 "I, there I am caught." And so with (his) fist he was brushing

<sup>1</sup> Borrowed from the Russian кулакъ FIST.

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

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

va'qen, niqalhai'aqen. "Aqalhai'aka qiti'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, "Gaqqaika'makata  
for his Oh, she began to dance! "With a small ka'mak  
(catch)."

gana<sup>8</sup>l-mu'yu, gaqqaika'makata gana<sup>8</sup>l-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, qiwī'ni, gī'ssa  
said, "Wrongly thou dancest Ga'na, come out, thou  
for him.

qimla'we." Giwī'nilin, gañvo'len mīla'wuk, "Gaqqai-ma'ka-  
dance!" She came out, she began to dance, "With a small ma'kak

kata gana<sup>8</sup>l-mu'yu, gaqqai-ma'kakata gana<sup>8</sup>l-mu'yu!"  
became we, with a small ma'kak<sup>1</sup> became we!"

E'wañ Quyqinn'a'qu, "I'pa, enña<sup>8</sup>an."  
Said Raven-Big, "Indeed, thus."

Gana'tvilen, e'wañ, "Ya'qu mīntaikīla'-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, "Qiyime<sup>8</sup>en. Tomñena'ñu qinataikīla'tk, tyañlan-  
He said, "I do not want it. Into a cover for you shall make me, I shall feel  
the roof-hole (if)

<sup>1</sup> 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, tyaqatmawñivo'ykin." E'wañ, "Kulipčina'ñu  
smoky, I shall feel cold." (The house-master) said, "Into a plug for the vent-hole

mintaikila'-gi." E'wañ, "Qiyme<sup>8</sup>'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

kila'tik, tiyayimgumganñivo'ykin ñenve'thičñin." E'wañ,  
make me, I shall be afraid of evil spirits (passing by)." (The house-master) said,

"Ya'qu-yak quwai'matin a<sup>8</sup>ntai'ki-gi? Miti'nak čai'učhu?"  
"Into what, then, thou desirest one should make For Miti' into a working-bag?"

5 E'wañ, "Qiyme<sup>8</sup>'en. Tiyapeikilanñivo'ykin." E'wañ,  
He said, "I do not want it. I shall feel smothered." (The house-master) said,

"Ñi'lñu mintaikila'-gi?" Gañvo'len ačača'tik, 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 ga'la'len,  
Into a they made him, they cut him (into to the outside they carried it,  
thong a line)

gañvo'len tve'tik, ga'tve'len. Quyqinn'aqu'wgi gayi'lqalinau.  
they began to stretch they stretched Big-Raven's people went to sleep.  
it, it

Annimaya'tryik gi'wlinau, "Quiqinn'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. Ñi'lñu gatai'kilin. Mintu'las'qewlan." Ga-  
they caught him. Into a they made him. Let us steal it!" They  
thong

yo'o'len, gañvo'len yi'ssik. e'nki gaku'mñalen, "I'na<sup>s</sup>,  
found it, they began to untie it. Then it shouted, "Quick,  
qikyawla'tik. Ke'nam nassi'ñvo-güm." Quyqinn'a'qu e'wañ,  
wake up! Already they are untying me." Raven-Big said,  
"Ñi'lñipiliñ ya'qñivoi? Tenanikyo'nñivoi. I'na<sup>s</sup> 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-güm."

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

Atta<sup>s</sup>yol-ya<sup>s</sup>mka gava'lomlen, Quyqinn'aqu'nak qai-  
By Down people they heard it, by Raven-Big small  
(the coast)

ka'mak ganu'kwalin, ñi'lñu gatai'kilin, napkawñivo'ykin  
kamak was caught, to a line they made it, they could not

tula'tik, niłhikyu'qin. Ğewñivo'lenau, "Močhina'n mintu'-  
steal it, it is quite wakeful. They began to say, "We will go

10 las'qewlan." E'wañ, "Mi'qun, missatula'la'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 gayr'lqalínau. Gǔ'mlañ gatu'las'qewlin Atta<sup>8</sup>'yol  
Big's people slept. Again they stole it by Down  
(the coast)  
ya<sup>8</sup>'mka. Gañvo'len tenaníkyu'nka, qupka'wñunenau  
people. It began to waken them, it could not them  
yaníkyá'wñak. "Kena'm nassitoya'ñvoi-gǔm, natu'la'nñivoi-  
to waken. "Already they untie-me, they steal-me."  
gǔm." Gassitoya'len, galla'xtalen, gatu'lalin.  
They untied it, they carried it away, they stole it.

5 Gakya'wlinau, e<sup>8</sup>'en yaq ñi'lñin ni'tin, gatu'lalin.  
(Those) woke up, indeed what line should they stole it.  
be there,

Quyqinn'a'qu e'wañ, "Atta<sup>8</sup>'yol-ya<sup>8</sup>'mka natu'la'tin. Uí'ña-  
Raven-Big said, "By Down people they stole it. Not  
(the coast)

wan minka'kíla, e<sup>8</sup>'en ganka'kíla." Ama'mqut e'wañ,  
by anybody (else), indeed, by those." Eme'mqut said,

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

u'tti-yu'ñi gatai'kilin, gankageñe'ti gaya'lqiwlin, ga'lqalín,  
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.

gala'lin. Atta<sup>s</sup>yol-ya<sup>s'</sup>mkiñ galai'viñvoḷen. Gewñivo'ḷenau,  
he came. Down (the coast) people walked around. They were saying,  
"Wu'tcu iñi'nñin yu'ñi qulai'vun, mal-yu'ñi."

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

Ḡayuñyupe'nyilenau, ḡayo<sup>s'</sup>oḷen, tui-ñi'ḷña ḡata'kyilin,  
They attacked the whale, they came close with a new they threw at it,  
to it, (harpoon) line

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

5 vi'n'va, "Quya'qiñ 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 ḡape'wiwalen. Ña'nko ḡana<sup>s'</sup>linau  
Eme'mqut with berries threw into. Then they were  
of *Rubus Arcticus*

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

tawa'ḷen, ḡanya'talen; ḡana'nkauḷen tinala<sup>s'</sup>tik. Qo'npü  
it, he brought it home; they ceased to carry it out. Altogether

ya'ḷku ninnipñivo'qen. Qo'npü ḡanka'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, myalitćus'qí'wak." Ga-  
 Raven-Big said, "I will do I will slide down-hill." He  
 something,
- yalitćus'qí'wlin: Ga'lqaḷin, ma'ñin 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's<sup>1</sup> 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'lqaḷinau gaḷa'linau. "Oyamy'a'ta ya'yoa ga'nti-mu'yu." —  
 they went they came. "Of Man-game of his own possessed we." —  
 will
- "O, gũ'mma qa'ćik oyamyei'-gum? gũ'mma oya'mtiwilei-  
 "Oh, I whether Man-game-am I? I man-am  
 gũm." Čana'tvilen, anina'wi niqupu'wi nanoñvo'ykinenau,  
 I." They brought him, his joints they are consuming,  
 vi'yañ lelapitćoñvo'ykin. Quyqinn'a'qu ganu'lin, imiñ  
 notwith- he looks up. Raven-Big they ate him, still  
 standing
- gaya'itilen, mi'qun, naña'nqin.  
 he came home, why, he is a shaman.
- 10 Čačhičaña'wlen. E'wañ, "Qita'pañ." Čata'pañlen.  
 He recovered (his senses). He said, "Cook soup!" She cooked soup.

<sup>1</sup> Evil spirit (cf. W. Jochelson, *The Koryak*, I. c., p. 27).

some soup for me!" She cooked some soup, and he ate all alone a large kettleful. Then he said to Mití', "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.

Ñá'nyen kuka'-yíčIn·a'qu am-E<sup>s</sup>na'n ganu'lin. E'wañ  
 Then kettle-ful big alone he ate. He said  
 Mete'na, "Qıya'thin kıl'ıvı-yıpa'ña." <sup>1</sup> Gai'ılın. Gek,  
 to Mití', "Bring (large) grooved She gave it to Oh,  
 hammer!" him.  
 ganu'lin. Gek, gała'lin kamakn'aqo'yikiñ yinootñe'tı gañ-  
 he ate it! Oh, he came to the kamaks' (house) into the vent-  
 hole  
 vo'len gıya'lık, ganıpga'wıenau. Kama'kn'aqu gıno'n-  
 began to vomit, he made them climb Kama'kn-big in the  
 upward. middle  
 5 çottai'nik-tve'tekin. Ñá'nyenata kıl'ıvı-yıpa'ta gaki'pluñen,  
 outer part of is standing. With that (large) hammer he struck him,  
 the house groove  
 ga'nmiñen. Quyqı'nnaqu gayai'tiñen ña'nyen. A'ççič.  
 he killed him. Raven-Big went home that one. That is all.

## 6. Kılı' and the Bumblebees.<sup>2</sup>

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

enña<sup>s</sup>'an Amamqu'tinu vañvoıai'ke. Amamqu'tinak  
 Thus Eme'mqut's people lived. By Eme'mqut  
 Kılı' gama'taıen, uı'ña akmı'ñıka gı'ıinat. Va'yuk  
 Kılı' was married, no childless they were Afterwards  
 (dual).

<sup>1</sup> A large stone hammer with a narrow groove for hafting.

<sup>2</sup> 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 Kīlu' 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'lqaḥin, va'am-eche'ti ga'lilin, va'yuk  
 Eme'mqut to the (open) went, river-up stream he followed, afterwards  
 country

ganyininiña'linau i'nal̄ka oya'mtiwīlu, ya'nya e'en ña'wit-  
 appeared to him numerous people, partly women,  
 qatu, l'igan mīmtelhiyalai'ke, qḷa'wūlu am-palto'lu,<sup>1</sup> ña'wis-  
 even resplendent with light, men all in jackets of women  
 broadcloth,

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

5 gañvo'len vinya'tik kaña'tila<sup>6</sup>k. Avi'ut Yu'qya-ña'ut  
 began to help fishing with In haste Bumblebee-Woman  
 drag-nets.

gama'taḷen. Ña'nyeu qač'i'n Yuqyamtila<sup>6</sup>nu. I'nal̄ka  
 he married. Those indeed Bumblebee-Men. Numerous

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

Va'yuk Kīlu' ña'nyen gapkawñivo'len yayis'qa'nñik.  
 Afterwards Kīlu' that one could not sleep.

Ga'lqaḥin va'amik eche'ti, va'yuk gaḷapitčoñvo'len, a'nke  
 She went to the river up-stream, afterwards she looked around, there

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

---

<sup>1</sup> 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.

kañá'tiykin. Gayo<sup>8</sup>oļen Kīlu'nak. Amamqu'tnin ñá'wítqat  
 is fishing. She visited them by Kīlu'. Eme'mqut's woman  
 gačańcis'qu'lin, ya'qam aíkīpa gapí'wyalin. Yuqya'nu  
 she trampled her, only with fly-eggs she scattered  
 herself around. Bumblebees  
 gana<sup>8</sup>linau, imiñ kañá'tīļu yuqya'nu gana<sup>8</sup>linau. Ama'mqut  
 they became, also fishermen bumblebees became. Eme'mqut  
 nīyaqñivo'ykin. Gayai'tilen. Aččo'č.  
 what had he to do. He went home. That is all.

### 7. Eme'mqut's Whale-Festival.<sup>1</sup>

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 enña<sup>8</sup>'an Amamqu'tinu vañvoļai'ke. enña<sup>8</sup>'an gavaļaikī-  
 Thus Eme'mqut and his are living. Thus they were  
 people

ļańvo'len yu'ńnyuk, gayuńyu'linau, ganyaitanńivo'lenau.  
 pursuing a whale, they killed the whale, they took it home.

Va<sup>8</sup>'yuk genačaxčanńivo'lenau, í'mi čá'wčuwau. Vakīthim-  
 Afterwards they arranged a thanksgiving all reindeer-breeding all Magpie-  
 ceremonial, people

tīļa<sup>8</sup>'nu ganumaka'wlinau, to, Vaki'thi-ña'wgutinu.  
 People they gathered, oh, Magpie-Women.

"Vaki'thi-ña'wgut, qamla'wge!" — "Ya'qin-yaq ti<sup>8</sup>wik?  
 "Magpie-Woman, dance!" — "What, then, shall I say?"

<sup>1</sup> 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?"

Ałaitiłačñei'-gūm. Vakikikikikiki'! ııa<sup>s</sup>'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, 'Çan-  
the other wallets do not leave By grand- I am told, 'Leaving  
men anything, mother

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

"Čemeče<sup>s</sup>'n." Kīlu' e'wañ, "Mityo<sup>s</sup>'oykīnenu, kawa's-  
"So it is." Kīlu' said, "We come to find them, the

5 soču ganu'linau." Yī'na nitha<sup>s</sup>'an? Ye'lı gayi'ñalin,  
wallets are eaten." What had to be done? There she flew away,  
gañkeļa'len.  
she felt ashamed.

"Toq, Yayoča'mtiła<sup>n</sup>, gın-ya'q qamļa'wge!" Gañvo'len  
"O, Fox-Woman! thy turn, dance!" She began

yathıpa'wñik, "Kotha'no'nak mał-kal-yekoı'gu-wal getei'kilin.  
to grow excited. "By (my brother) good-ornamented-handle-knife he made it.  
Pilferer

Ya'qa tiyithı'lgı? Gantıgıva'len. Assä'kı gaiqa'ntenma  
With shall I eat I forgot it. On the arranged  
what whale-skin? thigh

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

<sup>1</sup> Literally, VULPES-HOMO. In *Yay'oča-mtiła<sup>n</sup>*, *-mtiła<sup>n</sup>* is abridged from *oyä'm-tıwılla<sup>n</sup>* HOMO. This compound form is used more frequently for the masculine, FOX-MAN; and for the feminine, *Yay'oča-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 i'npī-qla'wul ɣewñivo'len, Quyqin-  
Oh, that did something old-man said Raven-  
n'a'qu, "Ann, ann, tu'mgin enña<sup>8</sup>'an yamaiñanñi'gitiñ  
Big, "Ah, ah! other people's thus growing up<sup>1</sup>  
nanaiña'wiykininau." Va'sqiñ gani'kalin, e'nki ɣaño'len,  
they are exclaiming about." Another did something, there she began,  
ye'ppa yathipawñi'ykin. "Kim-a<sup>8</sup>'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 ɣaṅekela'len. "Če, mityo<sup>8</sup>'oykinenau,  
Eh! Of Eme'mqut she grew ashamed. "Eh, we find them,  
tigi'lñu ɣačvi'tčulinau. Mityo<sup>8</sup>'oykinenau, tigi'lñu ɣačvi't-  
snowshoe- are cut through. We find them, snowshoe- are cut  
strings  
čulinau." ɣaṅekela'len, ga'lqaiñ.  
through." She felt ashamed, she went away.

"Toq, Qai-Vaki'thimitla<sup>8</sup>n, ɣin-ya'q qamla'wge." —  
"O, Small Magpie-Woman! thy turn, dance!" —  
10 "Ya'qin-yaq ti<sup>8</sup>'wik, tenanñei'kilñin! Vakikikikikiki', to'mük-  
"What then Shall I say, my shame! Vakikikikikiki', to the other  
people's  
megeñe'tiñ o'tña-klaw-ɣitča'ta nitiñpuvaqa'tqen." — "Ann,  
storehouse with a running foot she is pecking striding." — "Ah,  
gables skipping

<sup>1</sup> 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, Enña<sup>8'</sup>an tu'mgin yamaiñanñi'gitiñ. — To, Va'čvi-  
 ah! thus other people's growing up. — O, Raven-  
 ña'wgut, gin-ya'q qamla'wge." — "Qooñ, qo'oñ, gũ'mik  
 Woman! thy turn dance!" — "Caw, caw! By my  
 yela'linak i'mil-tawyi'lñiñ<sup>8'n</sup>." Va'čvi-ña'wgut gañvo'len  
 cousin on the shadow is thrown." Raven-Woman began  
 water

Enña<sup>8'</sup>an mīla'wik, "Çümik-yela'linak i'mil-tawyi'lñiñ<sup>8'n</sup>.  
 thus to dance, "By my cousin on the shadow is thrown.  
 water

5 Qo'oñ, qo'oñ, Enña<sup>8'</sup>an qenanvañeñña'wiñ."

Caw, caw! Thus thou art pleasing me."

E<sup>8'</sup>en Enña<sup>8'</sup>an gamlawanka'wlen. Va<sup>8'</sup>yuk E'nki gan-  
 Then thus she ceased to dance. Afterwards then went  
 to'len Ama'mqut. E'nki vai'ke. "Illa! qaqañya'wage,  
 out Eme'mqut. There they are "O, girl! use your voice,  
 (dual).

Ama'mqut qiya'wa." — "A<sup>8'</sup>ttä<sup>8'</sup>yipna', qoyayipna', qoya'-  
 Eme'mqut (ill-)use." — "With dog's inner with reindeer reindeer  
 skin inner skin,

atvagiñño'n!" — "Çot, ti'taq mu'yu mīta<sup>8'</sup>tayipnuñ?  
 hoof!" — "Off, when we we on dog's inner skin  
 have fed?"

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

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

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

Qu'nam nu'tak ui'ña ane'lhuyipnuka. L'gigiqai mina<sup>8</sup>tta-  
Even in the no not eating inner skin. Much less we have fed  
(open) country

yí'pnuļa." Ye, gayi'ñalinat, gañekela'lenat ni'ka.  
on dog's Ah, they flew away they felt ashamed somehow.  
inner skin." (dual), (dual)

Yini'a-ña'wgut taa<sup>8</sup>ttanvanña'tik. "Añé, maki'kič ne<sup>8</sup>e-  
Yini'a-ña'wgut wanted to skin a dog. "Halloo! who there will  
naa'yen?" Va'čvi-ña'wgut, "Gũmma menaa'yek." Ye,  
hold it for me?" Raven-Woman, "I will hold." Ah!

5 ganto'lenat, gañvo'lenat a<sup>8</sup>ttanvanña'tik, leļa'lñin gaito'len.  
they went out, they began to skin the dog, an eye she took out.  
"Wutča'kin leļa'lñin mannu'qi?" — "Qo!" Čitča<sup>8</sup>'ttamik  
"This here eye where is it?" — "I do not An the buttocks  
know." bone

tinfo'ykinen. "Ma'či wu'tčuk?"  
she pecked. "Whether here?"

Čaļa'nvilin. Yini'a-ña'wgut gepetčaita'lin. "Ači'kin  
She pierced the On Yini'a-ña'wgut it squirted. "This now  
(other) eye.

nenenaye'ye-ge? Gũmna'n tinfo'čawun, ya'qu-kič? Wu'ssin  
seeking art thou? I gnashed my teeth, what there? This  
10 giłhitva'n mĩnu'mkawin." Yiñyimłage'ñka giłgu'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<sup>n</sup> gaplitču'linau inačaxčá'tík. Ča'wčuauwau  
 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'lna-vi'thiya. Ğe-  
 largely loaded (their sledges) with sole middle, with thong middle. They  
 hairless leather hairless  
 noma'lenau. A<sup>8'x</sup>ččič na<sup>8'</sup>llĩñ.  
 tied it up. The end grew.

### 8. Eme'mqut and ıla'.<sup>1</sup>

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

Ni'ykau Quyqinn'aqu'nu vañvolai'ke. Ğek, Ama'mqut  
 Some Raven-Big's people are living. Oh, Eme'mqut  
 5 ui'ña aña'wtiñka. Ama'mqut notai'tiñ ga'lqałin, gayo<sup>8'</sup>ołen  
 not wifeless. Eme'mqut to the (open) went, he found  
 country  
 i'npri-qla'wul. 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'kiñĩnau?" Ğek, ña'nyen e'wañ,  
 (kind) those (tobacco-) thou art making Oh, that one said,  
 mortars them?"

<sup>1</sup> Compare W. Jochelson, *The Koryak, I. 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 qıyo<sup>8'</sup>oge čača'me, a<sup>8'</sup>nkukai'vi-gi." Ğek, गया'ल-  
 "There thou wilt find old woman, let her cook for thee." Oh, he  
 qıwlin, gañvo'len kukai'vik, Ğek, ña'nyen ğaplı'tčulin  
 entered, she began to cook, oh, that one finished  
 kukai'vik, Ğek, ğakuka'ñpa'len, ğawyeñvo'len, ğawya'n-  
 cooking, oh, she took (the meat) he began to eat, he refused  
 out of the kettle,

kaw'len.

eating.

5 Ğek, ña'nyen ğayai'tilen, i'npı-qı'a'wula ğai'lı'ın ki'plau.

Oh, that one went home, by the old man he was given the mortars.

Ği'wlin, "Ğa'la'xtata wu'tčau, ğā<sup>8'</sup>a'nñivota. Kitta' atawa'ł-  
 He said, "Take them these, haul them away! Take care do not  
 (with you)

ñı'la'ka." Ğek, ğa'lqa'ın, gañvo'lenau ā<sup>8'</sup>ak, ui'ña atawa'ł-  
 look back!" Oh, he went away, he began them to haul, not not

ñı'la'ka, i'nmiq tapañañivo'ykin, ui'ña a'nvı'ka. Ğek,  
 looking back in truth it was heavy, not not stopping Oh,  
 (he was), (he was).

Enña<sup>8'</sup>an nekañvo'ykin, ğača<sup>8'</sup>awlin, ñalvı'a'n'aqu E'nik  
 so he did something, he looked, herd big of him

10 yanote'tı ğalañvo'ykin. Ğek, ğa'ñvı'len, ğatawa'ñı'la'len,  
 ahead to pass begins. Oh, he stopped, he looked back,

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

Then *ila'* 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." *ila'* 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'čiku ña'wis'qat va'ykin. Ğek, 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,

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

5 *kipla'ñila'n.* *Ña'nyen e'wañ, "Tiye'yołok!" ila' gałalin,*  
 (tobacco) mortars." That one said, "I understand!" *ila'* came,  
*assa'kin pa'nin gayo'ołen. 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?" Ğek, gi'wlin, "Ñe'nina-čača'me*  
 those thou art making?" Oh, he said, "That old woman  
*qiyo'oğın, a'nkukai'vi-gi." Gałalin, gañvo'len kukai'vik,*  
 thou wilt find let her cook for thee." He came, she began to cook,  
 her,

*gakuka'ñpalen, gawyi'lin. Ğü'mlañ gai'linin kipla'wi,*  
 she took (the meat) he ate. Again he gave him (tobacco-)  
 out of the kettle, mortars,

10 *gi'wlin, "Ğa'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 sledge) with Eme'mqut. (There was nothing on it) but the tobacco-mortars. That is all.

Gañvo'len ā<sup>a</sup>ala'tık, a'mñuč pañawgiñivo'ykin. Tawa'-  
 He began to haul, every time he is taking rest. He moves  
 ñekin, qu'n'ač vaqy'yikin, gũ'mlañ tawaññıla'ykin. Enna'n  
 on, one time he strides, again he looks back. One  
 qo'yen gıtca'lñin kıpla'gıgıñko gače'pñıtolen, penye'kinen  
 of reindeer leg out of the mortar peeped out, he rushes at it  
 tałai'vik. Gek, gata'wañlen gũ'mlañ, gatawaññıla'len; gek,  
 to strike. Oh, he moved on again, he looked back; oh,  
 5 gũ'mlañ gatawaññıla'len, gũ'mlañ lo<sup>8</sup>'lqał gače'pñıtolen.  
 again he looked back, again (reindeer-)face peeped out.  
 Gape'nyilen vała'ta kıplak, gaqa'yıçulin lo<sup>8</sup>'lqał, gayai'-  
 He rushed at it with the at the he chopped small the face, he went  
 knife mortar,  
 tılen. Gapeła'lenau, Amamqu'tinak gayo<sup>8</sup>'olenau. Am-  
 home. He left them, with Eme'mqut he brought them. Mere  
 kıpla'wi yıłtelai'ke. Aččo'č.  
 mortars are lying. That is all.

### 9. How Eme'mqut became a Cannibal.<sup>1</sup>

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

Quyqinn'aqu'wgi vañvołai'ke. Amamqu'tinak Vi<sup>8</sup>'yai  
 Raven-Big's people live. By Eme'mqut Grass  
 (-Woman)

<sup>1</sup> Compare W. Jochelson, *The Koryak*, *l. c.*, No. 108, p. 295.

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

Grass-Woman went to her open-country house and

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

E'wañ, "Ta<sup>s</sup>ya'qak? Ačhiva'n qayé'm." Notai'tiñ qanñi-  
He said, "Why should I? This time I shall not." To the (open) he is  
country

vo'ykin, ya'tikin, eļvau' ga'nmiļenau. Va<sup>s</sup>yuk gatčewñi-  
going, he comes, wild he has killed them. Afterwards he passed  
reindeer

5 vo'len Enña<sup>s</sup>'an, gek, va<sup>s</sup>yuk ñee'tčiñ, va<sup>s</sup>yuk a'mñut.  
a night thus, oh, afterwards twice, afterwards all the time.

Ña'nyen Vi<sup>s</sup>'yai ELE'ti ga'lqalın, Tatkağitiñ'yikiñ. Ğala'lin,  
That Grass to her went, to Root(-Man). She came,  
(-Woman) father

gawa's'viliñ yinootñe'nqo, male'ta gawa's'viliñ, e<sup>s</sup>'en Eni'n  
looked in into the vent-hole, quietly looked in, her  
(father)

Tatka'ğitiñin ğakaggu'pēlen akiļa<sup>s</sup>'č Amamqu'tinak, ña'no  
Root(-Man) he split him in twain just now by Eme'mqut, that one  
yu'ykinin mata'la<sup>s</sup>n čini'nkin.

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

10 Ña'nyen Vi<sup>s</sup>'yai neka'i'ti notayai'tiñ 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 gala'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,

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

5 "Vi'yoi'." Yayaçikoí'tiñ e'wañ, "A?" Aia'çiku gala'lin,  
 "Grass From the house it said, "Ah?" To the he came,  
 (-Woman)!" storehouse

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

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

tayñtinu'nikin." 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. U'ivelqak gaña'lqıwlinau.  
 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  
gatuí'veñlinau."

they constructed a platform."

Ğala'lin, čilimilula'tikin. Quiqinn'aqu'nak ga'thata  
He came, with tongue licked. By Raven-Big with hatchet  
č'rlil čvitču'ykinin, ímiñ čima'tikin ga'tte, yičiča'tikinin,  
tongue he cut at it, all he is breaking hatchet, he is examining it,  
5 ɣannimčačai'vilin. Va<sup>g</sup>'ak a<sup>g</sup>'al o'pta ɣan'čiča'lin, o'pta  
it is with broken gums. Afterwards axe also he examined, also  
ímiñ ɣannimčačai'vilin.  
all it is with broken gums.

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

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

qu'nak ɣewñivo'len, "Ya'qu-e'nki, qenava'lom! Čini't  
Big he said to him, "What of that, listen to me! Since  
10 Enña<sup>g</sup>'an qí'ti, qenava'lom, u'wik ve'tha-qo'nom qnu'ñvon."  
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-ña'wgut said to her sister, "Let us go and stop up the smoke-hole!" They stopped up the smoke-hole; and then they began to say, "Those two are coming back! (One of them) is carrying something on his shoulders. It seems to be Eme'mqut, carrying his little son." (Indeed,) those two came and said, "Bring out the fire!" The women carried out the fire. They fed the fire (with sacrifice). Then only did the new-comers enter.

Va<sup>s</sup>yuk u'wik gañvo'lenau va'gřtčinu yu'kka. To, va<sup>s</sup>yuk  
 Afterwards himself he began them nail-points to eat. There, afterwards  
 (of toes)  
 í'mñ gřtča't uwi'kinat ganu'linat, va<sup>s</sup>yuk u'wik, va<sup>s</sup>yuk  
 all legs his own he consumed afterwards body, afterwards  
 them,  
 m'ngit, va<sup>s</sup>yuk čenp'nmn. Va<sup>s</sup>yuk am-elei<sup>s</sup>neyi, am-  
 arms, afterwards shoulders. Afterwards mere neck, mere  
 qamatča'n ga'tčilin. Wu<sup>s</sup>tču gavi<sup>s</sup>lin. Gañqa'ngawlin  
 throat became. Then only he died. They burned him

5 tito-o'n.

after a long time.

Va<sup>s</sup>yuk vos'qe'ti gųyetvei'ñelenau, va<sup>s</sup>yuk Yini'a-  
 Afterwards in the dark they were with extinct fire, afterwards Yini'a-  
 ña'wgutinti gęwñvo'lenat, "Minto'mñalqiw." Gatomñal-  
 ña'wgut (and talked (dual), "Let us stop up the They stopped  
 her sister) smoke-hole!"  
 qı'wlinat, va<sup>s</sup>yuk gi'wlinat, gęwñvo'lenat, "Če, assa'kinat  
 the smoke- then they said, they talked, "Ah, those (two) of  
 hole, the other day  
 ya'tiki. Qułumti'čitalat, ti'wgak, eni'n kmi'ñipil gaqułum-  
 are coming! They carry something it seems, his son small he carries on  
 on shoulders,

10 ti'lin." Va<sup>s</sup>yuk gęwñvo'lenat, "Miłho'n qanałaga'tča."  
 shoulders." Then (those) said, "Fire bring out."

Gamiłhina'linat, ginalva'linat. Wu<sup>s</sup>tču ga'lqıwlinat.  
 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'npū ganka'wlin i'wak, "Minnutiḷa'tis'qiw." Qo'npū  
 Altogether he ceased to say, "Let us go to the (open) Altogether  
 country!"

am-ya'yak vañvoḷai'ke, qo'npū ganka'wlinau ga'lñiḷ men-  
 only at home they stay, altogether they ceased in all where-  
 directions

kai'tt ya's'qanñik. Am-ya'yak gana'ḷinau 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.<sup>1</sup>

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-ñā'wḡut gama'talen.  
 One time by Eme'mqut Fox-Woman he married her.

5 E'wañ "Mimi'tqantak a'ḷa-nimyoḷhe'tiñ." Gaḷa'lin. Pipi'-  
 He said, "I will go for blubber to the summer-habitation." He came there. By a  
 kaḷña pu'pḡan ga'pakoḷo'len. Çek, gavi'yalin ñā'nyen  
 mouse the blubber- was gnawed at the Oh, died that  
 bag flipper.

pipi'kaḷñin. E'nke gayo'ḷen. "Yinna'wi, qapayn'a'qu?"  
 mouse. There he found it. "What is it, a wolverene?"

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

Wū'teu gatawaññiḷa'len, gaḡi'talin, e'en qapayn'a'qu  
 Then only he looked back, he saw, and a wolverene

<sup>1</sup> Compare Jochelson, *The Koryak*, l. c., No. 106, p. 294.



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<sup>q</sup>l gañekela'len, ui'ña alpini'tcalin ga'lqa'in,  
Then there she felt ashamed, not not tied boot-strings she went away,

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

qa'in, gayo'olen. Yaya'ña E'unki va'ykin. I'nalka valai'ke  
went, he found her. A house there is. Numerous are  
kmi'ñu. Gi'wlin Yayo'ča-ña'wgut, "Wutçai'u minka'kinau?" —  
children. He said to Fox-Woman, "These (are) whose?" —

5 "Gü'mma newñivoi'-güm, 'Pa'la me'ñqañ niyanñepñivoi'-  
"I told myself, 'Perhaps in some way they will keep  
güm. Kmëña'tinvu no'tañ ni'ai'-güm, ninaito'ñvoi'-güm  
me back. For delivery to the I went away, I was delivered  
(open) country

nu'tak.' — "Açhiki'çu-ai'ñaka, minyai'timik."

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

Gayaitinvu'lenau. Kmi'ñaalvin assa'kinau vel'i'ñu nena-  
They went home. Of her numerous recent thimbles she  
children

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

10 i'ssu gana<sup>q</sup>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 Kĭlu,<sup>1</sup> Ila' married Yini'a-nā'wġut. 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.

ñā'wis'qat yatha<sup>8</sup>'an?" — "Nuta'nqo. Aíñnun kmi'ñnu vĭn'va  
 the woman thou hast "From the (open). Long ago children secretly  
 brought?" country.

nenaitos'qewñivo'qenau. E<sup>8</sup>'en ñā'nyeu oma'ka i'ssu."  
 she went away to bear them. Then those together they."

In'miq ñā'no awa'nñi-ñaw, atau' ñā'no enña<sup>8</sup>'an nitva'ñ-  
 In truth, that one seamstress-woman, vainly that one thus lived  
 voqen vĭn'va.  
 secretly.

5 Qo'npū gaaimyo'olenau. Amamqu'tinak Kĭlu' gama'-  
 Quite they lived in joy. Eme'mqut Kĭlu' married,

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

gepiḷai'ke, vai'amik, gepiñvoḷai'ke, qatapñitiñvoḷai'ke,  
 they go up- by the river, they begin to go they catch winter fish,  
 stream, up-stream,

va<sup>8</sup>'yuk yaya'lu nayo<sup>8</sup>ñvo'ykinenau. I'naḷka ḡ'yunik ḡ'an-  
 then the house- they are visiting. Plenty of game they  
 mates

mitčulen. Va<sup>8</sup>'yuk ñā'no gaaimyo'olenau, me'ñqañ a'nam  
 have killed. Afterwards those were living in joy, in what then  
 manner

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

<sup>1</sup> 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.

---

Imčanamtila<sup>8</sup> nu vañvoļai'ke. Ģek, ña'nyen Imčana'm-  
 Ermine-Men are living. Oh, that Ermine-Man  
 tīla<sup>8</sup>n ģayai'tīlen, ģi'wlin, "Quyqinn'aqu'nak qiyaiṙīla'tik."  
 came home, he said, "With Raven-Big's (people) live together."  
 Ña'no nitinma'tqen. Uí'ña i'nmiq i'wka ģa'ntīlen. Ģaļa'-  
 That one is telling lies. Not indeed not told he was by They  
 them.  
 ļinau, ģaño'ļenau yaļq'iwik, ģaño'ļenau ki'ṙlik. Ña'nyeu  
 came, they began to enter, those began them to strike. Those  
 5 ģanto'ļenau, ģi'wlinau, "A'nku naļñīļaikine'mik." Ģayai'-  
 went out, they said, "To refusal we are put to." They  
 tīlenau, ģewñivo'ļenau, "Agêñe'ti mñiļqala'mik." Ģaļqa'-  
 came home, they said, "To a cave let us go!" They  
 ļinau, ģaļa'ļinau. Ña'nako aģi'ñka vañvoļai'ke. Va<sup>8</sup>yuk  
 went, they came. There in a cave they staid. Afterwards  
 ģataño'ļenau, ģati'ṙģalenau. A'ččič.  
 they were flooded, they climbed upward. That is all.

## 12. Ermine-People. — II.

Imčanamtıla'nu vañvo'lai'ke. Va<sup>8</sup>yuk ni'ka Imčanamtıla<sup>8</sup>nin ña'wis'qat g'akmi'ña'len. Imčana'mtıla<sup>8</sup>n e'wañ, "Canalo<sup>8</sup>-ña'wis'qat kmiña'ti." E'wañ, "Ya'qa miččakı'ıs-vıla'ñın?" — "Tike'nvıyık a<sup>8</sup>a' va'ykın." — "Tikei', a<sup>8</sup>a' 5 tu'yık va'ykın?" — "Uí'ña."

A'nam Aigı'nvı'yıkıñ g'ala'lin, "Amei', a<sup>8</sup>a' wu'tčuk va'ykın?" — "Uí'ña. A'nam Aigı'le'yık va'ykın." Aigı'le'yıkıñ g'ala'lin. "Aigı'lei', a<sup>8</sup>a' wu'tčuk va'ykın?" — "Wuttınno'!"

10 A<sup>8</sup>a' g'a'kmi'ın, g'ayı'tı'len, wü<sup>8</sup>tču ña'nyen ki'lkil g'u'ptı'lin. Gañvo'lenau takno'ñık, Imča'nala<sup>8</sup>n g'apa'lin. Gewñivo'lenau, "Qoyqınn'aqoyıkaı'tıñ qaıvıla'la'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

vila'lenau. Ga'lqalin, gala'lin, gi'wlin, "Ya'qañ ya'ti?" — "ılla<sup>8</sup> kmiña'ti." Gewñivo'len, "Ya'qañ ya'ti? Qa<sup>8</sup>latci."

A<sup>8</sup>tte'tiñ gani'nalin, am-kama'ni gai'lilin, gü'mlañ gayaitlen, gi'wlin, "Amei', am-Miti'nak yu'nin, ui'ña r'npi-  
5 qła'wula." — "Yaivaçhe'ñin r'npi-qła'wul. Gü'mlañ ñai'añ qaivila'gi." Gaivila'len, gewñivo'len, "Ya'qañ ya'ti?" Gü'mlañ Quyqinn'aqu'nak a'wun-qama'ma gani'nalin ñas'hinoi'tiñ.

Gas'salviye'lin vi<sup>8</sup>ya'tvik, va<sup>8</sup>ak ya'waç gayaitlen.  
10 "Meñqañ i'ti yu'laq?" — "Amamqu'tinak am-a'yevata, 'Awnu'p mañ-ñawa'kak.'" Mi'qun Ama'mqut e'wañ, 'Qriyaipıla'tık, qıya'latık.'" — "İñe'! Gü'mma gü'mlañ gatuıykmiña't-i-güm." — "A'mliñ anñe'nyi-eme'ta."

Ye'liñ gata'wañlenau, gala'linau. "Imça'nalı ya'qkinau  
15 a<sup>8</sup>la'tçiginkinau." Gala'linau, gañvo'lenau yaya's'qıwñık, gañvo'lenau kı'plık. "A'nku nalñılaikne'mık." — "Gin'ku nalñılaikne'tık. Ñai'añ ma'ma niya'nutiñ." Gü'mlañ Quyqinn'aqu'nak u'ttä gañvo'len kı'plık.

E'wañ ñawa'kak, "Gü'mma niya'nutiık. Eñi', r'npi-  
20 qła'wul qinaya'qı qinanginkıla'wi? Čini'n tiya'teulañ." Çanka'wlenau, ga'lqalinau. Va<sup>8</sup>yuk, "Meñkeito' mñni'lqala? Açıñeto' mñni'lqala."

Gamiçñoła'ñetiñ ga'lqalinau. E'nmik gaya'lelin, gavi<sup>8</sup>-  
yalin. "Mai, nıma'lqin, nikawi'çaqin, nıma'lqin." Çata'k-  
25 yalinau ağı'ñki, gayı'lqalinau, gan'kiaça's'qiwlin, E'nki ayi'yai

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

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

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

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

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

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



mi'mla gata'len. "Mei, ĞIWİLE',<sup>1</sup> mañ'n'aç i'ti?" Ğaya'l-kıwlin. "Ma'ki ninanımğumğaw-i-ği?" E'wañ, "ĞIWİLE', mañ'n'aç niçe'lpoqen?" E'wañ, 'Mal-kıço'l!" E'wañ, "Qai'lim mına'so'ñvoła."

5 Ğayı'lqalınau, va'yuk añqa'ta Ğatañvo'lenau. "Ğı'ssa Ğalu'tai-ği." E'wañ, "İ'pa a'nam Ğı'ssa Ğalu'tai-ği. Ğanı'-kalinau, Ği'wlinau, "Añqa'ta nataıaikine'mık. Ğañvo'lenau e'nmik yatıpgan'nik, i'miñ kmi'ñu nanimtiliñtatı'ykımınau; Ğatı'pgalınau. Ğaya'nulen tıpgatık, Ğei'nñalin ñito'lñin,  
10 Ğuptinta'lin.

Ğatı'pgalınau, "Qakokaivıla'tık." Ği'wlin, "Minka'kin wu'ssin?" E'wañ, "Tanño<sup>2</sup> niğala'qenau, wo'tto ñito'lñin nape'lan." Ğañvo'len ipa'tik. Aki'nna't Ğapğupğanñivo'len, Ğañvo'len ta'lık. Ña'wis'qata Ği'wlin, "Ya'qiykin?" E'wañ,  
15 "Tita'liykin." Ğanu'lin, Ğavi'yalin.

Ña'wis'qata Ğaça'ulin, ñito'lñin eni'n ui'ña. "Eni'n a'mu ñito'lñin mitnu'lan. Meñkeito' mni'lqala? Ğa'mğa-olğı-we'tiñ, tømik-olğıwe'tiñ." Imçanaıa'wge qo'npü Ğana'linau. Açço'ç.

### 13. Eme'mqut and the Kamaks.<sup>3</sup>

20 Amamqu'tinu vañvoıai'ke, va'yuk notai'tı Ğa'lqalın, yaya'ña Ğayo'olen. E'nki Ği'wlin, "Mai, L'a'wa, Ğı'ssa?"

<sup>1</sup> ĞIWİLE' 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.<sup>3</sup>

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

<sup>2</sup> The Reindeer Koryak and the Reindeer Chukchee call each other mutually by the same name, Ta'nūitan (cf. The Chukchee, *l. c.*, p. 11).

<sup>3</sup> Compare W. Jochelson, The Koryak, *l. c.*, No. 102, p. 290.

E'wañ, "Ła'wa, mañi'n'ač oya'myañ?"<sup>1</sup> E'wañ, "O, mitaļ-  
 vola'mik.<sup>2</sup> Ame'yaq ña'wis'qat?" E'wañ, "O kmi'ñin  
 yito'nen. Qu'nam mu'yi am-ya'yak oya'myañ miti'nmin.  
 Ła'wa, qaña'ñya!" — "Mannu'qi ya'yay." — "Me'ñqañ  
 5 i'tiykin? Ña'no vi'yañ kiswa'čik va'ykin."

Ğaño'len aña'ñyak. Ğatann'as'qa'nlenat ka'maw-ña'w-  
 gutinte gaqla'wula. Ña'nyen gana'yulin. Amamqu'tinak  
 gağinta'wlinat niki'ta. Ğan'kiačačas'qi'wlinat, Ğanto'lenat.  
 "Kmi'ñin ğina'tvilin. Ya'qatqi? Ñi'yaq vi'nvit, ya ya'lıñ,  
 10 ya qoi'ıñ?"

Ğaya'lqıwlinat, ğu'mlañ ğayl'lqalinat. I'pa kmi'ñin  
 Ła'wa ğa'alın. "Mai, Ła'wa, ya'ti? Wo'tto ya'ti, ğu'mlañ  
 a'čhi ya'ti." — "Ti'ta ğu'mma tra'tik. Wu's'tču tra'tik."<sup>3</sup> —  
 "A'me mañi'n'ač i'lvui?" — "Ui'ña, mitpiłhałai'kin." —  
 15 "Toq, Ła'wa, qaña'ñya." Ya'yay ğa'kmi'lin, oya'mtiwiłen  
 lo'ol-pine't. Ğa'ño'len aña'ñyak. "Trai, tiroi, trai!"<sup>4</sup>  
 Ña'nyen niquliłatqin.

Amamqu'tiyik ña'nyen ğanñawtiña'lin, ča'wčuwen.  
 Qo'npü ğaaimyo'olenau, ğatvaño'lenau qo'npü. Aččo'č.

<sup>1</sup> Oya'myañ HUMAN GAME is a word used only by the spirits.

<sup>2</sup> Here a man is spoken of as a "wild reindeer." In other tales a man is spoken of as a "little seal."

<sup>3</sup> These words are supposed to be in the language of the kamak. They differ,

there said, "Halloo, ʘa'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, ʘa'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, ʘa'wa, came home. "Halloo, ʘa'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, ʘa'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.

<sup>4</sup> 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 kıl'kakau, kıl'kakıl gu'ptilin,  
 gek, gañvo'len qalhai'ak, e'wañ, "Iğigi'." E'wañ ña'nyen,  
 "Qanka'wgi qalhai'ak. Aia'ñaç qas'wugıgeñe'tiñ yı'nna  
 5 gini'n İpyui' nu'ptin."

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

15. Eme'mqut and the Perches.<sup>1</sup>

Ama'mqut notai'tiñ ga'lqaıin, gayo'olen nımyı'ssa'n.  
 10 ENKE' qatapıtiłai'ke qaña'tıla-gi'niw am titiça pela'qa.  
 ENQÁ'ta gassa'len qata'p-vai'am, ñanako tamka'ln'aqu ga-  
 yı'ssalin, gatai'kilin. ina'n-awı'wut taiki'ykıninau ta'mkal-  
 u'ttu.

Qo'ıa ENÑA'naç Yayo'ça-ñawgıt gai'İlin, ganña'wtiñaıin.  
 15 Tı'tiç-a'wulpel-peıa'qıt ganyaitanñivo'lenat ENÑA'net ga-  
 yai'tılanat e'en tamka'ln'aqu gai'pılen.

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

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

<sup>1</sup> *Acerina cernua*. This tale was told by a young girl. It seems to be a fragment of longer and more coherent tale.

## 14. Eme'mqut and Shellfish-Girl.

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

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

## 15. Eme'mqut and the Perches.

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

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

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

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

Enña<sup>s</sup>'an genačixčanñivo'lenat, lawtılñu gaipiñvo'lenau. Gen'ačixčatpaañvo'lenat, Amamqu'tinti gen'ačixčatpaañvo'lenat. Nanka'kiļu gana<sup>s</sup>'linat, gaaımyo'o'lenat. A'ma-qlı'kaki'mi'ña gakmeñanñivo'lenau Yayo'ča-ña'wguta.

5 Laqlaño'ykin, ga'lñıl tılaivñvo'lai'ke. Nanyemkičiwñvo'ykinenau va'čaq. Aččo'č.

### 16. Miti' and Magpie-Man.<sup>1</sup>

Quyqınn'aqu'nu vañvo'lai'ke. Gek, Quyqınn'a'qu e'wañ, "Muwična'lık." Gek, ña'nyen Miti' qai'-a<sup>s</sup>'ttu yawyētis-qiwnñvo'ykinenau. Vakıthı'mtıla<sup>s</sup>n ña'nıko awyeño'ykin.  
10 Ña'nyen Miti'nen i'ñiñpik i<sup>s</sup>ñui'ñın yičemawñvo'ykinen.

Gek, ña'nyen yai'tekin. Miti' Quiqınn'aqu'nak ewñvo'ykinen, "Ğaya'qlin i<sup>s</sup>ñui'ñın ğatı'npičulin?" E'wañ, "A<sup>s</sup>'tta'ya o'pitčınık am-i<sup>s</sup>'ña i'yık, enña<sup>s</sup>'an i'tı." Gek, Quyqınn'aqu'nak i'miñ a<sup>s</sup>'tta'ya o'pitčınu i'miñ čuwi'ykininat.  
15 Gek, ğü'mlañ ña'nyen wična'lıykin. Ña'nyen Miti' ñıto'ykin a<sup>s</sup>'tta'yalqak vaga'lekin, ñıvo'ykin ğıya'pčak, "Mo'ol-gele!"

Va<sup>s</sup>'yuk Vakıthı'mtıla<sup>s</sup>n ğaya'lin, ği'wlin, "Mınya'lqıw ya'lku." Quyqınn'a'qu qaye'm i'n'a nıya'tin. Qaye'm  
20 ena'ha'lmık."

Ğana'tvılen. Ki'kič ğaya'lqıwlin ineyegeñe'tiñ, ña'nıko ğağınñičanñivo'lenat, va<sup>s</sup>'yuk Quyqınn'a'qu ğaya'lin ğaku'mñalin, "Mitei', qetğo'n vi<sup>s</sup>'y-i'mit." Gek, e'wañ Mi'ti, "Iklayo'k ane'tin. Ğü'mma ta<sup>s</sup>'ptı'ykin." E'wañ, "Ğina'n

<sup>1</sup> Compare Jochelson, *The Koryak*, l. c., No. 100, p. 288.

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

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

### 16. Miti' and Magpie-Man.<sup>1</sup>

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

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

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

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

<sup>2</sup> Small wooden charms of human shape (cf. Jochelson, *The Koryak*, *l. c.*, p. 42).



a'limiñ qeti'gin." To, Miti'nak gai'tilen, gakti'nvelen, gana'tvilen.

Ña'nyen Quyqinn'a'qu gaya'lqıwlin, gañlo'yilen. Gümmlañ yino'gıtñin gato'mñañen, ku'lipčina gato'mñañen, gañlı'lı-  
5 qawlen. Ini'yigiñ gıvakiñhaiñivo'len. Ña'nyen Va'kithin mal-ki't ganto'len, činko'nañ-vethiñe'ti ganto'len.

Va'kitha naya'q-güm?" Gek, ña'nyen Va'kithin gayai'tilen. Miti' gañvo'len vamyat'vak. Gek, lilipila'qut va<sup>s</sup>yuk gaito'lenat ña'nyaqıt. Va<sup>s</sup>yuk gamaiñanñivo'lenat. Gek,  
10 ña'nyat Quyqinn'aqu'nak u'nmi yaiva'či yıssiñvo'i'kinenat.

Quyqinn'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. Gümmlañ  
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<sup>s</sup>yıva'wmık." Miti'nak gı'wlinat, "Qanto'tık, qı'wgutča, 'İpa lı'ge-ta'ta ñe'nako qoyalatekin." Gaya'lqıwlinat, Miti'nak mani'gık gayo'lenat, ga'mgave'loqalıq. Ga'lqañin, ga'la'lin. Vakithimtıla'yikiñ, gaktine'ñilenat.

E'wañ ña'nyen Quyqinn'a'qu, "Tıpaivaka'nñivok, Mêté-  
25 yikiñ mı'lqatık." Ga'lqañin, ga'la'lin. "Mitei', qanto'ge! İ'npi-qla'wu' ya'tti." Miti' e'wañ, "ena'n-ve ağıtca'kēlen? Čini'n yaya'lqıwı'ykın." Gaya'lqıwlin, gaqamı'tvalen, gañvo'len a'wyık, gaqa'qla'len, ñačhinoi'tiñ gagı'ntawlin.

Miti'nak nenaaiñawñivo'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 egitñei'tiñ gaçinkaita'len. Quyqinn'a'qu ña'nyen gayai'tilen. Açço'ç.

17. How Big-Raven's Daughter was swallowed  
by a Kamak.<sup>1</sup>

Quyqinn'aqu'wgi vañvoļai'ke. Ñawa'kak mímļa nınu'qin.  
5 Qalñe'-key gate'wļalen, qai-mímıç gaito'len enna'n. E'wañ  
ña'wis'qatiñ, "Ya'qu mintai'kir?" Gı'wlin ña'wis'qata,  
"Ya'qu mı'qun qatai'kıgin? Ya'nmiñin." E'wañ, "Yaya'yu  
mintai'kin."

Yaya'yu gatai'kilin. E'wañ gaça<sup>8</sup>ulin, e'wañ yaya'yu  
10 gato'mwalen qai-mímıç. Quyqinn'a'qu qo'npü gañvo'len  
aña'nyak. Çes'hipa'lin e'wļañ ga'mga-nime'tı, gewñivo'-  
lenau, "Quyqinn'a'qu qo'npü qañañya'ñvoñ. Çapa'lqalin  
ui'ña aña'nyakēlen. Ya'qin a'mu gatai'kilin ya'yay?"

Quyqinn'aqu'nin ñawa'kak vı'n'va vañvo'ykin. Uı'ña  
15 o'ya a'tvaka. İ'miñ-nı'mıysu giwi'nilinau ñawınyo'nvu.  
Çı'wlin, "Mı'kinak ya'qin ya'yay yanyı'wñınin, ña'nyenena  
ñawa'kak tıyei'liñın. İ'miñ-gı'ynik aña'ken nanyıwñivo'-  
ykin. "Yu'ñyun." E'wañ, "Aļva'lin." İ'miñ i'ggin, qo'yen,  
ı'miñ-qun içu'çu. E'wañ, "Aļva'lin." Napkawñivoi'kin  
20 yanyı'wñık.

Va<sup>8</sup>yuk mēļhe'ñko gaçe'pñito'len ñenve'thiçñın, ake'yki-  
ļa<sup>8</sup>n, vı'yañ gapanqai'pilen. "Çumna'n myanyı'wñın, ya'yay  
ya'qin gatai'kilin. Aça'lun gatai'kilin." — "Aļva'lin." —

<sup>1</sup> 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.<sup>1</sup>

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. “Enña<sup>s</sup>'an! Ñawa'kak missai'liñin  
kama'kiñ.”

Gaito'len ñawa'kak, gañvo'len yitañatawa'tik. Wü<sup>s</sup>'tçu  
5 gala<sup>s</sup>uñvo'len. Gañvo'len qalhai'ak ñawa'kak. Mu'u-yil  
gatai'kiñvo'len, ya yu'ñyun, ya qo'yen, ya yi'yin, ímiñ-  
kiyu<sup>s</sup>la<sup>s</sup>'lu. Koro'wapel<sup>1</sup> gaito'len ya'walañqal. Ña'nako  
ñawa'kak gaña'lqiwlin, va'la gava'xgũlin ñawakka'ta, qo'lla  
pi'pip karma'nik<sup>2</sup> gayo'o'len. Gata'wan'lenau. Qo'npü ña-  
10 wa'kak niqalhaiañvo'qen.

Gala'linau kama'kiñ, kama'kau ganto'lenau, qoya'wge  
ímiñ ganuñvo'lenau, “N'am, n'am, n'am.” Enna'n koro'-  
wapel gana<sup>s</sup>'lin. Va'la'ta ganmitçoñvo'lenau kama'kau.  
Va<sup>s</sup>'yuk enna'n gana<sup>s</sup>'lin wotta'kin ake'yki<sup>s</sup>la<sup>s</sup>'n. Va<sup>s</sup>'yuk  
15 pi'pip gani'ñlalin, ña'nkalqak gaña'lqiwlin. Va<sup>s</sup>'yuk ga-  
pka'w'len yatipga'nñik, gapka'w'len yanu'ñka ñenve'thiçña.

E'wañ, “Qa'wun pani'ta mi'kinak nayamata'ge, ñeya'niñ-  
kmê'ñiñ yana<sup>s</sup>'liñ, e'nki triyanu'wgi.” Ña'nyen ñenve'thiçñin  
ga'lqa'lin. Čawçuwa'ta gama'talen. Va<sup>s</sup>'yuk kmi'ñin  
20 gaito'len, va<sup>s</sup>'yuk va'sqiñ gaito'len, gũ'mlañ gañvo'len  
qalhai'ak. E'wañ, “Kama'kata naya'nuw-gũm.”

Va<sup>s</sup>'yuk q'la'wu' ga'lqa'lin notai'tiñ, ka'mak ga'ya'lin,  
ganu'lin. Yanu'ñki pa'qu' ganu'mkawlin, pa'qu'la qala'lvlin  
ganc'i'mawlin. Ñenve'thiçñin gavi<sup>s</sup>'yalin, ganto'len. Miti'w  
25 gakya'wlin, e'wañ veta'tekin. E'wañ, “Mi'kina'i'-gi?” —  
“Ai'gewe tinu'wgi.”<sup>3</sup>

<sup>1</sup> Borrowed from the Russian *корова*, THE COW; *-pel'* is the suffix of the diminutive.

<sup>2</sup> Borrowed from the Russian *карманъ* THE POCKET.

<sup>3</sup> 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'mtiwilu gana<sup>8</sup>linau gū'mlañ kmi'ñu. Kmi'ña gama'talen. Qla'wuł gaya'lin wū<sup>9</sup>tču. Qoyqinn'aqoyikei'ti ga'lqalınau. Kmi'ñın gū'mlañ gaña'wtiñlen. Qoyqinn'aqoyikei'tiñ gała'linau. Gíwlin, "Ñawako'k nayato'n." E'wañ,  
 5 "Ñenve'thičña nałła'xtatın. Yaq-ña'wis'qat ni'tın?" Gawa's'vilin. "Wutınnałai'-güm, tıya'tık." Ganto'lenau, gaya'lqıwlinau. Enna'niku gatvañvo'lenau, gapıttuña'wlenau. Aččo'č.

### 18. The Kamak and his Wife.<sup>1</sup>

Ni'ka, ma'kiw a'mu vañvołai'ke. Va<sup>9</sup>yuk ñenve'thičñıt  
 10 gawa's'vilitat. E'wañ, "Mai, ui'ña ava'leika?" — "Ułgu'vik vałai'ke." Ułhu'viñ gała'linat, gañvo'lenat va'luk. "Čopro'tka vałutka!"<sup>2</sup> Gū'mlañ miti'w. "Mai, ui'ña ava'leika?" — "Yaqa'lık vałai'ke." — "Čopro'tka vałutka! Ava'leika yana<sup>8</sup>la'ntik, miti'w to'čhin-ya'q missanus'qiwla'ntik."

15 Gagınta'wlinau niki'ta gičhołai'ti. Ma'qım gani'nłalin, vinvin'a'qu gato'mwałen. Ñanekai'tiñ gagınta'wlinau.

Gaya'linau. "Mai, ui'ña ava'leika?" Uí'ña. "Mınyałqıwičña'nau! A'mu e'nnu gapı's'qalınau." A'wun gaya'lqıwlinau, ími ga'nčilinau kičva'ču. Uí'ña yı'na.

20 E'wañ, "Mınan'ačo'mık."<sup>3</sup> Ganvaqyıla'wlen. Ača'geiñın

<sup>1</sup> Compare Jochelson, *The Koryak*, l. c., No. 105, p. 293.

<sup>2</sup> Compare p. 68, footnote 3.

<sup>3</sup> *Mınan'ačo'mık*, literally LET US ACT WITH THE GRANDMOTHER. The word *a'na* (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!"<sup>3</sup> (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, missayawała'nñinau. Volqigeñe'ti yagintawla'ñe, missayawała'nñinau. Añqai'ti i'mi missayawała'nñinau. Gıcholaı'ti yagintawla'ñe, mi'qun? Aña'ña alaı'tiñ na'ntımık. Me'ñqañ  
5 minya'wałat?"

Gañvo'len lo'lo i'luk. "Añei'kılka panenai'ti mıninto'mık?<sup>1</sup> Yaqałnawıčñe'ti mıninto'mık." Kama'w-ña'ut, "Qinaqułıumti'gi." Emtei'pılen. "Qinanpiykała'wı." Vaļeļei'ti gai'pılen. "Gına'n qun nita'witkiñi-ği."

10 Va'yuk gavi'yalinat. enña'an gayıļtelñivo'lenat. Vaļeļei'ti la'wut gana'lilin. Va'yuk ña'nyeu gewnivo'lenau. "Minyo'olan yaya'ña." Gayo'olen, pılvı'ntı-ča'yinaña ga'nvilin la'wut, a'wun im-la'wtalin.

"Qe'e!" Volqageñe'ti gani'ñlalinat. Gatvañvo'lenau,  
15 gaaimyo'olenau, añenve'thičñıka gana'linau. Aččo'č.

### 19. Gull-Woman and Cormorant-Woman.<sup>1</sup>

Niyka'wgi ya'qyaq-ña'wutu ña'nyaqat gañaw-yıļa'ñi-to'mga yaginñivo'yke. Ivva'lu-ña'wgut e'wañ, "Aya'tka ageñe'tiñ, miñnitatis'ki'wık." Ña'nyen kama'kn'aqu e'wañ, "Mas'hi'ntılık." Gas'hntıleñvo'len, va'yuk ñe'nin e'wañ,  
20 "Yınna'qi e'lhi-peye'ykın?"

<sup>1</sup> Compare Jochelson, *The Koryak*, I. 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.<sup>1</sup> 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?"

<sup>1</sup> 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<sup>o</sup>len: ya'qyaq. Qa'čin ui'ña ana'luka gati'tkaļen. Na'nyen Kama'kn'aqu gayai'tilen, e'wañ, "Tita<sup>o</sup>lyikm." Gayai'tilen, ki'kit gayi'tlelen, gek ñane'ninak Ya'qyaq-ña'wtinak pa'qula qala'lvun yiçima'wrykmin. Gek, ña'wis-  
 5 qatik e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka, gek, eñva'ratka!"<sup>1</sup>

Kama'kn'aqu gavi<sup>o</sup>yalin. Na'nyen Ya'qyaq-ña'wut gan-  
 to'len. Gañvo'len çotçiqe'tiñ pinkuļa'tik. Puka'wekin  
 yayiña'ñka. ena'n kitça'ta geneimaklin. Gayi'ñalin, ga-  
 10 kuļa'lin, gañaikap'tkalin. Na'nyeninen ña'wis'qat kinma-  
 çiku ña'nako gapis'qalin. Gek, gūmlañ yaqai'qun gayi-  
 ñalin, ya'sqalqak gi'lin.

Gayai'tilen, gi'wlin, "Kamakn'aqu'nak ina'nui, kīma'k  
 tiv<sup>o</sup>yak." Na'nyen Ivva'lu-ña'wğut, "O'pta mni'kak.  
 15 Ti'ta o'pta ninanuva<sup>o</sup>'an." E'wañ quti'ninak, "Qiy<sup>o</sup>me'en,  
 apa'qulkeļ-e'-ge." — Gūmni'n vai vain'aqu'wgi, va<sup>o</sup>'ga  
 tyançima'wikiniñin, lu'gu i'wka mañinmıla'tiykin."

Na'nyen gaa'lalen, gapka'wlen i'wak. Age'ñiñ gala'lin,  
 gatvañvo'len. Na'nyen Ka'mak-ñawğut qai'gut galaļanñi-  
 20 vo'ykin. Ui'ña aļa<sup>o</sup>uka. Na'nyen tayyeñivo'ykin, ewñi-  
 vo'ykin, "Wutissai'-gūm." Me'nqañ mi'qun u'ka a'ļa<sup>o</sup>wun?

E'wañ, "Qage', wutinnaļai'-gūm, qina'nu!" Pukawñi-  
 vo'ykin lu<sup>o</sup>k. Qai'gut çançis'qonvo'ykimen. "Mannu'qi?"  
 Gek, gala<sup>o</sup>ulin. E'wañ, "Tıyanu'wgi!" E'wañ "Qina-  
 25 nu'wgi!" Ganu'lin, ui'ña o'pta ana'luka gati'tkaļen. Gek,  
 ña'nyen gayai'tilen. Gek, gūmlañ e'wañ, "Tita<sup>o</sup>lyikm."  
 Qļa'wuļiñ e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka,  
 eñva'ratka!"

<sup>1</sup> 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!"

Ğǘ'mlañ ǵa'nmiłen, pa'ninau vača'pǵiçñu va'ǵa vagit-  
 çu'ykminau.<sup>1</sup> Ña'nyen ǵavi'yalin. Ǵǘ'mlañ ǵanto'len.  
 Ivva'lu-ña'wǵut ǵanto'len, ta'y-a'mu ǵavetho'lenau a'ǵımułqu.

Gek, ǵayai'tilen. Ña'nyen ǵi'wlin, "Ğǘmma vai panet-  
 5 çinaı'tı tıyaa'nkawıñ." Uwi'kiu ǵangııa'wlenau; aǵeñe'tı  
 tılai'vik qo'npü ǵanka'wlenau. A'ççič.

## 20. Yini'a-ñawǵut and Kılı's Marriage with Fish-Man.<sup>3</sup>

E'en Quyqınn'acqu'nu vañvoıai'ke. Kılı' e'wañ Yini'a-  
 ña'wǵutina, "Minno'tantaıa." No'tañ ǵala'lınu, E'nni-la'wut  
 inu'nu ǵa'kmiłin. Ǵala'lınat, ǵañvo'lenat a'wyik. Ǵalqai-  
 10 ña'wlin E'nni-alpı'ttama. Ǵaǵıntawlin, "Kama'kanu Yıni  
 na'ıllıñ." E'wañ, "Uı'ña kama'kanu ana'ıka." — "I'n'aç,  
 mi'qun, kama'kanu na'ıllıñ."

Ǵañvo'len yanaqmitkatu'yawñik, ǵapka'wlen, ǵayı'ıqalin.  
 E'wañ Kılı', ña'nyen ǵayai'tilen, ǵi'wlin, "Ma'nnu-yaq  
 15 Yıni?" — Kama'kanu na'ıllıñ." Ña'nyen Yini'a-ñawǵut  
 ǵaqya'wlin. E'nki Enni'mtıla'n pipi'tçuykin. E'nki qata'p-  
 e'mat va'ykin.

Ǵewñivo'len, "I'n'aç, qaqya'wǵı!" Ǵaqya'wlin. Gek,  
 ǵama'talen, enke' ǵatvañvo'lenau, ǵamaiñtaiña'lınu.  
 20 Va'yuk ǵayai'tilenat Qoiqınn'aqoyıkaı'tıñ. "Ñawa'kak  
 naya'tın!" — "Yaq ñawa'kak ni'tın. Mu'çhin kama'kanu  
 ǵana'Lin." — "Wuttısaıai'ǵǘm, tıya'ıtık."

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

She killed her again, and tore the old scars<sup>1</sup> 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.<sup>2</sup> That is all.

### 20. Yini'a-ñawgut and Kīlu's Marriage with Fish-Man.<sup>3</sup>

Big-Raven lived with his family. Kīlu' said to Yini'a-ñawgut, "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-ñawgut 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."

<sup>2</sup> Both Kamaks seem to have revived after having been killed.

<sup>3</sup> Compare Jochelson, *The Koryak*, No. 109, p. 296.

ENNIMTĪLA<sup>8</sup>na KĪlu' gakenanñivo'len. "Yinei'! me'ñqañ  
 5 ġitča i'ti?" — "Ġina'n enña<sup>8</sup>an ina'nti." — "Ġini'n to  
 qġa'wul nima'lqin."

"Can'ai', minno'tanta!" Ga'lqarinat, ġaġa'linat no'tañ,  
 5 ġaño'lenat a'wyik. O'pta la'wut ġa'kmiġin inu'nu. "Čan'ai',  
 qina'lqaiñaw." Ġewñivo'len, "Qiyime<sup>8</sup>en miġqaiña'wgi."  
 E'wañ, "Am-mu'yu minpittuñawġai'ke."

Ġaġqaiña'wlin. Ui'ña aqmġtkatča. Ġa'kmiġin, viġ<sup>8</sup>yña  
 ġaña<sup>8</sup>ġin. Va<sup>8</sup>yuk maġ-ki't ġaña<sup>8</sup>ġin. "Toq, Čan'ai', qena'-  
 10 peġa." Ġape'ġalen. "Čan'ai', ui'ña kama'kanu ana<sup>8</sup>ġka."  
 Ġu'mġañ ġala'xtilin. E'wañ, "Qena'peġa. Ġayai'ta, ġi'wa,  
 'Kama'kanu na<sup>8</sup>ġiñ."

Ġewñivo'len Quyqinn'a'qu, "eni'k anñena'ta, me'nqañ  
 ni'tiykin." KĪlu' a'wgi ti'nmi-qalġaiañvo'ykin, ġayi'lqalin.  
 15 O'pta ġakyawñivo'len, enke' enni'mtġla<sup>8</sup>n. Ġi'wlin, "I'n-ač,  
 ġina'n ewġupa'tik." Ġakya'wlin, enni'mtġla<sup>8</sup>nak o'pta  
 ġama'talen. E'nki ġatvaño'lenat ġamañitaiña'linat.

Va<sup>8</sup>yuk ġayai'tilenat Qoyqinn'aqoyikai'tiñ. Ġi'wlinau,  
 "KĪlu' naya'tin." — "Mu'čhin KĪlu' kama'kanu ġana<sup>8</sup>ġin."  
 20 E'wañ, "Wuttinaġai'-ġum, tiya'tik. enni'mtġla<sup>8</sup>nak enama'tai."  
 E'nki ġatvaño'lenat, nalñiqa'tvuqinet yatai'ñanñik. Yini'a-  
 ña'wġutinti kmeñanñivo'ykinat. Qu'ttu qġa'wuġu naitoñ-  
 vo'ykinenau. 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.*<sup>1</sup>

Qutki'nnaxu gergiñe'lqilin, vi'tvitpi gayo<sup>8</sup>oļen, gi'vlin, "Qa'iñun mel-gi'rniku, ya'vač ata'lıñka." Ga'ateļin, añqak geni'reļin. Liği'mmen gewge'lin, keli'la<sup>8</sup>n gayo<sup>8</sup>oļen, liği'mmen e'nkita gi'vlin, "Qa'iñun mel-gi'rniku, ya'vač  
5 ata'lıñka." Ga'ateļin añqak.

Me'mil gayo<sup>8</sup>oļen, ga'ateļin añqak. Riri'ñe gayo<sup>8</sup>oļen, geni'reļin. Yu'ñiy gayo<sup>8</sup>oļen, va'sqin ye'pluq nime'iñäqin yu'ñiy, att'i'yul geni'reļin. Liği'mmen gewge'lin, va'sqin gayo<sup>8</sup>oļen gekeli'lin yu'ñiy. "Vai-i' yu'ñiy!"

10 A'tti ni'mnimu gakitaiñe'lqilin. A'tti Ta'nñin-i'rriit gayuñpe'ntaļen vaļa'ta gepi'riļqıla. A'tti givi'niļqıla, gaļa<sup>8</sup>ulin, ena'nna a'tti gečeñ'ačeñiļqilin. A'tti rikri'ñik gere'lqilin, e'unki genalpuño'lqilin mi'tqa. Gemeiñeyi'nmilin, a'tti gathai'tiļen, geti'ñemylin.

15 Ta'tolata<sup>3</sup> gaļa<sup>8</sup>ulin. "Me'nqut ku'ritkin?" — "Umyu'm!" I'vitkin, "Ti'nna?" I'vitkin, "Tumyu'm!" Liği'mmen e'win, "Ti'nna?" E'win, "Yuñyu'ñ!"<sup>3</sup> Mi'tqamit get'e'lin eni'kki ta'n'aw.

"Qai'lim, tetemi'tqañin." A'tti ku'm'ukum gelpi'rtelin  
20 a<sup>8</sup>ta-qa'meñ. Qutki'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 riya'-vi'ļa enñi'n ga'nmiļen. Tenma'viļa<sup>8</sup>n.

See p. 6.

<sup>2</sup> The fox, in the Koryak and Chukchee, is usually a female, Fox-Woman.

21. Big-Raven and Fox.<sup>1</sup>

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

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

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

A fox<sup>2</sup> 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!"<sup>3</sup> 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.<sup>4</sup> It is finished.

<sup>3</sup> 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.

<sup>4</sup> Evidently by poison mixed with the berries.

## 22. Eme'mqut and Envious-One.

*Dialect of Paren.*<sup>1</sup>

Nipaivati'čñin miti'w Ememqu'tinak lu<sup>8</sup>'nin, i'wnin, "Me'nnu lu<sup>8</sup>'wan, minyo<sup>8</sup>oga<sup>8</sup>'an. Ğū'mliñ vus nayo<sup>8</sup>oga<sup>8</sup>'an niwga<sup>8</sup>'an "Toq, yawo' ełeki'mkin mīpałausqa'wa." Ńa'ni-yax Ememqu'tinak peła'nen Nipaivati'čñin.

5 Ńivoi' ełeki'mkımık, ine'ñeyik, plı'tkui. Yäqqai'-qun qatı'. Va<sup>8</sup>'yuk ni'tkinek mel-ñe'wis'qat ñe'wānu lı'ñnin. Ńane'nınak Nipaiva'tičñinak pe'nin qun im Uwe'ñpiliñ nanyaita'tinat. Ti'tequn niwga<sup>8</sup>'an, "Qle'gi. Ńe'wis'qätit minintenčite'wnet!"

10 Ńa'ni-yax Nipaivati'čñin, "Yawo', čičele'ñin!" A'mliñ-van kitve'-lı'ga penči'ykin, ñe'wis'qät pēłhinolñı'toła yi'san gattai'len. Čitavaña'nnen. Če'tik va'čañ äče'ała ełhitaw-ñu'tkinen čimołıtawitkoñu'tkinen.

Va<sup>8</sup>'yuk yetha'as ña'ni-yax. Ememqu'tina ñe'wis'qat  
15 nenčimpetha<sup>8</sup>'an. Nanatvuga<sup>8</sup>'an. Ńe'nin Nipaiva'tičñinin nenuwuyetha<sup>8</sup>'an, oma'ka yu'ñyu-veli'ta. "Ńe'wis'qätit minintenčite'wnet!"

Naitoga<sup>8</sup>'an "Awe'n, ewliłashıla'n'aqu ewloinıla'n'aqu."  
20 Exune'če penči'tkinen ñe'wis'qät talñathisñı'nvø. "E'wun-van ya'lvuñnen." To, ñe'nin Ememqu'tinin ñe'wis'qät naitoga<sup>8</sup>'an. Nipaivati'čñin vi<sup>8</sup>'gi.

Oma'ka yu'ñyu-veli'ta poxı'a'nñui. Nenumke'win. Čıgı-čeñe'wgi. E'wañ, "ğeyı'lqat-güm." Mu'qun yişı'ykineu čo'nñonenau enı'neu qalałvini'ñqo ganto'lenau. Ğū'mliñ

<sup>1</sup> See p. 6. This is evidently a fragment of a larger tale, but the narrator knew no more.

22. Eme'mqut and Envious-One.<sup>1</sup>

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.<sup>2</sup> They took away the woman. Then he recovered his senses. He said, "I have slept." And really he began to eat

---

<sup>2</sup> It seems that he had eaten some whale-blubber with his wife.

naitoga<sup>s'</sup>an. Vi<sup>s'</sup>gi. Yišh'ykineu genu'lineu gū'mlīñ  
yito'nenau.

Gū'mlīñ nenu'mkewin. Čigičeñe'wgi, ču'nineu yisgī-  
ykineu qalalvini'ñqo ganto'lenau. Va<sup>s'</sup>yuk, "Qime'ñen,  
5 qalqath'тік. Тiрa'aa<sup>s'</sup>k." O'pta.

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

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

### 23. Big-Raven and Fish-Woman.<sup>1</sup>

(*In Six Dialects.*)

Big-Raven lived with his family. They had nothing to  
eat. He went to the sea, and found there Fish-Woman.<sup>2</sup>  
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.

<sup>1</sup> 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'rkilinti<sup>1</sup> nitva'qênat, nigitte'tqinet. Añqa'-gêlê'ê, EN'qa'm E'nnin ora'wêlan lu'nin, rirai'tannên. Le'lhâ gêçhêtr'tkoñnoi, EN'qa'n nano'ññoa'n. EN'qam Ku'rkilnâ ma'tanên. Miti' E'niki kiña'tiñoi. EN'qam Ku'rkil nota'gti  
 5 qâti'. Miti'nâ ki'plmên, tmnên, ipa'nnên, ru'nin. Č'rmqûk uwa'qoçê'gti pêla'nên. EN'qa'm Ku'rkil pûki'rgi'. "E'nni-ñe'ut, qanto'gê'!" Yañai'pû ñitoi', gïnmilkin ipa'jo. Res'qiwki', teqeme'ngi', iu'nin, "Gïnmil Miti'nâ gëna'n-milên üm, gëna'palên." Ne'me irga'tik ewkwe'tyi', ne'me  
 10 Miti'nâ pê'nñnên. Le'ut rika'wraunên. "I'git tr'nmîn." Ku'rkil gë'ein, ne'me čikeye'wki', ne'me teqeme'gnin. EN'qa'm E'nni-ñe'ut ra'gtiê'. "Miti'nâ qul'nikék rënan-qo'npũhaw." Ku'rkil ye'tti', e'un ui'ñâ. Añqa'gti gë'lqälin, vañei'pũnoê', "Qiyeyti', E'nni-ñe'w-i-gir!" — "Qarê'm  
 15 miyeytik! Miti'nâ-m ne'me rëna'nmi." Qo'npü eiñe'uk luwau'ñên. Erre'č.

### Koryak, Kamenskoye.

Quyqinn'aqu'nu vañvołai'ke, pełhanñivołai'ke. Añqai'tiñ ga'lqar'in, va'yuk enni'mtiłan gayo'olen, ganyai'talen. La'ñna gapewyañvo'len, ñanena'ta gawyeñvo'lenau. Va'yuk

<sup>1</sup> 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'rkil, 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'lqalın. Miti'nak  
gata'lalen, ga'nmiñen, gapa'len, ganu'lin. Čũmkup qla-  
wulıñ gape'lalen. Va'yuk Quyqinn'a'qu gaa'lin. "E'nni-  
5 ña'wgut, qanto'ge!" Yino'ñqo ganto'len, wotta'ken apa'-  
tassa'n. Gaya'lqıwlin, gaqamı'tvalen, e'wañ, "Wo'tto  
Miti'nak ena'nme, enapa'te." Gü'mlañ miti'w ga'lqalın,  
gü'mlañ Miti'nak gape'nyilen. Gala'wtıntilin. "Wo'tvañ  
tı'nmin." Quyqinn'a'qu gaa'lin, gü'mlañ gačhičaña'wlin,  
10 gü'mlañ gaqamı'tvalen.

Va'yuk E'nni-ña'wgut gayai'tilen. "Miti'nak va'yuk  
yenanqonpüña'wi." Quyqinn'a'qu gaa'lin, a'wun ui'ña.  
Añqai'tiñ ga'lqalın, gañvo'len aiña'wik, "Qıya'the, E'nni-  
ña'wgo't!" — "Qayo'm mıla'k! Miti'nak gü'mlañ yeña'nmi."  
15 Qo'npü aiña'wik gapka'wlen. Aččo'č.

### Koryak, Qare'ñn.

Quyqinn'aqu'nu i'tılkılı, pilhe'tılkılı. Inu'ñki ge'lqalın,  
ora'wucak enni'mtıla'n gayo'o'len, ganrai'talen. Le'ñä  
gapi'wtelki!(in), ennina'ta gewye'lkılı. Ora'wucak Quyqin-  
n'aqu'nak gaña'wtinlin. Miti' enni'n gakinca'tılkılı(n).  
20 Ora'wucak Quyqinn'a'qu no'tañ ge'lqalı(n). Miti'nak  
ga'tküplıñen, ga'nmiñen, gekukei'vulin, genu'lin. Čũmkup  
oia'kocik gegnu'lin. O'raw Quyqinn'a'qu geye'lin. "E'nni-  
ñe'wut, qanto'ge!" Tı'nuk ge'tkurlı ganto'len, yanu'tken  
gakukei'vulin. Gere'lkilin, to'lkañ gantova'len, gi'wlin,  
25 "Ya'nut Miti'nak ena'nme, inekukei'vi." İ'nnik mete'w  
ge'lqalı, i'nnik Miti'nak gape'ntilen. Gele'wtıntilin. "E'chi-  
van tı'nmin." Quyqinn'a'qu geye'li, i'nnik gachicaña'wlı,  
i'nnik gaqamı'tvalı.

Ora'wucak E'nni-ñe'wut garai'tılkalı. "Miti'nak ora'wucak  
30 tenanqo'npüñaw." Quyqinn'a'qu geye'li, e'wun i'tka. Inu'ñki  
ge'lqalı, gañvo'lı qoqla'ha'tık, "Qıye'thi, E'nni-ñe'wut!" —

“Iḡu't m̄le'k! Miti'nak i'nnik tena'nmũñe.” Qo'npũ  
qo'qlak ḡapka'wli. Tenma'wilen.

Koryak, Lesna.

- Qutkinn'axu'nu i'tiḡkilin, peḡhaḡa'tki. A'ñqañ ḡe'lqalin,  
ora'wač enni'mtiḡan ḡayo'oḡen, ḡanrai'talen. Le'lña ḡepi'-  
5 vivelin, enñi'nat ḡewye'ḡkilin. Ora'wač Qutkinn'axu'nak  
ḡaḡna'wtinlin. Miti' enñi'n ḡač'i'ntawḡen. Ora'wač Qutkin-  
n'a'xu no'tañ ḡe'lqalin. Miti'nak ḡa'tkiḡiḡilen, ḡa'nmilen,  
ḡekukei'viliḡ, ḡenu'lin. Č'mkup uia'qucita ḡape'ḡalen.  
Ora'wač Qutkinn'a'xu ḡeye'ḡin. “e'nni-ñe'wut, qanto'ḡe!”  
10 Ti'nuk ḡe'tkurḡi ḡanto'ḡen, yanu'tken ḡekukei'viliḡ. ḡere'ḡ-  
kilin, ḡaḡam'tvalen, ḡi'vlin, “Ya'nut Miti'nak ena'nme,  
inekukei'vi.” Liḡi'mmen miti'w ḡe'lqalin, liḡi'mmen Miti'-  
nak ḡape'ntiḡen. ḡele'wtintiḡin. “E'čhi-van ti'nm̄in.”  
Qutkinn'a'xu ḡeye'ḡin, liḡi'mmen ḡečhičeñe'wlin, liḡi'mmen  
15 ḡaḡam'tvalen.  
Ora'wač e'nni-ñe'wut ḡarai'tiḡen. “Miti'nak ora'wač  
tenanqo'npünaw.” Qutkinn'a'xu ḡeye'ḡin, e'wun e'ḡe.  
A'ñqañ ḡe'lqalin, ḡaḡvo'ḡen aiñe'witkuk, “Qiye'thi, e'nni-  
ñe'wut!” — “Qate'mmi m̄le'kk! Miti'nak liḡi'mmen  
20 tena'nmi.” Qo'npũ aiñe'witkuk ḡapka'vḡen. Tenma'viḡa'n.

Kamchadal.<sup>1</sup>

Klu'txe<sup>n</sup> kč!amjanḡa'<sup>n</sup> kcu'nl'kajukñin, kpilhe'tkajukñin.

Ku'txen qč!a'mjanḡ'an junčči<sup>n</sup>, pi'ḡheskis.

Raven-Big's people are living, they are hungry.

Kex'a'nke ki'lkajukñin, x'ū ū'nč!in kč!a'mjanḡ' kički'kñin,

Kex'a'nke pi'kikñin, x'u'xan ni'nčin qč!a'mjanḡ' kički'kñin

To the sea he went, then Fish-Person he found

kintxiḡa'kñin a'tinoke. Ñe'l'ñal ki'pctuin, nu'whel knu'-

kintxiḡa'kñin a'tnok. Ñe'nñal ki'pctuin, i'nuwhel knu'-

he brought her home. With roe she threw it out, with that they

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



- kajukñin. X-ū K!utx kña'l'xkiñin (nu'whenk.)  
 kǎjukñin. L'í'l'i-ha'nxañ. Kutx kña'l'xkiñan (i'nuwhenki.)  
 were feeding. Then Raven-Big he married her (on her.)  
 Miti' nu'whenk kxëkanl'ka'jukñin. Te'naq K!utx sönke  
 Miti' i'nuwhenki kxëkanl'kǎjukñin. Te'naq Kutx zö'nke  
 Miti' with her grew jealous. Then Raven-Big to the  
 (open) country  
 ki'lkiñin. Miti' nu<sup>6</sup> ñimcx ku'jilIn, kl'a'm'an, kíkuke'jin,  
 pí'kikñin. Miti' enu' himcx ku'jilIn, kl'a'man kíkoka'jon,  
 went. By Miti' this woman she struck her, she killed her, she cooked her  
 kítxa<sup>6</sup>'In. Kǎ'coñ qimja'nanke kí'nftil<sup>6</sup>n. Te'naq K!u'tx  
 kítxa<sup>6</sup>'l'in. K'a'con qimja'nanke ka'nijn. Te'naq Kutx  
 she ate her. Some to (her) husband she left. Then Raved-Big.  
 5 kk!ö'l'kiñin. "Ü'nč!in ñimcx, kí'qu'mctixič!" Ku'tik<sup>1</sup>  
 q!ö'l'kiñin. "Ní'nč!in himcx, kí'qu'mctixč!" Ku'texil  
 came. "Fish-Woman, come out!" From the  
 rear storeroom  
 kí'qu'mctikñin, q!a''nan kí'nclin. Kí'če'kñin, no'num kí'n-  
 qu'mctikñin, q!a''nan kí'nclin. Kí'če'kñin, no'num kí'n-  
 she came out, that one cooked one. She entered, she brought  
 recently  
 č!hiin, kl'o'an, "Qlank Miti'nk l'a'mhümnen, kokajo'-  
 txila'kñin, klo'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 kí'lkiñin, te'naq Miti'  
 hümnen." Te'naq ku'lan kl'xa'lenk pí'kikñin, o'net<sup>1</sup> Miti'  
 cooked me." Again to-morrow he went, again by Miti'  
 ena'nke kpe'nckiñin. Ktxin klí'pil'in. "Né'ní ven  
 ena'nke gape'nclin.<sup>1</sup> K!o'mtka! ganka'vravlen.<sup>1</sup> "Né'ni ven  
 she attacked her. Her (neck) [head] she wrung. "This time  
 10 tl'a'mhin." K!utx kk!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 again  
 senses,  
 no'num kí'nč!hiin.  
 no'num kintxila'kñin.  
 she brought the food.

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

Nu<sup>6</sup>n ü'nčl'in ñimcx a'tinoke ki'lkĩñin. "Miti'nk lhi  
 inu' ni'nčl'in himcx a'tnok pi'kikñin. "Miti'nk l'i'l'i  
 Then Fish-Woman went home. "By Miti' after a  
 while

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

Këx'a'nke ki'lkajukñin, kike'lkajukñin, "K!ö'lxč, ü'nčl'in  
 Kex'a'nk pi'kikñin, kel'ka'jukñin, "Q!ö'lxč, ni'nčl'in  
 To the sea he went, he began to call, "Come (here), Fish-

ñimcx." — "X·ënč mklö'l'kičn! Miti'nk te'naq l'imha'l-  
 himcx." — "Hënčl mqlö'l'k! Miti'nk te'naq l'imha'l-  
 Woman!" — "I will not come! By Miti' again she will

5 hümmen." Häč! o'čl'ki ku'tuin. Tpi'nlxun.

hüm." Halč! o'č!alel ku'tuin. Tpi'nlxun.  
 kill me." Altogether to call her he could not. That is all.

#### 24. Kĩlu' and Monster-Man.

(*In Three Dialects.*)

Yini'a-ña'wğut and her sister went out for a walk. Yini'a-ña'wğut 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<sup>o</sup>'an wu'ssinau Yini'a-ñā'wgutinti notantaga'e. Ñā'nyen lela'pitčoñvoi Yini'a-ñā'wgut va<sup>o</sup>'yuk yo<sup>o</sup>'onen. "Ñā'no yī'nnā e'unki qigitaykīnī'gīn!" Gū'mļañ ñā'nyen Kīlu' lela'pekīn, inñā'tikīn. "A'čhi nī'w-i-gī, 'Ñā'no yī'nnā  
5 ya'tiykīn?' Me, gū'mļañ inñā'ti."

Yaite'ti qatha'ai, oyeļannivo'ai, va<sup>o</sup>'ak tī'LI-wus·his·he'ti. Am enñā<sup>o</sup>'an Ye'ñtiñ-I'tala<sup>n</sup> ya'ti. Inya'wut Kīlu'nikqal va'gale. Ñā'nyen Kīlu'nak ñaw-yīla'lñi-tu'mgīn ñanikañ-qala'itñ upna<sup>o</sup>l'nin. "Gī'ssa nīla'pitčui-gī. Čei'mīk qat-  
10 vaykīne'-ge." Kī'čič ñaw-yīla'lñi-tu'mgīn yīlqa'ti, a'wwi ñatñinoi'tñ maļ-gīnta'wi. Va<sup>o</sup>'yuk kīmī'tau neka'ñvoļai qo'ñvoļai, u'ttik gīvalai'ke, kītīnve'titkīnen. Va'amī tīlai', uī'ña yī'nnā. Gaļa'ma u'ttik gīvalai'ke, kītīnve'titkīnen. Moļata'ñvoļai a'wun e'ñveļma.

15 Va<sup>o</sup>'yuk tīlai', ata's·hu natčiga<sup>o</sup>'an "Quyaxļa'ntik?" — "I'pa a'nam ñā'nyen kama'kata nanu'va<sup>o</sup>'an. ena'n lela'pitčuļa<sup>n</sup>." — "Ñā'añ mīnyo<sup>o</sup>'oļan." Ga'lqalīnau, tawa'ñlai

gałańno'lenau, ñêyas·he'ıtı tıłai'viki, o'nmi-mal-oya'ček. Kılı' newñivo'an, "Ai'geve agınta'wka, gı'ssa hana<sup>s</sup>-mata'-gê."

Ña'nyen Kılı' mal-taitiñča'nñivoi. "Ya'not," e'wañ,  
 5 Gũ'mkiñ gaya'lin ñawindu'la<sup>s</sup>n." I'nmiq ña'no ui'ña. Yini'a-ña'wgut ñane'ninak aki'nu ga'lıñilin. Gaya'lqıwlin o'nmi-mal-oya'ček. Toq, ña'nyen Kılı' mal-akena'nñivoi. Ñaw-yıla'lıñi-tu'mgın nama'tan. Toq, o'pta.

### Koryak, Paren.

Enña<sup>s</sup>a wusa'nau Yini'a-ñe'wgutinti notantaga'as. Ñe'nin  
 10 leła'pitkonñoi. Yini'a-ñe'wgut va<sup>s</sup>yuk yo<sup>s</sup>onen. "Ñe'no yı'nna e'nki qıgitetkni'gın!" Gũ'mlıñ ñe'nin Kılı' lile'pitkin, inñe'ettkin. "Yı'shi ni'w-i-gıs, 'Ne'no yı'nna ya'titkin?' Ve, gũ'mlıñ inñe'ti."

Yaite'tı qatha'as, oyelaññiño'vas, va<sup>s</sup>yuk tiluus·his·he'tı.  
 15 Am enñai' Če'ntiñ-I'talan ye'ti. Ečča'x-amei' Kılı'nanqal vaga'le. Ñe'nin Kılı'nak ñew-yıla'lıñi-tu'mgın ñanikañqala'ıtıñ upma'lı'nin. "Gı'tča ni'le'pitkui-gıs. Qa'ča qatva'tkimen." Kıt'kis ñew-gi'la<sup>s</sup> yılqe'tı, e'wčem ñas·hinoi'tiñ mel-gınte'wi. Va<sup>s</sup>yuk kimi'teu nika'nñulas qo'nñolas, u'ttik  
 20 gıvala'tkis, kıtınve'titkimen. Vaia'mı tılei', ui'ña yı'nna. Ga'ama u'ttik gıvala'tkis, kıtınve'titkimen. Mo'lıta'nñolas e'wun ge'ñvelma.

Va<sup>s</sup>yuk tılei', te'nñu netčiga<sup>s</sup>an. Čaxlatkine'tik?" —  
 "I'pa a'nam ñe'nin kama'kata nenu'wa<sup>s</sup>n. ena'n li'le'pit-  
 25 ku'la<sup>s</sup>n." Ñe'či mınyo<sup>s</sup>ola." Ge'lqa'ınau, tawa'ñlas gałan-ño'lenau, ñe'cishe'ıtı tılei'vitkis, o'nmi-mal-oya'ček. Kılı' newñiño'gan, "Ai'geve egınte'wka, gı'tča nana<sup>s</sup>mata'-gıs."

Ñe'nin Kılı' mal-taitiñisa'nñivoi. "Yat," e'wañ, "Gũ'mkiñ geye'lin ñewınn'u'la<sup>s</sup>n." I'nmiñ 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<sup>s</sup>n nama'tan. To, o'pta.

## Koryak, Qareñin.

Enn'a<sup>8</sup>an wuti'nau Yiñe'a-ñe'wgutinti ganotanta'lkılat. Ña'ni lile'pılki. Yiñe'a-ñe'wgut o'raw yo<sup>8</sup>onen. "Ña'ni tı'naq, ña'ni qıgıte'tkını!" İ'nnık ña'ni Kılı' lile'pıtkin, inñe'tkin. "Eshi i'vitkin, 'Na'ni tı'na ye'tkin?" Mei,  
5 i'nnık inñe'ti."

Rai'tılkiılat ye'tılkiılat, uyıla'tılkiılat, o'raw tı'LI-wurgırgé'tı. E'n'ki Te'ntıñ-I'tılän ye'ti. Amei', Kılı'nañqal vaga'le. Ña'ni Kılı'nak ñaw-yıla'lñi-tu'mgın ña'nenqaç upın'alı'nin. "Gıt nıle'pıtkuı-gıt. Nura''a qı'tkının." Kıt'kit ñaw-yıla'lñi-  
10 tu'mgın yı'lqä'kı, eut ga'rgınok mel-gınte'wi. O'raw kımı'teu neka'lkılat qu'lkılat, u'ttik gıva'tkuk kıtınve'tıt-  
tkinen. Vaia'mı tılei', e'le tı'na. Ga'a'ma u'ttik gıva't-  
kuk kıtınve'tıttkinen. Mu'lı'tılkiılat gagi'n'kiıama.

O'raw tılei', kri'ru ne'ssin. "Taxlatkine'tki?" — "I'pa  
15 tı'na ña'ni kama'kat ne'nun. Ena'n lile'pılın." — "Na'ttañ  
mınyo<sup>8</sup>ola." Ge'qa.e'ñi, ta'vlat ge'le'kile'ñi, ñiterge'ta  
tılai'vı'kılat, nime'lqın ora'cek. Kılı' ni'vı'kın, "Aı'geves  
egınte'wka, gıt nana<sup>8</sup>mata'-gıt.

Na'ni Kılı' mal-taqlı'nñı'kı. "Ya'nut," e'wun, "Gū'm-  
20 mükiñ geye'ıı ñewınyu'la<sup>8</sup>n. Em ña'ni i'tka. Yiñe'a-  
ñe'wgut ñane'nınak aqı'nu ge'lñılın. Gere'lqıwlin nım'sax-  
ora'cek Toq, ña'ni Kılı' mal-aqine'tı'kı. Naw-yıla'lñi-tu'mgın  
nama'tan. To, tenma'vı'len.

## APPENDIX I.

### SONGS.<sup>1</sup>

#### I.

It seems that I am going to sing of Qutx and his family.  
I have a wife Alñatva'ga! I will sing of the people  
of Ye'lme!.

#### 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.

Qayiñu'n ña'no e'wañ. It seems there he says.	Qo'txiñinu minai'ñawnau. Qutx and his I will call of them. family	Gũ'mma I
gañnatvaga!ña'wlen. with a wife Alñatva'ga! (Strongly-Sitting-One).	Gũ'mma Ye'lme'!inu minai'ñawnau. I the people of I will call of them. Ye'lme!	

#### 2.

Miçhiçaña'urkin, tımtine'urkin, I shall recover my I shall have rest, senses,	a'ttau wapa'qata. simply with fly-agaric.	Miçhiça- I shall
ña'urkin am-vi'n·va-ñawê'ti. recover my mere to the secret wife. senses	Gumni'n a'ççiñ My bad	kmi'ñit children
minai'ñawnau. I will call of them.		

<sup>1</sup> 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. <sup>1</sup> | (5) Koryak of Lesna.        |
| (3) Koryak of Kamenskoye.                                 | (6) Kamchadal of the coast. |

#### POLAR STAR.

- (1) Ilu'k-e'ñer (= motionless star).  
A<sup>8</sup>lqe'p-e'ñer (= nail-star).
- (2) Ačka'p-aña'y (= nail-star).
- (3) Alqa'p-a'ñay (= nail-star).
- (4) Elke'p-e'ñer (= nail-star).
- (5) Ełka'p-e'ñer (= nail-star).

#### URSA MAJOR.

- (1) wıyotkiña'ulıt (= sling-throwers).
- (2) elwe'-kyeñ (= wild reindeer-buck).  
elwe'-eñe'y (= wild-reindeer star).
- (3) ııva'-kyiñ (= wild reindeer-buck).  
ııva'-a'ñay (= wild-reindeer star).
- (4) ııva'-kırriñ (= wild reindeer-buck).
- (5) mai'ñi-kırriñ (= large reindeer-buck).
- (6) kırriñ (= reindeer-buck).

---

<sup>1</sup> Judging by the transcription, the names of constellations given by Jochelson are of Paren origin. They all have *e* instead of the *a* of Kamenskoye. *Ačka'p-añai'*, however, is either a Kamenskoye form, or, in Paren dialect, a second form of the stem used in oblique cases (cf. p. 4). I have also corrected some evident errors (cf. Jochelson, *The Koryak*, l. c., vol. vi, p. 123); namely, *eñe'y* instead of *eñen*, *Enan'venañ* instead of *Ena'nvenanāña*, *Yekeñela'tllm* (or also *Yekeñela<sup>2</sup>n*) instead of *Yeke'ñelaqlm*, *Ulv'e-iy-i'mtila<sup>2</sup>n* instead of *Ułveiyitila<sup>2</sup>n*.

## PLEIADES.

- (1) ñaus·qajó'mkIn (= group of women <sup>2</sup>).
- (2) ke'tmet (= little sieve).
- (3) ka'tmač (= sieve).
- (4) ke'rmes (= (sieve).  
ı|va'u (= wild reindeer [pl.]).
- (5) ke'rmes· (= sieve).
- (6) nö'jicx (= string).

## CASSIOPEIA.

- (1) ilve't (= wild reindeer [pl.]).
- (3) ñawis·qatı'mkIn <sup>1</sup> (= group of women <sup>2</sup>).
- (5) qai-kı'riñ (= small reindeer-buck).
- (6) x'ai'hene (= wolf).

## ORION.

- (1) rulte'nin (= crooked one).
- (3) yu'lt-a'ñay (= crooked star).
- (4) rułte'yet (= crooked one).  
wołva'ki-r-i'mtıla<sup>3</sup>n (= crosswise-bow carrier).
- (5) rułte'yılIn (= crooked one).

## BELT OF ORION.

- (2) ena'nvenañ <sup>3</sup> (= handle of scraper).  
ulve'-iy-i'mtıla<sup>3</sup>n (= crosswise-bow carrier).
- (3) vu'łvi-iy-i'mtıla<sup>3</sup>n (= crosswise-bow carrier)
- (6) kantc (= long scraper).

<sup>2</sup> "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 Kılı'.

<sup>3</sup> 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 Kılı'-ena'nvenañ ("Kılı'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<sup>8'</sup>-ve'yem (= clay river).
- (3) čegai'-va'am (= pebbly river).  
ya<sup>8'</sup>-va'am (= clay river).
- (5) a'r'u-vei'em (= muddy river).
- (6) kix' (= river).

## CORONA BOREALIS.

- (1) omqa'-ya'gilin (= polar bear's paw).
- (3) kawa't-o'ipin (= fish-heads stuck in).
- (4) Kīlu'-pīa'kiñin (Kīlu's boot).

## ALDEBARAN.

- (1) čē'lo-ma<sup>8'</sup>qim (= copper arrow-head).
- (3) čiči'lo-xmä'-ļa'wut (= copper arrow-head).

## ALTAIR AND TARARED.

- (1) peg'ttin.
- (3) pag'ttin.<sup>1</sup>

## CAPELLA.

- (1) čū'mñi (= reindeer-buck).
- (2) yekeñeļa'tilin (= driving with reindeer).
- (3) gaka'ñiļa<sup>8'</sup>n (= one driving with reindeer).
- (5) geke'ñilin (= one driving with reindeer).

## WAGONER.

- (1) čūmña'-nlete'tilin <sup>2</sup> (= reindeer-buck carrier).

---

<sup>1</sup> According to Mr. Jochelson, Peg'e'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  
 imp, old  
 impī- (Ch. impī-), 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<sup>s</sup>, ela<sup>s</sup> (Ch. elā'), mother 33.3  
 ila'nyo, youngest  
 ila'ñi (Ch. ele'ñi), the youngest brother  
 or sister 23.7  
 ečh, 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<sup>s</sup>'an (Ch. en-ñi'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'mtila<sup>s</sup>n, 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.

aate, kick  
 aa'tetkin Pal. (A), to kick 90.6  
 ayıw, blame  
 ayi'wikin M, to use bad language  
 yayıwa'wikin A, to blame somebody  
 74.19  
 ayičña, lying on side  
 a'yičña (Ch. a'ričha), lying on side  
 31.8  
 ayicñatva'ykin (Ch. aričhatva'rkın), to  
 lie upon side  
 ayat, fall  
 aya'tikin M (Ch. ere'erkin), to fall  
 down  
 yaya'tikin M (Ch. rere'erkin), to make  
 something fall down 56.8  
 ayiyai  
 ayi'yai, upright blocks of ice on the  
 frozen sea 64.25  
 ayi'kvan, nevertheless, at least 18.1  
 ayu, revive  
 ayu'ykin M (Ch. eiu'rkın), to revive  
 yayu'ykin A (Ch. reiu'rkın), 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)  
 aiviłai'kin A (Ch. eive'erkin), to give  
 some meat to neighbors as a present  
 or alms 63.11  
 aim, water  
 ai'mekin (Ch. ai'mtrkin), to fetch  
 water 17.7  
 ai'mmañ (Ch. ai'mın), watering-place,  
 ice-hole  
 aimak, cover  
 aima'kikin A, to wrap up, to cover  
 all around 84.9  
 aig, odor  
 aiga'ai (Ch. eige'ei), odor coming with  
 the wind 63.6

aige'ti tıle'ykin (Ch. aigé'ti tile'rkın),  
 he moves on, crossing the wind  
 Ai'gılı, With-Odor-Averter 63.7  
 Ai'ginvin, With-Odor-Pusher-Away, 63.6  
 ai'geve (Ch. ai've), yesterday 78.26  
 ai'kip, fly-eggs 45.2  
 aiñaw, call  
 aiña'wikin M, A (Ch. eiñe'urkin), to  
 call 33.6; 47.3  
 ai'ñun, long ago 61.1  
 awa-nñi  
 a'wa-, in a good manner  
 awanñi'ykin M, to sew well  
 awa'nñi-ñaw, seamstress 25.2; 61.13  
 awyi  
 awyi'ykin M, to eat 12.5; 20.7  
 yawya'tiykin (y-awya'tiykin) A, to  
 feed, to make eat 72.8  
 a'wun (Ch. e'un), but 96.12  
 awwa', well, all right 30.5  
 a'wwi K, e'wčem P, immediately, just  
 then 100.10  
 awnu'p, quite, very 64.11  
 a'wyek, a'wyik,  
 a'wyek (Ch. ê'ekélhin, i'ik), root of  
*Polygonum viviparum* 31.5  
 awi'wut. See avi'ut  
 awulpel, fish-tail  
 a'wulpel-pel, diminutive 70.15  
 ap  
 a'pikin M (Ch. i'pirkin), to be fastened  
 19.3  
 apa  
 apa'tekin M, A (Ch. üpaa'rkın), 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'ptrkin), to kick  
 with one's feet, to trample half-scraped  
 skin 72.24

avi'ut, awi'wut, quickly, in haste  
 inan 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's'y a'mu, I do not know, how much  
 55.3  
 a'mliñ, do not care, do not mind 64.13  
 a'mliñ-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  
 aṭas'h  
 ata's'hu yttč'rykin, 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'tva'st (Ch. ä's'ttwet), boot 41.5  
 atvai, hoof  
 atva'gññim, hoof 48.8  
 a'tti Pal., then 90.10  
 aṭṭa'syoł  
 atta'syoł, down river, down the coast  
 39.7 (cf. Ch. a'stto'ol, in front)  
 atta'sm, a'sm, bone  
 a'tta'sm (Ch. a's'ttim), bone  
 atta'smtriva'ykin, to spit out bones 56.8  
 a'sm-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  
 assälñim, 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'čim (Ch. e'čim), 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'rkim), to pass  
 water 14.2; 64.25  
 ačage'ñim, penis (literally, instrument  
 for passing water) 80.20  
 ača'al K, ačeal P, snow soaked with  
 urine 92.12  
 ača'lu (Ch. eču'nłhin), chamber-vessel  
 76.24  
 ačāčhat, laugh  
 a'čača'tekin, to laugh 19.2  
 a'ččič (Ch. erre'č), only this, it is the  
 end 23.2  
 ačh, they  
 a'čči (Ch. E'rri), they (absolute form  
 subject intransitive)  
 a'čhin, their  
 ačhi (Ch. i'git), now. See yishi  
 ačhi'kin, this here now 49.8  
 ačhiva'n (= a'čhi-van), from this time  
 on 20.5; 54.3  
 ačhiñ, as'hñ, seashore 23.2; 64.22  
 a'nau, all right 32.1  
 a'naqun (Ch. a'ni vai, a'ni ñan), and so  
 36.10  
 aṅya, praise, cheer  
 anya'ykin A (Ch. anya'rkim), to praise,  
 to cheer up 84.5

ann, ah 47.2  
 ʒnnim, frost  
 annima'ykin M, to freeze  
 Annimayat, Frost-Man 38.9  
 ankaw  
 anka'wekin M (Ch. enkäe'rkın), to  
 cease, to deny 41.9  
 a'нку ɫıñi'ykin A, to refuse 64.11  
 ʒnñen, anger  
 anñenai'pekın (Ch. anñenai'pürkın), to  
 be angry  
 anñičvına'wekin, to become angry  
 31.2  
 ʒnñen, 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'čoykın, to practise divination  
 with the divining-stone 80.20  
 a'kyel, also 28.6  
 akin K, aqın P, envy  
 aki'nu ɫıñi'ykin K (A), aqi'nu ɫi'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  
 akiɫa<sup>8</sup>č, just now 54.8  
 akmit  
 akmi't-ikın A (Ch. eimi'irkın), to take  
 14.8  
 akmitkat  
 akmitka'tikın, akmis'qa'tikın (Ch.  
 eimis'qäe'rkın), to stick 88.8  
 akmitka-tu'yaykın, to detach (literally,  
 sticking-take off)  
 y-akmitka-tu'ya-w-ñ-ikın, to want to  
 detach 86.13  
 aqit-aiña  
 aqitaiña'ykin M (probably aqit, blame;

aina'ykin, to call), to scold 35.1  
 (see also kitaiña)  
 aqa, bad  
 a<sup>8</sup>cciiñ (Ch. e'tqi), he is bad 22.6  
 aqa'-qla'wuɫ (Ch. aqa'-qla'ul), bad man  
 aqa'-liña'tikın (Ch. äqä'-liñe'erkin), to  
 be afraid (literally, to be of bad heart)  
 a<sup>8</sup>ččñiča<sup>8</sup>n, the worst 30.7  
 aqačñ, dirt  
 aqačñuña'wekin M, to grow dirty, to  
 soil itself  
 aqann'  
 aqa'nn'u yičči'ykın A, to hate, to feel  
 hatred for 15.10  
 aquna'ča. See exune'če  
 aqım, bag 28.5  
 aqınñi, love  
 aqı'nñikın M, to make love 72.23  
 aqiñ, cave 62.6  
 a<sup>8</sup>al  
 a<sup>8</sup>al (Ch. a<sup>8</sup>lha'tte [= a<sup>8</sup>l-ha'tte]), axe  
 63.4  
 a<sup>8</sup>ya  
 a<sup>8</sup>yaykın A, to haul 51.7  
 a<sup>8</sup>pa  
 a<sup>8</sup>pa'ñim, flipper 58.6  
 a<sup>8</sup>m. See atta<sup>8</sup>m  
 a<sup>8</sup>tt, dog  
 A<sup>8</sup>tta<sup>8</sup>n (Ch. a<sup>8</sup>ttn), dog 48.8  
 ñaw-a<sup>8</sup>ttan (Ch. ñeu'ttn), she-dog  
 a'tta<sup>8</sup>la<sup>8</sup>n (Ch. a<sup>8</sup>ttiln), a man driving  
 with dogs  
 atta<sup>8</sup>waw, dog's carrion 12.6  
 a<sup>8</sup>ttai (Ch. a<sup>8</sup>ttē's-qān), fringe of dog-  
 skin; any other fringe  
 gattai'len K and P, fringed 92.13  
 a<sup>8</sup>ttai'yan, dog-shed (literally, dog-  
 house) 72.14  
 a<sup>8</sup>s  
 a<sup>8</sup>sa<sup>8</sup>n, cooked fish  
 a<sup>8</sup>so'ykin, to eat cooked fish 66.4  
 a<sup>8</sup>ɫ  
 a<sup>8</sup>ɫa<sup>8</sup>ɫ, aɫa<sup>8</sup>al (Ch. ä<sup>8</sup>lā<sup>8</sup>ɫ), excrement  
 12.5; 47.4

a<sup>8</sup>la'tvekin M, to taste of excrement 29.4  
 a<sup>8</sup>lakr'mkin K, e<sup>8</sup>ekr'mkin P (Ch. ele'm-  
 kin), *omasum* (literally, excrement-  
 net) 92.3

a<sup>8</sup>lo  
 a<sup>8</sup>lona'tekin, a<sup>8</sup>loña'tekin M, daylight  
 is coming 31.10 (cf. Ch. a<sup>8</sup>lo'ñet,  
 the whole daytime)

a<sup>8</sup>lm, snow  
 a<sup>8</sup>lme'kin M, to shovel snow 15.9  
 a<sup>8</sup>lmułqan, snowdrift 86.3

añinmılat  
 añinmıla'tikin M, to feel elated 84.17

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

aññ  
 a'ññañ (Ch. e'ñeñ), shaman's assisting  
 spirit, God (Christian)  
 naña'nqin, full of shaman's inspiration  
 42.9  
 aña'ñıla<sup>n</sup> (Ch. eñe'ñılın), 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'ñqi), sea 13.3;  
 82.3  
 añq-o'ttoot (Ch. añq-øttoot), floating  
 wood  
 añqa'ken (Ch. añqa'kên), belonging  
 to the sea 76.17

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

ała, summer  
 ała'ał K, e<sup>8</sup>e'eł P (Ch. e'leel), summer  
 ała'k (Ch. ele'k), in summer-time  
 ała'kin (Ch. ele'kin), adj. summer-  
 ała'ñit (Ch. ele'ñit), summer-time,  
 summer season 31.10  
 ała'ñetına (Ch. ala'ñetın), place of  
 summer habitation

ałai'o'ykin (Ch. eleru'rkin), summer  
 is coming 16.5  
 ała-nımyo'lın, summer habitation 58.4

ałait  
 nılai'tıqın (Ch. nıle'gtaqın), awkward  
 46.1  
 ałai'tıñ, awkwardly, not very pleasantly  
 82.4

ałp, cheek  
 ałpi'lıñın (Ch. elpi'lıñın), cheek  
 ałpi'ttam, cheek-bone 88.10

a'ıva, another  
 aıva'lin (Ch. elve'lin), another one  
 76.19  
 a'ıva (Ch. a'ıva), on another place 18.6

ałña, stingy  
 na'ññaqın, stingy  
 ałña'wikın, to be stingy 17.1

ałhał  
 ałha'likın A, to catch at something  
 72.20

yıyiw (*initial*), -nyiw (*medial*), -nn'iw  
 (*medial*)  
 yıyı'wikın A, nom. past gannı'wlin,  
 to state, to define 76.16

yıyılpat, yıyimpat  
 çıçılpe'tikın, çıçımpe'tikın P (A), yıyıl-  
 pa'tikın, yıyimpa'tikın K, to hide  
 92.15

yıp  
 yıpe'kin A (Ch. yıpı'rkin), nom. past  
 gai'pılın (Ch. gai'pılén), to put on  
 18.1; 70.16

yıp  
 yıpi'kin A (Ch. yıpı'rkin), nom. past  
 gai'pilin (Ch. gei'pilin), to stop up,  
 to bar 14.10

yıpyıkağ (*initial*), -npyıkağ (*medial*)  
 yıpyıkağ'wekin A, nom. past ganpyı-  
 kağ'a'wlen, to strangle 82.7

yıpıtçav  
 yıpıtça'vikın M, to gnash (one's teeth)  
 49.8

yıpn, inner skin  
 yı'pın (Ch. rı'pın), inner skin 48.8  
 yıpät, 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  
 yiv (*initial*), -nv (*medial*)  
 yı'vikın A; nom. past ga'nvilin (Ch.  
 ru'urkın), to push off  
 Tike'nvin, With-Smell-Pusher-Away  
 63.4  
 Ai'gımvın, With-Odor-Pusher-Away  
 63.6  
 yiv (*initial*), -nv (*medial*)  
 yıvi'kın A, nom. past ga'nviñen (Ch.  
 ru'urkın), to scrape skins  
 yıvan'ñi (*initial*), -nvan'ñi (*medial*)  
 yıva'n'ñikın A (Ch. ruwe'n'ñirkın), to  
 skin 26.10  
 yiviy (*initial*), -nvıy (*medial*)  
 yıvi'yıkın A, nom. past ganvi'yilin, to  
 pierce by pecking (a berry, an eye)  
 49.8  
 yivinañ (*initial*), -čvınañ (*medial*)  
 yivina'ñiqın M, nom. past gačvi'nañlin,  
 to look in 59.1  
 yimgumg  
 yimgumga'tıkın M (Ch. yimgumge'er-  
 kın), to feel afraid before some  
 supernatural being 38.3  
 yit  
 yıtr'yıkın A, nom. past ga'ntılın (Ch.  
 rıtr'rkın), to do something (auxil-  
 iary)  
 wało'ma tıtr'yıkın-i-gi, I am hearing  
 thee 18.2  
 yıtrwät (*initial*), ntrwät (*medial*)  
 yıtrwa'tekin A (Ch. rıtrva'arkin), to  
 spread snares, to set traps 36.5  
 -yıtö (*initial*), -ıtö (*medial*)  
 yıto'yıkın A (Ch. yito'rkın), to get out,  
 to bring forth children 44.7

yı'ttit (Ch. rı'ttit), cloud-berry (*Rubus  
 chamæmosus*)  
 yithewät (*initial*), -ntıgıwät (*medial*)  
 yithewa'tekin A, nom. past gantıgıwa'-  
 ðen (Ch. rıthêwa'arkin), to forget 46.9  
 yis  
 yıssi'yıkın A (Ch. rı'rırkın), yıssi'tçuykın  
 A (Ch. rırtku'rkın), to untie 39.2  
 ina'ssınañ (Ch. ine'rričhın), marlin-  
 spike (instrument for untying knots)  
 24.10  
 yıss, contents  
 yı'ssıyıs (Ch. yı'riir), contents  
 -yı'ssa'n, -yı'ča'n (Ch. -yı'rın), contents  
 of 70.22  
 ya-yı'sa'n (Ch. ra'ırın), houseful,  
 family  
 yıčča'tıkın, yıssa'tıkın (Ch. yire'erkin),  
 thou fillest 17.3  
 gıye'lin (contracted from gayı'ssalın),  
 28.8  
 yışı P, ači K, at present  
 yı'shı P, a'či K (Ch. i'gıt), at present,  
 presently  
 yışı'yıkın P, a'čhıkın K (Ch. i'gıtkın),  
 present, contemporary 92.23  
 yıči (*initial*), nči (*medial*)  
 yıči'yıkın, to look for 80.19  
 yıčımaw (*initial*), -nčımaw (*medial*)  
 yıcima'wikın A (Ch. rıčıma'urkın), to  
 rip open, to break open 84.4 (see  
 čıma)  
 yıčičat (*initial*), -nčičat (*medial*)  
 yıčiča'tıkın A (Ch. rıčiče'urkın), to  
 inspect 56.5  
 yinu (*initial*), -nnu (*medial*)  
 yinu'yıkın (A), nom. past gannu'lin;  
 yinu'tkın Qar., nom. past gęgnu'lin;  
 to leave some part, 96.22; gannu-  
 wai'a K, leaving something, 46.2  
 yinu  
 yinu'yi K, yınun Anadyr, ti'nukn Qar.  
 (Ch. ya'ñan), rear storeroom (within  
 the outer tent) 35.6; 96.23

yinoḡ  
yino'gītñin, yino'otñin (Ch. rino'urgin),  
vent-hole 43.3

yinn, antler, tusk  
yī'nniñin (Ch. rī'nnilhin), antler, tusk  
21.8

yinnim, gums  
yī'nnim (Ch. rī'nnim), gums 56.6

yinn'  
yinn-i'ykin A (Ch. rī'nñirkim), to hold  
49.4

yik. See čik

yigičh  
yigičha'wikin M (Ch. yigičhe'urkin),  
to be tickled 18.9

yigil  
yigila'wekin A, to teach one a lesson,  
to punish 86.5

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

yīña, -ñña  
yīña'ykin A (Ch. yīñe'rkim), to haul 58.8

yili (*initial*), -nli (*medial*)  
yili'ykin A (Ch. rili'rkim), to turn 18.8

yil, -yil  
yil'likin A (Ch. yil'likim), to give 12.3

yilaxtat (*initial*), -laxtat (*medial*)  
yilaxta'tikin A, nom. past galla'xta'in  
(Ch. rilete'erkim), to carry away 80.5

yilt A, to turn 18.8 (see yili)

yilteļ  
yilteļekim (Ch. rilte'lirkim), to lie  
down 53.8

yilqat  
yilqatekin M (Ch. yilqae'rkim), to  
sleep 38.9

yil'qiyil, yil'qayil (Ch. yil'qāil), sleep

yilh, finger  
yilhiñin (Ch. rilhi'lhin, rilhi'liñin),  
finger

yilñe'kin A (Ch. rilhi'rkim), to count  
(literally, to finger)

yilhi-le'lhin, glove (literally, finger  
mitten) 22.2

yā, house  
yaya'-ña (Ch. yara'ñi), house, outer  
tent 17.3 (in composition ya, Ch. ra)  
ya-nto'-ykin (Ch. ranto'rkim), to go  
out of the house (for the whole  
summer-time with reindeer-herd)

yai'tikin < dative yayai'ti (Ch. ra'gtr-  
kin), to come home 15.1

ya'sqaqan, house-top 84.12; 36.1

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

yaqaļhiñ, foot of porch 33.9

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

yā'yāy (Ch. ya'rar), drum 68.4

yayol, fox  
ya'yoļ, ya'yoč (Ch. yai'čol), fox  
Yayoča'mtiļa'n, Fox-Man 46.7  
Yayoča-ña'wgut, Fox-Woman 58.4

yai'vač, compassion  
yai'vači yiss'ykin A (Ch. yei'weču rit-  
č'rkim), to have compassion on 44.10

yai'vaču li'ñikin (Ch. yai'vaču li'nñirkim),  
to have compassion on 17.7

yaivačgeñin (Ch. yaiva'čirgin), some-  
thing worthy of compassion, poor  
thing

yaip  
yai'pekim, yaipila'tekin M, to live to-  
gether in one house 62.2; 64.12

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

yaina'ykin A (Ch. yagna'rkim), to meet

yāwā  
yawa'ykin A (Ch. ya'arkim), to keep,  
to use 22.6

ya'wak K, ya'vač Pal. (Ch. ya'a), far  
90.2

yāwāļ, behind  
ya'wal (Ch. ya'al), behind  
yawa'ļa'n (Ch. ya'aLan), that in the rear  
ya'wači (Ch. ya'ači), 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, ya<sup>s</sup>mkin (Ch. re'mkin), people 39.7  
 yamkiči, visit  
 yamkiči'ykin M (Ch. remkiči'rkin), to visit, to come as guest 72.6  
 yat  
 ya'tikin A (Ch. re'tirkin), to bring, to fetch 41.5; 61.1  
 yała'tikin A, increase of action  
 tya'łañin K, čićeLe'ñin P, I will bring it 92.10  
 yaťv, -naťv  
 ya'tvekin A (Ch. ra'tvu'rkin), to bring in 34.4  
 yaňyğ, separately  
 ya'nya (Ch. ya'nña), separately, asunder 44.2  
 ya'nya-qla'wuł (Ch. ya'nña-qla'ul), bachelor (literally, separate man)  
 yaňoť, fore  
 ya'noti (Ch. ya'nöt), at first 20.9  
 ya not- (Ch. ya'nöt-), fore-  
 ya'not-gitka'lñin (Ch. ya'nöt-gitka'lñin), foreleg  
 yano'tekin M (Ch. yano'orkin), to be in the front 64.17  
 yaq, what  
 yi'nna (Ch. rä<sup>s</sup>nut), 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'ñki, 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  
 yaqañ- (Ch. gekeñ-), driving  
 yaqañıla<sup>s</sup>n (Ch. gekeñılın), a man driving reindeer  
 yaqa'n-uya'tik, driving-sledge 22.10  
 yaqyğq, gull  
 ya'qyaq (Ch. ya'yaq), gull 84.16  
 yaqui. See yekui  
 yağıť  
 yağıť'ikin M, to sew 82.17  
 ya<sup>s</sup>yoa, of one's own will 42.5  
 yali  
 yali'ykin M (Ch. reli'rkin), to move on, to slide 42.1  
 yału, nału, cud  
 yału'ykin M (Ch. relu'rkin), to chew  
 yału'yičan (Ch. relu'p), quid 76.1  
 yału'p (Ch. relu'p), quid  
 yału'pikın 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'lku), in the sleeping-room 41.9  
 -yyağ, -ssağ  
 yiya'ykin, yısa'ykin A (Ch. rıra'rkin); nom. past gayya'len, gassa'len (Ch. garra'lên), to split lengthwise, to follow (some road) in full length 70.22  
 -yyip. See gıyip  
 yiıi  
 yiıi'ña, white whale 78.6  
 yiık, soft  
 niyi'yaqin (Ch. nii'rkäqin), soft  
 yiıkula'tikin M, to feel easy, 26.7

- yičami  
yiča'myi-tu'mgin (Ch. yiče'mit-tu'mgin),  
brother 20.6
- Yini'a-nā'wgut, proper name 18.3
- yinnaw  
yinna'wikin M, to live in joy 52.2
- yinla (= ninla)  
yinla'ykin A (Ch. ri'ntrkin), to throw  
14.11; 15.7
- yiña  
yiña'ykin M (Ch. riñe'rkin), to fly,  
to soar 14.9; 15.6
- yił, moon  
yi<sup>6</sup>łhin (Ch. yi<sup>6</sup>łhin), month, moon  
59.8
- yił. See čil
- yiłk  
yi'łkiyił, pudding 34.2 (cf. Ch. ri'łqäil,  
the contents of the reindeer stomach  
used for making pudding)
- yeyoł, -yoł  
yeyołekin 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
- yent K, čent P, monstrous  
ye'ntiñ K, če'ntiñ P, te'ntiñ Qar., some-  
thing awful, monster  
ye'ntiñ-itala<sup>n</sup> K, če'ntiñ-italan P, te'n-  
tiñ-i'tiłan Qar., monster-being 100.7;  
101.15; 102.7
- yekui, yaqui, handle  
yekui'gin, yaqui'gin (Ch. yäqui'gin),  
handle 46.8
- yelh  
yela'al, yela'łni-to'mgin (Ch. ye<sup>6</sup>łhi-  
te'mgin), cousin 48.3  
ñaw-yela'al (Ch. ñaw-gé<sup>6</sup>lo, ñawgé'łhi-  
te'mgin), female cousin  
ye'łni, 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'wikin A (Ch. rumke'urkin), to  
store, to stow 49.10, 74.11
- yuqy  
yu'qya (Ch. ro'qır), bumblebee 45.2  
Yu'qya-nā'ut, Bumblebee-Woman 44.5
- yuñ  
yu'ñi, pl. yuñyu'wgi, whale 41.2
- yopät  
yopa'tekin A, to hang upon 60.9
- yo<sup>6</sup>o  
yo<sup>6</sup>oykin A (Ch. yo<sup>6</sup>rkin), to visit  
him 20.7
- yp (*initial*), -np (*medial*)  
yipe'kin A (Ch. rıpı'rkin), nom. past  
ga'npilin (Ch. ge'npilin), to drive  
in, to thrust 15.7
- ykil  
kła'wekin (Ch. kıla'urkin), nom. past  
gai'kılawlen (Ch. garkılau'lên), 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'rırkin), to touch, to  
hit 26.4; 72.13
- iya<sup>6</sup>, heaven  
iya<sup>6</sup>n (Ch. ye'yeq K, e'en A), heaven  
14.3  
iya<sup>6</sup>kin (Ch. ee'kin), of heaven 14.10
- iw  
i'wikin A, M (Ch. i'urkin), to say 74.20  
e'wañ, says he 12.3  
ti'wgak (Ch. ti'wkwä<sup>6</sup>k), 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  
iwgič'ýkin M (Ch. iwkuč'irkin), to  
drink 32.1

iwł  
iwł'a'trykin (Ch. inle'erkin), iwł'itvi'ykin  
(Ch. inlitvi'rkin), it becomes longer  
ni'właqin *adj.* (Ch. niu'lāqin), long  
iwł'a'vik *adv.* (Ch. niuleu'ki), long  
yu'laq *adv.*, for a long time 16.2

ipa (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-ł'a'wtiła<sup>sn</sup> (Ch. im-le'wtiłn, im-ł'a'w-  
talin), bald-headed 82.13

imti

imti'ykin A (Ch. imti'rkin), to carry 17.5

emteip'ikin A (Ch. émtéi'p'irkin), to  
take it on the back 17.4

imti'ñin, strap for carrying something  
66.8

imča, ermine

emčačoka'ñin (Ch. émčačoka'łhin),  
ermine

Imčana'mtiła<sup>sn</sup> (abbrev. Ča'nała<sup>sn</sup>),  
Ermine-Man 62.1; 63.3

imł. See mimł

it, to be

it'ýkin (Ch. i'rkin), to be (auxiliary) 21.2

enñivo'ykin, inchoative 16.1

itča

itča'ykin A (Ch. i'tkerkin), to take away  
by force, to rob of something 26.10

ithılh, whale-skin

ithı'łhin (Ch. iti'łhin), whale-skin

ithı'łhu'ykin M, to eat whale-skin 46.9

isv, ičv, sharp

ni'svaqin, ni'čvaqin (Ch. ni'rwuqin),  
sharp, pointed

isviła'tikın M, to be pricked by some-  
thing sharp 26.4

iss, ič, dress

issan, i'čan (Ch. i'rin), dress 60.10

iskuła'tikın M, to be cold 26.2

ič. See iss

iču. See iłu

ičv. See isv

ičh. See -eče'ti

is'h, loud

is'himłavaiñawekın (= is'hi-młav-aiña'-  
wekın), 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'na<sup>s</sup>, 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

inačixčat

inačixča'tikın, inačaxca'tikın M (Ch.  
inetč'i'rkin), to arrange a thanks-  
giving 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'tikın M, to feed the fire (with  
sacrifice) 57.11

iniji

ini'yi, sleeping-tent 72.21 (cf. Ch.

ini'rgi, coverlet, counterpane)

anñ-ene'ye, coverlet 64.13

inini

inini'ykin M (Ch. inini'ykin), to ap-  
pear 55.9 (cf. iwini'ykin)

inu

i'nuin, i'nuñ, travelling-provisions 86.4  
(cf. Ch. i'nuun, sirloin)

tinu'nikın (= t-inu-ñ-ikın) M, A, to  
make provision 13.4

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

i'nmiq, in truth 51.8

i'nnik Qar., again 96.25

inñat K, inñet P

inña'tikin K, inñe'titkin 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

i<sup>8</sup>y

i<sup>8</sup>yekin M (Ch. i<sup>8</sup>rirkın), to pass over  
(the sea, the river, the abyss, the cliff)

i<sup>8</sup>yig, e'gılñin (Ch. i<sup>8</sup>ni), wolf 12.8

(l)inn, -li<sup>8</sup>nn

i<sup>8</sup>nni<sup>8</sup>n (Ch. i<sup>8</sup>tin), neck 57.3

e<sup>8</sup>nniqol, collar-string 84.5

e<sup>8</sup>nničñin (Ch. ê<sup>8</sup>nničhin), necklace,  
small crucifix worn on the neck

gale<sup>8</sup>nni<sup>8</sup>čhalen, having a necklace, a  
crucifix band, one baptized

i<sup>8</sup>ñ

i<sup>8</sup>ñiñ (Ch. i<sup>8</sup>ñiñ), nose

i<sup>8</sup>ñittam (Ch. i<sup>8</sup>ñittm), point

iñui<sup>8</sup>ñin, big nose 72.12

iñiñpi<sup>8</sup>kin M, to peck, to touch with  
the nose 72.10

-iña. See yiña

iñi<sup>8</sup>nñin, such a one 33.1

iñi<sup>8</sup>nñinik (*adv.*), therefore 14.3

iñei', well, now! 20.6

ilu, iču

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

iču'ča<sup>8</sup>n, living thing 76.19

ilutču

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

ilu<sup>8</sup>p

ilu<sup>8</sup>p, shaman's stick

ilu<sup>8</sup>pilñ, diminutive 27.7

i'lñin, 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)

ewgupač

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)ęt

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

ęshipat, news

ęshipa'tekin M (Ch. ergipa'arkin), to  
bring news 76.11

ęčh, ęš'h, bright

eča'tekin M, it grows bright, it dawns  
19.4 (cf. Ch. ergro'rkin)

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

eča'thičñin, ečatheñin, morning  
dawn 82.1 (see qes'h)

eš'hipyeyekin, it shines fully 59.7

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

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

eš'he'lvñ (probably eš'he'lvñ, from eš'h  
= ačh, they), between themselves  
26.1

ęnaaye

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

ęnayeę

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

enat, snare 36.5

enoga'tekin A, to catch in a snare 36.1  
enomāt

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

enm

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

eg

e'gitiñ, a far-off distance 76.2

e<sup>s</sup>n (Ch. e'ur), indeed, and indeed 20.8;  
40.5

e<sup>s</sup>n, oh, there! oh, well!

exune'če P, aquna'ča K (Ch. a'mqunačā),  
all the time 92.19

eñyei'ña (*adv.*), close to 15.11

e'ñval, nostril 84.6 (cf. i<sup>s</sup>ñiñ, nose)

e'rgiñ Pal., sand-spit

ergiñe'tkin, to walk along the sand-  
spit 90.1

ełeki'mkin P. See a<sup>q</sup>akim'kin, under a<sup>q</sup>  
eļv, iļv

eļhu'lu, iļhu'lu (Ch. ilvilu), wild rein-  
deer, caribou

aļvu'ykin, iļvu'ykin (Ch. ilvu'rkın), to  
kill wild reindeer 68.1, 14

eļhi-tąw

eļhita'wekin K, P (A) (Ch. ilhite'urkin),  
to wash (literally, to make white),  
92.12 (see ni'łhaqin)

a<sup>q</sup>l

ā<sup>s</sup>lāl (Ch. ā<sup>s</sup>Lel), snow 15.8

wi'yen. See vi'yañ

wayo', yawo' (Ch. yago'), halloo! 33.8

wapis'qa, slime

wapi's'qa'lñin, slime 25.7 (see vapis-  
qa'lñin)

wasv

wa's'vikin M, to look in 54.7

wañiłat

wañiła'tikin M (Ch. weñile'erkin), to  
open the mouth 34.7

wañla

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

-wyl

wi'yiwı (Ch. viy'éirgin), breath 33.8

-wi, particle 58.7

wiñiñ, crack 74.6

wiç

wi'çwiç, willow-bark

wiçña'likin M, to fetch willow-bark  
72.8

wutin-

wu'ssin, wu'tcin (Ch. wo'tqan), this  
one 22.1

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

wutç

wu'tça'kin (Ch. wutke'kin), belonging  
to this place 49.6

wu'tçuk (Ch. wu'tku), here 49.6

wu<sup>s</sup>tçu (Ch. wu<sup>s</sup>tku), then only, now  
only 35.4

wu'ssiñ (Ch. wu're), on one's back 30.3

wus'q, dark

wu's'quwus, wu's'quvus (Ch. wus'quus'),  
darkness 57.6

wus'qu'mçiku (Ch. wus'qu'mçiku), in  
the dark (see wu's'quus)

wus'his'h, clatter

wus'his'ha'tikin M (Ch. würgirge'erkin)  
to clatter 100.6

wugv, stone

wu'gwın, wu'gvin (Ch. wu'kwun), stone  
25.8

Gıwıle', Stone-Face 66.1

wulpa, shovel

wulpa (Ch. wı'łpi), shovel

wulpapel, small shovel 14.9

wulık

wu'ıkuul (Ch. wu'ıkuul), coal 31.9

wott

wo'tto, not long ago 68.12

wotta'kin, that of not long ago 78.14

wo<sup>s</sup>tvan (wo<sup>s</sup>t-van), this time 96.8

uya'tik (Ch. e'ettik)

yaqa'n-uya'tikiu, driving-sledges 22.10  
uyi

uyi'ykin M, to make fire (cf. Ch. uwi'rkın, to cook; uwi'ntırkın, to feed the fire with more wood)

ñıl-oye'ykin M, to make a smoky fire 74.3

uyičvat, play

uyičva'tikın M (Ch. uučve'erkin), to play 32.7

uyičvina (Ch. uučvine), plaything, toy  
uiv

uivu'ui, wooden fence, raised platform  
ui'vin (Ch. gui'gun), blockhouse, vil-  
lage of blockhouses (Russian)

tuive'nikın (t-uive-ñ-ikın), to construct  
a fence, a platform 56.2

ui'ña (Ch. ui'ñā), 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'rkın, to cut trees)

umaka

oma'ka (Ch. omaka), together 23.1

umaka'tikın M (Ch. umeke'erkin), to  
gather together

utt

u'ttiut, u'ttuut (Ch. u'ttuut), wood,  
stick 64.18

u'nmi (Ch. u'nmük), quite, very 74.10

u'kkam (Ch. u'kkām), vessel 17.3

uqugwai

nuqugwai'qin, unskilful 59.6

uļwu

uļwu'ykin A (Ch. ulu'rkın), to dig,  
to bury

uļgu'vin, uļhi'wun, cache, underground  
storeroom 36.3; 80.10

uļqa't, cross-beam

olqa-tile'ykin M, to walk along the  
cross-beam 72.16

o'yq (Ch. o'ra), openly 76.15

oya'mtiwıla<sup>en</sup> (Ch. ora'wēlan), man 42.6

oya'myan, man (used only in the  
speech of evil spirits when speaking  
of human prey) 42.5

oip

oi'pekın (Ch. oi'pürkın), to prick one's  
self 24.10

oip

o'pitkın, o'pitcın, 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

o<sup>en</sup>nne, indeed 59.9

ora'wucak Qar., ora'wač Les., after that,  
then 96.18

oļñaq, forked twig, fork

oļñaqa'tekin, to strangle one's self on  
a forked twig 35.2

pito, pittu

pittuña'wikın M, to grow rich 80.7

nipito'ñqin, he is rich 22.10

pitk

pi'tkikın M, to fall down 84.10

pīčiq, little bird

pīčiq (Ch. pičé'qalhm), little bird  
(of various species)

Piči'qala<sup>en</sup>, Little-Bird-Man 12.1

piče' (*adv.*), for a while 14.11

pis'vič

pis'viča'tikın 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'rkırkın,  
to fall down from fatigue)

pikağ

pika'wekin, nom. past gapkau'len M,  
A, to be unable 17.4; 77.11

- p̄l̄v̄nt  
 p̄l̄v̄nt̄ (Ch. p̄l̄v̄nt̄), iron, metal 21.8
- p̄a  
 pa'ykin M (Ch. pa'rkin), to dry  
 patta<sup>8</sup>l̄, dried meat 70.21
- payitt  
 payitt̄t̄t̄, berries of *Rubus Arcticus*  
 41.6 (cf. Ch. ri'ttit̄, berries of *Rubus chamomærus*)
- payitto'ykin, to eat berries of *Rubus Arcticus* 41.9
- p̄ayoç  
 pai'oç (Ch. pa'rol), extra  
 pai'oç it̄ala<sup>8</sup>n (Ch. pa'rol va'lin), being  
 extra, exceeding  
 paio'çipit, surplus, remainder 28.7
- p̄aiv̄ak̄  
 pai'vaku lin̄i'ykin A (Ch. pai'vakø lin̄i'r-  
 kin), to feel aversion, to feel envy  
 Nipaiva'thit̄n̄in K, Nipaivati'çn̄in P,  
 Envious-One (mythical being) 33.5;  
 92.4  
 Nipaiva'tinak, subjective form, the suffix  
 of absolute form being dropped 32.9  
 paivaka'tekin M, to feel lonely 74.24  
 (cf. Ch. paivaqa'arkin), to feel  
 aversion, envy)
- pani'ta (*adv.*), of future time 78.17  
 pa'nin K, pe'nin P (Ch. pe'nin), former  
 15.5; 52.6; 92.7  
 pani'tçin, pani'tkin, former 86.4
- p̄aṅq̄a, cap  
 panqai'pekin M, to put on the cap  
 76.22 (cf. Ch. panqai'pirkin, to get  
 married by the Russian priest [be-  
 cause the wedded pair have to put  
 on a gilded crown])
- pa'qul̄ (Ch. pequl), woman's knife 78.23
- p̄a<sup>8</sup>  
 pa<sup>8</sup>ykin M, to be thirsty 16.10
- paña  
 paña'tikin M (Ch. peña'erkin), to get tired  
 tapaña'n̄ikin 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
- paḷav̄g  
 paḷavgun K, paḷa'wkun P, flat stones  
 by the hearth  
 (Ch. pala'kwun, stones used for sur-  
 rounding the dead body exposed in  
 the open)  
 paḷausqa'w̄ikin K, P (M), to roast on  
 flat stone 92.5
- paḷto (from Russian пальто), jacket of  
 broadcloth 44.3
- paḷqat  
 paḷqa'tikin M (Ch. pelqae'rkin), to  
 grow old 76.12
- pa'La, perhaps 60.5
- piwya K, piwte Qar., pivive Les.  
 piwya'ykin K (M), piwte'titkin Qar.,  
 pivive'tkin Les., to spurt with, to  
 squirt 95.3; 96.18; 97.5
- pi'pip, comb 78.9  
 pipi'tcuykin M, to comb one's hair  
 86.16
- pipik  
 pipi'kiḷn̄in (Ch. pipe'kilhin), mouse  
 23.3
- pinku  
 pinku'ykin M (Ch. piñku'rkin), to  
 jump 84.8
- piḷh, throat  
 piḷhin (Ch. piḷhm), throat  
 pi'çhipiç (Ch. pi'çhipiç), food, hunger  
 piḷhikin M, to starve 68.14
- peyē  
 -peye'ykin M (Ch. -pêra'rkin), to ap-  
 pear, to show 82.20
- peik̄  
 peiki'ykin M, to feel smothered 38.5
- peḷiwa  
 peḷiwa'tekin M, to throw into, to  
 splash into 41.6
- peny  
 pe'nyekin K (A), penç'i'ykin P (Ch.  
 peñr̄irkin), to attack 92.11

- peła  
peła'ykın A (Ch. pēla'rkin), to leave  
20.9; 34.3
- pełhino'lñın K, pełhino'lñın P (Ch. pē-  
hino'lñın), reindeer-mane 92.11 (see  
pılıh)
- pug  
pu'pğan (Ch. pū'gpūg), a float, a  
blubber bag, 58.6
- pupga'tekin M (Ch. pua'arkin), to boil,  
to bubble 66.13
- yıpgā'wekin A (causative), to cause  
to come up 43.4
- pōqlā P, pōqlā K  
poxlā'tkın P, poqlā'ykın K (Ch. pı'r-  
qırkın), to have diarrhoea 92.23
- pōqlā'tkā (from Russian палатка), tent  
19.7
- pčēp, plēp  
pčē'pekin M, to fit in 34.8
- plēpa'tekin A, to apply 34.9
- pl  
nepplu'qin, it is small 15.2
- plıtčū  
plıt'kuykın P, plıtčū'ykın K (Ch. plı'-  
tkurkın M), to finish, to complete,  
50.1; 92.5
- plāk  
pla'kılñın (Ch. pla'kılñın), boot 13.5
- plai'tekin M (Ch. pla'gtırkın), to put  
on boots
- pčaitiva'ykın M (Ch. pčēgtuwa'rkin),  
to take off boots
- pča'ggitñın, boot-string 59.3
- plēp. See pčēp
- vıyı  
vı'yıvy, willow 73.23
- vı'yañ, wı'yen (Ch. vı'ēn'), notwith-  
standing 42.8
- vıyiw  
vıyı'wikin M (Ch. viri'urkın), to let  
loose
- vıyıyı'wikin A, to get loose 59.3
- vı'thiy, vı'thiñ (Ch. wu'tir), interval,  
intermediate, middle
- vıthı'ykın (Ch. wutı'rkin), intermediate,  
middle 50.2
- vınyat, help  
vınyatıkin (Ch. vıñē'erkin), to help  
44.5
- va. See -tvā
- vay. See vag
- vai'am (Ch. ve'em), river 17.1
- vaiçit  
vaiçit'ıtkin M, to go on foot 12.3
- vaiñē  
vaiñē'ykın (Ch. vaiñē'rkin M), to be  
put out, to be extinguished 57.6
- vapis'qa  
vapis'qa'lñın, slime 26.4 (see wapis'-  
qa'lñın)
- vāmya  
vāmya'ykın M, to get with child 74.9
- va'sqıñ, another 47.3
- vāçap  
vaça'pğıçñın, scar 86.1
- va'çañ K, P, frequently 92.12
- vaçin'ñı  
nıvaçin'ñıqin, untidy 59.3
- van (particle), there  
ñā'no-van, those there 55.8
- vānt  
vantı'ykın, it dawns
- vantıge'ñın, dawn 18.1
- vānn  
va'nñılñın (Ch. va'nñuwan), tooth
- vannıñta'tekin M, to lose a tooth 32.8
- van'ñı. See yıvan'ñı
- vanñat  
vanñatekin M, to peel the skin off  
one's self (see yıvan'ñı, -nvan'ñı)
- vakıth  
va'kıthın, magpie 45.4
- Vakıthı'mtıla'n, Magpie-Man 72.9
- vaqat, stride  
va'qatekin M (Ch. veqāe'rkin), to  
stride over 47.11



vaqyiy  
 va'kyiy, va'qyiy, stride  
 vaqyiyikim M, to stride 53.2  
 vag, vay  
 va'gılıñın (Ch. va'gılıñın), nail, hoof  
 84.15  
 vai'n'aku, big nail 84.15  
 va'gitčın (Ch. ve'gitkım), nail-point 57.1  
 vağıtču'ykım (Ch. veğıtku'rkin), to  
 scratch, to rip open with nails 84.17  
 va<sup>8</sup>ai, va<sup>8</sup>i. See vi<sup>8</sup>yai  
 va<sup>8</sup>ak (= va<sup>8</sup>iuk) 64.9  
 va<sup>8</sup>yuk, afterwards 13.5  
 vaḡgı!l  
 vaḡgıle'kin A, to have something on  
 in a bandoliere 78.8  
 valı  
 valı'val, seal-oil 80.10  
 vaḷa (Ch. va'le), knife 46.8  
 valaikıla  
 valaikıla'ykım A (Ch. velerkile'rkin),  
 to pursue 45.5  
 vaḷeḷ  
 vaḷe'le, anus 82.8  
 vaḷeḷñaw  
 vaḷeñna'wekin A, to please 48.5  
 vaḷom  
 vaḷo'mekin M, A (Ch. valo'mıpkın),  
 to hear, to know, to be aware of 39.7  
 vaḷv  
 va'lla, va'lvuval, also ve'lla (Ch. ve'lı),  
 Raven  
 Valıvı'mtıla<sup>8</sup>n, Raven-Man 12.1  
 Va'čvi-ñawgıt (Ch. Ve'lou-ñaw),  
 Raven-Woman 48.3  
 vylı  
 vi'yılvıyıl, vi'yılvıyıl (Ch. vi'ilviil),  
 shadow, image 32.3  
 tawyi'lñikin M, to make shadow, to  
 throw shadow 48.3  
 vi'tvit, ringed seal 17.13; 24.4  
 vitkit  
 vitki'tikin, to annoy  
 vetke'gıčñın, annoyance 20.9

vinv  
 vi'na (Ch. vi'ni), track 68.9  
 vin'v  
 vi'n'va (Ch. vi'n'vā), secretly 12.5;  
 41.5  
 vi<sup>8</sup>ya, vi<sup>8</sup>  
 vi<sup>8</sup>yaykım, vi<sup>8</sup>ykin (Ch. vi<sup>8</sup>rkin), to  
 die 16.9  
 ve<sup>8</sup>yage'ñın (Ch. vē'ırgın), death 18.1;  
 20.9; 47.2  
 vi<sup>8</sup>yai, va<sup>8</sup>ai, va<sup>8</sup>i  
 vi<sup>8</sup>yai, va<sup>8</sup>ai, va<sup>8</sup>i'lıñın (Ch. va<sup>8</sup>gılıñın),  
 grass, also Grass-Woman (proper  
 name) 53.9  
 viḷı<sup>8</sup>yñ (Ch. vi'lı<sup>8</sup>), mucus, saliva 88.8  
 vi'lka (from Russian вилка), fork 19.7  
 veṭat  
 veta'tekin M, to bustle, to busy one's  
 self 78.25  
 veṭh  
 veth- (Ch. vēth-), straight  
 ni've'thaqen (Ch. nuwē'tāqēn), it is  
 straight  
 ve'tha-qonom (ve'tha qon-ım), just now  
 56.10  
 veṭho  
 vetho'ykım M, to go through 86.3  
 veḷ  
 ve'lıvel (Ch. vē'luwêl), thimble 59.5  
 veḷ-ıp-yı'lhiñın (Ch. vēl-ēp-rılıñı'lıñın),  
 forefinger (literally, thimble-putting-  
 on finger)  
 veḷo  
 ve'loqal (veḷo-qal), corner of a bag,  
 of a shed, etc. 74.22 (qal, -side; the  
 first stem is unknown)  
 vüyaḷ (-wyāḷ)  
 vüyalıya'ykım (Ch. vıyala'arkım 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  
 vügv, stone

vulq  
volqı'gıčñın, volqıge'ñın, evening,  
darkness, sunset 82.2

vot (Ch. vai), demonstrative particle  
enña<sup>g</sup>n-vot, and there 70.17  
v-to. See -yito

miyımk

miyı'mkın, shred, tassel 30.9  
mi'mıl, mi'mıç; stem mı (Ch. mü'mıl),  
louse 55.1  
mılu'ykın M, to look for lice 59.4  
mımtel  
mımtelhiya'tekin M, to be resplendent  
with light 44.3

mitqa

mi'tqamıt (Ch. mi'tqamıt), blubber 70.17  
mi'čñol, edible seaweed 64.23

ming

mingı'lñın (Ch. mingı'lının), hand 57.3  
migımg

mıgı'mgın, talk (cf. Ch. mü'ümgın,  
chattering; gibbering of supernatural  
spirits, mostly of ventriloquistic  
character)  
migımgat'ikin A, to talk to 66.2 (cf.  
also yımgımg)

mılq, mlq

mıla'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

mai

mai'mai (Ch. ma'gıñı), load left in the  
open  
mai'ekin M (Ch. mai'ırkın), to leave  
in the open  
mai'ken, belonging to the load left in  
the open 59.7

maiñ

maiñ- (Ch. meiñ-), big  
nıma'yıñqın (Ch. nımeı'ıñqın), 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,  
mamma; cf. Ch. a'mme, nurse,  
woman's breast)

ma'mi, elevated storehouse 36.5

maťa

mata'ykın A (Ch. mata'rkın), to take  
for a wife 16.4  
mata'la<sup>g</sup>n (Ch. mata'lın), father-in-law  
54.9

ma'çi, is it not 49.7

ma'čçi, and now 19.6

maña

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'čan, shirt 44.4; 70.21

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

maq

ma'ka (Ch. ma'kı), diaper  
ma'kil, diaper-string 23.5

maqıq

maqıla'la<sup>g</sup>n (Ch. magla'lın), traveller  
(from afar)

maqmi

ma'qım (Ch. mäqım), arrow 33.1

mañin- (Ch. me'ñin-), which, what (used  
only in compounds) 34.2, 5

mañin'ac, to what degree 66.1

mañe'nko, whence 33.7

male'ta, quietly, noiselessly 54.7

mal

nıma'lqın (Ch. nıme'lqın), good  
mała'tikin (Ch. mele'erkın), it grows  
better (the weather) 13.1

małıtva'tikin M, to make the weather  
better 13.2

mał-ña'wisqat K, mel-ñe'wis'qat 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'čiči, mał-ki'ti, all right 66.3  
 miml, iml  
 mi'mił (Ch. mi'mil), water 48.3  
 gi'miłilin (Ch. i'mliłin), having water  
 aqa'-mi'mił (Ch. a<sup>s</sup>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'kił<sup>a</sup>n (Ch. miñke'kiłin), 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, mi'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'łhin, fire (cf. Ch. mi'łhimil, fire-drill)

miłhe<sup>s</sup>ey (Ch. mi'łhir), firelock

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

me'łhi-ta'n'ñitan (Ch. mêłhi-ta'n'ñitan),  
 Russian (literally, fire-tools ta'n'ñitan)<sup>1</sup>

miłh-, Russian 17.3

## meye

meye'mey (Ch. mē'rēmēr), tear  
 meyeyitva'ykin M (Ch. mē'rē'tvürkin),  
 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'ykin M (Ch. muu-tile'rkın),  
 to move on with pack-sledges

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

mgo-yä<sup>s</sup>t (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'ykin M, the rain comes 16.5

muqa'tykin M, it rains

mu'qun. See mi'qun

## mul

mu'ıımuł (Ch. mu'lıımul), blood

mułita'wikin K, mułite'witkin P (A),  
 to force blood (into the face) 92.13

mgu. See muu

mıg. See mıla

## tinalat

tinala<sup>s</sup>tekin A, to carry out some-  
 thing 41.8

## tinmat

tınma'tikin M, to tell lies 62.3 (cf.  
 Ch. temyu'nırkin, to tell lies)

## tiñp

ti'ñpekin A (Ch. ti'npürkin), to stab,  
 to peck 47.11

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

tıl  
 tı'ıtıl (Ch. tı'tıl), door 100.6  
 tıla (*initial*), -la (*medial*)  
 tıla'ykın M, nom. past ga'alen, to  
 come (cf. Ch. tile'rkin M, to move on)  
 tıl- (*initial*), -ı (*medial*)  
 tılı'ykın M, nom. past ga'ılın, to  
 follow (the river, the road) 44.1  
 ta  
 ta'ykın A, to flood something, to cover  
 something with water 62.8  
 tayıntınun  
 tayıntınu'nikın A, to deceive 55.8  
 tayañ, tayañ  
 taya'nikın M (Ch. tegge'ñırkın), to  
 want, to desire 33.9  
 tayyeñ  
 tayye'nekın M (Ch. teggi'ñırkın), to  
 cough 84.20  
 tayılın  
 tayılı'nikın (Ch. teili'ñırkın), to grope  
 in the dark  
 qai-ta'yiçına, qai-ça'yiçına, groping  
 slowly 16.10  
 taitiñçat  
 taitiñça'tıkın K (M), taitiñisa'tıtıkın P,  
 to boast 101.4, 27  
 taik  
 tai'kıkın A (Ch. tei'kırkın) to make,  
 to create 13.5  
 taiñat  
 tai'ñat (Ch. tei'ñet), food, dried fish  
 (chiefly dog-salmon) 74.11  
 tağañ  
 tawa'nekın M, A (Ch. ta'rkın), to  
 move, to move on 19.9; 53.1  
 tağağ  
 ta'wağ, dried salmon  
 tağağñıla  
 tawağñıla'ykın M, to look back 51.8  
 tawitkñi'ykın M (probably ta-witki-ñi-  
 ykın, but the stem witki remained  
 unknown), to make havoc, to harm,  
 to spoil 34.1

tağağtat  
 tawtawa'tekin M, to squeal (cf. Ch.  
 tawtawa'arkin, to bark) 23.5  
 tami'nñi  
 nitami'nñaqın (Ch. nitemi'n'ñäqın), he  
 is skilful, he is a handicraftsman  
 24.10  
 taminña'tekin M (Ch. teminñe'erkin),  
 to work skilfully  
 tamkağ  
 ta'mkağ, drying-pole, a set of drying-  
 poles 70.11  
 tağa  
 ta'ta (Ch. a'tè), daddy 74.12  
 tata'thiłan, step-father  
 tağol  
 ta'tol Pal., yayol K (Ch. yai'çol), fox  
 90.15  
 tatka  
 ta'tkan, tatka'gıtñın, root, also Root-  
 Man 54.6 (cf. Ch. tatqa'lıñın, point  
 of divergence of root and trunk of  
 tree)  
 tağağaw  
 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'nekın A (Ch. ta-n-tenmi'ñır-  
 kın), to measure, to try on 34.6  
 takıy  
 takıy'ykın A (Ch. te'ğırırkın), to throw  
 at 41.3  
 takyat  
 takya'tıkın M (Ch. tegre'erkin), to  
 get down, to descend  
 takno'nekın, to arrange the birth feast  
 63.11 (probably ta-kno-ñ-ekin, but  
 the stem *kno* remains unknown)  
 taqiñ  
 ta'qiñ-, genuine 23.6  
 ta<sup>8y</sup>  
 ta<sup>8y</sup> (Ch. ter), how much

- tay<sup>6</sup>-a'mu, how much I do not know  
(= several) 86.3
- ta<sup>6</sup>!  
ta<sup>6</sup>l'ykin M (Ch. te<sup>6</sup>l'urkin), 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
- tañataw  
tañataw, clothing  
tañata'wikin M, to dress one's self 79.9
- tala  
tala'ykin A (Ch. tala'rkin), to strike,  
to pound 15.7; 96.3  
talai'vekin A (Ch. talai'wurkin), to  
strike 53.4  
tala'wgun, (iron) hammer 15.7  
Ch. tala'wkun, stone for flattening  
iron needles with
- talqiw  
talqi'wikin M, nom. past gata'lqiwlin,  
galqiwlin, 57.11 (Ch. res'qi'urkin),  
to enter 54.10
- taɫɫ. See -tli
- tiyk  
ti'ykity (Ch. ti'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'tequan P, ti'taquan 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  
ti'nuun Qar., rear storeroom 96.23  
(see yinu'yi)
- tig  
tege'lñin (Ch. tē'gilñin), snowshoe  
ti'git *dual* (Ch. ti'it *pl.*)  
tigi'lñin, snowshoe-string 47.6  
tigilñu'ykin M, to eat snowshoe-strings  
47.4
- tīlav, -līlav  
tīlav'ikin M (Ch. lei'vürkin), to walk  
around, to travel 21.8
- teula  
teula'ykin A (Ch. tēwla'rkin), to shake  
one's coat, to shake off the snow 64.16
- teṅm  
tenma'wekin A (Ch. tēnma'urkin), to  
prepare 18.3  
ten me'kin A, to take measure  
tenme'čñin (Ch. te'nmičñin), measure  
teṅmav  
tenma'vitkin Pal. (A), to finish (cf.  
Ch. tēnma'urkin M, to make ready,  
to prepare)  
tenma'viḷa'n Pal., finished, the end  
90.23
- tuy  
tuy- (Ch. tur-), new  
nitui'qin (Ch. nitu'rkin), it is new 64.13
- tumk  
tu'mḡin (Ch. tu'mḡin), foreigner,  
stranger  
tu'mkiñ, tomkai'ti (Ch. tomūka'gti),  
a fabulous tribe 20.9  
tu'mḡin (Ch. tumḡin, tumḡin), stranger's  
46.1
- tumḡ  
tu'mḡitum (Ch. tu'mḡitum), friend,  
mate  
tumḡine'nin (Ch. tumḡi'in), belonging  
to a friend

tučh

tu'yi (Ch. tu'ri), you  
tochinan (Ch. tɔrgina'n), you (subject)  
tu'čhin (Ch. tu'rgin), your  
točhin-yaq (Ch. tɔrgin-řaq), your turn  
80.14

tułat

tuła'tikin M (Ch. tule'erkin), to  
steal  
nitu'laqin (Ch. nitu'läqin), he is prone  
to stealing 39.1

toḡmñ

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

toḡelka

tore'ka (from Russian тарелка), plate  
19.7

-tvaḡ (*medial*), -vaḡ (*initial*)

va'-ykin (Ch. va'rkin), to be (auxiliary)  
12.6, 7

vage'nin, the being, the living (the  
process of)

vagi'tnin, Being, God (cf. Ch. va'rgin,  
god, life, being)

-tvagał

vaga'lekin M, to sit 15.11

tvit

tvi'tekin M (Ch. vetča'rkin), to stand  
43.5

tvet

tve'tekin A, to stretch 38.8

tm (*initial*), nm (*medial*)

tıme'kin A (Ch. tımi'rkin), to kill  
12.9

tk, tč

tıke'ykin M, nom. past ga'tčelen (Ch.  
tıké'rkin), it smells of

aḡlatčé'ykin (Ch. aḡlatkérkin), 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'rırkin Qar. (Ch. ku'rkin), to  
spend, to destroy 100.12; 101.18;  
102.11

tñi, tni

tñi'ykin, tni'kin M (Ch. tni'rkin), to  
sew 61.3

tñiv, tñiw

tñi'vitkin Pal. (A), tñi'wikin K (Ch.  
tñi'urkin), to send 90.22

thıpaw

thıpa'wikin M, to grow excited 46.8

thıl

gıla'tikin M (Ch. gıle'erkin), to be  
warm

nıthı'lqin (Ch. nıti'lqin), it is warm

ınathıla'wikin A (Ch. ınethıle'urkin),  
to make warm 29.3

thait

thaita'tkin Pal. (M), to jump out 90.14

-thı, -tałı

thı'tkin Pal. (M), nom. past gata'lılen,  
to lie down 90.2 (cf. Ch. rılha'lırkin,  
nom. past gałıga'lén, to lie down)

-ssaḡ. See -yya

čıtča

čıtča'lñin, pelvis-joint

čıtč-aḡttam, 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

činkaitat

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

čjk, yjk

čiki'tñin, yike'nin (Ch. yiki'rgin),  
mouth 56.8

čil, yil

čil'iyil, yi'yil (Ch. yi'liil), tongue 56.4  
čil-nmiļu'ykin M, to lick with tongue  
56.3cep-ñito'ykin, cep-ñito'ykin, to peep out  
53.5 (cf. lila'pikin, to look at)

čayı

čayı'na (Ch. čeru'ne), hook

čaiučh

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

čaim. See čeim

čawčuwa

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

ča'myeq, indeed 24.2 (see čem-yaq)

čačə

čača'ykin M (Ch. čača'rkın), to taste  
of 36.3

čačəme

čača'me, old woman 51.1

čanało<sup>8</sup> (instead of čanałas<sup>8</sup>), abbreviation  
of imčana'mtiła<sup>8</sup>Čanało<sup>8</sup>-ña'wis'qat, Ermine-Woman  
63.3čančis'qu'ykin A (Ch. tenti'rkın), to  
step over, to trample down 45.2;  
84.23 (see tanti)

Čan'ai', proper name (female) 88.4

čačət

ča'kičət, ča'ket (Ch. ča'kičət), sister  
18.10

čaňetat. See čeň'ačet

čim, čima

čima-ykin M (Ch. čime'erkın), to break,  
to get broken 14.3čema'thitñin (Ch. čema'tirgin), cleft  
14.10

čičhi

či'čhiñ (Ch. či'čhi), armpits 18.9

činit

čini't (Ch. čini't), one's self  
gümna'n čini't (Ch. gümnan čini't),  
myself

čini'nkin (Ch. čini'tkin), own 54.9

čintaw

činta'wikin Les. (M), to grow jealous  
97.6 (see qanñi'ykin)

čigai

čəgai'liñin (Ch. čəga'gliñin), small  
pebbles 26.3Čəgai'-vai'am (Ch. Čigai'-ve'em), Pebbly  
River, Milky Way 106.1

čilila

čilila'tikin, čilala'tikin M (Ch. pilile'-  
erkin), it bubbles 17.2

če, eh 47.6

čeim P, čaim K

čeimik P, čaimik K (Ch. čimčä),  
near, close by 100.9čemya'q (čem-yaq), really, indeed 13.7;  
56.1če'meč-e'en, čemeče<sup>8</sup>n (Ch. če'met lü'),  
so it is, so it happens 46.4

čət

čət K, čət P (Ch. ret), road

čəčvə

čəčvə, openly 22.5 (cf. Ch. čəčver,  
in waking state [in contrast to  
dreaming state])

čəpınn

čəpınnın, shoulders 57.3

čənt. See yənt

čeň'ačet Pal., čaňetat K

čeň'ačetkin Pal. (M), čaňeta'tikin K (Ch.  
čeňitte'erkin), to get frightened 90.12

čərepro

čerepro' (from Russian серебро), silver  
22.10

čəlp

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

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

čümkup  
ču'mkup (Ch. čimquk), some part 96.3

čoproq  
čopro'ykın 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'tot, pillow  
čotčir'qan, cross-pole parting one  
sleeping-place from another (literally,  
pillows' top) 84.8

čvi  
čvi'ykın A (Ch. čuwi'rkın), to cut 47.7  
čvi'pıt (Ch. čuwi'pıt), piece, half  
-čvinañ. See yivinañ

čh(i)  
gr'čhın (Ch. rı'grıg), hair  
qé-čhilañ (Ch. qé-rgılın), thick-haired  
A'xgıke, Hairless-One 24.8

čhičañaw  
čigičaña'wekın K Qar., čigičeñe'wıtkın  
Les. (M) (Ch. čikeye'urkın), to re-  
cover one's senses 42.10; 96.9

s'alıyıy  
s'alıyıye'ykın M (Ch. a'lıyıro'rkın), to  
pass a day 64.9

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

nıpaıva'thıtın. See paıvåk  
nım  
nı'mnım (Ch. nı'mnım), settlement  
nımyı'ssa'n (Ch. nı'myırın), village 70.9  
nıme' (*adv.*), too much 16.1

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

nı'klı, stone-pine nut 34.2

nıqu'p, joint 42.7  
-natv. See yaıtv

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

nalp  
nal'pütkın Pal. (M), to suck 90.13

nalh, nelh  
na'lıhın K, ne'lıhın P (Ch. ne'lıhın),  
skin (however ne'lıhı- K 49.1)  
-nyıw (*medial*), -nnıw (*medial*). See  
yıyiw (*initial*)

niyk, nika  
ni'yka K, ni'tke P (Ch. nı'rkiñut),  
some one  
nika'ykın M (Ch. nıke'rkın), thou  
doest something (auxiliary) 17.2

ne'm<sup>ek</sup> Pal., also 90.20 (cf. Ch. ne'me,  
again)

nelh. See nalh

nuwil (*initial*), ñvil (*medial*)  
nuwi'lıkın M (Ch. nuwi'lırkın), nom.  
past ganvi'ın, ga'ñvılın, to stop  
16.10

-numkaw. See yumkaw  
nuta  
nu'tanut (Ch. nu'tenut), country, land  
nutı'a'tıkın 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  
-npyıkala. See yıpyıkala  
nv (*medial*). See yıv (*initial*)  
-nvan'ıı. See yıvan'ıı  
-nvyı. See yıvyı  
-nm. See tm  
ntıwat. See yıtıwat



-ntığıwat. See yithewat  
 nči. See yiči  
 -nčimaw. See yičimaw  
 -nčičat. See yičičat  
 -nnu. See yinu  
 -nqu. See yqu  
 -nli. See yili

kıyaw

kıya'wıkin M (Ch. kıye'urkin), to  
 wake up 12.6

kıyulať

kıyula'tıkin M (Ch. kiule'erkın), to be  
 waking, to live 33.2; 39.4  
 nıhi-kyu'qın, quite wakeful 39.9  
 kıyula'la'n, living one 78.7

kıpl

kı'puľ, tobacco-mortar 50.6

(ykipľ)

kı'pľekın A, nom. past ga'ykipľiľen (Ch.  
 kı'pľırkin), to strike 62.4; 64.18

kıplu, kiplu

kıplu'ykin A, to strike 43.5

kim

kim-, hard

nıki'mqın, he is hard 47.4

kımak

kıma'k (Ch. kıme'k), almost

kıť, -kť

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'ykin, to cry loudly, to shriek  
 kıt-inve'tıkin A, to pull with violence  
 74.1; 100.12 (see yı'vıkin, to push off)  
 kı'tta lı'gı K, kıtve'-lıga P, every  
 time again 92.11

kitaiña

kitaiña'ykin M, to scold 17.8

kıtta'n-. See kı'taň

kıtča

kıt'čan, slime, saliva 84.9

kı'svač, cross-pole 68.5

-kırč, there

ya'qu-kırč, what of that! 49.9

Kılu', proper name (female) 43.8

kıl. See kıl

kıl

kıl'ı'ykin A (Ch. kıl'ırkin), to notch

kıl'ı'gı'čñın, notch

kıl'ı'vı-yıpa'ña, (large) grooved hammer  
 43.2

kılť

kılťı'ykin M, to tie

kılťı'nıt, tie, band

kıl'čı'čñın, band

la'wtı-kıl'čı'čñın, head-band 17.13

ķıľka

ķıľka'kıl (Ch. kılka'kıl), shell-fish 70.2

kümat

küma'tıkin M, to be angry 24.9

kaşw

ka'wakaw, bed

taka'wñekın M, to prepare the bed 28.3

kawa'ssočhın, wallet filled with fish-  
 heads 46.2

kawič

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

nikawi'čaqın, he is lazy and sleepy  
 64.24

kama

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

kaşmak

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

kama'w-ña'ut, kamak woman 82.7

kagşup

kagşu'pekın A, to split in two 54.8

kaňat

kaňa't-ingı, drag-net (literally, curved  
 net) (cf. Ch. ke'ňı-ku'pren, curved  
 net)

kaňa'tekın (Ch. keňı'rkın), to fish with  
 drag-nets 44.5

kaṛma'n (from Russian кармаиъ), pocket  
78.9

kali

kali'ykin M, A (Ch. keli'rkin), to  
carve, to adorn, to write

kali'kaḷ (Ch. keli'kel), carving, letter,  
paper

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

ki'wan, truly 26.9

kipḷu. See 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

kinča'tikın Qar. (M) (Ch. kiñe'erkin),  
to grow jealous 96.19 (see qanñi'ykin)

kiḷ, kiḷ

ki'ḷkiḷ, ki'ḷkiḷ (Ch. kiḷkiḷ), navel 63.10

kiḷis'vi'ykin, to cut the navel 63.3

kiḷt

ki'ḷtikil, bundle 27.8

keḷkeḷ, keḷ

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

-kwaḷ. See givaḷ

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'-yīču (Ch. kuke'-yırın), kettleful  
43.1

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

kokai'-poi'gin (Ch. kəkai'-poi'gin),  
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

kuḷ

kuḷa'tikın, kuḷa'ykin M (Ch. kuwḷtku'r-  
kin), to roll 42.3

ko'loñ i'taḷa<sup>n</sup> (Ch. kowlo'ku-wa'lin),  
round

kuḷak

kuḷa'k (from Russian кулакъ), fist 36.10

koḷḷa

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

koḷoḷa

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

koḷoḷo

koḷo'ykin A, to gnaw, to cut by  
gnawing 58.6

kmiñ

kmi'ñin (Ch. kmi'ñin), son child 56.8

kmiña'tikın M (Ch. kmiñe'erkin), to  
bear, to be delivered of a child 43.8

-kḷ. See kḷt

kle'wā (from Russian хлебъ), bread 16.2

qiyim

qiyime<sup>s</sup>en, qiyim-e'wun, impossible,  
not true 14.3 (cf. Ch. qarê'mên, it  
is not the matter; see also qaye'm)

qim

niqi'mqin, it is hard 59.7 (see niki'mqin)

qḷsv. See qas'v

qayīču

qayīču'ykin A, to chop small 53.6  
(see qai)

qaya'n (Ch. qa'aran), covered sledge (literally, reindeer-house; see qo'yaña, reindeer) 52.1

qayem (qayo'm exclamatory form)

qaye'm K, qate'mmı Les. (Ch. qarê'm) (particle of negation), I will not 96.14; 97.19

qai

qai- (Ch. qâi-), small 17.1

qai'u (Ch. qâi'u, qâiu'u), fawn, calf

qai'gut, indeed 84.19

qai'im, all right 66.4

qa'ïnu'n Pal. (Ch. qâ'ïnun), 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

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

qatmaq

qatma'wekin M, to feel cold 38.1

qaçin

qaçin (adv.), and meantime 14.2

qaçik

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

qas'v, qısv

qa'swuqas, qı'svoqıs (Ch. qı'rgoqır), stone-pine 21.7

qanya

qa'nyan, palate 19.2

qanga

qa'ngaqan, fire, flame 30.8

qanga'tikin M, to burn

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

qanñı

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

qaqla

qaqla'ykin, to be choking 74.28

qage', here! 84.22

qalaıv

qalaı'ıvin (Ch. qâle'ıvin), intestines 78.23

qaleip

qalei'pekin M, nom. past gaqalei'pilin, to fall in love 44.4

qaltēñ

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

qalñe

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

qalhaiq

qalhaiq'ykin M, to cry 20.8

-qi, particle 23.7

qit

qit'ykin M (Ch. qı'tirkin), to freeze 14.2

qı'ti-nuta'lqan (Ch. qı'ti-nute'sqân), frozen ground

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

qes'h

qes'hıqes (Ch. qê'rgıqêr), light

qes'ha'vekin M (Ch. qêrga'arkın), it makes light

nıqê's'hıqen, ne's'hıqen (Ch. nıqê'râ-qên), it is bright (see eçh, e'sh)

quyqıy

Quyqı'nnaqu (Ch. Ku'rkıl, Ku'urkıl), Big-Raven 12.1, 2.

qut, quli

qo'lla, qo'la' (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

qułıa'tikin M (Ch. qulile'erkin), to  
sing, to make noise, to shout 68.17

qu'lin (Ch. qulı'nikek), afterwards 60.2

qulu' Ch. qolo'), something big 29.9

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

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

qolta

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

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

qo'yiñ, to this side 19.2

qo'ya

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)

qoya'la'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

qoqlo

qoqlo'ykin A, to pierce

qoqlo'wičñin, hole 15.9

qlik (Ch. qlık), male, man 72.3

qla'wuł (Ch. qla'ul), man 17.4

gıyapčä

gıyapčä'ykin M (Ch. wıyopčä'rkin),  
to sing, to whistle 17.1; 72.16

gıyal

gıya'lıkin M (Ch. gre'lırkin), to vomit  
43.4

gıyip, -yyip

gıyip'pikin A, to keep back

yini'pikin, yini'pikin (causative), to  
make one be kept back 41.9; 60.5

gıynik

gı'ynik K, gı'rnik Qar. (Ch. gınni'k),  
game 61.8

Ğıwıle' (proper name), Stone-Face 66.2

gıvā, -gvā, -kwā

gıva'ıkin K (M), gıva'tkin 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

gıniw (Ch. gıniw), like thee 14.5

gıttat

gıtta'tikin M (Ch. gıtte'erkin), to feel  
hungry 35.5; 74.15

gıtčä

gıtca'lñin (Ch. gıtka'lhın), leg 53.3

gı'čhın. See čh(ı)

gıčho'!

gıcho'! (Ch. gırgo'!), above 20.1; 80.5

gın. See gıt

gınun

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

gıno't-a<sup>o</sup>lo' (Ch. am-gıno't-a<sup>o</sup>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

gink

gínku lñí'ykın A, gínkiča'tikın M,  
to bid welcome 64.16

gılh

gı'lhın (Ch. gı'lhın), skin  
gı'lhitčá'n, carcass (literally, skin taken  
off) 49.10

güm

güm, güm'ma (Ch. güm), I (subjective  
intransitive) 68.13güm-na'n (Ch. gümna'n), I (subject  
transitive) 12.3gümna'n čini't (Ch. gümna'n čini't),  
myself

güm-ni'n (Ch. gümni'n), my, mine

gü'mlañ (Ch. lü'mñä), again 15.1

gaimat

gaima'tekin M (Ch. [Anadyr] gaima'tir-  
kin), to desire 12.2; 38.4

gaimi

gaimiyo'oykın M, to be joyful 23.2  
(cf. Ch. gaimiča'urkın, to become  
rich)

gamga

ga'mga- (Ch. ge'mge-), every, each 34.9

ga'mga-qlawu! (Ch. ga'mga-qla'ul),  
every man

gathā

ga'tte (Ch. ga'tti), hatchet 56.3

gačñin, ñāčñin

ga'čñin, ñā'čñin (Ch. ñā'rgin), outside  
33.2

ñā'čñimen (Ch. ñā'rginên), world

ga'nka, there 40.10 (cf. Ch. gā'nqan,  
there, quite, afar)ganka'kiłāñn, a man belonging there  
40.8

gala

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

galñil

ga'lñil (Ch. ñā'lhlil), in both directions,  
in all directions 23.1

gi. See git

gita

gita'ykın A (Ch. gite'rkın), to see  
44.10

gep

ge'pekın M, to go upstream 61.7

gek (Ch. gık, gıč), oh! 33.3

got! off! 48.9 (see vus)

-gva. See gıva

ñıyo'x, three

ñıyo-s'ho'yu (absolute pl.) (Ch. ñıro'rgari  
[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, -ñvo

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

ñıt

-ñıti'ykın M (Ch. -ñıtti'rkın), to get  
by hunting

ııva'-ñıti'ykın, to hunt wild reindeer

qata'p-ñıti'ykın, to catch winter fish  
61.7; 70.10

ñıtā

ñıta'ykın M (Ch. ñıta'rkın), to go and  
fetch somethingnotantay'kın M (Ch. notanta'rkın), to  
go and fetch something from theopen country, such as berries, roots,  
and such like 86.8yaxñıta'ykın M (Ch. ra<sup>ñ</sup>ñıta'rkın), for  
what do you come

ñıtat

ñıta'tikın M (Ch. ñıte'erkın), to break  
off, to detachimtilñıta'tikın 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

ñitoñ

ñitoññim (Ch. gito'lhim), flank, side  
of meat 66.9, 16

ñinvo'q, a number of 13.5

ñay

ña'yañ, second time 64.5

ña'yey, two 74.11

ña'yañ, again, the second time 64.5, 17

ñeyas-hei'ti K (allative), nečishei'ti  
(allative) P, ñiterge'ta (subjective)  
Qar. (Ch. ñirerge'ti [absolute]), they  
two 101.1, 25; 102.16

ña'yen, ña'nyen, that one

ñai

ñai'ñai (Ch. ñe'gni), mountain 42.2

ñaw

-ñaw- (Ch. -ñew-), woman, female  
(only in composition)

i'npri-ñaw (Ch. i'npri-ñew), old woman

tu'la-ñaw (Ch. tu'li-ñew), female thief

ñaw-a'kak (Ch. ñe'ekik), daughter  
(literally, female son) 12.3ñaw-a<sup>8</sup>tta<sup>n</sup> (Ch. ñeu<sup>8</sup>ttim), she-dog

ña'wan (Ch. ñe'wän), wife

ña'w-i-tqat (Ch. ñe'us'qät), 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) 12.1ya-ñawt-i-ña't-i-kin (Ch. rañawtiña'ar-  
kin), thou makest him to have the  
wife 13.3ñaw-yiła'ñi-to'mgin (Ch. ñawgêlhi-  
tê'mgin), female cousin 82.16

ña'čñim. See gačñim

ñan

ña'nako (Ch. ñe'n'ku), there 70.8

ña'nakañqo, from there 42.3

ñe'nako, there 19.10; 74.20 (see ña'nako)

ña'nyen, that one 13.3; ñanyat, ña'n-  
yaqit (*dual*), ñanyau, ña'nyeu (*pl.*)  
74.9, 10ñanka'ken (Ch. en'ke'kin), that be-  
longing here 70.22

ñalqiw

ñalqiwekin M (Ch. ñelqi'urkin), to  
sit down upon a sledge (mostly  
astride) 52.1

ñiyaq

ñi'yaq (Ch. ñi'raq), two

ñiye'ča (Ch. ñirä'ča), two times, twice

ñiyeqi'wikin M (Ch. ñireqaurkin),  
numeral verbñi'yuuq, the deuce! (combined with verbs)  
55.8

ñinvit

ñi'ñvit, ñenve'thičñim, evil spirit 38.3

ñilñ

ñi'ñim (Ch. ñi'lhim), thong 38.6; 40.5

ñe'keļ, ñeykıl

ñekela'tekin, ñeykıla'tekin M (Ch. ñir-  
kıla'arkın), to feel shame, to feel  
fright 46.6; 82.6

ñeļv

ñe'ļa (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

ñoqin

ñoiñim P, K (Ch. ñoi'ñim), pelvis,  
buttocks, tail 92.17

ñvil. See nuwil

-ñvo. See ñivo

ñil

ñi'ñil (Ch. ñi'lhil), smoke

ga'nliñen (Ch. ga'nliñén), smoky

ñiła'tekin (Ch. ñiła'arkın), to be smoky,  
to feel smoky 38.1ñiļoye'ykin (ñil-oye'ykin) M, to make  
a smouldering fire with plenty of  
smoke 74.3ñiñiļqa'wikin M (Ch. ñiñiñiła'arkın),  
to be full of smoke 74.4

li

li'li (Ch. li'glig), egg 74.10

lili

lele'lñin (Ch. lele'lhin), mitten 22.2

liļa

leļa'lñin (Ch. lêla'lhin), liļa't (*dual*)  
(Ch. lile't *pl.*), eye

gaļa'a'lin, with eyes 24.2

leļa'shin (Ch. lêla'rgin), eyelash 32.10

leļa'pekın M (Ch. lile'purkin), to look  
upon 13.8yičiča'tikin A (Ch. ričiče'erkin), to  
inspect 33.10

luta

luta'ykin M, to pass water 66.6

lpyui

lpyui', hood 70.5

līmñeᅇᅇ

līmñena'ykin A (Ch. lūmñena'rkin),  
to follow 17.6līgi'mmen Les. (Ch. lū'mñā), again 97.12  
(cf. gūmļaᅇ)

l'gıqar, still the less 49.1

l'gan (Ch. li'en), even as, as soon as 44.3

liᅇᅇ

liᅇa'thiᅇñin P, liᅇa'thiᅇñin K, parting  
of the hairtaᅇñathisñi'nekın M, to arrange the  
parting of the hair 92.19

-la. See tija

lawt

la'ut (Ch. le'ut), head 17.13

lawti-ki'lčičñin, head-band 17.13

lawti'lñin (Ch. leuti'lhin), halter 72.1

lawtime'ykin M, to shake one's head 25.6

lawtintı'ykin K (M), lewtintitkin P,  
to wring the neck 46.8, 26

laqlaᅇ

la'qlaᅇ (Ch. le'e'le, læ'e'leᅇ), winter

laqlaᅇyo'ykin M (Ch. læ'e'lenru'rkin),  
winter is coming 72.5

lāe. See lōe

lāe. See lōe

laxt

la'xtekin M, nom. past gaᅇla'xtilin, to  
come back 88.11

laļu

laᅇlōñin (Ch. lalo'lhin), whiskers,  
mustache 24.2

lōe, lāe

lōe'ykin A (Ch. lu'e'rkin), nom. past  
gaᅇlāe'wlin, gaᅇča'e'awlin to find, to see  
51.9

lōe'lqal (Ch. lu'e'lqāl), face 53.5

lōe, lāe

lōe'lōn, lōe'olōn (Ch. lolo'lhin), (wo-  
man's) breastlōe'o-lpine't, women's hearts fastened  
together 68.16

lō'wekin M (Ch. lo'urkin), to suck

lō'lō (Ch. lo'lo), penis 82.6

-lpinit, -lpinit

pini'tikin, pini'tikin M (Ch. pini'irkin),  
to tie (boot-strings)alpini'tča (Ch. elpini'tkā), not tied  
up (when speaking of boot-strings  
or any other lacings of such kind)  
60.1

-lpirt

pirte'tkin Pal. (A), to wring out  
90.19

ly

li'vitkin P, lve'kin K (A), nom. past  
ga'lviᅇn P, K, to vanquish, to be  
superior to 92.20

lqain

qaina'wikin A (Ch. qaine'urkin), to  
shoot at 33.1(l)qat (the whole stem is weak, but *a* is  
short and neutral)qati'kin M (Ch. qāti'rkin), to go away  
13.5Ch. qati'rkin, thou goest away, thou  
departest 13.5

lñ

liᅇñi'ykin A (Ch. li'ñirkin), nom. past  
ga'lñilin (Ch. ge'lhlin), to do some  
action (auxiliary)

a'nku liᅇñi'ykin A, to refuse 64.16

liᅇñi = li'gi (see lh) 88.21

lh  
 l'gr- (Ch. li'i-), known (used only in compounds)  
 lıgı yıtč'rkın A (Ch. li'i l'ñırkın), to have in mind 36.7  
 lhi  
 lhi- (Ch. lii-, lhi-), genuine, numerous, strong, quite  
 ni-lhi-nımaı'ınqın (Ch. ni-lhi-nımeı'ınqın), a quite big one  
 ne-lhe-pıtö'nqen, he is quite rich 22.10  
 -llaiv. See tılaiv

-llaıxtat. See yılaıxtat

-ıi. See tılı'ykın

rıyat

rıya'-vıl Pal., return payment 90.22

rıya'tıtkın Pal. (M), to thank 90.21

rıkr

rı'krıñ Pal., yıke'nın K (Ch. yıki'rgın), mouth 90.12

riri

riri'ne Pal., white whale 90.6 (see yiyi'na)

### Suffixes.

-ı, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 20.4, 6. See -i  
 -ı ([ı]g), locative of nouns and verbal stems 74.10. See (ı)k  
 -ıy- (Ch. -ırg-), they (3d per. pl.); the family of, the house of 19.9; 38.9  
 -(ı)mtı-, a personified animal or inanimate object 44.6; 46.7  
 Vaıvı'mtıla<sup>ñ</sup>n, Raven-Man 12.1  
 -(ı)t, -tı (Ch. -[ı]t, -tı, ~~pl.~~), dual absolute form 17.1; 80.10  
 -(ı)n, -(E)n, -(a)ñ (Ch. -[ı]n, -[E], -[ä]n), absolute form 15.4; 39.1; 48.8  
 -(ı)n, personal noun  
 -(ı)n<sub>ñ</sub>(ñ) (Ch. -[ı]n<sub>ñ</sub>), 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-u, -ın-u, 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'lın, Kor. te'ññ-va-lın, the better one) 82.4  
 -a. See ga—a  
 -a, -ta (Ch. -e, -ä, -tä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3  
 -a, -ta (Ch. -ä, -tä), modal (instrumental of verb stem) 21.3; nominalizing indefinite form (used chiefly as imperative) 32.1  
 -aw (Ch. -eu). See y(ı)-  
 -au, plural absolute 12.7; 28.5. See u  
 -au K, -eu P, intransitive 3d per. pl. nominalizing form, also plural adjectival 30.1; 44.2; 94.1  
 -ač, adverb of time, place, manner 18.10; 27.4, 5; 70.4, 14  
 -an (Ch. -än) 36.8. See -gan (Ch. -gän)  
 -(a)n. See -(ı)n



- (a)k (Ch. -[i]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*)
- ÿ (Ch. -ÿ), exclamatory form of noun 28.9; 88.1
- ÿ (shortened i), transitive object, 1st per. sing., various tenses 84.14; 88.20
- ÿ (shortened -i and -e), intransitive subject, 3d per. dual pl., various tenses 22.8; 100.6, 12
- ÿvi-(Ch. -ÿvi-, -ÿwu-), increase of action 44.7
- ÿti, -eti (Ch. gti, -ÿti, -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. -ÿpu, -epü, -gÿpü), 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—
- 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. -tvēt-), 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
- tčĩñ, 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 -ĩ *v.*
- ssa<sup>n</sup>, passive participle 96.6. See -la<sup>n</sup>
- 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
- čikoĩñ (Ch. -čiko'wti), into 15.2
- ča<sup>n</sup> (Ch. če<sup>n</sup>, -čĩn), adjectival, mostly comparative 30.7
- ča<sup>n</sup>, 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 -gĩn]), 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
- kĩ-la<sup>ñ</sup>, -kĩ-lin. See a—kẽ-lin
- kẽ-lin, -kĩ-lin, -kĩ-la<sup>ñ</sup>. See a—kẽ-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  
ñanikañqal'ai'tiñ, to his side 100.8
- qin. See ni—qin
- qinau. See ni—qin
- qinat. See ni—qin
- qu, nominalizing present, all persons 18.10
- g, locative, subjective 19.3. See -k
- gitiñ(in). See -geñ(in)
- gicñ(in). See -geñ(in)
- gin, *dual* -ginat, *pl.* -gi' nau (Ch. -gin, *pl.* -ginet), transitive object, 3d per. all numbers, with the subject 1st and 2d per. past exhortative 74.1
- gan (Ch. -gān), 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
- gi'niw (Ch. -gi'niw), a group of, a number of 70.10
- ginki, -gi'ñki, to the foot of 21.7 (cf. utti'gi[ñ], the foot of a tree)
- gi'nka, under 13.6 (cf. Ch. -gi[ñ], the base or foot of something)
- gi'nko, -gi'ñko, from the bottom of 53.3 (cf. ottigé'ngüpü, from the foot of the tree)
- (g)e. See -e
- geñ(in), -gitiñ(in), -gicñ(in) (Ch. -gig[ın]), verbal noun, abstract 18.1; 20.9; 47.2  
vi'yage'ñim (Ch. vé'irgin), death
- geñe'ti, 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-
- ñim, *dual* -ñimat, *pl.* -ñimau (Ch. -ñim, *pl.* -ñimet), transitive object, 3d per. future 27.1; 39.10
- ñimau, *pl.* of -ñim, *q. v.*
- ñimat, *dual* of -ñim, *q. v.*
- ña, -ñi (Ch. -ñi), absolute form 22.4; 28.6; 43.2; 64.3
- ñat (Ch. -ñet). See y(i)-
- ñ-i. See -i
- ñit (Ch. -ñit), duration, space of time, season 31.10  
alañit (Ch. ele'ñit), summer season
- ñ-e. See -e
- ñvo-, -ñivo- (Ch. -ñño-), inchoative (cf. ñivo'ykin, to begin) 38.1; 39.3
- ñki, -nki, adverbial demonstrative and interrogative 25.6; 26.3
- ñqo, -nko, ablative (cf. Ch. -nqo, only in adverbs) 33.4, 7; 53.3
- 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<sup>ñ</sup>n (Ch. -lñn, -le<sup>ñ</sup>n), 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-  
 -lkiłı, 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 mimlrlqan (Ch. mimlrlqän), place abundant with water, swampy ground  
 -lq(an) (Ch. -s<sup>q</sup>[än]), top of ña<sup>n</sup>kalqan, the top of the 78.15  
 -lqał K, lkał P (Ch. -lqäl), designed for l<sup>o</sup>lqał (Ch. lu<sup>o</sup>lqäl), face (designed for being seen) 53.5; 96.19  
 -lqiw- 57.7. See -s<sup>q</sup>iw-

## Prefixes.

ma<sup>n</sup>-, superlative

a<sup>u</sup>wun—ma K, e<sup>u</sup>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—kē-lin, a—kī-lin, a—kī-la<sup>ñ</sup>n, negative, verbal and nominal 70.24; 74.26; 76.21  
 a<sup>ñ</sup>n- (Ch. ä<sup>ñ</sup>n-), transitive subject, 3d per. dual pl. exhortative 38.4

y(i)- P (Ch. r[i]—) (both *medial*), transitive 15.7; 18.2, 8; 36.5: causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)

y(i) —aw (Ch. r[i] —eu) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)

y(i) —ñat (Ch. r[i] —ñet) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)

ya- See sa-

ya—ñ- (Ch. re—ñ-), future 12.3; 13.3; 30.2, 5; 33.1; 38.5; 60.5

ya—ñ- (Ch. re—ñ-), optative 44.8; 64.15

ina- (Ch. ine-), pronominal, transitive (thou, he, you — me) 33.1; 41.5; 88.9: transforms the transitive into intransitive 49.4

m(i)- (Ch. m[i]-), 1st per. sing. exhortative 13.5; 29.7; 56.1

mıt- (Ch. mıt-), 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)

mın- (Ch. mın-), 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)

gatuiveñlinau (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—qın, *dual* nı—qınat, *pl.* nı—qınau (Ch. nı—qın, *pl.* nı—qınat), adjectival quality 64.24; 88.3; 90.7: verbal, 3d per. subject, nominalizing present 25.5; 66.3; 74.12

nī—qinau, *pl.* of nī—qin, *q. v.*  
 nī—qinat, *dual* of nī—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(i)- (Ch. qā-, q-), exhortative, 2d  
 per., all numbers 13.2; 21.10  
 ɣa—a, ɣa—ta P (Ch. ɣe—ā, ɣe—tā),  
 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, ɣičhō!  
 actual, real, ipa  
 actually, yep  
 Adam's apple, qamatčə  
 adorn, to, kali  
 afraid, to be, aqa  
 afraid, to feel (before some supernatural  
 being), yimgung  
 after that, ora'wucak  
 afterwards, yaʷal, va<sup>s</sup>yuk, quli (?), (some  
 time) ti'ta  
 again, i'nnik, ɣū'mlañ, ñay, liɣi'mmen  
 ah, ann  
 all, am, im  
 all right, a'nau, awwa', atau'-qun, mal,  
 qai'lim  
 almost, kīmak  
 alms, aiv  
 also, a'kyel, op, ne'm<sup>s</sup>ek  
 although, qa'wun  
 altogether, qonp  
 and so, a'naqun  
 angry, anñen, kūmat  
 annoy, to, vitkit  
 another, a'lva, va'sqiñ, qut  
 antler, yinn  
 anus, vələ!  
 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, wañla  
 asunder, yaña, maña  
 at least, ayi'kvan  
 attack, to, peny  
 aversion, to feel, paivak  
 aware of, to be, vaļom  
 awful, awfully, añaika  
 awkward, awkwardly, alait  
 axe, ɣ<sup>s</sup>al

bachelor, yaña  
 back, qapte  
 back, on one's, wu'ssiñ  
 backbone of fish, a<sup>s</sup>m  
 bad, aqa  
 bag, aɣim, (small) čaiučh  
 bald-headed, im  
 band, kiļt  
 bandolier, vaɣɣi  
 bar, to, yip  
 be, to, it, (auxiliary) -tvə  
 become, to, na!  
 bed, kaɣ  
 begin, to, ñivə  
 behind, yaʷal

- being, -tvā  
 berries of *Rubus Arcticus*, payitt; of  
*Rubus chamæmosus*, yittit (see *cloud-  
 berry*)  
 better, maļ  
 between themselves, es'he'lvīn (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'nekın  
 bite, to, -ygu  
 blame, to, ayıw  
 blockhouse, uiv  
 blood, muļ  
 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, mimļ  
 bread, kle'wā (from Russian)  
 break, to, čim  
 break off, to, ñitat  
 break open, to, yičimaw  
 breast, woman's, lō<sup>6</sup>  
 breath, -wyı  
 bring, to, yat  
 bring forth children, to, -yıtō (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, kiļt  
 burn, to, qanga  
 bury, to, ulwu  
 bustle, to, veťat  
 busy one's self, to, veťat  
 but, a'wun, yaq  
 buttocks, ñoiñ  
 cache, ulwu  
 calf, qai  
 calico, maniy  
 call, to, aiñaw, qoqla  
 call out, to, kumiñ  
 cap, pa'nqa  
 carcass, giļh  
 care, do not, am  
 caribou, elv  
 carry, to, imti  
 carry away, to, yıļaxtat  
 carry out, to, tinaļat  
 carrying-strap, imti  
 carve, to, kali  
 catch at something, to, alhal, gıva  
 catch fish with small round net, to, čelp  
 catch winter fish, to, ñit  
 cave, agiñ  
 caw! (raven's cry), qo'oñ  
 cease, to, ankaw  
 chamber-vessel, ača  
 charm, small wooden, iklañ  
 cheek, cheek-bone, alp  
 cheer up, to, aňya  
 chew, to, yaļu  
 choking, to be, qaqla  
 chop fine, to, qayıču  
 chop off, to, uptı  
 clatter, wus'his'h  
 cleft, čim  
 cliff, eñm  
 close by, čeim  
 close to (*adv.*), eñyei'na  
 cloth, maniy  
 clothes, kimi'ta  
 clothing, taňataw  
 cloud-berry (*Rubus chamæmosus*), yittit

club, big, qulu'  
 coal, wũlk  
 coast, down the, ąttą<sup>8</sup>yol  
 coat, kum'  
 coccyx, čitča  
 cold, to be, iskuła'tikın  
 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'núm  
 consume, to, yu (nu)  
 contemporary, yışı  
 contents, yıss  
 cook, ąpa, kuka  
 cormorant, ivvalu  
 corner (of a bag, of a shed), veło  
 cough, to, tayyeñ  
 count, to, yllh  
 country, nuta  
 cousin, ye!h  
 cousin, female, ñaw  
 cover all around, to, aimak  
 coverlet, iniyi  
 cow, koroąa (from Russian)  
 crack, withiñ  
 create, to, taik  
 cross-beam, ulqa't  
 cross-pole, ki'svač, (between sleeping-places) čot  
 crucifix worn on neck, -(l)i<sup>8</sup>nn (under i<sup>8</sup>nn)  
 cry, to, qalħaia  
 cud, ya!u  
 cut, to, čvi  
 cut into bands, to, s'v  
 cut navel, to, ki!

daddy, taťa  
 dance the ritual dance, to, mi!a  
 dark, wus'q  
 darkness, wus'q; vulq  
 daughter, ñaw  
 dawn, to, ečh  
 dawn, ečh, vąnt  
 daylight, ą<sup>8</sup>lo  
 death, vi<sup>8</sup>ya  
 deceive, to, tayiñtinuñ  
 define, to, yiyiw  
 deny, to, ankaw  
 descend, to, takyat  
 desire, to, tayañ, ąaimat  
 destroy, to, (-t)ku  
 detach, to, akmitkat, ñitat  
 deuce, the, ñi'yuk  
 diaper, mağ  
 diaper-string, mağ  
 diarrhoea, to have, pox!a  
 die, to, vi<sup>8</sup>ya  
 difficulty, with great, mal  
 dig, to, ulwu  
 directions, in both or all, ąalñı!  
 directions, to different, mañą  
 directly, straight on, tąñaw  
 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<sup>8</sup>tt  
 dog, female, ñaw  
 dog-shed, a<sup>8</sup>ttayañ  
 door, tu.  
 down river, ąttą<sup>8</sup>yol  
 drag-net, kañat  
 draught-hole, to cover side, čink  
 dress, iss  
 dress (mostly female), keykeý  
 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, iłutču  
 dry, to, pa  
 drying-pole, tamkał  
  
 each, gamga  
 early, ina<sup>s</sup>  
 eat, to, awyi, yu(nu), ču  
 eat cooked fish, to, a<sup>s</sup>  
 egg, li  
 eh, če  
 elated, to feel, añnmılat  
 emperor, tiyk  
 end, a'ččič, op, tēnmav  
 end, to, qonp  
 enough, in'ač  
 enter, to (mostly the sleeping-house),  
     yalq  
 enter, to, talqiw  
 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, thipaw  
 exclusive, am  
 excrement, excrement-net, a<sup>s</sup>!  
 extinguished, to be, vaiñe  
 extra, payoç  
 eye, eyelash, liła  
  
 face, lō<sup>s</sup>  
 fall down, to, ayat, inñat, pitk, pi's'q  
 family, yiss  
 far, yaḡaḡ, eḡ  
 fastened, to be, ap  
  
 fat, ač, ača  
 father, eł, appa  
 father-in-law, maḡa  
 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, ñitaḡ  
 fetch water, to, aim  
 fill, to, yiss  
 find, to, lō<sup>s</sup>  
 finger, yilñ  
 finish, to, plitču, tēnmav, qonp  
 finished, it is, op  
 fire, miłñ, qanga  
 fire, to make, uyi  
 firelock, miłñ  
 first, at, yaḡot  
 fish, enn  
 fish, cooked, a<sup>s</sup>  
 fish, dried (chiefly dog-salmon), taiñat  
 fish, winter, qatap  
 fish, winter, to catch, ñit  
 fish with drag-nets, to, kañat  
 fish-tail, aḡwulpeł  
 fist, kułak  
 fit, to, yipat  
 fit in, to, pčep  
 flame, qanga  
 flank, side of meat, ñitołñ  
 flipper, a<sup>s</sup>pa  
 float, puḡ  
 flood, to; to cover something with water,  
     taḡ  
 fly, to, yiña  
 fly-eggs, aikip  
 follow (the river, the road), to, (-i)  
 follow, to, lımñanaḡ, yaḡał  
 follow (some road) in full length, to, -yya  
 food, taiñat, piłñ  
 foot, to go on, vaiçit  
 force one's self on, to, eḡḡupaḡ



fore, front, yaŋoŋ  
 forefinger, veļ  
 foreigner, tumk  
 foreleg, yaŋoŋ  
 forget, to, yithewat  
 fork, vi'lka (from Russian)  
 fork, forked twig, oļņaq  
 former, pa'nin  
 fox, yayol, taŋol  
 Fox-Man (used in tales), kotha  
 freeze, to, ʒannim, qit  
 frequently, va'čaņ  
 friend, tumg  
 fright, to feel, ñe'keļ  
 frightened, to become, čeņ'ačet  
 fringe, fringed, a<sup>s</sup>tt  
 from this time on, am, a'mlīn-van  
 front side, to the, yaina  
 Frost-Man, ʒannim  
 frozen ground, qit  
 future time, of, pani'ta

game, giynik  
 gather together, to, umaka  
 genuine, taqiņ, lhi  
 get, to, -(y)eŋ (under eŋ).  
 get by hunting, to, ñit  
 get out, to, -yito  
 girl, O! O woman! illa'  
 give, to, yil  
 glove, yļh  
 glue, iñ  
 gnash (one's teeth), to, yipitčav  
 gnaw, to, čičhu, koļo  
 go and fetch, to, ñita  
 go away, to, (!)qat  
 go out, to, ñito  
 go out of house, to, ya-nto'-ykin  
 go through, to, veŋho  
 God, añañ, -tvā  
 good, tañ, maļ  
 grandfather, appa  
 grandmother, an'a  
 grass, vi<sup>s</sup>'yai

grooved (hammer), kiļv  
 grope in the dark, to, tayiliņ  
 guest, to come as, yamkiči  
 gull, yaqyaq  
 gums, yinnim

habitation, summer, aļa  
 hair, čh(i)  
 hairless, im  
 Hairless-One, čh(i)  
 half, čvi, ʒinun  
 halloo! aņe', wayo'  
 halloo, friend! mai, amei'  
 halter, ļawt  
 hammer, iron, taļa  
 hammer (chiefly of stone), yipaņ  
 hammer, grooved, kiļv  
 hand, mung  
 handle, yekui  
 hang upon, to, yopat  
 happens, so it, če'meč-e'en  
 hard, kim, qim  
 hardly, maļ  
 harm, to, tawitkiņi'ykin  
 hastily, avi'ut  
 hatchet, ʒaŋa  
 hate, to, aqann'  
 haul, to, a<sup>s</sup>ya, yīña  
 havoc, to make, tawitkiņi'ykin  
 he, his, that one, en  
 head, ļawt  
 head-band, kiļt, ļawt  
 hear, to, yit, vaļom  
 hearth-stones, paļavg  
 hearts, women's, fastened together, lō<sup>s</sup>  
 heaven, iya<sup>s</sup>  
 heavy, paña  
 heedless, headlong, as'ka'čikilin  
 help, vinyat  
 herd, ñeļv  
 herd reindeer, to, qoya  
 here, wutc  
 here! vus, qage'  
 hide, to, yiyilpat, pi<sup>s</sup>'q

hit, to, iy  
 hold, to, yinn', ɛnaaye  
 hole, qoqlɔ  
 hood, lɪpyui  
 hoof, atvai, vag  
 hook, čayɪ  
 house, ya (in composition)  
 houseful, yiss  
 house-top, ya  
 how is he? ame'yaq = a'me-yaq  
 how much, ta<sup>s</sup>y  
 hunger, pilh  
 hungry, to feel, ɣittat  
 hunt wild reindeer, to, nit

I, my, mine, myself, ɣüm  
 I do not know, am  
 ice on frozen sea, upright blocks of, ayiyai  
 ice-hole, ɣim  
 image, vyɪl  
 immediately, just then, a'wwi  
 impossible, qɪyɪm  
 in a good manner. See *well*  
 in the same place, ennan  
 increase of action, yat  
 indeed, really, ipa, i'nmi-qu'nüm, e<sup>s</sup>en,  
 o<sup>s</sup>nnen, ča'myeq, čemya'q, qai'gut,  
 qačık  
 inspect, to, yičičat, liɭa  
 intermediate, vithiy  
 interval, vithiy  
 intestines, qalaɪv  
 iron, pɪlvɪnt  
 is it not, ma'či

jacket of broadcloth, paɭto  
 jealous, to grow, čintaw, kinčat, qanñi  
 joint, niq'u'p  
 joyful, to be, ɣaimɪ  
 jump, to, pinku  
 jump off, to, čmkaitat  
 jump out, to, thait  
 just now, akiɭa<sup>s</sup>č

keep, to, yaɣa  
 keep back, to, ɣiyip  
 kettle, kuka  
 kick, to, aate  
 kick with one's feet, to trample half-  
 scraped skin, apt  
 kill, to, tm  
 kill wild reindeer, to, eɪv  
 knife, vaɭa  
 knife, woman's, pa'quɪ  
 know, to, to understand, yeyoɭ  
 know, to, vaɭom  
 know, I do not, qo'  
 known, !h

lack something, to, no  
 Lamut tribe, qoya  
 land, nuta  
 land, to, niɪpa  
 laugh, to, ačačɣat  
 laugh loudly, to, kɪt  
 laughing-stock, aɭas'h  
 lazy, kawič  
 leather, sole, quɭta  
 leave, to, peɭa  
 leave (some part), to, yinu  
 leave in open, to, mai  
 leg, ɣitčɣ  
 letter, kali  
 lick with tongue, to, čɪl  
 lie down, to, yiɭteɭ, -tɪ  
 lie flat, to, pi's'q  
 lie on side, to, ayičña  
 lie, to tell, tinmat  
 light, qes'h  
 light, to be resplendent with, mɪmtɛɭ  
 light of foot, in  
 likewise, e'nkita, ɣp  
 live, to, kɪyuɭat  
 live in joy, to, yinnaw  
 live together (in one house), to, yaip  
 living one, kɪyuɭat  
 living thing, iɭu  
 load left in the open, mai

lonely, to feel, paivak  
 long, iwł  
 long ago, ai'nun, ti'ta  
 look back, to, taʒaʎniła  
 look for, to, yiči, ɟayey  
 look in, to, yivinañ, was'v  
 look upon, to, liła  
 loose, to let or get, viyiw  
 loud, is'h  
 louse, mi'mil, ml  
 love, to fall in, qaleip  
 love, to make, aɟinñi

magpie, vakith  
 make, to, taik  
 make soup, to, aɟa  
 male, qlik  
 mamma, maɟa (probably from Russian)  
 man, o'ya, qlawul, qlik  
 many, i'nrač  
 marlin-spike, yis  
 mate, tung  
 meantime, and, qačın  
 measure, to, ɟenn  
 meat, cooked, noɟ  
 meat, to take, out of kettle, kukañpa'y-  
 kın (see *kettle*)  
 meet, to, yaına  
 mere, am  
 metal, pılvınt  
 mid-day, ɟınun  
 middle, vithiy, ɟınun  
 midnight, ɟınun  
 Milky Way, čigai  
 mind, common sense, aɟnñen  
 mind, do not, am  
 mind, to have in, lh  
 mitten, lili  
 monster, monstrous, yeɟt  
 month, yił  
 moon, yił  
 morning dawn, ečh (see *dawn*)  
 mortar, tobacco, kıpł  
 mother, ll

mountain, ñai  
 mouse, pipik  
 mouth, čjık, rjkr  
 move, to, iłu  
 move on, to, yali, taʒaɟ  
 much, too, kjt, nime'  
 mucus (nose), viłi'e'yñ  
 mustache, lału  
 myself, činit

nail, vag  
 nail-point, vag  
 namely, mi'qun  
 navel, kil  
 nay! oh, well! a'limiñ  
 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, ešipat  
 night-time, in the, niki  
 noise, to make, quli  
 noiselessly, male'ta  
 nose, i'eñ  
 nostril, e'nval  
 not, iɟu't, ui'ña  
 not, I will, qayem  
 not as yet, yep  
 not long ago, wott  
 notch, to, kilv  
 notwithstanding, vi'yañ  
 now, ačhi, -yaq  
 now, and, ma'čči  
 now, just, večh  
 now only, wü'e'tču  
 now, then! ki'tañ  
 number of, a, ñinvo'q  
 numerous, i'nrač, lhi

odor, aig  
 off! got!  
 oh, toq, ɟek

oh, there! e<sup>8</sup>n  
 oh, well! e<sup>8</sup>n  
 old, mp  
 old, to grow, pałqat  
 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, wañiłat  
 openly, o'yā, čęčve  
 other, qut  
 outside, gāčñin  
 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, s'ałviy (see *spend*)  
 pass the night, to, tkiw  
 pass by, to, gāłā  
 pass over (sea, river, cliff, etc.), to, i<sup>8</sup>y  
 pebbles, small, čigai  
 Pebbly River, čigai  
 peck, to, i<sup>8</sup>ñ, tiñp  
 peep out, to, cep-ñito'ykin  
 pelvis, ñoñ  
 pelvis-joint, čitča  
 penis, ača, lo'lo  
 people, yamk  
 perhaps, pa'La  
 piece, čvi  
 pierce (by pecking), to, yiviy  
 pierce, to, qatv, qoqlo  
 pilfer, to, koṭṭā  
 pillow, čot  
 plate, toṛełka (from Russian)

platform, raised, uiv  
 play, to; plaything, uyičvat  
 please somebody, to, vałełñaw  
 pocket, karmān (from Russian)  
 point, i<sup>8</sup>ñ, oṛ  
 pointed, isv  
 Polygonum viviparum, root of, a'wyęk  
 porch, yā  
 pound, to, tałā  
 praise, to, to cheer up, anyā  
 pregnant, to become, vāmya  
 prepare, to, ģenm  
 presence, in the, yañā  
 present, at, yišī  
 pretend, to, ewgupaṭ  
 prick one's self, to, oip  
 pricked, to be, isv  
 probable, it seems, mał  
 provisions, travelling, inu  
 pudding, yilk  
 pull with violence, to, kiṭ  
 punish, to, yigił  
 pursue, to, vałaikīla  
 push off, to, yiv  
 put on, to, yip

quick, i'na<sup>8</sup>  
 quickly, in haste, avi'ut  
 quid, yału  
 quietly, male'ta  
 quite, very, awnu'p, u'nmi, lhi

rain, muqa  
 raven, vałv  
 Raven. See *Big-Raven*.  
 real, actual, ipa  
 really, čemya'q, qačik  
 rear, in the, yaṛał  
 rebound, to, činkaiṭat  
 recent, ass  
 recover senses, to, čiričañaw  
 refuse, to, ankaw, lñ  
 reindeer, qoṛā  
 reindeer, pack, muu

- reindeer, wild, e|v  
 reindeer-breeder, čawčuwa  
 reindeer-mane, pe|hino'lñin  
 remainder, paɣoč  
 rest, to, paña  
 return payment, riyat  
 revive, to, ayu  
 rich, to grow, pito  
 rip open, to, yičimaw  
 rise, to make, puɣ  
 river, vai'am  
 road, čet  
 roast, inay  
 roast (on flat stone), to, pa|avɣ  
 rob, to, itča  
 roll, to, ku|  
 root, Root-Man, tatka  
 round, ku|  
 ruff (fish), titi  
 run, to, -yki|, gintaw  
 Russian, mi|h-
- said, he, e'wañ  
 saliva, vi|s'yñ, kičča  
 salmon, dried, tawa| (see also taiñat)  
 sand-spit, e'rɣiñ  
 say, to, iw  
 scar, vačpa  
 scold, to, aqit-aiña, kitaiña  
 scrape skins, to, yiv  
 scratch with nails, to, vag  
 sea, ɣñqa  
 seal, ringed, vi'tvit  
 seal-oil, va|  
 seamstress, awa-nñi  
 seashore, ačhiñ  
 seaweed, edible, mi'čño|  
 second time, ñay  
 secretly, vin'v  
 see, to, ɣita, |o<sup>s</sup>  
 seek, to, enayey  
 seems, it, iw, qa'iñu'n  
 self, uwi'k  
 self, one's, činit
- send, to, tñiv  
 separately, yanya  
 settlement, nim  
 several, ta<sup>s</sup>y  
 sew, to, yagıt, tñi  
 sew well, to, awa-nñi  
 shadow, vy|  
 shake (one's coat, snow off), to, te|u|a  
 shake head, to, lawt  
 shaman's assisting spirit, añañ  
 shaman's stick, ilu<sup>s</sup>p  
 shamanism, to practise, añañ  
 shame, to feel, ñe'ke|  
 sharp, isv  
 sharp end, op  
 shell, milya'q  
 shell-fish, k|lka  
 shine full, to, ečh  
 shirt, maniy  
 shoot at, to, |qain  
 shoulders, čenpınn  
 shout, to, pi'svič, kumñ, qoqla, quli  
 shovel, wulpa  
 shovel snow, to, a<sup>s</sup>lm  
 show, to, peye  
 shred, myımk  
 shriek, to, kjt  
 silver, čerepro (from Russian)  
 since (*adv.*), ass  
 since, as long as, aia'ñač  
 sinew thread, to prepare, iññitat  
 sing, to, quli, ɣiyapča  
 single one or time, qun  
 sister, ča|ket  
 sit, to, -tvaga|  
 sit down on sledge (mostly astride), to, ñalqıw  
 skilful, tami'nñi  
 skin, na|h, ɣ|h  
 skin, inner, yıpn  
 skin, to, yivan'ñi  
 skin, to peel off, vanñat  
 skip, to, o|ña  
 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, yıqat
- sleep (well), to put to, tañ
- sleeping-room, in the, yałq
- sleeping-tent, iniyi
- slide, to, yali
- slime, wapis'qa, vapis'qa, kitča
- small, pl, qai
- smell of, to, tk
- smoke, ñl
- smothered, to feel, peik
- snare, enat
- snares, to spread, yıtıwat
- snore, to, enkaya
- snow, a<sup>q</sup>
- snow soaked with urine, ača
- snowdrift, a<sup>q</sup>lm
- snowshoe, snowshoe-string, tig
- snowstorm begins, vüyał
- so, a'naqun
- soar, to, yiña
- soft, yiyk
- some one, niyk
- something, to do, niyk
- son child, kmiñ
- soon, i'na<sup>s</sup>
- spend (a day), sa'lvıy; (the night), tkiw
- spend, to, to destroy, (-t)ku
- spirit (supernatural), kamaç
- spit out bones, to, atta<sup>s</sup>m
- splash into, to, pewiwa
- split, to, s<sup>v</sup>
- split in two, to, kaggup
- split lengthwise, to, -yya
- spoil, to, tawitkmiñ'ykın, kotha
- spotted, kali
- squeal, to, taqtawat
- squirt, to, piwya; (upon something), epetčayta
- stab, to, tñp, qatv
- stand, to, tvit
- starve, to, pilh
- state, to, yiyw
- steal, to, tulat
- step over, to, čančis'qu'ykın
- step-father, taťa
- stick, utt
- stick, to, akmitkat
- still, yaq, yep
- still the less, li'gıqar
- stingy, aña
- stir, to, ilu
- stone, vugv
- Stone-Face, vugv, Gıwile'
- stone-pine, qas'v
- stone-pine nut, ni'kli
- stones, flat, pałavğ
- stop, to, nuwil
- stop up, to, yıp; (smoke-hole) tømñ
- stopper for roof-hole, tømñ; (in roof or wall) qaltēñ
- store, to, yumkaw
- storehouse, aia; (elevated) ma'mi
- storehouse gable, mi'ñiñ
- storeroom, rear, tinu; (within the outer tent, rear) yinu; (underground) ulwu
- stow, to, yumkaw
- straight, veth
- straight on, tãñaw
- stranger, tumk
- strangle, to, yıpiykała; (one's self on a forked twig) ołñaq
- strap for carrying, imti
- stretch, to, tvet
- stride, vaqıy
- stride over, vaqat
- strike, to, tała, (y)kıpı; (A) kıpı
- strong, qatv, lhi
- successful, qatv
- such a one, iñi'nñin
- suck, to, nalp, lō<sup>s</sup>
- suffering, ta<sup>q</sup>, ño
- summer, ala
- sun, tiyk

sunset, vułq  
 superior to, to be, lꝯ  
 supernatural spirit, kamaçak  
 surplus, paꝯoç  
 swallow, to, titkat  
  
 tail, ñoĩn  
 take, to, akmit  
 take away (by force), to, itça  
 take (it) on back, to, imti  
 talk, miꝯimꝯ  
 tassel, miꝯimk  
 taste of, to, çaçã  
 taste of excrement, to, a<sup>q</sup>!  
 taste well, to, çoproꝯ  
 teach one a lesson, to, ylgı!  
 tear (of eyes), meꝯe  
 tent, poła'tka (from Russian)  
 tent, outer, ya  
 thank, to, riyat  
 thanksgiving ceremonial, to arrange,  
 inaçixçat  
 that one, Enin-, ñayen, ñan; (apart  
 from speaker) ñunin-  
 their, açh  
 then, a'tti, inya'wut, ora'wucak  
 then only, wü<sup>q</sup>tçu  
 there, E'nkı, yełh, van, -kiç, ga'nka, ñan  
 there, and, vot  
 therefore, iñi'nñin  
 they, açh, Eçh, ñay  
 thief, female, ñaw  
 thigh, assa  
 thimble, veł  
 thirsty, to be, pa<sup>q</sup><sup>q</sup>  
 this country, in, wutin-  
 this much, to such degree, Enin  
 this one, wutin-  
 this place, belonging to, wutç  
 this side, to, yełh, qo'yiñ  
 thong, ñilñ  
 thong, hairless, i'łñn  
 thong-seal skin, qułta  
 thou, thy, thine, thee, git

three, ñıyo'x  
 throat, piłh, qaçatça  
 throw, to, yinła  
 throw at, to, takyı  
 throw into, to, peꝯıwa  
 thrust, to, yp  
 thud, to, añaika  
 thus, enña<sup>q</sup>'an  
 tickled, to be, yigiçh  
 tie, to, kıl't; (boot-strings) -łpinit; (load  
 on sledge) enomat  
 time, every, all the, am exune'çe  
 time, in that, inya'wut  
 time, this, e'çhivan, wo<sup>q</sup>tvan  
 tired, to get, paña  
 tobacco-mortar, kıpł  
 together. umaka  
 to-morrow, mitiw  
 tongue, çıl  
 too much. See *much*  
 tooth, van  
 touch, to, iy  
 toy, uyiçvat  
 track, vinv  
 trample, to, tanti  
 trample down, to, çançis'qu'ykın  
 traps, to set, yitiwat  
 travel, to, tılav  
 traveller (from afar), maçkła  
 trifle, yaq  
 tripod, for kettle, kuka  
 truly, i'nmi-qu'nüm, ki'wan  
 truth, in, i'nmi-  
 try on, to, tanti  
 Tungus, qoꝯa  
 turn, to, yili, yıl't  
 tusk, yinn  
 twice, ñıyaq  
 two, ñay, ñıyaq  
  
 unable, to be, pıkaçak  
 underground storeroom, ułwu  
 understand, to, yeyoł  
 unreasonably, atau'

unskilful, uqugwai  
 untidy, vačĩnĩĩ  
 untie, to, yis  
 untied, -lpinit  
 untrue, qiyim  
 unwell, ta<sup>q</sup>l  
 upstream, ečh  
 upstream, to go, gep  
 urinate, to, ača, luta  
 use, to, yaḡaḡ

vainly, without reason, atau'  
 vanquish, to, lḡ  
 vegetable food, mesqav  
 vent-hole, yinoḡ  
 vent-hole, plug for, kulipči  
 very, awnu'p, u'nmi  
 vessel, u'kkam  
 village, nım  
 visit, yamkĩči  
 visit him, to, yo<sup>o</sup>  
 voice, kumñ, quli  
 voluntarily, ya<sup>q</sup>yoa  
 vomit, to, ḡıvał

wāke up, to, kıyaḡ  
 wakeful, kıyułat  
 walk around, to, tılaiv  
 wallet filled with fish-heads, kaḡw  
 want, to, tayyañ  
 warm, thıł  
 wash, elhi-taḡ  
 water, mimł  
 watering-place, ice-hole, aım  
 we, our, mučh  
 welcome, to, ḡink  
 well, all right! awwa'  
 well, now, atau'-qun, iñei'  
 well, in a good manner, awa-nĩĩ  
 whale, yuñ (see *white whale*)  
 whale-skin, ithılh  
 what, yaq, mañin-  
 what of that! -kĩč

when, ti'ta  
 whence, mañin-  
 where, ma'nnu, mink  
 whether, me'če  
 which, mañin-  
 while, for a, piče'  
 whiskers, lału  
 whistle, to, ḡıyaḡča  
 white, ilh  
 white, to make, elhi-taḡ  
 white whale, yiyi, riri  
 who, mikina  
 whole, exclusive, all, mere, only, am  
 why! mink  
 why do you come, ñitaḡ  
 wife, ña'wan  
 wife, to take for a, maḡa  
 willow, viyi  
 willow-bark, wič  
 wind, the, pushes it inward, yqu  
 winter, laqłañ  
 wolf, i<sup>q</sup>y  
 wolverene, qapay  
 woman, ñaw  
 woman, O, illa'  
 woman, old, čačameḡ  
 wonder, interjection of, qe'e  
 woo, to, ñaw  
 wood, utt  
 world, ḡacñin  
 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'tikin

yesterday, aiḡewe  
 you, your, tučh  
 youngest brother or sister, ıa'nyo  
 youngest one, the (term of endearment),  
 ilalu'