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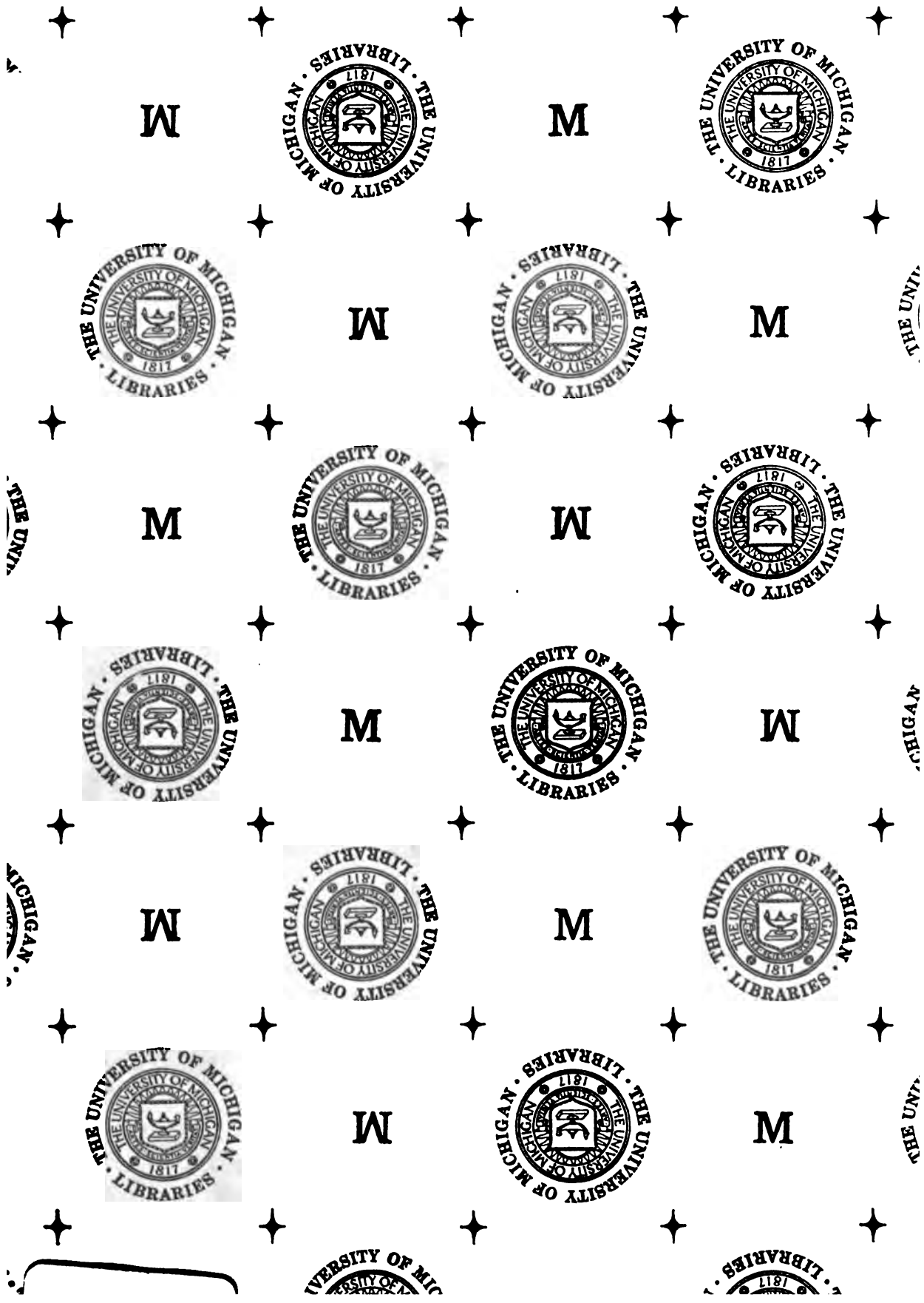
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GRAMMATICAL FUNDAMENTALS

OF THE

INNUIT LANGUAGE

AS SPOKEN BY THE

*ESKIMO OF THE WESTERN COAST
OF ALASKA*

BY THE

REVEREND FRANCIS BARNUM, S.J.

OF GEORGETOWN UNIVERSITY, WASHINGTON, D.C.

BOSTON, U.S.A., AND LONDON
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TO HIS DEAR FRIEND

PATRICK H. O'DONNELL, A.M., GEORGIOP.

PUBLIC ADMINISTRATOR

CHICAGO

WHO BY HIS ENCOURAGEMENT AND LIBERALITY

HAS MADE THE PUBLICATION POSSIBLE

THE AUTHOR

IN TOKEN OF AFFECTION AND GRATITUDE

DEDICATES HIS WORK



PREFACE

THIS work treats only of the Western dialect of the widespread Inuit language. By this is meant the dialect spoken by the Eskimo, who dwell along the coast of Alaska, from Nushagak up by the mouth of the Kuskokwim River, and through the great interfluvial tract between that river and the Yukon; also throughout the Yukon delta, and finally around the coast to St. Michael's Island in Norton Sound.

During my sojourn in Alaska I was obliged to traverse this extent of country many times, and I noticed that throughout the whole of it the dialect with a few trifling exceptions was uniform.

When travelling along the coast of the Arctic Ocean, the region extending northward from St. Michael's Island, including Unalaklik, Golovine Bay, Port Clarence, Cape Prince of Wales, the Kotzebue Sound district, Point Hope, Point Lay, and on up to Point Barrow, I observed a variation in the language sufficient to constitute another dialect. Hence the region extending from Unalaklik to Point Barrow may be termed the range of the Northern dialect of Inuit.

In presenting this contribution to our stock of researches on the American aborigines I desire to explain the circumstances under which its compilation was effected, in order that the reader may judge of the difficulties which confronted me.

In 1891 I received my appointment to serve on the Alaskan mission, and in the early part of June I left San Francisco for the North on a steamer belonging to the Alaska Commercial Company. After a journey of eleven days we reached Unalaska, and then our vessel proceeded through the lonely expanse of Bering Sea to St. Michael's Island, which was at that time the chief trading post of the Alaska Commercial Company for the Yukon district. Soon after my arrival at this remote little settlement I was sent together with another Jesuit father, to establish a mission station at Tununa, a small Eskimo village situated on the western extremity of Nelson Island, directly opposite Nunivak.

On reaching Tununa our first work after erecting a little hut was to acquire some knowledge of the language, and this proved to be a slow and laborious occupation. Until we had become familiar with the proper terms for making inquiries, our method was simply to point to some object and to write down as well as we could whatever would be said to us in reply. In order to be sure of our work we usually asked the name of the same object several times and from different persons. On comparing notes many diversities would be found, which caused us much perplexity. Afterwards, when we had made some little progress, we discovered that very frequently in place of the real name we had taken down such expressions as, "I do not know," "Do you want it?" "It belongs to my father," etc. Amid many difficulties I succeeded slowly in accumulating words and short sentences which I felt sure were fairly correct, until I had a sufficiently large number to enable me to begin the work of searching out the grammatical structure of the language.

After we had become acquainted with the villagers I was accustomed to invite some of the old people to the mission, and would encourage them in relating stories. At the outset it was very difficult to prevail upon them to speak slowly enough to take down their words. Some of them displayed a childish dread of being near me while I was writing, for it seemed to them a mysterious and uncanny performance that savored of sorcery. After much patient management two or three were trained to dictate properly, and thus dozens of native stories were written out. The analysis of these stories afforded material for study. Various classifications were made of all of the words thus collected; paradigm after paradigm was devised and worked on until the discovery of some new inflection would show it to be erroneous and a fresh start would have to be made. More than once all the work of months had to be cast aside. Much of this work has been done in the gloomy underground abodes of the Inuit. Many words were taken down while travelling by dog sled over the ice fields, when the very act of making a hurried note in the intense cold meant a degree of misery which the written account but feebly expresses. Frequently have I risked having my hand frozen by removing the mitten in order to make a memorandum of a chance expression which would help to elucidate some point which till then had seemed hopelessly obscure.

We were destitute of means for consulting any standard works, and without the assistance of an interpreter. We were in a miserable little hut with barely the necessaries of life and entirely dependent on our own resources, alone among the natives in a remote and frozen wilderness. At that time the standard alphabet issued by the United States Bureau of Ethnology for writing aboriginal languages had not reached us, so in transcribing Eskimo words I made use of our English alphabet, which I found to answer very well for the purpose. The collection and many revisions of this work occupied most of the time not taken up by professional duties during the eight years of my sojourn among the Eskimo.

In conclusion I must state in justice to myself that this book was never undertaken with a view to publication, for it was composed solely for our personal use on the Innuït missions. Since my return a number of persons who have examined the manuscript have strenuously urged me to have it printed. As my present occupations prevent me from bestowing more time upon it, I submit it to philologists in its actual state, no one knowing its many deficiencies better than myself. The Eskimo matter herein contained may be relied upon as being correct; regarding the form, however, in which it is presented, I leave that to the improvement of those more profoundly versed in the science of linguistics.

"Feci quod potui, faciant majora potentes."

FRANCIS BARNUM, S.J.

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INTRODUCTION

OUR earliest information concerning the InnuIt race dates from the voyages of discovery made during the sixteenth century by Sir Martin Frobisher and other navigators, who, in their search for the "Northwest Passage," boldly extended their explorations far into the Arctic region of America. It is from the records of these adventurous journeys that we first learn of the strange and secluded people who were found dwelling along these inhospitable shores.

The next reference to the InnuIt appears in the famous *Lettres Edifiantes*. This valuable work consists of a number of volumes, which were published annually in Paris, and which were composed of letters, reports, etc., sent home from various remote regions by the French missionaries of the Society of Jesus.

Among these letters is one written by Fr. Charlevoix, S.J., a missionary in Canada, or, as it was then called, *La Nouvelle France*.

This letter contains an account of the Labrador InnuIt, which the writer compiled from information imparted by the Abnaki Indians, whose territory then extended to the Gulf of St. Lawrence.

It is to Fr. Charlevoix that we owe the appellation *Esquimaux*, which he first made use of to designate these strangers. The word is a corrupted Abnaki term, meaning *those who eat their food raw*.

For a long time the French mode of spelling this word held the supremacy, until supplanted by the more simple Danish form, *Eskimo*.

At present, owing to the advance of ethnological research, and a closer acquaintanceship with the Eskimo, their own native term, *InnuIt*, signifying *the people*, has become the usual distinctive title of this race and language.

The InnuIt constitute a most homogeneous people; they never venture beyond their own borders, and they have no near neighbors; moreover, they are strictly American, being entirely unknown in Europe.

They enjoy the distinction of being one of the most widely spread aboriginal races in the world.

Their territory comprises the whole of Greenland, and the entire northern coast line of the American continent, extending from the Straits of Belle Isle on the Atlantic side up to and along the Arctic Ocean, and down the coast of Bering Sea to the Pacific.

Hardly another race of men lives in a more rigorous climate, or in a more dreary and inhospitable region. While their extent of territory is so enormous, still the greater part of it is but a desolate, uninhabited waste.

The Innuits are coast dwellers, in the strictest sense of the term; the earth is a cruel parent to her polar children and yields nothing whatsoever for their support, while the sea supplies all their needs; hence their faithfulness in remaining always in its immediate vicinity.

Their residences are invariably built by the shore, or else along the lower stretches of the more important rivers, so that there does not exist a single inland Innuite village, that is, one not accessible by water.

Rarely, if ever, do the Innuits penetrate into the vast interior of their country, or explore its tablelands and mountain ranges. The latter they consider to be the abode of evil spirits, a notion which is fostered by a certain popular superstition, which may be styled a variant of the Rip Van Winkle legend. See 838.

On account of the difficulty in obtaining food, the Innuits are forced to travel about a great deal; yet they are not a nomadic race. Every year when the salmon arrive, all the inhabitants migrate to their regular fishing stations, but they return to their respective villages after the winter's supply of salmon has been obtained.

The Innuits have no chiefs, either civil or military; neither have they any tribal organization. There appears to be a perfect social equality among them.

They are very fond of visiting; so that there is a constant interchange of hospitality carried on all along the coast. The months of November and December constitute their season for feasts. All the inhabitants of a village will set out together to spend four or five days at some other village to which they have been invited. These invitations are given with great ceremony, and often a month before the feast is to be held.

The amount of food consumed during the feasts would sound like an exaggeration, were a full statement given here of the number

of bags of frozen fish, skins of oil, as well as the quantity of blubber, seal-meat, dried salmon, and other dainties which go to make up an Innuït banquet.

The worst effect of these feasts is that as so much food is consumed in the early part of the winter, there is always a shortage around March; in fact, many villages are reduced to starvation every year simply on this account.

Most of the writers who have treated of the subject of the Innuït race either quietly accept or strongly support the theory that they came over from the Asiatic coast.

According to one author, the Innuït are supposed to have started forth from the vicinity of China, coasting along until they arrived at the extremity of the Aleutian chain, which they followed to the mainland. From here they moved steadily on around the entire northern coast until they reached the district known at present as Labrador. This theory is supported by arguments based upon the resemblance of a few customs, such as women wearing false hair, the so-called Tartar tonsure of the men, the custom of eating raw food, etc., all of which customs may be noticed any day in New York, London, Paris, and Vienna.

Any one who has travelled through Egypt and Mexico will admit that there exists a greater and far more wonderful resemblance in the habitation, dress, diet, and general customs of these two nations than can ever be found between the Innuït and any other people.

Those who are familiar with the rigors of the Arctic regions will require far stronger arguments to convince them that a great migratory horde from the Asiatic side, having reached the American mainland, instead of proceeding at once in a southerly direction, after the experience of their first winter, would continue obstinately to push their way northwards. The leaders of the party would surely have remarked that the myriads of swans, geese, ducks, and cranes, as well as the whales and innumerable swarms of seals, herring, salmon, etc., came up annually from the south; and hence it appears incredible that a vast concourse of people searching for a new home would deliberately turn their backs upon the direction from whence came their sole supply of food. Furthermore, if these most hardy pioneers went entirely around that desolate, storm-tortured coast to the Gulf of St. Lawrence, it is strange that enough

remained all along the road to people the entire five thousand miles of shore line, without ever attempting to follow the leading party.

The strongest argument against the migration theory, and one which will appeal most conclusively to any person who has ever had the slightest experience in winter travel in the Arctic regions, consists in the difficulty of transporting sufficient food to last a large multitude during a winter.

It can hardly be supposed that these wanderers travelled during the short open season, styled by courtesy Summer; this is the harvest time, during which they have to employ themselves in catching and drying fish, as well as hunting seals, deer, wild fowl, etc., and preserving these for use. The short summer season barely affords even the most industrious Eskimo sufficient time to collect and prepare food enough to last his family through the long Arctic winter. Moreover, food such as the country affords is particularly hard to transport, as it is either very heavy or very bulky. Dried fish take up much room, while blubber, oil, and frozen fish make a very weighty load. The best-equipped dog sled will hardly convey food enough for two men and the team for a week.

The presence of one homogeneous race around our entire northern coast may be accounted for in another way. Supposing that the Innuits were once the occupants of the upper portion of the vast central region of the American continent, and that, being driven from thence upwards and outwards by some superior invading force bent upon their utter expulsion, they would have been scattered all around the coast line about the same time, by means of the numerous great rivers flowing to the north. A tradition among the Innuits of the Yukon delta tells that their ancestors at first endured great privation because they were ignorant of the proper mode of catching fish. This would imply that they came from the interior, where fish was not one of the staple articles of food. A single local tradition is of itself insufficient to base a theory upon, but a closer knowledge of this interesting race may produce more light upon their past.

It is difficult to give any precise statement concerning the number of this race, on account of the many and great obstacles in the way of procuring the necessary information.

In the United States census of 1890 the number of Innuits inhabiting Alaska is set down as twelve thousand. It may be safely

asserted that this is a rather liberal estimate. The Danish census of 1870 gives ten thousand for all Greenland.

Regarding the number of Inuit who dwell along the Arctic Ocean and throughout the Hudson Bay region, as well as along the Labrador coast, there is probably no satisfactory account.

At present the Alaska Inuit are rapidly decreasing in number, owing to the contaminating influences exercised over them by the whites. Unless immediate and stringent measures be taken for their preservation, this gentle, inoffensive race is doomed to speedy extinction.

There is abundant evidence to show that up to a comparatively recent date they were exceedingly numerous. Prior to the advent of white men, villages, having from five hundred to a thousand inhabitants, were thickly dotted along the entire coast line.

Certain districts, which possessed special advantages in regard to abundance of food, such as around Point Barrow and Point Hope, as well as a few stretches along Kotzebue Sound, Norton Bay, and around Eskinok, present even yet ancient vestiges sufficiently extensive to warrant the opinion that these particular settlements must have numbered as high as five thousand inhabitants.

The first and greatest misfortune which the Inuit suffered from contact with the whites was the smallpox epidemic which broke out in 1837. This terrible disease, which raged for four years, spread all along the coast, and thousands upon thousands of these poor people were numbered among its victims. Many villages were almost entirely depopulated, and old persons still relate how the survivors, not being sufficiently numerous to dispose of the dead according to the usual custom, were obliged to deposit them in caches.¹ The saddest feature connected with this visitation of the smallpox is that it is said to have been deliberately and maliciously introduced in order to thin out the population.

Hardly had the Inuit begun to recuperate from the ravages wrought by the smallpox when fresh misfortunes fell upon them. In 1848 an American whaling vessel commanded by Captain Roy

¹ The native cache, or storehouse, consists of a small, square building, which for the sake of security from dogs, etc., is erected upon four high posts. Near Tununa (Cape Vancouver) in 1891 I visited the ruins of three large caches which were filled with human bones. An aged native woman who remembered the epidemic told me that these were the remains of the 'pupilraet' or smallpox victims.

first passed through Bering Strait and penetrated into the icy fastness of the Arctic Ocean. The results of this bold venture proved so very rich that in a few years this remote region became the regular cruising ground of the whaling fleet.

The inroad made by the whalers upon the food supply of the InnuIt in their slaughter of the walrus, and the dreadful effects produced upon the natives by the introduction of liquor and disease can only be fully understood by those who are familiar with these people. Nothing but the utmost vigilance and care can avert the total extermination of the native inhabitants of our Arctic coast.

In respect to the InnuIt language, as yet philologists have too meagre an amount of matter to admit of a full and satisfactory investigation and comparison of all its local variations.

In the absence of anything better, a convenient classification of the dialects might be as follows :

I. THE EASTERN — comprising two sections, viz., Greenland and Labrador.

II. THE CENTRAL — i.e., the Churchill River district and the Mackenzie delta.

III. THE NORTHERN — from Point Barrow down to Norton Bay.

IV. THE WESTERN — from Norton Bay down to Bristol Bay.

The dialect of the Eastern InnuIt has received by far the most attention. A large number of works relating to this subject has been published, as will be seen by consulting Pilling's *Bibliography of the Eskimo Language*, edited by the Smithsonian Institution, Washington, D.C.

The earliest writer mentioned is Hans Egede, a native of Norway, who went to Greenland in 1721. Egede spent fifteen years there, engaged in missionary labor, during which time he composed a grammar and began the translation of the New Testament, which was completed by his son.

Among more modern works the most important and exhaustive has been written by Dr. Rink of Copenhagen. This work, published in Danish, consists of several volumes, comprising a vast amount of InnuIt folklore, together with ethnographic and linguistic studies, collected by the author during his long sojourn in Greenland in the service of the Crown.

This dialect has been carefully investigated by the Moravian missionaries who have been long laboring in those parts, and to them is due the credit of the following works : *Grammatik der Grönlandischen Sprache*. Samuel Kleinschmidt, Berlin, 1857 ; and *Grammatik der Eskimo-Sprache wie sie an der Labradorküste gesprochen wird*. Theodor Bourquin, London, 1891.

The Customs of the Central Innuït, together with a very brief sketch of their dialect, has been published in French by the Rev. F. Petitot, O.M.I.

The dialect of the Northern Innuït has the smallest representation. The principal information on this is to be found in the United States government publication entitled *Report of the International Polar Expedition to Point Barrow in 1885*. By Lieut. P. H. Ray, U.S.A. This contains a vocabulary of 711 words and 307 phrases, collected by Lieutenant Ray around Point Barrow and Cape Smythe.

The dialect of the Western Innuït has been the latest to be investigated. Dr. W. H. Dall in his work on *Alaska and its Resources*, 1870, gives some vocabularies collected around the Yukon delta ; however, the honor of publishing the pioneer work on Western Innuït is due to the Rev. Augustus Schultze, D.D., President of the Moravian College at Bethlehem, Penn. Dr. Schultze's work appeared in 1891, and is based chiefly upon notes furnished him by the Rev. John Kilbuck, Director of the Moravian Mission at the mouth of the Kuskokwim River.

Mention should also be made of a small pamphlet by the Rev. Zachary Belkoff, of the Russian Mission at Ikogmute on the Yukon. This is entitled *Prayers and Hymns in the Yukon-Kuskokwim Language*, and was printed in New York in 1896. It is printed entirely in Russian characters, but its value is much impaired on account of abounding in typographical errors.

A comparison of the grammars and vocabularies just mentioned will show very clearly that they all apply to one and the same language. When the enormous extent of country embraced by these four groups is considered, as well as the fact that there has been no mutual intercourse among them since their original separation, it is truly wonderful that the lapse of ages should have produced so slight a variation. One cause of this is probably due to the fact that throughout this whole area the conditions of life are

ever the same; still this extraordinary uniformity in so widespread a language deserves to rank as an interesting fact in comparative philology.

A few lists of words are presented here, in order to afford those who may not have convenient access to the works referred to a slight opportunity for comparison.

I. Words exactly Alike

EASTERN INNUIT. (<i>Labrador.</i>)		WESTERN INNUIT. (<i>Alaska.</i>)
nuna	land	nună
kilak	heaven	kĕlăk
inuit	men	ĭnnuit
auk	blood	ăuq
tingmiak	bird	tĭngmĕăk
mannik	egg	mănik
nutarak	fresh	nŭtărăk
kajak	canoe	kĭyăk
umiak	open skin boat	ŭmĭăk
una	this one	ŭnă
ĭmnă	that one	ĭmnă
kina	who	kĕnă
kia	who	kĕă
mane	here	mănĕ
nane	where	nănĕ

Many other adverbs of place are also alike.

II. Words nearly Alike

(<i>Labrador.</i>)		(<i>Alaska.</i>)
tukto	deer	tŭntŭ
tulugak	raven	tŭlŭkăk
torngak	evil spirit	tŭngrŏk
tikke	forefinger	tŭkkă
igalak	smoke hole	ghălŏk
pannik	daughter	pănnĭkă
kivgak	fox	kăvwĕăk
ovane	here	hwănĕ
imek	water	mŭk
imarbik	sea	ĕmăqpĭk

EASTERN INNUIT.
(Labrador.)

mikkijok	child
mikkivok	it is small
tokovok	he is dead
naglikpok	he loves
naglikpanga	he loves me
unnukpok	it is night

WESTERN INNUIT.
(Alaska.)

mikklllignök
mikkök
tökök
näkkllkkök
näkkllkkägnä
ünüqtok

There is also the word ünüqpäk, meaning *all night*; see 616.

uvanga	I	hwē-hwäng
--------	---	-----------

None of the other personal pronouns have much resemblance.

sikko	ice	chīkku
-------	-----	--------

The use of *s* for *ch* appears to be one of the chief characteristics of the Eastern Innuit.

The Variation in the Numerals

	<i>Labrador.</i>	<i>Greenland.</i>	<i>Western Alaska.</i>
1	attausek	atausek	ätāuchëk
2	magguk	mardluk	mälruk
3	pingasut	pingasut	pīnggñiyün
4	sittamat	sisamat	stämën
5	tellimat	tatdlimat	tätlīmën
6	arvingat	arfinigdlit	ähvīnliggīn
10	kolit	kulit	köln
	sivorlek	first	chāöklëk
	aipanga	second	iēpä
	pingajuak	third	pīnggñiyüäk
	sittamangat	fourth	stämëk
	tellimangat	fifth	tätlīmëk

The following words are taken from a volume entitled *Vocabulaire Français Esquimaude: Dialect des Tchiglit*. Par le R. P. Petitot, Paris, 1876.

There are also a few words from the Churchill River district, Hudson Bay, which are given in the same work.

These will afford a slight comparison between the Central and Western Innuit.

	<i>Mackenzie Delta.</i>	<i>Western.</i>	<i>Churchill R.</i>
sang	awk	āuq	—
glace	tçiko	chikkū	ikku
fumée	—	pūyōk	puyok
peau	ameçk	āmēk	amek
phoque	natçeçk	niyāk = harbor seal	nadjek
homme (<i>vir</i>)	añhon	āgnūn	—
homme marié	wi	ūwē = her husband	—
femme	açnaçk	āp'nāk	añçenak
coq de bruyère	açkçedjigeçk	ākkīzhzhīgīk = ptarmigan	akadjiek
corbeau	tuluçaçk	tūlūkāk = raven	—
embouchure	paña	piğnā = its mouth	—
l'autre	aypa	iēpa = its other	—
fleuve	kuçvik	kwīq	—
eau	immeçk	muk	immek
voleur	—	tīgullīqtok = he steals	tigiliktok
mai	tigmiyeçvik	tīngmār'vīk = March	—

The following words are taken from the vocabulary collected by Lieutenant Ray, U.S.A., and will show the variation existing between the Northern and Western dialects.

Words Alike

	<i>Northern.</i>	<i>Western.</i>
man	añun	āgnūn
husband (my?)	uina	ūēkă
name (my?)	atka	ātkă
blood	au	āuk
here	mani	mănē
sky	silă	slă
land	nuna	nūnă
who	kina	kēnă
and	lu	lū
kiyak	kaiak	kīyăk
brother	anina	ă nīng ă
index finger	tika	tūkkă
akutok	akutok	ăkūtăk (852)
sinew thread	ivalu	ūălū

Words nearly Alike

	<i>Northern.</i>	<i>Western.</i>
youth	nukutpia	nūkālthpēā
girl	niviuksia	nūvāāqchā
ear	siu	chēū
ice	siko	chīkū
tattoo marks	tablurutin	tāmlūrūtīt
water	imuk	muk
woman's knife	ulura	ūllūōk
mast	napaksa	nāpātāk
deer	tuktu	tūntū
raven	tulua	tulukak
bad	asiruk	āshētōk
down	summuña	chamina
ptarmigan	akudagin	ākkizhzhīgīk
walrus	aibwuk	āzhvōk
body (breast?)	katigai	katganka (19)
rain	silalu	slāthlūk
flood tide	uliktua	ūllōk
wind	anoe	ānōkā
smoke hole	igala	īhālōk
small	mikilyera	mīkkīlrāā
bladder	nakasun	nākāchūk
pipe	kuinya	kwīnrāk
I	uvana	hwe <i>and</i> hwang
killer shark	axlo	āqhlu (835)

The next list presents some common words which have no resemblance whatever.

	<i>Northern.</i>	<i>Western.</i>
house	iglu	ñnā
river	ku	kwīq

The Kowak River, which empties into Kotzebue Sound, is evidently **Kuwak** = *great river*; just as **Kwīqpak** (224).

snow	apun	kānīkshāk
trail	apkotin	tūmā
to-morrow	ublaxo	ūnwākū

	<i>Northern.</i>	<i>Western.</i>
bow	piziksi	ör'lüvük
fur coat	atige	ätkük

(See *attogay* in the Frobisher list.)

skin boat	umiak	änggläk
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There is also the word *umialik* given as *captain of a boat*; this corresponds exactly with the suffix in *lik* (124).

sled	kamotin	ëkämräk
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At St. Michael's the word for *sled* is *kämäut*, and *my sled*, *kämänkä*.

dog	kimmer	këmüqtä
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(which means a *puller*)

summer	upinaksa	kääk
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(This may have been meant for *spring* and so agrees with *äp'näqkäk*.)

when (in the past)	kuña	känväk
when (in the future)	kakogo	käkü (624)

Numerals

<i>Northern.</i>		<i>Western.</i>
atauzik	1	ätaüchëk
madro	2	mälörök
pinasun	3	pīnggniyūn
sessaman	4	stämën
tudlima	5	tätlëmën
kodlin	10	köln

Both dialects express 100 in the same manner; see 586.

tudlimub ipia	100	tätlëmën ëpëät
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A very interesting example, illustrating how slightly this language has been affected by the flight of time, is shown by the following extract from *The First Voyage of Master Martin Frobisher*. The journey was made in 1576, and the account contains a list of words, collected along the north shore of the strait leading into Hudson Bay, and it is entitled

THE LANGUAGE OF THE PEOPLE OF META INCOGNITA

argotteyt	a hand	callagay	breeches
cangnawe	a nose	attegay	coat
arered	an eye	polleuetagay	a knife
keiotot	a tooth	accaskay	a ship
mutchatet	the head	coblone	a thumb
chewat	an ear	teckkere	the forefinger
comagaye	a leg	ketteckle	the middle finger
atoniagay	a foot	mekellacane	the little finger

In the account of *The Second Voyage of Master John Davis* in 1586 a longer list is given.

sawymeg	a knife	awennyne	yonder
maconmeg	will you have this?	icune	come hither
ugnera	my son	sambah	below
ataneg	a seal	panygmah	a needle

Some of these words are interesting from the fact that they show the difficulty of the first attempt at obtaining a vocabulary, owing to not knowing the grammatical structure of the language, and to the mistakes arising from mutual miscomprehension.

For example, the word **panygmah**, which is given as the equivalent of *needle*, is evidently a mistake. The word **pännimä** means *of my daughter* or *my daughter's*, and refers probably to the owner of the needle.

It frequently happens, in asking a native the name of an object, that unless the questioner is able to express himself clearly, he will be told who is the owner.

This applies also to the word given for seal, as **ätändök** means *the principal man of the village*.

Ugnera, for *my son*, is a similar error; it is evidently **üginä** = *that one over there*, and was the word used by the parent in pointing out his son.

Icune, for *come hither*, is probably meant for **ükinä** = *that one coming, the one approaching*.

Maconmeg, for *will you have this?* resembles more the query **mäkühëk** or **mäkühëmük**, meaning *this sort, some of this kind*.

In the first list the words for *nose, ear, coat, thumb, forefinger, and little finger* agree fairly well with the modern terms.

These earliest Eskimo vocabularies are exceedingly interesting, for when due allowance is made for hasty transliteration of unfamiliar sounds, as well as for typographical errors through the various reprints of the original report, the remarkable fact remains that a list of words collected three hundred years ago, among the Eastern Innuits of Labrador, should vary so slightly from those in use at the present day among the Western Innuits of Alaska.

The Russian occupation of Alaska very naturally left a certain impress upon the native languages, particularly in the vicinity of the more important trading posts, as Sitka, Kodiak, and Unalaska.

The Russian half-breeds and their descendants residing in these settlements continue to make use of that language, but throughout the rest of the Territory it has been supplanted by English.

In the Northern district, from the Arctic Ocean down to the region around Kotzebue Sound, the Russians had no permanent stations. Along the Yukon and Kuskokwim Rivers there were several trading posts, but the only impress left on the Innuite language there consists of a few words designating imported articles of trade or foreign objects.

Although adopted into the language, most of these words have been so transformed as to be almost newly coined terms; thus in the Russian word 'parahot' = *steamboat*, the r is changed to l, and with the Innuite case terminations added, it becomes *palahutak*, etc.

The following list presents the most of the Russian words which remain in use throughout the Yukon district.

Many of the words in this list are used *only* by the whites, to designate native objects, and have never been adopted by the natives. No Innuite will ever make use of the word 'bidarka' in speaking of his *kiyak*, nor will he ever term his house a 'bairabora.' Dr. W. Dall, in his pioneer work on Alaska, which he composed while the Territory was yet under the dominion of the Czar, very naturally introduced the Russian names of the various objects which he describes; thus the words 'Bi'darka,' 'Bidarra,' 'Shaman,' 'Tundra,' 'Parka,' etc., having been made familiar to English readers, his example has been followed by subsequent writers on Alaska.

АНГЕЛЪ	angel	agiyutüm kŭvŭgä
БАИДАРА	native open skin boat	änggëäk, umiäk
БАИДАРКА	native skin canoe	kiyäk
БАРАБОРА	native hut	ñnä
БАРКА	foreign boat	bälkäsäk
БУЛАВКА	pin	
БЪЛУГА	white whale	šhtok
ИГРУШКА	native feast	käshëyur'nak, etc.
КАПКАНЪ	steel trap	käpkänäk
КАПУНЪ	adz, imported	kpün
КАМИЛАЕКА	native waterproof coat	käsprük
КАРАВИНЪ	musket	käläpënäk
КАРМАНЪ	pouch	kärmänäk
КОЛОКОЛЪ	bell	käthläkutak, etc.
КОНЬКИ	skates, imported	känkäk
КНУТЬ	whip	knütäk
КРЕСТЬ	crucifix	kristäk
ЛОЖКА	spoon	ippün — wëlök
МЫЛО	soap	mëlömük
МУКА	flour	mükämük
НЕРПА	seal	niyäk, etc.
НОЖИКЪ	foreign knife	nüsëk, chäwük, etc.
ОЧКИ	goggles	ëgäuk — ätskëk
ПАПУЧЬ	a bunch of tobacco leaves	kilththlüqtät
ПАЛАТКА	tent	pälätäk
ПАРКА	native fur coat	ätük
ПАРОХОДЪ	steamer	pälähütäk
ПЛАТОКЪ	handkerchief	plätök
ПОРОХЪ	gunpowder	püyöqkäk
РЕМЕНЬ	native skin rope	täphräk
САХАРА	sugar	säkär
СПИЧКА	matches	kinnërät, etc., spïtskäk
ТУНДРА	Arctic moorlands	äkülä
ТЫСЯЧА	thousand	tätlëmën ëpäät kölöq- konuk
ХЛѢБ	bread	hlëbäk
ЧАИ	tea	chi
ЧАИНИКЪ	teakettle	chinëk
ЧЕРТЬ	devil	tüngräniyäk
ШАМАНЪ	sorcerer	tüngrälük
ЮКАЛА	dried fish	tmäthlük

ESSENTIALS OF INNUIT

1. The Innuït language is rich in vowels.

		<i>English.</i>	<i>German.</i>	<i>French.</i>	<i>Italian.</i>
1	Ā	ale	Rehe	aimer	deh
2	Ă	at	Stadt	ma	amore
3	Ā̄	ah	Rath	armoire	Arno
4	Ā̄	air	Meer	cher	clero
5	Ē	he	Dieb	si	io
6	Ĕ	net	Retter	cet	senza
7	Ī	ice	Ei	maïs	ai
8	Ĭ	in	Ritt	minime	sicuro
9	Ō	no	Roth	mot	come
10	Ŏ	not	Rotte	loi	onda
11	Ū	rule	Ruthe	voûte	uno
12	Ů	pull	Hund	—	—
13	Ű	but	—	botte	—
14	Ū̄	pew	kühl	tu	piu
15	Ū̄ ¹	—	—	—	—
16	ĀŪ	how	Thau	—	aura
17	YA	—	ja	i'ya	Baia
18	ŌŪ	—	—	—	—

¹ Neutral vowel. See 7.

On the Consonants

2. The following table will present the consonants which occur in Innuït, and also most of the usual combinations :

1	b	occurs only in the Kuskokwim River region, where it replaces p .
2	ch	has always the sound of ch , as in 'chapter,'— like the Russian Ч . C is the next most common letter after k ; Italian 'cielo.'
3	d	like b , occurs only along the Kuskokwim, where it replaces t .
4	f	exactly as in English: mē-luf-kak , <i>small bell</i> ; skaftoa , <i>I scatter</i> .
5	g	always pronounced hard, as in 'get'; French 'gant'; German 'Geld.'
6	ghw	a common ending in verbs is ghwu ; it is a subtle sound, which should be heard from a native. It occurs much in the dual (see 519), where it sounds as gunneyghwu .
7	h	as in English.
8	hl	a common combination in verbs: kírri-u-hlo-nā .
9	hr	used in third dual of verbs: hrāēk , also pīs-kūl-hrāt-nūk .
10	hw	as 'wh' in English: hwē , <i>I</i> ; kít-tu-hwā ; Spanish 'huerta.'
11	j	as in 'jam'; Italian 'giorno.'
12	k	as in English. This is the most-used letter in the language; French 'quart.'
13	k̄	a strong rasping guttural.
14	k̄	k sounded alone (see 8). This k 'solus' is very common: tumk̄tok , sounded just as tumkurtok with the kur short and obscure.
15	kl	as in 'sprinkle,' 'tinkle,' etc.
16	kn	almost the same as k̄ : knōrōk .
17	kr	as in English.
18	ks	ākfikātoa . Sometimes it is aspirated ksh : kshār-kātā-mun .
19	k̄s	strongly hissed: tulth-k̄s-sag-māut .
20	kūk	an explosive of frequent occurrence: unā-kūk-kē .
21	kw	used as q : kwēchoa = German 'Quelle'; French 'quoi.'
22	kz	kzjēānuk as kízhzhēānuk .
23	ł	one of the most difficult sounds, resembling the Polish 'ł,' which is used to represent it: łn , łmēgāka .
24	łk	} { this and the next are combinations of the preceding and have to be learned from a native. They prevail in the dual of pronouns: łkínka , łmug'nuk .
25	łsm	

26	ll	exactly as in Spanish. This frequently occurs with u : p̄ll-llu-ḡna.
27	l	as in English.
28	lp	lpunguuk, lpu-ḡtut.
29	m	as in English.
30	m̄	or m alone as in Irish and Scotch patronymics: m̄ch̄lkn̄aūqtoa.
31	n	as in English.
32	n̄	alone as n̄n̄ā = <i>house</i> ; sounded ɛnn̄ā.
33	ng	very common and just as in English: ekamranḡkatoa, <i>I have a sled</i> .
34	gu	the same sound only used as initial: ḡgnu, <i>man</i> .
35	mw	mw̄ertok, <i>it is full</i> .
36	p	as in English. Very often some will pronounce it much like b; however, the majority give its clear, true sound.
37	p̄	common among the duals of the participial forms of the verb p̄ghun.
38	p̄r	as in 'preparatory.'
39	p̄s	has the sound usually given to the Greek Ψ: tup-p̄s̄q-kok.
40	pt	n̄ip̄pt̄ā.
41	q	this letter is used to represent the common guttural; ¹ Iq is to be sounded exactly as the German 'ich,' oq as the Scotch 'loch' or Irish 'lough': ch̄ūk̄ānr̄āqtoa = <i>chukanracho</i> .
42	r	as in English.
43	r̄	the most difficult and subtle sound in the language, and also of very frequent occurrence. Somewhat like 'hgr' strongly aspirated.
44	s	as in English: s̄v̄āqch̄ām̄ā.
45	s̄	alone and hissed is very common: t̄ā-llu-š-ugna.
46	sf	n̄āqsf̄utak, <i>the toggle on dog harness</i> = nach s̄few tak; Italian 'sfumata.'
47	sh	as in English: n̄ish-k̄ē; French 'chasse.'
48	sk	as in English: š-ki-yū-sk̄ē-n̄ā; Italian 'schiavo.'
49	sl	as in English: sl̄ōq-tok.
50	sn	as in English: sn̄i-ru-tok, sn̄ē.
51	st	as in English: st̄ūk, p̄ik-ste-ghwu.
52	stch	the Russian III: nuq-stch̄ē.
53	t	as in English.
54	t̄	alone very frequent: t̄-h̄ālth-ko-nuk, t̄k̄ētoa.
55	thl	as in English: k̄ithl̄ūn.
56	thlm	thlm̄ā.

¹ 3. Q was selected to avoid the awkward combinations arising from having two distinct sounds for ch. Thus, chaq instead of chach, and chaqchaq instead of chachchach, etc.

57	thlr	agiyū-yūē-thlrūt.
58	thr	əḷq-thr-hār'lūkū.
59	tl	tlis-tūk-kā-nūk.
60	tl̄	as in English 'battle,' 'cattle,' etc.: tutl-hrāā.
61	tlth	same aspirated: chā-tl-tlth-hō-ūḡnā.
62	tr	ättrēlnōkā = <i>my ring finger</i> . Tr initial is very rare; one of the few words beginning thus is trē-kān-nyāk, <i>wolverine</i> .
63	ts	alone and hissed: pāk-ts-klīn-nēā, lq-ts-thlīn-nea.
64	tq̄	is t alone, but very guttural: tq̄hēugna, <i>I am stiff</i> ; German 'doch.'
65	tv	tvēthlēnilrāa, tvīqtok.
66	v	as in English: pīvnūk, tūvvōā, āv-vāu-rā-kā.
67	w	as in English: wēksklūnē; French 'oui.'
68	x	as in English: i-yōx-ku-mān-rīt-ta, āwālēxklūku.
69	y	as in English: yāntōk; Spanish 'ya'; German 'ja.'
70	z	as in English: Pīzi; German 'Hase'; French 'zèle.'
71	zh	tū-zhē-tōk = kīlhūzhghwū: as in 'azure'; French 'jour.'

On the Diacritic Points

4. In addition to the ordinary long and short marks, it is necessary, in order to convey some semblance of certain sounds peculiar to the Innuit language, to adopt a few extra signs, which may greatly assist the student in acquiring a good pronunciation.

1	+	Prolongation	ā
2	'	Voice glide	yag'
3	~	Brevissime	kūk
4	—	Brace	pr̄
5	∨	Solus	t̄
6	²	Trill	a²

5. *Prolongation*. — Dwelling long on one sound. This is shown in the word for yes, which is āh. In narratives toī is often toī̄.

6. *Voice Glide*. — This is very common: for example, iyag'yūqtoa is sounded iyāḡ ḡēr yuq toa. In the duals of verbs it is constantly met with: mug'nuk, nīm'nē, pīlg'mā sound as muggēr̄nuk, nimmēr̄nē, pīlīgḡermā.

7. *Brevissime*. — This is to render the vowel extremely short, and occurs chiefly over u in the duals: kēputātūk. The vowel is slurred

so that it sounds as **ɪk** or **ɛk**: **ĩzhé** = *yolk of egg*, pronounced almost as if one syllable — 'zhe.

8. *Solus*. — This means that the consonant under it is to be pronounced or hissed by itself: **ṭḳṭṇṛātok** is to be pronounced **t-kēt-n-rā-tok**. **Tum ḳ tok**, *travelling is good*, the **k** sounds like 'cur' but very short and obscure. This solus sign occurs over many letters.

9. *Brace*. — This signifies that the letters under it are to be sounded, as just explained in the solus paragraph.

10. *Trill*. — This occurs over the short **a**; the vowel is duplicated or pronounced twice: **tāgumā²lune** = **tā-gu-mā-ah-ahlune**. There is always a long **a** before it. This differs entirely from simple prolongation; here the same note is struck twice.

11. On Nunivak Island, and in the villages around Cape Vancouver, the first personal pronoun **hwē** is pronounced **wā**.

12. From the northern shore of Norton Sound, and up along the Arctic Ocean, **hwē** is replaced by **uvāngnā**.

13. Throughout the villages of the Yukon delta, St. Michael's Island, and parts of the Norton Sound region, **z** is a much favored letter, as

niyāhōlōk	girl	nāzāuhōlōk
tungrāniyāk	devil	tungrāgnāzāk
kithlun pēēt	how are you?	kithlun pīzēt
ūyōk	you there!	ūzōk

The Kuskokwim InnuIt term these folks in derision **pīzākīlīrāēt**.

14. Among the InnuIt around the mouth of the Kuskokwim River there is a tendency to sound **t** as **d**.

tānggāuhōlōk	boy	dānggāuholok
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15. There are but few words beginning with **a**.

sākāsēk	a grade of sorcerer next to tūyūk
sāliyāk	a summer cache for fish
sēyūk	a little bird like a thrush

16. It will be noticed that a short vowel very frequently becomes lengthened in certain cases.

On account of this peculiarity of the language, an InnuIt vocabulary cannot present all the words belonging to one group in regular order.

slīn	a hone	slēgoa	I hone
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Dual Nouns

17. Certain nouns are naturally always used in the dual.

pūshūk	scissors
pēnrūk	socks of native work
chukēk	imported socks
tānglūk	snowshoes

Extra examples will be found in 66.

18. Many others are used idiomatically in the dual.

hwānkūk	you and I	= we both
yāllāgnē	day before yesterday	= two days ago
tāptālrāēk	pocket knife	= which folds over twice
ēkāmṛāk	sled	= pair of runners
ākūyūtūk	snuff mortar	
chivoāqka	my upper front teeth	
kōgnūk	grave	

The verb must agree in number when the subject is dual.

kōgnūk imkūk ūthlāgāqta I approach that grave

Plural Nouns

19. Certain nouns are generally used in the plural.

tūmūt	track, trail
tūmīlthhrāt	an old trail
īkōāt	herring roe on sea grass
pūlliyārāt	a path through bushes

Examples in the possessive form :

kātgānkā	my breast
kākēvēnkā	my needle case
tālluyānkā	my fish trap
uyākunkā	my neck

20. Some nouns have a different signification in the plural.

nunā, sing.	the earth, land
nunāt, plur.	village
kēlāk, sing.	roof, sky
kēlēt, plur.	heaven
uġnet	beard

21. The verb, the demonstratives, etc., must be in the plural.

măkut pulliyărăt nănvămun kannāumăut
 this path leads to (ends at) a lake (858)
 nūnăt ūētălrăēt ēmăqpem snēnē
 there is a village on the seashore
 kĕlēt kiēgnătne
 in heaven = of the heavens in their uponess

Collective Nouns

22. Distinct collective nouns appear to be very scarce in the Inuit language, the only example met with thus far being

kătgnăt a herd
 kătgnăt tūntūt tănghănkă I see a herd of deer

This want is supplied by the suffix mentioned in 221.

Gender

23. In Inuit there is no grammatical distinction made regarding gender.

It is only from the context that the gender is known, hence the third personal pronoun is used indifferently for *him*, *her*, or *it*.

24. Great care is always shown in expressing the sex, and this sometimes makes the sentence appear overloaded.

Toănē Agiyutŭm Katunra yorqtok thlenuk tănġăuhau'lunē
 then the son of God was born of her, a boy

EXTRA EXAMPLES

matñ angta { tănġăuhôrômuk } ifrérthlênîlrăa
 { năzăuhôlôrômuk }

when it comes forth, that which is born [is] a boy (girl)

ălthkănkătoa afrĕrnămuk I have an older sister, a woman

kînggnoklîngkătoa { năzăuhôlôrômuk } I have a younger sister, a girl
 { tănġăulôrômuk } I have a younger brother, a boy

îmînă nukălthpĕărătăk kătŭnrăngkăthlunē tangăuhôlôr'muk
 that chief = best hunter having a son, a boy

On Words having a Resemblance .

25. The Innuite language presents a number of words which at first appear to sound alike, but on closer examination these will be found to differ sufficiently either in accent or quantity to preclude any ambiguity.

The following are a few of the most common examples.

LIST OF WORDS SOUNDING MUCH ALIKE .

26.

ánăká	my mother	nŭká	it is his house
ánăká	fæces meæ	nŭqtoa	I grin
állégnoa	I fear	nŭqtoa	I get up
állégnoa	I have sleeves	mŭk	water
ámek	skin	mŭk	milk
ámek	door	pămyök	tail
chi	tea	pămyök	you up there !
chi	his things	pănghŭn	double blade paddle
chínggŭnăuqka	I combine	pănghŭn	fin
chínggŭnăqka	I kiss	pévŭt	up
ikkértok	it is too small	pévŭt	ours
ikkítok	it is clean	pílílŕăăgnă	I am making
illŭlėkkkoa	I have colic	píthlílŕăăgna	maybe I did
illŭthlėkkkoa	I am sorry	pŭgwoă	I am
iqtoa	I fall	pŭgwoă	I bob up
ėqtoa	I am snow blind	sŭqtoa	I prepare fish to dry
iggoa	I swallow	sŭqtoa	I sweat
ŭrptoa	I hide	stŭk	finger nail
iyăutŭk	mud poles for kiyak	stŭk	both drift down
iyăuqtŭk	they both went	tămăkŭnkă	all the things I have lost
kănŭqtoa	I am angry	tămăqkŭnkă	all of both
kănnŭqtoa	I speak	tănglėđqtoa	I repair my snowshoes
kėă	who	tănglőăqtoa	I walk in snowshoes
kėyă	why	ŭėtăłgnđqtoa	I am tired of staying
kŭstăk	tassel	ŭėtăłgnăuqtoa	I am still staying
kŭstök	convulsion	ŭnă	this
nŭnggŭnoa	I reach for	ŭnă	down
nŭnggŭnoa	I have a new house	ŭqtăka	I pick it up
năuhwă	where	ŭqtăka	I cast it away
năuwă	its fruit	yŭėtök	no one is there
nŭká	my house	yŭėtök	it is nobody's

27. Among these words there will be found some which are perfect homonyms ; still all ambiguity is avoided by the fact that these homonyms differ in their increments.

ămĕk	= entrance or door	= ămĕgŭm
ămĕk	= a skin or pelt	= ămĕm
mŭk	= water	= mrhŭm
mŭk	= milk	= mŭgŭm
ună	= this	= ūm
úna	= down	= unum

28. The Innuít language presents one general form or declension, according to which not only all the nouns, but also the whole of the pronouns, and the various possessive and participial forms, are declined.

It often happens that in the course of declension a short vowel will become lengthened.

There are six cases in Innuít, the first of which is double : these are explained in 36.

29.				
1	<i>Agentialis</i>	<i>Intransitive</i>	Agiyŭn	God
		<i>Transitive</i>	Agiyŭtŭm	God
2	<i>Localis</i>		Agiyŭtmĕ	in God
3	<i>Modalis</i>		Agiyŭtmŭk	about God
4	<i>Terminalis</i>		Agiyŭtmŭn	to God
5	<i>Vialis</i>		Agiyŭtkŭn	through God
6	<i>Æqualis</i>		Agiyŭttŭn	as God

NOTE. — The names of the second, third, fourth, and fifth cases are the same as used by Dr. Bourquin in his *Grammatik der Eskimo Sprache*.

30.				
	CASES.	<i>Land.</i>	<i>Creek.</i>	<i>Moon.</i>
	<i>Intrans.</i>	nŭnă	kwĕchoă	ĕrrălŏk
	<i>Trans.</i>	nŭnăm	kwĕchoăřăm	ĕrrălŭm
	<i>Loc.</i>	nŭnămĕ	kwĕchoăřămĕ	ĕrrălŭmĕ
	<i>Mod.</i>	nŭnămŭk	kwĕchoăřămŭk	ĕrrălŭmŭk
	<i>Term.</i>	nŭnămŭn	kwĕchoăřămŭn	ĕrrălŭmŭn
	<i>Vial.</i>	nŭnăkŭn	kwĕchoăřqkŭn	ĕrrălŭkŭn
	<i>Æqual.</i>	nŭnătŭn	kwĕchoăřqtŭn	ĕrrălŭtŭn

CASES.	<i>Water.</i>	<i>Smoke.</i>	<i>Ice.</i>
<i>Intrans.</i>	mük	püyök	chíkú
<i>Trans.</i>	ñrhüm	püyüm	chíküm
<i>Loc.</i>	mürh'mē	püyümē	chíkümē
<i>Mod.</i>	mürh'mük	püyümük	chíkümük
<i>Term.</i>	mürh'mün	püyümün	chíkümün
<i>Vial.</i>	müqkün	püyükün	chíkükün
<i>Æqual.</i>	müqtün	püyütün	chíkütün

31. The following examples show the three numbers.

<i>River</i>			
CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	kwíq	kwígük	kwēgüt
<i>Trans.</i>	kwígüm	—	—
<i>Loc.</i>	kwígámē	kwígüg'nē	kwēgnē
<i>Mod.</i>	kwígámük	kwígüg'nük	kwēgnük
<i>Term.</i>	kwígámün	kwígüg'nün	kwēgnün
<i>Vial.</i>	kwíqkün	kwígüqkün	kwēqkün
<i>Æqual.</i>	kwíqtün	kwígüqtün	kwēqtün

<i>Mountain</i>			
CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ingrik	ingrik	ingrit
<i>Trans.</i>	ingrim	—	—
<i>Loc.</i>	ingrimē	ingrig'nē	ingrinē
<i>Mod.</i>	ingrimük	ingrig'nük	ingrinük
<i>Term.</i>	ingrimün	ingrig'nün	ingrinün
<i>Vial.</i>	ingrikün	ingrig'n'ghün	ingritthün
<i>Æqual.</i>	ingritün	ingriqtün	ingrittün

On the Terminations

32. Class I ending with a vowel :

1	ä	äm	slä	släm	weather
2	ä	üm	kēmüqtä	kēmüqtüm	dog
3	ä	ēm	ätülrää	ätülräēm	singer
4	öä	öäräm	kwēchöä	kwēchöäräm	creek
5	ē	äm	snē	snäm	shore
6	ē	ēm	kāzhgē	kāzhgēm	house

7	ē	im	ātūyūlē	ātūyūlim	singer
8	i	im	pī	pim	outlet
9	u	ūm	chīkkū	chīkkūm	ice
10	stā	stūm	pēlistā	pēlistūm	doer
11	stē	stēn	ūkfūkstē	ūkfūkstēn	believer

33. Class II ending with a consonant:

1	āk	ām	kāntāk	kāntām	wooden bowl
2	āk	ēm	kēllāk	kēllēm	sky
3	ān	ātūm	ghān	ghātūm	native bucket
4	thlāk	thlrūm	klīngthlāk	klīngthlrūm	scar
5	ēk	ēgūm	āmēk	āmēgūm	entrance
6	ēk	ēm	āmēk	āmēm	hide
7	īk	ēm	āgiyūvik	āgiyūvēm	church
8	īk	im	īngriik	īngrim	mountain
9	īk	lgum	tūngriik	tūngriilgūm	sorcerer
10	ōk	ūm	ōkōk	ōkūm	blubber
11	ōk	oām	tūntūgnōōk	tūntūgnōām	picture of a deer
12	ūk	ūm	yūk	yūm	man
13	īq	īgūm	kwīq	kwīgūm	river
14	ēn	ētūm	ākēn	ākētūm	bed place
15	aun	autūm	nūfkaun	nūfkautūm	native tool
16	ūn	ūtūm	slāshūn	slāshūtūm	thermometer

34. It is a very remarkable feature of Innuït that the characteristic of number always precedes the case termination.

<i>Loc.</i>	{	<i>Sing.</i>	kwīgāmē	in a river
		<i>Dual</i>	kwīgūg'nē	in both rivers
		<i>Plur.</i>	kwēgnē	in rivers

It is very usual for a short vowel in the singular to become lengthened in the plural.

35. The *vialis* and *æqualis* cases generally revert to the form of the intransitive, as :

<i>Intrans.</i>	kwīq
<i>Vial.</i>	kwīqkūn
<i>Æqual.</i>	kwīqtūn

while the other cases follow the theme of the transitive.

On the Agentialis Case

36. This case has two forms in the singular, both of which have the force of the nominative: one form has an accidental force of the accusative, and the other an accidental force of the genitive.

The first of these forms is the intransitive and the second is the transitive, and they are used as follows:

- | | | | | | | |
|---|---------------------------------|--|--|---------------------------------|---|---------------------------|
| Intrans. | } | 37. The <i>intransitive</i> of the agentialis with a verb in first aspect <i>intransitive</i> is equal to the NOMINATIVE, and answers the question <i>who</i> . | | | | |
| | | <table border="0" style="width: 100%;"> <tr> <td style="padding-right: 20px;">Āgiyūn ātānrök nūnāmē</td> <td>God is Master in the world</td> </tr> <tr> <td>Agīyūn ētōk</td> <td>God is</td> </tr> </table> | Āgiyūn ātānrök nūnāmē | God is Master in the world | Agīyūn ētōk | God is |
| Āgiyūn ātānrök nūnāmē | God is Master in the world | | | | | |
| Agīyūn ētōk | God is | | | | | |
| Intrans. | } | 38. The <i>intransitive</i> of the agentialis with a verb in first aspect <i>transitive</i> is equal to the ACCUSATIVE, and answers the question <i>whom</i> or <i>what</i> . | | | | |
| | | <table border="0" style="width: 100%;"> <tr> <td style="text-align: center;">tōkklōrāpūt Agīyūn tāmālthkōān pēnāmūk</td> </tr> <tr> <td style="text-align: center;">we term him Almighty God</td> </tr> </table> | tōkklōrāpūt Agīyūn tāmālthkōān pēnāmūk | we term him Almighty God | | |
| tōkklōrāpūt Agīyūn tāmālthkōān pēnāmūk | | | | | | |
| we term him Almighty God | | | | | | |
| Trans. | } | 39. The <i>transitive</i> of the agentialis with a verb in first aspect <i>transitive</i> is also equal to the NOMINATIVE. | | | | |
| | | <table border="0" style="width: 100%;"> <tr> <td style="padding-right: 20px;">Agīyūtūm pīlēākīlthhōākūt</td> <td>God made us</td> </tr> <tr> <td style="padding-right: 20px;">Agīyūtūm pīskākūt nētsklūnē</td> <td>God orders us to obey him</td> </tr> <tr> <td style="padding-right: 20px;">chārōvānrhūm ātrāqtā</td> <td>the current carries it down</td> </tr> </table> | Agīyūtūm pīlēākīlthhōākūt | God made us | Agīyūtūm pīskākūt nētsklūnē | God orders us to obey him |
| Agīyūtūm pīlēākīlthhōākūt | God made us | | | | | |
| Agīyūtūm pīskākūt nētsklūnē | God orders us to obey him | | | | | |
| chārōvānrhūm ātrāqtā | the current carries it down | | | | | |
| Trans. | } | 40. The <i>transitive</i> of the agentialis with a subordinate <i>substantive</i> is equal to the GENITIVE, and answers the question <i>whose</i> . | | | | |
| | | <table border="0" style="width: 100%;"> <tr> <td style="padding-right: 20px;">Agīyūtūm kānnūrquāri</td> <td>of God his message = the Gospel</td> </tr> <tr> <td style="padding-right: 20px;">tāmātñ yūt nēnāurātgnā: Agīyūtūm kānrārānūk kāthlāthlōā</td> <td></td> </tr> <tr> <td style="padding-right: 20px;">let the people hear me: I speak the words of God</td> <td></td> </tr> </table> | Agīyūtūm kānnūrquāri | of God his message = the Gospel | tāmātñ yūt nēnāurātgnā: Agīyūtūm kānrārānūk kāthlāthlōā | |
| Agīyūtūm kānnūrquāri | of God his message = the Gospel | | | | | |
| tāmātñ yūt nēnāurātgnā: Agīyūtūm kānrārānūk kāthlāthlōā | | | | | | |
| let the people hear me: I speak the words of God | | | | | | |

NOTE. — See 397, how this case supplies the want of *a* or *an* and *the*.

41. The transitive is to be used in all expressions of place.

tūnūērūtūm ōātmūn pīgnā yāksħīnrātōk	
the upper mouth of the slough is not far off	
māriyārām kiēnānnē ēnūngkāuk	it is lying on the mud

In most of the inflected languages, particularly the Classical and Slavonic groups, all expressions relating to location are very much complicated, as the various prepositions, etc., require different cases. Inuit differs from these languages, by presenting a wonderful instance of uniformity in this respect.

nŭm āchāānē	beneath the house
nŭm āmātēnē	beyond the house
nŭm chānniānē	close to the house
nŭm illōānē	in the house
nŭm kīllōānē	back of the house

These are all possessives and are treated in 386.

nŭm āchāānē	of the house in its underness (lit.)
chīkŭm illōānē	of the ice in its inness
āmēgŭm kŭllēnē	above the door, of the door in its aboveness

These may all be used in the personal form (371).

nŭm illōāntoa	I am in the house
---------------	-------------------

42. If the idea of motion toward is to be combined, the only change necessary is to give the governing word its appropriate case, as :

nānvāhām kōkānē	in the centre of the lake
iyāg'yūqtoa nānvāhām kōkānŭn	I want to go to the centre of the lake

43. The transitive of the agentialis is always to be used whenever possession is to be expressed.

nŭmtā puyoā	of our house, its smoke
kwīqpēm chīkkuē	of the great river, its ice
ēmāqpēpēm tŭhā	of the ocean, its bottom
kwēchōarām pīgnā	of the streamlet, its mouth
chāskām ēmā	of the cup, its contents

NOTE. — As this idiom is clear, all similar expressions will appear in their usual English form, as, *the middle of the river*, etc.

On the Localis Case

44. The characteristic of this case is *ē*.
The localis answers the question *where*, and expresses *in*.

kwīgāmē kwēmätok	he swims in the river
Atāmtā ānēnē ūētāchēhkōkūt	we will be in our Father's house

NOTE. — All expressions of location, position, etc., are rendered by the localis. A reference to 41 will show the importance of this case.

45. In expressing comparison the localis is always used. (See 572.)

ūmē tākīnrōök	it is longer than this
ūnā kēmūqtā pēnīngrōök tāumē	this dog is stronger than that one

46. *Time when* is always expressed by the localis. (See 616.)

ūkshūmē	in winter time
mātūmē	in this time

47. A distinctive feature of the Innu language is the idiomatic use of the localis case :

In all indefinite terms, such as are shown in 619.
Also in general expressions, as in 778.

On the Modalis Case

48. The characteristic of this case is *muk*, *gnuk*, *nuk*.
The modalis answers the questions *what*, *about what*.
The modalis expresses *any*, *some*, *part of*.

chāmūk pēyūqchēt	what do you want?
chūyāmūk pēyūqtoa	I want some tobacco
ātūlrāāmūk nēchūqtoa	I want to hear some music
Agīyutmūk kāthlāūchūwāmkin	I want to speak to you about God
chīkērānkā chiyumūk	I gave them some tea
chāmūk kā pēyūqtutñ	do you want anything?

49. The modalis case is used also instead of the indefinite article, which is lacking in Inuit. (See 689.)

50. Sometimes in conversation certain words in the modalis are abbreviated, as:

āmthlĕkvāh? in place of the full *āmthlĕkvāh'mūk?* *more still, eh?*

On the Terminalis Case

51. The characteristic is *un*.

This case occurs with verbs of motion.

It answers the questions *to whom, to what, in or on what, whither*, etc.

<i>kwīg'mūn iyākāthtā</i>	let us go to the river
<i>iyāg'yūqtoa tāukūnūn Ingrīnūn</i>	I want to go to those mountains
<i>iyāg'yūgēākoa nānvāhām İkkōānūn</i>	I would like to go to the end of the lake
<i>unā ka kwīq ānūmaūk ēmāqpīg'mūn</i>	does this river flow to the sea?
<i>kānnā ānūmaūk nānvāhāpāg'mūn</i>	no, it flows into a large lake
<i>tlēu kānērāmūn</i>	put it in the corner
<i>kātginūn thlĕāk</i>	they both laid it on his breast
<i>nātmūn iyākchēt</i>	where are you going?
<i>pālāhwūtāmūn İkkōā</i>	I embark on the steamer
<i>mūq'mūn İqtōk</i>	it fell into the water
<i>tūnglĕānūn nūmmūn iyāqtoa</i>	I go to the next house
<i>kwīq ēmāqpīg'mūn ānūmālūnē</i>	the river flows to the sea

52. Certain idiomatic expressions require this case.

<i>İtgātñ slāklūkē yūkū'tāmūn</i>	keep your feet dry =
	thy feet, take care of them to the dampness

In like manner:

<i>ēqkñ slāklūkē pūyūmūn</i>	keep your eyes from the smoke
<i>İngrīmūn kāsķētoa</i>	I scale the mountain

53. Verbs of exchanging require this case.

<i>nāvrotaka ōkōhāk ātsārānūn</i>	I swap a chunk of blubber for some berries
<i>nāvrotānka ātsātkwēnrāt ōkōhāg'mūn</i>	I exchange a few berries for some oil
<i>nāvrotākā ēkāmṛāk kiyāmūn</i>	I barter a sled for a canoe

On the Vialis Case

54. The characteristic of this case is **kun**. In possessive nouns this ending varies according to euphonic changes.

The vialis answers the questions *by what means, in what manner, by what way, etc.*

iyäqtoa ätamä kiyäkün	I go in my father's kiyak
fhaloqkün üyängtök	he looks down through the smoke hole
äkämramkün iyē	go on my sled
ätäuchäkün kä iyäqtök	did they both go together? (i.e., as one)
tumilthhräkün iyē	go by his trail
stök ächēmäkün	it drifts down

chämäkün äpkuchääqta	what does he complain of? (i.e., a sick person)
chéugnäkün kä tämäntlhünrätütñ	have you been there before?
chēütikün tägülükü niyagnätä tupaqtsäg'luku	taking her by the ear, he shook her to try to awaken her
näntä iminä yünükhrä iggyärämäkün näuthlülrä?	where is that young man who is suffering from his throat?
ümyuämäkün tokutnrächüyäklükü	in his mind he did not want to kill him
snäkün iyäqtoa	I go by the bank = along the shore
kwīqpēm snäkün iyäqtoa	I go by the bank of the Yukon (i.e., its bank; see 43)

55. Verbs of following take the vialis.

toätlu kīnggñōäkün mäliqkaghä	then he followed behind him
iyäg'yūqtoa äpprukäqkün	I want to go by the Apruka
tünüerütükün ükün iyēlthta	let us go by this slough

tīnglūwākä üksoäkün	I hit him on the head = I fist him by his head
tīnglūwāgñä kätgānkün	he hits me on the breast
pīnggñiyūthün kārāāthün kätlätlätqök	he speaks three languages = by three languages

On the Æqualis Case

56. The characteristic of this case is *tūn*.

The æqualis answers the questions *like what* or *as what*, according to *what*.

pīvstūn iyōkklērelūkū make it like yours
yūpīqstūn nēchūkūmā when I hear as a native = when I'll speak Innuite

Irkthlūtūn pēākōnākū do not do it wrong
pēchīr'yārāmthūn pēukūt we act according to our custom
mīkkīllīgnōktūn iyōkūtā you are like a baby

hwēgnā iyōkuchākā iyōkīnrātok īpētstūn
my way is not like yours

nunā ūētālhluqput āngkātstūn iyōkōk tāugwām ānggñōk
the earth we inhabit is like a ball only it is large

mumīqtāugwōk yūqstūn
it is translated into Innuite

nāklīkkāmkin kātūnrāmtūn
I love you as my son (i.e., as I love him)

In the opposite sense the sentence would be as follows :

nāklīkkāmkin kātūnrākīlrāātūn I love you as my son (i.e., as he loves me)

On the Time Forms

57. Innuite nouns possess the property of combining with the characteristics of tense, and thus adding to each word a present, past, or future signification.

The tense characteristic precedes the case ending.

<i>Pres.</i>	kēpūtnōk	trading
<i>Past</i>	kēpūthlūk	trading
<i>Fut.</i>	kēpūtākāk	trading

On the Past Form

58. These words are much used where in English the relative is employed.

ākkwāwāk īmīnā yūk iyāthlūk tōkōk the man who went yesterday is dead

Here *iyathluk* means *the person who went*.

59. This form is declined as follows :

iyāthlók	iyālhhrúk	iyālhbrút
iyālhthrum	—	—
iyāthlūr'mē	iyālhhrüg'nē	iyāthlūr'nē
nāuthlūthlók		an invalid = a person who was sick
iyāg'yūthlók		one who wanted to go
yūnrilththlók		a deceased person
āngthlūmākshithlók		one not yet baptized

The negatives are formed in the usual way.

kākifkāthlók a rheumatic kākifkānrāthlók a non-rheumatic

āuqkūt yūnrilthhrūt kån'yārākāt
those ceased to be folks, it is their language

On the Future Form

60.

lēthlěqkāk	the learning	thloārithlěqkāk	the curing
iyāthlěqkāk	the going	tākuthlěqkāk	the finishing
pillēthlěqkāk	the making	tithlěqkāk	the coming
pillēthlěqkāk	chāprnāqkok	it is difficult to make = the making (future)	

61. The use of this future form constitutes an idiom which at times is very difficult to translate.

nīnglikāqtirūtākān tāūgwām kuttrāt tkētlāqtut

This is a saying connected with the weather. In April the myriads of geese, ducks, cranes, and other migratory birds begin to arrive around the shores of Norton Sound. The cranes are the latest to come, and their presence marks the final close of the long Arctic winter. This gives rise to the saying that "There is no more cold after the coming of the cranes."

<i>Pres.</i>	nīnglā	cold
<i>Past</i>	nīnglithlók	cold
<i>Fut.</i>	nīnglikāk	cold

Nīnglikāqtirūtākān, when (future) cold is lacking (i.e., when there is no more cold weather). This is derived from **nīnglikāqtirūtók** (see Mode IX), and is the third singular of a form explained in 522.

Ťkētłāqtūt, *they habitually come*, third plural of Ťkētłāqtoa, Mode CLIV, of the verb Ťkētoa, *I come*.

The above saying is :

The cranes regularly come only when there will be no more cold.

62. Sometimes the future form of a word will have a secondary meaning of its own, as :

<i>Pres.</i>	püyōk	smoke
<i>Past</i>	püyūthlūk	what was smoke
<i>Fut.</i>	püyōqkāk	what will be smoke (term for gunpowder)

The Possessives

63. Possession is always expressed by means of suffixes, which convey also the idea of person and number.

64. The following is a partial paradigm showing the intransitive form of the possessive suffix.

65. It will be noticed that the endings presented in the following paradigm correspond with those of the verb. (See 467.)

1st	<i>Sing.</i>	my	kă	we both, our	hpuk	our	hput
	<i>Dual</i>	both my	qkă	we both, both our	qpuk	both our	qput
	<i>Plur.</i>	my	nkă	we both, our	puk	our	put
2d	<i>Sing.</i>	thy	ñ	you both, your	zuk	your	zē
	<i>Dual</i>	both thy	qkñ	you both, both your	qtuk	both your	qchē
	<i>Plur.</i>	thy	tñ	you both, your	tuk	your	chē
3d	<i>Sing.</i>	his	ă	they both, their	āk	their	ăt
	<i>Dual</i>	both his	ăk	they both, both their	qkčk	both their	rqkět
	<i>Plur.</i>	his	ī	they both, their	kčk	their	it

EXAMPLES OF POSSESSIVES

66. The following list will serve as examples for forming the possessive.

NOTE. — These examples are all in the intransitive.

my paddle	ăgnoărutka	ăgnoăruthñ	ăgnoărutē
my dear mother	ănăchugnăkă	ănăchugnăn	ănăchugnē
my aunt	ănănnăka	ănănnăn	ănănnē

my beloved mother	änäkswēletākā	änäkswēletän	änäkswēletā
my brother	änínggnākā	änínggnän	änínggnā
my elder brother	ämökkilír'holukā	ämökkilír'hulun	ämökkilír'huloa
my father	ätākā	ätän	ätē
my fur blouse	ätkuka	ätkün	ätkoā
my mother	chäkutikā	chäkütñ	chäkütē
my stone axe	chäkyutikā	chäkyutñ	chäkyutē
my big knife	chäwíqpākā	chäwíqpēn	chäwíqpē
my future	chēünūqkaka	chēunuqkän	chēunuqkā
my knee	chískōkā	chėskün	chėskoā
my knees	chískükkā	chėskükkün	chėskük
my eye	ēkā	ēn	ēgnā
my eyes	ēqka	ēqkün	ēk
my members	ēpínkā	ēpíqtñ	ēpē
my little finger	íkkilthkōkā	íkkilthkün	íkkilthkoa
my little fingers	íkkilthkukkā	íkkilthkúqkün	íkkilthkuk
my neighbor	íllár'lōka	íllár'lün	íllár'loā
my water boots	ívrüchilthkā	ívrüchilthkün	ívrüchėk
my elbow	íkküyēkā	íkküzghün	íkküzghā
my heart	írqchākōkā	írqchäkün	írqchäqkoa
my leg	írrukā	írrün	írrhoā
my legs	írruqka	írrüqkün	írruk
my custom	iyöküchākā	iyöküchín	iyöküchāā
my breast	kätgānkā	kätgän	kätgi
crown of my head	kākākā	kākhan	kākha
my body	kikā	kin	kinā
the small of my back	kükākā	kükän	kükā
my grandmother	maūqhōlūkā	maūqhōlün	maūqhōloā
my head	nāshkōkā	nāshkün	nāshkoā
my little house	nítchoāka	nítchoärän	nítchoärē
my wife	nūlekā	nūlään	nulāhā
my village	nunāka	nunän	nunē
my gun	nüttkā	nütthñ	nüthā
my bow	ör'lüvükā	ör'lüvhrün	ör'lüvhrā
my workman	píshťākākā	píshťkän	píshťē
my toe	pökütōkā	pökütün	pökütoa
my lungs	püktaütñka	püktaüttütñ	püktautti
my intelligence	slākā	slän	slänē
my arm	tāthlārka	tāthlín	tāthlēā
my shoulder	tuzhika	tuzhíghün	tuzhgā
my toes	ūghārānkā	ūghārātñ	ūghāri
my mind	ūmyuākā	ūmyüän	ūmyügā

my heart	ŭnggnŭvātkā	ŭnggnŭvātñ	ŭnggnŭvātē
my head	ŭkshŭkā	ŭkshŭn	ŭkshōā
my neck	uyākŭnkā	uyākutñ	uyākuē
my life	yŭchākā	yŭchŭn	yŭchāā
my song	yuārŭtkā	yuārŭn	yuārutē
my man	yŭkā	yŭn	yŭnē
my folks	yŭnkā	yutñ	yuē

67. Possessive endings, present :

<i>Sing.</i>	{	{ —kā	{ —mä	} my	{ <i>object</i>	
		{ —qkă	{ —gmă			{ <i>two objects</i>
		{ —nkă	{ —mä			
	{	{ —ñ	{ —hfŭt	} thy	{ <i>Sing.</i>	
		{ —qkñ	{ —qpŭt			{ <i>Dual</i>
		{ —tn	{ —fŭt			
	{	{ —ē	{ —ēn	} his	{ <i>Sing.</i>	
		{ —ŭk	{ —qkn			{ <i>Dual</i>
		{ —i	{ —in			
<i>Dual</i>	{	{ —hpuk	{ —mug'nuk	} we both, our	{ <i>Sing.</i>	
		{ —qpuk	{ —gmug'nuk			{ <i>Dual</i>
		{ —puk	{ —mug'nuk			
	{	{ —sŭk	{ —ftŭk	} you both, your	{ <i>Sing.</i>	
		{ —qtŭk	{ —qptŭk			{ <i>Dual</i>
		{ —tŭk	{ —ftŭk			
	{	{ —ēk	{ —ēg'nuk	} they both, their	{ <i>Sing.</i>	
		{ —qkĕk	{ —qkĕnkă			{ <i>Dual</i>
		{ —kĕk	{ —kĕnkă			
<i>Plur.</i>	{	{ —hput	{ —mtă	} our	{ <i>Sing.</i>	
		{ —qput	{ —gmtă			{ <i>Dual</i>
		{ —put	{ —mtă			
	{	{ —sĕ	{ —fchĕ	} your	{ <i>Sing.</i>	
		{ —qchĕ	{ —qpchĕ			{ <i>Dual</i>
		{ —chĕ	{ —fchĕ			
	{	{ —ēt	{ —ētă	} their	{ <i>Sing.</i>	
		{ —qkĕt	{ —qkĕtă			{ <i>Dual</i>
		{ —it	{ —ită			

		<i>My Son</i>			
68.		<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>	
my	{	<i>Intrans.</i>	kätünräkä	kätünräqkä	kätünränka
		<i>Trans.</i>	kätünrämä	kätünrag'mä	kätünrämä
our ^s	{	<i>Intrans.</i>	kätünrähpuk	kätünräqpuk	kätünrapuk
		<i>Trans.</i>	kätünramug'nuk	kätünrag'mugnuk	kätünramug'nuk
our	{	<i>Intrans.</i>	kätünrähput	kätünraqput	kätünraput
		<i>Trans.</i>	kätünrämtä	kätünragm̄ta	kätünramta
thy	{	<i>Intrans.</i>	kätünrän	kätünraqkn	kätünratñ
		<i>Trans.</i>	kätünrahpūt	kätünraqpūt	kätünrapūt
your ^s	{	<i>Intrans.</i>	kätünrahtük	kätünraqtuk	kätünratük
		<i>Trans.</i>	kätünrahptuk	kätünraqptuk	kätünraptuk
your	{	<i>Intrans.</i>	kätünräzē	kätünräqchē	kätünrachē
		<i>Trans.</i>	kätünrahp̄chē	kätünraqp̄chē	kätünrap̄chē
his	{	<i>Intrans.</i>	kätünrä	kätünräēk	kätünräē
		<i>Trans.</i>	kätünrán	kätünraqkn	kätünräēn
their ^s	{	<i>Intrans.</i>	kätünräk	kätünraqkēk	kätünrakēk
		<i>Trans.</i>	kätünrāg'nuk	kätünraqkēnka	kätünrakēnka
their	{	<i>Intrans.</i>	kätünrät	kätünrarqkēt	kätünräēt
		<i>Trans.</i>	kätünrätä	kätünrarqkētä	kätünraētä

On the Double Thirds

69. In the Innuit language there are two distinct endings for the third persons of the possessive. The first of these signifies *his own* or *he himself*, and the other one, *his, another's*.

These double thirds extend through :

pēchēhkok iyāqpilg'mā	he will do it before he goes (i.e., he himself)
pēchēhkok iyāqpilgan	he will do it before he goes (i.e., he, another)
känrutāḡna chälththlēr'mēnuk	he tells me about his doings (suus)
känrutāḡna chälththlērhrānuk	he tells me about his doings (ejus)

70. This system of double thirds forms an interesting feature of the language, as by its means Innuit is entirely free from the ambiguity in such English sentences as :

Basil met John and gave him his hat

If by this the speaker means to say that Basil brought John's own hat to him, it is at once clearly expressed by:

Vāskām Vānkā pāēthluku ūkkōrsuānuk chīkkārĥā

But, on the other hand, if Basil gave away his hat, it runs thus:

Vāskām Vānkā pāēthluku ūkkōrsumēnuk chīkkārĥā

kiyāmēnē ūētāuk	he is in his own canoe
kiyānē ūētāuk	he is in his canoe
kiyāmūgnē ūētāuk	they both are in their own canoes
kiyāqkētnē ūētāuk	they both are in their canoes
kiyāmūgnē ūētāut	they are in their own canoes
kiyitnē ūētāut	they are in their canoes

71.

his own coat	S. {	āt-kūnē	āt-kūmē	āt-kūmēnē	
his own two coats		D. {	āt-kūgnē	āt-kūgmē	āt-kūg'mēnē
his own coats		P. {	āt-kūnē	āt-kūmē	āt-kūmēnē
they both, their own coat	D. {	āt-kūzūk	āt-kūmūgnūk	āt-kūmūg'nē	
they both, their own two coats		D. {	āt-kūqtūk	āt-kūg'mūgnūk	āt-kūgmūgnē
they both, their own coats		P. {	āt-kūtūk	āt-kūmūgnūk	āt-kūmūgnē
their own coat	P. {	āt-kūzūng	āt-kūmūng	āt-kūmūqnē	
their own two coats		D. {	āt-kūqtūng	āt-kūg'mūng	āt-kūgmūqnē
their own coats		P. {	āt-kūtūng	āt-kūmūng	āt-kūmūqnē

72. The following paradigm of *kātūnrākā*, *my son*, presents an example of an Inuit noun complete in all its persons and cases.

It will be noticed that down each column the declension is according to person, while outwards it is according to case. This paradigm will serve as a general model, as all words follow the same form.

For the past and future consult 90 and 97.

It is unnecessary to present complete paradigms of these, as the endings are uniform throughout.

73.		<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Sing.</i>	my	<i>S.</i> kätünräkä	kätünrämä	kätünrämnē
		<i>D.</i> kätünräqkä	kätünrägmä	kätünräg'mnē
		<i>P.</i> kätünränkä	kätünrämä	kätünrämnē
	thy	<i>S.</i> kätünrän	kätünrähpūt	kätünrähpnē
		<i>D.</i> kätünräqkñ	kätünräqpūt	kätünräqpñē
		<i>P.</i> kätünrätñ	kätünräpūt	kätünräpñē
	his	<i>S.</i> kätünrä	kätünran	kätünränē
		<i>D.</i> kätünräk	kätünräqkn	kätünräqknē
		<i>P.</i> kätünri	kätünrin	kätünrinē
	his own	<i>S.</i> kätünränē	kätünramē	kätünrämnē
		<i>D.</i> kätünrägnē	kätünrägmē	kätünräg'mnē
		<i>P.</i> kätünränē	kätünramē	kätünrämnē
<i>Dual</i>	we, ¹ our	<i>S.</i> kätünrävük	kätünrämüg'nük	kätünrämüg'nē
		<i>D.</i> kätünräqpük	kätünräg'müg'nük	kätünräg'müg'nē
		<i>P.</i> kätünräpük	kätünrämüg'nük	kätünrämüg'nē
	you, ² your	<i>S.</i> kätünräzük	kätünrähp̄tuk	kätünrähp̄tug'nē
		<i>D.</i> kätünräqtuk	kätünräq̄ptuk	kätünräq̄ptug'nē
		<i>P.</i> kätünrätuk	kätünräp̄tuk	kätünräp̄tug'nē
	they, ³ their	<i>S.</i> kätünräk	kätünrägnuk	kätünräg'nē
		<i>D.</i> kätünräqkēk	kätünräqkēnkä	kätünräqkēg'nē
		<i>P.</i> kätünräkēk	kätünräkēnkä	kätünräkēg'nē
	they, ³ their own	<i>S.</i> kätünräzük	kätünrämüg'nük	kätünrämüg'nē
		<i>D.</i> kätünräqtük	kätünräg'müg'nük	kätünräg'müg'nē
		<i>P.</i> kätünrätük	kätünrämüg'nük	kätünrämüg'nē
<i>Plur.</i>	our	<i>S.</i> kätünrävūt	kätünrämtä	kätünrämtñē
		<i>D.</i> kätünräqpūt	kätünrägmtä	kätünrägmtñē
		<i>P.</i> kätünräpūt	kätünramtä	kätünrämtñē
	your	<i>S.</i> kätünräzē	kätünrähp̄chē	kätünrähp̄chnē
		<i>D.</i> kätünräqchē	kätünräq̄p̄chē	kätünräq̄p̄chnē
		<i>P.</i> kätünrächē	kätünräp̄chē	kätünräp̄chnē
	their	<i>S.</i> kätünrät	kätünrätä	kätünrätñē
		<i>D.</i> kätünräqkēt	kätünräqkētä	kätünräqkētñē
		<i>P.</i> kätünrit	kätünritä	kätünritñē
	their own	<i>S.</i> kätünräzūng	kätünrähmūng	kätünrähmūqnē
		<i>D.</i> kätünräqtūng	kätünräg'mūng	kätünräg'mūqnē
		<i>P.</i> kätünrätūng	kätünrämūng	kätünrämūqnē

<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>
kätünrämnük	kätünrämnün	kätünrämkün	kätünrämstün
kätünräg'ännük	kätünräg'ännün	kätünrägägmüqkün	kätünräg'mügstün
kätünrämnük	kätünrämnün	kätünrämkün	kätünrämstün
kätünrähpñük	kätünrähpñün	kätünrähpghün	kätünrähpētstün
kätünräqpnük	kätünräqpnün	kätünräqpgghün	kätünräqpetstün
kätünräpnük	kätünräpnün	kätünräpghün	kätünräpētstün
kätünränük	kätünränün	kätünräkün	kätünrähstün
kätünräqknük	kätünräqknün	kätünräqkün	kätünräqstün
kätünrinük	kätünrinün	kätünrikün	kätünristün
kätünrämenük	kätünrämenün	kätünrämekün	kätünrämētün
kätünräg'menük	kätünräg'menün	kätünräg'mekün	kätünräg'mētün
kätünrämenük	kätünrämenün	kätünrämekün	kätünrämētün
kätünrämüg'nük	kätünrämüg'nün	kätünrähmüg'nērgghün	kätünrähmüqstün
kätünräg'müg'nük	kätünräg'müg'nün	kätünräg'müg'nērgghün	kätünräg'müqstün
kätünrämüg'nük	kätünrämüg'nün	kätünrämüg'nērgghün	kätünrämüqstün
kätünrähpñtug'nük	kätünrähpñtug'nün	kätünrähpñtug'nērgghün	kätünrähpñtūqstün
kätünräqpnñtug'nük	kätünräqpnñtug'nün	kätünräqpnñtug'nērgghün	kätünräqpnñtūqstün
kätünräpñtug'nük	kätünräpñtug'nün	kätünräpñtug'nērgghün	kätünräpñtūqstün
kätünräg'nük	kätünräg'nün	kätünräg'nērgghün	kätünräqstün
kätünräqkēg'nük	kätünräqkēg'nün	kätünräqkēg'nērgghün	kätünräqkēqstün
kätünräkēg'nē	kätünräkēg'nün	kätünräkēg'nērgghün	kätünräkēqstün
kätünrämügñnük	kätünrämüg'nün	kätünrähmüg'nērgghün	kätünrähmüqstün
kätünräg'müg'nük	kätünräg'müg'nün	kätünrägmüg'nērgghün	kätünräg'müqstün
kätünrämüg'nük	kätünrämüg'nün	kätünrämüg'nērgghün	kätünrämüqstün
kätünrämtñnük	kätünrämtñnün	kätünrämtñhün	kätünrämstün
kätünrägmtñnük	kätünrägmtñnün	kätünrägmtñhün	kätünrägmtstün
kätünrämtñnük	kätünrämtñnün	kätünrämtñhün	kätünrämstün
kätünrähpñchnük	kätünrähpñchnün	kätünrähpñtshün	kätünrähpētstün
kätünräqpnchnük	kätünräqpnchnün	kätünräqpnñtshün	kätünräqpetstün
kätünräpñchnük	kätünräpñchnün	kätünrapñtshün	kätünrapētstün
kätünrätnük	kätünrätnün	kätünrätñhün	kätünrätstün
kätünräqkētnük	kätünräqkētnün	kätünräqkēg'nērgghün	kätünräqkētstün
kätünritñnük	kätünritñnün	kätünritñhün	kätünritstün
kätünrähmüg'nük	kätünrähmüg'nün	kätünrähmüg'nērgghün	kätünrähmüqstün
kätünräg'müg'nük	kätünräg'müg'nün	kätünräg'müg'nērgghün	kätünräg'müqstün
kätünrämüg'nük	kätünrämüg'nün	kätünrämüg'nērgghün	kätünrämüqstün

On the Time Forms of Possessives

74. These words take the characteristics of tense, and thus a present, past, or future signification is added to the original meaning.

*My Saying*75. *Example of a Possessive in the Present*

kānrūtġă	kānrūtġmă	kānrūtġmnē
kānrūtġ	kānrūtġt	kānrūtġvnē
kānrūtē	kānrūtēn	kānrūtēnē

The condensed paradigm is given in 78.

See also 73.

76. *The Past Form of the Possessive*

kānrūtġă	kānrūtġlmă	kānrūtġlmnē
kānrūtġġ	kānrūtġġpġt	kānrūtġġqġnē
kānrūtġră	kānrūtġrăn	kānrūtġrănē

Additional examples and paradigms are given further on.

77. *The Future Form of the Possessive*

kānrūtġăă	kānrūtġămă	kānrūtġămnē
kānrūtġăn	kānrūtġăqġt	kānrūtġăqġnē
kānrūtġă .	kānrūtġăn	kānrūtġănē

NOTE 1. — **Kānrūtġăă** is the same as *I tell about it to some one* (see Mode CLIII).

NOTE 2. — In **kānrūtġăă** the final **ă** is longer than in **kānrūtġă** = *my saying*.

TIME FORMS OF POSSESSIVES

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Equal.</i>
78.							
S.							
my	—ni ^h ka	—ni ^h mă	—ni ^h mné	—ni ^h mnük	—ni ^h mnün	—ni ^h mkün	—ni ^h mtün
thy	—ni ^h rün	—ni ^h r ^h pét	—ni ^h rpné	—ni ^h rpnük	—ni ^h rpnün	—ni ^h r ^h g ^h hün	—ni ^h ftün
his	—ni ^h ră	—ni ^h ăn	—ni ^h ăné	—ni ^h ănük	—ni ^h ănün	—ni ^h ăk ^h ün	—ni ^h ătün
his own	—ni ^h né	—ni ^h mă	—ni ^h 'm ^h éné	—ni ^h 'm ^h énük	—ni ^h 'm ^h énün	—ni ^h 'm ^h ék ^h ün	—ni ^h 'm ^h éstün
D.							
we, ² our	—ni ^h pük	—ni ^h müg ^h 'nük	—ni ^h müg ^h 'né	—ni ^h müg ^h nük	—ni ^h müg ^h nün	—ni ^h müg ^h 'n ^h g ^h hün	—ni ^h mal ^h q ^h tün
you, ² your	—ni ^h tük	—ni ^h r ^h p ^h ük	—ni ^h r ^h tcugné	—ni ^h r ^h tcüg ^h nük	—ni ^h r ^h tcugnün	—ni ^h r ^h tcug ^h 'n ^h g ^h hün	—ni ^h r ^h p ^h üq ^h tün
they, ² their	—ni ^h ăk	—ni ^h ăgnük	—ni ^h ăgné	—ni ^h ăgnük	—ni ^h ăgnün	—ni ^h ăg ^h 'n ^h g ^h hün	—ni ^h ăq ^h tün
they, ² their own	—nzük	—ni ^h müg ^h nük	—ni ^h 'm ^h üg ^h né	—ni ^h 'm ^h üg ^h nük	—ni ^h 'm ^h üg ^h nün	—ni ^h 'm ^h üg ^h 'n ^h g ^h hün	—ni ^h 'mal ^h q ^h tün
P.							
our	—ni ^h püt	—ni ^h mtă	—ni ^h mtné	—ni ^h mtnük	—ni ^h mtnün	—ni ^h mt ^h nün	—ni ^h mtstün
your	—ni ^h che	—ni ^h r ^h p ^h ché	—ni ^h r ^h p ^h échné	—ni ^h r ^h p ^h échnük	—ni ^h r ^h p ^h échnün	—ni ^h r ^h p ^h éch ^h hün	—ni ^h r ^h p ^h échstün
their	—ni ^h ăt	—ni ^h ătă	—ni ^h ăt ^h né	—ni ^h ăt ^h nük	—ni ^h ăt ^h nün	—ni ^h ăt ^h hün	—ni ^h ătstün
their own	—nzüng	—ni ^h mtüng	—ni ^h 'm ^h üq ^h 'né	—ni ^h 'm ^h üq ^h 'nük	—ni ^h 'm ^h üq ^h 'nün	—ni ^h 'm ^h üq ^h 'hün	—ni ^h 'mal ^h q ^h stün

79. Examples of the localis :

älläqtoa kån rūtīmñē	I err in my saying
kēyātīmñē nūnūrāgnā	he scolded me in my crying

80-81. Examples of the terminalis :

yurq̄thranīmñük tōkūlthkāmñūn	from my birth till my death
tōätlū nūnākāmēñūn iyāqtōk	then he goes to his dwelling

82. Examples of the modalis :

māntāqtok tkēthranīmñük	he has stayed here since my coming
māntāqtoa ikēthranrāñük	I have stayed here since his coming

tkētlhāñīmñük nāuthlūmāugnā
from my coming I have been sick = since my coming

māvut thlīrhāñīmñük nētūkshitākā
I have not yet heard it since my being here

83. Examples of the vialis :

In these examples the vialis is to be rendered as *at the time* or *just as* or *as soon as*, etc.

nēchūg'nēkārākūn pāmākūn kīlloāñük ilrāurāāqtāmük nētōk
just at his listening from down there behind him some (one) walking
he hears =
at the time he was listening, he heard some one approaching behind
him from down there

tōätlū ūyāngtük, ūyāngtkāñr'mūg'nērghūn nētük kāmākūn nūm illoāñük
kāñl'rōāmük
then they both looked down (i.e., by the smoke hole) just as they both
look down, they both heard some talking below in the house

kēpuchēmārāñīmñük tānghākā iēmchēmāthlēñl'rāā
just after my having bought it, I see what proves to be a broken
thing = that it is broken (Mode LXXII)

nēñīmñük toāvūt iyāg'lōā	as soon as I heard it I went there
tāmāntārākārākūn	just at the time he was there

84. Example of the æqualis :

Sing. { pētāchāhāmtūn pēākōā
pētāchāhāptūn pēākūtñ
pētāchāhāmētūn pēākōk

<i>Dual</i>	{	pētāchāhāmūqtūn pēākōkūk
		pētāchāhāp̄tūqtūn pēākōtūk
		pētāchāhāmūqtūn pēākūk
<i>Plur.</i>	{	pētāchāhāmstūn pēākōkūt
		pētāchāhāpētstūn pēākōchē
		pētāchāhāmūqstūn pēākūt

This means *I do as much as I am able, I do my best, according to my ability.*

It is the æqualis of pētāchāhākā, pētāchāhāmā, pētāchāhamnē, etc.

The future is pētāchāhākā kāmā, etc.

NOTE. — Pētāchīmētun = *as he can or as he does.*

85. The past form of the possessive :

	<i>Sing.</i>	<i>My Wanting</i>	<i>Plur.</i>
<i>Sing.</i>	{	pēyülthkă	pēyülthhänkă
		pēyülthhrän	pēyülththñ
		pēyülthhră	pēyülthhrē
<i>Dual</i>	{	pēyülththlérpūk	pēyülthpūk
		pēyülththlértūk	pēyülthtūk
		pēyülthhrāk	pēyülthkūk
<i>Plur.</i>	{	pēyülththlérput	pēyülthpūt
		pēyülththlérchē	pēyülthchē
		pēyülthhrät	pēyülthhrēt

āmthlérpākăqtă pēyülthhrän

your wanting is too great = you want too much

āmthlérpākăqtăt pēyülththñ

your wantings are too great = you want too many

yăkshĭkpăkaqta iyăg'yülthhrän

your wanting to go is too far = you want to go too far

86.

iyălthkă	my going	kăuwălthkă	my sleeping
mōqsülthka	my thirsting	tilthkă	my coming
năuthlülthkă	my illness	pŭktĭlthkă	my doing
pĭlthkă	my deed	pŭqĭlthhänkă	my no more
pĭlthkă	my passage		used things (derelicta)

Ākūlthtōk = *seldom* may be used with this form.

iyālthkă ākūlthtōk	my going is seldom
ākwāwāk ātūlthkă	my yesterday used one = the one I used yesterday
māthlīlthkă	my moving towards
māthlīlthkă māliqthlūkū ānglērēnēr'lūnē	it appears larger the more I approach
ītlkă	my going in place

87. *By reason of, on account of, because* can also be expressed with this form and **pētīkkīkū** (745).

ārrūliyūqtoa mōqsūlthkăpētīkkīkū I want to stop because I am thirsty

88. Many peculiar idiomatic expressions are due to this form.

nāthlūyāgūchākōnākē nētlīhñ	your hearings (the by you heard things), do not forget them
nāthloāka kănthlērhră	I ignore his saying = I do not know what he says
ātāuhwāunrātōk pēchăg'vēkīlthhră tungrăġniyēm	it is not good to invoke the devil

89. This form takes the place of the relative pronoun, and in English these must be added.

tāngvālthkă	an I saw thing = that which I have seen
ūmyūōrtkīlthhānkă	the things of which I am thinking
mālthhīlthkă	that which I am getting near to
pēchālthkă	what I ask for

Īllēkūn érrālōk thlīrqkāmā ākūllġ'nūn nūnāmtă ākōqtūmthlū, toanē
tāngnērqlără ākōqtă thlma'mūk, hwānkūtă ātăqpāqtlāpūt plūlthhră
ākkūllġ'nērghūn. Ěpēchē tāuqkūn ākōqtă nāllāgnāāqklūkū, kithlūmē
ākōqtă nāllăchēhkă kūnrērlūnē!

Sometimes the moon comes between our earth and the sun, then but little of the sun appears. We call it the passing through, but you [call it] the sun is nearly dying. How can the sun die, being a fire!

TIME FORMS OF POSSESSIVES

90. Possessive endings, past :

	<i>Instans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>	
S.	my	-lthka	-lthmaä	-lththlmané	-lththlmanük	-lththlmanün	-lththlmanün	
	thy	-lthn	-lthlpré	-lththlprné	-lththlprnük	-lththlprnün	-lththlprénün	
	his	-lthhrä	-lthhrän	-lthhräné	-lthhränük	-lthhränün	-lthhränün	
	his own	-lthhrané	-lthhränmé	-lththlhr'mené	-lththlhr'menük	-lththlhr'menün	-lththlhr'mekün	
D.	we, ² our	-lthlpruk	-lthlpraugnük	-lththlpraugné	-lththlpraugnük	-lththlpraugnün	-lththlpraug'nérgnün	-lththlpraugnün
	you, ² your	-lthlfruk	-lthlfrük	-lththlfrügné	-lththlfrügnük	-lththlfrügnün	-lththlfrüg'nérgnün	-lththlfrügnün
	they, ² their	-lthhräk	-lthhrägnük	-lthhrägné	-lthhrägnük	-lthhrägnün	-lthhräg'nérgnün	-lthhräkün
	they, ² their own	-lthhräk	-lthhrägnük	-lththlhr'mugné	-lththlhr'mugnük	-lththlhr'mugnün	-lththlhr'müg'nérgnün	-lththlhr'mügnün
P.	our	-lthlprut	-lthlprüt	-lththlprutné	-lththlprutnük	-lththlprutnün	-lththlprutnün	-lththlprutnün
	your	-lthlfrchē	-lthlfrchē	-lththlfrchēné	-lththlfrchēnük	-lththlfrchēnün	-lththlfrchēchēnün	-lththlfrchēstün
	their	-lthhrät	-lthhrätä	-lthhrätné	-lthhrätnük	-lthhrätnün	-lthhrät'nün	-lthhrätün
	their own	-lthhrätüng	-lthhrätüng	-lththlhr'mügné	-lththlhr'mügnük	-lththlhr'mügnün	-lththlhr'mügnün	-lththlhr'mügnün

91.

nāuthlūlthmă năthlēnē	in the time of my sickness
tāgūthlīmă chīmmeă	in exchange for the one I took
hwănēhwă āġnoārūtă tāmăthlīmă chīmmeă	
here it is, your paddle, of my lost one its exchange =	
here is a paddle for you in exchange for the one I lost	

92. Examples of the localis :

kēpūtoă pīskīlthlīmne	I buy at the place I am ordered
nāntlhrănē ūētāyūqtoa	I want to be where he is = in his whereness
īqkūthlīmne nāntlhūyēt	where were you when I fell = in my falling
pēnārākăpīktlhrănē	just exactly at the right time
nāngtāulăqtūt ēētathlir'mūqne	they suffer during their stay
pēyūlththlirpne tikēnă	come at your pleasure = in your wishing
kāunkīlthhoă mēkīlġnoārăulthhrănē	he took care of him in his childhood

iyăkătăthlīmne kēmūqtīmūk tāmărăugnă
I lost a dog at my start = in my starting to go. (See Mode XXI and also 688.)

illēkūn pukīthlīmne tūmthlūqklăqtoa
sometimes in my travelling I get a bad trail

ītgănkă năngkērtūt tăngllūrărăthlīmne
my feet are blistered from snowshoeing

niyōrhă ēmūmē āmănē tăngthlir'mēnē
he watched out for it over there (where he had seen it) in his own
having seen it place

tōăthlū hōk āngnoārōăthlir'mūgnē āmăkklăă īmīnă iyăġ'yūqtok kāuwăvūt
so once while they both were paddling around that elder brother
wanted to go up stream

93. Examples of the modalis :

kănrūchēhkămchē chălththlīmnuġ
I will tell you about my doing

kănrūtăgnă chălththlir'mēnuġ
he tells me about his own doing

kănrūskēchēkūġ chălththlirp̄tug'nūġ
you both tell us about the doing of you both

kănrūtărătăp̄chēkūt chălththlirp̄etchnuġ
you did not tell me about your doing

kānrūtātgnā chalthlirhrātnūk
they tell me about their (others') doing
kēpūtōk piskilthlimnūk
he buys what I ordered him
kēpūtōā piskilthlirpnūk
I buy what you order = your ordering
kānrūtlhōākā tāngingrāthlimnūk
I told him what I have not seen = my not seen thing
āpsghwū pēyulthhrānūk
ask him what he wants = about his wanting
āpskēkē nākūn tkēthlirātnūk
ask them from whence their coming
kānrūtlhōākā kānthlirpnūk
I told him what you said = your saying
pēūgnā piskūnrithlirātnūk
I do what they tell me not to do = their telling me not to do
tkēchāklīqtoa pthlāmāthlimnūk
I arrive at last from my being lost = my straying
nūkkākgnītoa ūtākāthlimnūk
I have no idea that any one is expecting me
tōātlū kāuwāthlir'mēnūk tūpāqtōk, pūtūkūk kīlthhūtāngkāthlūtūk
as he rose from his sleeping his (two) toes were tied together

94. Examples of the terminalis :

nāthlūyāgūtākā thlēthlimnūn
I forget where I put it = my putting to
iyāqtoa piskilhrātnūn
I go whither they tell me = to my their ordered
iyāqtōk ēnūqkūthlirānūn
he goes whither he is forbidden = to his forbidden place
iyāg'yūqtoa ūētāthhrānūn
I wish to go where he is = to his place of being
slām nānnīthhrānūn until the end of the world
ūētākēr'le ūnwākūthhrānūn I will stay till to-morrow

95. Examples of the vialis :

tūkōqtoa kēpūthlimkūn I get rich by my trading
ūnwākū iyāqchēhkōā iyāthhrākūn to-morrow I will go by the way he went

tōātlū iyāqtok tāum tīngmāächūgnām tīngnīlthhrākūn
 then he went (of that little bird by its flight) in the direction the
 little bird flew

96.

hwē pēyūqtoa ĩn pīlthhrātūn I want to do like he has done

97. The future form :

iyāthlēqkākā	my going	pēthlēqkākā	my work
tīthlēqkākā	my coming	ūētālthlēqkākā	my lifetime

The form in 223 combines with this.

nīngthlīōqpākāmā ārrēnkāātok hwā iyāthlēqkākā
 my going is impeded because of the great cold = it is too cold for
 me to go

nāthloākā chēlā kākū tīthlēqkākā
 I do not know when my coming (will be) again

pēthlēqkākā nōqchēkākā
 I fail in what I am to do

nāthlūyāgūthlīnnēā pīllēthlēqkānē
 he forgot to make it = his having to make it

98. This is declined just as in 73.

<i>Sing.</i>	{	iyāthlēqkākā	<i>Dual</i>	{	iyāthlēqkāhpuk	<i>Plur.</i>	{	iyāthlēqkāhput
		iyāthlēqkān			iyāthlēqkāhtūk			iyāthlēqkāhche
		iyāthlēqkākā			iyāthlēqkāk			iyāthlēqkāt
		iyāthlēqkānē			iyāthlēqkāgnūk			iyāthlēqkātūng

99. Modalis :

āptāmkin kākū iyāthlēqkāmñūk
 I ask you when I am to go = about my going to go

ālēgnoā ūētālthlēqkāmñūk āwāvūt
 I dread living over there

nāthlūyāgūchākōnākū tōkūthlēqkāpñūk
 do not forget you are to die = about your having to die

tīgōā āpchāqtōg'lūtñ pēthlēqkāqñūk
 I come to ask you to do it = about your doing it

100. Terminalis:

yürqthränränük tōkūlthkāmēnūn	from his birth till his death
māntāqkēnā tkēthlēqkāmūn	stay here till my coming

On the Suffixes

101. As adjectives strictly speaking have no place in Innuït, their place is supplied either by the verbs or by certain particles suffixed to the nouns.

These suffixes are very numerous; many of them are derived from the modes of verbs. In this manner one verb may produce a number of suffixes, each affording a distinct variation in meaning, according to the mode from which it is derived.

The following are a few of the most common suffixes:

102. **mēut**, meaning *the residents of, those living there, they live at*. The endings are: singular, **mēū**; dual, **mēūk**; plural, **mēūt**.

The names of most Innuït villages terminate in this manner.

The village on the **Kānēlik** slough in the Yukon delta is called **Kānēlig'mēut**, and its inhabitants are known as **Kānēlig'mēut yūt** = *the Kanelik folks*. A person from that village would speak of himself as:

hwēgna Kānēligmēūgnūgnā I am a resident of Kanelik (571)

These village names are declined according to the regular plural form.

Kānēlig'mēūnūn iyāqtoa I am going to Kanelik

103. Frequently villages are named from some prominent natural object near by. The village at St. Michael's, Norton Sound, is situated on a fine bay, and is known as **Tāchēk**, and its inhabitants as **Tāchēr'mēut**.

Tāchēmūn iyāqtoa I go to the bay (i.e., St. Michael's)

Near Andreievsky, at the head of the Yukon delta, is **Ingrēchōā'mēūt**, from **Ingrēchōā**, *hill*. (See 230.)

Again, names of villages may often end in **vīk** (see 117): **Nūkklērchōr'vīk**, **Nūkklērchōrvīg'mēūt**.

üküt äkümkümeütaügwüt

these are foreign articles (said of things brought up from San Francisco, Seattle, etc.)

	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
107.			
<i>Intrans.</i>	yüqtäk	yüqtäthluk	yüqtäkäk
<i>Trans.</i>	yüqtäm	yüqtäthlüm	yüqtäkäm
<i>Loc.</i>	yüqtämē	yüqtäthlërmē	yüqtäkämē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
tökömälrääqtäk		belonging or appertaining to death	
äthlänüqtäk		belonging or appertaining to another = a stranger	
tüngrägniyäqtäk		belonging to the devil (i.e., the paraphernalia of sorcery)	

108. Sun or shun signifies the means or instrument.

By means of these suffixes the Innuït readily coin new terms to designate the various foreign objects which the whites have introduced into this region. For example: The verb ällënäqtoa in its primary sense means *I mark* or *impress a sign, figure, etc.*, upon anything; from this is derived the word ällënäqshun, meaning *an instrument for marking*, which term is now applied to lead pencils, pens, etc., while the verb itself has as a secondary signification, *I write, draw, etc.*

109. The school children during their drawing lessons were supplied with a number of pieces of india rubber; as soon as they understood their use they were immediately termed äwärešütit, from the verb äwärešaka, *I obliterate it*.

110. After the introduction of flour "slapjacks" became known, and were termed männyät; hence a frying-pan is called mannërqshun or *slapjacker*.

Thermometers, etc., are known as äläshün or *weather instruments*.

From mingkoa, *I sew*, comes minkshün, term for *sewing machine*.

111. All the words of this group have their transitive in sütüm or shütüm, according to the following paradigm.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ägiyüshün	ägiyüshütük	ägiyüshütit
<i>Trans.</i>	ägiyüshütüm	—	—
<i>Loc.</i>	ägiyüshütmē	ägiyüshütüg'nē	ägiyüshütnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

112. The time forms of these words in *un* are as follows :

NOTE. — *Ēgāqtoa* is the equivalent of *I write*, so a pen, pencil, etc., is expressed by :

<i>Pres.</i>	ĕgāqchūn	pencil
<i>Past</i>	ĕgāqchūthlūk	what was a pencil
<i>Fut.</i>	ĕgāqchūtkāk	what is to be a pencil

113. The possessive form :

<i>Sing.</i>	ĕgāqchūtkā	my pencil
<i>Dual</i>	ĕgāqchūtiqkā	my two pencils
<i>Plur.</i>	ĕgāqchūtākā	my pencils

114. The full personal form, intransitive and transitive :

<i>Sing.</i>	{	my	ĕgāqchūtkā	ĕgāqchūtmā
		thy	ĕgāqchūtñ	ĕgāqchūtfūt
		his	ĕgāqchūtē	ĕgāqchūtēn
<i>Dual</i>	{	our	ĕgāqchūtfūk	ĕgāqchūmūg'nūk
		your	ĕgāqchūtsūk	ĕgāqchūtfūtūk
		their	ĕgāqchūtēk	ĕgāqchūtēgnūk
<i>Plur.</i>	{	our	ĕgāqchūtfūt	ĕgāqchūtūmtā
		your	ĕgāqchūtsē	ĕgāqchūtfchē
		their	ĕgāqchūtēt	ĕgāqchūtētā

This has the other cases also, just as in 73.

The dual and plural with all their cases occur just as in 73.

115.

<i>tisūn</i>	from <i>tigoa</i> , <i>I come</i> , expresses any conveyance.
<i>tūntūvāqchūn</i>	a dog trained to hunt moose; from <i>tūntūvak</i> , a moose, the augmentative of <i>tūntū</i> , a deer.
<i>ānōksūn</i>	from <i>ānōkā</i> , wind, expresses wind vane, the little strip of calico at the masthead of the large skin sailboat or angiak. This word is now generally used to designate flag.
<i>chākyūn</i>	the native stone axe of jade, etc.; from <i>chākētoa</i> , <i>I chop</i> .
<i>pīkkēyūn</i>	a gift; from <i>pīkkētākā</i> , <i>I make him a present</i> .
<i>chīkkēyūn</i>	a small gift; from <i>chīkkētākā</i> , <i>I give him a little gift</i> .
<i>ippūn</i>	a thing to ladle with, a dipper; from <i>ippūqtoa</i> , <i>I ladle out</i> . This word designates only the native dipper. These wooden ladles are very large and handsomely carved.
<i>ānggnōāhūn</i>	the single-blade kiyak paddle; from <i>ānggnōatoa</i> , <i>I paddle</i> .
<i>āllilūn</i>	a mark.
<i>mōqrūn</i>	the triangular wooden cup belonging to a kiyak outfit.

nāthlūnāqkūn *an emblem, that which makes something known.*

kēpūsāghūn *an object presented for sale; kēpūsāqtoa = I come to trade, to sell, etc.*

NOTE. — **Kēpūsāgūtānkā**, *I sell them*, and **kēpūsāgūtūksārānkā** (Mode XXIX).

ūlēūn *i.e., covering, term for the broad muscle from which the sinew thread is made, from ūlēgākā, I cover it.*

116. **āun**. In some districts this broader sound is used (319).

nūfkāun	a native tool of horn tip	pūqtaun	lung
pītīqchāun	arrow	tūpkērchaun	perfume
yūmchāun	medicine	mīyōrqhraun	native pole ladder

117. **vīk**. This suffix signifies the place where an act is accomplished. Words with this ending are derived from verbs, as follows :

iyāqtoā	I go	iyāg'vīk	destination
tīgōā	I come	tivīk	place of coming from = source
kēpūtōā	I trade	kēpūzvīk	store
āgiyūgnā	I pray	āgiyūvīk	church
ūētāugnā	I am	ūētāvīk	place of being
āllūgnōk	he laps	āllūngvīk	feed trough for sled dogs
pūyōqtōk	it smokes	pūyōqchāvīk	smoke house for fish, etc.

118. The endings :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—vīk	—vēk	—vēt
<i>Trans.</i>	—vēm	—	—
<i>Loc.</i>	—vīgmē	—vēgnē	—vīgnē
<i>etc.</i>	etc.	etc.	etc.

ūkshēvīk	wintering place (i.e., a winter village)
ūkshūwēvīk	a fall village
ūppēnāqkēvīk	a spring village

NOTE 1. — Compare with **Upernavik**, on the coast of Greenland.

The augmentatives (223) combine as follows :

kūvyāqpīr'vīk	*a place to set big nets = kūvyāqpāk (i.e., net for salmon)
tāllūyāqpīr'vīk	a place for a large fish trap

NOTE 2. — In some districts there is a tendency to sound **vīk** as **wīk**.

NOTE 3. — Euphony often requires the **v** to be sounded **f**: **mīngkoa**, *I sew*; **mīnkfīk**, *sewing place*.

124. **lik.** This suffix denotes *owner, one possessed of*. The endings are:

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—lik	—ligūk	—ligūt
<i>Trans.</i>	—ligūm	—	—
<i>Loc.</i>	—ligūmē	—ligüg'ne	—ligūnē
<i>etc.</i>	etc.	etc.	etc.

āngyālik	the owner of an angiak = native skin sailboat
ig'yārālik	a clam
pūpsūlik	a crab = possessor of cutters
ūgnālik	a bearded man = possessor of a beard
pāmyūqpālik	a comet = one possessing a long tail
tūngrālik	a sorcerer = one having a familiar spirit = tūngrök

125. In most accounts of Alaska, the Siberian term 'shāmán' is used for *sorcerer*. This word was introduced by the Russians, but it has never been adopted by the Inuit.

inglūpēālik	having one of a pair = a one-eyed person
pēāgālik	used to express a bear with her cubs
nūrālik	used to express a doe with a fawn

126. Words in **lik** may be combined with other suffixes:

With **vīk** (117):

nāutstār'vīk	a garden
nāutstār'vīllīk	a person having a garden

With **chōā** (230):

āngyāchōār'lik	an owner of a small boat
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With **pāik** (223):

āngyālūqpālik	an owner of a large boat
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With **vēālik** (208):

āngyāvēālūthhālik	an owner of an old boat
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With **kērtāh** (200):

āngyākērtārālik	an owner of a new boat
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NOTE. — These words use for their negatives or privatives the form in 131.

127. **tālik.** This suffix denotes the place where the object abounds.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—tālik	—tālgūk	—tālgūt
<i>Trans.</i>	—tālgūm	—	—
<i>Loc.</i>	—tālgūmē	—tāligüg'nē	—tāligūnē
<i>etc.</i>	etc.	etc.	etc.

128. The time forms:

<i>Pres.</i>	äwiyätälík
<i>Past</i>	äwiyälēthlúk
<i>Fut.</i>	äwiyätälíqkák

129. äwiyäk = *bush* (Mode XVII).

äwiyätälík	a place with many bushes, bushy
iyäqtok äwiyätälíg'mün	he goes to a thicket

NOTE. — These words use the form in 131 for their negative.

möqtälík	a place abounding in water
möqtilgñök	a region without water

130.

ingriqtälík	a mountainous district	tökömälräätälík	burial place
yüqtälík	an inhabited place	chärriyätälík	place of devils, hell
nänvähätälík	a place full of lakes	tüntütälík	deer hunting ground
pitälík	a kiyak for three persons; the circular hatch of a kiyak is termed pī		

131. līgñök. This is one of the important endings and means *one who is*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—līgñök	—līgñük	—līgñüt
<i>Trans.</i>	—līgñüm	—	—
<i>Loc.</i>	—līgñör'nē	—līgñüg'nē	—līgñör'nē
<i>etc.</i>	etc.	etc.	etc.
	mīkkīllīgñök	one who is small = baby	
	pēyünrilgñök	one who is unwilling	

132. This ending forms a numerous group in the locatives. (See 385.)

NOTE. — The time forms occur as usual.

<i>Past</i>	mīkkīllīgñöthlúk	<i>Fut.</i>	mīkkīllīgñöäqkák
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133. The various modes also present their representatives.

elgñök = *one who is without*. (See Mode VII.)

chäqthluēlīgñök	one being without sin = a virtuous person
tukwēlīgñök	one being without wealth = a pauper

ilīgnōk. From Mode VI.

āwiyātilīgnok	a place without any bushes
āngyillīgnōk	one who has not an angiak
slilīgnōk	an idiot

stīlīgnōk. From Mode XIV. (See 145.)

Example: **ēkiyōrqtke**, *his helper*, with this suffix becomes **ēkiyōrqtstīlīgnōk** = *one without his helper* = *a helpless person*.

ēkiyōrqtstīlīgnōk	one lacking an assistant
kūnnūkstīlīgnōk	one without a lover = with no one to love him
āngthlōrstīlīgnōk	one who has no one to baptize him
mōqtāngkrāqkaunrīlīgnōk	a place where there will be no water

134. ilthkōk. These are derivatives from Mode VI.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chätīlthkōk	chätīlthkūk	chätīlthkūt
<i>Trans.</i>	chätīlthkūm	—	—
<i>Loc.</i>	chätīlthkūmē	chätīlthkūg'nē	chätīlthkūnē
<i>etc.</i>	etc.	etc.	etc.
chätīlthkōk	where there is nothing	mōqtīlthkōk	a place with no water
nūkkīlthkōk	a stream with no fish	āwiyātilthkōk	a spot without bushes
nānvīlthkōk	a place without lakes		

iyāloyīlthkūtūk (dual)

the stays on the mast of a sailboat (i.e., preventers from leaning over)

nānggñūg'yīlthkūn

native oarlock (i.e., preventer from wearing the gunwale)

135. elthkōk. A companion form to the above, from Mode VII.

chīkkwēlthkōk	an air hole in the ice = where there is no ice
yuēlthkōk	a desolate place
ūkfēlthkōk	a treeless place

136. stā, stē. These endings belong to a large group of words, which are formed in the following manner.

I. **Stā** signifies *one who acts*. These are all derived from intransitive verbs.

pillēuğñă	I do, I act	pillistă	an actor
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II. **Stē** signifies *one who makes*, etc. These are derived from the transitive verbs.

pillēākă	I make it	pillēākstē	the maker of it
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NOTE. — This group consists simply of the third persons of the possessive form. For the paradigm see 144.

137. Both of these groups present the usual time forms as follows :

	<i>Intrans.</i>	<i>Trans.</i>
<i>Pres.</i>	pīllistā	pīlēākstē
<i>Past</i>	pīlēthlūk	pīlēāksthlūk
<i>Fut.</i>	pīllistkāk	pīlēākstkāk

138. Both assume the regular set of cases. For the transitive see 147.

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agen. Intrans.</i>	pīllistā	pīllistūk	pīllistūt
<i>Agen. Trans.</i>	pīllistūm	—	—
<i>Loc.</i>	pīllistmē	pīllistug'nē	pīllistnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
chēūlistā	leader	chālistā	worker
yūmchāristā	healer	chāugnoākistā	squanderer

139. Chēūlistā, from the verb *to be the first*, is the term used to designate the dog which is harnessed at the head of the team.

140. The cases in the past form :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agen. Intrans.</i>	pīlēthlūk	pīlēthhrūk	pīlēthhrūt
<i>Agen. Trans.</i>	pīlēthhrūm	—	—
<i>Loc.</i>	pīlēthlur'mē	pīlēthhrūg'nē	pīlēthlur'nē

141. The cases in the future form :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agen. Intrans.</i>	pīllistkāk	pīllistkāk	pīllistkāt
<i>Agen. Trans.</i>	pīllistkām	—	—
<i>Loc.</i>	pīllistkāmē	pīllistkäg'nē	pīllistkänē

NOTE. — Tāgustkāk, *one who will take or arrest*, term used to express *soldier*.

142. The cases in the future perfect :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Agen. Intrans.</i>	pīllistkāthlūk	pīllistkālthhrūk	pīllistkālthhrūt
<i>Agen. Trans.</i>	pīllistkālthhrūm	—	—
<i>Loc.</i>	pīllistkālthlur'mē	pīllistkālthhrūg'nē	pīllistkālthlur'nē

143. To all these primary forms of *stā* and *stē* many mode characteristics may be combined, as, *the one who helps often* or *helps*

again, etc. These with their negatives produce a vast number of new groups, having, however, always the same terminations.

144.

SING.

CASES.	<i>the maker of it</i>	<i>both makers of it</i>	<i>the makers of it</i>
<i>Agen. Intrans.</i>	pīllēākstē	pīllēākstēk	pīllēākstēt
<i>Agen. Trans.</i>	pīllēākstēn	—	—
<i>Loc.</i>	pīllēākstēnē	pīllēākstēg'nē	pīllēākstētēnē

DUAL.

CASES.	<i>the maker of both</i>	<i>the two makers of both</i>	<i>the makers of both</i>
<i>Agen. Intrans.</i>	pīllēākstūk	pīllēākstūk	pīllēākstūk
<i>Agen. Trans.</i>	pīllēākstqkñ	—	—
<i>Loc.</i>	pīllēākstūg'nē	pīllēākstqkug'nē	pīllēākstkutnē

PLUR.

CASES.	<i>the maker of them</i>	<i>the two makers of them</i>	<i>the makers of them</i>
<i>Agen. Intrans.</i>	pīllēāksti	pīllēākstik	pīllēākstit
<i>Agen. Trans.</i>	pīllēākstin	—	—
<i>Loc.</i>	pīllēākstinē	pīllēākstig'nē	pīllēākstitnē

The negative is formed in the usual manner.

ūkfūkstē a believer ūkfūkñrītstē an unbeliever

NOTE. — *Tāmūm nāthlūnristē* = a guide = of the trail its non-ignoror.

145. The possessive form:

The possessive forms have the tenses and cases as usual.

chāllisťkă	my workman
māllēgăstťkă	my companion
kăă kănrūtătñ tāumūk?	who told you that?
kănrūtstťkă chătītök	my informer = the one who told me is not here

146. This form serves also to supply for the relative pronoun, which is lacking in Innuit.

kāuqtōrăkă ĩmīnă kūhrsūqťkă I hit the dog which bit at me (lit., I club him that one my wisher to bite me)

NOTE 1. — For the full paradigm of the possessive see 147. For examples in the possessive modes see XII and XIII.

NOTE 2. — Words in *stă* merge into verbs, as, *I am a worker*, etc. (See Mode XV.) From these a fresh group arises ending in *uchăkă*. (See 153.)

147. Paradigm of the possessive form :

<i>Sing.</i>	my	{ —st kă	—st mă	—st ĩmnē
		{ —st qkă	—st gmă	—st ĩgumĭnē
		{ —st nkă	—st mă	—st ĩmnē
	thy	{ —st ñ	—st fūt	—st ĩrpnē
		{ —st qkñ	—st qpūt	—st ĩguvĭnē
		{ —st tn	—st fūt	—st ĩrpnē
	his	{ —st ē	—st ēn	—st ēnē
		{ —st ũk	—st qkn	—st qkēnē
		{ —st ĩ	—st in	—st ēnē
	his own	{ —st nē	—st mē	—st mēnē
		{ —st gnē	—st gmē	—st ĩgumēnē
		{ —st nē	—st mē	—st mēnē
<i>Dual</i>	we both, our	{ —st fuk	—st mug'nuk	—st mugnē
		{ —st qruk	—st gmug'nuk	—st gmugne
		{ —st puk	—st mug'nuk	—st mugnē
	you both, your	{ —st sūk	—st ftuk	—st ĩftugnē
		{ —st qtūk	—st qřtuk	—st qřtugnē
		{ —st tuk	—st ftuk	—st ĩftugnē
	they both, their	{ —st ēk	—st ēg'nuk	—st ēgnē
		{ —st qkēk	—st qkēnkă	—st qkugnē
		{ —st kēk	—st kēnkă	—st kugnē
	they both, their own	{ —st sūk	—st mug'nuk	—st mugnē
		{ —st qtuk	—st gmug'nuk	—st gmugne
		{ —st tūk	—st mug'nuk	—st mugnē
<i>Plur.</i>	our	{ —st fut	—st mtă	—st ĩmtnē
		{ —st qput	—st gmtă	—st gumtnē
		{ —st put	—st mtă	—st ĩmtnē
	your	{ —st chē	—st fchē	—st ĩfsnē
		{ —st qchē	—st qřchē	—st qřetchnē
		{ —st chē	—st fchē	—st ĩfsnē
	their	{ —st ēt	—st ēta	—st ētnē
		{ —st qkēt	—st qkētă	—st qkētnē
		{ —st it	—st ita	—st ĩtnē
	their own	{ —st zūng	—st mung	—st muqnē
		{ —st qtūng	—st gmung	—st gmuqnē
		{ —st tūng	—st mung	—st muqnē

148. The verb form, third person, i. e., *chāōklēk* = *he is my workman*.

Sing.	my	<i>Sing.</i>	—st kă kă	—st kă mă
		<i>Dual</i>	—st kă qkă	—st kă gmă
		<i>Plur.</i>	—st kă nka	—st kă mă
	thy	<i>Sing.</i>	—st kă n	—st kă hpūt
		<i>Dual</i>	—st kă qkn	—st kă qpūt
		<i>Plur.</i>	—st kă tn	—st kă hpūt
	his	<i>Sing.</i>	—st kă . . .	—st kă n
		<i>Dual</i>	—st kă k	—st kă qkn
		<i>Plur.</i>	—st kă ě	—st kă ěn
Dual	we both, our	<i>Sing.</i>	—st kă hpuk	—st kă mugnuk
		<i>Dual</i>	—st kă qpuk	—st kă gmugnuk
		<i>Plur.</i>	—st kă puk	—st kă mugnuk
	you both, your	<i>Sing.</i>	—st kă htūk	—st kă hptūk
		<i>Dual</i>	—st kă qtūk	—st kă qptūk
		<i>Plur.</i>	—st kă tūk	—st kă ptūk
	they both, their	<i>Sing.</i>	—st kă k	—st kă gnūk
		<i>Dual</i>	—st kă qkĕk	—st kă qkĕnkă
		<i>Plur.</i>	—st kă kĕk	—st kă kĕnkă
Plur.	our	<i>Sing.</i>	—st kă hput	—st kă mtă
		<i>Dual</i>	—st kă qput	—st kă gmtă
		<i>Plur.</i>	—st kă put	—st kă mtă
	your	<i>Sing.</i>	—st kă hchĕ	—st kă hpchĕ
		<i>Dual</i>	—st kă qchĕ	—st kă qpchĕ
		<i>Plur.</i>	—st kă chĕ	—st kă pchĕ
	their	<i>Sing.</i>	—st kă t	—st kă tă
		<i>Dual</i>	—st kă qkĕt	—st kă qkĕtă
		<i>Plur.</i>	—st kă ět	—st kă ětă

149. *klĕk*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chāōklĕk	chāōklĕk	chāōklĕt
<i>Trans.</i>	chāōklĕm	—	—
<i>Loc.</i>	chāōklĕr'mĕ	chāōklĕgnĕ	chāōklĕr'nĕ
<i>etc.</i>	etc.	etc.	etc.
<i>kĕnggnoklĕk</i>	the back one	chămäklĕk	the lower one
<i>kĕtklĕk</i>	the front one	yăklĕk	the last one over there
<i>nŭmŭn yăklĕrmŭn ĩtrăqtók</i>		he goes to the last house over there	

150. The usual time forms :

<i>Pres.</i>	chāōklĕk	the first
<i>Past</i>	chāōklĭthluk	the once first
<i>Fut.</i>	chāōklĕrkāk	the to be first

151. The possessive forms :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my	chāōklĕkā	chāōklĭmā	chāōklĭmnĕ
thy	chāōklĭn	chāōklĭrput	chāōklĭrpnĕ
his	chāōklĕā	chāōklĕān	chāōklĕānĕ
etc.	etc.	etc.	etc.

Kingġnoklĕka is used to express *my younger brother*.

	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Intrans.</i>	yuchĕk	yuchĕthluk	yuchĕhkāk
<i>Trans.</i>	yuchĭm	yuchĕlthrum	yuchĕhkām
<i>Loc.</i>	yuchĭmĕ	yuchĕthlĕr'mĕ	yuchĕhkamĕ
<i>etc.</i>	etc.	etc.	etc.

This is derived from **yuk, man**. **Yuchĕk** means *the state of being a man, manhood*.

iyāuchĕk	a start
miyūchĕk	an ascent
ātrāuchĕk	a descent
illāuchĕk	companionship

153. The possessive forms are as follows :

	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Intrans.</i>	yuchākā	yuchĭlthkā	yuchĕhkakā
<i>Trans.</i>	yuchĭmā	yuchĭlthmā	yuchĕhkāmā
<i>Loc.</i>	yuchĭmnĕ	yuchĭlthlĭmnĕ	yuchĕhkamnĕ
<i>etc.</i>	etc.	etc.	etc.

These all follow the same paradigm (154) as **yuchākā**, **yuchĭn**, **yuchĕā**, etc.

The locatives (408) and demonstratives (282) also assume this form.

154.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Mod.</i>	<i>Term.</i>	<i>Vial.</i>	<i>Æqual.</i>
S.	—chëkǎ	—chímǎ	—chímnë	—chímnük	—chímnün	—chímkün	—chímtün
	—chín	—chirhpit	—chirhpné	—chirhþnük	—chirhþnün	—chirhþghün	—chirhpütün
	—chëǎ	—chëǎn	—chëǎné	—chëǎnük	—chëǎnün	—chëǎkün	—chëǎtün
	—chëné	—chëmé	—chëménë	—chëménük	—chëménün	—chëmékün	—chëméütün
D.	—chëhpük	—chímüg'nük	—chímüg'në	—chímüg'nük	—chímüg'nün	—chímüg'nüqkün	—chímüg'nüqstün
	—chëhtük	—chërhpütük	—chíqþtüg'në	—chíqþtüg'nük	—chíqþtüg'nün	—chíqþtüg'nërg'hün	—chíqþtüg'stün
	—chëǎk	—chǎǎg'nük	—chǎǎg'në	—chǎǎg'nük	—chǎǎg'nün	—chǎǎg'nërg'hün	—chǎǎk'stün
	—chëhtük	—chímüg'nük	—chímüg'në	—chímüg'nük	—chímüg'nün	—chímüg'nërg'hün	—chímüg'stün
P.	—chëhpüt	—chímtǎ	—chímtǎë	—chímtǎnük	—chímtǎnün	—chímtǎhün	—chímtǎstün
	—chëhchë	—chirhpçhe	—chirhpëchnë	—chirhpëchnük	—chirhpëchnün	—chirhpëchhün	—chirpëch'stün
	—chǎǎt	—chǎǎtǎ	—chǎǎtǎë	—chǎǎtǎnük	—chǎǎtǎnün	—chǎǎtǎhün	—chǎǎtǎstün
	—chërgütüng	—chímtüng	—chímtügnë	—chímtüg'nük	—chímtüg'nün	—chímtüg'qhün	—chímtüg'stün

SUFFIXES

155.

nāuthlūchākā	my illness
mīkkūchākā	my smallness
pēkūchākā	my ownership
tūyūchākā	my arrival (present) = my being come
tūtlhūchākā	my arrival = my having come (past)
hwāngnūchākā	myself

hwēgnā iyōkūchākā iyōkīnrātōk tāutstūn I do not act like that one
= I (my way, my state of sameness) is not the same as that one.

156. There are also the mode variations.

ēkāmrīstgnūchākā	my being a sled maker
chāllīstgnūchākā nāthlōā	he does not know that I am a workman
ūkfūkākā Agiyūtstāngkrūchēā	I believe in the existence of God

“kithlūn tāktālrāāmūk Cātīlīnā ūyōk! chākērchūēlūchākā nāspāyāqchēū”
“quousque tandem abutere Catilina patientia nostra”

157.

īlluthlīqkōā iyāūchīmñūk
I regret the start made by me = that I started
kānruchēmārāchīmugnūk kīnggnōākūn
after we both have been told

158.

pēyūchīmtūn	as I like
pēchīmtūn	as I do
kēpūchīmtūn kēpūtūtñ kā	did you buy just as I? = as my buying
kānnūqtūtñ kā kānrūchīmtūn	did you say like I say?
kānrūchīmtūn iyōkōk	it is just as I said
kāthlātlāūchīrptūn īpēnūk	as you talk of yourself
tānghūchīmtūn kiyāgāqchēhkāmkn	as soon as I see I will shout to you
nāuthlūnāqtōk tkēyūchīmētūn	he fell sick just as soon as he came
kānrūchēātūnthlūhōk tāngkīg'gēlūnē	and as soon as he spoke, light was
kānrūchēmārāchīmtūn pēākā	I did it at once after being told
kūnnūēllūchīrptūn	through thy generosity

ūqthlēnīlrāā toī māktūk, mākyūchīmūqstūn nūp'lūtūk
dawn coming, both got up; as soon as both got up they both
breakfasted

tāmātñ tāknāuqtōk hwātñ Agiyūtūm pīskūchēātūn
may it be done according to the will of God

159. A large group of abstract nouns terminate in **nök**. These are declined as follows:

<i>Agen. Intrans.</i>	kēpūtnök	trading
<i>Agen. Trans.</i>	kēpūtnēr'hūm	
<i>Loc.</i>	kēpūtnēr'mē	
<i>Mod.</i>	kēpūtnēr'muk	
<i>etc.</i>	etc.	

kēpūtnök kă chuchukăn do you like trading?

160. These nouns take the characteristics of the modes.

kwēgnēnök	smoking	kwēgnēqpākănök	too much smoking
mēluskănök	snuffing	mēluskăqpākănök	over snuffing
kwēgnēqpākănök	atāuhwāunrătök	too much smoking is not good	

NOTE. — These may usually be rendered by the infinitive, as, *it is not good to smoke too much.*

161. The negative of these nouns is very frequently used, where in the English the positive would appear.

tuzhētñrētnök atāuhwāugök unlameness is good

162. **klĭk**. Represents something that is *ready, easy, fitting, proper to be done*:

<i>Intrans.</i>	—klĭk	—klĭguk	—klĭgut
<i>Trans.</i>	—klēm	—	—
<i>Loc.</i>	—klĭg'mē	—klĭgug'nē	—klĭg'nē
<i>etc.</i>	etc.	etc.	etc.

163. The time forms:

<i>Pres.</i>	—klĭk	<i>Past</i>	—klĭthluk	<i>Fut.</i>	—klĭgoăqkăk
mĭngsăklĭk	a thing fit to sew	ĭkēuchăklĭk	a thing fit to be brought		
kepuchăklĭk	a thing fit to buy	pěăklĭk	a thing fit to do		

164. **răă**. This ending is the third singular of **răăgnă**. (See 462.) It is to be rendered as *he* or *the one who is acting*.

165. The three tense forms together with their negatives are as follows: example, **iyălrăă**, *he who goes, the one who is going*.

<i>Pres.</i>	iyălrăă	Neg. {	iyănrĭlrăă
<i>Past</i>	iyălthhŭlrăă		iyănrĭtrăă
<i>Fut.</i>	iyăqchĕhkĭlrăă		iyăg'gnĭtrăă

166. As usual, each one of these has its full set of cases.

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ätülrää	ätülrääk	ätülräēt
<i>Trans.</i>	ätülräēm	—	—
<i>Loc.</i>	ätülräāmē	ätülräēg'nē	ätülräānē
<i>Mod.</i>	ätülräāmük	ätülräēg'nük	ätülräānük
<i>Term.</i>	ätülräāmün	ätülräēg'nün	ätülräānün
<i>Vial.</i>	ätülräākün	ätülräēg'nērg'hün	ätülräāthün
<i>Equal.</i>	ätülräätün	ätülräēqtün	ätülräätstün

167. As there is no gender in Innuit, it is only from the context that it can be known whether these words are to be taken as masculine or feminine. Thus, **ätülrää** may mean *he who sings* or *she who sings*.

Many words in **rää** are also impersonal.

168. As most of the modes possess a form in **räägnä**, and as these may often combine, there is an endless variety of these derivatives in **rää**.

169. This form is without the possessive.

170. **ilrää**. The words with this ending are derived from Mode XVII.

NOTE. — These words form a kindred group to those in **täuk**. (See 127.)

äwiyällirää	a place which is bushy	mällilrää	a place which is watery
yüllirää	a place which is populous	nüllilrää	one who is polygamous

171. **ülē**. This is the termination of a very numerous group of words, having the force of nouns, but at the same time expressing some accompanying attribute.

It is by means of these derivatives from the modes that this language compensates for its lack of adjectives.

172. These words have the usual time forms, as follows :

<i>Pres.</i>	pillēyülē		a fine worker
<i>Past</i>	pillēyüthlük		a once fine worker
<i>Fut.</i>	pillēyüäqkāk		a coming fine worker
mūmyülē	a good dancer	kānyülē	a nice speaker
ätüyülē	a fine singer	ätöqstiyülē	a good musician
iyiyülē	a good traveller	iyiyülē	a fine seer (i.e., an owl)
pükchülē	a good walker	kēpüchülē	a good trader

These are all derived from Mode CXLVI.

173. From Mode CXLVII a similar group is derived with the signification of habitual or regular performance.

kolārātülē	a relator of stories	chäqthlūqtülē	a sinner
uqchärātülē	a mourner	iyātülē	a voyager
yug'yātülē	a place frequented by people		
tüntütülē	a district frequented by deer		
tüntütülēm ükkātē	on this side of the deer hunting ground		

174. The declension of these words is as follows :

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ätüyülē	ätüyülük	ätüyülēt
<i>Trans.</i>	ätüyülēm	—	—
<i>Loc.</i>	ätüyülēmē	ätüyülig'nē	ätüyülēnē
<i>Mod.</i>	ätüyülēmük	ätüyülig'nük	ätüyülēnük
<i>Term.</i>	ätüyülēmün	ätüyülig'nün	ätüyülēnün
<i>Vial.</i>	ätüyülekün	ätüyüliqkün	ätüyülēthün
<i>Æqual.</i>	ätüyülētün	ätüyüliqtün	ätüyülētstün

175. The declension of the past and future being perfectly regular, it is not necessary to give them in full.

<i>Intrans.</i>	ätüyüthlük	ätüyülthhrük	ätüyülthhrüt
<i>Trans.</i>	ätüyülthhrüm	—	—
<i>Loc.</i>	ätüyüthlēr'mē	ätüyülthhrüg'nē	ätüyülthhränē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

176. The future :

<i>Intrans.</i>	ätüyüäqkāk	ätüyüäqkük	ätüyüäqkāt
<i>Trans.</i>	ätüyüäqkām	—	—
<i>Loc.</i>	ätüyüäqkāmē	ätüyüäqküg'nē	ätüyüäqkänē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

177. 18. The time forms :

<i>Pres.</i>	ällingtär'lē	ällingtär'lēk	ällingtär'lēt
<i>Past</i>	ällingtär'lēthlük	ällingtär'lēthhrük	ällingtär'lēthhrüt
<i>Fut.</i>	ällingtär'liqkāk	ällingtär'liqkük	ällingtär'liqkāt
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

178. They are declined as follows :

<i>Intrans.</i>	ällingtär'lē	ällingtär'lēk	ällingtär'lēt
<i>Trans.</i>	ällingtär'lēm	—	—
<i>Loc.</i>	ällingtär'lēmē	ällingtär'lig'nē	ällingtär'lēnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

179. The possessive form :

<i>Sing.</i>	ällingtär'likä
<i>Dual</i>	ällingtär'liqkä
<i>Plur.</i>	ällingtär'linkä

180. The personal and case forms :

my	ällingtär'likä	ällingtär'limä	ällingtär'limnē
thy	ällingtär'lin	ällingtär'liqpīt	ällingtär'liqpñē
his	ällingtär'lēa	ällingtär'lēan	ällingtär'lēänē
ällingtär'lē	a coward	tökönärlē	a murderer
chäg'nēlē	a champion wrestler		

181. *Pēä* signifies *belonging to, one's own, real, true, etc.*

<i>Intrans.</i>	—pēä	—pēäk	—pēät
<i>Trans.</i>	—pēäm	—	—
<i>Loc.</i>	—pēämē	—pēägnē	—pēänē
<i>etc.</i>	etc.	etc.	etc.

ünä kätünräpēäkäkä	this one is my own son
kēlläk kinggnünüpēäkäpūt	heaven is our real home
ūträqtök ēmümün māuqhōlūpēämēnün	he went back to his own grandmother

182. There are many variations, each with a slight difference.

pēä	nūkälthpēä	a man in the prime of life
pēäk	nūkälthpēäk	a youth
pēäräk	nūkälthpēäräk	a young man
pēärätäk	nūkälthpēärätäk	a first-class hunter = a prominent man
pēäqpäthlök	nūkälthpēäqpäthlök	a great big fellow
pēäpik	nūkälthpēäpik	truly the proper person

NOTE. — *Nūkälthpēärätäk* is only used in native stories.

lūqpēäk	nünälūqpēäk	this word can be used to express a continent
pēpēäk	ēmäqpēpēäk	the high sea
pēlūpēäk	ēmäqpēlūpēäk	the ocean

183. *Kässät* = *white men*, so *kässälūpēät* means *the real, the true whites*. This is the modest term adopted by the few dozen half and quarter breed descendants of the Russian traders yet existing along the Yukon delta, to distinguish themselves from Americans = *kässät*.

184. lōk and lōq'lōk. These suffixes are used to express *poor, poor old*, etc., in a compassionate sense.

They are generally added to words expressing kindred and occur continually in the native stories.

Occasionally these suffixes are added to words for animals and sometimes even to those for inanimate objects.

The following are the endings of the possessive in the three first persons, singular :

	<i>my grandmother</i>	<i>thy grandmother</i>	<i>his grandmother</i>
<i>Intrans.</i>	māuqhūlōkă	māuqhūlōăn	māuqhūlōă
<i>Trans.</i>	māuqhūlōmă	māuqhūlōqpīt	māuqhūlōăn
<i>Intrans.</i>	māuqhūlōq'lōkă	māuqhūlōq'lūn	māuqhūlōq'lōă
<i>Trans.</i>	māuqhūlōq'lōmă	māuqhūlōq'lūpīt	māuqhūlōq'lōăn
ătăkă	my father	ătāug'lōkă	my old father
ănăkă	my mother	ănāug'lōkă	my old mother

185. rāu'lōq. This conveys the idea of *being poor, destitute, aged*.

NOTE. — This suffix occurs continually in native stories. The endings are: singular, lōq; dual, lōk; plural, lăt; transitive, lēm.

thlērārāu'lōq	an orphan boy
ătrērănăkkārāu'lōq	an old woman

186. Combinations with the augmentative are frequent.

ătrērănăkkāu'lōqpăk	a big old woman
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187. Combinations with the diminutive:

ăgnūkārāulūchōă	a little old man
ătrērănăkkārāulūchōărăk	two little old women

188. luērut. This suffix signifies *deceased*.

NOTE. — It is used generally in the possessive form, luērutka. (See 75.)

iyăqtoăătămăkiyăkūn	I go in my father's canoe
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This shows that the parent referred to is still living, but when this suffix is added the meaning changes.

iyăqtoăătăluērūtmăkiyăkūn	I go in my deceased father's canoe
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189. *īrūtġă* means the same and is more commonly used.

<i>ātirūtġă</i>	my late father	<i>ānāīrūtġă</i>	my late mother
<i>āngġnīrūtġă</i>	my late brother	<i>āłthkīrūtġă</i>	my late sister

These are both from Modes VI and VII.

190. *kūkkă*. The time forms are :

<i>Pres.</i>	<i>kēpuskūkkă</i>	that which is my thing bought = my purchase
<i>Past</i>	<i>kēputłhukūkkă</i>	that which was my thing bought
<i>Fut.</i>	<i>kēpuchēhkkūkkă</i>	that which will be my thing bought
	<i>nōkkūkkă</i>	that which is needed by me = a necessity to me
	<i>ūmyūōrġkkūkkă</i>	what I mean
	<i>ūmyūōrġnīłthkūkkă</i>	what I do not mean
	<i>năkkłłkkūkkă</i>	my loved one
	<i>yūōr'yăkkūkkă</i>	my sought for one

191. Examples of combinations with other modes :

<i>kēpūchăkkūkkă</i>	<i>tāugwăm</i>	<i>ămētoă</i>	it should be my purchase only I lack skins (i.e., pelts used in payment)	
<i>kēpūchăkkūkkă</i>	<i>ăthłăm</i>	<i>yūm</i>	<i>kēputłhīnēă</i>	it should be my purchase, but it appears another man bought it
<i>Pīmīłnēnănīmē</i>	<i>pēyūgēăkkūkkă</i>	<i>tāugwăm</i>	<i>tăkkłloă</i>	during my being at Pimute, it was my wished thing to do, but I changed my mind
<i>ătōq'yăqġkkūkkă</i>	<i>tāugwăm</i>	<i>thłōăthłōă</i>	<i>ătūnrētoă</i>	it is what I should have sung only I did not sing it well

The following paradigm presents the entire set of the personal possessive endings.

NOTE. — In some cases euphony may require *kūkkă*, *kūkkă*, *kūkkă*, etc.

192.

<i>Sing.</i>	my	<i>Sing.</i>	— <i>kūkkă</i>	— <i>kmă</i>
		<i>Dual</i>	— <i>kqġă</i>	— <i>kgmă</i>
		<i>Plur.</i>	— <i>knġă</i>	— <i>kmă</i>
	thy	<i>Sing.</i>	— <i>kn</i>	— <i>kfūt</i>
		<i>Dual</i>	— <i>kqkn</i>	— <i>kqpūt</i>
		<i>Plur.</i>	— <i>ktn</i>	— <i>kfūt</i>
his	<i>Sing.</i>	— <i>kē</i>	— <i>kēn</i>	
	<i>Dual</i>	— <i>kūk</i>	— <i>kqkn</i>	
	<i>Plur.</i>	— <i>ki</i>	— <i>kin</i>	

Dual	{ we both, our	{ Sing.	—kfuk	—kmug'nuk
		{ Dual	—kqpuk	—kgmug'nuk
		{ Plur.	—kpuk	—kmug'nuk
	{ you both, your	{ Sing.	—ksūk	—kftūk
		{ Dual	—kqtuk	—kqptūk
		{ Plur.	—ktuk	—kftūk
	{ they both, their	{ Sing.	—kēk	—kēg'nuk
		{ Dual	—kqkēk	—kqkēnkā
		{ Plur.	—kkūk	—kkēnkā
Plur.	{ our	{ Sing.	—kfut	—kmtā
		{ Dual	—kqput	—kgmtā
		{ Plur.	—kput	—kmtā
	{ your	{ Sing.	—ksē	—kfchē
		{ Dual	—kqchē	—kqṣchē
		{ Plur.	—kchē	—kfchē
	{ their	{ Sing.	—kēt	—kētā
		{ Dual	—kqkēt	—kqkētā
		{ Plur.	—kit	—kitā

193. **kngnākā.** These words are derived from Mode LXXXIX.

As they all follow the regular forms, it is only necessary to present the beginnings.

my purchase	kēpukngnākā	my purchase	kēpukngnākā
my two purchases	kēpukngnāqkā	thy purchase	kēpukngnān
my purchases	kēpukngnānkā	his purchase	kēpukngnā

194. Case endings :

kēpukngnākā kēpukngnāmā kēpukngnāmnē kēpukngnāmnuk, etc.

kānrutlhoāka pēyukngnāṣnuk

I told him what you want = about your wanted thing

chīkārchēhkāgnā pēyukngnāmnuk

he will give me what I want = my wanted thing

195. The time forms with their cases :

Past	{	kēpukngnālthkā	Fut.	{	kēpukngnāqkākā
		kēpukngnālthmā			kēpukngnāqkāmā
		kēpukngnāthlīmē			kēpukngnāqkāmē
		etc.			etc.

NOTE. — For paradigm of the past form see 90.

196. **ġnōāk**. This suffix signifies *a resemblance, image, picture, representation, etc.* (From Mode LXXXIV.)

The transitive, **ġnōām**; singular, **ġnōāk**; dual, **ġnōāk**; plural, **ġnōāt**.

tuntugġnōāk	picture of a deer
chēzsīrgġnōāk	picture of a serpent
āngġning'rōākā	my male cousin = my like as a brother
nārhuŷāġnōāk	net float of wood carved like a goose = nārhuŷāk

The mud nests made by the swallows are termed :

kūġnmīlġnōārāt . i.e., like graves

197. **thlināk** signifies *entirely, always, only, etc.* (See Mode XXXI.)

The transitive is **thlinām**; dual, **thlināk**; plural, **thlināt**.

ĕrrālōk kēllāqthlinur'mē ūētāuk	the moon is in the heavens
ūkfēgāqthlinārāt tāngvāġānkā	I see only the forest

Itṛāmā pēōk yūġ'yāġ'lunē yunkhrāthlinār'nuk
 having entered, he sees it (the house) crowded with all young men
 ēmāqpiġmittākāmtā mōqthlinūk tāngvāġ'lārāhput
 when we are on the ocean we see only water
 thālthkōthlinur'mē nūme ūētāuk
 he lives in a house all of stone

198. **thlināk** combines also with **hwātñ**. (See 358.)

199. **lthkūk**. This suffix conveys the idea of *dislike, repugnance, etc.*

Transitive, **lthkūm**; singular, **lthkūk**; dual, **lthkūk**; plural, **lthkūt**.

<i>Sing.</i>	tāngāuhululthkūk	a boy I dislike
<i>Dual</i>	ēkāmṛālthkūk	a sled I dislike
<i>Plur.</i>	nunālthkūt	a village I dislike

For the use of this suffix with the pronouns see 284.

200. **kērtāh**. This implies *agreeable, pretty, etc.*

Transitive, **kērtāām**; singular, **kērtāh**; dual, **kērtārk**; plural, **kērtārāt**.

201. **Kērtāh** is a difficult sound to express. The first syllable is like *cur* pronounced quickly and low in the throat, while the second is soft and prolonged, as **tāā**. It is from Mode LXXXI.

202. This suffix and the preceding are given together.

kēmuqtīkērtāh	a fine dog	kēmuqtīlthkūk	a bad dog
ēkāmrākkērtārāk	a nice sled	ēkāmrālthkūk	a poor sled
āgnutkērtāh	a good man	āgnutīlthkūk	a mean man

For the use of this suffix in *cha* see 315.

For the use of this suffix in verbs see Mode LXXXI.

203. **āqkāk**. This ending comes from Mode XXIX and it signifies *it* or *him to whom the act should be applied*.

āngthlurāqkāk	one who is to be baptized
āngthlūnrātāqkāk	one not to be baptized
kāssutāqkāk	one who is to be married
kāssutunrātāqkāk	one not to be married
prārāqkāk	a thing which should be wiped
pēāqkāk	an act which should be done
iyāgāqkāt	those who should go

kuvlārĥā moq'muk āngthlurāqkām ukshoākun
he pours some water on the head of the person who is to be baptized

The possessive form follows the usual endings. (See 78.)

thlēu unā tānghūmāqkātne	put this where they can see it = in where it is to be seen by them
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The plural is :

tānghūmāqkitne	where they can see them
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NOTE. — **Tānghūmāqkātne** is the localis case, third plural, of **tānghūmāqkāmne**, from **tānghūmāqkākā**, *my should be seen thing*.

204. **thlūq**. Signifies *old, worn out*, etc.

The endings are: transitive, **thlērūm**; singular, **thlūq**; dual, **thlhrūk**; plural, **thlhrūt**.

NOTE. — Most of the examples are in the possessive.

kāmmūksālththlūkkā	my old shoe
kāmmūksālthhāqkā	my old pair of shoes
ātkūlththlūkkā	my old ātkūk (native coat = parka)

205. Examples in combination with the diminutive :

ōf'lūvchōāthlhrānē	his little old bow
nūchōāthlūqtūk	their (dual) little old hut
kākēvēchōāthlūqrānkā	my little old needle-case (19)

206. **vēälülthhlūq.** A variation of the above; signifies *old, large,* and *repulsive.*

āfrérnāqvēälülthhlūq	a big old woman
āgnütüvvēälülthhlūq	a big old man
kēmüqtüvvēälülthhlūq	a big old dog

207. **tuvvēälūk.** A variation, meaning *bad.*

kēmüqtüvvēälūk	a bad dog
ānggnütüvvēälūk	a bad man

208. **vēälūk.** A variation, meaning *bad, worthless,* etc.

yüvēälūk	a bad man, big, clumsy
kiyāvēälūk	a poor canoe

209. **ilētāk, tām.** Dual, **āk**; plural, **āt.**

āknīr'nīlētāk	thimble (i.e., a thing to prevent pain)
kūmkilētāk	toothpick
āuwārēgnīlētāk	a weight (i.e., a thing to prevent it being moved)

210.

ātākswēlētākā = tāmā	my dear father
ānākswēlētākā	my dear mother
ānākswēlētāqpūt	our dear mother
īllākswēlētākā	my dear friend

211.

pīksūqpilētākā	a thing I want by all means
nütüksūqpilētākā	a gun I am most desirous for
kēmüqtüksūpilētākā	a dog I want particularly

212. **nūqhāk.** This conveys the idea of newness: *just made, lately acquired,* etc. (See Mode IV.)

<i>Intrans.</i>	—nūqhāk	—nūqhāk	—nūqhāt
<i>Trans.</i>	—nūqhrūm	—	—
<i>Loc.</i>	—nūqhrāmē	—nūqhrāgnē	—nūqhrānē
<i>etc.</i>	etc.	etc.	etc.

kēmüqtūngnūqhāk	a new dog
āgnōārūtūngnūqhāk	a new paddle
yūnūqhāk	a young man (i.e., one just arrived at manhood)

213.

the new trail over the mountains which we use now is very hard, but it is much shorter than (the trail) along the river (Yukon)

tümüñgnüqhrät inġrīrqkwir'yārät hwātoā mi ātōq'lālthput nāñgtuknāqkut tāugwām ūkkākshīnrōūt kwīqpāqkwir'yārāmē tumumē

all right! if it is shorter, I do not care how difficult it is, I will take it
chānrērtok | nāñgtuknāqkūñgñūr'mā ukkākshīnrūkunē illāñgchīfkēnē
ātōqchēhkākā

Lit., there is nothing! although it causes suffering, if it is shorter, I without caring, I will use it

214. **pīk.** This suffix implies *real, true, etc.*

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—pīk	—pēk	—pēt
<i>Trans.</i>	—pēm	—	—
<i>Loc.</i>	—pīgmē	—pēgnē	—pīgnē
<i>etc.</i>	etc.	etc.	etc.

yupīk	the race	nunāpīk	solid ground (i.e., not marsh)
ēmāqpīk	the sea	pēpīk	real act

215. Another group, declined in the same way, ends in **pēpīk.**

ēmāqpēpīk	the ocean
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216. A third group ends in **pēāpīk.**

nūkālthpēāpīk	a strong young man
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217. **yārāk.** This adds the idea of *way, mode, means, course, etc.*
The endings are: transitive, **yārām**; dual, **yārāk**; plural, **yārāt**.

ākkumgiyārāk	seat	ākkumgāuqtoā	I sit down
iyāg'yārāk	starting point	iyāqtoā	I go
kālvāqyārāk	outer entrance to native house	kālvāqtākā	I lower it down
kāuwāqtārīyārāk	bed place	kāuwāqtoā	I sleep
kāwānūtūyārāk	dream	kāwānūtūqtoā	I dream
kānnūq'yārāk	word	kānnūqtoā	I talk
mātstārīyārāk	warming place	mātstātoā	I warm myself
pēchāg'yārāk	petition	pēchāqtoā	I beg = request
pūg'yārāk	inner entrance to house	pūgwōā	I enter = bob up
pūlliyārāt	trail through bushes	pūllāūghā	I penetrate

puyiriyäräk	smoke hole = stove pipe	püyirtök	it smokes
täguyäräk	handle	täguyäräkä	I take hold of it
täptäriyäräk	pocket knife	täptäkä	I fold it over

218. ütäk.

pälähwütäk	steamer
chännähwütäk	yard of an angiak = skin sailing boat
püktäkütäk	wooden float for fish nets
kéchäkütäk	a bone sinker used on nets
ülüg'yärütäk	native wooden maul
tärenräörütäk	a mirror
käuqtütäk	short heavy club for killing salmon
pikkētütäk	native axe of jade, etc.
püyöqtütäk	tobacco pipe

219. näk. These are derived from näqkok. (Mode XXVI.)

änglänäkö	pleasantness	ällingnäkö	fear
täkur'näkö	honor	pullug'näkö	mire
tökönäkö	death	chäprnäkö	difficulty

220. These words are declined as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	änglänäkö	änglänäkö	änglänäkö
<i>Trans.</i>	änglänäköm	—	—
<i>Loc.</i>	änglänäkömē	änglänäkö'nē	änglänäkönē
<i>etc.</i>	etc.	etc.	etc.

221. ühwät. This may be termed the collective suffix and corresponds to a second plural or plural of multitude, as in English :

	brother	brothers	brethren
yüt	men	yügühwät	a crowd of men = a multitude
tüntüt	deer	tüntürühwät	a herd of deer
tíngmäät	geese	tíngmäärühwät	a flock of geese
	yügühwät	täköätnē	in the presence of a crowd

222. The declension follows the usual plural form, as :

yügühwät
yügüwä'r'nē
etc.

The Augmentative

223. *Largeness, etc.*, is denoted by **pāk**.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—pāk	—pēk	—pēt
<i>Trans.</i>	—pēm	—	—
<i>Loc.</i>	—pāg'mē	—pēgnē	—pāg'nē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
kännūqpāk	a big snowfall	āngyāqpāk	ship or steamer
nānvāhāqpāk	a great lake	thāltkōpāk	a large rock
īngriqpāk	a great mountain	ūnggnūngsīqpāk	a great animal

224. With **pāk** some words assume a secondary meaning.

kwīq	a river	kwīqpāk	the Yukon
yūk	a man	yūqpāk	a giant
tūntū	a deer	tūntūyūqpāk	the constellation Ursa Major
āggīak	a star	āggīyāqpāk	the morning star
nūlārḥā	his wife	nūlērqpāk	the first wife (i.e., in a polygamous household)

225. **Pāk** influences verbs also. (See Mode LXXVI.)

kännīqtōk	it snows	kännūqpāqtōk	it snows heavily
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226. **Pāk** combines with locatives.

nēgūk	north	nēgūkfāk	the extreme north
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227. Euphony will sometimes demand **f** or **v** in place of **p**.

āgnūtfāk	a fine buck	kēmūlvāk ¹	a large dog
nīnggnīlvāk	intense cold	ānggnūlvāk ¹	a large man

228. **Chēsīrpāk** signifies *the great serpent, the sea serpent*, from **chēsīk**, the term for *snake*. Although this word is known, yet there are no snakes in Arctic Alaska. That the Innuits possess some traditional knowledge of these animals is proved by the frequent representation of the sea serpent on their ivory pipes, etc.

229. **rūk**. This suffix also implies *large*.

ānggīārūk	a large canoe
kwēgūk	a large river
nānvārūk	a large lake
kīkūqtārūk	a large island

¹ These two are rarely used.

The Diminutive Suffixes

230. The idea of *smallness* is added by the suffix *chōă*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—chōă	—chōărăk	—chōărăt
<i>Trans.</i>	—chōărăm	—	—
<i>Loc.</i>	—chōărămē	—chōărăgnē	—chōărănē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>
ñnă	a house	nŭchōă	a little house
ingrĭk	a mountain	ingrĭchōă	a hill
ĕkămrăk	a sled (used in dual)	ĕkămrăchōărăk	a small sled
kăntăk	a wooden bowl	kăntăchōă	a little bowl

231. With *chōă* some words assume a secondary meaning.

yŭk	a man	yŭchōă	a dwarf
chŭplŭ	a tube	chŭplŭtchōărăt	the lungs (i.e., the little tubes)

232. *Chōă* influences the verbs. (See 551.)

kănnĭqtok	it snows	kănnĭchōătok	it snows a little
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233. *Chōă* also combines with the locatives.

yăkfăk	yonder	yăkfăchōă	yonder a bit
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234. *chŭgnăk*. This suffix signifies *small* and *nice*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—chŭgnăk	—chŭgnăk	—chŭgnăt
<i>Trans.</i>	—chŭgnăm	—	—
<i>Loc.</i>	—chŭgnăramē	—chŭgnăgnē	—chŭgnănē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

tăngăuhŭlŭchŭgnăk	a nice little boy
nănvăhăchŭgnăk	a little lake
nŭkălthpěăchŭgnăk	a fine young fellow

NOTE. — For the use of *chŭgnăk* in the verbs see Mode CXLVI.

235. The possessive form :

ănăchŭnăkă	my dear little mother
pănnĭchŭnăn	thy dear little daughter
nŭtchŭnē	his cozy little house
chĭkměă chĭkměă äggěăchŭgnăk	twinkle, twinkle, little star

236. **tārāchūghāk.** This is a variation with about the same meaning.

kēmūqtāktārāchūghāk a very nice little dog

237. **chōāyāk.** This is a variation of the diminutive :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—chōāyāk	—chōāyāgāk	—chōāyāgāt
<i>Trans.</i>	—chōāyārām	—	—
<i>Loc.</i>	—chōāyārāmē	—chōāyāgāgnē	—chōāyārānē
<i>etc.</i>	etc.	etc.	etc.
	nānvāchōāyāk	a nice pond	
	kēmūqtāchōāyāgāt	fine puppies	

238. The following diminutives express *the young of animals*, etc.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—yāgāk	—yāgāk	—yāgāt
<i>Trans.</i>	—yāgām	—	—
<i>Loc.</i>	—yāgāmē	—yāgāgnē	—yāgānē
<i>etc.</i>	etc.	etc.	etc.
tüntū	a deer	tüntūyāgāk	a fawn
kēmūqtā	a dog	kēmūqtyāgāk	a pup
kīkkqtā	an island	kīkkqtyāgāk	an islet
	ānkētiyāgāk	a new-born baby	

239. These may also have the time forms :

Past tüntūyāgāthlūk
Fut. tüntūyāgāqkāk

240. A variation of this appears, as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	—iyāk	—iyāgāk	—iyāgāt
<i>Trans.</i>	—iyārām	—	—
<i>etc.</i>	etc.	etc.	etc.
	kāvāiyāk	a fox cub	
	tīngmāiyāk	a gosling	

241. Another variation is :

kēmūqkāuyāh = kāuyārām, kēmūqkāuyārāk, kēmūqkāuyārāt

242. **kūchāgāk.** This suffix adds the idea of *worthlessness*.

tutghārālūmkūchāgāk a good-for-nothing little fellow
kēmūqtīngkūchāgāk a worthless dog
yūngkūchāgāk a man (abusive)

The Partitive Suffixes

243. Such expressions as *a little, some, a morsel, a few, a piece of, some few*, etc., are to be rendered into Innuit by means of the following suffixes: **hāk**, **kwēnūq**, and **imā**.

244. **Hāk** is used as follows: **tūnōk** means *the back fat of deer*, so **tūnūhāk** would signify *a little bit* of this much-prized delicacy. These words follow the regular form. The singular is the most used.

<i>Intrans.</i>	chāhāk	chākāk	chāhāt
<i>Trans.</i>	chāhrām	—	—
<i>Loc.</i>	chāhār'mē	chāhāg'nē	chāhār'nē
<i>etc.</i>	etc.	etc.	etc.
	ōkōhāk	a bit of blubber	
	chūyāhāk	a chew of tobacco	
	nūnāpēhāk	a little area of solid ground	
	kāfchēhrāt yūt ākfākē	call a few men	

NOTE. — This coincides with the augmentative suffix. (See 48.)

tūnūhāg'mūk kēpūchūqtōā	I want to buy a little tunok
tūnūqpāg'mūk kēpūchūqtōā	I want to buy a lot of tunok

245.

āthlātāhāk	anything belonging to another (279)
āthlātāhār'mūk tāgūchākōnākū	another's property; steal it not
illāhāk	a bit of it = a portion (639)

For the possessive form see 321.

chāhānkā	my little things
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246. **kwēnūq**. There is little or no difference in meaning between this and **hāk**. The transitive ends in **rhām**.

<i>Intrans.</i>	kwēnūq	kwēnrāk	kwēnrāt
<i>Loc.</i>	kwēnūr'mē	kwēnūg'nē	kwēnrānē
<i>etc.</i>	etc.	etc.	etc.

ātaūg'lōqpēt tūntūkwēnūq chīkārātñ	your old father gives you a bit of venison
ātaūg'lūn tūntūkwēnrāk chīkārān	you give your old father two bits of venison

ātaūg'lōān ātsātkwēnrāt chīkārĥă
his old father gives him a few berries

It is also used to express time, as :

chă kwēnūr'mē ūētāchēhkōă	I will stay a little while
chă kwēnūq pētīkkūkū	for the sake of a trifle

247. *īmă*. This can be used alone or in connection with *kwēnūq*; the meaning is about the same, and the form is as follows :

<i>Intrans.</i>	īmă	īmārāk	īmārāt
<i>Trans.</i>	īmārām	—	—
<i>Loc.</i>	īmār'mē	īmārāg'nē	īmārānē
<i>etc.</i>	etc.	etc.	etc.

NOTE. — The dual and plural of these are given, but they are seldom used.

īmār'mūk nāuthlūgwōă	I am somewhat unwell
īmă pīkkēă	give me a little

The Comparative

248. These are derived from the comparative mode in *rōgnă* (LXXXIV).

The following examples are in the third person possessive singular :

mīkīnră	its smaller one	pēnīnră	its stronger one
iyă'nīnră	its older one	āgnīngră	its larger one

249. The possessive form :

<i>Sing.</i>	pēnīnkă	} my stronger one
<i>Dual</i>	pēnīnrēqkă	
<i>Plur.</i>	pēnīnrēnkă	

250. The personal and case forms :

my	pēnīnkă	pēnēnīmă	pēnēnīmnē
thine	pēnīnră	pēnēnuqpit	pēnēnuqpnē
his	pēnīnră	pēnīnrăn	pēnīnrănē
etc.	etc.	etc.	etc.

pēnēnīnē tiskă he called his stronger one

The Pronouns

251. The Innuite language presents many interesting features in its pronouns, which comprise the three following groups: the personal, the interrogative, the demonstrative.

252. There are no distinct possessive pronouns, neither are there any indefinite or relative pronouns. These two latter groups are idiomatically supplied. (See 58 and 762.)

253. The Innuite pronouns are all inflected, and follow the one general form of declension.

254. Regarding the use of the personal pronouns in connection with verbs, Innuite follows the same custom as Latin. Hence, unless the speaker wishes to be emphatic, it is indifferent whether he says *hwē iyāqtōā*, *I go*, or simply *iyāqtōā*.

255. In regard to the reflexive verbs, the Innuite pronouns are used as in English or German:

<i>hwē nākklikkōā hwāngnūk</i>	I love myself
<i>hwānkūk nākklikkūkūk hwānkūg'nūk</i>	we both love ourselves
<i>hwānkūtā nākklikkūkūt hwānkūtñūk</i>	we love ourselves

256. In addressing one, the second person singular is invariably made use of.

NOTE. — Throughout this volume our ordinary form *you* is always used, as it can be readily seen from the examples when either *thou* or *ye* is meant.

<i>Second Pers. Sing.</i>	<i>kīttūyēt</i>	who are you? (i.e., who art thou?)
<i>Second Pers. Plur.</i>	<i>kīnkūtstchē</i>	who are you?

The Personal Pronouns

257.	SING.		
CASES.	<i>I</i>	<i>thou</i>	<i>he</i>
<i>Agen. Intrans.</i>	<i>hwē</i>	<i>ḥpīt</i>	<i>ḥē</i>
<i>Agen. Trans.</i>	<i>hwēgnā</i>	<i>ḥpīt</i>	<i>ḥñ</i>
<i>Loc.</i>	<i>hwāng'nē</i>	<i>ḥpīnē</i>	<i>ḥēnē</i>
<i>Mod.</i>	<i>hwāng'nūk</i>	<i>ḥpīnūk</i>	<i>ḥēnūk</i>
<i>Term.</i>	<i>hwāng'nūñ</i>	<i>ḥpīnūñ</i>	<i>ḥēnūñ</i>
<i>Vial.</i>	<i>hwāngkūñ</i>	<i>ḥpīghūñ</i>	<i>ḥēkūñ</i>
<i>Æqual.</i>	<i>hwāngstūñ</i>	<i>ḥpīstūñ</i>	<i>ḥētūñ</i>

DUAL			
CASES.	<i>we both</i>	<i>you both</i>	<i>they both</i>
<i>Agén. Intrans.</i>	hwānkük	ɪpētük	ɪkɪnkä
<i>Agén. Trans.</i>	hwānkük	ɪpētük	ɪkük
<i>Loc.</i>	hwānküg'nē	ɪpētüg'nē	ɪküg'nē
<i>Mod.</i>	hwānküg'nük	ɪpētüg'nük	ɪküg'nük
<i>Term.</i>	hwānküg'nün	ɪpētüg'nün	ɪküg'nün
<i>Vial.</i>	hwānküg'nérghün	ɪpētüg'nérghün	ɪküg'nérghün
<i>Æqual.</i>	hwānküqstün	ɪpētükstün	ɪkükstün

PLUR.			
CASES.	<i>we</i>	<i>you</i>	<i>they</i>
<i>Agén. Intrans.</i>	hwānkütä	ɪpēché	ɪt
<i>Agén. Trans.</i>	hwānkütä	ɪpēché	ɪtätä
<i>Loc.</i>	hwānkütñē	ɪpētznē	ɪtätñē
<i>Mod.</i>	hwānkütñük	ɪpētznük	ɪtätñük
<i>Term.</i>	hwānkütñün	ɪpētznün	ɪtätñün
<i>Vial.</i>	hwānkütñhün	ɪpētzhün	ɪtätñhün
<i>Æqual.</i>	hwānküchētstün	ɪpētchéstün	ɪtätñhün

258.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
and I	hwētü	hwānkükü	hwānkütätü
and thou	ɪplü	ɪpētükütü	ɪpēché
and he	ɪtütü	ɪkükütü	ɪtütü

In answer to the salutation *chänrēlthkena*, *be healthy*, *tōätñ ɪplü* is said, meaning *and you likewise*.

<i>ɪplü hwätñ pē</i>	and you ! do like this =
	you now do this way !
<i>hwēgnäthlü hwä kwēyāumēyügnä</i>	and I indeed am also glad

This is the answer to such expressions of welcome, etc., as, for example :

<i>kwēyāugnä tänghüyüchēmüg'nük chēlä</i>	I am glad to see you again
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259. In response to questions like *who is there?* the answer in the first person can be :

<i>hwēgnä pēügnä</i>	it is I
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260. Another form is :

<i>hwängügnä</i>	it is I
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261. (See also 733.)

ᐅᑭᑎᑦᑎᑦ ᑭᑦ	is it you?
ᐅᑭᑎᑦ ᑭᑦ	is it he?

262. **Tānūm** is used with the personal pronouns and has very much the same sense as 'vere' in Latin.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
hwētōk tānūm	hwānkūktōk tānūm	hwānkūtātōk tānūm
ᐅᑭᑎᑦᑎᑦ tānūm	ᐅᑭᑎᑦᑎᑦ tānūm	ᐅᑭᑎᑦᑎᑦ tānūm
ᐅᑭᑎᑦ tānūm	ᐅᑭᑎᑦ tānūm	ᐅᑭᑎᑦ tānūm

hwētōk tānūm iyāg'lē	indeed, I would like to be going too
hwēgnā ātkā	my name

263.

hwāng'nētōk	or	ūētāuk
ᐅᑭᑎᑦᑎᑦ	"	ūētāuk
ᐅᑭᑎᑦ	"	ūētāuk
ᐅᑭᑎᑦᑎᑦ	"	ūētāuk
ᐅᑭᑎᑦᑎᑦ	"	ūētāut

ūnā tānggōhāk hwāng'nētōk	this boy is in my care
ūnā ᐅᑭᑎᑦᑎᑦ	I leave this in your care

264.

	<i>myself</i>
<i>Sing.</i>	{ hwāngnūchākā ᐅᑭᑎᑦᑎᑦ ᐅᑭᑎᑦᑎᑦ
<i>Dual</i>	{ hwānkūchārpūk ᐅᑭᑎᑦᑎᑦ ᐅᑭᑎᑦᑎᑦ
<i>Plur.</i>	{ hwānkūchārpūt ᐅᑭᑎᑦᑎᑦ ᐅᑭᑎᑦᑎᑦ

hwāngnūchākā nāthlōā	he does not know me (154)
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265.

chāuhwāngnā	towards me
chāuhwātñ	towards thee
chāuhwā	towards him
etc.	etc.

kīnkuqchāmā tākūkām chāuhwāngnā
the bear being very ferocious ('turned' understood) towards me

266. The following form is used occasionally and is equivalent to *ah, poor me!* (See 185.)

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
hwēnāu'lök	hwānkör'lūmnük	hwānkör'lūmtā
ʔpör'lök	ʔpör'löqʔtük	ʔpör'löqʔchē
ʔēör'lök	ʔkēr'lūnkā	ʔēör'lūētā

267.

I love myself

<i>Sing.</i> {	hwē	nāklīkkōā	hwāng'nük
	ʔpēt	nāklīkkūtñ	ʔpīnük
	ʔin	nāklīkōk	ʔthlim'nük
<i>Dual</i> {	hwānkük	nāklīqtükük	hwānküg'nük
	ʔpētīk	nāklīqtütük	ʔpētīg'nük
	ʔskīnkā	nāklīqtük	ʔsmüg'nük
<i>Plur.</i> {	hwānkūtā	nāklīqtüküt	hwānkütñük
	ʔpēchē	nāklīqtüchē	ʔpētznük
	ʔiātā	nāklīqtüt	ʔsmüq'nük

Neg. hwē nāklīkkīnrātōā hwāng'nük, etc.

268.

we love each other

<i>Dual</i> {	kwānkük	ātūñm	chüchüktükük
	ʔpētīk	ātūñm	chüchüktütük
	ʔskīnkā	ātūñm	chüchüktük

NOTE. — The reciprocal form is expressed by *ātūñm*.

we love one another

<i>Plur.</i> {	hwānkūtā	ātūñm	chüchüktüküt
	ʔpēchē	ātūñm	chüchüktüchē
	ʔiātā	ātūñm	chüchüktüt

269. *himself**themselves**themselves*

<i>Loc.</i>	thlīm'nē	ʔsmüg'nē	ʔsmüqnē
<i>Mod.</i>	thlīm'nük	ʔsmüg'nük	ʔsmüqnük
<i>Term.</i>	thlīm'nūñ	ʔsmüg'nūñ	ʔsmüqnūñ
<i>Vial.</i>	thlīmkn	ʔsmēkūñ	ʔsmüqtghūñ
<i>Equal.</i>	thlīmtn	ʔsmētūñ	ʔsmüqtūñ

the man did it himself without any one helping him

Sing. thlīm'nūk yūk pillēākkilthhōā āthlāmūk ēkiyūrtāunānā
Dual ṭsmūgnūk yūk pillēākkilthhōāk āthlāmūk ēkiyūrtāunātūk
Plur. ṭsmūqnūk yūt pillēākkilthhōāt āthlāmūk ēkiyūrtāunātūng

thlīm'nūk tōkōūtōk pīksākufkēnānē he killed himself accidentally
 kēmūqtā ūfchōātōk thlīm'nūk the dog shakes himself
 thlīmēkūn ūētāuk he is doing nothing
 thlīmēnūk ūnggnūvirqtōk he took his life = killed himself
 thlīmēnūk yūk tōkōchākōnānē pīkīllē a man may not kill himself

270.

ālakōrāk ḥkīnkā nāunrāt illēt nuṭruskufkēnāku
 he commanded them both not to eat one (certain) fruit
 ēnūqkūlthōāk ḥkīnkā nāthlūnrētsklūnē ḥkūgnūn ātānrūchēnē
 he forbade them, that they might know he was their master

ātānrōōk hwānkūtūn he governs us
 ūnā pīshṭgnōk hwāng'nē this one works for me = is a worker to me
 hwāngnē ūmyūōrīkōā tōātḥ I do as I please
 kēnā kānnūqtā hwāngtūn who is talking like me = who mimics me

271. *Sing.**Dual.**Plur.*

slilthkānē hwāng'nē	slilthkānē hwānkūg'nē	slilthkānē hwānkūtūnē
slilthkānē ṭpīnē	slilthkānē ṭpētūg'nē	slilthkānē ṭpētznē
slilthkānē ṭēnē	slilthkānē ṭkūg'nē	slilthkānē ḥātēnē

272. In some districts, as around Cape Vancouver, another form is used. In the following examples both are presented :

slilthkānē	or	slipā	how silly I am	or	in me
ūzvēlthkānē	"	ūzvēpā	how crazy I am	"	in me
āshārkānē	"	āshārpā	how good I am	"	in me
āshēlkānē	"	āshēpā	how bad I am	"	in me
kāzhgnūēlthkānē	"	kāzhgnūēpā	how shameful I am	"	in me

These may also appear in various modes :

kāzhgnūēnāqkōk hwāngnē, ṭpīnē, ṭēnē, etc.
 it ought to be a shame to me, etc.

There is no change for past or future :

kāzhgnūēpā thlū ṭpīnē ākkēlgnōrtūmālrāāmē ākkēlētāksaunākē
 how shameless in you so long in debt without paying (them) (756)

273.		<i>this</i>	
<i>Intrans.</i>	ünă	ükük	üküt
<i>Trans.</i>	üm	—	—
<i>Loc.</i>	ümē	üküg'nē	ükünē
<i>Mod.</i>	ümük	üküg'nük	ükünük
<i>Term.</i>	ümün	üküg'nün	ükünün
<i>Vial.</i>	ükün	üküg'nērghün	üküthün
<i>Equal.</i>	ütün	üküqthün	ükütstün

274.		<i>that</i>	
<i>Intrans.</i>	tāună	tākük	tāküt
<i>Trans.</i>	tāum	—	—
<i>Loc.</i>	tāumē	tāküg'nē	tākünē
<i>Mod.</i>	tāumük	tāküg'nük	tākünük
<i>Term.</i>	tāumün	tāküg'nün	tākünün
<i>Vial.</i>	tākün	tāküg'nērghün	tāküthün
<i>Equal.</i>	tātün	tāküqthün	tākütstün

275.		<i>this one here</i>	
<i>Intrans.</i>	mănä	măkük	măküt
<i>Trans.</i>	mătüm	—	—
<i>Loc.</i>	mătümē	măkügnē	măkünē
<i>Mod.</i>	mătümük	măkügnük	măkünük
<i>Term.</i>	mătümün	măkügnün	măkünün
<i>Vial.</i>	mătūqkūn	măküqkūn	măküthün
<i>Equal.</i>	mătütün	măküqtün	măkütstün

276.		<i>that one there</i>	
<i>Intrans.</i>	tămänä	tămäkük	tămäküt
<i>Trans.</i>	tămätüm	—	—
<i>Loc.</i>	tămätümē	tămäküg'nē	tămäkünē
<i>Mod.</i>	tămätümük	tămäküg'nük	tămäkünük
<i>Term.</i>	tămätümün	tămäküg'nün	tămäkünün
<i>Vial.</i>	tămätüqkūn	tămäküqkūn	tămäküthün
<i>Equal.</i>	tămäütün	tămäküqtün	tămäkütstün

277.		<i>the one over there</i>	
<i>Intrans.</i>	ing'nă	ingkük	ingküt
<i>Trans.</i>	inggnüm	—	—
<i>Loc.</i>	inggnümē	ingküg'nē	ingkünē
<i>Mod.</i>	inggnümük	ingküg'nük	ingkünük

the one over there

<i>Term.</i>	inggnūmūn	ingkūg'nūn	ingkūnūn
<i>Vial.</i>	inggnūkūn	ingkūg'nērghūn	ingkūthūn
<i>Æqual.</i>	inggnūtūn	ingkūqthūn	ingkūtstūn

278.

the one passing there

<i>Intrans.</i>	āugūnā	āuqkūk	āuqkūt
<i>Trans.</i>	āugūm	—	—
<i>Loc.</i>	āugūmē	āuqkūg'nē	āuqkūnē
<i>Mod.</i>	āugūmūk	āuqkūg'nūk	āuqkūnūk
<i>Term.</i>	āugūmūn	āuqkūg'nūn	āuqkūnūn
<i>Vial.</i>	āugūkūn	āuqkūg'nērghūn	āuqkūthūn
<i>Æqual.</i>	āugūtūn	āuqkūqthūn	āuqkūtstūn

279.

another

<i>Intrans.</i>	āthlā	āthlāk	āthlāt
<i>Trans.</i>	āthlām	—	—
<i>Loc.</i>	āthlāmē	āthlāgnē	āthlānē
<i>Mod.</i>	āthlāmūk	āthlāgnūk	āthlānūk
<i>Term.</i>	āthlāmūn	āthlāgnūn	āthlānūn
<i>Vial.</i>	āthlākūn	āthlāg'nērghūn	āthlāthūn
<i>Æqual.</i>	āthlātūn	āthlāqstūn	āthlātstūn

280.

that one down there

<i>Intrans.</i>	ūnā	ūnkūk	ūnkūt
<i>Trans.</i>	ūnūm	—	—
<i>Loc.</i>	ūnūmē	ūnkūg'nē	ūnkūnē
<i>Mod.</i>	ūnūmūk	ūnkūg'nūk	ūnkūnūk
<i>Term.</i>	ūnūmūn	ūnkūg'nūn	ūnkūnūn
<i>Vial.</i>	ūnūkūn	ūnkūg'nērghūn	ūnkūthūn
<i>Æqual.</i>	ūnūtūn	ūnkūqstūn	ūnkūtstūn

281.

that one

<i>Intrans.</i>	īmīnā	īmīkūk	īmīkūt
<i>Trans.</i>	ēmūm	—	—
<i>Loc.</i>	ēmūmē	īmīkūgnē	īmīkūnē
<i>Mod.</i>	ēmūmūk	īmīkūg'nūk	īmīkūnūk
<i>Term.</i>	ēmūmūn	īmīkūg'nūn	īmīkūnūn
<i>Vial.</i>	ēmūkūn	īmīkūg'nērghūn	īmīkūthūn
<i>Æqual.</i>	ēmūtūn	īmīkūqstūn	īmīkūtstūn

282. This group is declined as follows: **mākūchĕk** = *this kind* (152).

<i>Intrans.</i>	mākūchĕk	mākūchĕk	mākūchĕt
<i>Trans.</i>	mākūchĭm	—	—
<i>Loc.</i>	mākūchĭmĕ	mākūchĕgnĕ	mākūchĭnĕ
<i>Mod.</i>	mākūchĭmük	mākūchĕg'nük	mākūchĭnük
<i>Term.</i>	mākūchĭmün	mākūchĕg'nün	mākūchĭnün
<i>Vial.</i>	mākūchĭkün	mākūchĭqkün	mākūchĭthün
<i>Æqual.</i>	mākūchĭtün	mākūchĭqtün	mākūchĭtstün

The correlative of this is **tāmākūchĕk** = *that kind*.

283. These are all derived from the personal demonstratives :

āuqkūchĕk	<i>from</i>	āugună	that kind over there
ăqkūchĕk	"	ăgĭnă	that kind on the other side
păqkūchĕk	"	păkūmĭnă	that kind up there
ĭngkūchĕk	"	ĭng'nă	that kind over there
ūnkūchĕk	"	ūnă	that kind down there

284.

<i>Intrans.</i>	ĭmĭnălthkük	ĭmĭnălthkük	ĭmĭnălthküt
<i>Trans.</i>	ĕmülthküm	—	—
<i>Loc.</i>	ĕmülthkümĕ	ĕmülthküg'nĕ	ĕmülthkünĕ
<i>etc.</i>	etc.	etc.	etc.

The above means *the one I dislike* or *that one whom I hate*.

All these locatives may assume this suffix :

chăminălthkük	the one down there whom I dislike
păkūmnălthkük	the one up there whom I dislike

285.

<i>Intrans.</i>	ămthlök	ămthlĕrrük	ămthlĕrrüt
<i>Trans.</i>	ămthlĕrhüm	—	—
<i>Loc.</i>	ămthlĕr'mĕ	ămthlĕrrug'mĕ	ămthlĕr'nĕ
<i>etc.</i>	etc.	etc.	etc.

This means *much, many*. The verb is **ămthlĕrtök**.

ămthlĕr'mük	tăgütök	he takes much
ămthlĕr'nük	tăgütĕrătüt	they do not take many
ămthlĕrhüm	yüt	in the presence of many people
ămthlĕkfărănük	tăkăötnĕ	a little more (from Mode CLXXIX)

286. A peculiar characteristic of Innuït consists in doubling these demonstratives apparently for the sake of emphasis.

This occurs constantly in the native stories which are related nearly every evening in the various kazhgas, after the inmates have settled down for the night.

The following are extracts from native stories, showing a few of these combinations.

287. *imīnā imīnā, ukūk imkūk.*

mātn̄ itr'tök, chāk ukūk imkūk afrērñāk. Tōātlū imkūk afrērñāk pēāk,
"Īkkāvūt ākōmā"

as he enters here were these very two women. Then both these women said, "Sit down there"

288. *tāunā imīnā.*

toātlū hōk tāunā imīnā afrērñāk ütīmūn āk'vōk
then 'that there' woman ran back home

289. These may even be reversed, and this may occur in a sentence just following: *imīnā tāunā.*

tōātlū imīnā tāunā afrērñāk unnwāmē kīnggnūnūg'mēnūn iyāg'lūnē,
ēmūmūnthlū nūnāmēnūn tkēchāmā

then that selfsame woman, going in the morning back again, and having come to that house

290. *tāum ēmūm.*

tōātlū tāum ēmūm afrērñām pēā, "kēyūgūm tāng afrērñām chīgveqkā
tāgūkūk"

then that there woman said, "See that woman there in the rear; she stole my pair of nose beads"

291. *imīnā imīnā* occurs also, and *chām ēmūm.*

292. *tāumūk.* Very frequently this is to be rendered into English by *that is why.*

The Interrogative Pronouns

293.		<i>Who</i>		
CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>	
<i>Agen. Intrans.</i>	kēnā	kīnkūk	kīnkūt	
<i>Agen. Trans.</i>	kēā	—	—	
<i>Loc.</i>	kīttūmē	kīnkūg'nē	kīnkūnē	
<i>Mod.</i>	kīttūmūk	kīnkūg'nūk	kīnkūnūk	
<i>Term.</i>	kīttūmūn	kīnkūg'nūn	kīnkūnūn	
<i>Vial.</i>	kīttūkūn	kīnkūg'nērg'hūn	kīnkūthūn	
<i>Æqual.</i>	kīttūtūn	kīnkūqtūn	kīnkūtstūn	

In asking a question the verb is always to be used in the interrogative aspect (461).

If the verb be used intransitively, it is to be accompanied by **kēnā**, but if transitively by **kēā**.

kēnā tkētā	who is coming?	kēā kēpūtāu	who buys it?
kēnā kēntā	who is outside?	kēā pēāghwū	who does it?

294. **Kēnā** used with **hwātkāpīk** means *no one at all, no one soever* (726).

kēnā hwātkāpīk chīngnēkkīlhrāāmūn īngīmūn miyōrqrāuqkāunrētōk
no one at all is able to ascend to the summit of the mountain

295. **Kēā emūm** = **kēnā imīnā** expresses *whoever*.

296. The questions *whose is this? to whom does it belong? who owns it?* are expressed by **kēā** with the object in the interrogative aspect.

kēā pēkāu ūnā	whose is this?
kēā pēkākūk ūkūk	whose are these two?
kēā pēkākē ūkūt	whose are these?
kēā pēkīlthhōāghwū ūnā	whose was this?

297. If the owners are two or more, the question is:

kīnkūk pēkānkē ūkūk	who (dual) own these two?
kīnkūt pēkātkē ūkūt	who (plural) own these?

298. Whatever may be the object concerned, it takes the same terminations. (See 460 on the interrogative aspect.)

kēā kiyākāu mānā	whose canoe is this?
kēā ēkāmrākākūk mākūk	whose sled is this?
kēā kēmūqtīkāu ūnā	whose dog is this?
kēā ātkūkkāu ūnā	whose coat is this?

299. **Kik** is often added for emphasis or to express surprise.

kēākik īrnēākāu ūnā	ah! whose baby is this?
kēākik mūqtārvīkāu	oh! whose water hole is this?

The verbal forms of all these pronouns naturally assume the endings of the interrogative aspect.

300.	301.	302.
<i>who am I?</i>	<i>how many have I?</i>	<i>who do you think I am?</i>
<i>Sing.</i> { kittüyēā kittüyēt kittühwā	<i>Sing.</i> { kāfchēchēā kāfchēchēt kāfchētā	<i>Sing.</i> { kittüyüksēā kittüyükchēt kittüyükā
<i>Dual</i> { kīnkūtsnūk kīnkūtstūk kīnkūgāk	<i>Dual</i> { kāfchētsnūk kāfchētstūk kāfchētāk	<i>Dual</i> { kīnküyüksnūk kīnküyükstūk kīnküyükūk
<i>Plur.</i> { kīnkūtstā kīnkūtstchē kīnkūhwāt	<i>Plur.</i> { kāfchētstā kāfchētstchē kāfchētāt	<i>Plur.</i> { kīnküyükstā kīnküyükstchē kīnküyükāt

303.	304.	305.
<i>how many am I?</i>	<i>how many are we?</i>	<i>my whoness</i>
<i>Sing.</i> { kiyütūchēā kiyütūchēt kiyütūtā	<i>Pres.</i> { kāfchēūchēstā kāfchēūchēchē kāfchēūhwāt	<i>Sing.</i> { kittūchākā kittūchīn kittūchāā
<i>Dual</i> { kiyütūtsnūk kiyütūtstūk kiyütūtāk	<i>Past</i> { kāfchēūtlstā kāfchēūtlhūstchē kāfchēūtlhōāt	<i>Dual</i> { kīnkūchārpūk kīnkūchārtūk kīnkūchāāk
<i>Plur.</i> { kiyütūtstā kiyütūtstchē kiyütūhwāt	<i>Fut.</i> { kāfchēūchīkstā kāfchēūchīkstachē kāfchēūchīkāt	<i>Plur.</i> { kīnkūchārpūt kīnkūchārchē kīnkūchāāt

kāfchīn tkētāt, *how many came?* = kāfchēūhwāt tkētīhrāēt, *how many are they who have come?*

kiyütūn tkētāt, *how many came?* = kiyütūhwāt tkētīhrāēt, *how many are they who have come?*

kittūchīn nāthlōākā, *I do not know who you are (i.e., your whoness)*

306. *Which*, interrogative, is expressed by **nāllēā**.

EXAMPLES

nälläät änglögütmä ämäntä	which of my brothers is over there?
nälliqkūt pēyüqchēkük	which two do you want?
nälläät kēmüq'mä tiyēmäuwä	which (singular) of my dogs is missing?
nällērqqchē iyäqchēkkä	which one of you will go?
nällääk knükstchēü	which two of these are alike?
nälläät üküt pinggniyüät pēyüqchēü	which three do you want?
nälläätne nüt üetä	in which house is he?
nälläg'nün ükshüqchēt	on which (boat) do you wish to embark?
nällimtä pēchēhkä	which one of us will do it?

307.

Sing.	my	<i>Sing.</i>	nällirkä	}	<i>Sing.</i>	nällämä
		<i>Dual</i>	nälliqkä		<i>Dual</i>	nälligmä
		<i>Plur.</i>	nällenkä		<i>Plur.</i>	nällämä
Sing.	thy	<i>Sing.</i>	nällēn	}	<i>Sing.</i>	nällērqpīt
		<i>Dual</i>	nälliqkn		<i>Dual</i>	nälliqpīt
		<i>Plur.</i>	nällētn		<i>Plur.</i>	nällērqpīt
Sing.	his	<i>Sing.</i>	nällēä	}	<i>Sing.</i>	nällēän
		<i>Dual</i>	nällēk		<i>Dual</i>	nällēqkn
		<i>Plur.</i>	nällē		<i>Plur.</i>	nällēn
Dual	our ²	<i>Sing.</i>	nällērqpük	}	<i>Sing.</i>	nällimnük
		<i>Dual</i>	nälliqpük		<i>Dual</i>	nällimügnük
		<i>Plur.</i>	nällērqpük		<i>Plur.</i>	nällimnük
Dual	your ²	<i>Sing.</i>	nällērtük	}	<i>Sing.</i>	nälliftük
		<i>Dual</i>	nälliqtük		<i>Dual</i>	nällirqptük
		<i>Plur.</i>	nällērtük		<i>Plur.</i>	nälliftük
Dual	their ²	<i>Sing.</i>	nällääk	}	<i>Sing.</i>	nällēägnük
		<i>Dual</i>	nälliqkēk		<i>Dual</i>	nälliqkēnkä
		<i>Plur.</i>	nällēkēk		<i>Plur.</i>	nällēkēnkä
Plur.	our	<i>Sing.</i>	nällērqpüt	}	<i>Sing.</i>	nällimtä
		<i>Dual</i>	nälliqpüt		<i>Dual</i>	nälligmtä
		<i>Plur.</i>	nällērqpüt		<i>Plur.</i>	nällimtä
Plur.	your	<i>Sing.</i>	nällērqqchē	}	<i>Sing.</i>	nällifchē
		<i>Dual</i>	nälliqchē		<i>Dual</i>	nällirqpchē
		<i>Plur.</i>	nällēchē		<i>Plur.</i>	nällifchē
Plur.	their	<i>Sing.</i>	nälläät	}	<i>Sing.</i>	nälläätä
		<i>Dual</i>	nälliqkēt		<i>Dual</i>	nälliqkēttä
		<i>Plur.</i>	nällēt		<i>Plur.</i>	nällētä

Although the following variations are not the next in order in the general paradigm, yet they are inserted here, as they belong directly to *chä*.

313. The diminutive :

a little thing

<i>Intrans.</i>	chächōä	chächōäräk	chächōärät
<i>Trans.</i>	chächōäräm	—	—
<i>Loc.</i>	chächōärämē	chächōärägnē	chächōäränē
<i>etc.</i>	etc.	etc.	etc.

my little thing

<i>Sing.</i>	chächörqkä
<i>Dual</i>	chächōäräqkä
<i>Plur.</i>	chächōäränkä

314. The augmentative :

a big thing

<i>Intrans.</i>	chäqpäk	chäqpäk	chäqpēt
<i>Trans.</i>	chäqpēm	—	—
<i>Loc.</i>	chäqpägmē	chäqpägnē	chäqpägnē
<i>etc.</i>	etc.	etc.	etc.

my big thing

<i>Sing.</i>	chäqpäkä
<i>Dual</i>	chäqpēqkä
<i>Plur.</i>	chäqpēnkä

Chähäk and **chähäkä**. (See 320.)

315.

a pretty or nice thing

<i>Intrans.</i>	chäkertäh	chäkertäräk	chäkertärät
<i>Trans.</i>	chäkertäräm	—	—
<i>Loc.</i>	chäkertärämē	chäkertärägnē	chäkertäränē
<i>etc.</i>	etc.	etc.	etc.

my pretty thing

<i>Sing.</i>	chäkertähkä
<i>Dual</i>	chäkertähräqkä
<i>Plur.</i>	chäkertähränkä

316.

an ugly thing

<i>Intrans.</i>	chälthkük	• chälthkük	chälthküt
<i>Trans.</i>	chälthküm	—	—
<i>Loc.</i>	chälthkümē	chälthkügñē	chälthkүнē
<i>etc.</i>	etc.	etc.	etc.

my ugly thing

<i>Sing.</i>	chälthkükä
<i>Dual</i>	chälthkükqkä
<i>Plur.</i>	chälthkүнkä

317.

something nice

<i>Intrans.</i>	chächügnäk	chächügnäk	chächügnät
<i>Trans.</i>	chächügnäm	—	—
<i>Loc.</i>	chächügnär'mē	• chächügnägnē	chächügnär'nē
<i>etc.</i>	etc.	etc.	etc.

my nice thing

<i>Sing.</i>	chächügnäkä	chächügnän	chächügnē
<i>Dual</i>	chächügnäqkä	chächügnäqkñ	chächükäk
<i>Plur.</i>	chächügnänkä	chächügnätñ	chächügni

318.

a little thing

<i>Intrans.</i>	chäyägäk	chäyägäk	chäyägät
<i>Trans.</i>	chäyägäm	—	—
<i>Loc.</i>	chäyägär'mē	chäyägäg'nē	chäyägär'nē
<i>etc.</i>	etc.	etc.	etc.

my little thing

<i>Sing.</i>	chäyägäkä	chäyägän	chäyägē
<i>Dual</i>	chäyägäqkä	chäyägäqkñ	chäyägäk
<i>Plur.</i>	chäyägänkä	chäyägätñ	chäyägi

319.

<i>Intrans.</i>	chāun	chāutük	chāutüt
<i>Trans.</i>	chāutüm	—	—
<i>Loc.</i>	chāutmē	chāutüg'nē	chāutnē
<i>etc.</i>	etc.	etc.	etc.

<i>Sing.</i>	chāutkä	chāutñ	chāutē
<i>Dual</i>	chāutükqkä	chāutükqkñ	chāutük
<i>Plur.</i>	chāutnkä	chāutütñ	chāuti

This is used as a suffix to a great number of words (116).

1. Nearly all remedies, as :

lkchāun	eye water
kōzhārrēqchāun	cough mixture
kākīfchāun	any liniment

2. In some districts, in place of chāun, chūn is said.

kūqchūn	a wedge of fossil ivory or bone
chākyūn	native axe of obsidian

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chāhāk	chāhāk	chāhāt
<i>Trans.</i>	chāhrām	—	—
<i>Loc.</i>	chāhār'mē	chāhāg'nē	chāhār'nē
<i>Mod.</i>	chāhār'mūk	chāhāg'nūk	chāhār'nūk
<i>Term.</i>	chāhār'mūn	chāhāg'nūn	chāhār'nūn
<i>Vial.</i>	chāhāqkūn	chāhāg'nērg'hūn	chāhāq'ghūn
<i>Equal.</i>	chāhāqtūn	chāhāktūn	chāhāqthūn

These are used continually and signify *a trifle, a small object, something*, etc.

āthlānēgnā chāhār'mūk	give me some little thing to eat
chāhār'mūk kārā nēchūgnūqkīlrāāmūk	tell something interesting

	<i>Sing.</i>	<i>Plur.</i>
<i>Sing.</i>	{ chāhākā chāhān chāhrā	chāhānkā chāhātñ chāhī
<i>Dual</i>	{ chāhāpūk chāhātūk chāhākūk	chāhāpūk chāhātūk chāhātūk
<i>Plur.</i>	{ chāhāpūt chāhāchē chāhrit	chāhāpūt chāhāchē chāhit

ūptūk chātūk, chāhātūk tāmāthkwētā tākūchīmārāāmūk nūtān
both packed their things, all their little belongings, after being in
readiness

chēn ālūkīnrāchēkē chāhātñ why do you not look out for your things?

322. Chăpĭk signifies *really something*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chăpĭk	chăpĕk	chăpĕt
<i>Trans.</i>	chăpĕm	—	—
<i>Loc.</i>	chăpĭgmĕ	chăpĕgnĕ	chăpĭgnĕ
<i>etc.</i>	etc.	etc.	etc.

This is used also with hwă.

chăpĭgwă ūnă	this is really something
chăpĭgwă ĩmĭnă chămănĕ	that is really something down there

323.

chăkĭk	chăkĭkă	chăkĭqkă	chăkĭg'mă	chăkĭgŭm'nĕ
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This is used to express relationship.

ălthkăkă chăkĭkă	my wife's sister = my sister-in-law
ănăguăkă chăkĭkă	my brother-in-law

The dual, **chăkĭqkă**, is used to express the parents of a wife or of a husband, as, *my parents-in-law*.

324. To express *would it were mine*. (See 498.)

chăklăkŭtŏk, etc.	if it were mine
chăkŭtăklăkĕtŏk	if they were my things

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chăkăkă	chăkăqkă	chăkănkă
<i>Trans.</i>	chăkămă	—	—
<i>Loc.</i>	chăkămnĕ	chăkăg'nĕ	chăkănĕ
<i>Mod.</i>	chăkămnŭk	chăkăg'nŭk	chăkănŭk
<i>Term.</i>	chăkămnŭn	chăkăg'nŭn	chăkănŭn
<i>Vial.</i>	chăkămkŭn	chăkăg'nĕrghŭn	chăkăthŭn
<i>Æqual.</i>	chăkămtŭn	chăkăktŭn	chăkăstŭn

This represents the verb *I do it* (i.e., *it is my doing*). It follows the regular form, as in paradigm, 458. The future is **chăchĭrkăkă**; past, **chălthhŏkă**.

kănrăără ătŭnrĭlthkŭmĭghwŭ chăchĭrkăkŭt
if we do not observe his words, what will he do to us?

326. The past tense affords also its special forms, as follows :

chälthkä	that which I was doing
chälthkākä	it is that which I was doing

The cases of **chälthkä** (i.e., **chälthmä**, **chälthlīmnē**, **chälthlīmnūk**, etc.) are in constant use among all verbs. (See 90.)

327.

chākākākä	this is the prospective : it is to me for something = it is a thing I can make use of
chälthkākä	is the past : it is something that was to be of use to me

328.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	chākūchĕk	chākūchĕk	chākūchĕt
<i>Trans.</i>	chākūchĕm	—	—
<i>Loc.</i>	chākūchĕmē	chākūchĕg'nē	chākūchĕnē
<i>Mod.</i>	chākūchĕmūk	chākūchĕg'nūk	chākūchĕnūk
<i>etc.</i>	etc.	etc.	etc.

This means *what kind* (152).

chākūchĕmūk pēyūqtūtñ	what kind do you want?
āpskĕkē chākūchĕnūk pēyūlthhrātnūk	ask them which styles they want

329.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Sing.</i>	chākūchĕhwă	chākūchĕülthhōă	chākūchĕūchĕhkă
<i>Dual</i>	chākūchĕhwăk	chākūchĕülthhōăk	chākūchĕūchĕhkăk
<i>Plur.</i>	chākūchĕhwăt	chākūchĕülthhōăt	chākūchĕūchĕhkăt

These mean *what kind is it? what kind was it? what kind will it be?*

330.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
<i>Sing.</i>	chăhwă	chăulthhōă	chăuchĕhkă
<i>Dual</i>	chăhwăk	chăulthhōăk	chăuchĕhkăk
<i>Plur.</i>	chăhwăt	chăulthhōăt	chăuchĕhkăt

These mean *what is it? what was it? what will it be?*

NOTE. — **Kik** is often added for emphasis. In the plural present sometimes it is sounded as **chăhwăskik**.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
331.			
<i>Intrans.</i>	chiyäklĭk	chiyäklĭgük	chiyäklĭgüt
<i>Trans.</i>	chiyäklēm	—	—
<i>Loc.</i>	chiyäklĭgmē	chiyäklĭgūgnē	chiyäklĭgnē
<i>Mod.</i>	chiyäklĭg'mük	chiyäklĭggūgnük	chiyäklĭgnük
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

This conveys the idea of a thing long in being done.

chiyäklĭgüt chänkä I have done the things which were to be done

332. Examples of this form in other verbs :

pēäklĭgüt pēänkä I have done the things (i.e., acts) which
were to be done
mĭngsäklĭgüt mĭngki they sewed whatever was to be sewed

333.

chiyäklĭr'lükē tākänkä I finish the things so long in being done
chiyäklĭr'lünē tkētök he comes, being long in coming
chiyäklĭr'lünē änök hē goes out (being long in going); said
of one who stays too long

334.	<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
	chäwēyūgwä	chäwēyülthhōä	chäwēyüchēhkä
	chäwēgwōäk	chäwēyülthhōäk	chäwēyüchēhkäk
	chäwēwät	chäwēyülthhōät	chäwēyüchēhkät
	chäwēyūgwä pägĭna		what lies up there?

This expression means *what month or moon is it?*

335.	<i>Intrans.</i>	<i>Trans.</i>
	chiyäklĭggōäkä	chiyäklĭggōämä
	chiyäklĭggōän	chiyäklĭggōävüt
	chiyäklĭggōä	chiyäklĭggōän
	chiyäklĭggōäqpük	chiyäklĭggōämnik
	chiyäklĭggōäqtük	chiyäklĭggōäftük
	chiyäklĭggōäk	chiyäklĭggōämük
	chiyäklĭggōäqpüt	chiyäklĭggōämtä
	chiyäklĭggōäqchē	chiyäklĭggōäfchē
	chiyäklĭggōät	chiyäklĭggōätä

Intrans.

chiyäkkliġġöämă
 chiyäkkliġġöävüt
 chiyäkkliġġöämă
 chiyäkkliġġöämügnük
 chiyäkkliġġöäftük
 chiyäkkliġġög'nük
 chiyäkkliġġöämtă
 chiyäkkliġġöäfcĥē
 chiyäkkliġġöämung

Trans.

chiyäkkliġġöänkă
 chiyäkkliġġöätn
 chiyäkkliġġwē
 chiyäkkliġġöäpük
 chiyäkkliġġöätük
 chiyäkkliġġöäkük
 chiyäkkliġġöäpüt
 chiyäkkliġġöächē
 chiyäkkliġġwēt

336.

what sort?

Pres.	{	chägnälgñühwă	Past	{	chägnälgñülthhōă	Fut.	{	chägnälgñüchĥkă
		chägnälgñüwăk			chägnälgñülthhōăk			chägnälgñüchĥkăk
		chägnälgñüwăt			chägnälgñülthhōăt			chägnälgñüchĥkăt

337.

what way is it?

Pres.	{	chägnătă	Past	{	chägnătłlthhōă	Fut.	{	chägnăchĥkă
		chägnătăk			chägnătłlthhōăk			chägnăchĥkăk
		chägnătüt			chägnătłlthhōăt			chägnăchĥkăt

This is the same as **kithlün iyökök**.

To an inquiry about a sick person, **chägnătürĥök** may be answered, meaning *he is just the same, no change*.

338.

chăkütăk	a container, a holder, that which envelopes
chăkütăkă	I wrap it up = my wrapping
chăkütăkăkă	it is for my wrapping

This occurs in many idiomatic expressions and is much used.

chăkütıkă	my mother
öküm chăkütē	a bag of oil
ăthlērămä chăkütı	my bedding (i.e., the fur wraps, etc.)

339.

chănük, chănrĥtnük	something, nothing
chănrĥtök	it is nothing, I do not care, all right, etc.

340.

<i>way of doing</i>	<i>my way of doing</i>	<i>thy way of doing</i>	<i>his way of doing</i>
chăllĥyărăk	chăllĥyărăkă	chăllĥyărăn	chăllĥyără
chăllĥyărăm	chăllĥyărămä	chăllĥyărăqpıt	chăllĥyărăn
chăllĥyărămē	chăllĥyărămnē	chăllĥyărăqpnē	chăllĥyărănē
etc.	etc.	etc.	etc.

	<i>it is my way of doing</i>	<i>it is thy way of doing</i>	<i>it is his way of doing</i>
<i>Intrans.</i>	chällëyäräkākā	chällëyärākān	chällëyärākā
<i>Trans.</i>	chällëyärākāmā	chällëyärākāpūt	chällëyärākān
<i>Loc.</i>	chällëyärākāmñē	chällëyärākāqpnē	chällëyärākānē
<i>etc.</i>	etc.	etc.	etc.

341. All these primary forms are capable of being varied and multiplied indefinitely by the addition of modal characteristics. The following are a few examples :

MODE VI	MODE VI	MODE XVIII
chätitnük	chäkitnük	chäksitnük
chätitök	chäkitök	chäksitök
chätilgnök	chäkilgnök	chäksilgnök
chätirütlhrää	chäkirütlhrää	chäksirütlhrää
chätaunē	chäkaunē	chäksaunē

Mode **kaūgwā**.

chäkaūhwā ünā	what is this for? (example of chāhwā)
chäkaūnrätök	it cannot do for anything (i.e., no use)
chällëwīgkaūgwā	what is it to be for?

Mode I. **Chängkātō** and **chätängkātō** mean the same thing.

chätängkātök chämīnā	there is something under there
chägnālhkīnrätākā	I do not care; I do not mind it

342.

chäknükkänrätök	} these all mean: it is not much
chäknillönrätök	
chäknüqpäkänrätök	
chäknävākīnrätök	

343.

chällënük	chävīzh'ränük	the act of working
chällëäk	chävīzh'räk	work
chällëäkā	chävīzh'räkā	my work = what I do
chällëäkākā	chävīzh'räkākā	it is my work
chällistā	chävīzh'rästā	worker
chällistīkā	chävīzh'rästīkā	my worker
chällistīkākā	chävīzh'rästīkākā	it is my worker
chällëyäräk	chävīzh'riyäräk	method, way of work
chällëyärākā	chävīzh'riyärākā	my way of working

chällëyarākākā	chävizhriyārākākā	it is my style of doing
chällëākstë	chävizh'rākstë	doer of it
chällëākstkā	chävizh'rākstkā	my doer of it
chällëākstëgnügnā	chävizh'rākstëgnügnā	I am the doer of it
chällëgnōā	chävizhrāgnōā	I am working
chällëügnā	chävizhräügnā	I do = work
chällëchëhkōā	chävizhrächëhkōā	future
chällilthhōügnā	chävizhrälthhōügnā	past
chälräāgnā	chävizhrälräāgnā	present
chällëzhëā	chävizhrāzhëā	interrogative present
chällëlōā	chävizhrällōā	I working
chällā	chävizh'rā	imperative
chällëyüchākā	chävizhriyüchākā	my doing cleverly
chällëyüqtōā	chävizhriyüqtōā	I want to do
chällëwilüqtōā	chävizhrāwilüqtōā	before I do
chällëmārāāmā	chävizhrāmārāāmā	after my doing

NOTE. — The difference between these is that *chällëügnā* means *I do a light work*, and *chävizhräügnā* implies *a severe, laborious work*.

The Locatives

344. One of the characteristics of the Innuït language is displayed in the remarkable care exercised in designating the exact location of the person addressed, or the precise position of the object spoken of.

The language surpasses many others in the richness and abundance of words descriptive of position. These words possess the faculty of merging into personal forms, so that they require a special category for themselves, and for this the term "locatives" has been selected.

345. As a general rule, the Innuït rarely make use of their names in conversing; furthermore, there is no vocative in their language, nor have they our custom of using any equivalent in addressing each other, as, "oh" or "my."

346. The universal custom among them is to use the term appropriate to the position of the person whom they wish to address, and to this they suffix the word *yōk*.

For example: a man's wife may be inside the house, and if he wishes her to come out he will call: *kāmyōk ānkā!* *you in there, come out!* or, again, he may ask: *chällāāt kāmkit?* *what are they doing, those inside there?*

347. **Yök** then may be considered the universal vocative, and can be suffixed to every term expressing place.

348. The most common form, and which is in continual use, is **üyök**. This is from **ünä, ūkük, ūkūt**, *the one here = this*.

349. Among the natives of Nunivak Island and among the villages situated around Tununa and Eskinok the favorite pronunciation of this is **üzök**.

350. Sometimes, for reproach, for instance, **ipit üyök** is said. Again, **üyök ügnü** may occur; this equals *you man you!* and resembles the custom in English where the pronoun is reduplicated in token of excitement, as, *you rascal you!*

351. The following are a few examples:

chämyök	you down there!	inyök	you over there!
kämyök	you inside there!	pämyök	you back there!
käkümyök	you outside there!	päkümyök	you up above there!

hwä kä nükälthpēā'lök üyök chälrääyüyēt
well, you young man, what do you mean?

352. These three locatives are very important, and as they enter into so many purely idiomatic expressions, they require special mention.

The corresponding verbs are **hwäntök, mänök, and töäntök** (371).

hwä	mänä	töä
hwänē	mänē	töänē
hwävüt	mävüt	töävüt
hwün	mähün	töähün
hwäkün	mäkün	töäkün
hwätñ	mätñ	töätñ

The impersonal forms are **hwi, mi, and tōi**.

353. **Hwä** and **mänä** both mean *here*, and the difference is that **hwä** represents *here in particular*, and **mänä** *here in general*.

hwävüt thlēu	put it here (i.e., just where I indicate)
mävüt thlēu	put it here (i.e., anywhere here)

354. **Hwä-hwi, töä-tōi, and mi** combine with a number of particles, as, **hök, kä, thlü**, etc., and thus branch off into a group having the force of interjections. (See 626.)

Hwätñ, mätñ, and töätñ might be written **hwätün, but in conversation the last vowel is not heard at all: hwät'ñ.**

355. *Hwă* as an expletive may follow almost any word, as, *indeed*.

<i>hwă kă</i>	this is used as an exclamation, like
<i>hwăthlŭthlŭ</i>	<i>hello</i> , etc.
<i>hwăthlŏkă</i>	or
<i>hwătŏă</i>	or
<i>hwătŏk</i>	now
<i>hwăkŭkhwŭ hwănĕhwă</i>	now
<i>hwăhŏk</i>	why, here it is!
<i>hwănŭh</i>	corresponds to 'id est'
<i>pĕthlŭrăă hwă</i>	an abbreviation of <i>hwănĕhwă</i>
<i>hwĕgnăthlŭhwă</i>	it may be
<i>chăkămnŭk hwă</i>	and I, indeed!
	for my things, of course!

hwătŏk hwătŭ iyŏklinănrăthlĕ
I hope it will not be always this way
hwătŏk chănggnăunĕ tăngĕrqchĕkămchĕ
if nothing happens, I will see you
hwăkŭk kĕmă pĕchĕhkŏă
I wonder if I will be alone (do alone)

Hwănĕ means *here, in here, in particular*. (See 353.)

<i>hwănĕ hwă</i>	behold! see, here it is (this is in constant use)
<i>hwănĕ hwă hwă</i>	here it is here (used in responses)

356. *Tŏă* also enters into many combinations:

<i>tŏăkă</i>	(see 737)
<i>tŏăthlŭ</i>	then (this and the two next occur constantly in native stories)
<i>tŏăthlŭhŏk</i>	so then
<i>tŏăthlŭhŏk ăm</i>	again, then again
<i>tŏăthlŭhŏkhwŭ</i>	and so then it was
<i>tŏăth</i>	an abbreviation of <i>tŏăthlŭ</i>
<i>tŏămthlŭ</i>	then
<i>tŏămtăthlŭ</i>	and (this also takes <i>hwă</i> , <i>hwăhŏk</i> , and <i>hŏk</i> after it)
<i>tŏăthlĕtŏă</i>	so I continue

<i>tŏăkă ŭkŭt ătkŭlŭtŭng nănrŭnăuqtŭt</i>	are these enough for a coat?
<i>tŏăth ăngră</i>	then he said yes

357. *tōi*. This expresses *enough, all right, and so, etc.* It is used constantly, and is a common ending of a sentence.

tōikă	is it all right ?
tōiēkēkă	I suppose so
tōihwă	of course
tōiyūhwă	certainly

358. All these may be combined with *thlinăk*, signifying *always*.

hwătrthlinăk	all the time in this manner
toătrthlinăk	always in that way
tăuqkūnnēr'nūk Agiyūtūm āgiyūvēă lētnāurēlăqtōk hwătrthlinăk	since that time the church of God teaches always this way
tōăvūqthlinăk thlēu	put it in the right place = always in that place
tōănūqthlinăk ūētălăqtūt	they stay always there
tōătrthlinăk tōi ĩmĭnă ūēnă pēchērrĭyărăngkăthlūnē	and so this was the way her husband had the habit of doing

359.

mătñ kă klŭtmŭn tăkkŭyătōk nŭvăăqchă ũknă kăntănŭk tăgŭmăălŭnē	when he looks back there is a handsome girl coming carrying some wooden bowls
tōătlŭ hwătōă hwănēhwă āmălĭr'nĭmtnē tăllŭrănē ākăqtŭm ũnŭqtōk	now then, see here, on the other side of us (the world), in the shade of the sun, it is night
titi măvŭt; ākōmă tōăvŭt	come here ; sit there
măhŭn kă iyăqtōk	did he go by here ? (i.e., by this route)
kră tămăhŭn	cross over by that way
mănē nŭnăm kiēnănē ūētăukŭt	we dwell here on earth
năkŭn ĩkēchēt	whence comest thou ?
hwăkŭn năthlŭyăgŭtăkă	from hence I forget (the rest)
mătñ pēōk	all at once
mătñ hōk pŭgwōk	as he enters
tōătñ iyōkmēūt	that is the way they are
tōătñ thlŭ chēlă	and so on
hwătñ kă	this way, eh ?
hwătñ pēū	do it this way
hwătñ iyōkmēōk nŭnăvŭt	this is how our residence is
kwătñ iyōkmēōk kŭnēr'nălŭnē	he is like this in a rage
hwătñ ăllēgnăumăuk	thus it is written
tōi toătñ ūētăut	and so this is the way they lived

EXAMPLES

hwākūn nūnānuk iyākōvūt tūnūthlūtā nātīmūn chākīrqākāksāunāk
chēunūrqōghūn ātām tūnūmtthūn īkēchēhkutñ

if you go from hence, this village, your back being to us, to anywhere, you
without turning off, on your forwardness, again by our backs you
will come

yūt illet ūēvēthlēnēā nūnāvūt, stāmēn ēpēātnūk uf'nūqthlūnē tāuqkūn
kīnggnūnūr'mēnūk ātām tōāvūt, ħn ānggīāpāmēkūn chūkālraākūn
a certain man went around it, our world, in eighty days, from thence his
behindness again thither, he by his big canoe, by his quick one (i.e.,
swift steamer)

360.

tāmātñ mānnaūtōk	let it be here
tāmātñ māliqnaūrāgnā	let him accompany me
tāmātñ nākkliknaūrāgnā	let him love me
tāmātñ yūt nētnaūrāgnā	let the people listen to me
tāmātñ tāknaūtōk ūtrāpilig'mā	let it be ready before my return
tāmātñ Agiyūn nākkliknaūqkā	may I love God
tāmātñ Agiyūtūm āzrōktōr'naūrātñ	may God bless you

The first commandment :

hwēgna Agiyūn lpīt Agiyūtñ, āthlāmūk tāmātñ pētnaūtūtñ āwātīmne
hwēgnā

361. In addition to the ordinary verb form, all the locatives possess
a distinct form ending in *i*.

EXAMPLES

āwī	<i>from</i>	āwāntōk	pēki	<i>from</i>	pēkāntōk
chāmī	"	chāmāntōk	tāmī	"	tāmāntōk
mī	"	māntōk	tōī	"	tōāntōk
pākmī	"	pākmāntōk	yī	"	yāntōk
	etc.			etc.	

This form is strictly impersonal.

It is used always in an exclamatory sense.

It is used only when the object referred to is *IN SIGHT*. (See 525.)

362. This form occurs very often coupled with its own verb. This pleonastic use of these forms is usually for the sake of emphasis.

mi mǎntök	here it is here
pǎkmi pǎkmǎntök	there it is up there

These are fresh examples of the remarkable coincidence existing between many Innuic and English idioms.

kǎni kǎñá imínǎ tǎngǎuhólök	there is that boy below down there
pēki äggǎut	they are hanging up up there
toǎtlu äwi pítmöqtök	and then there he was over there going to the mouth of the river

These latter examples show how this form is used with other verbs.

363. Another variation often occurring in native stories is as follows :

tōi tǎng	pēi tǎng	chǎmi tǎng, etc.
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tōǎtlü pēǎ, "nǎuhwǎmē ämmǎklirtñ?" toǎtlü pēǎ, "pēi tǎng"
then he said, "And where are your brothers?" and then she said,
"Look! there they are"

The Simple or Primary Locatives

364. Locatives in their simple or primary form are used mostly in the terminalis and vialis.

kítmün chǎutǎkǎ	I turn it to the front
klütümün chǐngkǎrǎkǎ	I push it back

365. The primary locatives possess the usual time forms.

<i>Pres.</i>	yǎn
<i>Past</i>	yǎthlök
<i>Fut.</i>	yǎtkǎk

366. They follow the usual form of declension.

<i>Intrans.</i>	yǎn
<i>Trans.</i>	yǎtüm
<i>Term.</i>	yǎtmün
<i>etc.</i>	etc.

367. The following are a few examples :

kítä	kítäm	kítmün	front = forward, towards middle of river, etc.
klü	klütüm	klütmün	back = from middle of river towards shore
kāän	kāätüm	kāätmün	back = up stream
ōän	ōätüm	ōätmün	down = down stream
külä	külüm	külmün	up
ächē	ächēm	ächētmün	down
chämän	chämätüm	chämätmün	down
yän	yätüm	yätmün	yonder
kökä	kökäm	kökämün	middle

368. The augmentative form signifies *way up, very, etc.*

<i>Intrans.</i>	yäkfäk
<i>Trans.</i>	yäkfäm
<i>Loc.</i>	yäkfänē
<i>etc.</i>	etc.

ächëkfäk	way below	küllüfäk	above
chännëkfäk	near	nätükfäk	whereabout
külväk	high	ükäkfäk	close

ächëkfänē	üētänäqsäköä	I ought to be below
nätükfänē	tämäqchëü?	whereabouts did you lose it?
yäkfäqkün	iyäg'lë	I 'll go way off

NOTE. — The verb form is *yäkfäntök, külväntök, etc.* (See 371.)

369. The diminutive form is *yäkfächöä*. (See 230.)

370. The comparative locative mode *färäntöä* gives a form much resembling the above (418).

<i>Intrans.</i>	yäkfär'nük
<i>Trans.</i>	yäkfäräm
<i>Loc.</i>	yäkfäränē
<i>etc.</i>	etc.

yäkfäränün	iyëlthtä	let us go a little further off
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LIST OF LOCATIVE VERBS

371. The following list comprises the most common of these verbs in the third singular.

1	ächěäntök	it is under it = underneath it
2	ägäntök	it is on the other side
3	äkämäntök	it is over there (but there must be a hill or stream, etc., between)
4	ämäntök	it is near by
5	äwäntök	it is over there
6	chäkämäntök	it is down there (this applies also to rivers, as it is down stream)
7	chämäntök	it is down
8	ėkäntök	it is on the opposite side (i.e., of a house or room, etc.)
9	ėntök	it is on the other side
10	hwäntök	it is here
11	illöntök	it is inside of it
12	käkmäntök	it is outside = out of doors, etc.
13	kämäntök	it is in it
14	känäntök	it is a little way down
15	käntök	it is outside
16	kāuwäntök	it is somewhat up
17	kěäntök	it is in the rear (i.e., of a house, etc.)
18	kěntök	it is outside
19	killōäntök	it is back of it
20	kükäntök	it is on the side of the house (i.e., on the kukaklim)
21	kūlīntök	it is on top of it
22	kūlväntök	it is on top (but very high)
23	mäntök	it is here
24	näntök	where (used in the interrogative)
25	ōäntök	it is behind (meaning down stream)
26	ökäklīmtök	it is in the front part of a house
27	pākmäntök	it is up on top of it = up there
28	pāmäntök	it is on top (but back a little)
29	pāuwäntök	it is up (but over somewhat)
30	pěäntök	it is back there
31	pėkäntök	it is up there
32	tāmäntök	it is there
33	tōäntök	it is right there

34	ūkăkfărantōk	it is closer
35	ūkăntōk	it is there (i.e., coming from behind)
36	ūngăntōk	it is down
37	yăkfăntōk	it is far off
38	yăkfărantōk	it is further off
39	yăntōk	it is yonder = away beyond

Each of these verbs presents its distinct personal demonstrative form, which is treated in 379.

372. These verbs occur mostly in the third person. They follow the regular endings in *ōă*, 457, and present all the adjuncts and participial forms, etc. .

<i>Pres.</i>	<i>Past.</i>	<i>Fut.</i>
păkmăntōă	păkmăntîhōūġnă	păkmănchēhkōă
păkmăntūtñ	păkmăntîhōūtñ	păkmănchēhkūtñ
păkmăntōk	păkmăntîhōōk	păkmănchēhkōk
etc.	etc.	etc.
păkmănpilġ'mă (526)		păkmăntăkămă (522)
păkmăntîhthkūmă (519)		păkmănchămă (530)
	păkmănchēmărăkūmă (519)	
	păkmănchēmărăămă (530)	

These show two adjuncts of *păkmăntōă* in Mode XLVI.

373. These verbs assume any compatible mode.

Example: *mănă*, here; *măntōă*, I am here, combines with the following:

mănchūqtōă	I want to'be here (Mode LXII)
măntăqtōă	I continue here (Mode XXIII)
mănstăkă	I keep him here (Mode XXXIV)
măntūfkărăkă	I force him to be here (Mode XXXVII)

374. Besides these modes just presented, the locative verbs possess a number of modes peculiar to themselves, of which mention will be made later on.

375. *ămtă hwă* may be used with any of the locative verbs.

ămtă hwă	ămăntōk	maybe he is over there
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For the comparative with these verbs see 418.

376. The following paradigm presents the adverbial form of the personal locative :

up there

pākmānē
pākmāvūt
pākmāhūn
pākmākūn
pākmātūn

kāntāt tāukūt pākmāvūt thlēkē	puḷ those bowls up there
pākmāhūn iyē	go by up there = go along up by there
kiyāk chākmākūn ṭkētōk	the canoe is coming from down there

377. These locatives are very frequently doubled.

EXAMPLES

pākmānē kīllōānē	up there back of it
chīvoanē chēugnānē	long before
chāmānē chāōkhrānē	down there in front of it
ūnānē āwātēnē	over there beside it

378. To express distance, etc., in a very great degree, such as in descriptions of the planets, etc., or in speaking of remote regions of the world, such combinations as follow are used.

yākfārānē pākmāntōk	it is immensely high up (370)
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The Demonstrative Locatives

379. The personal form of this locative is as follows: **pākūminā**, *that one above* (from **pākmāntōk**).

CASES.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	pākūminā	pākūmkūk	pākūmkūt
<i>Trans.</i>	pākmūm	—	—
<i>Loc.</i>	pākmūmē	pākūmkūg'nē	pākūmkūnē
<i>Mod.</i>	pākmūmūk	pākūmkūg'nūk	pākūmkūnūk
<i>Term.</i>	pākmūmūn	pākūmkūg'nūn	pākūmkūnūn
<i>Vial.</i>	pākmūkūn	pākūmkūg'nērhūn	pākūmkūthūn
<i>Æqual.</i>	pākmūtūn	pākūmkūqtūn	pākūmkūtūn

380.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>	
chämínă	chămkük	chămküt	} that one down there (straight down)
chämüm	—	—	
chämümē	chămküg'nē	chămkünē	
ămínă	ămkük	ămküt	} that one over there
ămüm	—	—	
ămümē	ămküg'nē	ămkünē	
kăkümínă	kăkümük	kăkümüt	} that one outside
kăkmüm	—	—	
kăkmümē	kăkmüg'nē	kăkmünē	
ükknă	ükkkük	ükkküt	} that one approaching
üküm	—	—	
ükümē	ükkküg'nē	ükkkünē	
kănnă	kănkük	kănküt	} that one down there
kătüm	—	—	
kătümē	kănküg'nē	kănkünē	
këyügínă	këyüqkük	këyüqküt	} that one in the rear
këyügüm	—	—	
këyügümē	këyüqküg'nē	këyüqkünē	
pïknă	pïkkkük	pïkkküt	} that one up there
pïküm	—	—	
pïkümē	pïkkküg'nē	pïkkkünē	
pïngnă	pïngkük	pïngküt	} that one back there
pïnggnüm	—	—	
pïnggnümē	pïngküg'nē	pïngkünē	
păgínă	păqkük	păqküt	} that one straight up there
păgüm	—	—	
păgümē	păqküg'nē	păqkünē	
ünígínă	ünëqkük	ünëqküt	} that one down below
üngüm	—	—	
üngümē	ünëqküg'nē	ünëqkünē	

(See also 576 c.)

These are frequently combined with *chă*. (See 308.)

381. The locatives assume a demonstrative form, as follows :

Sing.	{	I	ēmūgwōă
		thou	ēmūgwūtñ
		he	ēmūgwōk, etc.

The above signifies *I am the one*. (See Mode LXVIII.)

pākmūgwōă I am that one above chāmūgwōă I am that one below

382. Another form with the same meaning is :

Sing.	{	I	tāugnūgnă	I am that one
		thou	tāugnūtñ	
		he	tāugnōk, etc. (Mode XV)	

The Indefinite Locatives

383. The locative verbs possess a second form, ending in *míttōă*, the sense of which is indefinite : ~~ăchēmíttōă~~, *I am under it =* *ăchēmíttōă*, *I am below*.

ăchēmíttōă	I am below	kítmíttōă	I am in front
ăwătmíttōă	I am around	kínggnūmíttōă	I am behind
chănnímíttōă	I am near	kímíttōă	I am on top
chēmíttōă	I am ahead	kōkămíttōă	I am in the middle
kíllūmíttōă	I am back	kūlmíttōă	I am above

NOTE 1. — These verbs all follow the regular form. (See 457.)

<i>Sing.</i>	chănnímíttōă	I am near = one object
<i>Dual</i>	chănníăgníttōă	I am near = both objects
<i>Plur.</i>	chănníătníttōă	I am near = many objects

NOTE 2. — The tenses, etc., follow the usual forms.

ăchēmítlhōūgnă	ăchēmítlhkūmă
ăchēmíchėkkōă	ăchēmítăkămă
ăchēmítlrăăgnă	ăchēmílămă

384. These verbs also afford a form in *lîgnōk* (131):

chănnímlîgnōk	he who is near by = the near one
yătlmlîgnōk	he who is yonder = the yonder one

The Relative Locatives

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	pākmānlīgnōk	pākmānlīgnūk	pākmānlīgnūt
<i>Trans.</i>	pākmānlīgnūm	—	—
<i>Loc.</i>	pākmānlīgnōr'mē	pākmānlīgnūg'nē	pākmānlīgnōr'nē
<i>etc.</i>	etc.	etc.	etc.

pākmānlīgnōk kūnnīg'nātōk He who is on high is good
 pākmānlīgnūm tāngvāgākūt He who is on high beholds us

thlēū unā { pīkānlīgñūm kiēnānūn put this on the one which is up there
 pīkānlīgnūk kiēnāg'nūn put this on the two which are up there
 pīkānlīgnūt kiēnātnūn put this on those which are up there

iyāg'yūqtōā pīkānlīgnōr'mūn
 I want to go to the one which is up there
 nānrāk pākmānlīgnōr'mūn Agiyūtmūn
 gloria in excelsis Deo!

Past pākmānthlūk (58)
Fut. pākmāntāqkāk (60)

The Personal Possessive Locatives

386. The following paradigm presents the present, past, and future forms of **yātīkā** = *my beyondness*.

All the locatives follow this same model in their tenses and cases. A full paradigm of the present tense is given in 399.

387. It is unnecessary to add full paradigms of the past and future tenses, as the various case endings of the former may be seen in 90, while those belonging to the latter are shown in 98.

		<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Pres.</i> <i>Sing.</i>	{ my	yātīkā	yātīmā	yātīmnē
	{ thy	yātñ	yātīpūt	yātīvnē
	{ his	yātē	yātñ	yātēnē
<i>Past</i> <i>Sing.</i>	{ my	yātīlthkā	yātīlthmā	yātthlīmnē
	{ thy	yātīlthhrān	yātīlthīrpūt	yātthlīrqpñē
	{ his	yātīlthhrā	yātīlthhrān	yātīlthhrānē

		<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Fut.</i> <i>Sing.</i>	{ my	yātkākā	yātkāmā	yātkāmnē
	{ thy	yātkān	yātkāvūt	yātkāpnē
	{ his	yātkā	yātkān	yātkāmēnē

388. It must be remembered that while these forms may be greatly varied by the modes, still the endings are always the same.

389. These words are simply positional nouns, just as *our nearness*, *closeness*, etc. This is another example of the remarkable resemblance between English and Innuit idioms, already referred to, only here Innuit, as usual, carries the practice much farther than English.

390.

<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	
āwātīkā	āwātīmā	āwātīmnē	} around me, etc.
āwātīñ	āwātīvūt	āwātīvnē	
āwātē	āwātēn	āwātēnē	
chāmātīkā	chāmātīmā	chāmātīmnē	} below me, etc.
chāmātīñ	chāmātīvūt	chāmātīvnē	
chāmātē	chāmātēn	chāmātēnē	
kūlkā	kūlmā	kūlīmnē	} above me, etc.
kūlñ	kūlvūt	kūlīvnē	
kūlē	kūlēn	kūlēnē	
kītkā	kītmā	kītīmnē	} in front of me, etc.
kītñ	kītvūt	kītīvnē	
kītē	kītēn	kītēnē	
kīllūkā	kīllūmā	kīllūmnē	} behind me, etc.
kīllūn	kīllūvūt	kīllūvnē	
kīllōā	kīllōān	kīllōānē	
āchēkā	āchīmā	āchīmnē	} underneath me, etc.
āchīn	āchīvūt	āchīvnē	
āchēā	āchēān	āchēānē	
kīkā	kīmā	kīmnē	} on me, etc.
kīn	kīvūt	kīvnē	
kīgnā	kīgnān	kīgnānē	
kīnggnōkā	kīnggnūmā	kīnggnūmnē	} behind me, etc.
kīnggnūn	kīnggnūvūt	kīnggnūvnē	
kīnggnōā	kīnggnōān	kīnggnōānē	

391. All these possess their dual and plural forms, as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
my	kínggnōkă	kínggnūqkă	kínggnūngkă
thy	kínggnūn	kínggnūqkñ	kínggnūtñ
his	kínggnōă	kínggnūk	kínggnūē

392. **Kínggnōăñē**, the localis case of **kínggnōă**, is used very much in expressions of time. (See 619.)

NOTE. — The following is an example of the entire vialis case: *by or in my rear.*

<i>Sing.</i>	{	mălĭqkărăgnă	kínggnūnĭmkūn	}	he follows	{	me
		mălĭqkărătñ	kínggnūnūqḡghūn		behind		thee
		mălĭqkărĥă	kínggnūnrăkūn				him
<i>Dual.</i>	{	mălĭqkărăkūk	kínggnūnmūg'nĕrghūn	}	he follows	{	us both
		mălĭqkărătūk	kínggnūnnūqḡtūg'nĕrghūn		behind		you both
		mălĭqkărăk	kínggnūrăg'nĕrghūn				them both
<i>Plur.</i>	{	mălĭqkărăkūt	kínggnūnĭmthūn	}	he follows	{	us
		mălĭqkărăchē	kínggnūnūqḡpĕtchēūhūn		behind		you
		mălĭqkărĭt	kínggnūnrăthūn				them

393. From the future form of **kínggnōkă** is derived **kínggnūlăqkăpăt**, used to express *our successors = our will be after us ones.*

394. **Chĕūnūqkăkă**, the future form of **chĕūnikă**, is used to express *my future.*

395. The past form of **chĕūnikă** gives **chĕūlăpăt**, meaning *our ancestors.*

396.

<i>Sing.</i>	chăōkăkă
<i>Dual.</i>	chăōkăqkă
<i>Plur.</i>	chăōkănkă

chăōkăkă, *the one before me = my before me one*

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Term.</i>
my	chăōkăkă	chăōkămă	chăōkămnĕ	chăōkămnūn
thy	chăōkăñ	chăōkăpĭt	chăōkăḡnĕ	chăōkăḡnūn
his	chăōkĥră	chăōkĥrăn	chăōkĥrănĕ	chăōkĥrănūn

397. *ākikklikā, my vis-a-vis, my opposite one, the one opposite to me.*

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Term.</i>
my	ākikklikā	ākikklimā	ākikklimnē	ākikklimnūn
thy	ākikklin	ākikkliṛqṗt	ākikkliṛqṗnē	ākikkliṛqṗnūn
his	ākikkliā	ākikkliān	ākikkliānē	ākikkliānūn

398. *tākūkā, the one before me.*

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>	<i>Term.</i>
my	tākūkā	tākūmā	tākūmnē	tākūmnūn
thy	tākūn	tākōṛqṗt	tākōṛqṗnē	tākōṛqṗnūn
his	tākōā	tākōān	tākōānē	tākōānūn

tūnūkā, tūnūmā, tūnūmnē, the one behind me = my rear one.

Nāthlūkā, nāthlūmā, nāthlūmnē = my not knowing, is used generally in the sense of my absence.

399.

SING.

CASES.	<i>my</i>	<i>thy</i>	<i>his</i>
<i>Intrans.</i>	chännikā	chännin	chännēā
<i>Trans.</i>	chännimā	chännivūt	chännēān
<i>Loc.</i>	chännim'nē	chännivnē	chännēānē
<i>Mod.</i>	chännim'nūk	chännivnūk	chännēānūk
<i>Term.</i>	chännim'nūn	chännivnūn	chännēānūn
<i>Vial.</i>	chännimkūn	chännivghūn	chännēākūn
<i>Æqual.</i>	chännimtūn	chänniftūn	chännēātūn

CASES.

DUAL

<i>Intrans.</i>	chännipūk	chännitūk	chännēāk
<i>Trans.</i>	chännimūgnūk	chänniftūk	chännēāgnūk
<i>Loc.</i>	chännimūg'nē	chänniftūg'nē	chännēāgnē
<i>Mod.</i>	chännimūg'nūk	chänniftūg'nūk	chännēāg'nūk
<i>Term.</i>	chännimūg'nūn	chänniftūg'nūn	chännēāg'nūn
<i>Vial.</i>	chännimūg'nērg'hūn	chänniftūg'nērg'hūn	chännēāg'nērg'hūn
<i>Æqual.</i>	chännimūqtūn	chänniftūqtūn	chännēāqtūn

CASES.

PLUR.

<i>Intrans.</i>	chännipūt	chännēchē	chännēāt
<i>Trans.</i>	chännimtā	chännifché	chännēātā
<i>Loc.</i>	chännimtnē	chännifschnē	chännēātnē
<i>Mod.</i>	chännimtnūk	chännifschnūk	chännēātnūk
<i>Term.</i>	chännimtnūn	chännifschnūn	chännēātnūn
<i>Vial.</i>	chännimthūn	chännifchēūhūn	chännēāthūn
<i>Æqual.</i>	chännimtūn	chännifstūn	chännēātūn

EXAMPLES OF THE POSSESSIVE LOCATIVES

400.

kikkūqtāqpēm chāmātēkūn ūēvūkūt (third singular of vialis of **chāmātīkā**)
we went around the large island by its lower side

tōātlū chāt-illētnē yūt illēt kwiqkūn āchērūtmūqthūn āzgūlrāēm ūkētñrātōk
then one time a certain man having gone up by a slough (at that village) did not return

kīnggnōkthlūg'lōān kēyūhwā "īkkēkēkā toi ūētaūfkēnānūk āchērū-
mūg'nērghūn stūlūk "

his younger brother answered him, "See here, without us both staying here (let us not remain here), let us drift down our slough "

NOTE. — These two examples are given to show the slight difference between forms derived from the same verb. When it happens that there is a slough just below a village, it is termed **āchē'rūn** (108). This term equals *our stream below us*; if there is no village, the slough will have some other name. The possessive of **āchē'rūn** is **āchērūtīkā**, and resembles the possessive locative **āchēkā**, both being from the same verb, **āchēāntōā**, *I am below it*.

tīgōā ēmāqpēm yātēnūk (third singular modalis of **yātīkā**)

I come from beyond the sea

īmīnā āgnūkārāuhōlūm ūkkīshkā illōānūn, ūknānthlūhōk kīnggnōā
pātūlūkū (third singular of **kīnggnōkā**)

the old man bids him embark in it; he having embarked, he closed it behind him

401. The simple augmentative is **pāk**, as, **chāōqpāk**, **kīnggnōqpāk**.

402. In the possessive, *my long beforeness*.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my	chāōqpākā	chāōqpāmā	chāōqpāmnē
thy	chāōqpēn	chāōqpāvūt	chāōqpāvnē
his	chāōqpē	chāōqpēn	chāōqpēnē
	īkētōā kīnggnōqpēkūn		I come long after him
	ūnētākā kīnggnōqpāmnūn		I left him long behind me

403. The simple diminutive is **kīnggnōāq**.

The possessive, *a little after me = my little afterness*.

NOTE. — The vialis case is given instead of the usual localis, as it is more used.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Vial.</i>
my	kīnggnōāqkā	kīnggnōārāmā	kīnggnōārāmkūn
thy	kīnggnōārān	kīnggnōāpūt	kīnggnōārāqḡghūn
his	kīnggnōārē	kīnggnōārān	kīnggnōārākūn
	īkētōā chēugnārākūn		I come a little before him
	kīnggnōārāmnē ūētāuk		he is a little behind me

Locatives in *Shiqtoä*

404. As these verbs are seldom used in the first person, the examples are given in the third: **yäksihqtök**, *it is far*.

<i>Pres.</i>	yäksihqtök	yäksihlrää (462)	
<i>Past</i>	yäksilthhōök	yäksihkän (514)	
<i>Fut.</i>	yäksiqchēhkök	yäksian (530)	
chāökshiqtök	it is before	kīnggnōkshiqtök	it is behind
ūkkākshiqtök	it is close by	kīllōkshiqtök	it is away up

405. The augmentative mode is as follows :

chāökshiqpāktök	it is long before	yäksihqpāktök	it is very far
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406. The diminutive mode is as follows :

chāökshiqtōqtök	it is a little before
kīnggnōkshiqtōqtök	it is a little behind

407. All the locatives present a form in **chēk**, declined as in 154.

ākmanlūchēk	chākmanlūchēk
āchēānlūchēk	hwānlūchēk
āgānlūchēk	pēkānlūchēk

408. The personal possessive and the time forms of locatives in **chēk** :

		<i>Pres.</i>	
<i>Sing.</i> {	mānlūchākā	mānlūchīmā	mānlūchīmnē
	mānlūchīn	mānlūchēvūt	mānlūchīrpnē
	mānlūchāā	mānlūchāān	mānlūchāānē
		<i>Past</i>	
<i>Sing.</i> {	mānlūchīlthkā	mānlūchīlthmā	mānlūchēthlīmnē
	mānlūchīlthhūn	mānlūchēthlērpūt	mānlūchēthlīrpnē
	mānlūchīlthhā	mānlūchīlthhān	mānlūchīlthhrānē
		<i>Fut.</i>	
<i>Sing.</i> {	mānlūchīrkākā	mānlūchīrkāmā	mānlūchīrkāmnē
	mānlūchīrkān	mānlūchīrkāvūt	mānlūchīrkāpnē
	mānlūchīrkā	mānlūchīrkān	mānlūchīrkānē

409. The personal form (154) :

S.	{	nānlūchākā nāthlōā	he does not know where I am
		nānlūchīn nāthlōākā	I do not know where thou art
		nānlūchāā nāthlōān	thou dost not know where he is
D.	{	nānlūchārhpūk nāthlōāk	they both do not know where we both are
		nānlūchārhtūk nāthlōāqpūk	we both do not know where you both are
		nānlūchāāk nāthlōāqtūk	you both do not know where they both are
P.	{	nānlūchārhpūt nāthlōāt	they do not know where we are
		nānlūchārhcē nāthlōāqpūt	we do not know where you are
		nānlūchāāt nāthlōāqchē	you do not know where they are

Literally, the above is *my whereness he ignores it*, etc.

nātōkfānlūchāā nāthlūyāgūtākā	I forget its direction
pūngghātōā nānlūchāānūk	I worry about his whereabouts

410.

pāmālr'nūr'mittōā
 āmālr'nūr'mittōā
 yālr'nūr'mittōā

These verbs are derived from the simple abstract, as, **pāmālr'nūk**, **pāmālr'nūrrhūm**, **yālr'nūk**, **yālr'nūrrhūm**, etc.

Pāmālr'nūr'mittōā is equal to **pāmālr'nūr'mē ūētaūgnā**.

The possessive form is the same as in 399.

Sing.	{	pāmālr'nūkā	pāmālr'nīmā	pāmālr'nīmne
		pāmālr'nūrān	pāmālr'nūqpīt	pāmālr'nūqpnē
		pāmālr'nūrā	pāmālr'nūrān	pāmālr'nūrānē
Dual	{	pāmālr'nūqpūk	pāmālr'nūr'mūgnūk	pāmālr'nūr'mūgnē
		pāmālr'nūqtūk	pāmālr'nūqptūgnūk	pāmālr'nūqptūgnē
		pāmālr'nūrāk	pāmālr'nūrāg'nūk	pāmālr'nūrāgnē
Plur.	{	pāmālr'nūqpūt	pāmālr'nīmtā	pāmālr'nīmtne
		pāmālr'nūqchē	pāmālr'nīfchē	pāmālr'nūq
		pāmālr'nūrāt	pāmālr'nūrātā	pāmālr'nūrātnē

mātñ nātstōk pāmālr'nūrānūn
 as he gazed on the side down there from him
 chākīrqnēnāqtūkūk tāthlērpēm tūnglīr'nūrānūn
 we both diverge too much towards the right

chärümēlir'nimkūn kētūrāgnā
 he passed on along by my left
 āmālir'nimtnē tāllinrānē ākāqtūm
 on the other side from us in the shade of the sun
 = in the opposite hemisphere

411. The locatives assume a great variety of modes.
 A few examples are given below.

412. I. **sētōā**. This is the reciprocal.

yāksētōā	ūkkāksētōā
yāksētūk ūkūk	these two are far apart from each other

413. II. **Gnōārōōk** signifies *similar to, like*.

pāmūnggñōārōōk	it is like the upper one
chāmūnggñōārūrātōk	it is not like the lower one

414. III. **Kārā'mittōk** signifies *a slight increase*.

nūnāt kāākārātnētōk	it is a little above the village (i.e., up stream)
nūnāt ōākārātnētōk	it is a little below the village (i.e., down stream)

415. IV. **fākānērtōā**. (See Mode LXXXVI.)

416. V. **sēgēūngā**.

yāksēgēūngā	I am getting away from
kūyēgēūngā	I am getting higher

NOTE. — These are derived from the simple form. Example: **ūknā**, *the one nearing*; **ūkkāhliqtōk**, *it is near*; **ūkkāksēgēūngā**, *I am getting near*.

The possessive form is as follows :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my getting near	ūkkāksēgēlthkā	ūkkāksēgēlthmā	ūkkāksēgēthlīmñē
my getting away	yāksēgēlthkā	yāksēgēlthmā	yāksēgēthlīmñē

These are declined as in 90.

417. From **sēgēnāqtōā** :

<i>Pres.</i>	chänniksēgēnāqkā	} my getting aside
<i>Past</i>	chänniksēgēnālthkā	
<i>Fut.</i>	chänniksēgēnāqchēhkākā	

418. VI. **Fărăntōă** is a comparative mode.

Example: **yăkfăntōk**, in this mode, is **yăkfărăntōk**. The various parts are all formed regularly, as :

	yăkfărănilămă	
	yăkfărănilthkūnē	
	yăkfărănthlūnē	
	etc.	
yăkfărăntōk		it is further off
ūkăkfărăntōk		it is nearer by
kūlvărăntōk		it is higher up (370)

Other variations may be found among the modes.

Miscellaneous Notes on the Locatives

419.

ūg'nă	the one in front
kēyūg'nă	the one behind

NOTE. — These words also mean *down stream, up stream*, and in boats, *forward, aft*.

ūētăthlūqkăpūt	Agiyūtūm	tăkōănē	we are in the presence of God
ămthlūrrhūm	yūt	tăkōătne	in the presence of many people
ūm	chivōănē	măntlhōök	it was here before him

420. The form in **răă** is also used by the locatives. There is, however, no need of inserting any paradigms, as they all follow the model given in 166.

iyăqtoă	ūkkăkshlărăăkūn	tūmkūn	I go by the trail which is shorter
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The Verb

421. The Innuit verb possesses an extraordinary wealth of forms, and at first sight the various details of its structure appear to be complicated beyond measure ; nevertheless, a closer examination will show that a most remarkable regularity pervades all its manifold ramifications.

In addition to its vast following of quasi-participials, it possesses a peculiar means of multiplying and diversifying itself, almost indefinitely, by the assimilation of various particles, each one of which, when in combination with the original stem, produces an entirely new and complete verb.

This feature of the Innuït verb may be said to constitute the chief difficulty in the acquirement of the language, the mastery of which consists in the ready manipulation of these modal characteristics. (See 547.)

422. There are no conjugations, strictly speaking, in Innuït, as all verbs terminate in the same manner; however, as these terminations vary according to the sense in which the verb is used, they admit of being classified into distinct groups, which are termed ASPECTS.

423. All verbs in the first person singular of their primary form end in *ōă*. As a general rule, this ending is preceded by *t*.

Other consonants may also appear, excepting *l*. (See 438.)

tigōă	I come	mĭkkōă	I am small
tūkūġwōă	I am rich	tătamōă	I am startled
mūngġnōă	I sing	ănōă	I go out
nūqrhōă	I eat	pĭnvōă	I make rope

NOTE. — The ending *lōă* is referred to in 470.

The Tenses

424. The tenses are always readily recognized in whatsoever aspect or mode they may occur, as they preserve their special characteristics throughout.

425. *The Present*

This is the universal tense, being used just as in English, to express the present, past, and future.

Its characteristics, already alluded to, are: *ōă*, *ăkă*, *ăă*, *ŭġnă*, and *răăġnă*.

NOTE. — Regarding *ŭġnă* see 439.

426. *The Past*

The characteristic of this tense consists of the insertion of *ŭ* between the stem and the ending.

kēpūtōă	I trade	kēpūtĭhōŭġnă	I traded
kēpūtăkă	I buy it	kēpūtĭhōăkă	I bought it
iyăqchēă	do I go?	iyălthhŭyēă	did I go?
kēpŭchēă	do I buy it?	kēpūtĭhŭyēă	did I buy it?
iyălrăăġnă	I go	iyălthhŭlrăăġnă	I went

427.

The Future

The characteristic of this tense consists of the insertion of *chēh* between the stem and the personal ending.

kēpūtōă	I trade	kēpūchēhkōă	I will trade
kēpūtākă	I buy it	kēpūchēhkākă	I will buy it
kēpūchēă	do I trade it?	kēpūchēksēă	will I trade it?
iyălrăăġnă	I go	iyăqchēhkīlrăăġnă	I will go

NOTE. — Very often the future characteristic sounds almost as *chr*.

428. The present tense of most active verbs possesses a double form.

ăkūmgăūqtōă	I sit	pēăkōă	I do
ăkūmgăūġnă	I am sitting	pēūġnă	I am doing

NOTE. — It frequently happens that in certain verbs the form in *ġnă* is used generally in preference to that in *ōă*, and *vice versa*.

429. Where the verb admits of a transitive sense, as *pēăkōă*, then the first of these forms is double.

pēăkōă	I do	pēăkă	I do it
kēpūtōă	I trade	kēpūtākă	I buy it

430.

The First Aspect

The ending in *ōă* is always that of the intransitive sense, while the ending in *ākă* is always transitive, and so the union of these two constitutes what is styled the first aspect of the verb.

431.

The Second Aspect

Among the idiomatic features of the Innuït verb is one which consists in the possession of a special form used only in asking questions.

As this form has its own transitive and intransitive endings, it ranks as the second or the interrogative aspect.

NOTE. — As the first person singular is the same in both the transitive and intransitive of this aspect, the example is given in the second person singular.

<i>Intrans.</i>	nătmūn iyăqchēt	where are you going?
<i>Trans.</i>	nănnē kēpūchēū	where do you buy it?

432.

The Third Aspect

Another idiomatic feature of an Innuït verb consists in possessing a special form which is used in replying to questions, or in alluding

to a topic already introduced. This form constitutes the third or responsive aspect, and is of very great importance.

From the third persons of this aspect are derived a vast number of verbal nouns, of which a paradigm is given in 166.

For the paradigm of this aspect see 462.

The Persons

433. In the transitive forms each of the three persons possesses its own set of terminations wherewith it expresses its relations to each of the rest.

Thus, the first person singular has six distinct endings which serve to show whether I refer to "thee" or to "him," to "you both" or to "them both," to "you" or to "them."

The second person singular has likewise its special six, while the third person has nine.

As the same occurs in the dual and in the plural, it gives a total of sixty-three terminations to each tense.

434. It will be noticed on looking over the paradigm in 467 that some of the persons end alike. This is probably owing to the fact that certain forms having been lost, their place is supplied by some of the remaining ones. In some cases one has to do duty for several, as :

he loves you both	} are all expressed by nākklikkātūk
you both love him	
you both love them	

435. As there is no grammatical distinction of gender, the context shows whether "he," "she," or "it" is meant.

436. Regarding the use of the personal pronouns in connection with the verb, Innuit follows the same custom as Latin.

437. The third person singular in some verbs has often a secondary or distinct meaning of its own, differing somewhat from the original ; for example :

māmchĕkĕk	it will heal, it will flatten down (i.e., scabs, ulcers, etc.)
plūqtĕk	it calms (from <i>it passes</i>)
ūtūmāqtĕk	it quiets down (said of a stream after a freshet, from ūtūmāqtōā , <i>I get better</i>)
lĕtĕk	he is tame (from lĕtōā , <i>I learn</i>)

438. The personal endings are always uniform, although the stem may terminate in a great variety of ways.

g	gn	gw	m
tigōā (I come)	mūngġnōā (I sing)	tūkūġwōā (I am rich)	ākōmōā (I sit)
tigōā	mūngġnōā	tūkūġwōā	ākōmōā
tigūtñ	mūngġnūtñ	tūkūġwūtñ	ākōmūtñ
tigōk	mūngġnōk	tūkūġwōk	ākōmōk
etc.	etc.	etc.	etc.
n	p	r	v
ānōā (I go out)	kīppōā (I curve)	nūqrhōā (I eat)	ākvōā (I run)
ānōā	kīppōā	nūqrhōā	ākvōā
ānūtñ	kīppūtñ	nūqrūtñ	ākvūtñ
ānōk	kīppōk	nūqrōk	ākvōk
etc.	etc.	etc.	etc.

The Verbs in ŪġNĀ

439. Verbs ending in ūġnā may be divided into five groups.

NOTE. — At first it was thought that each of these groups could be characterized by some special trait, but a comparison of several hundred failed to afford any grounds for classification other than what is given below. (See also 543.)

440. I. ūġnā.

nāskūġnūġnā	I have headache	stūġnā	I drift down
ālāngrūġnā	I am haunted	āġnūtġnūġnā	I am a man

441. II. āūġnā.

chāvīzhrāūġnā	I labor	āqchārāūġnā	I am getting worse
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442. III. āūġnā.

chūkaūġnā	I hasten	ūētaūġnā	I am
pūvālaūġnā	I cook	ōraūġnā	I whoop

443. IV. ēūġnā.

kānīmchēūġnā	I chat	kāzhġēūġnā	I enter the kazhga
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444. V. ōūġnā.

īqkōūġnā	I fall	tōkōūġnā	I die
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The Formation of the Negative

445. The formation of the negative in the majority of languages presents little or no difficulty, but in this respect Inuit is a conspicuous exception.

As the formations are so varied, no general rule can be given; therefore each will be treated separately.

446. I. In the *first aspect, intransitive, present tense*, negation is expressed as follows:

kēpūtōă	I buy	kēpūtñrētōă	I do not buy
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NOTE 1. — A great variety of euphonic change in the stem of the verb appears in the negatives.

tīgōă	I come	tīnrētōă	I do not come
chăvōă	I row	chăvñnrētōă	I do not row
tătămōă	I am startled	tătămñnrētōă	I do not get scared

These suffice to show that although the positive may have any consonant before *ōă*, the negative invariably ends in *tōă*.

NOTE 2. — Verbs ending in *qtōă* appear more regular.

lăqtōă	I dig	lănrētōă	I do not dig
pēyŭqtōă	I desire	pēyŭnrētōă	I do not desire
iyăqtōă	I go	iyănrētōă	I do not go

447. II. In the *first aspect, intransitive, past tense*, the negative is formed just as in the present, but it appears more regular.

kēpŭtlhŭgñă	I traded	kēpŭtlhñnrētōă	I did not trade
iyălthhōugñă	I went	iyălthhñnrētōă	I did not go
nētlhŭgñă	I heard	nētlhñnrētōă	I did not hear

The negative of the future tense will be described later.

448. III. In the *transitive of the first aspect* the negative in the present and past tenses is the same as in the intransitive, excepting that it is placed a little differently.

1st	{	<i>Pres. Trans.</i>	kēpŭtăkă	kēpŭtñrătăkă
		<i>Past Trans.</i>	kēpŭtlhōăkă	kēpŭtlhñnrătăkă

449. IV. In the *entire second aspect* the negative of the present and past is similar to the above.

NOTE 1.—As the first persons singular are alike, the example is given in the second singular.

2d	{ <i>Intrans.</i>	{ <i>Pres.</i> kēpūchēt	kēpūtñrāchēt
		{ <i>Past</i> kēpūtlhūyēt	kēpūtlhūnrāchēt
	{ <i>Trans.</i>	{ <i>Pres.</i> kēpūchēyū	kēpūtñrāchēū
		{ <i>Past</i> kēpūtlhūyēyū	kēpūtlhōnrāchēū

NOTE 2. — The numerous adjuncts of the verb form their negatives like this.

450. V. The negative of the future tense is by far the most remarkable, as it amounts to a complete transformation.

It is the *same* throughout the forms of *both* aspects and consists in:

- (a) a peculiar euphonic change in the stem;
- (b) the insertion of *gnī*;
- (c) a reversion to the endings of the present.

NOTE. — The example is given as usual in the second person singular for second aspect.

1st	{ <i>Intrans.</i>	kēpūchēhkōă	kēpūzgnītōă
	{ <i>Trans.</i>	kēpūchēhkākă	kēpūzgnītākă
2d	{ <i>Intrans.</i>	kēpūchīrksēt	kēpūzgnīchēt
	{ <i>Trans.</i>	kēpūchīrksēū	kēpūzgnīchēū

451. Some verbs, to avoid assuming their regular negative form, transpose themselves into certain modes through which they are enabled to express negation by affirming the contrary. Thus, "He is not here" is a rare answer, for either exact information will be given, if known, or else the answer will be, "He is absent."

This trait is especially noticeable in verbs of possessing, which generally express their negative by using the privative mode:

ēkāmraṅkătōă I have a sled ēkāmriētōă I lack a sled

Also, to express *it is still, silent, quiet* = *nūplētōk*, *it lacks noise*. (See 780.)

452. Certain verbs which with us are generally used in the affirmative sense are asserted negatively in Innuit. (See 781.)

"I know" is always rendered by "I do not ignore"; "I remember it" by "I have not yet forgotten it."

453. Innuit possesses the same faculty as English of turning a noun into a verb; as, for example, from the words 'room' and 'winter,' we may say, "I room here," "I will winter there." Nevertheless, it will be seen that in Innuit this is carried to a far greater extent than in English.

EXAMPLE

Kwigāmūn iyāqtōā means *I go to the river*, but exactly the same idea may be conveyed by the shorter and more common form, which consists in adding the verb endings directly to the noun, as:

<i>kwīq</i>	river
<i>kwīqtōā</i>	I go to the river

454. In order to show how far this may be carried, it may be said that all the degrees of relationship or proprietorship, etc., may be thus tersely expressed by the personal endings.

For example: from *kātūnrākā*, *my son*, in the verb form we have:

<i>kātūnrākākā</i>	he is my son (lit., I son him)
<i>kātūnrākāmkin</i>	you are my son (lit., I son thee)
<i>kātūnrākāpūgñā</i>	I am your son (lit., you son me)
<i>kātūnrākāgñā</i>	I am his son (lit., he sons me)
<i>kātūnrākātñ</i>	you are his son (lit., he sons thee)

and so on through all the forms of the entire verb, as:

<i>kātūnrākōmkīn</i>	if you were my son
<i>kātūnrākūvūgñā</i>	if I were your son, etc.

NOTE. — This is again referred to in Mode XCVII.

455. In the following paradigms of the verb *to buy*, the transitives represent this verb with an object in the third singular, as, *I buy him, her, or it*. These are, therefore, only condensed paradigms presenting an Innuit verb, according to the traditional arrangement, merely as a preliminary study.

456. The complete form of the verb in the transitive, containing its sixty-three objective endings, is given in 468.

457.		PRES.		
		<i>I trade</i>	<i>I do not trade</i>	
<i>Sing.</i>	{	I	kēpūtōā	kēpūtñrātōā
		thou	kēpūtñ	kēpūtñrātūtñ
		he	kēpūtōk	kēpūtñrātōk
<i>Dual</i>	{	we ²	kēpūtūkūk	kēpūtñrātūkūk
		you ²	kēpūtūtūk	kēpūtñrātūtūk
		they ²	kēpūtūk	kēpūtñrātūk
<i>Plur.</i>	{	we	kēpūtūkūt	kēpūtñrātūkūt
		you	kēpūtūchē	kēpūtñrātūchē
		they	kēpūtūt	kēpūtñrātūt
PAST				
<i>Sing.</i>	{	I	kēpūt̄lhūgnā	kēpūt̄lhūnrātōā
		thou	kēpūt̄lhūtñ	kēpūt̄lhūnrātūtñ
		he	kēpūt̄lhōk	kēpūt̄lhūnrātōk
<i>Dual</i>	{	we ²	kēpūt̄lhōkūk	kēpūt̄lhūnrātūkūk
		you ²	kēpūt̄lhōtūk	kēpūt̄lhūnrātūtūk
		they ²	kēpūt̄lhūk	kēpūt̄lhūnrātūk
<i>Plur.</i>	{	we	kēpūt̄lhōkūt	kēpūt̄lhūnrātūkūt
		you	kēpūt̄lhōchē	kēpūt̄lhūnrātūchē
		they	kēpūt̄lhūt	kēpūt̄lhūnrātūt
FUT.				
<i>Sing.</i>	{	I	kēpūchēkōā	kēpūzgñitōā
		thou	kēpūchēkūtñ	kēpūzgñitūtñ
		he	kēpūchēkōk	kēpūzgñitōk
<i>Dual</i>	{	we ²	kēpūchēkūkūk	kēpūzgñitūkūk
		you ²	kēpūchēkūtūk	kēpūzgñitūtūk
		they ²	kēpūchēkūk	kēpūzgñitūk
<i>Plur.</i>	{	we	kēpūchēkūkūt	kēpūzgñitūkūt
		you	kēpūchēkūchē	kēpūzgñitūchē
		they	kēpūchēkūt	kēpūzgñitūt

458.

PRES.

		<i>I buy it</i>	<i>I do not buy it</i>
<i>Sing.</i>	{ I	kēpūtākā	kēpūtñrātākā
	{ thou	kēpūtān	kēpūtñrātān
	{ he	kēpūtā	kēpūtñrātā
<i>Dual</i>	{ we ²	kēpūtāpūk	kēpūtñrātāpūk
	{ you ²	kēpūtātūk	kēpūtñrātātūk
	{ they ²	kēpūtāk	kēpūtñrātāk
<i>Plur.</i>	{ we	kēpūtāpūt	kēpūtñrātāpūt
	{ you	kēpūtāchē	kēpūtñrātāchē
	{ they	kēpūtāt	kēpūtñrātāt

PAST

<i>Sing.</i>	{ I	kēpūtñhōākā	kēpūtñhōnrātākā
	{ thou	kēpūtñhōān	kēpūtñhōnrātān
	{ he	kēpūtñhōā	kēpūtñhōnrātā
<i>Dual</i>	{ we ²	kēpūtñhōāpūk	kēpūtñhōnrātāpūk
	{ you ²	kēpūtñhōātūk	kēpūtñhōnrātātūk
	{ they ²	kēpūtñhōāk	kēpūtñhōnrātāk
<i>Plur.</i>	{ we	kēpūtñhōāpūt	kēpūtñhōnrātāpūt
	{ you	kēpūtñhōāchē	kēpūtñhōnrātāchē
	{ they	kēpūtñhōāt	kēpūtñhōnrātāt

FUT.

<i>Sing.</i>	{ I	kēpūchēhkākā	kēpūzgnitākā
	{ thou	kēpūchēhkān	kēpūzgnitān
	{ he	kēpūchēhkā	kēpūzgnitā
<i>Dual</i>	{ we ²	kēpūchēhkāpūk	kēpūzgnitāpūk
	{ you ²	kēpūchēhkātūk	kēpūzgnitātūk
	{ they ²	kēpūchēhkāk	kēpūzgnitāk
<i>Plur.</i>	{ we	kēpūchēhkāpūt	kēpūzgnitāpūt
	{ you	kēpūchēhkāchē	kēpūzgnitāchē
	{ they	kēpūchēhkāt	kēpūzgnitāt

Second Aspect (Intransitive)

459.		PRES.		
		<i>do I go?</i>	<i>do I not go?</i>	
Sing.	{	I	iyāqchēā	iyānrāchēā
	{	thou	iyāqchēt	iyānrāchēt
	{	he	iyāqtā	iyānrātā
Dual	{	we ²	iyāqsnük	iyānrātsnük
	{	you ²	iyāqstük	iyānrāstük
	{	they ²	iyāqtāk	iyānrātāk
Plur.	{	we	iyāqstā	iyānrāstā
	{	you	iyāqchchē	iyānrāstchē
	{	they	iyāqtāt	iyānrātāt
		PAST		
Sing.	{	I	iyālthhūyēā	iyālthhünrāchēā
	{	thou	iyālthhūyēt	iyālthhünrāchēt
	{	he	iyālthhōā	iyālthhünrātā
Dual	{	we ²	iyālthhūsñük	iyālthhünrātsñük
	{	you ²	iyālthhüstük	iyālthhünrāstük
	{	they ²	iyālthhōāk	iyālthhünrātāk
Plur.	{	we	iyālthhüstā	iyālthhünrāstā
	{	you	iyālthhüstchē	iyālthhünrāstchē
	{	they	iyālthhōāt	iyālthhünrātāt
		FUT.		
Sing.	{	I	iyāqchēhsēā	iyāggñichēā
	{	thou	iyāqchēhsēt	iyāggñichēt
	{	he	iyāqchēhkā	iyāggñitā
Dual	{	we ²	iyāqchēhsñük	iyāggñitsñük
	{	you ²	iyāqchēhstük	iyāggñitstük
	{	they ²	iyāqchēhkāk	iyāggñitāk
Plur.	{	we	iyāqchēhstā	iyāggñistā
	{	you	iyāqchēhstchē	iyāggñischē
	{	they	iyāqchēhtāt	iyāggñitāt

Second Aspect (Transitive)

460.

PRES.

		<i>do I buy it?</i>	<i>do I not buy it?</i>
<i>Sing.</i>	{ I	kēpūchēä	kēpūtñrāchēä
	{ thou	kēpūchēū	kēpūtñrāchēū
	{ he	kēpūtāu	kēpūtñrātāu
<i>Dual</i>	{ we ²	kēpūtsnūk	kēpūtñrātsnūk
	{ you ²	kēpūstghwū	kēpūtñrāstghwū
	{ they ²	kēpūstānghwū	kēpūtñrātānghwū
<i>Plur.</i>	{ we	kēpūstā	kēpūtñrātstā
	{ you	kēpūstchēū	kēpūtñrātstchēū
	{ they	kēpūstātghwū	kēpūtñrātātghwū

PAST

<i>Sing.</i>	{ I	kēpūtlhūyēä	kēpūtlhōnrāchēä
	{ thou	kēpūtlhūyēū	kēpūtlhōnrāchēū
	{ he	kēpūtlhōāghwū	kēpūtlhōnrātāu
<i>Dual</i>	{ we ²	kēpūtlhūtsnūk	kēpūtlhōnrātsnūk
	{ you ²	kēpūtlhūtghwū	kēpūtlhōnrātghwū
	{ they ²	kēpūtlhōānghwū	kēpūtlhōnrātānghwū
<i>Plur.</i>	{ we	kēpūtlhūtstā	kēpūtlhōnrātstā
	{ you	kēpūtlhūtstchēū	kēpūtlhōnrātstchēū
	{ they	kēpūtlhōātghwū	kēpūtlhōnrātātghwū

FUT.

<i>Sing.</i>	{ I	kēpūchēksēä	kēpūzgnichēä
	{ thou	kēpūchēksēū	kēpūzgnichēū
	{ he	kēpūchēkkāu	kēpūzgnitāu
<i>Dual</i>	{ we ²	kēpūchēksnūk	kēpūzgnitsnūk
	{ you ²	kēpūchēkstghwū	kēpūzgnitghwū
	{ they ²	kēpūchēkānghwū	kēpūzgnitānghwū
<i>Plur.</i>	{ we	kēpūchēkstā	kēpūzgnistā
	{ you	kēpūchēkstchēū	kēpūzgnistchēū
	{ they	kēpūchēkātghwū	kēpūzgnitātghwū

Interrogative Aspect

461.

EXAMPLES

nānchēā	where am I?
kithlūn keyūchēhsēā	how shall I answer?
chāyēt	what is the matter with you?
chēn utākiyēt	why do you wait?
nāllāāk tānghāchēū	which of the two do you see?
nānnē kēpūchēū	where did you buy it?
chēn pēū	why do you do it?
kittūyēt	who are you?
nātmūn iyāqchēt	whither do you go?
nāllēātnūk pēyūkchēt	which is the one you want?
chēn pēyēt kānrūchēmāfkōnāk	why do you act without being told?
chāmūk pīngkāchēt	what have you?
kānvāk iyāktā	when did he go?
kēnā māntā	who is here?
tūnā kwēchōā nāuhwūn ānūmā	where does this creek flow?
kēā pēāghwū	who did it?
kēā kēpūtau	who buys it?
chēn āulūkīnrētchēū	why do you not take care of it?
kiyūtūn uētātaūchēksēt	how long will you stay?
nātūtmōqtā	where did it go?
chiyūqchēt	what do you want?
chāmūk pēchāqsēt	what thing do you ask for?
kithlūn pēāqkāuyīkñ	what must I do for you?
chāmūk ēmāngktā	what is in it?
kēā tāunā iyāutāu	who took that away?
chāmūk chīkkīksēt hwāngnūn	what do you want me to give you?
nātmūn thlīsklūkū kānrūtātñ	where did he tell you to put it?
chāllēāt īngkūt	what are those who are over there doing?

Endings of the Third Aspect

462. The following are the endings of this aspect, and, as usual, they are the same for each tense.

Sing.	{	I	—rāāngñā	Dual	{	we ^s	—rāākūk	Plur.	{	we	—rāākūt
		thou	—rāātñ			you ^s	—rāātūk			you	—rāāchē
		he	—rāā			they ^s	—rāēk			they	—rāēt

Innuit Verb (Arrangement I)

468.

I see him

Sing.	I see him	tāngvāgākā	I see thee	tāngvāgāmīn	thou seest me	tāngvāgāqpūgnā
	I see them ²	tāngvāgāqkā	I see you ²	tāngvāgāmīk	thou seest us ³	tāngvāgāqpūkūk
	I see them	tāngvāgākā	I see you	tāngvāgāmchē	thou seest us	tāngvāgāqpūkūt
Dual	thou seest him	tāngvāgān	he sees thee	tāngvāgāth	he sees me	tāngvāgāgnā
	thou seest them ²	tāngvāgāqkū	he sees you ³	tāngvāgātūk	he sees us ³	tāngvāgākū
	thou seest them	tāngvāgāth	he sees you	tāngvāgāchē	he sees us	tāngvāgākūt
	he sees him	tāngvāgā	we ³ see thee	tāngvāgāmūqth	you ³ see me	tāngvāgāqpūgnā
	he sees them ²	tāngvāgāk	we ² see you ²	tāngvāgāmūqūk	you ² see us ³	tāngvāgāqpūqkūk
	he sees them	tāngvāgā	we ² see you	tāngvāgāmūqtchē	you ² see us	tāngvāgāqpūqkūt
Plur.	we ³ see him	tāngvāgāhpūk	they ² see thee	tāngvāgāqthh	they ² see me	tāngvāgāgnā
	we ² see them ²	tāngvāgāqpūk	they ² see you ²	tāngvāgāqthh	they ² see us ³	tāngvāgātūk
	we ² see them	tāngvāgāpūk	they ² see you	tāngvāgāqtschē	they ² see us	tāngvāgātūkūt
	you ² see him	tāngvāgāhrūk	we see thee	tāngvāgāmthh	you see me	tāngvāgāpcheā
	you ² see them ²	tāngvāgāqūk	we see you ³	tāngvāgāmstūk	you see us ³	tāngvāgāpchekūk
	you ² see them	tāngvāgātūk	we see you	tāngvāgāmstchē	you see us	tāngvāgāpchekūt
Plur.	they ² see him	tāngvāgāk	they see thee	tāngvāgāthh	they see me	tāngvāgāqgnā
	they ² see them ²	tāngvāgākū	they see you ²	tāngvāgāqthh	they see us ³	tāngvāgātūk
	they ² see them	tāngvāgākū	they see you	tāngvāgāqtschē	they see us ³	tāngvāgātūkūt
	we see him	tāngvāgāhpūt	they see thee	tāngvāgāthh	they see me	tāngvāgāqgnā
	we see them ²	tāngvāgāqpūt	they see you ²	tāngvāgāqthh	they see us ³	tāngvāgātūk
	we see them	tāngvāgāpūt	they see you	tāngvāgāqtschē	they see us	tāngvāgātūkūt

Innuit Verb (Arrangement II)

489.

I strike him

FIRST PERSON

Sing.
 I { thee
 you^s
 you }
 I { him
 them^s
 them }

Dual.
 we^s { thee
 you^s
 you }
 we^s { him
 them^s
 them }

Plur.
 we { thee
 you^s
 you }
 'we { him
 them^s
 them }

tinglūwāmkīn
 tinglūwāmtūk
 tinglūwāmhē
 tinglūwākā
 tinglūwāqkā
 tinglūwānkā

tinglūwāmūqtū
 tinglūwāmūqtūk
 tinglūwāmūqchē
 tinglūwāhpūk
 tinglūwāqpūk
 tinglūwāpūk

tinglūwāmhā
 tinglūwāmtūk
 tinglūwāmtsche
 tinglūwāhpūt
 tinglūwāqpūt
 tinglūwāpūt

SECOND PERSON

Sing.
 thou { me
 us^s
 us }
 thou { him
 them^s
 them }

Dual.
 you^s { me
 us^s
 us }
 you^s { him
 them^s
 them }

Plur.
 you { me
 us^s
 us }
 you { him
 them^s
 them }

tinglūwāqpūgnā
 tinglūwāqpūkū
 tinglūwāqpūkūt
 tinglūwāh
 tinglūwāqkū
 tinglūwāth

tinglūwāqpūgnā
 tinglūwāqpūqkū
 tinglūwāqpūqkūt
 tinglūwāhtūk
 tinglūwāqtūk
 tinglūwātūk

tinglūwāqchēā
 tinglūwāqchēkū
 tinglūwāqchēkūt
 tinglūwāhchē
 tinglūwāqchē
 tinglūwāchē

THIRD PERSON

Sing.
 he { me
 us^s
 us }
 he { thee
 you^s
 you }
 he { him
 them^s
 them }

Dual.
 they^s { me
 us^s
 us }
 they^s { thee
 you^s
 you }
 they^s { him
 them^s
 them }

Plur.
 they { me
 us^s
 us }
 they { thee
 you^s
 you }
 they { him
 them^s
 them }

tinglūwāgnā
 tinglūwākū
 tinglūwākūt
 tinglūwāth
 tinglūwātūk
 tinglūwāchē

tinglūwāgnā
 tinglūwātūk
 tinglūwātūkūt
 tinglūwāthh
 tinglūwāstūk
 tinglūwāstchē

tinglūwāthā
 tinglūwātūk
 tinglūwātūkūt
 tinglūwāthh
 tinglūwāstūk
 tinglūwāstchē
 tinglūwāth
 tinglūwāqkūt
 tinglūwāt

470. The following form corresponds in some degree to our infinitive and to the participles.

It is conjugated in all the persons and possesses the three tenses. The characteristic of this form is 1.

471.

<i>Pres.</i>	iyäg'nēlōă	Neg. {	iyänrītnēlōă
<i>Past</i>	iyälthhünēlōă		iyälthhünrītnēlōă
<i>Fut.</i>	iyäqchēhnēlōă		iyäg'gnitnēlōă

472.

S. {	I	iyäg'lōă	D. {	we both	iyäg'lünük	P. {	we	iyäg'lută
	thou	iyäg'lutñ		you both	iyäg'lütük		you	iyäg'luchē
	he	iyäg'lünē		they both	iyäg'lütük		they	iyäg'lütüŋ

In all transitive verbs the form is as follows:

<i>Sing.</i>	lūkū	<i>Dual</i>	lūkük	<i>Plur.</i>	lükē
	tānghümälōă		that I am being seen		
	nākklikskūmälōă		that I may be loved		

The Transitive of *Lōă*

473. I. When the action of the verb refers to the subject of the proposition *lünē* is to be used.

Agüyütüm pillēākīlthhōăkūt nākkliksklünē God made us to love Him (ipsum)
kännüqtök ikētāqkaunēlünē he says he (himself) will come

kännüqtök ör'lüvürāmēnük nāthlūyägūchēnēlünē
he says he forgot to bring his (own) bow

kānrūtīhōăgnă kānrūtsklütñ ikētīchēgātnēlünē kätünrānē tāugwām ikēchē-
mārākān

he told me to tell you that he (himself) cannot come until his son comes
home = only when after his son's coming

474. II. When the action of the verb does not refer to the subject, *lūkū* is to be used for the singular, and *lūkük*, *lükē* for the dual and plural.

kännüqtök ikētāqkaunēlūkū
he says he (another) will come

kännüqtök tāmālthkwētă nūnănē nāuthlünēlükē
he says that they are all sick in the village

kännüqtök ekämrag'nē tágūnelükük kittümün
 he says that some one has taken his sled
 tkētök āpchāqtög'lükū ekiyūthlūqkāmēnük
 he comes to ask him for help (see **kāmnik**)
 kånruūlhōāmkin tāungnūgnēlükū
 I have told you in vain

475.

slākér'lükē pēchēhkānkā	I will keep them carefully
hwētök tānūm pēör'lükū	indeed, I am the one to do it
miyörkēnā īngrik miyör'lükū	go up the mountain
iyākīllē īngrik wēvūlükū	let him go around the mountain
kēpūthlükū chāhāk pēū	buy something = take something, buying it
pēlükū pēū	do it

īngrik tūvūlükū = īngrit tūvūlükē	I cross the mountain (mountains)
hwēgnā tāngvāg'lükū kētōqtōā	I see it = I seeing it, turned aside
hwēgnā mūq'lükū	I drink it
nāthlūlükū	without knowing or I do not know (a common idiomatic expression)

EXAMPLES OF THE USE OF LŌĀ

476.

kännüqtōā pēnē tānggnīlthhūnelükū	I say that I saw it up there
kännüqtūtñ pēnē tānggnīlthhūnelükū	you say that you saw it up there
kännüqtök pēnē tānggnīlthhūnelükū	he says that he saw it up there

kännüqtōā pēnē tānggnīlthhūnelükū tēnūn
 I say that he saw it up there

kännüqtök pēnē tānggnīlthhūnelükū hwāng'nūn
 he says that I saw it up there

kännüqtūtñ pēnē tānggnīlthhūnelükū hwānkūg'nūn
 you say that we both saw it up there

477.

kånrutākā ütākāsklōā	I tell him to wait for me
kånruskēū ūnwākū iyākātār'nēlōā	tell him that I will go to-morrow

kånruskēū āugūmē érrālūmē tōāvērqtihūnelōā
 tell him that I went there last moon

kånruskēkē tkētchūnnitnēlōā tūzhēchāmā
 tell them that I cannot come because I am lame

kānrūskēū kēmītnēlōă tell him that I am alone
chällēūkūt kōyūrqlhūtă we work together, being together

kānrūskēkē ēkāmrāg'nūk tūyūrsklūtă nāuthlūlrāēm ūtrūtstkinūk
tell them to send us a sled to bring back this sick person = for the
bringing back of

Agīyūtūm kúvūgă kānnūqtōk tilūtñ tāngērqsăqthwū tūngmăgēgnălthhră
the angel messenger of God said, Come, behold it, the place where
he was laid

kānyūēlgnūt lūchēră'lūtūng kăthlătlăqtūt
the dumb generally converse by signs
tōătlū chiyăkkler'lunē ūnūqtōk
then at length night came
ēmūm kătūnră chiyăkkler'lunē ānglēōk
the son of that one finally grew up

478. It is very common in native stories for two words in *lunē* to come in succession. Sometimes several will occur.

tōi ātrălunē itr'lunē nūtăn so he going down, going in
tōi nūtăn itr'lunē, ūpthlunē kămmūksăg'lunē iyăg'lunē tūmikūn yūm
mălllqthlūkū
so going in, packing up, putting on boots, going, following by the trail of
the man

479.

iyăg'lunūk thlū iēpăkă kămmūtăr'lunē, hwēgñă kăzhmōhăr'lunē
and we both went, my comrade pulling and I pushing (the sled)
tōilth āmmărriqkă ākfălūkūk, āmmărrag'lōă thlū
so I brought them (both), my salmon-skin boots, and put them on
(i.e., I salmon-skin boot me)
ūmyūōrtkūq'lōă chămūkkik chăllēnēăqchēă ūt'nūqpăk
so I (am) wondering at what I should work during the day
kiyăt ñnīlthhrēt ākăthlăt ārrōlūtūng tămănē tūpūmălūtūng kwēgūm snēnē
old kiyak frames rotting there, drifting on the shore of the river
năkklikskūmălōă ūmūk chikkērămkīn
I give you this in order that I may be loved by you = that you may
love me
kānrūtămkīn Agīyūtmūk năkklikskūmălūkū
I tell you about God so that you may love Him

480. As this form is so productive of idiomatic expressions, a few of the most usual are presented.

chiyākkr'lūnē	finally, at length
pīkk'r'lūnē	suddenly, all at once
hwātñ thlū pēlūnē	and so in this way
ākmāchēlūkū	right through
āmātūqthlūkū	just over it
āqchākēr'lūkū	especially, particularly
chāufkārētnālūkū	amounting to nothing, making void
chūkk'lūkū	concerning, in reference to
īkkōkk'lūkū	about
pētīkk'lūkū	on account of, for the sake of
tūmūkk'lūkū	by way of
ūmēksklūkū	directly
ūmēkēr'lūkū	immediately upon

The Imperative

481. The imperatives present distinct forms according to the modes from which they are derived.

In 482 may be seen the complete paradigm of the ordinary simple form in IIIĒ.

This is arranged so as to show the procession of the transitive from the intransitive, and also shows the sequences, as, ū-kūk-kē, *all down*, the third persons, n-tūk-chē in the second, and ā-kūk-kūt in the first. For example :

pē	do	pēyū	do it
pīlē	let him act	pīlēū	let him do it

This form represents *acquiescence, permission*, etc.; tōātñ, ām, etc., generally accompany this form.

In 483 there is a condensed paradigm of the form in IIIĒ, showing also the negatives.

484 shows the form in kIIIĒ. This is the real form for commanding; kēkē, kētūkē, and other interjections often accompany it.

485 shows another very common imperative derived from Mode CLIX.

483.		INTRANS.		TRANS.	
		<i>Pos.</i>	<i>Neg.</i>	<i>Pos.</i>	<i>Neg.</i>
<i>Sing.</i>	1	pīllē	pīnrīllē	pīlākū	pīnrīlākū
	2	pē	pīnrītā	pēyū	pīnrīlghwū
	3	pīlē	pīnrīlē	pīlēū	pīnrīlēū
<i>Dual</i>	1	pīlūk	pīnrālūk	pīlāuk	pīnrīlāuk
	2	pētūk	pīnrātūk	pētghwū	pīnrītghwū
	3	pīlēk	pīnrīlēk	pīlēnghwū	pīnrīlēnghwū
<i>Plur.</i>	1	pīlthtā	pīnrīlthtā	pīlāut	pīnrālāut
	2	pēchē	pīnrīchē	pēchēghwū	pīnrīlthchēū
	3	pīlēt	pīnrīlēt	pīlētghwū	pīnrīlētghwū
484.					
<i>Sing.</i>	1	pēkīllē	pīnrīlthkīllē	pēkīllākū	pīnrītkīllākū
	2	pēkēnā	pīnrīlthkēnā	pēkēyū	pīnrīlthkēyū
	3	pēkīlē	pīnrīlthkīlē	pēkīlēyū	pīnrītkīlēyū
<i>Dual</i>	1	pēkīlūk	pīnrīlthkīlūk	pēkīlāuk	pīnrīlthkīlāuk
	2	pēkētūk	pīnrīlthkētūk	pēkētghwū	pīnrīlthkētghwū
	3	pēkīlēk	pīnrīlthkīlēk	pēkīlēnghwū	pīnrīlthkīlēnghwū
<i>Plur.</i>	1	pēkīlthtā	pīnrīlthkīltā	pēkīlāut	pīnrīlthkīlāut
	2	pēkēchē	pīnrīlthkēchē	pēkēchēyū	pīnrīlthkēchēyū
	3	pēkīlēt	pīnrīlthkīlēt	pēkīlētghwū	pīnrīlthkīlētghwū
485.					
<i>Sing.</i>	1	pīkkér'īlē	pīnrītkér'īlē	pīkkér'lākū	pīnrītkér'lākū
	2	pīkkā	pīnrītkā	pīkkérhwū	pīnrītkérhwū
	3	pīkkér'lē	pīnrītkér'lē	pīkkér'lēyū	pīnrītkér'lēyū
<i>Dual</i>	1	pīkkér'lūk	pīnrītkér'lūk	pīkkér'lāuk	pīnrītkér'lāuk
	2	pīkkāhtūk	pīnrītkāhtūk	pīkkāghwū	pīnrītkāghwū
	3	pīkkér'lēk	pīnrītkér'lēk	pīkkér'līnghwū	pīnrītkér'līnghwū
<i>Plur.</i>	1	pīkkālthtā	pīnrītkālthtā	pīkkér'lāut	pīnrītkér'lāut
	2	pīkkāhchē	pīnrītkāhchē	pīkkérchēyū	pīnrītkāhchēū
	3	pīkkér'lēt	pīnrītkér'lēt	pīkkér'lētghwū	pīnrītkér'lētghwū

The Future Imperative Negative

486.	<i>Intrans.</i>	<i>Trans.</i>
<i>Sing.</i>	{ I iyäg'yäkönē thou iyäg'yäkönäk he iyäg'yäkönänē	{ I pëäkönēū thou pëäkönäkū he pëäkönänēū
<i>Dual</i>	{ we both iyäg'yäkönänük you both iyäg'yäkönätük they both iyäg'yäkönänük	{ we both pëäkönänghwū you both pëäkönätghwū they both pëäkönänghwū
<i>Plur.</i>	{ we iyäg'yäkönätä you iyäg'yäkönächē they iyäg'yäkönätüŋg	{ we pëäkönänghwū you pëäkönächēū they pëäkönätghwū

These forms exhibit the most emphatic prohibition, as:

iyäg'yäkönäk	thou shalt not go
pëäkönäkū	thou shalt not do it

487. This form implies a lasting prohibition. The command, *do not do it*, meaning *now* or *on this occasion*, is to be rendered by the form in 489.

tŋglüyäkönäkū	thou shalt not strike him
äkomyäkönäk	thou shalt not sit down

488. The verb, *I go*, iyäqtük, has the following forms:

	No. 1. lä.	No. 2. kllä.	No. 3. kër'llä (Mode CLIX).
<i>Sing.</i>	{ iyäg'lë iyë iyäg'lë	{ iyäkllë iyäkënä iyäkllë	{ iyäkër'llë iyäkä iyäkër'lë
<i>Dual</i>	{ iyäg'lük iyäqtük iyäg'lëk	{ iyäkllük iyäkltük iyäkllëk	{ iyäkër'lük iyäkäqtük iyäkër'lëk
<i>Plur.</i>	{ iyëlthtä iyäqchë iyäg'lët	{ iyäklltä iyäkëchë iyäkllët	{ iyäkältä iyäkäqchë iyäkër'lët

ätäkë hwänkük iyäkër'lük chŋngñëk kŋplükū käuäwävüt
 here, now, let us both go up stream, around the point

üetäkër'lë ünwäkülthhränün I 'll stay till to-morrow

EXTRA EXAMPLES

489.	490.	491.	492.
kūmäqthläkü	käthlächēmällē	tōänthlē	kaūqtōhpīrknē
kūmärzghwū	käthlächēmākēnā	tōäntñ	kaūqtōhpīrknāk
kūmäqthlēū	käthlächēmällē	tōänthlē	kaūqtōhpīrknākū
kūmäqthläuk	käthlächēmākīllük	tōänthlük	kaūqtōhpīrknänük
kūmäqthgwū	käthlächēmākittük	tōäntük	kaūqtōhpīrknätük
kūmäqthlēnghwū	käthlächēmākēllēk	tōänthlük	kaūqtōhpīrknākük
kūmäqthläūt	käthlächēmälthtä	tōänilttä	kaūqtōhpīrknākūt
kūmäqchēū	käthlächēmächē	tōänchē	kaūqtōhpīrknächē
kūmäqthlētghwū	käthlächēmälēt	tōänthlit	kaūqtōhpīrknākē

Kūmäqthläkü, *kindle it, make a fire*, forms its negative in the regular way :

kūmäqñrīthläkü, kūmäqñrīllū, kūmäqñrīthlēū, etc.

ātraūtñrīlgū	do not bring it down	ākōmīnrīllū	do not sit down
tīnglūnrīlgū	do not strike him	kēmītñrīllū	do not be alone

493.

chükāvīrknāk	do not go so fast
chükīpīrknāk	do not go so slowly
kännūqpīrknāk	do not talk so much
kaūwāpīrknāk	do not sleep so much
kaūqtōhpīrknākū	do not strike him so much
kwēgnérqpīrknāk .	do not smoke so much
mānpēknīkpē	do not stay so long
nākklikfīrknē	do not love me so much
pēgñitthlūqvīrknāk	do not be so weak
tkēchārāqpīrknāk	do not come so soon

These imperatives from Mode XCIX follow the model in 492.

EXAMPLES OF THE IMPERATIVES

494.

tilē kā ?	I will come, eh ?
pīlēt chāgñālthkīnrātākā	let them do ; I do not care
ātākē ām iyēlthtä	once more off we go !
kēkē käthlächēmällē	oh, well ! let him scold away
käthlächēmākēnā tākūksaūnāk	keep on with your scolding
ātākē tāunā tāngērqrkér'lākū	hello ! let me see that
hwētök tānūm pēör'lākū	be sure I am the one to do it
chükāfkēnē ikētīngsēör'lē	I will come along leisurely

nūkkākkēā
ūkūt āggūt'kér'lākē
iyāgāqkāt ūpskēlēt

remember me
let me carry these over
those who are to go, let them be
ready (203)

āulūkūkkēyū ūnā
mātnūkhār'lākū
thlōāthlūkū pēu
ūtākā pivūsūm'kū tāugwām
ūmyūān ātōqhwū
Agīyūn kānnūqtōk tāngkiqtānglē
Agīyūtūm ālāqkwūti nākēkē
nānvāk ūthlānrētchēu
āghūātā hwānēhwā pīnkiqchākōnākū
āthlātāugwōk tāgūyākōnākū
pūchākōnāk
kētākē chēlā ūnwākū niyōrkēu

take care of this
warm it first
fix it well
just wait till I get it ready
do as you please
God said, Let there be light
recite the commandments of God
do not go near the lake
now, see here, do not do it again
do not take it; it belongs to some one
keep still (i.e., do not move)
so now, to-morrow you must watch
out for it

tākūmchūkēkūt hwānkūtā
yūk tāng āminā
hwālh hwē pēkillē
ūggērmēūs'kēu īminā pīllāūchīn
slāmūn ānūfkārāyāk'lūkū

have mercy on us!
see that man over there
you or I 'll do (734)
keep right on as you have been doing
do not let him go outside

495.

S.	{	mine pīkk'lākūtōk	D.	{	ours pīkk'lāuqtōk	P.	{	ours pīkk'lāustōk
		thine pīkk'ēūtōk			yours pīkk'ēt'gūtōk			yours pīkk'ēchēūtōk
		his pīkk'lēūtōk			theirs pīkk'līngūtōk			theirs pīkk'lēt'ghwūtōk

This expresses *would it were mine!* etc.

The complete paradigm is given in 498, as this is an important form.

kātūnrākklākīntōk	would that you were my son!
īfrērnāākk'lēkūstōk	would we were his children!

496. Whenever time is mentioned in connection with the wish, *tōk* follows the word expressing it.

hwātōātōk pīkk'lākū	would it were mine now!
ālhthrag'nētōk pīkk'lākū	would it had been mine last year!
ālhthrakūtōk pīkk'lākū	may it be mine next year!

497. Any object may be thus mentioned:

hwātōātōk kiyākklākū	would it were my canoe now!
hwātōātōk ēkām'rākklākūq	would it were my sled now! (dual noun)
hwātōātōk kēmūqtūkklākē	would they were now my dogs!

PARADIGM OF PIKKLĀKŪTŌK

498.

	<i>Sing.</i>					
	I, he I, them ³ I, them	pikklākkūtōk pikklākūqtōk pikklāketōk	I, thee I, you ² I, you	pikklākkīntōk pikklāmūtōk pikklāmchetōk	thou, me thou, us ² thou, us	pikkēātōk pikkēāntōk pikkētustōk
	thou, he thou, them ³ thou, them	pikkētūtōk piklēkūqtōk piklēketōk	he, thee he, you ² he, you	pikklētītōk pikklīqtōk pikklētītōk	he, me he, us ² he, us	pikklētītōk pikklētūtōk pikklētustōk
	he, him he, them ² he, them	pikklētītōk pikklēkūqtōk pikklēketōk				
	<i>Dual</i>					
	we, ² him we, ² them ³ we, ² them	pikklāūqtōk pikklāpūqtōk pikklāpukītōk	we, ² thee we, ² you ³ we, ² you	pikklāmūqtōk pikklāmūtōk pikklāmūqchetōk	you, ² me you, ² us ³ you, ² us	pikkētūtōk pikkētūtōk pikkēkūqtōk
	you, ² him you, ² them ³ you, ² them	pikklēgūtōk pikklēkūqtōk pikklēketōk	they, ² thee they, ² you ² they, ² you	pikklīqtōk pikklīqtōk pikklīqchetōk	they, ² me they, ² us ³ they, ² us	pikklēgūtōk pikklēkūqtōk pikklētustōk
	they, ² him they, ² them ³ they, ² them	pikklīnggūtōk pikklīnkūqtōk pikklīnketōk				
	<i>Plur.</i>					
	we, him we, them ² we, them	pikklānātōk pikklākūpūstōk pikklāpūstōk	we, thee we, you ³ we, you	pikklāmūtītōk pikklāmsūtōk pikklāmschetōk	you, me you, us ³ you, us	pikkēchātōk pikkēchētūtōk pikkēchētustōk
	you, him you, them ³ you, them	piklēchētūtōk piklēchētūtōk piklēchētūtōk				
	they, him they, them ³ they, them	pikklētīgūtōk pikklētūtōk pikklētūtōk	they, thee they, you ³ they, you	pikklētītītōk pikklētūtōk pikklētūtōk	they, me they, us ³ they, us	pikklētīgūtōk pikklētūtōk pikklētūtōk

499.

Sing.	{	ĩkēthlétók
		ĩkētñtók
		ĩkēthlétók
Dual	{	ĩkēthlũqtók
		ĩkētũktók
		ĩkēthlũqtók
Plur.	{	ĩkētl̄t̄tók
		ĩkēchētók
		ĩkēthl̄stók

500.

Sing.	{	ũmyuārqt̄kl̄kētāk
		ũmyuārqt̄kēkētāk
		ũmyuārqt̄kl̄kētāk
Dual	{	ũmyuārqt̄kl̄l̄kkētāk
		ũmyuārqt̄kētũkkētāk
		ũmyuārqt̄kl̄l̄kkētāk
Plur.	{	ũmyuārqt̄k̄l̄t̄ākētāk
		ũmyuārqt̄kēchēkētāk
		ũmyuārqt̄kl̄l̄kētāk

kännür'létók yũqst̄n

would that I spoke Innuit! (i.e., as the people)

tāmānthl̄t̄tók t̄ngv̄ág'l̄ōā t̄mākũnũk

would that I had been there to see them!

501. When **kētāk** is used before the word, and if the word begins with a vowel, **kētāk** sounds as **kētāg** and merges into one word, as, **kētāgũmyuārqt̄kē**, *let me think*.

Modal Imperatives

502.

Sing.	{	kāuwāpũknē	Dual	{	kāuwāpũknānũk	Plur.	{	kāuwāpũknātā
		kāuwāpũknāk			kāuwāpũknātũk			kāuwāpũknāchē
		kāuwāpũknānē			kāuwāpũknānũk			kāuwāpũknātũng

503. All verbs ending in **qt̄ōā** have their imperative in **pũknē**. Those ending in other ways have **ĩkēnē** (505 and 543).

kānkāpũknē	without speaking	iyāg'yũqpũknē	without wanting to go
kāuwāpũknē	without sleeping	kēpūsāqpũknē	without trading
ũkfōkpũknē	without believing	ākēlētst̄pũknē	freely, without pay
mōq'nōqpũknē	without fatigue		

504.

tōātl̄ h̄k ūnōān k̄zhgēl̄unē ēnāqt̄tók, ēnāqn̄r'mēthl̄l̄u kāuwāpũknānē
then at night, entering the kazhga, he lies down; having laid down,
he (remains) without sleeping

chāhwā taunā yūt pēyũnr̄l̄thkēt, chēlā yūt pēyũg'l̄ukū t̄māyũkpũknākū?
ũksũ n̄yil̄gn̄ōk

what is it that no man wants and no one wants to lose? a bald head
ĩksāuk iyāg'yũqpũknānē he being loth to go

505.

Sing.	{	pīnrētūfkēnē pīnrētūfkēnāk pīnrētūfkēnānē	Dual	{	pīnrētūfkēnānūk pīnrētūfkēnātūk pīnrētūfkēnānūk	Plur.	{	pīnrētūfkēnātā pīnrētūfkēnāchē pīnrētūfkēnānūng
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kīttūmlāfkēnē	I without ease
kāunkūfkēnē	I without caring at all
pīfkēnē	I without doing
tūzhētūfkēnē	I without lameness
pītsākūfkēnē	I without intending to do
pīnrētūfkēnē	I without failing to do
kānrūchēmāfkēnē	I without being told
ākēlētūfkēnē	I without pay
āulūkūfkēnē	I without minding
āgiyūfkēnē	I without praying
āllāqtūfkēnē	I without mistaking
ūēgēākūfkēnē	I without striving

Some of these may be rendered into English as adjectives, as, *uncaring, untold, unpaid, unmindful*, etc.

506.

chāqthlētākāmā kā pītsākūfkēnē chāqthlīr'lāqtōā
do I sin if I do wrong unintentionally?

āpīlāqpūt Agiyūn Irklūmūn iyāuskūfkēnātā tūgnēnūn thlēn
we ask God that we be not brought to evil

kānrātōkthlāqtlāpūt āshēlgnūpūt hwānkūtā āgiyūlērtmūn hwātkāpīk illā-
kwēfkēnātā

we tell our sins to the priest without (our) keeping back any whatsoever

pīnrētūfkēnē tkēchēhkōā I will come without fail

tūzhētūhrāā imīnā pēyūōrgōk tūzhētūfkēnānē
that cripple walked without lameness (i.e., unlame)

kāthlātōā chūkāfkēnē nētūfkār'lūchē
I speak slowly to make you understand

NOTE. — Chūkāfkēnē (i.e., *without speed*); nētūfkārīkā (Mode XXXVII).

iyē kāunkūfkēnē go without minding me = go ahead; never mind me

kāunkūfkēnākū iyē
go on; never mind him (or 'it') (from kāunkākā, *I mind it*)

kāunkūfkēnē iyāg'yākōnāk
do not go without me (but if 'without' is used in its strict sense
another form occurs)

tinrlthkán iyáqchéhkōā ünēthlūkū

if he does not come I 'll go without him

illangchífkēnē iyē

go anyhow (from illangchínglátákká)

átákē chēumüqtügnáküfkēnätá ütrüqíltá

here! we without trying any longer to go ahead, let us go back
(Mode XIX)

áknártápügná pítsáküfkēnē

he, without intending, hurts me

áknártáká pítsáküfkēnākū

áknártáqká pítsáküfkēnākük

áknártánká pítsáküfkēnākē

I hurt { him unintentionally
both without intending to
them accidentally

yüt támär'müng átāuchék tāugwám pífkēnänē

all men excepting one only

iyē pífkēnē

go without me

iyē pínrētüfkēnē

go not without me = by all means take me along

írkkünük káthlätüfkēnāk

(be thou) without talking nonsense

päláqtüfkēnāk tāgüskēnā

take as much as ever you can = without taking
little

507. Our English expressions, *instead of*, *in place of*, etc., may be translated by this form.

mántüfkēnätá nānvāmün iyēlthtä

instead of our staying here let us go to the lake

ütākálgírqpükñätá iyāgnāuqtöküt

in place of waiting let us go on

māuq'lóq'lōāgnük ēnúqkōālägnē yākfänün iyāsküfkēnākük

their grandmother often forbade them both to go far off

tōāthlühök ákänün pífkēnänē átām āngkätók

then in a few moments he again came out

508.

I not yet doing

Sing.	{	píksāunē	Dual	{	píksāunänük	Plur.	{	píksāunätá
		píksāunāk			píksāunätük			píksāunächē
		píksāunänē			píksāunänük			píksāunätung

iyāksāunē

I without yet going

kānnūqsāunē

I without yet speaking

kēpütúksāunē

I without yet trading

509.

I not being

Sing.	{	chātāunē	Dual	{	chātāunānūk	Plur.	{	chātāunātā
		chātāunāk			chātāunātūk			chātāunächē
		chātāunānē			chātāunānūk			chātāunātūng

ekiyūrqtāunē	without help and not wanting any
nētāunē	I without yet hearing
tānggūqnaunē	I without yet seeing
ekiyūrqaunē	without help and wanting it

This form ends in various ways owing to the modes.

1. Chātāunē = chātītōk (Mode VI).
2. Chākāunē = chākītōā.
3. Chāngnaunē = chāngītōā.
4. Chākāsaunē = chākāsītōā (Mode XVIII).

EXAMPLES

510.

hwānkūtā kā thlōātūwāqkāuwākūt kēmtā ēkiyōrqkāunātā ?
can we alone and unaided do good ?

chānggñāunē tānggñērqchēsāq'nātāmchē
without anything happening to me, I will see you (an expression for
taking leave of one)

uētāugñā chākāsaunē	I am without anything to do yet
īkētōk chātāunē	he came in my absence = without my being (see Mode VI, chātītōā)

kēyālūnē tōātñ tākōksāunānē	he weeping unceasingly
ēkiyūrqsāunē hwātākāpīk pīnggñītōā	without help I can do nothing at all

hwākūn nūnānūk iyākōvūt tūnūthlūtā, nātūtūmūn chākīrqtākāksāunāk
chēūnūrqpāgūn ātām tūnūmthūn īkēchēhkūtñ
from hence, this village, if you go, your back to us, to nowhere, thee without
turning aside during your forwardness, again by our rear you will come
(if you go straight ahead from here you will return here again)

tāmāqsāunānē īqtōk	it fell, unlost, yet without being lost
tāmāqpūknānē īqtōk	it fell, unlost

To express that *it fell and was lost* is rendered by

īqtōk tāmār'lūnē	it fell, being lost
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hwātñ āthlāmūk thlū yūgmūk illāunātūk
and so they both were without any one else with them (i.e., they were
both alone)

Imperative of Mode VII

511.

<i>Sing.</i>	{	ănyŭnĕ ănyŭnăk ănyŭnănĕ	<i>Dual</i>	{	ănyŭnănŭk ănyŭnătŭk ănyŭnănŭk	<i>Plur.</i>	{	ănyŭnătă ănyŭnăchĕ ănyŭnătŭng
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ir'nĕyŭnĕ childless ăkĕyŭnĕ chăllĕŭgnă I work unpaid
 ănyŭnĕ never going out

512. These are used mostly in the third person.

EXAMPLES

ŭĕnănĕ	uninhabited	pĭkthliniyŭnănĕ	unfrequented
ăshĕnănĕ	bad	kĭrsnănĕ	warm
miyŭyŭnănĕ	inaccessible	iĕpăunănĕ	companionless

513. The term "adjutant" has been adopted to designate the following forms which are peculiar to the Innuit verb.

I. Adjutant *Kŭmă*

514. When this is coupled to a verb it gives the force of the adverb 'when,' used not interrogatively but relatively, as, *at that time*.

NOTE. — The use of 'when,' interrogative, is explained in 624.

Kŭmă is used as follows :

kĕpŭtŏă	I trade	kĕpŭskŭmă	when I trade
kĕpŭtăkă	I buy it	kĕpŭskŭmkŭ	when I buy it

In the past tense it appears as follows :

kĕpŭtlhŏŭgnă	I traded	kĕpŭtlhŏkŭmă	when I traded
kĕpŭtlhŏăkă	I bought it	kĕpŭtlhŏkŭmkŭ	when I bought it

515. The negatives are easily recognized :

<i>Pres.</i>	{	<i>Intrans.</i> kĕpŭtŏrĭlthkŭmă <i>Trans.</i> kĕpŭtŏrĭlthkŭmkŭ	<i>Past</i>	{	kĕpŭtlhŏnrĭlthkŭmă kĕpŭtlhŏnrĭlthkŭmkŭ
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The following paradigm presents this adjutant in full.

516. Often the characteristic vowel is the only difference, as :

năkkĭlkkămkĭn	I love thee
năkkĭlkkŏmkĭn	when I love thee

517. It must be noted that the distinction between 'if' and 'when' is rather loosely observed in Innuït.

üzvērīlthkūnē hwätñ iyōkōchīnksānrātōk
 if he were not crazy he would not act so
 tōāthlū kārūtāk āthlānrōkūftūk miyōrqtūk
 then he said to them (both), "If you (two) are strangers,
 come up"

Paradigm of the Intransitive Endings

518.

<i>Sing.</i>	{	when I	—kūmä
		when thou	—kūvūt
		when he	—kūnē
		when he	—kän
<i>Dual</i>	{	when we both	—kōmnūk
		when you both	—kōftūk
		when they both	—kāgnūk
		when they both	—kūnūk
<i>Plur.</i>	{	when we	—kōmtä
		when you	—kōfchē
		when they	—kōnūng
		when they	—kätä

EXAMPLES OF THE DOUBLE THIRDS

<i>Sing.</i>	{	he	{	tkīshkän tāngērqbchēhkākä
				when he comes I will see him
	{	he himself	{	tkīshkūnē tākchēhkä
				when he comes he will fix it
<i>Dual</i>	{	they both	{	tkīshkäg'nūk tāngērqbchēhkäqkä
				when they two come I will see them two
	{	they both themselves	{	tkīshkūnūk tākchēhkāk
				when they two come they two will fix it
<i>Plur.</i>	{	they	{	tkīshkätä tāngērqbchēhkänkä
				when they come I will see them
	{	they themselves	{	tkīshkōnūng tākchēhkät
				when they come they will fix it

Paradigm of *Kamú* (Transitive)

		<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
I	{ thee you ² you	{ -kómkin -kómük -kómchē	{ thee you ² you	{ -kómüqth -kómüqstük -kómüqstchē	{ we ² we ²	{ we we	{ -kómthñ -kómstük -kómstchē -kómighwü -kómük -kómte
I	{ him them ² them	{ -kómkü -kómük -kómikē	{ him them ² them	{ -kómüg'nérghwü -kómüg'nérük -kómüg'nérkē	{ them ² them	{ them ² them	
thou	{ me us ² us	{ -küvügnä -küvkük -küvküt	{ me us ² us	{ -köfügnä -köfchekük -köfcheküt	{ you ² you ²	{ you you	{ me us ² us him them ² them
thou	{ him them ² them	{ -küvghwü -küvkük -kükē	{ him them ² them	{ -köfghwü -köfikük -köfikē	{ them ² them	{ them ² them	
he	{ me us ² us	{ -kägnä -käük -käküt	{ me us ² us	{ -kägnä -käük -käküt	{ they ² they ² they ²	{ they they they	{ me us ² us thee you ² you him them ² them
he	{ thee you ² you	{ -käth -käük -kächē	{ thee you ² you	{ -käqth -käqük -käqchē	{ they ² they ² they ²	{ they they they	
he	{ him them ² them	{ -kägü -käük -käkē	{ him them ² them	{ -kängü -käqük -käqchē			
he	{ me us ² us	{ -könä -konäkük -konäküt	{ me us ² us	{ -könég'nügnä -könüqük -könüqüküt	{ they ² they ² they ²	{ they they they	{ me us ² us thee you ² you him them ² them
he	{ thee you ² you	{ -konäth -konäkük -konächē	{ thee you ² you	{ -könüqth -könüqstük -könüqstchē			
he	{ him them ² them	{ -konēü -konäkük -konäkē	{ him them ² them	{ -könég'nügnä -könüqük -könüqüküt			

520.

hwēgñā ṭpūnggñūkūmā	if I were you
hwēgñā thlēnūkūmā	if I were he
hwānkūtā thlitnūkūmtā	if we were they
hwēgñā ṭpūnggñūkūmā pīnrāchāqkā	if I were you I would not do it
hwē āthlāukūmā	if I were another

521. All the verbs of place derived from the various locatives mentioned in 371 occur in this form.

yānīlthkūmā	when I am yonder
tāmātākān	when he is there
tōāntākān	when he is about there

slākīlhōkūmā nāuthlūyēnrētōā hwātōā
if I had been careful I would not be sick now

nāuthlūthlēnēkūmā if I should get sick (Mode LXXII)

II. Adjutant Ākāmā

522. This signifies *whenever*.

kēpūtākāmā	whenever I trade
Neg. kēpūtñrātākāmā	whenever I do not trade

The intransitive :

S.	I —ākāmā	D.	we both —ākāmñūk	P.	we —ākāmtā
	thou —ākāvūt		you both —ākāftūk		you —ākāfchē
	he —ākāmā		they both —ākāg'nūk		they —ākāmūng
	he —ākān		they both —ākāmūk		they —ākātā

EXAMPLES OF THE DOUBLE THIRDS

523.

S.	{	ṭkētākān tāngērqtahlāqkā	I always see him whenever he comes
	{	ṭkētākāmā ārrūlir'lāqtōk	he always stops whenever he comes
D.	{	ṭkētākāg'nūk tāngērqtahlārāqkā	{ I always see them two whenever they
	{	ṭkētākāmñūk ārrūlir'lāqtūk	{ two come
P.	{	ṭkētākātā tāngērqtahlārānkā	{ they two always stop whenever they
	{	ṭkētākāmūng ārrūlir'lāqtūt	{ two come
P.	{	ṭkētākātā tāngērqtahlārānkā	I always see them whenever they come
	{	ṭkētākāmūng ārrūlir'lāqtūt	they always stop whenever they come

Paradigm of *Kāmā* (Transitive)

524.		<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
I	{ thee you ² you	—kāmkin —kāmṭūk —kāmchē	{ we ² you ²	—kāmūqṭh —kāmūqstūk —kāmūqstché	we	{ thee you ² you	—kāmṭhḥ —kāmstūk —kāmstché
I	{ him them ² them	—kāmki —kāmkiūk —kāmkiē	{ we ² you ²	—kāmūg'nerghwū —kāmūg'nerkiūk —kāmūg'nerkiē	we	{ him them ² them	—kāmighwū —kāmikiūk —kāmikiē
thou	{ me us ² us	—kāvūgnā —kāfkūk —kāfkūt	{ you ² us ² us	—kāfchekūk —kāfchekūt	you	{ me us ² us	—kāfchē —kāfchakūk —kāfchakūt
thou	{ him them ² them	—kāvghwū —kāfkūk —kāfkiē	{ you ² them ² them	—kāfghwū —kāfkūk —kāfkiē	you	{ him them ² them	—kāfchū —kāfchekūk —kāfchekē
he	{ me us ² us	—kāgnā —kākiūk —kākiūt	{ they ² us ² us	—kāgnā —kākiūk —kākiūt	they	{ me us ² us	—kāgnā —kākiūk —kākiūt
he	{ thee you ² you	—kāth —kātūk —katchē	{ they ² you ² you	—kāqṭh —kāqṭūk —kāqche	they	{ thee you ² you	—kāthḥ —kāstūk —kāstché
he	{ him them ² them	—kāgū —kākiūk —kākiē	{ him them ² them	—kāngū —kākiūk —kākiē	they	{ him them ² them	—kāghwū —kākiūk —kākiē
he	{ me us ² us	—kāmā —kāmākūk —kāmākūt	{ they ² us ² us	—kāmūg'niŋgnā —kāmūg'niŋgnūk —kāmūg'niŋgnikūt	they	{ me us ² us	—kāmūqṭh —kāmūqṭh —kāmūqṭh
he	{ thee you ² you	—kāmāth —kāmātūk —kāmāchē	{ thee you ² you	—kāmūqṭh —kāmūqstūk —kāmūqstché	they	{ thee you ² you	—kāmūqstūk —kāmūqstūk —kāmūqstché
he	{ him them ² them	—kāmāi —kāmākūk —kāmākiē	{ him them ² them	—kāg'niŋghwū —kāg'niŋgnūk —kāg'niŋgnike	they	{ him them ² them	—kāmūqṭh —kāmūqṭh —kāmūqṭh

GENERAL EXAMPLES

525.

kithlūn yūk kīttākāmā pēlāqtā? mōqrōqīllāqtōk
 what does a man do when he falls into the water? he gets wet
 chāmūk pēyūgākāmā kāchūtāqthlināpūgñā
 whenever I want anything you always refuse me

kāuqtōlāghwū iyānrātākān whenever he does not go, beat him
 pūlīngtāk kēpūtākāmā as often as ever I buy
 iyāgākāmā hwāngnūk whenever I go myself

The following example consists of an explanation of the difference between **pēki** and **pēkāntōk**.

hwēgñā tāngīngrātākām kū kānnūqtōā “pēkāntōk” tōāmthlū tānghākām kū
 kānnūqtōā “pēki”
 whenever I do not see it I say **pēkāntōk**, *it is up there*; but having it in
 sight I say **pēki**, *it is up there* (361)

III. Adjutant *Pilg'mā*

526. When this adjutant combines with a verb it conveys the idea of *prior to* or *before the act*.

It possesses both the intransitive and transitive forms and likewise the double thirds.

While the general form is in **p**, still euphony causes some variations.

- 1 kēpūtōā kēpūpilg'mā
- 2 ākōmōā ākōmvilg'mā and verbs in -gōā, -gnōā, -nōā, -rhōā (543)
- 3 kīppōā kīppilg'mā and verbs in -vōā
- 4 ōrāugñā ōrāuwilg'mā

The transitive ending is **hmkū**. The full paradigm is given in 528.

The impersonal verbs in this form appear as follows:

ūqpilgān	before it dawns	ūnūqpilgān	before it nights
ūkshūqpilgān	before it winters	kāāqpilgān	before it summers

NOTE. — For the other meanings of *before* see 736.

527. Care must be taken to distinguish between words in **pilg'mā** and those in **pīlūqtōā** (Mode XLV).

kūkāqpilg'mā mōq'nōqkātātōā
 before being half-way I began to get tired (Mode XXI)

Paradigm of *Piig'mā*

		<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
I	{ thee you ² you	—piimkin —piimtuk —piimchē	we ² you ² you	—piimūqtū —piimūqtūk —piimūqtchē	we you ² you	—piimūqñā —piimūqñāk —piimūqñākūt	{ thee you ² you
I	{ him them ² them	—piimkū —piimkūk —piimkē	him them ² them	—piimūqñā —piimūqñāk —piimūqñākūt	we you ² you	—piimūqñā —piimūqñāk —piimūqñākūt	{ him them ² them
thou	{ me us ² us	—piiqpūghā —piifkūt —piifkūt	me us ² us	—piifchēkū —piifchēkūt	you you ² you	—piifchēkū —piifchēkūt	{ me us ² us
thou	{ him them ² them	—piivghwū —piifkūk —piifkē	him them ² them	—piifghwū —piifkūk —piifkē	you you ² you	—piifghwū —piifkūk —piifkē	{ him them ² them
he	{ me us ² us	—piigāghā —piigākūk —piigākūt	me us ² us	—piigāghā —piigākūk —piigākūt	they they ² they	—piigāghā —piigākūk —piigākūt	{ me us ² us
he	{ thee you ² you	—piigāth —piigātūk —piigāchē	thee you ² you	—piigāqñā —piigāqñāk —piigāqñākūt	they they ² they	—piigāqñā —piigāqñāk —piigāqñākūt	{ thee you ² you
he	{ him them ² them	—piigāgū —piigākūk —piigākē	him them ² them	—piigāgū —piigākūk —piigākē	they they ² they	—piigāgū —piigākūk —piigākē	{ him them ² them
he	{ me us ² us	—piilig'māā —piilig'mākūk —piilig'mākūt	me us ² us	—piilig'māā —piilig'mākūk —piilig'mākūt	they they ² they	—piilig'māā —piilig'mākūk —piilig'mākūt	{ me us ² us
he	{ thee you ² you	—piilig'māth —piilig'mātūk —piilig'māchē	thee you ² you	—piilig'māqñā —piilig'māqñāk —piilig'māqñākūt	they they ² they	—piilig'māqñā —piilig'māqñāk —piilig'māqñākūt	{ thee you ² you
he	{ him them ² them	—piilig'māū —piilig'mākūk —piilig'mākē	him them ² them	—piilig'māū —piilig'mākūk —piilig'mākē	they they ² they	—piilig'māū —piilig'mākūk —piilig'mākē	{ him them ² them

EXAMPLES OF THE DOUBLE THIRDS

529.

iyāqpilīg'mā kǎnnūqtōk	before his going he said
iyāqpilīg'mā pillēākīlthhōā	before his going he did it
iyāqpilīg'mā tikillē	before his going let him come here
iyāqpilīg'mūng kǎnnūqtūt	before their going they said
iyāqpilīg'mūng tikillēt	before their going let them come here
iyāqpilgān īkētōk	before his going he came
iyāqpilgān ūmūk pīlthhōāk	before his going he did this
iyāqpilgātā īkētōk	before their going he came
tānghūpilgātā ātūnūm	before they saw one another

EXTRA EXAMPLES

tānghūpilīmnnūk ātūnūm	before we two saw each other
tānghūpilīgūg'nūk ātūnūm	before they both saw each other

iyāqpilīmūg'nūk ūmūk chīkārchēhkāpūk
before the going of us both we (both) will give you this

IV. Adjutant *Āmā*

530.

	<i>Pos.</i>	<i>Neg.</i>
<i>Pres.</i>	kēpūchāmā	kēpūtñrālāmā
<i>Past</i>	kēpūtlhōāmā	kēpūtlhūnrālāmā
<i>Fut.</i>	kēpūchēknāmā	kēpūzgnilāmā

The complete paradigm is given in 532.

531. Euphonic changes and mode forms produce a variety of endings, but they are all readily distinguished.

<i>Sing.</i>	{ I	kēpūchōāmā	iyēmā	mānlāmā	tāngvēmā
	{ thou	kēpūchōāvūt	iyēvūt	mānlāvūt	tāngvēvūt
	{ he	kēpūchōān	iyēn	mānlān	tāngvēn

Kēpūchāmā is from the simple verb **kēpūtōā**, *I trade*.

Kēpūchōāmā is from **kēpūchūqtōā**, *I want to trade*.

Paradigm of *Ámá*

532.		<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
I	{ thee you ² you him them ² them	—chámkín —chámük —chámché —chámkü —chámük —chámké	{ thee you ² you him them ² them	—chámüqtñ —chámügstük —chámügstché —chámüg'nerghwü —chámüg'nerük —chámüg'nerké	we we	{ thee you ² you him them ² them	—chámthñ —chámstük —chámstché —chámighwü —chámük —chámiké
thou	{ me us ² us him them ² them	—cháv'ghá —cháfük —cháfüküt —chávghwü —cháfük —cháfké	{ me us ² us him them ² them	—chávü'ghá —cháfchekük —cháfcheküt —cháv'ghwü —cháv'fük —cháv'fike	you you	{ me us ² us him them ² them	—cháfchéá —cháfchákük —cháfcháküt —cháfchéü —cháfchákük —cháfcháké
he	{ me us ² us thee you ² you him them ² them	—chághá —chákük —cháküt —cháhñ —chátük —cháché —chághwü —chákük —cháké	{ me us ² us thee you ² you him them ² them	—chánghá —chákük —cháküt —cháqtñ —cháqtük —cháqché —chánghwü —cháqük —cháqké	they they they	{ me us ² us thee you ² you him them ² them	—cháhghá —cháhük —cháhüküt —cháthñ —chátsük —chátsché —cháhghwü —cháthük —cháthké
he	{ me us ² us thee you ² you him them ² them	—chámáá —chámákük —chámáküt —chámátñ —chámátük —chámáché —chámáü —chámákük —chámáké	{ me us ² us thee you ² you him them ² them	—chámüg'ningghá —chámüg'gennükük —chámüg'gennüküt —chámüg'niqtñ —chámüg'gstük —chámüg'gstché —chág'nnghwü —chág'nnükük —chág'nnüké	they they they	{ me us ² us thee you ² you him them ² them	—chámüq'ghá —chámüq'ükük —chámüq'üküt —chámüq'thñ —chámüq'stük —chámüq'stché —chámüq'ghwü —chámüq'ükük —chámüq'üké

Paradigm of Tāngvēmā

533. *Intrans.*

Trans.

Sing.	I	tāngvēmā	{ I, him I, them ² I, them	{ tāngvēmki tāngvēmkiuk tāngvēmke	{ I, thee I, you ² I, you	{ tāngvēmki tāngvēmkiuk tāngvēmche	
	thou	tāngvētūt	{ thou, him thou, them ² thou, them	{ tāngvēghwū tāngvēkūuk tāngvēkē	{ thou, me thou, us ² thou, us	{ tāngvēghā tāngvēkūuk tāngvēkūt	
	he	tāngvēn	{ he, him he, them ² he, them	{ tāngvēghwū tāngvēkūuk tāngvēkē	{ he, thee he, you ² he, you	{ tāngvēghā tāngvēkūuk tāngvēkūt	
Dual	we ²	tāngvēmniuk	{ we, ² him we, ² them ² we, ² them	{ tāngvēmūghwū tāngvēmūkūuk tāngvēmūkē	{ we, ² thee we, ² you ² we, ² you	{ tāngvēmūqti tāngvēmūqstūuk tāngvēmūqstche	
	you ²	tāngvēqtūuk	{ you, ² him you, ² them ² you, ² them	{ tāngvēfghwū tāngvēfkiuk tāngvēfke	{ you, ² me you, ² us ² you, ² us	{ tāngvēfghā tāngvēfkiuk tāngvēfkiūt	
	they ²	tāngvēgnūuk	{ they, ² him they, ² them ² they, ² them	{ tāngvēghwū tāngvēkūuk tāngvēkē	{ they, ² thee they, ² you ² they, ² you	{ tāngvēmūghā tāngvēmūkūuk tāngvēmūkūt	
Plur.	we	tāngvēmā	{ we, him we, them ² we, them	{ tāngvēmūghwū tāngvēmūkūuk tāngvēmūkē	{ we, thee we, you ² we, you	{ tāngvēmūghā tāngvēmūkūuk tāngvēmūkūt	
	you	tāngvēchē	{ you, him you, them ² you, them	{ tāngvēfghwū tāngvēfkiuk tāngvēfke	{ you, me you, us ² you, us	{ tāngvēfghā tāngvēfkiuk tāngvēfkiūt	
	they	tāngvēmūng	{ they, him they, them ² they, them	{ tāngvēghwū tāngvēkūuk tāngvēkē	{ they, thee they, you ² they, you	{ tāngvēmūghā tāngvēmūkūuk tāngvēmūkūt	

534. This form is constantly used in narratives for reduplication, and immediately follows its dominant (which it agrees with in number and person). It follows its dominant without employing a conjunction.

NOTE. — As the present tense is very commonly used instead of the past, in translating Innuit into English *āmā* is to be rendered by our perfect participle with 'and' inserted.

yūk kūgūnā māktōk māchāmā ūg'māān ātrāqtōk

a man who is in the *kāān* (rear part of house [811]) arises; rising right through he goes out (i.e., a man in the rear arose and having arisen passed directly out)

535. The following extracts from native stories will show the use of *āmā*.

tāum ātrērñāk ūyāngtōk ūyāngchāmā kānrūtā

that woman looked down, and having looked down she said

tōātlūhōk īmīnā māūqhūlōā ūqtōk ūqchāmā kāmmūksālhhrāgnē yūwāk¹
then his old grandmother got on the bed platform, and having gotten up took off her old boots (812)

iyāg'yūqtōk iyāg'yōān māūqhūlōq'lūnē āptā iyāgyūg'nēlūnē

he wanted to go, and because he is wanting to go he tells his grandmother he is desirous of going

nūnāthlūr'mūk īkētōk īkēchāmā kāzhgēmūn ītrtōk

he comes to an old deserted village, and having come he enters the kazhga

snāqshīqpākāmā īktātātōk

because it is so close to the bank it is about to fall (see 223 and Mode XXI)

kānrūtūktlāriyākōnākē chāt-tāmāthkwētā nāthlūnrīlthkūtñ, tōiyūhwā nāthlūnrīlthknē yūm tāmāthkwētā kānrūtākāmēkē īllālārālāmēkē

never tell all that you know, for he that tells all he knows often tells more than he knows

Nāthlūnrīlthkūtñ = second person of *nāthlūnrīlthkūnkā*, the plural of *nāthlūnrīlthkākā*.

kānrūtākāmēkē

whenever he tells all about them

īllālārālāmēkē

because he always adds to them (plural of the third singular)

īllālārālāmēū

(from *īllālārālārānkā*) = I always add to them (639)

pēyūāmā pēākā

I do it because I wish to

¹ yūwākā

I pull off one boot

yūwāqkā

I pull off both boots

yūwān

thou pullest off one boot

yūwāqkñ

thou pullest off both boots

yūwā

he pulls off one boot

yūwāk

he pulls off both boots

535 a. Impersonal verbs used in this form are to be rendered by *on account of, because of, etc.*

ānōkklään iyākātānrētōä	I do not start on account of the wind
ningthlään iyāgyūnrētōä	I do not want to go because of the cold
kānikchāän tiyūgnūr'mā chāp̄rtōk	his wanting to come is prevented on account of the snow
knārūkpeväkän	because of a big snowdrift

yākshīg'lūkū tāngshūnitākā tākfeälāmā
I cannot see that far, being of weak sight

chēlä slōqnēnānr'mēnē tārayōkfāg'mük tānghāmā chikūm illōänē
and during his sliding along having seen a king salmon in the ice

āgiyūgnā thlē pētīkkīlūkū chāqthlūqtōän
I pray for him on account of his being a sinner

To the question *chēnhwā mūllūvākōqchēt, why did you delay so?* the answer may be *tāngvēmā* or *tāngsōāmā* or *tāngsūqpākāmā, because I was looking at something.*

mīknāmā yākfālīrrūskaūnrātōk	he is too small to go so far
pākniyūāmā	I through curiosity = because of wanting to see

(See also Mode CLVI.)

V. Adjutant

536. This expresses *although, even, nevertheless, etc.*

<i>Time Forms.</i>		<i>Personal Form.</i>	
<i>Pres.</i>	pēyūgnūr'mā	<i>Sing.</i> {	I pēyūgnūr'mā
<i>Past</i>	pēyūlthhōgnūr'mā		thou pēyūgnūqpīt
<i>Fut.</i>	pēyūgwāqkaugnūr'mā		he pēyūgnūr'mā
<i>Neg.</i>	pēyūnrīlgnūr'mā	I although unwilling	
	tiyūgnūr'mā	although I wish to come	
	tiyūnrīlgnūr'mā	although I do not wish to come	
	iyāg'yūgnūr'mā	I though desirous of going	
	iyāg'yūnrīlgnūr'mā	I though not desirous of going	
	iyāgnūr'mā	although I go	
	pīngkīnggnūr'mā	although I have	
	pēyūgnūr'mā pīnrātākā	although willing, I did not do it	
	pēyūnrīlgnūr'mā pēughā	I act unwillingly (530)	
	āngkāpīktīngrān	no matter how big = even being very big	

538. Pēgnūr'mā (from pēākōā) can be used to express *at least*.

ātaūchēhkōmūk pēgnūr'mā ālthhrākūmē at least once a year
yūt tāmār'mūng pīngrilgnōr'mūk illaunātūng all men, without exception

īmīnā hōk kīnggnōklāā kēyālūnē ūtrāqchūg'lūnē pīngrān hōk tōātñ
āmāklāān iyāuthlūkū

this one, his younger brother, he crying, he wanting to go back, his elder
brother bringing him (the elder brother made the younger go although
he was crying and wanting to go home)

tōāthlūhōk īmīnā tūtgarāu'lōā kānnūqtōk, "Hwēgnā iyānūr'mā ūtrāqtlāq-
chēhkōā tōkōnēr'lēt tōkōtānkā "

then that one, her grandson, said, "Although I go I will return again, (for)
I have slain the assassins "

nāthlōākā kāntāutīngkrūchēā tāugwām pīngkīnggnūr'mā kēpūsāgūtūk-
sānrētti

I do not know if he has any kantaks, but even if he had he would not sell
any (his state of having kantaks)

539.

Sing.	{	I	—gnēnānīm'nē
		thou	—gnēnānīrpnē
		he	—gnēnānīr'mēnē
		he	—gnēnānrānē
Dual	{	we both	—gnēnānīmūg'nē
		you both	—gnēnānūqptūg'nē
		they both	—gnēnānīr'mūg'nē
		they both	—gnēnānrāg'nē
Plur.	{	we	—gnēnānīmtnē
		you	—gnēnānūqpchēnē
		they	—gnēnānīr'mūqnē
		they	—gnēnānrātnē

When this is added to a verb stem it conveys the idea of *duration*,
in the time of, *whilst*, etc.

tāmānlīnggnēnānīm'nē during my being there

540. This form is of frequent occurrence, and seems to be derived
from some mode expressing *coincidence*. While it is evidently a
localis possessive, and agrees with the form in **nīmā** (78), neverthe-
less it seems to be alone, for none of the other cases have yet been
met with.

EXAMPLES

541.

iyāqtōk. iyāg'gnēnānrānē iyōkūchēnē nāthlūyāgūtā	
he goes away ; during his going he becomes crazy	
kānrūskekē māthlūtnlōā ¹ stōāmūk ūkkātmōq'gnēnānim'nē	
tell them I saw a dead beluga while I was coming here = during my hithering	
chātilgñēnānim'nē tiyākōnāchē	do not come during my absence
kēyāulōqgnēnānrānē	while he was crying
pēgnēnānrātnē	while they were doing

This form is easily distinguished from that in 75.

kānrūtgnēnānim'nē	during my talk = while talking
kānrūtīmnē	in 'my saying (i.e., in the words)
tōātlū hōk mīnkgñēnānrānē mīngkūtūm ēnūm thlēchēā nāthlūyāgūtā,	
yūār'yākā nātākinrētā nātākinrālāmēū tūtghārā'lōā imīnā mānūsūqtōk	
mānūsūgnēnānrānē māūqhūlōq'lōā itrātōk	
so then while he was sewing he forgot where he laid the needle ; he looked for it and could not find it ; not finding it, the grandchild grieved ; while he was grieving his grandmother enters	
tānvāgā tāngvāg'nēnānrānē ēmūm kānrūtā hwākā nūkālthpēāk ūyōk	
chālraāyūyēt	
he gazed at her and while he was gazing she said, " Well, young man, what do you mean ? "	

542. In the following section fifty-four groups of verbs are presented, together with their various adjuncts, imperatives, etc.

NOTE. — In this list it will be noticed that some verbs are shown with nine forms and some with less. This does not imply that these latter verbs lack the other forms. The reader can readily supply them from the models given.

These verbs have been selected from a large collection made for the purpose of finding some clue towards a classification. To avoid enlarging this work too much, these few only are presented here.

The last six verbs in *āqtōā* and *ūqtōā* have been placed together in order that the slight difference between them may be made more apparent.

¹ *Māthlūtōā* = I discover a dead animal.

543.

1. <i>ētōā.</i> pētōā (I lack) pēlthkūmä pētākāmā pēlāmā pēpillig'mā pētūfkēnē pēlinggñür'mā	2. <i>ūtōā.</i> pērūtōā (I have no more) pērūskūmä pērūtākāmā pērūchāmā pērūpillig'mā pērūtūfkēnē pērūtgñür'mā	3. <i>ūqtōā.</i> pēyūqtōā (I desire) pēyūkūmä pēyūgākāmā pēyūāmā pēyūqpillig'mā pēyūqpūknē pēyūgñür'mā
4. <i>gwōā.</i> tükügwōā (I am rich) tükükūmä tükügākāmā tükügñāmā tükūvillig'mā tükūfkēnē tükügñür'mā tüküyākōnāk tükūlrāāgnā	5. <i>ēūgnā.</i> kāzhgēūgnā (I am in the kazhga) kāzhgēkūmä kāzhgēākāmā kāzhgēāmā kāzhgēvillig'mā kāzhgīfkēnē kāzhgēgñür'mā kāzhgēyākōnāk kāzhgīlrāāgnā	6. <i>āūgnā.</i> ūētāūgnā (I am) ūētākūmä ūētākāmā ūētēmā ūētāvillig'mā ūētāfkēnē ūētāgñür'mā ūētāyākōnāk ūētālrāāgnā
7. <i>kāqtōā.</i> ātrāchūkāqtōā (I want to go down a bit) ātrāchūkākūmä ātrāchūkāqkāmā ātrāchūkāmā ātrāchūkāqpillig'mā ātrāchūkāqpūknē ātrāchūkānggñür'mā ātrāchūkār'yākōnāk	8. <i>mōā.</i> ākōmōā (I sit) ākōmkūmä ākōmākāmā ākōmāmā ākōmvillig'mā ākōmūfkēnē ākōmūnggñür'mā ākōmyākōnāk	9. <i>rōūgnā.</i> nāuthlünrōūgnā (I am sicker) nāuthlünrōūkūmä nāuthlünrōākāmā nāuthlünrōāmā nāuthlünrōvillig'mā nāuthlünrōūfkēnē nāuthlünrōūgñür'mā nāuthlünrōüyākōnāk
10. <i>vīrqtōā.</i> kāuwāvīrqtōā (I go up stream) kāuwāvīrūsūmä kāuwāvīrqtākāmā kāuwāvīrqchāmā kāuwāvīrqtūfkēnē kāuwāvīrqtīnggñür'mā kāuwāvīrqchākōnāk kāuwāvīrqtñrillū	11. <i>chīqtōā.</i> kīnchīqtōā (I keep myself neat) kīnchīkūmä kīnchīgākāmā kīnchīāmā kīnchīqpūknē kīnchīnggñür'mā kīnchīg'yākōnāk kīnchīnrillū	12. <i>rāūtōā.</i> kīnggñürāūtōā (I am late) kīnggñürāūsūmä kīnggñürāūtākāmā kīnggñürāuchāmā kīnggñürāutūfkēnē kīnggñürāutīnggñür'mā kīnggñürāuchākōnāk kīnggñürāutñrillū

13. ägöä.

äknēägöä
(I suffer)
äknēäkūmä
äknēägākāmā
äknēänāmā
äknēägñür'mā
äknēäfkēnē
äknēäyākōnāk
äknēänrillū
äknēälräägñä

16. tūgnä.

kütütūgnä
(I snore)
kütütükūmä
kütügākāmā
kütütüāmā
kütütüngñür'mā
kütütüfkēnē
kütütüyākōnāk
kütütünrillū
kütütülräägñä
kütütülē

19. itöä.

ätäuchitöä
(I have one)
ätäuchiskūmä
ätäuchitākāmā
ätäuchichāmā
ätäuchitgñür'mā
ätäuchitüfkēnē
ätäuchitsākōnāk

22. ēgöä.

thlüēgöä
(I am comfortable)
thlüēkūmä
thlüēgākāmā
thlüēgñāmā
thlüēgñür'mā
thlüēfkēnē

14. vöä.

äkvöä
(I run)
äkvökūmä
äkvākāmā
äkvügñāmā
äkvügñür'mā
äkvüfkēnē
äkvüyākōnāk
äkvünrillū
äkvilräägñä

17. töqtöä.

ätöqtöä
(I sing, etc.)
ätörkūmä
ätörākāmā
ätöämā
ätügñür'mā
ätöqpükne
ätör'yākōnāk
ätünrillū
ätülräägñä
ätüyülē

20. küqtöä.

ätküqtöä
(I dress)
ätkükūmä
ätküwākāmā
ätküāmā
ätkügñür'mā
ätküqpükne
ätküg'yākōnāk

23. gñöä.

tärēgñöä
(I comprehend)
tärēngkūmä
tärēgñākāmā
tärēgñāmā
tärēngñür'mā
tärēnükēnē

15. qtöä.

ēqtöä
(I am snow blind)
ēgñskūmä
ēqtākāmā
ēqchāmā
ēqtīngñür'mā
ēqtüfkēnē
ēqchākōnāk
ēqtünrillū
ēqtülräägñä

18. mēügñä.

ümēügñä
(I am long away)
ümēkūmä
ümēākāmā
ümēämā
ümēgñür'mā
ümīfkēnē
ümēyākōnāk
ümünrillū
ümilräägñä
ümētülē

21. möqtöä.

külmöqtöä
(I go to the summit)
külmörüskūmä
külmöqtākāmā
külmöqchāmā
külmöqtüngñür'mā
külmöqtüfkēnē
külmöqchākōnāk

24. aügñä.

þthläügñä
(I go astray)
þthläükūmä
þthläākāmā
þthlēmā
þthläügñür'mā
þthläüfkēnē

25. gwōā.
—kāugwōā
(See Mode LXVIII)
—kāukūmā
—kāugwākāmā
—kāugñāmā
—kāugñūr'mā
—kāufkēnē
—kāuyākōnāk
—kāunrillū
26. rūtōā.
ālāurūtōā
(I appear)
ālāurūskūmā
ālāurūtākāmā
ālāurūchāmā
ālāurūtūngñūr'mā
ālāurūtūfkēnē
ālāurūchākōnāk
ālāurūtīnrillū
27. ātōā.
ānggēātōā
(I sail)
ānggēāikūmā
ānggēāqkāmā
ānggēāmā
āngyāngñūr'mā
āngyāqpūknē
āngyār'yākōnāk
āngyānrillū
28. rāūgnā.
āqchārāūgnā
(I become worse)
āqchārākūmā
āqchārāākāmā
āqchārāāmā
āqchārāngñūr'mā
āqchārāfkēnē
āqchārāyākōnāk
āqchārīnrillū
29. skōā.
ūēkskōā
(I propose marriage)
ūēkskūmā
ūēkskākāmā
ūēkskñāmā
ūēkskīngñūr'mā
ūēkskūfkēnē
ūēkskākōnāk
ūēkskīnrillū
30. vōā.
ūēvōā
(I circle around)
ūēfkūmā
ūēvākāmā
ūēvgnāmā
ūēvgnūr'mā
ūēvūfkēnē
ūēvyākōnāk
ūēvīnrillū
31. aūgnā.
ksaūgnā
(I am lazy)
ksaūkūmā
ksākāmā
ksaūgnūr'mā
ksāmā
ksāfkēnē
ksāyākōnāk
ksānrillū
32. t̄kōā.
ūmyūōrqt̄kōā
(I reflect)
ūmyūōrqt̄kūmā
ūmyūōrqt̄kākāmā
ūmyūōrqt̄kgnūr'mā
ūmyūōrqt̄kgnāmā
ūmyūōrqt̄kūfkēnē
ūmyūōrqt̄kūksākōnāk
ūmyūōrqt̄kīnrillū
33. Irqtōā.
āggīrqtōā
(I arrive)
āggīrūskūmā
āggīrqtākāmā
āggīrqchāmā
āggīrqtūngñūr'mā
āggīrqtūfkēnē
āggīrqchākōnāk
āggīrqtīnrillū
34. āntōā.
āchēāntōā
(I am under)
āchēānīlthkūmā
āchēāntākāmā
āchēānlāmā
āchēānīgnūr'mā
āchēāntūfkēnē
āchēānchākōnāk
āchēāntīnrillū
35. gōā.
ākkwēgōā
(I play)
ākkwēkūmā
ākkwēgākāmā
ākkwēgnāmā
ākkwēgnūr'mā
ākkwēfkēnē
ākkwēyākōnāk
ākkwēnrillū
36. tōā
nētōā
(I hear, I obey)
nīshkūmā
nētākāmā
nēchāmā
nētīngñūr'mā
nētūfkēnē
nēchākōnāk
nētīnrillū

37. **ᑭᑎᑎᑭᑎᑭ.**

nāskūlᑭᑎᑎᑭᑎᑭ
(I have headache)

nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ
nāskūlᑭᑎᑎᑭᑎᑭ

40. **ᑭᑎᑎᑭ.**

tāggōā
(I come)

tāᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ
tāᑭᑭᑭᑭ

43. **ᑎᑎᑎᑎᑎ.**

kōuqtōā
(I am pigeon toed)

kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ
kōuᑭᑭᑭᑭ

46. **ᑎᑎᑎᑎᑎᑎ.**

ēkāmrāᑭᑎᑎᑎᑎ
(I have a sled)

ēkāmrāᑭᑎᑎᑎᑎ
ēkāmrāᑭᑎᑎᑎᑎ
ēkāmrāᑭᑎᑎᑎᑎ
ēkāmrāᑭᑎᑎᑎᑎ
ēkāmrāᑭᑎᑎᑎᑎ
ēkāmrāᑭᑎᑎᑎᑎ

38. **ᑎᑎᑎᑎᑎ.**

tāᑎᑎᑎᑎᑎᑎᑎᑎ
(I am seen)

tāᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ
tāᑎᑎᑎᑎᑎᑎᑎᑎᑎᑎ

41. **ᑎᑎᑎ.**

sēvāqtōā
(I emerge upon)

sēvāᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭᑭ
sēvāᑭᑭᑭᑭ

44. **ᑎᑎᑎ.**

pīksitōā
(I have not yet)

pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ
pīksitᑎᑎᑎᑎᑎ

47. **ᑎᑎᑎᑎ.**

iyiyūᑎᑎᑎ
(I go nicely)

iyiyūᑎᑎᑎ
iyiyūᑎᑎᑎᑎ
iyiyūᑎᑎᑎᑎ
iyiyūᑎᑎᑎᑎ
iyiyūᑎᑎᑎᑎ
iyiyūᑎᑎᑎᑎ

39. **ᑎᑎᑎᑎ.**

ātōᑭᑭᑭᑭ
(I sing loud)

ātōᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ
ātōᑭᑭᑭᑭᑭᑭ

42. **ᑎᑎᑎᑎᑎ.**

ōr'lūvᑭᑭᑭᑭᑭ
(I bring along my bow)

ōr'lūvᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ
ōr'lūvᑭᑭᑭᑭᑭᑭ

45. **ᑎᑎᑎᑎᑎ.**

kānnūᑭᑭᑭᑭᑭ
(I interpret)

kānnūᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ
kānnūᑭᑭᑭᑭᑭᑭᑭ

48. **ᑎᑎᑎᑎ.**

ōkīttōā
(I burn myself)

ōkīshᑭᑭᑭ
ōkīᑭᑭᑭᑭᑭ
ōkīᑭᑭᑭᑭᑭ
ōkīᑭᑭᑭᑭᑭ
ōkīᑭᑭᑭᑭᑭ
ōkīᑭᑭᑭᑭᑭ

49. äqtöä.	50. äqtöä.	51. äqtöä.
kännäqtöä	kännäq'töä	kīngnäqtöä
(I end up at)	(I slumber)	(I conceive)
kännäkümä	kännäqkümä	kīnggñäkümä
kännäräkämä	kännäqkämä	kīnggñäkämä
kännämä	kännärēmä	kīnggñämä
kännägnür'mä	kännähgnür'mä	kīnggnägnür'mä
52. üqtöä.	53. üqtöä.	54. üqtöä.
kä'nüqtöä	kēnüqtöä	künnüqtöä
(I speak)	(I am dry)	(I am angry)
känkümä	kēnrüskümä	künrüsümä
känräkämä	kēnüqtäkämä	künnüqtäkämä
känrämä	kēnüqchämä	künnüqchämä
kängnür'mä	kēnüqtīnggnür'mä	künnüqtīnggnür'mä

The Impersonal Verbs

544. These verbs assume any suitable mode, particularly Modes XXI, LXXVI, etc.

<i>it snows</i>	<i>it rains</i>	<i>it hails</i>	<i>it blows</i>
känniqtök	släthlirtök	käfchirtök	änöklertök
känniqchēhkök	släthlirchēhkök	käfchirchēhkök	änöklērchēhkök
kännilthhök	släthlilthhök	käfchilthhök	änöklilthhök
kännirkän	släthlirkän	käfchirkän	änöklērkan
kännirkätän	släthlirkätän	käfchirkätän	änöklērkatän
känniqchään	släthliän	käfchian	änöklään
kännir'lünē	släthlir'lünē	käfchir'lünē	änöklir'lünē
<i>snow</i>	<i>rain = bad weather</i>	<i>hail</i>	<i>wind</i>
känniqchäk	släthlük (204)	käftäk	änökä
<i>it shines</i>	<i>it thunders</i>	<i>it is warm</i>	<i>it is calm</i>
äkäqchirtök	käthlirtök	nīngliätök	könērqtök
äkäqchirchēhkök	käthlirqchēhkök	nīnglichēhkök	könērqqchēhkök
äkäqchilthhök	käthlilthhök	nīnglilthhök	könilthhök
äkäqchirkän	käthlirkän	nīnglilthkän	könirkän
äkäqchirkätän	käthlirkätän	nīnglilthkätän	könirkätän
äkäqchian	käthliän	nīnglilän	könilän
äkäqchir'lünē	käthlir'lünē	nīnglithlünē	könēr'lünē
<i>sun</i>	<i>thunder</i>	<i>it lacks cold</i> (451, Mode VI)	<i>calm</i>
äkäqtä	käthlük	nīnglä (cold)	könük

The Impersonal Verbs

545. Strictly speaking, there are no impersonal verbs in Innuit. These all have the personal endings. Example: *ūnūqtōk*, *it is night*, becomes personal, as:

Sing.	{	I	ūnūwāgñā
		thou	ūnūwātñ
		he	ūnūwā
Dual	{	we both	ūnūwākūk
		you both	ūnūwātūk
		they both	ūnūwāk
Plur.	{	we	ūnūwākūt
		you	ūnūwāchē
		they	ūnūwi

meaning *it nights me, it nights thee, it nights him, etc.*

Fut. ūnūqchēhkāgñā, etc.

Past ūnūlthhōāgñā, etc.

and also through all the adjuncts:

kūmā	= ūnūkāgñā	if it nights me = if I am benighted
kāmā	= ūnūgākāgñā	whenever it nights me
pīlīg'ma	= ūnūqpīlgāgñā	before it nights me
āmā	= ūnūōāgñā	because it nights me
gnūr'mā	= ūnūngrāgñā	although it nights me
mārā	= ūnūmārākāgñā	after it nights me

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iyākīllē ūnūqpīlgāgñā

I'll go before I am benighted

ūnūānā īkētñrātōk

because he is benighted he does not come

ūnūlthhōāgñā īkētñīm kūn

I arrived just at night = it nighted me just at my coming

ūnūqchēhkāgñā īkēpīlīg'mā

it will be night before I come = it will night me

The Modes

547. The Innuit language does not make use of adverbs as a distinct part of speech, to vary or qualify the sense of a verb. All diversities in the manner of action and being are expressed by incorporating certain characteristics with the verb.

In a word, it may be said that the adverb is combined with the verb. For example: *iyāqtōā*, *I go*, and *iyānkīqtōā*, *I go again*, or *iyāyūētōā*, *I never go*. Each of these new forms of *iyāqtōā* is a complete verb in itself, having all the tenses, aspects, adjutant forms, verbal nouns, etc., of the original.

These modal characteristics are inserted immediately after the stem of the verb, generally with some slight euphonic change, as, *tinglūwākā*, *I hit him (her or it)*. This verb always implies *to hit with the fist*, being derived from *tinglūkā*, *my fist*.

If it should be desired to express that a severe blow was dealt, then the characteristic *pāk* is to be inserted, as, *tinglūqpāgākā*, *I hit him violently*. Furthermore, if the blow was repeated, *kīq* is to be added: *tinglūkīqpāgākā*, *I hit him again violently*.

Several characteristics may be added at once to the same verb stem. Numerous examples are given of these combinations.

Innuït, moreover, does not admit of coupling a verb to an infinitive, as, *I want to go*. These combinations are expressed by inserting particles, just as described above: *iyāqtōā*, *I go*; *iyāg'yūqtōā*, *I want to go*.

The order, therefore, is:

- 1 The stem.
- 2 Characteristic of mode (one or more).
- 3 Characteristic of adjutant (if needed).
- 4 Characteristic of negation (if needed).
- 5 Characteristic of object and number.
- 6 Characteristic of tense.
- 7 Characteristic of person.

In the following series of modes the characteristics are given in both the intransitive and transitive forms as well as in their negatives.

Frequently examples are also given of the tenses and other parts of the verb, which may assist the reader in translating the native stories.

The study of the modes will render clearer the chapter on suffixes. (See 101.)

This series is not to be considered complete, for the number of Innuït modes and their combinations is apparently unlimited.

Index of Modes

548. This presents the characteristics of the various modes and also the intransitive and transitive forms.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
1	ántōă	—	CLXXX
2	ăqtōă	ăqtākă	LIII
3	chăkōă	—	CXIX
4	chăkōă	—	XC
5	chăpākăqtōă	—	CXXVIII
6	chăqpîqtōă	chăqpîqtākă	XXX
7	chăqtōă	chăqkă	XXIX
8	chărălăqtōă	—	CXXXV
9	chărăqthlină'läqtōă	—	CXXXIV
10	chărăđqtōă	chărăđqkă	CXXXI
11	chărăqtōă	—	CXXX
12	chărăwōkăqtōă	—	CXXXII
13	chěkgñăttōă	chěkgñăttākă	LI
14	chîmākōă	chîmākākă	LXX
15	chūgñă	—	CXLVI
16	chüg'năqkōă	chüg'năhkākă	CXIII
17	chüg'nîrûtōă	chüg'nîrûtākă	CIX
18	chūkăqtōă	chūkăqkă	CXVIII
19	ětōă	—	VII
20	făkăněrqtōă	—	LXXXVI
21	făkăqtōă	—	CLVI
22	fălîrqchûqtōă	—	CI
23	fălîrqtnkîqtōă	—	CII
24	fălîrqtōă	—	C
25	fărăntōă	—	CLXXIX
26	fkătōă	fkărākă	XXXV
27	gñăqtōă	gñăqtākă	CLVIII
28	gñōă	—	II
29	gñōăqtōă	—	CX
30	gñōărăqtōă	—	CXI
31	gör'lđqtōă	—	CLVII
32	gwōă	—	LXVIII
33	îlthhōūgñă	—	LXXXV
34	îngnăksăkōă	îngnăksăkākă	XXVIII
35	—	îrākă	CVII
36	itōă	—	VI

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
37	—	käkäkä	CLXII
38	käkköörqtöä	käkköäkä	LXXI
39	käpiktöä	käpiktäkä	LXXX
40	—	käräkä	CXXXVI
41	kärämittöä	—	CXLIV
42	käräyüqtöä	—	CLXV
43	kätätöä	kätäräkä	XXI
44	kaugwöä	kaugwäkä	LXVII
45	kérqtöä	—	CLIX
46	kërtök	—	LXXXI
47	—	kētäkä	CVI
48	—	kngñütäkä	CLV
49	kīqchēkgnättöä	kīqchēkgnättäkä	LII
50	kīqchüqtöä	—	XLI
51	kīqnäqkōä	kīqnäqkākä	XLII
52	kīqnirütöä	—	XLIV
53	kīqtöä	kīqtäkä	XLI
54	—	kīqtüktäräqkä	XLIII
55	klinär'läqtöä	klinär'läqkä	XLIX
56	klirqtöä	kliräkä	LXI
57	kngñöä	—	LXXXIX
58	kōä	käkä	CLIII
59	kōqtöä	kōqkä	CXLIX
60	ksitöä	ksitäkä	XVIII
61	—	kümäkä	LXVI
62	küniyäkōä	küniyäkäkä	CVIII
63	kwīrqtöä	—	XCVIII
64	läqtöä	läqkä	CLIV
65	—	läräkä	LX
66	läriyäkōä	läriyäkäkä	XL
67	lgīrqtöä	—	CIV
68	lgñügnä	lgñüäkä	XCIII
69	lgñöqtöä	—	XCIV
70	līfkätöä	—	LVIII
71	līqtöä	—	XVII
72	līr'nür'mittöä	—	CIII
73	llēängkätäqtöä	—	LIX
74	llēügnä	llēäkä	LV
75	mäläqtöä	mäläräkä	LXIX
76	märäügnä	märääkä	XLVI
77	mätuyäkōä	—	CLXI

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
78	maūgnā	—	LXXIII
79	mēūgnā	mēākā	CLII
80	—	mēūwākā	CV
81	mīttōā	—	CLXXVI
82	mōqtōā	—	XCVI
83	nāārānggnōā	—	CXXIII
84	nāārāqtōā	nāārākā	CXXXVIII
85	nāchāāpākāqtōā	—	CXXIX
86	nāchāāqtōā	nāchāārākā	CXXXIII
87	nāksākōā	nāksākākā	XXVII
88	nānrīqtōā	nānrārākā	XXXIX
89	nāqkōā	nāqkākā	XXVI
90	nārāksitōā	nārāksitākā	CXXXIX
91	nārāūgnā	nārāākā	CXXXVII
92	nārēnāārāqtōā	—	CXXVI
93	nārīnkīqkshītōā	nārīnkīqkshītākā	CXL
94	nāūqtōā	nāūrākā	XLVII
95	nēūgnā	nēākā	CLI
96	ngkātōā	—	I
97	ngnūqhrāgnōā	—	III
98	ngnūqhrāg'yūqtōā	—	V
99	ngnūqhrāngkātōā	—	IV
100	—	nilleākā	LVI
101	nīrqtōā	nīrākā	CXX
102	nrātssnāqtōā	nrātssnāqkā	CXV
103	ōrqtōā	ōrqtākā	CXVI
104	pākāqtōā	pākārākā	CXXVII
105	pāqtōā	pāgākā	LXXVI
106	pīktōā	pīktākā	LXXIX
107	pilūqtōā	pilūgwākā	XLV
108	raūqtōā	—	LXXXIII
109	rēkānērqtōā	—	LXXXVII
110	rōālāqtōā	—	CXLV
111	rōūgnā	rōākā	LXXXIV
112	rūtnāārāqtōā	—	XVI
113	rūtōā	—	IX
114	sāqtōā	sāqkā	XXIX
115	sātōā	sārārākā	XCI
116	sēgēkāqtōā	—	CXLI
117	sēgēvāthlēqtōā	—	CXLIII
118	sēgēūgnā	—	CXLII

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
119	sēgēwākāqtōā	—	CXXXVIII
120	sēōrqtōā	sēōrākā	CXVII
121	sēūtōā	—	XCV
122	shīqtōā	—	CLXXVII
123	shīqtōqtōā	—	CLXXVIII
124	sīpākāqtōā	—	CLXIV
125	—	skākā	XXXIII
126	skōā	skōrākā	XXXVI
127	skūmaūgnā	—	LXXIV
128	—	stākā	XXXIV
129	—	stilleākā	LVII
130	stitōā	—	XII
131	stkitōā	—	XIV
132	stūnggnūgnā	—	XV
133	stūngkātōā	—	XII
134	stūngyūqtōā	—	XIII
135	tāqtōā	—	XXIII
136	tārāqtōā	tārārākā	XXIV
137	thātōā	thārākā	CXLVIII
138	thlēnēūgnā	—	LXXII
139	thlināqtōā	thlināqkā	XXXI
140	thlūrqtōk	—	LXXXII
141	tīnggnōā	tīngnākā	XXII
142	tīngnākkōā	tīngnākkākā	XIX
143	—	tīttoākā	XLVIII
144	—	tkūfkārālāqkā	XXXVIII
145	tōā	—	XCVII
146	tōg'nārqtōā	tōg'nārqtākā	LIV
147	tōqtōā	—	CL
148	tōqtōā	—	CLXIII
149	tōrinākkātāqtōā	—	CXXII
150	tōrināqtōā	—	CXXI
151	tūgnā	—	CXLVII
152	tūyākōā	—	CLX
153	ūethlīkkōā	ūethlīkkākā	LXXVIII
154	ūgēākōā	ūgēākākā	LXIII
155	ūmētōā	ūmētākā	LXV
156	ūnitōā	ūnitākā	XXXII
157	ūnrāchākōā	—	LXIV
158	ūnrāpākātōā	ūnrāpākārākā	XCII
159	ūqtōā	ūgākā	LXII

	<i>Intrans.</i>	<i>Trans.</i>	<i>Mode.</i>
160	—	ūtākā	LXXV
161	—	ūtstōfkārākā	XXXVII
162	vāthlēqtōā	vāthlēgākā	LXXVII
163	vētōā	vētākā	XI
164	vīngkātōā	—	X
165	vīrqtōā	—	XCIX
166	yākōā	yākākā	CXIX
167	yāqpāāqtōā	yāqpāārākā	L
168	yāqtōā	—	XXIX
169	yārāōktōā	—	CXXIV
170	yārāōyūqtōā	—	CXXV
171	yātōqtōā	yātōqkā	XX
172	yūētōā	yūētākā	VIII
173	yūgnā	—	CXLVI
174	yūg'nāqkōā	yūg'nāqkākā	CXII
175	yūkōā	yūkākā	CXIV
176	zhēāqtōā	zhēārākā	XXV

MODE I

This mode denotes *possession*. Its characteristic is:

		—ngkātōā	
pīngkātōā			I have = possess
chāmūk pīngkāchēt	what	have you?	{ ekāmringkātōā I have a sled
chāmūk pīngkilthhūyēt		had you?	{ ekāmringkilthhōugnā I had a sled
chāmūk pīngkāchēksēt		will you have?	{ ekāmringkāchēkōā I will have a sled

With a dual or plural object the following forms may be used:

<i>Sing.</i>	mīngkūtingkātōā	I have a needle
<i>Dual</i>	mīngkūtūg'nūk pīngkātōā	I have two needles
<i>Plur.</i>	mīngkūtnūk pīngkātōā	I have needles

Mālrog'nūk mīngkūtingkātōā may also be used to express *I have two needles* (581).

To express *I have one, I have two, etc.*, see 589.

I have, in the sense of *to keep*, etc., see 846.

This mode employs for its negative Mode II. (See 451 also.)

The sound of *i* in **tingkātōā** is sometimes like a very short *u*.

Some is expressed by the modalis case.

chāmmūk kānnimchēkängkächēt

have you something to tell? = what news have you?

kānrāārāqtängkātōā ṭpēnūn

I have a word to say to you

549. This mode has also the force of the substantive verb.

nāuthlūtrāātängkātōk kā mǎnē is there a sick person here?

nāuthlūgwōā I am sick, I am an invalid (Mode LXVIII)

nāuthlūrāā one who is sick (166); **kā** (interrogative) (718)

knārūktängkātōk there is a snowdrift

kīllūpūt ingriktängkātōk there is a mountain back of us (i.e., our house)

kīllōāk nānvāhāchōāqtängkātōk there is a small lake back of them

kīttēt kwīqtängkātōk there is a river in front of them

These examples show also the use of the possessive locatives (390).

Agiyūn kānnūqtōk tängkiqtānglē God said, Let there be light

This is an example of the imperative (494).

550. Particular attention is drawn to combinations with other modes, which convey distinct difference in the meaning.

kēmūqtītängkilthūyākōk mǎnē

there was a dog here (but he is not here now)

kēmūqtītängksākōk mǎnē

there was a dog here (and he is here yet)

ākkā tāmānē yūktängkilthūyākīlrāā mǎnē

in the old times there were inhabitants here (but there are none now) (for **ākkā tāmānē** see 623)

yūktängksākōk mǎnē

there was a man here (and he is here yet)

551. Combinations with the augmentative and diminutive:

kwīq chārōvāningkātōk

the river has a current = there is a current in the river

ūnā kwīq chārōvānūqpāngkātōk

this river has a strong current = great

taūnā kwīq chārōvānchōārāngkātōk that river has a slow current = little
 kānikchāpāngkātōk there is much snow
 kānikchāchōārāngkātōk there is little snow

552.

iēpā ātkūchōārāngkāthlūnē āllēk hwātñ tāktālūtūk, mānē chēlā kōkānē
 ḡñlthkāthlūkū ākōqtūtālūnē
 the other one having a little coat with sleeves short as this, and its length
 reaching to his middle here

NOTE 1. — In this description the narrator touches his arm above the wrist when saying *hwātñ*, to show how short the sleeves were, and at *mānē chēlā* he shows how far the coat reached.

yūk imīnā kāzhgēmūk ānūnānē, ātkwēlāmā, kāmmūksilāmāthlū kwū-
 tlingkāthlūnēhōk chīskūg'nē ḡñlthkāthlūkū, ōkōqsūnkāthlūnēthlū
 kākkāmēkūn, āllēmātingkāthlūnēthlū ūnātmē nūgēthūn
 this man never goes outside of the kazhga, having no coat and no boots ;
 he has breeches reaching to his knees, and he has an old cap just
 covering the crown of his head, and worn-out mittens (i.e., his
 fingers protrude)

NOTE 2. — This last expression is a peculiar idiom; *nūgā* = *the tip*, and "hand" is expressed by *fingers* (749).

1st āllēmātingkātoā ūnātmā nūgēthūn
 2d āllēmātingkātoñ ūnātvūt nūgēthūn
 3d āllēmātingkātoḱ ūnātmē nūgēthūn

yūk ānkātōk pikānē chēūtūg'nē ḡñlthkāthlūkū kānningkāthlūnē
 a man came out up there (i.e., on the bank) having a mouth reaching
 to his ears

553. The various modifications concerning possession constitute distinct modes.

I have much, many, is expressed by using *pīngkātoā* with the modalis of *āmthlūq*, *āmthlūrūk*, *āmthlūrūt*.

āmthlūr'mūk pīngkātoā I have much
 āmthlūr'nūk pīngkātoā I have many

I have a part (244).

illāhrēnūk pīngkātoā I have a part

To have plenty, none, etc. (See following modes.)

To have, in sense of *keeping*, etc., see 846.

MODE II

Signifies *to have, to get, to acquire, to become possessed of.*
This differs from Mode I, which means *to have* (i.e., *to possess*).

—ghōă

kiyāghōă		kiyāngningghūr'mă	
kiyāngkūmă		kiyāngkrāmă	
kiyāghākāmă			
mīngkūtghōă	I get a needle	ēkāmragghōă	I get a sled
ătkūghōă	I get a coat	kiyāghōă	I get a canoe

554.

kētōănē hōk imīnă ămăkklēă kiyāghōk, nūtăn āghōărōōkklūtūk ūnănē
kītmūqnē
then that one, his elder brother, got a kiyak, so they both would paddle
about down there in front of their home

Kiyāngghērkinē, *when he got a kiyak.* This conveys the idea of becoming old enough to be able to manage a kiyak. Among the Eskimo this corresponds to the assumption of the 'toga virilis' among the Roman youth.

MODE III

Signifies *to acquire a new, fresh object.*

—ngnūqhrāghōă

ăngghōărūtūngnūqhrāghōă	I get a new paddle
kēmūqtūngnūqhrāghōă	I get a fresh dog

MODE IV

This is a compound and signifies *possessing a new object.*

ngnūqhrāngkătōă

kēmūqtūngnūqhrāngkătōă	I have a new dog
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MODE V

A compound signifying *the desire to obtain a new object.*

ngnūqhrāg'yūqtōă

ăngghōărūtūngnūqhrāg'yūqtōă	I wish to get a new paddle
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MODE VI

Denotes *not having, deprived of*.

-itōă

nūyitōă	I am bald	= I have no hair
năchitōă	I am bareheaded	= I have no cap
slitōă	I am crazy	= I have no sense
illitōă	I am alone	= I have no others
nūppitōk	it is still	= it has no sound
chătitōk	there is nothing	
yūqtitōk	it is deserted	= it has no man
pēlūqkitōă	I have no boots	
ēkămrītōă	I have no sled	

The various forms are easily recognized.

ēkămrītōă	ēkămrilămă
ēkămrithlōă	ēkămrithrăăgnă
ēkămrilthkūmă	ēkămrăunē

kănnūqtōk	ătănē	ăngyitnēlūkū	he says his father has no canoe
kănnūmchēkitōă	ăqchăkălrăămūk		I have nothing to tell of interest

From the verbs in *gnōă*, in this mode, come such derivatives as:

sliligñōk	one with no sense = an idiot
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MODE VII

Also signifies *not having*.

-ētōă

nēchūētōă	I do not hear	pētōă	I have not = I lack
pēlūgwētōă	I have no boots	yūētōk	there is nobody
ūzvētōă	I have no sense	ăshētōk	it lacks goodness = it is bad

555. *Hwē hwătkăplk pētōă* is a stronger expression than *pētōă*, *I have nothing at all* (726).

556. *Pētōk* is commonly used to express *he is not here*, when a person calls another.

ěrrălōk tăngkētōk, tăngkĭngkăthlătōk ăkōqtūm ăkĭnkălthhrănūk
the moon has no light; it reflects light from the sun

iyökochetök	he lacks judgment
äkülthkētök	it is very frequent (i.e., has no intervals)

From verbs in *gnōā* :

chäqthūēlgñök	a virtuous person = one without sin
if'nēyūēlgñök	a childless person

From this mode are derived the forms given in 133.

MODE VIII

This closely resembles the preceding and signifies *never*.

—yūētōā, —yūētākā

miyūyūētōā	I never go up	iyāyūētōā	I never go
ānyūētōā	I never go out		

Other forms : ānyūlthkūmā, ānyūēlāmā, ānyūnē.

MODE IX

Denotes *no more, no longer any*.

—ūtōā

This mode is closely identified with the preceding one, as :

pētōā	I have not	pērūtōā	I have no more
pēlūgūērūtōā			I have no more boots
ākkēlgnūērūtōā			I have no more debt
iyūtōā			I go no more, I am impeded
pērūskūmā			when I have no more
īngrīrūtōk			there are no more mountains
yūērūtōk			there are no more people
chātīrūtōk			there is nothing more
tūmirūtōk			there is no more trail

pēūrūtākā	mine which are no more (i.e., my deceased parents) (796)
nāēnīrūtūtñ	you have no longer any voice (said when one is hoarse)

557. Pērūtūtñ kā, have you no more? This is an idiom which corresponds to the English question, *have you any more?*

iēpirūtē	an idiomatic term for a deceased wife
pērūthlōā	pērūskūmā
pērūtīhrāāgnā	pērūtūksāunē

MODE X

Signifies *having a place to act in*.

—vīngkātōā

This is composed of **vīk** and **pīngkātōā**.

iyāg'vīngkātōā	I have a place to go to
ānāg'vīngkātōā	I have a shelter to go to
ōkīzhvīngkātōā	I have a refuge to go to

MODE XI

The privative mode is most common, as :

—vētōā, —vētākā

iyāg'vētōā	I have no place to go to
ākōmvētōā	I have no place to sit
thlēvētākā	I have no place to put it
mīnkfētōā	I have no place to sew in
tāngfētākā	I have no place to look at it

MODE XII

—stītōā, —stūngkātōā

ēkiyōrqstītōā	I have no one to aid me
nāsvītstītōā	I have no one to show me
kūnnūkstītōā	I have no one to love me

The negative, being the most used, is presented first. The positive examples are:

ēkiyōrqstūngkātōā	I have a helper
kūnnūkstūngkātōk	he has one to love him

MODE XIII

A combination meaning *the desire to have some one*.

—stūngyūqtōā

ēkiyōrqstūngyūqtōā	I wish to have an assistant
ēkiyōrqstūngyūnrētōā	I do not want any helper

MODE XIV

This is a stronger expression than the preceding.

—stkitōā

ėkiyōrqstkitōā

I have absolutely no one to help me

MODE XV

—stüŋgñūnā, —stnūnrētōā

ŋñukūmā
ŋñōāmā

ŋñulōā

āgiyūlertüŋgñūnā

I am a priest

nārkistüŋgñūnā

I am a teacher

kēpūstüŋgñūnā

I am a trader

pīllēākstüŋgñūnā

I am a worker

pīllēākstnūlthhōūgñā

I was a worker

pīllēākstüŋgñūnā

I am the maker of it

pīllēākstkāg'nā

I am the maker of both

pīllēākstkātnā

I am the maker of them

From this mode are derived the forms given in 144.

pīllēākstē

the maker

chāllistēnūchākā

my being a workman

ėkāmrīstēnūchākā

my being a sled maker

MODE XVI

Signifies *nearly no more*.

—rātñāārāqtōā

yūērūtñāārāqtōk

there are nearly no more people

nūyīrūtñāārāqtōk

he has nearly no hair

yūērūtñāārākān

when there are nearly no more people

yūērūtñāārāngrān

although there are nearly no more people

MODE XVII

Signifies *to abound, have plenty, etc.*

—līqtōā, —līnrētōā

pēlīqtōā

I have plenty

pēlīlthhōūgñā

I had plenty

pēlērqchēhkōā

I will have plenty

pēlīr'lōă	pēlīrāăġhă
pēlēămă	pēlēă
pēlīrkūă	
yănē īngrīlīqtōk kă	is it very mountainous there?
ăwănē kwēlīqtōk	the country over there abounds in rivers
yūlīqtōk	it is populous
kănnūqtōk īssōrlīr'nēlūkū kwīgūm pīġnă	
	he says that there are plenty of seals at the mouth of the river

From this mode are derived the forms given in 130.

MODE XVIII

Denotes that *the act is not yet performed.*

—**kshītōă**, —**kshītăkă**

Very often the characteristic is not aspirated, as :

chănrīksītōă năskūlġnū thlīmnūk	I have not yet recovered from my headache
nētūksilăfchēū	have you not heard it yet?

As a general rule, the **kshī** is very strongly emphasized.

kūkăkshītōk	he is not yet half-way
iyăkshītōk kă	has he not gone yet?
īkētūkshītōk	he has not come yet
stūkshītōk kă	has it not yet passed down? (i.e., a boat)

This verb is applied only to vessels, either steamers or sail-boats.

Kănnūqsītōă, *I do not talk yet.* From this is derived a term used to express *baby*; **kănnūqsilġnōk**, *one who does not yet talk*, as, 'infans.'

Ăvvaūksītăkă expresses *I remember it* (i.e., *I have not yet forgotten it*) (780).

pīkshītōă	I have not yet
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Examples of other forms :

pīksilthkūă	pīksithlōă
pīksilăă	pīksăunē

MODE XIX

Denotes *an effort or attempt to act.*

—Ingnäkkōä, —Ingnäkīnrētōä
—Ingnäkkākä, —Ingnäkīnrētākä

iyängnäkkoä	I endeavor to go
käthlätingnäkkoä	I try to speak
chēumüqtīngnäkkoä	I try to go ahead
kēpūtīngnäkīnrētākä	I do not try to buy it
pīngnäkākä	I attempt to do it
lētīngnäkākä	I strive to learn it
āshīngnäkkoä	I try to be good
pīngnäkkiirä	(from pīngnäkākä, <i>one who tries</i>)
āshīngnäkkiiräēt yūt	men who try to be good

There is another mode resembling this, which conveys the idea of attempting the act in a delicate manner (Mode XCI).

tüpäqtīngnäkākä	I try to wake him
tüpäqshägākä	I try gently to wake him

Other forms: —Ingnäkkōä, —Ingnäkūfkēnē, —Ingnäkkūmā, etc.

This mode combines with Mode XIV and forms a new one, as:

—kiqtīngnäkkoä, —kiqtīngnäkākä

iyängnäkkoä	I try to go
iyängkiqtīngnäkkoä	I try again to go

MODE XX

Denotes *setting out to put the act into execution.*

—yätōqtōä, —yätōqkä

ägiyüyätōqtōä	I go to pray
täng'nersäqtōqkä	I go to see it

äkizhgērhaū'lūk nūliqklütük üetälräek. Ätauchimēhök ēfrērnüg'mē uenä slōqtārriyätōqtök
there were two old ptarmigan who were married. Then one day her husband (i.e., the husband) went out to slide on the ice.
tōäthlū chätillētnē iminä uenä emäqpillēöyätōg'lünē
so, then, one time her husband went out to hunt on the sea

MODE XXI

Shows the act is about to begin.

kēpūfikātātōā, kēpūtkātāthrētōā
kēpūfikātārākā, kēpūtkātāthratākā

This mode is frequently combined with others.

558. **Ātātā** is the expression for *by and by, presently*, etc.

ānōkkilān iyākātātāthrētōā	I will not start to go because of the wind
īrkūkkilētātāqtōā	I am about to die
īrkūkkilētātāthlīmtnē (76)	just as we are at the point of death

mātñ hōk īkēkātāqtūk nūnāmūg'nūn
when they both were just coming to their house

iyākātāthhōungñā	iyākātāmā
iyākātāchēhkōā	iyākātākāmā
iyākātākūmā	iyākātār'lōā

Nīnglīrqkātāyūg'nākkōk, *it looks as if the cold weather is about to moderate*. This is an example of a combination of this mode with CXII and XVII. The root is **nīnglā**, *cold weather*.

MODE XXII

Signifies the start to do.

—tīnggñōā, —tīngnākā

kēpūtīnggñōā	I start in to trade	kēpūtīngrētōā	I do not start in to trade
kēpūtīnggrāmā		kēpūtīngkūmā	
kēpūtīngnīmkn		kēpūtīnggnīnggñūr'mā	
kāthlātīnggñōā		I start to speak	
pīnggñōā		I start to do	
iyāg'nīnggñōā		I have something to start with	

NOTE. — **īyāg'nērqōā**, **īyāgnīrākā** also means *to begin*.

MODE XXIII

Denotes duration of the action.

māntāqtōā

NOTE. — This mode is generally used in the verbs of place.

māntōā	I am here	māntāqtōā	I continue to stay here
nūmītōā	I am in the house	nūmītāqtōā	I continue in the house
nāllāhōqtōā	I am doubtful	nāllāhōqtāqtōā	I remain undecided

559. 'J'y suis j'y reste' is exactly rendered by **hwēntōā hwēntāqtōā**.

MODE XXIV

Signifies *performing the action at intervals, with weakness, etc.*

—tittārāqtōā, —tārānrētōā
—tittārākā, —tārānrātākā

kännūqtārāqtōā	I speak in a weak voice, mutter
iyāqtārāqtōā	I go slowly, weakly
iyāktārālrāā	one who takes his time

MODE XXV

Denotes *the completion, ending up, finishing the act.*

—zhēāqtōā, —zhēārākā

chällēvīzhzhēāqtōā	I accomplish (my) work
mīngkūvzhēārākā	I finish my sewing

560. This may be expressed also by

mīngkākā pīvzhēārākā	my sewing, I finish doing it
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MODE XXVI

Denotes *a moral freedom or ability to perform the act.*

pēnāqkōā, pēnāqkīnrētōā
pēnāqkākā, pēnāqkīnrātākā

pēnāqkīnrātākā	I cannot do it (i.e., I am not allowed, it is illicit)
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pēnāqkkūmā

when I am able (sometimes pēyūnāqkkūmā is said, with same meaning, or, when it is convenient for me)

iyāg'nāqkōā	I can go (i.e., I am free to go)
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Many combinations may be made.

pīnkīqnāqkākā	I am able to do it again
pēnāqkūksitīnrātākā	I am not yet able to do it

561.

pēnāqkōk	it is possible
tōkōnāqkōk	it is deadly = fatal
tōkōnēkān	third singular of kūmā
ānglānāqkōk	it is pleasant = agreeable
āllīngnāqkōk	it is fearful
nāthlūnāqkōk	it is unknown
chāprnāqkōk	it is difficult

These and many others in this mode are used impersonally as adjectives.

MODE XXVII

pēnāksākōā, pēnāksānrētōā
pēnāksākākā, pēnāksānrātākā

pēnāksākōā	I ought
pēnāksākākā	I ought to do it
pēnāksākūmā	pēnāksāknamā
pēnāksākākāmā	pēnāksākūnggñūr'mā
nētnāksākākā	I ought to hear (obey) him
tārīngnāksākākā	I ought to understand it
iyāg'nāksākōā	I ought to go
yāvūt iyāg'nāksākūtñ	you ought to go there

NOTE. — Frequently *shākōā* is said in place of *sākōā*.

MODE XXVIII

Signifies to endeavor to perform the action.

pīngnāksākōā, pīngnāksānrētōā
pīngnāksākākā, pīngnāksānrātākā

I try to do

nētīngnāksākākā	I endeavor to obey him
tārēgñīngnāksākākā	I try to understand it
āngīngnāksākōā	I attempt to get out

MODE XXIX

kēpūchāqtōā, kēpūchānrētōā
kēpūchāqkā, kēpūchānrātākā

kēpūchālthhōūgnā	Neg. {	kēpūchālthhūnrētōā
kēpūchālthhōākā		kēpūchālthhōnrātākā
kēpūchāqchēā		kēpūchānrēchēā
kēpūchālthhūyēā		kēpūchālthhūnrēchēā
kēpūchāq'lōā		kēpūchāq'nēlōā
kēpūchālrrāagnā		

nāthlūnrīlthkūmkū tiyāqtōā	if I had known it I would have come
nāthlūnrīlthkūmkū tinrāchāqtōā	if I had known it I would not have come
kēpūchūkūmkū kēpūchāqkā	if I wanted to buy it I would buy it
iyāg'yāqtōā ēkāmrāngkkūmā	I would go if I had a sled
ēkiyūryāqkā tāugwām ūtākiyākāgñā	I would have helped him, but he did not wait for me
kīthlūn pēāqsnūk	how would we both act?
pēāqtōā	I would do

nāuthlūthlĕnĕkūmǎ nūmĕchǎqtōǎ

if I should get sick I would stay in the house

nǎthlōǎkǎ kĕmūqtĭngkrūchĕǎ tāugwǎm pĭngkingĝnūr'mǎ kĕpūsǎgūtĭk-
sǎnrĕtti

I do not know whether he has dogs, but even if he has he would not sell them

kĭthlūn mūmĭqchǎqchĕū ūnǎ

how would you translate this?

A second group in this mode takes *y* before the characteristic.

—yǎqtōǎ, —yǎnrĕtōǎ

iyǎg'yǎqtōǎ I would go

tiyǎqtōǎ I would come

kĭthlūn iyǎg'yǎqchĕt?

how would you go?

A third group takes *s*.

—sǎqtōǎ, —sǎnrĕtōǎ

—sǎqkǎ, —sǎnrātǎkǎ

kĭthlūn kǎnrūtĭksǎqchĕū?

how would you tell it?

MODE XXX

Signifies *that without doubt or question the act will occur*. A variation of the preceding mode.

—chǎqpiqtōǎ, —chǎqpiqtǎkǎ

ĭqchǎqpiqtōǎ

I would certainly fall

kĕpūchǎqpiqtǎkǎ

I would surely buy it

tāgūyǎqpiqtǎkǎ

I would surely take it

ĭyĕmchǎqpiqtǎkǎ

I would surely break it

MODE XXXI

pĕrthlinǎqtōǎ, pĕrthlinǎnrĕtōǎ

pĕrthlinǎqkǎ, pĕrthlinǎnrātǎkǎ

ǎnōklārthlinǎtōk

it always blows = continually

kāuwǎqthlinǎtōǎ

I always sleep

pĕrthlinǎtōǎ, —thlinǎkǎ

I do always

NOTE 1. — This mode combines with many others.

ĭkkitstǎthlinǎqkǎ

I always keep it clean

~~ĭkkitstǎkǎ~~, *I clean it*. This in Mode IX is ~~ĭkkitstǎkǎ~~, *I cause it to be clean*.

NOTE 2. — This mode gives the group of nouns in *thlinǎk*. (See 197.)

nūnǎkǎ kǎǎkklinǎraugwōk

my country, it is continual summer

nāuthlūthlinǎqtōǎ

I am always sick

MODE XXXII

Declares *the actor unable to perform the act.*

—*ūnitōā*, —*ūnitākā*

This generally implies physical inability. For example, if one is told to do something which he considers beyond his strength to accomplish, he will answer as follows :

mīkkīllīgnūgnāmā	pēunitākā	I cannot do it because I am small
pēunitōā		I am unable
pēunitākā		I cannot do it
pēunilthkūmā		if I could not

Mīkfākāmā ākfākōyūnitōk, *he is too small to run (because of his smallness he is unable to run).*

MODE XXXIII

Signifies *to command the act.*

—*okākā*, —*okīnrātākā*

kēpūtskākā	I tell him to buy it	iyāskēkē	tell them to go
pīskākā	I tell him to do it	iyāskākā	I tell him to go
tīskākā	I tell him to come	ākfātskākā	I tell him to bring it
iyāskēū	tell him to go away	ūētāshkēū	tell him to stay
kānrūzhghwū	yānē ūtākāsklōā		tell him to wait for me over there

562. Many verbs in this mode may be translated simply as *I want it so*; as, **mānskākā**, *I want it here.*

kātrūskākā	I want it white	tūnūskākā	I want it black
ānggīnskākā	I want it big	mīkkīskākā	I want it small

MODE XXXIV

Expresses *the authority to enforce the performance of the act.*

—*stākā*, —*stnrātākā*

kēpūtstākā	I make him buy it	gnīllāqstākā	I cause him to laugh
pītstākā	I make him do it	iyāqstākā	I make him go
nīnglīm	ūtrāqstākūt		the cold made us return
ānglēān	thlēmōqtōrākā	ēmūm	ātēn nūlīqtūsklūkū
	having grown up,	his father	used to urge him to marry

MODE XXXV

—fikätöä, —fikänretöä
—fikäräkä, —fikänrätäkä

pifikäräkä	I make him do it
iyäfikäräkä	I make him go
nängtufikäräkä	I make him suffer (i.e., endure) it

Examples of other forms in this mode :

pifikäkümä	pitsäkufkäkümä
pifikämä	pitsäkufkäkämä
pifikënë	pitsäkufkënë
tükufkäräkä	I enrich him
chäg'nifkäräkä	I strengthen him
näuthlufkäräkä	I make him ill
tärinufkätöä	I inform, explain (i.e., make to understand)

Combinations are frequent.

kristȫk thlēākām̄hwū kimtnūn chāmūk ūmyüät̄kufkäräläqtākūt
when we make the sign of the cross, what does it always remind us of?

ūmyüät̄kufkäräläräkä	I always make him remember
ūmyüät̄kufkäräläqtāgnä	it always reminds me

MODE XXXVI

This mode has about the same meaning as the preceding one, but it is stronger.

—sköä, —sköräkä

iyäsköräkä	I force him to go	iyäskünrätäkä	I do not force him to go
köpütsköräkä			I force him to buy it
ūmyüäksköräkä			I make him remember it
iyäskökümkü			when I force him to go

The transitive is more difficult to render, as **näklīkskōä** signifies *I demand love* or *I must be loved, I want to be loved*.

Agīyūn hwānkūtūn näklīkskōk, *God demands our love, God wants to be loved by us*.

The passive is **näklīkskūmaūgnä** (Mode LXXIII).

MODE XXXVII

Signifies to oblige some one to perform the act.

—ätätükäräkä

MODE XXXVIII

Signifies to always oblige one to act.

—ükükärälükä

MODE XXXIX

Denotes a cessation of the act for a time.

—nänriqtöä, —nänriräkä

kēpūtnänriqtöä

I cease trading for a while

näkkliknänrärägñä

he loves me no longer

NOTE. — Generally ämthlēr'mük, etc., is used with this mode.

ämthlēr'mük nūātnänriqtöä

I cease (desist) visiting the village so much

MODE XL

Signifies that the effort was in vain, proved abortive, unsuccessful, etc., although attempted often.

—läriyäköä, —läriyäkäkä

iyäg'läriyäköä

I frequently go in vain

kēpūtläriyäkäkä

I often am unsuccessful in trade

tüngriläriyäkīlrägñä

I frequently practise sorcery ineffectually

MODE XLI

Denotes a repetition of the act.

—kiqtöä, —kiqthrētöä

—kiqtäkä, —kiqthrētäkä

kēpütäkä I buy it

kēpütñkiqtäkä I buy it again

pīnkiqtäkä

I do it again

pīnkiqthlöä

pīnkiqiskümä

pīnkiqchämä

pīnkiqghwū

kännüqtök ŷkētñkiqnitnelünē ūp'nāqkākān tāugwām
 he says that he will not come again till spring = only when it is spring (604)
 iyānkīgīskūmā when I go again

Again is also expressed by **ām** with the simple verb.
 Several examples of this may be seen in the stories (799).
 This mode combines with several others.

iyānkīqchūqtōā I want to go again
 pīnkīqchūnrētākā I do not want to do it again

MODE XLII

Denotes *ability to repeat the act*.

—kīqnāqkōā, —kīqnāqkīnrētōā
 —kīqnāqkākā, —kīqnāqkīnrātākā

This is a compound of Modes XLI and XXVI.

pīnkīqnāqkākā I am able to do it again

MODE XLIII

—kīqtūktārāqkā

pīnkīqtūktārāghwū do it over and over

MODE XLIV

Signifies *never again*.

—kīqnirūtōā

iyānkīqnirūtōā I never go again

MODE XLV

Signifies *performing the act for the first time*.

—pīlūqtōā, —pīlūgwākā

iyāpīlūqtōā I go for the first time
 ēnāqpīlūqtōā I retire for the first time
 mākpīlūqtōā I arise for the first time
 kēpūpīlūgwākā I buy it for the first time
 kānrūpīlūgwākā I say it for the first time
 tiskūffīlūgwākā I call him for the first time

Examples of the various forms of this mode :

kēpūpīlūg'lōā kēpūpīlūthlērākākā
 kēpūpīlūqchēā kēpūpīlūnūk

563. The form in *pūlīg'mā* closely resembles this (526); however, the difference will be seen by comparing :

kēpūpilīg'mā	before I buy
kēpūpilūqpilīg'mā	before I buy for the first time
īmīnā kāzhgē tāngērpilīg'mēū	before he sees that kazhga
īmīnā kāzhgē tāngērpilūg'lūkū	he seeing that kazhga for the first time
iyāqpilūqpilīg'mā	before I go for the first time

MODE XLVI.

Expresses *after*.

—mārāūgnā, —mārāākā

As this is one of the most frequently used, and as it enters into so many combinations of the verb, various examples of it are given.

kēpūchēmārāūgnā	after I trade	kēpūchēmārāākā	after I buy it
kēpūchēmārīlōā		kēpūchēmārākūmā	
kēpūchēmārāāmā		kēpūchēmārīlthkā	

iyāg'yākōnāk iyaūmārākūmā tāūgwām

do not go until after I have gone = go not only when after I go

īkēchēhkōk iyāmārākōmūg'nūk	he will come after we both go
tānghūmārāchīmā	after my seeing
tānghūmārāchīlthmā	after my having seen

MODE XLVII

This expresses *being in constant use, habitual*.

—nāūqtōā, —nāūrāākā

tāmātñ Agiyūtūm nākkīlknāūrāgnā may God love me

ēmūm māūqhūlōg'lōān kānrūtāūrā yūgēālthhūnilūtūng

his old grandmother was accustomed to relate that many people lived there

ūnānēhōk kītmūqnē ākkwēnāūqtūk, yākfānūn iyāksaunātūk

so down there in front (of their abode) they both used to play, without ever going far away

kēpūtnāūqtōā	I am in the habit of trading
kēpūtnāūqchēā	
kēpūtnālrāāgnā	

MODE XLVIII

Signifies *to have the habit of performing the act, to be accustomed to.*

—*tittöäkä*

<i>Pres.</i>	{ <i>köpütittöäkä</i>	I buy it
	{ <i>känrütittöäkä</i>	I say it
<i>Past</i>	<i>känrütittuyäkäkä</i>	I used to tell him

MODE XLIX

This is very similar to the preceding.

—*klinnä'läqtöä*, —*klinnä'läqkä*

<i>näkkllkklinnä'läqkä</i>	I love him constantly
<i>lētñäüqthlinnä'läqtöä</i>	I study continually

MODE L

Signifies *being on the point of acting.*

—*yäqpäätöä*, —*yäqpäänretöä*
—*yäqpääräkä*, —*yäqpäänrätäkä*

<i>iyäg'yäqpäähär'löä täkēügñä</i>	I was about to go and changed my mind
<i>tägüyäqpäähärlükü täkētäkä</i>	I was just about to take it and drew back
<i>kēpütäkätäyäqklükü täkētäkä</i>	I was starting to trade and gave it up

NOTE. — *Täkēügñä* means *I change my mind*; *chēn täkkäyēt*, *why do you change your mind?*

<i>äqtör'yäqpääräkä</i>	I almost touch it
<i>tägüyäqpäänrätäkä</i>	I did not quite grab it
<i>iyäg'yäq'päätöä</i>	I am almost going

MODE LI

This expresses *that the act may in all likelihood be performed, but it will be at some indefinite time.*

kēpüchēqgñättöä, *kēpüchēqgñätäkä*

<i>pillēchēqgñätäkä</i>	probably I will make it
<i>iyäqchēqgñättöä</i>	I reckon that I will go

NOTE. — This is a future, defective mode.

MODE LII

This is a combination of the preceding and Mode XLI.

—kīqchēqgnāttōā

iyānkīqchēqgnāttōā
pīllīngkīqchēqgnātākā

perhaps I will go again
maybe I will make it again

MODE LIII

Signifies *to act promptly*.

—āqtōā, —āqthrētōā
—āqtākā, —āqthrātākā

iyāgāqtōā
kēpūchīmtūn kēmūqtā iyāgāqtōk

I go immediately
the dog as soon as bought went
off at once

564. When a block of wood, etc., splits at a blow of the axe, they say *āvḡāqtōk*, *it halves at once*.

MODE LIV

Signifies *performing the act with energy and speed*.

—tōg'nārqōā, —tōg'nārqākā

iyāqtōg'nārqōā
pētōg'nārqākā
kēmūqtōg'nārqōk

I go fast
I do it rapidly
he is a good strong puller
(i.e., dog)

MODE LV

Signifies *to make*.

—līēūgnā, —līēākā

pīllēūgnā
pīllēākā
pīllēā
pīllēkūmā

pīllēāmā
pīllīlthōūgnā
pīllīchēhkōā
pīllē

The object made is combined with this ending.

ēkāmṛāllēūgnā
ēkāmṛīlthōūgnā
ēkāmṛīchēhkōā

I make a sled
I made a sled
I'll make a sled

tānglullēugnā	I make snowshoes
nillēugnā	I make a house
chällēugnā	I make something

This mode combines with many others.

pillēyugēākōā	I would like to make
pillinkiqtoā	I make again
pillētugnā	I know how to do
pillēloāqtōā	I make it well

565. There are many other ways of expressing *to make, to do, etc.* **Pēugnā** (686) is frequently used, as :

ēkāmraḡpēugnā	I make a large sled
ēkāmraūgnā	I make a sled
nānnē tākkilthōā	where was it made?
pillēchēhkūtñ kā iyōkēnük	will you make one like it?
ḡpīt kā pillēākān	did you make it?
pillēākānrātōk kēnā iyōkēnük	nobody can make one like it

566. The place where work is done is expressed by the suffix **vīk** in composition with the characteristic of this mode. (See 117.)

pillēōr'vīk	work place (term for workshop, etc.)
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MODE LVI

The following are a few examples of the many variations of the mode of making.

—nillēākā

hence āknēr'nillēākā	I make something to prevent hurt
āknēr'nillētāk	a thimble

Another variation is

hence kītschilthkūchārākā	I make a preventer from drowning
kītschilthkūn	a life preserver

MODE LVII

—stillēākā, —stillnrātākā

āknērḡstillēākā	I make something to hurt him
tōkōstillēākā	I make something to kill him

MODE LVIII

Signifies *having an object made for oneself.*

—**lifikätöä**

ekämralifikätöä	I am having a sled made
nillifikätöä	I am having a house built
tānglūlifikätöä	I am having snowshoes made
ätkülifikätöä	I am having a coat made

Past ekämralifikälthhōūghā

Fut. ekämralifikächēkköä

~~Ekämralifikächēkkōmkin~~, *I'll have a sled made for you.* Combined with Mode LXIII, ~~ekämralifikāyūgēkköä~~, *I want to have a sled made.*

MODE LIX

Signifies *to start to have an object made*, a combination with Mode XXI.

—**lēängkätäqtöä**

ekämrallēängkätäqtöä	I am on the point of having a sled made
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MODE LX

Signifies *habitual action*, and generally refers to some instrument.

—**lārākā**

pēütūklārākā	I used to do with it
ūētāvīklārākā	{ űnā the house I used to live in
	{ yūk I used to live with the man
	{ ħin I used to live with him

MODE LXI

—**klīrqtöä, —klīrākā**

pēäklīrqtöä, pēäklīrākā	I do like
kēpūchāklīrqtöä, kēpūchāklīrākā	I buy like
kēpūchāklīnrätākā	I do not buy like (example of negative)

This mode governs the æqualis case, as :

chällēyāklīrākā ħpētstūn	I work it just as you = like you
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MODE LXII

Denoting a desire to act.

—ūqtōā, —ūnrātōā
—ūgākā, —ūnrātākā

This is one of the important modes, and it combines with several others; ūq is the characteristic.

pēyūqtōā	I want	mōqshūqtōā	I want water
iyāg'yūqtōā	I want to go	āpchūg'yākāmkīn	I want to ask you
mānchūqtōā	I want to be here	mālīqchūwāmkīn	I want to go with you
iyāg'yūnrālīngrāmā	I although unwilling to go		

tāum hōk tūgnēgnūn pēyūnrīlgnūr'mā ākfākōrtōk
towards that (he), although unwilling, he runs = nolens volens
ūniyākākā ānthlūr'chūgyūg'lūtūk
I call him, wanting him to go with me to get roots

kāssūchūg'yākūkuk	we two wish to marry
hwānē ūtākiyūnrātōā	I do not want to wait here
ūētālthranē ūētiyūqtōā	I want to be where he is
nāvrāchūnrātāmkīn	I do not want to lend you

In combination with Mode CLII:

mōqsūq'mēyūgnā	I also want to drink
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In combination with Mode XLI:

kēpūtñkīqchūqtōā	I want to buy again
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In combination with Mode XIII:

ēkiyōrqstūngyūqtōā	I want to have a helper
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In combination with Mode XCII:

chēn kānnūqyūnrāpākāchēt	why are you not inclined to talk?
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The various expressions of location frequently assume this mode:

āmānchūqtōā	I want to be over there
chāmānchūqtōā	I wish to be down there
kānnūqtōk mānchūnrētnēlūnē	he says he does not want to remain here
āpsghwū iyāg'yūkān	ask him if he wants to go

kännüqtök kākifchātryūg'nēlūnē ātānē pētīklūkū
he says he wants some liniment for his father

nākīfkskūmaūgñā	I want to be loved by him
pēyūkūmā	when I want
pēyūāmā	for I want
kñārūm pättūyūqchēhkā	the drift will cover it = will want to cover it

NOTE. — Most verbs in this mode have *o* in the fourth adjunct forms (531).

kēpūchūqtōā	kēpūchōāmā
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MODE LXIII

Signifies *the wish to do or the wish to have*. It expresses will under a condition or supposition.

—ūgēākōā, —ūgēākākā

iyāg'yūgēākōā	I would like to go
pēyūgēākōā	I would like
kēpūchūgēākākā	I would like to buy it

I would like to go may also be expressed by **iyāg'nālōā pēyūgēākōā**. **Hwēgnā pēyūg'mēākā** is an emphatic way of expressing *I would like it myself*.

kännüqtök māllīqchūgēāknēlūtñ
he says that he would like to accompany you

The following is generally used as the negative for this mode.

MODE LXIV

—ūnrāchākōā, —ūnrāchākākā

MODE LXV

Signifies *not inclined to act*.

—ūmētōā, —ūmētākā

iyāg'yūmētōā	I do not care to go
kēpūchūmētākā	I do not care about buying it
kānrēūmētōā	I am not inclined to talk

This mode affords a more gentle way of saying *no*.

MODE LXVI

Signifies *the wish or desire that the act be performed.*

—kūmākā

pīskūmākā	I want him to do it
pīskūmākūmkū	if I want him to do it
kātrūskūmākā	I want it white
tōkōskūmākā	I want him to die
nūlīqtūskūmākā	I desire him to marry
pīskūmālthhōākā	I wanted him to do it
pīskūmākāmkū	when I want him to do it

MODE LXVII

—kāugwōā, —kāunrētōā
—kāugwākā, —kāunrātākā

iyākāunrātōā	I cannot go
ūkfūkkākāunrātākā	I cannot believe it
ūgnūvāqkāunrātōk	he cannot live
iyāgāqkāugwōā	I am to go
kēmūghārākāugwākā	I can injure him
ātrārāqkaulthhōūgnā	I had to go down
ātrārāqkauchēhkōā	I will have to go down

hwānēhwā tāugwām hwātñ pēāraugwōk
here! it must be done this way only

kēā kītstāqkāuwākē āggyāt who can count the stars?
ūnā chākāunrātōk this cannot do for anything (i.e., is of no use)

Agīyūtūm kōyūrquīhrāk yūm āftākāunrētāk
whom God hath joined man cannot put asunder
ūkūt nāthlūnrātāqkāwit āngthlūmālrāēt tāmār'mūng
all who are baptized must know these things
tūngrāgñiyēm kā lkkūtūmūn kēmūghārākāuwākūt
can the devil injure us?
ālēgñāqkāunrātākūt tūngrāgñiyāg'mūk
we must not be afraid of the devil
tkētāqkāukūnē hwātōā tkēchāqtōk
he would be here now if he had started

känrütäqkaūwäqpūḡñä kă chēn mīlthkārākāmtă, ätām thălthkām tūtlāu-
 chēä nūnāmūn, chēnmē ūḡ'māānūn miyōksiñlāqtă
 can you tell me why whenever we throw a stone up in the air it falls back
 to the ground? why does it not keep right on up?

MODE LXVIII

<i>Sing.</i> {	-gwōă -gwūth -gwōk	<i>Dual</i> {	-gūkūk -gūtūk -gwūk	<i>Plur.</i> {	-gūkūt -gūchē -gwūt
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yūgwōă I am a man yūchēhkōă yūlthhōūḡñă yūlrăăḡñă	<i>Neg.</i>	yūnrētōă I am not a man yūlōă yūkūmă yūḡñāmă
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NOTE. — It will be noticed that in the tenses and various parts gwōă disappears, and it is the same in the various modes which these verbs assume, as, tūkūgwōă = tūkwētōă (Mode VII), tūkūqchūḡăkōă (Mode LXIII), tūkūfkarākă (Mode CXXXVI).

kēmă yūgwōă pēūgwōă tūkūgwōă ätūlēyūgwōă năzauhūlūgwōă năskwaūgwōă äkkălththlāūgwōă mīkkillīḡñūgwōă yūkkērtāraūgwōă nāūthlūgwōă tāmălthkūgwōk tängāuhūlūgwōă thlērāraūqhūlūgwōă thlērāraūgwōă chīrrīlāūgwōă mīkkillīḡñōăraūgwōă yūchōăraūgwōă yūqpaūgwōă īqpaūgwōă īqpăyăḡaūgwōă kăăkklinăraūgwōk ūkshūkklinăraūḡñăn mănē nūtăraūgwōk	I am alone I am I am rich I am a singer I am a girl I am a young girl I am old I am a child I am a good man (200) I am sick it is complete = all I am a boy I am an orphan boy I am poor I am feeble I am a baby I am a dwarf (230) I am a giant (223) I am a big-eyed (monster) I am a large-eyed little fellow it is always summer because it is always winter here it is fresh (said of fish or game)
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MODE LXIX

Signifies *being always long engaged at it*; this differs very little from Mode LXX.

—mäläqtöä, —mäläräkä

ïkêchēmäläqtöä	ïkêchēmäläkümä
ïkêchēmälöä	ïkêchēmälämä
tkêchēmäläqchêt	tkêchēmäläkênä
üêtämäläqtöä	I always stay long
kêpüchēmäläräkä	I am always long at buying it
pükchēmäläqtöä	I am always long at moving
käuwämäläqtöä	I always sleep long

MODE LXX

Signifies *long in performing the act*.

—chímäkköä, —chímänrétöä
—chímäkkäkä, —chímänrätäkä

kêpüchímälöä	kêpüchímäkümä
kêpüchímälräängnä	kêpüchímēmä

MODE LXXI

Signifies *performing the act little by little* (620).

—käcköörqtöä, —käcköäkä

chängkäcköörqtöä	I gradually get = I get little by little
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MODE LXXII

This mode expresses that the act is performed in a manner unnoticed or unknown. It conveys the idea of a judgment or a realization of the occurrence of any event.

—thlênëügñä

ïkêthlênëüt

they have come (by this the speaker shows that the arrival took place without his knowing it just at the time)

ïchöäthlênëügñä

I am frozen (here the speaker implies that he is only just now aware of it, as, I find out I am frozen)

āshēthlēnēōk it is bad (i.e., after it has been seen and examined, etc.)
 pālēqthlēnēūtñ you are sunburned (i.e., I have just observed it)
 āmchē kinnīr'naūqtūkūt āthlānrūk kithlēūk
 come ahead, let us cook ; the strangers (two) must be hungry

MODE LXXIII

—māughā

The passive :

	<i>I am loved</i>	<i>I am not loved</i>
<i>Sing.</i>	{ nākklikkūmāughā nākklikkūmāutñ nākklikkūmāuk	{ nākklikkūmānrātōā nākklikkūmānrātūtñ nākklikkūmānrātōk
<i>Dual</i>	{ nākklikkūmāukūk nākklikkūmāutūk nākklikkūmāukūk	{ nākklikkūmānrātūkūk nākklikkūmānrātūtūk nākklikkūmānrātūk
<i>Plur.</i>	{ nākklikkūmāukūt nākklikkūmāuchē nākklikkūmāut	{ nākklikkūmānrātūkūt nākklikkūmānrātūchē nākklikkūmānrātūt
<i>Past</i>	nākklikkūmāthhōughā	<i>Neg.</i> { nākklikkūmāthhūnrātōā nākklikkūmānggnitōā
<i>Fut.</i>	nākklikkūmāchēkkōā	
	tānghwūmāughā	I am seen
	kilhūchēūmāughā	I am tied

567. It must be remembered that many expressions are rendered in Innuit by the active which in English would require the use of the passive, and *vice versa*. The passive uses all the adjuncts, as follows :

kānrūchēmārāāmā	after being told
kānrūchēmāvillg'mā	before being told
kānrūchēmārāchīmtūn	as soon as told
kānrūchēmārākūmā	when told
kānrūchēmāyūnrālāmā	unwilling to be told
kānrūchēmēmā	because I am told
kānrūchēmāyūāmā	because I want to be told
kānrūchēmāfkēñē	untold = without being told
nākklikkūmānālōā	nākklikkūmēmā
nākklikkūmākūmā	nākklikkūmāfkēñē
nākklikkūmākāmā	nākklikkūmāūwīlg'mā
tānghūmālōā	tānghūmāgñūr'mā

568. The following six words all mean *it is broken*.

iēmūmāuk	from	iēmtākā	generally implies intention, etc.
nāvvrōūmāuk	"	nāvvrōrākā	breaking (in general)
chīkūmūmāuk	"	chīkūmtākā	breaking up a thing entirely
nūllūgūmāuk	"	nūlgākā	for tools nicked, etc.
ūstchēmāuk	"	ūstākā	cracked, split, etc.
chākchīmāuk	"	chāktākā	a little broken off, chipped

MODE LXXIV

Signifies *wishing to be*.

—akūmaūgñā

nāklīkskūmaūgñā	I want to be loved
nāklīkskūmachēhkōā	nāklīkskūmalōā
nāklīkskūmalthhōūgñā	nāklīkskūmakūmā

Agīyūm nāklīkskūmāuk hwānkūtnīm God wishes to be loved by us

MODE LXXV

—ūtākā

iyāūtākā	I take it away	
iyāūl̄hōākā	iyāūchēhkākā	
iyāuskūmkū	iyāūtākāmkū	
iyāuchāmkū	iyāūthlūkū	
iyāushwū	iyāūchēū	
ātraūtākā I take it down	ānnūtākā I take it out (of a house)	
miyūtākā I take it up	īkēūtākā I bring it	
ītrūtākā I take it in	ānlrāūtākā I take it down stream (sled or boat)	
iyāūtstē	the taker away of it	} (144)
iyāūtstkāthlūk	he who took it away	
iyāūtstkāk	he who will take it away	
iyāūtstākā	I get him to take it away (with Mode XXXIV)	
iyāūtstūfkārākā	I force him to take it away (with Mode XXXVII)	

MODE LXXVI

Signifies *much force used in the action*.

The augmentative mode :

—pāqtōā, —pāgākā

āllēnthlāqtōā	I am greatly alarmed	kānnūqpāqtōk	it snows hard
kīyāqpāqtōk	he calls very loud	tīnglūqpāgākā	I hit him violently
ātōrpāngkūmā	when I sing loud	kōzhērqpāqtōk	he coughs very hard

MODE LXXVII

Signifies *an overdoing, an excess.*

—vāthlēqtōā, —vāthlāgākā

chānnāvāthlāgākā	I cut it too much
ēmēvāthlāgān	you fill it too full
kāchūvāthēqtōā	I am disappointed
pīnvēvvāthlāgākā	I do it too much
chīkkēvāthlāgākā	I give him abundantly

mānē nūnām kiēnānē kāchūvāthlāgālāqtōkūt
here on earth we are often disappointed

MODE LXXVIII

Signifies *a misadventure or failure.*—ūēthlīkkōā —ūēthlīkīnrētōā
—ūēthlīkkākā, —ūēthlīkīnrātākā

pēyūēthlīkkōā	I fail in doing
kēpūchūēthlīkkākā	I missed buying it

MODE LXXIX

Signifies *to act truly, really, indeed.*

—pīktōā, —pīktākā

pēpīktōā	I do indeed
pēpīktākā	I really do it
iyāqpīkchēhkōā	I will truly go
yūpīktōk	he is truly man

NOTE. — Often *ūmūn*, *indeed*, is added to this, as, *ūmūn pēpīktōā*, *indeed, I really do.*

MODE LXXX

This mode expresses a much greater emphasis than the preceding one. (See 726.)

—kāpīktōā, —kāpīktākā

tāngvāpīktōā	I see perfectly well
nāuthlūkāpīktōā	I am very sick indeed
tārētīkāpīktākā	I mind it most carefully
slākākāpīktākā	I am very careful of it
pīnrītkāpīktākā	I do not do it at all

slākākāpīgiskēū	be very careful of it
iyōkākāpiktōk	it is absolutely the same
nūr'nākāpiktōk hwāng'ne	it is essentially necessary for me

This combines with other modes ; for example, with the negative of Mode LXII.

iyāg'yūnrētkāpiktōā	I do not want to go at all
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MODES LXXXI AND LXXXII

These signify *good* and *bad*.

—kērtōk, —thlūrqtōk

	slākērtōk	the weather is good
	slāthlūrqtōk	the weather is bad = it rains
<i>Fut.</i>	slākērčēhkōk	slāthlirčēhkōk
<i>Past</i>	slākīlthōōk	slāthlīlthhōōk
	slākērkān	when the weather is good
	slāthlūrqnān	when it rains
	tūmkērtōk	the trail is good
	tūvyārākērtōk	the portage is good
	pētālthkērtōk	it is just right
	knākērtōk	he is good on the scent (a dog)
	tūmthlūrqtōk	the trail is bad
	tūpkērtōk	it smells nicely

īkētōā chūkālōā tūmkērqnān

I came fast because the trail is good

īkētōā chūkaūnē tūmthlūrqnān

I came slowly because the trail is bad

tūmkērčēhkān iyāchēhkōā

I will go when the trail will be good

tūvyārāthlūrqtōk kānikchāāmē

the portage is bad on account of deep snow

āngtālthkērtōk	it is just the bigness = big enough
mīktālthkērtōk	it is just the smallness = small enough
ūchētālthkērtōk	it is just the load = loaded enough

tōākā āngtālthkērnaūqtōk ūnā āngnōārūtgnūkūnē

is this big enough to make a paddle? (is it that this may be just the bigness when it is a paddle?)

MODE LXXXIII

Signifies *to become*.

—raūqtōă

yūkkĕrtāraūqtōă
nūkkĕrtāraūqtōkI become a good man
it becomes a good house

nētōk chēvaūnālrāāmūk kĕtōānĕ ātūlrāāraūqtōk
he heard a humming sound; afterwards it proved to be singing
tānghākă āmir'lū āmină ūkăkshĕgĭlthnĕ măllĭqthlūkū tĭngmāāraūqthlūtūng
I saw a cloud over there; on its coming closer, it turned out to be geese

MODE LXXXIV

Comparison is expressed by means of this mode.

—rōūgĥă, —rōăkă

The characteristic is *rō* inserted before the usual endings.

<i>Sing.</i> {	—rōūgĥă —rōūtĥ —rōōk	<i>Dual</i> {	—rōūkūk —rōūtūk —rōūk	<i>Plur.</i> {	—rōūkūt. —rōūchĕ —rōūt
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569. The localis case is always to be used with this mode.

hwĕ mĭkkĭnrōūgĥă ĩpĕnĕ	I am smaller than you
naūthlūnrōūgĥă	I am sicker
ānthlīnrōūgĥă	I have more
chūkănrōūgĥă	I go faster
kūnkūnrōăkă	I like it better
lūchĭngnĭngrōăkă	I understand it better

570. The third person is the one most frequently used.

nĭngthlĭngrōōk	it is colder	tăkĭnrōōk	it is longer
yăkshĭnrōōk	it is further	pĕnĭngrōōk	it is stronger

571. The third person of *āgĥă* is equally common.

nĭngthlĭngrūlrăă ākkwăwămmĕ	it is colder than yesterday
ūkkăkshĭlrăărōōk tūmă	it is the shorter trail

pĭlrăārōūgĥă Kūskōfăg'mūk

I am from (i.e., a resident of) the Kuskokwim region

572.

Sing.

ūmĕ tăkĭnrōōk	it is longer than this
ūmĕ tăkĭnrōūk	it is longer than these two
ūmĕ tăkĭnrōūt	it is longer than these

Dual

ūnā tākīnrōōk ūkūg'nē	this is longer than these two
ūkūk tākīnrōūk ūkūg'nē	these two are longer than these two
ūkūt tākīnrōūt ūkūg'nē	these are longer than these two

Plur.

ūnā tākīnrōōk ūkūnē	this is longer than these
ūkūk tākīnrōūk ūkūnē	these two are longer than these
ūkūt tākīnrōūt ūkūnē	these are longer than these

NOTE. — Ūm tākīnkā is equivalent to ūmē tākīnrōōk, etc., as it means *this is the longer*.

573. In questions the interrogative aspect is always to be used.

kīthlūn tāktā kiyān	how long is your kiyak?
ūm kā tākīnkā	is it longer than this?
ūm kā tākīnkāk	is it longer than these two?
ūm kā tākīnki	is it longer than these?

574. Comparison is expressed also idiomatically by the use of the verb **ānāqtākā** = *I exceed, surpass, etc.*

EXAMPLES

ūkūnē nūnānē nāuthlūlrāēt mīkkillīgnūt ānāqthlūkē illāchē chānrilgnūt
in this village there are more sick children than healthy ones (the
children who are sick ones exceed, etc.)

ālthrākōākān mānā nūnām kiēnānē yūrqlhrāēt mīkkillīgnūt ānāqthlūkē
tōkōulārtūt

here every year more children die than are born

tūkūqchūgēākōā īpīt ānāqthlūtñ
I would like to be richer than you

tūkūqchūgēākōā yūt tāmalthkwētā ānāqthlūkē
I would like to be the richest of all

MODE LXXXV

This implies *a somewhat lower degree than the preceding*.

—lthhōūghā

ūnā nānnlthhōōk ūmē	this is smaller than that
ūkūt nūnāt tāngnērqnēlhrūt īngkūnē	this village is not as pretty as that one

NOTE. — Ūmē, etc., must always be expressed.

<i>Pres.</i>	mikkilthhōūġñă	I am smaller
<i>Past</i>	mikkilthhūlthhōūġñă	I was smaller
<i>Fut.</i>	mikkilthhūchēhkōă	I shall be smaller
<i>Pres.</i>	nănnilthhōūġñă	I am shorter
<i>Past</i>	nănnilthhūlthhōūġñă	I was shorter
<i>Fut.</i>	nănnilthhūchēhkōă	I shall be shorter
	ăngnilthhōūġñă	I am larger
	chūkilthhōūġñă	I go slower

MODE LXXXVI

—făkănērqtōă

—făkănēr'lōă

—făkănērġmă

—făkănērġkņē

—făkănērăkăă

ūkkăkfăkănērqtōk

it comes nearer

ăchēkfăkănērqtōk

it is further under

kīllūkfăkănērqtōk

he nears the shore

yăkfăkănērqtōă

I go further

MODE LXXXVII

Signifies *in a higher degree than before.*

—rēkănērqtōk

ăshērēkănērqtōk

it is better than before

ănglērēkănērqtōk

it is larger than it was

MODE LXXXVIII

The locatives generally use this mode, implying *too much.*

—sēġewăkăqtōă

ūkkăksēġewăkăqtōă

as I am too near

kūsēġewăkăqtōă

as I am too high

yăksēġewăkăqtōă

as I am too far off

NOTE 1. — These are not used alone; they require such expressions as: yăkfăġkūn iyăġ'lō ūkkăksēġewăkăqtōă, *let me get off some, for I am too near*; ūkkăkfăġkūn tīlō, *come closer, as I am too far off.*

NOTE 2. — In some districts the wă is sounded vă, as, sēġevăkăqtōă.

MODE LXXXIX

To express *I buy from him* takes the modalis and means *just now, a moment ago*, etc.

—kngñōā

Pres. kēpūkngñōā
Past kēpūkñilthhōūgnā
Fut. kēpūkñchēkkōā

chīkkēkngñōā I give
kēpūkñkālthtā tēnük let us buy from him

MODE XC

To express *I buy for*.

—chākōā

taūkūnük tāugwām kēpūyūchērkāmkin these are all I will buy for you
tōt klūchākāmkin I will look out for you
tūkūfchākōā hwāngnük I enrich myself
kēpūyūchīmkin tūkūgwōā I am rich through my trading

MODE XCI

Implies *an easy manner of acting*.

—sātōā, —sārārākā

iyāngsātōā I go along easily = I stroll
chālīngsātōā I work gently

MODE XCII

Implies *that one is loth to act*.

—ūnrāpākātōā, —ūnrāpākārākā

chēn kānnūqyūnrāpākāchēt why do you not feel like talking?
iyāg'yūnrāpākātōā I do not care much to go

MODE XCIII

—lgnūgnā, —lgnūākā

iyālgñūgnā iyālgñūlrāāgnā
iyālgñōāmā iyālgñūkūmā
ūētālgñūgnā I am tired waiting
tāngvālgñūākā I am tired seeing it
nēlgñūāmkin I am tired hearing you

575. Another way to express *I am tired of* is by **mōq'nōqtōă**.
Mōq'nōqtōă chällēnēr'mūk, *I am tired of work*, or **chällēgnūgnă mōq'nōqtōă**
ūētānnēr'mūk, *I am tired waiting*, or **ūētālgñūgnă**.

NOTE. — *I am tired of* is also expressed by Mode XCIV.

ökshülgnūgnă	I have headache (i.e., I am head tired)
ökshülgnūllōă	ökshülgnūkūmä
ökshülgnōāmă	ökshülgnūvillg'mă

MODE XCIV

NOTE. — There is no difference in meaning between this mode and the preceding. However, this one is used much more than the other.

	—lgñōqtōă	
pūktlīgñōktōă		I am tired walking
ānggnōāgnūlgnōktōă		I tire of paddling
chāvīzhrilgnōktōă		I am fatigued with work

MODE XCV

This is the reciprocal. (See 412.)

—sētōă

MODE XCVI

Signifies *proceeding to the object* specified in the stem.

	—mōqtōă	
—mōqtłhōūgnă		—mōrūs-kūmä
—mōqchēhkōă		—mōqchāmă
kūlmōqtōă		I go to the top
kānggnēmōqtōă		I go to the summit
āchētmōqtōă		I go to the bottom
pitmōqtōă		I go to the river mouth = pī

Example in the interrogative aspect :

nātūtmōqtă	where did he go?
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MODE XCVII

Signifies *going to the place* named in the stem.

—tōă

kwīq = river	kwīqtōă	I go to the river = I river
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The full form would be **kwīg'āmūn iyăqtōă** (453).

nūnātōā	I go to the village
nūnāthlōā	nūnātākāmā
nūnāskūmā	nūnāchāmā
āgiyūvīqtōā	I go to the church (117)
ōkīzhvīqtōā	I go to a shelter
tūmāqtōā	I follow the track (i.e., of some animal)
Tāchēqtōā	I go to St. Michael (103)

MODE XCVIII

This signifies *to travel or journey along* whatever is indicated by the stem.

	—kwīrqtōā	
—kwīrqchēhkōā		—kwīrāmā
—kwīlthhōūgnā		—kwīgnūr'mā
—kwīrkūmā		—kwīrqpūknē
—kwīrākāmā		—kwīlrāā
kwīqpāqkwīrqtōā		I travel along the Yukon
īngrēkwīrqtōā		I go along the mountains
pūlliyārāqkwīrqtōā		I travel on the path

The nouns belonging to this mode end in **yārāk** (217):

kwīqpāqkwīr'yārāk	the Yukon trail
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MODE XCIX

	—vīrqtōā	
kāūwāvīrqtōā		I ascend the stream
kāūwāvīrūskūmā		if I ascend the stream
kāūwāvīrqtākāmā (522)		whenever I ascend the stream
ūngāvīrqtōā		I go down stream
tōāvīrqtōā		I go thither = I thither
hwāvīrqtōā		I come hither = I hither
pākmāvīrqtōā		I go upwards

NOTE. — There is also **lrqtōā**, as, **tūntūtūllrqtōā**, *I go to the deer-hunting district, or, rather, the deer-abounding district* (124).

MODE C

This is a slight variation from the preceding mode.

	—fālīrqtōā		
yākfālīrqtōā	I go very far	ūkākfālīrqtōā	I go much closer
nēgūkfālīrqtōā	I go far north	ūgnālālīrqtōā	I go far south

MODE CI

This is a compound with Mode LXII.

—fällirqchüqtöä

yäkfällirqchünrētöä
yäkfällirqchüqtöä

I do not want to go a great distance
I wish to go to a great distance

MODE CII

This is a compound with Mode XLI.

—fällirqtñkīqtöä

nēgükfällirqtñkīqtöä

I go away up north again

MODE CIII

—lir'nür'mittöä

This is treated in 410.

MODE CIV

Signifies *to bring along the object* mentioned in the stem.

—lgrqtöä

kēmüqtä	a dog	kēmüqtlhīrqtöä	I bring a dog along
änggnōärütlgīrqtöä			I bring along a paddle
ör'lüvvilgīrqtöä			I bring a bow with me
ör'lüvvilgīr'löä		ör'lüvvilgīāmä	
ör'lüvvilgīkūmä		ör'lüvvilgīlrāagnä	
ör'lüvvilgēä		ör'lüvvilgīrpükne	
kēä ēmūm mälliqchükünēä	kēmüqtlhīr'lünē mällēgiskilēä		
	if any one wants to go with me, he will have to bring his own dogs		
näthlūyägūchākōnākū	kēmüqtlgīraqkän		
	do not forget to bring a dog with you		
kēmüqtlgīrākākä	it is my brought dog (it is the dog which I brought)		

MODE CV

Signifies *placing or depositing anything in the place* named in the stem.

—mēuwākä, Neg. —mēuntātākä

änggyāmēuwākä	I put it into the anggiak (i.e., native open skin boat)
kīyāmēuwākä	I put it into the kiyak

MODE CVI

Signifies *giving the object.*

—kētākā, —kēthrātākā

ekāmrākkētākā	I give him a sled
ekāmrākkēthōākā	I gave him a sled
ekāmrākkēchēhkākā	I will give him a sled
ekāmrākkīshkūmkū	when I give him a sled
kēmūqtākākā	I give him a dog (<i>kēmūqtā, dog; i.e., puller</i>)
ōʔ'lūvūqkētākā	I give him a bow (<i>ōʔ'lūvūk, bow</i>)
pīkētākā	I make him a present (<i>pīkyūn, gift</i>) (115)
pīkīshkūmkū	when I make him a present
pīkēchām kū	because I make him a present

MODE CVII

Signifies *taking the object named.*

—īrākā

nūnirākā	I take his place
nūnirānrātākā	I do not take his place
nūnirqchēhkākā	I shall take his place
nūnilthhōākā	I did not take his place
ekāmrirākā	I take his sled
ekāmriyākōnākū	don't take his sled

NOTE. — *Willing, etc., can be added (538).*

MODE CVIII

Signifies *being desirous, attracted by, inclined to, disposed to.*

—kūniyākōā, —kūniyākākā

ekāmrāg'nūk kēpūtkūniyāklōā	īkkēyāugūtākā
I am not suited with the sled I was attracted to buy	
iyākūniyākōā	I am inclined to go

MODE CIX

—chūg'nirūtōā, —chūg'nirūtākā

nātākōchūg'nirūtōā	it seems like I never find
īkēchūg'nirūtōā	it seems like I never will come
īkēchūg'nirūskūmā	when it seems as if I never come

MODE CX

Signifies *feigning to perform the act.*—*gbōāqtōā*

(See 196.)

MODE CXI

Compound, — *feigning to perform the act in general.*—*gnōārāqtōā* or —*gnōāvāqtōā**kāuwārōārāqtōā*

I feign sleep

āknērqqgnōāvāg'lōā

I making out that I am hurt

MODE CXII

This means *it resembles, it is like.*—*yūg'nāqkōā*, —*yūg'nāqkākā**tākūkāyūg'nāqkōk*

it resembles a bear

yūyūg'nāqkōk

it is like a man

hwānggnūyūg'nāqkōā

it seems it is I

slākērhēkātā'yūg'nāqkōk

it begins to look like being good weather

nīnglirqkātāqyūg'nāqkōk

it begins to look like moderating

tūntūyūg'nāqkōk

it seems to be a deer

hwātōā tārēnyūg'gnāqkākā

now I seem to understand it

tārēnyūēchūg'nāqkōk kānrūtīngmānē

he never seems to understand when I tell him (although I tell him)

MODE CXIII

This is an associate mode, meaning *likely to do, but at a definite time.* It is a defective mode, possessing only the future sense.—*chūg'nāhkōā*, —*chūg'nāhkākā**iyāqchēhchūg'nākōā 'rūnrūm kōkānē*

I will likely go at midday

pēchēhchūg'nākōā

I will likely act

pīnggnīchūg'nākōā

I will not be likely to act

MODE CXIV

Signifies *I think I am, I consider myself to be, etc.*—*yūkōā*, —*yūkākā**tūkūyūkōā* I think I am rich*tūkūyūkūmā* when I think I am rich*tūkūyūklōā**tūkūyūlrāāghā*

576. (a) To express *I thought it was you*. In this and all similar sentences there is a peculiar idiom, as follows :

1. The use of *kānggñāthlū* or *kānggñāthlūhwā*.
2. The combination *yūk* with the pronouns.

tāngnīlthhōūgñā tāngāu'lörömük chāmānā kānggñāthlū ðpēnūyūkkūtñ
I saw a boy down there I thought was you

(b) The personal pronouns in this form are as follows :

<i>Sing.</i>	{	I	hwānggnūyūkkūkū
		thou	ðpēnūyūkkūtñ
		he	thlēgnūyūkkūkū
<i>Dual</i>	{	we ²	hwānkūyūkkūnūk
		you ²	ðpēnūyūkkūtūk
		they ²	tskēnūyūkkūkūk
<i>Plur.</i>	{	we	hwānkūyūkkūtā
		you	ðpētchēgnūyūkkūchē
		they	thlitgnūyūkkūkē

(c) All the locative pronouns (380) may also assume this form.

īnkūyūkkūkē	those
āukūyūkkūkē	those over there
chākmānchūkkūkē	those below
pākmānchūkkūkē	those above
pāmānchūkkūkē	those on top
yākfānchūkkūkē	those far off

In the following expressions the usual form is employed :

kānggñāthlūhwā mōqrhūm kiēnākūn ilraūyūkklōā
I thought I was walking on the water

kānggñāthlūhwā chikkākātāyūkklōā chāhāg'mūk
I thought you were about to give me some little thing

chikkā'yūkkūnē hwāngnūn pēōk	he thinks I gave it to him
gñīllāraūttūksūklūnē hwāngnūn pēōk	he thinks I ridicule him
gñīllāraūttūksūklōā thlēnūn pēūgñā	I think he mocks me

māllīqgñiyūklōā thlēnūn
I thought he would accompany me (I to be a comrade to him)

āptāmkīn kēpūsāgūtūknīyūkkūkū
I ask you if you think he would sell it

MODE CXV

—hrätssnāqtōā, —hrätssnāqkā

kännërränrätssnāqtōā	I cannot sleep at all
iyāutñrätssnāqkā	I cannot take it away at all
pīnrätssnāqkā	I cannot do it at all
kännīngrëtsnān ānōk	having said nothing at all, he went out

MODE CXVI

Signifies *turning into, becoming.*

—ōrqtōā, —ōrqtākā

ūnggñūngsēōrqtōk	it became an animal	pēōrqtākā	I make it become
yūrqtōk	it became man	yūrqthlōā	I became a man
yūrūskūmā	when becoming man	yūrqchāmā	I becoming man
tārāyākfaūqtōk	it became a salmon	tūntūrqtōk	it became a deer
tūntūvāuqtōk	it became a moose	āuwūqtōk	it became blood

ñnkā thlū hōk kīnggñōānē ñfrënnāāmūk ūētāyūnrālāmūk iyāg'lūtūk ūng-
gñūngsēōrqtthlūtūk; trākännāārauqthlūtūk hōk tōi tāukūk iyāg'lūtūk
nūlāāqkīlrāēk

and they both, after their child was gone, not wanting to remain, went
off, becoming animals; so then these parents went off, becoming
wolverines.

MODE CXVII

Signifies *surely, without fail, certainly, etc.*

NOTE. — This occurs most frequently in the imperative.

—sōōrqtōā, —sōōrākā

īkētīngsēōr'lē tānūm	I'll be back sure
pīngsēōrākā	I surely do it

MODE CXVIII

Signifies *performing the act for a brief period.*

—chūkākqtōā, —chūkākqkā

ākōmōchūkākqtōā	I sit down for a few moments
ōātmūqchūkākqtōā	I go down the shore for a little way

miyüchükäqtöä	I go up just for a minute
äträchükäqtöä	I just go down a little
pëchükäqkä	I do it a little

NOTE. — Sometimes **kärkä** can be used as well as **käqkä**.

tängchükäräkä	I examine it = look at it a moment
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Combination :

pëchükäräläqkä ünwäköäkän	I always do a little every day
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MODE CXIX

Signifies *performing the act in vain, without effect, etc.*

—yäköä, —yäkäkä

iyäg'yäköä	I go in vain
pëyäkäkä	I do it in vain
wëgëyäköä	I try in vain

577. Sometimes euphony requires *ch* in place of *y*.

käthlächäköä	I talk in vain
käthlächäkämkin	I tell you in vain
kääqchäköä	I look in vain

MODE CXX

Signifies *to commence.*

—nirqtöä, —niräkä

iyäg'nirqtöä	I begin
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MODE CXXI

Signifies *that the act is to be performed at last.*

—törinäqtöä

släktörinäqtök	it is good weather at last
släthlökkätörinäqtök	the weather at last gets bad

MODE CXXII

Showing *that the act is on the point of being performed at last.*

—törinäkäätäqtöä

Iyäqtörinäkäätäqtöä	at length I am about to start
pillëörinäkäätäqtöä	I am about to act at last

MODE CXXIII

Signifies *to act soon*.—*nääranghōā*

īkētnääranghōā

I am coming soon

iyāg'nääranghōā

I am going soon

NOTE. — This is only used in the present tense.

MODE CXXIV

—*yārāōktōā*

iyāg'yārāōktōā

I go in good time (i.e., early enough)

MODE CXXV

—*yārāōyūqtōā*

iyāg'yārāōyūqtōā

I want to go early

pēārāōyūgākā

I want to do it early

MODE CXXVI

—*nārēnārāqtōā*

iyāg'nārēnārāqtōā

it is nearly time for me to go

kēpūtnārēnārārākā

it is about time for me to buy it

MODE CXXVII

—*pākāqtōā*, —*pākārākā*

pēāqpākōqtūtñ

you are too quick (soon)

ākfākkōhpākāqtōā

I run too hard

kōjārqpākā'yākōnāk

do not cough so violently

yākshīqpākōqtōk

it is too far off

āmthlēqpākāqtōk

it is too much

nōktāqpākārākā

I pull it too hard

ūtrāchūqpākāqtōā

I want very much to go back

MODE CXXVIII

—*chāqpākāqtōā*

īkēтчāqpākōqtūtñ

you come much too early

MODE CXXIX

—*nāchāāpākāqtōā*

īkētnāchāāqpākōqtūtñ

you come too late

MODE CXXX

—chārāqtōā

tkēchārāqtōā	I arrive early
wāmvakāmā tkēchārārānrētōā	because I delayed I do not arrive early

MODE CXXXI

—chārāōqtōā, —chārāōqkā

tkēchārāōqtōā	I come rather early
nēchārāōqkā	I heard it rather early

MODE CXXXII

—chārāwōkāqtōā

tkēchārāwōkāqtōā	I arrive too soon
tkēchārāwōkāqpā	oh, I am too soon!
chēn tkēchārāwōkāchēt	why do you come too soon?

MODE CXXXIII

—nāchāāqtōā, —nāchāārākā

tkētnāchāāqtōā	I come late
pīnnāchāārākā	I do it late
pīnnāchāāqtūtñ	you are late!

MODE CXXXIV

—chārāqthlinār'lāqtōā

tkēchārāqthlinār'lāqtōā	I always come too soon
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MODE CXXXV

—chārālāqtōā

tkēchārālāqtōā	I generally come soon
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MODE CXXXVI

Signifies *just at the time*.

—kārākā

kānrūtkārākā	I just tell him
kēpūtkārākā	I just buy it
kēpūtkākūmā	just when I buy
kēpūtkānīmkn	just as soon as my buying

MODE CXXXVII

Shows that the time to act has arrived.

—nārāūghā, —nārīnrētōā
—nārākkā, —nārīnrātākkā

iyāgnārāūghā	it is time for me to go
kāwānārāōk	it is time to go to sleep
āgiyūnārāōk	it is time for prayers
pēnārīnrātōk	it is not time to act
pēnārīnrātōk hwātōā pēchālthhñ	it is not the time now for what you ask
tūpāg'nārāōk	it is time to get up

MODE CXXXVIII

—nārāqtōā, —nārārkā

iyāgnārāqtōā	I am pretty near going
kēpūtnārārkā	I am just about buying it

NOTE. — Nārāqtōā is equivalent to nārāngūhōā, *I am going soon.* Ūōkā ākkā
kīngūnītānārāqtōk, *my husband by now is near reaching home.*

MODE CXXXIX

Signifies that it is not time yet to act.

This is a compound of Modes XVIII and CXXXVII.

—nārākshītōā, —nārākshītākkā

iyāg'nārākshītōk	it is not yet time to go
pēnārīkshīātōk hwātōā pēchālthhrā	it is not the time yet for what he wants

MODE CXL

Signifies that it is not yet time to act again.

—nārīnkīqkshītōā, —nārīnkīqkshītākkā

iyāg'nārīnkīqkshītōk	it is not yet time to go again
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MODE CXLI

—sēgēkōqtōā

Signifies too much.

MODE CXLII

—sēgēyūghā

chānnīksēgēyūghā	I am getting nearer (416)
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MODE CXLIII

—sēgēvāthlēqtōā, —sēgēvāthlēgākā

Signifies *entirely too much*.

MODE CXLIV

—kārāmīttōā

Signifies *a little more*. (See 414.)

MODE CXLV

—rōālēqtōā

chūkānrōālēqtōā

I usually go faster

MODE CXLVI

This presents the diminutive characteristic and implies *a little*, etc. This is a coaxing, flattering way of asserting or asking.

—chūgnā

kēpūchūgnā

kēpūchūlhōākā

chīkkēchūgnākūt

nētāchūgnākūt

ēkiyūchūgnākūt

ānglēchāchūgnākūt

kēpūchūqchēhkākā

kēpūchūlrāāgnā

give us a little

hear us awhile

help us some

guard us a bit

kūtrāuchūgnāk āgnētchūgnākūt

pretty little crane, do please untie us

kūtrāuk a crane

āgnēskūt untie us (234)

Some verbs take :

—yūgnā

iyiyūgnā I go nicely

pīllēyūgnā I do delicately

kānyūgnā I talk pleasingly

chīkkēyūgnā I give in a nice way

(See 171.)

MODE CXLVII

Signifies *knowing how to do the act, being used to it*.

—tūgnā

iyātūgnā

chāllētūgnā

chāllētūlhōūgnā

pētūgnā

pīllētūgnā

pīllētūchēhkōā

I know how to go

I know how to work

I was used to work

I know how to do

I know how to make

I 'll be used to make

pillētōk pillēū	let him do it ; he is used to it
iyātūnrōūġñá ĩpēnē	I am more used to going than you are
pīllērūnrōūġñá ĩēnē	I am more accustomed to doing it than he is

MODE CXLVIII

Signifies *I first*.

—ĥhātōā, —ĥhārākā

kēpūthātōā	first I trade
ūyāngthātōā	I first look down

This is used principally in the imperative.

mātnūkhā'lūkū	warm it first
kēpūthā'lūkū	buy it first
nāspāhā'lūkū ātōqchēhkākā	trying it first, I will use it

MODE CXLIX

—kōqtōā, —kōqkā

ūmyūōrtkōqtōā	I think slowly (i.e., ponder)
kānnūqtōqtōā chūkāunē	I speak slowly

NOTE. — Chūkāunē may be used or not.

MODE CL

This signifies *eating the object* named in the stem.

—tōqtōā, —tūnrētōā

tārāyōkfāqtōqtōā

I eat salmon (this means *king salmon* = tārāyōkfāk ; each variety of this fish has its distinct name)

tārāyōkfāqtōqtōā	I eat salmon	tārāyōkfāqtūnrētōā	I do not eat salmon
tārāyōkfāqtōkūmā		tārāyōkfāqtūnrīlthkūmā	
tārāyōkfāqtōg'lōā		tārāyōkfāqtūlrāāġñā	

578. Children generally express themselves in very simple style. In place of using the condensed form a child will say tārāyōkfāg'mūk nūqrhōā, *I eat salmon*.

tārāyōkfāqtōriyūqtōā I want to eat salmon (combined with Mode LXII)

chānggīrtōqtōā	I eat blackfish
ākīzhgētōqtōā	I eat ptarmigan
ĥkōātōqtōā	I eat herring roe
ēmāqpīnrāqtōqtōā	I eat grayling
ākūtātōqtōā	I eat akutak (852)

MODE CLI

Expresses *I say that I*, etc.

—*nēūgnā*, —*nēākā*

nāuthlūnāōk	he says he is sick
kūyānrītnāōk	he says he is not satisfied
pēyūitnāōk	he says he is not able

This is a condensed form of the longer style, as :

kānnūqtōā nāuthlūnēlōā	I say I am sick
kānnūqtūtñ nāuthlūnēlūtñ	you say you are sick
kānnūqtōk nāuthlūnēlūnē	he says he is sick
kānnūqtōk nāuthlūthhūnēlūnē	he says he was sick
kānnūqtōk nāuthlūchēknēlūnē	he says he will be sick
pēchēūnēākā	I say it is true
āshārñēākā	I say it is good
āshētñēākā	I say it is bad

In ordinary negation ~~kānnūqtōā~~ āshētñrītnēlūkū = *I say it is not bad*.

MODE CLII

Signifies *also*.

—*mēūgnā*, —*mēākā*

kwēyāūmēūgnā	I am also glad
mōq'nōq'mēūgnā	I am tired too
iyāqchēkmēūgnā	I will go also

579. These when used in the first person singular always take *hwēgnā thlū*.

hwēgnā thlū pēyūg'mēākā	I want it too
hwēgnā thlū iyāg'mēchēhkōā	I will go too
hwēgnā thlū iyāg'mīlrāāgnā	I am also going

Examples in the imperatives :

iyāg'mēkēlē
iyāg'mēllē
iyāg'mēkēr'lē

From this mode are derived the forms in *mīkkā*.

nāklīkmāāngā illāngchīfkēnē	he loves me too
nāklīkmēāmkin illāngchīfkēnāk	I love thee too

MODE CLV

—kġnūtākā, —kġnūrātākā

kġpūkġnūtākā I buy for him

NOTE. — Kġpūkġnūtāmġn, I buy for you, can be expressed also as follows: kġpūtākā chāhār'mūk ġpīt pġttikkūtā.

MODE CLVI

—fākāqtōā

nākklġg'nākfkākāqtōā	I am so poor
mōqsūqpākāqtōā	I am so thirsty
kāuwāg'nġwākāqtōā	I am so sleepy
ġllūtūkfākāqtōā	I am so sorry
pġyūqpākāqtōā	I want so much

One of the most common forms in this mode is that in which it is used to express *because* or *on account of*. This is done by the adjunctant āmā. (See 535.)

MODE CLVII

Expresses *commiseration, pity, etc.*

—gōr'lōqtōā

ġkġttōqlōqtōā	poor me! I come
ġyāgōr'lōqtōā	ġyāgōr'lōāmā
ġyāgōr'lūlrāāġnā	ġyāgōr'lōkūmā
ġyāgōr'lūlthhōūġnā	ġyāgōr'lōqpūknġ
ġyāgōr'lōqlōā	ġyāgōr'lūthlūk

MODE CLVIII

Signifies *beginning*.

—ġhāqtōā, —ġhāqtġrētōā
—ġhāqtākā, —ġhāqtġrātākā

chāllġġnāqtōā	I begin work
nāthlūnrāġnāqtākā	I begin to know it

MODE CLIX

Signifies *doing the act this time and hurriedly*.

—kġrqtōā

NOTE. — This mode is used chiefly in lōā and in the imperative.

ġyākġrqtōā	(imperative)
ġyākġr'lġ	(488)
āġkġrqtōā	I rush out

MODE CLX

Expresses *duration*.

ūētätüyākōă

—tüyākōă

I used to be

MODE CLXI

The same *in a greater degree*.

ūētāmätüyākōă

—mätüyākōă

I used to be for a long time

MODE CLXII

Signifies *constantly*.

pīskākă

I order him

—kăkăkă

pīskăkăkă

I always order him

năkklikkăkă

I love him

năkklikkăkăkă

I always love him

In verbs which end in **kăkă**, the introduction of the third **kă** gives an overloaded appearance. This is not so noticeable in the others, as, for example :

nētăkă

I obey him

nētăkăkă

I always obey him

MODE CLXIII

Signifies *somewhat, a little*, etc.

—tôqtôă

MODE CLXIV

—sipăkăqtôă

kăuwăksipăkăqtôă

I do not sleep for ever so long

MODE CLXV

Denotes *planning, scheming, designing*, etc.

—kărâyüqtôă

iyăkărâyüqtôă ünükü

I am thinking of running off in the night

iyăkărâyüg'lunē ūētălththlur'mênük

he concluded to run away from his home

The five following modes have already been treated in the section on locatives.

MODE CLXVI

—mittôă

MODE CLXVII

—shiqtä

MODE CLXVIII

—shiqtöqtä

MODE CLXIX

—fäntä

MODE CLXX

—äntä

The Numerals

580.

1	ätaüchäk
2	mälruk
3	pinggñiyün
4	stämén
5	tätlémén
6	äh'vinlìggín
7	mälrünlìggín
8	pinggñiyünlìggín
9	kölnnürätärä
10	köln
11	köln ätaüchēmük chīplükū
12	köln mälrünük chīplükū
13	köln pinggñiyünük chīplükū
14	äkēmēärürätä
15	äkēmēäk
16	äkēmēäk ätaüchēmük chīplükū
17	äkēmēäk mälrünük chīplükū
18	äkēmēäk pinggñiyünük chīplükū
19	yüēnärätä
20	yüēnök
21	yüēnök ätaüchēmük chīplükū
25	yüēnök tätlēmänük chīplükū
26	yüēnök äh'vinlìgnük chīplükū
27	yüēnök mälrünlìgnük chīplükū
28	yüēnök pinggñiyünlìgnük chīplükū
29	yüēnök kölngñürätä'mük chīplükū
30	yüēnök kölnnük chīplükū

1000

31	yüēnök kōlñnük chipplükü chēlā ātaūchēmük chipplükü
40	mälruk ēpēäk
50	mälruk ēpēäk kōlñnük chipplükü
60	pīnggñiyün ēpēät
70	pīnggñiyün ēpēät kōlñnük chipplükü
80	stāmēn ēpēät
90	stāmēn ēpēät kōlñnük chipplükü
100	tätlēmēn ēpēät
101	tätlēmēn ēpēät ātaūchēmük chipplükü
109	tätlēmēn ēpēät kōlñgnünrätā'mük chipplükü
114	tätlēmēn ēpēät ākēmēärünrätär'mük chipplükü
119	tätlēmēn ēpēät yūēnänrätär'mük chipplükü
200	kōln ēpēät
300	ākēmēäk ēpēät
400	yūēnük ēpēät
500	yūēnüm tätlēmänük chipplükü ēpēät
1000	tätlēmēn ēpēät kōlōqkōnük

581. The numerals are declined according to the usual form.

	<i>one</i>	<i>two</i>	<i>three</i>	<i>four</i>
<i>Intrans.</i>	ātaūchēk	mälrök	pīnggñiyün	stāmēn
<i>Trans.</i>	ātaūchīm	—	—	—
<i>Loc.</i>	ātaūchīmē	mälrög'nē	pīnggñiyünē	stāmānē
<i>Mod.</i>	ātaūchīmük	mälrög'nük	pīnggñiyünük	stāmānük
<i>Term.</i>	ātaūchīmün	mälrög'nün	pīnggñiyünün	stāmānün
<i>Vial.</i>	ātaūchikün	mälrög'nērgħün	pīnggñiyüthün	stāmāthün
<i>Æqual.</i>	ātaūchitün	mälrōqtün	pīnggñiyütün	stāmātün

582.

first, second, etc.

chāōklēk
iēpā
pīnggñiyüäk
stāmēk
tätlēmēk
āh'vīnrāk
mälrünrāk
pīnggñiyünlīgāk
kōlñgnünrätärāk
kōlñgnürütēk



583.

once, twice, etc.

ātaūchēqkāmük
mälrōqküg'nük
pīnggñiyōqkōnük
stāmākōnük
tätlēmākōnük
āh'vīnlōqkōnük
mälrünlōqkōnük
pīnggñiyünlōqkōnük
kōlñgnünrätänük
kōlōqkōnük

584.

one pair, etc.

ātaūchēk
mälrūēn
pīnggñājwēn
stāmīn
tätlēmīn
āh'vīnlīn
mälrünlīn
pīnggñāyūnlīn
kōlñgnünrätārīn
kōlñnīn

585. The ordinals are declined as usual. The localis case is given here, as it is the one most used. *In or on the first*, etc.

chāōklēr'mē (149)	āh'vīnrātnē
iēpānē	mālrūnlīgātnē
pīnggñiyūātnē	pīnggñiyūnlīgātnē
stāmētnē	kōlŋgñūrātārātnē
tātlēmētnē	kōlŋgñūrūtētnē

586. *Ēpēāt*, which is used to express *the twenties*, means *members*, that is to say, the ten fingers and the ten toes. It comes from *ēpīnkā*, *my members*, *ēpīqtā*, *ēpē*. The third singular possessive is *ēpēā*, *ēpēāk*, *ēpēāt*.

587. Sometimes in place of expressing *one thousand* by *tātlēmēn* *ēpēāt* *kōlōqkōnūk*, or *ten times five twenties*, the word *tēsītsāq* may occur, which is a corruption of ТЫСЯЧА, the Russian word for *thousand*.

588. *I have one*, etc., is expressed by *hwē pīngkātōā ātaūchīmūk*, etc.

589. Another way to express *I have one, two, three*, etc., is as follows:

hwē ātaūchēügwōk pēkā
 hwē mālrūgwūk pīqkā
 hwē pīnggñiyūgwūt pīnkā

590. *It is in one, both form one, they are one*, is expressed by:

Sing. ātaūchīmtōk
Dual ātaūchīmtūk
Plur. ātaūchīmtūt

591. *Place them one by one, two by two, three by three*, is expressed:

ātaūchēgñōākklūkē
 mālrūēngñōākklūkē
 pīnggñāzhwēgñōākklūkē

(See 196 and Mode CX.)

592. *One by one*, etc., varies according to the sense in which it is used.

iyāqtūt ātaūchēūkākklūtīng	they go one by one
iyāqtūt mālrōkākklūtīng	they go two by two
iyāqtūt pīnggñiyūkākklūtīng	they go three by three

593. With a verb in the imperative, *one by one*, etc., appears as follows :

iyāqchē ātaūchēūkākklūchē	go one by one
iyāqchē mālrōkākklūchē	go two by two
iyāqchē pīnggñiyūlūchē	go three by three

594. *I have one, two, etc.*, is expressed also as follows :

ātaūchēōqtākā	āh'vīnlīgōqtānkā
mālrōqtāqkā	mālrūnlīgōqtānkā
pīnggñiyōrqtānkā	pīnggñiyūnlīgōqtānkā
stāmaūqtānkā	kōlgnūnrātārāqtānkā
tātlēmaūqtānkā	kōlgnūrqtānkā

On 583. These are easily understood. For example :

mālrōqkūg'nūk mālrōk stāmāwōk	twice two is four
tātlēmēn ēpēāt kōlōqkōnūk	ten times five twenties

On 582. The ordinals are used as follows :

iyāqchēkkōā chāōklēulōā	I will go first
iyāqchēkkōūtñ kīnggñōklēulūtñ	thou wilt go second
iyāqchēkkōk pīnggñiyūlūnē	he will go third
kēnā iyāqtā chāōklēulūnē	who goes first?

On 584. The following examples show the use of these :

āmārrhālēkēā ātaūchēg'nūk	make me one pair of salmon skin boots
āllūmāchēkēā mālrūēnūk	make me two pairs of mittens
āzghēlēkēā pīnggñājwēnūk	make me three pairs of gloves
tānglūlēkēā stāminūk	make me four pairs of snowshoes
kāmūkshālēkēā tātlēminūk	make me five pairs of boots
īvvrhūchēlēkēā āh'vīnlinūk	make me six pairs of sealskin water-proof boots

595. (400) ūēnāk ēpēāt. In ordinary conversation an elision is made, so that it sounds as ūēnārepeāt; (300) ākēmārepeāt.

596.

ātaūchēūgwōk	it is one = there is one
mālrūgwūk	there are two
pīnggñiyūgwūt	there are three
stāmaūgwūt	there are four
tātlēmaūgwūt	there are five

äh'vīnligūt	there are six
mālrōnligūt	there are seven
pīnggñiyūnligūt	there are eight
kōlñnūnrātāraūgūt	there are nine
kōlngñūt	there are ten

597.

ättaūchittōā	I got one	ättaūchüntōā	I am in one place
mālrūtōā	I got two	mālrūg'nittōā	I am in two places
pīnggñiyūtōā	I got three	pīnggñiyüntōā	I am in three places
stāmātōā	I got four	stāmāntōā	I am in four places
tātlūnātōā	I got five	tātlēmāntōā	I am in five places
imkūt chāōklēt pīnggñiyūn			those three first

598. The numerals appear in the following forms also.

ättaūchēūtākā	I one him = I match myself to him in wrestling
ūnā ātaūchēūtākākā	this is my one
ättaūchēūgwōā	I am one
ättaūchittōā	I get one = I kill or catch it
ättaūgnā	I make it one; I join = I unite
ättaūchīmtōk	it is one place

ūkfūkākā ātaūchēulūkū Agiyūtūm Ättē chāmtāmālthkōān tīgūmēākstē
I believe in one God, the Father Almighty

599.

āvūk	a half
āvūtūngkātōā	I have half
āv'gūm āv'gā	a quarter = half of a half

600.

ättaūchēhāk	one = just one	stāmāhān	four
mālrōqhāk	two	tātlēmāhān	five
pīnggñiyōhān	three		

These five are used generally as emphatic (244). The first follows the model in 320.

ättaūchēhār'mūk chīkēkārāgnā he gave me just one

601.

kēnā chēūmūk āgnūtnūqtlhōā who was the first man?
hwānkūtā ātāqpāktlārāpūt chāōklēgnūk yūmtnūk
we call them our first parents

	<i>autumn</i>	<i>winter</i>
every	ükshōäqkōäkän	ükshükōäkän
during	ükshōäpäk	ükshüpäk
next	ükshōäkü	ükshükü

NOTE. — These verbs are used just as in English: *mänē ükshēchēhkōä, I will winter here.*

605. The Innuite names of the months, or moons, are as follows :

	<i>Intrans.</i>	<i>Loc.</i>	
Jan.	ërrälüthlöq	ërrälüthlür'mē, etc.	the great moon
Feb.	kūpnüqchēk	kūpnüqchēmē, etc.	cutting doors
March	tīngnārqlhōrvīk	tīngmārqlhōr'vīg'mē, etc.	coming of the hawks
April	tīngmír'vīk	tīngmír'vīg'mē, etc.	coming of the geese
May	mänēt ängütēt	mänēt ängütētnē, etc.	eggs are laid
June	täräyäkfvīk	täräyäkfvīg'mē, etc.	salmon season
July	tīngmāät ingnütēt	tīngmāät ingnütētnē, etc.	geese moult
Aug.	tīngmāät tīngnütēt	tīngmāät tīngnütētnē, etc.	geese fly
Sept.	chüpfik ükshōäk	chüpfik ükshōämē, etc.	autumnal drift ice
Oct.	kärätär'vīk	kärätävīg'mē, etc.	masquerading time
Nov.	chäuyär'vīk	chäuyärävīg'mē, etc.	drum-dance season
Dec.	üevīk	üevīg'mē, etc.	making the round

606. Along the seacoast, above the mouth of the Yukon, deer are abundant and geese are less numerous. Hence May has another name there : *tüntüt ir'nēvēt* = *deer breed* or *fawn season*.

607. The difference between the names of July and August is very slight. These two names are rarely used. During this time the daylight is almost continuous.

608. The question *what month is it?* is rendered by a peculiar idiom :

chävēyüghwä pägīnä = *what is it doing straight up there?*

When asking this question the speaker always points up to the sky.

609. The verb forms expressing *it is such a moon* are given in full.

it is January	ërrälülthhäügwök
it is February	kūpnüqchēügwök
it is March	tīngmārqlhōr'vēügwök
it is April	tīngmír'vēügwök
it is May	mänēt ängütükkät
it is June	täräyäkfvirvēügwök
it is July	tīngmāät ingnütükkät

it is August	tíngmāāt tíngnūtúkkát
it is September	chüpfēügwók ükshōār'mē
it is October	kārātār'veügwók
it is November	chāuyārāvēügwók
it is December	üevēügwók

It is not necessary to repeat all the forms, as they are easily recognized, as :

üevíkān	when it is December
üevīqpilgān	before December (604)

610. The Innuits seem to have had no special names for the days of the week. Those, however, who have come in contact with the whites readily adopted the following terms, which were settled upon by the early Russian traders.

These terms all follow the regular declension. The localis case is given, as it is the most used. Example : *āgiyūnr'mē, on Sunday.*

	<i>Intrans.</i>	<i>Loc.</i>	
Sunday	āgiyūnōk	āgiyūnr'mē	prayer day
Monday	pūkyūn	pūkyūtmē	work day
Tuesday	ipērīn	ipērētmē	second work day
Wednesday	pínggñiyūrīn	pínggñiyārātmē	third work day
Thursday	stāmārīn	stāmārētmē	fourth work day
Friday	tātlēmērīn	tātlēmērētmē	fifth work day
Saturday	mākāēnōk	mākāēnr'mē	bath day

611. The verb form :

it is Sunday	āgiyūnrōök
it is Monday	pūkyūtgnōök
it is Tuesday	ipērītgnōök
it is Wednesday	pínggñiyīritgnōök
it is Thursday	stāmērītgnōök
it is Friday	tātlēmērītgnōök
it is Saturday	mākīnrōök

Year

612.	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	ālthhrākōk	ālthhrākū	ālthhrākūt
<i>Trans.</i>	ālthhrākūm	—	—
<i>Loc.</i>	ālthhrākūmē	ālthhrākūgnē	ālthhrākūnē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

				<i>Month</i>		
	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
613.						
<i>Intrans.</i>	ěrrälök		ěrrälük		ěrrälüt	
<i>Trans.</i>	ěrrälüm		—		—	
<i>Loc.</i>	ěrrälümě		ěrrälüğně		ěrrälüně	
<i>etc.</i>	etc.		etc.		etc.	
				<i>Day</i>		
	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
614.						
<i>Intrans.</i>	űr'nük		űrrürük		űrrürüt	
<i>Trans.</i>	űrrürhüm		—		—	
<i>Loc.</i>	űrrürnür'mě		űrrürüğ'ně		űrrürnür'ně	
<i>etc.</i>	etc.		etc.		etc.	

EXAMPLES

615. On the use of **ălthhräkök** :

When this is used in the possessive it follows the regular declension (31).

ălthhräkünkä ämthlěrtüt mäně	I have been here many years
ălthhräkütň ämthlěrtüt mäně	thou hast been here many years
ălthhräkwě ämthlěrtüt mäně	he has been here many years

This, literally, is *my years here are many*. The negative is :

ălthhräkünkä ämthlěnrätüt mäně	my years here are not many
chěüğňätně tāmār'müng älthhräküt	ante omnia saecula

616. *Time when* is expressed by the localis case.

ălthhrāgně	last year
yälāāgně	year before last
ălthhrāgnēm ämätěgně	three years ago (387)
üküg'ně älthhrāgně	year after next (273) (dual)

When **päk** is added to time expressions it conveys the idea of *duration*.

ălthhräköqpäk	the whole year, all the year, during the year
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Kökän, which appears to be the third singular of **kümä** (514), when added to time expressions, conveys the idea of *succession* or *consecution*.

ălthhräkökän	every year
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Kū is the characteristic of *when* in the future (624).

ălthhräkū	next year
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EXAMPLES

617. On the use of *ěrrälök*, moon or month:

<i>āügūmē ěrrälūmē</i>	last month
<i>ěrrälūg'nē āuqkūg'nē</i>	two months ago
<i>ūkūmē ěrrälūmē</i>	next month
<i>ūkūm ěrrälūm chāōklāānē</i>	before next month
<i>ūkūm ěrrälūm kīnggñūklāānē</i>	after next month
<i>ěrrälūnākān</i>	every month
<i>ěrrälök kāshūklūkū</i>	the whole month through
<i>mānā ěrrälök nāngkān</i>	when this month ends
<i>mānā ěrrälök nāngvilgān</i>	before this month ends
<i>ūkūgnē ěrrälūgnē</i>	two months from now

618. *Day, night, etc.:*

<i>ūr'nūqpāk</i>	during the day, the whole day
<i>āk wā wāk</i>	yesterday
<i>yālāāgnē</i>	day before yesterday
<i>yālāākū</i>	day after to-morrow
<i>tāukūt ūrrūnrūt kīnggñōāthūn</i>	after these days
<i>ūnwākū</i>	to-morrow
<i>ūnwākū ātākōmē</i>	to-morrow night
<i>ūrūnrhūm kōkānē</i>	at midday
<i>ūnwākōākān</i>	every morning
<i>ūnōāk = ūnōām = ūnōāmē</i>	early morning
<i>ūnōāyāk</i>	very early morning
<i>ūnūk = ūnūm, ūnūktök, ūnūkān</i>	night, it is night, when it is night
<i>ūnūm kōkānē</i>	at midnight
<i>ūnūqpāk</i>	all night
<i>nāththlōkfāqtök ākāqtā</i>	it is about noon (i.e., the sun nears the zenith)

Promiscuous Time Expressions

619.	<i>ēmūmē</i>	at that time
	<i>ēmūmē ūnūgūmē</i>	during that night
	<i>ēmūm chēūgñānē</i>	some time before
	<i>ēmūm kīnggñōānē</i>	some time after
	<i>ēmūkūnnēr'nūk</i>	from that time
	<i>chēūgñārākūn</i>	a little while before
	<i>tāum chēūgñānē</i>	before that time
	<i>tāum kīnggñōānē</i>	after that time

mätümē	at this time
mätümē ünügümē	during this night
mätüm chēügñānē	before this time
mätüm kīnggñōānē	after this time
hwākünnēr'nük	from now
kīnggñōārākün	a little while after
kētōānē	then after

620. The following are idiomatic expressions derived from modes, etc. The use of these is shown in the various examples throughout the grammar.

ätäätä	by and by	illēnē	another time
ätäätäkōākän	every minute	illitnē	sometimes
ätäätäkū	in a moment	illēkün	sometimes
äkkä tämänä	in old times	pīkshiätök	not yet
äkkänē tämänē	in the remote past	tämmä	at once
äkūlāunākū	frequently	tämākünnēr'nük	since long ago
chämē	when?	tämätüm näthlēnē	in olden times
chäm illēnē	one time, once	täum kiēgnāgnē	during this time
chät illētnē	sometime	tōānē	then
chät illitnē	sometimes	ükākfauhün	pretty soon
ēchēvākū	later on	ükānikū	in the future.
hwänēkōörqkū	presently	ümekū	next time
hwänērpāk	now meanwhile	ümīfkēnākū	after a while
hwätōā pīnrätök	it is not the time now	ätäätäkōörqkū	by and by

621.	Sing.	Dual.	Plur.
<i>Intrans.</i>	äkkwäwäthlāk	äkkwäwäthlāk	äkkwäwäthlāt
<i>Trans.</i>	äkkwäwäthlām	—	—
<i>Loc.</i>	äkkwäwäthlāmē	äkkwäwäthlāgnē	äkkwäwäthlānē
<i>etc.</i>	etc.	etc.	etc.

hwätōāthlāk	the now thing	ēr'nür'māthlāk	the to-day thing
ünwäthlāk	the morning thing	älthhräg'nāthlāk	the last year thing

tülükärük äkkwäwäthlāk

the crow which was killed yesterday (i.e., the yesterday was crow, "killed" being understood)

tüntü ünwäthlāk

the deer killed this morning

Some words expressing time end in *tāk*, as, *älthhränētāk* *älthhränētāt chāngūt*, *last year's grass*. *Fresh* or *green grass* is expressed by *nūtārāt chāngūt*.

622.

tāmātñ ūētānāuqtūtñ ūnwākūlthhränñ	may you live till to-morrow!
ūnwākūlthhränñ	until to-morrow
ūñlthhränñ	until to-night
ātākūlthhränñ	until evening
älthhrākūlthhränñ	until next year

623.

äkkätämānā	olden times
äkkätämānē	in olden times
äkkätämānēñēr'nūk	from olden times
äkkätämānēñqstñ	as in olden times

624. *When*, meaning "at what future time?" is to be rendered by **kākā**.

625. *When*, meaning "at what past time?" is rendered by **kānvāk**.

NOTE 1. — **Mē** is frequently added for emphasis, and also **tāñm**.

NOTE 2. — Both these words invariably require the interrogative aspect.

kākū tkēchērksēt	when will you come?
kānvāk tkēchēt	when did you come?
kāngvār'mē tāñm pñlthhüyēä!	when in the world did I do it!

All expressions relating to *future time* terminate in **ñ**.

All expressions signifying *duration* terminate in **pāk**.

There appears to be no word to express *time*.

The Interjections

626. The usual interjections or exclamatory words used in Inuit are very numerous. The following list comprises many words, some of which, strictly speaking, are not interjections, but as they are often used in an exclamatory sense they are included here for the sake of convenient reference.

ägñū	äng	chēlā	chiyēt
ägñūätā	äqchä	chēlāchōä	ēlthlā
äh	ätāätā	chēlā kǎ	hwǎ
ākǎ	ätām	chēlēkvǎ	hwǎkǎ
ākǎkǎkǎ	ätām ñkēkǎ	chēñ	hwǎkñk
ākǎkēkǎ	āuthlū hwi	chēñhwǎ	hwǎkñkhwñ hwǎñēhwǎ
ākñyümēāñ	āuthlū thlū	chēñmē	hwǎhōk
ākñkǎ	chǎmi	chēñmē hwǎñēhwǎ	hwǎñē

hwänēhwä	kännä	nütän	töäthlühök äm
hwänü	käpik kä	nütänthlühök	töäthlühök hwi
hwäk	kekē	nāuhwä	töätñ
hwäthlü	kētä	nāuhwämē	tōi
hwäthlülthlü	kētäkē	nāuhwänāu	tōi ikēkä
hwätñ	kētäkēmē	pätägāmük	tōihwä
ikkēkē	kithlün	täng	tōihök
ikkēkēkä	kithlün mē	tōākä	tōikä
iyümēän	kiyühwä	tōälth	tōikwi
iyümēän hök	kiyümē	töäthlē	tōimē
kä	kökäh	töäthlētöä	tōiyühwä
käng	kökökä	töäthlü	tōiyünrätök
kängñäthlü hwä	mī (and the rest in 361)	töäthlühök	ükükükä

627. *hüm*. This is a very common expletive, and is used as an enclitic after such words as are intended to be emphatic : *ümhüm*, *hwätñhüm*, etc.

ümhüm känrütäläräküt how he often told us

628. The following expressions are also exclamatory, and are mostly in the augmentative form. Thus they correspond to the superlative degree.

NOTE. — *Tänüm*, *indeed*, can be added to these.

ällingnökfä	oh, how terrible !
ärrēnkäpä	oh my ! (irritation, impatience, etc.)
äqchäkäqpä	now that is too much !
ksänäkfä	what a pity !
käzhgñüepä	how shameless !
kēmüqtikükqhevä	what a fine dog !
nünänirqpä mätümē	oh, how nice it is here !
äthlänüksiqpä	an unexpected guest !
miklänävä	well, so small !
äshärqpä	how fine !
äshēpä	how bad !

629.

ällingnökpetlē	it is most dreadful !
täthlür'nökpētlē	it is most welcome !
kwēyänökpētlē	it is most gratifying !
hwätlökēkäpetlē	many thanks !

630. Such words as *one of a pair, one of a set, a mate, a fellow, etc.*, are expressed in Innuit by **inglū**. As there is no one distinctive word in English which corresponds exactly to this, the translation is often somewhat awkward in appearance.

ünätüfchē inglūēt thlēyārānkā, inglūētā ātōq'yūg'nīlthkētñūn

I place one of your hands where the other cannot touch it (lit., your fingers their set I put them, their mates to where they cannot touch).

The word "hand" is expressed by *fingers* (749), hence the verb is plural. **inglūēt** is the third plural intransitive, and **inglūētā** the third plural transitive of the possessive. **Ātōq'yūg'nīlthkētñūn** is the third plural terminalis of **Ātōq'yūg'nīlthkēmñūn**, from **Ātōq'yūg'nīlākā**, *I cannot reach it* (77).

631.

İrrūmä inglōä ūkkānīm kūn

just as I had one foot in the canoe

İrrūvūt inglōä ūkkānūqḡghūn

just as thou hadst one foot in the canoe

İrrūmē inglōä ūkkānrākūn

just as he had one foot in the canoe

Lit., *of my leg its mate, my leg's mate just embarked (canoe understood); ūkkōä, I embark, enter a boat, etc. = ūkkākā.*

632. **İnglūpēānkātōk** is used to express *a person who is one-eyed*. This is in the possessive, Mode I. Lit., *he has one of a pair*.

633. **İnglōäqtükūt kā?** *are we more than half-way? = are we in its other (half part)? etc.* (For *half-way*, see 638.)

634. **İnglūēlgnōk** (133). In native stories this word expresses *a certain monster resembling a man, but divided at the median line; a half man* (636).

	Sing.	Dual.	Plur.
Intrans.	inglū	inglūk	inglūt
Trans.	inglūm	—	—
Loc.	inglūmē	inglūg'nē	inglūnē
Mod.	inglūmūk	inglūg'nūk	inglūnūk
Term.	inglūmūn	inglūg'nūn	inglūnūn
Vial.	inglūkūn	inglūg'nēghūn	inglūthūn
Æqual.	inglūtūn	inglūqtūn	inglūtstūn

636. The possessive form :

	<i>Intrans.</i>	<i>Trans.</i>
<i>Sing.</i>	inglūkă	inglümă
<i>Dual</i>	inglūqkă	inglūgmă
<i>Plur.</i>	inglūnkă	inglümă

637. Each set is conjugated through all the persons, and each person has its full set of cases, as usual.

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my mate	inglūkă	inglümă	inglümñē, etc.
thy mate	inglūn	inglūvūt	inglūvñē, etc.
his mate	inglōă	inglōăn	inglōănē, etc.

638. The third persons are most frequently used.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	inglōă	inglūk	inglūēt
<i>Trans.</i>	inglōăn	—	inglūētă
<i>Loc.</i>	inglōănē	inglūg'nē	inglūētñē

639. The word **illākă** means *my friend, associate, relative*, etc. The full paradigm is given in 644. To each person belongs, as usual, a full set of cases, as :

	<i>my</i>	<i>thy</i>	<i>his</i>
<i>Intrans.</i>	illākă	illăn	illē
<i>Trans.</i>	illămă	illāvūt	illēn
<i>Loc.</i>	illămnē	illăvnē	illēñē
<i>Mod.</i>	illămnūk	illăvnūk	illēñūk
<i>etc.</i>	etc.	etc.	etc.

640. The verbal form is **illākăkă**.

illākūmkū kă ūnă pēchērkan?

if I add this (i.e., to what I have offered or paid you), will you do it?

641. The partitive form is **illăhăk** (320).

illăhrēnūk pīngkătōă

I have a bit or portion of it

642. Examples of **illākăkă** in various modes; **illăngkătōă**, the possessive, Mode I :

kittūmūk illăngkăchēt

whom have you with you? (this is an example in the interrogative aspect of the possessive mode)

illăklēūtăkă I join with him

illălărănkă I often add to them

643. *illär'isäkä, illär'itün, illär'isä* = *my poor friend*. This form occurs occasionally, and is declined as in 184.

hwätkäpik äshilräämük illithlēünēüt
there is not a good one in the whole lot

644.

Sing.	my	<i>Sing.</i>	illäkä	illämä
		<i>Dual</i>	illäqkä	illägmä
		<i>Plur.</i>	illänkä	illämä
Sing.	thy	<i>Sing.</i>	illän	illävüt
		<i>Dual</i>	illäqkñ	illäqpüt
		<i>Plur.</i>	illätñ	illävüt
Sing.	his	<i>Sing.</i>	illē	illēn
		<i>Dual</i>	illäk	illäqkñ
		<i>Plur.</i>	illi	illin
Dual	we both, our	<i>Sing.</i>	illähpük	illämügnük
		<i>Dual</i>	illäqpük	illägmügnük
		<i>Plur.</i>	illäpük	illämügnük
Dual	you both, your	<i>Sing.</i>	illäzük	illäftük
		<i>Dual</i>	illäqtük	illäqßtük
		<i>Plur.</i>	illätük	illäftük
Dual	they both, their	<i>Sing.</i>	illäk	illēgnük
		<i>Dual</i>	illäqkək	illäqkəkñkä
		<i>Plur.</i>	illäkək	illäkəkñkä
Plur.	our	<i>Sing.</i>	illähpüt	illämtä
		<i>Dual</i>	illäqpüt	illägmätä
		<i>Plur.</i>	illäpüt	illämtä
Plur.	your	<i>Sing.</i>	illäzē	illäfchē
		<i>Dual</i>	illäqchē	illäqpchē
		<i>Plur.</i>	illächē	illäfchē
Plur.	their	<i>Sing.</i>	illēt	illētä
		<i>Dual</i>	illäqkēt	illäqkētätä
		<i>Plur.</i>	illit	illitä

645. To express *certain*. *Certain, a certain person, a certain time*, etc., are expressed idiomatically by *illäkä*. The peculiarity of the idiom consists in the use of the plural according to the following examples :

	<i>a certain man</i>	<i>two certain men</i>	<i>certain men</i>
<i>Intrans.</i>	yūt illēt	yūt illäqkēt	yūt illit
<i>Trans.</i>	yūt illētä	yūt illäqkettä	yūt illitä
	yūt illēt ikētök a certain man came	yūt illētä pēä a certain man did it	
	yūt illitä ükfüküküsitläřät ünä	certain men do not believe this	
	üfünřēt illitnē on certain days	nāut illētnük from a certain fruit	

646. *One time, on a certain occasion, sometime, etc.*, are expressed by a combination of this form and *chä*, as :

<i>Sing.</i>	<i>chät illētnē</i>	<i>Plur.</i>	<i>chät illitnē</i>
	chät illitnē pīřchīřiläqtök mänä		sometimes it is stormy here

NOTE. — *Chäm illēnē, another time.*

647. This means *my other one, my comrade, etc.*

<i>Sing.</i>	<i>iēpākä</i>	<i>Dual</i>	<i>iēpäqkä</i>	<i>Plur.</i>	<i>iēpänkä</i>
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648. The personal form, declined as in 73 :

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
my	iēpākä	iēpämä	iēpämnē
thy	iēpän	iēpävüt	iēpävnē
his	iēpä	iēpän	iēpänē

649. Examples of some of the usual verb forms :

iēpängkätöä (Mode I)	I have another
iēpitöä (Mode VI)	I have no other (no comrade)
iēpäunänē (511)	alone, without another
iēpākäkä	it is my other

650. *All* is expressed as follows :

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	tämälthkök	tämälthkük	tämälthküt
<i>Trans.</i>	tämälthküm	—	—
<i>Loc.</i>	tämälthkümē	tämälthküg'nē	tämälthkünē
<i>etc.</i>	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

651. Various forms of *tämälthkök* :

tämälthkünřätök	tämälthkügwök
tämälthkünřilgnök	tämälthkügñök
tämälthkülřää	

652.

<i>Sing.</i>	{	I	tämalthkör'mä
		thou	tämalthkörpít
		he	tämalthköän
		he	tämalthkör'mä
<i>Dual</i>	{	we both	tämalthkömnük
		you both	tämalthkörqptük
		they both	tämalthköägnük
		they both	tämalthkör'mük
<i>Plur.</i>	{	we	tämalthkömtä
		you	tämalthköfchē
		they	tämalthkwētä
		they	tämalthkör'müng

653.

<i>Sing.</i>	{	I	tämärämä
		thou	tämäqpít
		he	tämēn
		he	tämärämä
<i>Dual</i>	{	we both	tämāmnük
		you both	tämäqptük
		they both	tämäqkēnkä
		they both	tämärämük
<i>Plur.</i>	{	we	tämāmtä
		you	tämäpche
		they	tāmītä
		they	tämärämüng

MISCELLANEOUS EXAMPLES

654.

tämalthkøk tämărăkä
 tämalthköän pēyügākä
 ūkūt tämit *or* ūkūt tämār'müng
 näuthlüräet tämār'müng mävūt tiklēt
 äpskē tämitä
 täukük ar'näk tämār'mük tøkøk
 chöröt ächēätnün thlëlükü tämalthköän

 chä-tämār'mä mäntök
 chät-tämār'müng mäntüt
 tämalthkürätüt illit pētüt
 tämalthkürnrlgnök pēyürätäkä

 tämāmtä iyäqtükūt
 chä-tämēn tänghä
 chät-tämät pēyüg'läri
 tämalthkör'mä iyäqchēhkōä
 tämät ätsät
 nünä tämēn
 tämalthkwētä tifikäkē

I lost the whole of it = it all
 I want it all
 all these
 let all the sick come here
 ask them all
 those two women, both dead
 he, putting the whole of it under
 the bed-mat
 everything is here
 all things are here
 some parts are wanting
 I do not want one which is not
 complete
 we all go
 he sees everything
 he wants all things
 I'll go, having all my things
 all kinds of berries
 the whole world
 make them all come

655. *It is almost all* is expressed by **tämāklaūgwök**; the negative is **tämāklaūnrätök**. This has all the usual forms.

The possessive :

my	{	S. tāmāklākā	thy	{	S. tāmāklīn	his	{	S. tāmāklē
		D. tāmāklīqkā			D. tāmāklīrqn			D. tāmāklēk
		P. tāmāklīnkā			P. tāmāklītn			P. tāmākli

656. The case forms :

<i>Intrans.</i>		<i>Trans.</i>		<i>Loc.</i>	
my	tāmāklākā	my	tāmāklīmā	in my	tāmāklīmē
thy	tāmāklīn	thy	tāmāklīrpn	in thy	tāmāklīrpnē
his	tāmāklē	his	tāmāklēn	in his	tāmāklēnē

657. The transitive :

my	tāmāklāg'mā
thy	tāmāklīrpn
his	tāmāklāgmā
	etc.

658.

tāmāklēn pēūghwā	he wants almost all of it
tāmāklīqkēnkā pēūghwik	he wants almost all of both
tāmāklitā pēūghwi	he wants almost all of them
tāmāklāg'mā hwēntōk	it is almost all here
tāmāklāg'mūk hwēntūk	both are almost all here
tāmāklāg'mūng hwēntūt	all are almost all here

A few of the adjutant forms :

tāmāklāukān	tāmāklāūgnān
tāmāklāuwākān	tāmāklāūrān

	<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
<i>Sing.</i>	tūgnīlthkōk	tūgnīlthkūm	tūgnīlthkūmē, etc.
<i>Dual</i>	tūgnīlthkūk	—	tūgnīlthkūg'nē, etc.
<i>Plur.</i>	tūgnīlthkūt	—	tūgnīlthkūnē, etc.

THE POSSESSIVE INTRANSITIVE (SINGULAR)

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūgnīlthkōkā	we both, our	tūgnīlthkōrpūk	our	tūgnīlthkōrpūt
thy	tūgnīlthkōān	you both, your	tūgnīlthkōrtūk	your	tūgnīlthkōrchē
his	tūgnīlthkōā	they both, their	tūgnīlthkōāk	their	tūgnīlthkōāt

THE POSSESSIVE TRANSITIVE

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūgnīlthkōmä	we both, our	tūgnīlthkōmnük	our tūgnīlthkōmtä
thy	tūgnīlthkōr'pīt	you both, your	tūgnīlthkōrqp̄tük	your tūgnīlthkōr̄pche
his	tūgnīlthkōän	they both, their	tūgnīlthkōr'mük	their tūgnīlthkōētä

THE VERB FORM

661. tūgnīlthkōkākä, tūgnīlthkōkämkin, etc.

EXAMPLES

662.	näkkīkkänkä	tūgnīlthkūnkä	I love my relatives
	kässüchäkōnäk	tūgnīlthkōr'pīt illētnük	do not marry any near relative
	tāunä	tūgnīlthkōkākä	this person is my relative
	tūgnīlthkōkämkin		you are my relative

THE POSSESSIVE INTRANSITIVE

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūngkä	we both, our	tūngvük	our tūngvüt
thy	tūngñ	you both, your	tūngzük	your tūngzē
his	tūnge	they both, their	tūngēk	their tūngēt

THE POSSESSIVE TRANSITIVE

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tūngmä	we both, our	tūngnūmnük	our tūngümtä
thy	tūngvüt	you both, your	tūngmüftük	your tūngüfchē
his	tūngēn	they both, their	tūngmük	their tūngētä

EXAMPLES

664.	tūngñütñ	chūchūkēkē	love your relatives	
	hwänēhwä	tūngmä äträ	this is the name of my next (brother or sister)	
	ñn	tūngē tkētök	his next to him comes (i.e., a brother or sister)	
	chägnūgnä	chärümēm tūngñēnün	I turn off towards the left	
	ävüsküt	hwänkütä	irkklüm tūngñēnük	deliver us from evil
	pīngñiyün	kāuwängkätök	tūngñē	
			there are three sleeps to it (i.e., four days distant)	

665. The possessive :

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
my	tüŋlĭkă	we both, our	tüŋlĭqkă	our	tüŋlĭnkă
thy	tüŋlĕn	you both, your	tüŋlĭqkñ	your	tüŋlĕtñ
his	tüŋlĕă	they both, their	tüŋlĕk	their	tüŋlĕ

This also means *adjoining* or *next to me*, and expresses a *brother* or *sister next in age*.

The verb form is :

tüŋlĕlĭrăkă	I am next to him
ăkômôă tüŋlĕlĭr'lütñ	I sit next to you
tüŋlĕă nŭm yăkshĭqtök	the next house is far off
tüŋlĕăt nŭnăt yăkshĭqtüt	the next village is far off
tüŋlĕtnŭn nŭnănŭn iyăqtök	he went to the next village

666. Tüŋĕnlĭĝnök, tüŋĕnlĭĝnük, tüŋĕnlĭĝnüt.

tüŋĕnlĭĝnök ĭkĕtök	the next one comes
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667. Tüŋlĕänlĭĝnök, tüŋĕnlĭĝnük, tüŋĕnlĭĝnüt, *the one next to the second*.

tüŋlĕänlĭĝnök pĕyŭgăkă	I want the third one from it
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668. **Kĕmă** signifies *alone*. It has the usual series of forms, the use of which will be understood by the references.

<i>Sing.</i> { I kĕmă	<i>Dual</i> {	we both kĕmnük	<i>Plur.</i> {	we kĭmtă
thou kĕvüt		you both kĭftük		you kĭfchĕ
he kĕmĕ		they both kĕmük		they kĕmŭng

Kĕmă may go with any suitable verb.

kĕmă măntôă	I am here alone
chĕn kĕvüt mănchĕt	why do you stay here alone?
kĕmă iyăqchĕhkôă	I will go alone
kĕmă iyăg'lôă	I am going alone

nŭnăvüt kĕmĕ nŭnănrătök, chĕlă ĭllăngkătök mălrönlĭg'nük
our earth is not an earth alone, for it has seven comrades

Kĕmă takes also the ending **mĭttôă** (383).

yănĕ kĕmĭttök	he is off there alone
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669. **Kēmā** may assume any compatible mode.

kēmächüqtōā	I wish to be alone (Mode LXII)
kēmächünküqtōā	I like to be alone
kēmthlīrqtōā	I am left alone (Mode XCIX)

670. Each of the nine persons has its full set of cases, as, **kēmā**, **kēmne**, **kēmnik**, etc.; **kēvūt**, **kēvne**, **kēvnuk**, etc.

671. For **kēmālūchākā** see paradigm (153).

672. **Kēmā** is also used to express *only*. *The good only enter heaven = the good alone. Only*, in the sense of *simply, merely*, is rendered by **tāugwām**.

673.

ūnā kēḡhān pēkākā	this one alone I have	= I have only this one
ūkūk kēqkīnkā pēkākā	these two alone I have	= I have only these two
ūkūt kēḡnētā pēkānkā	these alone I have	= I have only these

674.

<i>Sing.</i> {	kāhār'mā kāhāqpūt kāhār'mā	<i>Dual</i> {	kāhāmnūk kāhāftūk kāhār'mūk	<i>Plur.</i> {	kāhāmtā kāhāfchē kāhār'mūng
	kāhārmā ūnētātḡnā		they deserted me = left me alone		

675. **Kāhārmā** appears to differ very little from **kēmā** (668).

The following examples present a few of the verb forms.

kāhārmēchüqtōā	I want to be alone
kāhār'mēchūnrētōā	I do not want to be alone
kāhār'mittōā mănē	I am here alone (383)
chēn kāhār'mēchēt mănē?	why do you stay alone here?

kāhār'mlḡhēnānīmne yūm tkētāngā

in my being alone a man came to me

nūlāākīlrāēk ūētālrāēk kwēgūm snēnē kāhār'mūk tōi

a married couple were living alone on the bank of a river

hwātñ āthlāmūk thlū yūḡ'mūk illāunātūk

they two being without any other person with them (510)

676.

<i>Intrans.</i>	my	pēkā	pēkākā	pēkākākā
<i>Trans.</i>	my	pēmā	pēkāmā	pēkākāmā
<i>Loc.</i>	in my	pīmne	pēkāmne	pēkākāmne

Pēkā = *my*, and is declined according to the paradigm (678).

pēkā māntōk	mine is here
chikērāmkīn pēmā illitnūk	I give you some of mine
chikērāmkīn pēmā illētnūk	I give you any of mine
hwē pēkā pēyūgākā	I want mine
pēkā nāntā	where is mine?
chikērāmkīn pīmnūk	I give you mine
pīmnūn thlēū	put it in mine
pētñ yāntūt	yours are yonder
nāzvāgīzgnā pīvnūk	show me yours
kēgnān pēkāpūk	it is the only one we (both) have
pīmkūn iyē	
go by mine (when it is mutually understood what the speaker refers to, as, <i>my sled, my canoe</i> , etc.)	

And in like manner may be said:

kēā pēānē	in whose is it?
hwē pīmnē	it is in mine
pīmtūn iyōklārālūkū	make it like mine

677. Pēkākā = *it is mine*. This is the verb form. (See paradigm, 683.)

ūkūt pēkānkā, mākūt āthlām pēkit	these are mine; those belong to another
ūm pēkā	this one owns it
hwē pēkākā	it is mine = I own it
kēā pīkāū ūnā	whose is this? = who owns this?
nāllēāk pīksēā	which one is mine?

Examples of **pēkā mā**:

pīllēāki hwānkūtā pēkāmtnūk	he made them for us
kīyēyūgnā hwē pēkāmnūk	I make a canoe for myself
chāmūk chikkārchēhsēā pēkāmnūk	what will you give me for mine?
tāgūchē pēkāpētsnūk	take for yourselves
ūqkāōqtōk pīmnūk	he cuts my wood
ūqkāōqtōk pēkāmnūk	he cuts wood for me
ūqkāōqtōk pēkāmēnūk	he cuts wood for himself
kāthlāchūnitōā pēyūkūm'nūk	I cannot say what I want
kāthlātñrētōā pēyūkūmnūk	I do not say what I want
pēyūkūmnūk <i>from</i> pēyūqtōā	my wanted thing (Mode LXII)

679. **PĚKĀKĀKĀ** is the prospective form = *it is for mine*. As the endings are always the same, there is no need of a paradigm.

ūnā pĕkākākā	Neg.	{	ūnā pĕkākīnrātākā
ūkūk pĕkākāqkā			ūkūk pĕkākīnrātāqkā
ūkūt pĕkākānkā			ūkūt pĕkākīnrātānkā

The above means *this, both these, these are for me, to be mine*, and the negatives.

The interrogative would be as follows :

ūnā kā pĕkākākā	is this for me? is this to be mine? etc.
nūnākākākā	it is for my residence
chōrōkākākā	it is for my bed

680. In the same manner, the past and future forms are to be used (90).

<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
pīlthkā	pīlthmā	pĕthlīmnē, etc.
pīlthkākā	pīlthkāmā	pīlthkāmṇē, etc.
pĕthlūk	pĕthlūrm	pĕthlūrmē, etc.
pĕthlūqkāk	pĕthlūqkām	pĕthlūqkāmē, etc.
pĕthlūqkākā	pĕthlūqkāmā •	pĕthlūqkāmṇē, etc.

681. The transitive of **pĕūgnā** (686) gives a corresponding set. Two examples are shown, meaning *my doing* and *it is my doing*.

<i>Intrans.</i>	<i>Trans.</i>	<i>Loc.</i>
pĕākā	pĕāmā	pĕāmṇē, etc.
pĕākākā	pĕākāmā	pĕākāmṇē, etc.

MISCELLANEOUS EXAMPLES

682.

- 1 pīk, pēm, pīgmē (214)
- 2 pĕpīk, pĕpēm, pĕpīg'mē (215)
- 3 pĕnōk, pīnrhūm and the negative pīnrĕtnōk (159)
the doing
- 4 pĕchĕk, pĕchēm
pĕchākā, pĕchmā
deed (152)
my deed
- 5 pĕchĕrrīyārāk, pĕchĕrrīyārām
pĕchĕrrīyārākā, pĕchĕrrīyārāmā
way of doing (217)
my way

6	pēwīk, pēwēm, pēwīg'mē pēwēkā pēwēkākā	place of doing (117) my place of doing it is my place of doing
7	pēchälthkā, pēchälthmä	my game
8	pēäqkāk	what ought to be done, duty (203)
9	pēäklīk, pēäklēm pēäklīgōk, pēäklīgūm, pēäklīg'mē pēäklīgōākā	one big enough, fit to do (162) big enough to work I am fit, etc., to work
10	pēyūn, pēyūtūm (108) pēyūnōk, pēyūnrhūm and its negative pēyūnrētnōk (161)	this is used to express action, as, to walk, etc.
11	pēkāūn, pēkāūtūm pēkāūthlūk, etc. pēkāūtkāk, etc. pēkāūtkā pēkāūtn pēkāūtē	a thing intended for something (116) a thing which was intended for something a thing to be intended for something a thing which is to be mine a thing which is to be thine a thing which is to be his (and so on, through all the persons and cases) (148)

NOTE. — This ending can be added to any noun, as, *nūlūqkākā*, *it is my cord*; *nūlūqkākātkā*, *cord intended for me, which is to be mine when made*. (See Mode LXXIII.)

Pēnōk (No. 3); **pēchēk** (No. 4).

One of the most interesting philosophical attributes of the Inuit language is displayed in these two endings. They merit particular attention from the fact that the suffix *nōk* expresses the substantive when viewed objectively, while that in *chēk* shows it as considered subjectively.

<i>Objective</i>	<i>Subjective</i>	
kēmłūtnōk	kēmłūchēk	loneliness
kēpūtñōk	kēpūchēk	purchase

Pēūgnā, *I do*, and its various inflections, afford a great number of idioms, many of which exactly resemble our own use of this verb, as, *did you go? I did*.

pīlrāārōūgnā kūsōfāg'mūk	I am from the Kuskokwim
kēyā pīlrāātñ	now you have done it
pēök	he is dead (a curious idiom)
pēök	he saw, he said
yūt thlū pēlūkē	and he told the people

Pēūgnā, in Mode LXVIII, becomes **pēūgwōā**, *I am, exist*, etc., and from this form is derived **pēūskūn**, **pēūskūtūm**, *existence*.

683.

Paradigm of *Pekähä*

mine	{ thou art you ² are you are	pekämkin pekämük pekämche	ours ²	{ thou art you ² are you are	pekämüqñ pekämüqtük pekämüqche	ours	{ thou art you ² are you are	pekämüññ pekämistük pekämische
mine	{ he is they ² are they are	pekähkä pekäqkä pekähkä	ours ²	{ he is they ² are they are	pekähpük pekäqpük pekäpük	ours	{ he is they ² are they are	pekähpüt pekäqpüt pekäpüt
thine	{ I am we ² are we are	pekäqpuññä pekäqpuñk pekäqpuñt	yours ²	{ I am we ² are we are	pekäqpuññä pekäqpuñk pekäqpuñküt	yours	{ I am we ² are we are	pekäqpuññä pekäqpuñk pekäqpuñküt
thine	{ he is they ² are they are	pekähkän pekäqkän pekähñ	yours ²	{ he is they ² are they are	pekähñük pekäqñük pekähñ	yours	{ he is they ² are they are	pekähchē pekäqchē pekächē
his	{ I am we ² are we are	pekähñä pekähñk pekähñt	theirs ²	{ I am we ² are we are	pekähññä pekähññk pekähññt	theirs	{ I am we ² are we are	pekähññä pekähññk pekähññt
his	{ thou art you ² are you are	pekähññ pekähññk pekächē	theirs ²	{ thou art you ² are you are	pekähñññ pekähñññk pekächē	theirs	{ thou art you ² are you are	pekähñññ pekähñññk pekächē
his	{ he is they ² are they are	pekähññ pekähññk pekähññt	theirs ²	{ he is they ² are they are	pekähññññ pekähññññk pekähññññt	theirs	{ he is they ² are they are	pekähññññ pekähññññk pekähññññt

Interrogative Aspect (Transitive)

684.	Sing.	{ pikseä piksëu pikäu	Present Tense	{ piksnük pikstghwü pikänghwü	Plur.	{ pikstä pikschëu pikänghwü
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First Aspect (Transitive)

685.	I	{ thee you ² you	pikmîkîn pikmîttük pikmîchë	Present Tense	{ pikmüqtñ pikmüqtük pikmüqchë	we	{ thee you ² you	pikmîthñ pikmîstük pikmîschë
	I	{ him them ² them	pikä pikqkä pikñkä	Present Tense	{ pikfük piqpük pikpük	we	{ him them ² them	pikfüt piqpüt pikpüt
	thou	{ me us ² us	pikügnä pikvükük pikvüküt	Present Tense	{ pikfügnä pikfütük pikfütüküt	you	{ me us ² us	pikfuchä pikfuchëük pikfuchëüküt
	thou	{ him them ² them	pikñ piqñ pikññ	Present Tense	{ pikstük piqtük pikstük	you	{ him them ² them	pikst piqchë pikchë
	he	{ me us ² us	pikkëgnä pikkëttük pikkëttüküt	Present Tense	{ pikkëgnä pikkëttük pikkëttüküt	they	{ me us ² us	pikëgnä pikkëttük pikkëttüküt
	he	{ thee you ² you	pikkëñ pikkëttük pikkëchë	Present Tense	{ pikkëgnä pikkëttük pikkëchë	they	{ thee you ² you	pikkëgnä pikkëttük pikkëchë
	he	{ him them ² them	pikkä pikkäqkük pikkä	Present Tense	{ pikkä pikkäqkük pikkä	they	{ him them ² them	pikkät pikkäqkük pikkät

688. In Inuit, as in the majority of languages, the article is lacking.

yūm kēmūqtā tānghă	the man sees the dog
kēmūqtūm yūk tānghă	the dog sees the man

Nevertheless, it may be expressed as follows.

For the definite article :

kēmūqtā kēpūtākă	I buy the dog
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For the indefinite article :

kēmūqtīmūk kēpūtōă	I buy a dog
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689. The rule may be expressed thus :

A verb in **ākă**, used with the agentialis intransitive, represents the definite article.

kēmūqtā kēpūtākă	I buy the dog
tākūkām iqtē tānghăkă	I see the bear's den

A verb in **ōă**, used with the modalis case, represents the indefinite article.

kēmūqtīmūk kēpūtōă	I buy a dog
tākūkām iqtēnūk tānghătōă	I see a bear's den

690.

kāăqtōă mällimnūk ūnwăkōăkăn	} I am expecting a companion of mine daily
kāăqtōă illămnūk ūnwăkōăkăn	
kāăqtōă iēpămnūk ūnwăkōăkăn	
kāăqtōă êkămrănūk êfrėrnūqpăk	I expect a sled to-day
kāăqchėhkōă pălăhwütămūk ūnwăkū	I expect a steamer to-morrow
kāăqłhōūgnă űngiyămūk äkkwăwăk	I expected an angiak yesterday
kāăqtăkă mällėkă êfrėrnūqpăk	I expect my comrade during the day
kāăqtăkă êkămrăk hwătōă	I expect the sled right away
kāăqchėhkăkă êkămrăk ätă ätă	I expect the sled after a little while
ūnwăkōăkăn ikėtniyūklūkū űmyūörtōkkōă	I think he may come any day
êfrėrnūqpăk tőkūyūklūkū űmyūörtōkkōă	I think he may die to-day

691. As the adjective does not appear as a distinct part of speech in Inuit, its place is supplied by various forms of the verb.

As a general rule the following may serve :

692. I. *When the adjective is used as a predicate*, it is to be rendered by a verb in the first aspect intransitive.

ingrĭk kũqtõk	the mountain is high
kwĭq ĩtõk	the river is deep
ãkõqtã tvĭrtõk	the sun sets

693. II. *When the adjective is used as an attribute*, express it by the appropriate third person of the verb in *rããgnã*.

kũqtũlrãã ingrĭk	a high mountain
ĩtũlrãã kwĭq	a deep river
tvẽthlẽnlrãã ãkõqtã	the setting sun

694. III. *When the adjective occurs as a question*, the interrogative aspect of the verb must be used.

kĭthlũn tãktã	how long is it?
kĭthlũn ãngtã	how big is it?
kĭthlũn ĩtũtã	how deep is it?
kĭthlũn yãkshĭqtã	how far is it?

695. IV. *When the adjective is qualified in any way*, then the form *maũgnã* (Mode LXXIII) is to be used.

hwãtũ tãktãũk	it is so long = it is this long
hwãtũ ãngtãũk	it is so big
hwãtũ ĩtũtãũk	it is this deep

NOTE. — These may be made interrogative by adding *kã*: hwãtũ *kã* tãktãũk, *is it this long?* ■

696. The coordinate *and* is expressed by *thlũ*, which is always placed as a suffix.

hũnthlũ	and he	kẽnãthlũ	and who
hũnthlũhõk	and he	tõãmtãthlũ	and then

697. *And* may also be expressed by *chẽlã*.

698. In interrogative sentences *chẽlã* is usually placed at the opening.

699. *And* is expressed also by using both *thlũ* and *chẽlã*, either separated or combined, as:

kĭyãqpãktõk mõqrhãgãmũk chẽlãthlũ nĩmmũqkãmũk ãkfãtsklũnẽ
he called out to bring him a splint and a bandage

700. *Tōāmtāthlū* may be used for *and so*.

tiskāgnā tōāmtāthlū iyāg'lōā he calls me, and so I am going

701. *And* is expressed in a variety of other ways, such as by *taūqkūn*, *tōānē*, *tōātlū*.

702. As a general rule, *and* is not to be used with the frequency with which it is employed in English, etc. Innuit possesses the power of joining words and clauses by means of its numerous verb forms, which constitutes one of the distinctive features of this language.

hwānkūtā kā thlōātūwāqkaūwākūt kīmtā ēkiyōrqaūnātā
can we alone, (and) without aid, do good? (Mode LXVII and 668)
yūk āthlāmūk tāgūtāqkaūnrētōk kāssūchēmāvēnē iyāqtshār'lūkū
a man may not send away his wife (and) take another (Mode LXVII)

703. *And*, or *chēlā*, sometimes can be rendered as *still*.

mānchāhkōk chēlā kīnggnūmūg'nē
it will be here still after we are gone = dead

704. On how to express *why*:

1. The simple direct question is expressed by *chēn*, with the verb in the interrogative aspect.

chēn āpchēā	why do you ask me?
chēn tinrēchēt tāmā	why did you not come at once?
chēn pēyēt kānrūchēmāfkōnāk	why do you act without being told?
chēn tākkāyēt	why do you change your mind?

2. In complex sentences the form is *chēnmē*.

705. 3. A person answering a question will say *chēnmē hwānē hwā* or *chēn hwānē hwā*. This corresponds to *for this reason, because, this is why*, etc.

706. 4. The expletive *hōk* is very often added: *chēn hōk* and *chēnmē hōk*.

707. Very frequently *mē* is added for the sake of emphasis. This only occurs in continued narration.

chēnmē	and why!
kithlūnmē	yes; how else could it be!
hwānkūtāfūmē	and we!
kākūmē	and when! (in the future)
kāngvār'mē	and when! (in the past)

708. The addition of this syllable, **mē**, often causes some euphonic change, as :

kittūyēt	<i>becomes</i>	kittūyēzmē	and who are you !
ūkkūt	"	ūkkūzhmē	and these !

709. These are followed by various expletives, as, **hwā tñūm**.

kāngvār'mē tñūm pīlthūyēā and when in the world did I do it !

710. *Where*, interrogative, is expressed.

By **nāuhwā** :

nāuhwā nāngtākīlrāā	where is the sick person ?
nāuhwā nīn	where is your house ?

711. **Mē** is often added for emphasis, and also **hūm**.

nāuhwāmē Agiyūn	where is God ?
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712. When an active verb follows, **nānnē** is to be used.

nānnē kēpūchēū	where did you buy it ?
nānnē chāllīlthūyēt	where have you been working ?
nānnē yūrqlhōā	where was he born ?

NOTE. — The appropriate cases must be used.

nātmūn iyākchēt	where = whither are you going ?
nāhūn tiyēt	by where did you come ?
nākūn klūlthhōā	from whence did he ascend ?

713. *Where* is also expressed by the interrogative verb.

Vāskā nāntā	where is Basil ? = Basil, where is he ?
nāntāt chāngērīt	where are the blackfish ?
nānīlhōā knōrhāk nēpīnrānē	where was he when the lamp went out ?
nānchēt	where are you ?

714. **Nāntāzmē**, *where are they ?* (708).

NOTE. — **Nāntōkfānē** (368) is often used for **nānnē**.

715. **Nātūtmōqtā**, *whither does he go ?* (i.e., *whithers he ?*). This is a brief way of expressing :

nātmūn iyāqtā	where is he going ?
nātūt mōqtīlhōā	where has he gone ?
nātūt mōqchēhkā	where will he go ?

716. The possessive form is :

my	nātkā	nātmā, etc.
thy	nātñ	nātfüt, etc.
his	nātē	nātēn, etc.

This form is used as follows :

nātmā pīnrīlthkāgnā chällēyaqtōā = if I were not sick I would work
 nātñ pēā *and* nātlēkutñ kā = are you sick ?

717. For **nānlūchākā** see 408.

Kā Interrogative

718. All unqualified interrogation is to be expressed by **kā**.

kāpīk kā	is it so ?	hwātñ kā ?	this way, eh ?
īlūmūn kā	is it really ?	ūnā kā ?	this one, eh ?
taūgwām kā	only that ?	ḥpēngñūtñ kā ?	is it you ?
māhūn kā iyāqtōk			was it this way he went ?
ātaūchēkūn kā iyāqtūk			did they both go together ? (i.e., as one)
lūchēnāng kā			do you understand ?
iyārēkīnrātān kā ūnā			does this not suit you ?
ūnā kā pēyūnrātān			this don't do, eh ?

719. All qualified interrogation, and all questions in which any interrogative particle is introduced, must be expressed in the interrogative aspect. (See 461.)

720. The interrogative particles are :

kēā <i>and</i> kēnā	who	kākū <i>and</i> kānvāk	when
kīthlūn	how	chēn	why
nāllēāk	which	nānnē	where

and many others.

721.

Sing.	{	kīthlūn	pēyēā
	{	kīthlūtñ	pēyēt
	{	kīthlūnē	pēā
Dual	{	kīthlūnūk	pētsnūk
	{	kīthlūtūk	pētstūk
	{	kīthlūtūk	pēāk
Plur.	{	kīthlūtā	pētstā
	{	kīthlūchē	pētschē
	{	kīthlūtūng	pēt

This equals *what is the matter with me? with thee?* etc.

kithlütñ hwänēhwä pēyēt here, now, what have you done?

722. **Kithlün . . . kithlün** is used in the sense of *as . . . as* or *as . . . so*, etc.

kithlün pēyūkūfchēā tōi kithlün pēchāā
as you wish to do to me, so do to me

EXAMPLES

723. On the use of **kithlün** :

kithlün tūmā iyōkā how is the trail? = how is of the trail its condition?
kithlün iyōksēt how are you? = what condition are you in?

kithlün chēlā what next?
kithlünthlū pēchāēnē nāthlūlūkū how it happened I do not know
kithlün tākākāmā tāumūk pēlāqtā having done that, what does he do?
tāum kīngñōākūn kithlün pēlāqtā after that how will he do?
kithlütūk pēlāqtāk what happens to them both?

kithlütūng pēlāqtāt tāmakūt āngthlūthhrūt
what do those who are baptized become?

kithlūkū chā-kāmīnā ĩkēchēū
how did you bring that thing which is by the entrance?

kithlūmē chāqthlūēlgnūt ūngñwērchéhkāt
how will the good (sinless) arise?

kithlūmē ūnā iyōkā what does this mean?
tāum kīngñōākūn kithlūnē pēchéhkā after that how will he do?

tāukūt rūnrēt kīngñōāthūn kithlūnē pēā
after that time (those days) how did he do?

kithlūkūmē pēchéksēā how shall I act?

724. In certain districts, as around St. Michael's Island, **kiyūhwā** is more frequent.

kiyūhwāmē pēchéksēā how shall I do?

725. **Kiyūmē**, which is equivalent to *I do not know*, is a very common expression around St. Michael.

726. **hwātkāpik**. The following examples will show the use of this term.

Used alone:

kāpik kā is it, really?

727. Used with verbs:

hwēġñă hwătkăpĭk pētōă	I have absolutely nothing
hwēġñă hwătkăpĭk tăngĭngřētōă	I do not see anything at all
hwătkăpĭk kēpūtăřrētōă	I am not buying anything
hwătkăpĭkthlū chătitōk	and there is nothing whatsoever there

This is a much stronger expression than :

hwătpĭk chătitōk	there is nothing of it there
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728. Used with năuthlū:

năuthlū hwătkăpĭk kŭvyŭētăt	there was no one at all who could lift it
năuthlū hwătkăpĭk tăng'ġñĭtăt	no one will see it at all

729. Used with nouns:

mōqkăpĭk	real water
yŭkăpĭk	true man
yŭpĭk, (plural) yŭpēt	the race
nŭnăpĭk	solid ground (not tundra)
nŭnăpĭgmē nŭnĕrlĕyŭg'yăkōă	I want to build on solid ground

730. Verbal form:

mōqkăpĭktōk	it is water indeed
mĭkkăpĭktōk	it is indeed small

731. Hwătŭkĕrchă = hwătkăpĭk, as, nothing whatsoever.

hwēġñă hwătŭkĕrchă pētōă	I have nothing whatsoever
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732. To express or:

Vănkă hwăthlōkă Văskă pĕchĕhkōk	John or Basil will do it
tōăthlū pĕă hwăthlōkă kăzhġĭllĕ'	then he said, " All right ; I'll go to the kăzhga "

733. This is often abbreviated to hwăthlōk.

ĭpĭt hwăthlōk hwĕ pĕkĭlăŭk	either you or I must do it
ĭpĭt hwăthlōk ħn măllĕġĭskĭlĕă	either you or he will accompany me

734. This is again abbreviated to hwălth.

hwălthhwĕ pĕkĭllĕ	or I'll do it (<i>you</i> is understood)
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741. From **killigántok**, *it is out of place*. This expresses *in vain*.

uēt.ūk killigānē	it is in its nothingness = it is there out of place
miyōrqtākā killigānūk	I picked it up from where it was
ūnētākā killigānūn	I left it as useless

tāmātñ killigākūn āpōrāikōnākū ātrā Agiyūtftūtpīt
thou shalt not take the name of the Lord in vain

742. **Chilthkāk**, **chilthkām**, **chilthkāmē**, etc., has about the same force as the above **chilthkāmīōā**.

743. **nākmēn**. This expresses *own*. The use of this term presents no difficulty, as the following examples will show.

nākmēthlākān kā	is it your own?
nākmēthlānkūn pīlthhōākā	I did it with my own

Nākmēn coalesces with a number of forms, as follows (676):

nākmēthlākā	my own
nākmēthlākākā	it is my own
nākmēthlānrētākā	it is not my own
nākmēn pēkākā	it is my own
nākmēn illākākā	it is of my own

744. **Nūttūm** has about the same sense as **nākmēn**.

nūttūm nūkkā	his own house
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745. How to express *on account of*:

<i>Sing.</i> {	pētīkkloā	<i>Dual</i> {	pētīkklūnūk	<i>Plur.</i> {	pētīkklūtā
pētīkklūtñ	pētīkklūtūk		pētīkklūchē		
pētīkklūkū	pētīkklūkūk		pētīkklūkē		

Pētīkkloā, used in connection with the forms explained in 75, expresses *on account of*, *by reason of*, etc.

ārrūliyūqtōā mōqsūlthkā pētīkklūkū

I want to stop on account of my thirst (Mode LXII)

āgyūgnā hwāngnūk pētīkkloā chāqthlūqtōāmā

I pray for myself on account of my sins = on my account I having sinned (257, 439, and 530)

hwānkūtā yūgnē pētīkklūtā, chēlā hwānkūtā ānrqtūlūqkāpūt pētīkklūkū
propter nos homines et nostram salutem

746. There are various other ways of expressing *on account of*, such as by **tōhōk tāunā iyāgnōkkūkū**, also by **tāunā gnūthlūkkūkū**, or by **pēlūkū**. (See also 748.)

747. To express *for instance*, etc.:

kēpūtthlĕnĕkūmă	for instance, I buy
kănthlĕnĕkūmă	for instance, I say
tōătñ pĕthlĕnĕkūmă	I do that way, for instance

This may be abbreviated into *tōătñăthlĕnĕkūmă*.

748. To express *through*, in the sense of "by means of" or "on account of," as 'propter' in Latin, use *ūgwănĕ* with the transitive.

ălēġnūm ūgwănĕ pĭlthhōăkă	I did it through fear
năkkĭkkūm ūgwănĕ pĭlthhōăkă	I did it through love
nĭngĭm ūgwănĕ ūlgărăqtōă	on account of the cold I shiver
ăkkăthlăuqtūm ūgwănĕ ūlūqtōă	I tremble from old age
ăllĭngnăqkūm ūgwănĕ ūlūqstchĕkătñ	it will make you quake with terror

749. *Hand*. This is expressed by "fingers."

Finger

<i>Sing.</i> ūnăn, ūnătūm	<i>Dual</i> ūnătūk	<i>Plur.</i> ūnătĭt
ūnătĕkă	my finger	
ūnătĭtñ	thy finger	
ūnătĭ	his finger	
ūnătūkă	my hands = my fingers	
ūnătĕmă ĭnglūĕt	my one hand = my fingers half	
ūnătĕmă ĭĕpĭt	my other hand = my fingers their others	
ūnătŭfchĕ ĭnglūĕt thĕyărănkă ĭnglūĕtă ăqtōqyŭgnĭlthĕtnŭn		
I put one of your hands where the other cannot touch it		

750. The following is an idiomatic way of expressing *day* and *night*.

kănnŭqtōk pŭknĕlŭnĕ ŭr'nŭqpăk ūnŭqtŭmăn	he says he travelled day and night
ŭr'nōk thĭ ūnŭqtŭmăn pŭktlăqtōă	I travel day and night
ĕrrălŭmĕ pŭktlăqtōă ūnŭqtŭmăn	I travelled the whole month day and night

ătătŭmărămă tĭgōă	I come, having my father with me
ătătŭmăqpĭt tĭkĕnă	come with your father
ătătŭmărămă tĭkĭlĕ	let him come with his father
ōchōr'năqtŭmărămă tĭlŭnĕ	he coming with majesty

751. On the use of **pūlingtāk** :

pūlingtāk kēpūtākāmā	as often as I bought
pūlingtāk pēwākōqtūtñ	you do too often
pūlingtāk pēyüētütñ	you do not do often enough
pūlingtāk kā iyálthhōütñ	did you go often ?

NOTE. — **Tūvvwēnāk** has the same meaning and takes the verb in **lāqtōā**.

pūlingtāk <i>or</i> tūvvwēnāk mīngklāqtōā	I sew often
pūlingtār'lōā	over and over

752. On the use of **hōrātā** :

ūnā hōrātā tūntūgwōk	suppose this is a deer
ūkūk hōrātā tūntūgwūk	suppose these are two deer
ūkūt hōrātā tūntūgūt	suppose these are three deer

753. On the use of **chāknōk**, *very* :

maūqhūlōq'lōā tāunā āfrērnāqkōq'lōqthlūnē chāknōk
that grandmother was a very old woman

chāknōkkānrātōk	it is not very much
pātssnārtōk chāknōk	it is excessively cold

mānā chāknōk chāllēūgnā tē tāuqkūn kächēqlūnē
here I am working very hard and he resting

754. **tāmā**. This is used sometimes in the sense of *at once*.

chēn tinrāchēt tāmā	why do you not come at once ?
kānrūzhkātñ tāmā kēūkēnā	when he addresses you answer at once

755. To express *payment* :

<i>Sing.</i>	ākkēā	his <i>or</i> its pay
<i>Dual</i>	ākkēāk	
<i>Plur.</i>	ākkēāt	

These must agree in number with the object paid for.

hwānēhwā ākkēāk kēmūqtūk	here is the payment for the two dogs
hwānēhwā ākkēāt kēmūqtūt	here is the payment for the three dogs

Examples of the verb :

ūnā ākētōk	this has no value, this is worthless, etc. (Mode VII)
ūnā ākētōvākānrātōk	this is not worth so much

756. Various expressions concerning *debt*:

äkkelētākā äkkelġnōkā	I pay my debt
äkkelētānkā äkkelġnūnkā	I pay my debts

EXAMPLES OF THE VERB

äkkelġnōqtūmaūgnā	I am still in debt (Mode LXXIII)
äkkelġnūērūtōā	I am out of debt (Mode IX)
äkkelnir'yūnrētōā	I do not want any debt (Mode LXII)
äkkelīthākē äkkelġnōrtñ	first pay your debt
illit äkkelġnūmā äkkelētānkā	I pay some of my debt

unā äkkelġnōqpnūn äkkēkūfkāchēkākā

I take this for your debt

kāzhġnūepāthlū ĩpinnē äkkelġnōrqtñmālrāāmē äkänūn äkkelētāksaūnākē
(628)

it is shameless in you, not to pay a debt you owe for so long

757. *Nāklīng hwē, nāklīng ĩpīt, nāklīng ĩē*, etc. This expresses *poor me*, etc.

nāklīng ĩpīt nāklīng is also said

A still more sympathetic expression is:

nāklīng ĩpīt nāklīg'nāqkūtñ poor fellow! you are poor
nāklīg'nāqklūr'mā nāthlēnē in the time of my poverty

758. *Aklīng* has the same meaning.

äklīngnākfā ĩpēnē how poor you are!

759. On the use of *tiyēmā*:

kēmūqtīmā illēt tiyēmā one of my dogs is missing
yūt tiyēmā the folks are away
nāu tiyēmā = nāuhwāmē where is it?
tiyēmātūn kānrā say it by memory

Nūnāt ūētālrāēt, ūētāllūtūng äkänūn. Ataūchīmē ātāākōmē illēt tiyēmā
kāzhġmūk. Unwākōākān illit tiyēmġnōqtākklūtūng nūkālthpēārātāk
hōk kīlthtākklūnē yūērūtnāārān, etc.

There was a village which had been (inhabited) for a long time. One evening one of them was missing from the kazhga. Every day some disappeared; the chief was watching, for there was going to be no more people left

yūt Imkūt tiyēmātūt	those folks disappeared
nällēt kēmüq'mă tiyēmaūwăt	which (ones) of my dogs are missing?
tiyēmăntök	it is away
tiyēmărĕskăn	when it is away
tiyēmănlĭgñök	invisible away
tiyēmğñöqtök	he is still absent
tiyēmăntlĥök	it was away
tiyēmăntlĥŭnrănĕ	during its being away
tiyēmăqtök	it is absent

760.

nămĕthlĕn	năthlōăğñă	he knows nothing whatever of me
nămĕthliătă	năthlōătgñă	they know nothing whatever of me
nămĭthpĭt	năthlōămkĭn	I know nothing whatever of thee
nămĕthlĕn	năthlōăkă	he knows nothing whatever of it
nămĕthliătă	năthlŭĕtĭkŭk	they know nothing whatever of us both
nămĭlthĭtŭk	năthlōămtŭk	I know nothing whatever of you both
nămĭlthĭkĭnkă	năthlōăqkă	I know nothing whatever of them both
nămĕthliătă	năthlŭĕtkŭt	they know nothing whatever of us
nămĭlthĭpĕchĕ	năthlōămchĕ	I know nothing whatever of you
nămĕthlit	năthlōănkă	I know nothing whatever of them

761. *Nămĭlth* is the abbreviation ; it is used very much like '¿quién sabe?' in Spanish.

nămĭlth pĕchĕkkĭlĕğñă	{ perhaps I 'll do perhaps I 'll go perhaps it will rain
nămĭlth slăngthlŭqchĕkkĭlĕök	

Nămĭlth ĭpĭt is a common expression equal to *do as you like, I don't know.*

762. *Anybody or any one, any person:*

tăngrĕtōă kĭttŭmŭk	I do not see anybody
yŭktitök kă	is anybody there?
chĭkkărkĕŭ yŭğŭnŭn	give it to anybody
pĕnăqkĭlrăă hwă	anybody can do it

763. *Everybody:*

yūt tămărămŭng iyăqtūt	everybody has gone
yūt tămălthkwĕtă kăthlăŭchŭwănkă	I want to address everybody

764. *Nobody:*

yŭm năthlōă or kĕă năthlōă	nobody knows
yŭm pĭnrĕtă	nobody did it

774. Everywhere (352):

tāmētōk it is everywhere

775. Sometime (646), any time:

tāmitnē tkētlāqtōk he comes any time

776. Now and then:

pēlārākā illēkūm taūgwām I do it now and then

chākāmā illēkūm pēlāqtōā I do it very seldom

777. Here and there is expressed by nānnē mānē.**778.**

āgiyūskūt hwānkūtā chāqthlūqtūlēnē	pray for us sinners
āgiyūtñ ĩpēnūk chāqthlūqtūlēnē	pray for yourself, a sinner
āgiyūtōā hwāngnūk chāqthlūqtūlēnē	I pray for myself, a sinner
ūqchārātūlēnē āgiyūkēlēt	let the sorrowful ones pray
tōānē lētnāuri yūgūnē hwānkūtā	then he taught us men

ēnūqkūl̄hōāk ĩskīnkā nāthlūnrētsklūnē ĩskūgnūm ātānrūchēnē
he forbade them two that they might know he was their master

hwānkūtā nūnām kiēnāngñl̄gn̄ōr'nē	we on earth, we mortals
ēkiyūrskūt hwānkūtā tākfēāl̄gn̄ōr'nē	help us blind ones

pākmūm ōchōr'nā kānrūtūk kwētōk hwānkūtnē
the glory of heaven is indescribable

779.

tāmāntūksilgnūt hwāngnē	I who have not yet been there
tāngnūksilgnūt ĩpīnē	you who have not yet beheld
nētūksilgnūt lēnē	he who has not yet heard
nūrrūksilgnūt ĩpētsnē	you who have not yet eaten

780. The negative is employed very extensively in Innuite, as is shown in 451. Furthermore, it is used in many cases where in English the positive would be employed.

781. Again, Innuite will use a positive where English ordinarily uses a negative.

nāthlōākā	I ignore it = I do not know
nāthlūnrātākā	I do not ignore it = I know

kāssātstūn kā kāthlātnūk nāthlūnrātān
do you know English? (lit., like white men, eh! their speaking, thou dost not ignore it?) (452)

782. Many examples are derived from the privative Modes VI and VII.

āshētōk	it is bad (i.e., it lacks goodness)
nīngliātōk	it is warm (i.e., it lacks cold)
kūnnūēlgōk	a generous person (i.e., one without stinginess)
āvvaūksitākā	I remember it (i.e., I have not yet forgotten it) (Mode XVIII)
āuqtākīnrātāmkīn	I trust you (i.e., I do not distrust you)

783. The negatives of *nōk* (159) are often used idiomatically.

tūzhētñrētnōk ātaūhwāugōk	unlameness is good
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784. The negative occurs in many idiomatic expressions.

The common term for *good by, farewell*, is *tōignūnrātōk, au revoir* (*it is not the end*), from *tōignōk*.

785. Such expressions as *it does not fit me, it is too small, etc.*, are to be rendered by *tāstōrākā, I exceed it*, and *mīkīlthkākā*.

ātkūkā tāstōrākā	my coat is too small
āllēmātiqkā tāstōrāqkā	my mittens are too small
ūnā ātkūk ātām ānāvñūn āugūzghwū, kānrūthlūkūthlū tāstōr'nēlūkū	take this parki back to your mother, and tell her I say it is too small for me
chēlā tāstōqtōrārākā	it is still too small
ūnā ātkūk mīkīlthkākā	this parki is too small for me

786. *Too large*:

ūnā ātkūk nōkkōūtūkākā	this parki is too big for me
ūkūk kāmmūkshēk āngkāqkā	these boots are too large for me
tāng tānglūqkñ gñīlthkākīnrātāqkñ	hello! your snowshoes are not large enough for you
nōkklētnrētōā	nothing is wanting to me = I do not need anything
nōkklētsnrātāgnāñin	he saves me from wanting anything

787. *Yūklīrāēt* signifies *the whole family*, and *īllākīlāēt*, *the entire gens*; however, this distinction is seldom observed in conversation.

īllākīlāēnē kāfchēūchē	how many are you in your family?
īllākīlāēnē ār'vīnlīrūkūt	we are six
kāfchēūhwāt īllākīlāētūkūnē nūnānē	how many families in this village?

788. There is also *tūgnilthkōklirāēt*, those who are near to one another, which is often used to express family or relatives (660).

789.

yūnkā	my parents
anġlēgnūtīkā	my relatives
illānkā and tūgnilthkūnkā	my kindred

All these words are given in the possessive, as above.

āppāuhōlūkā	grandfather	maūqhōlūkā	grandmother
ātākā	father	ānākā	mother
ātākswēlētākā	dear father	ānākswēlētākā	dear mother
īf'nēākāgnā	father	chākōūtākā	mother

This is, literally, *my begetter*, from *īf'nēāk*, child. The term *chākōūtākā*, *my mother*, signifies *my container*. Almost any receptacle can be expressed by *chākōūtākā*. A bag of blubber is termed *ōkūm chākōūtākā*.

ātā'tākā	uncle	ānān'nākā	aunt
āngnīngārōākā	cousin (male)	niyāgārōākā	cousin (female)

This is, literally, *as or like a brother, as a sister*. (See Mode LXXXIV.)

āmōkklīrkā	brother (eldest)	ālthkākklēk	sister (eldest)
kūkākklēk	brother (younger)	niyāgākūkākklēk	sister (younger)
kīnggñōklēk	brother (youngest)	niyāgākklēk	sister (youngest)

kātūnrākā	my son
pānnēkā	my daughter
īf'nēākā	my child
kātūnrāngkātōā	I have a son
pānnīngkātōā	I have a daughter
īf'nārētōā	I have no children, I am childless (Mode VII)

āmōkklīngkātōā	I have an elder brother
ānggñitōā	I have no brother, I am brotherless (Mode VI)

kīnggñōklīngkātōā	tāngāuhōlōr'mūk	I have a youngest brother
kīnggñōklīngkātōā	nāzzaulōr'mūk	I have a youngest sister
kūkākklīngkātōā		I have a younger brother
niyāgāngkātōā		I have a younger sister
ālthkāngkātōā		I have an elder sister
ālthkitōā		I have no sister, I am sisterless (Mode VI)

790.

ūēkā	my husband
ūēltkā	my former husband
ūēthlūq	one who discards a wife
nūlēātōk	he is a widower
nūlāākā	my wife

In cases where a man is a polygamist, the first wife is called **nūlēqpāk**, and the second is termed **nūkārāk**.

ūēlgāk	a widow
ūēnētōk	she is a widow (Mode VII)
nūlīqklākīn	I marry you (man speaking)
nūlīqtōqtōā	I am married (man speaking)
ūēkklākīn	I marry you (woman speaking)
ūēġnōā	I am married (woman speaking)
nūlīqtūmaūtñ kā	are you married? (asking a man)
ūēnkātūtñ kā	are you married? (asking a woman)
nūllāāqkīlrāēk	a married couple
ūēkskōā	said by a man proposing marriage
iyākātūlē	a runaway wife

791. Among the Innuite who are Christians the term for *marriage* is **kāssūchārāk**, a derivative of **kāssūtākā**. The word for *my wife* is **kāssūchēmāwēkā**, **kāssūchēmāwēn**, **kāssūchēmāwēā**.

kāssūchūg'yākūkūk	we two wish to marry (Mode LXII)
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792. From the verb **ātālīrākā**, *I act as a father* (i.e., *support and protect him*), is derived the possessive, **ātālīqtākā**, **ātālīqtān**, **ātālīqtē**, signifying *my quasi-father*, which serves to express *godfather*.

793. **Chākīqkā** expresses *my parents-in-law*.

ālthkākā chākīkā	my sister-in-law
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794.

āvāchākā and also illākā	my friend
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795. *Aged* is expressed by a suffix. (See 184.)

ātaūg'lōkā	my old father
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796. *Deceased* is also signified by a suffix. (See 188.)

ātīrūtākā or ātālūērūtākā	my deceased father
āngnīrūtākā	my deceased brother
ālthkīrūtākā	my deceased sister

änärütkä	my deceased mother
ūēgnütkä	my deceased husband
nūlāhütkä	my deceased wife
pēūrütkä and ünēstkä	my deceased parents

Pēūrütkä signifies *my no longer ones*; it is from **pēūtōä** (Mode IX).
Unēstkä from **ünētākä**, *I leave him*.

797.

<i>Sing.</i> {	I līgñōä	<i>Dual</i> {	we both līgñükük	<i>Plur.</i> {	we līgñüküt
thou līgñütñ	you both līgñütük		you līgñüchē		
he līgñök	they both līgñük		they līgñüt		

Neg. —nrilgñōä

mikkililgñōä	mikkililgñügnāmä
mikkilrāāgnä	mikkililgñüwākāmä
mikkilthhōügñä	mikkililgñünggñür'mä
mikkilhülrāāgnä	mikkilhünlirāāgnä
mikkilēchēhkōä	mikkililgñükümä

NOTE. — The third persons only are used. For the others, various forms, such as **mikkōä**, etc., are employed. However, in the locative verbs the first person is used, as, **pēkñilgñōä**, etc.

mikkililgñök	baby, he who is small
pikñilgñök	he who is up
tükñrilgñök	he who is not rich
tāmälthkñrilgñök	that which is incomplete
pēyñrilgñōä	I being unwilling

Idioms

798.

1 hwānkütä nūnām kiēnāngñil- gñör'nē	we mortals, we on the earth
2 nāthlünākchār'lōä pūktōä	I go secretly
3 chāmük pēlāqtāthñ	what is your name? (what do they always do to you?) (one of the many idioms of the verb <i>to do</i>)
4 chämmē iyāktä	when did he go? (idiomatic use of chä for <i>when</i>)
5 mātñ pikkrēlünē	suddenly
6 kwīqtōä	I go to the river = I river
7 ünēstkä, ünēstmä	my dead parents (from ünētākä , <i>I leave him</i>)

8	māmchēkōk	it will heal up (lit., it will flatten)
9	pēūrūtkā	my departed ones (from pērūētōā)
10	tōātñ pīngrālingrān	it is of no use to do that
11	īfrērnēākāghā	he is my father (lit., he begot me)
12	ītḡātñ slākklūkē yūkūtāmūn	keep your feet dry (your feet, keep them carefully from dampness)
13	āmtāthlū kā ūētau'lūchē	is everything all right with you? (the answer is, ūētau'kūkūt chāfkēnāā, <i>we are all right</i>)
14	tōī kā	is it all right? (this is one of the many examples of the use of tōī)
15	hwānēhwā taūgwām	is this all? (i.e., is this all you are going to give or pay?)
16	kīthlūn tūmā iyōkā	how is the trail? (i.e., how is the road, its state?)
17	kīthlūtñ pēt	what is the matter with you?
18	nāūhwā nīn	where is your place? (lit., where is thy house? but used to ask, where do you bunk?)
19	kīthlūn pīnrētōā	there is nothing the matter with me
20	kīthlūn iyōkā	how is he?
21	kīthlūn chēlā	what next?
22	chāmūk chēlā	what next?
23	ūnā ākētōk	this is worth nothing (lit., this is without payment) (Mode VII)
24	īllākūmkū kā pīngḡhītān	if I add this, will you accept? (639); īllākūmkīn kā can be said also
25	pīnrētōā	no (also, I did not)
26	kānkūmānrētōā	I am busy (an example where the Innuite uses the negative when in English the positive is used; this means, I am not thinking of anything but my own affairs)
27	kīthlūnthlū pēchēnē nāthlūlūkū	how it happened I do not know
28	māllīqḡniyūklōā thlēnūn	I thought he would go with me, I thought to be a comrade to him
29	ñnūqkēōr'rākā	I make a frame (i.e., for canoe, etc.; lit., I make bones)
30	nūttīq ēmāngkātōk	the gun is loaded (lit., it has filling; the negative is, it has no filling)
31	slāmpāgūm ākklūē	the sun, moon, stars, etc. (the belongings of the universe)

- 32 nūnām ākkilūē all the things of earth
 33 ākōqtā nāllaūk eclipse = the sun dies
 34 thlīmēkūn ūētāuk
 he is dying, he is by himself (this also means doing nothing).
 Nāuhwā Vāskā? kāmāntōk thlīmēkūn ūētāuk, where is Vaska?
 he is inside there doing nothing
- 35 yūchāā kāmōk he is dead, his life is extinguished
 36 pēōk he is dead (third singular of pēōgnā) (686)
 37 kēnāngkātūt
 they have one face (this is from kēnākkilū, one face, i.e., one
 person; for example, the above could be said of a number
 of posts in a straight line)
- 38 hwānēhwā āmārkāk tāgūlthlīmāchīmēā
 here is a skin in exchange for the one I got from you = here it is,
 the skin, my taken one, its exchange
- 39 tōāthlē tāunā let it be as it is
 40 kēkē kāthlāchēmāllē let him scold ahead (490)
 41 chākyōrchēt what are you making for yourself?
 42 nākūn kīnggūnēr'lūtñ tkēchēt where do you come from? = from
 whence behind you comest thou?
- 43 nāthlāōkā nānlūchāā
 I do not know where he is (lit., I ignore his whereness). This is
 another example, as in No. 26. (For the full form see 408.)
 There are many other similar expressions, as, I ignore your
 whoness = I don't know who you are, etc.
- 44 ērālūm kēmūqtē the star close to the moon = the
 moon's dog
 45 nātñ pēā where do you suffer? (716)
 46 yākūlgūt tāmāramūng iyōkīnrīlgūōr'mūk chūhwūnkātūt
 every bird has a different beak = all birds are beaked with
 dissimilarity
- 47 nākūn pikkrēlūnē from nowhere
 48 nākūn pīfkēnākē from nothing
- 49 nūnāyūt kēmē nūnānrātōk, illāngkātōk mālrōnlig'nūk ānggūnūr'mēnūk
 our world is not a world alone; it has companions, seven bigger
 than it
- 50 lētnāukātārāmchē kīthlūn thlēthlūqkānūk kristōk kimtnūn
 I am going to teach you how to make the sign of the cross
 = putting the cross on your body

- 51 tīngmāām tiēvyā the source of the geese = where they come from
- 52 irrūmā īnglōā ūkkānimkūn just as I had one leg in (i.e., canoe)
- 53 ūnā chākāunrātōk this is no use
- 54 chāmūk ūnīfkāu has he news?
- 55 ātākē chēūmūtūngnākūfkēnātā ūtrāqtītā
well, let's go back = without our trying any more to go ahead,
we will go back
- 56 kāthlātīngnāpūt chātūkniētāmkin I do not mind what you say
- 57 nāpāchāōqtīt sailors = mastmen
- 58 kānnīlthhrā pēchēunrātōk what he says is not true = his saying it is not true
- 59 kēmēlūchīn nāthlōākā
I did not know that you were alone (this belongs to the same group as 43) = I ignore your loneliness
- 60 tūlūkārūk ākkwāwāthlūk
the crow which was killed yesterday (this is, the yesterday killed crow) (59)
- 61 pētāchāhāmtūn pēākōā I did all that I could do
- 62 mālruk ālthrākūk plūgākāg'nūk
slāthlīrqthlinār'lāqtōk every second summer is wet
- 63 ūkshūm pātrā brain = of the head its marrow;
pātōk, marrow
- 64 āqchā tōi pīlgñōāmchē I have done enough for you
- 65 chākūtā, chākūtā, chākūtē
my mother, thy mother, his mother (this is from the vialis of **chā**, i.e., **chākūn**, that which holds, envelopes, etc.); a bag made of the skin of a seal, and filled with oil or blubber, is called **ōkūm chākūtē**.
- 66 nūkkāngkātōk kā ūnā is there room for this? **nūkkā, his house**
- 67 ākōmōk āmēgūm kŭlēnūn
he sits above the door (i.e., he is poor); above the door, or entrance hole of the kazhga, is the least desirable part, as it is colder and darker; hence the place is allotted to the poorer members
- 68 lētōk it is tame, etc. (from **lētōā, I learn**)
- 69 ēmāqpēm kāppōā foam of the sea (term for *pumice*)
- 70 slām nāngñīlthhrānūm till the end of the world
- 71 nētūksitākā kānūqslūkū I never heard him say = I have not yet heard him saying

- 72 iyälräēm äm tiyēmä tkētñrätök
the man who went away did not come back again = the went
person, having gone, comes not again
- 73 ängräkä I say yes to him = I yes him
känggñäräkä I say no to him = I no him
- 74 älhthräkünkä ämthlertüt mänē I have been here many years = my
years here are many
- 75 pīnrätäqtükūt we are pretty near there
- 76 tīnglūwākä I hit him with the fist = I fist him ;
tīnglūk, fist
- 77 ätänē küpkäpiktä he is the very image of his father
= he splits his father
- 78 chīkmāōmāuk he is blind = he is shut
- 79 äggyāk chīkūmyäqtök the star twinkles = it winks
- 80 kīkkätäm näskōä, pämyüä the head of the island, the tail of
the island

NATIVE STORIES

799. The Western Inuit, both old and young, are exceedingly fond of listening to stories. When all the inmates of a kazhga have settled themselves down for the night, usually some one will say, "Tell us a story." This request is immediately seconded by some one else, and some volunteer will begin a long narration, which is always listened to with great attention. Every village has some popular story-teller, whose thrilling tales serve to beguile the long winter evenings.

As a rule, the Inuit have very soft, melodious voices, and while relating a story the speaker always talks in a very low tone. At the close of a sentence the narrator takes a deep breath and adds *tōi*, with a long-drawn falling inflection on the last vowel. The audience have a peculiar habit of frequently interrupting the speaker by repeating his last sentence in an interrogative form. This never appears to disturb the speaker in the least, who simply reaffirms his statement with an additional *tōi*, and keeps on with his subject. Generally the audience have all dropped off to sleep before the end of the story. As this seems to be the chief object the story-teller has in view, these interruptions are simply intended to encourage him to keep on, by letting him know that there is some one upon whom the desired soporific effect has not yet been produced. In many stories songs are introduced (see 841). These verses are without rhymes and, moreover, they often contain archaic words the meaning of which has been lost. Very seldom does a story contain any description of natural scenery. A rare example of this may be seen in the Story of an Old Village. It is also very unusual to find any reference to distant regions or to historical events. Many stories contain accounts of sorcerers, ogres, giants, dwarfs, and mermaids. There is frequent mention made of the sea serpent, and of a mysterious monster like a half man, a man divided down the median line. References to cannibalism are continually mentioned, and also the ghoulish trait

of eating dead bodies. In one story there is an account of how the fox became red through shame at being overmatched in strategy by a ptarmigan.

Some story-tellers make great use of abbreviations and are fond of expressing themselves in a very condensed style. The Story of the Invisible Daughter-in-Law is a good example of this class. Others, on the contrary, prefer the more expansive (see, for example, *Tōā'tlūhōkhwi*, etc., in the Stickleback Story).

In nearly all stories the orphan boy is the hero, who surmounts all obstacles and triumphs in the end.

Generally all stories close with the word *ētaūgwēuk*. This is evidently an archaic term, the meaning of which I have never found any one who could explain. Many at the close of the story use *nāngnōk*, meaning *it is the end*.

The Story of an Old Village

Tūtghārau'hōlōq'kil'rāek uētāl'rāek kwēchū'gnām pi'ghānē ēmāq'pig'mūn ānumālū'nē. Tāngāuhōlū'nē tāu'nā tūtghārau'hōlōā, ēnūqkūnāu'rāhā ē'vūt ākkā'ēmūg'nūn oāt'nūqskūfkēnā'kū. Tōā'thlū chāt-illēt'nē ēnūqkūng'rānā ūnwā'kōmē kāuwān'nē māuhūlōq'lūmē ān'ghāmā iyāg'lūnē ēmū'mūn ēnūqkū'tlhrānūn oāt'mūqtōk ōr'lūvchōā'thlūq'mēnūk tāgūmāā'lūnē oāt-mūq'stchūkēr'lūnē nūnā'thlūr'mūk ikē'tōk. Tōā'thlū ikē'chāmā kittē'nē thālthkōpāg'mūk hwā'tñ ktūtālū'nē tūzh'ghā gñilthkā'thlūkū. Tāu'nā thālthkō'pāk illūngklēnē'lūnē. Tāu'nā i'trauthlūkū māuqhūlūmē'nūn ikē'chāmā āmīg'mūn pātū'lūkū tāu'mūk i'trātōk. Mā'tñ chā-ū'nā māuqhō'lōā māktīksāu'nānē kānnūksāu'nānē uētāuq'tōk kānrūchūqpūk'kēnākū iting'rān. Tōā'thlū tōkklō'rāhā "māuq'hūlū chēn kānnūqyūnrāpākā'chēt"? Tōā'thlū māuqhūlō'ān kē'yūghwā "tūtghā'rau'hūlū nāu'hwāhūm ēnūqkū-lā'rāmkīn ki'thlūkū chā-kām'nā ikē'chēu killō'ānūk kā chā'mūk tāngīng-rātū'tñ"? Tūtghārau'hūlōān ē'mūm kē'yūghwā "tōi'yūhwā nūnā'thlūr'mūk killō'ānē tāngīlthrāā'gñā, māuq'hūlū chālth'hōā?" Tōi'yūhwā kēmīlthūnrāchākīl'rāā'kū nūnāu'nūr'mūqnē yūt pēniqtārūtūksā'kākāt nāu'thlū hwāt'kāpik kūvyūē'tāt. Hwē'gñā tāu'gwām uē'thlīmā nūkālthpēā'lthhātā nūnāu'nūr'mūqnē kē'mē kūvchūkāq'kā tūtghārau'hūlū pēnēthlinēū'tñ āgnūā'tā hwānē'hwā ēnūqkō'rāmkīn nūnā'lthlūrūm tā mā'hūn killō'ākūn snēqchākō'nāk." Ang'rā pēgnitnē'lūnē uētāuq'tūk tāum-kīnggñō'ānē. Tōā'thlū chām-illē'nē ēnūqkūng'rā'nā ām ākām' snēq'tōk ē'mūm nūnā'lthlūrūm killō'ākūn ēmū'hūn ēnūqkū'tlhrākūn snēqtūk'kēr'lūnē kōkā'nē pūlliyārāqpāg'nūk ikē'tōk ātōq'lūkē ti'gōk sūvāq'tōk nān'vāhāg'mūn

mikkilrää'mün kánikchächōäräng'kätök, ünüq'pák kánikchükáthlinnēá'mē. Mǎ'tñ im'ínǎ nǎnváháchūgnák tǎng'hǎ müqtǎ'rǎvík kōkǎ'nē, yüg'mükthlū maūqhū'lōǎn ē'mūm kǎnrūchū'nákū, kē'ákik müqtǎrǎví'kǎu! ūthlǎ'gǎ mǎtñ ikē'tök, yūk ū'nōǎk hwǎnē'hwǎ chēū'gnǎnē müqtǎthlénil'rǎǎ; tāuq'kūn mǐ'thlū tǎg'thlēnē'lūnē ing'rik ūthlǎg'lūkū iyū'mēǎn mǎliq'thlūkū tūmǐ'kūn tǐ'gök tūv'vök tāu'hūn. Mǎ'tñ nǎt'stök pǎmǎlǐr'nērǎ'nūn chǎ-kǎ'nǎ ñǎ pūyǐr'lūnē kēnēthlēnēá'mē, kráchūgnǎqtǎng'kǎthlūnēthlū. A'trǎqtök ūthlǎg'lūkū, mǎtñ ikē'tǎ chǎōk'kǎkūn ūkfē'gǎt nǎuthlēnēlū'tūng yūkpük-tūksǎu'nǎnnē im'ínǎ thlū müq'tǎthlūk tūmirhūthlū'nē fǎl'rǎnūn miyōq'tök, mǎtñ ūyǎng'tǎ chǎ-kǎnǎ mǎlrōg'nūk mōrhǎg'nūk kēnēthlǐng'kǎthlūnē chǐnggnǎumǎ'thlūtūk ghǎksō'ǎyǎq kǎthlūr'vǎg'lūnē ūnǎt'nūk yǐnrhǎg'nūk ūqtñ'kǎthlūnē. Kǎǎq'tök il'lōǎ tǎmǎ'nǎ kǎǎqchǎkil'rǎǎ chǎ'mük tǎngǐng'rǎtök. Mǎ'tñ ūqkō'ǎnē ǎfrērǎnkǎkǎu'hōlōqpák mǎtǎ'rǎmǎ pǎlūg'nǎurǎl'rǎǎ kǎuwǎg'lūnē, ēmū'mük müqtǎ'thlūr'mük kǎǎqchǎ'kōk tāu'nǎ kǎuwǎl'rǎǎ müqtǎq'gnǐ'lǎn. Tōǎ'thlū tōqklō'rǎǎ "maūq'hūlū kǎuwǎqpǐrk'nák ikē'tōǎ ǎthlǎ'nēgnǎ" tūpǎn'rǎtök kiyǎgǎlū'kū wēgyǎ'kǎ kētō'ǎnē mōrhǎg'nūk tǎmǎ'kūn iēmkillū'nē kǎnǎ'vūt mǐlqpǎqtǎr'yǎ'kǎ tūpǎg'yūnrǎ'pǎkǎn kētō'ǎnē ǎtrǎg'lūnē ít'rǎtök ít'rǎmǎ ūthlǎg'lūkū chēūtǐ'kūn tǎgū'lūkū niyǎgnǎ'tǎ tūpǎqtsǎg'lūkū. Tōǎ'thlū niyǎgnǎ'chǎnē ǎchē'ǎnūk chǎmǎ'kūn ǎfrērǎnkǎkǎrau'hōlūm ūmǎ'tök ūnē'ǎqtǎ ǎllēnthlǎg'lūnē tōǎm'tǎthlū nūpǐ'rǎn ūthlǎg'lūkū chēlǎ' tūpǎqtūngnǎ'kǎ nū'tǎn tūpǎq'tök tūpē'mǎ mǎk'tök "hwǎ'kǎ tūtghǎrau'hūlū! ikē'tūtñ kǎ?" Kēyū'ghwǎ ē'mūm tǎngǎu'hōlūm "kǎuwǎqpǐrk'nák maūq'hūlū kētǎ'kē ǎthlǎ'nēgnǎ." Tōǎ'thlū im'ínǎ ǎfrērǎnkǎkǎrau'hōlūk kǎn'nūqtök "tǎthlūr'nǎpē'tlē nūrrüksil'gnūt hwǎng'nē nūr'lōqkǎtǎq'pǎ" tōqklō'rǎǎ "maūq'hūlū nūk'mük ikēūtñrǎ'tǎmkǐn" kē'yūghwǎ ǎfrērǎnkǎkǎrau'hōlūm "tǐpēnūk' tǎngǎu'hōlūk nūkkǎtǎ'tōǎ." "ǎ'kǎkǎ'kǎ tǐpēnē' ǎfrērǎnkǎkǎrau'hōlūk tōǎ'hūm nūr'gnitǎq'pūgnǎ." "Kǎng! nūrchēh'kǎmkǐn." Kǎngnē'rǎmūn ǎfrērǎnkǎkǎrau'hōlūk im'ínǎ níng'gnōk nínggnōk'chǎqtök ǎtrǎh'tǎ ūlōǎq'pák slē'lūkūthlū. "Tōi'mē kē'nǎ slē'chēū tǐpēnūk'hwǎ tōi' slē'ūtñ." Tōǎ'thlū ē'mūm ǎfrērǎnkǎkǎrau'hōlūm im'ínǎ tǎngǎu'hōlūk ōg'nēū'tǎ ēmū'mük ūlō'ǎmük, ōg'nēū'chǎnǎ ūētǎuq'tök ōg'nēū'ikēr'lūkū pükchǐlth'thlēn lǎf'kǎtök mǎ'kǎtök ǎtǎm' im'ínǎ maūq'hūlōǎ kǎn'nūqtök "ikkēkē'kǎ nǎu'hūn pēǎrǎlthhǎng'kǎtǎ?" Tōǎm'tǎthlū ǎthlǎ'mük ūlōǎ'mük tǎgū'thlūnē ǎkǎm' mǐlthkǎ'ghǎ lǎfkǎ'tök ǎm nū'tǎn ūthlǎgǎq'tǎ im'ínǎ ǎfrērǎnkǎkǎrau'lōqpák tǎgū'lūkū mǎtǎ'nēn thlū tǐnglū'wǎ ūksō'ǎkūn maūq'hūlōǎ im'ínǎ tōkō'kǎtök, ítūm'tǎ im'ínǎ nūq'yūg'nē, ítūm'tǎ fǎ'lōqkūn tōǎ'tñ ūqkǎk'klūkū. Kǐnggnō'ǎnē ūētǎk'kǎtök, ǎ'nōk tǎmǎ'kūn nūm'mük im'ínǎ ǎfrērǎnkǎkǎ'raulōqpák tōkōchēmǎrǎǎ'mēū ū'trǎqtök ēmū'mūn maūq'hūlūpēǎ'mēnūn ǎ'kǎ kǐnggnūn'rǎ nūptǎ'gnōk tūtghǎrau'hūlūthlūqkǎ ūnggnūvǎlthlūqchēh'kūtūk maūq'hūlūn thlū ēnūqkūngnǎksitǎ'tñ kǎ maūq'hūlōqpǐt. Mǎ'tñ kǐngyǎ'rǎ chǎ'ǎkk'nǎ kē'nōk ǎllǎurū'tlhrǎǎ im'ínǎ tōkū'tlhrǎ. Ētǎugwēuk.

NOTES ON THE STORY OF AN OLD VILLAGE

- tūtghāraūhōlōqkīlāēk, a grandmother and grandchild. The two together are expressed by this word, just as nūl-lāāqkīlāēk means a man and wife. Agentialis dual. (166.) Tūtghārāk, tūtghārām = grandchild.
- ūētālāēk. Third dual of ūētālāēgnā, were both living, from ūētāgnā.
- kwēchūgnām, of a little stream. Agentialis transitive of kwēchūgnāk, diminutive of kwīq, river.
- pīgānē, at the mouth. Localis of pīgā, its mouth, the possessive form of pī. (832.)
- ēmāqpiḡmūn, to or into the sea. Terminalis of ēmāqpiḡ, ēmāqpēm. (29.)
- ānūmālūnē, (it) flowing. Third singular of lōā. (473.) Ānōā, I go out; ānūmāuk (Mode LXXIII).
- tāngāūhōlūnē, (he) being a boy. Third singular lōā, from tāngāūhōlūgnōā, I am a boy (Mode LXVIII).
- tāūnā, that one. Agentialis intransitive singular. (274.)
- tūtghāraūhōlōā, (her) grandson. Third singular possessive. (184.)
- ēnūqkūnāūrhā, (she) often warned him. Third singular of ēnūqkūnāūqkā (Mode XLVII).
- ēvūt, to the other side. Ēnē, on the other side. (352.)
- ākkāēmūḡnūn, along their opposite shore. Third dual terminalis possessive. Ākkāā = ākkāāk, bank; ākkīmūn, ākkīvnūn, ākkēmēnūn, etc. (386.)
- ōātmūqskūfkēnākū, (she) telling him not to walk down the bank. Third singular of ōātmūqskūfkēnē (505), through ōātmūqskūnrātākā. Transitive of Mode XXXIII. The simple is ōātmūqtōā = (future) ōātmūqchēhkōā, (past) ōātmūqūhōūgnā, I walk down the bank.
- tōāthlū, so, so then, and so, etc. (701.)
- chāt-īlētēnē, one time. (646.)
- ēnūqkūnḡrānā, although she forbid him. (538.)
- ūnwākōmē, in the morning. (618.)
- kāuwāunē, in her sleeping. Kāuwāqtōā, I sleep; kāuwām'nē, kāuwāqpnē, kāuwāunē. (678.)
- māuhūlōq'lūmē, of his grandmother, from māuhūlōq'lūkā. (184.)
- āngḡāmā, he having gone out. Third singular, from ānōā. (534.)
- iyāḡ'lūnē, he going. Third singular lōā, from iyāqtōā. (473.)
- ēmūmūn, to that. Terminalis singular of īmīnā. (281.)
- ēnūqkūthlānūn, (to the place to) him forbidden. Third singular terminalis possessive. Enūqkūthlīmūn. (90.)
- ōātmūqtōk. Third singular of ōātmūqtōā.
- ōr'lūvchōāthlūq'mēnūk, his little old bow. Third singular modalis possessive. Ōr'lūvūk, a bow; ōr'lūfchōā, a little bow. (230.) Ōr'lūfchōāthlūk. (204.)
- tāḡūmāālūnē, he taking. Third singular lōā. Tāḡūmāākā.
- ōātmūqstchūkēr'lūnē, he just wanting to go a little down the bank. Third singular lōā, of ōātmūqstchūkēqtōā (Mode CXVIII; see also 485).
- nūnāthlūr'mūk, an old deserted village. Modalis singular of nūnāthlūq. (204.)
- tkētōk, he comes. Third singular of tkētōā. (See also 842.)
- tkēchāmā, he having come. Third singular of āmā. (534.) From tkētōā. (535.)
- kittēnē, in front of him = in his frontness. Locative third singular possessive. (390.)
- thāthkōpāḡ'mūk, a big stone. Modalis singular of thāthkōpāk, the augmentative of thāthkōk, a stone. (223.) Use of modalis to express a. (689.)
- hwāth, so or thus. (359.)
- ktūtālūnē, (it) being high. Third singular lōā, of ktūtāuk. (695.)
- tūzhghā, his shoulder. Third singular possessive. Tūzhkā, tūzhgūn, tūzhghā. (66.)
- ḡnūthkāthlūkū, reaching (it) = to the end. Third singular lōā. (474.) ḡnūllā = end, ḡnūllūk = the two ends of a thing.

llüngklēnlēnē, *it proves to be hollow*. Third singular **lōā**, from **llüngklāqtōā** (Mode I) in the mode **llüngklēnēōk** (Mode LXXII).

litrāuthlūkū, *he bringing it in*. Third singular **lōā**, from **litrāutākā** (Mode LXXV).

māuqhūlūmēnūn, *to his grandmother*. Third singular terminalis possessive.

āmīg'mūn, *to = over the entrance*. Terminalis singular. **āmēk**, **āmēgūm**, *entrance, doorway*. (819.)

pātūlūkū, *he covering it*. Third singular **lōā**, from **pātōākā**, *I cover it*.

tāumūk, *that*. Modalis singular **tāunā**. (274.)

litrātōk, *he enters*. Third singular **litrātōā**.

māth chā-ūnā. (See 308 and 359.)

māktiksāunānē, *(she) not yet up*. Third singular **māktiksāunē**. (508.) **Māktiksītōā** (Mode XVIII); **māktōā**, *I rise*.

kānnūksāunānē, *(she) not speaking yet*. Third singular **kānnūksāunānē**. **Kānnūksītōā**, **kānnūqtōā**, *I speak*.

ūētāuqtōk, *she stayed*. Third singular of **ūētāuqtōā**, same as **ūētāuḡnā**.

kānrūchūppūkēnākū, *she without wanting to speak to him*. Third singular **pūkēnē**. (502.) **Kānrūchūnrātākā** (Mode LXII), from **kānrūtākā**, *I talk to him*.

līnggrān, *although he being in*. Third singular **ētingḡnūr'mā**. (536.) **līrātōā**, *I enter*.

tōkklōrhā, *he called her*. Third singular. **Tōkklōrākā**, *I call, address him*.

chēn, *why*. (704.)

kānnūqyūnrāpākāchēt, *why dost thou not want to talk?* Second singular interrogative aspect (Mode XCII) of **kānnūqtōā**.

kēyūḡhā. Third singular transitive. **Kēyūḡākā**, *I answer him*.

nāuhwāhūm, *where is it now?* (an expression of scolding).

ēnūqkūlārāmkin, *I have often forbidden you*. **Ēnūqkū'lārākā** (Mode LX).

kīthlūkū, *how*. (721.)

chā-kāmlnā, *the thing at the entrance*. (308.)

tkōchēū, *did you bring it?* Interrogative

aspect. **tkētōā**, **tkētākā**, present used for past.

chāmūk tāngingrātūtū, *did you not see anything?* Negative of **tāngērtōā**, *I see = tāngingrētōā*.

ēmūm. Agentialis transitive of **līmānā**. (281.)

tōiyūhwā, *of course, certainly*. (357.)

tānglthrāḡnā = tāngḡllthhōḡnā. Past, *I saw*.

chālthhōā, *what was it?* Third singular past of **chāhwā**. (330.)

kēmītlhūnrāchākīlrāākūk. First person dual of **kēmītlhūnrāchākīlrāḡnā**, *we two were not alone*. **Kēmēchākōā**. (668.)

nūnāunūr'mūqnē, *in the time of its being a village*. Third singular. (78.)

pēniqtārūtūksākākāt. Third plural of **pēniqtārūtūksākākā**, *they were accustomed to play often with it*. **Pēniqtārūtākākā**, *I play with it, testing my strength at lifting*.

nāuthlūhwātkāpik, *alas, not at all*. (726.)

kūvyūētāt, *none ever lifted it*. Third plural **kūvyūētākā** (Mode VII).

ḡēthlmā. Agentialis transitive of **ḡēlthkā**, *my then husband*. **Ūēkā**, *my husband*. (91.)

nūkālthpēālthhrātā. **Nūkālthpēālthhrāt**, *their chief*, past of **nūkālthpēā**.

kēmē, *he alone*. (668.)

kūvchūkāqkā or **kūfchūkāqkā**, *I lift it just a little*.

pēnēthlēnēūth. Second person singular of **pēnēthlēnēūḡnā**, *I am strong*.

ḡḡnūtā, *again*. (626.) Term used in scolding.

hwānēhwā, *here now*. (355.)

tāmāhūn, *by down there*. Vialis of **tāmā**.

snēqchākōnāk, *go thou not by the shore* = imperative negative of **snēqtōā**. (486.)

āngrā. Third singular of **āngrākā** = *I say yes to him = I yes him*. **Kāngḡnārākā**, *I no him*.

pēḡhītēlōnē. Third singular of **lōā** = **piḡḡhītōā**.

tāum kīngḡhōānē, *after that time*. (619.)

chām lillēnē, *one time*. (646.)

ēnūqkūnggrānē ām. (See same word above.) **ām** = *again*.

- kām**, reduplication = forbidden again, again he goes along the shore.
- ēnūqkūthlākūn**. Third singular vialis of **ēnūqkūthlīmūn** (95), by the way forbidden him.
- anēqtūkkōr'lūnē**. Third singular **lōā**, of **anēqtūkkāqtōā**, I go a little along the bank.
- kōkānē**, in its middle. Third singular localis of **kōkākā**, **kōkā mā**. (396.) **Kōkāmnē**, **kōkāqpnē**, **kōkānē**.
- pūlliyārāqpāgmūk**, a large wood path. Augmentative **pūlliyārāqpēt**. (19 and 223.)
- ātōq'lūkē**, following them = it. Third singular **lōā**, of **ātōqtōā**. (845.)
- tīgōk**. Third singular **tīgōā**, I come. (842.)
- sūvāqtōk**, he emerges from. Third singular of **sūvāqtōā** (often pronounced soft, as **sūfāqtōā**).
- nānvāhāg'mūn**, to a lake. Terminalis of **nānvāk**, **nānvāhām**.
- mīkkīlāāmūn**, little (agrees with preceding). (166.) From **mīkkōk**, it is small.
- kānikchāchōārāngkātōk**, it has a little snow on it. (230 and Mode I.)
- ūnūqpāk**, during the night. (618.)
- kānikchūkāthlinēāmē**, **kānikchūkāthlinēōk**, it snowed a little (Mode LXXII).
- nānvāhāchūgnāk**, little lake. (234.) **Nānvāk**, a lake.
- mūqtārāvik**, water hole. **Mūq**, water; **vik**. (117.)
- kānrūchūnākū**, and that one, his grandmother, had never spoken about people there. **Kānrūchūētākā**, I never speak of it (Mode VII and 511.) **Kānrūchūnē**.
- kōākīk mūqtārāvikāu**, whose water hole is this? (299.)
- ūthlāgā**, he drew near it. Third singular **ūthlāgākā**.
- yūk**, **ūnōāk**, a man, early that morning.
- chōūgnānē**, before him. Third singular **chōūmnē**. (399.)
- mūqtāthlinēhrāā**, who evidently came for water. Third singular. **Mūqtāthlinēūgnā**, **mūqtāqtōā**.
- tāuqkūn**, **mīthlū**, and by from here. (274, 361, and 696.)
- tāg'thlinēlūnē**, he has been going up. Third singular **tāg'thlinēlōā** of **tāg'thlinēūgnā**, **tāggōā**. (861.)
- iyūmēān**, and so.
- māllqthlūkū**, he follows him. Third singular **lōā**. **Māllqthlūkū**.
- tūmīkūn**. Vialis of **tūmā**, by the trail.
- tūvvōk**. Third singular **tūvvōā**, I make the crossing, i.e., go up one side and down the other.
- nātstōk**. Third singular **nātstōā**, I view, meaning to look from a high position.
- pāmāll'r'nērrānūn**, to down that side of him. Third singular possessive terminalis **pāmāll'r'nūkā**. (410.)
- hūnā**, **nūm**, house (this is always a winter house). (810.)
- pūyir'lūnē**, smoking. Third singular **lōā**. **Pūyōk**, smoke; **pūyūrqtōk**, it smokes.
- kēnēthlinēāmē**, cooking. **Kēnēthlinēōk**, he cooks.
- krāchūghāqtāngkāthlinē**, having a little storehouse. Third singular **lōā**. **Krāchōā** and **krāchūghāk**. (230.) **Krāchōāqtāngkātōk** or **krāchūghāqtāngkātōk** (Mode I).
- māth tētā**, as he comes to it. **Tētōā**.
- chāōkkākūn**, by the front of it. Third singular vialis of **chāōkkāmūn**, from **chāōkkākā**, **chāōkkāmā**, **chāōkkāmnē**. (399 and 736.)
- ūkfēgāt**, trees. Plural of **ūkfēgāk**.
- nāuthlinēllūtūng**, growing. Third plural **lōā**. **Nāuthlinēūt**.
- yūkpūktūksāunānē**, no one moving about. Third singular **yūkpūktūksāunē**. (508.) **Yūkpūktūksitōk** (Mode XVIII), from **yūkpūktōk**.
- mūqtāthlūk**, water carrier. Past form. (58.) **Mūqtālrāā**. (164.) **Mūq**, water. (26.)
- tūmīrhūthlūnē**, there were no more tracks of the water carrier. Third singular **lōā**, from **tūmīrūtōk** (Mode IX and 19).
- fhālōk**, the smoke hole or ventilator. (See 811.)
- māth ūyāngtā**, as he looks down. Third singular of **ūyāngtōā**, **ūyāngtākā**.
- mōrhāgnūk**, two logs. Modalis dual of **mōrhāgāk**.

- könéthlingkäthlünē**, in the cooking place (i.e., fire place). **Könéthlingkätök** (Mode I). **chlingghāumäthlütök**, embracing each other, kissing. Figurative. Third dual **lōā**, from **chlingghāumäthlōā**.
- ghāksōāyāq**, a little pot. **Ghāksōā** and **ghāksōāyāq** are diminutive forms of **ghān**, **ghātūm**, **ghātmē**, etc. (230.)
- kāthlūr'vāg'lünē**, boiling fiercely. Third singular **lōā**, of **kāthlūr'vāqtök** (Mode LXXVI).
- ūnātūtk**, some human hands. **Ūnātūt yinrāt**, singular. (749.)
- ūqtākhāthlünē**, having in it. Third singular **lōā**, of **ūqtākhātök**.
- kāāqtök**, he looks about. Third singular **kāāqtōā**.
- llōā**, inside. (391.)
- kāāqchākilrāā**, he looks in vain. **Kāāqchā-kōā** (Mode CXIX), of **kāāqtōā**.
- chāmūtk tānglīngrātök**, he does not see any-thing. (766.)
- ūqkōānē**, in the back of the house. **Nūm ūqkōā**. (41 and 386.) **Ūqkūmtök**, it is in the rear. (371.)
- āfrērnākkāuhōlōqpāk**, a big old woman. (223.) **mātārāmā**, undressed. Third singular of **āmā**. (530.) **Mātāqtōā**, I undress.
- pālūg'nāūrālrāā**, stretched out on the floor. Third singular **pālūg'nāūrāāghā**, from **pālūg'nāuqtōā**.
- kāuwāg'lünē**, sleeping. Third singular **lōā**. **Kāuwāqtōā**, I sleep.
- mūqtāq'ghilān**. Third singular negative of **mūqtāq'ghilāmā**, because I would not be water carrier. He sought for that water carrier, as that sleeper could not have been the one. (531.)
- tōqklōrhā**, he hailed her, called her. Third singular of **tōkklōrākā**.
- kāuwāqpirknāk**. Imperative negative, do not sleep so much, grandmother. (492.)
- āthlānēghā**, entertain me, treat me to food. **Āthlā** = another; **āthlānētök**, there is a guest, an arrival; **āthlānēākā**, I entertain him. (Food is always offered when one arrives at a house.)
- tūpānrātök**, she did not rise. Third singular negative of **tūpāqtōā**.
- kīyāgāldūkā**, yelling at her. **Kīyāgāuwākā**, I yell at him.
- wēgyākā**, he tries.
- kētōānē**, then.
- iēmkillünē**, breaking (a bit of wood). **iēmkeūghā**.
- tāmākūn**, by where he was. (276.)
- kānāvūt**, to down there. (352.)
- mllqpāqtār'yākā**, he threw it hard towards her. Third singular **mllqpāqtārākā**, augmentative of **mllthkārākā**, I throw at him.
- tūpāg'yūnrāpākān**, as she did not seem inclined to get up. Third singular **kāmā**. (525.)
- chēūtīkūn**, by the ear. Third singular possessive vialis of **chēūtīkā**, my ear; **chēūn**, ear.
- niyāghātā**, he shook it. Third singular of **niyāghātākā**.
- tūpāqtsāglūkū**, trying to wake her. Third singular **lōā**. **Tūpāqshāgākā** (Mode XXVIII).
- niyāghāchānē**. Third singular **āmā**. (534.) **Niyāghāchāmnē**, from **niyāghātākā**.
- āchēānūtk**, from down below, beneath her. (390.)
- ūmātök**, there is a groan. **Ūmātōā**, I groan.
- ūnēāqtā**. Third singular, he darts back. **Ūnēāqtākā**, I move off quickly from it (Mode I.III of **ūnētākā**).
- āllēnthlāg'lünē**, greatly frightened. **Āllēnthlāqtōā**, I am much alarmed.
- nūpirān**, and then after she was quiet. Third singular **āmā**. **Nūpiātök**, it is still.
- tūpāqtūngnākā**, he tries gently to wake her. **Tūpāqtūngnākākā**.
- nūtān**, all right.
- tūpēmā**. Third singular **āmā**, of **tūpāqtōā** = when she woke she got up: She said, "Hello, little grandson! you have come, eh?"
- ēmūm tāngāuhōlūm**, that boy. Transitive form of **līmā tāngāuhōlōk**. He answered, "Do not sleep so much, grandmother. Hurry up! give me something to eat." Then that old woman said.
- tāthlūr'nāpētīē**, same as **kwēyāgnāpētīē** = this is fine. (629.)
- nūrrūksūghūt**, I who have not yet eaten (Mode XVIII).

- nūr'lōqkātāqpā, at last I am going to have something to eat. (628.)
- nūkmōk, any food. Modalis of nūkā, nūkām, nūkmē. He cried to her, "Grandmother, I have not brought you any food."
- nūkkātātōā, I am going to begin to eat (Mode XXI). The old woman answered, "Boy, I am going to eat you."
- ākākākā. Exclamation. There is a variety of these, as, Ikkōkōkā, ōkākōkō, ūkākūkā, etc. (See 626.) Oh, you old woman! indeed, you will not eat me.
- kāng, no (used interrogatively). Yes, I will eat you. (780.)
- kāngñērāmūn, up in the corner. Terminalis of kāngñērāk, corner.
- ningñōk, she reaches up in the corner, she reaches right up and brings down.
- ūlōāqpāk, a big knife. Augmentative of ūlūōk = the semilune-shaped knife, used generally by the women. (865.)
- slēlūkūthlū, and she whets it. Third singular lōā, of slēgōā, I whet; slin, whet-stone.
- tōimē kēnā, for whom now. (357.) Tāuhwā kēnā can be also said. (293.)
- slēchēū, are you whetting it? Second person singular interrogative aspect transitive of slēgōā. (461.)
- ipēnūkhwā, it is for yourself you are whetting. (257 and 359.)
- ōg'nēūtā, she threatens him. Third singular of ōg'nēūtākā, he stood being threatened.
- ōg'nēūtēr'lūkū, she making a rapid thrust. Ōgnēūtchūkkārākā.
- pūkchilthlēn, from pūkchēthlāqtōā, I move quickly.
- lāfkātōk, he dodged down. Third singular lāfkātōā.
- mākātōk, he rose up. Third singular mākāqtōā.
- nāuhūn = how did he avoid the danger = in what way? (710.)
- pēārālthhāngkātōk, pēārālthhāngkātōā, same as pēārāngkātōā. And then taking another knife, she threw it at him again; he dodged again all right. He approached that big old woman, grabbed her.
- mātānōn, being naked. Mātāqnāugnā, I am naked; mātāqtōā, I strip.
- tinglūwā, he hit her with his fist. Third singular tinglūwākā. (468.)
- ūksōākūn, on the head. Vialis of ūksōā, by the head. (55.)
- tōkōkātōk, she dies at once. Third singular tōkōkātōā.
- itūmtā, he cut her up. Third singular of itūmtākā.
- nūq'yūgnē, his one wanting to eat him = idiom, the one who wants to eat him. (See Mode LXII and 146.)
- fālōkūn, by the smoke hole. Vialis of fālōk.
- ūqkākklūkū, pitching out. Third singular lōā, of ūqkākākā, I throw it.
- ūētākātōk, he remained for a little while. Ūētākātōā.
- ānōk, he goes out. Third singular ānōā, by down there.
- tōkōchēmārāmēū, after his having killed her (Mode XLVI). Third singular transitive of āmā. (534.) Tōkūtākā, tōkōchēmārāmā.
- ūtrāqtōk, he returns to. Ūtrāqtōā.
- māuhūlūpēāmēnūn. Possessive third singular localis = to his own grandmother. (181.)
- ākā, already.
- kingñūnrā, behind him. Third singular possessive plural of kingñōkā, kingñūnkā. (391.)
- nūptāgnōk. Third singular, sounds. Nūppā, a noise, sound.
- tūtghārāuhūlūthlōqkā, my bad grandson. (204.)
- ūngñūvālththlōqchēhkūtūk, you both will have a bad end. Second person dual future of ūngñūvālththlōqchēhkūtōā.
- māuqhūlūn, thy grandmother.
- ēnūqkūngnāksitātā, did she not warn you?
- kingyārā. Third singular, he looks behind. Kingyārākā, I look back.
- chā-ūkknā, there behind. (380 and 308.)
- kēnōk, fire. Kēnōk, kēnrhūm.
- āllaurūthlrāā, appearing. Third singular rāāgnā, of āllaurūtōā.
- tōkūthlrā, his murdered one. Third singular possessive of tōkūtākā. (146)

The Ptarmigan Story

Á'kizhgērhaū'lūk nūliq'klūtūk uētāl'ræek. Ātaū'chīmēhök ūf'nūf'mē uē'nā slōqtārīyā'tōqtōk, āk'anūn slōqtār'ilūnē, kākmi' kiyāq'pāktōk mōqrhā'gāmūk chēlā'thlū nimmūq'kāmūk ākfāt'sklū'nē. Mā'tñhök nūlā'hā ā'nök chā'hāk ū'nā ir'ghōā āzmāthlēnil'rāā. Tōā'tlūhök tāū'nā nūlā'hā itkān'rākūn, kā'kūm'nā ām kiyāq'pāktōk mōqrhā'gāmūk chēlā'thlū nimmūq'kāmūk ākfāt'sklū'nē. Mā'tñhök nūlā'hā ān'ök chā'hāk ū'nā tā'thlēā āzmāthlēnil'rāā. Tōā'tlūhökām ī'trālūnē, im'īnā nūlā'hā tāmán'tāqtōk nū'mē, uē'nēthlū ūmyūākūksāū'nākū ā'känūn. Tōā'tlūhök pūngghāq'thlūnē ān'tlrāēm, mā'tñhök uē'nē tān'ghā, chā'hāk ū'nā ūksūiq'thlēnil'rāā. Tōā'tlūhök ī'trālūnē, keyā'lūnēthlū, keyākān'rākūn sē'yūk fhā'lāqkūn ūyāng'thlūnē uēksklū'nē, tōā'tlūhök tāūm' āf'rhānām pē'ā "ūēkīnrītnē'lūkū." Tōā'tlūhök chēlā' tūn'tū fhā'lāqkūn ūyāng'thlūnē uēksklū'nē, kān'rān tāūm' ā'kizhgīm pē'ā "kānnāghātūvākā'vūt pēyūnrā'tāmkīn." Tōā'tlūhök pālōk'tāk fhā'lāqkūn ūyāng'thlūnē chēlā' uēksklū'nē pēyākīl'rāā chēlā' pēyūqkēnā'kū mōqrhā'gānūk kāngkthlā'nē'lūkū Tāūm'tā'tlūhök kān'nūq klāk ūyāng'chāmā pē'ōk uēksklū'nē, chēlā' tōā'tlūhök tāūm' ā'kizhgīm pē'ā pēyūnrītnēlū'kū tūpēgākā'nūk nūr'lāgnē'lūkū. Tōā'tlūhök īqhi'yulē ūyāng'thlūnē pē'ōk chēlā' uēksklū'nē tōā'tlūhök tāūm' ā'kizhgīm pē'ā pēyūnrītnēlū'kū illām'nūk tōkōchēlāq'nēlū'kū Tōā'tlūhök ā'kizhzhīgīk fhā'lāqkūn ūyāng'chāmā kān'nūqtōk "Hwē uē'kāpūgnā kāng'kūg'nūk nūkkīn'kātōā." Tōā'tlūhök tāū'nā ā'kizhgīm nūlā'hā rhā'lāqkūn tīngvāthlāg'lūtūk tōi' nūliqkūmā'lūtūk.

NOTES ON THE PTARMIGAN STORY

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|---|---|---|
| ā'kizhzhīgīk, a ptarmigan. (See suffix, 184, dual.) | ākfāt'sklūnē. (473.) | ākfāt'skākā (Mode XXXIII), asked her to bring to him. |
| nūliq'klōā. (See 470.) | mā'tñhök. (359.) | |
| uētāl'rāā'ghā. | nūlā'hā, his wife. (66.) | |
| ā'tāuchīmē. (See 581 and 619.) | ān'ök, ānōā, I go out. (457.) | |
| hōk. (354.) | chā'hāk ūnā, what is this? (320.) | |
| ūf'nūr'mē. (618.) | ir'ghōā, his leg. (66.) | |
| ūēnā, her husband. (790.) | āznūqtākā, I break it. (458.) | |
| slōqtāqtōā, I slide. (See Mode XX.) | tōā'tlūhök, and so then. (356.) | |
| ākänūn, for a long time. (620.) | tāūnā, that. (274.) | |
| kākmi. (361.) | ītrtōā, I go in. (See itkānīm'kūn, 78 and 83.) | |
| kiyāgāuqtōā, kiyāgākā, I shout. (See Mode LXXVI.) | kākūm'nā. (379.) | |
| mōrhāgāmūk. Modalis of mōrhāgāk, wood splints. | ām, again. | |
| chēlālū, and. (701.) | tāthlērākā, tāthlin, tāthlēā. (66.) | |
| nimmūqkāk, bandage. | iminā. (281.) | |
| | tāmán'tāqtōk (Mode XXIII), of tāmán'tōā. (371.) | |

nūmmē. Locative hñā, nūm. (45.)	<i>long legs</i> (Mode I), <i>because you have long legs.</i>
ūmyūōrkūksitākā (Mode XVIII), <i>she remained in the house and thought no more of him.</i>	pēyūnrātāmkin, <i>I do not want you</i> (Mode LXII).
pūnggāqtōā, <i>I am anxious.</i>	pālōqtāk, <i>a beaver.</i>
ānōā, <i>I go out.</i> (457.)	pēyākīlirā. (166.) Pēyākōā.
tānghākā, tānghān, tānghā, <i>I see it.</i> (469.)	pēyūqpūkkōnākū, <i>without wanting it.</i> (502.)
ūksūlīqtōā, <i>I am headless</i> (Mode VII).	kāngkthlātōk, <i>to gnaw.</i> (474.)
kēyālūnē. (473.) Kēyāūghā, <i>I mourn.</i> (543.)	tōāmtātīū. (356.)
kēyākānrākūn. <i>just while she was mourning.</i> (525.)	kānnūkkīāk, kānnūkkīēm, <i>musk rat.</i>
sēyūk, sēyūn, <i>a small bird.</i>	tūpēgāhkāk, <i>mat straw.</i>
fhālōqkūn. fhālōq, <i>smoke hole.</i> (810.)	nūqrhōā, <i>I eat</i> (Mode CL).
ūyāngthlūnē. (473.) Ūyāngtōā, <i>I look down.</i>	īqhiyūlē, <i>owl.</i> (174.)
ūēksklūnē. (473.) Ūēkāmkin and ūēkīnrātāmkin, <i>to propose marriage.</i>	īllāmnūk. (639.)
āfrōrnāk, <i>woman.</i>	tōkūtākā, <i>I kill.</i> Tōkūchēlāqtōā, <i>I usually kill.</i>
pēā, <i>said.</i> Pēūghā. (686.)	kānkūk, <i>willow catkins.</i> (The ptarmigan feed on them.)
tūntū, <i>deer.</i>	nūkkīngktōā (Mode I), <i>I feed on.</i>
kānrān, kānrāmā. (532.)	tingvāthlātōk, <i>it flies away.</i>
kānnāghāqtūvākāvūt. (514.) Kānnāgāk,	nūlīqkūmākā. Third dual, <i>they were long married</i> (Mode LXVI).

The Lost Needle

Tūtghārau'lokkil'rāek ūētāl'rāek. Tūtghārau'lūng'kāthlūnē tānggāu'hōlōr'mūk, mīngkūtīng'kāthlūtūkhōk. Tauq'kūn ātāu'chīmūk mīngkūtīng'kāthlūtūk tāmkāūfkēnā'kū. Tōā'thlūhōk chāt-īllēt'nē māuqhūlōq'lōā slāmkā'chēōk, tōā'thlūhōk slāmkāchēnān'rānā tūtghārau'lōā ātkūlth'hrānē ālthhōh'pākān, māuqhūlōq'lūmē kākē'wē tāgū'lūkē, ātkūlth'hrānē mīng'kā. Tōā'thlūhōk mīnknenā'nūr'mnē mīng'kūtūm ē'mūm thlē'chēā nāthlūyāgū'tā, yūā'yā'kā nātākīnrē'tā nātākīnrālā'mēū tūtghāra'lōā im'īnā mānūsūq'tōk, mānūsūg'nēnān'rānā māuqhūlōq'lōā ī'trātōk tōā'thlū tūtghārau'lūnē pē'ā mānūsūqpākā'chēt? Tōā'thlū kēyū'ghwā, "Tōiyū'hwā āllīnēōkpākā'mā mānūsūqtīrāā'ghā." Tōā'thlūhōk ūq'tōk, ūq'chāmā kāmmūksālth'hrāgnē yū'wāk, kān'nūq'lūnē kāmmūksālth'thlūqkā kā'nā ālthhōhpā'kātōk mīngkūkkūr'yā'kākā. Tōā'thlū kākē'venē tīg'gōē, tōā'thlū tīg'gōā'mēkē ānggñē'ti ānggñēkōr'yā'ki mīngkūtūq'lōā im'īnā tiyē'mā! Tōā'thlū kān'nūqtōk: "Tūtghāra'thlūgā mīngkūtūq'lōpūk im'īnā nāuhwā? ā'ghū! chāgmāqyākō'nākū nāu'hwā? kēkē' tīzh'ghwū!" Tōā'thlū kēyū'ghwā ātkūlth'thlūqkā ālthhōh'pākān mīng'kākā mīnknenā'nīm'nē thlē'chēā nāthlūyāgū'tākā. Tūtghāra'lūmkūtā'gāk! ā'ghū chāgmāchēhkīn'rātōk kē'gnān mīnkūt'kāpūk, nāt'mūn chāgmāq'chēū? chāgmālth'pnē ikkēkē'kā yūā'ghwū! Tōā'thlū yūā'rāk yūārīyākūk'kēk

nätäkín'rätäk üegyá'kük tōā hwá'něrpák nātākūtín'rätük. Tūtghārau'-lōq'lunē im'ínā kētō'ānē nūnū'gnā kēkē! pātāg'amük! nātāksklū'kū, üegyá'kük kētō'ānē im'ínā tänggāuhōlōq'lunē tīnglū'rhā nātākōchūgnirō'chāmük. Tūtghārālōq'lōā nūkā'yütök kēālōg'lunē ā'nōk. Mā'tñ ā'nōk ātākulū'nē, mā'tñ nēchūg'nēōk āmā'kūn kāzhgē'mük ātūlrāā'mük nē'tōk. Ūthlā'gā mā'tñ kāzhgē'mūn ūyāng'tōk chāt-kām'kūt ātūl'raēt im'ínā mīngkūtūq'lōāk āppāthlūq'thlūkū. (*Song.*) Mā'tñ ūyāng'tōk kāzhgēm' nā'tránē yūchōā'yāgāt ūn'kūt pōāthlā'raēt, mīng'kūtnük iyā'rōlūtūng, āknīr'nīlē'tānük nāchāngkāthlū'tūng ām'thlūq'thlūtūng. Tōā'thlūhōk ī'trātōk āqpāūtūk'klūkū yūchōāyā'gāt im'kūt klūt'mūn chūkhāu'tūt im'kūt iyā'rōtūng mīng'kūtūt ūnēā'thlūkē. Mīng'kūtnük āuq'tōk knē'nē mwēr'thlūkū tāmāthkwē'tā tōi' nāngāmē'kē ā'nōk, māuqhōlōq'lunē ūthlā'gā. Mā'tñ ī'trātōk chēlā' ū'nā māuqhōlōq'lōā ēmū'mük mīng'kūtmük tāmāth'thlūr'mük yūāl'rāā. Tōā'thlū pūgūchēā'tūn pē'ā: tūtghāraulūchēthlūr'rāh! mīng'kūtpūk im'ínā pātā'gāmük nātā'kāū kē'gnān pēkā'pūk. Tōā'thlū tūtghārā'lōā kēāvāq'tōk māuqhūlōq'lōā'mēthlū kītē'nūn mīng'kūtūt im'kūt kātālūq'thlūkē. Māuqhūlōq'lōā im'ínā ārrēnkā'āthkillē kwēyā'lunē im'kūnük mīng'kūtnāmük tōi'. Mīnksā'klūgūt mīng'ki tāmārāākā'mük āthlā'nūk chimērāk'klūkē tōi' mīngkūt'gnāmük tōāntāk'klūk. Ētāu'gwēük.

NOTES ON THE LOST NEEDLE STORY

- tūtghārau'lōkklīrāōk, *there lived a couple.*
 Third dual. (166.)
 tänggāu'hōlōr'mük. *Modalis singular of tänggāuhōlōk, boy.* (184.)
 ātūchīmük, *one.* *Modalis.* (581.)
 mīngkūtīngkātthlūtūk, *they both had one needle.* Third dual (*Mode I*).
 tāmākaufkēnākū, *without letting it get lost (i.e., carefully).* Third singular. (505.)
 From tāmārākā, *I lose it.*
 chāt-llētnē, *so then one day.* (646.)
 māuqhūlōq'lōā, *his grandmother.* Third singular. (184.)
 slāmākchōk, *she went out of doors.* Present third singular. *Slā, the weather.* (439.)
 slāmākchēnānrānā, *while she was out.* Third singular. (539.)
 tūtghārau'lōā, *her grandson.* Third singular. (184.)
 ātklīthhrānē, *his old fur coat.* From ātkūk. (204.)
 ālthhōhpākān, *because it was torn.* (535.)
 kākēwō, *her needle-case.* (117.) Used in the plural. (19.)
 tāgūlūkē, *taking it, he sewed his old coat.* Plural of lūkū. (474.)
 mīnknēnānr'mnē, *while he was sewing it.* (537.)
 ēmūm. From im'ínā. (281.)
 thlōchōā. Third singular of thlōchākā. (153.) From thlōākā, *I put it.*
 nāthlūyāgūtā. Third singular nāthlūyāgūtākā, *I forgot it.* (458.) *He forgot where he put the needle = of that needle, its putting place, its position, he forgets it.*
 yūā'yākā, *he seeks it.*
 nātākīnrētā, *he does not find it.* From nātākākā. (780.)
 nātākīnrālāmēū, *because he does not find it.* (532.)
 mānūsūqtōk, *he grieves. That one, her grandson, he grieves.*

- mānūsūg'nēnānrānā.** *while he is sad his grandmother enters.*
- pēā.** *she says. (687.) Then she says to her grandchild, "Why are you so sad?"*
- kēyūghwā,** *he answers her. (468.) Because of my being so lonesome I was grieving. (462.)*
- ūqtōk.** (812.) *Then she sat down, and having seated herself.*
- yūwāk,** *she drew off both her boots. (535.)*
- kānnūqlūnē,** *(she) saying. (480.)*
- kāmūksāththlūqkā,** *that old boot of mine down there. (58 and 204.)*
- kānā,** *down there. (362.) It is so torn that I must sew it up.*
- kākōvēnē.** (117.) *Then she took her needle-case, and having taken it (them, 19), she untied it.*
- tiyēmā.** (759.) *She untied it slowly and that old needle of hers was not there. (184.)*
- tūtghārāthlūgā.** (710.) *Then she said, "Grandchild, that needle of ours, where is it?"*
- āgnū.** (626.) *An exclamation used in scolding.*
- chāgmāqyākōnākū.** (486.)
- kēkē.** (626.) *Hurry up! hand it over. (483.) Then he answered, "Because my old coat was torn I sewed it; while I was sewing I forgot where I put it."*
- tūtghārā'lūmkūtāgāk.** (242.) *You good-for-nothing fellow! it will not be lost = it must not be lost.*
- kēgnān.** (673.) *It is the only needle we have. Where did you lose it?*
- chāgmāthpē.** *Here, quick now! look for it in the place you lost it. (90.)*
- hwānērpāk.** (616.) *They both looked and they looked carefully. They did not find it, so they both tried all day and they could not find it.*
- kētōānē.** (619.) *Then she scolded the grandson. "Hurry! make haste (626), find it!"*
- tinglūrhā.** (468.) *Then she beat him because it seemed as if they never would find*
- (that needle) again. (535.) (See Modes XLI and CXIII.)*
- nūkāyūtōk,** *her grandchild got sulky and went out crying. (478.)*
- māth.** (359.) *As he went out night was coming on.*
- āmākūn.** (352.) *As he listened he heard music from the kashga over there.*
- ūyāngtōk.** *As he drew near to the kashga he looked down (i.e., through the smoke hole).*
- chāt-kāmkūt.** (308 and 380.) *Their rascally old needle was leading the chorus.*
- nātrānē,** *on the floor of the kashga. (238.)*
- iyārōlūtūng,** *they were using needles for canes (they caned with needles). İyārōk, a cane, walking-stick.*
- mingkūtūnk iyārōqtōā,** *I use a needle as a walking-stick = I cane with a needle, and they had thimbles for caps. (209.)*
- Āknir'nīlōtānūk nāchāngkātōā,** *I cap with a thimble.*
- āmthlūqthlūtūng,** *they being very numerous. (285.)*
- āqpāutūkkīlūkā, āqpāqtōā,** *I yell (Mode LXXVI). He went in yelling loudly.*
- kīlūtūn,** *they rushed to a corner dropping their needle canes.*
- āūqtōk.** (652.) *He gathers the needles, filling his apron. When he had gotten the whole of them he went out. (It is a custom for the natives to gather up the front of the fur coat or blouse and use it to carry things in just as a woman uses an apron; this is expressed by knōnē).*
- chēlā,** *as he enters again this, his grandmother, was looking still for the lost needle.*
- pūgūchēātūn, pūgwōā,** *just at his entrance she said. (84.)*
- kēāvāqtōk,** *he went around behind her.*
- kittēnūn,** *and scattered those needles out in front of her. (390.)*
- tōāntākkīlōk = tōāntōā.** (371.) *And probably they are both living there still.*

The Story of the Kwāhūk

Tōā'thlühōkhwi ū'kūk ā'ñāqkārāuhōlōqkil'rāēk ūētāchēhkā'ālraēk, tōā'thlū ūētāngnēnān'rāg'nē chāk'mākūn chīng'gnēm āmātē'nē ūētāl'rāēk. Tōā'thlühōk nē'tūk ātūlrāā'mūk. (*Song.*) Tōā'thlū chīng'gnēm āmātē'nē āllīngnēō'lūtūk, ūp'tūk chā'tūk, ūkkū'rākūk ānggīārāthlūq-mūg'nūn tōi' chāt ānā'hātūk tūmyārā'hātūk mōrāqchārā'tūk mōqtāg'yārāhātūk ēmūqtōg'lūkē. Chāhātūk tāmāthkwē'tā tākūchēmārāā'mūk nū'tān, ānggīārāthlūqtūk pūq'tāqtāk, pūq'tāqtāk nū'tān, ūkkū'rākūk ākkūlth'hrātūk tōā'tñ chākū'mīnā ūkākse'gēnūr'lūnē ārrēnkāā'nātūk āllīng'lūtūk tōi'; iyā'nīnrān ūk'kōk, ūk'klūnē iēpā'nē ūgis'kā, tōā'thlū irrū'mē īng'lōā ūkkātā'rhā, tōā'thlū ūkkātānān'rānā kān'nūqtōk: "Āh kākēvēchōāthlūr'ānkā nāthlūyāgūthlēnēān'kā ātā'kē ā'ñāqkāuhōlū'thlūgā ākfāg'lā'kēr'lūkē ūtākā'kēā pātāgāchēk'kōā, mūllūgnī'tōā!" Tāk'tōk ākfākōktālū'nē ā'ñākkāuhōlōq'chāmāthlū chir'lāuq'chāmā nū'tchōā'thlūqtūk ēt'ktā ītrāyākīl'rāā chā'mūk tāngīng'rētōk, tāngīngrālā'mā ātām' ātrāq'tōk, tōā'thlū ā'ñākkāuhōlūthlō'ānē kānrū'tā: "Tāng'ūq'thlūkū kākēvīth'hānkā chātīl'gnūt." Tōā'thlū ūgis'kā irrū'mē ām īng'lōā ūkkātāk'nē, mā'tñ mūk ū'nā tāng'hā kwā'hūk ū'nā āzūktārārāl'rāā tōi ātōr'lūnē. Pāugūlth'hrām chūnāu'hwā āllīngchīrrārāthhēkē'kūk, tōā'thlū āgnōārūt'mēnūk tūqkā'rhā, ū'thlūrām chūnāu'hwā āllīngs-stākē'kūk nūq'thlūkū āsēpē'yūthlūkū chākētārā'rārāk ītūmnūqchār'lūkū nū'tān ītūmchēmārāāmūg'gēnnīghwū mūr'mūn ūq'tāk nū'tān pēmārāā'mūk ātām' nūnāchōā'thlūqtūk īmē'gāk, nū'tchōā'thlūr'mūg'nūn ītrātūk nū'tān, ītrāmārāā'mūk tōāntārā'klēūk.

NOTES ON THE STORY OF THE KWĀHŪK

- kwāhūk**, 'pygosteus pungitius,' *stickleback*. (The run of this fish occurs in March, and it ranks as one of the important food fishes of the coast region between the Yukon and Kuskokwim.)
- ā'ñāqkārāuhōlōqkil'rāēk**, *these two poor old women*.
- ūētāngnēnān'rāg'nē**. Localis third dual. (541.) *While they were both living there*.
- chāk'mākūn**, *by down there*. Localis vialis.
- chīng'gnēm**. Transitive of **chīng'gnēm**, *a sharp bend in a river*.
- āmātē'nē**, *beyond*. Localis. (41.)
- nētūk**. Third dual of **nētōā**, *I hear*.
- ātūlrāā'mūk**. Modalis singular **ātūlrāā**. (166.) *They both heard some one singing*.
- āllīngnēōlūtūk**. Third dual. Mode form of **āllēng'gnōā**, *I fear*. *They were both terrified*.
- ūptūk**. Third dual of **ūptākā**, *they both packed up*.
- chātūk**, *their little effects*. (See **chā**, 311.)
- ūkkūrākūk**, **ūkkōā**, *I embark*.
- ānggīārāthlūq-mūg'nūn**, *into their poor old boat*. Terminalis dual. (204.) **Ānggīāk** is the open boat made of walrus skin over a frame. (The **angiak** carries a small mast. In some works

- on Alaska it is always described as the woman's boat to distinguish it from the kiyak.)
- ëmüqtög'lükë, ëmüqtöräkë, I efface it. They obliterated their tracks on the path leading to the water hole and the path which they used in going for wood.**
- chähätük, their household effects. Chähäkë. tämälthkwëtä, all. (650.)**
- täküchëmäräämük, after (their things) they were all ready. Täkköä. (Mode XLVI.)**
- nütän, all right.**
- püqtäqtäk, they launched; their old boat, they launched it all right and loaded it.**
- äkkülthhrätük, with their old clothes. Äkkülthhänkë, clothing, bedding, etc.**
- chäkümänä, the thing down below there. (308.)**
- ükäksëgëndr'lünë, it was approaching nearer all this time. Ükkäksëgyügnä, I draw nearer. (316.)**
- ärrënkäänätük. Third dual ärrënkäänätök, they were in a panic, they were alarmed.**
- Iyäninrän, the elder one.**
- ükök, ükkünë. Third singular Ükköä, I embark, enter a boat. She embarked, she embarking. (Note the omission of "and.")**
- iëpänë. Possessive third singular of iëpäkä, her friend, i.e., her other one. (648.)**
- ügiökä, she told her to embark. Ükköä in the mode of commanding (Mode XXXIII).**
- irrumë inglöm ükkätärhä, just as she had one leg in (the boat). İrrükä = irruqkä, my leg, my legs. (66.)**
- kännüqtök, she said.**
- käkëvëchöäthlüränkä, my little old needle-case = kakëvënkä, my needle-case. (This word is used in the plural. Here it is combined with the suffix chöä, small (230), and thlüq, old (204).)**
- näthlüyägüthlënëänkä, I have forgotten where I put it. Näthlüyägütäkä, I forget. Thlëäkä, I place it.**
- ätäkë. Exclamation, hold on! wait! here! etc. Wait a minute, old woman! let me run and get it (them).**
- äkfäg'läkëriükë, let me run and get them. (488, 3.) Imperative äkfäkörtöä, I run.**
- ütäkäkëä, wait for me. Imperative ütäkäkä, I wait for him.**
- pätägächëhköä, I will hurry. Future of pätägäugnä, I hasten.**
- müllügnitöä, I will not delay. Future negative of müllügñä, I delay.**
- chlr'läugchämä, because she was weak, on account of her weakness. (530.) From chlr'läugwöä, I am weak. (Mode LXVIII.) She went, trying to run fast, (but could not) because she was a very old woman and because she was weak.**
- nütchöäthlüqtük, their little old house. Nñä, house, combined with chöä and thlüq.**
- chämük tängingrëtök, she did not see anything. She entered their little old house. Going in slowly, she could not see it, and because of not seeing it again she went down. Äträqtök. (861.)**
- chätlignüt. Third plural chätlignök, expresses a lost thing. Then she said to her old woman, "See here! my needle-case (past), the needle-case which I had, is lost." (Mode VI.)**
- käkëvllthhänkä. Past form of kakëvënkä. (85.)**
- äm, once more, again. So then she told her to embark, and just as she put her leg in the boat again she looked down at the water and saw a stickle-back.**
- ärüktärärlrää, which was swimming along up and singing.**
- päugülthhräm, ah, you good-for-nothing one down there! so it is you then who has been causing us terror.**
- tüqkärhä, she jabbed at it with her oar, the thing which was scaring them.**
- nüqthlükü, she got it up.**
- äspëyüthlükü, from äspëyütäkä, meaning to place an object on some flat surface so that it can be readily chopped.**
- chäkëtäräräräk. A mode of chäkëtäkä, I chop. They two chopped it up.**
- itämnuqchär'lükü nütän. Mode of itäm-täkä, I cut it. They cut it up fine.**
- itämchëmäräämüggënnighwü, their two, after having been all chopped up**

thing, they threw it into the water. imögak, they both resumed. They both returned to their little old house, and they entered their little old house all right,

Nütān is used continually in these stories. pēmārāāmük, expresses and after that was done. (Mode XLVI.)

and after their entrance they both remained there.

Chĭgvĭg"nük Kōlārā = The Nose-bead Story

Tōā'tlūhök nulleöqkĭl'rāek ūetāl'rāek. Nūlā'hā chĭgvĭng'kāthlūnē. Kĭl'lōāk nānvāhächōātāng'kāthlūnē, kō'kā nānnĭlrōāqpāng'kāthlūnē, tōā'vūthök müktārānāu'tūk chānnĭ'ānūk. Kĭttēk' kwĭqtāng'kāthlūnē tōi', kūvyēttūrā'klūnē nūk'klūnē. Ātāu'chĭmē ē'r'rērnūr'mē ĩlhrāā'mük nē'tūk, mā'tñ hök pū'gök, chā'hök ūg'nā ā'r'rērnāk kā'nūqtök, kām-müksēg'nūk tāgūmāā'lūnē, kēpūchüg'lūkūk ĩm'kūk chĭg'vėk. Tōā'tlū ē'mūm nūlā'hān pē'ā: "Hwē'gñā tūngñĭ'tāqkā ū'kūk chĭgvėq'kā," tōā'tlū tāu'nā ā'r'rērnāk kānkāpūk'nānē ān'nök. Tōā'tlū tāum' ā'r'rērnām chĭgvėq'nē chāfchā'kkūk, tiyē'mā! tōā'tlū kĭnggñōā'kūn māllĭqkā'ghā tāmə'hūn kwĭq'kūn kĭp'tākān thlĭn'thlū kĭptā'klūnē, tōā'tlū kĭp'kēr'lūtūk nū'nāt ĩvghār'hā'kūk, tāu'nā hök chāōk'klēā ĩkkūkklēāt'nūn ĩ'trāhān nūm'mūn, thlĭn'thlū ĩ'trā'lūnē. Mā'tñ hök pū'gök, chā'hök kēānkĭlēnĭl'rāā kēāt'mē mĭ'hök mā'kūt ā'r'rērnāt mā'nē ūetāl'rāet, ūmhök ōā'klĭm ākūmĭs'kā chānnĭ'mēnūn, tōā'tlūhök chānnĭ'ānūn ākō'mök. Tōā'tlūhök tāum' ē'mūm ā'r'rērnām pē'ā, "kēyū'gūm tāng ā'r'rērnām chĭgvėq'kā tāgū'kūk," "tōi'yūhwā," tāu'nā ā'r'rērnām kē'yūghwā, "hwān'kūtnūn pēlāq'tök." Tōi'hök tāu'nā ā'r'rērnāk tāmān'tāqtök, ūnwā'kōān yūk fāl'ōkūn ūyāng'chāmük kān'nūrqtök "ūnwā'kūhök nūkālthpēā'rātām ākūtāk'sski." Tōā'tlūhök tāunā ĩm'ñā ā'r'rērnāk ūtĭt'mūn āk'vök, ĩkē'chāmā thlū ēmū'mūn nān'vāhāg'mūn, tāk'kthlūnē ĩm'ñā nānnĭlrōāq'pāk chiyūwāq'thlūkū, mā'tñ hök pē'ök āmēk', ū'nā tōā'tlūhök ĩ'trātök, mā'tñ hök pū'gök, chākhök kŭq'kūk yūr'lūk, tōi'hök tāu'nā ā'r'rērnāk kān'nūrqtök: "Tāng'thlūkū nūkālthpēā'rātām ūnwā'kū ākūtāk'sski." Tōā'tlūhök tāum' ātāug'lōān tūnū'mük chĭkkā'rhā. Tōā'tlūhök āng'kthlūnē, ĩm'ñā nānnĭlrōāq'pāk ānē'nūn thlēhāg'lūkū, krā'nūn mĭyök'kthlūnē āt'sānūk tāgūtĭlāg'lūnē, ēmū'hūn kwĭq'kūn ākkūv'lūnē nūnā'nūn thlū ĩkē'chāmā, ēmū'mūn ĩ'trālūnē nūm'mūn, ēmū'mūn thlū hök nūm'mēnūn ākōm'lūnē, tōi'hök ūnwā'kōān ākū'tūt. Tōā'tlūhök ākū'kēr'lūtūng kāzhgēt'stit, tōā'tlūhök ātāuchēūkāk'klūtūng kāzhgēt'stit. Tōā'tlūhök thlĭn tāu'nā kāntā' nūkālthpēā'rātām kwēyā'tūkkĭlūkū ākōqtō'rhā. Tōā'tlūhök ūnwā'kōān nūkālthpēā'rātām chūrĭs'ki. Mā'tñ kāuwā'thlūn'nūk tūpē'mā,

mă'tñ äwă'tnē kăäq'tă, chăt'hök im'küt äk'ká iyăthlīnnil'răēt. Tōă'tlühök thlīn măk'klūnē, năn'văhăg'mūn nū'năt killō'ătnūn tăg'lūnē kiyīkfiyăk'tök. Tōă'tlühök kēthlūqtăq'chămă ū'trăthlūnē chūgnă'thūn ätrăh'tök, ěmū'mūm thlū nūm'mūn í'trăg'lūnē, tūpēgē'lūnē, il'lithlūhök im'küt ĩkē'chămūng chēlă' tūpēg'lūtūng, tăkū'chămūng thlū ätă'kōăn chēlă' kăzhgē'slūkē, tōă'tlühök ě'mūm tăum' äf'rėrnăm nūkălthpēă'rătăm tīg'gūē. Tōă'tlühök mūm'mūg'nūn í'trăg'lūtūng ätă'kōăn chēlă' řălō'kūn yūk ūyăng'thlūtūk kăn'nūrqtūk, "Nūkălthpēă'rătăk ät'kiskök, äshilrăă'mūk äf'rėrnăk pē'kăn nūlliqnăunē'lūkū."

Tōă'tlū im'fnă tău'nă äf'rėrnăk ūnwă'mē kinggnū'nūg'mēnūn iyăg'lūnē ěmū'mūn thlū nūnă'mēnūn ĩkē'chămă tăqkă'thlūnē tōă'vūt năn'văhăg'mūn, im'fnă thlū hök nănnilrōăq'păk äm chiyūwăq'thlūkū. Tōă'tlühök tău'hūn ěmū'hūn ämē'kūn í'trăg'lūnē, mă'tñ hök pū'gök, chăk'hök im'kūk kūq'kūk ūētăl'răēk. Tōă'tlū hök kăn'nūrqtök, "Nūkălthpēă'rătăk ätkiskil'răă ūnwă'kū." Tōă'tlū hök tăum' ätăug'lōăn chăgīn'rămūk chikkă'răh tăkūmălrăă'mūk.

Tōă'tlū hök äng'gnămă, im'fnă thlēhăg'lūkū im'kūnūn nūnă'nūn í'trătök, ĩkē'chămă thlū im'fnă ät'kūk í'rūthlū'kū.

Tōi'hök tău'küt äf'rėrnăt ätkēthlėnīl'răēt, tăkū'chămūng thlū kăzhgē'slūkē.

Tōă'tlū hök im'fnă chăgīn'ră tăgūthlī'nēă nūkălthpēă'rătăm. Tōă'tlühök nūkălthpēă'rătăm tău'nă äf'rėrnăk nūlliqthlēū'thlūkū. Nănnök.

NOTES ON THE NOSE-BEAD STORY

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| chigvingkăthlūnē, <i>his wife has a set of nose beads.</i> (864.) (Mode I.) | <i>where he used to set nets and caught fish.</i> |
| killōăk, <i>in the rear of their house.</i> Third dual possessive. (390 and 391.) | ătăuchimē ěřrėnr'mē, <i>one day.</i> (581.) |
| nănvăhăchōătăngkăthlūnē, <i>there is a small pond. Nănvăk, lake.</i> (230.) (Mode I.) | itlhrăămūk nētūk, <i>they two heard some one coming in.</i> |
| kökă, <i>in the centre (of this pond).</i> (391.) | mă'tñ hök pū'gök, <i>then as (the person) entered.</i> (820.) |
| nănnilrōăqpăngkăthlūnē, <i>there is a great lamp stick.</i> (223.) (Mode I.) | chă-hök ūg'nă. (308 and 419.) |
| nănnilrōăk, <i>a support or block upon which the stone lamp rests.</i> | kăpūchūg'lūkūk. Dual lōă. (474.) Kăpū-tōă, <i>I trade,</i> in Mode LXII. |
| tōăvūt, <i>thither.</i> (352.) | imkūk chigvėk. Dual. <i>The pair of nose beads. She wanted to trade a pair of boots she had in her hand for the nose beads.</i> |
| mūktărănăutūk, <i>they two were wont to go for water. Mūk, water.</i> (See mūktărăvik.) (117.) (Mode XLVII.) | pōă. Third singular. (686.) Used idiomatically for saying. <i>Then that one, his wife, said.</i> |
| chănnlănūk, <i>near by.</i> (399.) | hwēgnă, <i>I.</i> (254.) Used for emphasis. <i>I do not sell these two my nose beads.</i> |
| kittök, <i>before them.</i> Third dual possessive. (391.) | |
| kwiqtăngkăthlūnē, <i>there was a river</i> | |

- kānkāpūknānē** = (she) without speaking went out. (502.)
- tiyēmā**, then that woman felt for her nose beads (and) they were gone. (759.)
- kinggūōākūn**. Vialis third singular. (391 and 392.) She followed behind her, after her, by down there along the river; when the river curved she followed around the curve. Having rounded the curve, they two were in sight of the village. That woman (the thief) went into the first house at the edge of the village and she also entered.
- ākūmīskā**, bade her sit down. **ākōmōā**, in Mode XXXIII.
- chānnimēnūn**, near her. (399.) And so she sat near her. Then that woman said.
- tāum ēmūm**. (290.)
- pēlāqtōk**, "Certainly," answered the woman; "she often does the same way to us." (Mode CLIV.)
- tāmāntāqtōk**, she stayed there. (Mode XXIII.)
- ūnwākū**, to-morrow the chief orders them to make *akutak*. (625 and 852.)
- ūtītmūn**, then that woman ran back (i.e., home).
- chīyūwāqthlūkū** = she went to that lake and pulled up that big lamp stick, and when she did it there was a door. (819.)
- kūqkūk**. Dual, **kēyūg'nā**. (419 and 811.) There were her old parents back there, and that woman said, "See! to-morrow they are ordered to make *akutak*."
- ātaūg'lōān**, then her old father gave her some back fat. (184.)
- hnenūn**, going out and putting that big lamp stick back in its place. (821.)
- ātsānūk**. Modalis plural. Some berries, taking them hurriedly.
- ātaūchēūkākkūtūng**. (592.) So they passed them into the *kazhga* one by one. (809.)
- chūrīski**, they were ordered to weave bed mats.
- āwātne**, when she rose from sleep and looked around her the other (women) had already gone. (390.)
- kiylikfiyāktōk**, going to the lake behind the village, she gathered grass.
- kēthluqtāqchāmā**, having made it into sheaves, she brought it back. She got back first and entered that house and set to weaving bed mats. When it was evening and they were finished and sent into the *kazhga*, the chief took (selected) the one of that woman.
- ātkskōk**, orders to make him an *atku* (i.e., the native fur blouse) and the chief will marry the woman who makes the best one.
- āmēkūn**. Vialis of **āmēk**, going in by that entrance.
- chāginrāmūk**, a summer deerskin already dressed.
- āngghāmā**. Third singular of **ānōā**, I go out. (530.)
- itrūthlūkū**, she brought in that *atku* = blouse (Mode LXXV). Then the chief selected that deerskin *atku*, and the chief married that woman. (182.)

How a Village was Depopulated by a Dwarf

Tōā'thlū-hōk-hwi ū'kūt nū'nāt ūētāl'rāēt, tūtḡāraūhōlōqtāng'kāthlūtūng āmē'gūm külē'nē ūētāuraū'lōqkil'rāā; nūkāthpēārātāng'kāthlūtūng chēlā', nūkāthpēārāk tāū'nā tūkū'lūnē tūn'tūnūk āngnāqtākil'rāā. Tōā'thlū chāt-illēt'nē yūt-illēt' kwīq'kūn āchērūt'mūqḡhūn āzgūl'rāēm īkētā'rātōk. Tōā'thlū chēlā' illē'tā kinggūnūrēqtōr'lūkū iyāl'rāēm ām tiyē'mā. Ū'ēg'yā'kūt hwāt'kāpik īkētūngrātōk'klūtūng tiyē'mā.

Kētōā'nē yūē'rūtōk tūngri'l'yākil'rāēt thlū chā'mūk tānghūtūksi'tūt. Kētōā'nē nū'nāt im'kūt yūērūt'kāpik'tūt, tūnggrā'k'klūtūng ātā'ātā'kōā'kān. Ūnwā'kōmē kētōā'nē kāfchīrhāuq'tūt kāzhgēm' illōā'nē tā mā'nē kētōā'nē

nukálthpěá'ráták kēm'thlirqtók thlērārau'hōlōk nākllkkā'kūkkē taūm piyūqtākātne' thlū chikkēkthlinār'lūkū.

Nukálthpěá'ráták iyākātāq'tók, thlērārau'hōlōk iyā'kātān nānnēkōā'gōk kētōā'nē tōi' iyāqtōrināq'tók thlērārau'hōlōk nānnēkōā'lāq'tók iyāl'rāēm ām tiyē'mā ĩkētñ'rātōk thlērārau'hōlōk ūmyūārq'tkōk "hwē'tōk tā'nūm kínggñū'mūk píngkēōg'lōā ĩkētīngsēōr'lē ĩkētīng'rālān Thlērārau'hōlōk iyāq'tók āppāulūē'rūtmē kiyā'kūn āzgōq'tók, mā'tñ āzgōr'lūnē pē'ōk kiyālth'hrāt mā'kūt tūpūmāk'klūkē. Kētōā'nē chānnīksēgēnālth'hrā māliq'lūkū nūtārāugnēnāq'tūt. Mā'tñ āzgōr'lūnē pē'ōk pūlliyārāpālth'hrāt píng'kūt kānnāmālū'tūng kwīg'mūn, nukálthpěá'rātām kiyā' mā'nā mán'thlūnē, tōi' yū'gwōk, ōr'lūvchōā'tlhrānē tāgū'kēr'lūkū yū'gwōk, pūlliyārāpāq'ġghūn tāggōq'tók, mā'tñ killōksēgē'kēr'lūnē nukálthpěá'rātām āt'kōā ū'nā āgōng'kālūnē, kētōg'lūkū killōā'nūn tāg'gōk kwē'gōāk, mā'tñ kwē'gōām ĩkkōā'kūn kān'nātōk, ā'kānūn-pīfkēnā'nē mā'tñ kānā'mā kīt'mūn snāk tān'ghā yīn'rāt ū'kūt nřēt. Nāngīngkākān'rātōk tōā'thlū kān'nā nān'vām kō'kā kil'gnōk, kilīngkān'rākūn pūgyēthlāq'tók chā-kān'nā mā'tñ pū'gōk yūchōā'yāk kān'nā pū'gōk ĩqpāyāgāu'lūnē kānnūq-pāyāgāu'lūnē ūkāt'mūn chāu'lūnē, chāu'tūkkklūkū kān'nūqtók 'kātā'kē píngyū'rhá!' tūtġārau'hōlōk ātōq'kūmā yūārū'tkā thlōā'thlūkū nēchūg'nī'kēū" — ātōq'tók. (*Song.*)

Tōā'thlōkā thlōā'thlūkū nētīng'rātān, tōā'thlū kēyū'ghwā tūtġārau'hōlōk. Kētā'kēmē ātōq'ghwū! Ātōq'yā'kūkkē thlōā'thlūkū ātūnrē'tā. Ā'kā! lētñrītthlinnē'kīn. Ātām' kētā'kē ūkkāk'fārānē'lūtñ ātō'kā yūchōā'yāk killūvākānēr'tōk kētā'kē tōā'nē ūkkāk'fārānē i'tāqhlūtñ ūkāt'mūn chāulūtñ ātōq'pē! Tūtġārau'hōlūm pīskūchēā'tūn i'tāq'lūnē ātōq'tók chīkūmpā-gālū'nē, ātōqgñēnān'rānē kātgi'kūn pītpā'ghā chēnēlūchōā'thlīr'mēnūk, kātgi'nūn nāpāts'kāqtók, ĩm'īnā yūchōā'yāk chūkchīnnā'tōk āngthlōq'lūnē tiyē'mā, pīk'krlūnē pūgyēthlāq'tók, mā'tñ tān'ghā mōrhā'hāk ĩnnū'gwōāk, pīk'krlūnē ūkāt'mūn nūqchēū'hrā mā'tñ tāq'tā ĩnnū'gwōā'chōā ū'nā ātrāu'thlūkū tāgū'lūkū ātrāq'tók kiyāmē'nūn ĩkē'tōk, ĩkē'chāmā štōk māuqhūlōq'lūmē'nūn tāg'gōk ĩkē'chāmā tōā'thlū māuqhūlōq'lūmē'nūn nāzvā'ghā "tūtġāthlūq'wā ĩnnū'gwō'ālthkā nāskwāulū'lōā tāng'ūqtthlūkū ām'thlīlthhūyākīlrāā'kūt nūnāqpaūyākīl'rāēt ū'kūt, tōā'tñ nān'gīlrāēt kāu'wā'vūt iyāgākā'mūng ūtūqtūksāu'nātūng. Kētā'kē kāzh-gēmē'unūn nāzvā'ghwū tōkōnēr'lik hōk tāu'nā ĩkē'ūtān." Kāzhgē'mūn āq'kātōk ĩt'krthlūnēthlū ĩtkrchīmē'tūn kān'nūqtók: "ūtrāqgñīl'nōk hwānē'hwā! ūtrāqgñīl'nōk'chāmā ūētārau'lōqkīl'rāēk" — hwākūn nāth-lūyāgūtākā.

NOTES ON THE DWARF STORY

- tōmthlū-hōk-hwī, *well, then, or so then.* (The usual preface to all stories.)
- ūkūt nūnāt. (20.)
- ūētālraēt. Third plural of ūētālraāghā, from ūētāugā, *I am.*
- tūtḡārauhōlōqtāngkālthlūtūng, *there is an orphan boy.* Third plural (472) from Mode I. tūtḡārauhōlōq. (184.) Is about the same as thlērāraūq'lōk, from thlērāraūgwōā, *I am destitute* (Mode LXVIII). (In all native stories the orphan is the hero.)
- āmēgūm. Transitive of āmēk, *doorway*, governed by kullēnē, *above.* (810.)
- kūlēnē, from kullmītōā, *I am above.* (383.) *Above the door means one is poor.* The poor sit there, as it is the least desirable part of the kazhga.
- ūētāurāu'lōqkllrāā. (462.) From ūētāurāu'lōqkōā, *I am (in a destitute condition).*
- nūkālthpōā, *a man of full strength, prime of life.* (182.) (Such as these only are capable of enduring the hardships and risks which attend sealing and the procuring of food in the Arctic.) Yūk is *man in general*; āghūn is *man or male.*
- tūkūlūnē, *he being rich.* Tūkūgwōā (Mode LXVIII).
- āngnāqtākllrāā, *who surpasses the rest in skill in hunting deer.* (574.)
- yūt-illēt, *a certain one.* (645.)
- āzgūlrāēm. (166.) From āzgōqtōā, *I go up stream. A certain man who had gone up the river below the village did not return.* (400.)
- illētā, *and then one of them.* (644.)
- kīngghūnrēqtōr'lōkū. From kīngghūnrēqtōr-ākā, *I go after one who is missing.*
- iyālraēm. (166.) Iyāqtōā, *I go (of the went person, of the one who had gone).*
- ūēgyākūt, *they try.* Ūēgōākōā.
- īkētūnrātōkklūtūng, *never succeeding in getting back.*
- kētōānē, *after a while there are no more men left in that village.*
- yūrūtōk (Mode IX), *there are no more men (i.e., able-bodied).*
- tūngril'yāklrāēt. From tūngrillāriyākōā (Mode XL), *they practise sorcery, but they never discover anything.* (308.)
- yūrūtōkplktūt (Mode LXXX), *after a while the village is completely depopulated and they use incantations (sorcery) every little while.* (616.)
- kāfchīrhāuqtūt, *one evening there were just a few there in the kazhga.* (602.)
- kēmthllrqtōk, *the chief was left alone.* (668.)
- nāklīkkākūkkē, *he always loved the orphan.* (192.)
- piyūqtākātne, *whenever they brought him his meals.* (867.)
- chikkēkthlinār'lōkū (Mode XXXI), *he always gave him some bits.*
- nānnēkōāgōk, *the chief was about to start; the orphan grieved at his going.*
- ūmyūārqtōk, *the orphan thinks to himself, "I am the last one to go and I'll return."* (486.)
- āppāulūrūtme, *the orphan goes in his late grandfather's canoe.* (188.)
- kīyālthhrāt, *old canoes.*
- tūpūmākkklōkē, *drifted ashore.*
- chānnīksōgēnālthhrā, *his nearing on his approach.* (416.)
- nūtāraūghēnāqtūt, *they kept getting fresher. The higher he went up the stream the newer the wrecked canoes appeared.*
- kānnāmālūtūng, *the old trail led to the river, or ended up at the edge of a stream, and here was the canoe of the chief.* (858.)
- ōr'lūvchōātīhrānē, *his little old bow. He landed and taking his little old bow he went up the trail.* (204.)
- kīllōksōgēkēr'lūnē, *after he had gone up some little distance.* (417.)
- āgōngkālūnē, *there was the coat of the chief hanging.*
- kwēgōāk, *a slough (i.e., like a river).*
- ākānūn-pīfkēnānē, *soon; having emerged, there on the shore were human bones.*
- nāngīngkākānrātōk, *he had hardly stood a moment gazing at the bones, when down there in the centre of the lake it grew rough.*

- killingkäräkūn, just as it grew rough something down there came up.
yūchōā'yāk, a dwarf. (237.) Bobbed up down there.
- iqpāyāgāulūnē, he has immense eyes. Īqpāyāgāugwōā. (223.) (Mode LXVIII.)
kānnūqpāyāgāulūnē, he has an immense mouth.
- ūkātūn chāulūnē, facing him. (265.)
pingyūrā, you fellow up there!
ātōqkūmā, when I sing my song, you listen to it well. (518.)
ātōqtōk, he sings. (845.) Then follows the dwarf's song.
tōāthlōkā, well, now! Did you hear it well? The boy said, "Yes."
kētākēmē, well, then, sing it. He sang, but he did not sing it well.
ākā. (626.) An exclamation of disgust and impatience.
ūkkākāfākānēr'lūtā, here, draw nearer and sing again. (Mode LXXXVI.)
killūvākānērtōk, the dwarf came nearer to the shore.
ūkkākāfārānē. (370.) When near by, "Open your mouth wide, face me, sing loud."
piškūchēātūn. (158.) He did as the orphan told him: opening his mouth wide, he sang with his eyes shut tight.
ātōqgnēnārānē, while he was singing. (541.)
kātgikūn, through the breast. (55.)
pītpāghā, he shot him with his cute little arrow.
chūkchinnātōk, that dwarf splashed; diving down, he was gone.
- pikkriūnē. (480.) Suddenly something bobbed up; as he looked it was a wooden doll.
nūqchēūhrā, he drew it towards him. To draw a thing in the water by working a paddle or stick.
innūgwōāchōā, doll. (196, 230, Mode LXVIII.) He got the little doll and picked it up; taking it along, he went back and came to his canoe.
ātōk, to drift, go down stream. Having come, he went down stream and came to his grandmother, and then he showed it to his grandmother.
tūtḡāthlūqwā, grandson, little grandchild!
innūgwōālthkā, my former doll, when I was a young girl. (89.)
kāzhgēmēūnūn, here, show it to the kahga people. (102.)
tōkōnēr'lik, the thing having the power of death, the deadly thing. (124.)
āqkātōk, he runs to the kahga, entering quick.
itkrchimētūn. (84 and 532.) Just as soon as he rushed in he cries out, "Here is."
ūtrāqgnūnōk, that which prevents a return = the thing which prevented our people from returning. (133.)
ūtrāqgnūnōkchāmā, having captured the return preventer.
ūōtāurāū'lōqkīlrāēk, they both lived along poorly.
hwākūn, from hence. (352.)
nāthlūyāgūtākā, I forget it (i.e., I have forgotten the rest of it).

The Stolen Wife

Nūlāāqkīl'rāēk ūētāl'rāēk kwē'gūm snē'nē kāhāq'mūk tōi', hwā'tñ āthlā'mūk thlū yūg'mūk illāū'nātūk. Ēmāqpīg'mūn tāuq'kūn ānūmā-lū'nē tā mā'nā kwīq tōi. Īm'īnā ūē'nā ēmāqpīllāōrāq'klūnē unā'vūt, ūnggnūngsē'nūk pēshōg'lūnē. T̄kētākā'mā tāuq'kūn im'kūt pītā'nē pīkā'hūn fhā'lōkkūn kālvātāq'klūkē, nūlā'hān tāuq'kūn chēūgnēr'lūkē chāmā'kūn nūm illō'ānūk, nūm illō'ānē thlū āmārāk'klūkē. Tōātrthlin'ā tōi' im'īnā ūē'nā pēchēr'yārāng'kāthlūnē. Tōām'tāthlū ēmāqpīllēun-rātā'kāmā, pāuwā'kūn thlū ūnggnūngsē'nūk tūn'tūnūk pētāk'klūnē. Kētō'ānē hōk im'kūk nūlāāqkīl'rāēk īf'nā'ānūk. Īm'īnā ūē'nā ām'thlēr'mūk pišōgnānrēr'lūnē chā'mūk tōi', im'īnā nūkklētsstūf-

kěná'kū ānglēchā'rāk thlōā'thlūkū. Tōi' tōā'tñ uē'taut. Tōā'thlū chāt-illēt'nē im'īnā uē'nā emāqpillēōyāqtōg'lūnē iyāq'tōk. Tōi' chāmā'nē emāq'pīg'mē kiyā'nē ūchēg'gñēgñān ū'trāthlūnē tōi' nūnā'mēnūn tkēikātār'lūnē, kiyū'hwāhōk im'īnā nūlā'hā nūm'thlū chāōkhrā'nē chātāu'nānē, tōi' chulōq'chāmā nū'tān yū'lūnē pītā'mēnūk tōi' kūg'lūnē tāg'lūnē, ihā'lōkkūn thlū im'īnā kālūf'thlūkū pītā'nē kālūf-chā'kūkkē kiyū'hwā kā'mūm tāgūyūnrē'tā. Tōi' ān'thlūkū, mā'tñ hōk ūyāng'tōk, nūlā'hā chātāu'nānē, īf'nāā'rā kē'mē im'īnā tōā'nē uētālū'nē. Tōi' ātrā'lūnē it'rlūnē nū'tān. Mā'tñ hōk it'rtōk ī'mīnā ākē'tē mō'r'hāk iēmchēmā'lūnē. Yūm tōi' hwā'nū ēnāngkālth'hrānē chiyūthlēnē'kē āngnūthlēnē'lūkū thlūmī'. Mā'tñ hōk ā'nōk mī iyāuthlēnē'kē ekām'rāg'nūn ūk'thlūkū. Tōi' nū'tān it'rlūnē, ūp'thlūnē kāmmūkshāg'lūnē iyāg'lūnēthlū tūmī'kūn yūm māllīq'thlūkū, chāskū'nē thlū āgñāk'thlūkē. Kētō'ānē hōk ilraūnēnā'gñēr'mnē ūkshō'āqtōk, mā'nā pūk'tlhrā kāāg'mē iyāg'yā'klūnē hōk āmā'kūn nūnā'mēnūk. Īngriqpā'thlūg'mūn thlū hōk mī miyūthlēnē'lūkū sūqtūlrāā'mūn. Mā'tñ hōk kāske'tōk īng'rīmūn emāq'pīk ū'nā chēlā' ā'thlā. Nū'nāthwā hōk kān'kūt emāq'pēm snē'nē. Mī im'kūk ātrāthlēnē'lūtūk. Mā'tñ hōk tōā'vūt nūnā'nūn im'kūnūn tkē'tōk āgñūkāraū'hōlōk ū'nā chāket'lhraā slā'mē. Tōi' āp'thlūkū emū'mūk nūlāā'mēūk nāt'mūn iyāuchē'ānūk. Āk'māvūt emāq'pēm īnglō'ānūn iyāu'tā hōk nū'tān, im'īnā āgñūkāraū'hōlōk tārayōkfāg'mūk pillē'lūnē chāke'thlūkū, il'lōā thlū kām'īnā krmā'lūnē nū'tān tāk'gñān mōq'mūn ātrāq'thlūkū nū'tān im'īnā āgñūkāraū'hōlūm ūkkīsh'kā illō'ānūn, ūk'nān thlū hōk kīng'gñōā pātū'lūkū, nū'tān iyāg'lūnē chāmā'hūn mōq'rhūm illō'ākūn, tū'chāmā tāuq'kūn nū'tān pūg'lūnē āk'māhūn. Nū'nāt kittēt'hūn nū'tān yū'gnāmā āshīq'nē im'īnā kīt'mūn chāūthār'lūkū tāg'lūnē. Mā'tñ hōk tā'gōk yūrāl'raēt kām'kūt kāzhgē'mūk. Nūlā'hā hōk tāuq'kūn ā'thlā kāhār'mā nū'mē uētālū'nē ūmgūmālū'nē āmē'gā. Ām'ek tōi' nāvghōr'lūkū it'rlūnē nūlā'ānē thlū im'īnā tāgū'lūkū, ātrāu'thlūkū emū'mūn thlū āshīq'īmūg'nūn ūk'klūkū iyāu'thlūkū. Ēmū'mūn tōi' āk'māvūt tū'thlūtūk chēlā' nū'tān yū'lūtūk, yū'gnāmūk thlū im'īnā āshīq'sēk kīt'mūn chīng'krē'lūkū tōi' tārayōk-fāu'klūnē iyāg'lūnē. Ū'trāq'thlūtūk thlū tūmū'mēkūn. Mā'tñ hōk tkēkātāq'tūk nūnā'mūg'nūn ūnggñūng'sēt chāt-tāmāt' ānōrāl'raēt nē'nūk. Chūnāu'hwā hōk im'īnā īf'nā'ārāk ūnggñūng'sēt ānglēchāthlēnē'kēt kīnggñō'āgñē. Ūnggñūngsēōrq'thlēnē'lūnē tōi' im'īnā īf'nā'ārāk kīnggñō'āgñē. Ēkīn'kā thlū hōk kīnggñō'ānē īf'nā'āmūk uē'tāyūnrā-lā'mūk iyāg'lūtūk ūnggñūngsēōrq'thlūtūk trākānnāāraūq'thlūtūk hōk tōi' tāu'kūk iyāg'lūtūk nūlāāqkīl'raēk. Ētaūgwēūk.

NOTES ON THE STORY OF THE STOLEN WIFE

- kāhāq'mūk**, a married couple were living alone on a river bank. (674.)
- illaūnātūk**, so this way (it was) another person not with them both. (510 and 639.)
- ēmāqpīllāōrāqklūnē**, he works on the sea down there hunting animals. (214; combined with the verb "to work.")
- īkētākāmā**, whenever he comes from thence. (525.)
- imkūt pītānē**, those his game. (281.)
- kālvātāqklūkē**, lowering them down by the smoke hole up there. (810.)
- chēūghēr'lūkē**, his wife from thence receiving them by down there in the house.
- āmārākkklūkē**, and in the house she skins them.
- tōātrthlīnāq**, thus that one, her husband, had the habit of doing. (197 and 358.)
- ūchēggūnēgān**, so down there on the sea, his canoe being loaded. (541.)
- kiyūhwā**. (724.) How is it this time his wife was not in front of the house? = she was not watching out for his return? (736.)
- chūlōqchāmā**. (532 and 848.)
- kālvfchākkūkē**. (190.)
- kāmūm**. (281.) **Kāmīnā**, how is it that one inside (the wife) did not appear to take his lowered things, the game he lowered down into the house?
- ānthlūkū**, so taking it out, when he looked down his wife was absent and his child was in there alone. (510 and 668.)
- ākētē**, the head-board was broken. (811.)
- iyāuthlēnēkē**, here he seems to have taken her away, putting her in his sled.
- itrlūnē**, so going in, getting ready, putting on his boots, he followed the man's trail, carrying his weapons with him. (478.)
- īlraūnēnāghēr'mnē**, he travelled along till winter; it was summer when he set out from his home back there. (539.)
- sūqtūlrāāmūn**, here he had taken her to a high mountain, a steep one. (691.)
- kāskētōk**, when he scaled the mountain there was another sea down there.
- kānkūt**, and there was another village down there on the seashore. (19.) Those two had evidently passed this way.
- chākkētīhrāā**, there was an old man whistling (chopping) outside. **chākyūn**, native axe.
- āpthlūkū**, so he inquired of him about that, his wife, whither she had been taken.
- ākāmāvūt**. (352.) **Ākmānā**, to over there, on the other shore of the sea, he took her.
- tārāyōkfāg'mūk**, a king salmon. Its inside was hollow; when done he brought it down to the water.
- ūkkīshkā** (Mode XXXIII), that old man bid him enter into it, and having entered he shut it after him.
- chāmāhūn**, he going by below by in the water, he landed from thence by the other side, having landed all right in front of a village. (380.)
- āshlqūē**, his container. He turned the wooden salmon around with its head to the sea after he landed.
- kāhār'mā**, his wife was in a house down there by herself alone, the door being fastened. (674.)
- āmēk**, he breaking it, the door, going in and taking his wife, bringing her down (seawards), putting her into that, their container (vessel). (27.)
- ēmūmūn**, to that (place) over there they two reached again all right. They landed, and they having landed they turned their vessel, and pushing it forward, it went off, becoming a salmon. (281.)
- tūmūmēkūn**, they both returned by his trail. When they began to get near their home all kinds of animals were coming out of their house. (54.)
- chūnāuhwā**, and so it was the animals were rearing their child while they were away; during their absence their child had become an animal.
- īkīnkā**, and they both in the absence of their child not wishing to remain there, they both go away, becoming animals. Those two married ones go away, becoming wolverines. (257.)

The Story of the Invisible Daughter-in-law

a. Nū'nāt ūētāl'raēt, ēmäq'pēm snē'nē, nukälthpēärätäng'käthlünē thlē-rärauhölüng'käthlütüngthlü, maühölüng'käthlünē thlērā'rauhölök, im'inä nukälthpēä'rätäk kätünräng'käthlünē tängaühölör'mük. Käzhgēm'käthlütüng ēmäq'pēm tügnē'kün. Yätē'nē hwä käzhgē'tün ängtäl'raä ktüm'riyü.

b. Tōä'thlü nukälthpēä'rätäm im'inä kätün'rä chiyäklēr'lünē äng'lēök, äng'lēän thlēmöqtör'yä'kä ē'müm ätēn' nüllqtüsklü'kü, tau'gwäm pēyün'rätök. Tōi'.

c. Ūnū'vākän kauwäyüē'rüthlünē nukälthpēä'rätäm kätün'rä nüt chän-nēr'lükē, illä'nē kauwäq'kätä, än'lünē nüt chännērq'thlükē.

d. Tōä'thlü chäm-illē'nē thlērā'rauhölüm känrütä tökklor'lükü: "illō'ra-chüng ünüq'päk än'kövüt, yäklēt' nüt pinggñi'yün chännēr'kēkē, pinggñi'yüät-nük än'kövüt, nēchüg'nēkē'nä ütā'kälthhrän tängērqtchēh'kök." Tōä'thlü keyü'ghwä: "Hwē'gñä ütā'kälthlmnük nükkäk'gñi'tōä." Tōä'thlü pē'ä thlērā'rauhölüm: "Käng! illō'rächügñ ätamēkē'kā ütā'kälthhrän näthlünüq'pghwü, tängērquv'ghwü üllöqgñi'tän, kētä'kē nükkäk'kēä tängērquv'ghwü." Tōälth' äng'rä.

e. Tōälth' ēnäq'tüt, ēnäq'chätä nukälthpēä'rätäm kätün'rä kauwār'nē'tök, tōä'thlü kauwä'tä ä'nök, im'inä thlü thlērā'rauhölök kau'wän tau'gwäm. Ūk'shümē ärrällr'lükü, tōä'thlü äg'gök im'künün nün'nün pinggñi'yüät-nün, it'raqtök tōä'thlü äng'nāmā tauq'kün nēchüg'nēör'yä'kök, chä'mük nēt'nrätök. Tōäm'täthlü iēpä'nün chēlä' it'ra'lünē, tōäm'täthlü äng'nāmā nēchüg'nēör'yäkil'raä chä'mük nēt'nrätök. Tōä'thlü chēlä' pinggñi'yüäg'nün it'ratök it'ramā chännēr'rä nütän, tauq'kün äng'nāmā nēchüg'nēöq'tök, nēchüg'nēkän'räkün pämä'kün killō'änük illäurää'mük nē'tök.

f. Mä'tñ kä klüt'mün täkkü'yätök, nüvääq'chä ük'nä, kän'tänük tagū-mää'lünē tüntüyägäg'nük ätör'lünē. Tōä'thlü üthlä'gä ünä'hün, nū'nāt kittēt'hün pitmōq'thlünē kän'tät im'kut tagūmää'klükē. Tōä'thlü tkē'chämēu pē'ä täng'hä chäväq'tä ünä nüvääq'chä tängvā'gä tängvāg'nēän'ranē ē'müm känrütä "hwä'kä nukälthpēä'rauhölök ü'yök chälraä'yüyēt?" Tōä'thlü keyünrē'tä ē'müm nukälthpēä'ram. Tōä'thlü ä'wi pitmōq'tök nütän. Kētō'änē ümärkär'slükü kinggñün'räkün pitmōq'tök, yüäyä'kükkē tiyē'mä, käzhgē'mēthlü yüä'yä'klükü tiyē'mä, ümyüörkñ'lükü kētō'änē ñnē'thlü yüör'yä'kä äwäkinrä'tä, äwäkinralä'mēu üqnä'arän, käzh'gēök käzh'gēän thlērā'rauhölüm mä'k'kör'lünē tökklor'ra "illō'rächüng kē'yä äm känruchä'kkümkin tōi' ütā'kälthhrän täng'hrän näthlüyägüzgñi'tän."

g. Tōä'thlü keyü'ghwä "illō'rächüng hwä'tñ tängērqpilüq'tōä nä'tüt-mōqtä tiyē'mä?" Tōä'thlü thlērā'rauhölüm keyü'ghwä "tpēnük' äwäkä-

chéh'kán náthlínrachá'káká it'lhá, kětá'kē chēlá' únwá'kū niyōr'kēū āgñú'átá kánrūzh'kátñ tām'mā kēyū'kēnā."

h. Tōá'thlū ān'grá, tōi' ēnāq'klūnē, mā'tñ tūpāq'tōk āk'ká tūpāthlīnīl'rāēt ēr'nūqpāk ūmyūörnāōq'tōk ēmū'mūk. Tōá'thlū chiyákkler'lūnē ūnūq'tōk, ū'nōān nūkáłthpēā'rauhōlōk nū'tān kāuwā'r'nē'tōk, ēmū'mūk ūmyūörnāō'rāmā, tōá'thlū ēlgōq'chātá kāuwā'tá tau'gwām, ā'nōk āng'nāmā chānnērqpūk'nānē niyō'r'hā ēmū'mē āmā'nē tāng'thlūr'mēnē nūm chāōkhrā'nē.

i. Tōá'thlū āk'kánūn ūētān'rātōk. Tōáłth' nē'tā. Mā'tñ ām tākkū'yāqtōk chā-ūk'nā kán'tānūk ām tāgūmā'ālūnē. Tōá'thlū ūthlāgāq'tā, tōáłth' ikē'chāmēū tīg'gōā tāthlēā'kūn. Tōá'thlū pē'ā tōkkō'rā tīg'gōā'mēū "nūlā'āts ūkkūzh'mē kán'tāt nā'tūtōrōtlāq'chīkē?" Tōá'thlū kēyūnrē'tā ē'mūm nūvāāq'chā'rām kāthlāū'chākā kēyūksi'tōk. Īm'īnā nūvāāq'chāraū'hōlōk chiyákkler'lūnē tōáłth' kēyū'ghwā "nūkáłthpēā'hōlōk ū'yōk ākkwā'wāk kāthlāūting'rāmkin kēyūksilgñū'tñ, āthlāū'kūmā kēyūnrāchārām'kin, tāgūmāākūf'kēnē pūh'gūzh'gñā."

j. Tōáłth' nūkáłthpēā'hōlūm kēyū'ghwā, "tāgūmāq'raōlūtñ pūhgūzh'gñī'tāmkin." "Īkkē'ká pūhtāqkánrā'lingnāqpūgñā ū'kūt āggū'ikēr'lākē āmāk'klīnkā nūqrūksi'tūt." Tōá'thlū kāzh'gēm kītē'nūn thlīrq'tūk. Tōá'thlū pē'ā "nāū'hwāmē āmāk'klīrīhñ?" Tōá'thlū pē'ā "pēi'tāng!"

k. Nūkáłthpēā'hōlōk klūt'mūn tākkū'yāqtōk, mā'tñ tākkū'yāqtōk Īm'īnā kūtūm'riyūk, kāzhgēm' yātēn'ligñōk tānkig'lūnē. Mā'tñ tā'gūk kāzhgēū-thlēnīl'rāā, nūvāāqchāraū'hōlōk it'kātān, nūkáłthpēā'hōlūm pūq'thlūkū chēūgñānē it'rātōk. Mā'tñ kā it'rāmā pē'ōk yūg'yāg'lūnē yūnkhrā-thlī'nūr'nūk. Kēyū'gñā hwā ūq'kōmā nūkáłth'pēāk ūētāl'rāā, ūg'māīn kāāvāq'tōk chānnē'ānūn thlū ūq'thlūnē ūqtkān'rākūn Īm'īnā nūvā'āqchā pū'gōk kán'tāt Īm'kūt tāgūmāā'klūkē, tōá'thlū kāāvāg'lūnē kánā'vūt thlē thlēā'mēkē ārrōkūt'ki Īm'kūnūn kāzhgēmē'ūnūn.

l. Tōá'thlū nāng'gñōk kán'tāk ūkkātmōrō'tā ū'mūm thlū chānnēk-klēā'nūn tūnkātā'ghwū nūkáłthpēā'hōlūm ē'mūm tāgūthlāg'lūkū Īm'īnā nūkáłthpēāqpā'thlūq chēūthlūg'lūkū chēūthlū'gānē āt'kūtōk ātkō'āmā kūt-kkēr'lūnē ā'nōk tiyē'mā. Tōá'thlū kīnggñō'ānē ā'gñān nūkáłthpēā-raū'hōlōk nūqrōq'tōk nānggñū'chāmā thlū, Īm'kūt thlū kāzhgē'mēūt nānggñū'chātá kán'tāt Īm'kūt kōyūr'q'thlūkē ān'lūnē Īm'īnā nūvāāqchāraū'hōlōk ān'gñān, nūkáłthpēāraū'hōlūm māllīq'tā.

m. Tōá'thlū tūg'gōā, tūggōā'mēū pē'ā "pūgūzh'gñī'tāmkin, kán'tāt tau'kūt tāmā'vūt thlē'kē, Ītrnāuq'tūkūk tau'gwām kāk'māvūt ānūm'tnūn." Tōá'thlū nūvāāqchāraū'hōlūm pē'ā "nūkáłthpēā'hōlōk ū'yōk

uē'kā āu'ginā iyāq'stān āk'kā kīnggñūnītnāā'rāqtōk." "Tōi' iyāg'lē" kēyū'ghwā nūkālthpēā'hōlūm, "īrk'klūnūk kāthlātūf'kēnāk, ītrnāuq'tūkūk tāu'gwām ārrēnki'ātā" Im'īnā ītrū'tā nūvāāqchārau'hōlōk ītrū'thār'lūkū ā'nōk, hwānē'hwā ūnū'gūmē, ān'gñāmā krā'nūn ūq'chāmā āthlērāqkā'nūk ītrū'tōk ātkūki'nūkthlū.

n. Tōā'thlū āt'stā ātstrā'lūkū pē'ā "ātā'kē ik'kkūk tūpāq'thlākūk yūōr'lūq'kā." Tōā'thlū ē'mūm pē'ā nūvāāqchārau'hōlūm "tūpāqtūng-nāq'pākūk tōā'kā tāngērqnāurā'nēgñā tāngērqgñitā'nēgñā illāngchīf'kēnē tāngērqnāārā'nēgñā tāgūmārāāq'pūgñā kāthlāutkūfkēnā'kūk, kāzhgē'tāug'wām." Tōā'thlū pē'ā "hwā'thlōkā kāzhgīl'lē," tōāth' ā'nōk āng'nāmā kāzh'gēōk, tōā'thlū kāzhgēā'mā ē'nāqtōk. Ūqnāārau'lūnē thlū hwānē'hwā ēnūq'chāmā kāuwāthlīn'nēōk. Mā'tñ tūpāq'tōk āk'kā tūpāq'thlēūt, māk'tōk tūpē'mē uētāyā'kōk tōā' ātā'nēthlū īmīnā kāzh'gēān chā'mūk thlū kānnūr'gñiyūk'klūkū im'īnā nūlā'ānē ūmyūōgñā'mēū kānnīngrēts'nān chā'mūk ā'nōk.

o. Mā'tñ īt'rāqtōk nūlā'hā im'īnā uētāl'rāā. Tōā'thlū chānnē'ānūn ākō'mōk, ākōm'nāmā chākūt'nē pē'ā "chēn'mē ū'nā thlēmōqtōg'lāhār'lōā illālāōyīnrēt'chēū." Tōā'thlū ē'mūm ā'nēn pē'ā "hwā'kā! nāu'hwāmē?" "Hwānē'hwā chānīm'nē uē'tāuk." Tōā'thlām pē'ā "nāu'hwāmē? chēn'mē tāngīngrūn'rētā!" "Tāngīngrūlū'nē hwānē'hwā chānīm'nē uē'tāuk" kāāqchā'kōk im'īnā ā'nē tāngnūksi'tā ūkkō'ānē. Tōā'thlū ē'mūm kātūn'rān pē'ā: "tōkklōr'lūkū ā'nā tāngksi'līngnūq'ghwū kāthlāutlā'kēū." Tōā'thlū pē'ā ā'nēn "nētllāgñithlēkē'gñā nāu'hwā," "nētllāqchēhkā'tñ tōi'."

p. Ūē'tāut uētālū'tūng, im'kūnūn āmākklē'nūn kāzhgēā'klūnē hīn, im'kūt tāuq'kūn nū'nāt tāngūqsāu'nākū; im'īnā kāzh'gē ē'mūm tāu'gwām thlērārau'hōlūm tānghāk'klūkū kē'mē. Tōā'thlū im'īnā nūkālthpēā'rātām kātūn'rā chām-illē'nē pē'ā thlērārau'hōlūm, "illō'rāchūng ūtā'kālthhān im'īnā kāzhgēsī'lān, tāngūksi'tākkā tāngūqsit'nēlūkū chākē'ānūn nētllāq'tōā, kētā'kē hwānē'hwā kīnggñākātāq'tōk īr'nē'kān āchē'mē tānggūqstlrāā'mē īr'nīfkāk'kēū nū'tān ān'kān īr'nāān ā'nāvnūn tāgūfkāk'kēū chē'ūmūk, īpīt chē'ūmūk tāgūkūv'ghwū īpīt kē'vūt tāngvāqchēh'kān nūlā'ān." Thlērā'rau'hōlūm kānrūtā tōā'tñ.

q. Tōā'thlūtōā uētālū'tūng tōi'. Chām-illē'nē nūkālthpēā'rātām kātūn'rān ā'nānē pē'ā "nūlār'kā ū'nā īr'nēkkātāriyūg'nā'kōk, kētā'kē ūthlā'ghwū." Tōā'thlū ā'nēn ūthlā'gā, āchē'mūn ātrās'kā kātūn'rān, tōā'thlū ūtrāq'tōk āchē'mūn. Mā'tñ īt'rāqtōk āk'kā ū'nā ān'thlēōk tāngāuhōlūnē. Nūvāāq'chāk ū'nā kātūn'rān ē'mūm nūlā'hā tānggūqpilūg'lūkū hēn. Nūvāāqchāq'kērtāh ū'nā nū'tān tōi' tāng'hāmēū illālē'ōrhā. Tōā'thlū

má'th á'nök chát-Ing'kút ē'mūm kázh'gēm yáklē'anē ktūmriyū'gūnē
mikkīlligñō'ārāt ákūzhráq'tlrāēt.

r. Īm'ínā kázh'gē tánggūqpilūg''lūkū nū'tān illákkleū'lūtūng im'kūt
thlū nūkálthpēá'rātām nūlá'hān āmāk'klē tāmākū'mēūnūk nūlērqtōg'-
'lūtūng nū'tān tōi' ūētá'klthlēt im'ínā thlērārau'hōlōk yáklēt' ām'kūt
nāklík'klūkū.

Literal Translation, showing the Various Idioms

a. There was a village on the seashore, having a chief and an orphan boy, he having a grandmother. That chief having a son, a boy (the village) having a kazhga facing the sea. Beyond was a hillock as large as a kazhga.

b. So then that chief's son finally grew up; having grown up, his father used to urge him to marry, but he did not wish to.

c. Whenever it was night, the son of the chief being sleepless, he cleaned the houses (his folks when they sleep, he going out, the houses he cleaning them).

d. So one time the orphan said to him, addressing him: "Friend, when you go out to-night, the endmost three houses, clean them; when you come out from the third one, you listen; you will see your waited for one." Then he replied, "I do not know of any one I am waiting for." Then the orphan said: "No? my friend, indeed (you will see) the one you await, even if you do not know of her; when you see her you will not turn away. Here, now, you must think of me when you see her." So he assented.

e. Then they went to bed; they having gone to bed, the son of the chief was sleepless. Then they having gone to sleep, he goes out, but only after that orphan was asleep. (It was) in winter, it being moonlight; then he went to those three houses. He went in (the first); then having come out from that one, he listened carefully; he heard nothing. Then again, he entering the second, then coming out, the careful listener heard nothing. Then he entered the third; having entered, he cleaned it well; having come out from there, he listened; as soon as he listened from down there behind he heard walking.

f. Then as he turned back (to look), a handsome girl (was) coming towards him, carrying some kantaks, she wearing a fawn skin (dress). Then he approached her, by down there, by the front of the village, she going to the pī (i.e., the mouth of the river), having in her hands those kantaks. Then having come to her, he thought, "See how fair this one is!" He gazed at the beautiful girl; during his looking this one said,

“Well, you young man, what are you doing?” Then that youth answered not. So over there she went to the mouth of the river. Then he, after a while, by behind her, went to the mouth; he searched for one was not; in the kazhga, too, he sought her—she was not; and in the houses after that he searched he found her not. Not finding her, he goes to the kazhga, because it was dawn; having entered the kazhga, the orphan, slowly getting up, addressed him: “Friend, you see now what I told you; you saw the one you await; you will not forget her.”

g. Then he answered: “Friend, I see for the first time (a person) like this. Whither has she gone? She is not.” Then the orphan answers him: “You will find her yourself. Even I know her going to place; here now again to-morrow you watch for her here again; when she speaks to you, you answer her at once.”

h. Then he yessed him (said yes). So he went to bed. When he awoke, already the others were awake; during the whole day he was thinking about that one. Then finally it nighted (night came); being night to him, the youth was not at all sleepy, because thinking about that one. Then, they having gone to bed, only when they were asleep, he goes out; he having gone out, without cleaning (the houses), he watched for her over there, in his having seen her place, in front of the house.

i. And so he was not there long; then he heard her. When he turned around to look, there she was coming towards him, again carrying kantaks. Then he approached her, and having come to her took her by the arm. Then he said, addressing her, having taken hold of her, “Young girl and these kantaks, whither are you always carrying them?” Then that handsome girl did not reply, although he addressed her (that handsome girl never answered). Finally, then, she answered: “You youth, although I spoke to you yesterday, you never answered; if I was another I would not answer you, without holding me. Let me go!”

j. Then the youth answered, “After having taken hold of you I will not release you.” “Well, even if you are not going to release me, let me carry over (these kantaks); these my brothers have not eaten yet.” Then they both reached the front of the kazhga. Then he said, “And where are your brothers?” Then she said, “There they are.”

k. The young man looked behind; when he looked that hillock beyond the kazhga is shining. When they both went to it, it was a kazhga. When the girl was about to enter the youth released her; he entered before her. Then he having entered, he beholds it crowded with young men. There was one tall young man upon the bench in the corner. He (the chief's son) passed right through and got up on the bench near him; as soon as he had gotten up, that handsome girl entered carrying

those bowls ; then she going up, she laid them down ; having laid them down, she distributed them around to those kazhga folks.

l. Then the last dish, she brought it over, she about to pass it to that one near him. That youth grabbed it, taking it before the big fellow ; having taken it before him, he (the big one) put on his parka ; having put on his parka, jumping down he goes out. Then after that, his going out, the youth began to eat ; he having finished, and those folks having finished, (she) collecting those dishes, that handsome girl she went out ; that youth followed her.

m. Then he took hold of her ; having taken hold of her, he said : " I will not release you ; put those dishes down there ; let us enter only the house out there." Then that handsome girl said : " You young man, my husband, the one going, whom you sent away by now, he is almost home." " All right ! let him go," answered the youth ; " you without talking nonsense, let us go in." Although she did not wish it, he brought that girl in ; having brought her in, he goes out ; here in the night, having gone out, having climbed up to the cache, he brings in some bedding and some clothes.

n. Then he put them on her. Having put them on her, he said, " Well, those two opposite, my parents, I will wake them up." Then the girl said : " Even if you should wake them, it is not likely that they will see me. They will not see me — they will see me finally. You have taken me without consulting them ; however, go you to the kazhga." Then he said, " Or I will go to the kazhga." So he went out, and having gone out he entered the kazhga ; having entered the kazhga, he went to sleep. It being now near dawn, having laid down, he went to sleep. When he awoke they were already awake ; he got up, having awaked. However, he remained awhile, for his father having come into the kazhga, he expected that he would likely allude to his wife, but he went out without referring to her.

o. When he entered (his home) that his wife was there. Then he sat down near her ; having seated himself, he said to his mother, " Why is it, I being urged, you do not welcome this one?" (having urged me to marry, why is it you do not welcome my wife?) Then that his mother said, " Well, where is she?" " Here she is here near me!" Then she said : " Where is she? Why is it I do not see her?" " Here she is, visible here, near me." That one, his mother, peered around ; she could not see her daughter-in-law. Then her son said, addressing her, " Mother, even if you do not see her, speak to her." Then his mother said, " Maybe she will not hear me." " She will hear you all right !"

p. So things went on thus, he visiting the kazhga of those brothers without the villagers ever seeing it, the orphan boy alone ever seeing

it, that kazhga. Then some time after that orphan said to the chief's son: "Friend, that you waited for one, I never see her, as she never comes to the kazhga. I hear her father-in-law has never yet seen her. Now, she is about to become a mother. When she is about to bring forth, make her bring forth on the floor in the dark; when the child is born let your mother touch it first; if you touch it first, you alone will ever see your wife." Thus spoke the orphan boy.

q. So it went on. Some time after the chief's son said to his mother, "That one, my wife, looks as if she is to be confined, so go to her." Then his mother went to her. The son said, "Place her down on the floor"; so she placed her down on the floor. When he came in already this one was delivered of a boy. (The old mother) she sees this girl, the wife of her son, for the first time. This one is a pretty girl. Having seen her all right, she is friendly to her.

r. Then when she (the old mother) went out (she sees) those down there children of that yonder hillock kazhga playing. That kazhga she beholds for the first time; then they associated together, and those brothers of the chief's wife they married with the people of there, and so things went on, the last ones, those over there, loving that orphan.

800. The Eskimo are naturally the most energetic traders, and as furs constitute their most valuable property, the custom arose among them of using some particular skin as a common unit of value.

In the district around the mouth of the Yukon the skin which served as the unit of value was that of the red fox (*kaivwāk*), which was estimated at one dollar by the white traders. The skin of a mink (*ēmūr'mūtāk*) was valued at twenty-five cents.

All business transactions were estimated by foxes and minks until the coming of the vast number of gold seekers, from whom the natives learned the use of coined money.

The introduction of bank notes among the Innuits was accomplished with much more difficulty. Even those who lived around trading ports, and who were therefore more familiar with the customs of white men, were not easily convinced that these particular pieces of paper possessed value.

Their greatest difficulty was in learning to distinguish the various bills.

Points of the Compass

801. The Innuite recognize the four cardinal points, to which they give the following names: *nĕgŭk*, north; *ŭĝnălĭk*, south; *kŭqknŭk*, east; *kănnŭknŭk*, west. In addition to these, they have names for two of the secondary set of points, viz.: *nŭqkĭk*, northeast; *yăknŭk*, southwest.

802. The following examples show how these words are declined:

<i>Loc.</i>	nĕĝŭr'mĕ nătăkăkă	I found it in the north
<i>Mod.</i>	nĕĝŭr'mŭk tigŏă	I come from the north
<i>Term.</i>	nĕĝŭtmŭn iyăqtŏă	I go to the north

For the other points substitute as follows:

south	ŭĝnălămĕ	ŭĝnălămŭk	ŭĝnălămŭn
east	kŭqknĕ	kŭqknŭk	kŭqknŭn
west	kănnŭknŭg'mĕ	kănnŭknŭg'mŭk	kănnŭknŭg'mŭn

803. For the *north* and *south* there are extra forms meaning *the far* or *extreme*.

nĕĝŭkfăk	the far north	nĕĝŭkfănĕ	in the far north
ŭĝnălăkfăk	the far south	ŭĝnălăkfănĕ	in the far south
ŭĝnălăfărănĕ			in the extreme south

For the *north* and *south* there are also the following:

nĕĝŭksĭnrăt	the most northerly
ŭĝnălăksĭnrăt	the most southerly

804. As *west* means "out to sea," and *east*, "inlandwards," they have not extra terms, as the Innuite never venture any distance in these directions.

805. The various winds receive their names from the quarter whence they blow.

nĕĝŭkfătŏk	the wind is from the north
ŭĝnălĕrtŏk	the wind is from the south
kŭqknĕrqtŏk	the wind is from the east
kănnŭknĕrtŏk	the wind is from the west
yăknĕrtŏk	the wind is from the southwest
nĕĝŭkfătŏk kăŏkklĭr'mŭk	northeast wind
nĕĝŭkfătŏk hwŏkthlĕmŭk	northwest wind

806. The inquiry, "Which direction is the north?" is expressed by the following idiom, which means, *from whence does the north wind come?* **Nākūn nēgūkfāllāqtā.**

NOTE. — **Nēgūkfāllāqtā** is in the third singular of the interrogative aspect (459) and in the mode signifying the habitual performance (CLIV). The answer to the above is **hwākūn nēgūkfāllāqtōk.**

807. Many variations will be encountered, which will be readily understood. **Kūqknēm tūgnēnūk tīgōā,** *I come from around the east* (see 663 on **tūgnē**).

808. The accompanying diagram will assist in affording a clearer idea of the meaning of the many locative terms connected with the native dwellings.

809. In every InnuIt village there is a communal house, termed **kāzhgā,** around which are grouped the private residences.

In the olden times, when the population was numerous, there were many villages containing from five hundred to a thousand inhabitants, and even more. There are traditions of great settlements, one of which possessed thirty kazhgas. At present it is very rare to find a village in which the population is large enough to require two.

On account of the intense cold, which does not permit of any outdoor work or assemblies, the kazhga serves as the workshop, meeting place, bath house, theatre, and general club house for the residents of the village. It may be described simply as a cellar with a roof over it. It consists of an excavation from twelve to twenty feet square, covered with a pyramidal roof of rough drift logs. The interstices are caulked with moss and the whole roof is then overlaid with a thick coating of sods and earth. In the centre of the roof a small square opening is left for light and ventilation. This is covered with a curtain made of the intestines of seal or walrus. These intestines are slit lengthwise and dried. When these thin strips of membrane are sewed together they form a covering which is translucent and impervious to cold. This opening is termed **ihālōk.** The frost has a tendency to form thickly on the inside of the membrane, and thus dims the light; hence frequently during the day the command **ihālōk pātīgālūkū** will be given. Thereupon one of the younger inmates will go out and knock the frost down by patting gently upon the membrane

covering. If the family happen to have no membrane wherewith to make a rhalok curtain, then a large block of the clearest ice is selected and set into the opening. Large objects which cannot be taken in through the usual entrance of the kazhga are lowered down through the rhalok.

In the centre of the floor there is a deeper excavation, generally six or eight feet square, which serves as the fire pit; when not in use this is covered with hewn logs. The fire pit is only used when the inmates of a kazhga are able to indulge in the luxury of a sweat bath. Owing to the extreme scarcity of wood throughout the greater portion of the Eskimo country, fires are never used to heat their residences. The presence of a number of people shut up in these air-tight abodes suffices of itself to keep the temperature just above the freezing point, which is considered to be comfortable enough in a region where fuel is so precious. When it is desired to convert the kazhga into a bath house the logs covering the fire pit are rolled aside.

The wood is most carefully split up into long slips, which are as thin as possible. This is done in order that it may produce much flame, and also that it may all consume without leaving any coals to smoulder and poison the air.

From the level of the fire pit a narrow ditch is dug, extending sometimes twelve or fifteen feet. This ditch slants upwards to the surface of the ground, and is covered over so as to form a perfect tunnel. This is the *ägveäk*. The outer opening of the *ägeveak* is enclosed in a small shelter, called *lätüräk*, from *län-lätüm*, *out of doors*. Occasionally a *laturak* is constructed of slabs of hard snow.

Between the fire pit and front wall of the kazhga there is a circular shaft through the floor connecting with the tunnel; this opening is known as the *püg'yäräk*.

To enter a kazhga, a person having passed into the outer vestibule, or *laturak*, creeps along through the dark little tunnel till he reaches the *pugyarak*; here he is able to stand erect, and by pressing his hands on the sides of the hole can spring up to the floor. This act of emerging from the *pugyarak* is expressed by *pügök* (820), and it is a most abrupt and ungraceful mode of entrance. The exit is fully as ludicrous. The soft boots and fur clothing of the natives make no rustling, and one beholds the inmates of a kazhga

disappear instantly and silently through the floor after the fashion of imps in a pantomime.

Around the sides of the kazhga extends a broad shelf constructed of split logs, laid with the flat sides upwards. This shelf, which is about three feet high, forms the usual sleeping place. The interior of a kazhga is always dark and gloomy, the sides and roof are blackened with smoke and soot, and the floor is covered with grease and dirt.

810. The term for a private house is *nna*, which always means a winter house; the various styles of summer residences have each its distinct name.

The well-known term *iglū* refers only to a hut built entirely of blocks of hard snow, which are cut from the weather side of drifts. These are only erected for temporary shelters.

The *nna* differs from the *kazhga* in the following respects. It is much smaller, and is erected upon the surface of the ground; occasionally some are to be found which are slightly excavated.

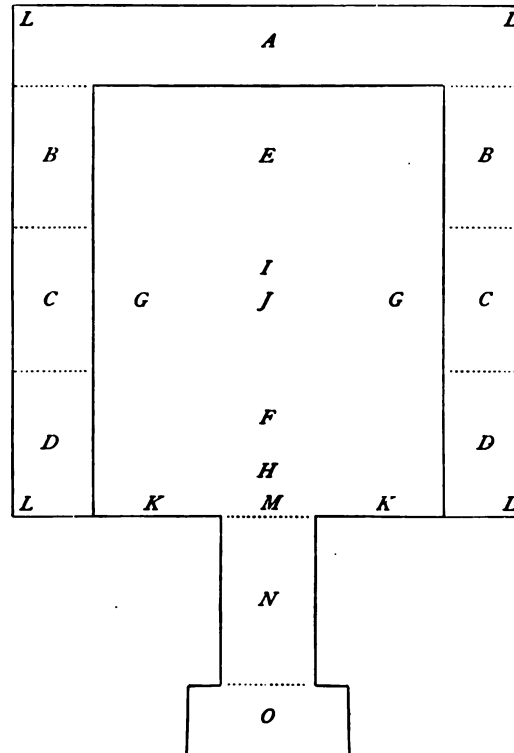
Around three sides of the interior extends the bed platform, which is about five feet wide, and generally twelve inches above the level of the floor. This platform is called *inglōk*, and is covered with mats woven from dried grass. That portion of the *inglōk* which extends along the rear wall is termed *kaan*, and is considered to be the most comfortable and honorable part of the residence. If a married son resides with his father, the parents occupy the *kaan*, and the son's family occupy the *kāklīm*. The other members and guests are allotted places in the *kūklūn* and *ōklūn*. There is no fire pit in a *nna*, so the central space or floor, termed *nātūk*, consists of the bare ground. This is usually occupied by the young puppies.

Fires are never used except for cooking, and when a fire is needed it is kindled in the middle of the floor, the *rhalok* being removed to afford an exit for the smoke. The place where the fire is built is termed *kēnēthlūk*.

The natives who reside near the various trading posts have made much progress in improving their residences, but as a general rule these Arctic abodes are cold, gloomy, and indescribably filthy. The air within them is utterly foul, as the ventilator is never opened except when there is a fire. The dirty habits of the natives, and the stench arising from stale blubber, semi-putrid fish, etc., render a sojourn in a native house almost insupportable to a stranger.

Interior Arrangement of Eskimo Houses

811.



- A** *kään*, the rear portion of the *Inglök*, the best part of the house.
B *kääklím*, on the right and left sides, the second best portions.
C *kükáklím*, the middle portion.
D *öáklím*, the forward portion and least desirable.
E *kāug'nā*, term for the whole rear portion of the house.
F *ūg'nā*, term for the whole front portion of the house.
G *nākirkātāk*, the whole side, right or left.
H *kshārkātāk*, the space around the inner entrance.
I *nātūk*, the floor.
J *kēnēthlūk*, the fireplace; just above this in the roof is the *fālök* (*smoke hole*).
K *chānnirkāk*, the space on either side of the entrance.
L *kānnērāt*, the corners where the house spirits are supposed to be.
M *pūg'yārāk*, shaft or hole connecting with the tunnel.
N *āgvēāk*, tunnel.
O *lātōrāk*, the outer vestibule covering entrance to tunnel.

812. The following extracts from native stories show the manner of using the various terms mentioned in the preceding diagram.

tōätlü ũqtök ũqchāmā kām̄müksälthhrāgnē yūgwāk

then she got up on the bed platform, and, having gotten up, took off her old boots

Ũqtōä is used to express the *act of placing oneself upon the inglok, or bed platform* ; it is also used in the sense *to embark*.

813.

ūmhök oāklim ākūmiskā chānnēmēnūn tōätlühök chānniānūn ākōmök

a person in the oaklim said to her to sit by her side, and so she sat down by her

814.

mātñ iträqtük kshērkātāmūn nānnūktük

when they two entered they two stood near the door

This is the usual custom till the chief of the house designates a place to sit.

815.

tōätlü iminā ēmūm āgnūkārāu'lūm kānnūqtök "hwākā! āthlānūksiqpā kētākē nānkūfkēnātük āgāvūt ākūmkērlūtük"

then this same old man said, "Hello, unexpected guests! well, well, do not remain standing. Let them sit there" (i.e., let them both sit there without standing)

816.

yūk kūgūnā māktök, mākhāmā ũgmāān ātrātök

a man in the kaan rose up, and having risen, passed directly out

817.

yūk fhälökūn ũyāngtök

a man looked down through the rhalok (i.e., the smoke hole in the roof)

This is a very common way of doing, particularly in summer, as it is much easier than entering the house.

During the short Arctic summer these underground residences frequently become uninhabitable on account of dampness.

Sometimes it happens that June freshets of the Yukon flood all the houses in the various villages along its banks ; hence the natives are careful to leave their winter abodes early and betake themselves to their fishing camps, where they spend the summer.

818.

Tōāthlühök im ūēnā nāng'ūqthlūnē ōāvāqtōk āmēgūm thlū snēnē
chillor'yāqpāk tāgūlūkū āmēk imīnā pātūlūkū, pāthār'lūkū kinōk
kūmāqthlūkū, ghān thlū hōk mānēlūkū, mānēhār'lūkū thlū ūllōāq-
pāg'mūk slēlūnē, slēhār'lūnē thlū tākūchāmā nūlāānē pēā, nāllēāg-
nūk pēchēkstā?

Then that one, her husband, rising up, crossed over, and taking from the
edge of the entrance a big, round, flat stone, he covered the entrance.
Having first covered it, he lit a fire, and produced a kettle; having
produced it, he sharpens a big knife, and having finished sharpening
it, he said to his wife, "Which of the two shall we kill?"

Im, abbreviation of **imīnā**.

Āmēgūm snēnē, of the entrance by its edge. This word is used to
express *bank* or *shore*.

Chillōr'yāqpāk, a large, flat stone, generally round. **Chillōr'yāk** = a
flat stone.

Mānēlūkū, mānēākā, I bring it out, I produce, etc.

Ūllōāqpāg'mūk, augment of **ūllōāk**, the semi-lune-shaped knife (865).

Pēā, he did, for he said.

Pēchēkstā, first person plural of interrogative aspect. The verb *to*
do used to express *to kill*.

819. āmēk. This word is generally rendered *door*. Strictly speak-
ing, it means *entrance*. In the original native house a little tunnel
leads to the interior, and the residents enter or go out by means of a
hole in the floor connecting with this tunnel. This hole is **āmēk**.
In the story from which the above extract is taken, two brothers are
beguiled into the house of an ogre. When the monster lays the
heavy stone over the hole, the house is effectually closed, and the
boys cannot escape.

820. pūgōk. This expresses *to enter a dwelling*. The sense
appears to be *to bob up* or *emerge from*. When a fish leaps out of
the water it is described by **pūgōk**. The entrance to a native house
is by a small, sloping tunnel, which ends at a circular shaft extending
up to the floor. This opening, which is generally about three feet
deep, is termed the **pūg'yārāk**.

821. The word **ñnā**, *house*, has also a secondary meaning, which
renders exactly such English expressions as *the place one occupies*,
room for something, *space for*, *mark of*, etc.

In the kazhga it is customary for the inmates to retain the same

places during their sojourn. Hence, to inquire of one where his location is the expression used is *nāuhwā nīn*, *where is your place?*

* NOTE. — The direct question, *Where do you sleep?* is *nāuhwā ēnāqvēn*, *where is it, your sleeping place?*

Itgāmā ṅnē	my footprint
Itgānkā ṅnitūt	my feet, they have no room = I have no space for my feet

In speaking of the marks of the crucifixion of Our Redeemer, the expression *print of the nail* is to be rendered by *ūsūkchām ṅnīlthā*. This is the past form, *ṅnīlthkā*, *my house* (85).

822. The Innuite equivalent for such expressions as *remember me to*, *give my love to*, etc., is *nīyānūk*.

nīyānāmūk kānrūskēū ānākā	give my love to mother
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823. The Innuite are very gentle and affectionate, and always show great consideration for the feelings of others. If any one happens to pass where a party are eating he is always invited to share the meal. Even if it is known that the other is not hungry, some little morsel is always offered in order that the person may not feel slighted. The regular formula in presenting such a morsel is *kānnūkipūqtāqtōk*, *taste it*.

824. When a man's wife dies his neighbors refrain from using the usual term, *nūlāhrūtē*, *his wife*, and express it by *iēpīrūtē*. (See *irūtōā*, Mode IX and 647.)

825. *ūqtāt*. This is the term for the various articles belonging to a deceased person, which are strewn over and around the grave.

826. When a person dies it is customary to express it by *pēōk*, which is equivalent to *he is done*.

827. Among other euphemistic terms for the dead is *tāngṅnīnrūnrīlāēt*, *those who are not to be seen any more*.

ūētāvīklālhānkā yūt tāngṅnīnrūnrērtūt	the folks I used to live with are not to be seen any more
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828. When speaking of a person who is dead the Innuite make use of the word *pēūnrīlāā*, *he who exists not, is not*. This is added after the name of the person, and is used as the word 'feu' in French.

Mūmyūlēūnrīlṛāā	the late Mumyulee
Kūlkārūnrīlṛāā	the late Nicholas
Mūmyūlēūnrīlṛāēm nūlāhā	the wife of the late Mumyulee

829. *Ūnīfkānōk*, death tidings. *Ūnētākkā*, I abandon, leave, withdraw from, etc.

chāmūk ūnīfkāū or ūnīfkātkē	has he (or they) tidings of any one's death?
chāmūk ūnīfkāchēt	who is dead? (direct question)
ūnīfkānrētōā chāmūk	I have no death tidings
ūnīfkātōā illētnūk	I have news of some one's death

830. The tonsure : Among the men very frequently all the hair is cut from the crown of the head, leaving only a circle of hair around. This in certain works is alluded to as the Tartar tonsure. The Innuit style this mode of hair cutting as *ktūknūk*.

ktūknūg'lōā āzhmūqtōā hwē	I cut my hair
ktūknūg'lūnē āzhmūqtōk	he cuts his hair
āzhmūgīshkēnā ktūknūg'lūtā	cut your hair
āzhmūgīshkīllē ktūknūg'lūnē	let his hair be cut

831. The game of checkers, or draughts, is well known throughout all the Yukon district. The Innuit play it with great interest; the moves are always made very rapidly. *Pēyāskāqtōā*, I play checkers; *pēyāskā'vīk*, checkerboard; *pēyāskāk*, checker.

The Innuit received the game from the Russian traders, and so one or two French idioms came also. When a player takes a piece he says *nūqrākā*, I eat it ('je le mange'). When a piece has become a king it is called *dāmāk*, dame; *dāmāqpnūk nūq'rēū*, eat it, take it with your king.

832. The circular hatch of the native canoe, or kiyak, is termed *pī*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Intrans.</i>	pī	pīk	pīt
<i>Trans.</i>	pīm	—	—
<i>Loc.</i>	pīmē	pīgnē	pīnē
<i>etc.</i>	etc.	etc.	etc.

A modification of the kiyak, attributed to the Russians, is often seen around Unalaska and other islands. This consists in making the canoe large enough to accommodate three persons. A kiyak having two or three hatches is termed *pītālik* (127).

833. The word *pī* means also *the mouth of a river or stream*.

kwēgūm pignā	of the river, its mouth
pitmōqtōā	I go to the mouth of the river

Pimēūt is the name of several villages situated at the junctions of rivers.

834. *Chikkādēdē* and *chikkāpēpīr* are used by children to designate *little birds*.

835. There is a widespread belief among the Innuits regarding an immense marine monster which devours whales. A little Innuit lad gave the following description of this animal, which is termed *āqhlū*.

Āqhlū ānggñingrōōqtōk tāmālhkwētnē ēmāqpīg'mēūtār'nē. Āqhlūthwā
 The aqhlū is the largest of all sea dwellers. Aqhlus
 nūqtūlrāēt stōānūk ārhōvōr'nūkthlū. Īmkūt āqhlūt ēmāqpīgmēūtāugwūt,
 devour belugas and whales. These aqhlus live in the ocean,
 chēlā āqhlūt āllingnāqkūt. Yūm kānrūtthōāgnā āqhlūg'mūk tāngnīlth-
 and we are afraid of them. A man told me about an aqhlū he had
 hūnēlūnē stōāmūk kūqmāālūnē, tāum āqhlūm kūqmāārā īkkōūk tāugwām
 seen holding in its mouth a beluga. Only the two extremities of that beluga
 āllaūnātūk kūqmāārā tāunā pūkkūnē. Awānē tāugwām yālīr'nīmtnē
 could be seen struggling. They only come ashore way off
 snāmūn īkētlāqtūt. Tūnūmūqthūn p̄tūngkāthlūtūng.
 on the other side from us. They have a row of spines on their back.

836. The *robin* is sometimes termed *ivgāt kil'loāt*. This refers to a popular story (which is told also among the Tinneh Indians) concerning a man who deserted his home and went off and married two women. His wife searched for him in vain, until one day when a robin flew by and told her where her miscreant husband was living. The song of the robin is imitated :

iv'gāt kil'loāt
 mā'lūkchīg'nūk
 nū'līqtōq'tōk
 pā'māk chīr'lūk

Here the word *chīr'lūk* has no meaning and is used to represent the chirp of the robin.

837. In Provençal there is a similar example. In the springtime a certain little bird frequents the vineyards and sings to the vine-dressers as follows :

‘akou’cceti, akou’cceti!
che lai boua son achi,’

meaning *make haste, make haste! the buds are coming forth.*

838. There is a common superstition, regarding certain malignant spirits who are supposed to frequent the mountains, and who will capture any one who invades their region.

If a hunter ventures to camp for the night on the lofty peaks, he will be carried off by the *irsninhrät*, or mountain spirits, to their abode. There are supposed to be three doors to the habitation of these spirits. The first affords an exit back to earth, the second leads to heaven, and the last to hell.

The next morning the departing guest must make his own choice as to which door he will pass out by. Should he select the one which leads out to the world, he finds on his return home that he has been long counted among the dead, for a single night spent as a captive of the *irsninhrät* is supposed to equal a full year of time.

839. There is frequent mention made in the native stories of a superstitious mode of drawing a person onwards against his will. The one possessed of this occult power can force another to come towards him by beckoning to him with both the little fingers, which have been moistened with saliva.

This action of placing the tips of the little fingers in the mouth and wetting them with saliva is expressed by *ikkilthkötök nōägäqtäqkä*. The following extract will serve as an example :

tāum ñvīngkrōähülūm pēā ; “tichūgnā,” tōāthlū ikkilthkōūgnē nōägäq-
klūkūk chiyūgwārhä, kshānūr’mā tūgnēnūn äkilthkötök tūnthūn
iyāūtä

that ugly girl said, “Come along,” and wetting her little fingers (and beckoning), she drew him, he gliding towards her against his will, being taken backwards

840. In another story there is a variation, as follows, describing two persons who were brought up a steep icy slope into the residence of an ogre :

tōi miyūngnāksākūk wāskētātūk tōātlūhōk pīkūm ēmūm kānrūtūk :
 “ītgākūk nōāqthlūkē” pīsklūkūk tōi nūtān nōāqthār'lūkūk
 miyōrqtūk

so they both tried to go up, but slipped back ; then the one up there said
 to them to wet their feet ; so having first wet them as they were told
 to do, they went up all right

In this instance the saliva was applied to the heels.

841. Sorcery has a great hold upon the Eskimo, and in every
 village of any size there will always be found one or more sorcerers.
 These men are called in to perform incantations over the sick, and
 frequently there are solemn public seances held in the kazhga.

Usually the sorcerers objected to the presence of a priest at their
 performances, and it was difficult to obtain any details about the
 various ceremonies. On one occasion I succeeded in procuring the
 following verse of one of their songs :

tūngrāgñiyēm yūārūtē
 the devil's song
 tūngrālgūm ātōq'lārā
 the sorcerer always sings it

kikā tāmār'mā ēgnūlrāā :
 tānghākēū! āllēnūfkēnāk !
 kāārāgnā. Kāārāgnā. Kāārāgnā
 my whole body is covered with eyes :
 behold it ! be without fear !
 I see all around (*ter*)

842. Tigōā and t̄kētōā. Both these verbs mean *to come*. The
 difference between them is that t̄kētōā implies coming from a greater
 distance.

The imperative of tigōā, tī tī or t̄kēnā, is the proper equivalent of
come here! and t̄lēkā, *am I to come? shall I come?* is said when one
 has been called. The following are a few of the forms of each,
 although there is little danger of confounding them :

tigōā	t̄kētōā
tīlōā	t̄kēthlōā
tikūmā	t̄kīshkūmā
tīnāmā	t̄kēchāmā
tīwillg'mā	t̄kēpillg'mā

846. *To have*, in the sense of *to own* or *to possess*, is expressed in composition with **kātōā**, as, **pīngkātōā** (Mode I).

Mode II, in the sense of *to keep, care for*, etc., is expressed by **āulūtākākā**.

kēmūqtñ āulūtākākā	I have your dog
ññ kāmāunkā āulūtki	he has my sled
āulūtkeū ūñā ūtrūskūmā tāgūñāārākā	keep this for me till I come

Mode III, in the sense of some attribute, etc., is expressed by particular verbs.

kūññūñēt nūyāqpaulāqtūt	mermaids always have long hair
rāēñvēōk	he has a loud voice

To want, in the sense of *desiring one's presence*:

ātāvūt yūārātñ	your father wants you
kāñrūtīmñē	in my saying (i.e., in the words of)
kāñrūtgnēgnāñīm'nē	in my saying (i.e., during the time of)

Aino Kamtchatka = Ainu Kurile Islands

847.

aino	ainu	man
upasch	upass	snow
api	apeh	fire
pi	peh	water
kotan	kudan	earth
pet	peth	river
stapu	stahpu	dog

Numerals

1	sinep	4	inep
2	tuup	5	assik
3	rep	6	ivan

Yakut (Siberia) Numerals

1	bir	7	setta
2	ikke	8	agus
3	us	9	taggus
4	tschort	10	onn
5	bes	11	onordo bir
6	alta	12	onordo ikke, etc.

ETHNOGRAPHICAL REMARKS AND DEFINITIONS
OF CERTAIN INNUIT TERMS

848. As there are many InnuIt words which have no exact English equivalent, some special explanation is required in order that their full significance may appear.

In the following list a few of these words taken from the stories just given are more fully explained.

849. *chūlōqtōā*. The well-known Eskimo kiyak is a shuttle-shaped, skin-covered canoe, about twenty feet in length. As the occupant of this light and frail craft cannot move from his place amidship, it is impossible, therefore, to land bow on; so, in order to effect a landing the kiyak must first be brought around broadside to the shore. Then by resting the paddle upon the edge of the bank and the edge of the hatch, sufficient stability is afforded to allow the occupant to draw his legs out and step ashore. This act of bringing the kiyak broadside to the shore preparatory to landing is expressed by the word *chūlōqtōā*.

850. *chikūlāōghūn*. This consists of a staff or pole shod with an iron or ivory spike, having a sharp cutting edge like a chisel. It is always carried by an Eskimo when he is out on the ice. It is used for many purposes, such as for cutting around the fish traps, also for trying whether the ice is safe to walk on, when the winter is about over. It is also used to drill through the ice to obtain drinking water when travelling.

851. *ākēvēgākā*. The InnuIt make long journeys by sea in their anggiaks, or sailboats. These wonderful little vessels consist of a light framework held together by lashings solely, and covered with sealskins. An ordinary anggiak will accommodate fully thirty persons, together with their baggage and provisions for the trip. They always sail along close to the shore, and whenever the party wish to camp, they land, and having first unloaded their boat, they carry it up on the shore; then they use it as a tent, by tilting it over on one gunwale, and support it in this position by a few props.

The act of placing an anggiak in this position is expressed by **ākēvėgākā**.

852. ākūtāk. This, meaning *mixture*, is the name given to the most highly esteemed native dish, which is thus prepared. A quantity of seal blubber and a broad slice of **tūnōk**, *the back fat of deer*, are boiled together until the whole has dissolved. A quantity of salmon berries is also added. When it has cooled a lot of hard dry snow is stirred in, and the whole is beaten up into a stiff cream.

Along certain stretches of coast where deer are scarce, akutak is only made on rare occasions, such as a village feast, for it is an expensive luxury on account of the high price demanded for deer tallow.

853. ākkūtāk. This word expresses *ammunition*, literally, *it is its belongings*, *gun* understood.

854. ānėgūyāk. The primary meaning is *a little hut or shelter*, built of blocks of hard snow. As a secondary meaning, this word expresses *a ptarmigan's burrow*. These birds are exceedingly abundant throughout Alaska, and during the winter season they make for themselves little burrows in the snow.

855. āgyāk, ānātōk. This is the usual expression for *a meteor* or *a falling star*, but it is too coarse to be given literally. (See **ānātōk** in Vocabulary.)

856. āssūtātūt. The Innuits are fond of wrestling, leaping, and other athletic sports. Frequently they will indulge in tossing one of their companions in a walrus skin. A dozen strong fellows will hold the skin, which is very large and oval shaped; then they start a song, and while keeping time with the music will toss their comrade high in the air.

857. āvvėūlkāqkē. This signifies the *in memoriam offerings for the dead*. At every feast minute portions of food are taken from each dish and cast upon the ground, in remembrance of the departed.

858. kānāqtōā. This word signifies *to end up at, emerge upon*, etc. For example, as a long range of hills may end abruptly at the edge of the sea; again, just as a trail over the tundra may terminate at a lake. If a person is passing through a dense growth of the stunted willow, so common in the Yukon delta, and comes suddenly out upon the river, it is expressed by **kānāqtōā**.

mākūt ingrīt ēmāqpīg'mūn kānāumāut
these mountains terminate at the sea

859. **tūtōā**. This expresses *reaching the opposite side by crossing directly over, not by going around*.

860. **tūtūt** (third plural of **tūtōā**). This is the name given to the great isolated blocks of ice which get lost from the pack and are stranded along the shore.

861. **tāggōā**. This means *I go up*, but always in the sense of going up from water = inlandwards. A man leaving his canoe and going up the shore is described as **tāggōk**. **Ātrāqtōā** is its opposite, meaning *I go down* (i.e., *towards water*).

862. **Ākmāchāākū**, *I pierce it completely*. Strictly, it is *I other side it*, from **Ākmānē**, *the other side*. If an arrow or a bullet pierces anything, it is expressed by **Ākmāchēlūkū**.

863. **chāngūt**. Before winter sets in it is customary to lay up an abundant supply of dried grass for household use. The Eskimo women display remarkable skill in weaving this into a variety of useful objects. Many of these, especially the baskets and mats, which are woven from carefully selected grasses, are beautiful specimens of handiwork. The main use of changut, or the common dried grass, is for the native foot gear. Every morning a fresh wisp of it is neatly folded and inserted into the sealskin boot. Experience has proved that a pad of straw in the sole of the boot is the very best protection against the cold.

864. **chīgvēk**. A favorite adornment among the Inuit women consists of two very large dark blue beads, which are worn suspended from the nose. The nasal septum is pierced while the girl is young, and until she reaches womanhood she wears a pair of very small beads.

865. **ūllōāk**. This is the term given a certain variety of native knife. It is made of flint obsidian jade or any other hard stone which will afford a cutting edge. At present metal is coming into general use. The ulloak is made in a semicircular form; the straight edge is fitted into an ivory handle. This form of knife is used exclusively by women. The semicircular knife used by saddlers is an exact counterpart of an Eskimo ulloak.

866. **kōchēchērūgnā**. This expresses one of the common modes of obtaining water when travelling. Sometimes it will happen that ice cannot be conveniently obtained; then a block of snow is cut and impaled on a long stick, stuck up close to the camp fire. As the snow melts the water drips from the bottom of the block. **Kōchēk** = *a drop*.

867. **piyūqtākā**. In the native villages the evening meal is eaten by all the men in the kazhga directly after their sweat bath. The women prepare the food in their various houses, and each one's portion is put into a wooden dish called a kantak. At mealtime the women enter the kazhga bringing these kantaks, which they distribute to their husbands and sons. If any stranger or visitor happens to be present he is always presented with a kantak of food. This act of bringing food into the kazhga and presenting it to one is expressed by **piyūqtākā**.

868. **tāqhrēūgnā**. In every village where driftwood is easily obtained the custom prevails of having a sweat bath every evening in the kazhga. During the time of the bath those who may wish to excite a more profuse perspiration flagellate themselves lightly with a bunch of willow switches. These little bunches of willow are termed **tāqhrētūt**, and the act of using them is expressed by **tāqhrēūgnā**.

869. **ūpnāt**. From **ūppōā**, *I suffocate*, term given to the lofty mountain peaks where respiration is difficult. This corresponds to the South American 'veta.'

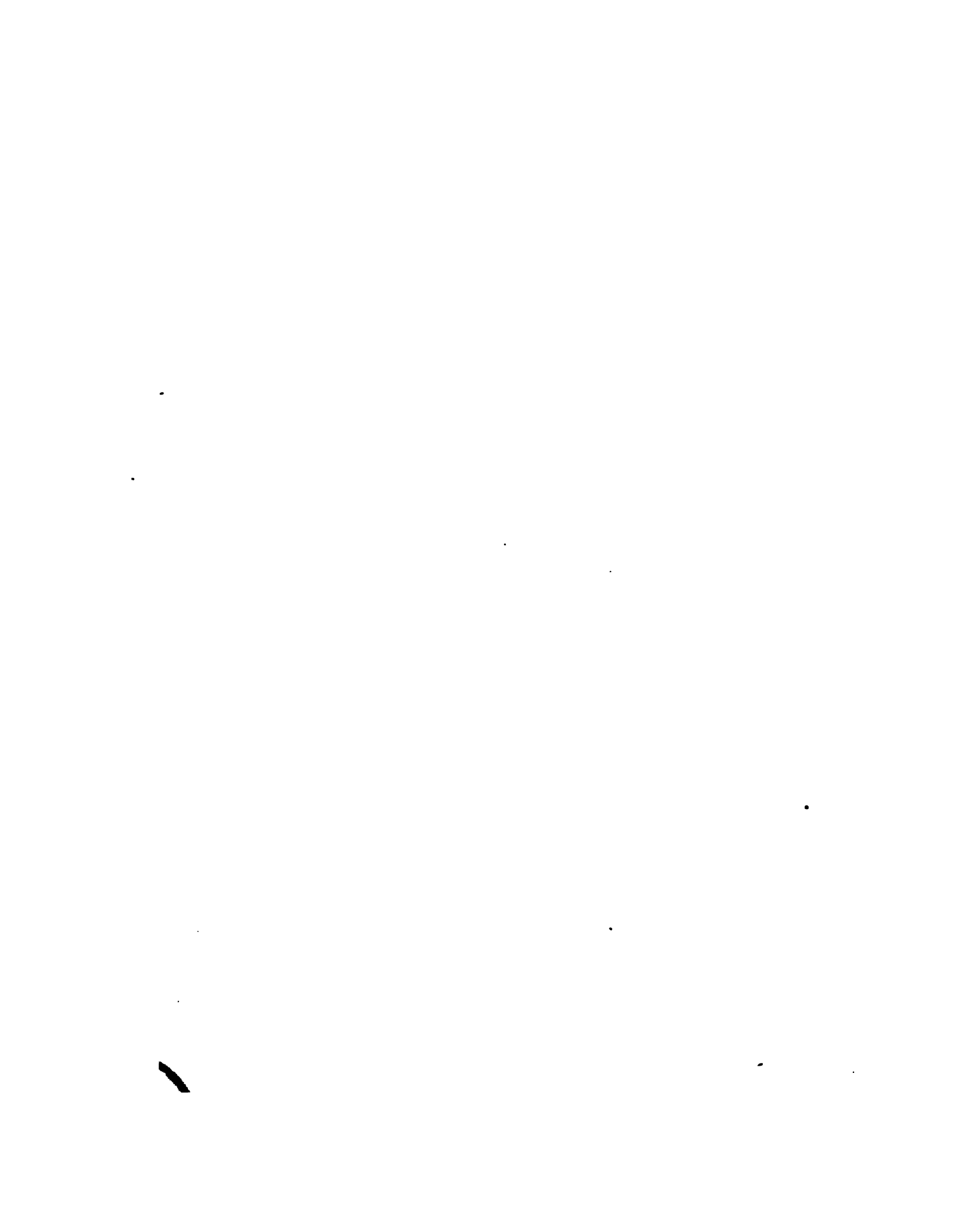
870. **ūnātirāā**, *one who is poisoned by the bite of a salmon*, from **ūnāttōā**. Frequently while engaged in catching salmon the fingers (**ūnāttōā**) become sore and inflamed from handling the fish.

871. **taūnāk**. Term for *whiskey*, a corruption of the English word 'tonic'; **taūnā'vik**, *a place where whiskey is to be had, saloon*.

872. **ūchēkīgñā** means *he has me as a load*. The little Eskimo kiyak will carry a surprising amount. When two men go in one kiyak, the second one sits facing the stern, and this is expressed by **ūchēkīgñā**.

873. **tātkākā**. Everything made of sealskin, etc., has to be always kept out of reach of the native dogs. When a kiyak is not in use it is placed upon a simple support formed by four poles or oars. Each pair are tied together so as to form an X, and upon these the kiyak rests, hatch downwards. These cross-supports are termed **tātkik**, and the act of placing a kiyak upon them is expressed by **tātkākā**.

874. **kāmmeḡautīt**. Is the name of the small flat sled used in connection with the kiyak while seal hunting out on the sea ice. In crossing any open water this sled is lashed on the kiyak; when the sealer reaches the ice again the kiyak is loaded on the sled. No dogs are used for the **kāmmeḡautīt**. From **kāmōrākā**, *I drag it*.



VOCABULARY

NOTE. — Tununa, Kuskokwim, St. Michael, etc.: when one of these names appears after a word it shows it to be restricted to that district.

Frequently an Eskimo word will be rendered as "term for" or "expresses." Example:

nūnālūqpēāk	term for continent
chāprlghōk	expresses omnipotent

These are applied significations. The Eskimo having learned new ideas from association with the whites, those words of their language which were formerly general in their meaning are now recognized as limited to a particular signification.

The words are presented here in their simple or radical form only, as it would be a most arduous undertaking to attempt to display all the various forms of each Eskimo word.

About seventy forms of *kēpūtōā* are given, which may serve as a model for composing these forms for other verbs.

A

ā ān', āh, yes	ā gāng' kāuk, it is suspended
ā chē', ā chēm', below, straight down	ā gāng rū yēt', a variety of native berry
ā chē' ā nē, under it	ā' gān tōk, it is on the other side
ā chē ān' tō ā, I am below	ā gāq' tā kā, I hang it
ā chē' kā, ā chln', ā chē' ā, my belowness	ā gāu' chē tāk, a hanging lamp
ā chēk fār' nūk, somewhat lower, a little more down	ā' gē nā, the other side, rear of a house
ā chēmā, ā chīm' nē, etc., transitive of āchēmā	āg gāu' tāt, a variety of berry
ā chē mīt' tō ā, I am under	āg gē lq' tlkā, my approach
ā chēm' ll ghōk, the one who is beneath	āg gē lq' tō ā, I draw near, come in view
ā chē' rūn, ā chē' rū tūm, a slough	āg glū mā' kā, I desire eagerly, I covet
ā chē rūt' l kā, my slough	āg glū mā' nāk, covetousness
ā chllth' kō ā, its end, bottom	āg gū' tā kā, I carry it over
ā chllth' kōk, the under part	āg' gyāk, star
ā chīm' nē, ā chiv' nē, etc., under me (see āchēmā)	āg' gyāk ā nā' tōk, a shooting star
ā ē tāq' tō ā, I open my mouth	āg' gyāk chī kūm yāq' tōk, the star twinkles (i.e., winks)
āf chē ām' chē, I distribute among you	āg' gyāk lq' tōk, the star falls = meteor
āf kōū' tā kā, I separate it	āg gyāq' pāk, big star (i.e., the morning star)
āf kōūt' stā, term for one who separates two fighters	ā' ghō ā, I proceed
āf' schī nāk, field mouse	ā gī, there it is on the other side
āf' tā kā, I divide it in two equal parts	ā gī' yū chēk, prayer
ā' gā lōk, a beam, long log used in building	ā gī yū' gūā, I pray
ā' gā lō rā āk, rainbow	ā gī yū' lēr tā, ā gī yū' lēr tūm, priest
ā gāng kā lū' nē, hanging up	ā gī yū mā' rā ā, church member
	ā gī yū mā' rā ēt chā tī rūtl hrā ēt, the faithful departed
	ā' gī yūn; ā gī' yū tūm, God

- ă gi yū nă rā' ōk (third singular of Mode CXXXVII) it is prayer time
 ă gi yū nă rā ū' gñă, it is time for me to pray
 ă gi' yū nōk, Sunday (i.e., prayer day)
 ă gi yūn' rō ōk, it is Sunday
 ă gi yū' nūq pāk, church festival (i.e., great prayer day)
 ă gi' yū shūn, ă gi yū' shū tūm, any devotional object (rosary, medal, etc.)
 ă gi yūts' ts kiū tš ăpe' hwū, ask him to pray for you
 ă gi' yū tūm ăi lū tū' chō ă, God's providence
 Ă gi' yū tūm Ă' nō, 'Mater Dei'
 Ă gi' yū tūm ăt' tāk, one joined to God (priests, sisters, etc.)
 Ă gi' yū tūm If' nō' ăk stō, 'Mater Salvatoris'
 ă gi' yū tūm kăn rā ă rā' nūk, preaching, sermon
 ă gi' yū vik, ă gi' yū vēm, church
 ă gi yū viq' pūt, our church
 ă gi yū viq' thāk, hymn
 ă gi yū viq' tō ă, I go to church
 ă gi yū yă kă tăq' tō ă, I am about to go to church
 ă gi yū yă' rāk, divine service
 ă gi yū yū ōl' gñōk, one who does not pray
 ă gñăk, pitch (exudation from wood)
 ă gñă kōr' tō ă, I betake myself
 ă gñō kō rā' rā kă, I slowly unwrap it
 ă gñēt' stō, the untyer of it
 ă' gñil rā ă, great
 ă gñi yō' tō ă ō māq' pig' mō, I am seasick
 ă gñi yō kă' chō ă, little chief
 ă gñi' yō kāk, chief
 ă gñi yō kău' gōk, he rules
 ă gñō' ă hūn, paddle of canoe
 ă gñō ăr' tō ă, I paddle
 ă gñō ă' rūt kă, ă gñō ă' rūt mă, my paddle
 ă gñū', stop! do not!
 ă gñū' ă tă, here now!
 ă gñū' chă lōk, man, any male animal
 ă gñū chă lū' yăk, a little male, a pup dog
 ă gñū kă rāu' hū lōk, old man
 ă gñū kă rāu hū lū' chō ă, a little old man
 ă' gñūn, ă gñū' tūm, man = male
 ă gñū' sāk, do not (baby-talk, used by mothers)
 ă gñūt' fāk, stag, a big buck
 ă gñūt' gñōr' tō ă, I grow old
 ă gñū t' gñū' gñă, I am a man
 ă gñūt' schō ă, a small man
 ă gōng' kāk, it is hung up
 ă gōq' tă kă, I hang it
 ă gū' māk, a round basket woven from grass
 ăg' vō ăk, the tunnel entrance to kazhga
 ăg' vō ă mit tō ă, I am in the agveak
 ăg yū ō' tō ă, I never go over
 ăg yūm' chă ăq, ăg yūm' chă ăm, a secret
 ăg yūm chō ū' gñă, I whisper
 ăg yūm mō ūr' tō ă, I address in a low tone
 ăg yūm mō ūr yūq rām' kin, I want to whisper to you
 ăh' vin' llg gin, six
 ăh' vin ll gōq' tăn kă, I make six
 ăh' vin' lin, six pairs
 ăh' vin' lōq kō nūk, sixfold
 ăh' vin rāt' nō, on the sixth
 ăh' vin' rhāk, sixth
 ă kă kō' kă, oh!
 ă' kăq chōr tōk, the sun shines
 ă' kăq tă, ă' kăq tūm, the sun
 ă' kăq tă năl' lāk, eclipse
 ă' kăq tă pū' gōk, the sun rises
 ă' kăq tă tvir' tōk, the sun sets
 ă' kăq tūm tvir thlōq kă' nūn, to the going down of the sun
 ă' kō ă, ă' kō ăk, ă' kōt, payment
 ă kō chăq' tō ă, I come trading
 ă kō chăq' tū' gñă, I am trading
 ă' kō kă, my pay
 ă kō kuf kăq chō kă' kă, I will take it for your debt
 Ă kō lōch' tīm tă Ă' nō, 'Mater Redemptoris'
 ă kō' lō nāk, gambling
 ă kō lō tă' kă, I pay him
 ă kō lō' tō ă, I pay
 ă kōl' gñō kă, my debt
 ă kōl gñōr' tū māl' rā ă, who is still in debt
 ă kōl gñōr' tū māu' gñă, I am still in debt
 ă kō' lir' năq kūn, by that side
 ă kō lit hăq' kō, ă kōl gñōr' tă, pay first your debt
 Ă kō' litst fūt, Our Redeemer
 ă kōl nir' yūn rē' tō ă, I do not want to have any debt
 ă kō' mō ăk, fifteen
 ă kō' mō ăk ă tău' chō mūk chp' plū kă, sixteen

- ă kô' mē ăk māl rōg' nūk chip' plū kū, sev-
 enteen
 ă kô' mē ăk ping ghi' yū nūk chip' plū kū,
 eighteen
 ă kô' mē ă rhum ă' pē ăt, three hundred
 ă kô' mē ă rūn rā' tă, fourteen
 ă kēn', ă kô' tūm, the head rest in native
 house
 ă kô' nāuq' tō ă, ă kô' nāu' rā kă, I pay him
 back, I take revenge
 ă kô' tō ă, I have no money
 ă kô' vō gā' kă, I turn it over (viz., the
 anggiak)
 ă kô' wik, ă kô' wēm, the anggiak inverted
 and propped up
 ă kô' yū nē, unpaid
 ăk fā' kēr' lă kē, let me run and get them!
 ăk fā' kōk tăq' tōk, he runs (with much
 effort), said of the old
 ăk fā' kōr tō ă, I run
 ăk fā' kō yūn nī' tō ă, I can run no longer
 ăk fāts' kă kă, I order him to bring it
 ăk fā yū' gām kin, I want to carry you off
 ăk fi kă tăq' tō ă, I begin to bring
 ăk fi yū gē yā' kă kă, I am inclined to carry
 it off
 ă kīk' klē kăn kă, I put them by twos
 ă kīk' klē kūt, two by two
 ă kīk' klīm' nē, in front of me
 ă' kīlth kū tō ă, I glide
 ă kin' kă' lă tōk, it reflects
 ă kin' kălth hă nūk, reflection
 ă kin' kă thlōk, reflection
 ă ki yū' mē ăn, over again
 ăk' kă, then
 ăk' kă tă' mă nē, at that time
 ăk' kă ăk, the opposite shore
 ăk kă' chăh tō ă, ăk kă' chă gă kă, I injure
 him
 ăk' kă kăk, exclamation of annoyance
 ăk' kă kă kă, oh!
 ăk kăk nē ăn' kă tō ă, I owe
 ăk kălth thlāu' gwō ă, I am old, decrepit
 ăk kălth thlāuq' tōk, it is old, stale
 ăk' kăm, again
 ăk' kăm kin, I promise you
 ăk' kă nūk, from long ago
 ăk kăq' chī tă' kă, I roll it
 ăk kăq' tōk, it rolls down
 ăk' kă thlăk, old age
 ăk kă thlă' rā mūk, about old times
 ăk kăt' hōh tōk, he is drowned
 ăk' kă tōq' tō ă, I am full-gorged
 ăk kău' tōk kă, is it long ago?
 ăk' kă yūk, echo
 ăk kē ă wif tâng' kă tōk, a circular island
 ăk kizh gē tōq' tō ă, I eat ptarmigan
 ăk' kizh zhi gik, ptarmigan
 ăk klăn' kūn, ermine
 ăk' klū, ăk' klūk, ăk' klūt, a thing, a belong-
 ing
 ăk' klū kăt, term for ammunition
 ăk klūth hăn' kă, my old clothes
 ăk klū yăq' tōq' kă, I go to dress him
 ăk' krūt, ladder
 ăk kūm kū' mē ū tăk, expresses any foreign
 object brought up by the ships
 ăk kūm kū' mē ū tău' gwōk, it is something
 from away off over there
 ăk' kūn, ăk' kū tūm, a promise
 ăk kū' yūn, native mortar for snuff-making
 ăk kwă' wăk, yesterday
 ăk kwă' wă thlăk, a thing of yesterday
 ăk kwō' gō ă, I play
 ăk kwō' nāuq' tō ă, I usually play
 ăk' kwō ă, ăk kwū' tă kă, I promise
 ăk lling', poor! (expletive)
 ăk māl' lē ăq, term for raven = the other
 side one
 ăk măn l' gūōk, the one over there
 ăk măn' tōk, it is across there
 ăk mă tēt', on their other side
 ăk mă' vūt, to over there
 ăk nē ă' gō ă, I suffer
 ăk' nē ăk, pain
 ăk' nēk, pain (lasting, chronic)
 ăk nēr' nī' lă tăk, thimble
 ăk nēr' nī lē ă' kă, I make something to
 prevent him from injury
 ăk nērq' gūō ă văg' 'lō ă, I am feigning pain
 ăk nērq' stlī' lē ă kă, I save him from being
 hurt
 ăk nēr' tă kă, I hurt him
 ă kō' mīs kă kă, I bid him to sit
 ă kō' mō ă, I sit
 ă kōm vō' tō ă, I have no place to sit
 ă kōq' tōq' kă, I accept it, receive it
 ă kōr' tă kă, I moisten it
 ă kōr' tō' rā kă, I receive it
 ă kōtl' hră ă, steersman
 ă kō' tō ă, I steer
 ăk schnār' tō ă, I sneeze

- ăk'shă kă, my belly
 ăk shă ū' gñă, I am gorged
 ăk tō rā' kă, I prop it
 ă kũ chl ăkãm' kln, I bid you make akutak
 ă kũ' lă, Arctic moorlands, tundra
 ă kũ lău' nă kũ, frequently
 ă kũ lēn' tōk, it is between
 ă kũ' lēt, interstices
 ă kũ lēt' nō, in between
 ă kũ līp' kă, my middle finger
 ă kũ' lī pōk, middle finger
 ă kũ' lī rāk, bridge of the nose
 ă kũ lī' ră kă, I pass between
 ă kũlth' kō tōk, it is frequent = has no intervals
 ă kũlth' kũ chũk, space between things, as between logs in a house
 ă kũ' lū rōk, a stream connecting two lakes
 ă kũm gāl ră' ă gñă, I am sitting down
 ă kũm gāu' gñă, I do sit
 ă kũm gāuq' tō ă, I sit
 ă kũm kă chē' tāk, ă kũm' thlāk, a seat
 ă kũm' k nāk, a stepchild
 ă kũ' tāk, native dish (seal oil, deer tallow, berries, and snow)
 ă kũ tă' lē ū gñă, I make akutak
 ă kũ tāk' kō ă, I distribute akutak
 ă kũ tāk' tōq' tō ă, I eat akutak
 ă kũ' tō ă, I mix up (hence akutak = mixture)
 ă kũ' yūn, rudder
 ă kũ' yū tũk, mortar for mixing snuff
 ă kũzh rhăq' tō ă, I romp
 ă kũzh rhău' gō ă, I am full of fun
 ăk' vō ă, I run, scamper
 ă lăng' řhũ, phantom, ghost
 ă lăng' řhũ ū gñă, I am haunted
 ă lăq' kōh' tō ă, ă lăq' kōh' ră kă, I command
 ă lăq' kũn, ă lăq' kō' ū tũt, commandment
 ă lăq' tīhrē tōk, accurate, without error
 ă lău rũ' tīhră ă, one coming
 ă lău rũ' tō ă, I approach
 ă' lē gñăk, mark, sign (term for letter)
 ă lē gñăq' shũn, a thing to mark with (term for pencil, pen, etc.)
 ă lē gñă' tō ă, I mark (term to express I write)
 ă lē gñău' māuk, it is marked, it is written
 ă lēgh' gñō ă, ă lē' kă kă, I dread, I fear it
 ă lēgh' thlăg' 'lū nē, I greatly scared
 ă lēgh' thlũq' tō ă, I am much alarmed
 ă lē' gñũm ū gwă' nē, through fear
 ă lēk' sāt, native socks, woven from dried grass
 ă lēk' să yũq' tō ă, I want some grass socks
 ă lēk' sī chē' kãm kln, I will make you some grass socks
 ă lē mă chē' kē ă, make some mittens for me
 ă lē' mă kă, glove
 ă lē mă tīng yũq' tō ă, I want gloves
 ă līng' năq' pēt' lē, how dreadful!
 ă līng' stă kă, I scare him
 ă līng' tăq' tō ă, I am timid
 ă līng' tă ră lē, coward
 ă līlq' kō' ă gă kă, I leave instructions with him
 ă līlq' tăn kă tũ' mūt, I miss the trail
 ă līlq' tō ă, I miss, I err
 ă lī' lē, sleeve
 ă lī' lē gñă rāk, ornament
 ă lī lē gñă' ră kă, I adorn it
 ă lī' gñō ă, I have sleeves
 ă lī lē mă kă' răt, gloves
 ă lī' mă tũk, mittens
 ă līl kă' ră kă, I tickle him
 ă līlth kũ chē' răn ka tũ' mūt, I mark out, stake, blaze a trail
 ă lī' lūn, ă lī' lū tūt, marks (posts, etc.)
 ă lī nă' ōq' tō ă, I am lonesome
 ă līng', alas!
 ă līng' nāk, fear, terror
 ă līng' năq' kōk, it is frightful
 ă līng' nōk fă, how terrible!
 ă līn' kăn rūt, floats on fish-nets
 ă līr' q' tōk, it appears, in sight
 ă lōq' pāk, the placenta
 ă lū' gñōk, he laps (i.e., a dog or animal)
 ă lū' lăr tă, steersman
 ă lū lăr' tō ă, I steer
 ă lū lău' tāk, steering paddle
 ă lūng' kēs' sũn, feed-trough for dogs
 ă lūng' vīk, place where the dogs are fed
 ă lū tũ kă' kă, I take charge of it
 ă lū' tũq' tă, a provider
 ă lō' kăt kăk, beaver gland (used as a charm)
 ă lăuq' tō ă, I walk
 ălth' kă, an elder sister
 ălth' kă kă, my elder sister
 ălth' kă kă, I tear it
 ălth' kăk kũlth hră ăt, who were sisters (i.e., one of the constellations)

- ǎlth' kǎ klök, eldest sister
 ǎlth kǎ tǎ' kǎ, I am going to tear it
 ǎlth kō nǎ' kr tō ǎ, I suddenly
 ǎlth rǎ kō' ǎ kǎn, every year, yearly
 ǎl' thrǎ kōk, year
 ǎlth' thrǎ kū, next year
 ǎlth thrǎ nē' tǎk, a thing of last year, last year's
 ǎ lū' gō māuk, she has her menses
 ǎ lūt', feet
 ǎ lū' yǎk, swing
 ǎ lū' yǎq' tō ǎ, I swing
 ǎm, again
 ǎm ǎ gū sū ǎ' mūk ǎ nǎ' lūk, Roman nose
 ǎ mā' kī' yǎk, humpback salmon
 ǎ mā' k' klök, ǎ mā' k' lō' ōq' lū, eldest brother
 ǎ mā' k' klō kǎ, my eldest brother
 ǎ mā' lir' nīm nō, on this side of me
 ǎ mā' lir' nīm t nō, in the other hemisphere
 = on the other side of us
 ǎ mā' nǎ, over here
 ǎ mā' nǎk, milk
 ǎ mān' tōk, it is over here
 ǎ māq' kwǎ yǎ grǎk, back-strap of dog harness
 ǎ māq' tǎ kǎ, I bend it
 ǎ māq' tōk, it is crooked, bent
 ǎ mā' rǎ kǎ, I skin it
 ǎ mā' rǎ lōk, cloud
 ǎ mā' rēk, boots made of salmon skin
 ǎ mā' r' kǎk, peltry, skin
 ǎ mā' tē' nō, beyond
 ǎ mā' tēn' tō ǎ, I am beyond
 ǎ mā' tē' nūk, from beyond
 ǎ māuq' kǎ, my great grandfather
 ǎm' chē, hurry up!
 ǎ mēk', ǎ mē' gūm, entrance, doorway
 ǎ mēk', ǎ mēm', skin
 ǎ mēr' lōk, air
 ǎ mī', it is over here
 ǎm' l nǎ, ǎm' kūk, ǎm' kūt, the one over there
 ǎm kū' mē ūt, the dwellers over there
 ǎm mā' kǎu' tǎ kǎ, I throw it down
 ǎm mā' kīq' tǎ kǎ, I twist it
 ǎm' rǎk, sleeve
 ǎm' tǎ, maybe
 ǎm thlök' vǎh, a little more!
 ǎm thlō' rē' kǎ tō ǎ, I have too many
 ǎm' thlō' rē' kō nūk, many times
 ǎm thlēr' pǎ kǎq' tǎ, it is too much!
 ǎm' thlēr' tūt, they are many
 ǎm thlīn' rē' tūt, they are few (i.e., not many)
 ǎm thlīr' tō ǎ, I step
 ǎm' thlīr' vē kǎ kǎ, I step on it
 ǎ nǎ' chū' gūǎq' pūt, our dear mother
 ǎ nǎg' 'vīk, a refuge, a shelter
 ǎ nǎk', excrement
 ǎ' nǎ kǎ, my mother
 ǎ' nǎ kǎ gūǎ, I am his mother
 ǎ nǎ' kǎ nūk, nakedness
 ǎ nǎk' stī' lī gūǎk, as large as possible
 ǎ nǎk' ōwē' lō' tǎ kǎ, my dear mother
 ǎ nǎlth' kōk, sorcerer
 ǎ nǎn' nǎ kǎ, aunt
 ǎ nǎq' stǎ mūk, term for any purgative medicine
 ǎ nǎq' tǎ kǎ, I exceed him, surpass
 ǎ nǎq' tō ǎ, ǎ nǎ' gǎ kǎ, I save
 ǎ nǎ' tō ǎ, I go to the privy
 ǎn chō' ū' gūǎ, I take out from
 ǎ nē' chē' sūn, term for screw-driver
 ǎ' nē' chō' ū' gūǎ, I use a screw-driver
 ǎ nē' gū' yǎk, snow house; also a ptarmigan's burrow
 ǎ nēk' klǎ' gǎ kǎ, I curse him
 ǎ nēk' klǎk, a curse
 ǎ nē' pǎ, ǎ nē' pǎm, white owl
 ǎ nēr' q' tō rǎ' kǎ, I rescue
 ǎ nēr' q' tō rīsh' tǎ, Saviour
 ǎng' gī' ǎk, native skin sailboat
 ǎng' gī' ǎ kǎ, my sailboat, anggiak
 ǎng' gī' ǎ mē' ū' kǎ kǎ, I put it into the anggiak
 ǎng' gī' ǎ pīe' tǎ, boat-builder
 ǎng' gī' ǎq' pǎk, big boat (term for ship)
 ǎng' gī' ǎ rūk, a large anggiak
 ǎng' gī' ǎ' tō ǎ, I go in an anggiak
 ǎng' gī' yǎ' līk, owner of an anggiak
 ǎng' gūǎq' kǎ kǎ, I bring it along
 ǎng' gūǎq' tǎ kī' rǎ ǎ, a successful person
 ǎng' gūǎq' tō ǎ, I surpass, I obtain (i.e., bring home much game, etc.)
 ǎng' gūē' chūn nī' tǎ kǎ, I cannot untie it
 ǎng' gūēq' tō ǎ, I am glad
 ǎng' gūē' tǎ kǎ, I untie it
 ǎng' gūīng' ǎ rō' ǎ kǎ, my cousin (male)
 ǎng' gūī' rū' tī kǎ, my uncle
 ǎng' gūī' yō' kǎk, chief
 ǎng' gūī' yō' kǎu' chök, dominion
 ǎng' gūō' ǎ hūn, paddle (single blade)

- ǎng ġhō' ǎ rŭ tŭng nŭq hǎk, a newly made
 paddle
 ǎng ġhō' ǎ' tō ǎ, I paddle
 ǎng ġnŭl' vǎk, a big man
 ǎng ġnŭ' yǎk, ǎng ġnŭ' yŕk, ǎng ġnŭ' yŕt,
 ǎng ġnŭ' yǎq tǎ, term for soldier
 ǎng' kǎk, ball
 ǎng' kǎq tō ǎ, I play ball
 ǎng' lǎ nǎk, pleasantness
 ǎng lǎ nǎq' kŕk, it is agreeable
 ǎng lŕ chǎ chŭ' ġnǎ kŭt, do guard us
 ǎng lŕ chǎq' tǎ, guardian
 ǎng lŕ chǎq' tŭ kǎ, my guardian
 ǎng lŕ chǎ' rǎ kǎ, I make him big (i.e., raise
 him, adopt him)
 ǎng lŕ ġŭt' ǎ kǎ, my brothers or my sisters
 ǎng lŕ rǎ ǎ' kǎ, I enlarge it
 ǎng lŕ rŕ kǎ nŕr' k' tŕk, larger than before
 ǎng lŕ rŕ' nǎ tŕk, it enlarges
 ǎng llŕ ŭ' ġnǎ, I grow large
 ǎng pǎ' tǎ kǎ, I open it
 ǎng' rǎ kǎ, I say yes to him = I yes him
 ǎng tǎlth' kŕr tŕk, it is exactly big enough
 ǎng tǎlth kŭn' rǎ tŕk, it is not big enough
 ǎng' tǎt kŭk, both are the same size
 ǎng thlŕq stil' ġnŕk, one without any one to
 baptize him
 ǎng thlŕq' tō ǎ, I baptize
 ǎng thlŕq' tŭt stŕ, baptist
 ǎng thlŭ' chŕk, baptism
 ǎng thlŭ mǎk shŭ' thlŭk, one not yet baptized
 ǎng thlŭ mǎl' rǎ ǎ, one who is baptized
 ǎng thlŭ mǎn' rǎ tŕk, he is not baptized
 ǎng thlŭ mǎn' rŭ ġnŕk, one unbaptized
 ǎng thlŭ' mǎuk, he is baptized
 ǎng' thlŭ nǎk, baptism
 ǎng thlŭ rǎq' kǎk, a candidate for baptism
 ǎng thlŭ rǎq' kǎu' ġnǎ, I am to be baptized
 ǎng thlŭ thlŕ' nŕ ŕk, he is baptizing
 ǎng thlŭ yŭ' thlŭk, one desiring baptism
 ǎng' vǎ, too big
 ǎng vǎ kǎq' tǎ, it is too big!
 ǎng' vǎ nŭk, breast-bone
 ǎng vǎ' nŭq' mŭn, native measure, equal to
 thirty-six inches
 ǎng yŕs' tǎ, an anggiak builder
 ǎ nŭl' rǎq' tō ǎ, I go down stream
 ǎ' nŭng ǎ, brother
 ǎ nŭng' ġnŕ ǎk, boil
 ǎ nŭng' ġnŕ ǎm' kǎ tō ǎ, I have a boil
 ǎn kǎ ǎ' yǎ ġǎk, baby
 ǎn kŕ tǎ' yǎ ġǎk, a new-born baby
 ǎn' lŕ ǎk, hole cut in the ice to lift out fish-
 trap
 ǎn nǎug' 'lŕ kǎ, my old mother
 ǎn nǎu ġŭt' ǎ rŕk, still worse
 ǎn nǎu' ġŭ tŕk, worse
 ǎn nŭ' rŕt, house-flies
 ǎn' nŕ ǎ, I go out
 ǎn' 'nrhǎ nǎ kǎ, my soul
 ǎn nŭ' tǎ kǎ, I carry it out = I out it
 ǎ nŕ' kǎ, wind
 ǎ nŕ kŭlth' hŕ ŕk, it is not so windy
 ǎ nŕ kŭlth' hrǎ nŭn, to a place sheltered from
 the wind
 ǎ nŕ kŭlth hŭl' rǎ ǎ, not as windy as
 ǎ nŕk' klǎ ǎn, because of, on account of the
 wind
 ǎ nŕ klǎr thŭl' nǎq tŕk, it always blows
 ǎ nŕ' klǎr tŕk, it blows (i.e., a gale)
 ǎ nŕk pŕ ŭ' ġŕk, a man (used in the stories)
 ǎ nŕk' sǎq, breeze, light wind
 ǎ nŕk' shŭn, ǎ nŕk' shŭ tŭm, little weather-
 vane on sailboat, flag
 ǎn' rŭ tǎk, abdomen
 ǎn' tǎ, born
 ǎn' tǎ kǎ, I take it out from
 ǎn tǎt tŭ' ll ġnŕk, big as possible
 ǎn thlŕr chŕq' tō ǎ, I collect anthlerrut
 ǎn' thlŕr' mŕ nŭk, from his birth
 ǎn thlŕr' rŭt, small round roots, eaten by
 the natives
 ǎn' thlŭk, the one born
 ǎn' tlǎq kǎ, I blurt out
 ǎn tŭk' kǎ rǎk, fresh, newly laid (applied to
 eggs)
 ǎn ŭ' mǎuk, it flows (i.e., river)
 ǎ' nŭq' ǎ rǎ Tǎn kŭl' rǎ ǎ, the Holy Ghost
 ǎ nŭq' tŭf kǎ' tō ǎ, I breathe
 ǎ nŭq' tŭf kǎ yŭ nŭ' tō ǎ, I cannot breathe
 ǎ nŭ rǎu' ġnǎ, I go out
 ǎn yǎ' thlŭt, raft
 ǎn yŭ ǎ' tō ǎ, I never go out
 ǎp chŭg' yǎ' kǎ kǎ, I want to ask him
 ǎp' kǎuq, confession (i.e., being interrogated)
 ǎp kǎuq chŭ chŭ ġŕ ǎ' kŕ ǎ, I would like to
 confess
 ǎp kŭ chŕ' ġnŕk, he starts to have a hemor-
 rhage
 ǎp kŭ chŭng' kǎ tŕk, he has a hemorrhage
 ǎp kŭt chǎ ǎq' tō ǎ, I complain of pain
 ǎ pŕr' vŭk kŕr' tō ǎ, I grumble

- ăp pǎ' mǎk, the two long side poles, or gun-
 wale, of anggiak
 ăp pǎ nŭq' pǎk, the great sire
 ăp pǎ thlŭ kǎ' kǎ, I sing, compose a song
 ăp pǎu' hŭ lŭ kǎ, my grandfather
 ăp pĕ ă tǎq' tŏ ă, I dine
 ăp' prǎ kǎ, I pronounce it
 ăp' prŭn, question
 ă' prŭ kǎ, ă' prŭ kǎ rǎm, little trail
 ă' prŭn, ă' prŭ tŭm, main trail, regular
 passage
 ăp' tǎ kǎ, I ask him
 ă pŭng nǎ kǎ' kǎ, I try to guess it
 ă pŭn' tǎ kǎ, I turn down the little finger
 ă pŭt' ănŭk, adultery
 ăq chǎ', keep still!
 ăq chǎ kǎi rǎ ă' mŭk, something special
 ăq chǎ' kǎq pǎ, oh, that is too much!
 ăq chǎk' krŏ lŭ nĕ, especially
 ăq chǎ rǎ ũ' gŭă, I get worse
 ăq' hlŭ, ăq' hlŭm, a marine monster, an Orca
 ăq pǎq' tŏ ă, I yell
 ăq' tŏ ă, ăq' tǎ kǎ, mode characteristic
 ăq tŏg yŭg nilth kĕt' nŭn, to where they can-
 not reach it
 ăq tŏ rǎ' kǎ, I touch it (i.e., handle, meddle
 with, etc.)
 ăq tŏ rĕ yǎk pĕ ă' rǎ kǎ, I nearly touch it
 ăq tŭ' mǎ kĕ, a syphilitic (i.e., one touched)
 ăq tŭn rǎ tǎ' rǎq kǎ, I did not quite touch it
 ă' rǎk, ă' rǎt, ashes
 ă rǎ nŭ' tŏk, it is not dangerous
 ă rǎu' 'lŏk, suffix meaning old
 ă rǎ' ũq tŏ ă, I am in danger
 ă rhŏ' ŏk, it rots
 ă rhŭ' vǎk, smoke
 ă rhŭ vŏi rǎ ă' rŏq tŏk, it proves to be smoke
 ă rhŭ' vĕr tŏk, it is smoky
 ărh' viq' tŏ ă, ărh' viq' tǎ kǎ, I cross over to,
 I move it over to
 ă ri' ĕ tŏ ă, I have no ashes (for use with
 snuff)
 ă rif' nŭk, quarrel
 ă rif' tǎ kǎ, I quarrel with him
 ăr kŭng' kǎ tŏk, it means
 ă rŏ' kŏ ă, I pass a thing along
 ăr rĕn kǎ' ă pǎ, well, now!
 ăr rĕn kǎ' ă tŏ ă, I am at the impossible
 ăr rĕn kil' gŭh ă hwǎ, I am utterly unable
 ăr rĕr nǎ ăq' tŏk, he is in danger
 ă' rĕr nǎk, woman
 ă' rĕr nǎk' gŭă, because it is dangerous
 ă' rĕr nǎ ŏ' hŏ' nǎk, adultery, fornication
 ă' rĕr nǎq chǎ' lŏk, female
 ă' rĕr nǎq kǎ' rǎu' lŏk, old woman
 ă' rĕr nǎq kǎ' rǎu' lŭ' chŏ ă, little old woman
 ă' rĕr nǎq kǎu' hŏ' lŏq' pǎk, big old woman
 ă' rĕr nǎq' kŏk, it is dangerous
 ă' rĕr nǎ' rǎ ŏk, it is getting dangerous
 ă' rĕr nǎu' gŭă, on account of being a
 woman
 ă' rhŏ vŭk, sperm-whale
 ăr rhŭm kǎ lin' rǎt, rotten wood
 ăr rŭ' ă rit, knuckles
 ăr rŏ kŭt kǎn' kǎ, I distribute them
 ăr rŭ li kǎq' tŏ ă, I am stopping
 ăr rŭ lirq' tŏ ă, I stop
 ăr rŭ lir yŭq' tŏ ă, I want to stop
 ăr rŭ' li yŭn, pestle (used for making snuff)
 ă rŭ lǎ tǎ' kǎ, I stir it up, I wave it
 ă sĕ' pǎ, worst
 ă sĕ' pĕ ă' rǎ kǎ, I think well of him
 ă sĕ' pĕ ũ' tǎ kǎ, I put it on a block (to
 chop)
 ă sĕ' pŭk, ă sĕ' prŭm, a block, rest, support,
 base, etc.
 ă sĕ' yǎq' tŏk, it is pretty
 ă shǎr chǎ rǎ' kǎ, I improve it
 ă shǎr gŭhŏq' tŏ ă, I become the best
 ă shǎr rĕ kǎ' nĕq tŏk, it is better than ever
 ă shǎr' tŏk, it is good
 ă shĕ' kǎ kǎ, I have a good opinion of
 him
 ă shĕi' gŭhŏq' tŭ lĕt, the wicked
 ă shĕi' nŭ' 'yǎ rǎk, way of sinning
 ă shĕi' nŏk, badness
 ă shĕ thlin' nĕ ŏk, ă shĕ' tŏk, it is bad
 ă shil' rǎ ă, ă shil' rǎ ĕk, ă shil' rǎ ĕt, who is
 good
 ă shin' kǎ kǎ, it is nicer than
 ă shin' rŏ ŏq' tŏ ă, I am better than
 ă shin' rŏ ũ' gŭă, I feel better
 ă shiq' ti kǎ, my container
 ăs sŭ' tǎ tŭt, native game (tossing one up
 in a sealskin)
 ă' tǎ, ă' tǎm, father
 ă tǎf kǎ nǎ' nĕ, without attachment, not
 fastened to
 ă tǎf kǎ rǎ' kǎ, I fasten it
 ă' tǎk, name
 ă tǎ' kǎ, ă tǎ' mǎ, my father
 ă' tǎ kǎ ăm, well, now!

- ă tă' kē, oh!
 ă tă' kō klēk, evening service
 ă tă' kō mē, in the evening
 ă tāk swē lō tă' kă, my dear father
 ă tă lq' tī kă, my benefactor = as a father
 ă tă lr ră' kă, I act as a father to him
 ă tă lū ē' rūt kă, my deceased father
 ă tām', again
 ă tām' ē kē' kă, see here! here, now!
 ă tă' năk, ruler, head man
 ă tă' nă kă, my Lord
 ă tăn' kă kă, I await him
 ă tăn' nūk pē ăk, the chief ruler
 ă tăn' rō ū chēk, government
 ă tăn rō ū' gñă, I govern
 ă tăq păq' tă kă, I term it
 ă tă' tă, by and by
 ă tă' tă chō' ōrq kū, presently, in a moment
 ă tă' tă kă, uncle
 ă tă' tă kō ă kă, every now and then
 ă tă' tăq kū, later on
 ă tău' chē hăk, unity, one (emphatic)
 ă tău' chēk, ă tău' chlm, one
 ă tău' chē kŭn, as one = all together
 ă tău chēq' kă mŭk, once
 ă tău chē ū' gwōk, it is one
 ă tău chē ū' tă kă, my one
 ă tău chē ū' tă kă kă, it is my one
 ă tău chē ū' thlū kū, by myself, I alone
 acting
 ă tău chē ū' wăk klū kē, one by one
 ă tău' chlm tōk, it is all one, they are all one
 ă tău chlr kăk' klū tŭng, one after another
 ă tău chlt' tō ă, I have one
 ă tăug' 'lō kă, ă tăug' 'lŭn, ă tăug' 'lō ăn, my
 old father
 ă tău' gñă, I unite, join, make one
 ă tău hwaū' gōk, it is good, beneficial
 ă' thlă, ă' thlă ăm, another
 ă thlă kă hăr' 'mă, my lone self
 ă thlă kă ră ml't' tō ă, I am alone, separated
 from others
 ă thlă' mē kū, next year
 ă thlă năq' ră ōk, it changes
 ă thlă nē' gñă, treat me as a guest
 ă thlă' nē tōk, a stranger comes, there is an
 arrival
 ă thlă' nōk, a guest, a stranger
 ă thlăn rō ū' gñă, I am a guest
 ă thlă nŭk kl' ră ăt, those who are guests
 ă thlă' ta hăk, anything belonging to another
 ă thlă' tăk, another's property
 ă thlă tău' gwōk, it is another's
 ă thlō' răk, bedding (i.e., the fur robes, etc.)
 ă thlō' ră kă, my bedding
 ă thlī' yŭg' năq kă nē, how strange it is!
 ă thlī' yŭk, something strange, a curiosity
 ă thlōq' tă kă, I match it
 ă thlŭ' vō thlŭk, a weeper
 ă thlŭ' vlk, tear
 ă thlŭ vlth' yŭ gñă, I weep
 ă thlŭ vln' kă, my tears
 ă tī rūt' kă, my late father
 ăt' kă, ăt' răn, ăt' ră, my name
 ăt klŭlth hăn' kă, my clothing
 ăt' k tōk, it sweeps off (i.e., the current)
 ăt kŭ chō ă' thlŭq kă, my little old coat
 ăt' kŭk, native fur coat, parka
 ăt klŭlth' thlŭq kă, my old coat
 ăt' kŭ tō ă, I put on my coat
 ăt kwō' tō ă, I have no coat
 ăt mă gă' kă, I carry it on my back, I
 pack it
 ăt' măq kăk, a pack ready to be put on one's
 back
 ăt mē ōrq' tō ă, I am arranging my pack,
 getting it ready
 ătōq chlr klŭl ră ă' gñă, I may sing, etc.
 ătōq' stăk, term for any musical instrument
 ătōq stăl' ră ă, one who is playing an
 instrument
 ătōq' stăq tă, a musician
 ătōq' tō ă, ă tō ră' kă, I sing, use, wear, etc.
 ătōq' yŭ gē ă kă' kă, I am inclined to, would
 like to use it
 ătōr' gnē thl hŭl' ră ă, not as serviceable as
 ătōr' kă'n' răr tōk, it cannot be used any
 more
 ătōr' kaū'n' ră tōk, it can be used
 ătōr' lălth' kă, the thing I do
 ătōr' 'yă răk, song
 ătōr' yŭ' gă kă, I want to use it
 ă trăq păq' t' lăq' kă, I term it, call, designate
 ă trăq rōq kaū' gwō ă, I have to go down
 ă trăq stă' kă, I turn it adrift, I let it go
 down
 ă trăq' tō ă, I come down
 ă' tră tăk, driftwood, flotsam, etc. = what
 is brought down
 ă tră' tō ă, I go down slowly
 ă trău' chēk, a descent
 ă trău' tă kă, I bring it down

- ă trê rã' kã, I take away the name
 ă' trê tók, it has no name, nameless
 ăt' sã kwôn rãt, a quantity of berries
 ăt' sãm mĩt' sô ă, term for wine, berry juice
 ăt' sã' pẽ ăt, blueberry
 ăt' sãq' tồ ă, I go berrying
 ăt' sã' rãs kũ mã, when I go for berries
 ăt' sãt, ăt' sãm, berry, also term for all
 imported fruit
 ăt' sãt chốq' tồ ă, I hunt for berries
 ăt' stã kã, I dress him
 ăt's' stôr rhũn, the corner of a kazhga or
 house
 ăt' tồ ă, ăt' tã kã, I dress, I put on
 ăt' trĩl' nõk, ring-finger
 ăt' trĩl' nõk kã, my ring-finger
 ă tũ lĩ ư' gũă, I make a song
 ă tũl' rã ă, singer
 ă tũl' rã ă' gũă, I am singing
 ă tũl' rã' rốq' tók, it proves to be music
 ă tũ' nũm, between, mutual
 ă tũ' yũ' gũă, I sing well
 ă tũ' yũ' lĩ, a good musician
 ă tũ' yũ' lĩ yũ' gwồ ă, I am a fine singer
 ău' gĩ nã, ău' gũm, that one going off there
 ău' hãn kã, I pick them up
 ău' kĩl' rã ết, all varieties of
 ău' kũ chĩm' maũt, they are mixed, various
 ău' kũl' hũw' tãn kã, I mix, tumble them
 together
 ău' kũ' tồ ă, ău' kũ' tãn kã, I mingle, mix
 ău' kwãq' pãk, forever
 ăulth' kók, cooked meat
 ău' lũ kã' kã, I mind it, take care of it
 ău' lũ' kũf kẽ nẽ, unmindful
 ău' mãu' gãk, charred embers
 ău' n' rã tók, it bleeds
 ăuq, ău' gũm, blood
 ăuq' tã kĩn rã tã' kã, I confide in him, I trust
 ăuq' tồ ă, I creep up (in hunting)
 ăur' 'nók, steam
 ău' tã kã, I jumble, mix
 ău' thlũ hwĩ, look out!
 ău' thlũ thlũ, it is too bad!
 ău' wã' lĩ kã kã, I have it just at hand
 ău' wã' rẽ gũi lĩ' tã kã, anything used as a
 weight
 ău' wẽ' ăq' tồ ă, I dodge
 ău' wẽ' tồ ă, I move aside
- ă vãng' tók, a knot in wood
 ăv' ghãq' tók, it splits readily, it halves at once
 ăv' gũm ăv' gã, a quarter (i.e., half of a
 half)
 ăv' gũ tũng' kã tồ ă, I have half
 ă vi' gũók, it brightens, gets brilliant
 ăv' nũ lũk, cottonwood tree
 ă vũq' tũk sũ' ẻi gũók, shiftless
 ăv' vã' chã kã, my friend, my intimate
 ăv' vau' kã' tã kã, I remember it = have not
 yet forgotten it
 ăv' vauq' tĩl' gũók, he has good memory
 ăv' vau' rã kã, I forget it, overlook it
 ăv' vẽ' ư' kãq' kẽ, offering for the dead
 ăv' vũ' gã kã, my half
 ăv' vũg' vĩng kã tồ ă, I can spare, divide,
 share
 ăv' vũ' gwók, it is half
 ăv' vũk, ăv' vũ gã, half
 ă wã' klũ, oh!
 ă wã' nẽ, over there somewhere
 ă wãn' tók, it is somewhere over there
 ă wã' rã kã, I remove
 ă wã' rẽ' sũn, eraser (term for India rubber)
 ă wã' rẽ' tã kã, I erase, take off from,
 absolve
 ă wã' tẽn' tók, it is just around here
 ă wã' tĩ' kã, around me, my vicinity
 ă wã' tĩm' nẽ, in my vicinity
 ă wã' vũt, over there
 ă wã' zã' klũ kẽ, being closely related
 (Tununa)
 ă wẽ' tồ ă, I make room, move aside
 ă wĩ' yã' III' rã ă, a place grown up in bushes
 ă wĩ' yã' tã IIk, a thicket
 ăz' gốq' chũ' tũt, summer fish-traps
 ăz' gố' tồ ă, I ascend stream
 ăzh' rã ư' gũă, 'peccare contra VI'
 ă zĩm' mãq' tã kã, I bend it
 ăz' mũm' mãuk, he is stubborn
 ăz' mũq' tồ ă, I cut my hair
 ăz' rã' chã rãk, adultery
 ăz' rã' nãk, lust
 ăz' rã' rĩ ă rãk, fornication
 ăz' rẽ' ưk' tũk ẻ nã' kã gũă, he annoys me
 ăz' vĩl' I gũók, the strong one
 ăz' vĩt' ẻ rã tók, it is not strong
 ăz' vók, ăz' vồ rũk, ăz' vồ rũt, walrus
 ăz' zhẽ' ử' tồ ă, I go up stream, pole up

C

chă', chăm, chăk', chăt, what thing?
 chă' chō ā, a little thing
 chă chōrǫ' kă, my little thing
 chă chū' ġhăk, something nice
 chă chū' ġhă kă, something nice of mine
 chăf kăq chē kăm' kĭn, I will do something
 to you (used as a threat)
 chăf tăq' tō ā, chăf tă' kă, I feel around for
 chă ġin' răk, summer deerskin (the best
 variety)
 chăġ mălth' thĭm nē, where I lost it
 chăġ mă' ră kă, I lose it
 chăġ mă ră ū' ġhă, I lose in gambling
 chă ġhă' ġhōk, what kind
 chăġ' 'năk, strength
 chă ġhăĭ ġhū' hwă, what sort is it?
 chă ġhăĭth kĭn ră tă' kă, I do not care
 chă ġhă' tă, what way
 chăġ' 'nē lē, a champion wrestler
 chăġ' nē ū' ġhă, I am muscular, strong
 chăġ' nĭf kă ră' kă, I strengthen him
 chă' hăk, chă' hăm, a bit of something
 chă' hă' kă, my bit
 chă' hwă, what is it?
 chă' hwă kĭk, oh, what is it?
 chă' kă, doing
 chă' kăk, what for?
 chă kă' kă, it is my doing, I do it
 chă kă' kă kă, it is something for me
 chă kăk' klū kū, why?
 chăk chĭm' māuk, it is broken (i.e., a piece
 off)
 chă kĕrk' sĭt, style of labret worn by women
 chă kĕr nĭq' tō ā, I am quick tempered
 chă' kĕr tăk, something nice
 chă' kĕr tă kă, something nice of mine
 chă' kĕr tō ā, I fly into a passion
 chă kĕ' tă kă, I chop it up, hash it
 chă kĕ' tă ră' ră kă, I mince it
 chă kĕ' ' ā. I chop, use hatchet, axe, etc.
 chăk' nr tūt, said of one whose toes turn
 out too much
 chă' kĭk, relationship
 chă' kĭk, what, indeed!
 chă kĭl năq' tō ā, I hop
 chă kĭlth nă' tăt, butterflies (the small yel-
 low variety)
 chă kĭq' tō ā, chă kĭq' tă kă, I turn it
 chă kĭ răq' kă, my parents-in-law

chă kĭr' kă, chă' kĭn, chă' kĕ ā, my father-in-
 law or my mother-in-law
 chă kĭrǫ' tă kăk său' năk, without turning
 aside = go straight on
 chăk kău' ġhwă, what is it for?
 chăk kŭm' tă kă, I neglect it
 chăk kŭ' mŭk, neglect
 chăk kŭ mŭ măn' ră tōk, it is not neglected
 chă klă kŭ' tōk, would it were mine!
 chăk' mă nă, down there
 chăk măn chŭk' klŭ kē (in composition), as,
 I thought those down there were you
 chăk măn' ĭĭ ġhōk, he who is down there
 chăk măn' tō ā, I am down there
 chăk nă' thĭm tō, in our hard times
 chăk nă vă kĭn' ră tōk, it is not very heavy
 chăk' nōk, very
 chăk nōk kĭn' ră tōk, there is not much the
 matter with him
 chăk nŭq' tō ā, I groan
 chă kō' ā kă, I wrap it
 chă kō' hăk, the small-sized native pouch
 chăk' tă kă, I break it
 chă kŭ chē' hwă, what kind is it?
 chă kŭ' chōk, what sort?
 chă kŭ' mă, chă kŭ' vŭt, chă' kăn, when-
 ever I
 chă kŭ' tăk, a container, holder, etc.
 chă kŭ' tă kă, my wrapper
 chă kŭ' tă' kă kă, it is for my container
 chă kŭ' tă klă kē' tōk, if it were my thing
 chăk vē ōr yŭn' k thĭlē, industrious
 chăk' yŭn, chăk' yŭ tŭm, native stone axe
 chăĭ' lē āk, work
 chăĭ lē' ā kă, I work it
 chăĭ lē' ā' kă kă, it is my work
 chăĭ lē āk nē' thĭlŭq' tă kă, I do it badly,
 carelessly
 chăĭ lē āk' stē, its maker, the maker of it
 chăĭ lē āk stē ġhū' ġhă, I am the maker of it
 chăĭ lē āk' st' kă, my workman
 chăĭ lē' ġhō ā, I act
 chăĭ lē lăq' tō ā, I do habitually
 chăĭ lē mă ră' mă, after my doing
 chăĭ lē' nŭk, the act of doing, working
 chăĭ lē tŭ' ġhă, I know how to work
 chăĭ lē ū' ġhă, I work
 chăĭ lē vă thĭlŭq' tō ā, I overwork
 chăĭ lē' vĭk, workshop, place for working

- chāl lē vīzh zhē' àq tō ă, I end up work
 chāl lē wī' līg' mǎ, before my working, my doing
 chāl lē wī' lūq' tō ă, I do for the first time
 chāl lē' yǎ rǎk, way to do, mode or method of doing
 chāl lē yǎ' rǎ kǎ, chāl lē yǎ' rǎ mǎ, my way of doing
 chāl lē yǎ' rǎ' kǎ kǎ, chāl lē yǎ' rǎ' kǎ mǎ, it is my custom, my way of doing
 chāl lē yū' chǎ kǎ, my doing cleverly
 chāl lē yūq' tō ă, I want to do
 chāl līng nǎk' kō ă, I endeavor to do, I try to work
 chāl līng sǎ' tō ă, I do light work
 chāl līs' tǎ, worker
 chāl līs' tī kǎ, my workman
 chāl līs' tī kǎ' kǎ, it is my workman
 chāl līs' tī' gū' chǎ kǎ, my state of being a workman
 chāl rēt' nǎk, peace
 chālth' kǎ, chālth' mǎ, chālth' līm nē, that which I was doing = my was work
 chālth' kǎ kǎ, it is what I was doing
 chālth' kūk, an ugly thing
 chālth' kū kǎ, my ugly thing
 chālth' thlūr' hrǎ nūk, about another's doings
 chālth' thlūr' mē nūk, about his own doings
 chǎ mǎn', chǎ mǎ' tūm, down
 chǎ mǎ' nǎ, down here
 chǎ mǎn' lī' gū' nōk, the one who is down here
 chǎ mǎn' tō ă, I am down here
 chǎ' mē, used to express when (localis case)
 chǎ mē' kūn, used to express through what (vialis case)
 chǎ mī', down there
 chǎm lī' lē' nē, one time, once
 chǎm' l' nǎ, the one straight down there
 chǎm' l' nǎlth' kūk, the one down there whom I dislike
 chǎ' mūk chē' lǎ, what next, what else
 chǎ mūng' gū' ă' rō ők, like the one below
 chǎm' yōk, you down there !
 chǎ nǎ krē' lē' tǎk, the lacing around the sides of a sled
 chǎ nǎ' sūn, native knife with curved blade
 chǎ nǎ thlǎ' gǎ' kǎ, I cut it (with a chanasun)
 chǎ nǎ' thlōk, chǎ nǎ' thlrhūt, shavings, chips, etc.
 chǎ nǎ vǎ thlǎ' gǎ' kǎ, I cut it too much
 chǎ nē' rǎ kǎ, I clean it up, put in nice order
 chǎn gǎ' chǎq' tǎ kǎ, I displease him
 chǎn gǎ' 'lǎk, contagious disease
 chǎng' gīr' tōq' tō ă, I eat changgirrut = blackfish
 chǎng' gīr' rūt, blackfish (i.e., grassfish)
 chǎng' ghō' ă rō ă ū' nǎ, what is this like? = what is this a representation of?
 chǎng' 'nǎq' kōk, it is displeasing
 chǎng' ū' 'lūk, sickness
 chǎn' gūt, dried grass (used in native foot-gear)
 chǎ nīr'q' nūk, expresses crossways
 chǎn' kǎ, chǎtǎ, chǎ, my things
 chǎn nǎ hwū' tǎk, the yard of the native skin sailboat
 chǎn nē' nē, near him
 chǎn nē' rǎ kǎ, I go close by him
 chǎn nī' ăg' nīt' tō ă, chǎn nīt' ă rō' tō ă, I am near them both
 chǎn nī' ăt' nīt' tō ă, I am near them
 chǎn nī' kǎ, my nearness, vicinity
 chǎn nī' mī' chūq' tō ă, I want to be near
 chǎn nī' mī' tǎq' tō ă, I stay near
 chǎn nīm' lī' gū' nōk, the near one
 chǎn nīm' 'nē, near me = in my nearness
 chǎn nīm' nūn, to near me, close to
 chǎn nīr' kǎk, portion of native house around the entrance hole
 chǎn nō' rǎ ők, it becomes thick
 chǎn nūk' klē' līq' tō ă, I have many things near me
 chǎn nūk' sklū' tǎ, I tell you to get some dried grass
 chǎn nūn' rǎ tōk, it is not thick
 chǎn' ők, a thing; chǎn rēt' nōk, nothing
 chǎn rǎ rǎ nǎq' tō ă, I am getting better
 chǎn' rǎ tōk, expresses all right = it is nothing
 chǎn rēlth' kō nǎ, chǎn rēlth' kō chē, be healthy! (salutation)
 chǎn rīk' kǎi' tō ă, I am not yet well
 chǎn rīl' gū' nōk, a thing of no value
 chǎn rīq' tō ă, I am well, cured, all right
 chǎ ō' kǎl' gūt, native boots which reach to the hips
 chǎ ők' kǎm' nē, in my presence
 chǎ' ō' klēk, chǎ' ō' klīm, the first, foremost
 chǎ ők' kr' mīt' tō ă, I am before (i.e., in presence of)
 chǎ ō' klē' ū' gū' nǎ, chǎ ō' klē' gwō ă, I am first
 chǎ ők' pǎm' nē, long before me

- chă' plk, chă' pēm**, really something = an actual thing
chă ping' rā tōk, it is not an actual thing, it is nothing
chă pi ū' gwōk, it is really something
chă p̄r chă ōq' tō ā, expresses I am impeded, something is hindering
chă prl' gñōk, expresses omnipotent = he to whom nothing is difficult
chă prl' tō ā, I am all-powerful
chă p̄r nāk, difficulty
chă p̄r nā kōk, it is impossible
chă p̄r sã gō ā chē' ū gñā, I am without power
chă pū' tīt, the wings of a fish-trap
chăq kã kin rã tã' kã, I do not care, I have nothing to do with it
chăq kō rãl' rã ēt, one of the constellations
chăq pāk, a big thing
chăq pã kã, my big thing
chăq thlũ ēl' gñōk, a sinless one
chăq thlũ' ē nã nē kō gñāu' hlhrã, the Immaculate Conception
chăq thlũq' tũ lēt, sinners
chăq vēr rãn' kã, I throw things around
chã rã' i yōk, he gnaws (i.e., of a dog)
chã rã vã nōk, current
chã rĩ' yãk, chã rĩ' yēm, devil
chã rĩ yã' tã llk, place of devils = hell
chã rũ' mē kã, my left arm
chã rũ' mē llr' 'nīm nē, on my left side
chã rũ' mēm llr' nēr rã nē, down my left side
chã' sãk, clock, watch (corrupt Russian)
chãs' kãk, native cup (" ")
chãs' kũ, weapon
chã tã mēm', everything
chã tãng' kã tōk, there is something (used in connection with a locative)
chã tãng' kã tōk chĩm' In ā, as there is something down there
chã tãu' nē, I absent
chãt chē ū' gñãt nē, some time before
chã thlã' nōk, hole
chã thlãq kil' hrã ēt, which have holes, as **chã thlãq kil' hrã ēt It gãn' kã**, my boots have holes
chã thlãq' tōk, it has a hole
chã' thlũk, mote, dirt, sin
chã thlũq' tō ā, I contend with, fight (along the Kuskokwim River this word implies, "I fight with my wife")
chã tll gñē gñã' nīm nē, in my absence = I being absent
chãt ll lēt' nē, some time after
chã tĩ tĩk kai' tō ā, I am not here yet
chã tĩ' tō ā, I am absent
chãt' kã kã, I mind it; **chãt kin rã tã' kã**, I do not mind it
chãt ping' kũt, the things above
chãt stō kũ chir' krōl lãk, let us (both) take refuge
chãt' stō kũn, refuge, place of safety
chãt stō kũt' fũt, Our Refuge (used in prayer)
chãt tã mãlth kwē' tã, all things
chãt tã' mãt, everything
chã tũk gñĩ' tã kã, I make no account of
chãu gñō ā kō ū' gñã, I waste
chãu hwã' gñã, towards me
chãu' lãq tã, what does it mean?
chãu' lō ā, towards me
chãulth' hō ā, what was it?
chãun, thing (a suffix)
chãu' nōk, direction, course, aim
chãun rã thlãq' tō ā, I am disappointed
chãun' rll gñōk, a worthless thing (local variation of **chãnrllgñōk**)
chãut gñũg gñĩ' tōk, it is useless
chãut' kã, possessive form of **chãun**
chãu' wã kã, I face it
chãu' yãk, native style of drum
chãu' yã rãk, rib of a canoe or boat
chãu' yã' tō ā, I drum
chãu' yã' vĩk, November
chã vãq' tã, how beautiful!
chã vãq' tōk, it is cleanly
chãv' hũn, oar
chã vizh rã' ū gñã, I work, labor
chã' vō ā, I row
chã vō yãng' nã, he divorces me
chã vũ' chũ tãk, native oarlocks
chã' vũk, native harpoon (large size)
chã vũ' tũt, oars
chã' wĩk, term for iron in general; also knife
chã wil lē' ōrũ tã, an iron worker, blacksmith
chã wil lē' ōr' vĩk, blacksmith's shop
chã wĩq' pãk, large knife, sword, etc.
chã yã' gãk, a little thing
chã yã' gã kã, the possessive form of **chãyã-gãk**
chã yũ' gã kã, I draw it out
chã' zhĩ gũt, partitions, fence
chē' gōk, the dried-up skin over frost bites

- chě lǎ',** and
chě lǎ chě lǎ thlū, again and again
chě lǎ' chō ǎ, and still = a little more
chě lǎk' vǎh, a little more, eh? still more?
chě liq' lū nē, slanting
chě liq' tǎ kǎ, I slant it
chēn, why
chē nē lit chō' ǎ thlūq, a little old arrow
chē nē lūq tir' kǎ, I extract the arrow (i.e., from the wound)
chēn' hwǎ, why, now!
chē' nǐk, tip, point of any weapon
chē nǐ' gǎ, head of harpoon
chē rē' nǎk, overeating, gluttony
chē rē' nǎ mǔn, expresses to a place where food is plentiful
chē rē nǎq kil rǎ ǎ' mǔn, to a place which abounds in food
chē rē ū' gǎ, I am abundantly supplied with food
chē rǔn' lik, a stag
chē rǔ' nōk, antler
chē' sǐk, snake
chē' sǐr pǎk, great snake, sea serpent
chē ū, front; also bow of a boat
chē ū chēk' kō ǎ, I have earache
chē ū' kir' mǎ, I headlong, head foremost
chē ū kilim' tǎ, our ancestors
chē ū kǔ' chō ǎ, an ugly, badly formed bow
 (of canoe)
chē ū' lin tǎp rōk, the forestay on a native sailboat
chē ū lis' tǎ, foremost (term given to the leading dog in a team)
chē ū lis' ti kǎ, my leading dog
chē ū' mǐ nē, before me (in time)
chē ūm' nǐ tōk, it is before, prior to
chē ūm tǔng nǎk gǎ' tō ǎ, I do not try any more to go ahead
chē ūm tǔng nǎ kǔf' kē nē, I without trying more to go ahead
chē ū nē ōrǒq' tō ǎ, I receive
chē ū' nūq kǎ kǎ, my future
chē ū thlū gǎ' kǎ, I do before he does
chē ū' ti kǎ, my ear
chē vāu mǎl rǎ ǎ' mǔk, buzzing sound
chē' wǎk, blowfly
chē' zǐk, snake (local; same as chēsǐk)
chēz sē' rō ǎk, representation of a snake (local)
chī, tea (Russian)
- chǐf' tǎ kǎ,** I reset it (speaking of traps)
chǐg vōq' kǎ, my pair of nose beads
chǐg vōt', beads worn in the nose by women
chǐg ving' kǎ tō ǎ, I have nose beads (native ornament)
chǐ gǎlth kǎu' tǎk, native boots (the low variety)
chǐk kǎ' dē dē, little bird (child's word)
chǐk kǎ pē pir', little bird (local variation)
chǐk kǎv' vē ǎk, owl
chǐk kē' kǎ gǎō ǎ, I just now give him
chǐk kē' rǎ kǎ, I give it to him
chǐk kē rǎu' ti kǎ, a little gift of mine
chǐk kē rē yǎ' kǎ kǎ, I offer to give it to him
chǐk kērǒq' stē, donor of a trifle
chǐk kē' ū ti kǎ, a little gift to me
chǐk mǎ' ō māuk, he is blind (i.e., closed)
chǐk mē' rǎ kǎ, I close my eye
chǐk mǐq' tō ǎ, I have my eyes closed
chǐk nǎ kǎ' gǎ, he envies me
chǐk' nǎ nǎk, envy
chǐk nǎ tǎ' nǔk, ill will
chǐk nǎ' tǎ tōk, he is envious
chǐk tǎq' tō ǎ, I bow down (habitual)
chǐk' tō ǎ, I bow down
chǐ' kǔ, chǐ' kūt, ice; the plural expresses large masses broken up, but not in motion
chǐ kǔ ē' rǎ kǎ, I clear away ice
chǐ kǔ lǎ' ō gǎn, bone or iron pointed staff used in travelling over ice
chǐ kǔ' liq' tōk, there is much ice, drift ice
chǐ kǔl rē' gō ǎ, I slide on the ice (used by children at play)
chǐ kǔm yǎq' tō ǎ, I wink my eye
chǐ kǔm' tǎ kǎ, I break it
chǐ kwēlth' kōk, air hole or open place in the ice
chǐl lōr' 'yǎk, a flat stone
chǐlth' kǎk, chǐlth' kǎm, nothing, no account, vain
chǐlth kǎm' tō ǎ, I am useless, in vain, naught
chǐ mǎ' kǎ, my exchange
chǐ' mǐk, liver
chǐm mē' rǎ kǎ, I change it
chǐ' nēk, teakettle (Russian)
chǐng gǎq' kǎ, I kiss him
chǐng gǎu mǎ' thlō ǎ, I being embraced
chǐng gǎuq' kǎ, I combine it
chǐng' gǎk, a sharp bend in a stream
chǐng gǎk', latches on native boots

- ching ḡhēr' tō ā, I have a latchet off my boot
 ching kā rā' kā, I shove it down
 ching' kōk, it crackles, makes a cracking sound
 ching' krū pāk, short, sharp sound, as a stone hitting another
 ching krū thlā' gāuk, it is cracking (i.e., a beam, etc.)
 ching kũlth' llk tāt, a variety of berries
 ching kũ' thlāq' tōk, it snaps (i.e., as a gun cap)
 ching' nā kā, I tuck it in
 chln' kāk, land otter
 chln sē' gūt, the spirits of lost things
 chln thlū hōq' tō ā, I grieve
 chī nūg' 'lū nē, bruised
 chī nūk', bruise
 chln' yāk, sled sheet
 chlp' plū kũ, plus (used in enumeration)
 chlp' tā kā, I add it
 chlp' tōk, it exceeds
 chlr' laū' gwō ā, I am weak
 chls' kō kā, my knee
 chls kũ mlg' gāuk, he is on his knees
 chls kũ mlq' tō ā, I kneel
 chī' vēt, blowflies
 chl' vō' āq kā, my two upper front teeth
 chl' vō' ā nē, before
 chī yāk klir' 'lū nē, finally
 chī yā' kllk, a thing long being done
 chī yāk' klū gūt chān' kā, I do whatever is to be done
 chī yā' rāu' gwā, what does it mean?
 chī' yēt, what is the matter with you?
 chī' yōk, tea
 chī yōq' tūt, they represent by gesture (pantomime) = native dance
 chī yū' wā kā, I pull it up
 chī yū wāq' tā kā, I jerk it up
 chō' ā, small (in composition)
 chōk' tō ā = chōk' tā kā, I measure
 chō rā' ḡhā llk, a gray dog
 chō rō' kā tūt, special variety of native feast
 chōr' thlūt, a variety of berry
 chō rū' kāt, invited guests (to a feast)
 chō rūn' kā, my bedding
 chrūm' rōk, the small snipe
 chū chū' kā kā, I like it, am fond of, love
 chū chū yā' kā kā, I envy him
 chū ēg' nī ll ḡhōk, land otter
 chū ḡhāq' stōk, green
 chū ḡhēr' kũ' rā ā, one with the dysentery
 chū' hwik, beak of a bird
 chūk, genitalia (feminine)
 chū kāf' kō nāk, do not hasten
 chū' kā lēt, sea biscuit, crackers (Russian)
 chū kāl' lō ā, I hastening
 chū kān rāq' tō ā, I am quick, speedy
 chū kān rō ā lāq' tō ā, I am generally quicker
 chū kān rō ū' ḡhā, I go faster
 chū kār' tōk, it bends
 chū kāu' ḡhā, I speed
 chū kā virk' nāk, do not go too fast
 chū kā yūq' tō ā, I want to go fast
 chūk chāu' tō ā, I rush
 chūk chl' nāq' stā' kā, I make it splash
 chū' kōk, native socks
 chū kōq' tā kā, I direct it, guide it
 chū kll' ḡhōk, one who is slow
 chū kllth chāq' tō ā, I go carefully, slowly
 chū kllth chā' rā lūth pē kō' nā, be careful and go slowly
 chū kllth hō ū' ḡhā, I go slower
 chū' kōq' kē, one afflicted with ulcers
 chū kūt kō tōq' tō ā, I make kindling, to start a fire
 chūk' yān, model, pattern
 chū lōq' tō ā, I come broadside on (native mode of landing)
 chū lū gwē yū' ḡhā, I snuffle
 chū lūq' chē ū' ḡhā, I snivel, run at the nose
 chūl' yāt, ancestors
 chū mlq' tō ā, I am intent
 chū nā' pēt, labrets (style worn by men)
 chū nāu' hwā, how is this, now! (exclamation in scolding)
 chūng' ēk sūq' tō ā, I whimper
 chūng' gē' tō ā, I sob
 chūng' ḡhō' kō ā, I have diarrhoea
 chūng' ḡhōk, forehead
 chūng' ḡhū ē lē tā' ḡhwū, muzzle him (i.e., a dog)
 chūng' ḡhū ē lē tāk, dog muzzle (native)
 chū' pā (the plural, chū' pūt, is most used) drifting ice, ice in motion
 chū pāq' tō ā, I am homesick
 chūp' plū, tube
 chūq' hū chē' rā kā, I muzzle him
 chūq' hūn, muzzle
 chū' rāt, blueberries
 chū tā rā rāu' ḡhā, my ears are cold
 chū' yā, leaf (term for tobacco)

E

- ē chē' hwāk, formerly
 ē chē' vāk kō' ā kǎn, every now and then
 ē chē' vāk kū, presently (future)
 ē chē' wāq pāk, during a little while
 ēf kǎ' rǎ' kǎ, I let it drop
 ē gǎq' chūn, pen, pencil, etc.
 ē gǎq' tō ā, I write, etc.
 ē' gāuk, shade to protect the eyes
 ē gāu wē' tō ā, I have no goggles
 ē' gē lāk, throat
 ē' gwō ā, I swallow
 ē kǎ', dirt, ordure
 ē' kǎ, my eye
 ē kǎm' rǎ chō ā, little sled
 ē kǎm' rǎk pēk, a big, clumsy sled
 ē kǎm rǎl lē' gǎ, make me a sled
 ē kǎm rǎl lē' ū gǎ, I make a sled
 ē kǎm rǎl līf kǎ' tō ā, I am having a sled made
 ē kǎm rǎng' kǎ tō ā, I have a sled
 ē kǎm' rǎq kǎ, ē kǎm' rǎg' mā, my sled
 ē kǎm rǎq kē tǎ' kǎ, I give him a sled
 ē kǎm rǎq pō ū' gǎ, ē kǎm rǎ ū' gǎ, I make a sled
 ē kǎm rǎ yū' chǎ kǎ, I being a good sled maker
 ē kǎm rī' rǎ kǎ, I take his sled
 ē kǎm rīst' gǎ' chǎ kǎ, my being a sled maker
 ē kǎm rī' tō ā, I have no sled
 ē kǎ' nǎ, on that side
 ē kǎn' tō ā, I am on that side
 ēk fǎq' tō ā, I gather berries
 ē kīrǎq' tǎ kǎ, I open it
 ē kī yōrq stē kǎ' kǎ, my helper
 ē kī yōrq stī' tō ā, I have no helper
 ē kī yōrq st kī' gǎ, he who has no one to help him
 ē kī yōrq st kī' tō ā, I have not one to help me
 ē kī yōrq stūng' kǎ tō ā, I have a helper
 ē kī yōrq stūng' yūq' tō ā, I want some one to help me
 ē kī yūng' chǎq' tō ā, I call for aid
 ē kī yū rhǎ kǎu' wǎ kǎ, I have to help him
 ē kī yū' tō ā, I aid
 ēk k' chǎun', term for all remedies for sore eyes
 ēk k' chē ū' gǎ, I have good eyesight
 ēk' kō' tōk, it is narrow, small
 ēk mē ā' kǎ kǎ, I hold it in my mouth
 ēk' mīk, a chew (said of tobacco)
 ēk mīq' tō ā, I chew
 ē lǎq' kǎ kǎ, I tangle it
 ē lǎq' kī' rǎ kǎ, I untangle it
 ē lǎq' kōk, tangled
 ēl gōq' tō ā, I retire to rest, sleep
 ēlth' thǎ, exclamation of surprise
 ēlth thǎ yūq' tō ā, I am astonished
 ēlth thǎ yū stǎ' kǎ, I amaze him
 ē' mā ām mī ā, eyelid
 ē mā' ā tōk, it is empty
 ē' māk, pus
 ē mā' kǎ, my fulness
 ē māng' kǎ tōk, it contains
 ē mā' nōk, blackfish
 ē māq' pē' chō ā, gulf = little sea
 ē māq' pēk, sea
 ē māq' pēm kǎ' pō ā, sea foam (term for pumice stone)
 ē māq' pē' pē āk, ē māq' pē lū' pē āk, ocean
 ē māq' pē plk, the high sea
 ē māq' plg' mē' ū tāk, sea dweller, any marine animal
 ē māq' plg' mē ū tǎu' gwōk, it lives in the sea
 ē māq' plg' mē ū tǎu lǎl' rǎ ēt, the whole group of marine animals
 ē māq' pīl lē ōrq' tō ā, I labor on the sea (i.e., fish, hunt seals, etc.)
 ē māq' pīn rǎq tōq' tō ā, I eat grayling
 ē māq' tū māl' rǎ ā, he who is full
 ē mā' rǎ kǎ, I fill it
 ē mā' 'nēt tūk, native waterproof shirt
 ē mā' 'yǎq tōk, it is flooded
 ē mē' ū tō ā, I aim (any weapon)
 ē mē vǎ thǎ' gǎ kǎ, I overfill it
 ē mīl' gǎ, which is not full
 ē mū' gwō ā, I am that one
 ē mū' kūn nūr' nūk, since that time
 ē' mūm chē ū' gǎ nē, before then
 ē mū' mē, at that time
 ē mūq' tō rǎ' rǎ kǎ, I roll it up, obliterate it
 ē mūr' mū' tāk, mink
 ē mūr' mū tǎu tī lū' chǎ kǎ, my state of being in want of mink skins
 ē mūr' mū tǎu tūng' krū' chǎ kǎ, having mink skins in my possession
 ē nǎq' tō ā, I lie down
 ē nǎ' rhūn, rib

ẽn' rû, a talisman, charm (i.e., help)
 ẽn rûng' kã tã ẽ, I have a charm
 ẽn' tã ẽ, I am outside
 ẽ nũng kãu' gũã, I am lying down
 ẽ nũq chẽ' gãl gũt, the damned, the lost
 souls
 ẽ nũq chẽ' gã tã ẽ, I am wicked
 ẽ nũq chẽr ri yãl' rã ẽt, the blessed
 ẽ' nũq kãk, frame
 ẽ nũq kãq' tã ẽ, I scold
 ẽ nũq krõ' ẽ kã, I warn him
 ẽ nũq krũt' kã, my warning
 ẽ nũq kũ lã' rã kã, I often warn him
 ẽ' nũq kũn, warning
 ẽ nũq kũ' t' gũk, it is forbidden
 ẽ nũq kũ' t' kã' kã, it is forbidden to me
 ẽ nũq kũ yã' kã kã, I warn him
 ẽp' pẽ ẽt, members = twenties used in
 counting
 ẽp' pẽt, legs
 ẽq' kã, ẽq' kin, ẽk, my eyes
 ẽq' tã ẽ, I am snow blind
 ẽ rã liq' tãk, it is moonlight
 ẽ rã' lãk, moon
 ẽ' rã lũm kẽ mũq' tẽ, name for star close to
 moon

ẽ rã' lũm yũ' ẽ, moon spirit
 ẽ rã lũ nã' kãn, every month
 ẽ rã' lã thlõq, January
 ẽr' chã kãk, heart
 ẽr' kũng' kã tãk, it means
 ẽ sã' lãk, porcupine
 ẽ' shũn, medicine for the eyes
 ẽs' kã, goggles (Russian)
 ẽ' tãt, an edible plant
 ẽ tãuq' gwẽ ẽk, an unintelligible word used
 at the end of stories
 ẽ' thlã, oh!
 ẽ' thlã hãk' ẽ' mã, that is strange
 ẽ thlũg' nã' rã lã, who inflicts sore eyes =
 sorcery
 ẽt' hũk, the up curve (in sled runners and
 at the toe of boots)
 ẽ' tãk, is, it is deep
 ẽ tũ chẽ ẽ' gũã, I form a catamaran, lash
 two canoes together
 ẽ' tãk, serum
 ẽ' tũ vã, very deep
 ẽ vũk chã' tã ẽ, I wade
 ẽ yũrq' tã' gũã, I am stiff
 ẽ yũrq' tã ẽ, I stiffen
 ẽ' zhõt, yolk of egg

G

gẽ' thlõk, summer village
 ghãn, ghã' tũm, native bucket
 glẽ gãq' kã, I scrape or scarf a skin
 glẽ' ghãun, native tool for scarfing skins
 gũl gẽ' lãk, neck loop of dog harness
 gũl' lã, end, mark, tip
 gũl lã rãut kã' kã, I mock him

gũl' lã, a beaver's house or nest
 gũl' lãk, the two extremities
 gũl lũlth' thlũ lr, gũl lũlth' thlũr rãt, swal-
 low (*Hirundo erythrogastra*)
 gũlth kã kin' rã tãk, it does not fit
 gũlth kã' thlũ kũ, reaching to the end or mark
 gũm' tã kã, I rip it

H

hãk, a little of (suffix)
 hõ' rã tã, suppose (in composition)
 hũm, an expletive suffix like "eh!"
 hwã, truly, indeed
 hwã' kãk kwĩ, hwãn ðh', indeed
 hwã' kũn, from here
 hwãlth, hwã' thlõk, abbreviated form of "or"
 hwã' nẽ, here
 hwã nẽ' hwã, here!
 hwã nẽ' hwã tãu' gwãm, only this
 hwã' nẽ kõ' õrq' kũ, by and by

hwã nẽr' pãk, meanwhile
 hwãng, I
 hwãng gũu' chã' kã, my existence, myself
 hwãng gũu' gũã, it is I, I am
 hwãng gũu' yũk' klũ kũ, you thought it was
 I (in composition)
 hwã nĩr' 'nũk, from now on
 hwãn' kũk, we both
 hwan' kũ tã, we
 hwã' thlõ kã, hwã' thlũ, or
 hwã' thlũ thlũ, or else

hwát' ká plk, truly
 hwát lē kē' ká, thanks
 hwát lē kē' ká pé' tiē, thanks very much
 hwá' th, thus, this way, so
 hwá' tō á, now
 hwá' tō á mí thlú, so here now
 hwē, I

hwēn āu' 'lōk, poor me!
 hwēn tāq' tō á, I continue here
 hwēn tā rē yún rē' tō á, I do not want to be here
 hwēn' tō á, I am here
 hwē' tōk tá' nūm, I indeed

I

i ēm chá plq' tá ká, I nearly broke it
 i ēm kē ú' gñá, I am breaking it
 i ēm stchē gá tá' ká, I have difficulty in breaking it
 i ē mū' māuk, it is broken
 i' ē pá, the second, the other, the mate
 i ē pá' ká, i' ē pán, i' ē pá, my mate
 i ē pá ká' ká, I join him, I am his comrade
 i ē paū' ná nē, I without a comrade, alone, unmarried
 i ē pí rú' tē, his deceased wife
 i' gá tñt, hand
 ig váq' tō á, I round a bend or point (in a boat)
 ig' yá rā' lk, clam
 i háu' tñt, ice scratcher (an instrument to attract seals)
 i lm' tá ká, I break it
 i' ká, dirt
 i ká' nē, i ká' vūt, etc., over there
 i káu' gñá, I am filthy
 ik' cháun, medicine for the eyes
 ik ká' thlūk, dogfish (a variety of salmon dried for dog food)
 ik kē kē' ká, exclamation of surprise and pleasure
 ik kē yāu gū tá' ká, I am not suited with it
 ik' kílth kōk, the little finger
 ik kílth kō' ká, ik kílth' kñn, ik kílth' kō á, my little finger
 ik kílth kñn' ká nō á gáq' tá ká, I wet with saliva my little fingers (sorcery)
 ik kílth rhō ú' nūgá, I have less than you
 ik kílq' tō á, I stoop
 ik kíl tñg rēl' gñūt, numerous
 ik' kíl tōk, it is little, not enough
 ik klō' rá ká, I cheat him
 ik klōr' tō á, I tell a lie
 ik klú' gñá, I deceive
 ik klú klē nē áq' pū gñá, I find out that you cheat me

Ik klú rūt' ká ká, I lie about him
 Ik' kō áq hñn, native tool, like an awl but wider
 Ik' kōk, end, point
 Ik' kō' tá ká, I unship it (the mast, in native sailboat)
 Ik' kñg líq' ká tō á, I have too little
 Ik' kñ' gōk, it is dirt = it is an abomination
 Ik' kñ' ká, Ik' kñn, Ik' kō á, my end
 Ik' kñ' kñn, chisel
 Ik' kñ kñq' tō á, I chisel
 Ik' kñ' rá ká, I raise it with a lever, I pry
 Ik' kñ yáq' 'nñk, a measure (eighteen inches)
 Ik' kñzh' ká, my elbow
 Ik' kñ' zlk, elbow
 Ik' kñz rñng káq' tō á, I lean on my elbow
 Ik' ná, that one coming = directly in front of me
 ñ' kō á, sea grass loaded with herring roe (used for food)
 ñ' lá, neighbor
 ñ lá' chū' ká ká, I dislike him, do not chum with him
 ñ lá' ká, ñ láq' ká, ñ lán' ká, my own, comrade, friend
 ñ lá' ká, one of them, belonging to that set or group
 ñ lá' kñ' rá ét, the whole gens, neighborhood
 ñ lá' kē ú' tá ká, I join in with him, I unite with him
 ñ lá' kō ák, scrap, fragment
 ñ lá' kñ má, has the sense of if I add this, etc.
 ñ lá' lá ó' rá ká, I am friendly with him, intimate
 ñ lá' líq' tō á, I go in company, plenty of companions
 ñ lá' lík' ká ká = kē ú' gñá, I persecute him
 ñ lá' lík' kñs t' ká, my persecutor
 ñ lá' náq chē ú' gñá, I take some

- 11 lāng chā ā rāut' nūk, joke
 11 lāng chā ā rāu' tō ā. I joke
 11 lāng chif kā nā' nā, expresses anyhow
 11 lāng ching rā' tā kā, I disregard it (i.e., I make it not of mine)
 11 lāng kǎn rā tū' th kā, have you any one with you?
 11 lān' kā, my folks, family
 11 lān' nō kā, my kindred
 11 lāq stā' chō ā, basket woven of grass (small variety)
 11 lāq' stāk, same but large size
 11 lā' rā kā, I patch it
 11 lār' 'lō kā, 11 lār' 'lūn, 11 lār' 'lō ā, my neighbor
 11 lā rō' māuk, it is patched
 11 lā tōg' 'yā rāk, cannibalism
 11 lā tōq' tō ā, I am a cannibal = I eat my own
 11 lāu' chēk, companionship, union
 11 lāu' tāk, native pickaxe; also one of the constellations
 11 lāu' tā kā, I bury it
 11 lā' zhik, the cross fox
 11 lō' kūn, expresses sometimes
 11 lō' nē, expresses some other time
 11 līq' tūt, expresses some persons are missing
 11 lī' tō ā, I have no companion
 11 lī yū ē' rū tūt, no more of them were ever missing
 11 lī yūq' tō ā, I want a companion
 11 lō' ā nē, inside of it
 11 lō' kā, my entrails
 11 lōn' tōk, it is inside of it
 11 lō rā chū' gñāk, friend, lover
 11 lō rā chū' gñā kā, my friend, dear
 11 lō rā chū' gñā' kā kā, I have him for a friend
 11 lū ē' chū' gñā, I am sick (St. Michael's)
 11 lū kū chā ū' gñā, I am satisfied
 11 lū lēk' kō ā, I have colic, pain in bowels
 11 lū' lēr rāk, skin bag for holding tools
 11 lū' mī nē, I within
 11 lū mī' tō ā, I am within
 11 lūng' kā tōk, it is hollow
 11 lū' pūq kāk, lining
 11 lū' pūq kā' kā, I line it
 11 lū' rā chū nāu' 'lū, my dear friend
 11 lū' rā chūng, friend
 11 lū thlk' kō ā, I am sorry
 11 lū thli kū t' kā' kā, I grieve over it
 11 lū tū kū' chā kā, my sadness
 11 lū wā thlin ē ū' gñā, I approach them
 11 rāuq' tō ā, I walk among
 11 rāu rā āq' tā mūk, sound of walking
 11' rūn, birch bark canoe
 11 lū' mūn hwā, yes, truly
 11m, abbreviation for 11m' 'lā
 11m' ghā kā, I roll it up
 11m' 'lā, that one
 11m' 'lā th' kūk, the one I do not like
 11m' lāut, fish roe
 11m' mā, white of egg
 11m' rō tāk, netting shuttle
 11mūq' tō rā' rān kā, I cover up my tracks, efface my trail
 11ng' gñūlth' hrām, an abusive term
 11ng' kē' gā kā, I cut it into strips
 11ng' lāk, the bed platform in native houses
 11ng' lō ā, 11ng' lūk, 11ng' lū it, its other
 11ng' lō āq' tō ā, I am over half-way
 11ng' lū, half
 11ng' lū ēl' 11 gñōk, a monster (i.e., half man, in native stories)
 11ng' lū kā, 11ng' lūn, 11ng' lō ā, my half body, my side
 11ng' lū pē' ā līk, a one-eyed person
 11ng' lū pē' ān' kā tōk, he has one eye
 11ng' nā, 11m' kūk, 11m' kūt, the one there
 11ng' nā rāu' gñā, I moan
 11ng' rīk, mountain
 11ng' rīk tāng' kā tōk, there is a mountain, it is a mountain
 11ng' tōk, it moults
 11n' kā kā, I pet him
 11n' kēt, the gums
 11n' kīk, 11n' kīt, nits
 11n' nū' gwō ā chō ā, a small doll
 11n' nū' gwō āk, doll
 11n' yōk, you over there!
 11' pēr 11n, used to express Tuesday
 11p' pē' ā' tōk, it is dull, not sharp
 11p' pēt, feet
 11p' pū kā chē' tāk, a seesaw
 11p' pūn, native spoon or ladle
 11p' pūq' tō ā, I ladle out
 11p' pū' tāk, native ladle, large size
 11p' pū' tīq chō ā, little ladle
 11pūq' tōk, it is sharp
 11q' chā ōk, it burrows
 11q' chā ōrq' tō ā, I work at a bear's den (i.e., to capture the animal)

- Iq chāq pē āq' tō ā, I nearly fall
 Iq flk kǎ tā rāu' ghā, it is about to fall on me
 Iq gī' yū lē, owl
 Iq' kǎ, my eye
 Iq kǎ chǎ pǎq' kǎ, I cover my eyes
 Iq kō ū' gūā, I fall (where I happen to be)
 Iq pāu' gwō ā, I am big eyed
 Iq pǎ yā gāng' kǎ tōk, it has enormous eyes (monster in native stories)
 Iq pǎ yā gāu' gwō ā, I am a big-eyed dwarf
 Iq stǎ' kǎ, I let it fall
 Iq' tā, his den
 Iq t' chē ū' ghā, I discover a den (generally meaning a bear's den)
 Iq t' kǎ' tā tōk, it is about to fall
 Iq' tō ā, I fall (but from a height)
 Ir' hǎk, game played with a string
 Ir' hǎq' tō ā, Ir' hrēr' tō ā, I play cat's cradle
 Ir' hrēn nūk, finger play = cat's cradle
 Irk' klū, evil
 Irk' klūf' kō nǎ nē, I, faultless
 Irk' klū' tūn kǎ thlāu tī kǎ' kǎ, I speak evil of him
 Irk' klū tū yūlth' kǎ, my propensity to evil
 Ir' kūk klēt kǎ tāq' tō ā, I am about to expire
 Irq' chǎ kō kǎ, my heart
 Ir' rēr nǎ ā' gūō ā, I have a child
 Ir' rēr nē āg' 'lū kǎ, my dear child
 Ir' rēr nē ā' kǎ, my child
 Ir' rēr nē ā kǎ' ghā, he is my father
 Ir' rēr nē ā kǎ' tāq' kǎn, she, when about to bring forth a child
 Ir' rēr nē ā rē' tō ā, I have no child = I lack a child
 Ir' rēr nē yū ēl' ghōk, childless person
 Ir' rēr nē' yū nē, I childless
 Ir' rūg' mā kǎ gūē' kūk, my hip, head of my leg
 Ir' rū Irq' tōk, he has a broken leg
 Ir' rū' kǎ, Ir' rūn, Ir' rhō ā, my leg
 Ir' rūq' kǎ, my legs
 Ir' sbnin' hrāt, mountain spirits
 Ir' tō ā, I hide
 Is' hrān, fish baskets woven from dried grass
 Is' sā rā, a mother's word to soothe her baby
 Is' sō' rīk, the spotted seal
 Is' zrā ā, bridge of native style of violin
 I tā' tō ā, I yawn
 It' gǎ mā ānē, my footprint
 It' gāt' ānīt, footprints
 It' krū tō ā, I rush in, burst in hurriedly
 Itl' kǎ, Itl' hrān, Itl' hrā, my going in place, my entrance, where I enter
 I trāu' tā kǎ, I bring it in with me
 It t' gǎ mā yū' rī, toes = fingers of the feet
 It' t' gān kǎ, my feet
 It t' gāt' stū' It, toe-nails
 It t' gī rāh' rāu' ghā, I am cold footed = my feet are cold
 It t' gī' tōk, he is footless, he has no feet
 It tīg' mē gǎ' kǎ, I kick it
 It' trōk, a deerskin (taken in the autumn)
 It tū chē ū' ghā, I put them alongside
 It tū' ghā, I am alongside
 It tū' kūk, alongside
 It' tū kūt, side by side
 Itūm' chē ūk chǎ gǎ' kǎ, I mince it
 Itūm' tā kǎ, I cut it up
 I' vā ghūn, native wooden wedge
 Iv' gāk, a bend in a river
 Iv' gǎ tō ā, I am in sight of
 Iv' rhū' chēk, water boots, native waterproof boots
 Iv' rhū chē lē' kē ā, make me some water boots
 Iv' zarh' tōk, it rains (Tununa)
 Iv' zhūk, rain
 I yā gǎ rū' tā kǎ, I run off with it
 I yāg' gēn rēt, sources
 I yāg' nār' tō ā, I begin
 I yāg' nē' rā kǎ, I begin it
 I yāg' nllth' hrā, its beginning
 I yāg' nōk' klū kū tāu' nā, on account of this
 I yā kū tā' rāk, profile, side of face
 I yā lō' ā gō ā, I stagger
 I yā lōq' th' rā tā' tōk, it leans almost to falling
 I yā lō yūlth' kū tūk, stays of mast (i.e., preventers of leaning)
 I yā nā ū' ghā, I endure
 I yā nēlth' hān, the younger one
 I yā nln' rā, the older one
 I yā' nōk, the going
 I yā rē kǎ' kǎ tāu' nā, I am suited with that
 I yā rē kǎn' kǎ ū' nā, does this suit you?
 I yā rē kln' rā' tān kǎ ū' nā, does this not suit you?
 I yā' rōk, staff, cane, walking stick
 I yā rō rāq' tō ā, I use, or walk, with a cane (i.e., I cane)

i yā rū' ḡnā, I grasp	i yō kō chē' kǎ chā ōk, he is intelligent
i yās' kū mān kin, I want you to go	i yō kō chē' tōk, he is a fool, he lacks sense
i yā' thlāk, a woman's cutting board	i yō kō chīg' nā kǎ, I comprehend it
i yā thlēq' kǎ kǎ, my (future) going	i yō kō ching k' mān rē' tō ā hwā' th, I would not act in this way
i yā' tū lē, a goer	i yō kō chln' ḡhō ā, I understand
i yāu' chēk, a start	i yō' kōk, it is like, it is the same
i yāuq' tō ā, I pole along (a boat, etc.)	i yōks chē' rā kǎ, I duplicate it
i yāu' sō āk, a child's sled (for play)	i yōk shū kǎ' kǎ, I suppose it
i yāu thln nē ā' kǎ, I am bringing it	i yōks kū mān rā tā' kǎ hwā' th, I do not want it like this = this way
i yī' yū lē, a nice goer = good traveller	i yō kū chā' kǎ, my state, condition
i yō' kǎ ḡnā I am the same	i yō' kū chēk, state, condition
i yō kǎ' pik tōk, it is exactly the same	i yō kū chē rūt' ḡhōk, it represents
i yō kāu' nā nē, strange	i yō' kūt nōk, shape, model, pattern
i yō kllth chē' gǎk, model	i yū' mē ān, then
i yō kllth chē' gǎ kǎ, I imitate it	i' yūt, Labrador or Hudson Bay tea
i yō kin' rā tōk, it is unlike	
i yōk mē ū' ḡnā hwā' th, I am like that = I am that way	

K

kǎ, what (interrogative)	kǎf' chē chēt, kǎf chū' chēt, how many have you?
kǎ āg' nā ā' pā, would it were summer!	kǎf chē' chō āk, marten or sable
kǎ āg' nilth' kǎn, if it is foggy	kǎf chē' ḡnō āt, how many pairs?
kǎ āg' nī' tōk, it is foggy, there is a fog	kǎf' chēr tōk, it hails
kǎ āk', summer	kǎf chē' ū ch stā, how many are we?
kǎ ā kǎ rā mī' tō ā I am a little above (i.e., up stream)	kǎf chē ū tī hū' chē, how many were you?
kǎ ā kǎ rā' nē, a little above (stream understood)	kǎf' chlk, wolverine
kǎ ā kǎ rān' tō ā, I am higher up (stream understood)	kǎf' chln, how many?
kǎ āk kō' ā kǎn, every summer	kǎf' chiq' kō nūk, how many times?
kǎ' ān, implies up and back = up stream	kǎf' chlī' hrāt, expresses a few
kǎ āq' chā' kō ā, I am looking around (i.e., watching out for)	kǎf' chlīq' hāuq' tūt, they are few
kǎ āq' tō ā, I look around	kǎf' chū' hwāt, how many are they?
kǎ āq' tōk, it is summer	kǎf' tāk, hail
kǎ ārq' stōk, it is warm	kǎf' tāk' kō āt, snowflakes
kǎ chāq' tā kǎ, I slap him	kǎf' tēt, hailstones
kǎ chē gǎq' thlm' nē, while losing my time	kǎ gān', kǎ gǎ' tūm, source
kǎ chē gǎq' tō ā, I waste time	kǎg' gē' tīt, broom
kǎ chīg' nā' kōk, it is easy	kǎg' gē ū' ḡnā, I sweep
kǎ chiq' thlō ā, I rest	kǎ ḡn, no
kǎ chiq' thlū nē, doing nothing, idle	kǎ ḡnā' nūk, squirrel
kǎ chū tāq' pū ḡnā, you refuse me	kǎ ḡn' nā tā' hū, no, indeed
kǎ chū thlī nāq' pū ḡnā, you always refuse me	kǎ' ḡhik, corner, cove in a river, recess in side of hill, etc.
kǎ chū vā thlā gǎ lāq' tō kūt, we are frequently disappointed	kǎ ḡn i rām' tō ā, I am in a corner
kǎ chū vā thlīrq' tō ā, I am disappointed	kǎ ḡhīr' ā mūn thlē' ū, put it in the corner
	kǎ ḡnī rāng' kǎ tōk, it is square
	kǎ ḡhīr' 'nēm il lō' ā nē, in a corner
	kǎ hār' mā, I being alone

- kā' hār' mīt tō ā**, I am alone (i.e., entirely remote from any one)
- kāk**, suffix (203)
- kā kō lā chā gāq' tūt it' gān kā**, I have chilblains, my feet
- kā kō lā chā' tōk**, my foot is asleep
- kā kō' tā kā**, I am done with it
- kā kō vē chō ā thlūq' rān' kā**, my little old needle-case
- kā kō vēn' kā**, my needle-case
- kāk fā rā' kā**, I win it (i.e., a game)
- kā kif chāu tr yūq' tō ā**, I want some liniment
- kā kif kā chāut' mūk**, term for liniment, rheumatism healer
- kā kif' kāk**, muscular pain, rheumatism
- kā kif' kā thlūk**, one with rheumatism
- kā kif' kā' tō ā**, I am rheumatic
- kāk kā āq' tā kā**, I stick the point in
- kāk' kā kā**, crown of my head
- kāk' kōk**, native term for bread
- kāk kr thli lē' yā rāk**, the valley on upper lip just beneath the nose
- kāk' k tō ā**, I run at the nose = also nose-bleed
- kāk' mā nā**, out, in the open air
- kāk mān' tō ā**, I am out
- kāk' mī**, out there
- kā kōq' nāk**, a snow flurry
- kā kōq' nā' tōk**, expresses a heavy snowfall of short duration
- kā' kr lōk**, throat
- kāk' thlūk**, mucus of the nose
- kā' kū**, when (only for future)
- kā' kū mī nā**, the outside, a term for weather
- kā kūm' yōk**, you outside there !
- kāl chāg' nāk**, hill (Yukon Delta)
- kā lē' kāk**, term to express paper, book, etc.
- kāl lō rā ū' gñā**, **kāl lōr' tō ā**, I dip up
- kāl lū' gē yāk**, harpoon used for white whale (beluga)
- kāl' lū tāk**, shiny stick
- kāl lū' vē āk**, native bowl of wood (the deep variety)
- kāl mā' nāk**, pocket (Russian)
- kāl mā rā' kā**, I call him (refers to dogs only)
- kāl' nōk**, native bags of woven grass for holding fish
- kāl rā ā' gōk**, it warbles (of birds)
- kāl ring tāq' tō ā**, I blubber, cry noisily
- kālth' kā**, raven (Kuskokwim)
- kālth' kā' mē ūt**, raven village (a settlement on the Kuskokwim River)
- kālth' kā pōk**, axe
- kālth' tāk**, native bucket
- kālth thlāu' tō ā**, I drum
- kā lū' kāk**, halo around the sun or moon
- kāl vāg' yā rāk**, the outer approach or entrance to a native house
- kāl vāq' tā kā**, I lower it down
- kāl vāq' tō ā**, expresses I enter a house
- kā mā' mōk**, a native dish composed of fish roe, oil, etc.
- kā mā' nā**, within
- kā mān' kā**, my sled (St. Michael)
- kā mān' lī gñōk**, the one who is within there
- kā mān' tō ā**, I am within there
- kā' māut**, sled (St. Michael)
- kā mē' kōk** head
- kām gwē' tō ā**, I am without boots, bare-foot
- kām' i nā**, he within there
- kām mē' gāk**, seal hunter = one who goes out on the ice for seals
- kām mē gām' kīn**, I make a sled for you, I sled you (St. Michael)
- kām mē gāu' tīt**, small sled to fit on kiyak, used by seal hunters
- kām mē lān kāu' gñā**, I am barefooted
- kām' mōk**, extinguished, used as follows:
yū' chā ā **kām' mōk**, he is dead = his manhood is extinct
- kām mūk ksāng' kā tō ā**, I have boots
- kām mūk' sāk**, a boot made of sealskin
- kām mūk sālth' hāq kā**, my pair of old boots
- kām mūk sālth' thlūq kā**, my old boot
- kām mūk séq' kā**, my boots
- kā mō' rhā kā**, I drag it
- kā mūq' tō ā**, I drag
- kā mū rāl' rā ā**, one who drags
- kām' yōk**, you in there !
- kā' nā**, **kā' tūm**, the one down there
- kā nā' gāk**, the entire leg
- kā nā gāq' pē ū' gñā**, I am long legged
- kā nā gāq' tū lē**, term for a deer (i.e., long legs)
- kā nāk' klāq**, muskrat
- kā nāk' nāk**, west
- kā nān' lī gñōk**, he who is off down there
- kā nā' ō gñūn**, small coarse sieve with long handle used at fish traps

- kã niq' tã**, I emerge from (i.e., the woods, etc.)
- kã nã' rûk pã vã kãn**, because of a big snow-drift
- kã nã' rûk tãng kã tãk**, there is a great drift
- kã nã' rût**, a snowdrift
- kã nã' chũ kã' tãk**, it snows a little
- kã nã' kũn**, spell, incantation
- kãng gũã' rã kã**, I refuse him, I say no to him (i.e., I no him)
- kãng' gũã thũ**, I thought I was, etc. (in composition)
- kãng' gũã**, its head (i.e., source of a river)
- kãng gũã' llk**, having sources
- kãng' kã**, my mouth
- kãng' kũk**, willow catkins
- kãng kũ' rã**, he bites
- kãng' tãk**, it is broad
- kãng vãg' 'nũk**, how long since? since when?
- kã ni chõ' ã tãk**, it snows lightly
- kã ni chũ kã kã tã' tãk**, it is going to snow a little
- kã nũk chã' ãn**, on account of the snow
- kã nũk chã chõ' ã rãng' kã tãk**, it has a little snow on it
- kã nũk' chãk**, snow
- kã nũk chãq' pãng' kã tãk**, it has much snow on it
- kã nũk chã vã thũã gã' kã**, I put too much snow (i.e., in the dog food, etc.)
- kã nũk rã ã ã mũk**, talking, the sound of talking
- kã nũm chõ' ã' gũã**, I relate about
- kã nũm chũ' gũã**, tell me the news, what is going on
- kã niq' chũ ã' tã**, I work the snow, clear away a place to camp
- kã niq' tãk**, it snows
- kã nũr' kãn**, if it snows
- kã nũr' kã tã yũg' nã' kãk**, it looks as if it was about to snow
- kãn' kãk**, imported skates (Russian)
- kãn kã pũk' nã**, I without saying a word
- kãn kã tãq' tã**, I begin to speak
- kãn kũr' tã**, I skate
- kãn' kũn**, like as
- kãn' llrq' tãk**, it is very frosty
- kãn nã' kãq' tã**, I fall headlong
- kãn nã' rãq' rã ãq' tã**, I feign sleep
- kãn nã' rãt**, sleeps, mode of counting time while travelling
- kãn nã' kã**, I utter incantations
- kãn nũm chõ' kũ' tã** ãq' chã kãl' rã ã' mũk, I have no news to tell of interest
- kãn nũm chõ' ã' gũã**, I tell news = I chat
- kãn nũng' rãts' snãq' tã**, I do not allude to it
- kãn nũp' plũk**, a charred piece of wood
- kãn nũq' chõ' gãl' gũt**, the cursed, lost souls, condemned
- kãn nũq' chõ' rĩ yãl' rã ãt**, **kãn rũ chũ nãl' rã ãt**, the blessed
- kãn nũq' chõ' tã' mũk**, what do you say?
- kãn nũq' chõ' ã' tã**, I interpret
- kãn nũq' chũr' chõ' kãm kãn**, I will interpret for you
- kãn nũq' 'ny' ãrk' tã**, I excuse
- kãn' nũq' pũk' nãk**, do not talk so much
- kãn nũq' sãu' nã nã**, he without speaking
- kãn nũq' sũl' gũk**, expresses baby = a non-speaker
- kãn nũq' stã' kã**, I judge him
- kãn' nũq' tã**, speaker
- kãn nũq' tãrq' tã**, I talk to myself
- kãn nũq' t' kã**, my interpreter
- kãn' nũq' tã**, I talk
- kãn nũq' 'yã' rãk**, language
- kãn nũq' yũn' rã pã kã' tã**, I do not wish to speak at all
- kã' nũk**, **kãn' rũm**, frost
- kãn rã ã' rã' kã' hũã nã' hũã**, here is my word, my order, my decision
- kãn rã ã' rã' kãn kã** = **kãn rã ã' rã' kã tũ**, **kãn- rã ã' rã' kã**, they are my words
- kãn rã ã' rã' nũk**, conversation
- kãn rã yã' kũl' rã ã**, one who stutters
- kãn rũ chõ' mãf' kã nã**, I without being told
- kãn rũ chõ' mã rã ã' mã**, I after being told
- kãn rũ chõ' mã rã' chũm' tũn**, just as soon as I was told
- kãn rũ chõ' mã rã kũ' mã**, when I am told
- kãn rũ chõ' mã vĩ' llg' mã**, before I am told
- kãn rũ chõ' mã yũ' ã' mã**, because I want to be told
- kãn rũ chõ' mã yũn' rã lã' mã**, because I do not want to be told
- kãn rũ chõ' mã' mã**, because I am told
- kãn rũ chũ' ã' tã kã**, I never speak of it
- kãn rũ chũ' gũl' gũt**, the damned
- kãn rũ tã' kã**, I say to him
- kãn rũt' kã kã**, I speak about him
- kãn rũtl' hõ' ãm kãn tãu' gũũ' gũã' lũ kũ**, I have told you in vain

- kān rūt nāu' rā**, he is accustomed to say
kān rūt' stī kā, my informer
kān rū tūk kwé' tōk, unspeakable
kān rū tūt tū yā' kā kā, I have the habit of telling it
kān' tāk, native wooden bowl
kān tā kō' kā, my corpse
kān' tā thlūq, an old kankak
kān thlin' nā ōk, he said
kā' nūk, mouth
kā nūq' pāk tōk, it snows heavily
kā nūq' pā yā' gāu' gwō ā, I am a big-mouthed person
kān' vāk, when (in the past)
kān' vāq pāk, during, when
kān yū ēl' gñōk, a dumb person
kān yū' ē tōk, he is dumb, he cannot speak
kā ō' rā yēt, Aurora Borealis
kā ō' yāq' tōk, there is an aurora
kā pē' lāt, mussels (Tununa)
kā' pīk, an expletive suffix, really, truly, etc.
kā' pīk kā? is it, indeed?
kāp' k tōk, it is narrow
kāp' pā kā, I pierce it
kāp' pē lā sūq' tō ā, I hunt or gather mussels (Tununa)
kāp' pē ū' gñā, I pierce it well
kāp' plēn nē' ā kā, I bore it
kāp' pū' gñā, I lick
kāp' pūn, native awl
kā pūk', foam
kā pū' kā rāt, an edible plant (grows in swamps)
kā pūq' chō ā' gō ā, I grieve
kā pūq' tōk, it foams
kā pū' tā kā, I perforate it
kā pū' tōk, native instrument for boring
kā rā' līk, mark of any kind, also color
kā rā līng' kā tōk, it has a mark
kā rā tā' 'vīk, October
kā rī' tā kā, I hinder it
kā rū tā' rā kā, I console him
kā shē' gē lūk, forks of a river
kā shē' yū nōk, a native feast
kāsh' prūk, native waterproof shirt made of intestines
kāsh' prū' kā, my waterproof shirt
kāsh' tū' gñā, I talk out loud and clearly
kāsh' tūk klū kū, whole, entire (in composition)
- kāsh' tūk klū nē**, entirely
kās' kīt' tō ā, I scale (i.e., a hill or mountain), go to the top
kās' kūk, the outside of a log
kās' pīl lē yū' ē tō ā, I have no waterproof over shirt
kās' sāk, term for all white men
kās' sāl' pē āt, the true whites (the few remaining Russian half-breeds designate themselves by this term)
kās' sūq' tō ā (neg., **kās' sūn' rē' tō ā**), I eat raw food
kās' sūu' gōk, it is raw
kās' sē yūl' rā ēt, term for those natives who work for white men
kās' sū' chā rāk, matrimony
kās' sū' chē māl' rā ā, a married person
kās' sū' chē mā' wē kā, my married one, my spouse
kās' sū' chē nāk, **kās' sū' yū chēk**, marriage
kās' sū' chūg' yā' kū kū, we two wish to be married
kā sūk' chām mē' kē, he having gone all around them made the circuit of
kā sūq' chīm' māuk, it is round
kās' sū' tā kā, I unite
kās' sū' tāq' kāu' gwō ā, I am to be married
kā tā lūq' tān' kā, I scatter them
kāt' chā ōk, wrinkled
kāt' chū' gñā, I am wrinkled
kāt' gān kā, my breast
kāt' gñāt, herd (i.e., of deer)
kāt' gūk' kō ā, I have pain in the chest
kā thlā' chāq' tō ā, I would speak
kā thlā' chēk, unbilical cord
kā thlā' chē māl' lē, let him scold away!
kā thlā' chūn' ī' tō ā, I cannot say
kā thlā' chūn' nīth' kā kā, I mispronounce it
kā thlāg' 'vāq tōk, it boils fast
kā thlā' kū tāk, term to express a bell
kā thlā' māl' rā ā, boiling
kā thlā' māuk, it is boiled
kā thlām' chēt' kā gñā, tell (ye) me about it
kā thlāt' nāk, speech, talk
kā thlā' tō ā, I talk
kā thlāu' chā rāk, address, speech, sermon
kā thlāu' tā kā, I talk to him
kā thlāu' t' kā tā' rā kā, I start to tell him, I am going to begin to tell him
kā thlīq' tōk, it thunders
kā' thlūk, thunder

kā ting vā gā' kā , I fillip him (to insult by the fingers)	kāu wā tā thlēr kā mē' nūk , for his sleeping place
kāt kō pāk' tā , white of egg	kāu wā tā thlēr kāq chō ā' gō ā , I look around for a place to camp (i.e., to sleep)
kā' tī rā ā , white	kāu wā' tō ā (neg., kāu wā yū nī' tō ā), I sleep
kā tōq' tō ā = kā tōq' tān kā , I gather	kāu wā wīr' tō ā , I ascend (river understood)
kā trūs' kā kā , kā trūs kū mā' kā , I want it white	kāu wā' vūt , up stream
kāt tā' gū tūk , small sieve used in making snuff	kāu wēgn āq' tō ā , I redden, blush
kā tūn rā chū' ḡnāk , little son	kāu wē' rhūn , red clay (used as a paint)
kā tūn rāg' 'lū kā , my dear son	kāu' wē yāk , gravel, pebbles
kā tūn' rāk , son	kāu wē yā yā' gāk , sand
kā tūn rā kā' kā , he is my son	kāu wīr' lē , a brown dog
kā tūn' rā kā , kā tūn' rā mā , my son	kāv' lūn kā , my eyebrows
kā tūn rā kā' kūm kīn , if you were my son	kāv' lūn nā' rāt , eyebrows
kā' tūq pāk , a white dog	kāv' lūt , brow
kāu' chūk , a sore on the head accompanied with loss of hair	kāv vā' ā rāt , Ursa Minor (constellation)
kāu chūk' kē , one having a scalp sore	kāv' vwē āk , red fox
kāu' gī nā , rear (i.e., up stream)	kāzh' gā , the native communal house of each village
kāun' kā kā , I take care of him	kāzh gē chū' ḡnāk , a nice little kazhga
kāun kīn rē' tō ā hwā' tō ā , I cannot attend now	kāzh gē kāl' tā , let us enter the kazhga
kāun kūf kē nā' kū , without him	kāzh gē mē ū ḡnūt' hē kā , are you unmarried? = are you of the kazhga?
kāun kūf' k nē , without me, do not mind me	kāzh gē' mē ūt , the kazhga folks (i.e., the young unmarried men)
kāun kū mān rē' tō ā , I do not care for it, I do not mind it	kāzh gē' mīt tō ā , I am in the kazhga
kāun rē' tō ā , I do not mind = I am busy	kāzh gē' stā kā , I have it taken into the kazhga
kāuq tō ā pīrk' nā kū , do not beat him too much	kāzh gē ū' ḡnā , I am going to the kazhga
kāuq' tōk , it clucks = the noise the ptarmigan makes	kāzh' ḡhwū , birch bark
kāuq tū rā' kā , I beat him (with a club, etc., understood)	kāzh gl' tā , let us go into the kazhga
kāuq tū' tāk , short heavy club for killing salmon	kāzh ḡhū ēlth' kā nē , what a shame! (in composition)
kāu wā ḡhō ā rāq' tō ā , I make out I am asleep	kāzh ḡnū ē' pā hwāng' 'nē , it is a shame for me
kāu wā' ḡhōk , dream	kāzh ḡhū nāq' kōk hwāng' 'nē , I ought to be ashamed
kāu wā ḡhōq tōq' tōk , he talks in his sleep	kāzh ḡhū yūq' tō ā , I am ashamed
kāu' wāk , tallow	kāzh' mā kā , I push it
kāu' wāk , a sleep (i.e., a day's journey)	kāzh mō hāu' tūk , the handle bars on a sled
kāu' wā nē , a little distance up	kāzh zhār'q' stāk , the bell on the dog harness
kāu wā nū tūq' tō ā , I dream	kāzh zhē ā' tō ā , I pull
kāu wā pā kōq' tō ā , I sleep too much	kāz zō' ā rūn , wolverine trimming on native dress
kāu wā' pūk nē , I not sleeping	kāz zū vōq' thlū kū , seated around the four sides of the house
kāu wāq sē yāq pā kōq' tō ā , I sleep for a very long time	k' chār' kū tīt , floats used on fish-nets
kāu wār' chitl rā ā , red	k' chēr' tō ā , I spit
kāu wār' nē' tō ā , I am not sleepy	k' chūg mē gā' kā , I seize it
	k' chūg mīq' tō ā , I snatch at
	kō' ā , who (interrogative)

- kē' ā ē' mūm**, whosoever
kē' ā' kīk, oh, who?
kē' ān, the rear portion of native house
kē' ān' tō ā, I am in the kean
kē' āq' pā tōk, he cries, laments (said of adults)
kē' āt mūq' tō ā, I walk up stream
kē' chāk', anchor
kē' chā' kū tāk, sinkers on fish-net (generally pieces of fossil ivory)
kē' chā' rā kā, I anchor
kē' chē' ū' gūā, a term used during sorcery
kē' kē', hurry
kē' kū, clay
kē' lāg' 'mē ū tāk, term for white mice (supposed to fall from the sky)
kē' lāk, heaven
kē' lāq' thī nūk, the sky
kē' lēk, **kē' gūm**, term for a wounded animal
kē' lē' rā' kā, I wound him
kē' lī' rā ā, one who is gray headed
kē' līq' tō ā, I cut
kē' līg' 'vōk, term for the mammoth (around Ikogmute)
kē' līth thīr' tāt, grass put up in sheaves or bundles for winter
kē' līth thīr' tōq' tō ā, I collect sheaves
kē' lūq' kāk, term for sewing thread (imported)
kē' lūq' tōk, he barks (dog)
kē' mā, I alone
kē' māq' tō ā, I run from (when chased)
kē' mā' vīq' kī' tō ā, I have no way of escape
kē' mā' yū gūt, expresses domestic animals (e.g., cows at trading posts)
kē' mē chūn rā chā' kō ā, I do not like to be alone
kē' mē chūq' tō ā, I want to be alone
kē' mē tāk' tō ā, I withdraw
kē' mīt nōk, loneliness
kē' mīt tō ā, I am by myself
kēm' lī gūōk, the one who is alone
kēm' lū chēk, the state of being alone (subjective)
kēm' lūt' nōk (neg., **kēm' lūt' ā rēt' nōk**), loneliness (objective)
kēm' thīrīq' tō ā, I am left alone
kē' mū ghā rā' kā, I entice him
kē' mū ghā rā' kāu' gwā kā, I am able to entice him
kē' mūl' vāk, a fine full-grown dog
kē' mūq' hlū pāk, a big ugly dog
kē' mūq' kāu' yā, a pup
kē' mūq' kī yā' rāk, a pup when very young
kē' mūq' tā, a dog (i.e., puller)
kē' mūq' tāq' tō ā, I pull (from **kēmūqtōā**, which is not used)
kē' mūq' tīk chē' vā, what a fine dog!
kē' mūq' tīth kūk, an ill-natured or savage dog
kē' mūq' tī yā' gāk, a pup
kē' mūq' t' līk, the owner of a dog
kē' mūq' t' mē' thlē mīk fā, what a little dog it is!
kē' mūq' t' mē' thlē mīk klē' nē' vā, it is too small a dog
kē' mūq' tū kū chā' gāk, a worthless little dog
kē' mūq' t' pāk, a large dog
kē' mūq' tūk sū pī lē' tā kā, a dog I want particularly
kē' mūq' tūk tā rā chū' gūāk, a handsome young dog
kē' mūq' tūng' gūā gōk, a worthless dog, one unsatisfactory in harness
kē' mūq' tūv vē ā' lōk, an old dog, no longer useful
kē' mūq' tūv vē ā' lūlīth' thlēq, a large old dog
kē' nā, who
kē' nā' im' i nā, whoever
kē' nā' kā, my nose
kē' nā' kōk, wooden mask used at feasts
kē' nāng' kā tūt, they are in a line (i.e., they have one face)
kē' nāq' tū māuk, she is with child
kē' nā' thlūk, sea parrot (i.e., ugly nose)
kē' nē, out of doors
kē' nē' tā kā, I soak it
kē' nē' thlūk, cooking place
kē' nīr' rā kā, I cook it
kēn' tō ā, I am outside
kē' nūq' chē' rō vīk, place for smoking dried fish
kē' nūq' tō ā, I am dry
kē' pū' chā mā, I having bought
kē' pū' chā pīq' tā kā, I would certainly buy it (Mode XXX)
kē' pū' chāq' tō ā, I would buy (Mode XXIX)
kē' pū' chā rāk, sale
kē' pū' chēk' nā mā, future of **chāmā** (§30)
kē' pū' chē mā rā ā' mā, I after buying
kē' pū' chē mā rā' chí mā, I after having bought

- kě pū chē mā rā' kū mā**, when after buying
- kě pū chē mā rā ū' gūā**, after I buy
- kě pū chē mā rā vū' gān**, before it has been bought
- kě pū chē mā tū yā' kō ā**, I used to trade for a while
- kě pū chēq gūāt' tō ā**, I will probably trade (Mode I.I)
- kě pū chūg ē ā' kō ā**, I would like to trade (Mode LXIII)
- kě pū' chū lē**, a good trader
- kě pū chū mē' tō ā**, I do not care to trade (Mode LXV)
- kě pū chū nī' tō ā**, I cannot trade (Mode XXXII)
- kě pū chūn rā pā kā' tō ā**, I am not in the humor to trade (Mode XCII)
- kě pū chūq' tō ā**, **kě pū chū' gā kā**, I want to trade (Mode LXII)
- kě pū' gūāk**, a purchase
- kě pū k' gūū' tā kā**, I buy for him (Mode CLV)
- kě pūk' nāk**, trading
- kě pūk nāq' kāk**, a thing for sale
- kě pūk nā' thlūk**, past form of **kěpūknāk**
- kě pūk' h' ghō ā**, I buy from him (Mode LXXXIX)
- kě pūk' h' nā kā**, my purchase (objective)
- kě pū pī' līg' mā**, **kě pū pī' līm kū**, I before buying
- kě pū pī lūq' tō ā**, **kě pū pī lū' gwā kā**, I buy for the first time
- kě pū sā' ghūn**, an object offered for sale
- kě pū sā gūt' kān kā**, I sell whatever is to be sold
- kě pū sāq' tō ā**, I come to trade
- kě pūs' kūk kā**, my purchase (subjective)
- kě pūs' kū mā**, **kě pūs' kūm kū**, when I buy
- kě pū' sūn**, scales, weights, measures, etc.
- kě pū' tā kāk**, sale
- kě pū tā kā' mā**, **kě pū tā kām' kū**, whenever I buy
- kě pū t' hā' tō ā**, **kě pū t' hā' rā kā**, first I buy (Mode CXLVIII)
- kě pū tī kā' tā tō ā**, I am going to start trading (Mode XXI)
- kě pū tik shī' tō ā**, **kě pū tik shī' tā kā**, I do not trade yet (Mode XVIII)
- kě pū ting' ghō ā**, **kě pū ting' nā kā**, I commence to trade (Mode XXII)
- kě pū ting' gūūr' mā = kě pū ting' rām kū**, although I trade
- kě pū ting' nāk kō ā**, I attempt to trade (Mode XIX)
- kě pū tīt tā rāq' tō ā = kě pū tīt tā rā' rā kā**, I buy at times (Mode XXIV)
- kě pū tīt' tō ā kā**, I buy it generally (Mode XLVIII)
- kě pū tīāq' tō ā**, I buy regularly (Mode CLIV)
- kě pū tī hō' ā kā mā**, whenever I bought
- kě pū tī hō' ā mā**, I having bought
- kě pū tī hō' kū mā**, when I bought
- kě pūt' nāk**, buying
- kě pūt nān rīq' tō ā**, I cease buying for a while (Mode XXXIX)
- kě pūt n' kīq' chūq tō ā**, I want to buy again
- kě pūt n' kīq' tō ā**, I buy again (Mode XLI)
- kě pūt n' rīq' tō ā**, I stop trading
- kě pū' tō ā**, **kě pū' tā kā**, I trade, I buy it
- kě pūt' skā kā**, I order him to buy it (Mode XXXIII)
- kě pūt skō' rā kā**, I force him to buy (Mode XXXVI)
- kě pūt stā' kā**, I induce, make him buy (Mode XXXIV)
- kě pūt stūng' gūū nā**, I am a trader (Mode XV)
- kě pū yū chā' kō ā**, I buy for him
- kě pū' yūn**, a thing to buy with, money
- kě pūz' ghē nā' nīm' nē**, in my trading, during the time of
- kēr chū ā' gōk**, it is frost-bitten
- kēr' nā**, weather
- kēr' tāh**, nice, good (suffix)
- kēsh' tōk**, he has rabies, he is mad (dog)
- kē tā'**, **kē tā' kē**, here!
- kē' tāk**, sod cut for roofing
- kē tā' kē mē**, go on!
- kē tāq' tō ā**, I cut sods
- kē' thlēr' nūk**, knot
- kē thlēr' q' tō ā**, I tie up into bundles, I make sheaves
- kē thlūq' tāk**, a sheaf of grass
- kē' tōk**, it sinks
- kē tōq' tō ā**, **kē tū rā' kā**, I avoid, I go around from it
- kē yā'**, why? for what?
- kē yā' pīl rā ā' tā**, I told you so
- kē yāf' kāq' kā**, I make him cry
- kē yā kūn' rī lū**, do not cry (mother's word, baby-talk)

- kē yān' rī lū**, do not cry
kē yā' nūk, always
kē yā' pīlth hūl rā ā gñā, now I have done it, my fault
kē yāt' ká ká, it is what I cry for = my cried for thing
kē yā' tūk' klū kū, crying
kē yāu' gnā, I weep, cry
kē yāu' lōq' stā ká, I make him cry
kē yā' yēt, chēn, why do you cry?
kē' ylk, snowbird
kē yī yā' gāuq tō ā, I am all wet, I am a snowbird (idiom)
kē yū' gō ā = kē yū' wā ká, I reply, I answer him
kē yū' gū nā, that one there
kē yū' lā rā' ká, I argue with him
kē yū' rāk, blue clay
kē yū' tā' gū tūk, they contend with each other
kēz' yū tūk, bone sinkers for fish-nets (Tununa)
k' gñāq' tā rāk, one of the constellations
k' gñā' rūk, a deep and large drift
k' hlūl' rā ā, a waterfall (Kuskokwim)
kñū chōk' kō ā, I have toothache
kī, body
kī ē' gñā nē, on top
kī ē' gñā nē, tāum **kī ē' gñā nē**, at that time
kī ē' gñān' il gñōk, expresses mortal, one on earth
kī ē' gñāt' nīt tō ā, I am on top of them
kī' ēl gñōk, it is rough (said of the sea)
kī gāu' gñā, I beg
kīg' gi lū nōk, wolf
kīg' gwé chōq' tō ā, I hunt squirrels
kīg' gwērēk, ground squirrel
kī' ká, my body
kil' gā ká, I invoke him
kil' lē gā nōk, in vain
kil lē gān' tō ā, I am useless, of no worth
kil lē gā' tō ā = kil lē gā' rā ká, I scrape
kil lē kāu' chā rāt, term for matches
kil lē' nēlth thlūk, old scar
kil llū' tōk, native tool of horn for working pelts
kil lō ān' tō ā, I am behind
kil lū' ká, kil' lūn, kil' lō ā, behind me, thee, him, or it
kil lū' mā, kil lū' mī nē, etc., my rear, in my rear, etc.
klū lūq' pā káq' tāt, they howl much (dogs)
klū lūq' tūt, the cry the dogs utter when the sled is ready to start
klth' hā rā tōk, it is not tight
klth' hū chē māu' gñā, I am tied
klth' hū tā' ká, I tie it
klth' hū tāng' ká thlū tūk, both tied together
klth' pā gān' ká, I tie them tight
klth' tā ká, I tighten it
klth' tīng' gñū' thlūk, bark (of tree)
klth' tīt, bark (in strips)
klth' tō ā, I watch closely
klth' tōk, it is tight
klth' tīt, fish scales
kl' lūk, imported thread
kl' lūq' kāk, native thread of sinew prepared for use
kl' mā, kīn, kī' gñā, my top
kl' mīt tō ā, I am on top
kīn chē āl' gñōk, one negligent of his clothing
kīn chē ā' tō ā, I am careless about my dress
kīn chīg' 'lō, one careful of his clothes, dandy
kīn chīg' tō ā, I am careful of my dress
kīng' gñō ā (third singular of the above), after part of anything, stern of a boat
kīng' gñō ká, my rear
kīng' gñō klōk, the last one, the hind one
kīng' gñō' kil ká, my younger brother
kīng' gñō kīng' ká' tō ā, I have a younger
kīng' gñūk klū' gwō ā, I am last to go
kīng' gñū lō āq' ká pūt, our successors
kīng' gñū mīt' tō ā, I am behind
kīng' gñū' mūn thlō' lū kū, put it aft (i.e., to the rear)
kīng' gñū nīn rāuq' tō ā, I grieve for
kīng' gñū nīt' tō ā, I reach home
kīng' gñūn nūp pē ā' ká ká, it is my true home (i.e., heaven)
kīng' gñūn rāq' tō rān' ká, I go in search of those behind (i.e., lost ones)
kīng' gñūn rīq' tō rā' ká, I go after him
kīng' gñū pē āq' tō ā, I go backwards
kīng' gñū rāu' tō ā, I am late, behind time
kīng' gñū' tā kūk, the two rear cross braces of a sled
kīng' gñū' tō ā, I dislike to look back (Yukon Delta)

- king' nã tök**, native cap
king' yãq' tã ä, I look back
king' yã' rã kã, I look behind it
kin' nãq' tã ä, I am inflamed, enraged
kin' nãq' tã ä, I am dry
kin' nã rãt, term for matches
kin' nãr kãk, fungus (the ash of which is used in snuff)
kin' nãr q' tã, term for a cook
kin' nãq' pã thlãk, lightning
kin' nãq' tã ä, I am angry
kin' nãr' mük ä gñã' kãr thlũk, old term for steamer, thing moved about by fire
ki' nãk, fire
ki' õ kllk, the large Arctic hare
kip' kã' tök, it curves sharply
kip' ni yãk, curve
ki' pãk, it curves
kip' pã kã, I chop it
kip' pãq' tã kã, I cleave it at one blow
kip' shãk, term for a screw
kiq' mã rhã, he gnaws
kiq' tã ä, I hunger
ki' rãt, waves
kir' ri yũq' tã ä, I am warm
kiã' tãk, tassel
kiã' tök, a fit
ki' tã, the front (i.e., towards the middle of river, etc.)
kit' fau rau' gñã, I gamble
kit' gñõk, it capsizes
kit' gñõ rãk, native knife with small straight blade
kit' gñũ yã pã ä' tök, it almost capsizes
ki' thlũ kã õr q' tã ä, I try all in my power
ki' thlũ mã, how now?
ki' thlũn, how?
ki' thlũn i yõ' kã, how is its condition?
ki' thlũ th ùm yõr' töq chët, what is your opinion?
kit' kã, ki' th, kit' tã; kit' mã, kit' im nã, etc., my front (390)
kit' mit' tã ä, I am in front of it
kit' möq' tã ä, I am carried down
kit' nãr' yũq' tã ä, I am dazzled
kiã' chët chã' mük, what have you in your fist?
kiã' chã ü' gñã, I count
kiã' gñõ ä, I jump
kiã' kã' tã ä, I leap
kiã' sti lã ä' kã, I save him from drowning
kit' tãn' kã, I close my hand
kit' tã ä, I fall in the water
kit' tã' hwã, kit' tã' hwãk, kit' tã' hwãt, who is he?
kit' tã' mã, with whom
kit' tãm lãf' kã nã chãl lã ü' gñã, I work slowly
kit' tãm lãl' lã ä chãl lã ü' gñã, I work rapidly
kit' tãm lau' gñã, I am lively
kit' tã' mük, whom
kit' tã' yët = kit' tã' stchë, who art thou? who are you?
kit' tã' yãz mã, well, who are you? (Tununa)
ki' vãq' tök, it is rough (the sea)
ki' yã gãuq' tã ä = ki' yã' gã kã, I shout
ki' yã' gñõ ä, I get a kiyak = fit for, right age
ki' yã' gñõk, egg (Tununa)
ki' yãk, kiyak, Eskimo shuttle-shaped canoe
ki' yã' ki yãk, a badly shaped = poor canoe
ki' yã lã äm' kin, I make a kiyak for you
ki' yã mã ü' kã kã, I place it in the kiyak
ki' yãng' gñã rãk, a bad kiyak
ki' yã pãq' tã ä, I yell
ki' yãq' stãk, term for buckle, button (i.e., a fastener)
ki' yãm kã thlã nã ä' kã, I push it a little
ki' yik' fi yãq' tã ä, I gather straw
ki' yik' fi yët, a variety of straight rush used to weave baskets, etc.
ki' yik' tök, it is well grown = long (said of straw)
ki' yõq' kãk, blood
ki' yõq' kã mük ä n' chã õk, he has a hemorrhage
ki' yũ' gñõk, it is stormy (the sea)
ki' yũ' hwã, how is it?
ki' yũ' mã, I do not know (idiom) (St. Michael)
ki' yũ' tã chã hã ð tũn, as hard as you can
ki' yũ' töq' kã nük, how many times
ki' yũ' tã' chët, how many have you?
kiãh' yã' nük, always (Tununa)
kiãh' yũn', sinkers for fish-net
klã' gã rã' kã, I scrape it
klãr' 'vik, a round basket (native)
klãm' myãt, eyelashes
klãm' thlãk, scar
klãm' nã rã' nã, in front of
klãm' nã rãn' tök, it is in front of
klãm' tã ä, I ascend

- klū, klū' tūm, shorewards, back
 klū chē ū' gūā, I am on the lookout
 klūn, klū' tū, bowstring
 klūq' kāt, variety of straw used in weaving socks
 klū tā' chō ā, little creek
 klū' tāk, stream, creek
 klū thlūq' tā kā, I watch, observe it
 klū' mūn, to the shore
 klū' tō ā, I watch, look out
 k mā' kā kā, I cherish him, take the greatest care of
 k mā' kūs tī kā, my cherisher
 k mē tāq' tō ā, I am in haste
 k nāk', nose
 k nā' kā, my nose
 k nā' kēr tōk, he is keen scented (i.e., dog)
 k nā' mā nū vō' ā, tip of my nose
 k nē chir' kā kā, I will soak it
 k nōk, apron
 k nōk' p nūn, in your apron
 k nō' rōk, lamp (also term for candle)
 k nūk' tā rāk, one of the constellations
 kō ā' gū līk, term for glover's needle
 kō' ā kān, every (in composition) (616)
 kō chē chēr' ū' gūā, I put snow to drip (866)
 kō' chōk, drop
 kō' gūnūk, native coffin
 kō' gū yūk, swan
 kō' kā, middle
 kō kā' kā, kō kā' mā, my middle
 kō kā' mīt ū' rā' tōk, it is not in the middle
 kō kā' mīt tō ā, I am in the middle
 kō kō' kā, exclamation for surprise
 kō' lā, kōln, ten
 kō lā rā tū' lē, a relator of stories
 kō lē rē kā tā' rām kīn, I am going to tell you a story
 kō lēr' rī gūā, tell me a story
 kōln ā' tāu' chē mūk chip' plū kū, eleven
 kōln ē' pē āk, two hundred
 kōln gūnūq' tān' kā, I make it ten
 kōln gūnū rū' tēk, tenth
 kōln gūnū rū' tēt' nē, in or on the tenth
 kōln' gūnū, there are ten
 kōln' nīn, ten pairs
 kōln mā' rō nūk chip' plū kū, twelve
 kōln nūn rā tāq' kō nūk, ninefold, nine times
 kōln nūn rā tā' rā, nine
 kōln nūn rā tā rāq' tān kā, I make them nine, I have nine
 kōln nūn rā tā' rhāk, ninth
 kōln nūn rā tā' rīn, nine pairs
 kōln ping' gūi' yū nūk chip' plū kū, thirteen
 kō lōq' kō nūk, tenfold, ten times
 kō mā' rū tīt, a variety of moss dried and used as lampwick
 kō mā' rū' tō ā, I gather lampwick moss
 kōm lē kā' kā, I mock him
 kōm' mōk, flesh
 kō mūq' yāt, eyelash
 kō' nā kān, when it is calm
 kō nāq' kīl' rā ā, sour
 kō' nēr tōk, it is calm
 kō' nūk, calm
 kō ōrq' ting' gūōk, kwā' thlūq, disease of the eye, cataract
 kō ōr' tā, pupil, apple of the eye
 kōr thlōr' tōk, it flows
 kō ūh' tōk, he is pigeon-toed
 kō yūr' 'mā, my being together
 kō yūr' nē ū' gūā, I smile
 kō yūr' tō ā, I join
 kō yūr' tū kūt, we assemble
 kō yūr' tān kā, I gather them, assemble
 kō zhēr' rēq' chāun', cough medicine
 kō zhēr' tō ā, I cough
 kō zhūr' chīl' rā ā, blue
 k pū chīm' k tōk, term for dog that gnaws his harness and gets free
 k pūk sō ā, little adze
 k pūn', adze (Russian)
 k pū' tī kā, my adze
 krā' hūn, sail (Kuskokwim)
 krāk, krām, native storehouse (i.e., elevated)
 krā' kū tāt, tall racks for drying fish
 krāq' tō ā, I cross over
 krāq' vō' tōk, there is no means of crossing
 krā tāq' chū' tī' tā kā, I elevate it
 krā tāq' tā kā, I put it up high
 krāt' kā, my upper extremities
 krā yūq' tō ā, I want to cross over
 kr hō' ā, I urinate
 kr hō' ā rūn, splinter
 kr hō' ā' tō ā, I have a splinter
 krīs' tāk, crucifix
 kr sūq' tī kā, a dog trying to bite me
 kr' thlūk, lip
 krūm i im nē' rā, a constellation (i.e., broken arrow)
 krū' tō' ā, I am cold

- kaä näk' fä**, what a pity!
kaä yū thlāq' tō ä, I am exhausted, tired out
k̄ shār' k̄ä tāk, space around entrance in native houses (811)
k̄ shāu' gñä, I am loth to act, also lazy
k̄ shāu' näk, sloth
k̄ shi yā rū' tā k̄ä, I abandon my husband
k̄ sū lē, term for a dog that bites
k̄ tau' gwōk, he is liberal
k̄ thlōk', a brook
k̄ tūk' nūk, native mode of cutting hair
k̄ tūm' ri yūk, hillock, any little mound
k̄ tū nll' rā ä, one having diarrhoea
k̄ tū' tōk, it is brittle
kū chō k̄ä tāq' tōk, it is about to drop, it is going to drop
kū chēq' tōk, it drips
kū chil' hāk, crane
kū' chōk, pitch exuding from a pine tree
kū chōq' vik, the valley of the upper lip = trickling place
kū chūk' nūk, icicle
kūf k̄ä' tōk, it parts or breaks (said of ropes and lines)
kū gāq' pāk, a great monster under the earth
kū gāq' pin' rāt, term for fossil remains
kūgn mll' ghō' ä rāt, swallows = like graves (i.e., the mud nests)
kū' gñōk, grave
kū hāk' k̄ä, it bites
kūh' thlōk, term for a saw
kūh thlōq' tō ä, I saw, use a saw
kūh' vō ä, genitalia
kū k̄ä' k̄ä, the small of my back
kū' k̄ä klōk, part of the interior of native houses (811); younger brother, second of three
kū k̄ä klēr' mlt' tō ä, I am in the kukaklek
kū k̄äq' tō ä, I am midway
kū k̄äq' tōr' tā k̄ä, I hit it in the middle
kū k̄ä tā' tō ä, I shoulder it, balance it on my shoulder
kūk fāq' tō ä, I go straight out to sea
kūk' hā, arrowhead of ivory
kūk' hūn, the point on the fire drill
kūk kē' gñāq' tōk, it creaks
kūk' k̄ tāk, island
kūk k̄ tā' pāk, a large island (Yukon Delta)
kūk k̄ tā' rük, a large island (St. Michael)
- kūk k̄ tā yā' gāk**, a small island
kū' k̄ pēt, fleas
kūk shūq' tōk, it is cranky (a canoe that overturns easily)
kūk sū ē' tōk, gonorrhoea
kū kūm yā rāq' tō ä, I whistle
kū' lā, **kū' lūm**, straight up above
kū lē' nē, up
kū lēn' tōk, it is up
kū lē' tō ä, I wet my head
kū ll' rō ät, the upper tier in a kazhga
kūl' k̄ä, my being up
kūl lā' llk, a grade of sorcerer
kūl lō' ä k̄ä, I string it (i.e., my bow)
kūl' lōk, it is cramped; **lr rū' k̄ä kūl' lōk**, my leg is cramped = I have a cramp in my leg
kūl' lūk, the two upper side strips of sled
kūl lū' tī k̄ä, my finger ring
kūl' mā, my elevation
kūl mlt' tō ä, I am up
kūl rā' tō ä, I miss the mark
kūlth' kr vōt, the shelves in native houses
kūl' vā nē, high up
kūl vā rā' k̄ä, I put it up high
kū' mā, when = at that time (in composition)
kū māg' nā k̄ä, I keep it, preserve it
kū mā kār' tō ä, I search for lice
kū mā kēr rā' k̄ä, I take the lice off of him, I comb him
kū mā kē yū' tīt, comb = louse remover
kū mā kē yūtn' k̄ä, my comb
kū māq' tā k̄ä, I light a fire
kū mā' rhūn, wick
kū mō gñll' rā ä, one with a tumor
kūm' gē tōk, he is thin, lacks flesh
kūm gōq' shūn, a round chisel, gouge
kūm gōq' tō ä, I gouge
kūm' k̄ä, my flesh
kūm kī' lē tāk, toothpick
kūm kī' lē tā' k̄ä, I use a toothpick
kūm' lā tōk, it is frozen
kūm lē nāq' kōk, it is silly
kūm' lōk, thumb
kūm' lū k̄ä, my thumb
kūm māq' pāq' tōk, it burns fiercely
kūm' māuk, it is lit, kindled
kūm mā yūn' rā tōk, it burns badly (i.e., it does not want to burn)
kūm mlq' stā k̄ä, I insert
kū nā' gā k̄ä, I draw it back

- kũng vǎq chǎ ǎ rǎq' kǎ, I tickle him
 kũn' kǎ kǎ, I love him
 kũn kǎq' tǒ ǎ, I get angry
 kũn' kǒ ǎ, I love
 kũn krǔ' tǎk, they both start a fight
 kũn kũn rǒ' ǎ kǎ, I like it better
 kũn nǒl' rǎ ǎ, one who is with child
 kũn nũ ǎl' ġhǒk, he is generous
 kũn nũg' nǎ' tǒk, it is the best
 kũn nũ' nǎt, mermaids
 kũn nũ tũg' nǎq' tǒk, he is stingy
 kũn' rǎt, beads (native ornaments)
 kũ nũ' tǎq tǒk, he is miserly
 kũ nũ tũ' tǒk, he is liberal
 kũp' nũq chǎk, February
 kũp nũq chǎ ǎ' ġwǒk, it is February
 kũp' pǎ kǎ, I slit it, cut it down the middle
 kũp pǎ' rǎ kǎ, I untwist it
 kũ pũ rǎ ǎ' ġhǎ, I split
 kũq' chũn, native wedge made of ivory
 kũq' kǎk, east
 kũq' lǎ nũk, wolf
 kũq' mǎ ǎk, a mouthful not bitten off, but held by the teeth
 kũq mǎ ǎ' kǎ, my mouthful
 kũq mǎ ǎq' tǒ ǎ, I have in my mouth, hold it by the teeth
 kũq tǎq' tǒ ǎ, I go for wood (St. Michael)
 kũq' tǒk, it is high
 kũs' kũ tit, hailstones
 kũ' tǎ, a drop
 kũ tǎq' tǒ ǎ, I am proud
 kũt ġhǎq' tǒ ǎ, I spring to seize
 kũt' hũt, coal
 kũt' hũt, small, round, edible roots collected by field mice
 kũt kǎ thlǎq' tǒ ǎ, I fall on my back
 kũt rǎr' tǒk, hard snow, crust on the snow
 kũt' tǎ kǎ, I grasp it
 kũt' tǎm kũn, I clasp your hand
 kũt' trǎu chũ' ġhǎk, nice little crane
 kũt' trǎuk, crane
 kũ tũq' tǒ ǎ, kũ tũ tũ' ġhǎ, I snore
 kũ' vǎ kǎ, I pour it
 kũv' ġǎ kǎ, I lift it
 kũv' ġǎ nǒk, a native feast
 kũv kǎ rǎ' kǎ, I spill it
 kũv' 'lǎr stǒk, it glitters
 kũ' vũ ġǎk, messenger, envoy
 kũv vǒ ǎ kwǎ' nũq, a variety of native skin rope
 kũv' yǎ chǒ ǎ, small-sized net
 kũv' yǎ kǎ, my fish-net
 kũv yǎ lǒ ǎ' ġhǎ, kũv yǎu' ġhǎ, I make a net
 kũv yǎq pǎ' 'vǐk, place suitable for setting large nets
 kũv yǎ tǒq' tǒ ǎ, I go to set nets
 kũv yǎ tǒ rǎ' klǒ ǎ, I set nets
 kũ yǎ thlǎq' tǒ ǎ, I am glad
 kũ yǎ tũk kũn rǎ tǎm' kũn, I am not pleased with you
 kũ yǎn' rǎ tǒk, it is not high enough
 kũ yǎq' tǒk, it is high
 kũ yǎn' nǎ' tǎ kǎ, I smile at him
 kũz ġǒh q chǎq' tǒ ǎ, I beg
 kũz ġũ nǎq' kǒk, he is wretched
 kũz ġũ nǎq' kũl' rǎ ǎ, wretched
 kũzh' ġhǎt, mountain goats
 kwǎ' chǒ ǎ, rivulet
 kwǎ' chũ ġhǎk, stream
 kwǎ' ġhǎ nǎk, smoking (i.e., tobacco)
 kwǎ' ġhǎq pǎ kǎ' nǎk, excessive smoking
 kwǎ' ġǒ ǎk, a slough (196)
 kwǎ' ġũk, a large river
 kwǎl' ġǎk, a crooked stream
 kwǎ lǐq' tǒk, abounding in rivers
 kwǎ' lǒk, a winding creek
 kwǎ mǎ' tǒ ǎ, I swim
 kwǎ nǎ ml' tǒ ǎ, I am in the channel
 kwǎn' rǎt, few (suffix) (246)
 kwǎ' nũk, channel
 kwǎ' nũq, a bit (suffix) (246)
 kwǎ' rǎ kǎ, I calk it
 kwǎ yǎu ġǎ lǒq' tǒ ǎ, I am gratified
 kwǎ yǎu' ġhǎ, I am pleased = thank you
 kwǎ yǎu kǎ pik' tǒ ǎ, I am indeed glad, pleased
 kwǎq, kwǎ' ġũm, river
 kwǎq' pǎk, great river (i.e., the Yukon)
 kwǎq' thlǒ ǎ, stream just navigable for a kiyak
 kwǎq' thlǒq, old stream, one obstructed by sandbars and drift logs
 kwǎq' tǒ ǎ, I go to the river
 kwǎ' ġũt, they encircle
 kwǎn, tooth
 kwǎ' thlǒ ǎt, they surround him
 kwǎ' tlǎk, trousers

I

iñ, ĩn, he
 iñ' iñ, and he
 iñ' nē, in him
 ĩ' ā tā, they
 ĩn' tōk tā' nūm, he indeed
 ikāq chē māu' ġñā, I rest
 ikō ā tōq' tō ā, I partake of herring roe
 imā, bit of it (suffix)
 imō gā' kā, I resume, take back
 ipē chē', ye
 ipē tūk', you both
 ipit, thee
 ipit tōk' tā' nūm, you indeed

ipir' mē, and you (Yukon Delta)
 ipiñ, and you too
 ipū gē' tūt, they are numb
 ipūk kuf kāq' tō ā, I inform you
 ipūng' ġñō ā, I revive
 ipūng' ġñū' kū mā, if I were you
 ipūq chi lā' rā kā, I reveal it
 ipūq chi' lē ūn, revelation
 ipū tāq' tō ā, I feel
 iakin' kā, they both
 iamūg' 'nūk, both themselves
 ith' kūk, bad, poor, mean (suffix) (284)
 iū, and

L

lāf kāq' tō ā, I dodge down
 lā' kāk, water hole cut in the ice
 lā ĩrq' tō ā, expresses I come to see a person
 lān, lā' tūm, outside
 lāq' tō ā, lā' gā kā, lāi rā ā' ġñā, I dig
 lā rā' ū ġñā, I am dissatisfied
 lā tē' nē, off outside
 lāt mlit' tō ā, I am outside
 lā' tū rāk, the outer entrance to native
 houses (811)
 lā' vō ā, I crouch down so as not to be
 seen
 lā vūf kā rā' kā, I make him crouch down
 lē' chē māi rā ā, tame, taught
 lē chē mān' rēt nōk, it is wild
 lē ġūf kā rā' kā, I burn it
 lē tā kā' kā, I recognize it
 lē tā kāq' pū ġñā kā? do you recognize me?
 lē tīng nāk' kō ā, I try to study
 lēt nāu thlīm' t' hūn, by our learning
 lē' tō ā, I learn

lē' tōk, it is tame (437)
 lē zūn' chā rā kā, I teach him
 li ġū sāq' tō ā, I gather lampwick moss
 li ġū' tit, moss used for lampwick
 li ġān kūt kā ōrq' tō ā, I make shavings for
 kindling
 lik, possessor (suffix) (124)
 lii' rā ā, where a thing abounds (suffix) (170)
 lii' 'nūk, suffix of locatives (410)
 lii' nūr' mlit' tō ā, suffix in locative verbs
 lii' nūr' rāk, suffix of locatives
 lii' rūk, grave
 lōq' lōq' rāt, a derisive term for the few
 Chinese in North Alaska
 lū' chēk, signal
 lū chē' nām kin, I understand you
 lū chē' nā nē, without form
 lū chē rā' rā kā, I signal him
 lū chē rā' tō ā, I sign, signal
 lū chīng nīng rō' ā kā, I understand it better
 lū' ē rūt, the late, deceased (suffix)

M

mā' hūn, hence, by this way
 mā kā' rō āk, the common hare
 mā kā rō āq' tō ā, I hunt hares
 māk kā' ē nōk, term for Saturday = bath
 day
 māk kā' vīk, bathing place, bath house
 māk' kē, bath
 māk kē ū' ġñā, I bathe

māk kin' rāt Āġi yū nōq' pēm, expresses a
 vigil in church calendar
 māk' lōq, a large variety of seal
 māk lōq chōq' tō ā, I hunt makloks
 mā' kōk, urine
 mā kōr' rē yāt, mosquitoes
 mā kōr yāq' tū lē' yā rāt, midges
 mā kū' chēk, this sort

- mă kũ' mē ūt, dwellers at this place, residents here
 mă kũ yă tăq' tō ă, I breakfast
 măl lē' gă kă, I follow him
 măl lē gās' tī kă, my follower
 măl lē gũz' gũi kīl rā ă' gũă, maybe I will not accompany you
 măl lē' kă, my comrade
 măl lē kō' rō lū nũk, we both go regularly together
 măl lē kōr thli nũr' lăq' tũk, they two always go together
 măl lēr kră' tō ă, I chase
 măl lēr q kē yă' găk, a little duck, duckling (Kuskokwim)
 măl lē' tō ă, I have no comrade
 măl lĩk' klũ nũk, let us go together
 măl lĩng' kă tōk, măl' rā ōk, she has twins
 măl lĩq' chō ă' rā kă, I follow him closely
 măl lĩq' chō' ōrq tī kă, my immediate follower, intimate
 măl lĩq' chũg yă' kăm kĩn, I would like to accompany you
 măl lĩq' chũ' wăm kĩn, I desire to accompany you
 măl lĩq' kă răm' kĩn, I follow you
 măl lĩq' tă kă, I accompany him
 măl lĩq' tă kũ' lăq kă, I always follow, or imitate, him
 măl lĩq' tă kũ' st kă, my imitator
 măl' rō nũk, an inch and a half
 măl rōq' kũg' nũk, twice
 măl rōq' tă kă, I have two
 măl' rũ ăn, two pairs
 măl rũ' gwũt, there are two
 măl' rũk, two
 măl' rũk ă' pē ăk, forty (i.e., two twenties)
 măl rũn' ĩ găt nē, on the seventh
 măl rũn' ĩg gĩn, seven
 măl rũn ĩ gōq' tăn kă, I have seven
 măl rũn' ĩn, seven pairs
 măl rũn lōq' kō nũk, sevenfold
 măl rũn' rhăk, seventh
 măl rũ' tō ă, I get two (i.e., kill or capture)
 mălth gnē nă ră' kă, I am getting near it
 mălth hē' ă kă, I get near it
 măm chă' k' tă kă, I smash it
 măm' chē kōk, it will heal (437)
 măm' mōk, it heals (i.e., it flattens)
 măm' trăk, a summer house used in the fishing season
- mă nă' gă kă, I pinch him
 măn chē mă vă kōq' tō ă, I stay here too long
 măn chē vă pēk' nĩk pē, do not stay too long
 măn chĩk shũg' năq' kōk, he is likely to be here
 mă' nē, here
 mă nē' ă kă, I set it out, produce it
 mă' nēt ăn gũ' tēt, May, eggs hatch
 mă nē' tō ă, mă nē' tă kă, I show
 măn gũnău' tũk, term for scissors
 mă nĩg nēl' rā ăk, codfish
 mă' nĩk, egg
 mă nĩq' stōk, smooth, level
 măn nă kũn' gũō ă, I fish (with hook and line)
 măn nērq' shũn, term for a frying-pan
 măn' nōk, fish-hook
 măn' ny ăk, term for slapjack
 măn pēk' nĩk pē, do not stay long
 măn stă' kă, I let him stay here
 măn' tī kũ mă, if I were here
 mă chĩk nău' tō ă, I peer around
 mă chĩk tă răq' tō ă, I warm myself
 mă chũng chă kō' năk, do not get wet
 mă chũng' tō ă, I get wet
 măn' tōk, it is here
 măn tũf kă ră' kă, I make him stay here
 măn ū' kă, my anterior, my front
 mă nũ sũq' pă kăq' tō ă, I worry much
 mă nũ sũq' tō ă, I fret
 măq' tă kă, I turn it back
 măq' tō ă, I squeeze
 mă rē yăq' tī' ă tō ă, I have no runner
 mă rĩ' yăk, mud
 mă' rōk, a plain, a level stretch
 mă tăn kăl' ră ă, one who is naked
 mă tăn kău' gũă, I am naked
 mă tăq' tō ă, I undress
 mă tăr' 'mĩt tō ă, I am undressed
 mă thliq' tă kă, I am near it
 mă thliq' tōk, it is too near
 mă' thlũ, dead (applied only to animals)
 mă thlũ' tō ă, said on discovering any dead animal
 măt' nũk kō ă, I dry myself
 măt' stăr' ĩ yă răk, a drying place
 mă' tũ mē, at this time
 măũq' hũ lũ kă, grandmother
 măũq' lũ kĩl' rā ăk, a grandmother and grandchild

- mā' vūt**, hither
mē ā nīk' klū kū, be careful
mē ā nīk' ō ā, **mē ā nī kāk' kāk**, I am careful
mē ā' nī kō lā, be gentle
mē ā nī kōr skām' kīn, I tell you to be gentle, careful
mē ā nī kōr yū' ē tō ā, I am never gentle
mē ā nī kūg' lāq' tō ā, I am gentle
mē chāq' līk' kāk' tōk, snow falling in large wet flakes
mē chāq' sūk, pond
mē chāq' thlōk, mud puddle
mē kōr' tūt, they are plentiful
mē lō ū' gūā, I grind
mē lō kō ā' kāk, I throw a stone
mē lūf' kāk, small bell on dog harness
mē lūg' yūq' tō ā, I want to smoke
mē lūk' tō ā, I smoke
mē lūr' rhūn, snuff tube, bone from wing of swan
mē lūs kāk' tō ā, I snuff
mē lūs kāk' tāk, snuff-box
mē lūs kāk' yūq' tō ā, I want to take snuff
mē thlūg' vīk, a basket
mē thlūq' chē ū' gūā, I lay it away (i.e., in a basket)
mē' tōk, it alights (viz., bird)
mē ū' kāk' kāk, to place it in the object named (suffix of mode)
mē' ūt, residents of (suffix) (102)
mē yāq' tōk, it perches (viz., bird)
mīk' fā, very small
mīk' fā kāk' mā, because of my smallness
mīk' fā kāk' tā, too small
mīk' gūā mā, I being small
mīk' kāk, also (in composition)
mīk' kīl' hāuk, it is small
mīk' kīl' lī gūō ā rāu' nīm nē, in the time of my babyhood
mīk' kīl' lī' gūōk, small, baby, child
mīk' kīl' lī gūū' gwō ā, I am a child
mīk' kīs' kāk' kāk, I want it small
mīk' klē nē' vā, oh, how small!
mīk' klē rā' ā kāk, I make it small
mīk' klē rā' ū' gūā, I become small
mīk' kū' chā kāk, my smallness
mī kōq' tūt, said of mosquitoes, gnats, etc., = they are thick
mīk' tā kāk, **mīk' tau' gūā**, **mīk' kō ā**, **mīk' kīl' lī gūō ā**, I am small
mīk' tālth' kōr' tōk, it is just small enough
mīl' lō kōu yū' lē, name of a certain ghost = good thrower
mīl' lō' kūn, missile, anything thrown
mīlth' kāk' rāk' kāk, I throw it towards
mīlth' kīn' kīq' tōk, he sheds his coat, hair (of dogs)
mīlth' kōk, native knife with a short curled blade
mīlth' kō lē gūm' ā' vō gā, fifty cents (i.e., half a skin)
mīlth' kō lūk, a skin (unit of value, one dollar)
mīlth' kūt, feathers
mīlth' pau' tā kāk, I throw him (term in wrestling)
mī lū gāk' tō ā, I kiss
mī lū kāk' rāk' kāk, I embrace him
mīng' gūō ā, color
mīng' gūō' gō nōk' nāu' thlūl' rāk' ā mūn, Extreme Uction = anointing the sick
mīng' gūō' rāk' kāk, I color it, paint it = I anoint him
mīng' kō ā, I sew
mīng' krū pāk, noise, as when one stone hits another
mīng' kūk' kāk' yāk' kāk' kāk, I want to sew it
mīnk' sāk' kīk, what is to be sewed
mīnk' sūn, expresses a sewing machine
mīn' kū' chō' vīk, needle-case
mīn' kūn, needle
mīn' nā yū' ē' tā kāk, I never leave any scraps for him
mīn' nūk' sūq' tō ā, I want to sew
mīq' pāk, any great sudden noise
mīr' yāk' thlāq' tō ā, I vomit
mīr' yūq' tō ā, I feel like vomiting, nausea
mīs' tōk, praise
mīs' tōk' kīā' rāk' kāk, I always praise him
mīs' tō rāk' kāk, I praise him
mī thlāq' tōk, it gets stopped up
mīt' sū, juice
mīt' zīng' gūā' tāng' kāk' tōk, shallow place where fish sun themselves
mī yōr' hrāun, native ladder or notched pole
mī yōrq' chū' tūng' kāk' tō ā, I have a balloon, kite, etc.
mī yōrq' stāk, term for balloon, kite, and yeast powder
mī yōrq' sūn, **mī yūg' yāk' rāt**, ladder
mī yōrq' sū' tūng' kāk' tō ā, I have a ladder or anything for ascending

- mī yōrq' tō ā, I go up, ascend
 mī yū' chōk, an ascent
 mī yū' tā kā, I bring it up, raise it
 mī yū' yū nā nē, inaccessible (as certain peaks)
 mōq' kā plk, real water
 mōq' nōq' tō ā, I am tired
 mōq' nū ē gñōq' chōq' tō ā, I rest a little
 mōq' pāk tōk, a freshet (Kuskokwim)
 mōq' rhūn, native drinking cup, triangular in shape
 mōq' sōq' tōr' lā, may I drink? The answer is pē = do so
 mōq' shūn rō ū' gñā, I am more thirsty
 mōq' shūq' tō ā, I want water, I am thirsty
 mōq' sūg' nāk, thirst
 mōq' sūlth' kā, my thirst
 mōq' tā, bring water
 mōq' tāg' yā' rāk, path to the water hole in the ice
 mōq' tāg' yā' rān' kā, my water path
 mōq' tā' lk, a place where there is water
 mōq' tāng krāk' kōn' rīl gñōk, a place where there can be no water
 mōq' tā' rā vlk, water hole cut in the ice
 mōq' tā' tā, water carrier
 mōq' til' gñōk, a place where there is no water
 mōq' tilth' kōk, arid, without water
 mōq' tō ā, I drink
 mō rāq' chā rāk, a wood path
 mō rāq' chā rān' kā, my wood path
 mō rāq' tō ā, I bring wood (i.e., for fire)
 mō rāu' tī kā, wood belonging to me
 mō rhāg' nūk, an old log
 mō rīlth' k' til' gñōk, a careless person
 mō rīlth' kūk' k' chōh' kō ā, I will be careful
 mō rīq' tōk, said when the river bank, undermined by the current, crumbles in
 mō fōq' tō ā, I am damp
 mū chū' gwōk, it is wet, damp (said of persons or things)
 mūk, mō' rhūm, water
 mūk, mū' gūm, milk
 mūk' kōk, he has the mange (dog)
 mū lū' gñā, I delay, tarry
 mū lū' vā gōq' tō ā, I tarry long
 mū mlq' tā kā, I turn it end for end
 mū mlq' thīū kū, reversed (used to express translated)
 mūm' mūk, drum wand (often of ivory)
 mūm' rā, slender wooden wand used with native drum
 mū mūq' tō ā, I drum
 mūm' yū' gñā, I dance, a special variety of dance
 mūm' yū lē, an expert dancer
 mūm' yū lō yū' gwō ā, I am an expert dancer
 mū nān rō ū' gñā, I am more skilled
 mūng' gñā' vāq' tā kā, I move it out of the way
 mūng' gñō ā, I lead, or start, a song
 mūn' rōrq' tōk, he is weaned
 mwōr' tā kā, I fill it

N

- nā chā' ē tō ā, I am hatless, bareheaded
 nā chā' kā, my hat
 nā chē' tīt, planks laid over fire hole in kazhga
 nā gñūq' tōk, it chafes
 nā' hūn, whither, which way
 nā kā chē ū' gñā, I urinate
 nā kā' chūk, bladder
 nā kin' kīq' tā kā, I recite
 nā kīr' kā tāk, the sides of native house
 nā kīr' 'nūk, a long straight reach in a river
 nāk' klig' nāq' kīl' rā ā, poor (said in a compassionate sense)
 nāk' klig' nāq' kō ā, I am poor
 nāk' kllk' kā kā, I love him
 nāk' kllk' kūk' kā, my beloved
 nāk' kū chēl' gñūt, innumerable
 nāk' ling' hwē, nāk' ling' 'pīt, nāk' ling' tō, poor me, you, etc.
 nāk' mēn', own (in composition)
 nāk' mē' thlā kā, my own
 nāk' mē' thlā kā' kā, it is my own
 nāk' mē' thlān' rā' tā kā, it is not mine
 nā' krū tēt, feathers on the heads of arrows
 nā kū chē' tūt, they are innumerable
 nā kū' ghūn, deer teeth
 nā kū' gū tīt, woman's belt composed of deer teeth
 nā kū' gū tūng' kā' tō ā, I have a nakugutit
 nā kūq' tō ā, I belt myself
 nā lā' kā kā, I find it

- nāl' lā āk pē yūn rā' tāq k̄, I do not want either one
 nāl lā ā' tā, which one of them
 nāl lā hōq tāq' tō ā, I am undecided
 nāl lā hōq' tō ā, I doubt
 nāl lā hūg' nāq' kōk, it is doubtful
 nāl lā' māuk, he is paralytic
 nāl lauf kuf kē nā' kū, without finding it
 nāl' lauk, it is dead (said of animals)
 nāl lē ā' nūk pē yūk' chēt, which one of the two do you want?
 nālth kīq chā rā' k̄, I straighten it
 nālth' kīq tōk, it is straight
 nā mē kē' k̄, I do not know (St. Michael)
 nā' mē thlōn nā' thlā ō k̄, I do not know him
 nā mē thlī' ā tā nā' thlā ōn k̄, I do not know them
 nā mlth pē chōk klō ū' ḡhā, perhaps I may go, do, etc.
 nā mū' tāk, pattern
 nān' ḡhār tō ā, I stand
 nāng' ḡhō āt, toys
 nāng' ḡhō ā' tō ā, I play (i.e., with toys)
 nāng' ḡhōk, that is all, the end
 nāng' ḡhū' hūn, a whetstone
 nāng' ḡhū' tāk, term for a file (i.e., a wearer down)
 nāng' ḡhū' tō ā, I end up
 nāng' ḡhū' vik, place where whetstones are to be found
 nāng' ḡhū' yilth' k̄n, native oarlock = preventer from wearing the gunwale
 nāng' nōr' kūt, expresses they are blistered
 nāng' nūk thlōk, the last one
 nāng' tūk kil' rā ēt, sufferer
 nāng' tūk kō ā, I suffer
 nāng' tū kuf k̄ rā' k̄, I make him suffer
 nāng' yā kē' tō ā, I become alarmed (said when at some dizzy height)
 nāng' yā nāq' kōk, it is agonizing
 nān lū chā' k̄, my whereabouts, my where-ness
 nān' nā k̄n, every time it ends up, when it ends
 nān' nē, where
 nān' nōk, native Innuite stone lamp
 nān nē kō' ā gō ā, I am in danger
 nān nē kō' i yāq' tō ā, I am bewildered
 nān nē lē chāq' k̄, I shorten it
 nān nēr' yāk, native trap
 nān nē' tō ā, I am short
 nān nll' rāk, the wooden support of a native lamp, lamp stick
 nān nll' rō āq' pāk, a large lamp stick
 nān' nō āk, the white or polar bear
 nān' nūq' pāk, a special harpoon
 nān' rāk, glory
 nān rā māl' rā ā, glorious
 nān rā mā' nāq' kōk, worthy of praise
 nān rā mā nāuq' tōk, may He be ever praised!
 nān rā rām' k̄n, we glorify thee
 nān' snūk, where are we both?
 nān' tā, where is he?
 nān' tāz mā, where are they? (Tununa)
 nān' tūk kō ā, I suffer
 nān vā chō' ā yāk, a very small lake
 nān vā hāq' tāng' k̄ tōk, there is a lake
 nān' vāk, lake
 nān' vāq' pāk, a great lake
 nān vā rā' chō ā, a little lake
 nān' vā rūk, a large lake (St. Michael)
 nā' pā, tree
 nā pā chā ōq' tā, sailor (i.e., mastman)
 nā pāg' nūk, six inches
 nā pā kū tā' rāt, the uprights of a sled
 nā pāq' chl' vik, the brace of the mast of native sailboat
 nā pāq' tā k̄, I erect the mast, set up a post, etc.
 nā pār' yā chē' thlōk, an old stump
 nā pār' yāl kōk, post
 nā pā' tāk, mast
 nā pāts' k̄q' tōk, it lodges (said of an arrow or harpoon when thrown)
 nā pēl' k̄k, file (Russian)
 nā pēl' k̄q' tō ā, I file
 nā' pūt, the cross pieces of a sled
 nāq' chāl kōk, sled toggle, to which the tow-line is fastened
 nāq' tō ā, I am hindered
 nā' rā k̄, I point at it
 nā' rhō ā, I smell
 nār' kē' vik, term for school, teaching place
 nā rōq' chā rāl' rā ā, a contradicter
 nā rōq' chē mā yū' ē tō ā, I am obstinate
 nā rōq' s' k̄, my contradicter
 nā rōq' tā k̄, I contradict him
 nā rūlth k̄q' tō ā, I harpoon
 nās' kō nēt, roots
 nās' kūl' ḡhū' ḡhā, I have headache
 nās' kwāu' gwō ā, I am a little girl

- nās pā' gō ā, nās pā' gā kǎ, I endeavor**
nā tā' kǎ kǎ, I find it (far off, understood)
nā tā kō chūg ġhī rū' tō ā, I cannot find it at all
nā tāk' stǎ, finder
nā tā kū' tō ā, I find out
nā' thlē, in the time of
nā thlē mīs' kǎ kǎ, I order it to be covered
nā thlō' ā kǎ, I ignore it = I do not know
nā thlōk' fāk, straight above
nā thlōk' fāq tōk ā kǎq' tā, it is midday, noon
nā thlū' ē, nā' thlén, he does not know about it
nā thlūf' kǎ' pūk nē, I unknowing
nā thlū' k' tōk, he is insensible
nā thlū lē' ō' rā kǎ, I backbite him
nā thlū nǎq' kōk, it is unknown
nā thlū nǎt' mūn, unexpectedly, unknowingly
nā thlū nī' kū tāk, sign, indicator = that which makes known
nā thlū nī rū' tō ā, I am in sight of
nā thlūn rā chūgġh yǎ' kǎ kǎ, I would like to know it
nā thlūn rā rā kǎun rā' tā kǎ, I am unable to know it fully
nā thlūn rā tā' kǎ, I know it
nā thlūn rā th' rō' ā kǎ, I know it better than he does
nā thlūn rō līk tāq' kǎ, I know something about it
nā thlūn rīs' tō, one who knows, its knower
nā thlūs' t' kǎ, my one who does not know me
nā thlū yǎ' gū' tā kǎ, I forget it
nǎt kō līk' tōk, blizzard
nā tōk' fāk, direction
nā tōk' fā nē, in what direction
nā tōk fān lū' chē ā, his, or its, direction
nā trī rū' tō ā, I have a hole in my boot sole
nā' trōk, boot sole
nǎt' stō ā, I look down (from a height, hill, etc.)
nā tūg' mīt' tō ā, I am on the floor
nā' tūk, floor
nā' tūt mōq tā, where did he, or it, go?
nā tūt' mūn, to which direction
nāu, fruit of any description
nāu' gwōk, it grows
nāu' hwǎ, where
nāu' hwǎ mē, where is it?
nāu' hwǎ nāu, exclamation used in scolding
- nāu' hwi, where**
nāu' hwūn, whither
nāun, fruit
nāun' rāk, nāu' stāt, seeds
nāu' thlū, don't (exclamation)
nāu thlū' gwō ā, I am an invalid
nāu' thlū hwǎng' nē, alas for me!
nāu thlūlth' kǎ, my sickness
nāu thlū nē ū' ġhǎ, I say that I am sick
nāu thlūn rō ū' ġhǎ, I am more sick = I am worse
nāu thlū thlē nē' kū mǎ, if I should be sick
nāu thlū' thlūk, a sick person, invalid
naut' stāk, plant
naut' stār' 'vīk, term for garden
naut' stār' 'vīl līk, a place having a garden
nāv rō tā' kǎ, I lend it
nāv rhǎq' kǎ kǎ, I borrow it, I have it borrowed
nāv rhǎq' tō ā, I borrow
nāv rō tā' kǎ, I exchange it
nā zāu' hū lōk, girl (Tununa)
nā zāu hū lū' gwō ā, I am a girl (Tununa)
nǎz vǎ' gǎ' kǎ, I exhibit it
nǎz vǎq' tā, exhibitor, one who shows
nǎz vīt' stī' tō ā, I have no instructor
nē chē ū' ġhǎ, I hear well, good hearing
nē chū ēī' ġhōk, a deaf person, one who does not hear well
nē chū ē' tō ā, I am deaf (i.e., I never hear)
nē chūg' nǎq' kōk, it is interesting, it is worth hearing
nē chūg' nē ā' kǎ, I listen to him
nē chūg' nē kēr' tō ā, I listen for an instant
nē chū lǎn rē' tō ā, I do not want to hear
nē chū yū' ē tō ā, I never want to hear
nē gō' lī kǎ, my collar
nē gō tū kǎ rāu' ġhǎ, I have hiccough
nē ġūk', north
nē ġūk' fāk, the far north
nē ġūk' fā līrq' tō ā, I go north (i.e., to travel in that direction)
nē ġūk' sīn rǎt, most northerly
nē pā' gǎ' kǎ, I point at him (i.e., to ridicule)
nē pī' līg' mǎ, I before hearing
nē rhǎq' tō ā, I cross over
nē rhǎ yū' ē tō ā, I never go across
nēsh' kōk, head
nē' tīlth kǎ, the thing I heard = my heard thing
nēt nūk' shǎ' kǎ kǎ, I ought to obey him

- nē' tō ā, I obey (i.e., I hear)
 nēts chā āq' kāk, term for an ear trumpet,
 what will make it heard
 nēt tīāq' gūi thlō ā' kā, perhaps I will not
 understand it
 nē yū' chēk, the thing heard
 ñ gñā' lūq' tōk, it growls
 ñ gñā' rāu' gñā, I groan
 nī gāk', snare (native)
 nī gā' mūn ā gāq' tōk, caught in a snare
 (i.e., it gets hung to the snare)
 nī gāq' tōq' tō ā, I set snares
 nī gāq' tū lō, mesh
 nī gā' rāt, a long series of loops forming a
 snare for wild geese
 nīg' gik, spider
 nīg' gī rām kūv' yē, a spider web, of the
 spider his net
 nīl' lī āk, womb
 nīl' līs' tā, a house builder
 nīlth' kā, my former house
 nīlth' thlūk, old house
 nīlth' thlūq' tōq' tō ā, I suffer much
 nīm' rā kā, I bind it
 nīm' ūq' kāk, binding material, string, rope,
 etc.
 nīm' ūrh' 'yāk, a species of eel which abounds
 in the Yukon
 nīng' chū nī' tō ā, I cannot attain
 nīng' gñāq' kāk, term for anything that will
 stretch
 nīng' gñil' vāk, periods of intense cold
 nīng' gñil' vāq' tōk, it is intensely cold
 nīng' gñō ā, I stretch out or reach for
 nīng' gñōk, it stretches
 nīng' gñōk' chāq' tō ā, I stretch to reach
 nīng' klē ōrq' tō ā, I am cold
 nīng' lā, cold weather
 nīng' lī' ā tōk, it is warm weather
 nīng' lī' lān, being warm = lacking cold
 nīng' līlth' hōk, it is warmer
 nīng' līlth' hūl' rā ā, warmer
 nīng' līn, warmth
 nīng' līng' gñē' nā tōk, it grows colder
 nīng' līng' gñōk, it becomes cold
 nīng' līng' kā tā' tōk, it commences to get cold
 nīng' lī' rō tōk, it moderates (the weather)
 nīng' līrq' kā tāq' yūg' nā' kōk, it begins to look
 as if it will grow warmer
 nīng' nūq' kākū' rā kā, I stretch it out
 nīng' thlā ān, on account of the cold
 nīng' thlā' chiq' tō ā, I cool off (after a vapor
 bath)
 nīng' thlīng' rō ōk, it is colder weather
 nīng' thlīng' rōl' rā ā, colder
 nīng' thlīrq' pā, oh, how cold!
 nīng' thlīr' tōk, it is cold
 nīng' tō ā, I yawn = stretch
 nī' pā kā, I extinguish it
 nīp' chē ū' gñā, I extinguish
 nīq' tā, a weight of any sort
 nīrq' tō ā, I point out
 nīt' chō ā, a little house
 nī' yā, maid
 nī yā' gā kā, my younger sister
 nī yā' gā klēk, youngest sister
 nī yā' gā rō' ā kā, my cousin (female)
 nī yā' gē kū' kā klēk, a younger sister
 nī yā' gñāk, respects, salutation, a bow
 nī yā' gñāq' kā, I bow to him, salute him
 nī yā' gñā' rām kīn, I send my love to you
 nī yā' gñāt' tā, he wags his tail = he salutes
 (of dogs)
 nī' yāk, the small seal, harbor seal
 nī yāng' nā' tā kā, I shake it
 nī yā' 'ō lōk, girl (Kuskokwim)
 nī yāq' chōq' tō ā, I hunt niyaks, I seal
 nī yē' pā, name given to a certain star
 nī yōrq' stī' tō ā, I have none to care for me
 nī yūq' tī kā, my protector, guardian
 nī yū' rā kā, I guard, aid him
 ñ' nā, nūm, house (i.e., a winter dwelling)
 (811 and 821)
 ñ' nūk, bone; also framework
 nō ā gāq' tā kā, I wet it in my mouth
 nōk, nō' gūm, end, tip
 nō kā' gñā, he needs me
 nō' kā kā, I need it
 nōk' klē th' rē' tō ā, I do not need anything
 nōk' kūk' kā, a necessity to me, my needed
 thing
 nō k' tā' kā, I jerk it
 nōl' lū' rā kā, I make a sign to him
 nōq' chē kā' kā, I fail to attain it
 nōq' nā kā plk' tōk, it is very necessary
 nōq' nāl' rā ā, necessary
 nōq' 'nā tōk, it is necessary
 nōq' tā kā, I haul
 ñ rā nē' tō ā, I await
 ñ rā nī nāq' kōk, exclamation of impatience
 ñ rēt' nōk, negative suffix
 ñ rūs' chlīr' tōk, he is lousy

- ñ rñs' tã, louse
 ñ tók', ebb tide
 nuf' kaun, native tool, a tip of deer horn
 set in a handle
 nū ghū' tã kã, I fasten it
 nū ghū' yūn, term for a button (i.e., fastener)
 nū kã kã' kã, I remember it
 nū kã' rãk, second wife of a polygamist
 nū kã rã' kã, I just recall it
 nū kã rãu' gwō ã, I am the second of his
 wives, I am a nukarak
 nū kã yūl' rã ã, sulky
 nū kã yūq' tō ã, I sulk
 nū kīm' chūk, ligature
 nūk' kã, my house, home
 nūk kã', it is his house
 nūk kãk' ghī rū' tō ã, I am out of debt
 nūk kã līrq' tōk, it abounds in fish
 nūk kãlth' pē ã, a young man who is a good
 hunter
 nūk kãlth' pē ãk, chief man of a village,
 best hunter
 nūk kãlth' pē ã' pã thlūk, a big strapping
 fellow
 nūk kãlth' pē ã' pīk, a fine young fellow
 nūk kãlth' pē ã' rã tãk, the most prominent
 man of a village
 nūk kãlth' pē ã rã tãu' gwō ã, I am chief
 man
 nūk kãlth' pē ã rōu' ghã, I am a successful
 hunter, food provider
 nūk kãng' chãq' tō ã, I deliberate
 nūk kã' tō ã, I get food (i.e., fish)
 nūk kãu' 'lōk, a shiftless fellow
 nūk kãu' thlūk, a large bag of woven grass
 for holding frozen fish
 nūk kī' ã tōk, it lacks fish (said of certain
 rivers, etc.), no fish there
 nūk' kīg' nãk, pitiful state
 nūk kūng' kã tō ã, I have a supply of food
 nūk' kūt kã tū tūt ksh' tūt, have the
 salmon come yet?
 nūk' kūt kīng' ghōu' tūt, the fish have gone
 by, it is the end of the run
 nūk kūt tū' tūt, the fish (i.e., salmon) have
 come (the annual run)
 nūk nērq' tōk, it is sweet to the taste
 nūk nīl' rã ã, sweet
 nūk' nūk, food
 nū kūv' ghã' tōk, it is a spruce tree
 nūk yū' tīt, term for pins
 nū' lã ãts, cousin, young woman (mode of
 address)
 nū lã līl' rã ã, polygamous
 nū lē òq' kīl' rã òk, a couple, man and wife
 nū lēr hrē' tō ã, I have no wife
 nū lērq' kã, my wife
 nū lērq' pãk, first wife of a polygamist
 nū lērq' tōq' tō ã, I take a wife
 nū lērq' tō rã' kaun rē tō ã, I am not per-
 mitted to marry
 nūl' gã kã, I break it slightly
 nū ling' kã' tō ã, I have a wife
 nū līq' kīã kīn, I marry you (man speaking)
 nū līq' kū kūk, we are married
 nū līq' kū mã' kã, expresses I keep my wife a
 long time = no change of wife
 nū līq' sū mã' kã, I desire her to still remain
 my wife
 nū līq' sū' wãm kīn, I want you to be my wife
 nū līq' tōk, the half moon
 nū līq' tū māu' th' kã, have you a wife? = are
 you married?
 nū līq' tūs' kãm kīn, I bid you to marry
 nū lūq' kã kã, my cord
 nū lūq' kãu' tī kã, cord belonging to me
 nū lūq' tō ã, I cord
 nū lū' rã kã, I cord it, lace it up, etc.
 nū mē chãq' tō ã, I would remain at home
 nū mīt' tō ã, I am in the house
 nūm' rã kã, I braid or plait it
 nū' nã, the earth
 nū' nã pūk' tōk, earthquake
 nū nã chō' ã thlūq' tūk, their (dual) little old
 house
 nū nãk shūn rã tã' kã, I am dissatisfied to be
 here
 nū nã lī gū chīr' 'lū tã, residing amongst us
 nū nã lī gūt' kã kã, one from my village =
 my fellow-citizen
 nū nã lī gū tūk' kīlū kē ū ē' tãuk, he stays in
 their midst
 nū nã' līk, resident
 nū nã līē ū' ghã, I build
 nū nãlth' hrūt, a deserted village
 nū nã lūq' pē ãk, term for a continent
 nū nãm kī ē' nãn ghīl' ghōr' nē, we on earth
 dwellers = we mortals
 nū nã mē' thlē, how nice a place!
 nū nã mē ū tãu' gwūt, they live on land (i.e.,
 terrestrial)
 nū nãm yū' tãt, a variety of Alaskan berry

- nū nā' nēk, joy, delight, glory
 nū nā' nēk' kūk kā, my happiness
 nū nā' nēq kil' rā nūn kōl' lēm i yāq' tōk, he
 has gone to the happiness of heaven
 nū nā' nērq' pā, it is a place of glory
 nū nā' nērq' tōk, it is delightful
 nū nā' nēr' rī ā, used to express 'ave' and
 'laetare'
 nū nā' nēr' rī yūq' tō ā, I rejoice
 nū nā' nē' yā nē kōl' lēm, in the glory of
 heaven
 nū nā' pī hāk, a small area of solid ground
 fit to build on
 nū nā' plk, solid ground (not low or swampy)
 nū nā' pī thlū' gāk, a stretch of high solid
 ground
 nū' nāt, a village
 nū nā' thlūk, an old village
 nū nāt' tō ā, I go to the village
 nūng nāu' ghā, I am his son-in-law
 nūng nāu' kā, my son-in-law
 nūng' nāun, son-in-law
 nū' nlk, hedgehog
 nū ni' rā kā, I take his place
 nū nū' lēq, a present, gift, also pay
 nū nū līr rāq' kāk, the one to be paid
 nū nū līr rāq' kāu' gwō ā, I am the one to be
 paid
 nū nū' rā kā, I scold him
 nūp' chā kōk, it is sticky
 nūp' pā, sound, noise
 nūp' pāu' nāk, be still
 nūp' pē ā' kā pūt, our true home
 nūp' pī ā tōk, it is quiet, it lacks noise
 nūp' pīr tōr' tā, peacemaker, consoler
 nūp' pīt' nāk, consolation
 nūp' pī tō rā' kā, I quiet him
 nūp' plō āl' rā ēt, mourners
 nūp' plērq' tōk, it is noisy
 nūp' stāk, native mask (large size)
 nūq' chē gā' kā, I bait it (i.e., a trap)
 nūq' kik, northeast
 nūq' rā kā, I eat it
 nūq' rām kin, in the game of checkers I eat
 you (i.e., take your man)
 nūq' rhō ā, I eat
 nūq' stāk, bait
 nūq' stā kā, I get him to eat, I tempt him
 to eat
 nūq' stāq kā, I poison him
 nūq' tā kā, I pull it up from or out from
 nūq' tāq' tō ā, I move from one to another
 nūq' tā' rā kā, I press on it
 nūq' tā' rī yā rāt, ridges on the handle of
 native violin
 nūq' tō ā, I grin
 nūq' yū' ghā, I eat well (i.e., have plenty
 food)
 nūq' yūq' tō ā, I want to eat
 nū' rāk, reindeer
 nū rā lik, a doe with her fawn
 nūr' yūn nē ōrq' tō ā, I expect
 nū' sēk, knife Russian)
 nū tā' rāk, fresh fish
 nū tā' rāu' gwōk, it is fresh
 nūt' chū ghāk, a small house
 nūt' ik ghū' tā kā, I kill something for him
 (i.e., I gun something)
 nū tīq' stāq' tō ā nū nā' mūk, expresses I
 blast (rocks, etc.)
 nūt' kā, my gun
 nūt' tān, expresses all right
 nūt' tān tū hōk, it then being all right
 nūt' tūm, own, very, etc.
 nū vā ā chāl' thlūk, an ugly girl
 nū vā āq' chā, a pretty girl
 nū vā āq' chā' kēr tā, a very handsome girl
 nū vā āq' chā' rā' chū ghāk, a nice little girl
 nū vīng krō ā' hō lōk, a great ugly girl
 nū vīng sālth' thlūk, an old ugly girl
 nū vū', mire
 nū vūng kāu' ghā, I sprawl out on my back
 nūv' vāt, dried fish of a certain variety
 nūv' yūn' ghā, I thread it
 nū yā chīng nāu' gōk, he has short hair
 nū yāq' pāk, one with a great thick head of
 hair
 nū yāq' pāu' gwō ā, nū yāq' pē ū' ghā, I am
 long haired
 nū yāq' pāu' lāq' tō ā, I generally keep my
 hair long
 nū yāq' pāu' wā kōq' tō ā, my hair is too long
 nū' yāt, hair (used in plural)
 nū yērq' tō ā, I comb
 nū yēr' rā kā, I comb him
 nū yēr' rū tīt, a comb
 nū yī rūt nā ā rāq' tō ā, I am nearly bald
 (i.e., I have almost no more hairs)
 nū yī' tō ā, I am bald
 nū zhār'q' pēt, a trident spear for capturing
 geese
 ū vāq' tōk, a very low tide

O

ō ā kǎ rǎ' nē, a little below	ō kō lǎū' nǎ, I run swiftly
ō ā kǎ rǎn' tō ā, I am a little below (i.e., down stream)	ō kō lǐ' tō ā, I do not run fast
ō āk' fǎk, ō āk' fǎ nē, away down	ō kō' māuk, it leaks (i.e., it is perforated)
ō āk' lǐm, part of native house	ō kō' nǎk, hole, a leak, etc.
ō āk lǐ mǐt' tō ā, I am in the oaklim	ō kō nǎng' kǎ tōk, it is hollow, it has a hole in it
ō ām kǎ kǎun rē' tō ā, I am busy	ō kō' tā kǎ, I make a hole
ō ām' nǎq kōk, it is time lost	ō kǐrǐ' kǎ, I put in oil (into a lamp)
ō ām' tā kǎ, I lose time with him	ō kǐt' tō ā, I burn myself
ō ām' tō ā, I trifle time away	ō kǐzh' vǐk, shelter
ō ām yūn rē' tō ā, I do not want to be bothered, lose time	ō kǐzh vǐq' tō ā, I seek shelter
ō ān', down front, down stream	ōk' kō āk, firewood
ō ā' nē, forward	ōk' nǎq kōk, it is hot
ō ān' tōk, he is forward	ō' kōk, blubber of seal walrus, etc.; also oil
ō āt' kǎ, my front lower half of body	ō' kōr sūk, cap
ō āt mūq at chū kǎ' tō ā, I just go a little way down the bank	ō' kōr sū kǎ, my cap
ō āt mūq' tō ā, I walk down the bank	ō kōr sūn' kǎ tō ā, I have a cap
ō ā' vūt, forwards	ō rǎū' gūā, I whoop, yell
ō chōr' nōk, glory	ō rēn kǐn rēt' ō ā, I have no time
ōg' nērq' tō ā, I threaten	ō rēn' kō ā, I have time
ōg' nē ū' tā kǎ, I threaten him	ō rēn kū' kū mā, when I have time
ōh' rūt, moss	ōrh' lū vūk, native bow
	ōrh' lū vūq' tō ā, I carry (arm myself with) a bow

P

pā chē' = pā chēt', gills	pāl' lūt, they starve
pā chē' gō āk, nostril	pā lōk' tāk, beaver
pā chē' gō āq' kǎ, my nostrils	pā lō rǎq' tō ā, I dodge
pā gǎ' nē, up there (St. Michael)	pā lūg' nǎuq' tō ā, I spread out, lie spread out on the floor
pā' gǐ, up (St. Michael)	pā lūq' tā kǎ, I turn it over
pāk, large (in composition)	pā lū' tā kǎ, I shut it
pāk' mā nǎ, up there	pā mā lǐr' nūr' mǐt' tō ā, I am down that side
pāk mān' lǐ gūōk, the one who is up	pā mā' lǐr' nūr rǎk, down that side
pāk mān' tō ā, I am up	pā mā' nǎ, up
pāk' tō ā, I go to see	pā mān' lǐ gūōk, the one who is down there
pāk' ū mǐ nǎ, the one above	pā mān' tō ā, I am up
pāk ū mǐ nǎlth' kūk, the one up there whom I dislike	pā' mǐ nǎ, he back there
pā kūm' yōk, you aloft there!	pām' kōk, hi, you two down there!
pā lǎ hwū chūl' rǎ ōt, term for those who work on the river steamers	pām mūq' tō ā, I scratch (i.e., to ease itching)
pā lǎ hwū' tāk, steamboat (Russian)	pā mūng' gūō ā' rō ōk, like the upper one
pā lǎq' tō ā, I take sparingly	pām' yōk, you back there!
pā lǎt' kǎk, tent (Russian)	pām' yū, tail of any animal
pā lǎt' kō ā, I tent, pitch a tent	pām yūq' pā lǐk, comet = thing having a long tail
pā lēq' tōk, sunburn; also the pain from wind and cold	pā' nǎk, a variety of spear having a large blade

- pāng gñāth kā chē' ūq tōk, he lopes along easily (a dog)
- pāng gñā lūq tōk, he gallops
- pāng'hūn, double-bladed paddle; also fin of a fish
- pāng'nēr tō ā, I paddle
- pā ning kā' tō ā, I have a daughter
- pān nē' kā, my daughter
- pāq til' gñūt, native fish-trap, single trap
- pā tā gās' kā kā, I make him hurry
- pā tā gāu' gñā, I am in a hurry
- pā tāq tōq' tō ā, I act hurriedly
- pā tāq tō' rā kā, I hurry him
- pāt' gā kā, I press on it
- pā thlē' tāk, heavy skin hung over entrance of kazhga, curtain
- pāt'nūk, native measure, four inches
- pā' tōk, marrow of bones
- pāt'snāk, the extreme polar cold
- pāta'snar tōk, it is excessively cold
- pāt'stōk, a damp cold
- pāt'ti gā kā, I pat it
- pāt tō' ā kā, I put the cover on it
- pāt tū' ē' rā kā, I uncover it, take the lid off
- pā tūk' tāk, compressed; also term for plug tobacco
- pāu gñlth' hrām, you scoundrel up there! (abusive)
- pāu' gñ nā, part of river, from its centre to the shore
- pāu' lāt, a spark of fire
- pāu wā' nē, somewhere up there
- pāu wān' ll gñōk, the one somewhere up there
- pāu wān' tō ā, I am somewhere up there
- pē, do
- pē ā', own, real, true (suffix)
- pē ā' gā lik, a bear with her cubs
- pē āk (suffix) (182)
- pē ā' kā, I do it, it is my doing
- pē ā' kā kā, it is my act
- pē ā' kā mā, whenever I do
- pē āk āuq' tō ā, I resolve
- pē āk klig' gō ā' kā, I am able to do
- pē āk klig' ō ān, that which can be done by me
- pē āk klig' ōk, one able to work
- pē ā klig' ū' gñā, I am fit to do
- pē ā' klig, one competent, able (suffix)
- pē ā' kō ā, I do
- pē ā' mā, because I do
- pē ān rā chāq' kā, I would not do it
- pē āq' kāk, what has to be done
- pē āq' kāu' gwā kā, I must, I have to do it
- pē ā rā āq' tū' tā, you are too early (idiom)
- pē chāg' vō kā' kā, I ask him for it
- pē chāg' yā rāk, petition
- pē chā' kā, my doing
- pē chāq' tō ā, I request
- pē chā ri ā' rā thlūq, mode of doing
- pē' chēk, true
- pē' chē kāk, berry basket
- pē chōk nāt' tō ā = pē chēk nā' tā kā, I am the one to do it
- pē chōk shūg' nā' kōk, he is likely to do it
- pē chōq' tān rū' kā nē, how funny!
- pē chōq' tā rū' chīr kā' tā, I'll play a trick on you
- pē chēr' ri yā rāk, way of doing, mode, custom
- pē chēr' ri yā rā' kā, my custom, habit
- pē chēr' ri yā rām' kūn, according to my way
- pē chēr' ri yā rāng' kā tō ā, I have the custom
- pē chēr' ri yā rāq' thlū kā, my bad habit
- pē chē' ū gwōk, it is truth
- pē chē' ū tōk, it is true
- pē ī', up there
- pē' kā, pē' mā, mine
- pē kā' kā, it is mine
- pē kā' kā kā, it is for me, it is to be mine
- pē kā kin rā tā' kā, it is not for me
- pē kān' ll gñōk, the one above
- pē kān' thlūk, one who was above
- pē kān' tō ā, I am above
- pē kā tā rāq' pū gñā, you are to treat me
- pē' kāu, it is owned by, it belongs to
- pē kāu' ti kā, it is to be mine
- pē kāu' t kin rā tā' kā, it is not to be mine
- pē kē' gñā, it impedes, prevents me
- pē kin rā tā' kā, it is not mine
- pē kū chā' kā, my ownership
- pē kū' mā, when I do
- pē kū tā rāu' gñā, I breakfast
- pē lāq' tō ā, I often do
- pē llq' tō ā, I abound in
- pē lū' gwūk, boots
- pē llq' tō ā, I put on boots
- pē' mā ll lēt' nūk, any of mine
- pē' mā ll lit' nūk, some of mine
- pē nā charq' tū' tā, you are too late (idiom)
- pē nān' k hō ū' gñā, I am clumsy
- pē nāq' k kū' mā, when I am able
- pē nāq' thlūq' nōk, bad luck

- pē nāq thlūq' tō ā, I am unlucky
 pē nā rā kǎ plk' tī hrā nē, just in the right time
 pē nē thlō' ū gñā, I am strong
 pē nē' t' kōk, he is vain
 pē ning' rō ōk, it is the stronger
 pē nin' rā, the stronger
 pē nīq tā' rūt kǎ kǎ, I play at trying to lift it
 pē nīr' 'lū kūk, put some straw in my boots
 pēn' rūk, socks woven from grass, foot covering
 pē nūq' kǎk, grass dried and prepared for use in native boots
 pē nūq shǎ' kō ā = pē nūq shǎ' kǎ kǎ, I ought, I ought to do it
 pē nūq thlūq' tō ā, I do badly (on purpose, understood)
 pē ōk', he is dead (i.e., done) (idiom)
 pē' ōq rā, 'au revoir' (idiom)
 pē' ōq tō ā (neg., pē ōq tǎ rē' tō ā), I do
 pē ōrq' tā kǎ, I make it
 pē pē yū' gwōk, it is true
 pē pē yūn' rā tōk, it is not true
 pē' plk, pē' pēm, true doing (suffix)
 pēr thli nā' kǎ, I always do it
 pēr thli nār' lā' tō ā, I always do much, or many things
 pēr thli nā' tō ā, I always do
 pē rū' tā kǎ, I exhaust it
 pē rū' tō ā, I have no more
 pē tā chā hǎ' kǎ, all I can, my utmost
 pē tā chā hām' tūn, according to my ability
 pē tā chā' kǎ kǎ, it is my utmost endeavor
 pē tā' chīm tūn, with all my might
 pē tālth' kēr tōk, it is just enough, just right
 pē tālth kūn rē' tō ā, I had not enough
 pē tā nāq' kǎ gñā, it suffices me
 pē tāng k sǎ' kōk, there was one (and it is yet, understood)
 pē tāng k sū' klō ā, I think I have it
 pē tā tī' lī gñōk, big as possible
 pē tā' t' kūk, they are both equal
 pē tāū' gñā, I have enough
 pē thlll' rā ā hwā, it may be!
 pē thlll rā ā' gñā, maybe I did
 pē thlūk', pē thlūr' rēm, the having done, which is done
 pē' thlūr kǎk, which is to be done
 pē' thlūr kǎ kǎ, pē' thlūr kǎ mā, it is my deed to do
 pē' tik kīū kū, expresses on account of, by reason of, for
 pēt nāūq' tō ā, I may not = 'non licet mihi'
 pēt n rīlth' kū mā, when I do not
 pē tū' gñā, I am an adept, accustomed
 pē tūq chǎ rā yāūq' tō ā, I am an adept, skilled in using the bow
 pē ū' gñā, I am doing
 pē ū' gwō ā, I am, exist
 pē ū' nōk, the doing
 pē ūn rīl' rā ā, the late, deceased (idiom)
 pē ū rūt' kǎ, my departed ones (idiom)
 pē vǎ thlūq' tō ā, I overdo
 pē vō' kǎ, pē' wēn, pē' wē ā, my place to do
 pē vō' tō ā, I have no place to do
 pē vīng' kǎ tōk, it can serve yet, can be used yet (idiom)
 pē vīq kī' tō ā, I have no place (i.e., no special)
 pē' wīk, pē' wēm, work place
 pē yās' kǎk, name given to the game of checkers or draughts
 pē yās kǎq' tō ā, I play checkers
 pē yās kār' 'vīk, checker-board
 pē yās kī' tō ā, I have no men (i.e., checkers)
 pē' yē ā, do I make?
 pē yū ē thllq' kō ā = pē yū ē thllq' kǎ kǎ, I fail
 pē yū' gǎ kǎ = pē yūn' rā tā kǎ, I want it
 pē yū gē ā' kō ā, I would like
 pē yū' gñā = pē' ā kǎ, I do, I make it
 pē yūlth' hān kǎ, my selections = my wanted things
 pē yū' nōk, the desire to do
 pē yūn rērq' kǎ, I destroy it
 pē yūn rēr rīā' tā, destroyer
 pē yūq' tō ā (neg., pē yūn rē' tō ā), I want
 pē yū' th, that will do now (idiom)
 pī, pīm, hatch of a kiyak, mouth of a river
 pīf kǎq' kǎ, I let him do it
 pīf' kēn nē, without me
 pīf' tā kǎ, I produce it, unpack or untie
 pī' gñā, its mouth (i.e., of a stream)
 plk, pēm, real (suffix)
 pī kǎn' lī gñōk, the one who is above
 pī kērq tō rā' kǎ, I strike him with something
 pī kērq tū' tāk, native axe (Kuskokwim)
 pī kē' tā kǎ, I give it
 plk' kǎ, it is his
 plk kǎ' gñā, he owns me, he supports me

- plk kē' ō rā kā, I make it for him
 plk kē' ū tī kā, my gift, a little trifle given
 me gratis
 plk' kē yūn, plk' kē yū tūm, a trifling gift
 plk klā kū' tōk, would it were mine!
 plk' krē lū nē, plk' krē lū nā' kūn, from no-
 where
 plk' krē yā' kō ā, I try hard (i.e., for a
 moment only)
 plk' nā, pī' kūm, the top one
 plk' saū' nē, I without doing
 plk' shī' ā tōk, it is not yet
 pī' līg' mā, before (in composition)
 pī līl rā ā' gūā, I am making
 pīl lō ā' kā kā, I make it
 pīl lō āk' fim' tō ā, fail to make
 pīl lō ā kin' rā tā kā, I do not make it
 pīl lō āk' nē thīlq' tā kā, I do it wrong, badly
 (but without intending)
 pīl lō āk' skūn rā tā' kā, I do not allow him
 to do it
 pīl lō āk' stō, pīl lō āk' stēn, maker
 pīl lō ā' kēr tō ā, I do well, do good work
 pīl lō' nāk, the making
 pīl lō ōr' vīk, workshop, working place
 pīl lō' tā kā, I do to him, or for him
 pīl lō tū' gūā, I am accustomed to do
 pīl lō ū' gūā, I make
 pīl lō yū' gnā, pīl lō yū lū' gwō ā, I am a
 good worker
 pīl līs' tā, a doer
 pīl lō ā' kēr tō ā, I do it well
 pīl rā ā' gūā, I am doing
 pīlth hō' ā kā, I did it
 pīlth hō ū' gūā, I did
 pīlth' kā, my having done, my deed in the
 past
 pīlth' kā kā, it is my deed
 pīng' gūāun' k' thlē, intelligent
 pīng' gūā' jwēn, three pairs
 pīng' gūē nāq' tō ā, I am getting worse
 pīng' gūēq' tā' tūt, they play hop, skip, and
 jump
 pīng' gūi yōq' kō nūk, threefold
 pīng' gūi yōrq' tān kā, I have three
 pīng' gūi' yū āk, third
 pīng' gūi yū' āt nē, on the third
 pīng' gūi yūg' 'nūk, a native measure = two
 and a quarter inches
 pīng' gūi yū' gūt, there are three
 pīng' gūi' yū līn, eight pairs
- pīng' gūi' yūn, three
 pīng' gūi' yūn ō' pē āt, sixty (i.e., three
 twenties)
 pīng' gūi' yūn kān' nīr rā lūk, term to express
 a triangle
 pīng' gūi' yūn' lī gāk, eighth
 pīng' gūi' yūn lī gāt' nē, in or on the eighth
 pīng' gūi' yūn' līg' gūn, eight
 pīng' gūi' yūn lī gōq' tān kā, I have eight
 pīng' gūi' yūn lōq' kō nūk, eightfold
 pīng' gūi' yū rīn, term for Wednesday
 pīng' gūi' yū' tō ā, I got three
 pīng' kā tō ā, I have
 pīng' kīn' gūū' mā, expresses even though,
 although
 pīng' k' nōk, the having
 pīng' nā, the one back there
 pīng' nāk' kō ā, I try
 pīng' nāk' nāk, energy
 pīng' yōk, you up there!
 pīn kīg' ghwū, do it again
 pīn kīq' chā' kō' nāk, you must not do it again
 pīn kīq' tā kā, I do it again, I repeat it
 pīn kīq' tāq' kāuf' kō nē, I resolved not to do
 it again
 pīn kīq' tā' rā hwū, do it over and over
 pīn kīq' tā' rā kā, I do it over and over
 pīn nāk' sā' kā kā, I ought to do it
 pīn nīq' tā rūt' kā kā, I play with it
 pīn rā chāq' kā, I would not do it
 pīn rā tā' rā kā, I almost do it
 pīn rāts' snāq' kā, I cannot do it at all
 pīn rē' tō ā, I cannot (often used to express
 no)
 pīn rē' tūf' kō nē, I without fail
 pīn rīt' chē ā, do I not make?
 pīn' rīt' ū, do not!
 pīn' vō ā, I make rope (native way of cutting
 a hide into strips)
 pīp' pā āk, correct
 pīq' kūn' gūō ā, I encounter
 pīq' tā kā, I meet him
 pīq' tīl nī yū' ē tōk, it is unfrequented
 pīq' tīl nī yū' nā nē, unfrequented
 pī rēs' kūm' kū, if I meet him
 pīr hā thlē ū' gūā, I make straw rope = plait
 straw into a cord
 pīr hā' thlēk, cord made from straw
 pīrk' nāk (imperative suffix) (493)
 pīr' nā kōk, a head wind
 pīrq' chē' kām kīn, I will meet you

- pīrq' chēr tōk, the blizzard rages
 pīrq' t' kil' rā ēt, the large double fish-trap
 pīsh tē ghū' ghā, I work for him = I am his
 workman
 pīsh t' ká' ká, my workman
 pīá' ká ká, I order him to do
 pīá' kil hrá' nūk, that which I am ordered
 to do
 pīá' kil hrát' nūn, to the place I am ordered
 pīá' kil hūn rā chá' rā ká, I do not order him
 to do it
 pīá' kūn, a duty
 pīá' kūn rā tá' ká, I tell him not to do it
 pīá' kú' t' ká, my duty, what I am ordered
 to do
 pīá' sōq' tō á, I hunt
 pīá' zōrq' tō á, I hunt (Nunivak = Tununa)
 pī' tá' llk, a kiyak with three hatches
 pī' tǎn' ká, my game, the amount brought
 back from a hunt
 pī' t' gá rǎn' ká, I shot it (i.e., with an arrow)
 pī' thlōq' ká ká, my end, what I have to do
 pī' thlll rā á' ghā, perhaps I did
 pī' thlln' nā ōk, quoth he
 pī' t' ká' tō á, I shoot with the bow
 pī' t' mlk, a dead-fall trap
 pī' t' mōq' tō á, I go to the mouth of the river
 pī' t' sá' klū kú, intending
 pī' t' sá' kō á, I feign
 pī' t' sá' kūf kē nā' kū, without intending
 pī' t' sá' kūn, intention of doing
 pī' t' stá ká, I allow him
 pī' t' stá rú ché' yá rāk, an accusation
 pī' t' tīq' chá' tō á, I discharge an arrow
 pī' t' tīq' cháun, arrow; also name of the
 constellation Orion
 pī' t' tū' gá ká, I fasten or tie (dog, understood)
 pī' t' tūq' chá rāk, native lance or javelin
 pī' tū' ghā, I am accustomed
 pī' v' zhé á rā' ká, I finish it (Tununa)
 pī' yūq' tá ká, I present him food
 pī' z' zá kil' rā ēt, name given to the Innuít
 of the Yukon Delta by those on the
 Kuskokwim
 pī' z' zá' kūq' tō á, I speak as the Delta Innuít
 plá' gē nāt, term for imported rope
 plōk, plūm, ashes (Tununa)
 plūlth' ká, my passage
 plūm' ghūn, tool for scraping skins
 plūq' kší' tōk, it has not yet calmed down
 plūq' tō á, plū' gá ká, I pass
 plūq' tōk, it calms down (i.e., it passes)
 (idiom)
 pō á thlāu' ghā, I dance
 pō chē káq' tō á, I fall face downwards
 pō káq' tō á, I bump my head
 pō kē' chāk, term for a button
 pō kē chá' ká ká, expresses I button it
 pō kīg' ghōq' tō á, I improve more
 pō kīq' tō á, I improve
 pō klá' nērq' tōk, it is hot
 pō klá' nil' rā á, hot
 prá' rā ká, I wipe it
 p' thlā' gō á, I stray, get lost
 p' thlā' tá ká, I led him astray
 p' thlāu' ghā, I am lost
 p' thlō' ān, having passed, elapsed
 p' thlōq' tōk, it elapses
 p' tūng' tá, dorsal fin, spines along the back
 of a fish
 pūg' gē ōrq' tō á, I imagine
 pū' gō á, I enter a house
 pūg' wē yē' thlāq' tōk, it rises to the surface,
 it bobs up
 pūg' yá rāk, entrance hole in the floor of
 native house
 pū ká' ē ghāk, wisdom
 pūk' chá kō' nāk, do not move = keep still
 pūk' chí thlōq' tō á, I move quickly, dodge
 pūk' kōr' wít, back of the hand
 pūk' sōk = pūk' sūt, egg
 pūk' sūm Y' zhē á, yolk of egg
 pūk' sūm kil' tō, eggshell
 pūk' sū' tō á, I gather eggs
 pūk' tá kū' tāk, the float used on fish-nets
 pūk' tll' ghōq' tō á, I am tired walking
 pūk' tllth' ká, my walking
 pūk' t' lāq' tō á, I can walk, am able to
 pūk' tō á, I move
 pū lā rāq' tō á, I hunt in the woods
 pū' líng' tāk, expresses often
 pū líng' tá ká, I frequently do it
 pūl' lā' gō á, I stray (in the woods)
 pūl' lāu' ghā, I go through the woods,
 traverse
 pūl' lí yá rāq' kwírq' tō á, I go along the wood
 path
 pūl' lí yá rāq' pēt, path made by going for
 wood
 pūl' lūg' 'nāk, mud, mire
 pūl' lūg' nāq' kōk, it makes muddy (said of
 wet weather)

pūl lūq' thlū nē, he smears himself
 pūl lūq' tō ā, I am dirty, muddy, smeared
 pūlq' kōk, the midrib of a leaf
 pūlth' kā tō ā, I go through
 pūn gā rīs kāun rē' tō ā, I need feel no anxiety
 pūn gā' tā kā, I am anxious about him
 pūn gā' tō ā, I worry
 pūng gāq' thlūq, anxiety, concern, worry
 pūng gūō kū chū' chō ā, the same as pūng-
 gūōpāk, but very small
 pūng gūō kū chū' hwōk, the same, large
 enough for a few steps
 pūng gūōq' pāk, small hillocks scattered
 over the tundra
 pū' nōk, the having
 pū pē' kē, one with smallpox
 pūp' sū līk, crab
 pūp sū līk sūq' tō ā, I go crabbing, hunt crabs
 pūp sūq' tō ā, I use scissors, I cut with
 pūq chā ū' gūā, I curve it
 pūq chī' sūn, mould for curving the front of
 the runners of a sled

pūq hrēu' chō tūt, native tool for carding
 pūq' tā kā, I let him go, free him
 pūq' tāuk, it floats
 pūq' tāun, lung (Tununa)
 pūq tīn' rā tōk, it is not strong
 pūq' tīlth hān kā, what I use no more
 pūt' tō ā, I bend my head
 pū tūs' kāk, pillow
 pū vā lāu' gūā, I cook
 pū vī' rō tōk, the swelling subsides
 pū' vōk, it swells, inflames
 pū yīl' rā ā, smoking
 pū yīr' tōk, it smokes
 pū yīr' 'yā rāk, chimney, smoke pipe
 pū' yōk, smoke
 pū yōk' nūk, soot
 pū yōq' chā vīk, place to smoke dried fish
 pū yōq' kāk, term for gunpowder (i.e., what
 will be smoke)
 pū yōq' kā thlūk, powder grime
 pū yōq' tū' tāk, pipe for tobacco

R

rā' ē nā kā, my voice
 rā ē nāk' k chō ū' gūā, I have a good voice
 rā ē nī' rū tō ā, I am hoarse, I have no voice
 rā' thlūk, an old or stale fish roe

rē, rīk, rīt, fish roe
 rēt' nōk, without (suffix)
 řh mīq' chūn, washbowl
 řh mīq' tō ā, I wash my face

S

sā gē gūi yū wān' kā, I want them in a row
 or line
 sā' gē nāut, they are in a row
 sā' kā sōk, a grade in sorcery next to that
 of a tuyuk
 sā lī' yāk, a summer storehouse for fish
 sāq chīm' māuk, it is spread out
 sāq kō āl' rā ēt, which are nearly in a line,
 name of a constellation
 sāq' tā kā, I open, unfold it, spread it
 sē vā' tō ā, I emerge from woods, etc.
 sē yūk', sparrow
 sūq' tō ā, I cut up salmon for drying
 skā' tān kā, I scatter them
 skū' tāk, the sheet rope in native sailboat
 slā, slām, weather, sky, out of doors
 slā' gūā tō ā, I realize
 slā ik' kō ōk, it changes suddenly to warmer
 weather

slā' kā, my senses
 slā kā chō' ū' gūā, I am out (i.e., of doors)
 slā kā kē' nā, you must be careful
 slā' kā kō ū, be careful of it
 slā' kēr tōk, it is fine weather
 slā kīl hō' kū mā, if I had been careful
 slā k' tō rī nāq' tōk, it clears up at last (the
 weather)
 slā līk' k' gūā, advise me
 slā līr' rā kā, I advise him
 slām kīl lē gūq' tā, observer of the universe,
 old term for God
 slām nān gūlth' hrā nūn, until the end of
 the world
 slām pē ōq' tī hrā ā, creation of the world
 slāng chāq' kā, term for I punish him
 slāng chāq' tō ā, I reflect
 slāng kēr thlāq' tō ā, I have good sense
 slāng kīn' rā tōk, he is a fool = has no sense

- slǎng' thlǐq tōk, it is bad weather
 slǎk' shūn, term for thermometers, etc.
 slǎ' thlǐk, rain
 slǎ thlǐq kǎ tā yūg' nǎ' kōk, it looks as if it
 was about to rain
 slǎ' thlǐrq tōk, it rains
 slē' gō ā, I whet
 slī' li ghōk, an idiot, one without intelligence
 slin, whetstone
 slī' tō ā, I am idiotic, I lack intellect
 slōq' tǎr rī yǎ tōq' tō ā, I go sliding (amuse-
 ment)
 slōq' tō ā, I slide on the ice for fun
 slōr' tǎq' tō ā, I slide (child's word)
 snǎ' ā kǎ, I go by its shore (definite)
 snǎk, the banks (dual)
 snǎr' 'mō ūt, coast dwellers
 snǎ sūq' tō ā, I hunt along the shore
 snē, its bank or edge
 snēk' tǎk, another term for bear (i.e., that
 feeds along the bank)
 snēq' kōr' tō ā, I go along the bank = walk
 snēq' shlq' tōk, it is too close to the bank or
 edge
 snēq' tō ā, I go along the shore
 splitch' kǎt, matches (Russian)
 stǎ, doer (suffix)
 stǎ mǎ' kō nē, in four
 stǎ mǎ' kō nūk, four times, fourfold
 stǎ mǎ' tō ā, I get four
 stǎ māuq' tǎn kǎ, I have four
 stǎ mǎ' wōk, it is four
 stǎ mōk', fourth
 stǎ' mēn, four
 stǎ' mēn ē' pēāt, eighty
 stǎ' mē rin, term for Thursday
 stǎ' mē rīr nē, on Thursday
 stǎ' mīn, four pairs
 stō, its maker (suffix)
 stō' āk, the white whale or beluga
 stō kǎ' tō ā, I drift down with the current
 stū' ghǎ, I am drifting
 stūk, finger-nail
 stū kǎ' tō ā, I knock, tap with my nails
 stū mō ā' tō ā, I scratch, to hurt
 stūm' kǎ rhǎ, it clutches it (bird of prey)
 sūk, sweat
 sūk' k tō ā, I sweat
 sūn' nǎk, sailboat (Russian, Kuskokwim)
 sūq' tōk, he is tall

T

- tā' chōk, bay, native name of St. Michael
 tāf' tǎk, clam
 tāg' gō ā, I come = up from shore (861)
 tāg' gōq' tō ā, I go inland
 tā' ghūn, harpoon (large size)
 tā gō' ā kǎ, I hold it
 tā gū mā ā' kǎ kǎ, I have hold of it
 tā gū mā āk sūq' yǎ' kǎ kǎ, I offer to take
 hold of it
 tā gū' mē āt, expresses weapons in general
 tā gūng nǎ kǎ' kǎ, I try to take it
 tā gūs' t kǎk, expresses soldier, etc., one
 who will take captive
 tā gū thlǎ gǎ' kǎ, I grab it
 tā gū' tīt chō āq' chōk kō ā, I will take a little
 tā gū tiǎk' tō ā, I snatch
 tā gūt' nōk, taking
 tā gū yǎq' pō āq' kǎ, I start to take it but
 do not
 tā gū' yǎ rǎk, handle, thing to take by
 tā gū' yǎ rǎ kǎ, I would take it
 tā gū' yūn, native basket
 tā gū' yūq' pǎ ā' rǎ kǎ, I start to touch him
 but withdraw
 tā' hūn, in that direction
 tā' kǎk, vein
 tā kǎ' kǎ kǎ, I honor him
 tā' kǎ nūk, stick to hold a kettle over the
 fire
 tā kē' tā kǎ, I change my mind
 tā kēt nǎ rǎ' kǎ, I kill it (at one blow)
 tā kō ū' ghǎ, I reconsider; also means I cut
 a vein
 tāk' fǎ, oh, how long!
 tāk' fǎ kōq' tā, it is too long
 tāk' fē ā lǎ' mā, because I do not see far
 tāk' fē ā' li ghōk, one with weak sight
 tāk' fē ā' tō ā, I have poor sight
 tā kīn' rō ōk ū' mē, it is longer than this
 tāk' kǎ yǎ kō' nǎk, do not change your mind
 tāk' kīk kǎun rīq' tō ā, I am determined
 tāk' kī yǎ' lū nē, oblong
 tāk' klǎq' tō ā, I lie down
 tāk' kō ā, I finish

- tāk' kō āk, provision for a journey
 tāk kú' kǎ, the brown bear
 tāk kú' kām ā' mē ā, a brown bear's skin
 tāk kú' kām iq' tē, a bear's den
 tāk kú' kāt tō ā, I kill a brown bear
 tāk kwē' gō ā, I look after the fish-trap
 tāk mā' hrāt, old clothes, etc.
 tāk nā thlūq' tā kǎ, I do it carelessly (i.e., I end it badly)
 tāk ōk klār' tō ā, I reverence
 tā kō māu' ghā, I am in readiness
 tā kō' tō ā, I finish
 tā kō tūk shī' tō ā, I have not ended yet
 tāk' skā kǎ, I stop him
 tāk sū kǎq' tō ā, I am weary
 tāk sū kōu' tā kǎ, I am tired of it
 tāk' tā, kī yū' tīm, how long
 tāk' tāuk, hwā' th, it is so long, it is this long
 tāk thlō āq' tō ā, I do good work (i.e., I end it well)
 tā kuf' kǎ rā' kǎ, I make him stop
 tā kū mān' ril ghōk, it is not ready
 tā kūm chū kǎ' kǎ, I have mercy on him
 tā kūm chū tāl' rā ēt, the merciful ones
 tā kū' mē ūt, the people there, the residents there
 tā kū mīt' tō ā, I am in presence of
 tā kūm' nē, before me, in my presence
 tā' kūr' nāk, honor
 tā kūr' nāq' kōk, it is honorable
 tā kū yāq' tō ā, I reflect
 tā kū yā' rā kǎ, I look back at it
 tā kū yā rā vō kǎ' kǎ, I turn and look at him
 tā kū yā' tō ā, I turn away
 tā' lik, place where (suffix)
 tāl' lō' nūk, shadow
 tāl' lū' ghā, I use a bodkin
 tāl' lūn, native bodkin of ivory
 tāl' lū yān' kǎ, my fish-trap
 tāl' lū yā' nūk, native measure, fifty-four inches
 tāl' lū yāq' pēt, large fish-trap (used for white-fish)
 tāl' lū yāq' pīr' 'vik, place for setting one of the large fish-traps
 tāl' lū yēt', the small variety of fish-trap
 tā' mā, at once
 tā mā' kīn kǎ, all my lost things
 tā mā klāu' gwōk, it is almost all
 tā māth' kōk, all
 tā māth kū' gwōk, it is entire
- tā māth kūn ril' ghōk, what is not entire
 tā mān' ll ghōk, the one who is over there
 tā mān' tī ghōq' k' tō ā, I tire of staying there
 tā mān' tōk, it is there
 tā māq' kīn kǎ, all of both
 tā mā' rā kǎ, I lose it
 tā mē' nē, everywhere
 tā mōn' tōk, it is everywhere
 tā mī', there it is
 tā mīt' nē, expresses any time
 tām lō rū tīn' kǎ, I tattoo him
 tām lū' rū tīt, tattoo marks on chin, etc.
 tām mō ā' gǎ kǎ, I chew it
 tā' mō lō, chin
 tāng, see! behold! there!
 tān' gǎk, darkness
 tān' gǎq' pēt, a variety of native berry
 tān' gǎq' stōk, tāng' gūq' stōk, it is dark
 tāng' ērq' stōk, it is visible, it lets itself be seen
 tāng gāu hāng ghā' rōk, a bad boy
 tāng gāu' hō lōk, boy
 tāng gāu hū lō chū' ghāk, a nice boy
 tāng ghūn rūn' rērq' tōk, it is no longer to be seen
 tāng ghūq' nā' kǎ, I look for in vain
 tāng ghūq' thlā' rā' kǎ, I usually see it
 tāng hū māq' kǎk, that which is to be seen
 tāng hū māu' ghā, I am seen
 tāng hū tūk sī' tō ā, I see no effect
 tāng kō' tōk, it is dark (without light)
 tāng' kīq' tīt tī hōk, there was no light
 tāng' kīk, light (used also for glory)
 tāng kīl' rā ā, shining (used also for holy)
 tāng kīq' pā, most brilliant = how glorious
 tāng kīq' stō ā, I become holy
 tāng kīq' tūu' nā nē, without light
 tāng kīq' tōk, it shines
 tāng lō ōq' tō ā, I repair my snowshoes
 tāng lō āq' tō ā, I walk on snowshoes
 tāng lō rāng rō' tō ā, I do not use snowshoes
 tāng lū' ē tō ā, I have no snowshoes
 tāng' lūk, a snowshoe
 tāng lūnk' tō ā, I have snowshoes
 tāng lū rā' thlūt, the Via Lactea (i.e., snowshoe track)
 tāng vā gǎ' kǎ, I see him
 tāng vāth' kǎ, what I saw = my seen thing
 tāng vāu' rā kǎ, I gaze at it
 tāng vō ā' lūq' tō ā, I scowl
 tāng vūk sī' tā kǎ, I never see it

- táp' rāk, native rope
 táp' tá kǎ, I fold it over, double it
 tǎp tǎl' rǎ ēk, expresses a pocket knife, which folds over twice
 tǎp tǎ' ri yǎ rāk, another term for a pen-knife
 tǎq chē ū' gǎ, I win (i.e., in gambling)
 tǎq chí rǎ' kǎ, I summon him
 tǎq hrē' tít, bunch of twigs used in the vapor bath
 tǎq hrē ū' gǎ, I use the taqhretit to promote perspiration
 tǎq' tá kǎ, I take it up from (i.e., the water)
 tá rǎ' yōk, salt
 tá rǎ yōk' fāk, a king salmon
 tá rǎ yōk fāk tōq' tō ā, I eat king salmon
 tá rǎ yōk fāk tō ri yūq' tō ā, I want to eat some king salmon
 tá rǎ yōk' fē vik, June (salmon season)
 tá rē' kǎ kǎ, I am on the lookout for him (i.e., to defend myself)
 tá rē' nǎ kǎ, I notice it
 tá rēn' gǎ ā, I understand
 tá rēn' nǎ kǎ, I understand him
 tá' rēn rāk, picture
 tá rēn rǎ ō' rǎ tǎk, term for a mirror, looking glass
 tá rēn rǎ shǎq' tōk, he evokes the ghost
 tá rēn rǎ ūq' tō ā, I look in a mirror
 tá rēn rē ū' hǎn, term for a mirror
 tá rīng nǎk sǎ' kǎ kǎ, I ought to notice
 tá rīq sǎuq' tǎn kǎ, I protect my property
 tá rīq sǎuq' tō ā, I look out for myself
 tá rǎ, man
 tá rǎ yǎq' rǎ rǎn, ornament held in the hands during a dance
 tǎs sǎ kǎ' kǎ, I lead him by the hand
 tǎs' tōq tōk, expresses it does not fit
 tǎs tō' rǎ kǎ, expresses it does not fit me (i.e., I exceed it)
 tá tǎ' mō ā, I get startled
 tá tǎm' tá kǎ, I startle him
 tá' thlē kǎ, my arm
 tá thlē' mē rǎn, term for Friday
 tá thlē' pǐ kǎ, my right arm
 tá thlǐk l' rǎk, his foreleg
 tá thlǐrǎq' tōk, he has a broken arm
 tá thlǐr nǎ pēt' lē, I am very glad of it
 tá thlǐr yūk' tō ā, I am bashful
 tǎt kǎ ā' kǎ, I put it up on supports
 tǎt kē lē' kē ū, put it up on supports
 tǎt kē mǎl' rǎ ā, which is on supports
 tǎt' kǎk, supports (i.e., four poles or oars tied in pairs and extended)
 tǎt kǐm' māuk, it is on supports
 tǎt lē mǎ' kō nǎk, five times, fivefold
 tǎt lē māu' gūt, there are five
 tǎt lē māuq' tǎn kǎ, I kill five, get five
 tǎt lē' mēk, fifth
 tǎt lē' mēn, five
 tǎt lē' mēn ē' pō āt, one hundred
 tǎt lē mēt' nē, on the fifth
 tǎt lē' mǐn, five pairs
 tǎt' stū kǐn, hope
 tǎt stū kǐ ti kǎ' kǎ, I hope
 tǎt tiē' ā hrāt, bracelet
 tá' tǐk, forehead
 tāu' gǎk, he is the one
 tāu gǎq chǎ ā' kǎ, I know he is the one
 tāu gǎ chē' tá kǎ, I cannot say that he is the one
 tāu gǎ ū' gǎ, I am that one
 tāu gǎq chí rǎ tá' kǎ, I did not find out that he is the one
 tāu' gwǎm, but, only
 tāu' mǎk, expresses that is why
 tāu' nǎ, tāum, that, that one
 tāu' nǎk, term for whiskey (corruption of English tonic)
 tāu nǎr' vik, term for saloon (place where whiskey may be had)
 tāu' gǎ nǎk, for no reason
 tāu gǎ gǎ' lǐ kǐ, in vain
 tá' zhēk, bay (St. Michael's trading post)
 tchǎ pōq' tō ā, I blow
 tchǎp' pūt, drifting ice floes = blown about
 t' hǎlth' kōk, rock or large stone
 t' hǎlth' kō pǎk, a large rock
 thlē' ā kǎ, I place it
 thlē' gǎ nǎk, for no reason
 thlē hǎr' ā kǎ, first I replace it
 thlē mōq' tō' rǎ kǎ, I urge him
 thlē mǐ rǎ' kǎ, I notify him
 thlē' rǎk, an orphan
 thlē rǎ rǎu' gwō ā, I am an orphan
 thlē rǎ rǎu' hō lōk, a poor boy, an orphan boy
 thlē rǎ rǎuq' hō lǐ gwō ā, I am an orphan boy
 thlē thlǐq' kǎ nǎk, the placing or putting
 thlē vē kǎ' kǎ, I put it, place it
 thlē vē' tá kǎ, I have no place to put it

- thl' gñāq tōk, it leaks
 thllm' mē kūn, in vain, by oneself
 thllng' ñ gñōk, in vain
 thlmā, a bit (suffix)
 thlō' āk, holiness
 thlō' ā tūn' rā tōk, it is worn out, no good
 thlō' kō kā, my bolas
 thlō' kūk, bolas, weapon for capturing geese
 thlōq' tā kā, I arrange it
 thlū' ē' gō ā, I am well, happy
 thlūq, old (suffix)
 ti' ā' tā kā tā kā' ghwū, when he is about to
 bring it
 ti' chēr tōk, it is foggy, there is a fog
 tich' kā' tō ā, I approach
 ti' ēm gñōk, the absent one
 ti' ē tā kā, I hand it over, bring it
 tif' kālth kūn rā tā' kā, I prevent his coming,
 hinder him
 tif' kā tōk, it storms
 ti' gāk, a comer
 tig' gī lū' gā' kā, I steal it
 tig' gī lūq' tō ā, I am a thief, I steal
 tig' gwē' gō ā, I reclaim, take back
 tig' lī nūk, theft
 tig' lī' thlūk, thief
 tik' kāq' kā, I conceal, bury it
 tilth' kā, my coming
 tim' mūk, the two strips of the sled on which
 the runners are put
 ting' āu lē ū' gñā, I shoot on the wing
 ting' gñāul' rā ā, something flying
 ting' gñlī' rā nā kōk, aft wind (i.e., good for
 sailing)
 ting' gñlī' rāu' tāk, a sail
 ting' lū' kā, my fist
 ting' lū' wā' kā, I strike him with my fist =
 I fist him
 ting' mā' ā' chū' gñāk, a nice little bird
 ting' mā' āng' chē kōk, it will soon be the
 goose season
 ting' mā' ā' nōk, the annual coming of the
 geese, ducks, swans, etc.
 ting' mā' ā' 'vik, arrival of the geese
 ting' mā' ā' sōq' tō ā, I hunt geese
 ting' mā' āt' ing' gñū' tēt, July
 ting' mā' āt' ting' gñū' tēt, August
 ting' mē' ī' yāk, bird
 ting' nāu' tōk, it flies, soars
 ting' nōk, it flies
 tin' kīq' tō ā, I come again, return
 tis' kā kā, I call him, make him come
 ti' sū' ē' ti' tō ā, I have nothing to come in,
 no conveyance, boat or sled
 ti' sūn, a conveyance of any sort
 ti' tūk, haze, fog
 ti' wik, source, origin
 ti' yār' 'nū kā, my wrist
 ti' yō' mā, away
 ti' yē' mān' tōk, he is away
 ti' yē' mā' mūn, expresses accidentally with
 verbs of finding, etc.
 ti' yēm' gñōk, absent
 ti' yū' nōk, the desire to come
 t' kōt' kā' rā yūq' tō ā, expresses I am home-
 sick, wishing to return
 t' kō' tō ā, t' kō' tā kā, I come, I bring it (842)
 t' kō' ū' tā kā, I come with it
 t' kōk', t' kōm', the wax in the ear
 t' kōk', the index finger
 t' mā', torso, body deprived of head and
 limbs
 t' mā' kā, my body
 t' mā' thlūk, dried fish
 t' nūk' thlūr tōk, it aches
 tō' ālth', so (abbreviated form)
 tō' ām' tāt' lū, and so
 tō' ā' nē, over there
 tō' ān' tā' rā thlō' nē' ū' gñā, I am over there
 yet
 tō' ān' tō ā, I am over there
 tō' ā' pē' āk, just like
 tō' ā' thlām, tō' ī' ām, again
 tō' ā' thlō, and then
 tō' ā' thlō' tāu' nā, so be it
 tō' ā' thlō' tō ā, and so then
 tō' ā' thlū, tō' ām' thlū, then
 tō' ā' thlū' hōk, and so then
 tō' ā' thlū' hōk' ām, and so then again
 tō' ā' thlū' hōk' hwī, and so it is then
 tō' ā' thlū' nē, therefore, that is why
 tō' ā' tū, thus, this way, so
 tō' ā' tū' nāf' kā' rā' kā, I determine it thus
 tō' ā' tū' thlū, and thus
 tō' ā' tū' thlū' chē' lā', and so on
 tō' ā' vīq' tō ā, I go thither
 tō' ā' vūq' thlī' nūk, just the right place
 tō' ā' vūt, yonder (motion towards)
 tōh' hlūk, Adam's apple
 tō' ī, all right = enough, yes, just so, etc.
 tō' ī' ē' kē' kā, I suppose, take it for granted
 tō' ī' gñōk, it is all, it is the end

- tō i ḡnūn' rā tōk, neg. of tōiḡnōk, expresses
'au revoir,' farewell
- tō i ḡnūn' rā tōk tō i yū' hwā, good by
- tō' i hōk, just so
- tō' i kǎ, is it all right?
- tō' i yū hwā, of course
- tōk klō' rā kǎ, I designate it, call it
- tōk' mlk, bucket (Russian)
- tō kō chāq tōk' tē tā, who come to slay
- tō kō chē' thlūk, tō kō chē' tū' lē, tō kū tā rī'-
yū lē, murderer
- tō kō' chūn nūk, murder
- tō kō' ḡnā, I die
- tō kō māl' rā ā, tō kō māl' rā ēt, the deceased,
the dead
- tō kō māl' rā āq' tāk, thing belonging to the
dead
- tō kō māl' rā ā' tā llk, graveyard
- tō kō' māuk, he is dead
- tō kō' nāk, death
- tō kō nāq' kōk, deadly
- tō' kō nēr' lē, a killer
- tō' kō nēr' llk, one having power to kill
- tō kō nī ā' tōk, that he may die
- tō kō ētī lē ā' kǎ, I save him from death
- tō kō' thlūq, the deceased person
- tō kō yū ēl' ll ḡnōk, immortal, one who is
deathless
- tō kū chāq tō rā' kǎ, I went to kill it
- tō kū' tā kǎ, I kill him
- tō kū' tī kǎ, my murdered one, whom I killed
- tōq' tū llk, lynx
- tq' hā, the bottom
- tq' hā nūn, ē māq' pēm, to the bottom of
the sea
- tq hē ū' ḡnā, I am stiff in my joints
- trē kǎn' ny āk, wolverine
- tū ām' sōk, native bead ornament
- tū chllth' hūk, hole pierced in lower lip to
hold labret
- tū ē ḡāq' tō ā, I dodge
- tūf chāq pē āq' tō ā, I almost choke
- tūf' thlūk, a choked person
- tūf' tō ā, I choke
- tū ḡllth' kōk, near to, a relative
- tū ḡllth' kō kǎ, my relative
- tūg' nūk, spot in a river curve where the
current hits the bank
- tūg' rā kǎ, I ram it, I beat against it
- tūk kǎ āq' tā kǎ, I come on it suddenly,
unexpectedly
- tūk' nāk, power
- tūk' nī kǎ, my power
- tūk' nīng kǎ' tō ā, I possess power
- tūk' nūk, native measure, three-quarters of
an inch
- tū kōq' tūt, they hatch (eggs)
- tūk' sū kāk, bird's tail
- tū kū' ḡwō ā, I am rich
- tū kū' tō ā, I get rich
- tū kū' tū' kō ā, owl
- tū lū' kāk, tū lū' kǎ rūk, tū lū' kǎu' ḡōk, raven
(this bird has several names)
- tū lū' kǎ rūm tāng lū' rā rāth' hrē, the Milky
Way (i.e., the raven's snowshoe track)
- tū' mā (plur., tū' mūt), track, trail (used
for road)
- tū' māk, hollow of the hand
- tū mā' kǎ, my palm
- tū mā' lēt, one of the many varieties of
Alaskan berries
- tū māq' tā kǎ, I repair it
- tū māq' tō ā, I follow its trail
- tūm' chī nāk, fun
- tūm' chī nāq' kōk, funny
- tū mlth' hrāt, an old trail, hard to discern
- tū mī' rū tōk, there is no trail any more, the
trail is lost
- tūm' kǎ, my trail
- tūm' kǎ chūn rē' tō ā, I have not a good trail
or road
- tūm' kō ō' rā kǎ, I make the road (i.e., beat
down the snow), I guide
- tūm' kō ōrq' tā, a road shower = guide, pilot
- tūm' k' sū ē rū' tīt, untravelled
- tūm' lē ōk, a somnambulist
- tūm' mār' tō ā, I make a noise
- tūm' ml ḡnū' ḡnā, I am voraciously hungry
- tūm' nāk, native bowl for food (large size)
- tūm' thlūq' thlōq' tō ā, I have a bad road,
hard travel
- tūm' tī' ā tōk, there is no trail
- tū mūk' klū kū, expresses through
- tū mūng' knūk, opportunity
- tūm' yā rāt, a long trail
- tūng' ḡnūn' kō pāk' tā, pupil of the eye
- tūng' kǎ, tūng' ll kǎ, my next brother,
sister
- tūng' lē ā, next
- tūng' lē ān' ll ḡnōk, the third (i.e., the one
next to the second)
- tūng' ll lī' rā kǎ, I put myself next to him

tūng māq chō ū'ghā, I prepare a body for burial	tūp'kēr chāun, term for perfume
tūng māq' tāk kāk, I lay him in a coffin	tūp'pōk, it drifts ashore
tūng nī' kāk tō ā, I crouch down	tūp'pōk' kōk, it stinks
tūng rā ghā' zāk, devil (Tununa)	tūp'pū' mā kāk, when it drifts ashore
tūng rā ghī' yāk, devil (Yukon)	tūp'pū' mā' klū kū, being cast ashore
tūng rā ghī' yēm ū' nē, hell (abode of the devil)	tūp'pū' māuk, it is jetsam
tūng' rā lk, sorcerer (i.e., one having a devil)	tūq' chār rō ū' ghā, I temper it
tūng rā ū' ghā, I practise sorcery	tūq' hōk, it is hard
tūn' nā kāk, I give it	tūq' hū tāk, a splint
tūn nō' ā nē, in behind	tūq' kāk rāt, fossils
tūn nō' ān tō ā, I am just behind	tūq' rō āk, ermine
tūn nū' chū kāk, back of my head	tū rū' tūk, the two side strips of a sled
tūn nū' ē tūn, a slough (a branch which leaves the river and re-enters it)	tū' tāk kāk, I cross over it
tūn nū' kāk, my back	tū' tāk' rō āt, roseberries
tū' nōk, back fat of deer	tū' t' ghā rāk, a grandchild
tūn' stāk, the giver	tū' t' ghā rāu' lōq' kīl' rā ēk, a grandmother and grandchild
tūn' tū, deer	tū' t' ghā rāu' lōq' 'lō kāk, my poor grandchild
tūn' tūm kō' mū gāk, venison	tū' t' ghā rāu' 'lū kāk, my friend
tūn tū' rō āk, picture of a deer	tū' t' ghā rāu' lū thlūq' kāk, my false friend
tūn tū rō ā llē ū' ghā, I draw a deer	tū' t' ghā thlū' gwā, my child (to address)
tūn tū sē' gūt, jack-snipe	tū' t' hū chā' kāk, my arrival (past)
tūn tū sīr' tō ā, I hunt deer	tūt' mā rā' kāk, I step on it
tūn' tūt' Ir' nē' vō āt, a name for May = fawn time	tū' tō ā, I cross over (859)
tūn tū' tū lē, deer hunter	tū' tūt, isolated stranded blocks of ice (860)
tūn tū tū' lk, deer hunting ground	tū' vūs' kē, constipated
tūn tū' vāk, a moose	tū' vū' tāk' ghā, I am constipated
tūn tū' vāq' chūn, a dog trained to hunt deer	tūv' vō ā' lūk, bad, clumsy (suffix)
tūn tū' yā' gāk, fawn	tūv' vō ā, I go across, portage a canoe from one creek to another
tūn tū' yūq' pāk, Ursa Major (i.e., the great stag)	tūv' vwō' nāk, over and over
tū nū' hāk, a bit of deer tallow	tūv' yā rāk, portage place
tū nūl' rā ā, black	tū yū' chā' kāk, my arrival on the other side (present)
tū nūq' pāk, a black dog	tū yū' gwō ā, I am a ruler
tū pāk' shā gā' kāk, I try to wake him	tū' yūk, a ruler
tū pāk' tō ā, I rise (i.e., from sleep)	tū yū' rā kāk, I send it over
tū pāu māu' ghā, I am awake	tū yū' yūq' tō ā, I want to send
tū pāu' tāk' tō ā, I breakfast	tū zhē' tū rā ā, a cripple
tū pē' gāk, native mat made of grass	tū zhēt' nōk, lameness
tū pē' gāk kāk, straw suitable for mats, mat straw	tū zhēt' nēt' nōk, not being lame
tū pē' gāk llē ū' ghā, I am making a mat	tū zhē' tō ā, I am lame
tū plq' tō ā, I weave mats	tū zhē' tūf' kē nā' nē, I without being lame
	tūzh' kāk, my shoulder
	t' vā' tūv' vāk, the large snipe
	t' vē thlē nīl' rā ā ā' kāk tāk, the setting sun
	t' vīr' tōk, it sets (i.e., the sun)
	t' vōq' stāk kāk, I get him to go behind

U

- ũ' chē, load
 ũ chē kǎ' ġhǎ, he has me as a load, in the same kiyak
 ũ chē llrǎ' tō ǎ, I load up
 ũ chē' rǎ kǎ, I unload it
 ũ chē' tō ǎ, I have no load
 ũ ching' kǎ tō ǎ, I have a load
 ũ chū' ǎ tōk, vain
 ũ' chūk, genitalia
 ũ ē', husband
 ũ ēf tāng' kǎ tōk, it is round
 ũ ē gē ǎ' kō ǎ, I strive
 ũ ē' ġhō ǎ, I marry (woman speaking)
 ũ ē' kǎ, my husband
 ũ ē' klǎ kǎ, marry me (woman speaking)
 ũ ēk' skō ǎ, I propose marriage
 ũ ēl' gǎk, widow
 ũ ē' lōk, small native spoon
 ũ ēlth' kǎ, ũ ē' thll mǎ, my quondam husband
 ũ ē' nē tōk, she is a widow
 ũ ēn' kǎ tū tǎ, have you a husband?
 ũ ē tā chē kǎ' ǎq tō ǎ, I am going to remain
 ũ ē tā kǎ' tō ǎ, I stop for a little while
 ũ ē tā lǎq' tō ǎ, I continue
 ũ ē tāl ġhǎuq' tō ǎ, I am going to abide
 ũ ē tāl ġhōq' k tō ǎ, I tire of staying
 ũ ē tālth' kǎ, where I am, my place of being
 ũ ē tāl' thllq kǎ kǎ, my life = the time I will live
 ũ ē tā nǎq' ǎ kō ǎ, I ought to be
 ũ ē tā tāu' ġhǎ, I am, I stay
 ũ ē tāuq kǎu' gwō ǎ, I must, I have to be
 ũ ē tāuq' tō ǎ, I am
 ũ ē tā vǎ kōq' tō ǎ, I stay too long
 ũ ē' tā vlk, waiting place
 ũ ē tā vī' kǎ, my stopping place
 ũ ē tā vī' kǎ kǎ, the place where I am to stay
 ũ ē tā vī' kǎm kǎn, I am with thee
 ũ ē tā vī kll kǎ' kǎ, the place where I once was
 ũ ē tā vlk lǎlth' kǎ, the place where I used to be
 ũ ē tā vlk lǎ rǎ' kǎ, I used to live with him
 ũ ē tā vln' kǎ, my comrades
 ũ ē tā yǎ' kō ǎ, I waited
 ũ ē' thllq, a husband who deserts his wife
 ũ ē' tō ǎ, I open my eyes
 ũ ē tōq' tūk, we are married
 ũ ēts', cousin (mode of address)
 ũ ē' vǎq tō ǎ, I encircle, I go around
 ũ ē' vē lǎ tōk, it revolves
 ũ ē' vlk, December
 ũ ē' vō ǎ, I go around
 ũ ē' vūt mǎn, around (with verb of motion)
 ũf chō' ǎ rǎ kǎ, I shake it (to get the dust, snow, etc., off)
 ũg' ġhǎ, moss
 ũ ġhǎ' rǎn kǎ, my toes
 ũ ġhwūq' tōk, it liquefies
 ũ' ġl nǎ, front, forward part
 ũ ġlsh' kūk ē kǎm' rǎk, put the sled upon its rack
 ũg' mǎ ǎn, he passing right through
 ũg' mǎ ũ chē ũ' ġhǎ, I keep on without stopping
 ũg' mē ũ' tā kǎ, I go through it without stopping
 ũ ġhǎ chē' rǎq kǎ, I coax him
 ũ ġhǎ' gō ǎt, beard-like = a moss which resembles hair
 ũ' ġhǎk, ũ' ġhēt, beard
 ũ ġhǎ' lǎk, south
 ũ ġhǎ' lǎk fǎk, the far south
 ũ ġhǎ' lǎk fǎ nǎn, away to the far south
 ũ ġhǎ lǎk fǎ' rǎ nǎn, to the extreme south
 ũ ġhǎ lǎk sln' rǎt, the most southerly
 ũ ġhǎ lǎ llrǎ' tō ǎ, I go south
 ũ ġhǎ' llk, a bearded man
 ũ ġhē lǎq' tō ǎ, I itch
 ũ ġhēn' kǎ, my beard
 ũ ġhūr' tō ǎ, I shave
 ũ ġhō ǎ' ġhǎ, night coming on me
 ũ ġhū' vǎm tich' stō, the Giver of Life
 ũ ġhū' vǎm yū' ǎ, the Master of Life (heathen term)
 ũ ġhū vǎq kǎun' rǎr tōk, he cannot possibly live
 ũ gwǎ' nō, by, on account of, through
 ũ hrǎs' kǎk, white clay, kaolin
 ũ kǎk' fǎk, little nearer
 ũ kǎk fǎ kǎ nōrq' tō ǎ, I draw nearer
 ũ kǎk fǎ llrǎ' tō ǎ, I go a little distance
 ũ kǎk fǎu' hǎn, soon
 ũ kǎ' kllk, next one
 ũ kǎk sē gē' nǎq tō ǎ, I am getting closer
 ũ kǎk sē gē yū' ġhǎ, I draw nearer
 ũ kǎk' sē ġllth kǎ, my approach

- ū kāk sē ū' tō ā, I get near
 ū kāk shīl' rā ā, short, near
 ū kāk shīq' tō ā, I am near
 ū kāk mī' tōk, it is heavy
 ū kāk mōq' tō ā, I tow
 ū kāk nī kū, in the next life
 ū kāk mōq' tō ā, I approach towards
 ū kē lē rā kā, I wound him
 ū kē thīūq' tā, his wound inflames
 ūk' fē gāk, ūk' fē gāt, willow bushes
 ūk' fōq' tō ā, I believe
 ūk' fū kāk kāk, I believe it
 ūk' fūk kāk kāk rā' tā kāk, I cannot possibly believe it
 ūk' fūk h' rīt' sēs, an unbeliever
 ūk' fūk sāk, a believer
 ū kīs' kē rā kā, I aid him
 ūk' kīr' kāk, my wound
 ūk' kō ā, I embark, enter a boat, canoe, etc.
 ūk' kō ā' gōk, it burns
 ūk' kō ān' rā tōk, it does not kindle
 ūk' kō' hā kāk, my son's wife
 ūk' kōk, it shrivels up
 ūk' kōq' pāk tōk, it burns fiercely
 ūk' kōr sūk, the hood on the native blouse
 ūk' kōr sūq' tō ā, I draw the hood on
 ūk' kōr swē' tō ā, I throw the hood back
 ūk' krū nāk, rage
 ūk' kūt kē ūq' tō ā, I make kindling
 ūk' kūzh' mē, and these! what about them?
 ūk' shē vik, a winter village
 ūk' shō āk, autumn (i.e., winter-like)
 ūk' shō ā kāk, when it is autumn
 ūk' shō ā nā ā rā kāk, when it is about autumn
 ūk' shō āq tōk, it is autumn
 ūk' shūk, winter
 ūk' shūl' gūū' gūā, I have headache
 ūk' shū pāk, all winter, during the winter
 ūk' shūq' pīl' gāk, before winter
 ūk' shūq tōk, it is winter
 ūk' sū, head
 ūk' sū kāk, my head
 ū' kūk, wound
 ū' kūm chā ūk' klā ā' nā, prior to this period
 ū' kūm kīng gūōk klā ā' nā, after this period
 ū kwā rā' ē tō ā, I am content
 ū lē' gā kāk, I spread a blanket over him, I cover him
 ū' lēk, native covering of furs, etc.; also used for blanket
 ū lē kō tā' rā kāk, I cover him up, wrap the blanket around him
 ū lēq' tō ā, I cover myself, I roll up in the blanket
 ū' lē ūn, mass of sinew (i.e., covering) = to be dried and used for thread
 ū līs kīr' tōk, there is a great rise (i.e., in a river)
 ūl' lōk, it is flood, incoming tide
 ūl' lū ūk, a woman's knife, semilune-shaped, for cutting furs
 ūl' lū ūq' tō ā, I use an ulluok, I cut with
 ūl' lūq' pāk, a great overflow; used for deluge
 ū lōg' yā rū' tāk, a native maul
 ū lōg' yā rū' tāq' pāk, a large maul for driving wedges
 ūlth' tā kāk, I turn it inside out
 ū lū' hūg' nāk, a marine monster (supposed to devour whales)
 ū lū' kāk, my tongue
 ū lū' kāk, stone suitable for making ulluoks
 ū lūq' kō ūr' tōk, he gives an expiring shudder
 ū' lūq' tō ā, I quiver with pain, convulsive shudder
 ū mē kāk kāk, I hate him
 ū' mē kū, the next time
 ū mē nāk' fā, an expletive of anger
 ū' mē nāk' kōk, it is hateful
 ū mē ū' gūā, I am long absent
 ūm' gā kāk, I close it
 ū mlf' kē nā' nē, I without delaying
 ūm' mā' tō ā, I groan
 ūm' mē, sharp point of stone
 ūm' mē ā, chā' vūm, harpoon point
 ūm' yū ā' kāk kāk, I think
 ūm' yū ā' k' chē' kāk kāk, I will consider it
 ūm' yū ā' kīn rīlth' kāk, that which I do not mean
 ūm' yū āk' skō rā' kāk, I make him think
 ūm' yū ām' kūn ūk' fū kāk kāk, expresses I believe in my heart (i.e., by my mind)
 ūm' yū āng' gūō ā, I design
 ūm' yū āng' gū' tā kāk, I plan it
 ūm' yū gī' tō ā, expresses I am nervous, excited, I do not think
 ūm' yū ūr' k' kāk kāk, my meaning
 ūm' yū ūr' kō rāq' kāk, I am wondering
 ūm' yū ūr' nā ūq' tō ā, expresses my mind is troubled
 ūm' yū ūr' q' t' kō ā, I ponder over
 ūm' yū ūr' t' kīlth' kāk, the thing I think of

- ūm yū ōr t̄ kōq' tō ā, I deliberate
 ūm yū ōr t̄ kuf k̄ā rā lāq' k̄ā, I always make
 him think of it
 ūm yū ōr t̄ ōl' rā ā, sensible, clear-headed
 ū' nā, ū' kōk, ū' kūt, this, these two, these
 ū nā', ūn' kōk, ūn' kūt, the one down
 ū nā' k̄ā k̄ā, I catch (i.e., fish, game, etc.)
 ū nāk sāk pē ā' rā k̄ā, I nearly got it
 ū nāng k̄ā t̄ā' gāk, worthless
 ū nān' lī ghōk, the one who is down
 ū nāq' chā āk, a piece of straight-grain
 wood
 ū nāq' chā āq' tō ā, I hunt for straight-grain
 wood
 ū nā thlōq' pē ū' ghā, I have big hands
 ū nā tī rā rā' ghā, my hands are cold
 ū nātī' rā ā, one suffering from salmon
 poisoning
 ū nā' t̄h k̄ā, my hands (i.e., my fingers)
 ū nāt' 'tō ā, I am poisoned by salmon bite
 (i.e., the fingers are sore)
 ū nā' t̄k k̄ē, one with a boil or ulcer on his
 hand
 ū nē āq' tā k̄ā, I move off, move away
 from
 ū nē chūn' rā tā k̄ā, I do not want to aban-
 don him
 ū nē ōq' tā k̄ā, I miss it
 ū nēst' k̄ā, my deceased father
 ū nē' tā k̄ā, I leave him
 ū nē t̄ k̄ā t̄ā' rā lū t̄h, I am getting ready to
 leave you
 ū nē t̄h' rā k̄ā, I used to leave it
 ūn' gā nē, down there
 ūn' gān' tō ā, I am down there
 ūn' gāq' tō ā, I am remaining
 ūn' gā vāq' tōk, it is sunset
 ūn' gā virq' tō ā, I go down there
 ūng ghūng sē kī' āk, any large, fierce brute
 ūng ghūng' shār tāk, animal (contradistinc-
 tion to human)
 ūng ghūng' slk, an animal
 ūng ghū' vā, life
 ūng ghū vāth thlōq' chōk kō ā, I will have
 misfortune
 ūng ghū vāu' ghā, I live
 ūng ghū vil' rā ā, a suicide
 ūng ghū wē' thlōq' kāt, the resurrection
 ūng' lūt, nest of a bird
 ūn' ghō ā' ghā, I am benighted, it nights
 me
 ū nif' k̄ā nūk, death tidings
 ū nif k̄ā nūq' thlōq' tō ā, I have bad news
 ū nif k̄ā' tō ā, I have news of a death
 ū nig' 'nā, the one down there
 ū ni yā k̄ā' k̄ā, I call him to accompany me
 ūn' k̄ā, armpit
 ū' nō āk, early this morning
 ū nō' āk, very early this morning
 ū nū gā' ghā, it is night to me
 ū' nūk, last night
 ū nū k̄ā rā' ghā, I am benighted, overtaken
 by night
 ū nū kō' ā k̄ān, every night
 ū' nūm kō k̄ā' nē, midnight
 ū nūn' rā k̄ān, just at nightfall
 ū nūq' pil' gān, before it is night
 ū nūq' tō ā, I stay over night
 ū nūq' tōk, it is night
 ūn' wā' klōk, term for morning service
 ūn' wā kō' ā k̄ān, every day, daily
 ūn' wā' kō ān, when it was morning
 ūn' wā kō' mē, in the morning
 ūn' wā' kū, to-morrow
 ūn' wā kū chē ū' ghā, I breakfast
 ūn' wā kū tā tōq' tō ā, I eat the morning
 meal
 ūn' wā kūt' tō ā, I depart to-morrow
 ūn' wā yā rā' mē, at dawn, in early morn-
 ing
 ū pāq' tō ā, I set out for the spring village
 ūp' 'nāq' kāk, springtime
 ūp' 'nāq' k̄ā kū, next spring
 ūp' 'nāq' kāk pāk, during the spring
 ūp' 'nāq' kāk pāk, it is spring
 ūp' 'nāq' kē vig' mlt' tō ā, I am at a spring
 village
 ūp' 'nāq' kē' vik, a spring village
 ūp' 'nāt, lofty peaks
 ūp' pō ā, I suffocate (i.e., unable to breathe
 at high altitudes)
 ūp' tō ā, I pack
 ū pū' tā k̄ā, I malign him
 ūq' chān, the dawn
 ūq' chā rā k̄ā' rā ēt, sorrowful ones
 ūq' chā rā nōk' tū lē, a most distressed person
 ūq' chā rī' yā rāk, distress, sorrow
 ūq' fē ā' rūt, bushes
 ūq' k̄ā ōq' tōk, he cuts firewood
 ūq' kō ān' tōk, it is in the back of the house
 ūq' kōk, a part of a native house (in the
 back)

- ũq' kōk, the rear portion of a native house
 ũq' kũm' tō ā, I am in the rear
 ũq' nē rā' kũn, exactly at dawn
 ũq' pũ' gān, before it dawns
 ũq' tā kā, I place it up
 ũq' tā kā, I throw it away = I cast it on
 the grave
 ũq' tā kān, daily, every dawn
 ũq' tān' gñā, the dawn coming on me
 ũq' tāt, marine animals
 ũq' tāt, the things thrown on a grave
 ũq' tā kā' tōk, it holds, it contains (said of
 pots, kettles, etc.)
 ũq' tō ā, I get up
 ũrk' nāk', a hot spring
 ũr' 'nũq' pāk, all day long, the whole day
 ũr' rūt, tundra moss
 ũs' kōq' tōq' tā kā, I hold him with a cord
 (dog, etc.)
 ũs' kũ hāq' tōk, he is out of his harness
 (dog)
 ũs' kũ rā' kā, I harness him
 ũs' kũ rāt, dog harness
 ũs' kũ rī' gā kā, I unharness him
 ũs' sũ' kā tāk, native tool for getting fire,
 fire stick
 ũs' sũ' kā tāq' tō ā, I make fire (i.e., by means
 of the fire-stick drill)
 ũs' tā kā, I break it
 ũs' tōk, ũz' zōrq' kōk, it caves in (river bank,
 etc.)
 ũ sũk' chāu' tūt, term for they crucify (i.e.,
 they nail him up)
 ũ sũk' chāuz' nā nũk, the crucifixion
 ũ' tāk (suffix) (218)
 ũ tā kā' kā, I wait for him
 ũ tā kāl' gē nũk, weariness (from waiting)
 ũ tā kālth' kā, the one I waited for, my
 expected one
 ũ tāng' gñā, it burns me
 ũt' chũ' ē tōk, it is clear, limpid, transparent
 ũt' gñũk, a wart
 ũ thlā' gā kā, I go up to him, draw near
 him
 ũ thlā' gāq' chā' kā kā, I spring at it (and
 miss it)
 ũ thlā' gāq' tā kā, I spring at it (and get it)
 ũ thlũ' vēq' kā, my cheeks
- ũ thlũ' wōk, the cheeks
 ũ tũt' mũn, to go back home, homewards
 ũt' kāk' tō ā, I go back at once
 ũt' k' kũn, an oar
 ũt' rũ chũq' pā kāk' tō ā, I am most desirous
 to go back
 ũt' rũ chũq' tō ā, I want to go back
 ũt' rũ tā' kā, I bring it back
 ũt' rūt' st' kāk, the bringing back
 ũts' thlũ' yāk, whirlwind
 ũts' thlũ' yāq' tōk, it is a whirlwind
 ũ tũ' māq' tō ā, I change for the better, am
 better
 ũ tũ' māq' tōk, it quiets, etc. (said of storms)
 ũ tũ' mā' rā, it moderates, changes, etc. (said
 of the weather)
 ũ tũ' mā' rā chō' āq' tō ā, I am getting a little
 better
 ũ tũ' māu' gñā, I recover, get better
 ũ vā' lā' rā' kā, I always rock it
 ũ vā' rā' kā, I rock it
 ũ' vāuk, it hatches (birds)
 ũv' vāq' tō ā, I hum, buzz, etc.
 ũ wā' rāt, fingers
 ũ wē' hōk, he fights (i.e., dog)
 ũ yā' krē' lē' tāq' tō ā, I wrap up my neck
 ũ yā' kũk, neck
 ũ yā' kũn' kā, my neck
 ũ yā' kwē' lē' tāk, dog collar
 ũ yā' mlk, a talisman, charm worn around
 the neck
 ũ yā' ming' kā' tō ā, I have a talisman
 ũ yā' mlq' tō ā, I wear a charm
 ũ yā' mlq' tũ' mā' nōk, the wearing of a charm
 ũ yāng' tō ā, I look down from a height
 ũ' yōk, you there!
 ũ yũ' rā' yā' gāt, down (from swans, ducks,
 etc.)
 ũz' ghān' hrēt, knuckle
 ũz' ghwũ' nōk, a joint
 ũ' zōk, same as ũyōk (Tununa)
 ũz' vār' tō ā, I am crazy
 ũz' vēl' gñōk, a crazy person
 ũz' vē' tō ā, I am absent minded
 ũz' vit' tōk, alert, smart
 ũz' wār' rē' yũ' gũ' nāq' kō' ā, I think I must be
 crazy
 ũz' wē' tũl' rā' ā, sly

V

vô á' lûk, bad (suffix) (208)
 vê á lûlth' thlûq, bad old (suffix)
 vik, place where (suffix) (117)
 vô rhûn, mote, speck

vô rhû' tó á, I go up
 vûq' ták, humble-bee = buzzer
 vûq' tá' tó á, I gather grass

W

wám' nâq kôk, it is lost time
 wás kô táq' tó á, I keep slipping
 wás kná' kôk, slippery
 wás ská áq' tó á, I slip

wôf' tá ká, I twirl it
 wi yá' rá ká, I rob him
 wi yá' rá' t' ghá, they despoil me (gambler's
 expression)

Y

yá gé' vô ká ká, I extend my arm
 yág' 'lû tûng, they fast = are in mourning
 yág' 'núk, native measure, arms extended,
 seventy-two inches
 yák fá' chō á, a little way off
 yák' fák, a slight distance
 yák fá ká nêrú' tó á, I move off a little
 distance
 yák fá lîrú' tó á, I go far off yonder
 yák fán' lî ghôk, the one who is off yonder
 yák fán' tó á, I am far off
 yák fá' rá núk, a little further off
 yák fá' rán tó á, I am a little further off
 yá' klêk, the last one over yonder
 yá' kll ká, my last one over there
 yák' nêr tók, it blows from the southwest
 yák' núk, southwest
 yá' kôk, a wing
 yák sê gé' ká tó á, I withdraw a little
 yák sê gé' wá kôq' tó á, I am too far off
 yák sê gé' yûq' tó á, I want to go off a little
 yák sê gllth' ká, my withdrawing
 yák sê' ū tó á, I am far apart from him
 yák shê ká' plk tók, it is very far away
 yák shlk' tál lû' kú hwá' tã, as far as that
 yák shlk' tauk ká, it is as far as
 yák shln' ká, farther
 yák shln' rûn' rá tók, it is not as far
 yák shlq' pá, oh, how far!
 yák shlq' pá ká ôq' tók, it is rather too far off
 yák shlq' tó' rál rá á, the further one
 yá' kú lîk, bird (i.e., winged one)
 yá kú' lîq pák, eagle (i.e., great bird)
 yá lá ág' nê, on the day before yesterday

yá lá á' kú, the day after to-morrow
 yá lîr' nûr' mlt' tó á, I am on that side
 yá lîr' 'nûr rák, on that side
 yáa, yá' tûm, yonder
 yá' nê, over there
 yán' lî ghôk, the one who is over yonder
 yán' tó á, I am yonder
 yáq' tó á, I stretch = extend, I am fasting
 yá' rák (suffix) (217)
 yá' tí ká, beside me
 yá tím' lî ghôk, the one over there
 yá tím' nê tók, it is beside me
 yá' vût, to over there
 yl, there it is over there
 yln' ráu gwôk, it is a corpse
 yôk, suffix to words of place; a general
 vocative
 yû' á lû, thread made of sinew
 yû á lû kâng' ká tó á, I have sinew thread
 yû á lû llê ú' ghá, I make sinew thread
 yû á' rá ká, I search for it
 yû á rû' ká, my song
 yû' át, spirits
 yû' chá ká, my life (my manhood)
 yû' chêk, being (manhood)
 yû' chō á, dwarf
 yû chō á ráu' gwō á, I am a small man
 yû' ô' rîk, ghost
 yû' ô' ná nê, uninhabited
 yû' ô nân rá tá, nine
 yû' ô náu' gwût, there are twenty
 yû' ô nók, twenty
 yû' ô nók kôln' núk chlp' plû kú, thirty
 yû' ô nók é' pé át, four hundred

- yū'ē tōk, there is no one
 yū gā' rān kǎ, my fingers
 yū gū' hwāt, a crowd, multitude
 yū gū' wāq tāng kǎ tōk, there is a crowd
 yū' gwō ǎ, I land (i.e., from a boat), I am
 a man
 yūg' 'yāq tōk, it is crowded
 yūg' yā tū' lē, a populous place
 yūk, yūt, a man
 yū' kǎ, my man
 yū' kǎ pik, a true man
 yū kōr tā rāu' gwō ǎ, I am a good man
 yū kōr tā rāuq' tō ǎ, I become a good man
 yū kil' rā ēt, a family
 yū kilth hān' kǎ, my former family
 yūk' siq pǎ, unexpected arrivals
 yūk tū yū' lē, term for lion (i.e., man eater)
 yū kū tā chūg' lǎ' rǎ, a place always damp
 yū kū' tāk, dampness
 yū kū tāq chū nil' nǎk, a place that does not
 get damp
 yū kū tāq' tī hrā ēt, damp things
 yū kū tāq' tōk, it is damp
 yū' liq tōk, populous
 yūi lūq' 'vē ūk, a variety of jay bird
 yūith' kūk, an abusive term applied to a
 man
 yūm' chāq tā, yūm chā rīa' tā, healer, a phy-
 sician
 yūm' thlūm chāk, one of the figures in the
 game of cat's cradle
 yūng kū chā' gǎk, an abusive term for a man
 yūn hrā' chū gūāk, a nice young man
 yūn hrā chū gūalth' kūk, an unworthy youth
 yūn hrā rāith' kūk, an ugly young man
 yūn hrā rāuq' tō ǎ, I am becoming a young
 man, reaching the age of
- yūn' kǎ, my folks
 yūn nūq hrā rāu' gwōk, he is a bachelor, a
 young man
 yūn' rā tōk, it is not a man
 yūn' rōrq tōk, he is dead (i.e., he is no more
 man)
 yūn' rīlth hūt, the dead = the ceased to be
 folks
 yū' pik, the human race
 yūq pǎ chāg' yāk, a giant
 yūq' pāk, a very tall man, also giant
 yūq pāith' thlūq, giant
 yūq pāu' gwō ǎ, I am a great tall man, a
 giant
 yūq' tāk, anything pertaining to man
 yūq' tā lik, a place where people are
 yūq' tāng kǎ tōk, there is a man
 yūq' tāng kǎ kōk, there was a man (who is
 yet)
 yūq' tī ǎ' tōk, there is no man
 yūq' tū' tā kǎ, I fight for him, espouse his
 cause
 yūq' tūt' sti kǎ, my champion
 yū rāq' tō ǎ, I dance
 yū rā yā tōq' tūt, they dance (i.e., a native
 feast)
 yūrq lūq' kǎ, my old parents
 yūrq' tōk, she conceives
 yūs' kǎ kǎ, I bid him to get off
 yūt li' lēt, somebody
 yūt tā mā rā' mūng, everybody
 yū vē ǎ lū' gwō ǎ, I am a great clumsy man
 yū vē ǎ' lūk, a large, careless, awkward
 fellow
 yūv rōrq' kǎ, I admire it
 yū' wā kǎ, I pull off my boot
 yū' wāq kǎ, I pull off both boots

Z

- zūq ki yā' gāt, goslings = little hissers zūq' tōk, it hisses

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