The Second Edition of the Yup’ik Eskimo Dictionary represents an important new contribution to scholarship on Central Alaskan Yup’ik, which has been conducted by Steven Jacobson and others since the early 1960s. After combing through the work of explorers, missionaries, linguists, and native Yup’ik speakers to extract vocabulary, including word stems, suffixes, and grammatical endings, Jacobson has now expanded his original dictionary to include much new material. Protoforms have been added to entries, along with new dialect information, particularly for Egegik and Nunivak Island. New lexical entries have been designed, new meanings given to previous entries, and sentence examples have been added, incorporating material from Yup’ik language publications that came after the First Edition of the dictionary appeared in 1984.

The Yup’ik Eskimo Dictionary is a comprehensive work that covers the entire language and all its dialects. In addition to the main body of the dictionary, additional sections and appendices contain much useful information on Yup’ik spelling and translation, early vocabulary collections made by missionaries and explorers, demonstrative words, and important aspects of traditional Yup’ik culture, including the kayak, dogsled, parka, and old-style dwellings.

The Alaska Native Language Center is pleased to make Jacobson’s thorough and detailed work available to Yup’ik people as well as to linguists and others interested in Yup’ik and related languages.

—Lawrence Kaplan, Director
Alaska Native Language Center

YUP’IK ESKIMO DICTIONARY

Volume 1 (of 2)
YUP’IK ESKIMO
DICTIONARY

Second Edition
Volume 1

Compiled by
Steven A. Jacobson

Alaska Native Language Center
University of Alaska Fairbanks
2012
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Balassia W. Nicolai
of Kwethluk.
Central Yup’ik vocabulary collected in Norton Sound in 1778 by James King, a member of Captain Cook’s expedition. This list of 40 words and 10 numerals is the first written record of the language. (Courtesy of British Public Records Office, London; Admiralty Manuscript 55/122, f.88.)
PREFACE

From the Preface to the First Edition (with minor adjustments)

The Central (Alaskan) Yup’ik Eskimo language is spoken in southwestern Alaska in the Yukon-Kuskokwim Delta, Bristol Bay area, and nearby regions. All Central Yup’ik dialects are covered in this dictionary, though some to a greater degree than others.

Central Yup’ik is one of four Yupik Eskimo languages. The three others are (Central) Siberian Yupik, spoken on St. Lawrence Island and in southeast Chukotka in Siberia, Naukan, formerly spoken at East Cape Siberia, and Alutiiq or Sugpiaq, spoken around Prince William Sound, the tip of the Kenai Peninsula, Kodiak Island, and the Alaska Peninsula. These four Yupik languages, along with the now-extinct and problematical (in terms of linguistic position) Sirenik, of Chukotka, and the Inupiaq-Inuit dialect continuum spoken in northern Alaska, northern Canada, and Greenland, constitute the Eskimo branch of the Eskimo-Aleut family of languages. The other branch, Aleut, is spoken on the Aleutian chain and in the Pribilofs. Hereafter Central Yup’ik will be referred to simply as Yup’ik, the apostrophe distinguishing the name from that of other Yupik Eskimo languages.

This dictionary is the culmination of a project started in 1961 by Irene Reed, who, working with Martha Teeluk and Paschal Afcan, Yup’ik speakers from the lower Yukon, composed Yup’ik-to-English and English-to-Yup’ik lexical files. In 1972 Steven Jacobson started working as the compiler of this dictionary. Many Yup’ik speakers have contributed to it, including Joseph Coolidge, Anna Jacobson, Lucy Coolidge, Sophie Manutoli Shield, Marie Nick Meade, Balassia W. Nicolai, Evon Azean, and Elsie Mather, all from the Kuskokwim; Mary Toyukak, Nellie Ilutsik Coolidge, and Moses Nick from Bristol Bay; Paschal Afcan, Martha Teeluk, William Tyson, and Andrew Paukan from the Yukon; Monica Smith and Cecelia Ulroan Martz from Chevak; Marjorie King from Nunivak; and Flora Peterson from Golovin. There are many others, literally hundreds, who contributed words or who elucidated the meaning or use of Yup’ik words for this dictionary, including students enrolled in Yup’ik classes and Yup’ik bilingual teachers.

The compiler of this dictionary spent many hours discussing dictionary format with Irene Reed, Michael Krauss, Larry Kaplan, Edna MacLean, and Jeff Leer. This dictionary owes much to those discussions. We are also indebted to Jane McGary, who did the indexing, copy editing, layout, and typesetting (of the 1984 edition). A special debt is owed to Michael Krauss and Irene Reed for their aid in revising the introduction, in proofreading, and in constantly seeking to ensure high quality throughout the 1984 edition.
The roots of this dictionary actually go back two centuries. The first written list of Yup’ik words was compiled on Captain James Cook’s expedition of 1778 (see frontispiece). Yup’ik vocabularies were written by many travelers, explorers, and missionaries over the years. All available vocabulary lists have been consulted in compiling the present word. The early lists, especially those of Khromchenko (1822), Wrangell (1839), and Orlov (before 1871), are of special interest because they reveal an older lexicon and a somewhat different dialect distribution from that of today. Of the later lists, those of most value were the ones by Lucien M. Turner (1874), E. W. Nelson (1877), Francis Barnum (1901), Ferdinand Drebert (1912–1960), Martin Lonneux (1925–1940), John Hinz (1944), L. L. Hammerich (1950–1952), Gordon Marsh (1956), Martha Teeluk (1961–1970), Osahito Miyaoka (1969–1982), Paschal Afcan (1967–1974), Carl Christian Olsen (1969), Joseph Coolidge (1971–1976), Elsie Mather (1972), and Anthony Woodbury (1978–1980). Further information on these and other published or manuscript sources is found in the bibliography for this dictionary. Historical information from early wordlists and lists of unidentified words are also included in a special section of this dictionary; however, in some cases all the words in a given list could be re-elicited or accepted as they were (Afcan, Coolidge, Mather, Miyaoka, Olsen, Teeluk, Woodbury) and included directly in the main section of this work.

In addition to written dictionaries, vocabularies, and other wordlists, that is, sources that represent efforts specifically to record lexicon, connected speech or text is also a very important potential source of lexicon. Therefore, written texts (manuscript and published) and tape-recordings have been searched for words to include in the dictionary files.

The Greenlandic dictionary of C. W. Schultz-Lorentzen (1927), the Alaskan Inupiaq dictionary of Donald Webster and Wilfried Zibell (1970), and the manuscript Alutiiq or Sugpiaq dictionary of Jeff Leer were also used for elicitation.

This dictionary does not include all possible Yup’ik words; in fact, in any Eskimo language the potential for building words with productive suffixes is unlimited, the number of words theoretically infinite, so it would be pointless to try to list all the potential words of the language. This dictionary strives to include all “bases” and only the derived words whose meanings are not totally predictable from the meanings of their constituent parts, or which are otherwise of special interest. Thus, while this dictionary contained approximately 6,500 entries (and subentries) in 1984 (and 11,200 in the present edition) in the main section, this figure should be used with caution in making comparisons with other Eskimo dictionaries. Numerical comparisons will be meaningful only if the other dictionaries have been compiled following the same criterion (or more generally put, the same spirit of inclusion, the same judgment of non-predictability) that has been followed in compiling this dictionary.

The modern standard Yup’ik orthography is used throughout this dictionary. This has been done because this orthography is actually used throughout the Yup’ik area today. Furthermore, this orthography is technically adequate to express virtually all the distinctions of sound existing in the language. Since the pronunciation of a word can be precisely determined from the way it is written in this orthography, phonetic transcriptions are not necessary. The introductory section on Yup’ik Phonology and Orthography will serve to introduce this orthography to those readers not familiar with it. More extensive discussion of it may be found in A Practical Grammar of the Central Alaskan Yup’ik Eskimo Language (Jacobson, 1995).

Also, grammatical terminology in this dictionary conforms to that explained in the Practical Grammar . . . of Yup’ik (Jacobson, 1995). That book should be considered a companion to this dictionary.

The Introduction explains the format of dictionary entries and contains several sections that deal with issues of interest to dictionary users. These include sections on Yup’ik phonology and orthography (sounds and spelling), tense in Yup’ik, ‘polarity’ of verb bases, initial e in Yup’ik words, Yup’ik dialects,
and a list of published books from which illustrative quotes are taken. The main part of the dictionary is
an alphabetically arranged list of Yup’ik nouns, verb bases, and other words, with English translations,
examples of usage, and other information. This is followed by a similar listing of Yup’ik postbases
(derivational suffixes), a section on Yup’ik ‘enclitics’, tables of inflectional endings, lists of unidentified
words from old sources, and a bibliography of all published and manuscript lexical sources for Yup’ik.
Appendices to the dictionary include sections on Russian and other loan words; sections on ‘roots’ by
type and on ‘demonstratbles’; labeled diagrams of a sled, kayak, house, and parka; a map of the villages
and main land features in the Yup’ik area; and similar matter. Placed at the end of the dictionary, for
the convenience of the user, is an English-to-Yup’ik index for the Yup’ik-to-English sections.

Every effort was made to be as complete, comprehensive, accurate, and informative as possible
in composing this dictionary. Even words about which there was considerable uncertainty have been
included; except for place-names and personal names no potential entry was intentionally omitted. This
dictionary includes the Yup’ik names of villages and of major rivers, lakes, and mountains. Adequate
and informative treatment of the majority of Yup’ik place names would require a series of maps with a
complete index or key. Such an atlas would be a very worthwhile project, but one that will have to be done
separate from this dictionary. Common Yup’ik personal names are also not included here, though the
names of legendary Yup’ik heroes are.

Certainly there are errors in this dictionary. No doubt a native speaker reading it will find things he
disagrees with, such as the spelling (which means the pronunciation) given for certain words. Not every
item was checked with a number of speakers, so in many cases accurate and complete dialect and usage
information may not have been obtained. Also, many localisms or regionalisms have undoubtedly been
missed.

The first edition of this dictionary would not have been possible without financial support from the
University of Alaska Fairbanks; the Bureau of Indian Affairs, 1971–1975; the Alaska State Operated School
System, 1971–1975; the National Science Foundation, 1978–1984; and the National Endowment for the

Added to the Preface for the Second Edition

The first edition of Yup’ik Eskimo Dictionary was published in 1984. The typescript had been given over
to the typesetter approximately four years previously. During that four-year interval it become apparent
that — as could be expected — more than a few Yup’ik words had been missed. This was made clear by
examining the newly published Yup’ik Lore / Yuut Qanemcit (Tennant et al. 1981), the first book-length
Yup’ik text directed beyond the primary level (other than Kanerearakgtar, the 1945 translation of the New
Testament). The need for a new dictionary edition became even more apparent as more and more adult-
level Yup’ik books were published: two more in the 1980s, a half dozen in the 1990s, a dozen in the 2000s.
This is may be true again in as much as several books have recently appeared in print too late to be
thoroughly searched for lexical material to be integrated into this second edition.

In as much as the first edition of Yup’ik Eskimo Dictionary was compiled and produced and without a
computer — in fact before computers were in common use — the first step in preparing the way toward
a second edition was to scan the printed first-edition dictionary pages into computer files (to which new
information could be conveniently added), and then correcting the notoriously error-prone output of the
scanning process of the early 1990s. The task of such correcting was soon taken over by Joe Kwaraceius.
At my request, Kwaraceius also converted the Yup’ik Eskimo Dictionary files from their 1984 format of
main base with derivative bases indented under it, which I had increasingly perceived as an impediment for dictionary users, into a uniform single-level format. Also, Kwaraceius added new Yup’ik entries (or information) from a number of written sources, at times doing his own research. Following his work, almost a decade elapsed before I resumed active work on the dictionary and took up the task of preparing a second edition in earnest.

Most of the work which has gone into the expansion of this dictionary and which marks the difference between the present and previous editions falls into five areas. (1) Where appropriate, proto-Eskimo (or proto-Yupik) forms based on the Comparative Eskimo Dictionary (Fortescue et al. 1994) have been appended to entries. (2) The results of a certain amount of field research has been incorporated, especially concerning the dialect of Egegik (Agurmiut) conducted by myself with Nick and Virginia Abalama of that village, and concerning the Nunivak dialect conducted by Murielle and Howard Amos and published first in Cup’ik Eskimo Dictionary (Amos and Amos, 2003) — to whom I owe much thanks. (3) A very large number of sentence-length word usage examples plus translations and references have been added from the various published Yup’ik texts (mostly book-length, that is, excluding most children’s-level school booklets). (4) A number of derived forms given, at most, as examples in the 1984 dictionary edition have now been elevated to the status to full-fledged entries. And, (5) a large number of lexical entries have been added to the dictionary files; these were found by systematically searching these texts for forms not in the 1984 dictionary edition and for additional meanings for forms that are there.

The compiler’s work on this new, second edition was done under the Alaska Native Language Center, College of Liberal Arts, University of Alaska Fairbanks. This material is based upon work supported by the National Science Foundation under Grant No. 0732787, International Polar Year: Documenting Alaskan and Neighboring Languages.

Credit and appreciation is due to the all authors, compilers, editors, Bible and prayerbook translators, and old-orthography transliterators, and to all the Yup’ik elders whose speech is recorded in many of these books. They include Edward A. Tennant, Joseph N. Bitar, Anthony Woodbury, Elsie P. Mather, Phyllis Morrow, Ann Fienup-Riordan, Marie Meade, Anna Jacobson, Leisy Thornton-Wyman, Alice Fredson, Mary Jane Mann, Elena Dock, Sophie Shield, Ben Orr, Eliza Orr, Victor Kanrilak Jr., Andy Charlie Jr., Alice Rearden, Rebecca Nayamin, Martha Teeluk, Anna Jacobson, and, from an earlier time, John Orlov, Ferdinand Drebert, John Hinz, Martin Lonneux, Margaret Lantis, E. W. Nelson, and Francis Barnum, and especially all the Yup’ik elders named (not listed here due their number — but certainly no less appreciated) and unnamed, whose speech the above-named individuals recorded, transcribed, edited, and/or translated, going back more than a century. Also appreciated are those individuals who have informed me of Yup’ik words and lexical sources that they noticed as missing from the first edition: Anna Jacobson, Irene Reed, Michael Krauss, Roy Iutz-Mitchell, Frank Keim, Monica Sheldon, Grant Kashatok, Rebecca Nayamin, Walkie Charles, John Toopetlook, and probably many others whose names I have neglected to list or forgotten, and to Hiroko Ikuta, who did much of the work digitizing the printed Yup’ik texts, which has aided so much in finding examples of usage. Also appreciated is the work of Jophina Avugiak and David DeHass in checking the reference of the examples, and that of Leon Unruh in making the index and preparing the second edition for publication.

I especially wish to express my gratitude to Joe Kwaraceius for his diligent work, discussed above; to Michael Krauss, who initiated the modern era of scholarship for Alaska Native languages at the University of Alaska fifty years ago now, assembled the superb Alaska Native language archive, and seeing the urgent need for documentation, obtained the grant that helped make this second edition possible; and to the late Irene Reed, who began the work of Yup’ik lexicography at the University that led eventually to the 1984 edition, and then after its publication kept extensive notes concerning additions or changes for a new
edition. Most of all I would like to acknowledge the immense contribution of my wife, Anna Jacobson, who wrote, edited, or translated a number of the Yup’ik books used in making this new edition, corrected the translations of the quoted examples herein, and more generally has supported my lexical efforts and patiently answered my questions about Yup’ik grammar, lexicon, and culture over the years since I first started working on a Yup’ik dictionary back in 1972.

—Steven A. Jacobson
2012
GENERAL INTRODUCTION

YUP’IK SOUNDS AND SPELLING

The reader who is not familiar with the sounds of Yup’ik or with the Yup’ik writing system should refer to the section titled “Phonology and Orthography” near the end of this Introduction.

DICTIONARY FORMAT AND GENERAL CONTENT OF ENTRIES

Alphabetization

In this dictionary words1 are alphabetized in the order familiar from English, with the two diacritics (discussed below) and the comma (discussed below) disregarded. Thus, vv, ll, ss, gg, rr, and ng are *not* considered single letters in alphabetization even though they represent single sounds. Furthermore, a form with a diacritic or comma is listed immediately after a form without a diacritic or comma in the same place. Thus an’uk ‘they went outside’, would come immediately after anuk ‘dog harness’; tan’geq ‘darkness’, would come immediately after tangeq ‘crackling(s)’; and ugasek ‘arctic hare’, is listed as if it were spelled *ugasek*.

Basic Format of Entries

A Yup’ik dictionary entry, in boldface type, is followed immediately by one or more non-bold English glosses (or translations) separated from each other by semicolons. Dividing the glosses from the rest of the entry, discussed further below, is the symbol “#”.

Most lexemes in Yup’ik are nouns or verbs. Nouns are given in the natural citation form, thus angyaq

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1 In this discussion the term “word” applies to any lexical entry including nouns (completed words) and verb bases (which, strictly speaking, are not complete words).
'boat' (rather than, say, *angyaqa* 'my boat' or *angyamun* 'to the boat'), but verbs—having no clear-cut natural citation form—are given in their abstract base or stem form with a hyphen, translated by the English infinitive, thus *nere-* 'to eat'. (More on this topic below.)

Homonyms (words that only coincidentally sound, and therefore are spelled, alike) are listed separately and numbered with superscripts; thus *qanir*-1 'to snow', and *qanir*-2 'to put siding on'.

Phonetic variants of a given word are listed together as long as they are so close that they do not differ in their first few letters. Thus, *qiuryaq* and *qiuryak*, both forms occurring in Yup’ik, are listed together as one entry for ‘aurora’, but another variant, *kiuryaq*, is listed in the *k* section as another entry. Each of the two entries refers to the other by having the other form toward the end entry with an equals sign; thus toward the end of the entry *qiuryaq*, *qiuryak* ‘aurora’ is ‘= kiuryaq’, and toward the end of the entry *kiuryaq* ‘aurora’ is ‘= qiuryaq’.

### Bases That Can Be Both Nouns and Verbs

If a Yup’ik lexeme is both noun and verb, as is frequently the case, then noun and verb are given in a single entry, with the noun coming first. For example: *atkuk* ‘parka’ and *atkug-* ‘to put on a parka’ , the two followed by both nominal and verbal examples.

In a few cases the noun form is clearly secondary to the verb form, or vice versa; in those cases, noun forms and verb forms are given as separate entries. The secondary form is labeled a “direct nominalization” or “direct verbalization”.

### Concerning Derived Forms and the Difference in Their Handling Between the 1984 and Present Editions

Derived words are given their own listings in this edition and are not indented subentries as in the 1984 edition. For example, *kipusvik* ‘store’ is no longer given as a subentry under *kipute*- ‘to buy’, but rather is listed at its own alphabetical place, which comes somewhat before the listing for *kipute-*. Derived words include those words that are entirely predictable in form and/or meaning, if the form differs markedly from that of the “parent” word (e.g., *acir-* ‘to name’ is a dictionary entry though it is predictably derived from *ateq* ‘name’, since *ac…* might not be seen as related to *at…*)

However, many endings (inflectional suffixes) and postbases (derivational suffixes) having symantically “thin” meaning (e.g., negation, tense), as opposed to other postbases with more semantic heft, may also alter a “short” base to the point of making it hard to recognize. Forms with these endings are given only as examples under the word in question and not as separate entries. Thus, given only as examples, under the entry *at'e-* ‘to put on clothes’, are *asngaita* ‘he won’t put it on’ (with a postbase), *aqaarluku* ‘after putting it’, and *apailgaku* ‘after he put it on’, as opposed to *asnguar-* ‘to try on’, and *ac’inqigte-* ‘to change clothes’, which are given as separate entries (though with its derivation from *at’e-* indicated).
Concerning Entries for Words That Are Neither Nouns or Verbs (or Are Special Categories of These)

Following the glosses and the symbol “#” may be a brief grammatical label or explanation such as particle, extended demonstrative adverb, positional base, selectional base, or used in quantifier/qualifier construction. These are in accordance with, and explained, in A Practical Grammar of the Central Alaskan Yup’ik Eskimo Language (Jacobson 1995), hereafter referred to Practical Grammar of . . . Yup’ik. The most important grammatical division is between nouns and verb bases, and this will be clear as explained below.

Exemplification

After the gloss or glosses (followed by “#”) and the grammatical label (if any) for many dictionary entries, there are Yup’ik phrases or sentences with the word in question.

In the case of a verb, any examples coming before the symbol “/” illustrate polarity (see the section of this Introduction on the indication of verb polarity).

After any polarity indicators for verbs are other examples. Those written here, without capitals and periods, were composed for this dictionary.

Certain verb-elaborating derivational suffixes, such as those expressing intensive action, sudden action, repeated action, transitivization, and action for with or for something /someone, are not quite entirely predictable in one respect or another, and so examples showing their use are given early in a verb entry.

They may show suffixed forms of the word that are important and/or frequent or quite different in appearance (and sound) from the form without a suffix. Thus, examples at apte- ‘to ask’ may include apluku ‘asking him’, apesgu ‘ask him’, apngaitaa ‘he won’t ask him’, apciqaa ‘he will ask him’, and apepailgaku ‘before asking him’, since these forms all differ by the third letter for apte-.

Similarly, at ce ‘shore’ is the example imarpiim ce iini ‘at the shore of the sea’.

Examples may indicate the grammatical case assignments for entities associated with a verb. Thus, at cikir- ‘to give’, there is the example arnam cikiraa mikelnguq atkugmek ‘the woman gives the child a parka’, showing that the grammatical object is the recipient and the gift is put in the “ablative-modalis” case (with -mek).

The examples written here with capitals and periods, with the key word being exemplified in italics (also in the translation), are examples taken from published books or other published texts. These examples have been selected for a variety of reasons. They may illustrate Yup’ik terminology related to the thing in question, like an example for cauyaraq ‘kayak rib’ that involves the word saaganeq ‘kayak stringer’, or an example (from a Bible translation) for kuluvak ‘cow’ that also involves the words for ‘sheep’, ‘goat’, and ‘camel’. Sometimes an example has been selected because it illustrates alternates names for things; thus an example for nuqaq, the common word for ‘atlatl’, uses egun, a less common regionalism for ‘atlatl’. A pair of examples might show a literal use and a figurative use; thus mayurtuq ‘he / it went up’, showing a man climbing a hill, and another example in which a person’s spirit is “soaring”. Some pairs of examples are selected to show a traditional use, like (e)yagtuq ‘he abstains, fasts’, indicating a traditional Eskimo abstinence practice associated with birth, death, or puberty, and another where the same word is used for Christian fasting as at Lent. Sometimes an example tells some interesting fact about nature or about Yup’ik beliefs. Sometimes the exemplified word plays a key role in a well-known traditional Yup’ik story.

3 A few come from unpublished stories (texts of which are included in Appendix 11), and websites.
or Biblical verse. Above all, these longer examples from books illustrate the richness, power, subtlety, and beauty of the Yup’ik language.

There are examples from traditional Yup’ik stories, from panel discussions of various aspects of Yup’ik culture, from imaginative creative writing, from factual descriptions of events in the personal life of individuals and generally of communities, from translations of brochures concerning topics such as health and housing, and from translations of the Bible and other Christian works. Selections come from Norton Sound, Nunivak, Hooper Bay–Chevak, as well as the majority, General Central Yup’ik, dialect. They come from publications dating from the 2000s, the 1900s, and the late 1800s. English translations of the examples have sometimes been taken from the books in question, but some of the books have no translations and many of the printed translations have been adjusted (in terms of degree of literalness) for the purposes of this dictionary. Most of these publications were produced in the modern standard writing systems, but others have been transliterated by various people.

The interested dictionary user is encouraged to seek the text and particular page where the quote in question can be found with its complete context and where the name and dialect of the Yup’ik speaker whose quote it is can be determined, in as much as many of the books are anthologies or panel discussions involving multiple speakers. The citations are given with these quotes in this dictionary by the first three letters in capitals of the title of the book, its date of publication, and the page number. For example, (CAU 1985:37) means that the quote is from page 37 of the book Cauyarnariuq, published in 1985. Books of the Bible are given as by four or five letters in capitals from the Yup’ik names of those books, with chapter and verse rather than publication date and page. For example, (AYAG. 12:1) means Ayagniqarraaq, that is, Genesis, chapter 12, verse 1.

A list of all such capital letter abbreviations with indications to lead one to the listing of the book in the references section of this dictionary is found under the heading “Printed Sources of Quoted Examples” at the end of the Introduction.

Multiword Lexemes and Neologisms

Multiword phrases seen by the compiler as lexicalized are given in small capital letters in the entries for both (or all) words that compose them. Thus, as part of both the entries for nuna ‘land’ and pekte- ‘to move’ is NUNA PEKTUQ ‘there is an earthquake’.

Words and phrases marked as ‘neologisms’ are consciously invented Yup’ik words that may not be yet be in general use, are restricted to a certain segment of the population, and so forth. Most of these are legal, medical, or fish-and-game neologisms from Mumigcistet Kalikait (Alexie et al., 1990), and Catholic neologisms are from The Graded Catechism in Innuit (Lonneux, 1951). These books also contain a number of other neologisms of restricted interest that not included in this dictionary.

4 There are a number of Yup’ik terms pertaining to items particular to Eskimo culture for which no single English word or simple phrase can serve as an accurate equivalent. An example is qasgiq. This is a best described as by something like “traditional men’s community house, workshop, dance and celebration center”, but this is cumbersome. Some writers merely use the Eskimo word, italicized, in their English, but this does not seem appropriate in a dictionary that serves to explain Yup’ik. Instead, this dictionary, the word qasgiq is translated in examples as “kashim” (to be found in larger English dictionaries), though in the entry itself for the word qasgiq the fuller description is given. Other cases of this sort include akutaq “an edible mixture of berries or greens, seal oil, shortening, sometime dried flaked fish flesh, and sugar”, is translated routinely in examples as “Eskimo ice cream”, its popular English name, since no commonly agreed upon anglicization after the fashion of “kashim” exists, uluaq is translated in examples as “semi-lunar knife” (rather than as “woman’s knife” or “ulu” which would have been alternate choices), nukalpiq is “proficient hunter”, qayaq translated (of course) as “kayak”, qaspeq as “cloth cover parka”, angalkuq as “shaman”, and kameksak and piluguk as “skin boot” or “mukluk”.

18
Indication of Dialect Restriction

If a word is restricted in use to a particular dialect area or areas, the abbreviation(s) for those dialect area(s) are given. This indication follows all glosses, examples, multiword lexemes, etc. for a particular entry, unless it applies only to one of several forms of, or one of several glosses for, that dictionary entry, in which case it is given at the appropriate place in the entry. The following dialect abbreviations are used:

- **NSU** Norton Sound–Unaliq (northern Norton Sound)
- **NSK** Norton Sound–Kotlik (southern Norton Sound)
- **NS** Norton Sound (both northern and southern shores)
- **Y** Yukon
- **HBC** Hooper Bay and Chevak
- **NI** Nelson Island
- **NUN** Nunivak Island; the letters NUN(A) indicate a word from the *Cup’ig Eskimo Dictionary* (Amos and Amos, 2003)\(^5\)
- **K** Kuskokwim
- **LK** Lower Kuskokwim
- **BB** Bristol Bay
- **NR** Nushagak River
- **LI** Lake Iliamna
- **EG** Egegik
- **UK** Upper Kuskokwim (i.e., around Aniak)
- **CAN** Canineq (around Kwigillingok, Kipnuk, Kongiganek, and Chefornak)
- **MY** middle Yukon

More information about these dialect areas is given in the introductory section on Yup’ik dialects (see below). One should see also the book *Yup’ik Dialect Atlas and Study* (Jacobson 1998) to see, among other things, just how very few are the words whose area of use coincides exactly with a particular dialect area! If dialect limitations are indicated for a given entry, the reader should conclude that there may be synonyms used in other dialect areas. These can be found through the English-to-Yup’ik Index toward the end of this dictionary.

Etymologies (Word Origin)

The etymology of the word is then given if it is a loan word, a derived form, an imitative word (onomatopoeia), or a word with a known proto-Eskimo or proto-Yup’ik antecedant.

A loan word (as from Russian, English, Aleut, Athabascan, etc.) is indicated as such along with the source word in the other language (and a phonetic transcription when needed) in the case of Aleut and Inupiaq or an English transliteration in the case of Russian.

A derived word is shown with the symbol “<” and its parent word and the derivational suffixes, that is, the postbase or postbases (and, in certain cases, enclitics), that compose it; if such postbase(s) are

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\(^5\) While many words in that dictionary are also in this, words noted with “NUN(A)” have not been researched except by Amos and Amos, and one should look to to their dictionary for details concerning words (and in fact all Nunivak words). Note that the orthography they use is somewhat different from that of this book (see below).
undetermined, then a question mark is used. The postbases are set off by dashes (and the enclitics by the equals sign). Postbases forming parts of derived words will be listed and explained in the postbase section of this dictionary (and enclitics in the enclitics section) even if the postbase in question is not productive. However, postbases that to our knowledge occur on only one word are not listed in the postbases section. For example, niicugni- ‘to listen’ is analyzed as < niite-yug-neq'-i-. By looking up the base, niite-, and consulting the postbases section for the next three components, one can see that niicugni- comes from niite- ‘to hear’ and postbases meaning ‘to want to V’, ‘result of V-ing’, and ‘to complete N’, so that niicugni- ‘to listen’ is literally ‘to complete the result of wanting to hear’.

Component postbases are listed here not in the form in which they occur in the word in question, but rather in the form by which they are alphabetized in the postbases section, so that the user can locate them in that section. For example, mingqun ‘needle’ is cited as being composed of the verb base mingqe- ‘to sew’ and the postbase -n ‘device for V-ing’. On consulting the postbases section under the listing -n, one sees that this postbase has a fuller form, -un, and that this is what accounts for the u in mingqun.

On occasion, some of the postbases in a subentry cannot be identified. In such cases the unidentifiable postbase is indicated by “?”. For example, mercuullugpak ‘highbush cranberry’, is analyzed as < meq-?lluk-rpak, and so consists of the base meq ‘water’, an unidentified postbase indicated by “?”, and the postbases -lluk ‘not quite good N’ and -rpak ‘big N’.

Many derived words have only a base but no postbases (just “?”) listed. This indicates that although the form is clearly derived from that base, it is not possible to identify the postbase(s) with which it is formed. Thus kitngu- ‘to capsize’ is analyzed as < kit’e-?, which informs the user that it is almost certainly derived from the base as shown, but that he should not expect to find the apparent postbase (since it occurs only on this one word) in the postbase section.

Certain entries are labeled as imitative, such as animal names like peleqpel'er ‘frog’, aarraangiiq ‘oldsquaw’ and iggiayuli, iggiggiayuli ‘owl’; and such words as Yaayaalria ‘Scandinavian’, pisalria ‘Yup’ik speaker of a dialect using s where others use y’, and teggigte- ‘to giggle’, and some of these also contain an identified postbase.

For words with cognates in other Eskimo languages, toward the end of the entry the derivation is shown by the sign “<” and “PE”, “PY”, or “PY-S” (for proto-Eskimo, proto-Yupik, or Proto-Yupik/Sirenik) along with the protoform from, referring to, and given in the orthography of Comparative Eskimo Dictionary (Fortescue et al., 1994).? The symbol “+” in connection with PE, PY, or PY-S, indicates a proposed new comparative set not found in that dictionary though some have been included in the second edition of it (Fortescue et al., 2010).

A word with no etymology shown would be a non-loan, non-derived word found only in Central Yup’ik.

Further Indications of Relation to Other Entries

After the etymology, if any, may be found the symbol “>” followed by various words derived from the word in question. Note that these words would have been indented subentries in the 1984 edition of this dictionary.

The note cf. followed by another word indicates a possible relationship not certain enough for subentry

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6 Cognates are words of present-day languages that descend from the same word in the ancient proto language from which the present-day languages derive; they or may not have the same meaning or sound the same.

7 Note that a word may have a derivation within Yup’ik and also a proto-form, which implies that the derivation had occurred at the stage or time before the proto-language divided into the present languages.
treatment, or a relationship not of the sort that lends itself to subentry treatment. The use of the symbol “=” to indicate a phonological variant is discussed above.

**Citation Forms for Yup’ik Words**

Nouns are entered in this dictionary in their *unpossessed absolutive singular forms.* This is the natural citation form for a noun and is merely the base (i.e., the combining form) with the final letter altered to give an acceptable Yup’ik word. An example of a noun entry is **angyaq** ‘boat’.

Some nouns are simply not used in the singular. They are listed in the dual, meaning two exactly (or plural, meaning, for Yup’ik and other Eskimo languages, three or more); thus **ackiik** ‘eyeglasses’ or **qerrulliik** ‘pants’ are dual forms in Yup’ik. Within the entry the dictionary user is informed that these are duals and (usually) what the singular would be (useful when suffixes are added). Other nouns may be used either in the singular or in the plural (or dual) for a single item, or they may be used either in the dual or the plural for a pair of items. These conventional optional plurals and duals are noted by statements to that effect in the entries. They are mostly items viewed as consisting of a number of parts in the case of conventional plurals (for example, ‘village’, ‘parka’), or of two complementary parts in the case of conventional duals (for example, ‘sled’, ‘belly’).

As discussed briefly above, for verbs, no single completed form stands out as a citation form because there is no completed form of the verb that involves as minor a change from the base as does the unpossessed absolutive singular in the case of nouns. For this reason, this dictionary uses as the citation form of the verb the base form of that verb, followed by a hyphen to show that the form is abstract rather than an occurring (completed) word. An example of a verb entry is **nere-** ‘to eat’.

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8 For an explanation of this see *Practical Grammar of … Yup’ik*, p. 29.

9 See *Practical Grammar of … Yup’ik*, p. 30. In summary,

<table>
<thead>
<tr>
<th>Unpossessed absolutive singular ends in:</th>
<th>Baseform ends in:</th>
</tr>
</thead>
<tbody>
<tr>
<td>prime vowel</td>
<td>same prime vowel</td>
</tr>
<tr>
<td>a (with superscript e or following Ct)</td>
<td>e</td>
</tr>
<tr>
<td>n</td>
<td>te</td>
</tr>
<tr>
<td>k</td>
<td>g</td>
</tr>
<tr>
<td>q</td>
<td>r</td>
</tr>
</tbody>
</table>

10 Several alternative possibilities for the citation form of the verb were considered. Since verb bases end in exactly the same patterns as noun bases do, one might apply the same processes and construct a citation form of the same sort as the unpossessed absolute singular for nouns. Some native speakers do this when citing a Yup’ik verb while speaking in English. However, the forms so given are recognized by all speakers to be artificial. For example, no one would consider **mayuq** (from **mayur-** ‘to climb’) as a real Yup’ik word (except in some very limited circumstances). Furthermore, such forms would have value only as citation forms; they would still not be identical with the other abstract or artificial form, the base form which one needs to know to attach suffixes.

Another alternative for citing verbs is to single out an actual ending and let the resulting combination of the verb base and that ending serve as a citation form. The most obvious choice would be either an indicative form such as **mayurtuq** ‘he is climbing’ or a subordinative form such as **mayurluni** ‘(he) climbing’. While this has the advantage of using an actual occurring form of the word for the citation form, it has two disadvantages. First, neither of these forms reveals what the base is in all cases (thus, from **mayurtuq** one cannot tell whether the base is **mayur-** or **mayurte-** , and from **mayurluni** one cannot tell whether the base is **mayur-** or **mayure-** ). Second, the spelling of these proposed citation forms is often far enough removed from the spelling of the base to put the entry at a different place alphabetically from where it would fall if the base were the citation form; this is especially the case with short bases, e.g., **ag’uq** ‘he goes over’ or **agluni** ‘going over’ would not
with English infinitives (in some cases with split infinitives, e.g., nallu- ‘to not know’), so that an English phrase beginning with the word ‘to’ signals that it is a translation of a Yup’ik verb base.

The vast majority of Yup’ik words are nouns and verb, though there a small number of words of other grammatical categories.

Particles\(^{11}\) are uninflectable (or minimally inflectable words), usually adverbs, though some are conjunctions or exclamations. Being uninflectable, the choice of a citation form is obvious. Examples are cakneq ‘very’, wall’u ‘or’, and aren ‘oops’.

Demonstrative pronouns\(^{12}\) are listed in their absolutive singular forms, from which the base may be determined by deleting the final syllable na. Demonstrative pronouns in all their inflected forms are also given in tables in Appendix 3. An example of a demonstrative pronoun entry is pikna ‘the one up above’, and its base is pik-.

Demonstrative adverbs\(^{13}\) are listed in their ‘localis’\(^{14}\) case forms, because they have no absolutive forms, with the localis ending, ni, in parentheses. The base may be determined by deleting the ni from these localis forms. Demonstrative adverbs in their inflected forms are also given in tables in Appendix 3. An example of a demonstrative adverb entry is pika(ni) ‘up above; in the area up above’.

The interrelationships between different demonstratives (both pronouns and adverbs) are discussed at length in Appendix 3 and in Practical Grammar of … Yup’ik, Chapter 6 (p. 75 ff).

Although they are a type of noun base, positional bases\(^{15}\) usually appear with a possessed ending in speech. (Actually, many positional bases can appear with an unpossessed ending, but this gives them a narrow, fixed meaning.) For this reason the unpossessed absolutive form is rather misleading. Consequently, positional bases are presented as bases rather than as completed words, and they are followed by the hyphen, which shows that the form is a base and not a completed word (thus kete- ‘area toward water of (it)’, rather than the artificial unpossessed absolutive singular noun form *ken, which would likely not be recognized).

The hyphen is also used for those forms that are used only in the quantifier/qualifier construction,\(^{16}\) such as tamar- ‘all’ and kii- ‘only’, and are neither nouns nor verbs.

Note that, as mentioned several times above, the hyphen is also used with verb bases, which, like quantifier/qualifier bases, are unlikely to be confused with positionals.

For information on forms listed as roots, see the “Roots” section.

\(^{11}\) See Practical Grammar of … Yup’ik, p. 17, 166.
\(^{12}\) See Practical Grammar of … Yup’ik, p. 75 ff.
\(^{13}\) See Practical Grammar of … Yup’ik, p. 81 ff.
\(^{14}\) Meaning ‘at —’ or ‘in —’.
\(^{15}\) See Practical Grammar of … Yup’ik, p. 99 ff.
\(^{16}\) See Practical Grammar of … Yup’ik, p. 346 ff. There are, however, a number of verb bases or slightly expanded verb bases that can be used in the quantifier/qualifier construction and are listed as such in this dictionary though not in Practical Grammar of … Yup’ik. The quantifier/qualifier construction is called the independent relative in the first edition of this dictionary.
A Convention Concerning Gender in Third Person Singular

In as much as Yup’ik (like other Eskimo-Aleut languages) does not indicate gender in third person singular endings (and pronouns), a word with such an ending, such as ang’tuq, may mean ‘he is big’, ‘she is big’, or ‘it is big’. In this dictionary such a word is translated only as ‘he is big’, which stands for all three.17 Exceptions are when the verb is intrinsically gender limited, so that irniuq is translated ‘she gives birth’, and kuiguuq as ‘it is a river’, and when the verb appears in quoted text involving a female.

Concerning Scientific Names for Biota

Except in the case of domesticated animals, biota are glossed by their common name without qualifiers (unless necessary to distinguish two or more species in the Yup’ik area) and by the scientific name that refers to the particular species occurring in the Yup’ik area. Thus, tertuli is glossed as “lynx” (rather than “Canadian lynx”) and “Lynx canadensis”, which is specifically the Canadian lynx.

Explanation of Symbols (Other Than Those Mentioned Above) Used in Yup’ik Entries

Some Yup’ik entries have *, (aq*), or (ar)- at the end of the Yup’ik word, or the symbol [e] at the beginning of the word. The meanings of these symbols will be explained here.

* is used after q on a noun to indicate that the base for that noun ends in an (unpredictably) strong r, that is, in an r that is retained before so-called half-retaining endings (marked with %).18 Thus, the word mauarlq* ‘grandmother’ has an asterisk indicating that when the half-retaining ending %mi is added to it, the result is mauurlumi ‘at grandmother’s’. On the other hand, angyaq has no asterisk because the final r of its base is weak, so that when %mi is added, the result is angyami ‘in the boat’ with the r of the base dropped. Nouns ending in eq or k have no asterisks because all such nouns have a (predictably) strong final consonant on the base. Thus, even though qaneq ‘mouth’ and kanaqlak ‘muskrat’ do not have asterisks, one knows that the results of adding %mi are qanermi ‘in the mouth’ and kanaqlagmi ‘on the muskrat’. It should be understood that most of the words marked with asterisks are treated by some speakers as if they ended in weak rather than strong consonants. There is a great deal of individual variation in such words, but if a significant number of speakers treat the final consonant of a word as strong, we have marked it with an asterisk.

(aq*) or (ar)- indicates that this segment of the word or base is deleted if it occurs at the end of the word, or before a consonant-retaining suffix that starts with a consonant.19 Thus, the cited form qimugkauyar(aq*) ‘puppy’ will be realized in most dialect areas as qimugkauyar ‘a puppy’ with the final aq dropped and r not changed to q, and the underlying ar (equal to aq) dropped in such forms as qimugkauyarangqertuq ‘there are puppies’, from underlying qimugkauyarartangqertuq. However, the a of that aq will appear in such forms as qimugkauyaranuq ‘he got a puppy’, where the suffix added is not a consonant-retaining suffix that starts with a consonant.

For the use of [e], see the discussion of “weak initial e” in the section of this introduction titled “The Problem of Initial e in Yup’ik Words.”
Subscripted “2” written after an English word indicates exactly two, as in ‘we₂’. This is used in English translations of Yup’ik words because Yup’ik distinguishes dual, exactly two, from plural, three or more. Therefore also, an English plural without subscripted “2” following it indicates at least three in number, except in cases where the English plural normally indicates a pair or where the duality is to be understood from context.

“Special” te Versus Regular te Terminating Verb Bases

In the 1984 edition of this dictionary a degree symbol appeared after certain verb bases ending in te, thus: te°. Such a t (after e is deleted) becomes l with a certain type of suffixes, while for verb bases ending te without the degree symbol, the t becomes s or y with such suffixes. Thus, from piniate-° ‘to be weak’, comes pinialngaituq ‘he won’t be weak’, while from aqvate- ‘to fetch something’, comes aqvasngaituq ‘he won’t fetch something’. Also, verb bases in the type of te- that was indicated by a degree sign take “subordinatives” in -na- rather than -lu- for ‘by V-ing, by being V’, and the postbase -nguq rather than ‘-li/lla’ for ‘one that is V(ing)’. Thus: pinianani ‘being weak’, but aqvaluni ‘fetching something’, and pinialnguq ‘one who is weak’, but aqvatelria or aqvattelria ‘one fetching something’.

Now it turns out that the verb bases in te° are the bases that are negative or adjectival in nature, the so-called “special” te.²⁰ Since this is generally a predictable feature, the degree symbol is not used in this edition. However, if there is any question whether a te on a base is “special”, sufficient examples are given to show the status of that base. Here are a pair of examples where it is hard to determine from the meaning of the base alone the status of te: the base kumlate- ‘to be cold (water, solid, body part)’, has “special” te, but qerrute- ‘to be cold (person)', has an ordinary, non-“special” te. This is shown here by examples kumlalngaituq ‘it won’t be cold’, kumlanani ‘(it) being cold’, but qerrusngaituq ‘he won’t be cold’, qerrulluni ‘(him) being cold’.

Roots

A number of entries are labeled root. A root in this sense is like a base, but it cannot be used with an ending unless a postbase is first added to the root before the ending. Because a root exists by virtue of the existence of forms containing that root, there are always derived forms listed for each entry presented as a root, and for this reason it has not always been necessary (or possible) to translate every root. There are five types of roots.

1) There are very basic “deep roots”. An example is ku-, which apparently refers to the flowing of liquids, as can be seen by such probable derivatives as kuik ‘river’, kuve- ‘to spill’, kuta ‘a drop’, etc. At the present time we cannot even identify -ik, -ve-, or -ta as postbases. Roots such as this are listed in their proper alphabetical order in the dictionary along with lists of their probable derivatives, and these derivatives are listed as entries in their own proper alphabetical positions.

2) There are roots that are simply not in use at the present time, but that lie close to the surface. An example is ali-, which appears in the bases alinge- ‘to be afraid’ and alike- ‘to be afraid of’. -nge- is identifiable as a postbase meaning ‘to acquire’, and -ke- is a postbase meaning ‘to have as one’s —’. Thus, ali- may be the base of an obsolete noun meaning ‘a thing that one fears, object of fear’, used in modern speech only in combination with these and a few other postbases. Such combinations of root and postbase are listed as entries as is the root, which is identified as a root but not translated.

²⁰ See Practical Grammar of … Yup’ik, pp. 104, 198, 231, and 419.
3) There are roots that deal with dimensions such as width, thickness, loudness, etc. These *dimensional roots*\(^{21}\) occur in combination with the postbases -tu- ‘to have to a large degree’ and -kite- ‘to lack to a large degree’ (both taking intransitive endings only). These roots are given without translations but are labeled dimensional roots, and their derivatives are given entries. For example, *mam-* *(dimensional root)* and *mamtu-* ‘to be thick’ and *mamkite-* ‘to be thin’.

4) There are roots that deal with emotional states and feelings. These *emotional roots*\(^{22}\) occur in combination with the postbases -ke- ‘to feel thus toward’ (taking transitive endings only), -yug- ‘to feel thus’ (taking intransitive endings only), -tar- ‘to tend to feel thus’ (taking intransitive endings only), -narqe- ‘to cause to feel thus’ and its negative -naite- (both taking intransitive endings only), and for some speakers, -yagute- ‘to come to feel thus toward’ (taking transitive endings only). These roots are given without translations but labeled as emotional roots, and their derivatives are given as entries. For example, *paqna-* *(emotional root)* and *paqnake-* ‘to be curious about (it)’, *paqnayug-* ‘to be curious’, *paqnatar-* ‘to tend to be inquisitive’, *paqnanarqe-* ‘to makes one curious’, and *paqnayagute-* ‘to become curious about (it)’.

5) There are roots that deal with getting into, putting into, or being in a certain posture, position, situation, or state. These *postural roots*\(^{23}\) occur in combination with the postbases -te- ‘to get into or put into that position or state’ (taking both intransitive and transitive endings) and -ngqa- ‘to be in that position or state’ (taking intransitive endings only). In addition, postural roots may be used in the *quantifier/qualifier*\(^{24}\) constructions in which a possessed relative ending is used directly on the root. For this reason, translations in the form of English adverbial gerunds or phrases are given for postural roots. An example of a listing for a postural root follows: *kamilar-* ‘being barefoot, without footwear’ (*postural root*), with the example *kamilarmi an’uq* ‘he went out without footwear’, and *kamilarte-* ‘to remove footwear’, and *kamilangqa-* ‘to be barefoot’.

Note that some dimensional, emotional, and postural roots have derivatives formed with postbases other than those mentioned above.

Complete lists of dimensional, emotional, and postural roots will be found in Appendix 5.

Entries Directing the Reader to a Preferred Spelling

Because of certain spelling problems caused by the inaudible initial e (see the section of this introduction titled “The Problem of Initial e in Yup’ik Words”), a number of words sound as if they should be spelled starting with a consonant but are actually, or preferably, spelled starting with e because of the way the word is pronounced in its different forms. In such cases the word is cited under its “naive” or “phonetic” spelling with a note to see the standard spelling with initial e, and the entire entry is enclosed in braces. Thus, the entry *mug-* ‘to suck on breast or bottle’ says “see *emug-*”.

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\(^{21}\) See *Practical Grammar of … Yup’ik*, p. 248.

\(^{22}\) See *Practical Grammar of … Yup’ik*, p.350.

\(^{23}\) See *Practical Grammar of … Yup’ik*, p. 348.

\(^{24}\) See above, and *Practical Grammar of … Yup’ik*, p. 349.
Indication of the Polarity of Verb Bases

Verb bases are translated with the English infinitive construction, ‘to . . .’. Such translations, however, do not provide complete information about how verbs are used. For example, the information that agiirte- means ‘to approach’ does not tell one whether he can use an intransitive ending and say agiirtuq ‘he is approaching’, or a transitive ending and say agiirtaa ‘he is approaching it’, or both. The way that the English verb ‘to approach’ functions suggests that both intransitive and transitive constructions would be possible for the Yup’ik verb. This is not so, however; only the intransitive construction agiirtuq is possible in Yup’ik. In another case, knowing that qecir- means ‘to spit’, and given the additional information that both intransitive and transitive forms are possible in Yup’ik, one still does not know what is the object of the transitive form. In fact, it is the thing spit upon (rather than the thing spit out, as in English). Similarly, the knowledge that ingqi- is used with a transitive ending, ingqia, to mean ‘he dicked it’, and that an intransitive form also occurs, is insufficient to determine whether that intransitive form, ingqiuq, means ‘it is diced’ or ‘he diced something’ (in fact, it means the latter). For these reasons, after the translation using the English infinitive construction, we have written the Yup’ik verb with the third person singular (unless singular is inappropriate) indicative intransitive ending25 (if such a form exists), translated it, then given the Yup’ik verb with the third person singular to third person singular transitive ending26 (if such a form exists), translated it, and then written the symbol “/”. Such information concerns the “polarity” of the verb.

Polarity is not indicated for verbs formed from dimensional, emotional, or postural roots, since with these types of verbs polarity is fully predictable (see the discussion of roots above). The reader should realize that some verbs function one way according to some speakers and another way according to others, and generally we did not record all possible variations.27

Also, many of the verbs in this but not the 1984 edition are rare and/or old words for which polarity and other transitivity information could not be ascertained, and thereof must be here omitted.

Polarity information will be found with the general Central Yup’ik forms of verbs rather than with the Nunivak, Hooper Bay–Chevak, or Norton Sound variants.

With respect to the question of polarity, verb bases may be categorized in five groups.

1) Intransitive-only verbs. These verbs do not generally take transitive endings directly. They include descriptive or adjectival verbs such as ange- ‘to be big’ and puqig- ‘to be intelligent’, and also certain action verbs such as tuqu- ‘to die’ and qavar- ‘to sleep’. These verbs have their polarity indicated in the dictionary as shown in the following example:

    tuqu- to die # tuquq ‘he died’ /

The slash symbol “/” shows that this base cannot be used directly with a transitive ending.

2) Transitive-only verbs. These verbs do not normally take intransitive endings directly. Some examples

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25 This is the ending meaning ‘he, she, or it is V-ing’; usually ‘he’ or ‘it’ translates the subject as a matter of convention.

26 This is the ending meaning ‘he, she, or it is V-ing him, her, or it’.

27 Furthermore, a given verb when used with certain suffixes may be able to take endings it does not normally take. For example, ikayur- ‘to help’ normally does not take intransitive endings, but when expanded by the postbase -yug- ‘to want’, which usually does not change polarity, this verb can be used with an intransitive ending: ikayuryugtuq ‘he wants to be helped’. Such information is noted by means of examples occurring after “/”. As a general rule, descriptive or adjectival verb bases such as ange- ‘to be big’ or assir- ‘to be good’ cannot be used with transitive endings, but in the subordinative mood, they can be so used: angluku ‘(making) it big’, assirliuku ‘(acting) toward it in a good way’. The interested reader should refer to Tadataka Nagai’s Agentive and Patientive Verb Bases in North Alaskan Inupiaq Eskimo (2008) for an excellent discussion of this entire issue.
are ullag- ‘to approach’, assike- ‘to like’, and tegu- ‘to take’. Some of the verbs in this group can take intransitive endings, but only marginally and in conjunction with a word such as ellminek ‘himself or ak’a ‘already’. In such cases the meaning is reflexive: ellminek assikuq ‘he likes himself’; or passive: ak’a teguuq ‘it has already been taken’. A sample entry for a transitive-only verb is the following:

assike- to like # assikaa “he likes it” /

The lack of an intransitive example before “/” indicates that this base cannot be used directly with an intransitive ending, except perhaps in the special reflexive or passive sense, which will be indicated by examples following “/”.

3) Patientive verbs. These verbs can take both intransitive and transitive endings. The meaning with an intransitive ending is passive or reflexive. To put it another way: Given a certain situation described using a patientive verb with a transitive ending, describing the same situation as closely as possible with an intransitive ending requires that the noun that was the object with the transitive verb be the subject with the intransitive verb (the role of the noun in the sentence changes, but the noun remains in the absolutive case). Some examples of patientive verbs are kuve- ‘to spill’ (meq kuv’uq ‘the water spilled’, meq kuvaa ‘he spilled the water’), tamar- ‘to lose’ (tamartuq ‘it is lost’, tamaraa ‘he lost it’), and makete- ‘to get up’ (maktuq ‘he got up’, maktaa ‘he put it upright’). A sample entry is the following:

kuve- to spill # kuv’uq ‘it spilled’; kuvaa ‘he spilled it’ /

ciku- to freeze # ‘cikuuq’ or ‘cikua’ it froze /

There is in fact a slight difference between the intransitive and the transitive of elemental verbs. With the intransitive the emphasis is on result, while with the transitive the emphasis is on process. Thus, one would say cikuuq (intransitive) to suggest that freezing had occurred and was now probably complete, while one would say cikua (transitive) to suggest that freezing had occurred and perhaps was still occurring. Since the difference is mainly one of emphasis and since various speakers might differ in their use of the intransitive or transitive of these verbs to describe the same situation, we translate the intransitive and transitive of elemental verbs the same way.

One should note that elemental verbs are not the only verbs for which a subject is not denoted by a separate noun. Other, usually transitive-only, verbs concerned with weather or other natural phenomena also take an impersonal subject, and this is noted in the entries for those verbs. Thus, pircir- ‘to be storming (blizzard)’ (impersonal subject) pircirtuq ‘there is a blizzard’ /. One does not use an overt subject noun with this verb.

5) Agentive verbs. These are the third kind of verbs that may take either transitive or intransitive
endings. This group is distinguished from the patientive verbs in that given a certain situation that can be described with a sentence using an agentive verb with a transitive ending, to describe that situation as closely as possible with a verb with an intransitive ending, the noun that was the subject of the transitive verb remains the subject of the intransitive verb (although its case changes). Some examples are nere- ‘to eat’ (angun ner’uq ‘the man is eating’, angutem neraa ‘the man is eating it’), tanger- ‘to see’ (tangertuq ‘he sees’, tangrraa ‘he sees it’), and kipute- ‘to buy’ (kiputuq ‘he is making a purchase’, kiputaa ‘he bought it’). A sample entry is:

ner- to eat # ner’uq ‘he is eating’; neraa ‘he is eating it’ /

References to Unverified Word Lists and to E. W. Nelson’s Work

A comment in an entry such as “cf. Khromchenko 1824 list” or “cf. Nelson 1877–1881” refers the reader to the appendectical section of this dictionary titled “Unverified Words from Old Sources”; however, a number of references read “E. W. Nelson (ESK 1889-...)”, which refers to pages in the pioneering ethnography The Eskimo about Bering Strait, published in 1889 and reprinted several times.

SPECIAL PROBLEMS AND TOPICS

The Problem of Verb Tense in Translating from Yup’ik to English

Yup’ik does not have a category of verb tense in quite the same sense that English does. Some postbases place an action in the future (-ciqe-, -ngaite-, -arkau-, etc.), and others place an action definitely in the past (-llru-, -uma-, etc.), but a verb without one of these time-fixing postbases may refer to an action that is happening at the time of the utterance or to an action that has happened in the past. This structural difference between Yup’ik and English has led to certain problems in translating the examples in the dictionary.

One may distinguish three groups of verbs for the purposes of this discussion:

1) Descriptive or adjectival verbs. These are verbs such as ange- ‘to be big’ and nanite- ‘to be short’. When one of these verbs is used without a time-fixing postbase, an ongoing state is being described. Thus ang’uq means only ‘he or it is big’, not ‘he or it was big (and perhaps is no longer big)’.

2) Verbs describing actions of more than a moment’s duration. These are verbs such as kuimar- ‘to swim’, qavar- ‘to sleep’, nere- ‘to eat’ and yurar- ‘to dance’. When one of these verbs is used without a time-fixing postbase, it may refer to an action occurring either in the present or in the past, depending on the context. Thus, kuimartuq may mean either ‘he is swiming’ or (if the context is definitely past time) ‘he swam’. In the context, or rather the lack of context, provided in the dictionary examples, it is most logical to translate this verb with the English present progressive. Thus kuimartuq is translated ‘he is swimming’ rather than ‘he swam’, qavartuq ‘he is sleeping’, and ner’uq ‘he is eating’, even though these verbs could mean ‘he

30 For more information on the distinction between agentive and patientive (or non-agentive) verbs and their relation to the “detransitive” (or half-transitive) postbase, see Practical Grammar of ... Yup’ik p. 122 ff. It is interesting to note that English also has a distinction between agentive and patientive. One does not say ‘he spilled’ to mean ‘he spilled something’, but one does say ‘he ate’ meaning ‘he ate something’. The plain intransitive of the English verb ‘to spill’ (without ‘something’) applies to liquids that spill, not to people who spill them. English and Yup’ik coincide in this respect with this particular verb, though by no means with all such verbs.
swam’, ‘he slept’, and ‘he ate’ in suitable contexts.

3) Verbs describing momentary actions. These are verbs such as igte- ‘to fall’, ane- ‘to go outside’, tekite- ‘to arrive’, and tuqu- ‘to die’. These verbs present major problems in translating forms without time-fixing postbases. A form such as igtuq may mean either ‘it is falling’ (i.e., it is in midair or on the point of falling) or ‘it fell’. Our policy with respect to the verbs in group 2 suggests that for uniformity we should translate these with the English present progressive tense (‘it is falling’), but this is in fact the less common meaning in Yup’ik; ‘it fell’ is more natural. Note too that ‘it is falling’ in English may mean either ‘it is in midair’ or ‘it is on the point of falling’, but the second English meaning is an uncommon meaning for igtuq. The common Yup’ik form for ‘it is falling, on the point of starting to fall’ is igtenguq, literally ‘it is beginning to fall’, or igteqatartuq, lit. ‘it is about to fall’. For these reasons, we have translated the verbs of this group with the English past tense, thus igtuq ‘it fell’, an’uq ‘he went out’, tekituq ‘he arrived’, tuquuq ‘he died’. The English present progressive form (‘it is falling’, etc.) encompasses both the present instant and the recent past.31

The Problem of Initial e in Yup’ik Words

The problem of whether certain Yup’ik words have or do not have an initial e has been very troublesome in compiling this dictionary. It will also be a problem for those using the dictionary. For these reasons, it is worthwhile to discuss in some detail the situation with regard to initial e in Yup’ik and our policy in dealing with it.

The transcriptions in brackets, “[ ]”, in the following discussion could be called “semi-phonetic” in that the standard Yup’ik orthography is followed for the values of the letters and for automatic devoicing, but inaudible e is not written, barely audible e is raised above the line, and length of vowels, whether rhythmic (i.e., from a single vowel) or inherent (i.e., from a double vowel), is indicated by a colon after the vowel (which is never written double). Consonant gemination, whether automatic or otherwise, is also indicated by a colon. For example, in this transcription tekituq ‘he arrived’ is [teki:tuq], and tekiituq ‘he doesn’t have earwax’ is [tek:i:tuq].

Consider the words [ni:ta:] ‘he heard it’ and [mu:ta:] ‘he took her to the clinic, took it for repair’. Both have initial nasal sounds followed by phonetically long vowels. The imperative or optative forms of these words are [nisgu] ‘hear it!’ and [musgu] ‘take her to the clinic!’ Because i is long in both [ni:ta:] and [ni:sgu], one can conclude that the base of these words is niite- and that [ni:ta:] is niitaa and [ni:sgu] is niisgu (where the t of the base has changed to s). However, the u is long in [mu:ta:] but short in [musgu], so one must conclude that the base of these words is emute-, and [mu:ta:] is emusgu (with rhythmic length on the second open syllable mu), while [musgu] is emusgu (without rhythmic length on the closed syllable mus).32 The initial e of emutaa and emusgu is inaudible, its presence revealed only through its effect.

31 An alternative way of dealing with this problem, and one that is sometimes followed, is to translate as a convention all Yup’ik forms which lack time-fixing postbases with the English simple present (‘he V-s’) construction, letting this construction serve as an abbreviation for ‘he usually or regularly V-s’. Thus, kuimartuq would be translated ‘he swims’ and igtuq ‘it falls’. While this convention suits some verbs well (e.g., ‘he likes her’ is the normal English present of the verb ‘to like’ and is a good translation of assikaa), for the most part the simple present in English means ‘he usually or regularly V-s’, and unless one has become used to this convention and can accept an unusual sense of, for example, ‘he swims’, one will not think of this as a good translation of kuimartuq, but rather of kuimalartuq, kuimarartuq, or kuimatuq, all forms with postbases indicating customary or habitual action.

32 In Norton Sound only, however, the base is muute-, as can be seen by the NSU form [musgung], i.e., muusgung ‘take it
on rhythmic length. In this dictionary these two bases are listed as **niite-** and **emute-** and alphabetized accordingly. However, since many people using the dictionary are likely to look under **muute-** if they hear [muːtaː], we have also listed **muute-** in the **m** section with instructions to look under **emute-**.  

Another example of the problem of inaudible initial **e** whose presence is revealed only in derived forms is in the homophonous **[yagtuq]** ‘he is fasting, abstaining’ and **[yagtuq]** ‘he is stretching out his arms’.  

For the first meaning, the base is **eyag-**, as can be seen from such forms as [eyːiː] ‘abstain!’ and [ey:auμauq] ‘he has been abstaining’. Thus the word **[yagtuq]** ‘he is abstaining’ should be written **eyagtuq**, but in this dictionary **yag-** ‘abstain’ is listed in the **y** section with directions to see **eyag-**, the main entry. On the other hand the base of **[yagtuq]** ‘he is stretching out his arms’ is **yagte-**, as can be seen from the derived form **[yaɡutut]** ‘they are stretching out their arms to or against one another’. There is no audible difference between **eyagtuq** and **yagtuq**; the presence or absence of initial **e** is revealed only in other derived forms.

The word for ‘handle, shaft’ is **[epu]** with a barely audible initial **e** for some speakers, and for others it is **[pu]**. However, for all speakers, the effect of the initial **e** emerges in such forms as **[ep:ua]** ‘its handle’ and **[epu:lek]** or **[pu:lek]** ‘one with a handle’ (where rhythmically lengthened **u** reveals the presence of the initial **e**, thus **epulek**). Thus, the word for ‘handle, shaft’ is given in the dictionary as **epu**.

Surveying words that are candidates for having an inaudible or barely audible initial **e**, the following conclusions can be drawn:

1) There are very few bases in Yup’ik of the form CV or CVC.
2) Of the patterns #eCV(C)(V)(C) and #CV1V1(C)(V)(C), the former pattern is by far the more common. The latter pattern has generally arisen through historical velar dropping or reinterpretation.

The following is a list of **#eCV(C)(V)(C)** bases where **V** is a prime vowel and some form of the word reveals the presence of initial **e**:

- **eciq** taut membrane
- **ecur-** to be murky
- **ega-** to cook by boiling
- **egaleq** window
- **elag-** to dig
- **elite-** to learn

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33 As we shall see later, among bases where this problem arises, the pattern with initial **e** is more common, so that perhaps it would make more sense to list a spelling **enite-** with directions to see **niite-** also (though in fact people rarely spell this word with initial **e**).

34 In HBC and NUN ‘he is stretching out his arms’ is **[cagtuq]** rather than **[yagtuq]**, and the base for ‘to fast’ is **yaag-**.

35 If the base for **[yagtuq]** ‘he is stretching out his arms’ had an initial **e**, the derived form for ‘they stretch out their arms to one another’ would be **[yaɡutut]**.

36 The only such bases are **pi-** ‘thing’ and **ca-** ‘what, thing’, **yug-** ‘person’, and the demonstrative bases. Even **yug-** may have traces of an historical initial **e**.

37 For example, the **i** in **niite-** ‘to hear’ is from velar dropping and the associated vowel changes from **nagate-**, which is the actual form of this base in Siberian Yupik, where intervocalic front velars are not dropped. An example of reinterpretation is HBC and NUN **yaag-** ‘to abstain’ (rather than **eyag-**), as can be seen from their form **yaaga** ‘abstain’.

38 Bases of the form **#eCe(C)** will be discussed below.

39 In HBC and NUN this base has been reinterpreted as **laag-**.

40 In NSU this base has been reinterpreted as **liite-**.
3) Relatively few words have initial fricatives other than y or (voiceless) s. Most words that sound as if they have initial fricatives actually start with an inaudible e in the standard spelling. Thus [ri:na] ‘voice’ is erina and [ga:leq] ‘window’ is egaleq. (This can be confirmed by comparing derived forms, such as erinvak ‘deep voice’ and egalra ‘its window’.) There are, however, a few (other than loan words) with initial l, and a very few with initial g or v. It is probable that at one time there were no Yup’ik words with initial fricatives other than y or s.46

4) Initial e followed by C will be fully audible, unlike e followed by CV, where V is prime, which is often inaudible or barely audible. Thus, compare egesgu, i.e., [egesgu] ‘throw it away’ and egaleq, i.e., [ga:leq] or [ega:leq] ‘window’. Also, contrast eneq, i.e., [eneq] ‘bone’ and nek, i.e., [nek] ‘two houses’.

In the case of possible initial e followed by CV, where V is prime, sometimes there is no way to tell whether there is an initial e. For example, [qu:gaarpak] ‘legendary creature identified with mammoth or mastodon’ could be either equgaarpak or quugaarpak. In this dictionary, such words are listed without an initial e unless there are historical reasons to suggest an initial e (as is the case with the example here), and in such cases the word is listed both ways with cross-references at each spelling to the other spelling.

41 In the Yukon ella, elli-, ellur- appear as cella, celli-, cellur-, while in HBC these words appear as cilla, cilli-, cillur-.

42 In NSU this base has been reinterpreted as muute-.

43 In HBC and NUN this base has an initial k: kenir-; in NSU it has been reinterpreted as niir-.

44 In HBC and NUN this base has been reinterpreted as yaag-.

45 In HBC, NUN, and NS this base is igur-.

46 The few words with initial g or v are recent reinterpretations of words that originally had initial e, as are some of the words with initial I. Most of the other words with initial I are loan words from Russian or English.
The above discussion deals with the difficulties involved in determining whether or not a word has an inaudible or barely audible initial e. The following discussion deals with the problem of initial e actually being dropped, not only to the extent that it is inaudible, but also to the extent that it cannot be written without misrepresenting the pronunciation of the word. There are three reasons for initial e being dropped completely: (1) reinterpretation; (2) loss of initial e in a derived word; and (3) regular dropping of so-called weak initial e in certain forms of the word.

1) Reinterpretation: Some speakers have reinterpreted a base with inaudible initial e in such a way that the initial e is no longer present in their speech. All speakers (outside of HBC and NUN) say [ni:ra:] ‘he is pointing at it’. Some of these speakers say [niruku] ‘pointing at it’ and [eniuta:] ‘he is pointing something out to her’, while others say [ni:rluku] and [ni:ruta:], respectively. From this we may conclude that for the former speakers the base is enir-, and for them [ni:ra:] is enira (and the other two words discussed are eniruku and eniuta). For the second group of speakers, on the other hand, the base is niir- and for them [ni:ra:] is niiraa (the other two words being niiruku, niirutaa). Both patterns are in wide use, and both forms of the base are listed in the dictionary.47

Some reinterpretations encountered have been judged to be restricted to a very small locality or to an individual and probably not lasting in the language, and for that reason they have not been entered in the dictionary. For example, some speakers have reinterpreted egaleq ‘window’ as gaaleq, as can be seen from their plural gaalret, i.e., [ga:lret] (rather than the standard egalret, i.e., [egalret]). Only egaleq and not gaaleq has been entered, but there is the possibility that such a reinterpretation may become widespread and lasting or that our judgment of its present-day status is in error.

2) Derived words: In a number of cases there are words without initial e yet that clearly are derived from words that do have initial e. This phenomenon occurs primarily (perhaps exclusively) when initial e is followed by k or q. Consider the form ek’uq, i.e., [ek:uq] from the base eke-. This form has two unrelated meanings: (1) ‘he got in’ and (2) ‘it is burning’. There are also the words ekumaluni, i.e., [ekumu:lanu] ‘being in’ and kumaluni, i.e., [kumalu:ni] ‘being lit’. Both come from the base, or pair of homophonous bases, eke-, the postbase -uma- meaning ‘to be in a state of having V-ed’, with the subordinative ending -luni. However, the expanded base kuma- ‘to be in a lit state’ has dropped the initial e of its parent base and must now be considered a lexicalized base in its own right, which cannot be written with initial e without upsetting the rhythmic length pattern. The expanded base ekuma- ‘to be in a state of having gotten in or having been put in’ follows the predictable pattern and keeps the initial e of its parent base. To deal with this situation, the derived base kuma- ‘to be lit’ is listed under eke- ‘to be burning’ and also in the k section with the note that it is from eke-. The derived form ekuma- ‘to be in’ is totally predictable as to form and meaning, and therefore appears only in an example under eke- ‘to get or put in’.

Further examples of initial e dropping in a derived word are kilir- ‘to wound’ from ekiq ‘wound’, keneq ‘fire, match’ from eke- ‘to burn’, and qenerte- ‘to be angry’ from eqe- ‘to get peeved or infuriated’.

3) Weak initial e: Some bases have an initial e that drops in some or all forms of the word. This is what Practical Grammar of … Yup’ik calls ‘weak initial e’.48 A weak initial e should not be written in a form in which it is not heard lest a misrepresentation of the pronunciation of the word be given. For example, the word for ‘house’ has a weak initial e, which is dropped in such forms as nerpak, i.e., [nerpak] ‘big house’, and nen’i, i.e., [nen:i] ‘his own house’, which contrast with enerpak, i.e., [enerpak] ‘big bone’, and eneni,
General Introduction

i.e., [enen:i] ‘his own bone’, from a base where the initial e is not weak.\(^{49}\) We know that the base for ‘house’ does have an initial e, albeit a weak initial e, because this e is preserved in forms of the word where the following consonant is in turn followed by a prime vowel, such as ena, i.e., [’na] ‘a house’, and enii, i.e., [enii:] ‘his (another’s) house’. The case of a word that has dropped a weak initial e differs from the case of a word that has an inaudible initial e that must still be written. Compare the discussion above of weak initial e in the word for ‘house’ with the earlier discussion of the initial e of the base enume- ‘to seek medical aid’; in words based on enume-, the initial e, though inaudible, must be written for the sake of rhythmic length in the word. Weak initial e occurs on some bases that have e as their second vowel. For some bases that have a weak initial e in General Central Yup’ik (abbreviated GCY henceforth), HBC has an initial e that is not weak. In NUN, no initial e is weak.

Weak initial e is indicated by enclosing that e in brackets when the word is listed in the dictionary. Thus, the word for ‘house’, which has an initial e that is weak everywhere except in HBC and NUN, is listed: [ena] (NS, Y, K, NI, CAN, BB, NI, LI form), enae (HBC, NUN, EG form) house; place.

This dropping of weak initial e may cause problems for a person using this dictionary. If one hears or reads nek’a\(^{50}\) or nerpak, he should look in the e section rather than in the n section. However, we have given an entry na ‘house’ with directions to see ena, enclosing the entire cross-reference entry in braces. For [ena] there are forms with audible initial e, but for some words the initial e is not audible in GCY in any form of the word. Such words are listed both with and without [e], and the listing without [e] notes that the word underlyingly has [e].\(^{51}\)

The following is a list of words or bases starting with weak initial e in GCY:

<table>
<thead>
<tr>
<th>GCY</th>
<th>HBC</th>
<th>NUN</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[e]ceg-/ [e]ssseg-</td>
<td>[e]ceg-</td>
<td>esseg-</td>
<td>to cut fish for drying</td>
</tr>
<tr>
<td>[e]cer-/ [e]ssser-</td>
<td>[e]cer-</td>
<td>esser-</td>
<td>to sweat</td>
</tr>
<tr>
<td>[e]cgar-/ [e]ssgar-</td>
<td>[e]cgar-</td>
<td>essgar-</td>
<td>to awaken</td>
</tr>
<tr>
<td>[e]leg-</td>
<td>lege-</td>
<td>legte-</td>
<td>to singe, burn</td>
</tr>
<tr>
<td>[e]leq</td>
<td>neleq</td>
<td>neleq</td>
<td>fart</td>
</tr>
<tr>
<td>[e]meq</td>
<td>[e]meq</td>
<td>emeq</td>
<td>water</td>
</tr>
<tr>
<td>[e]na</td>
<td>ena</td>
<td>ena</td>
<td>house</td>
</tr>
<tr>
<td>[e]ngla</td>
<td>kengla</td>
<td>kengla</td>
<td>boundary</td>
</tr>
</tbody>
</table>

\(^{49}\) However, very many writers do just this, always writing initial e on ‘house’ words, thus, for example, writing enerpak both for ‘big house’ and for ‘big bone’, even though the two Yup’ik words sound (slightly) different. In practice there is little or no confusion.

\(^{50}\) In forms where the weak initial e is dropped and the following syllable is light and open, the consonant after that syllable is geminated: thus nek’a, i.e., [nek:a] ‘my house’. The reason for this gemination is the tendency of the language to use gemination as a device for keeping stress on the stem of a word. This tendency also accounts for the gemination in words such as ner’uq ‘he is eating’ from mere-, yuk’a ‘my child’ from yuk, and ing’umi ‘in that one’ from ingna (see Jacobson 1984, Stress Conspiracy). Note that many people do write eneka (depending on the presence of “hated” e to indicate gemination of k) for ‘my house’ rather than nek’a as here, and also enerpak; few would write, for instance, emeqa for ‘my water’ rather than meq’a as here.

\(^{51}\) Note that in particular that many Yup’ik writers eschew an initial ng (as the language itself did historically) and always write, for example, engellii. This word can be found in this dictionary at the listing ngelae ‘border’, with example, ngellii ‘its border’, and under the underlying form [e]ngelae ‘border’.
The following words, though of the same #eCe form as those above, do not have weak initial e:

<table>
<thead>
<tr>
<th>GCY</th>
<th>HBC</th>
<th>NUN</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>eka', eke-</td>
<td>eka', eke-</td>
<td>eka', eke-</td>
<td>fire, to burn</td>
</tr>
<tr>
<td>eke-</td>
<td>eke-</td>
<td>eke-</td>
<td>to get in</td>
</tr>
<tr>
<td>eneq</td>
<td>neneq</td>
<td>neneq</td>
<td>bone</td>
</tr>
<tr>
<td>epe-</td>
<td>epe-</td>
<td>epe-</td>
<td>to suffocate</td>
</tr>
<tr>
<td>eqe-</td>
<td>eqe-</td>
<td>eqe-</td>
<td>to get peeved</td>
</tr>
</tbody>
</table>

In addition to problems caused by initial e in native Yup‘ik words, there are two groups of loan words from Russian whose initial letter configurations cause spelling problems.

One group is the words that start essentially with a consonant cluster: st, sk, or sp. An example is the loan word for ‘table’, [stu:luq] or [estu:luq]. Some speakers admit the non-Yup‘ik initial consonant cluster in words of this sort, and for them the word is entered as stuuluq. For those who use an initial voiceless e to avoid an initial consonant cluster, the word is entered as estuuluq.52

The second group is those words that begin with l. Given the Yup‘ik language’s disinclination to begin words with fricatives such as l, it is tempting to try to put an initial e on such words. In some cases this is possible; for example, ‘ribbon’ [lintaq] could be either lintaq or elintaq, and ‘horse’ [luussitaq] could be either luussitaq or elussitaq. In other cases it is impossible to add an initial e, even an inaudible one, onto the loan word without upsetting the rhythmic length or gemination pattern; for example, ‘cloth’, [lumaarraq], can be written only lumarraq, and ‘spoon’, [luskaaq], can be written only luskaaq.53 For the sake of a consistent treatment of these loan words, and because there are some native, non-loan Yup‘ik words that do begin with l (e.g., luqirte- ‘to slant’), initial e is not added to any loan word beginning with l.54

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52 Other Russian initial consonant clusters are always broken by an e between the consonants in Yup‘ik, for example kelipaq ‘bread’, pelit’aaq ‘stove’.

53 [luskaaq] could be written elu’uskaaq, but this is an unnecessary elaboration, and no such possibility exists for [lumaarraq].

54 Recall that some Yup‘ik writers would use an apostrophe before initial l to indicate that it is not to be devoiced though initial.
YUP’IK DIALECTS

General Central Yup’ik

The Central Yup’ik dialects of the Yukon, the Kuskokwim, the upper Kuskokwim, Nelson Island, Canineq, Bristol Bay, the Nushagak River, and Lake Iliamna (abbreviated Y, K, CAN, UK, NI, BB, NR, and LI respectively) have a fairly uniform phonology and will be referred to collectively as General Central Yup’ik (abbreviated GCY). The remaining four dialects of Central Yup’ik — Norton Sound (NS), Hooper Bay–Chevak (HBC), Nunivak Island (NUN), and Egegik (EG) — differ in a number of respects from GCY and from one another, though HBC, NUN, and EG share some traits.

GCY itself can be divided into “core” GCY, which consists of the Kuskokwim and Bristol Bay, and “peripheral” GCY, which consists of the Yukon, the upper part of the Kuskokwim around Aniak, and Lake Iliamna. Nelson Island and the Nushagak River have elements in common with both core and peripheral GCY.

After discussing the difference between core and peripheral GCY, we shall discuss NS, HBC, and NUN, pointing out their points of divergence from GCY.

Lexically, core and peripheral GCY differ in that core GCY has a number of imovative words, especially for body parts, that are not found in peripheral GCY nor in other Eskimo languages (though some of these terms are used in NS, HBC, and/or NUN, and some have come into use in peripheral GCY in recent times). The following is a list of such terms:

<table>
<thead>
<tr>
<th>core GCY</th>
<th>peripheral GCY</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>alungun (lit. ‘device for lapping’)</td>
<td>ulu</td>
<td>tongue</td>
</tr>
<tr>
<td>ayaun (lit. ‘supporting device’)</td>
<td>kumlu</td>
<td>thumb</td>
</tr>
<tr>
<td>unan (lit. ‘hand-working device’)</td>
<td>aiggaq</td>
<td>hand</td>
</tr>
<tr>
<td>cingun (lit. ‘pushing device’)</td>
<td>ikusek</td>
<td>elbow</td>
</tr>
<tr>
<td>asguruaq (lit. ‘imitation going against’)</td>
<td>negiliq</td>
<td>parka ruff</td>
</tr>
<tr>
<td>qamiquq</td>
<td>nasquq</td>
<td>head</td>
</tr>
<tr>
<td>kenurraq (from eke- ‘to burn’)</td>
<td>naniq</td>
<td>lamp</td>
</tr>
<tr>
<td>canek</td>
<td>evek, vek</td>
<td>grass</td>
</tr>
</tbody>
</table>

Phonologically, core GCY has a greater tendency to begin words with (voiceless) s, while in peripheral GCY the corresponding words begin with c, though many words begin with c in core GCY, and in some areas of peripheral GCY some words begin with s. Some examples are: core GCY sugtu-, peripheral GCY cugtu- ‘to be tall’; core GCY sagte-, peripheral GCY cagte- ‘to scatter’; and core GCY sagiq, peripheral GCY cagiq ‘flounder, sole’. Furthermore, several words begin with ell in core GCY and with cell in peripheral GCY. By comparison with other Central Yup’ik dialects and other Eskimo languages, the core GCY pattern with regard to these words can be seen as innovative. The words in question are the following:

<table>
<thead>
<tr>
<th>core GCY</th>
<th>peripheral GCY</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ella</td>
<td>cella</td>
<td>weather, awareness, world</td>
</tr>
<tr>
<td>ellur-</td>
<td>cellur-</td>
<td>to slide down</td>
</tr>
<tr>
<td>elli-</td>
<td>celli-</td>
<td>to whet</td>
</tr>
<tr>
<td>elleg-</td>
<td>celleg-</td>
<td>to be thick</td>
</tr>
</tbody>
</table>
In addition, core GCY forms the endings of the Second contemporative verb mood endings and the Consequential verb mood endings somewhat differently than does peripheral GCY. Thus core GCY says ayainanermni and ayiima where peripheral GCY says ayagnginanemni and ayagngama for ‘while I was going’ and ‘because I left’, respectively.

Within peripheral GCY, one subdialect requires special mention. Some speakers in Mountain Village, Pilot Station, and Marshall on the Yukon begin with voiceless s all words that elsewhere begin with y. In this dictionary this is treated as a pronunciation feature rather than as something requiring a different spelling of those words for that area. The words in question are listed only with initial y and we give the rule for that Yukon area: Initial y is pronounced as voiceless s. Thus, for those speakers the word yaani ‘over there’ is pronounced as if it were spelled saani.

**Norton Sound, Hooper Bay–Chevak, and Nunivak Island: NS, HBC, NUN**

Lexical differences between NS, HBC, NUN, and GCY are reflected in the dictionary listings; there are, however, patterns whereby the dialects NS, HBC, and NUN are linked with one another and with other Eskimo languages, and these patterns are summarized below. Some of the phonological differences between Central Yup’ik dialects entail different spellings of affected words. For example, NS has (voiced) s in some places where GCY has y, and this is reflected in our listing of those words with both spellings. On the other hand, there are phonological differences that entail only a change in pronunciation and not in spelling, similar to the situation of those Yukon speakers who pronounce initial y as voiceless s. This kind of phonological difference between dialects is not revealed in the dictionary listing, but where it occurs for NS, HBC, and NUN, it is summarized below (as are the differences that do entail different spellings).

**Norton Sound: NS**

The Norton Sound dialect can be broken into two subdialects (this classification is still tentative). NSU (where U stands for Unaliq, the Yup’ik name of this subdialect) is spoken by the few Yup’ik speakers living in Golovin, Elim, and Unalakleet (the majority of the Eskimo speakers in that area speak Inupiaq). NSK (where K stands for Kotlik) is spoken in Kotlik, although it was probably more widespread in the past. The village of Stebbins, although in the Norton Sound area, is mainly GCY because it was settled from elsewhere; St. Michael is also not NS.

1)56 Lexicon: As one might expect from geography, NS (especially NSU) has some words that have cognates in Inupiaq and/or Siberian Yupik and that are not found elsewhere in Central Yup’ik. Examples are macaq ‘sun’, also in Seward Peninsula Inupiaq (and also Sugpiaq); cikik ‘ground squirrel’, also in Inupiaq and Siberian Yupik; aqelqaq ‘stranger, visitor’, also in Siberian Yupik; and nengsuq ‘grandmother’, also in Siberian Yupik. There are also a number of loan words from Inupiaq in NSU, such as aaiguaar- ‘to be good’ and aakaq ‘mother’.

NSU uses the prefix ta- or tas- for emphasis or repeated reference (anaphora) with any demonstrative (not just una and man’a as elsewhere in Central Yup’ik), as do Siberian Yupik and Inupiaq. See Appendix 3. NSK, however, essentially repeats part of the demonstrative. So while NSU has tasiani for an anaphoric form from yaani ‘there’, NSK has ya-yaani.

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55 See Practical Grammar of … Yup’ik, pp. 278 and 287 for the Consequential, and pp. 306 and 319 for the Second Contemporative.

56 These numbers are keys to discussions of HBC and NUN treatments of the same topics. They should serve to allow the reader to compare NS patterns with the corresponding patterns in HBC and NUN.
2) Lenis (or loose) vs. fortis (or tight) fricatives: The NS pattern for the occurrence of lenis and fortis versions of v, y, s, and I differs from that of GCY, and there is a slight difference between NSK and NSU in this respect. 57 In NSU, with the exception of subpatterns described below, these fricatives will be lenis if and only if they are intervocalic and ungeminated. Thus NSU has tuyek ‘shoulder’ while GCY has tusek. However, in NSU an intervocalic fricative is fortis if it begins a heavy syllable. Thus NSU has ikasuutut ‘they are helping each other’, while GCY has ikayuutut. Also, in NSU, a fricative following a consonant and following an unstressed syllable is lenis. Thus NSU has atryugtuq ‘he wants to go down’, just as in GCY; however, NSU has mayursugtuq ‘he wants to go up’ (GCY mayuryugtuq) and atryaruumiituq ‘he doesn’t want to go up’ (GCY atryaruumiituq). The reason for the NSU use of fortis fricatives in the two latter cases is that the preceding syllable has rhythmic stress in the first case and secondary stress in the second case. The NSK pattern has not been fully studied, but it seems to differ from the NSU pattern mainly in that in NSK, if these fricatives follow a stressed vowel, they are fortis even if not beginning a heavy syllable. Thus NSK has pingasun ‘three’ while NSU, like GCY, has pingayun.

3) Treatment of w: The letter w represents a voiced labialized front velar fricative (lenis in word-initial position) like English w in NS (as it does in HBC), while in GCY it is a voiceless labialized front velar fricative. Thus in NS wii ‘I, me’ and ui ‘husband’ are homophones (that is, they sound alike).

4) ar-deletion: The NS pattern of ar-deletion appears to be like that of HBC (q.v.). However, in NSU there is no ar-deletion except in the postbase -(g/bu)ur(ar)- ‘to keepV-ing, to V leisurely’. 58 The pattern of ar-deletion with this postbase is similar but not identical to that in HBC. The ar is not fully deleted if it follows a syllable with a rhythmically lengthened vowel or if it follows a heavy syllable. Instead, ar changes to e if followed by a voiced consonant, and to er (with the preceding r devoiced) if followed by a voiceless consonant. Thus, from underlying caliuruluni NSU has caliuruluni ‘working leisurely’ (HBC has the same form, but GCY has caliuruluni because of complete ar-deletion). From underlying caliurtua NSU has caliurrertua ‘I am leisurely working’ (HBC caliurrretua, GCY caliurtua). 59

5) Vowel length modification (rhythmic pattern and compression): NS as a whole differs from the rest of Central Yup’ik in having a different pattern of rhythmic stress (and consequently of rhythmic length). The standard Central Yup’ik pattern of stress retraction 60 does not apply to NS. Thus, while elsewhere in Central Yup’ik one gets alikenriitaqa ‘I do not fear it’ with stress retracted from the open syllable ri to the closed syllable ken, in NS stress retraction does not occur and one gets alikenriitaqa. One who is familiar only with the standard Central Yup’ik stress pattern may want to spell the NS version of this word alikenriitaqa; however, such a spelling would imply secondary stress 61 on the syllable ken. Thus,

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57 Lenis v sounds like English w. Lenis y/s is y; fortis y/s is s (English z). Lenis I sounds like English l; fortis I is made with the tongue higher than with lenis I and with more friction, so that one feels an actual buzzing against the teeth. The GCY pattern is described in an appendix to Yup’ik Eskimo Grammar (Reed et al., 1977), p. 317. To summarize the GCY pattern, lenis v occurs when this fricative is underlyingly ungeminated and between prime vowels, and lenis y/s occurs when this fricative is underlyingly ungeminated and between prime vowels or after a consonant. GCY does not distinguish lenis and fortis I.

58 There is also evidence of NSU ar-deletion in several other postbases, but the deletion does not occur as an active process with those postbases; rather, it only leaves its effect on the rhythmic stress pattern.

59 For the GCY pattern of ar-deletion see above and see Practical Grammar of … Yup’ik, pp. 50, 173, 187, and 291. In GCY, ar (or rather aq) which is eligible for deletion will be deleted at the end of a word, so that, e.g., underlying qayacuaraq becomes qayacuar ‘little kayak’. ar, which is eligible for deletion, will be deleted if followed by a consonant-initial, consonant-retaining suffix, so that, e.g., underlying caliurtuq becomes caliurtug ‘he keeps on working’. ar-deletion following a light syllable often results in a disturbance to the usual pattern of rhythmic stress (see the uses of the apostrophe in the section of this introduction on orthography, where the examples for uses (3) and (4) show the effects of ar-deletion on stress).

60 See the remarks on stress retraction in the section on Phonology and Orthography, of this introduction.

61 See the remarks secondary stress in the section on Phonology and Orthography, of this introduction.
NS words are spelled following the standard rules, and when the general reader encounters an NS word not found elsewhere, such as *pirtuqciraq* ‘otter’, he should bear in mind that the syllable ci has rhythmic length in the NS pronunciation of this word: *pirtuqciraq*. Note that the NS pattern of rhythmic stress is midway between the standard Central Yup’ik pattern and the Siberian Yupik pattern. Like the standard Central Yup’ik pattern and unlike Siberian Yupik, NS has initial closed syllable stress, but like Siberian Yupik and unlike the standard Central Yup’ik pattern, NS does not have stress retraction.

In NSK an e subject to rhythmic stress is deleted (if possible), as elsewhere in Central Yup’ik, but in NSU an e subject to rhythmic stress is retained and the following consonant is (automatically) geminated. Thus NSU preserves the form *qánrutékaqa* ‘I spoke about it’ with the k automatically geminated, while GCY deletes the e, giving *qánrútkaqa*.

A consequence of the NSU retention of stressed e is that a number of dictionary listings must be presented in an NSU version with stressed e as well as in a version without this e for the rest of Central Yup’ik. The list below gives all such entries:

<table>
<thead>
<tr>
<th>NSU</th>
<th>Central Yup’ik minus NSU</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>acelliq</td>
<td>atliq, acliq</td>
<td>saucer; cellar</td>
</tr>
<tr>
<td>alleqaq</td>
<td>alqaq, al’qaq</td>
<td>older sister</td>
</tr>
<tr>
<td>atekuk, ateguk</td>
<td>atkuk</td>
<td>parka</td>
</tr>
<tr>
<td>illequq</td>
<td>ilquq, il’quq</td>
<td>brain</td>
</tr>
<tr>
<td>ineqe-</td>
<td>inqe-</td>
<td>to coo to a baby</td>
</tr>
<tr>
<td>itegaq</td>
<td>it’gaq</td>
<td>foot</td>
</tr>
<tr>
<td>kapeciq</td>
<td>kapciq</td>
<td>fish scale</td>
</tr>
<tr>
<td>keneke-</td>
<td>kenke-</td>
<td>to love</td>
</tr>
<tr>
<td>perete-</td>
<td>perte-</td>
<td>to bend</td>
</tr>
<tr>
<td>petenge-</td>
<td>pet’nge-</td>
<td>to spring off</td>
</tr>
<tr>
<td>qacelli-</td>
<td>qatli-</td>
<td>to sting</td>
</tr>
<tr>
<td>upenerkaq</td>
<td>up’nerkaq</td>
<td>spring (season)</td>
</tr>
</tbody>
</table>

Like GCY, neither NSK nor NSU has any process of compression whereby a heavy syllable sounds short under certain conditions (see the sections on HBC and NUN for more on this subject).

6) Word-final phenomena: Verb forms that in GCY end in u not preceded by k have final ng after the u in NSU. Thus, where GCY has merr’u ‘drink it!’, NSU has merr’ung; and where GCY has nerkuniu ‘if he eats it’, NSU has nerkuniung. In this respect NSU is like Inupiaq. Note that HBC has voiceless g in some of the same endings where NSU has ng following u.

**Hooper Bay and Chevak: HBC**

Though close enough to be considered a single dialect here, these two villages differ slightly from each other, perhaps most notably in that Hooper Bay, like GCY, has yuk ‘person’, while Chevak has cuk. This is why Chevak people refer to themselves as Cup’ik but Hooper Bay people refer to themselves as Yup’ik.

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62 See *Practical Grammar of … Yup’ik*, pp. 12 and 36 for details of the standard Central Yup’ik (that is, all Central Yup’ik dialects except NSU) treatment of these e's.
are homophones.

while in GCY this letter stands for a voiceless fricative. Consequently, in HBC arising from it is lenis elsewhere in Central Yup’ik. However, the intervocalic [w] in the certain demonstrative adverbs and for HBC the qasgiq, while the rest of Central Yup’ik has ‘he is asleep’ is fortis, whereas of may be misleading for speakers of HBC, who prefer to write ‘there’, writing it with pavani ‘back there’, from pronoun paugna, ‘the one back there’, writing it with v may be misleading for speakers of HBC, who prefer to write paugani.

3) Treatment of w: HBC, like NS, has a voiced labialized lenis front velar fricative represented by w, while in GCY this letter stands for a voiceless fricative. Consequently, in HBC wii ‘I, me’ and ui ‘husband’ are homophones.

4) ar-deletion: The HBC process of ar-deletion is different from that of GCY, but it is like that of NSK. The HBC pattern differs from the GCY pattern in the following ways:

(i) In HBC, ar-deletion does not occur at the end of a word, unlike in GCY, so that HBC has qayacuaraq ‘little kayak’ while GCY has qayakcuaraq ‘little kayak’ or qayakcuaraq ‘little kayak’ while GCY has qayacuaraq ‘little kayak’.

(ii) In HBC, ar is changed to e after Cr while in GCY it remains ar, so that HBC has atreluni ‘going down’ while GCY preserves the underlying form as the surface form, atraluni.

(iii) In HBC ar is changed to e after Vr where V is rhythmically lengthened or is part of a heavy syllable, while in GCY ar is deleted under these circumstances, so that from underlying tuntuquarluni ‘continuing to catch caribou’ and egaurarluni ‘continuing to cook’, HBC has tuntuqureluni and egareluni while GCY has tuntuquurluni and egareluni. Furthermore, in HBC, if the consonant following the ar is voiceless, then the r preceding the e is devoiced, so that HBC has egareluni ‘I continue to cook’. (However, HBC ar-deletion will follow the same pattern as GCY if the ar is followed by C1VC2V where C1 is a stop.)

5) Vowel length modification (rhythmic pattern and compression): HBC follows the standard Central Yup’ik pattern for rhythmic stress with stress retraction (unlike NS). In HBC stressed e is deleted even between two like consonants, resulting in a cluster of these like consonants, the first of which is released. Thus HBC has tum’ni ‘in the footprint’ (the apostrophe indicates the release of the consonant), where elsewhere the word is tumemi with the second m automatically geminated.

In HBC a heavy closed nonfinal syllable is compressed, that is, pronounced short but with stress. This phenomenon of vowel compression is not present in GCY or NS, but it does occur in NUN and in Sugpiaq. Consider the words angyaatgun ‘with the boats’ and angyaatgun ‘with their boat’. In GCY and NS, the doubled a in the second word is longer than the single a in the first word; in HBC, since the doubled a is in a closed nonfinal syllable, it has the same phonetic length as the single a in the first word, but in the second word, the second syllable is stressed as well as the first syllable, while in the first word, only the first syllable is stressed. When a similar situation arises after an unstressed syllable, a compressed syllable is distinguishable from an underlyingly short but stressed syllable by the so-called secondary stress (see the remarks on this in the “Phonology and Orthography” below) on the preceding syllable. Thus áqngirtátnga

63 However, in HBC lenis v can arise from an intervocalic ungeminated ug as in the demonstrative adverb avani ‘over there’, in which the v is lenis even for HBC, as it comes from the ug in aqgna ‘the one over there’. HBC speakers may prefer the spelling aqgani to avani.

64 For the GCY pattern of ar-deletion see Practical Grammar of … Yup’ik, pp. 50, 173, 87, and 291.
' (why) did they hurt me’ is distinguishable from áqngirtáatnga ‘they hurt me’ by the secondary stress on ngir in the second word (even in the first word the syllable tat is stressed, so the stress on the compressed syllable taat in the second word is not the distinguishing feature). However, the words unra ‘his armpit’ (from uneq ‘armpit’) and uunra ‘his burn’ (from uuneq ‘burn’) are indistinguishable in HBC, because in the case of unra, the first syllable is stressed inherently, being initial and closed, so HBC compression leads to a situation where such words sometimes do not contrast with regard to stress.

It is our policy in this dictionary to write a compressed vowel double if, without having to explore outside the dialect in question, there is a way to determine that the vowel is underlyingly double. Thus for HBC both angyaatgun ‘with their boat’ and uunra ‘his burn’ would be written with double vowels because in the case of angyaatgun one can hear the extra stress (i.e., this word must be written differently from angyatgun because they sound different), and in the case of uunra one can tell from the unpossessed form that the u is underlyingly double (i.e., even though this word in HBC sounds exactly like unra, they are written differently). On the other hand, if the vowel appears to be a single vowel and there is no way to tell underlying length without referring to forms outside the dialect area, a vowel is written single. Thus, for HBC (and NUN, as we shall see), cisquq is listed for ‘knee’, because there is no way, without checking other dialects, to tell that the i comes from an underlyingly double but compressed vowel (as seen in the GCY form, cisquq).

A cluster of two unlike vowels is also eligible for compression in HBC, and when Vg or Vr is compressed in HBC, the result is the labialized configuration V¥g or V¥r. Thus from auk ‘blood’ comes GCY augmi ‘in the blood’ but HBC a¥gmi (since the process in question is automatic for HBC, this word can be written augmi for HBC as well as for GCY).

6) Word-final phenomena: The GCY endings -mek/-nek, -nuk, and -nak, as in camek ‘of what’, caciqseruk ‘what will we do’ and pivkenak ‘don’t!’, have the HBC forms -meng/-neng, -nung, and -nang; thus in HBC those words are cameng, caciqsinung, pivkenang. In this respect HBC is similar to Siberian Yupik and Diomede Inupiaq. Note that HBC does have words and endings (where mV or nV does not precede the k) terminating in k — for example, acak ‘aunt’, irniak ek ‘their2 children’ — so it is not simply the case that GCY word-final k always becomes ng in HBC.

Furthermore, GCY verb endings with final u preceded by two vowels have voiceless g following them in HBC; thus HBC has nerkuniug ‘if he eats’ corresponding to GCY nerkuniu (compare the case of NSU ng in regard to this phenomenon).

7) Treatment of initial e: Some of the words that begin with a weak initial e in GCY and NS have in HBC an initial e that is not weak. Thus, the word for ‘water’ has weak initial e in all three of these dialects, as all have meq’a ‘my water’, but the word for ‘house’ has an initial e that is weak in GCY and NS, but not in HBC, so that GCY and NS have nek’a ‘my house’ while HBC has enka.

HBC retains initial k on a number of words that in GCY begin with en or eng. On several other words that in GCY begin with el or en, HBC either retains or adds initial n. This is a trait that HBC shares with NUN. The following is a list of all such words:

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65 For the meaning of weak initial e and a complete list by dialect of words with weak initial e see the relevant section of this introduction, above.

66 One can say “retain”, in the case of k, by comparisons with other Eskimo languages, as the list shows. Also, it should be pointed out that GCY does have some words which start with k or n followed by e and a nasal, for example keneq ‘fire’ and nenge- ‘to stretch’. 
8) Initial y vs. initial c: Words that in GCY have initial y followed by a single vowel have initial c in HBC (exceptions are yurar- ‘to Eskimo-dance’ and yuk ‘person’, the latter being an exception in Hooper Bay but not in Chevak). Examples are GCY yaquq ‘wing’, HBC caquq; GCY yuktq ‘moisture’, HBC cukutaq. In this respect HBC is like NUN. Note that when two vowels follow an initial y in a GCY base, HBC also has initial y. Thus both HBC and GCY have yaani ‘over there’ and yuuluni ‘getting out’ (indicating historically *iani and *iuluni, for which there is other evidence as well). Note, however, that to GCY yuuluni ‘being a person’ corresponds Chevak cuuluni, because it is from yuk/cuk ‘person’, which has a single vowel after the initial consonant.

9) Retention of intervocalic v and y: HBC retains the intervocalic fricatives v and y, which have been dropped from certain words in GCY and NS.67 In this respect HBC is like NUN and Siberian Yupik. The following is a list of all such words:

<table>
<thead>
<tr>
<th>GCY (and NS)</th>
<th>HBC (and NUN)</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ciu</td>
<td>civu</td>
<td>front, bow</td>
</tr>
<tr>
<td>ciur-</td>
<td>civur-</td>
<td>to wring</td>
</tr>
<tr>
<td>kiarte-</td>
<td>kiyarte-</td>
<td>to look around</td>
</tr>
<tr>
<td>kii-</td>
<td>keyir-</td>
<td>alone, only</td>
</tr>
</tbody>
</table>

67 One can say “retains” rather than “inserts” on the basis of comparison with other Eskimo languages.
10) *i* vs. *e* between *c* and an apical: Words that in GCY have *ce* followed by an apical (see consonant chart) generally have *ci* in this position in HBC. For example, GCY *cetaman* ‘four’, *ceña* ‘shore’, *ayagcetaa* ‘he sent him’, *cella/ella* ‘weather, awareness, world’ correspond to HBC *citaman*, *cina*, *ayagcita*, *cilla*. HBC and EG (see below) are the only dialects of Central Yup’ik in which this happens (nor does it occur in Siberian Yupik or Sugpiaq). In this respect HBC and EG are similar to Naukan Yupik, where the cognates of these words have *si*, and Inupiaq, where the cognates of these words have the “strong *i*” (i.e., palatalizing *i* that comes from Proto-Eskimo *i* rather than from *e*).

**Nunivak Island: NUN**

This dialect is now spoken only at the village of Mekoryuk on Nunivak Island. Both lexically and phonologically, NUN differs more from GCY than do either HBC or NS. In the past, NUN has been called Cux and considered a language distinct from Central Yup’ik; however, it is a dialect for the most part mutually intelligible with the rest of Central Yup’ik, despite its significant differences.

1) **Lexicon:** Lexically, NUN is the most divergent dialect of Central Yup’ik, though it and HBC share some words not found elsewhere in Central Yup’ik. NUN has many words found nowhere else in Eskimo, and some words found also in Sugpiaq but not elsewhere in Eskimo. Thus, lexically as well as in other respects (see below), there appear to be links between NUN and Sugpiaq.

2) **Lenis vs. fortis fricatives:** In NUN the lenis versions of *v, y/s, and *l* occur between vowels (whether prime or *e*), and after consonants, while fortis versions appear before consonants only. Thus, the fricatives are lenis in *avek* ‘half, *tuyek* ‘shoulder’, *ulu* ‘tongue’, *nervik* ‘table’, *nerulg* ‘he wants to eat’ and *nerluk* ‘let us2 eat’, but fortis in *avg* ‘half of it’, *tusga* ‘his shoulder’, and *caqulget* ‘angels’.

3) **Treatment of *w***: NUN has a labialized front velar stop where GCY has a labialized front velar voiceless fricative and HBC and NS have a labialized front velar voiced fricative. Thus, for NUN the word *wii* ‘I, me’ begins with a stop consonant not found elsewhere in Central Yup’ik. However, in this dictionary we do not introduce a new symbol or digraph for this; we do not write *kwii* for NUN.

4) **ar-deletion:** The NUN pattern of ar-deletion is more like that of GCY than that of HBC and NS. The only way in which the NUN pattern differs from the GCY pattern is that in NUN, as in HBC, ar is deleted after Cr as well as after Vr. However, in NUN, when ar is deleted after Cr, the resulting consonant cluster is broken with an *e* between the first and second consonants, and the first consonant is geminated, while in HBC the ar is replaced by *e*, so that a consonant cluster does not arise. For example, given the underlying

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68 Under certain circumstances not yet fully investigated, GCY *ce* corresponds to HBC *te* rather than *ci*.
form atrarluni ‘going down’, which is also the GCY surface form, NUN has at’erluni while HBC has atreluni.69

5) Vowel length modification (rhythmic pattern and compression): The rhythmic pattern of NUN is like that of GCY and HBC. NUN, however, has a process of vowel compression similar to that of HBC, but more far-reaching. In NUN any heavy closed syllable is pronounced phonetically short, as is any heavy word-final open syllable (while in HBC, compression applies only to non-word-final closed syllables). Furthermore, unlike HBC, compression in NUN in a syllable following a stressed syllable leaves no distinction between a single vowel and a compressed double vowel.70 Thus for NUN angyatgun ‘with the boats’ sounds the same as angyaatgun ‘with their boat’, and qayaqa ‘my kayak’ sounds the same as qayaqaa ‘it is his kayak’. We follow the same spelling policy as with HBC (see corresponding section under HBC): If there is a way of discovering an underlyingly heavy but compressed vowel without having to make comparisons with other dialects, then we write that vowel double.

In NUN, compression does not occur if the closed syllable in question was followed by ar that has been deleted. Thus from underlying pinircaarartuq comes pinircaa’rtuq ‘he is trying to be good’, where the apostrophe is used to indicate that compression does not occur.

6) Word-final phenomena: NUN ends words with voiceless fricatives rather than with front or back velar stops. This is a trait NUN shares with the extinct Siberian Yupik Sirenik language and with Aleut. In this dictionary we have not spelled NUN words with final voiceless fricatives (g or r), but rather give the following pronunciation rule for NUN: word-final k is pronounced as voiceless g, and word-final q is pronounced as voiceless r. Thus arnaq ‘woman’ and arnak ‘two women’ are pronounced in NUN as if they were spelled arnar and arnag.

7) Treatment of initial e: Like HBC, NUN has initial k or n on a number of words that begin with e in GCY (see the corresponding section on HBC for complete details). NUN has no weak initial e at all.71 Thus, while GCY has nek’a ‘my house’, NUN like HBC has enka, and while both GCY and HBC have meq’a ‘my water’, NUN has emqa.

8) Initial y vs. initial c: Like HBC, NUN has initial c on words that in GCY have initial y followed by a vowel and a consonant. The only exceptions found so far for NUN are yungcarista ‘doctor’ and yuguaq ‘ball’, at least the first of which is probably a recent loan from GCY. (The HBC exception yurar- ‘to dance’ is not used in NUN.)

9) Retention of intervocalic v and y: Like HBC, NUN keeps certain v and y between vowels (see the discussion at the corresponding section for HBC).

10) i vs. e between c and an apical: Like GCY and NS, and unlike HBC, NUN has ce before an apical rather than ci (see the discussion at the corresponding section for HBC).

11) n in place of l: NUN (and HBC to some extent, and EG) has l in certain words in place of n, especially word initially. Thus NUN has leqleq ‘white-fronted goose’, legcik ‘gaff’, luussiq ‘knife’, naanguartuq ‘he’s playing with toys’, and cacugnilarquq ‘it smells of something’, whereas GCY has neqleq, negcik, nuussiq, laanguartuq, and cacugninarquq.

12) Vowel assimilation: NUN pronounces ai as if it were aa unless the ai is part of an ending. In some cases one can determine whether an apparent aa comes from ai without depending upon comparisons with other dialects, while in other cases this is not possible. Our policy in this dictionary is that if one can determine within the NUN dialect that an aa (even if compressed) comes from ai, then it is written ai;

69 In GCY ar-deletion after C occurs only with a few postbases and the endings of the concessive mood. See Practical Grammar of … Yup’ik, pp. 292 and 304.

70 There may be some speakers of NUN for whom this is not entirely true.

71 For a complete listing of words in GCY, HBC, and NS with weak initial e see the section of this introduction on initial e.
otherwise, it is written aa. Thus the GCY base tai- ‘to come’ is listed as taa- for NUN, since one cannot tell from any occurring NUN form that the aa comes from ai; on the other hand, the NUN word that sounds like cukaaatut ‘they are slow’ is written even for NUN as cukaitut, because one can tell by comparison of forms within NUN that the aa in this word comes from ai. This policy necessitates the special pronunciation rule for NUN: ai is pronounced aa except in an ending.72

12) Devoicing of geminated fricatives: NUN devoices geminated fricatives not followed by e. This is another important trait that NUN shares with some dialects of Sugpiaq. This feature of NUN phonology is accommodated by the following pronunciation rule for NUN: any fricative, even if written single, is to be pronounced voiceless if it is geminated but not followed by e. Thus the fricatives in the following words are to be pronounced voiceless in NUN: uluaq ‘woman’s knife’ (l pronounced as ll), kuv’uq ‘it spilled’ (v pronounced as vv), qayaani ‘in his kayak’ (where voiceless y is pronounced as ss). However, the fricatives are voiced for NUN in the words nav’ertuq ‘he is borrowing’, anel’ertuq ‘he went downriver’, and cas’er ‘mouse’, where the geminated fricatives are followed by e. These three words arise through ar-deletion from underlying navrartuq, anelrartuq, and casraq. Under such circumstances, the fricative remains voiced after ar-deletion, and is fortis because it is preconsonantal in the underlying form.

13. Gemination at end of utterance: In NUN at the end of an utterance a consonant is geminated if it is preceded by a single, not rhythmically stressed vowel and followed by V# or VC#. Thus for NUN, the second n in utterance-final nuna ‘land’ is geminated. This being an automatic process, it is not marked in any way in the dictionary. Furthermore, this rule applies after the rule for devoicing geminated fricatives, so that, for example, the l in utterance-final ulu ‘tongue’ is geminated but not devoiced, and it is lenis, unlike the geminated l in anel’ertuq as discussed above.

For information on NUN beyond what is given, see the introduction to the Cup’ig Eskimo Dictionary (Amos and Amos, 2003) and the present writer’s article “The participial oblique, a verb mood found only in Nunivak Central Yup’ik and in Siberian Yupik” in Etudes/Inuit/Studies, 2006, 30(1): 135–156.73

Very important: The balance between spelling and pronunciation rules has been arranged in such a way that the burden falls most heavily on special pronunciation rules for NUN in this book. This policy reduces as much as possible the need to enter a word twice in the dictionary. Thus, corresponding to the GCY pronunciation of uluaq ‘woman’s knife’, the NUN pronunciation sounds as if it were written ulluar, but this need not be written in this form in the dictionary because special pronunciation rules for NUN allow one to determine the NUN pronunciation from the standard spelling. The same is true to a lesser extent for HBC. However, where it is unavoidable, words have been entered twice; for example, ‘knee’ is listed as cisquq for GCY and as cisquq for NUN and HBC, with cross-references. Note that the Cup’ig Eskimo Dictionary (Amos and Amos, 2003) and school materials prepared for NUN use an orthography closer to the phonetic surface so that one indeed writes ulluar and kwatua ‘now’ in that orthography, but to avoid conflicts here that orthography is not used (except to an extent in examples from texts) even for words restricted to NUN (and even for those noted as coming from the Amoses’ dictionary by “NUN(A)”). The Cup’ig Eskimo Dictionary should be consulted concerning any question on NUN pronunciation of a word. Note, however, that quoted full-sentence or phrase examples in this book are spelled more or less as they are in NUN school materials or in the Cup’ig Eskimo Dictionary (except insofar as that spelling would conflict with other spelling here).

72 Note that there is also a small group of speakers in the Togiak area who pronounce ai as aa.

73 It has not been determined whether the mood discussed in that article, a hallmark of the NUN dialect, is also present in the EG dialect (or its historical form, Aglurmiut), which shares so many other features with NUN (see below).
Egegik: EG

Nothing was known by the writer of these lines about the EG dialect in 1984 when the first edition of this dictionary was published. Shortly after that, he learned that Egegik, and to a certain extent nearby villages such as Naknek, had a dialect quite divergent from GCY. By the late 1980s it was spoken by a minority there and only elderly speakers, the majority speaking GCY or Sugpiaq/Alutiiq (or English only).

On both lexical and phonological grounds the EG dialect is very much like the historical Aglurmiut dialect.74 Thus, a number of EG words found only on old word lists for Aglurmiut, for example aiviqaq ‘crane’, civitriq ‘wolf’, palungralriaraq ‘mink, marten’, and aavaq ‘ghost’, which are only EG (and not Sugpiaq). Some are on old Aglurmiut lists and have cognates in Sugpiaq, for example aaquyaq ‘river otter’ and kuumaquiaq ‘eagle’.

1) Lexicon: As one might expect from geography, EG has some words with cognates in Sugpiaq and not found elsewhere in Central Yup’ik or only in other divergent dialects. For example, kevgaluk ‘muskrat’, which is found in Central Yup’ik far to the north in NSU, and has a cognate in Koniag Sugpiaq, [kufxaluk] or [kuy-x-y-aluk]. The EG form is not a loan from Sugpiaq as that language lacks [v], nor is it a loan in the other direction (most probably). However, there are loans from Sugpiaq or shared words with Sugpiaq, for example, tunglar- ‘to harden’, qupalaaq ‘robin’, ucinguq ‘old lady’, and aalalaq ‘flounder’. There are quite a few EG words also in NUN but not GCY, for example aaluugiq ‘seagull’, and puqlaneq ‘sun’, and EG words in various other divergent dialects of Central Yup’ik, for example, tavigte- ‘to braid’ (also NUN and HBC). Some words are (apparently) EG only, for example cakte- ‘to be small’.

2) Lenis vs. fortis fricatives: The EG pattern is the same as the HBC pattern. Thus, like HBC, EG has qaygiq ‘kashim’ and qavartuq ‘he is sleeping’ with [v].

3) Treatment of w: Like NUN, EG has w as a stop, [kw].75

4) ar-deletion: The EG pattern is undetermined.

5) Vowel length modification (rhythmic pattern and compression): EG follows the standard Central Yupik pattern for rhythmic stress with stress retraction (like the other dialects south of NS). Also, EG does not follow the Sugpiaq pattern.

EG has compression, as do HBC, NUN, and, outside of Central Yup’ik, Sugpiaq. Compression in EG applies to closed and open final syllables (unlike HBC, but like NUN and Sugpiaq) as well as nonfinal syllables. Compression in EG leaves a clear residue of stress (unlike NUN, but like HBC and Sugpiaq). In EG underlyingly long closed initial syllables of Russian loan words are not compressed (unlike NUN and HBC, but like Sugpiaq).

6) Word-final phenomena: Like the rest of Central Yup’ik, except HBC, EG does not nasalized the final k in such ending as -mek and -nek. Also like the rest of Central Yup’ik except NUN, EG does not affricate final q and k. Note that alone among Central Yup’ik dialects, EG reduces the u in the endings -mun and -put, saying, for example, nunamen ‘to the land’ and nunapet ‘our land’ (rather than nunamun and nunapet). 

74 See Yup’ik Dialect Atlas and Study (Jacobson 1998), pp. xv–xvii., and also the article “Eskimo and Aleut Languages” by Anthony C. Woodbury in Handbook of North American Indians, Vol. 3 (Sturtevant and Damas, eds. 1984) pp. 52–53. The only early textual evidence of Aglurmiut, Sbornik Tserkovnykh Pesnopeniy i Molitvocloviy na Aglurmijutsko-Kuskokvimskom Narechii (Russian Orthodox Church, 1896) and Three Liturgical Gospel Readings (Orlov, 1897), clearly displays the diagnostic traits for EG. Thus in these texts one sees cilliini (Russian Orthodox Church 1896:45 & 2006:34) rather than elliini or celliini, as in GCY; tarut (Russian Orthodox Church 1896:55 & 2006:36) rather than yuut, as in GCY; caqulekcuarauluni (Orlov 1897:3), rather than yaqulecuarauluni, as in GCY; and also “kwangkuta” (Russian Orthodox Church 1896:9 & 2006:8) and “kwiinga” Orlov 1897:4) rather than iwangkuta and wiinga as in GCY.

75 This in contradiction to the report on p. 152 of Yup’ik Dialect Atlas and Study (Jacobson 1998). It now appears that there is some variation in EG in this regard, but that reported now is the basic pattern.
nunaput). Evidently this EG pattern is borrowed from Sugpiaq.

7) Treatment of initial e: Like HBC, NUN, and Sugpiaq, EG has initial k or n on a number of words that begin with e in GCY (see the corresponding section on HBC for details). EG takes a middle path as regards weak initial e, saying enka (and not nek’a) for ‘my house’ like HBC and NUN but not GCY, etquq (and not teq’uq) for ‘urine’ like NUN but not GCY or HBC, and mer’a (and not emra) for ‘its water’ or ‘drink!’ like GCY and HBC but not NUN. EG borrows the Sugpiaq pattern for words beginning with erV or qerrV (or qurrV), in GCY saying erritarluku or equivalently rritarluku for ‘washing it’, errutaanga or equivalently rrutaanga for ‘I am cold’, and rrurluni ‘urinating’ (instead of eritarluku, qerrutaanga, and qurrluni for these).

8) Initial y vs. initial c: EG, like NUN and HBC, has initial c on words that in GCY have initial y followed by a vowel and consonant, thus saying caquq ‘wing’ and cuvrluku ‘examining it’, where GCY says yaquq and yuvrluku. As regards the familiar shibboleth, EG says neither yuk nor cuk (nor suk or inuk) for ‘person’, and neither yup’ik (or yupiaq) nor cup’ik (nor sugpiaq or inupiaq) for ‘Eskimo’, but rather has its own words, taru ‘person’ (which is known from historic Aglurmiut and elsewhere) and tarupiaq ‘Eskimo’.

9) Retention of intervocalis v and y: Like HBC and NUN, EG keeps certain v and y between vowels (see the discussion at the corresponding section for HBC).

10) i vs. e between c and an apical: EG follows the HBC pattern, differing from the rest of Central Yup’ik, from Sugpiaq and from Siberian Yupik, but similar also to the Naukan Yupik and corresponding to the pattern of Inupiaq. Thus EG has cina ‘shore’, cituk ‘fingernail or toenail’, and cilla ‘world, outside, awareness’, rather than ceña, cetuk, and cella or ella.

11) In place of n: EG, like NUN (and to a lesser extent HBC),76 has initial l in certain words where elsewhere there is initial n, but not always in the same words as NUN. Thus, EG has lagte- ‘to trip and fall’, ‘to get snagged’, laveg- ‘to break’, luvak ‘saliva’, and luve- ‘to thread’, where GCY has nagte-, naveg-, nuvak or nuak, and nuve-.

PHONOLOGY AND ORTHOGRAPHY

General Description of the Yup’ik Writing System

The standard Yup’ik writing system (orthography) uses some of the letters of the English alphabet, though not all of the characters have the same sound values that they have in English. No letters that are not to be found on a standard keyboard are used in this Yup’ik orthography, though two diacritics are used.

For a given dialect area, a written Yup’ik word can be pronounced in only one way.77 Pronunciation depends upon the sound values of the individual letters and upon the position of each letter in relation to the other letters of the word. Certain dialects have special pronunciation rules, described in detail in the section on Yup’ik dialects.

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76 This occurs here and there in GCY as well.
77 The converse is not quite true. Certain words can be spelling in two ways. See below.
Yup’ik Alphabet Chart

Consonants

<table>
<thead>
<tr>
<th></th>
<th>labial</th>
<th>apical</th>
<th>front velar</th>
<th>back velar</th>
<th>labialized front velar</th>
<th>labialized back velar</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>stops</strong></td>
<td>p</td>
<td>t</td>
<td>c</td>
<td>k</td>
<td>q</td>
<td>úk</td>
</tr>
<tr>
<td><strong>voiced fricatives</strong></td>
<td>v</td>
<td>l</td>
<td>s/y</td>
<td>g</td>
<td>r</td>
<td>úg</td>
</tr>
<tr>
<td><strong>voiceless fricatives</strong></td>
<td>vv</td>
<td>ll</td>
<td>ss</td>
<td>gg</td>
<td>rr</td>
<td>w′</td>
</tr>
<tr>
<td><strong>voiced nasals</strong></td>
<td>m</td>
<td>n</td>
<td></td>
<td>ng</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>voiceless nasals</strong></td>
<td>m̃</td>
<td>ň</td>
<td></td>
<td>ñg</td>
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</table>

Vowels

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>high</strong></td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td><strong>low</strong></td>
<td>e</td>
<td>a</td>
</tr>
</tbody>
</table>

* In the Hooper Bay–Chevak dialect, the Norton Sound dialect and for the villages Tununak and Newtok the voiced labialized front velar fricative, [yʷ], is used where [xʷ] is used elsewhere, and for those dialects (and villages) w represents this sound (and so for these dialects úg and w sound the same, though occurring in different positions in a word). Note that in the Nunivak dialects and Egegik dialect the labialized front velar stop [kʷ], is occurs word initially where [xʷ] or [yʷ] occurs in other dialects, but most writers and transcribers will not “stretch” the use of the letter w to cover that, instead writing kw (see below); so also in the examples from those areas in this dictionary.

Stop Consonants

*Stops* are the consonants in the first row of the sound chart. When a speaker forms these sounds, the passage of air through the mouth comes to a complete stop. Yup’ik stops are voiceless and (except at the end of a word) unaspirated. That is, Yup’ik stops are like the sounds p, t, k in the English words spy, sty, sky.

**p**  Examples of Yup’ik words with p are ipuun ‘ladle’ and pikna ‘the one up there’.

**t**  Examples of Yup’ik words with t are tauna ‘that one’ and aatat ‘fathers’.

**c**  Yup’ik c is similar to the ch in English ‘church’, but unaspirated. It is never pronounced as k as it is in the English word ‘cat’. Yup’ik examples are cavun ‘oar’ and ciin ‘why’. When the vowel e follows c, c then has the sound of English ts in ‘hits’. Examples of this are cetaman ‘four’ and ceteq ‘mark’.

**k**  Examples of Yup’ik words with k are ukuk ‘these two’ and kiak ‘summer’.

**q**  Yup’ik q is a stop consonant produced farther back in the mouth than k, with the tongue against the soft palate rather than against the hard palate. English does not have this sound. Yup’ik examples are uquq ‘oil’ and qayaq ‘kayak’.

**úk**  A very few words have labialized (made with rounded lips) k. An example is kaúk’araa ‘he hit it with a sudden sharp blow’.

**úq**  Also quite rare is labialized q. An example is aitaúq’ertuq ‘he made a sudden little yawn’.

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78 For the Nunivak and Egegik dialects the labialized front velar stop is usually written as kw (see above).
Fricatives

Fricatives are the consonants in the second and third rows of the sound chart. These are made in the same places in the mouth as the stops in the same columns, except that air is squeezed through the closure rather than being stopped, producing audible friction. Fricatives are continuing sounds, continuants, in contrast to the stops. Voiced fricatives are those in which the vocal cords vibrate while the sound is made, while in producing voiceless fricatives the vocal cords do not vibrate. Except for w, voiceless fricatives are indicated in the orthography by doubling the letter used for the corresponding voiced fricative.

v  v next to a consonant or the vowel e sounds like English v, for example avga ‘half of it’ and avek ‘half’; while v between vowels (other than e) generally sounds like English w, for example calivik ‘workshop’.79

vv This is the voiceless counterpart of v and therefore sounds like English f. A Yup’ik example is kuuvviaq ‘coffee’.

I  Yup’ik I sounds much like English l, but the tongue is held more fortisly so that there is more friction. A Yup’ik example is ila ‘part, relative’.

ll This is the voiceless counterpart of I and is a Yup’ik sound that does not occur in English. It is made by holding the tongue in the position for I and allowing air to be blown out the sides between the tongue and the back teeth without allowing the vocal cords to vibrate. Examples are allaneq ‘stranger’ and ulluvak ‘cheek’. The phonetic symbol for this sound is [l].

y  Yup’ik y sounds like English y. Examples are yuq ‘person’ and ayii ‘leave’.

s  Yup’ik s has the voiced sound (English z) of the s in the English word ‘resemble’. A Yup’ik example is casit ‘what are you doing?’. Phonetically s is [z].80

ss This is the voiceless counterpart of Yup’ik s and y, so ss has the same sound in Yup’ik as it does in the English word ‘assemble’. A Yup’ik example is assiituq ‘it is bad’.

g  Yup’ik g is the voiced fricative counterpart of the Yup’ik stop k. It does not occur in English. Yup’ik examples are igaa ‘he swallowed it’ and negaq ‘snare’. Phonetically g is [gy].

gg This is the voiceless counterpart of g, and it also does not occur in English. Examples are maaggun ‘this way’ and keggaa ‘it bit him’. Phonetically gg is [gx].

r  Yup’ik r is the voiced fricative counterpart of the Yup’ik stop q. It does not occur in English. Examples are iruq ‘leg’ and arnaq ‘woman’. The symbol r was chosen for this sound because of its use for this in older orthographies developed by missionaries who were familiar with European languages, such as French and German, and other Eskimo languages, in which r represents this sound. Phonetically r is [rx].

rr This is the voiceless counterpart of r, and it also does not occur in English. Examples are airraq ‘string story’ and amarru ‘carry it on your back!’. Phonetically rr is [rx].

ûg This is a voiced fricative made with the tongue in the position for g but with the lips rounded.81 It occurs

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79 This is the basic rule for “General” Central Yup’ik (that is, excluding the dialects of Norton Sound, Hooper Bay–Chevak, Nunivak Island, and Egegik). Even within General Central Yup’ik there are subrules according to which certain intervocalic v’s have the sound of English v rather than English w. For more information see p. 317 in Yup’ik Eskimo Grammar (Reed et al. 1977). For a description of the pronunciation of v in Norton Sound, Hooper Bay–Chevak, Nunivak Island, and Egegik see the section on “Yup’ik Dialects” in this Introduction.

80 For information on the distribution y and z in General Central Yup’ik, see pp. 318 –319 of Yup’ik Eskimo Grammar; for the distribution in other Yup’ik dialects, see below.

81 A few words in certain dialects start with ûg, and at the beginning of a word ûg sounds like English w. Examples are
mainly in certain demonstrative pronouns and words derived from them. Examples are *aŋna* ‘the one going’ and *taŋgaam* ‘however’. Phonetically *uŋ* is [ɣʷ].

For most of Central Yup’ik this is the voiceless counterpart of *uŋ*, that is, it is a voiceless labialized front velar that sounds like English *wh* in ‘which’ (for those English speakers for whom ‘which’ and ‘witch’ sound different). Examples are *wii, wiinga* ‘I, me’, and *wani* ‘right here’. Phonetically *w* is [ʍ].

This is the labialized counterpart of *r* and occurs only in some words containing the postbase *-uɾluq* ‘poor dear one’. Examples are *caɾuɾluq* ‘poor dear thing’ and *mingquɾuɾluq* ‘his poor dear needle (compare *tuntutuɾluq* ‘eating caribou’). Phonetically *uɾ* is [ɾʷ].

This sound, the labialized counterpart of *rr*, is quite rare, occurring only in words such as *yaqəɾəɾani* ‘on its wing’, also pronounced *yaquani* without *uəɾ*. Phonetically *uəɾ* is [ɾʷ].

Note that some Yup’ik books omit the ligature entirely, thus not differentiating between, for example, *uŋ* and *uŋ*, but therein posing little or no difficulty for readers who know the language.

A handful of words borrowed from Inupiaq (or English) and used only in the Yup’ik area adjoining Inupiaq territory have a retroflex, Inupiaq-type ‘r’, written here *r*, which sounds somewhat like the *r* or *s* in the English word ‘measure.’

**Nasals**

*Nasals* are produced by the passage of air through the nose. Like fricatives, nasals are continuants. Yup’ik has voiceless as well as voiced nasals.

Yup’ik *m* is like English *m*. An example is *maani* ‘here’.

This is the voiceless counterpart of *m*, made with the mouth in the position for *m* but with the vocal cords not vibrating while the air is being blown out through the nose. An example is *anmía* ‘he also put it outside’. Phonetically [m].

Yup’ik *n* is like English *n*. An example is *nuna* ‘land’.

This is the voiceless counterpart of *n*. An example is *qayamteɾni* ‘in our kayak’. Phonetically [ŋ].

Yup’ik *ng* is like the English *ng* in ‘singer’ (for those English speakers for whom the *ng* in ‘singer’ sounds different from the *ng* in ‘finger’). An example is *angun* ‘man’.

This is the voiceless counterpart of *ng*. An example is *qimugəɾguq* ‘it is a dog’. Phonetically [ŋ].

Some writers use *m, n,* and *ng* with lines over them instead of *m̬, n̬,* and *ng̬,* and some books omit any marks distinguishing voiceless from voiced nasals, but therein posing little or no difficulty for readers who know the language.

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**uŋasek** ‘arctic hare’ and **uŋasqituq** ‘he slipped’. Note that some people feel uncomfortable with this spelling and prefer to write **uŋayaratuli** for **q̬uŋayaratuli** ‘plunderer’, though the first spelling would make the rhythmic length pattern (see below) incorrect. When it occurs immediately before or after a stop consonant, *uŋ* is voiceless, for example *aŋkut* ‘the ones leaving’, which could also be spelled *awkut*.

82 When not next to a stop consonant, in the Hooper Bay-Chevak dialect and the Norton Sound dialect and the villages of Tununak and Newtok *w* is a voiced labialized front velar fricative [ɣʷ] or [w], as observed above.
GENERAL INTRODUCTION

Vowels

Yup’ik full vowels (that is, a, i, and u, but not e) may occur either long (written double) or short (written single). In addition, two unlike full vowels may form a vowel cluster.

a  Yup’ik a is much like the English a in ‘what’. Examples are ata ‘look here’ and aata ‘father’.

u  Yup’ik u is like English u in ‘Luke’. Examples are yuk ‘one person’ and yuuk ‘two people’. Next to a back velar, Yup’ik u sounds somewhat like English o in ‘cork’, for example uquq ‘oil’. u may be devoiced when it occurs between q and rr, or between k and gg; as in nasquraq ‘his head’ and atkuq ‘his parka’.

i  Yup’ik i has a sound midway between English i in ‘hit’ and English e in ‘he’. Examples are inna ‘the aforementioned’ and innuq ‘medicine’. Next to a back velar, i more closely approximates the sound of English i in ‘hit’. Compare the i’s in iqmik ‘chewing tobacco’.

e  The vowel e in Yup’ik is like the e in the English word ‘roses’. At the beginning of Yup’ik words, e is often silent or nearly so. Examples are erenret ‘days’ and epulk ‘one with a handle’. Between voiceless consonants, e is often voiceless, as in tekeq ‘index finger’ and keqestrelregket ‘the two that bit them’. Phonetically e varies between [a] and [i].

Automatic Devoicing

A fricative written single or a nasal written without the accent mark will be voiceless in certain environments.

1) An s at the beginning of a word and any fricative at the end of a word are voiceless, for example sugtuq ‘he is tall’ and qayacuar ‘little kayak’.

2) A fricative next to a stop or that follows a voiceless fricative is also voiceless. For example, the l is voiceless in puqla ‘warmth’, elpik ‘you’, and neqerrluk ‘dried fish’.

3) A nasal that follows a stop or a voiceless fricative is voiceless; for example, the ng is voiceless in angutnguuq ‘it is a man’ and allngik ‘patch on a boot sole’. However, a nasal that precedes a stop or a voiceless fricative is voiced; for example, the ng is voiced in tengtaa ‘it blew it away’ and tenglluku ‘blowing it away’.

Marked Gemination

If a consonant is followed by an apostrophe and then a vowel, then that consonant is geminated. This means that the preceding syllable ends with that consonant and the following syllable begins with the same consonant, so that it sounds as if it is being held briefly before being released, as is the case with the k sound in the English word ‘bookkeeper’. Yup’ik examples are taq’uq ‘he quit’ (compare taq’uq ‘braid’) and muluk’tuq ‘milk’. These apostrophes are counted phonetically as consonants, since the apostrophe indicates a doubling of the consonant it follows. (Other uses of the apostrophe are discussed later.)

83 However, a “rhythmically lengthened” single vowel is just as long as a double vowel in the same position, the difference between the underlying lengths of the two being manifest in its effect on the preceding consonant (see the explanation of rhythmic length and automatic gemination below). See also the section below on Yup’ik dialects for effects of “vowel compression,” which shortens a double vowel in some dialects.

84 For some writers and books this applies to all initial fricatives, not just s. For those writers, luuskaaq ‘spoon’, would imply voiceless initial l, so they would write luuskaaq with the apostrophe used to show that l is not “truly” initial and hence is voiced.
**Syllabification**

Yup'ik syllables are of the following types (where V represents a vowel and C represents a consonant): 
CV, CVV, CVC, CVVC, and, at the beginning of a word, also V, VV, VC, and VVC. A syllable is open if it ends in a vowel (CV, CVV, V, VV) and closed if it ends in a consonant (CVC, CVVC, VC, VVC). A syllable is light if it contains one vowel (CV, CVC, V, VC) and heavy if it contains two vowels (CVV, CVVC, VV, VVC).

For example, the word *mit'eqataryaqellruuq* 'it was about to alight (but didn’t)', is divided into syllables: *mit/'e/qa/tar/yaa/qell/ruuq*. The first syllable, *mit*, is closed and light; ‘*e* and *qa* are open and light; *tar* is closed and light; *yaa* is open and heavy; *qell* is closed and light; and *ruuq* is closed and heavy.

**Stress and Related Features of Pronunciation**

Stress is a very prominent feature of Yup'ik pronunciation. It is determined by the pattern of light and heavy, closed, and open syllables in a word.

**Primary Stress (Inherent and Rhythmic Stress)**

Initial closed syllables (except for stress-repelling bases, discussed below) and heavy syllables have inherent stress.

Rhythmic stress, on the other hand, falls on every syllable following an unstressed syllable (subject to the rule of stress retraction described below). For example, in the word *nan/var/pag/teng/naq/ngai/cug/nar/quq* ‘he probably won’t try to go to the big lake’, the syllable *nan* has inherent stress because it is initial and closed, and *ngai* has inherent stress because it is heavy. Following these two inherently stressed syllables are unstressed syllables *var* and *cug*, and following these are rhythmically stressed *pag*, *naq*, and *nar*. Using ’ to represent stress, we can display this thus: *nán/var/pág/teng/náq/ngái/cug/nár/quq*.

**Stress Retraction**

This principle is followed by all of Central Yup’ik except for the Norton Sound dialects: If the syllable on which rhythmic stress is due to fall is open, is nonfinal, and follows a closed syllable, then stress is retracted to the preceding syllable. For example, in the word *ang/yar/pa/li/ciq/sug/nar/quq* ‘he probably will make a big boat’, after the syllable *ang*, which has inherent stress, rhythmic stress is due to fall on *pa*, but since this is an open syllable following the closed syllable *yar*, stress is retracted to the syllable *yar*. Rhythmic stress next falls on *li*, and after that on *sug*: *áng/yár/pá/li/cíq/súg/nar/quq* (but in Norton Sound, where stress retraction does not apply: *áng/yár/pá/li/cíq/sug/nár/quq*).

**Loss of Stress in Final Syllables**

A final syllable loses its stress. For example, in *angyaqa* ‘my boat’ and in *angyaqaa* ‘it is his boat’, the final syllables *qa* and *qaa* lose their stress.

**Rhythmic Length**

A prime vowel of a stressed open light syllable will be lengthened in pronunciation. This is called rhythmic lengthening. In the above example, *angyarpaliciq sugnarquq*, the i of the open stressed syllable *li* is rhythmically lengthened. The vowels in the syllables *ang* and *sug* are not lengthened because even
though these syllables are stressed and light, they are closed rather than open; thus, using the “Phonology and Orthography” section of this introduction to indicate rhythmic length, áng/yár/pa/lî/ciq/súg/nar/quq.

Automatic Gemination

There are two circumstances in which a consonant will be pronounced geminated though not followed by an apostrophe in the spelling.

1) The initial consonant of a heavy syllable that follows an unstressed open light syllable will be automatically geminated. For example, the c in angyacuar ‘little boat’ is geminated, but not the c in qayacuar ‘little kayak’, nor in qaicuar ‘little wave’, because in the second and third examples the syllable preceding c is stressed.

2) The consonant following a stressed e in an open syllable is automatically geminated. For example, the second m in tumemi ‘on the trail’ is geminated, as is the rr in nipteqerru ‘turn it off, please’.

Automatic gemination serves to distinguish a heavy vowel from a rhythmically lengthened light vowel; for example, in atata ‘paternal uncle’ the first t is automatically geminated, while in ataata ‘later on’ the middle a is rhythmically lengthened and sounds just as long as aa, but the t preceding it is not geminated.

Secondary Stress

A syllable preceding a heavy syllable receives secondary stress; thus in nerciqsugnarqaa ‘he will probably eat it’, the syllable ner has inherent stress, sug has rhythmic stress, and nar has secondary stress: nér/ciq/súg/nár/qaa. Note that secondary stress is phonetically identical with primary stress, but in rule ordering is assigned at a later stage.

Stress-Repelling Bases

The semantically empty bases ca- ‘what, something, to do something’, pi- ‘thing, to do’, and ki- ‘who’ do not have inherent stress even when they are in closed (initial) syllables. Thus in pin/qíg/teng/náq/sug/nár/quq ‘he is probably trying again’, the first syllable does not have inherent stress; instead, rhythmic stress starts on the second syllable (compare mén/qíg/téng/naq/súg/nar/quq ‘he is probably drinking water again’). These stress-repelling bases can have retracted stress and secondary stress, and they will have inherent stress if they are part of lexicalized bases. An example of the latter situation is the Kuskokwim and Bristol Bay base cange- ‘to catch fish or game’, which is derived from ca- ‘what, something, to do something’ and -nge- ‘to acquire’, but which gets inherent stress, as in cáng/yug/tuq ‘he wants to catch fish or game’, in contrast with the non-lexicalized combination of ca- and -nge-, which does not get inherent stress, as in cang/yúg/tuq ‘he wants to acquire something’. The standard Yup’ik orthography does not have a mechanism for indicating that a closed initial syllable is unstressed. Thus, the standard orthography underdifferentiates in some cases with regard to these three bases. The almost obsolete base ete- ‘to be’ is also stress-repelling (see its listing in the Bases section).}

85 Concerning the issue of stress-repelling bases, see Jacobson 1984b.
The Apostrophe

The apostrophe serves several functions in Yup’ik, depending on the letters around it.

1) After a consonant and before a vowel (C’V), the apostrophe indicates gemination, as previously mentioned.

2) After a vowel and before the consonant r (V’r), the apostrophe indicates that the syllable in which it occurs and the preceding syllable as well are both to be stressed, when without the apostrophe this would not be so. For example, melugtu’rtuq, i.e., me/lúg/tú’rtuq ‘he keeps smoking or sucking’ (compare melugturutuq, i.e., me/lúg/túr/tuq ‘he is eating fish eggs’); and neryartu’rtuq, i.e., nér/yár/tú’rtuq ‘he keeps eating berries as he picks them’ (compare neryarturtuq, i.e., nér/yár/túr/tuq ‘he is going somewhere to eat’).86

3) Between two vowels (V’V), the apostrophe blocks gemination of a preceding consonant. For example, in atu’urkaq ‘garment’ the t is not geminated, and in apa’urluq ‘grandfather’, the p is not geminated. The apostrophe has the same effect as if it were a consonant. (It is not, however, a glottal stop.)

4) Between two consonants (C’C), the apostrophe either (a) prevents the separate sounds of n and g from being read as the single sound ng, as in can’get ‘grass’ (compare cangacit ‘how are you?’), or (b) prevents automatic devoicing as in it’gaq ‘foot’ where the g is voiced (compare nutga ‘his gun’), and tek’ni ‘his own index finger’, where the n is voiced (compare cakneq ‘very much’).

5) At the end of a word the apostrophe indicates that the word is a shortened form; for example, qaill’ is a shortened form of qaillun ‘how’.

6) See the section on Yup’ik dialects, below, for special uses of the apostrophe in particular dialects.

7) In some Yup’ik books, though not this dictionary, an apostrophe is used before a voiced initial fricative.87 Thus one will see ‘gilertuq where we would have gilertuq ‘he is moving, traveling’.

Note that uses 2 and 3 are necessitated by perturbations in the rhythmic stress system caused by ar-deletion (see the Grammar section).

The Hyphen

The hyphen serves four functions in Yup’ik.

1) It separates elements of a word that are not in the Yup’ik orthography (i.e., English borrowings spelled in the English way) from the Yup’ik suffixes attached to them, as in college-arluni ‘going to college’.

2) It separates enclitics at the end of a word from the main body of the word and from each other. An example is nuna-llu-qaa? ‘and the land?’.

3) It indicates an overlong vowel in the words aa-ang and ii-i, both meaning ‘yes’.

4) As in English, it is used at a syllable boundary for word division at the end of a line of writing.

Comparison of Modern and Older Orthographies

The modern orthography as used in this book differs in a number of ways from the older orthographies developed by, or under the influence of, Moravian and Catholic missionaries. The following chart of correspondences indicates the main differences.

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86 See Practical Grammar of … Yup’ik, pp.187–189 concerning this issue and the optionality of the apostrophe.

87 See footnote 8 above.

88 See Practical Grammar of … Yup’ik, p. 12.
General Introduction

Modern Orthography  Older Orthographies

\( c \)  \( ch, ts, tsh \)

\( q \)  \( k, k \) (distinguished from front \( k \), if at all, by choice of symbol for preceding vowel  
\[ see below \]

\( w \)  \( wh \)

\( vv \)  \( f \)

\( ll \)  \( tl, \text{̇}l, \text{̄} \)

\( ng \)  \( ng, \text{̃} \)

\( u \)  \( u, \text{̄} o \) when preceding a back velar

\( i \)  \( i, \text{̄} e \) especially when preceding a back velar

\( e \)  \( i, \text{̄} \text{no vowel written at all} \)

vowel length  not indicated, or indicated by  \(^{\wedge}\) over the vowel, whether length is rhythmic or otherwise

consonant germination  not indicated, or indicated by doubling the consonant in question, or by  \(^{\prime}\) on the preceding vowel, whether germination is automatic or otherwise

Published Sources of Quoted Examples

Books, booklets, and compact discs (those without comment are school booklets, only in Yup’ik)

AGA 1996 — Agayuliyararput (Fienup-Riordan ed. 1996) [elders from Yukon, Kuskokwin, Nelson Island, and Nunivak talk about dances and masks, and they tell traditional stories and person narratives; transcribed and translated by Marie Meade]

ANG 1977 — Angalgaam Qanemicuararaak (Afcan 1977a)

BES n.d. — Best Beginnings, Alaska’s Early Childhood Investment (State of Alaska)

CAL 1981 — Caliarkat Qaneryaramek Elicalriani (Paukan 1981a)

CAM 1983 — Cama-i Book (Vick 1983) [includes one traditional story in Yupik with translation by John Wassillie Sr. from the Kuskokwim]

CAT 1950 — Catholic Manual of Prayers in Innuit (Lonneux 1950) [lower Yukon or Norton Sound (Kotlik) dialect; published in an old orthography, unpublished manuscript transliteration by Walkie Charles used here]

CAU 1985 — Cauryarnariuq (Mather 1985) [elders from the Yup’ik entire area north of Bristol Bay talk about old time celebration and beliefs; no English translated]

CET 1971 — Cetugpak (Blanchett 1971) [traditional story from the Kuskokwim, included in PRA 1995]

CEV 1984 — Cev’arniut Qulirait Qanemciit-Illu (Woodbury ed. 1984) [Chevak traditional stories and person narratives]

CIK 1972 — Cikemyaq (Afcan 1972)

CIU 1977 — Ciutitimi Qavangua (Nicori 1977)

CIU 2005 — Ciuliamta Akluit (Fienup-Riordan ed. 2005b) [elders from Yukon, Kuskokwim, Nelson Is., and Bristol Bay talk about museum objects and the cultural practices associated with them, also tell traditional stories; transcribed and translated by Marie Meade]
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CUN 2007 — Cungauyaraam Qulirai (Blue 2007) [Annie Blue of Bristol Bay and the Kuskokwim tells traditional stories; transcribed and translated by Eliza Orr, Ben Orr, and others]

EGA 1973 — Egacuayiit Kenurraita Tanqiiit (Afcan 1973)

ELD 1984 — Elders’ Conference (Alexie and Morris eds. 1984) [with translation]


ELN 1990 — Elnguq (Jacobson, A. 1990) [novel about Yup’ik life in the mid-1900s; written in Kuskokwim Yup’ik; translation published separately (2008)]

ESK 1899 — The Eskimo about Bering Strait (Nelson 1899) [includes one traditional story from Norton Sound in Yup’ik in the author’s own orthography; transliteration from unpublished manuscript by Irene Reed used here]

GET n.d. — Get the Most Out of Your Weatherized Home (State of Alaska, Department of Community & Regional Affairs n.d.) [translation, in Kuskokwim dialect, of separately published English pamphlet]

GRA 1901 — Grammatical Fundamentals of the Innuit Language (Barnum 1901) [has half a dozen traditional stories from Nelson Is. and north along the coast; all with notes, one with literal translation; published in author’s own orthography; transliteration from unpublished manuscript by Martha Teeluk used here]

GRA 1951 — Graded Catechism in Innuit (Lonneux 1951) [published in an old orthography of Yup’ik; transliterated as needed here by dictionary compiler]

JOE 2008 — Joe Paul’s Yup’ik Songs and Stories (Alaska Native Language Center 2008) [compact disc of original songs, translated hymns and traditional stories with pamphlet transcribed and translated by Anna Jacobson]

KAI 1977 — Kainiqellriit (Samson 1977)

KAP 1998 — Kapuckaryaraaq (White 1998)

KAV 1972 — Kaviaren Kawirilra (Teeluk 1972) [traditional story from the Yukon, included in PRA 1995]

KIP 1998 — Kipnirmiut Tiganrita Igmiirtlrit, Qipnermiut Tegsanrit Egmirtellrit (Fredson et al. 1998) [elders from Kipnuk (Canineq dialect) give personal accounts; various transcribers; no English translation]

KUP 1977 — Kupcaar Yugpak-llu (Manutoli 1977a)

KUU 1971 — Kuul’tilakessaq Pingayun-llu Taqukaat (Afcan 1971a) [Kuskokwim dialect]

KUU 1977 — Kuul’tilaksaq Pingayun-llu Taqkat (Afcan 1977b) [Yukon dialect]

LIT 1972 — Liturgy and Hymns in the Yup’ik Eskimo Language (Eskimo Language Workshop 1972) [transliteration of Moravian prayer book into the modern standard orthography by Joseph Albrite and Calvin Coolidge of YUA 1945 (see below) with a few substantive revisions]

MAC 1977 — Macauskaarriuk Negair-llu (Gauthier 1977)

MAN 1977 — Management of Change (Alaska Native Foundation 1977) [translation by Anna Jacobson of English original]

MAQ n.d. — Maqaruq, Tan’gerliq Usvituli-llu Iggiapuniq (Lupie n.d.)

MAR 2001 — Martha Teeluk-aam Qulirat Avullri Erinarissuutetun Agnes Hootch-aamek (Jacobson, A. 2001a) [traditional stories told by a Norton Sound (Kotlik) speaker; recorded in the 1960s; no English translation]

MAR2 2001 — Martha Teeluk-aam Qulirat Avullri Erinarissuutetun Ukunek Yugnek Evon Benedict, Charlie Hootch, Anna Lee, Matilda Oscar, Isaac Tuntisuk-llu (Jacobson, A. 2001b) [traditional stories told by Norton Sound (Kotlik), Lower Yukon, and Kuskokwim speakers; recorded in the 1960s; no English translation]

MIK 2006 — Mikelnguut Yuarutait Yugcetun (Alaska Native Language Center 2006) [compact disc of originally Euro-American children’s songs with booklet of transcriptions and translations]
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NAA 1970 — Naqqsugenarqelriit vol. 1; no. 3 (Eskimo Language Workshop 1970) [journal issue; earlier form of modern standard orthography with English translation]

NAA 1971 — Naqqsugenarqelriit vol. 1; no. 4 (Eskimo Language Workshop 1971) [journal issue; earlier form of modern standard orthography with English translation]

NAT 2001 — Native American Oral Traditions — Collaboration and Interpretation (Mather and Morrow 2001) [traditional story from Kuskokwim with English translation]

NEK 1981 — Nek’a (Paukan 1981b) [Lake Iliamna children’s booklet]

NEL 1978 — Nelget Cali-llu Ekem Arenqiallugucygailkutitnek (State of Alaska, Division of Insurance, Department of Commerce, and Economic Development 1978) [translation by Anna Jacobson of separately published English pamphlet]

NUK 1977 — Nukalpiaq Aya’tuli (Ivon 1977)

ORT 2006 — Orthodox Choir’s Handbook (Nicolai, Martin 2006) [Yup’ik, English, and transliterated church Slavonic]

PAI 2008 — Paitarkukenka (Andrew 2008) [elder Frank Andrew (Canineq dialect) talks about kayak building and other aspects of hunting and trapping; transcribed, translated, and edited by Alice Rearden, Marie Meade, and Ann Fienup-Riordan]

PEK 1977 — Peksut Piyaqagat (Afcan 1977c)

PRA 1995 — Practical Grammar of the Central Alaskan Yup’ik Eskimo Language (Jacobson, S. 1995) [contains a number of model conversations and other Yup’ik readings written by Anna Jacobson, and several traditional stories and children’s stories by others; the readings and stories are without English translations; for quotations from pages 396, 460, 461, and 462 one should see the second, corrected printing dated 1997 or beyond and indicated here as PRA 1995*]

PUP 1977 — Pupituukaar (Manutoli 1977)

QAI 1984 — Qaillun Issaluum Saskungellra (John 1984) [story by Evon John from Bristol Bay; includes English translation]

QAN 1995 — Qanemcikarlungi Tekitnarqelartuq (Orr and Orr 1995) [Nelson Is. elders tell traditional stories, with translation]

QAN 2009 — Qanruyutet Innruugut (Rearden and Jacobson, A. 2009) [elders talk about Yup’ik child-rearing precepts, traditional abstinence practices, etc.; Yup’ik with English translation]

QAS 1977 — Qasrulek, Qasrulek (Tunuchuk 1997)

QES 1973 — Qessanquq Avelnqaq (Mather 1973)

QUA n.d. — Quarruuk (Berlin and Alexie n.d.)

QUL 2003 — Qulirat Qanemcit-Illu Kinguvarcittalriit (Fienup-Riordan ed. 2003) [elder Paul John from Nelson Is. talks about various aspects of Yup’ik culture, directing his talk toward young adults; transcribed and translated by Sophie Shield]

SBO 1896 — Sbornik Tserkovnykh Pesnopeniy i Molitvocloviov na Aglemyutsko-Kuskokvimskom Narechi (n.a. 1896) [Russian Orthodox prayer book written in Aglurmiut-Kuskokwim dialect by Netsvetov, Bel’kov, and Orlov; in Cyrillic orthography for Yup’ik; transliteration here as needed by dictionary compiler]

SOC 1946 — Social Culture of the Nunivak Eskimo (Lantis 1946) [includes four traditional stories written in an imprecise orthography; transliterated into the modern orthography by Lars Kristofferson 1982]

TAP 2004 — Tapramiuni Kassiyulriit (Bogeyaktuk and Steve 2004) [discussion of Stebbins dance festival for Anatole Bogeyaktuk and Charlie Steve (mixed lower Yukon and Nelson Is. dialect), Stebbins elders; transcribed, translated, and edited by Sophie Shield, Marie Meade, and Ann Fienup-Riordan]

TAQ 1977 — Taqukaq Qanganaq-Illu (Breiby 1977) [Bristol Bay children’s booklet]

TUK 1974 — Tukutukuarall’er (Joe 1974)
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UQU 1971 — Uqumyak (Afcan 1971c)
UUT 1974 — Utetka’aq Meqam’amek At’lek (Blanchett 1974) [Yukon dialect version by Pascal Afcan]
WHE 2000 — Where the Echo Began (Fienup-Riordan ed. 2000) [includes one traditional Nunivak story by Robert kolera translated and translated by Marie Meade]
WOR 2007 — Words of the Real People (Fienup-Riordan and Kaplan eds. 2007) [includes several traditional stories with translation from Nunivak Is. and translated and edited by Howard Amos and Robert Drozd]
YUA 1945 — Yuurutit (Moravian Church 1945) [Moravian prayer book, a revised and expanded version of the 1928 book; in an old orthography by Ferdinand Drebert (and others); transliterated with some changes in wording as LIT 1972]
YUP 1996 — Yup’ik Phrase and Conversation Lessons (Jacobson, A. 1996) [booklet contains model Yup’ik phrases and conversations with translations; includes compact disc of the Yup’ik only]
YUP 2005 — Yupii Qanruytat / Yup’ik Words of Wisdom (Fienup-Riordan ed. 2005a) [panel discussion by Yup’ik elders from Nelson Is., Canineq, and Kuskokwim about Yup’ik traditions and rules of interpersonal behavior; transcribed and translated by Alice Rearden and Marie Meade]
YUU 1995 — Yuut Qanemciit (Tennant and Bitar eds. 1995 [1981]) [traditional Yup’ik stories, personal narratives, and short topics, by various elders from Kuskokwim, Yukon, Nelson Is., and Canineq; various transcribers and translators; page references here are to the more readily available 1995 edition]

Unpublished (transcriptions, translations, and some audio in the Alaska Native Language Archives at the University of Alaska Fairbanks; transcriptions (only) are also included in Appendix 11.)

UNP1 — Anuurluqellriik [Norton Sound (Kotlik) traditional story (about a boy who, having magically eaten too much, couldn’t fit through the door but could fit through the eye of his grandmother’s needle) told by Martha Teeluk]
UNP2 — Mequpayagaq [upper Kuskokwim story (about an older unmarried woman who married a stranger and regretted it; the storyteller’s dog frames the story) told by Charles Fogy of Sleetmiut]
UNP3 — Akerta Iraluq-llu [Norton Sound (Kotlik) traditional widespread Eskimo story (about the origin of the sun and the moon) told by Martha Teeluk]

From Websites

WEB1 — Chevak website [traditional story by Joe Friday, transcribed by Rebecca Kelly; no translation]
WEB2 — Mekoryuk website [traditional Nunivak story by several elders; translation included]

Bible translations

Isaiah — (American Bible Society 2007) [abbreviated as ISAI.; see Pentateuch-at . . . below for translation and publication information]
Jonah — (American Bible Society 2007) [abbreviated as JONA.; see Pentateuch-at . . . below for translation and publication information]
Kaneriarakgtar — (American Bible Society, 1956) [the New Testament translated and published in part in the early 1900s, revised and published in an old orthography in full 1956 (Ferdinand Drebert and other translators (unknown)); books of the New Testament listed by English name (Matthew abbreviated to MATT.; Romans to ROMA. 1st Corinthians to 1CORI.; Revelations to REVI.); transliteration of the first
three Gospels to the modern standard orthography by Sophie Shield]

*Pentateuch-at Psalm-at Proverbs-aat* — (American Bible Association 2005) [large part of the Old Testament published translated and published in the modern standard orthography (translated by Peter Andrew, Teddy Brink, Elsie Mather, Elizabeth Howard, and others); books of the Old Testament listed by the names given in this publication: AYAG. — Genesis (Ayagniqarraaq), ANUC. — Exodus (Anucimallrat), LEVI. — Levites (Levite-artaat), NAAQ. — Numbers (Naaqumallrat), ALER. — Deuteronomy (Alerquutet), PSALM — Psalms (Psalm-at), and AYUQ. — Proverbs (Ayuqucirtuutet); note that Genesis was published alone earlier as *Ayagniqarraami* (ABS 1996) and that minor changes have been made in it.]
BASES
aa-ang yes; you’re welcome # exclamatory particle; = aang; cf. anger-; < PE a(a)ŋ

aagciuk fish meatball made of the soft meat and bones of spawned-out fish, cooked by dropping in boiling water #

aaggacungar- to shake hands # aaggacungaraa ‘he is shaking hands with him’; NUN; < aaggacungar, aagg-

aaggaq hand # NUN, some BB; = aiggaq; < PE aðya(r); > aaggacungar- aagg-

aaggaqtaaq decorated ceremonial glove # BB; = aiggaqtaaq; < aaggaq-qetaaq

aaggi- to wash the hands # aaggiuq ‘he is washing his hands’; NUN; < aaggaq-i-

aaggsak, aaggssaq starfish; decorated ceremonial glove # < PE aagli aaggsak, aaggsaq

aaggulunguaq Pallas buttercup (Ranunculus pallasii) # NUN(A)

Aaguq area upriver of Brown’s Slough in Bethel #

aakaq mother # NSU; from Inupiaq aaka, but note PE a(a)kar

aakulagte- to feel confused # aakulagtuq ‘he feels confused’; aakulagtaa ‘he feels confused over it’ / Carraat tauğaam ilait cimiqautuq, aakulagkguq gallerkait naaqestemegmun pitekluku. ‘A few of those, however, are changed on account of the confusion they could cause to their readers.’ (KIP 1998:xix)

aalalaq flounder (species?) # EG

aalemtaalaraal- to gulp down liquid # Tua-i tuani Apanuugpak qamllermi taryumek maaken aalemtaalalliniuq ‘Apanuugpak in his panic and desperation was gulping down salt water.’ (CIU 2005:46); cf. qaalemtaar-

aalemyaaq small snail (species?) # Aalemyaalem, uluni anlluku / uluni antenrilkagu tuqciqamken. ‘Snail, it sticks out its tongue / if it doesn’t stick out its tongue, I’ll kill you.’ (jingle spoken when seeing a snail)

aaleqcii- to tickle # aaleqcii ruq ‘he is tickling her’ / = aavleqcii(ar)-, leqcii

aaliqilia ring finger # K, CAN, NI

aalruigtte- to argue # aalruigt ‘they are arguing’

aalukuyaq swing (recreation equipment) # and aaluuyaaq to swing (at play) # NUN; = aaluuyaaq and aaluuyaaq-

aalugiq gull (species?) # NUN, EG

aaluuuyaq swing # and aaluuyaq- to swing # aaluuyaruaq ‘he is swinging’; aaluuyaraa ‘he is swinging him in his arms’, ‘he is pushing him on a swing’ / Tua-i-llu aaluuyaliluteng naparpiin avayaanun ilavkuum iquq qillrullukek. Aqumraarluteng uivqarluku qip’ilrilacetun aaluuyaaq angiarcaqluteng. ‘And they made a swing tying the ends of a rope to a branch of a large tree. After sitting down (on it) they spun the swing around like something being twisted and let it suddenly untwist.’ (ELN 1990:101); = aaluuyaaq and aaluuyaaq-

aamaq female breast # and aamar- to suckle; to suck on breast or bottle # aamartuq ‘he is suckling’; aamaraa ‘he is sucking it’ / aamak ‘breasts’; < PE ama-; > aamar, aamarte-

aamarcuun, aamarrsuun baby bottle # < aamarcuun, aamarcuun
aamarte- — aaqcurliq

aamarte- to breastfeed; to bottle-feed # aamartaa
‘she is breast- or bottle-feeding him’ / Aaniin-
llu aamarqaruuluelliun aipaqesqelluku
qanruqaru thrukkurn. ‘And after her
mother breast-fed him and after she
told her to stay with him she lit the fire.’ (ELN 1990:13)
< aamar-te

aana mother # aanii ‘his mother’; not used in NSU
(see aakaq); > aanak, anakalliiq, anakellriit,
Aaniq, aanir-; < PE a(a)na
aanak the two men dressed as women who
collect food door to door during the
“Aaniq” (q.v.) holiday # Cali ilaitni
aanak maligtestengqerraqlutek tanguululek
aperluki qimugtekegnek. ‘Also sometimes the
two “mothers” would have people following
them, boys called “their dogs”.’ (CAU 1985:51);
literally: ‘mothers’; < aana-ke

aanakellriit the children of the household #
literally: ‘the ones having (the same) mother’;
Unuakani-llu unuakumi makcara’arluaqek qanrutkeciqaput.
‘Every day the children of the family
got up early in the morning because they were
going to work on the smelt, and they’d prepare
stringers from alder shoots.’ (PRA 1995*:461);< aana-ke

Aanakalliiq, Ananakallir(aq *) legendary baby
with a big mouth that ate his mother and others
# Aanakalliiq had a mouth that stretched to his
ears.’ (AGA 1996:208);< aana-
aanaspuk lever; peavy # perhaps from English
‘handspike’; = anaspuk
aang yes; you’re welcome # exclamatory particle;
= aa-ang; cf. anger-; < PE a(a)n
aangaq quicksand # HBC
aangaayuk spirit of the dead #
aangayucuar(aq *) baby # < ?-cuar(aq)
aangiikvak spectacular eider (Somateria fischeri)
# HBC, NUN; cf. angiikvak ‘common eider’
(Somateria mollissima)
aangiilaaq angel # Tanaqilia aang’gilaq Michael-aq
ikayurkut caknaallemteri, yurnakekikut-lu . . .
‘Holy angel Michael, help us in our struggles, and
defend us . . .’ (CAT 1950:10); from Russian ángel
(ángel); = aan’gilaq, an’gilaq

aangruyak weapon to kill a sea mammal hit by a
harpoon; sea mammal dispatching implement #
aanguluqtuute- to manhandle; to shake violently
physically # aanguluqtuutaq ‘he is manhandling
him’
aangur- to babysit; to take care of # aanguraa ‘he is
babysitting her’ / HBC
Aaniq, Aaniryaraq indigenous Yup’ik holiday,
celebrated shortly after the “Qengarpak” (q.v.)
holiday, involving men called “mothers” (aanak —
q.v.) — hence the name — going door to door
and collecting food # Qaariitaaq, Aaniryaraq,
Nalugilallrat-llu ciukek qanrutkeciqaput.
Ukut pingayun cayarallrit Nakaciunmun
upytungullurungatellriniit. ‘First we’ll talk about
Qaariitaaq, Aaniryaraq, and Nulugilallrat.
These three activities were preparatory to the Bladder
Feast.’ (CAU 1985:42);< aana-lir-
aanir- to become a godmother; to celebrating the
“Aaniq” holiday in fall time # aaniritut
‘they are celebrating this holiday; aaniraa ‘she
became his godmother’ / Qaariitaaq, Aaniryaraq,
aliggissorretluki taqngata erenret tallimani
Qaariitaaq, Aaniryaraq, and Nulugilallrat.
‘When the five
days of the Qaariitaaq holiday were finished on
the sixth day they celebrated the
Aaniq holiday, holding a festival.’ (CAU 1985:53);< aana-ir

aaniq godmother # aanirtii ‘his godmother’;
< aanir-ta

aankilaq angel # from Russian ángel (ángel);

aapiq partner; companion; mate; spouse; other of
# Aapiq is a part of the pair; other than
# Aapiq is a part of the pair; other than
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aangruq weapon to kill a sea mammal hit by a
harpoon; sea mammal dispatching implement #
aanguluqtuute- to manhandle; to shake violently
physically # aanguluqtuutaq ‘he is manhandling
him’
aangur- to babysit; to take care of # aanguraa ‘he is
babysitting her’ / HBC
Aaniq, Aaniryaraq indigenous Yup’ik holiday,
aaqe- to find (it) dangerous; to be wary of it # aarag-
aaqaq ‘he is wary of it’ / Tuani tua-i nangermi yuarutmi nutaan aaqsuitait enirarautet. Nutaan tua-i atularait. Navegyukata, navegyunrilkata-llu aqe-kenani nutaan nangermi yuarutmi atularait. ‘Finally at the last song, they weren’t cautious about the dance sticks. Whether they were broken or not broken, without concern they sang the last song.’ (TAP 2004:106); < aar1-ke-
aaqucunguaq doll # < -uaq
aaquyaq land or river otter (Lontra canadensis) # EG; also in Orlov-Pinart 1871 (8) for K
aar-1 wary # emotional root; > aaqe-, aarcirtur-, aarite-, aarnaite-, aarnarqe-, aarallr(aq*), aarun, aaryug-, aartar-
aar-2 to say “ah”; to open one’s mouth and emit sound # aartuq ‘he is saying “ah”’; aaraa ‘he is saying “ah” to her’ / < PE a(ð)(a); > aara-, aarcillag-, aarpag-, aayuli
aar- to moan; to scream; to shout; to yell # aaraeq ‘he is screaming’; aaraa ‘he is screaming to her, at her’ / Ellii usianganganani nem ilu-llu tangerlluku pektengnaqluni piyaqaqluni tuaten aarangnaqluni caqerluku putukuni pektengnaqluni piyaaqluni tuaten
aarallr(aq*) scarecrow-like device designed to scare children (away from undesirable behavior or dangerous situations) # < aar1-aq1-ll(raq)
aarayuli red-necked grebe (Podiceps grisegena) # = aayuli; < aara- yuli
aarcillag- to scream; to yell; to shout; to shriek # aarcillagtuq ‘he screamed’ / Tua-i caviggaa tauna tekiteqerluku aarcillakarluni tua-i tumellra pagna kaviriqertelliniluni. ‘When he got to the bear, he gave a short scream and soon his trail started getting red.’ (QUl 2003:156); < aar2-llag-
aarcirtur- to warn of danger # aarcirtura ‘he is warning her’ / aarcirturiu mikelnguut taqumakun pinayukluki ‘he warned the children that the bear might harm them’; < aar1-cir1-tur1-; > aarcirtuun
aarcirtuun warning # Atanrem-Ilu Cain-aq nallunaiulkuciraa aarcirtuunngusqelluku tuqucugtainun. ‘The Lord put a mark on Cain letting it be a warning to those who might want to kill him.’ (AYAG. 4:15); < aarcirtur-n
aariga’ar- to be good; to be nice # aariga’artuq ‘it is good’ / the r in this word sounds like English r or like English s in measure; NSU; from Inupiaq aaqgaraa (aaqiyaa)
aarite- to act recklessly; to act in a foolhardy way # aaritaq ‘he acts recklessly, in a foolhardy way’ / aaritaartuq ‘he is acting recklessly in an obvious way, showing off’; < aar-ite-
aarnaite- to be safe; to not be such as to make one wary # aarnaituq ‘it doesn’t make one wary’ / < aar-naite-
aararqe- to be dangerous; to be such as to make one wary # aararquq ‘it makes one wary’ / Marayat et’ulriami merrm aarnaqenruut. . . . Aarnaargeliriit amllertut imarpigmi. Cali-llu nunami. . . . Ingrit cali aarnarqutait amllertut, . . . ‘Sandbars are more dangerous in deep water. . . . There are many hazards in the ocean, also on land. . . . Also the mountains’ dangers are many, . . . ’ (YUU 1995:69); < aar-narqe-
aarpag- to scream; to yell; to shout # aarpagtuq ‘he is screaming’, aarpagaa (or aarpautaa) ‘he is screaming at her’ / aingallallermini aarpallruuq ‘when he got frightened he screamed’; Tekicamiu taquaq nang’errluni aarpalliniluku, tatamcetaarluku. ‘When he got to the bear, he stood up abruptly and screamed at it, trying to startle it.’ (YUU 1995:13); < aar-rpag-
aarpatuli owl (species ?) # NI; < aarpag-tuli
aarraaliq, aarraangiiq, aarraangiiq (aq*), aarraangiq, aarrangyaraq (HBC form) long-tailed duck (oldsquaw duck) (Clangula hyemalis) # Tuamte-ll’ uksumi atkugkiurnauritkut yaqulegnek, aarraanginek, allanek-llu cali piciatun. ‘And in the winter they would prepare parkas for us out of (the feathered skin of) birds, oldsquaw ducks, and others of all sorts.’ (KIP 1998:137); < PE a(a)-a(n)li; imitative
aarrag string used in telling string stories or making cat’s-cradle figures # and aarrar- to tell a string story # NUN, some BB; = airraq, ayarr’aq; < PE ayabarar
aarar- to tend to be wary by one’s nature; to tend to find things dangerous # aartuq ‘he tends to be wary’ / < aar-tar-
aarun warning # < aar1-n
aaryug- to be wary; to be cautious; to find something dangerous; to be afraid # aaryugtuq ‘he is wary, finds something dangerous’ / aaryuuta ‘he feels concerned on account of what might happen to her’; Aren, umyugaa tua-i gamma aaryugluni iggnayukluni. Tuaten tua-i tamaa-i ataryarakan atraqsailami. Pillinia aaryugnian, “Kitak aaryukuvet . . . iggngaituten, alugken nuagarrlukek atraa. Igciiqenrituten aaryugpek’nak.” ‘Well, she was afraid she might fall because she had never gone down a ladder. When she said she was afraid, he said to her, “Okay, if you are afraid . . . you are not going to fall down. Wet your soles with your saliva and go down. You are not going to fall down; don’t be afraid.”’ (QUL 2003:220); < aar-1-yug-
aasgaaq glove # Cali-llu pikuma aasgaanek cali cikiqanga waten piluku teguluku, elliin-llu asnguaqerluki elliluki-llu. Tua-i-llu wii piksagulluki. ‘And if he gave me gloves, I would do this and take them and try them on and put them down. They would become mine.’ (TAP 2004:80); Y; = aisgaaq, aigsaaq, agyaaq; < PE a9!a(C)a3 (under PE a9!a(3)) aassaqe-to have a secret; to be secretive # aassaqquq ‘he is keeping something a secret’, ‘he is being secretive about something’ / aassaqtaa ‘he keeps something secret from him’; Aassaqusngaitamteggen akiuitairuyucimte . . . ‘We won’t hide from you the fact that we have no more money. . . .’ (AYAG. 47:18); Maa-i tua-i waten aassaqluki-llu taqelteng qemagqurluki makucimun. ‘They would keep those they’d completed (new garments for a son’s new wife) hidden, packed away (in bags) like these.’ (CIU 2005:148); < PY atsaqa- or atyaqa-; aassaqeq, aassaqun aassaqun secret # aassaqukekaa ‘he is keeping it a secret’ / < aassaqe-n
aasectacungir- to hunt for oldsquaw ducks in the spring # NUN(A)
aasektaq teeter-totter; see-saw # and aasektar- to wobble back and forth; to move up and down # NUN(A)
aata father # aatti ‘his father’; aatakellriik ‘father and child’; Melqumeq tangrami teguluku aatami kegginaa qungvaciiraraa, aanami inerqungraani tupagtarkauniluku . . . ‘When she saw a feather she took it and tickled her father’s face, even though her mother told her not to saying that she might wake him up . . .’ (ELN 1990:6); = ata; < PE ata1
aataak, aat’aak fur seal (Callorhinus ursinus) # cf. aatagaq; from Aleut aataax ‘fur seal bull’, but cf. PI a(a)ta(a)q
aatagaq sea otter (Enhydra lutris) # NUN(A); cf. aataak
aatangqa- to be gaping open; to be openmouthed # aatangqaq ‘it is gaping open’; NUN; = aitarte-; < aatar-ngqa-
aatar- gaping open; openmouthed # postural root; > aatar-, aatangqa-; NUN; < PE ayittar-; = aitar-
aatarte- to gape open; to open the mouth # aatartuq ‘it gaped open, he opened his mouth’; aatartaa ‘he spread it open’; NUN; = aitarte-; < aatar-te-
aataruuaq pylorus; the “J”-shaped hooklike section that connects the stomach to the intestine # NUN(A)
aatetetaaq red-necked grebe (Podiceps grisegena) # NSK
aatetvtaaq clam (species ?) # NUN; = taatvtaaq
aatunaoq sourdock (Rumex arcticus) # HBC
aatuuyaarpak small sweet green plant (species ?) part, artichoke-like in appearance, collected for food from mouse caches in the tundra # NI
aavagun wedge # NUN; = aivagun
aavalkucuk onion dome on Russian Orthodox church # cf. aavangtak and -qucuk
aavangtak, aavangtaaq burl from birch tree; onion bulb shaped dome on Russian Orthodox church # iqmiutalliruq aavangtagmek ‘he made a snuffbox out of a burl’; Tua-i-am qaqimaluni nanilrarrayarunlini-lu aavangtagmek, ilu aavangtalucuk red-necked grebe (Podiceps grisegena) # NUN(A); = taavtalucuk
aavaq ghost # EG; also on Khromchenko 1824 list (2) for EG as ‘scoundrel’
aavcaaq dart # and aavcaar- to play darts . . . tua-Ilu tuani qasgimi kalukalriani, malruk tan’gaurluuk aavcaalinirlik. Piinanermegni taum aipaap aavcaaq egttellani aipaap inganun tut’ellinuq, iinga qagerrluku . . . at that festivity in the men’s communal house two boys were
playing darts. ‘While they were doing that, when one threw the dart it struck the other’s eye popping out the eye.’ (YUU 1995:8); < PY aavcaaq

aavseg- to distract # Avani-w’ allanek pitaitellruan, carugarnekn tegqarnaitellruan, aqpiijnek aavsegutnek pitaitellruan, kimima tautaag ciurirmeq-llu takarnaaquni callerkaa. ‘Because there weren’t other matters, because one’s attention wasn’t attracted by lots of things, that is to say because there weren’t distractions, the only issue was respect and care of elders.’ (YUP 2005:18)

aavlaar- to tickle # BB

aavleqciir(ar) aavlequciir(ar)- to tickle # aavleqciiraraa ‘he is tickling him’ / = aaleqciir- leqecirar-

aavurte- to have fun; to entertain; to amuse # aavurtuq ‘he is having fun’; aavurtaa ‘he is entertaining him’ / aavurutekaa ‘he is having fun with him’; . . . allaneten, aliayugcitevkenaki! Aavurrluki piki . . . ‘. . . relieve your visitors’ loneliness! Entertain them . . .’ (CEV 1984:85); Wangkugneng ta ¥ gaam tangvakuneng, aavurciiqut elluarrluteng. ‘However, if they watch the two us they will have some real fun.’ (CEV 1984: 86); HBC; cf.

aayuli red-necked grebe (Podiceps grisegena) # aayulit neqniatut ‘grebes are not tasty’; = aarayuli; < aar-yuli

aayuqaq large crack or crevice in shore-fast sea ice # acaarrluk aged mixture of greens and berries # NSU; < ac’aq-?-rlruk

acaca how little!; how few! # exclamatory particle

acak¹ paternal aunt; father’s sister # acin or acan ‘your aunt’; acakanka aatama alqai nayagai-llu ‘my paternal aunts are my father’s older sisters and younger sisters’; < PE accay

acakkika, acakkik, acak² I told you so! # exclamatory particle used to express delight when someone else is proved to be wrong; cf. postbase -kika

acaluq tray on front of kayak for coiled harpoon rope # Acaluneng-llu pitullrit imkut muragat piliat taprualuum uitaviit, . . . ‘They call those things made of wood where the harpoon line is placed, “acaluq”, . . . ‘ (WEB1); < PE acaluruaq, acalurnaq

acalurnaq skin container # < acaluq-naq² acaluraq snowshoe with upturned front end # < acaluruaq

ac’aq berry; fruit # NSU; = atsaq; > acaarrluk

ac’eci to give the namesake(s) of the deceased a complete set of new clothing during “Elriq”, the ‘Greater Memorial Feast’, or “Merr’aq”, the ‘Lesser Memorial Feast’; to give a couple that is to be married a complete set of new clothing # < at’e-ceti²; > Ac’eciyaraq

Ac’eciyaraq the ceremony of clothing one or more persons as in memory of the deceased # < ac’eci-yaraq

acetu- to be high; to be tall # Mikelnguq-llu ekaraarluku can’t get acetulrit kuigem cetiini akulitnun elia. ‘And after putting the child in they placed him between the tall grasses on the shore of the river.’ (ANUC. 2:3); Piyaqait-llu aukutuissurit irriariat melqurrit acetulaameng, qatellrit imkut. ‘Those pups, the young of the spotted seals, because their hair is long, are white.’ (PAI 2008:88); = astu-; < -tu-; > aceturun; < PE atatu-

aceturun twined grass wall mat # < acetu-?-n

aci area below; area under (positional base used only with a possessed ending); mattress; bed; wild potato Hedysarum sp. (additional LI meaning) # estuulum aci ‘the area under the table’; estuulum aciani
‘in the area under the table’; estuulum acianun ‘to or into the area under the table’; estuulum aciantuq ‘it is under the table’; Ak’a tamaani yuut kassuuccitellruut. Yun’erraq piyugngariaqami yuut aciatgun nasaurlurmek nulirkaminek yualartuq assirliamek. ‘Long ago people never had wedding ceremonies. When a young man became of age he’d look for a girl to marry under the people’s vision (that is, without their being aware of it).’ (YUU 1995:34); Akertem AciArmiu ‘African-American, black person, Negro’ (literally: ‘one who dwells beneath the sun’; this is grammatically anomalous construction); cf. deep root at-; < PY-S aci1; > aciir-, aciqlqaq, aciqlquq, acipluk, aciqsaq, acirneq, acimurte-, acivagte-, acivarq-

aciikuar- for there to be a blizzard under otherwise clear skies # cf. aci; NUN(A)

aciir- to go through the area under something # aciara ‘it went under it’ / qimugtem nep’ut acilquq ‘the dog went under our house (and out the other side)’ / < aci-ir2-; > aciirute-, aciirutet

aciirucaraq portal of the underground below our world for the “little people” (“ircenrrat”) # < aciirute-yaraq

aciirute- to go or be taken to the realm below by supernatural powers # Taqqaam aqvaquaqvaqenaka ilaput-llu ciullguurasqevkenaki inerqurnauraitkut, aciirucarq portal of the underground below our world for the “little people” (“ircenrrat”) # < aciirucek-yaraq

aciiruaq1 fathom-long sealskin line to tie kayaks together # NUN(A)

aciiruaq2 slush under thin ice # NUN(A)

aciirute- the first group of king salmon running under the smelt # Y; < aciir-n-plural

aciirun the part of a river that runs under a bluff or cut-bank # < aci-i2-n

aci’aq1 wading boot # LI; < aci-?

aci’aq2 younger sibling # NSU

aciqlirissuun root pick; digging stick # < aciqlquq-i2-i2-ssuun

aciqalqiq floor area at side of fireplace in a sod house # NUN(A); < aci-?

aciqlquq plant root; tree stump # Tua-il-lu nagteurlurluni-am aciqlqullumun paallageurlurluri. ‘And then — poor thing — she tripped on an exposed root and — poor thing — fell face forward.’ (ELN 1990:54); < aci-qq-

aciqilquq to go or be taken to the realm below by supernatural powers # Taum-llu agayulirtem aciauq Mecaq’aq; Beaver-aamek. ‘He had the name Paluqtaq. When that priest named him, he translated his name and named him Beaver.’ (YUU 1995:29); < ateq-lir-; < PE aci3-

aciqilquq to lie on one’s side and watch someone work # NUN(A)

aciqaq1 high skin boot # Y, HBC; < aci-?

aciqsaq short skin boot # Y, HBC; < aci-?

aciqsaq plant root; tree stump # NUN; < ac-ir2-

aciqsaq sled; area under cache where fish is dried # < aci-qaq

aciqte to change one’s clothes # aciqteqtuq ‘he is changing his (own) clothes’; aciqtepta ‘he is changing his (another’s) clothes’ / Arnaq makluni an’uq aciqteqquq-lu kegginami-lu capii aigu’arluku. . . . ‘The woman arose and went outside changing her clothes and removing the veil from her face. . . .’ (AYAG. 38:19); < at’e-linigte-

acipluk plant root # NS; < aci-llaq

aciqteqtuq to go or be taken to the realm below by supernatural powers # Taqqaam aqvaquaqvaqenaka ilaput-llu ciullguurasqevkenaki inerqurnauraitkut, aciirucarq portal of the underground below our world for the “little people” (“ircenrrat”) # < aciirucek-yaraq

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aciqteqtuq to lie on one’s side and watch someone work # NUN(A)

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aciqteqtuq to lie on one’s side and watch someone work # NUN(A)
down in order to land’; < aci-tmurte
aciurta person who goes into houses and calls out a man’s name during the “Nakaciiuryaraq”, the ‘Bladder Feast’ #; < aq-te-liur-ta
aciute- to give as a name # aciutuq ‘it is given as a name’; aciutuq ‘it is given as a name’; aciutaa ‘they give it as a name’
Anvailgan yuut iliit yuunrillrukan taumun aciutetaraat. ‘If one of the people has died before he is born, they give (it — that name) to him.’ (YUU 1995:29); < acir-te
5- acivagte- to be sound asleep # acivagtuq ‘he is sound asleep’ / < aci-vak (?)
acivaqanir- to lower; to swear; to curse; to utter profanity # acivaqanirtuq ‘he is lowering himself; he is swearing’; acivaqaniraa ‘he is lowering it’; acivaqaniutaa ‘he is swearing at him’; mulut’uullerminiu ayautni acivaqanillruuq ‘when he hammered his thumb he swore’; acivaqanirluni tangvallinia un’a palayaq ‘he moved further down to watch the boat down there’; Aipaan atam tangvakarluku acivaqanillinilria. Elliin-llu qaill’ qanruciinaku taum. Quyaksukluni quuyuarluni nayangalliniluni. Imkuk-llu, acivaqaniucia-ll’ nalluluku. ‘After glancing at him, the second (white) person cursed. He (the Yup’ik) didn’t even know what that one had said. Thinking that they were pleased with him, he nodded his head and smiled. He didn’t even know that that one was swearing.’ (QUL 2003:584); < aci-vaqanir-
ackiik eyeglasses # this is a dual; the base is ackiir-, as in ackiirpiik ‘big pair of glasses’, and ackiirtangqertuq ‘there are glasses there’; ackiigka tukniuk ‘my glasses are strong’; from Russian jxrb (ochkí) dual; > ackiilek
ackiilek spectated eider (Somateria fischeri) # NUN(A)
acuniaqengaq child of a woman by a man to whom she is not married # < acuniaq-kengaq
acuniar- to rape; to have illicit sex with an unwilling or reluctant woman # acuniaraa ‘he had sex with her against her will’ / cf. qacuniar-; < PE acu-; < ?-n-ayar; > acuniaqengaq
acuraq aunt by marriage; wife of one’s paternal or maternal uncle # < PE acurar
ac’urun corner of house # < ?-n
acu‘u yeah?; right! # exlamatory particle; HBC;
< PE acu
aga- to hang; to be suspended # agaq ‘it is hanging’ / cf. agaq, agar-; > agagliiyaq, agarlussaq, agaruysak
agaan(i) across there # extended demonstrative adverb; see agna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; not the form used in NUN, NSU, some Y and some UK (see ini); agaavet ‘to across there’; agaaken or agken ‘from across there’ / < dem. PE aya-
agagliyaq main horizontal elevated log of fish rack # . . . wangkuta-wa agagliyaqenek pilaqeput qer’ at imkut iniviit. Muriik makuk akiqliqlutek agagliiyaqet. ‘. . . we call the two elevated logs (set on posts) across which long pieces of wood are placed to create a drying rack, “agagliyaq”.
(CIU 2005:190); < aga-
agalkaq wanderer # cf. agamyak
agarlussaq red currant (Ribes triste) # < aga-
agamyak person who is unsettled or restless # and agamya- to be unsettled or restless because of loneliness; to want to go somewhere else # agamyauq ‘he is restless’ / Mamterillernun agamyaunga ‘I am restless wanting to go to Bethel’; Tua-i anluni aneqtara’arluni caavtaarluku ciuneni; unuakuulliniluni-gguq tua-i agamyaangarluni-gguq akerta inumek puqlangara’arluni. ‘He went out by feeling his way; it was morning and the sun with it’s warmth made one wish they could (go out on the land to hunt — in this context).’ (CIU 2005:282); < agalkaq
ag’anga- to be arrogant # ag’anangauq ‘he is arrogant’ /
agangruyak kind of berry (species ?) # < aga-ruyak
agaq earring with hook-shaped piece to insert in pierced ear # NUN; cf. aga-
agaqar- to get snagged; to be caught # NUN(A);
< aga-qar-
agar- hanging # postural root; < aga-? (concerning the derivation of agar- from aga- compare calla- / callar-); > agangqqa-, agaqar-, agarte-, agaussaaq, agautaq; < PE ay(y)a(8)
agarcete- to be listless; be apathetic # agarcetuq ‘he is listless’ / Y; < ?-cete2-
**agarte-** to hang (active) # agartaa ‘he hung it up’ / agaruta ‘he hung it up for her’; Ciuqlirmi ulligtaruani pia kemgiqtaarluni, tua-i tangniinnani, agaraaqaqngan-llu iggluni qaqtarrarluni-llu. ‘Her first cut fish was unevenly cut in the flesh and didn’t look good, and even though she hung it up it fell and got sandy.’ (ELN 1990:41); < agar-te

**agarun** skin line to fasten skirt around hatch of kayak to prevent water from entering # NUN(A)

**aganga**- to hang (stative); to be hanging # agangqauq ‘it is hanging’; Nuliani-am pillininauraa, waniwa qamigaquni up’nerkaqu pitsaqevkenani tekitenrilkuni atertaukuni, yaatiinun waten nem qacarneranun qilu nanilivkenaku agangqauralaasqelluku mermek imangqerrlainarluku. ‘He would say to his wife that, when hunting at sea the coming spring, should he drift away and not arrive home, she was to always keep a piece of intestine—not a short piece—filled with water hanging on the side of their house. . . . He said that at times it would become empty, even though it was not leaking, when they would drink from it.’ (QUL 2003:59);

< agar-ngqa-

**agasuuq** cormorant (Phalacrocorax sp.) # NS; = agayuuq; from Aleut aa!ayuuX

**agayuuq** hanging fringe # Tamakut agayuli(t) murilkervarluki nalluyugnaunaki. Ciumeg keputerraarluki piyunarikata-llu mellgarameg, teguyaraleqegm caviluluki elagluki man’a um enkaa. ‘I observed the old ones carefully when they made masks. First they began cutting with an adze, and when it was ready, cut with a carver’s hook with a handle, hollowing it out for a place for this [the speaker’s face].’ (AGA 1996:98); NUN; cf. agayu-

**agayu-** to pray; to worship; to participate in a religious ceremony; to cross oneself # agayuuq ‘he is praying’ / agayuta ‘he is praying for her’; agayurraarluni ner’uq ‘after crossing himself he ate’; Elpet atuutamteggen, Elpet nanraramteggen, Elpet quyavikamteggen, Uaspataq, cali agayuuq Elpenun, Agayutvut wakgluta. ‘We sing to You; we praise You; we give thanks to You, oh Lord, and we worship You, our God.’ (ORT. 2006:25); cf. agayu-, angayu-

< PY a!ayu-

**agayucir-** to say or give a blessing # agayircirtuq ‘he said the blessing’ / < agayun-lir-

**agayuli-** to sing songs and dance dances of supplication during the “Kelek” (‘Inviting-In Feast’) to try induce game to be plentiful; to make prayers (Y, CAN, NI meaning); to make masks (old NUN meaning) # Agayuliyarput ‘Our way of making prayers’ (the title of the book AGA 1996); < agayu-li-

**agayulirta** clergyman; priest; minister # Agayulirtet atapuc acriiruit 1918-aami. Tuken nutaan ayagluta kass’atun at’ngellruukut. ‘The ministers gave our fathers names in 1918. Starting from then we’ve been getting names in English.’ (YUU 1995:29);

< agayu-lir-ta

**agayuliyar-** to go to church; to attend a religious event # agayuliyartuq ‘he is attending a religious event’ / < agayu-liyar-

**agayuma-** to be devout; to be a Christian # agayumauq ‘he is devout’, ‘he is a Christian’ / Aling, agayumapiallinivar ciuliamte ‘Oh my; our ancestors were very devout!’ (YUP 2005:46); < agayu-ma

**agayumaciq** Christianity # Makut tang maa-i example-at, taringcetaarputkegtaaraat niicimayuirulluteng agayumaciq igvalrani waten qanturrilruameng, “Asilignuq ul tauna aperyaqnuku.” ‘These examples, these wonderful metaphors, are no longer heard because when Christianity arrived, they started saying, “Do not speak of it, it is a sin.”’ (YUP 2005:158); < agayuma-ciq
agayumalria Christian # < agayuma-ria
agayumanrlinguq * heathen; gentle # < agayumarte-n-ruq
agayun1 medallion worn as a pendant # HBC; < agayu-n
Agayun2 God # Agayun1
agayun1 medallion worn as a pendant # HBC; < agayu-n
Agayun2 God # Ayagniqarraami Agayutem ellarpak
nuna-llu piliaqellruak. 'In the beginning
God created heaven and earth.' (AYAG. 1:1);
Agayutem Irniaqestii 'Mother of God' (Russian
Orthodox and sometimes Roman Catholic usage);
Agayutem Akqutii NUTARAO 'the New Testament';
< agayun1; > agayut'liaq, agayutnguaq
Agayun1 medallion worn as a pendant # HBC; < agayu-n
Agayun2 God # Ayagniqarraami Agayutem ellarpak

Agayun3 Sunday; week; a week's time #
Agayunermi caliyuitut 'they don't work on
Sunday'; Agayunruuq 'it is Sunday';
< agayu-neq 1; > Agayunerpak, agayunerte-
Agayunerpak Christmas # < agayuneq-rpak;
NUN(A)

agayuqulnguaraq hole in the leading upright
section at end of keel of boat # NUN(A)

agayuveq Sunday; week; a week's time #
Agayunermi caliyuitut 'they don't work on
Sunday'; Agayuneeq 'it is Sunday';
< agayun1; > agayut'liaq, agayutnguaq

Agayuneq, agayunerteqerluku ellii tupagtuq Qalemaq
yuarluku, tangerrasungatqpiggluku. 'After her
illness, right after a week,
she woke up missing
Qalemaq, wanting to see her very much.' (ELN
1990:81); Tua-i agayunerpailgan
taukunek ilaluni
yum'inek iqvaryangluni tunumigluku. 'Before
a week had passed,
going with her children,
she went to pick berries with Irr'aq on her back.'
(ELN 1990:55); < agayuneq-te-

agayuqulnguaraq hole in the leading upright
section at end of keel of boat # NUN(A)

agayussuun hymn; hymnal; religious object #
AGAYUSSUUTET YUARUTET 'hymnal'; < agayu-cuun

agayutaq wooden stopper for seal poke # NUN(A)

agayut'liaq idol # < Agayun2-riaq

agayutnguaq idol # . . . kuluvagualillruut
suulutaamek, agayutnguamun . . . . . they made a golden calf,
and they worshipped that idol . . .' (PSALM
106:19); < Agayun2-uaq

agayuuq cormorant (Phalacrocorax sp.) #
agayulinraat 'cormorant feathers (as used for
arrow fletching on arrow)'; Tauna tuani agayuuq
kuimarluuni, angllurluni-gguq iqalluamek
keggmiarluuni pugnaartuq. 'That cormorant there
was swimming and he dove and would come
to the surface with a arctic cod in its mouth.'
(MARI 2001:3); = agasuuq; > agayiuqraq; from
Alevit aayuuux

agayuvik church; place of worship; the Church #
Qipnermi Yup’igtn qaneryaraaq aturpallularaat
agayuviit, qanercetaarviit, kipuviit,
amleret-llu nem’eggnii. 'In Kipnuk they use the
Yup’ik language in the church, in the court, in the
stores, and in many of their homes.' (KIP 1998:ix);
Caugat arcaqelritt Agayuviit alerqurrut ‘What
are the important commandments of the Church?’
(GRA 1991:262); = agayuvik; < agayu-vik

agayuyar- to go to church # agayuyartuq 'he went
to church' / < agayu-yar-

Agayuyaraq celebration held in late February or
early March with masked dancing to request
abundance in the coming season # < agayu-araq

agcilir- to inlay a design on (it) # Tua-i-llu cali maa-i
tua-i elatmun cali agcilialutek. 'It is also
inlaid
with lines going outward.' (CIU 2005:100); < agciq-lir-

agciq inlaid design # . . . qulmun acitmun-llu
agcinggillnlutek maa-i avatekek. ' . . . upwards
and downwards it has inlaid designs around it.'
(CIU 2005:102)

agciraraun inlaid design # Tu’agaq ukut qaralit
ellanguacuaraaq agcirarauit tua-i yuut amlerret
aturait. 'But lots of people used the inlaid
designs of circles-and-dots.' (CIU 2005:100); < agciq-
ar(ar)-n

agcirte- to inlay a design on (it) # agcirtaa 'he
is inlaying a design on it' / agcirciq ‘he is
inlaying a design’; Ukuk waniwa iqmiutaak
ellanguacuaraq agcirnalutek avatekek. ‘This
tobacco box is inlaid
with little circle-and-dot
designs on its sides.’ (CIU 2005:100); < agciq-?

agciun paddle # Piinanermeggni tukan
qayarkinliluku agciutmek-llu ayummulli-llu
kicuarmun yaaqvaarni. ‘Eventually his host
gave him a kayak and a paddle and took them to a
small creek some distance away.’ (YUU 1993:103);
< age-?

age- to go from one place to another without
crossing something extended (river, road, etc.)
in between; for snow to cover it # ag’aq ‘he
went over’; agaa ‘it (the snow) covered it’ or
(uncommon) ‘he went over it’ (land area, etc.) /
agutaa ‘he took it over (to it or them)’; agatuq
‘he took something over’; ag’uq nem’inek maurlumi eniinun ‘he went over from his house to his grandmother’s house’; Kitak, qasgimun agluten alerquagilrianeq niicugniyartua.
‘Okay now, go over to the kashim and listen to instructions (about life).’ (YUU 1995:45); “Kitak tuaken qantaq imirluku qasgimun aglutuk yuraryartua.” . . . Tua-i-am maliggluku maurlumi pisqellra yuraryutulliniluni akutemek aglutun. **“Go ahead, fill the bowl from there, take it over to the qasqiq, and go dance.” . . . So following her grandmother’s instructions she went to dance taking over some Eskimo ice cream.’ (YUU 1995:11); Uliiret tua-ll’ makut natquqtaqan-llu agevkarluteng qavatuut. ‘White foxes sleep letting themselves be covered by the snow drifting over the ground.’ (PAI 2008:232); cf. agiirte-, ag’ir-; < PE aya-; < aggssuun, ag’inertu-, agkenge-, agneq, agnguar-, aggertuqaar(aq*), aggertayuli, agqur-, ag’ssuun, agtar-, avgiaq, agun, aguun, agutaq

agelleq white person; Caucasian # NUN(A)

gelru- follow traditional practices associated with birth, death, first menstruation, illness, etc. consisting of abstaining from certain foods and activities # Tauktununatenga-gguq cang’ermeng, cayuinateng tua-i tuquingermeng-llu agelruunateng tamaani tamatum nalliini, uitallinilrii. ‘The people of that village never followed traditional abstinence practices of any sort, didn’t do anything special even though they had suffered a death they didn’t follow abstinence rules at that time; they just remained as they had been.’ (MAR1 2001:52); NS; cf. agler-; < PY aylar(-)

agenkar- to graze; to slightly touch # of a bullet, arrow, rock skipped on water, etc.; # agenkaraa ‘it grazed him or it’ / agenkautuq ‘it grazed something’; cf. age-

Ageskurpak Venus; the Morning Star #

Unuauquani-gguq anluteng piut erenret quliiitni agyarptanga’artelliniilaq Ageskurpaganmek. Cunawagguq tua-i ika-i ikavet yuut tangyenriqinun upalliniliira enenret quliiitun. Maurlurlua qanruqiatun, yuut tamarmeng unuakumi-llu aelriiit takuyarqameng tangerrlainarluku. ‘The next day they went out and above where dawn first came they saw a large new star, the Morning Star. It turned out, so they say, that she had moved to across there where people always look above where dawn first came. As her grandmother had said, all people when they go out in the morning, when they turn and look back, will certainly see her.’ (CIU 2005:334); < agyaq-?-rpaq

aggetpag- to squirt in an arc in a big way 

aggetpagtuq ‘it squirted in a big arc’ / < agtargapot-

aggigtush- to dance Eskimo-style vigorously and enthusiastically; HBC; cf. assigge-

aggifiqaq axe handle 

agsak light glove # aggsisnika ‘my light gloves’; K; cf. aigsaaq and aigqaq

aggssuun fishing spear # = ag’ssuun; < -cuun

agiirtuq kuigem paingan tungiinek ‘the sled is approaching from the direction of the mouth of the river’; Uterquraiinermegni mat’umek keglunrunqangurummek pairkengyartboxutuk tumyaratgun agiirtiisraiamek. ‘While they were returning home they encountered something that looked like a wolf approaching on the trail.’ (ELN 1990:89); < PE ayyir- (under PE aya-)

ag'inertu- to have long range # of gun, bow, etc.; ag'inertuq ‘it has long range’ / elluqatetgun ag'inertuqaar(aq*) anglanarq ‘it’s fun having contests over how long a range one has with the sling’; < -ag-?-nertu-

ag’ir- to invite to a feast # ag’irait ‘they invited them’ / NSU; cf. age-

Agissaq Pilot Point # on the Alaska Peninsula

agiyautaq tool used to cut sod to cover the kashim or used to cut snow blocks #

agken from across there # look under agaan

agkenge- to commit gang rape # agkenyaraq ‘gang rape’; < age-kenge-

aglenraaq*, aglenraaq(aq*), aglenralria girl who has recently menstruated for the first time # she is traditionally subject to various restrictions and also said to have certain powers; . . . aqgna-llu amangiaraurluq qanallurluq, “Tua-i tang maai-i makut-llu aglenraaqaat eyaqullunrimeng ella-llu una assiruskii. Atataarq tuq-llu assirutarkaurluq ella yugtuumarmi.” . . . this older woman used to say, “Since these pubescent girls don’t observe traditional abstinence practices any more they have caused our world and the people in it to be contaminated and
polluted.’’ (CIU 2005:258); = aglenrraq; < agleq-
neraq-?, < agler-neraq-a-ria
aglenrraq*, aglenrraar(aq*) girl who has recently
menstruated for the first time # = aglenraraq;
< agler-nrraq
agler- menstruation # and agler- to menstruate
# aglertuq ‘she is menstruating’ / Tamaani
ak’a nasaurlluut agleqarraaraqata yagcet’lallruit.
Nem’ek anevkayuunaki. Aqumgaurtelluki ilait
erneri tallimani, ilait-lu yuinarni. ‘Long ago
girls menstruated for the first time they
had them follow many traditional abstainence
practices. They didn’t let them leave the house.
Some had them stay sitting down for five days,
some for twenty.’ (YUU 1995:36); > aglenraraq,
aglenrraq; < PE a!lu0-aglug-
to search through one’s personal belongings;
to rummage # aglugtuq ‘he is rummaging
through things’; aglugaa ‘he is rummaging
through it’ / . . . taquarkameggnek tuamtell'
etiviitnek aglugluteng
neqautaitnek. ‘. . . next
they rummaged through their (the others’) caches
for food to take with them on the journey.’ (PAI
2008:346); < PE a!lu!-agluir-
to pass or be connected under the jaw,
as by a chinstrap or string of beads # Ukut
aqlit’ aglugucetuumaluteng, tegglipia-neqautait
enni. ‘These earrings are connected with a
few strings of beads, and there are mink teeth
strung between the beads.’ (CIU 2005:226);
< agluq(uq)-ir-; > agluirun
agluirun string of beads hanging below the
wearer’s jaw connecting a pair of earrings;
chinstrap # Nacarrlutuut nasaurlullraat. Waten
tua-i ayuqevkenaki tangniriluki, maaggun-llu
aqlit’ruarita nuniitgun agluirucirluki. ‘Girls would
wear dance hats. They were decorated in various
ways, and from the earlobes they had a string of
beads passing here under the chin.’ (CIU 2005:254);
< agluir-n
aglukaq runner of small kayak sled # NSU; < agluq-
kaq
agluma- to desire; to covet # aglumauq ‘he
covets something’; aglumaa ‘he covets it’ /
Iliini-llu neqmek aglumalua wangnek tegullu
piyaaqqama atama u laglua unatemnek
tegularaa neq’a, qanerluni, ‘Ciin atam
qimugtetun pilarcit, elpenek tegulluten,
qanerpekun? Aanangqertuten. Aanan
apqaarluku ner’arkaguten . . .’ ‘Sometimes
if I helped myself to food because I wanted it
my father would come over to me and take the
food from my hand saying, “Why do you act
like a dog, taking it yourself without asking
permission? You have a mother. You are to eat
only after you ask your mother . . .’” (YUU
1995:56); Aglumayaqunak nunalgutvet nuillraranek.
‘Thou shalt not covet thy neighbor’s wife.’
(ALER. 5:21); > aglumaneq
aglumaneq covetousness; greed # < agluma-neq
agluq ridgepole; center beam of a structure #
Maaten itertuq tulukaruk, ena man’a, atauciq-
wa agluq, naparqerri ilait-curuqluki. ‘The raven
went in and he observed it was a house and there
was a center beam arched over, and mats.’ (MAR2
2001:25); < PE aylur-; > agluqaq, agluquq,
aglurmiut, agluruyak, agluryaq
agluqtaaar(ar)- to shiver so much that one’s jaw
shakes # NUN(A); < agluq?-?
agluq jaw; mandible # agluquk jaws; agluqua or
agluqra ‘its jaw’; Yuk-lu nall’arkengkuni allamek
yugmek qerruqatalriaqek pinialliqriamek,
agluquk-llu kaggumulutek. Qerruqatalriitu-
gguq agluquteng kegtuit aitarcesciiganateng,
muragamek ta’agaam ikugluki aitartaqluki. ‘If
a person runs into another person who is about
to freeze to death and is very weak, his jaws
will be clenched. People who are freezing to
death clench their jaws and so that they cannot
be opened; only prying with a piece of wood
will open them.’ (YUU 1995:68); . . . cuukviit
agluqrit enqegtut. ‘. . . the jaws of pike are very
sharp (bony).’ (QUL 2003:204); < agluq-quq; < PE
ayluq (under PE aylur)
Aglurmiut historic group of Bristol Bay and/or
Alaska Peninsula people; the “Aglegmute” of
19th-century writers # apparently the same as the
present day (or recent past) speakers of the Egegik
(“EG” in this dictionary) dialect; < agluq-miu-
agluqtaaq runner of small kayak sled # NSU; < agluq-
kaq
agluma- to desire; to covet # aglumauq ‘he
covets something’; aglumaa ‘he covets it’ /
Iliini-llu neqmek aglumalua wangnek tegullu
piyaaqqama atama u laglua unatemnek
tegularaa neq’a, qanerluni, ‘Ciin atam
qimugtetun pilarcit, elpenek tegulluten,
agluruyak weasel (or ermine) (*Mustela* sp.) #
agluruyiin tumainek tangellruyukluni piuq ‘he thinks he saw weasel tracks’; reported from various places; < agluq-ruyak

agluryaq rainbow # agluryirtuq ‘there is a rainbow’;
. . . qemirraam nallekngalkiini tuarpiaq-gguq tang agluryarpall’er pagna. ‘. . . matching the row of hills it was like an immense rainbow up there.’ (KIP 1998:239); Amirlungevkaraqamku ella agluryaq-llu alaitaqan, umyuaqutkelarciqaqa akqutkellemmun elpenun, ungungssinun-llu tamaitnun, ulerpagkun piunrinqiggngaunaki.
‘When I cause the sky to be cloudy and when a rainbow appears, I will recall my promise to you not to destroy all living things in a flood again.’ (AYAG. 9:14–15); < agluq-yaq; > agluryarraq;
< PE aglu3yaq (under PE a!lu3)

agluryarraq* bow saw # < agluryaq-rraq
agn a the one across there # ag’um ‘of the one across there’; agkut ‘those across there’;
extended demonstrative pronoun; see agaa(ni) or ii(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives;
< PE dem. a!-

agneq a mile’s distance; a small snowbank; a single stanza of a song; the chorus of repeated non-words in a song # < age-neq; > agniur-

agnguar- to dance non-Native style # literally: ‘pretend to go over’; agnguartuq ‘he is dancing’ / agnguarutuk ‘they are dancing with each other’; Maqinermi-llu yuraraqluteng agnguanritaqameng. ‘. . . and on Saturday they had Eskimo dances when they didn’t have a disco.’ (YUP 1996:54); < age-uaq

agniur- to direct dance motions in an Eskimo dance by moving one’s body to the words and rhythm # < agneq-liur-; > agniurta

agniurta dance director in Eskimo dance # < agniur-ta1

agq-e1 to stretch the skin over the frame of a kayak
# Waten amit ac’etaqatki cipegtaartet aggesterek pitullruit. Tua-i imna amia cipegtaarluku kinguqligluteng waten yuut, wagg’uuq aggelluku, ngelqayaguacamg’enuaguatq miilusqimmunu akquttikammarluata yaavet at’elkerkameggnun, iquanun waten tutellrianun, kaqaluanun. Taumun-am tua-i cipegtaaresqelluku pilliniuq, “Agqenariuq, agqessulriit agqelluteng!” ‘When they put the skin on (the kayak), they called the ones pulling on (the skin) the skin-stretchers. People would line up on each side and stretch the skin, pulling it on it so that it would fit there, because the skin didn’t quite reach to the stern. Wanting them pull it to there, he’d say, “It is time to stretch the skin. You who want to stretch it, stretch away.”’ (QUL 2003:616); > agqun

agq- to remove the contents of a seal intestine # NUN

agqercetaar(aq’*) gnat; snow fence # so called because of a gnat’s flitting motion and because of the intermittent drifting of snow; < age-qar-cetaaq-

aggertayuli water-strider insect # < age-qar-?-yuli

agqetaaq slang for hunting # HBC

agqu one of the two stakes or posts used to hold kayak frame in place while stretching the skin onto it # agquyetek ‘the two stakes’; < agq-n

agqur- to move with one’s possessions from one house to another; to change one’s residence # agqurtuq ‘he is moving’ / kinguqligagullruuq aanamegnun ‘my younger sister moved over to our mother’s (house)’; < age-qur-

agsaq star # NS; = agyaq; < PY ayyaq; < ?-yaq

gag’ssuun fishing spear # = aggsuun; < age-cuun

agsumir- to whisper # NS; = agyumir-; < PY ayyumir-

agtar- to spurt or gush out of container in an arc # agtartuq ‘it is gushing out liquid in an arc’; agtaraa ‘it is gushing out liquid at it’ / Aksiik-gguq miiliruit aggetpaggaarluni taq’aq anqiklaniraqlutek. ‘Everytime he spit out a stream of water his stomach would become smaller.’ (KIP 1998:225); < age-?; > aggetpag-

agtuneq open area in front of brushy or forested area # cf. agtur-

agtuirtelleq break in the bluffs # . . ciw’
Naparyarramiut kiaitini imna Unguquutaq, qemit agtuirlrat kiani. ‘. . . you know, there’s this place, Unguquutaq, right above Napakiak, the place where the bluffs are interrupted back there.’ (CIU 2005:40); cf. agtur-

agtuymuar- to fondle # agtumyuarraa he is fondling her or it’ / < agtur-?-yuar-

agtuaar- to play tag # agtutaarrupt ‘they are playing tag’ / < agtur-qetaaq

agtur- to touch; to come into or be in contact with# agturtuq ‘he is touching something’;
agturaa ‘he is touching it’ / agtuutuk ‘they are touching each other’; kaminiag uuqarqellria agturyaqnakul ‘don’t touch the hot stove’; agtuq’ayuituq ‘it is tender to the touch’; Waniwa-lu kami qavaqatarmiut, tuunrilriit ilitaa unani waniwa qavaqatannak agtullagluku cegg’aqercelluku qavarkairrluni tua-i. ‘When he was about to fall asleep one of the shamans from down below accidentally ran into him causing him to wake up fully, and not sleep.’ (MAR2 2001:21); Allanun-qaa agturlaraten agtumayuar- ‘don’t let others touch you where one ought not touch?’ ‘Do you let others touch you where one ought not touch?’ (CAT 1950:79); Angutem Agtuq’alikii ‘virgin’ (in Bible translations); > agtuqtaar-, agtuq’ayunaite-, agtuqtaar-; cf. agtuineq, agturtelleq< PE a!tu3 Agu, agu’u don’t!, no! exclamatory particle, agu, ayanqigeteqeryaqunak! ‘don’t ever leave again!’ = angu; > aguagte- to be insistent; to insist # aguagtuq ‘he is insistent’ / aguagulluku ayaasqaa ‘he insists that she leave’; Elliin-lu malisqelluku piluni aguaggluni, tua-i niitelngulliami tua-i maliguesqelluku. ‘She also wanted to go with him and insisted on it, and so perhaps because he was tired of hearing it, he told her to come along.’ (ELN 1990:58); Nasaurluq tauna aguagcaaqerrarluni anluni ceTi american cultural uses, aguuterlutek asgurtuk Anyarakun. ‘Once the two of them went up the Aniak River by open canoe.’ (YUU 1995:13); K; < age-ur-n, age-ur-taq1 Agviaq tunnel entrance to men’s communal house (qasgiq) # < age-vik-aq2 Agyaq glove # HBC; = aisgaaq, aigsaaq, aasgaaq; < PE aðya(C)ar (under PE aðya(a)) Agyake- to be attracted to (a young woman) # Nasaurluq una yun’erraraam umyuamikun agyak’ngaqamiu, tua-iwa assikengaqamiu, maa-i makanek iqugmiutannek, yaaruitlekaanek-lu kenugqurluki payugtaqluku. ‘When a young man became attracted and captivated by a young woman, he would start wooing her by giving her carefully made bag fasteners and story knives.’ (CIU 2005:236); cf. agyaur- Agylluluk North Star; Polaris # < agyaaq-luk Agyaq star; club (in playing cards) # Tuani unugmi pagkut agyaraqaat piurtellruut tulukarum tanglurluni tumelliri, ellakan ayallermini. ‘At that time during the night all those stars across the sky up there came into being, which are the raven’s snowshoe tracks as he traveled across the heavens.’ (YUU 1995:86); Nunukum Agyartaa ‘Venus; the Morning Star’; Agyaq aruvilriA ‘comet’ (literally: ‘smoking star’); Agyam anaa ‘meteor; puffball’ (Lycoperdon sp.) (literally: ‘star’s feces’; meteors are traditionally said to turn into puffballs when they land); = agsaq; < PY ayyaq; < ?-yaq; > agyam anaa, Agyalluk, Agyarpak, Agyarrlak, agyaruaq, Ageskarpak, Nunukum Agyartaa Agyaraq1 tunnel entrance to semi-subterranean house or kashim # NS; < age-yyaraq
agyaraq' — aipaa

agyaraq'—boat rib support # NUN

Agyarrlak—North Star; Polaris # < agyaq-rrlak

Agyarpak—Venus; the Morning Star # < agyaq-pak

agyaruarq—starfish # perhaps a calque on English'starfish' # < agyaq-uaq

agyau-—to desire; to hover over (it) wanting to have (it) # agyaurtuq ‘it is hovering over something’; agyaura ‘it is hovering over it wanting it’ / naruyaq agyaurtuq neqmek ‘the gull is hovering over the fish’; cf. agyake-; < PE ayyur-

agyuk—gift exchange partner from the opposite village
during the Messenger Feast (Kevqaq) # Kevgilarruut. Wiinga agyungqeralruruqituu. Amaqliqa taiggaam aqyna agyungqeralruruq, Kinguqlia-llu cali . . . Aturaqgqiaarnek a‘etaalku curukaraqameng. They celebrated the Messenger Feast. I never had a gift exchange partner. My older brother, however, always had a gift exchange partner. And my younger sibling too . . . She’d receive a complete set of new garments during the challenge ceremony.’ (CIU 2005:378)

agymcaar(ar), agymciar(ar)—to whisper # agymcaartuq ‘he is whispering’ / agymciar(atuq); ‘he is whispering to him’; Ciuqlikacaarata aiggaqtaaq ‘he is whispering’ / agymciar(atuq) ‘he is whispering’ / agyimcaarluni, “Elnguuq, kitak ata tamatumek ciqumqelluku.” ‘Her older sister, Qalemaq, said to her in a whisper, “Elnguuq, because you were singing so much we attracted the animals.”’ (ELN 1990:19); = aigymciar(ar)-; < PY ayyumir-

agumcaar(ar)—to whisper # = agymciar(ar)-; < PY ayyumir-

agyumir—-to whisper # = agusmir-; < PY ayyumir-
a1—what did you say?; say it again! # exclamatory particle

a1—spouse’s sibling of same sex as self (or his/her spouse); same-sex sibling’s spouse; cousin’s spouse; spouse’s cousin (or his/her spouse) # < PE ayi

aiggacungar—to shake hands with # aiggacungaraa ‘he is shaking hands with him’ / Aren, taingan tua-i aiggacungarluuk pillina, panini-il’ pakemna qayagaurluku qullirmetlinian, atraasqelluku. ‘Well, when he came forward, he shook his hand and told his daughter, who was upstairs, to come down.’ (QUL 2003:394); < aiggacungituq

aiggacungite—-to shake hands # aiggacungituq ‘he is shaking hands with someone’; aiggacungitaa ‘he is shaking hands with him’ / aiggacungituq ‘they are shaking hands’; < aiggaq-cungaq-li-

aigga—hand; seal flipper # NS; = aiggak

aiggaq—hand # plural also for one pair of hands: aiggaqtaaq ‘my hands’; Qep’sutilairarluku teguluku yuqausulluku, aigga ciqamam qinganun elliluku kauqtualliluku ciirmemek allamek, nanrit qagerrluku. ‘After they took off his waistband, in mass they took hold of him, placed his hands on top of the big stone and beat them with another stone, breaking their bones.’ (MARI 2001:69); = aaggaq, aigga; Y, HBC, NR, LI, EG; < PE aðy and aðyay; > aiggacungar-, aiggacungite-, aiggaqtaaq, aiggaqraaq

aiggaqtaaq—decorated ceremonial glove # = aaggataaq; < aiggag-qetaaq

aiggar—to dig # aiggartuq ‘he is digging’; aiggararaa ‘he is digging it’ / NSU; > aiggau

aiggaruuaq—seal-calling stick # shaped like a hand, scratched on the ice to attract seals; < aiggau-uaq

aiggen—seal-calling stick #

aiggaun—shovel # NSU; < aiggar-n

aigge—to dig # NSK; > aikcaar(ar)-

aigsak—light inner glove # K

aiggaq, aiggsaaq, aigyaq golve # = aiggaq; < aiggaq-uaq

aikcaar(ar)—to dig as best as one can with the hands # Tua-i-am unukataan qanikcaq pillina, pakigluku wanirpak, aikcaarluku tamatumek ayaqumek ciquqelluku. ‘When night was about to fall, he pulled away the snow, and after pulling it away he dug up her hiking stick by hand using it to chip it [the ice].’ (MAR2 2001:62); < aigg-kaar(ar)-

aipaa—# the first form given functions as an appositive while the second, alternate, form functions as a selectional word: Alerquun aipaa uungguuq; ‘The second commandment is this.’ (GRA 1951:230); Alerquutet aipaa: ‘The second commandment’ (LIT 1972:20 & YUA 1945:41); Aipaa . . . Aipaa-(llu) ‘the one . . . (and) the other’ or ‘both . . . and’; . . . aipaa peggluku aipaa tugulluku. . . . letting go of one, taking the other.’ (PAI 2001:180); Aipaa-ggguq asaurutmek pilun, aipaa-(llu)-ggguq anguarutmek. ‘One did it [pushed the boat] with a pole, and the other with
a paddle.’ (CIU 2005:230); Ekuagaqluku aipaa unuakumi aipaa-llu atakumi. ‘Thek burned it both in the morning and in the evening.’ (ANUC. 29:39); < aipaq-possessed ending

**aipaagni** on the other hand; maybe # adverbial particle; aipaagni ayagngaitua ‘maybe I won’t go’; una tang petugluku piu, aipaagni kaviarem qistellrim kegellryugnarqaa ‘tie this one up, for maybe a rabid fox has bit it’; Aturangqerrluta Yup’igtarrlainarnarneq pitługungqerrluta, ivrucqerrluta-llu. Yup’igtarrlainarnarneq sap’akirtaunani-llu’ enurnapiarluteng, 1937-ami aipaagni nutaan sap’akinek tangellryugnarqua tamaani. ‘We only had native Yup’ik garments; we had skin-boots and gut wading boots. Only Yup’ik things, no leather shoes. They were hard to come by. It was 1937 — maybe — when I probably [first] saw leather shoes.’ (KIP 1998:105); < aipaq-dual localis

**aipaineq** widow; widower # Yuugai aipainertaat aturani kegginni-llu capkucirluku . . . ‘She took off her widow’s garb and removed the veil from her face . . .’ (AYAG. 38:14); < aipaq-ite-neq

**aipai(t)** counterparts; non-Natives; white people # this is a very innovative (and rather anomolous) construction; Tua-llu makut qatellrir aipai(t) tan’ gaurllum ilii nasaurllum-llu ilii assirluni calilria calisteksuumilaraat, . . . And these white people, our counterparts, really like to keep in their employment some boy or girl who is a good worker, . . .’ (YUP 2005:72); Ukut aipainta kass’artamt . . . alaitarkaurcetliniluku maa-i makunun waten quyurrluteng. ‘These counterparts of ours, these white people of ours . . . do make it possible for us to see these things gathered together like this.’ (CIU 2005:402); Man’a atuqengartput tua-i eyagkun taqgaam aturyaraugq tamakurmi. Makut-llu taqellrir aipainta tua-i. ‘This mode of use, following certain restrictions, is the way with everything. This includes those things our [non-Native] counterparts have made.’ (YUP 1995:260); < aipaq-possessed ending (to be followed by further endings)

**aipaq** partner; companion; mate; spouse; other of two # cap’akima aipaa tamaraqa ‘I lost my other shoe (of the pair); aipan nauwa? ‘where is your spouse?’; = aapaa > aipaa, aipaineq, aipai(t), aipaineq, aipaqlriik; aiparniaraq, aiparnike-, aipir-. Aipirin; < PE a(C)ippa

**aipaqlriik, aipaqlriik** married couple # Tuamta-llu-gguq aipaqlriik ukuk kenkucugpek’natep pikagnek, apqiitnek qenruchakagnek, nallunriniqnek cal’ tua ullaqlukek enignuin iterluni qanrullukek tuaten ayuqesqevkenakek. ‘And when he became aware that a couple was having problems and constantly getting angry at each other, he would go into their house and advise not to be like that.’ (QUl 2003:550)

**aiparnaaraq, aiparniaraq, aiparnirraq, aiparnatugaq, aiparnike’nqaq** friend; partner; one with whom one enjoys doing things # < aipaq-?-rraq, aipaq-?-rraq, aipaq-?-rraq, aipaq-?, aipaq-nike-kengaq

**aiparnike-** to like (him) as a friend # aiparnikaa ‘he likes him as a friend’ / < aipaq-nike-

**aipir-** to pair with; to become a partner or companion of # aipira ‘he joined with him, kept him company, hung around with him, etc.’ (literally: ‘he provided him with a partner — in the person of himself’; cf. eyir-); ‘he added a second to it’ / aipirna ‘stay or come with me’ / Tua-llu’ tua-i qavarrarluku tupiin waniwa tukuan uym qantamek payugtellinia uimi qantaaneq aipirluku. ‘And when he awoke after he slept his host brought him a dish along with his husband’s dish.’ (QUL 2003:534) / < aipir-ir-; > aipiri-

**aipiri-** to repeat for the second time. aipiriq ‘he is repeating his action’ / aipiriluni itertauguq ‘for a second time he is in jail’; Aipiriluni migpallertelliuq maaken akertem pit’ellran tungrlirneraneq. ‘For a second time there was a big thud from where the sun rises.’ (YUU 1995:5) / < aipir-i-

Apirin Tuesday # tangerciqamken Aipiritim ‘I’ll see you on Tuesday’; unuamek Aipiritnguuq ‘today is Tuesday’; < aipaq-irin

**airraq** string used in telling stories or making cat’s-cradle figures # and **airrar**- to tell string stories # airtartuq ‘he is telling string stories’ / airtuu ‘he is telling string stories to her’; Yuurqerinanragni-ll’ angayuqagtenq taukur imnnaqek airtangluteng. Ellii cali ilamini mikenruami ir’iluku, airtarit pictiutu pillillriini. Tua-i-llu-um nasaayugluni ellii qingluni. . . Tuungatgu taqgaam tauna airraq taqluni qianermeq. Tua-i-llu airraeq nallumuaq cacirkaunani tegumiaqlluku tauna airraulliniliria. ‘While their parents were having tea the children
began to tell string-stories. She also, because she was smaller than the others, gazed at them while they were making various string-story figures.

And, wanting to try she began to cry. . . .

When they gave her the story-string only then did she stop crying. And so, because she didn’t know how to use a story-string she just held what evidently was the story-string in her hand. (ELN 1990:5); = aarrowq, ayarr’aq; < PE ayararar

aisgaaq glove # Y; = aigsaaq, agyaaq, aasgaaq; < PE aōya(C)ar (under PE aōya(n))

aitangqa- to be gaping open; to be open mouthed # aitangqauq ‘it is gaping open’ / < aitar-q-

aitaqci- to yawning # LI; < aitar-?

aitapag- to yawn a big yawn # aitaupagtuq ‘he yawned a big yawn’ / < aitarte-n

aitarun wedge # < aitar-te-

aitaran wedge # < aitar-

aitaupag- to yawning # aitaupagtuq ‘he yawned a big yawn’ / < aitar-pag-

aitaupayagaq* nestling # so called because of their wide-open mouths; Maaten uyangtuq unglunun ukut qanerrlainaat aitarmeng

aitaur- to yawning # aituartuq ‘he yawned’ / < aitar-

aivagan wedge # = aavagan; < ?-n; cf. aivkar-

aiviqaq sandhill crane (Grus canadensis) # EG

aivkar- to develop a gap; to split off (of sea ice); to pull away from something creating a gap # aivkartuq or aivkarra ‘it is developing cracks’ / aivkarra ‘he pulled it away creating an opening’;

Tua-i tamana qayaqa aivkangliniani mermek imangyaaqelriim anagutenrituq. ‘Because my kayak began to develop cracks, even though it was filling with water, it wasn’t out of control (KIP 1998:19); Aren, piqainannani cam iliiiaq

man’ aivkagertetium, un’a unanelnginanranini imna tan’gaurlucuar, ceraq man’a tua-i kitmun aitartelliniq- am tua-i qailun tagyunairulluni. ‘Will, since the ice splits off on occasion, ice on the shore split while the little boy was down there, and there was no way to get back on land.’ (QUL 2003:682); . . . ingelret paiqikt keluatnun aiekarrluku, yuut peckararkaait pivkenaku. ‘. . . moving the benches back from where the traffic goes.’ (CIU 2005:394); < ?-vkar-; cf. aivagun, aitar-

aiygaaq glove # HBC; = aigsaaq, agyaaq, aasgaaq; < PE aōya(C)ar (under PE aōya(n))

ak’a past; a long time; already # adverbial particle;

ak’a igallruaqa ‘I already wrote to him’; ak’arpak or ak’anurpak ‘a very long time’; Unuakumi
tupiimi mak’arrluni maaten piuq aaniq kiimi

ak’a maktellrillini. ‘In the morning when she woke up she sat up and noticed that her mother alone had already gotten up.’ (ELN 1990:15); ak’ama

ak’a avani or ak’a tamamaa a long time ago;

ak’a nerellruunga ‘I already ate’; Ak’a tamaminti

nguq anuurluqelliiit uitalliiq imarpiim cenii. ‘A long time ago, they say, a grandmother and

grandson lived at the shore of the sea.’ (UNP1);

ak’allaq, ak’ami’i, ak’anek, ak’an-, ak’anun,

akaurart-, akaurt-; < PE akka

akaa ouch! exclamatory particle used when one is in sudden pain, or in reaction to an excess of anything;

= ak’atak, akekataki; < PE aka(a) and ak’a

akacag- to have an accident; to overturn accidentally in a land vehicle, plane on the ground or boat # akacagtuaq ‘he or it overturned’ / kinguqliqa akagcuagtuaq ingreik kraillertini ‘my brother had an accident when he was coming down the mountain’; < akacag-

akacanakayak surf scoter (Melanitta perspicillata);

white-winged scoter (Melanitta fusca) # BB, K;

Kiagmi-gguq Kaugutem nalliini, wall’u Ingutem nalliini akacakanakayit ingtelalriit unani, . . . ‘In summer, they say, around June or July the scoters moult down river, . . . ’ (KIP 1998:141); < akacag-

akag- to roll; to be on skid row (NUN additional meaning) # akagtuaq ‘it is rolling’ / akagtaa ‘he is rolling it along, rolling it up, rolling it into a ball, shaping it into a cylinder’; akagesgu

qilagkaq ‘roll up the yarn’; Ellin assigntami
When she was about to cover the bottom of her container with berries, she saw a hill, and went toward it picking berries on the way, and when she reached it she picked berries working her way up the hillside, and then when she reached the top, after covering her container with her scarf and tying it with her laces, she lay down and after watching the sky for a while she saw little birds, swallows evidently, flying, and after gazing at some little clouds too, she pushed off from the area beneath her body and rolled downhill with eyes closed, and when she landed at the bottom of the hill she opened her eyes and saw the sky up there — it was like the world was spinning around and her insides became all queasy. (ELN 1990:27); < akacag-, akacakayak, akagarcailkun, akagcuun, akagenqegg-, akagtaq, akaguar-, akagun, akagutaq, akagyrak, akagyailkun, akagyailkutaq, akakcukuaq, akakupak, akalria, akangluaryuk, akakur-; < PE ak9a! - akagarcailkun, akagarcailkutaq spear guard; harpoon rest # literally: ‘device to prevent rolling (away)’; < akag-ar(t)e-1-yailkutaq.

akagcuun rolling device; wheel; car; axle # < akag-cuun
akagenqegg- to be circular; to be spherical; to be round # akagenqegtuq ‘it is round’ / intqegertuq akagenqellriignek ‘he has round eyes’; < akagenqegg-lria
akagenqellria circle; sphere # < akagenqegg-ria
akagtaq dough # literally: ‘one that has been rolled’; akagciuq ‘he is making dough’; Y, NS < akag-te2-aq

Akaguagaankaaq a certain legendary hero of a traditional story # < akaguar?
akaguar- to roll around on the ground (or any surface) # akaguartuq ‘he or it is rolling around on the ground’ / Tass’uqlutek agkilik qasgim ciqitainun, tekicamegni-llu akaguarlutek. Carayagmek-gguq tangellret tuaten akaguarlutaqeng ciqitarni, nauulluutmek ciunermeggnun tekiutetutu naulluvkarluki. ‘Hand in hand they went to the dumping area of the men’s communal house, and when they reached it they rolled around. It is said that those who have seen ghosts, if they don’t roll around in the dump, they will bring illness to their people they come in contact with and make them ill.’ (YUU 1995:7); < akag-uaq

akagutaq automobile; car # BB; < akag-te2-taq

akagyailkun, akagyailkutaq something to prevent rolling; ivory or bone device on kayak to prevent weapon from falling overboard # Cali-lu pelateken inglengquessuituulluulrarnemeng apqitnek aciliurqameng acilitullruut pelateken tua-i man’a iquu akantmek-gguq wa-gguq elliviknuraat muragmek iquugken’gun waten muriit kapulluki akagyailkerciriki. ‘And because the dear people didn’t have any actual beds in the tents, when they prepared a bed, they would place a log, which they called akin, right along the edges and put in a wooden spike on each end to keep it from rolling. (QUl 2003: 590); < akag-yailkutaq

akagyaralek all-terrain vehicle # NUN; < akag-yaraq-lek

akakcukuaq biscuit; muffin # Y; < akag-cuk-uaq

akakiik broad whitefish (Coregonus nasus) # Akakiiqet kumanrluteng neryunarqelaratut. ‘Frozen whitefish are delicious.’ (YUP 1996:41); LK, BB, CAN; < akag-?

ak’akika so far away; so many; so much! # exclamatory particle; ak’akika-wa picaaqelriakuk ‘boy, we sure caught a lot!’; Anluni qer’amegni uggluni tequlukek kamguuk, avatini nalluqurturlunluni kiartellia, ak’akika yuut makut avatigni palungqalriit. ’going outside, she got up on their fish rack and took his boots down and pretending that she didn’t know what was going on she looked around, and saw those oh, so many people lying on their bellies all around her.’ (MAR1 2001:7); < ?-kika

akakupak small hard, round piece of feces # human or animal; Iqmigyaqelriim, iqmi pakemkut qall’ piameng qatlinaiapakarat? . . . Qallukuarluni tua piinanermini, anerneni nucukii,
anarninaqngapakarta! Maaten-am murilkelluni pilliniuq tutgarayagii tauna anallrulliuq aakkupayaaranek. Iqmiksukluki aakkupayaagaan ilitneq iqmillinilria. ‘She chewed alright, but why was the wad in her mouth so pungent? . . . She worked on it and when she inhaled, why did it smell like feces? She started looking around and noticed that her grandchild had bowel movements that consisted of round and hard feces. She had put one of his little feces in her mouth thinking it was chewing tobacco.’ (QUL 2003:588): aakk-qupak ak’allaq old thing; thing of the past # angyaqa ak’allaq assiituq ‘my old boat is bad’; ikamrangqertukut ak’allarmek ‘we have an old sled’; ak’allaat aturki ‘use the old ones’; < ak’a-llaq; > ak’allar(aq), ak’allau-, ak’allaurte- ak’allar(aq*) old person # Tua-i yuullerput man’a camek kepquitarucan Kass’atun, apqiitnek maa-i makut ak’allaraat ilaita, yuurrluteng. ‘Our lifestyle now, since it doesn’t lack anything, well, they now live like white people according to the pronouncements of some of the old people.’ (QUL 2003:6); < ak’allaq ak’alla- to be old # not of humans; ak’allauuguq ‘it is old’ / < ak’allaq-u- ak’allaurete- to become old # not of humans; ak’allaurtuq ‘it has gotten old’ / Taügaam qanerluni qimugteteng ak’allaurcata quyaniluni ukunek Pilim qimugkauyarainek . . . ‘However, he said that because their dogs had gotten old he was thankful for Pili’s pups . . .’ (ELN 1990:62); < ak’allaq-urte- akalria wheel; roller; rolling things; automobile (K additional meaning) # akalriaqa cukaituq ‘my car is slow’; < ak-ag-ria ak’am again # particle; NUN; < ak’a-? ak’ami’i that’s all; the end # exclamatory particle used in telling stories; NSU; < ak’a-? ak’anek for the first time in a long time; since long ago # inflected form functioning as an adverbial particle; ak’anek tangramken ‘I’m seeing you now again since long ago’; nunatai ilani ak’anek tangeqsailamiki ‘he is visiting his relatives because he hasn’t seen them in a long time’; < ak’a-ablative-modalis akangluaryuk pancake ice; rounded sheet of floating ice that can tip # < ak-ag-yuk ak’ani- to take a long time; to let a long time elapse # ak’aniuq ‘he is taking a long time’; ak’ania ‘he is taking a long time at it’ / used mostly in the negative as in, ak’anivkenani ‘(he) not taking a long time’, ‘shortly’; Ak’aniickenani kiarrluku tangliniia, kangalria qungut nuniiini. ‘It did not take him long to spot him when he looked around; he saw him walking around the gravesites.’ (YUU 1995:4); < ak’a-neq-i ak’anunq knot in wood # = akquq; < ak’-qq ak’anun for a long time # past or future; adverbial particle; ak’anun ayamaung ‘he’s been gone for a long time’; ak’anun maanciquq ‘he will be here for a long time’; Ak’anun ayagpek’ RATE teqi cali allamek taqumakem tangliniik neryalriamek. ‘Without traveling long they, saw yet another bear grazing on berries.’ (YUU 1995:13); < ak’a-terminalis; > ak’anurrliri ak’anurrliri- to take a long time; to let a long time elapse # ak’anurrlitiuq ‘he is taking a long time’; ak’anurrlitria ‘he is taking a long time at it’ / used mostly (only?) in the negative as in, Tua-i-llu tua-i ak’anurrlitkenani tauna nukalpiartam arnnaa itertuq. Tauna-gguq tua-i tutgaraurluq aqyaa. Waniwa-gguq arenqiataa tauna geturriangnek piyugaa cakneq. Tua-i maurlurluan imum pia, ”Kitak, tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu anulluku tauma tua-i ak’anurrlitkenani . . . maurlurlui uillaga. ‘And without a long time elapsing that mother of the young man came in. She had come for the granddaughter. He (her son) wanted her very much. The grandmother said, “Go ahead and take her with you as they aren’t too possessive of her.” And so he took her out. Not long later the granddaughter went over to her grandmother.’ (MAR2 2001:107); < ak’anun-rrluk-i ak’arpak forever; since very long ago # particle; < ak’a-rpak ak’atok ouch! exclamatory particle used when one is in sudden pain, or in reaction to an excess of anything; = akaa, akekataki; < PE aka(a) and akaka akatru- to capsize # akatruvtuq ‘he or it capsized’ / < ak-ag-? akauraurte- for some time to pass; to take a long time # akaururtuq ‘some time passed’; akaururtaa ‘he took a long time (doing it)’ . . . tua-i-llu kuigmun tekicameng nunakun uatmurruteng akaururrluki-llu tekilruteng
nanvam kuiganun. . . . ‘and when they reached the river they went downriver on the land after taking some time, and then they got to the lake’s outlet stream.’ (ELN 1990:70) / < ak’a-ur(ar)-urte-

akaurte- to have been a long time ago; to be long past # akaurtuq pe’ngucia ‘it’s been a long time since he started walking’; Tua-i tuq’urqatartua, tuquyaucilqa akaurtuq. ‘I am going to go ahead and die. The time I should have died is long past.’ (QUL 2003:116); < ak’a-urte-

akcaniq handmade net float #

akekataki, akeka ouch! # exclamatory particle used when one is in sudden pain, or in reaction to an excess of anything; = akaa, ak’atak

akemkumiu distant outsider; one from a place separated from here by some natural barrier or topographic feature like outside of Alaska # akemkumiumek elitnauristengqertua ‘I have a teacher from outside Alaska’; < akemna-miu

akemna the one across # obscured demonstrative pronoun; ak’num ‘of the one across’; akemkut ‘the ones across’; see akma(n), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > akemkumiu; < PE dem. akam

akengqupagaq round pod # Tua-i-llu qaqicata nutaan, ayunek imkunek makunek — ayut iciw’ akengkupagangqellriit — tamakunek qengait imiqalqalu, . . . . ‘After they [the seals] were readied, those Labrador tea plants here — you know how Labrador tea has those round pods — they would fill their noses with those, . . .’ (PAI 2008:74)

akeq barb; stair; rung of ladder # used for stair because the notches on a ladder made from a log resemble the bars of hooks or spears; Tua-i atraamek tuavet peqma waten kanallrunan uyangetliiniuq akeqniarvik akervak anuq-llu tayima. ‘The next day as she was stirring from her sleep she heard little birds singing when she opened her eyes, the sun was shining, and the wind was gone.’ (ELN 1990:42); < akerta-ir-

akerkari- to warm oneself in the sun # Tuani aqumgauralliuq tuani akerkari. ‘He kept sitting there warming himself in the sunlight.’ (MAR2 2001:52); NS; cf. akerta

akerta sun # akerta kingyartuq ‘the sun is sunny’ / Unuauquani ellii makcarturtuq yaqulecuarraat qalrialriit, uituq akerkari. ‘And the wind was blowing around their house, but the sun was shining through the clouds or the sun appears right before sunset after an overcast day; Tupalliniuq tuan’ makcarturtuq yaa-i pug’qatarallinil’. ‘He woke up in the early dawn, and the sun was just beginning to appear on the horizon.’ (AGA 1996:206); AKERTA AQRUQ ‘the sun sits low (in the sky, even at mid-day; meaning that it is around the time of the winter solstice)’; AKERTA NALAUQ ‘there is an eclipse of the sun’; AKERTEM AYARUA ‘sun column’ (a meteorological phenomenon caused by ice crystals in the air; literally: ‘the sun’s walking-stick’); AKERTEM ACIARMU ‘African-American, black person; Negro’ (literally: ‘one who dwells beneath the sun’; this is grammatically an anomalous construction); Y, NSK, HBC, NI, CAN, K, BB, NR, LI; > akercir-, akervak

akquq; < PE creditor # < akeqnerrlugte-n

akquq; < PE creditor # < akeqnerrlugte-n
aki — akimiaq* BASES

aki — akimiaq* (under PE aki(-)); < PE aki(-); > akimiarnek allrakunglua kassuutellruunga." 'How old were you when you got married? "I got married then when I became fifteen years old."' (KIP 1998:155); see Appendix 6 on numerals; < aki-mik;> akimiarunritaar(aq); < PE akimiav (under PE aki(-))

aksiilnguq* debt; one without money # < akiite-nguq; > akiilngirvik

akiite- to be free; to be without cost; to be valueless # akituq 'it is free; it is valueless' / < PE akinjit-(under PE aki(-)); < aki-ite-; > akiilnguq

aiki - to reciprocate; to answer back; to answer a letter; to return a favor; to take revenge; to return an evil # kuigem akiani 'on the other side of the river'; akia kipukengaan 'the cost of his purchase'; naktukellran akia 'the response of the person he picked on'; akia 'he reciprocated towards her, he answered her'/ Akiaq, akicar-, akicugte-, akigar-, akigir-, akiite-,

aكي akikite-, akiilngirvik

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akimiarunritar(aq*) fourteen # the singular form is used when counting, as in qula pingayun, akimiarunrita’ar, akimiaq ’13, 14, 15’, but as an appositive the plural is used, as in akimiarunritaraat yuut taillruut ‘fourteen people came’; ‘Allrakutllu akimiarunritaraat aturluki calillruirangaa paniiqgek nullugautnaluukek. ‘For fourteen years I worked in order to get your two daughters as my wives.’ (AGAG. 31:41); see Appendix 6 on numerals; < akimiaq-u-nritar(ar)

akimitagaq game of tag # Y; < aki-?; cf. alakiitaaq, yakiitaaq ‘his pillow’; . . . imna ikiitugnek caqurraarluku nemirolleruku, akitemngeliinun kaputaqluku. ‘. . . they would wrap that one with wild celery, bind it up, and stick it next to the boundary log.’ (YUU 1995:39); = akitaq; < aki-naur-

akinaur- to take revenge; to retaliate; to pay back # akinauuraa ‘he is taking revenge on him’ / akinauriuq ‘he is taking revenge’; Itrata taukut anguyagtet, aqumngata-llu, ilain taukut anguyagtain, ullagluku ciutiinun pull’uteng pilaryaaqelliniat, taukuk qetunraak akinaurullukek tamakut anguyagtet tekitaat tuqucugluki. ‘When the warriors came in and sat down, some of his own warriors came to him, bent down to his ear, and said to him that to take revenge for his sons they wanted to kill those warriors that had arrived.’ (YUU 1995:17); akinaurutkat agayussuutet ‘penance’ (Catholic neologism); < aki-naur-

akinge- to get money; to earn money; to get payed # akinguq ‘he is getting payed’ / < aki-ngge-

akingqerr- to cost # qavcitun una akingqertuq ‘how much does this cost?’; tallimatun akingqertuq ‘it costs five (dollars)’; < aki-ngqerr-

akinguaq penny; one cent # < aki-uaq

akingvar- to reflect # akingqeruuq ‘it reflects it’ / nanvam qilak akingqeruuq ‘the lake reflects the sky’; < PY akir- (under PE aki); < aki-?; cf. akiqar-, ciqueqar-

akiqar- to shine upon # Puglanilaartuq, ennerpag’ akertaiaqarluun’ tua-i-il’ atakuquerluni tevirmiaarluni akerta alairrluni, assirrluni capairulluni nuna man’a akiqerluku teviqatangermi. ‘It is warm; after there had been no sun all day, as evening approached before sunset, the weather changed, darkness lifted from the earth and the sun shined down on it even though it was about to set.’ (KIP 1998:35); < PY akir- (under PE aki); < aki-?; cf. akiqar-, ciqueqar-

akqiwar(ar)- to play a game similar to volleyball but without a net # akiqarrut ‘they are playing the game’ / akiqararut ‘they (regularly) play the game’; NUN; < aki-?

akiqliq* one directly across; opposite # Tua-i uitaaqerrliit, ikekgugnek-tang kuigem akian tutgarqelrignek akiqlingqerrliit. Akiqlingqerrliit maurlurluqrellignek, tutgarluni nasaurlurmeuk. ‘There they lived and they had a grandchild and grandmother living on the other side of the river from them. They had a grandmother and grandchild across from them, the grandchild being a girl.’ (MAR2 2001:85); < aki-qlq

akir1- to help push up; to lift up # akiraa ‘he push it/her up’; NUN; cf. aki-

akir2- to shine light (on) # EG; cf. aki-

akirkarar(aq*) serving dish # NUN

akirri- to gamble # akiirruq ‘he is gambling’ / < aki-raq-li-

akirtaq container; vessel # NUN; cf. ak’irte-

akissaar- to prospect for valuable minerals; to seek money # NSU; < aki-ssaar-

akissuq prostitute; whore; harlot # Canrituq-qaa nayagarpuk akissutun pitarrluku pingraatgu? ‘Is it okay if our sister is treated like a whore?’ (AYAG. 34:31); < aki-cur-

akissur- to prospect for valuable minerals; to seek money # akissurtuq ‘he is prospecting or seeking money’; akissuuraa ‘he is seeking money from him’ / suultuamek akissurtut mainaat ‘the miners are prospecting for gold’; . . . arenqiallugeskan-llu tumiini-ll’ kaassarkailkan, kaassaa ilaluku akissurpek’naku tuavet nuniinun tekitarkaurtelluku. ‘. . . on his way if he is in desperate need of necessities and he is out of gas, they add some to his gas without asking him for money thus enabling him to reach his destination’ (QUL 2003: 350); < aki-cur-; > akissulria
akissulria — akivgte-

akissulria prospector # akissulrit ‘prospectors’; < akissur-lria

akitaq, akiteq log placed at edge of sleeping area as a headrest or elsewhere as a divider; pillow # < aki-taq’, aki-n; = akin

akitmig- to carry a burden # akitmigaa ‘he is carrying it’ / < aki-

akitmirmarqe- to be stout, strong # < -narqe-

akitmite- to bump into an obstacle sideways; to sideswipe something # akitmituq ‘it sideswiped something’ / ikamrak canirrugualriik akitmitellruuk ‘the sled, sliding sideways, hit against the side’; Tuarpiaq-llua natquigem tenglluki, qengarugmun tekitaqami akitmiarrluni qecengluni pagg’un. ‘The wind on the surface seemed to wrap the hair into a ball and blow it away, and when it came to snowbank it would hit it and bounce off through the air up there.’ (MAR2 2001:74); Qapengteqerluku akitmiqerluteng taukut imkut nagiiquyain kangrit pekangruyagluteng tua tayima kit’elliniuteng. ‘As his spear pierced through and came to a halt the butt-pieces of his spear quivered to and fro and then sank.’ (ELL 1997:392); Tamakut tua-i elaturram natrani qanikciurutiikun alairaqluteng, piiragiqeggluni, akitmiqerluni. ‘Those would appear on the floor of the porch when he’d bump against them with his shovel it would slip across the floor.’ (CIU 2005:162); < aki-tmun; > akitmuuqar-

akitmunic transversely; toward the other side; across # adverbial particle; Pivallagarraarluku cingqallinia akitmun taukut curut tungitnun, cingqaani taukunun tut’elliniuq tuc’ami ayuqucia man’a uqamairtelliniuq. ‘After she had dealt with him harshly she shoved him across in the direction of that mat, and when she shoved him he landed there and when he landed his whole being felt very weak as if very hungry.’ (YUU 1995:95); < aki-tnun; > akitmuuqar-

akitmuuqar- to stitch back and forth # NUN; < akitmun-?-;

akitnaq small bird arrow with blunt tip . . . canun piyagarnun wall’u yaqulecuaurnun, ayungnaarnun, augtaarnun, imaqaarrun-nlu urugyugmi emiqami pissurcuutekaguqamegteki, kat’aquliteng tua-i ayuatu, akitnanek pitullinkait makut. ‘. . . for hunting any kind of small bird such as knots, phalaropes, red phalarope, and northern phalaropes during the spring thaw; these are called “akitnaq” because they fly swiftly through the air when shot.’ (CIU 2005:34); cf. aki-

akitnaq2 slope; wall # NUN

akitniute- to blend in with the background; to be camouflaged # NUN

akitu- to be valuable; to be expensive # akituq ‘it is valuable, expensive’ / < aki-tu-; > akitutaciq

akitutaciq value; price # akitutaciq ‘its value or price’; < aki-tu-

akiuq echo # < aki-?; > akiugte-

akiur- to fight back; to retaliate; to answer back; to reciprocate # akiurtuq ‘he is reciprocating’; akiurra ‘he is reciprocating towards him’ / Taugken akilerluku pikumteggu ellitun tua-i angtaciluku akiurluku pikumteggu, watenuwan’ aqumgignenemteri umyuamte un aq’arciiglaku aliayuutekluku . . . ‘However, if we retaliate, fighting back in equal measure, then while we are sitting there it will lead to unhappiness which one cannot get past . . . ’ (QUL 2003:336); akit, cat-llu akurat akuriugnalrii amllertaciit ‘capital’ (legal neologism); PE akiur-(under PE aki(-)); < aki-ur-; > akiuirviite-

akiuirviite- to be invincible # akiuirviituq ‘one cannot fight back against him or answer him back’ / < akiuir-viite-

akiuin one’s supply of money # akiutenka ‘my money’; akiutiuita ‘I have no money’; akiutairutua ‘I don’t have any money anymore’; < aki-un

akiugte- to prop up # akiugttaa ‘he is putting it (boat, sheet of plywood, etc.) on its edge, propping the opposite side’ with poles, against a wall, etc. / Tagqerrulluku qayaq ayuqucillratun akitgigglluku, palurrluku. ‘He quickly brought the kayak up and put it back the way it was propping it on its side, with the bottom side up.’ (ELL 1997:112); < PE akiyi-; < aki-?
akiviutaq — akngirnarqe-

akiviutaq wallet # < aki-viutaq
aklanquq humerus; upper arm bone; part of a seal’s front flipper bones # Nuqani nalkarkaunriqcamitu issurilirnarmek-lu aklanqumek . . . tua-i yualaagluni nalaqucamitu tua-i atralliniluni. Tua-i-am tekicamiki issurilirmek aklanqumek nuqalirluni angutngunenu-am allurtelliniluki. ‘When she couldn’t find her atlatl right away, she quickly looked for a flipper bone from a spotted seal. . . . And when she found one she went down to the shore. And so when she got to them she used the spotted seal flipper bone as an atlatl surpassing her brothers in the kill.’ (CIU 2005:68); < ?-quq; > aklanquq

aklanquq weasel (or ermine) (Mustela sp.) # Angulaurarraarлуkun keniquarrarлуku a'sartellia, aklanquqrutngurru. Tavani nec'alermeggni uitauralliuq. Tavatelluteng tamakut aklanquqrut nec'alerni uitauratuuq . . . ‘After he chewed it (the skin) and after he had softened it he put it on, and he became a weasel. He remained there in their old house. From then on those weasels have lived in old houses . . .’ (MARI 2001:93); NS, LY; < aklanquq-

aklegaq seal-hunting harpoon with line and float attached; bird arrow with a blunt point and four crosspieces # Aklegallerani tauna teguqamiuitun piluku egkaqussiallinilria ciunerkameng tungiinun, pagg' un tua-i qulvaggun agevkarluku. ‘He'd take his spear and throw it toward the area in front of them, letting it go way up above.’ (CIU 2005:40); < PE aklayar (under PE akl0-a)

akleng poor thing! # exclamatory particle used when one feels sympathy; Akleng wangkuta tan' gaurlurni, tupagtaqakut egmian qavarningramta makluta ayalualuta ellamun an'aqluta. ‘We poor boys, whenever they woke us, even if we were sleepy, we’d immediately rise and stagger outside.’ (YUU 1995:39); NSK, Y, K, NI, CAN, BB, NR; = nakleng; cf. nakleg-

aklicaraq small peg at end of atlatl; joint at end of spear used to attach point #

aklivik sealskin bag used to keep things dry while hunting # NUN; < aklu-li-vik

aklu, akluq clothing; bedding; merchandise; fitting(s); accouterment; possession(s) # and aklu- to put on clothing # aklunka iqailruanka ‘I washed my clothes’; ikamram aklui ‘the fittings of the sled’; kipusviim aklui ‘the store’s merchandise’; Tua-i-am ellin qelkekqapiggluki taukut aturaeqgaarani ciujlirmi, pingssiyayuilami unuaquqan nutaranek aklunek. ‘And she was very careful with those new garments of hers at first, because she certainly didn’t get new clothes every day.’ (ELN 1990:22); > aklivik, akluinquin, akluvik; < PE aklu-

akluinquq clothing bag # < aklu?-n; akluvik suitcase; trunk # < akluvik-dual akluvik closet # < aklu-vik; > akluvik

akmagartaq willow-bark lashing # (?) akma(ni) across on the other side # akmavet ‘to across there’; akmaken ‘from across there’; akmaggun ‘through across there’; obscured demonstrative adverb; see akemna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem akmah-

akmaliarallr(aq*) raven (Corvus corax) # (?); but note cognate word in Siberian Yupik and Naukan meaning ‘auklet’

akngia- to suffer pain # akngiagquq ‘he is in pain’ / < akngir-

akngikutak recurring sudden sharp pain # and akngikutag- to suffer recurring sudden sharp pains # < akngir-

akngiq nerve # and akngir- (root)# tememikun akngiringalria ‘one bodily, physically traumatized’; umyuamikun akngiringalria ‘one mentally or emotionally traumatized’ > akngia-, akngirnailitaq, akngirnarqe-; < PE atji-

akngirnailitaq the departed person for whom his loved ones perform the ceremony of clothing his/her in new clothes during the Elriq (“Greater Memorial Feast”) # < akngir-rqe2-n

akngirnarqe- to be in pain; to be hurting of body parts to cause pain # akngirnarquq ‘it hurts; it is painful’ / < akngir-narqe-
akngirte- to hurt; to get hurt # akngirtuq ‘he got hurt’; akngirtaa ‘he hurt him’ / qamiqumikun akngirtuq ‘he got hurt on his head’; aanaaklinikiin-llu-gguq qianang murilkarrluku taumun paitirnin akngirckluku ullagarrluku, canek qalarrluni. ‘. . . the one that was evidently her mother, it is said, when she began to cry, got her attention, thinking that that one which had licked her had hurt her and rushed to her saying something.’ (ELN 1990:3); NS, Y, K, NI, CAN, BB, NR, LI, EG; = aqngirte-, angqirte-
akqe- to promise; to swear (a promise) # akquq (or akqiuq) ‘he promised’; akqaa ‘he promised her’ / akqaanga taiciqniluni ‘he promised me that he would come’; Taumeak akqikina wani ciuqerrani Agayutm piciugarkauluten wangnun irniamnun-llu wall‘u kinguvemnun. ‘Therefore swear now before God that you will be true to me and to my children or my descendants.’ (AYAG. 21:23); > akeqnerrlugte-, akeqniaq, akqun; < PY-S

akquq knot in wood # akquituq or akqurittuq ‘it doesn’t have any knots’; akquunani ‘(it) being without knots’; = akanquq; < ?-quq; cf. akeq

aksgattaar- to compete # NUN

aksaqar- to stiffen (of one’s body or a garment one is wearing) in such a way as to prevent movement # Aren uitelliniuq, aren tua-i aksaqaqauluni man’a qinga. Cunawa-gguq taukut aklut yuukiumaluteng tua-i unairutqapiartelluki tuuten tua-i maqarctellriatun elllruki pillurrinikait. Kinqaateng-llu vallarini aksaqaqutelliniluku. Aksaqaqutini tua-i uicami tua-i pekttaarciiganani. ‘He woke up and realized that the surface of his body had gotten very stiff. The brothers had dampened his new garments to make them feel very soft and velvety before they were presented to him. And while he slept his new garments had stiffened on him. Because they had stiffened on him when he awakened he couldn’t move.’ (CIU 2005:76); < aksar-qar-
aksaqar- to resist or pull back against a force which is pulling on one # either literally or figuratively; aqvaqurluni atraqercani, tekiteqatanga’arcani maa-i ‘they gathered running down and as he was about to reach her, she ran away from him, but he caught up with her and grabbed her. The poor dear, she tried to fight against his grip.’ (QUL 2003:460); Aren ayainanermegni-gguq cukarilriik, kiituan-gguq tua-i aksartarunguk, cukarillermegni. ‘As they were on their way going faster and faster, even as they gathered momentum they began to pull back.’ (KIP 1998:85); Taum-am imum angulvllraam aatiin, niitaqamiu nani nunani kina tauna pininiluku und, qenrunani imna tauna unayaqluku taumun apqiitnek aksarayrecartullinnun, pinirtaarcturtelluku. Whenever the big man’s father heard there was a very strong man in a certain village, he would ask his son to go to that village and compete in strength, which was called aksarayaraq.’ (QUL 2003:274); Ayimcilriit anguarutmegnek maktascigatut. Egman kitnguciquq tua-i aksalerviinani-llu. ‘Those who break their paddles can’t stay upright. Immediately one will capsize, without being able to resist the force pulling at him.’ (PAI 2008:290); > aksaqar-

aku, akuq lower part of garment # akurtuqq ‘it (garment, curtain, etc.) is too long’; > akulugci-, akuraq, akurun, akupek

akucissuun eggbeater; mixing bowl # < akutaq-li- cuun

akula* midsection; area between; land between two topographical features such as the river and the ocean; tundra # positional base; napat akuliitni ‘amongst the trees’; napak akuligni ‘between the two trees’; Ekvicuarmiut Mamterillermiut-llu akuliitni kuigtangqertuq linrayamek piaqluku. ‘Between Eek and Bethel there is a river called Linrayaq.’ (YUU 1995:4); = akunleq; > akuleqliq, akulipeq, akuliq, akulmiqurataak, akulmiu, akulneq, akulqucuk, akultu-, akuluraq; < PE акул0

akuleqliq* middle one # < akula-qliq

akulipeq middle finger # LY, K, BB, LI; < PY akulipaq or akulipaq (under PE akula(π)); < akuliq-peq

akulipraq middle finger # UY; < akulipeq-aq
akuliprun finger-pulling contest # and akuliprun- to engage in a finger-pulling contest # akuliprutuk ‘they, are having a finger-pulling contest’ / E. W. Nelson (ESK 1899:339) states, “FINGER PULLING (a-gu’-li-phun) (St. Michael). This is played in the kashim by four men; the two strongest players hook their right second fingers and each man is grasped about his right shoulder and under the left arm by his second; then all pull until one is defeated by losing his hold.’”;
< akulipeq-n
akuliq middle # < PE akul(l)iaq (under PE aku(3)); < akula-li’;
akuliraq bridge of nose; area between eyes # < PE akuli3 (under PE aku(3)); < akuliq-aq
akulmiqurataak, akulmiqurctak two-pointed bird-hunting arrow # < akula-?
akulmiu person who lives on the tundra, (in particular a person in Nunapitchuk, Kasigluk, or Atmautluak) in contrast to those who live along major rivers or on the coast # . . . avani ciqvani waten imarpigmiut catun imutun atanvagtun puqiglitun pitullrulliniit piluku. ‘And they tied his (the corpse’s) hands and bent his body forward, and, wrapping the rope around his neck, they placed his head between his knees. (CAU 1985:87); . . . ilumun-gguq akunlemte
ilagalaryaaqengraitkut nallularaput. ‘. . . truly even though they (the spirits of our relatives) are in our midst we are not aware of it.’ (CIU 2005:134); = akula; < PE akula- (under PE aku(3))
akungqa- to be soaking (as to leach out salt from salted fish or loosen hair from sealskin) # akungqaq ‘it is being soaked’ / Akungqarraarluku nuggluku keligluku, melqurrirluku, murqelluku nutaan-llu kinercirluku. ‘After being soaked they pulled it out, scraped it, removed the hairs, rinsed it, and then let it dry.’ (YUU 1995:66); < akur-ngqa-
akunriur- to consume (especially water) without restraint or limit # Tamaani mermek akunriuresqevkenaki ayagyuateng pilallrulliniit. Meqsugyaaqngata-llu qanrit neqquun kialulliqluku, atatakutaqluki. ‘Back in those days they would advise their young people not to consume water without limit. When they said that they were thirsty they were told to wait, since the taste of their food was still in their mouths, and they would go through the evening that way.’ (CIU 2005:198); Nall’arusngalalliniluteng-am tamakut, tuaen tua-i mermek akunriuresqevkenaki anglicallrit, tua-i uqgelkelluku yuutullrulliniluteng. ‘They were right on target (with their advice); when not allowed to drink a lot of water as they were growing up, their bodies would be quite limber and robust when they grew up.’ (CIU 2005:198)
akupek woman’s skirt # NUN; < aku-?
akuqar- to catch with the hands; to grab hold of; to embrace # akuqertuq ‘he grabbed something’;
akuqeraa ‘he grabbed hold of it, caught it’ / Atkullrani matarcamiu, akuqerluku ac’etengnaqaa atkulraminek. ‘When he took off his old parka grabbing her he tried to put his old parka on her.’ (MAR1 2001:76); Joseph-aam qetunraagni iluvautak Jacob-aam canianun, elliiin-lu akuqerluket melugarluket. ‘Joseph brought in his two sons to the area beside Jacob, and he embraced them and kissed them.’ (AYAG. 48:10); < PE akur-1 akur-aculnguyaraq, akuralnguyaraq, or akuriqsaraq ‘cramps or pain in the lower abdomen’; < aku-aq 3 akurtuq ‘he or it dipped in the liquid’; akurtuq ‘he put it into liquid’ / neqerrluut akurtai uqumun arumaarrluliluni ‘he put the dried fish into oil to make “poke-fish”’; Meqsukata-llu, ayagyuat melqurrarkun ta¥gaam mercetaqluki. Melqu qermun akurrluku. ‘And they’d have the young people drink from just a feather if they were thirsty. They’d dip the feather in water. That way they’d teach them not to feel the hardship even though they didn’t have water.’ (YUU 1995:38); < akur-te 2; < PY-S akurtuq ‘he received something’; akurtur-; NI, HBC akurtur- to receive # akurtura ‘he received it’ / Mikelnguum-llu aanin qantaq akurturluku, neqet iliitneq a¥g’aulluni, akutaquerinemek-lu camavet nunam akulliinun elakaulluku. ‘The baby’s mother would receive the dish, take a small piece of food and a small portion of “Eskimo ice cream” and bury it underground.’ (YUU 1995:38); < akur-te 2; < PY-S akur-1 akurruq ‘trim at the hem and sleeves.’ (YUU 1995:5) see Appendix 9 on parts of the parka; < aku-n, aku- plural akurarluku- to fool around; to make a commotion; to engage in physical activity just for recreation # akursartuq ‘he is fooling around’ / akusartevkenak nerl ‘eat without commotion’; Arnat, nasaurluut tan’gurrat-lu avukluteng tua-i neplirluteng atakuarmi waten angqatullruut. Akusaruciqluku. ‘The women, the girls, and the boys would play together boisterously, playing ball in the evening. That was their way of playful recreation.’ (ELL 1997:534); Tua-i-lu cagerluni taum uingan inerqullniluku tauna nulian, tua-i akusarneruqaqigluni-gguq tauna picingssauluni, picingssaulniluku tauna kingqurteng, pingaaku camek kagginaaunul uluryacaraqasqevkenaku. ‘And one day that husband of hers admonished his wife saying that their younger brother likes to clown around and is comical and even if she gets irritated at him not to threaten his face.’ (MAR2 2001:65); < akute-? akusaruteke- to mistreat; to use as a plaything; to fool around with (it, him, her); to commit adultery or otherwise have illicit sex with (him, her) # Cali-lu qanrutkumatuluteng akusarutekesqevkenaki makut tulukaruut, nangcikesqevkenaki. ‘Also they told us not to tease these ravens or abuse them.’ (ELL 1997:258); “… yug’e¥rlupuk taiyama akusarutekraarluku-ll’ unitelliak!” Tua-i tauna equaluni angun tauna. Pilliniak, “Arenqiapaa, akusaruteksugnaunaku…” . . . they probably mistreated our poor son and left him behind!” The man was peeved. They said to him, “Oh goodness, we didn’t mistreat him . . .” (YUA 1945:43 & LIT 1972:21); Qang’a-lu irniaminun naanguaqevkaryukuni, makunun mikelriianun, tua-i waten akusarutekevkarluki, ‘Or one might give it as a toy, to her little children, letting them use it as a plaything, . . .’ (TAP 2004:63); the meaning pertaining to sexual misbehavior is strongest in Moravian Protestant influenced areas; Alerquutet malrunlegat: akusarutekyaqunak ‘The seventh commandment: thou shalt not commit adultery.’ (YUA 1945:43 & LIT 1972:21); . . . qayagaurluku-llu Lot-aaq, Nauwa imkuk angutek ullagtellregken? Anuskek wangkutnun “akusarutekniaqput.” ‘. . . they called out to Lot, “Where are those
men, who came to you? Bring them out to us so that we can (carnally) know them.” (AYAG. 19:5); *Akusrarutekeuniup* pingnatugturyaran pi ngnatullerkan man’a cat paivngaltutellerkaat tamaaggun navgaa, nasaurlurkun tuaaggun. ‘They said he would disrupt the availability of game animals for himself if he had sex with a young woman.’ (YUP 1995:152); *the following are legal neologisms:* qessangaraa akusrarutekluku ‘rape’; nakmiin ilaminek akusrarutekiyaraq ‘incest’; akusrarutekiyaraq 18-aaqsalngurmuq ‘sexual abuse of a minor’; < akus tarte-teke-; > akusrarutekiyaraq

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**akusrarutekineq**  fornication, adultery # Kiaken

**akutaq** mixture; “Eskimo ice cream” # akutaq ‘he is mixing it’; akutaq ‘he is making a mixture, making “Eskimo ice cream”’; Akwarpak, akwauaqu

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**akutauqmak** mixture of seal-intestine tissue and seal oil; mixture of berries, seal oil, and sugar # HBC; < akutauq-

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**akute-** to mix; to stir; to make “Eskimo ice cream” # akutuq ‘he is making a mixture, making “Eskimo ice cream”’; akutaa ‘he is mixing it’; Kiu nguani taum quagcilluteng kenirluq-llu puckamun qemaggluki uksurpak cali akutaqluki nerci ngameg tek i. ‘After that they gathered wild spinach leaves, cooked them and stored them in a barrel because they also will eat them all winter making a mixture with them.’ (ELN 1990:43) / > akucissuun, akusarte-, akutaq, akutessuun, akuyun; cf. akula; < PE akut- (under PE aku(k))

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**akutessuun** eggbeater; mixing bowl # < akute-cuun

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**akuyun** wooden mortar for preparing tobacco # NUN

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**akwa-** root; > akwrappak, akwauqaq

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**akwrappak** forever # adverbial particle; akwarpak tayima catairutuq ‘it is gone forever’; . . .

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**akwauqaq** yesterday # adverbial particle; akwauqaq maqillruuq ‘he took a steam bath yesterday’; nunu amek nenglinruuq akwauqaq ‘today it is colder than yesterday’; < akwa-; > akwauqarpak

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**akwauqarpak** all day yesterday; since yesterday # adverbial particle; < akwauqarpak

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**ala1-** root; > alair-, alaite-, alake1-, alange1-, alangaar-, alapentert-, alangru, alarute-

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**ala2-** root; > alake2-, alange2-

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**al’a, al’aq, alalaq** older (or oldest) sister # informal term; the normal term is alaqq

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**alaciq** fried bread # EG; = alatiq; from Russian алáдьи (alá’dí)

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**alagnaq** type of red berry (species ?) # BB; from Aleut halagnuki (halagnuki-X) ‘salmonberry’

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**alagnarqe-** to be such as to cause one to feel it is feasible # alagnarquq ‘it seems to be feasible’ / variant used by some NUN of alegnarqe- (q.v.); cf. alke-

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**alagyug-** to be confident; to think that something is feasible # alagyugtuq ‘he is confident; he thinks that something is feasible’ / variant, used by some NUN, of alegyug- (q.v.); cf. alke-

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**alai-** emotional root; > alainake-, alainarqe-, alaiyug-, alainiur-; note use of alainake- rather than *alaike-* with this emotional root; < PE alya-; = alia-
alailun—alake^2-

alailun  grave marker; object placed on burial as a memorial to the deceased; trail marker # especially an old time grave marker composed of two posts with boards between them and carved symbols associated with the deceased, often including a mask, mounted on the boards; Tamaani yuut tuquaqata, muraganek yuguanek pililuteng taumun tuquallermun alailutkevkalalliniiq. ‘Back then when people died, they made wooden images and let them be their grave markers.’ (YUU 1995:83); < alai-te

alainake-  to find (it) lonely # alainakaa ‘he finds it lonely’ / < alai-nake-

alainarqe-  to cause loneliness # alainarquq ‘it causes loneliness’ / < alai-narqe-

alainiur-  be lonely # alainiurtuq ‘he is lonely’ / Tua-i alainiurtuq. ‘And when they went past the many trees when Elnguq looked there was a little creek down there, but the bottom of it was visible.’ (ELN 1990:18); Amillerivkenaku tua-i pissuusqelluta alaitellratni. Waten ayuq tu-i alaunateng tiyama-llu tua-i catairulluteng . . . ‘Without saying that it (game to catch) was becoming plentiful, they’d tell us to hunt when they (the game animals) were here. It is like this, they are here today and then they are gone the next . . . ’ (YUP 2005:86); < ala^-ite^-; > alailun

alaiyug-  to be lonely # alaiyugtuq ‘he is lonely’ / < alai-yug-

alak’aa  is that so! # exclamatory particle; from Inupiaq alakkaa

alake^1-  to come upon; to notice; to encounter; to become aware of one’s presence; to find out # alakaa ‘he came upon it’ / Angalkuq-wa kiugna imna nallunritellra taklauralria kiani egkumi. “Ki-a cunawa kiugna angalkuq, alake^1-iiituni alakekunikuk . . . ’ When he spoke they understood it, and then what they had done was visible. ‘Without saying that it (game to catch) was visible, audible’ / Tua-i-llu tauiq tutakut naparugaat pelluamegteki maaten Elnguq piuq un’a kuicuar, terr’a taugam alainani. ‘And when they went past the many trees when Elnguq looked there was a little creek down there, but the bottom of it was visible.’ (ELN 1990:18); Amillerivkenaku tua-i pissuusqelluta alaitellratni. Waten ayuq tu-i alaunateng tiyama-llu tua-i catairulluteng . . . ‘Without saying that it (game to catch) was becoming plentiful, they’d tell us to hunt when they (the game animals) were here. It is like this, they are here today and then they are gone the next . . . ’ (YUP 2005:86); < ala^-ite^-; > alailun

alake^2-  to be attracted to a member of the opposite sex # alakaa ‘he is attracted to her, she is attracted to him’ / < ala^-ke^-
alakiitaq — alap’aar-

alakiitaq game of tag # E. W. Nelson (ESK 1893:338) states, “Tag: (u-la’-ki-ta-g’uk) — (St. Michael). This game is played at any season by men and women divided into equal parties, which are subdivided into pairs. Then a designated player starts off, pursued by the others, the players on the opposite side and try to overtake and touch him before he can touch the mate he was given from his own party. This mate strives to get within reach of his companion, the opposite side meanwhile using every effort to interfere between the two by running after the first and hindering the latter. If the player succeeds in touching his mate before he is touched he wins and another pair of runners comes out from his side. If he is touched first by one of his opponents, he loses, and a pair of runners come out from among them and take his place.”; cf. akimitagaq, yakiitaaq; note also that the Naukan word for ‘tag’ is ulakitaq.

alangaar- to be surprised # alangaartuq ‘he is surprised’ / alangaarjeta ‘she surprised him’; Tekitellratni nunanun taukut angalkut cakneq alangaalliniut, Annagacimek tangllermegnek tuqtellruameggu. ‘When they arrived at the village those shamans were very much surprised when they saw Annamaciq because they had killed him.’ (YUU 1995:115); < ala1-?

alange1- to come into someone’s presence; to appear to someone # Tamaani agayulirtet alangeqerraallermeggni ellaitni tua-i assiitut pillrat, tamaani tekiteqerraallermeggni agayulirtet. ‘At that time when the first priests came around, in their thinking the use of these was bad, (that was) at that time when the priests first arrived.’ (CIU 2005:276)

alange2- to be attracted to a member of the opposite sex # alanguq ‘he is attracted to a woman’, or ‘she is attracted to a man’ / < ala1-nge-

alangqa- to be in error; to be mistaken # alangquaq ‘he is in error’ / irniara alangquaq maurluminun anaksukluuku ‘her child mistook his grandmother for his mother’; < alar-ngqa-; cf. alarte-

alangru, alangruq a thing that appears unexpectedly; unexpected discovery; surprise visitor; to see or sense a ghost # alangruuq ‘he experienced something unexpected and ghostly’ / iqsainanemni aatama aptaanga alangruullrcimnek ‘while I was hooking for fish my father asked me if I had sensed an unnatural presence’; Agayulirtengamta, aviukayuirucata yurayuirucata-lu alangrut tagluteng. Alangrutullermeggni yuut tuqillret ilait tangullruit acit qerralatuteng, nangerngaluteng pekuunateng. Yuut-lu caumayuunaki. Alangruaquameng-gguq tauqken qimangraiceteng, ciurnritni uitaqatuluteng. ‘When we got preachers, since people stopped making food offerings and ceased dancing, the ghosts quit coming. When people saw ghosts some would see those who had died. They would be hovering above the ground, and would stay very still. They never faced the person. When people saw a ghost, even if they ran away from it, it would always end up in front of them.’ (YUU 1995:118); < ala1-; > alangruke-, alangruu-

alangruke- to (somewhat unexpectedly); to experience (his) appearance # alangrukaat ‘it appeared to them’ / alangruksaamken ‘you amazed me by your unexpected presence’; Tua-i-lu piinanermini alangrukaqlliniluku caaqameng; payugtellriit alangrukaqluku Illugngali tauna. ‘And then after a while he began to appear to them sometimes; the ones who brought gifts of food would see Illugngali.’ (ELL 1997:538); < alangru-ke-

alangruu- to appear (somewhat unexpectedly); to be seen (somewhat unexpectedly) # alangruuq ‘it appeared’ / Nutget ciuqliit alangruuqerrallratni avani nutengluteng tua-i. ‘When the first guns started to be seen, in those days they started to get guns.’ (PAI 2008:386); . . . August-aam nangyartuqatalrani, makliit alangruungallrung nunamni un’gaani, . . . ‘when August is almost over beard seals begin to appear in my area down at the coast . . . ’ (PAI 2008:50); Tua-i-am piinanratni alangruullrani anglakumun pivkalliniluku. ‘So eventually when he did that, when he did appear, they had a shaman deal with him.’ (ELL 1997:536); < alangru-u-

alap’aal how cold it is! # exclamatory particle; NS, Y; > alap’aar; from Inupiaq alappaal

alap’aar- be cold # alap’aartuq ‘it is cold’, ‘he is cold’ / only NSU uses this as a verb; < alap’aal
alapaq — alassaq

alapaq rubber boot; black person # the second meaning is probably from the fact that rubber boots are often black in color; EG; from English ‘rubber’
alap’aq rubber boot; # BB, LI; = ulap’aq; from English ‘rubber’
alapen’erte-, alapeng’erte- to surprise # alapen’ertuq ‘he is surprised’; alapen’ertaa ‘he surprised her’; alapen’errlun’ pinayukluk’ unitaa talinengucugpakaani. ‘And, he left him, so it is said, because he was becoming apprensive that he (the other) might have a weapon and might surprise him when he felt that darkness was approaching him.’ (QUL 2003:570); < PE alap0n3a3;
alaqe- to find; to notice # alaqaa ‘he found it’ / alaqutuq ‘he found something’; Alaqarcamegteggu-gguq ilaita, anuurulur-am, nukalpiaq, kautuuryuareluni-gguq, anuuruluum atkussaarai pilugullraak-ll’, mikelkelluki. ‘Some of them noticed him, this “grandmother,” a great hunter who was stuffed inside meager clothing, the grandmother’s meager parka and worn-out boots, all too small.’ (CEV 1984: 80); HBC; NUN cf.
alareq Alakanuk # village on the Yukon Delta: < alar-neq; < alar-neq; > Alarneq
alarneq error; mistake; wrong decision # < alar-te-; > alarun
alarneq appendix (anatomical) # Aůg’umek-gguq tengmiam yaqurraneq takelriamek cavilurluni pillruuq. Alarcaqellinilumi-gguq. Pilugurluku-gguq taun’ alarsuqrua aůɣ’allruua. ‘It’s said he used a long bird wing feather as a knife. Apparently she had appendicitis. He took her appendix out surgically.’ (AGA 1996:158); K, Y, HBC; < alarte-; quq
alarcaq appendix (anatomical) # K, NI, CAN, BB; < alarte-?
alarcuaq appendix (anatomical) # K; < alarte-?
Alarneq Alakanuk # village of the Yukon Delta: < alar-neq; < alarneq
alarneq error; mistake; wrong decision # < alar-neq; > Alarneq
alarqiigute- to mistake for something or someone else # alarqiigutaa ‘he mistook her for someone else’ / < alar?-te-
alarqiige- to be in error # NUN
alarqr- to tell to do something; to advise; to command; to order to do # Ayagmeng-gguq kaugtutarkameggneng, uyyurani tautuk alarqualuki, cuqnglen kaugesqelluki tuɑq’. ‘They had prepared war clubs beforehand; and he had instructed his brothers to club the people in the kashim.’ (CEV 1984:85); HBC; = alerqr-; cf. inerqr-
alar’ussaq northern red currant (Ribes triste) #
alatiq fried bread # BB; = alaciq; from Russian аладьы (aląd’i)
alavvilaq high-powered rifle # BB; from English ‘rifle’
alcagar- to salvage; to make use of discarded things; to pick up things here and there for later use # questioned; = algacag-
alciq red wood; reddish colored wood # NUN
aleg- emotional root; > alegyug-, alegnaite-, alegnarqe-, alegtar-, alegyagute-, alle- or al’ke-
alegnyagute- to be confident; to feel something is feasible # Tauna-am iliiit alegyungliniug imarpigmek. ‘That one, one of them, started to become confident about the ocean.’ (QUL 2003: 628); Taüga-i alegyuukarnngami kilngarlun’ taun’ aparrluggaat Naparyarmiuneg keggaken. ‘And then, when he felt that it was the appropriate time, their grandfather came here from Hooper Bay across there.’ (WHE 2000:200); < aleg-yug-; = alagyug-
alegnaito- to not be such as to make one feel it is feasible # < aleg-naito- 
alegnarqe- to be such as to make one feel it is feasible # Aleknguqyaraqunakut! Alegnargenrituq. ‘Don’t even dare to think you can deal with him. He’s not such as to make one feel he can deal with him.’ (QAN 1995:46); < aleg-narqe-; = alagnarqe-
alegtar- to be self-confident by nature # < aleg-tar- 
alegnyagute- to come to feel confident toward (it); to become able to handle (it) # . . . qanikcatalllu alaitelaameng, alegyagucamiki aritviigni teguluukek all’ukek nutaan tuken nem’inek ayagtuq, . . . . . since their snow was also visible he felt confident now that he would make it, so he took his mittens, put them on and then left the house. . . .’ (KIP 1998:7); Cali man’a ca, alegyaguqurracimcetun kegvigurluta. ‘Also, we worked on chores that we were able to handle.’ (QAN 2009:186); < aleg-yagute-
alerqua- to give serious advice concerning proper conduct # alerquaga ‘he is giving him advice, telling him how to conduct herself’ / alerquagiuq ‘he is giving advice’; tutgara’urluni alerquaga murilkkesqelluku ‘she is advising his grandchild to be watchful’; Angayuqallemta taügaam qanrut’lallruitkut waten, “Kitak, qasgimum agluten alerquagirianek niicugniiyartuq.” ‘Our parents, however, would tell us like this, “Go ahead, go over to the kashim to listen to the ones giving advice.”’ (YUU 1995:45); < alerqu-a-
alerquista advisor; consultant; legislator; lawmaker # < alerqu-i?-ta'
alerqu- to tell to do something; to advise; to command; to order to do something; to instruct # alerquara ‘he advised him’, ‘he ordered him’ / Tua-llu pistailamek anuurluan tutgara’urluni alerquurnauru unavet ceramun atrarluku mullussuugaasqelluku. ‘And so because they had no one to provide for them his grandmother would instruct her grandson to go down to the shore and beachcomb for carcasses.’ (UNP1); = alerqu-; < PY alerqu-; > alerqua-, alerquista, alerquun; cf. inerqu-
alerquuquiurter legislature # alerquuquiurter caliarkaat ‘legislation’; < alerquun-liur-?-ta’
alerquun precept; instruction; rule; commandment; law # alerquuteeka ‘it is his commandment’; Alerquutnguug wani, kiin pirilengraqakut kalivqinaria ullagluku ikayuusqelluku. ‘It is a rule that even if he doesn’t ask us, one should go to whoever is in distress and help him.’ (KIP 1998:59); the following are legal neologisms: alerquun ak’a taqmalria caqtaaqarviirulluku ‘ratify’; alerquun ayagnerruluq ‘enact’; alerquun ellmeggnun auluksaurcaramun ‘IRA (Indian Reorganization Act)’; alerquun kituggluku ‘amend’; alerquutem ilaqtuiti ‘provision (of an act)’; alerquutet maliggluki ‘legitimate’; alerquutet maligtaquluki ‘constitutional’; alerquutet maligtevkenaki ‘unlawful’; alerquutnun nall’arusngavkenani
‘unconstitutional’; < alerqur-n; > alerquuciurtet, alerquutet

Alerquutet the Biblical book of Deuteronomy #
< alerquun-plural

alevlaq tree burl (especially spruce) # NUN
algacag- salvaged thing # and algacag-, algassar- to salvage; to make use of discarded things; to pick up things here and there for later use # algacagtuq ‘he salvaged things’ / algassaqina qivyuneq ‘please save some down feathers’; maqvillisruuq algacallerrlainarnek ‘he built a steambath house entirely out of salvaged things’; Pingraani-am elliyartuusqelluki tuquarqauniluki ilangcivkenaku qunguturaqarkauniluki umyuani aturluku tua-i algacakluuki tautuk unglutuumaita. Although she told her to go put them (the nestlings) back saying that she would kill them, she ignored her saying that she would have them as pets, following her own whim regarding them as discarded salvageable things along with their nests.’ (ELN 1990:24); = alcagar-
algiq salvaged thing # NUN
ali- root; > alike-, alinge-
aiali- emotional root; > alianake-, alianarqe-, alianiur-, aliyug-; note use of alianake- rather than *aliake- with this emotional root; = alai-; < PE alia-
alianake- to find (it) lonely # alianakaa ‘he finds it lonely’ / < alia-nake-
alianarqe- to cause loneliness # alianarquq ‘it makes one lonely’ / Nunakumanrilngurni capurciulleq alianarquq cakneq, ella assitaqan. ‘Being stranded in a place that isn’t one’s home makes one very lonely when the weather is bad.’ (YUU 1995:126); < alia-narqe-
alianiur- to be lonely # alianiurtuq ‘he is lonely’ / Aanii-lлу tauna unni ayangraan alianiarquqerrluni, taumek irniaminek aipanga’arcami. ‘Also, his mother, although her husband had left, was no longer lonely because she had gotten a companion in the person of that child of hers.’ (YUU 1995:107); < alia-niur-
aliyuq- to be lonely # aliyuqtuq ‘he feels lonely’ / Tuantenglormegni uyuraa aliyunglliniiuq cupeglluni. ‘While they were there his younger brother became lonely and homesick.’ (YUU 1995:126); umyuiqosaraq aliyuqpagyaraq ‘depression’ ((in HBC usage); < alia-yug-
aliiman mitten; also glove in areas where a separate word is not used for glove # Yuut lateng tuquaqan uptetullruat akuluuku. Aturarluku, pilu’uguluq, alimaterluku, nakaruluuku-lu. ‘When he dies people would get their relative ready clothing him. People would prepare their relatives by clothing them after they had died. They would put clothes on them, gloves, skin boots, mittens and a hat too.’ (YUU 1995:42); Y, NI, K, CAN, BB, NR, LI; = aliauman; < aliq-u-ma-n

dollar
alinge- to be afraid; to be scared # alinguq 'he is afraid' / camek alingsit? 'what are you scared of?'; alingua carayagnek 'I am afraid of bears'; alingevkenak 'don’t be scared!'; . . . irugni-llu perriamikek piuq cat makut akalriit kemgan qaingani. Kemgiutnayukluni pian, aanii ngel’arluni qanrulluku iqauniluku tamana akalria. Tua-i alingyaaqluni kemggani qunukngamiu. '. . . and when she wiped her legs she saw that some rolled stuff on her skin. Because she thought her flesh was coming off, her mother laughed and told her that the rolled stuff was dirt. She’d been scared since she had wanted to keep what flesh she had.' (ELN 1990:33); < ali-nge-; > aling, alingallag-, alingcetaar-, alingcirar-, alingcitaar-, alingite-, alingnaq, alingnarqe-, alingniur-, alingtar-, alingenguartur-; < PY a9i3 aliqiliqiaq ring finger # a name used in a finger-naming jingle; cf. aliqiliq

alirnaq stream # < aliq-naq

alirneq righthand side # alirnerani ‘on its righthand side’; UY, UK

alirpak legendary little person # literally: ‘big sleeve’; Y; < aliq-rpak

aliruaq razor clam # literally: ‘thing like a sleeve’; < aliq-uaq

alirun, alirrun trim around parka cuff # Kanaqlagnek atkugluni, akuruterluni, aliruterluni-llu terikaniamek. ‘He had a muskrat fur parka with wolverine fur trim at the hem and cuffs.’ (YUU 1995:5); see Appendix 9 on parts of the parka; < aliq-un

aliuman mitten; also glove in areas where a separate word is not used for glove # UK, CAN, BB, NR = aliman; < aliq-u-ma-n

aliurtuq ghost; apparition; supernatural presence # and aliurtur- to see a ghost; to experience a supernatural presence # aliurturtuq ‘he is experiencing something supernatural’ / Aliurtuqallruuten-qaa? Aliurtuqerpeknii. Taq’guam qalrialmek niitellruunga maaken nunam akuliinek. Qalrialun’ qasturiinarluni . . . ‘Did you ever see a ghost?’ ‘I haven’t seen a ghost. However, I heard something crying out from under the ground. The noise it was making became louder and louder . . .’ (KIP 1998:51); < PE ali(C)u3tu3-

alkar- to tear a little # alkartuq ‘it tore a little’; alkaraa ‘he tore it a little’ / . . . taqukat qiluitnek, egalengqelliniila. Allegluku, alkaraku qinertelliniuk qavalriit. ‘. . . it had a seal-gut window. Tearing it, tearing it a little, they peeked in and saw that they were sleeping.’ (ELL 1997:420); < alleg-qar-

alke- to consider (it) feasible; to feel confident with respect to (it); to be mentally ready for
allakuaq — allakauke-

Bases

(al) # alkaq or al’kaa ‘he thinks he can do it’ / alekguaryaqunakul ‘don’t even consider it; it’s impossible’; An’aqami-tang maa-i ngelaunani uksuryunga’arcan kiarqurnaurra imarpik, ingrit agaa-i alaunateng, tua-i elliiin alektuki. ‘Whenever she went out, because it without a doubt winter was in progress, she would scan the ocean, the mountains were visible over there, and she felt confident about being able to reach them’.

(MAR2 2001:76); Tua-i taum imarpik umyugaan d’keniqertaa. ‘So that one’s thinking he lost confidence concerning the ocean.’ (QUL 2003:632);

Aren, taq’ercami atnermek taukunek aturaminek ngelqiuqueralrianeke kanavet natrem qukaanun nangercan atrarluni atii tauna qanlliniuq. “Kitaki, d’kessii atrarl..” ‘When he got through putting on those perfectly fitted clothes, he went to the center of the floor and stood there, and then his father said, “Now a person who thinks he can beat him should go down [to the center of the kashim].”’

(QUL 2003:276); < aleg-ke-

alkuaq dark layer of flesh under skin of fish; cornea of eye # < alku-aq³

alku covering for (or insulation in) inside wall of dwelling # may be vertical wall planks; Canek tua-i qasgim aklukaineck ciuqek piyugviku’urluki. Alkungyugvikluki, egaleryugvikluki, nacitengyugvikluki-llu. ‘They’d request fittings for the kashim first. They’d request wall coverings, windows, and flooring.’ (AGA 1966:120); . . . tang taukuk imuk wani pugumarii tapqeq nevumun qamavet aklit makut putuluki, . . . ‘. . . those two pieces of wood were sticking out through the sod to the inside piercing the wall coverings, . . . ’ (QUL 2003:282); see Appendix 9 on parts of house; > alkaq

alla different one # allamek anyangqertuq ‘he has a different boat (from this one); allamek-llu neqkanek taitelliniuluni ‘and he also brought some other kinds of food’; Cat-llu neplilriit, yuullerpet yaatiikuq allakun pilriit, ilaganrinergperki caviqenani. ‘As for those who engage in immoral practices and who are doing what is wrong, whose way of life is distinct and apart from yours, it is better to avoid them.’ (ELL 1997:24); > allukaq, allakar³-, allakar²-, allakuciq, allami, allamtauneke, allaneq, allaeu-, allau-, allayuk; < PE atlaqar (under PE atla)

allakariyagaq allocation # legal neologism; < allakar²- i²-yagaq

allakauke- to act toward (it) considering it different; to reject (it) # allakaukaa ‘he is treating it as strange’ / allakaukevkenaku ‘treating him fairly, no different than others’; < allakaq-u-ke³-; > allakauki-
allakauki- to act toward things treating them as strange; to discriminate; to resent relatives’ staying with one # allakaukiuq ‘he resents his relatives’ staying with him’ / < allakauke-i2-

allakaukiyaraq discrimination # legal neologism; < allaki-yaraq

allaki- to think that something is different from the norm # allakiuq ‘he thinks that something is different’ / < allakaq-li2-

allakuciq different kind of thing # allakucimek taqmagmek aturciqua ‘I’ll wear a different kind of dress’; < alla-kuciq

allami last year; another place; a different location # Tua-i talligluk manuminun nellilluk angnitupik pilunu egnalumuktunguluq allamirmi. ‘And stretching her arms in front of her she first looked at them and saw that they were thicker than in the previous year. Her mother told her that indeed she had more flesh than in the previous year. (ELN 1990:75); adverbial particle; < alla-localis ending; > allamiku

allamiku next year # adverbial particle; allamikuani ‘during the year after it’; < allami-ku

allamtaunek occuring one after the other # particle; < alla-?-abl.-mod.; NUN(A)

allaneq stranger; guest; visitor from outside the village # allanret tekitut ‘the visitors have come’; Caaqami-llu imkuneq allanernek qalartaqluni aaniit qanraqan irpiluni irriaqluni qanyalriamek. ‘Once in a while their mother would talk about these guests from far away and when she spoke, she (the daughter) would be wide-eyed in amazement at what was said.’ (ELN 1995:31); Cali tamaani ellangellemni allanret tekilluteng uquneq kiputaqluteng. Melqulegnek atkugkanek akiilirluteng. ‘Also back then when I first became aware of things, strangers would arrive to buy seal oil. They’d pay with furs for parkas.’ (YUU 1995:24); < alla-neq1; > allanite-, allaniur-, allaniurvik

allanite- to come as a visitor to (him) # allanitaa ‘he came as a visitor to him’ (literally: ‘he produced a visitor— in the person of himself—for him’; cf. yit’e-) / Maaken kiatineq tekitevkenaku, naken taugamaa yuilmek tekisnguarulluku allaniitqeryaqeq allaniitqeryaqeq. ‘Not coming from upriver of where she is, but rather appearing to come from the wilderness we may come as guests to his mother downriver.’ (QUL 2003:434); < allaneq-li3-te2-

allaniur- to welcome # allaniurtuq ‘he is welcoming people’ into his house; allaniuraa ‘he is welcoming him’ / Kiingan angniutungunikulu, quyuurnitngunikulu, allaniurtingunikulu, calilu-gguq tungayangqerrungulu. ‘They say it is the only reason for happiness, the only reason for smiling, the only thing to offer to a guest, and the only reason one had relatives.’ (YUU 1995:54); < allaneq-liur-; > allaniurta

allaniurta hotel clerk; host; receptionist # < allaniur-ta

allanivik, allaniurvik hotel; inn # Nauwa allanivici? Maani allanivigtaituq. ‘Where is your hotel?’ — There isn’t a hotel here.’ (YUP 1996:53); . . . ungungssit-llu nerviatnun elliluku, allanivigmi enailamek. ‘. . . placed Him in the manger because there was no room at the inn.’ (LUKE 2:7); < allaneq-li2-vik, allaniur-vik

allau- to be different; to be strange # allauquq ‘it is different’ / allauvenkan ‘not being different’, ‘being as usual’; . . pilaagluku kegginaakun. Tatameurluni allauquktuku, cunaw’ Piliullinirlia. . . it licked her on her face. Poor thing, she was startled thinking it was something else, but it turned out to be Pili.’ (ELN 1990:16); < alla-u-

allaurte- to change; to become different # allaurtuq ‘it has changed’, ‘it became different’; allautaa ‘he changed it’ / allautekanirtuq ayaumarraarluni ‘after being away he has changed a lot more’; Neq’akellrin-ll’inat Neq’akellrin-ll’inat quuyurnitnguniluku, cali-taaurrutuki taugaa ilaita pilaraat. ‘Some other villages that remember it still sing it, including the singers from Emmonak, but some groups change it when they sing it.’ (AGA 1996:124); < alla-urte-

allayuk unusual thing or person; strange thing or person; different thing or person # Keggutai-wa imkut qugganarpit keggutaicetuq ayuqngacaaqellrttuq taugaa allayuklitung. ‘Its teeth seemed to be like those of a mastodon, only different.’ (YUU 1995:24); < alla-yuk

alleg- to tear # allegtuq ‘it tore’; allgaa ‘he tore it’ / allgartellruuq ‘it tore suddenly’; allgumauq ‘it is torn’; Egalermun tekicami egaleq pagiluku ulpiarrluni pakmavet egaleq alleglu, ulpiarrluni anqurtuq cellamun. ‘When he reached the
window he pulled on the window frame and somersaulted out on top tearing the (gutskin) window, and he went somersaulting outside.’ (MAR2 2001: 18); ... cetugmiaqcaarturalliniluku skin-aq tamana cayaqlurluni ałcuayagarluni. ‘... he strove to scratch that skin with his nails and finally tore it a little.’ (ELL 1997:114); ... pugyaranaeq ayagluku gaspeq taun’ alkii aųg’ařluku-llu. ‘... starting from its neck opening he tore the cover parka, removing it.’ (AGA 1996:124); < PE ałajy-a; > alkar-, alliganeq, alligurtuq, alpag-

allegpak — allirtet

**allegpak** willow-bark fishnet # (?)</p> <p><strong>allegtur</strong>- to wipe dishes # EG; < PY-S ałajy-

**allegyailkutaq** reinforcement to prevent tearing # HBC

**allegyaq** long-tailed duck (formerly called oldsquaw duck) (Clangula hyemalis) # allgiinraq ‘male oldsquaw feather’; Tuamte-ll’ taqngamiu, etc. # Allganruarmek kassutmun. ‘Its collar had a reinforcing hem around it.’ (ANUC. 39:23); < alleg-yailkutaq

**allegpak** — allirtet pants with attached socks made of fur # used in plural for one pair of pants; NSU; PE < ałix−ta; < alleg-ur

**alliraq** insole; bedding skin; mattress # < allir-aq

**allir- qaq** homemade curved tanning board; hearth # NUN; cf. atlíq

**allir-?** woven liner for skin boot, made by twining dried grass, burlap fibers, etc. # alliqsagka ‘my boot liners,’; Canegnek piinirluki ciumek tua-i-llu alliqsanek iluqlilirluki nutaan all’ukek. ‘The boots were lined with grass in the bottom and were worn with woven grass socks.’ (CIU 2005:344); < allir-?, allir-

**alliqpak** moose or caribou skin used as a mattress, bedding skin # Tua-i unuaqacaqan tupaqaqami allipupii imna maklaarmek tapiurluku anulluku egcarturluku. ‘Every day when he woke up he would take out her bedding along with the bearded seal skin and throw it out.’ (MAR2 2001:14); Y; < allir-qupak

**allir- root;** > alliqaq, alliqsak, alliqpak, alliraq, allirtet; cf. at-, alqin

**alliraq insole; bedding skin; mattress #** < allir-aq

**allirtet** pants with attached socks made of fur # used in plural for one pair of pants; NSU; PE < ałixto; < allir-

**alliganeq** greater scaup (Aythya marila) # NSK

**alligur-** to tear up on purpose # allgurtuq ‘it is being or has been torn’; allguraa ‘he is tearing it up’ / Ciumek angun pill’uni qanggiqirmek. Arnallu allgurluki amit. Melquirit-llu erituyait qangqiiret, lagit pilaucicetun. ‘First the man catches the ptarmigans. Then the women tear off the skin. They don’t pluck the feathers of ptarmigans like they do with geese.’ (YUU 1995:62); < alleg-ur
allneq dried fish stripped of its skin # Anrraarluni itliiniuq qantamek tegumiarluni qiangani-wagguq man’a neqerllum kemga qeltairumaluni, apiqit allneq . . . ‘After going out he came back in with a bowl in his hand, and in that bowl was dried fish that had been stripped from its skin, which they call “allneq” . . .’ (QUL 2003:530)

allnginaqaq small hill # Ayainanermeggni allngignamek tekikiqelliniut, naunraat tua qiangani tua-i amllerrluteng, ‘While they were traveling, they reached a small hill with lots of plants on it.’ (QUL 2003:60); < allngik-naq

allngiguaq marsh marigold (Caltha palustris) # allngiguat mermi nautuut, naucetaarluteng-llu esirlinek marsh ‘marigolds grow in the water and have yellow flowers’; < allngik-uaq

allngik round patch on the sole of a skin boot # and allngig- to patch the sole of a skin boot # allngigtuq ‘she is patching a skin-boot sole’; allngigaa ‘she is patching it’ / > allngignaq, allngiguat < PE al3ani

allrag- root; > allragni, allraku, allrakuq, al’rrakuq allrag- root; < allrag-?; > allrakurte-; Allrakuqegcikina! or Allrakukegcikina! ‘Happy New Year!’, = al’rrakuq; < allrag-?; > allrakurte-; <PE al3ani and alakku (under PE al3ani)

allrakuq year # pingayuni allrakuqi utallruungaga mani ‘I’ve lived here for three years’; also used in asking and telling one’s age: qavcinek allrrkungqertua ‘how old are you?’; tallimanek allrakungqertua ‘I’m five years old’; allrakqeqcgikina! or Allrrkuqeqcgikina! ‘Happy New Year!’; = al’rrakuq; < allrag-?; > allrkurte-; <PE al3ani and alakku (under PE al3ani)

allrakurte- to stay somewhere or engage in some activity for a year # Ak’anun-gguq uitang’ermeng assirrucuitut, allrakurteq’ermeng malrugnek. ‘Even though they are in storage for a long time they do not spoil even if they stay two years there.’ (YUU 1995:50); Tauna tauq’ken

imna Kassauyugluni umyuanglugni Kass’anun ayaglugni allrakurtaarluni uitamalleq, tua suitcase-agni tauq’gaam tegumiaqluqtek tekicami. ‘But the one that took off into the white people’s world, thinking that he would like to become like a white person, and was gone year after year, comes home with just a suitcase in his hand.’ (QUL 2003:344); < allrakuq-te-

all’ugaq hat # EG

allungak bottom part or piece of container such a bentwood bucket or bowl, or a barrel. # . . . qantamek waten calillinilria, allungagiqilruuku, imkukiqilruuku-gg’ tua-i pat’um pertam atllirkaaneq atllirkiqilruuku. ‘. . . working on a bentwood bowl, preparing the bottom side for attachment to the bent wooden rim.’ (QAN 1995:24); cf. at-; > allungigaleq; < PY-S alunjak

allungilleq bottom groove line in an oval bowl # NUN; < allungag-ili-ileq

allurte- to take something from # allurtua ‘he took something from him’ / qimuga neqiinek allurtua ‘he took away the dog’s food’; Ellii-llu teguqarlluni irumeq cikiriqilruuku mikelirikat tangvayilruuku-llu nerellarla ilainun allurrnanilruuku cikitiqminek irumeq. ‘After she took the leg (of meat) she gave it to the smallest (puppy) and watched it as it ate, thinking that its littermates would grab the leg that she had given it.’ (ELN 1990:90); < PY-S alututa-

alluvagaq rash # NUN

alme- lick; taste # almuq ‘he tasted something’; almaa ‘he tasted it’ / Y, HBC; > alemqar-; cf. alunje-, aqlimir-

almigaq* young bearded seal (Erignathus barbatus) # Makut maa-i melqulget, melqulegyugluten pilriit almigaqnek-llu ptyurlrii qavcinek pikarrluni pikan, tua tua-i pinellturiarkauguq. Qavcin almigat, wall’ pingayun, wall’u cetaman, kaviaret-llu wall’ talliman, wall’u cetaman. Tua-i pinellturiarpaauguq tauna, kingqurliriarkauguq. ‘Now the furs were presented; some had requested seal pelts and a man who brought several animal pelts was considered to be the highest giver. If he brought a number of seals, say three or four, or if he brought four or five fox pelts, he would be regarded as a man bringing the most valuable gift and would be the last to present.’ (TAP 2004:83); NS; < PY-S almijzak
alngagat correspondence; letter # Y, HBC, NUN, NS;
alngarcuun, alngarrsuun, alngarin, alngarissuun
alpag- literally: ‘time when the
alpacurrlugaq murre skin and feather parka #
alpanek # Ta (# Uria gaamma-)
alpa-# writing implement; pen; pencil # Y, HBC, NUN, NS;
alngarkaq dye # < alngaq-kaq
alngarcuun, alngarrsuun, alngarin, alngarissuun
writing implement; pen; pencil # Y, HBC, NUN, NS;
alngaraa ‘he is writing to him’ / alngataa ‘he is writing it down’ or ‘writing for him’; Tamatum nalliini alngaulluki piyuiterrurt. ‘At that time they didn’t write things down’ (TAP 2004:44); Piuq-gguq atkui melqurriutellinuteng, alngai-lu-gguq
tayima nangllinuteng, napanun nagqaelret.
‘She saw that her parka had become fur-less and that its tassels were gone where they had gotten snagged on the trees.’ (YUU 1995:84); the meaning, to write, is in Y, HBC, NUN, NS;
> alngarat, alngarcaun, alngarkaq, alngarta
alngarat correspondence; letter # Y, HBC, NUN, NS;
< alngar-aq- plural
alngarcuun, alngarrsuun, alngarin, alngarissuun
writing implement; pen; pencil # Y, HBC, NUN, NS;
< alngar-cuun, alngar-ssuun, alngar-i- n, alngar-i- cuun
alngarkaq dye # < alngaq-kaq
alngarta writer # Y, HBC, NUN, NS;
< alngar-aq
alpa, alpak murre (Uria sp.) # Tu’aqama
cami talama ceraq imkuneq alpak
pitukaitnek, maani tayim’ tangrruutulriit
caaqameng. Alpat-luu tamakut caaqameng
nalalartat? Alpalitulliinnieng camani, alpak
tep’aryagtangqelliniuli nalamalrianeq taum
ceriik qikertam. ‘But there were some dead mures on the beaches — we see them here occasionally. Why did those mures die anyway? Apparently that place had an abundance of mures, there were many dead mures that had floated onto the shore of that island.’ (QUAL 2003:102); < PE alpa(y); > Alpaarusvik, alpacurrluagaq
alpacurrluagaq murre skin and feather parka #
NUN; < alpa-?
Alpaarusvik July # NUN; literally: time when the
mures leaves; see Appendix 7 on the Yup’ik calendar;
< alpa-irute-vik
alpag- to come through; to emerge # Itertuq.
alpakartuq, nuq’uq-wa kanaggun. ‘He came in, came through (the entrance), came up through (the tunnel entrance) through down there.’ (MAR2 2001:32); Tua-i tuaken elakam elanran iluanek
angerrluni alpakalliniluni. ‘He quickly came out, emerged, from the water hole.’ (CIU 2005:128);
< PE alpay-
alpag- to tear with force; to rip # alpagtuq ‘it
ripped’; alpagaa ‘he ripped it’ / < alleg-pag-
alqaq older sister # alqerput or alqaput ‘our
older sister’; alqaat or alqiit ‘their older sister’;
alqairutii ‘his deceased older sister’; . . . alqagaellriit
kingkut uyuraatnek nullarliuni maantelalria.
‘. . . he is here with a wife who is the youngest of those sisters upriver.’ (YUU 1995:108); Y, NSK, NI, NUN, CAN, K, BB, NR, LI, EG = alqeqaq, al’qaq;
> alqaruaq; cf. al’a
al’qaq older sister # . . . al’qaat-gguq tautaam un’
pekcingunartuqt, anluni. ‘. . . their sister decided to walk and went outside.’ (CEV 1984:74); HBC;
= alqeqaq, al’qaq; cf. al’a
alqar to gobble up food # alqertuq ‘he gobbled some food’; alqeraa ‘he gobbled it’ / NSU;
< ?-qar-; cf. alemqar-
alqaruaq one’s spouse’s sister # < alqaq-uaq
alqiliq middle finger # < PY alqiliq; cf. aaliliqiaq, aaliliqiqaq, aalqimar
alqimar- to put one’s fingers in one’s mouth and lick particles of food off them; to take a taste of something with one’s fingers # alqimartuq ‘he licked something off his fingers’; alqimaraa ‘he licked it off his fingers’; ‘he licked it’ (hand) /
Tamakunek tua-i paqnyuyakpiqami agturluku
tamana qeylqtaarturalria qellliria aqlirmartuquku-
luli cali. ‘Because she was very curious about those things she touched that sparkling white stuff and tasted it from her fingers.’ (ELN 1990:4);
< PY alqimar-; cf. alme-, alqiliq, alemqar-
alqin grass mat # cf. allir-
alqunaq suddenly # adverbial particle;
Ayainanermini alqunaq ellangartuqt nutaan
ellangarcami nunanun uterrluni. ‘While she was traveling suddenly she became conscious and when she became conscious she returned to the village.’ (YUU 1995:118); has also become a noun meaning instant coffee, as in alqunaqturyugten-
qaa? ‘do you want instant coffee?’; > alqunaqar-;
< PE alqunaq-
alqunaqar- to die suddenly, as by a heart attack #
alqunaqertuq ‘he died suddenly’ / < alqunaqar-
alrar- to go toward the exit, i.e., toward the door or downriver # al’ertuq ‘he is going toward the exit’ /
alrarluuq ‘he went toward the exit’; NUN;
= anelrar-
alrapaq, alrapak back-to-back sitting partner #
alrapaa or alrapii ‘the one sitting back-to-back with him’; alrapaaq ‘he is sitting back-to-back with her’; qayakun alrapaquluket ayagtuk ‘they went riding back-to-back in the kayak’; Taqngamek anlutqek, qayamun atraluitqek. 

Alrapakluq tauna arnaaq ayagtuk. ‘When they finished, they went outside and went down to the kayak. They traveled with that woman traveling back-to-back in the kayak with him.’ (YUU 1995:106); < PE alrapak (under PE ala)

al’rrakuq year # HBC; = allrakuq; < PE ala3ani

al’uruyak oval, originally wooden oval bowl # BB; = aluuyaq

aluqan, aluqan, aluqun, aluqutkaq beaver scent-gland; castor # ilait yuut aluqatkanek

aluqaraq* blackfish fry; young blackfish (Dallia pectoralis) # < alunge-?, alunge-?

aluqaraq* blackfish fry; young blackfish (Dallia pectoralis) # < alunge-?, alunge-?

aluqaraq* blackfish fry; young blackfish (Dallia pectoralis) # < alunge-?, alunge-?

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aluqaraq* blackfish fry; young blackfish (Dallia pectoralis) # < alunge-?, alunge-?

aluqaraq* blackfish fry; young blackfish (Dallia pectoralis) # < alunge-?, alunge-?

aluqaraq* blackfish fry; young blackfish (Dallia pectoralis) # < alunge-?, alunge-?
the items the shamans have brought you?’ (CAT 1950:76); Y, NS; < PE alutu-; > alutuke-, aluturta

aluturta provider # Tua-i nekayuyuunani ayuqluni, elliini taw̱g̱aam imna anuurluni alikuarallerluku pilaraa aluturtlektangamini. ‘He never got emotionally hurt but he did somewhat fear his grandmother because she was the one who provided for him.’ (MAR2 2001:5); Y, NS; < alutur-ta

aluuyaq oval, originally wooden oval bowl # K, NUN; = al'uruyak aluvik teardrop # K, NUN; = aluviliur-, aluviliyaraq

aluviulliniuq # K, NUN; = aluviliyaraq

aluviyaraq tear duct # aluviliyaraq ‘tear ducts’; < aluvik-li-yaraq

aluviyaraq pink salmon (locally humpback salmon or humpy) (Oncorhynchus gorbuscha) # UY, NSK, CAN, K, BB, NR, LI, EG; < amaq-

amaq qqaq backstrap of dog harness # < amaq-?-ya(g)aq
Bases

Bases amarcuun - ameltu-

amarcuun backpack # < amar-cuun

amarrigute-, amarriyagaute- to pass each other out of each other’s sight when intending to meet, to miss each other in this way # < ama-?-te³, ama-?-te²

am’arulkarar(aq*) snow bunting (Plectrophenax nivalis) # NUN

amata* area behind; area beyond; area on the far side # < positional base; amatini ‘in the area on the far side of it’; Tua-i-Il’ qungun amatiniun tua-i, tekicamiu qunguni tauna, tekicamiu amatikun uivluni pilriim tua-i-Il’ tamarluni tayima. ‘When she reached the other side of the coffin, when she reached her own coffin, as she went around the other side of it, she disappeared.’ (ELL 1997:482); < ama(ni)-te³

amatair- to go through the area behind # amataira ‘he went around behind it’ / Nang’erlunq qayamí qinganun tuc’amí aqvaqurluni ayakallinnuní. ‘Suddenly he stood up and ran on the deck of his kayak, and when he got to the tote hole he jumped behind the other kayaks and when he landed on the (dry) land he got away by running.’ (QUL 2003:486); < amate-ir-

amataitqe- to have no meaning # amatitq ‘it is meaningless’, literally: ‘it has nothing backing it up’ / < ama-te³-te²

amatigini the day before yesterday (NSK, HBC, NI, NUN, CAN, and EG meaning); the day before the day before yesterday (K, Y, and BB meaning) # adverbial particle; < amata-dual localis; cf. yaaliagni

amatikuni the day after tomorrow (NSK, HBC, NI, NUN, CAN, and EG meaning); the day after the day after tomorrow (K, Y, and BB meaning) # adverbial particle; < amata-ku; cf. yaaliaku

amatngurte- to appreciate something; to feel unworthy of what one has received or what has been done for one; to have gratitude # amatngurtuq ‘he feels grateful and unworthy’ / Piluku taug’, amatngurpakaami taw’ nuliqualuk’ ullagyaqaniluku; tauqação, anautellermineng amatngurpakaami. ‘He said to her that out of gratitude he was coming to ask her to be his wife, out of gratitude that she had saved him as she did.’ (CEV 1984:61); Tekiuicamegtekek-Ilu-gguq, amatngurtem ugaani. ‘They brought the two home with them in gratitude for what they had done.’ (CEV 1984:88); HBC, NUN

amaunqigtaq great-great-grandparent # = amauqigtaq; < amauq-nqigte-aq

amaunq* great-grandparent # < PE ama(C)u; > amaurrlugaq, amauqigtaq

amaunqigtaq great-great-grandparent # = amauqigtaq

amaurrlugaq great-grandparent # NUN, HBC; < amauq-rnlugaq

amci hurry up!, let’s go! # exclamatory particle; = ampi

amekaq mixture of berries, sugar, seal oil, shortening, fish, etc.; Eskimo ice cream # NSU

amel- dimensional root; < PY-S ama; > amelkite-, amelitu-, amelraq; cf. amlek

amelkite- to be narrow # amelkitq ‘it is narrow’; Aren, tua-i ayagturalnguqurluni ernerpak tua-i waniw’ unugarkaurrluku kuigem painganek tekicartulliniuq, tua-i maa-i tua kuigem man’a kelutmun miktessiyaagpek’nani, amelktsiyaagpek’nani. ‘Well, getting tired from traveling all day, as night drew near, he came upon the mouth of a river, and the river, going inland, was not too small nor too narrow.’ (QUL 2003:152); < amel-kite-

amelcikar(aq*) small hunting-knife # NUN; < amel-?

amellmikar- to grasp between one’s legs # amellmikaraa ‘he is grasping it between his legs’ / < amlek-?

amellmig- to stand over (someone prone or something) straddling (him or it) # amelmiqaam ‘he is standing over him or it’ / Yuum maaken atrarluni amelmiqulku cunguakun patkarluku makiqaiqa uunggulliniuni. ‘A person from here would go down and standing over his body slap him on his forehead and lift him up to see who he was.’ (TAP 2004:33); < amel-mig-

amelraq ulna, large bone of the forearm # < PE amiloqar and amita(l)qar- (under PE amit-); < amel-?

amelruq ulna, large bone of the forearm # < PE amiloqar and amita(l)qar- (under PE amit-); < amel-?

amelruq ulna, large bone of the forearm # < PE amiloqar and amita(l)qar- (under PE amit-); < amel-?
amigpite - # to form into two lines as a passage way or to skin; to remove the skin of # amirtuq ‘it has been skinned’ or ‘he is skinning animals’; amiriya ‘he is skinning it’ / Cunawa-gguq tua-i tuntut tamakut tumait tua-i elaqvaarnun tua-i amelvagluteng avtaqluki. ‘It turned out that they’d separate themselves from those caribou tracks taking big steps to the side.’ (QUL 2003:268); < amillir-pag-2-

amigipite- # to form into two lines as a passageway for (him) to walk through # Tauni tua-i amigpilluku tua-i piarkaurcamegteggu anesqelluku amci qayaugaurluku, qayaugauraqluku. ‘They formed into two lines as a passageway for him and repeatedly called for him to come out.’ (PAI 2008:328); < amik-rpak-li-2-

amiguyuk passage leading from the porch into the house; entrance # < amik-?

amiik door; entranceway # = amiik; > amigpite, amiguyuk; < PY-S amiik; cf. avik

amikuk a certain type of legendary creature # E. W. Nelson (ESK 1899:442) states, “The a-mi’-kuk is said to be a large, slimy, leathery-skin sea animal with four long arms; it is very fierce and seizes a hunter in his kiaak at sea, dragging both under the water. When it pursues a man it is useless for him to try to escape, for if he gets upon the ice the beast will swim below and burst up under his feet; should he reach the shore the creature will swim through the earth in pursuit as easily as through the water. . . . The idea of this creature may have had its origin in the octopus.’; Balassia W. Nicolai of Kwethluk (p.c.) described an amikuk as being like an otter but without fur, impossible to capture, and said that when shot it multiplies into eight (note that in Sugpiaq (and in adjoining EG in Yup’ik), and in Greenland, amikuq is "octopus’); Joseph Evan of Napaskiak stated (AGA 1996:143 translation only given here), “It is said that some people hear amikuq out in the wilderness as they move about in the spring. It’s hard to tell where the sound is coming from. And though it sounds like it’s coming from the land, there’s nothing there. It isn’t visible. When a person hears the sound it would get louder and louder. He would keep hearing the sound. They say when the creature swims around in the earth near the person, the ground he is walking on becomes like quicksand. And if a person is holding a walking stick when an amikuq comes, he begins to feel very different. He becomes weak. They say this happens when the creature begins entering inside him and begins to swim in his body.’; < PE amik(k)ur

amikuq octopus # EG; < PE amik(k)ur

aminaq leftover food; excess # < PE aminar; cf. minaq; > aninari-, aminariq-

aminari- to have and excess of something; to have something left over # Cunawa taum aananimer’ilia perriq’apik camek aminariwenani. . . . ‘It turns out that it seems he’d eaten mother up completely with nothing left over. . . . ’ (MAR1 2001:13); < aminaq-?
aminariqe- to suffer from an excess # Atam-gguq aminariqulu; aunnarluteng-wa pilaliliit, aminariqniartua augmek. ‘She said I might hemorrhage [from the womb] — perhaps they bleed a lot — I could suffer from an excess of blood.’ (QAN 2009:44); < amiqaq-?-lique-

aminkite- to save some food for someone # NUN; < aminkuk-ite-

aminkuk leftover food # NUN; > aminkite-; < PE aminar; cf.; minaq

amirraq old worn-out skin # Atkui-wa ak’allauluteng, aminraat, melqurrunateng, piluguk-lu naillrek aminrallutek. ‘Her parka was old, made of furless old skins, and her boots were of made of sealskins with fur worn off.’ (YUU 1995:82); < amiq-nraq

amiq pei; skin # Uksuumaa nanrani tua-i aanita ellii ulqucunalluku piciatun aminek, qayuqerrlinek, kaviarnek, qayyuum-wa amia. ‘During the winter their mother made her a fur-in parka of various skins, jack rabbit, fox, and of swan skin.’ (ELN 1990:31-32); < PE amik; > amir-, amiir-, amirraq, amiracetaar-, Amiraayaaq, Amirairun, Amirairvik, amirak, amirkaq, amiruq

amir- to put the skin on a kayak or skin boat with waterproof stitches # amira ‘he is putting the skin on it’; amirilia ‘one putting a skin over a kayak frame’; Angiyilliniuq, taqngami-llu tuntut amitiinet amiruku ‘He made a boat, and when he was done with it [the frame] he covered it with caribou skins.’ (YUU 1995:100); < amiq-ir-

amiracetaar(ar)- to chew on a dried fish skin # . . . kuc’utun tamuagurluku, cat amiracetaraalrani tuaten tua-i, mecua ig’aaluku. ‘. . . she’d be chewing it like chewing gum — when chewing the dried fish skin like that he’d swallow its juice.’ (MAR2 2001:62); NS; < amiq-?-cetaaq

Amiraayaaq September # see Appendix 7 on the Yup’ik calendar; < amiq-?-ya(g)aq

Amirairun August # see Appendix 7 on the Yup’ik calendar; < amiq-aq?-ir?-n

Amirairvik September # see Appendix 7 on the Yup’ik calendar; < amiq-aq?-ir?-vik

amirak, amirak waterproof skin boot made of fish skin; fish skin to be used in clothing # yuut amirateng aturlarait up’nerkam qanikcaq urugyungaqan ‘people wear their salmon-skin boots in the springtime when the snow begins to melt’; < PE amirak (under PE amir); < amiq-aq

amiraggluqam fish-skin clothing # < amirak-rrluqaq

amirkaq young bearded seal; sealskin ready for use with hair removed # Tua-i irniartuumaan maklak, amirkaaq, tapeqluqek pitaqluqek. Tua-i aanareenganlulu una qanrutektuat, tua-i-gguq aanallegglun. ‘So, they catch a bearded seal along with its baby, a young bearded seal, and they say that a person caught “one with a mother”.’ (ELL 1997:328); Aug’utun cali yurarluteng ayuqennirunyurumk yurarluteng-am piqurtutarnek, pelatekanek, mulut’uugnek, imanek, amirkanek-lu. ‘They would dance for goods, axes, tents, hammers, shells, and sealskins.’ (YUU 1995:43); < amiq-kaq

amirl-, amirli- to be cloudy # amirliuq or amirlirtuq ‘it is cloudy’ / Ingrit cali aarmarquit amillertut, amirliqan-lu peñalq nallunatuq. ‘Also the hazards of the mountains are numerous, and when it’s cloudy a cliff is hard to make out.’ (YUU 1995:69); < amirlu-?-1-, amirlu-ir-

amirlu, amirluq cloud # and amirlu- to be cloudy # amirluuq ‘it is cloudy’ / An’gilanek qilagmi uialrianeek aanani qalaan umyarteqluni amirluuni unaitqiapialrani qavalryukuku cali-lu qailun tuaten amirlut tengaulaicnin-lu igtekasunateng. ‘Because her mother would speak of angels being in heaven she would think of them sleeping on very soft clouds and how the clouds would fly around like that without falling.’ (ELN 1990:47); > amirli-, amirtu-; < PY amirluq

amirluar(aq*) small cloud # Imarpiqulli kiarquiarani amirluarnek, tangerqevet, piniaran tuquvailegpet kat’um amirluaraamm acian neqtaanek nertullerpenek neryugluten. ‘You should scan the sky above the ocean for a small cloud and when you see one tell her that before you die you wanted to eat food from below that small cloud, the kind of food you used to eat.’ (YUU 1995:96); < amirlu-ar(aq)

amirruq scab # NUN, HBC, NI; < amiq-rluq

amirtu- to be cloudy # amirtuq ‘it is cloudy’ / < amirlu-tu-

amiruq membrane # < amiq-uaq

amituk weasel (or ermine) (Mustela sp.) # Equat amllierla amtamaani imarpiq cerniini, piqerlluni piuq equglguat akullini amituk man’a, aklanqurun, ava-i pangalgaluni. ‘Because there was a lot of driftwood there on the shore of
the sea, he happened to see, between the pieces of old driftwood, that a *weasel* was running around.* (MAR2 2001:30); LY, HBC, EG; cf. amite-, amikuk; < PY-S amitutuk (*under PE amit*)

**amite-** to be thin in diameter / *amituq* ‘it is thin’

/Tua-i-llu-am aanitaa ayagtuurkarcesqelluki ellimerluki. . . . Tamaanii pulaarinanmergegni tua-i yuarlurtuq napackellrianeq amitenraaritneq-llu ayavat. . . .‘And then their mother told them to get wood to make spreaders for drying fish. . . .’ *(ELN 1990:23)*; < PE *amit-*

**Ami’ulikaq** America # *from English amitekaq, amitaq* (NUN form) thread for sewing kayak skin #

**amlek** crotch of pants or body; area between legs # *may be used in dual, amelgek for a single crotch*

< PE *aml(0)3a*- *amlleq* much; lots; many; many a — # and **amller-** to be much; to be many; to be numerous; to be lots; to be enough # amllermek mermek imaŋgertuq ‘it contains much water’; amlleret *yuut taillruut* ‘many people came’; amllermek *amllerqunek* many times # inflected form serving as an adverbial particle; *qanrutellruaqa amllerqunek* ‘I told him many times’;

*amllerutaq* person related to one, through one’s parents, through many relationships # < **amller-**

**amllerr-** to be or become numerous # *Kelutmun-gguq kilruqtaat urunguqartuq qajarluk, Kelutmun-gguq kilruqtaat urunguqartuq.*

‘He looked toward the land and observed that there were many trees back there.’ *(MARI 2001:8)*; Uka-i-am tua-i nutee agirnirnuk *qayatam amlek.* ‘He told them *many kayaks* were approaching.’ *(CIU 2003:686)*; Yuum illiin taringutsqaqa man’eyaagyaraq. Nallua amlerr. ‘Some people understand the basis of this abstinence practice. *Many* don’t know it.’ *(YUP 2005:260)*; . . . neqem amlerr iterngairutaa. ‘. . . lots of fish won’t come into it anymore.’ *(YUU 1995:8)* (*see comment at amllek for the use of the singular rather than plural here); = **amlleq-**
amllerta- to be a certain quantity or amount
# amllertaq ‘that’s how much there is’ / amllertaq ‘that’s all there is’; amllertaut yuinaq qula pingayunek cipluku ‘they numbered thirty-three’; qaillun amllertaceci? ‘how many of you are there?; < amller-ta-; > amllertaciq

amllertaciq quantity; amount # apellruanga
amllertaciatnek ‘he asked me how many they were’; < amller-ciq

amlliq1 obstacle to be stepped over # amllir-
# amlliqw ‘he stepped over something’; amlliqaa ‘he stepped over it’ / Tua-i-llu-gguq nunamun amlliqararluni kingyartuq a¥g’na qapnerrlugpall’er atqerreskii. ‘Then after stepping onto the land he looked behind him and saw that a huge mass of foam was drifting away.’ (YUU 1995:102); . . . ug’um-llu qimugtem amlliutekaanek neq’ak’ngaunak. ‘. . . you don’t recall side-stepping that dog near the entrance. But that one by the entrance is unaware of you, for if it was aware of you it would not have let you live.’ (YUU 1995:82); > ampi; < PE amlliq

amlliq2 legendary monster fish # Tamakut-gguq-am nanvami amlliit tamakut pugleraqameng kukupaiteunicuit. ‘They say that those monster fish in lakes are never seen without spots when they surface suddenly.’ (CIU 2005:234); Maaten-am kinguani piaqa, tamatum nalliini amlliirtangqellinilria. ‘Later on I found out that there were “amlliq” monsters there.’ (KIP 1998:313)

amna the one over there; the one in another building # obscured demonstrative pronoun; amkut ‘those over there’; am’umi ‘in the one over there’; see ama(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. amn

amngaq female breast; milk # and amngar- to suckle
# amngarq ‘he is suckling’ / amngartaa ‘she is breastfeeding him’; Y, NS

amnginaq type of Eskimo ice cream (akutaq) made with roe, (salmon)berries and seal oil whipped together #

ampi hurry up!, let’s go! # exclamationary or adverbial particle; Pigerluni aanita ampi unuakutasqelluki pii nenglishsiyaagpailgata unuakutarkat. ‘Then their mother told them to hurry up and have their breakfast before the breakfast food got cold.’ (ELN 1990:6); Tua-i-ll’ pillinia, “Kitaki ampi ayagnartukut.” ‘Then he said to him, “Okay now, let’s go, we’d better go.”’ (QAN 1995:254); = amci; > ampiir-

ampiir- to tell to hurry # ampiirr ‘he said, “let’s go”’; ampiirr ‘he said, “let’s go” to him’ / Ellii-am cukangaqevkenani aturarlnuni ampiirrangraani Turpiim. ‘She didn’t try to be fast putting on her clothes even though Turpik was telling her that it was time to go.’ (ELN 1990:81); < ampi-r-

amraq sleeve # UK, LI, UY, NR, EG; > amrayak; from Aleut ham’a-x (hama-X)

amrayak backpack # < amraq-?

amru- emotional root; > amruke-, amrunarqe-, amruuyug-

amruke- to be overwhelmed by # amrukaa ‘he is overwhelmed by it’ / < amru-ke

amrunarqe- to be overwhelming # amrunarquq ‘it is overwhelming’ / amru-narqe-

amruuyug- ‘to feel overwhelmed’ # amruuyugtuq ‘he feels overwhelmed’ / amru-yug-

amsak small clam that is black on the ends (species ?) # NS; = amyak; < PY amyak

amta-llu nevertheless; however; but; and yet # conjunctive particle; Tauna kass’aq pilliniuq alingengaitniluni amta-llu-gguq alingluni cakneq. ‘That white person said that he wouldn’t be frightened, but he was very frightened.’ (YUU 1995:5); Una wani Ciuliaqatuucia wii pirpakenritaqa, tua-i-gga imumek tua-i-gg’ pirpakenritniluku wanig’ qanlartua una wani Tulukaruk; amta-llu maa-i mat’um nalliini amlleriluli niicugtai, amlleriluteng. ‘As for his being the Ancestor, he doesn’t rate very high in my estimation. Well this Raven character, I always say this, he just doesn’t rate high in my estimation; but then nowadays there are quite a few who want to hear about him, quite a few of them.’ (ELL 1997:216); Qasgimi-llu cangraata ilagaucunateng cali cenircunateng amta-llu mertaraqluteng, equgnek-llu equgkamegnek aqvataqluteng yuilqumek. ‘Even though there are activities in the kashim they did not join in
them or visit others, but nevertheless they would go to get water and go to get firewood from the wilderness.’ (MAR1 2001:46); Amta-llu tua-i ilagarluta yuunagkuq atami uivagogkulliama tua-i wangkuta ilagalaqikut. ‘But maybe then he’s staying with us, trying to be human, because he doesn’t have anywhere to stay, and that’s why he stays with us.’ (CUN 2007:110)

amu-, amug- (NL, CAN form) to pull out; to extract; to be diminished # amuqq (or amugutuq) ‘it came out by itself’, ‘it was diminished’; amua (or amugaa) ‘he pulled it out’ / amutuq ‘he pulled out something’; Maaten piteqatunni amurrarluuku pilliniuq ak’a quyigillrunikliria tuvait imumun atami inerquutek’aliranun ingrimun. ‘After he had pulled out his arrow, he noticed that he was already high up on the mountain where his father had warned him not to go.’ (YUU 1995:92); . . . qayami iluanek amutelliniuq nuqamek asaaqitmek. ‘. . . from inside his kayak he pulled out an atlatl (spear-thrower).’ (YUU 1995:21); Imkut tanamutuq nusaarpini amugluki. ‘He pulled out those spears of his.’ (QAN 1995:48); Nerangnaqlerput-gguq atam amuniartuq aglumakikuma akusrarutekikumtu-llu amunek. ‘They said our hunting skills would diminish if we desired and had sexual relations with a woman.’ (YUP 2005:84); < PE amu-n

amun line used to set and reset a net under the ice # < PE ammun; < amu-n

amuqeryaraq drawer of dresser # < amu-qar-yaraq

amutaq cod fish (Gadus macrocephalus) # EG

amute- to pull something out; to extract something # amutuq ‘he pulled out something’ / < amu-te-

amuteqe- to be sad # NUN; < ?.teqe-

amuvik lower bow piece of kayak # see Appendix 9 on parts of the kayak; < amu-vik

amuvkar- for the wind to lessen, die down # amuvkartuq ‘the wind is dying down’ / cf. amuvkar-

amuyak small clam that is black on the ends (species ?) # = amsaq; < PY amyak

anaana maternal aunt; stepmother # Tua-i anaanaurrnuiluki piluni. Nurr’aqniluku-llu tauna mikelnguq piluni. ‘Then they said that she had become a maternal aunt. They said that that child was her niece / nephew (of a woman through her sister).’ (ELN 1990:106); < PE ana(a)na; cf. aana

anacruq front component of gunsight # from Aleut aanaakhvuaax (aanacXuuax)

anag- to escape; to get away; to “make it”; to prevail; to survive; to endure # anagtuq ‘he or it got away’, ‘he made it, prevailed, survived’ / anautaa ‘he helped him escape’, ‘he delivered him from danger’; angun anagiuq kaviarmek ‘the fox got away from the man’; Elliraarrruli, mikcuayagauluni elliraarrruli, ellminek tua-i anangnaqu’urluni anagluni. ‘He had become an orphan, becoming an orphan at a very young age, and trying to make it on his own, he survived.’ (ELL 1997:424); Tutgarrlunng, arenqiatta aipaqngairutarpenga, anagttuq tua-i, pikegtarivalegpet tua-i piilurnayuklua tua-i nikanualrruunga. Watua anagttuq anangyuummariuten. ‘Grandson, it’s too bad and I can’t do anything about it, but I won’t be with you anymore, yet you will survive; before you became capable, however, I had thought I’d die and I would feel panicky (on account of it). Now you will endure; you are ready to begin to prevail.’ (MAR2 2001:13); < anag-; < PE anay- > anagyaaqute-, anagnqa-, anagniara-

nakengaq winnings # < anagkenge-aq

anagkenge- to win; to have exceptionally good fortune in hunting; to prevail # anagkengeq ‘he won’ / Amaunangermeng anagkenqagluteng. ‘Even though they were women they could win.’ (QUL 2003:196); Atren Jacob-aarungairutuq tughama Israel-aarurruli callullruavgu Agayun yuut-lu anagkenqaluteng-lu. ‘You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and you have prevailed.’ (AYAG. 32:28); < anagte-kenge-; > nakengelia, nakengaq

nakengelia winner # < anagkenge-Iria

anagtaar- to overdo; to act haughty # anagtaartuq ‘he is doing too much’, ‘he is acting haughty’ / Qailuqtaq kiugna angalkuqtaq tuknitalriam anagtaaqtarpekarkta? ‘I wonder how strong that shaman who lives upriver is that makes him act so haughty?’ (QUL 2003:498); < anagte-a-

anagtaasigun competition # < anag-taciigun

anagtaasigute- to compete # anagtaasitutuq ‘he’s competing’; anagtaasiguta ‘he’s competing with him’ / anagtaasitutuq ‘they are competing with each other’; Pinirtarluuteng, cakneq-wa tua-i pinirtarucuurilengraa tughama imumeq

anagtaakta qunalruq ‘he won’t do much’ / Qailuqtaq kiugna angalkuqtaq tuknitalriam anagtaaqtarpekarkta? ‘I wonder how strong that shaman who lives upriver is that makes him act so haughty?’ (QUL 2003:498); < anagte-
anagtasiigulluteng ca una pinruaqameteggu. ‘Now, they used to compete in those days to see who was the strongest. They weren’t really competing for strength but just to see who would come out ahead.’ (QUL 2003:196); < anagtacigute-

anagte- to surpass; # anagtaa ‘he surpassed him’ / cangtamikun anagtaa amaqlini ‘he surpassed his older brother in his catch’; anagpaal ‘too much!’; ner’ililinuni nerkall’ni anagtaa ‘he ate more than he usually does’; cf. anag-; Up’nerkaq wani nukalpiartaata kiuqkut nunat inglulkanluten . . . anagtengnaqutren . . . ‘Next spring the best hunter from that village upriver will be your rival . . . trying to surpass you . . .’ (QUL 2003:160); < PE an(n)a!- (under PE an(n)a!-)

anagte- to do socially undesirable things to excess; to misbehave; to be “out of hand”; to be unbearable # anagtuq ‘he is misbehaving, being naughty’ / una yuk’a anagtsiyagtuq ‘this child of mine has gotten out of hand’; cikiraqamia akimek anagut’lartuq ‘when he gives me money he gives me too much’; Ciin tua-i anagulluki aatan niicuipakarciu, qaill’, elluarluten-qaa yuuciquten waten yuukuvet? ‘Why do you disobey your father to such an extent; are you disobeying your father?’ (QUL 2003:160); < PE an(n)a!-; > anagkenge-, anagtaar-, anagute-

anangnaqutaa ‘he is defending her’; < anag-yaaqe-te

anangnaqutaa ‘he is defending her’; < anag-yaaqe-te

anangnaqucista counsel # neologism; < anangnaquteq-te^3-i^2-ta’

anangnialliniut, . . . ‘Because they were desperate they decided that before they became too weak they would go in order to survive to Kashunak . . .’ (PAI 2008:374); < anag-nge-niar-

anap’ag- to defecate a lot of feces # anap’agtuq ‘he defecated in a big way’ / < anap-paq-

anap’ag- feces; excrement; dropping # anar- to defecate; to move the bowels # anaruku ‘he defecated’; anaraa ‘he defecated on it’ / Takusallia-m’ imna takusaasqelleq qayuqegglim tauna elagallra tauna qavallinluni, qayuqeggli-wa tamakut anait. ‘He looked back at that one that had told him to look back and it was the diggings of a jack rabbit where he had slept; there were some jack rabbit droppings.’ (MAR1 2001:92); . . . teggelriarriarlaken-gguq anaralliuq. Ilai-gguq taugken tamakut imkuneg-gguq tua-i qetulngurnek anapaquteng. Tua-i-gguq taugken nulirturluni teggelriarlaken anatulimek. ‘Maybe she had hard feces. Her relatives, however, regularly had soft feces. And he took as his wife the one who had hard feces.’ (MAR2 2001:53); agyam anaa ‘meteor; puffball (Lycoperdon sp.)’ (literally: ‘star’s feces’); meteors are traditionally said to turn into puffballs when they land; civit anait ‘fly eggs or larvae’;

anangnaqutaa ‘he is trying to survive’ / Canek-wa tua-i nerangssararluteng pillire, ellimegnek anangnaquurluteng. ‘Seeking whatever they could to eat some kept trying to survive.’ (KIP 1998:331); < anag-ngnaqutaa-; > anangnnaquista

anangnaquista counsel # neologism; < anangnaquteq-te^3-i^2-ta’

anangniar- to go somewhere else in order to escape famine and survive # Cali yuut up’nerkami cirirrallanayuitalaata, nunat niitelartut nunanek allanek cali nequtelegnek. Anangniarlluteng ayalartut tuavet nunanun ciunrita-llu nunat naklekluki ciuniunjegcarluki ciuniaraquli pikangqerrutaciramegcetun nerevkaraquluki. ‘In spring when people didn’t have much to eat, they’d hear about another village which still had some food. They’d go to that village to escape their situation and its people would have pity on them and welcome them and feed them with what little food they had.’ (YUU 1995:47); Arenqialameng tua-i, pinialissiyagpailemgeng pijyuglluteng piata, tuavet tua-i Qissunamiunun anangnialliniut, . . . ‘Because they were desperate they decided that before they became too weak they would go in order to survive to Kashunak . . .’ (PAI 2008:374); < anag-nge-niar-

anap’ag- to defecate a lot of feces # anap’agtuq ‘he defecated in a big way’ / < anap-paq-

anap’ag- feces; excrement; dropping # anar- to defecate; to move the bowels # anaruku ‘he defecated’; anaraa ‘he defecated on it’ / Takusallia-m’ imna takusaasqelleq qayuqegglim tauna elagallra tauna qavallinluni, qayuqeggll-wa tamakut anait. ‘He looked back at that one that had told him to look back and it was the diggings of a jack rabbit where he had slept; there were some jack rabbit droppings.’ (MAR1 2001:92); . . . teggelriarriarlaken-gguq anaralliuq. Ilai-gguq taugken tamakut imkuneg-gguq tua-i qetulngurnek anapaquteng. Tua-i-gguq taugken nulirturluni teggelriarlaken anatulimek. ‘Maybe she had hard feces. Her relatives, however, regularly had soft feces. And he took as his wife the one who had hard feces.’ (MAR2 2001:53); agyam anaa ‘meteor; puffball (Lycoperdon sp.)’ (literally: ‘star’s feces’); meteors are traditionally said to turn into puffballs when they land; civit anait ‘fly eggs or larvae’;

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anap’ag- to defecate a lot of feces # anap’agtuq ‘he defecated in a big way’ / < anap-paq-

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anaqsartur- to go to defecate # anaq-sartuq ‘he went to defecate’ / anaq-sukvet anaq-sartua! ‘if you have to defecate, go defecate!’; < anar-yartur-; < PY ananqartur- (under PE anar(-))

anaqsug- to need to defecate # anaq-sugtuq ‘he has to defecate’ / anaq-sugpaa ‘I really have to defecate!’; < anar-yug-; < PY ananqayuq- (under PE anar(-))

anaqupak dried prune # NUN < anaq-qupak

anaraq diarrhea # and anara- to have diarrhea; to defecate repeatedly at short intervals # anarauq ‘he is repeatedly defecating’; anaraa ‘he is repeatedly defecating on it’ / Aqsiuq-gguq avani-gguq mallutturpallagluni anarallagtuq. ‘He said he was full; back there he had gorged himself on a carcass and he had suddenly gotten diarrhea.’ (QAN 1995:90); < anar-a-

anarcetaaq laxative; food known or thought to cause loose stools # < anar-cetaaq

anarcigate- to be constipated # anarcigatuaq ‘he is constipated’ / anarcigaraq ‘constipation’; < anar-cigate-

An’arciiq lower Johnson River # < ane-

anarcuun, anarvik indentation on edge of fire-drill next to socket for drill tip # tinder is put in this indentation and the spark that lights the fire appears there; Una-gguq waniwa anaruuqtiit, una ciuqqerrani. Wavet wani inma puqla, ma’um nangutgellani anun wavi, anurluni kumangarkauluni wani ciuqqerrani. ‘The indentation here, in front of it (the socket for the fire-drill tip) is its “anarcuun”. The heat from the friction comes out here, and coming out it ignites it in front of this.’ (CIU 2005:204); although anarcuun means literally ‘device for defecating’ and ma’aj may indeed refer to the fire coming out at that point, the word might actually be from earlier *anercuun, the word might actually be from earlier *ancuun (under PE anar(-)).

anarciigatuq ‘he is constipated’ / anarciigate- laxative; food known or thought to cause loose stools # < anar-ciigate-

ancarniq odor of feces # Cunawa-gguq tepngartaqan anarnimek taq’alimikiiit! ‘It turned out that they stopped whenever it began to smell like feces!’ (CUN 2007:46); < anar-?
to go toward the exit, toward the door i.e.,
anerqa-

ane- to go out; to be born # an’uq ‘he went out’ / antaa ‘he put it out’; anutaa ‘he took it out’; irniara an’uq ‘her child was born’; kugiem painganun an’uq ‘he came out at the mouth of the river’; aniuq ‘he has lost something because of it going out’; Tua-i-llu Elnguq ellarvangaaarcan-
am anesqenrilengnaani anluni tallgni yayglukek kegginaniu-llu pagaatmun caulluku cikmirluni anuqliurluni tuaten ellalluqcelluni. ‘And then when it got stormy, even though they told her not to go out, Elnguq went out holding her arms out and turning her face upward with her eyes closed to experience the wind and the rain.’ (ELN 1990:29); the following are legal neologisms: akqun cimiriakaurluni anssuutekellmuneq ‘bail bond’; anssuutmek yuvinqigiqiyaraq ‘bail review’; anucimircetaarutem aklultii ‘fine’; anevkartuuq pikircurlun cuilmurluni.

anelgun peer; one of the same age group; one who emerged into the world at the same time; any sibling # anelgutkaa ‘he is my age-mate (sibling)’; anelgutii ‘his age-mate (sibling)’; < ane-lgun

anelrar- to go toward the exit, i.e., toward the door or downriver # anelrartuq ‘he is going toward the exit of the building’; ‘he is going downriver’ / Angliiruaraa, piyualuq imarpiim cenuun anelraruq celurtellinun, mallussurluq. ‘As he grew older they, would walk downriver to the ocean to comb the beach.’ (YUU 1995:2); = anelr(ar)-, alr(ar)-; < ane-?, ane-?

anel(ar)- to go toward the exit, i.e., toward the door or downriver # anel’ertuq ‘he is going toward the exit’ / NUN; = anelr(ar)-, alr(ar)-

anelnerraq*, anenerrar(aq*) newborn child; neonate; infant # < ane-nerraq, ane-nerraq-

aner- root; < PE anar-; > anerneq, anerquciar(ar)-, anerteksaar-, anerteq-, anervekar-, aneryaar-
anerneq spirit; soul; breath # Angami piuq ella
tanqiiingaaraalria ngellii ava-i tanqinurluni qilaqma. Akercircqgangananu amirulilami, tauqaam nengliian-llu anerneq tangarraaqluni. ‘When she went out she saw that the outside was getting lighter, and the horizon was brighter than the rest of the sky. It looked like it would be sunny without clouds but because it was cold one’s breath was visible.’ (ELN 1990:68); Anerneq cumigcaaqtuq tauqaam kemek piniaqtuq. ‘The spirit is willing, but the flesh is weak.’ (MATT. 26:41); Anerneq Tanqilria ‘the Holy Spirit’; < aner-neq-; > anerneqi-, anernerite-, anenqucaun

anernerir- to stop breathing; to breathe one’s last; to die # anernerirtuq ‘he stopped breathing; he breathed his last; he died’ / Yuualuluni tekitanka galliqultuq uitalirt. Qalliat teguluq piaq anernerillullinilia ak’a. ‘After searching for them I came upon them lying one on top of the other. Taking the top one I saw that he had already died.’ (YUU 1995:68); < anerneq-ir-
anernerite- be short of breath # anernerirituq ‘he is short of breath’ / Waken tua-i kuvyaseng ciccaraqata’arqamegqegu anernerirtem nucuggarluku anernerirituq aqvaqutulliinert mer’em ngellieq kelutmun. Tua-i-llu immek epsalnguqerluruteng pikuneng, arulainqen tua-llu kuvyaseng cigcivigikuurluku tugeluqertuq. ‘When they were going to set their nets, they would hold their breath at the edge of the water and start running toward the shore. They stopped when they needed air, and that’s where they prepared a spot for their net with an ice chisel.’ (QUL 2003:506); < anerneq-ite-
anernee- to suffer asthma or other breathing difficulty such as chronic obstructive pulmonary disease (COPD) # anerneq ‘he is having trouble breathing’ / < anerneq-liqe-
anerqe- to take or put (them) out one after another; to take or put (them) all out # anerqai ‘he is taking or putting them out one after another’, ‘he is taking or putting them all out’ / anerquki ‘taking/putting them out one after another’, ‘taking/putting them all out’; Kitaki atataqvet waniw’ unualuq makeskuvtek . . . uulagluki enret imkut quyurgurluki ciquequralallrenga anerneqyartuqetek. . . . unualuq uulagluki enret anerqeltek ayuquciqkuku’urqevmun ellurmaten tua-i yaaqluquki enret, tuntut enrit. ‘Okay, when you two get up tomorrow, go to those bones I
used to hear in one place, and take them out. . . . in the morning go back to the bones you took out and place them according to how you thought that they had been placed side by side, the caribou bones.’ (QUL 2003:86); < ante-rqe-1; > anerqi-, anerquciar(ar)-

anerqi- to take or put things out; to spit blood # anerqiuq ‘he is taking or putting things out’, ‘he is spitting blood’ / pugtauciqngami anerqiuq ‘because he has tuberculosis he is spitting blood’; < anerqe-i-2

anerquciar(ar)- to yell out an announcement # Maururluum-gguq pillrua, ima-tam, tauna imna yunengquorra’ar, tauna tua-i malrulluni-ll’ tekitaqan, malrutliniaqan, pikani anerquciaratiniluku elluqata’arqan. Wagg’uq tukunun tua-i nunalgtumini niicetaarluni pitellni nallusqumanritaqamiu. Atauciq cipluku pitliniaqan tuaen tua-i pikani elluqata’arqan anerquciaratiniluku qayagpagaluku. Tua-i kellusginanrani tua-i-ll’ pikani elluqata’arqan anerquciaralliniluni. ‘Oh yes, the grandmother had told the young man that when the successful hunter had caught two, he would yell and make an announcement just before he slid down. They said that he did that just so his fellow villagers would know that he caught something. If he caught more than one, he [proudly] yelled just before sliding down. While he was watching out for him, he appeared up there at the top of the mountain. My goodness, as soon as he appeared, he stretched out his arms and made an announcement by yelling.’ (QUL 2003:156); < anerqe-?

anerluaq springtime Dolly Varden (Salvelinus malma) # BB; < ?-rrluk-aq^2

anerteksaar- to pant # anerteksaartuq ‘he is panting’ / . . . pilliniak, ulpiartaaseselluku tallimarqunek, tegulayunaitniluku. . . Ulpiarqararluni tallimarqunek mernuqerrluni anerteksaarriliniuq taqsuqluni cakneq. ‘. . . they told him to do five somersaults, saying that he was too filthy to be touched. . . . After he did five somersaults he became exhausted, panted and was very tired.’ (YUU 1995:98-99); < aner?-ya(g)aq

anerteqe- to live; to breathe; to be alive # anerteqq ‘he is breathing, alive’ / anerteqellria ‘living animal’; Ellaput-gguq piurteqarrallrani tamaani cat tamarmeng waniwa tua-i ayuqucimegtun anerteq’allruut tuaqaam tamarmeng angirrllinarlunteng, nunaniryugglinarlunteng, camek-llu alingyuunateng. ‘When our world first came into being, they say, back then everything lived in its own way but everything was happy, enjoying nature, without fearing anything.’ (EGA 1973:3); Anerteqellmi taktaciatun utercuumiramaciqqu. ‘He regrets it for as long as he lives.’ (NAA 1970:7); < PE anertaqa- (under PE anar-); < aner-teqe-

anertevkar- to gasp; to breathe rapidly and shallowly, as during illness # anertevkartuq ‘he is gasping’ / Cukangaqruqru anertevkarturuni angunngnuluqan ilan dyaqaqurluni-llu anguluki. ‘Trying to go fast she’d gasp and try to catch up with her family members and finally she caught up with them.’ (ELN 1990:45); < aner-tevkar-; > anertevkarCuun windpipe; trachea # > anertevkar-cuun

aneryaar-, aneryapag- to take a breath; to sigh # anerayartuq ‘he sighed’ / Tuani keluvuk yaaqsinrirluku aneryaarrangurmeq niitua. ‘Nearing the area behind us (behind our village) I heard what seemed to be someone taking a breath.’ (YUU 1995:24); < PE ana(ya)(C)aar- (under PE anar-); < aner-ya(g)ar-, aner-ya(g)ar-pag^2-

An’g’aqtar legendary creator, said to be the daughter of Raven # her menstrual blood is said to be the origin of the soft red rock, kavirun or uiteraq, used to dye skin

an’garaq woman’s brother’s child; niece or nephew of a woman through her brother # an’garaqaangaacakngamni ‘I am her “an’garaq” because she is my paternal aunt’; < PE an(a)yar(a)

ang’aq older brother # LI; = anngaq

ang’aqe- to take along # ang’aqquq ‘he is taking something along”; ang’aqa ‘he is taking it or him along’ / Taqngameng mertailan tamana ena elkek Qalemaq-llu mertarlutek tan’gercelan ellassutmek kenurramek ang’aqluq. ‘When they were finished, because the house didn’t have any water, she and Qalemaq went to get water taking along a lantern because it was dark.’ (ELN 1990:85); < PY-S ajar-

angak maternal uncle # angii ‘his maternal uncle’; angakaata nga usruqngam teng ‘I am their “angak”’
because they are my nieces and nephews through my sisters’; < PE anaŋ

angala- to flutter; to wobble; to move back and forth; to shake # angalauq ‘it is fluttering’ / < PE an̂ala-; > angalate-

angalaci- to wave one’s hand # angalaciq ‘he is waving’; angalacia ‘he is waving to her’ / < angalate-i²-

angalate- to shake; to mix by shaking or stirring # angalataa ‘he is shaking or stirring it’, ‘he is mixing it by shaking or stirring’ / Paqnyayagulluku ullaqgluku qavarpakaan angalaartaa. “Anuurluuq, aling qavanqegpaa-lluelpeni.” Angalaarcani aren tamarmi angalakili. ‘Getting curious about her he went over to her and because she was sleeping so soundly he gave her a good hard shake. “Grandmother, oh dear, you sure are sleeping soundly.” When he gave her a good shake, all of her shook.’ (MAR2 2001:14); < angalate-i²-; > angalaci-; cf. angulate-

< PE an̂ala- (under PE an̂ala-)

angalki- to perform shamanistic acts # angalkiuq ‘he is performing shamanistic acts’ / Ala-i, angalkumek ak’a tangerrlua. Angalkuunilaryaaqekait, takumi tuá̄gaam angalkiyuunateng. ‘Oh my, I’ve seen a shaman. People said they had been shamans, but in my presence they never performed shamanistic acts.’ (KIP 1998:63); < angalki-q-i³-

angalkumirte- to perform shamanistic acts # Allatgun cali tamaani teq’uq aturaqluku, angalkut-llu angalkumirtaaraqameng aturaqluku. ‘In other ways too at that time they used urine, and shamans would use it too when they performed shamanistic acts.’ (CAU 1985:95); < angalkuq-mirte-

angalkuq, angalkuk shaman; medicine man # Tamakut-gguq angalkuq, qanemciuttliniameng, camiuni tuani kina angalkuuniluku tukniliuku tua-i, angarvauniluku apqitnek. ‘In those days they spoke about powerful shamans in other villages, that a particular person from that certain village was said to be an “angarvak”’. (QUL 2003:496); < angalkuq-vak

angasaar- to sway # angasaartuq ‘it is swaying’; NS; < angaya-?

angassaq ladle # Egmian-llu tuavet qavavet muriim qainganun tulurcamegteki imna aûna angassaq, murak piliaq, mermek imiqerluku . . . ‘And as soon as they placed them there on the wood planking, leaning them against the back, they filled that ladle made of wood with water . . .’ (ELL 1997:280)

angay- root; > angasaar-, angayaq, angayegte-, angayiite-, angayite-

angayaq, angayaaq* swamp; bog; mire # Cat imkut nunat ilait, nunam ili acia camna mer’ung’ermi pugtalria angayaarrlugnek pituit tamakut. Nuna tua-i imna acia camna mer’ung’ermi pugtaluni acia mer’ucini. Waguq tamaa-i angayaarrlut. Waten pektellriani atrariinaraqluteng. ‘That type of ground that has water underneath it is very springy, and they call those “angayaarrlut” [swamps, bogs]. Even though there is water below, the ground above is floating, and it doesn’t look as though there is water underneath. That is called “angayaarrlut”. When you walk on them, they sink some.’ (QUL 2003:650); < angay-?
angayegte—angernak

angayegte— to slant; to tip # said of something that is supposed to be upright; angayegtuq ‘it tipped’; angayegtaa ‘he slanted it’ / < angay-?

angayiite— to suffer motion sickness; to be seasick # angayiituq ‘he is seasick’ / < angay-?

angayite— to stagger; to get stuck in soft mud; to feel dizzy # < angay-?

angayu— root; > angayuk, angayuqaq, angayuurrqaq, angayuvik; cf. agayu-, angayukliq

angayuk partner # angayukaa ‘he is her partner’; BB; < angayu-?

angayukliq bearded seal (Erignathus barbatus) # NS; < angayu-?

angayuqaq* boss; chief; parent # angayuqaqa ‘my boss;’ angayuqagka ‘my parents;’ note the special alternative pattern of treating underlying ara and ari for this word: angayuqarat (from underlying *angayuqarat, as an alternative to angayuqaat) ‘their chief;’ angayuqriutuq (from underlying *angayuqarituq, as an alternative to angayuqaituq) ‘he no longer has parents;’ Avani ciungani, angayuqrita ualukellruit nasaurluut tan’gaurluut-llu. Ciuqvani angayuqat ta ¥ gaam atanrullruut. Angayuqaagken nasaurluq uingevkaraqagni, uingelallruuq . . . ‘In former times their parents looked after the girls and boys. Back then parents, however, were the ones in charge. When her parents had a girl get a husband (or gave consent), then she got a husband (and only then) . . . ’ (KIP 1998:265): < PE a&ayu(q)a3 (under PE a&ayu!); < angayu-?; > angayuqaruaq, angayuqauvik

angayuqaruaq councilman; mayor # < angayuqaruaq

angayuqauvik, angayuqauvic kingdom # Atavut qilaqmetellria atren kenciknarili angayuqauvin tekilli . . . ‘Our Father who art in heaven, hallowed be thy name, thy kingdom come . . . ’ (MATT. 6:9–10); < angayuqauv(u)-vik, angayuqauv(u)-ciq

angayuurrqaq sweetheart # (?); Y; < angayu-?-rraq

angayuvik church # NSU = agayuvik; < angayu-vik

ange— to be big, large # ang’uq ‘it is big’ / una angrenruaq taumi ‘this one is bigger than that’; angenrat ‘the biggest one of them;’ angenruq ‘the biggest ones of them;’ angvaa ‘oh how big it is!’; piliqellruuq angluuki ‘I made it big’; angrenruvakar! ‘what an enviable situation!’; Keluatni im’nanevpaar aunga angluni, angssaulluni, . . . ‘There was a big lake back from the river; it was big a very big one . . . ’ (ELL 1997:286); > anengqaaq, angenqeq, angrenruyug-, angli-, angli-lli, anga-, angtaiciq, angtakte-, angtuuq, angunruq; cf. anglutuugaq, angruyak, angruyarnic; < PE an-

angengqaaq* large, moving ice floe that breaks away from shore ice after an ocean swell # < ange-?

angenquq biggest one of a group; big toe # NSU, EG = angunruq; < ange-ruq > angenquyuk, angenqussuar(ar)-; < PY anaranquq (under PE ana-)

angenquyuk biggest one of a group; big toe # NUN; = angunquyuk; < angenquyuk-yuk

angenqussuar(ar)- to tiptoe # angenqussuar tuq ‘he is tiptoeing’; NUN; < angenquq-ar(aq)

angenruryug- to feel emotionally hurt # angenruryugtuq ‘he feels hurt’ / NUN; < ange-ru-yug-

angeq chewing gum; tree pitch (hard) # either store-bought gum or pitch from trees that is chewed, but usually only store-bought; with the word angiyqag used for tree pitch for chewing; angerturyugtuq ‘I want to chew gum’; angermek kipucicua ‘I’ll buy some chewing gum’; . . . cali-llu tamalkuita kanvviitanek pilliniluki, angret-wa . . . ‘ . . . and for all of them she brought candy and chewing gum.’ (ELN 1990:56); Y, HBC, NI, NUN, CAN, K, BB, NR, LI, EG; > angerur-, angernak, angerqu, angeryak, angeryuk, angiyaq; cf. angiiinaq; < PY anaq

anger— to agree; to say ‘yes’; to answer when someone calls # angertuq ‘he said ‘yes’;’ angraa ‘he said ‘yes’ to her,’ ‘he agreed with her’ / Tua-i-llu avelngaam pia kaviaq, “ . . . Tang atuyulriaten, erinakegciluten-llu.” Kaviaq qut’garrluni erinakegciniani angerluni. ‘And then the mouse told the fox, “ . . . Look, you sing well and you have a nice voice.” The fox feeling proud because he had said that he had a nice voice agreed.” (KAV 1972:11 & PRA 1995:317); qessam angraaten ‘you are indeed lazy’ idiom; literally: ‘laziness says ‘yes’ to you’;arnacalum qimugtem anaan angraaten idiom; said when one hears a non-human, dead person’s, voice calling from behind; literally: ‘the female dog’s excrement says “yes” to you’; cf. aa-ang, aang, angqustedken

angernak, angernaq tree pitch; sap # < angeq-?
angertur- to chew gum # angerturtuq ‘he is chewing gum’; angertuura ‘he is chewing it’ / Tamaani arnat qingaqerraaraqata inerqutullruit angertuusqevkenaki, qingait nepuciiqniluki.
‘Back they, when women first became pregnant, they told them not to chew gum, saying that their fetuses would stick [inside them].’ (YUU 1995:36); < angeq-tur-
angerqun rosin and soot; mixture of ash and wood sap for lapping two pieces of wood together as a friction stop # NUN; < angeq-rqe-
angeryak, angeryuk tree pitch (soft) # < angeq-yak, anger-yuk
angi- to become loose of laces, screws, knots, lids, etc. # angiuq ‘it became loose’ / > angite-; cf. angiar-, angivkar-; < PE a&i-
angiar- to stretch a skin by working it with an implement, pushing away from the center as the skin is spread out on a surface # angiaraa ‘he is stretching it’ / NS; > angiarun; cf. angi-
angiarun handheld implement for stretching skins # NS; < angiar-n
angicissuun screwdriver; wrench; other tool used to loosen things # < angite-i
angikivak common eider (Somateria mollissima) # Tua-i tuavet kanaami nanvamun, metrarmek-gguq — negeqlimta-w’ angiikvagnek pilaqait — tamakucimek tua-i pitegkengami, qayamikun ekluni aqvimiu, teguamiu-gguq tua-i ciumek qamiqurrakun teguqerraallrua. ‘As he came down to the open water, when he caught a common eider — our northern Yupiit call it (the common eider)”angiikvak” — he grabbed it first by its head when retrieving it with his kayak.’ (CIU 2005:8); cf. aangiikvak (spectacled eider, Lampronetta fischeri)
anginaaq homemade chewing gum made from the boiled blubber of rutting male seals # cf. angeq
an’gilaq angel # Qavangurturtuq mayuryaranek tekisgalluteng nunamek qilagmun, an’gilaq mayurluteng atrarluteng-llu taqngameng waten aipangeksailngurnun makunun tan’gurrarnun ataita tunluki tamakut qillrutait keniqurluki angiquraasqelluki imairturluki. ‘When they were finished hunting their fathers handed the boys, who hadn’t gotten spouses yet, those to untie after soaking them and softening them and removing their contents.’ (ELL 1997:282); < angeq-li-
anglanaite- to enjoy (it) # Tua-ll’ tua-i qavarlutek, qavarraarlutek unuaquaqan tepsimun uingan taum pillinia, ellii uitayuitniluni, ayagturatuniluni unuaquaqan yuilqumun, pissurturallni anglakngamiu. ‘And they slept, and after sleeping when he woke up the next day her husband told her that he never stayed (home) but instead would go to the wilderness every day because he enjoyed hunting.’ (QUL 2003:224)
anglaker- to be enjoyable; to be pleasant # anglanaituq ‘it is enjoyable’ / < angla-nait-
anglanarqe- to be enjoyable; to be pleasant; to be amusing # anglanarquq ‘it is amusing’ / Tua-i iluriurulluteng tua-i. Anglanarqagluteng tua-i kiingan tua-i anglanarqengnauciqialamegguq tamaani tua-i. ‘They would have fun with their teasing cousins. They would be fun to watch for it was their only way to have fun in those days.’ (AYAG. 28:12); < angeq-li-
anglanarqae- to not be enjoyable; to be unpleasant # anglanaituq ‘it is unpleasant’ / < angla-nait-
anglanarqe- to have fun; to enjoy; to watch # anglanuituq ‘he is having fun’, ‘he is
angli- — angniq  BASES

watching with enjoyment’; anglania ‘he is watching it with enjoyment’ / Caqerluteng ikamraruangluteng. Ciuqirmi pillermeggni tua-i anglaniapiggluteng, qayuu’ nanvani wall’ kuigni aaniita ikamraruasuresqvenakena ciku taúgaam mamtuřiŋan piiyaurciiŋnuku. ‘And then they were playing, sledding. When they did this, at first they had a lot of fun, though this time their mother had told them not to sled on the lakes or rivers until the ice got thick and only then could they start sledding on them.’ (ELN 1990:57); < angla-neq’-i³-

angli- to grow; to become big # applies to humans, animals, and inanimate objects; angliuq ‘he or it is growing’ / angliiriq ‘he is growing more and more’; Tua-i angliiliniuq tauna tan’ gaurluq pavavet-Llu kelumegnun ayangssiaqluni, caaqami ingrim taum kelumegni uitalrilm avatini tuntunek tangermaurtuq. ‘So that boy grew and would go for walks back there behind their, place, and sometimes around the hill behind their place he would see caribou.’ (YUU 1995:2); < ange-i³-; > anglicaq; < PE an(a)li³- (under PE an³a³)

anglicar to raise (a child) # anglicaraa ‘he raised him’ / Tua-i-gguq tuani qiini nunani nukalpiaq tauna qetunrangqellria ta’n’ gurrarmeek kaigcetevkenaku anglicarluku. ‘They say that in a village up north that man in his prime had a son and he raised the boy not letting him go hungry.’ (MAR1 2001:68); < angli-car³-, angli-?

anglicaraq stepchild; adopted child; foster child; ward; child that one has raised # tutgaraminek anglicarangqertuq ‘her ward is her own ward; child that one has raised’ / tutgaraminek (MAR1 2001:68); < angnir-it³-pag³- ‘depression’; < angnir-ite³-rpag³-yaraq

anglicarta foster parent; stepparent; one who raises one # Ananka wiingga anglicartekellruamku niisngallruqa. ‘I payed heed to what my mother said because she was the one who raised me.’ (KIP 1998:157); < anglicar-ta

angli-li too much! # exclamatory particle used by itself or together with a verb ending in the postbase -paal-vaa; angli-li kilinerpeni angyaal ‘my, your wound is big!’; angli-li uumi qanaalarpaal ‘my, much this one talks!’; < ange-³-li

anglluuaq fishing or water hole cut through the ice # NSU; = anluuaq; cf. angllur-

angllurceuśuun baptism # Moravian term; < angllurce-te-i³-cuun

angllur to dive under water; to submerge; to be baptized # angllurtuq ‘he or it dived in or into the water’, ‘he or it submerged’, ‘he was baptized’ / angllurvikaa ‘he dived after him’; Tua-i-am kaartelnguqercami, imkut yaqulget cali irriurluki kuimalrilm caaqameng angllurq’aqluteng. ‘And when she got tired of looking around, she gazed at the birds swimming and diving now and then.’ (ELN 1990:47); > angllurayuli, angllurce-, anglluuciq, anglluun; cf. anglluuaq; < PE an³llu-a-yuli

angllurce to baptize # angllurcetuq ‘he had baptized’ / angllurce-te-i³ ‘he or it was baptized’; Tua-i-angllurcetaq tauna qetunrangqellria ta’n’ gaurluq pavavet-Llu kelumegnun ayangssiaqluni, caaqami ingrim taum kelumegni uitalrilm avatini tuntunek tangermaurtuq. ‘So that boy grew and would go for walks back there behind their, place, and sometimes around the hill behind their place he would see caribou.’ (YUU 1995:2); < ange-i³-; > angllurceuśuun

anglluuciq baptism # Catholic term; < angllur-ciq

anglluun fish head # BB, EG; < angllur-n

anglutugaq natural mound of earth several feet high # HBC; cf. ange-

angniite to be unhappy; to be sad # angniiituq ‘he is unhappy’ / angniiutkaa ‘he is unhappy over it’; . . . tuqvigmuq tekitelliniuq imkut makut ciungani tuqulallret. Ilait-gguq angnirluteng, ilait kanavirrluteng ilait-Llu-gguq mecungluteng, . . . Kingunrit-gguq angnirliit angnirluteng, angniiliukait angniniateng cali-Llu iluteqtekutu’urluki pikait mecungluteng. . . . he went to the place of the dead and saw those who had died before him. Some were happy, some downcast, and some wet. . . . If their descendants were happy, then they themselves were happy, if sad, then they were sad, and if they kept grieving, then they were soaking wet.’ (YUU 1995:112); < angnir-ite³-pag³-; > angniiterpag³-

angniiterpag³- to be depressed # angniiterpagyaraq ‘depression’; < angnii-te³-pag³-

angniq happiness; joy # and angnir- to be happy # angnirtuq ‘he is happy’ / qetunrama kassuutellra angniutekaq ‘I am happy on account of my son’s marriage’; Iqvani-Llu tangercecaki aanamun, aanin piluku iqvarnirmuluku. Tua-i-am ellii nanraani aanami angnirn tull’uku. ‘She showed the berries she’d picked to her mother and her mother told her that she was very good at picking berries. And then, when her mother had praised her, a feeling of happiness came over
her.’ (ELN 1990:28); K, CAN, Y, BB; > angniite-, cf. angla-; < PY anŋiŋ-

**angpar**- open # postural root; > angpangqa-, angparte-; < PE anŋva- (under PE anŋva-); = angvar-

**angpangqa**- to be open # angpangqaqauq ‘it is open’ / < angpar-ngqa-

**angparate**- to open # angpartuq ‘it opened’; angparta ‘he opened it’ / Pikna tua-i tangerqallia can’get quurulluku acitmun elivqerringaluteng pika-i, angpartelliniluku. ‘When she looked up above her she saw that the grass had flattened downward covering the hole, so she parted the grass to open it up.’ (MAR2 2001:72); < angpar-te

**angqaq**-cukuaq, angqaq-cunguaq, angqaq-a(g)aq biscuit; muffin # < angqaq-uaq, angqaq-cuk-uaq, angqaq-a(g)aq

**angqaq** ball # and **anggar**- to play ball # angqertuq ‘he is playing ball’ / Tuamte-llu aquingamta, angqerluta lumarrallruar camek uqamaitaralriamek imirluku, tua-i tamana. ‘Well when we played we used a ball made of an old cloth with somewhat heavy filling sown inside; they used that as a ball. We’d play that way. Sometimes all night until dawn, we’d play. That was our ball, made with an old cloth. We didn’t have any other balls. We’d pick up that ball, and pass (kick) it back and forth. Like those hockey pucks, or when you play ball we’d take it and go with it like that; we’d play ball after we made one of an old cloth.’ (KIP 1998:149); > angqacukuq, angqayagaq biscuit; muffin # < angqacuk-uaq, angqacunguaq, angqayagaq

**angqerc**- to hurt; to get hurt # angqirtuq ‘he got hurt’; angqirtaa ‘he hurt him’ / NUN; = akngirte-, aqngirte-; < PE atŋir-

**angqun** or **angquaq** something held that one intends to throw # < ?-n, ?-taq1

**angqute**- to trip and fall down # angquatuq ‘he tripped and fell’ / NS, Y; < PY angqu-

**angquqegken** exclamatory particle used when one is peeved at another who keeps saying ai? ‘what did you say?’; cf. anger-

**angriinaq** a type of dwarf willow with big catkins (species?) # CAN; < ?-inaq

**angryuk** large dart used to practice spear-throwing # cf. ange-

**angryarneq** blood clot # NUN; cf. ange-

**angsaaq** boat # any boat or ship other than a kayak or canoe; NS; < PY aŋyaq; = angyaq

**angta**- to be that big # nek’a angtuaq nevtun ‘my house is as big as your house’; Nerenriata uitaqainanratgun itqertuq ugni angaklinikiit tegumiarluni tan’gaurlurmeq elliceten angtalriamek, tua-i-llu ellii canianun elliluku. ‘A while after they ate one who was evidently their uncle came in all of a sudden holding a boy equal in size to her, and set him down next to her.’ (ELN 1990:7); < ange-

**angtaciq** size # angtacia ‘its size’; angtaciitaq ‘I don’t know how big it is’; < ange-taciq

**angtatke**- to be the same size (as) # angtakuk ‘they, are the same size’; angtatkaa ‘it is the same size as it’ / . . . tan’gaurlulamteni pitegcautek’lallemta angtatekluku . . . . . when we were boys our arrows at that time were the same size as this . . . ’ (CIU 2005:36)

**angtuq** big thing # angtuameq nel’iyuqtuq ‘he wants to build a big house’; Cali-llu un’a imarpik qaingqetuq angtuak . . . ‘Also the ocean down there usually gets two big waves . . .’ (YUU 1995:67); Imiucimallruluni akallarteggun erinairissuutetgun angtuatgun uivuralriagun akiqliqlutek. ‘(It was) recorded on an old tape-recorder with big reels that turn around and around across from each other’ (KIP 1998:3); < ange-tu-aq1

**angu, angu’u** don’t!; no! # exclamatory particle; Tutgara’urlumkutagaq. Angu! Cagmarciqenrituq. Kiingan mingqukapuk. ‘Lousy grandchild. Don’t! It must not be lost. It is our only needle.’ (GRA 1991:280-281 & PRA 1995:453); < PE anŋu; = agu
angu- to catch after chasing; to catch something for food; to overtake; to have witnessed (it) during one's lifetime # anguua 'he caught up with something', 'he caught something for food'; angua 'he caught up with it', or 'he witnessed it during his lifetime' / angullrenka 'the things that happened in my life'; Tua-li-li-ngaag-una Kaviarara'urluq ayalria navam cenikun. Tua-li-ll' ayainanermini neglarmek ingtarme ngullliniuq. Malirqerluku anguamiuu-llu urirruluku tuqettellinia. 'It is said that this poor ol' Fox went along the shore of a lake. As he was going he saw a molting goose. He chased it, overtook it, fought with it and killed it.' (YUU 1995:74); Ellangyaaqluq tuaqgaam anguukerenaki, cumikevkenaki apa'iurluunka. Taq-gaam aqicna arnassagurluq, anama aanii, tauna tuaqgaam tua-i anguqallruuaq. 'Though I had become aware of my surroundings, I didn’t experience my grandfathers. However, that old lady, my mother’s mother, I did have as a part of my life.' (KIP 1998:145); Amiitmek tamakut ulap‘angqellruukut imuni. Wiinga-ll’ angullrinuq. Wiinga-ll’ ataraqluki. 'We used (fish)skin instead of rubber back then. I also witnessed their use. I too wore them.' (AGA 1996:182); Tua-i nangtekualuteng yuullrunilartut iqluvkenateng. 'And in the summer whenever they moved anguqallruaqa. 'Though he killed it.' (YUU 1995:74); Ellangyaaqlua ta goose. He chased it, overtook it, fought with it and killed it during his lifetime' / angullrenka 'the things that happened in my life'; Tua-li-wa-gguq una anguqallruaqa. 'Though himself while he was traveling. (QUL 2003:518); < anguar-n; > anguarutnguaq; < PE aŋuaŋaran (under PE aŋuar-)

anguarussaq front fin of fish; pectoral fin # < anguar-

anguarutnguaq three-cornered needle; glover’s needle # literally: one that resembles a paddle; < anguarun-uaq

angucaluuq1 male animal non-human; derogatory: woman’s lover # Anguyamun-llu ekluki malruuqaqluki arnacaluq angucaluuq-llu tamalkuitnek ungungssinek yaqulegnek-llu, nangenritniartut. 'It put into the ark, by pairs, male and female, all the animals and birds, without exception.' (AYAG. 6:19,20); < angi- 

angucaluuq2 wild rhubarb (Polygonum alaskanum) stage # LI

anguciuqsailnguq* virgin # Angutem unayaquluk akusarutekekkakun anguciuqsailnguq arnua. . . . 'If a man seduces a virgin woman, . . .' (ANUC. 23:16); < anguciur-ksaite-nguq

anguciur- to associate with men; to chase men; to have sexual intercourse with a man # anguciurtuq 'she is always with men' / < angi-

angukaaq, angukaaq wild rhubarb (Polygonum alaskanum) # Kiagmiinanrnani angukaat tegg'iqpailgata Mikellaq-llu elkek aurllutek. Amllessiyaanrilata-llu angukaat tegumiarrarlutek uterrlutek. Aaniita-llu kenircelluki cuyaat tua-i-llu akulluki. Temait-llu angukaat alaskanum) taqegaqluki arnacaluq woman’s lover # Angyamun-llu ekluki

angu- — angukaraq

angu — angukaraq

angu- — angukaraq

anguar- to paddle an open boat, kayak, or canoe # anguartuq 'he is paddling' / Kiagi-m-llu angyatgun ayagaqameng, upaqaqameng-llu anguartutnguaq ayagaqameng. Arnat-llu anguamurlung. ‘And in the summer whenever they went with boats and whenever they moved to camp they went by paddling. And the women did the paddling too.’ (YUU 1995:38); > anguarun, anguarussaq; cf. angu-; < PE aŋuaŋaran-

anguarun single-bladed paddle; propeller # Tuani ima-tam alerquqii, anguuarut'rugarnek tua-i qayaa imirruluku, taqarinek mer'anek-llu pilirruluku, anguarutii atauciureskank taprartaq tallian ingluanun qillrulluku, anguarutiniun-llu qillrulluku, nangneq tua-i anguarutii elliqan piuranqesluku tamaa-iegialruukan. ‘Oh, at that time he advised him — having loaded his kayak with a lot of paddles and also provisions and water — to fasten his last paddle onto himself while he was traveling. (QUL 2003:518); < anguar-n; > anguarutnguaq; < PE aŋuaŋaran (under PE aŋuar-)

anguarussaq front fin of fish; pectoral fin # < anguar-

anguarutnguaq three-cornered needle; glover’s needle # literally: one that resembles a paddle; < anguarun-uaq

angucaluq1 male animal non-human; derogatory: woman’s lover # Anguyamun-llu ekluki malruuqaqluki arnacaluq angucaluq-llu tamalkuitnek ungungssinek yaqulegnek-llu, nangenritniartut. 'It put into the ark, by pairs, male and female, all the animals and birds, without exception.' (AYAG. 6:19,20); < angi- 

angucaluuq2 wild rhubarb (Polygonum alaskanum) stage # LI

anguciuqsailnguq* virgin # Angutem unayaquluk akusarutekekkakun anguciuqsailnguq arnua. . . . 'If a man seduces a virgin woman, . . .' (ANUC. 23:16); < anguciur-ksaite-nguq

anguciur- to associate with men; to chase men; to have sexual intercourse with a man # anguciurtuq ‘she is always with men’ / < angi-

angukaaq, angukaaq wild rhubarb (Polygonum alaskanum) # Kiagmiinanrnani angukaat tegg'iqpailgata Mikellaq-llu elkek aurllutek. Amllessiyaanrilata-llu angukaat tegumiarrarlutek uterrlutek. Aaniita-llu kenircelluki cuyaat tua-i-llu akulluki. Temait-llu angukaat alaskanum) taqegaqluki arnacaluq woman’s lover # Angyamun-llu ekluki

angu- — angukaraq

angu — angukaraq

angu- — angukaraq

angu- — angukaraq
angukara’urluq* old man # Angyaq-qquq
angukara’urlurrainamek uciilliniat. ‘It is said that they loaded the boat with old men only.’ (YUU 1995:18); < angukaraq-r(ul)q

angula- to chew on a skin to soften it (as for sewing) # angulaq ‘she is chewing on a skin’; angulaa ‘she is chewing on it’ / Angulawarrararluku keniquararrarluku cupqerluku as’artellia, aklanqurrutngurruli. ‘After chewing the skin to soften it, and after the liquid penetrated it, he inflated it and slipped it on, and became a weasel.’ (MAR 1 2001:93); cf. angulate-; < PE anula-

angulate- to mix; to stir # angulaa ‘he is stirring it’ / K; cf. angula-, ingulate-, arulate-

angulluaq old man # Cali man’a: qagaani tangerqvet calilriamek arnamek wall’ angutmek, angulluamek-llu tangerqvet ullaqluku ikayuqu. ‘Also: If you see someone working outside, a woman or a man, or an old person, go over to him or her and help him or her.’ (QAN 1995:342); < angul-llu-aq

angulluguaq, angulluguaraq old man # < angul-llu-uq

angumayutar- to play tag # angumayutartut ‘they are playing tag’; NUN; < angu-ma-?


angussaag- to hunt; to try to catch game # angussaagtua ‘he is hunting’; angussagaa ‘he is hunting it’ / angussagautaa ‘he is providing for her by hunting’; Caumak’ngucirpetun tauna panigpuk angussaagqaluq pinaqsaagan. Angutet aipateng angussagarkaqluku aipaqsaqutuq. Angussaagqaluq pinaqsaagan. ‘As you have started being with our daughter, it is advisable that you try to hunt some game for her too. Men get wives and must provide food for them. You should try to hunt some game for her food.’ (QUL 2003:600); < angu-ssaag’-; > angussagta, angussaagun

angussaagun subsistence hunting device # < angussaag-n

angussaagta provider; hunter # Yuk angussaagta arnam murilkarkaullinia, aturai-llu murilkekkuli. ‘The woman must take care of the hunter, and keep his clothing mended.’ (YUU 1995:55); < angussaag-ta’

angute- to be on time # NUN; < angu-?

angutengiar(aq*) old man # < angun-ngyaar(aq)

anguteryuk marsh marigold bulb (Caltha palustris) # NUN

angutaraq marsh marigold bulb (Caltha palustris) # NUN

angunqaurtut to become a man; to come of age (of a male); to become an old man # angutngurteq ‘he is becoming a man, or an old man’ / Tauna Aqsarpak taum nallini, angutngurluni,
ayagyuanirluni. ‘At that time Aqsarpak became a man, no longer a teenager.’ (YUU 1995:88); < angun-urte-

anguturluq poison water hemlock (Cicuta mackenzieana) # NUN

angutvak bull caribou # Tua-lu-gguq tua-i tuani-am tua-i nuliqagucamiu angutvagtelliniuq, angutvagmek imumek, tuntumek. ‘So, it is said, that when he married her he caught a bull caribou.’ (CUN 2007:86); < angun-vak

anguru- to urinate accidentally; to release amniotic fluid # anguurtuq ‘he urinated, unable to hold it anymore’, ‘he wet his bed’; ‘her water (amniotic fluid) broke’ / cf. angu-; < PE a&u9u3

anguyak battle; war; # and anguyag- to fight in battle; to make war. anguyagttuq ‘they are fighting’; anguyagaa ‘he is fighting him’ / anguyautt ‘they are fighting each other in a battle’; Anguyaneq nalluq‘apiggluku. ‘They didn’t know a thing about making war.’ (QUL 2003:610);

anguyiit ak’a tamaani anguyallratni. Pitegcautetgun-llu-gguq ta ¥ gkuni Alaska Territorial Guard-anek at’legni, cali-ll’ kinguakun National Guard-ani cali anguyagte ¥ gulua. ‘I was a soldier for the first time in the A.T.G., the Alaska Territorial Guard, and also after that I was a soldier in the National Guard.’ (KIP 1998:257); anguyagcuun, anguyagta; cf. angu-; < PE a&uya!

anguyagcuun weapon of war # < anguyag-cuun

anguyagta, angusagta warrior; soldier; national guardsman; government # Anguyagtenqullraunga ciuqlikacarmek A.T.G.-ni augguni Alaska Territorial Guard-anek at’legni, cali-ll’ kinguakun National Guard-ani cali anguyagtenqullraunga. ‘I was a soldier for the first time in the A.T.G., the Alaska Territorial Guard, and also after that I was a soldier in the National Guard.’ (KIP 1998:257); anguyagtem aulukaa ‘the government takes care of him (he is on welfare).’; < anguyag-ta

anguyararaun first catch of the season that one manages to take no matter how small # Qamurruarrangqerran, nayirtaminek taaqaaam ucirrarluni uka-i agiirtuq, anguyararauntinem akpiitmek. Tua-i ciiruqiteürllullratni, . . . ‘He was pulling a little sled, having loaded it with the seal he caught, and he was coming up with what they term the first catch, however meager it may be, of the season. It was when the dear ones did not live during a time of plenty, . . . ’ (CIU 2005:6);

anguturluq — angyaqatak BASES

< angu-yarar(ar)-n

angvaneq1, angvanuq sternum; breastbone # CAN; < angvar-neq1

angvaneq2 measurement, the distance from the center of the chest (or the armpit?) to the end of the fingertips of the outstretched arm and hand # < angvar-neq2

angvarqur- to act under the open sky # NUN; < angvar-?

angvangqa- to be open # angvangaqauq ‘it is open’ / NUN; < angvar-ngqa

angvar- open # postural root; NUN; > angvangqa-, angvarte- = angpar-; > angvaneq, angvarqur-, angvarun, angvassurliq; < PE angva

angvarte- to open # angvartuq ‘it opened’; angvartaa ‘he opened it’ / NUN; angvar2-; > angvarun

angvarun key # NUN; < angvarte-n

angvassurliq clam (species?) # < angvar-

angyapiq skin (covered) boat # Wangkuta-Llu maaten ellangua angyarluta angyapiamek, tua-i imkunek maklagnek amilegmek. ‘We too — when I became aware of my surrounding — had a skin boat, made with these bearded seal skins.’ (CIU 2005:16); < angyapiq-piaq

angyapiq boat # and angyar- to go by boat # any boat or ship other than a kayak or canoe; angyartuq ‘he is going by boat’ / angyarluteng ayagtut ‘they left by boat’; angyiuq ‘he is making a boat’; Angyarateng-Llu aqvaluku cupumarian un’a kuik. ‘And (they) went and got their boat after the ice in that river had gone out.’ (ELN 1990:17); Y, HBC, NI, NUN, CAN, K = angsaq; < ?-yaq; > angyapiq, angyalek, angyaqatak, angyarluk, angyayagaq, angyayuk, angyiur-; < PY anyaq

angyalek boat owner; captain # NUN; < angyaq-lek

angyaqatak makeshift skin-covered boat # with a wooden (often cottonwood) frame and skin covering, it is used to get back downriver after the ice goes out from a springtime camp (to which one has earlier come by sled or other means); Maavet-Llu tertanarteng iliit angyailan angyaqtagmek aturectaaqluku. Pikestiu-Llu qunukuunaku, akimek-Llu qanyuunateng ‘When they were ready to return here if one of them didn’t have a boat they’d let him use a makeshift skin boat. The owner wouldn’t hold back or ask for money.’ (YUU 1995:48); < angyaq-qatak
angyarrluk raft; large skin boat # also plural
angyarrlut for one raft. < angyaq-rluk

angyayagaq* shrew (Sorex sp.) # literally: ‘baby boat’, so called because of its shape; Tauna tang kinguqliurlua pijertuq nuyain akuliini tan’ — angiyayagaq. “Ila-i tang man’ angyayagaq!” “Allugga-i taigu ingqiqaqal!” ‘Her dear younger sister suddenly saw a shrew among her hairs. “Eek! look at this shrew!” “Be careful; give it to me; it’s my louse nit!”’ (WOR 2007:16); < angyaq-ya(g)aq

angayuk back of bird # < angyaq-yuk

angyiur- to move by boat to fish camp or seal camp # angiyurtuq ‘he moved to fish camp’; NUN; < angyayur-liur-

anianessaq onion # from English ‘onions’; = aninessaaq

angiyaq temporary snow shelter, dug into the snow and provided with a door # and angiyuyar-to make a snow shelter # Angiyuyarngutut- gguaq waten uksumi qaniqcarpangaqan elakait, qiliruki qaniqkanek enecuarluki amilirliuki net’un. ‘In the winter when there was lots of snow they made a snow shelter for the water hole with a roof and a door on it just like a house.’ (QUAL 2003:52); cf. aniu; < PE aniyutyar (under PE anisu)

aninaq Catholic brother # perhaps from mispronunciation of annaq ‘older brother’ by non-Native priests, nuns, and Catholic brothers; Y; cf. ang’aq, anngaq

anginguaq boil; carbuncle # < ane-i-uaq; < PE aniguaq

aniniq, aningiq spawning blackfish (Dalia pectoralis); blackfish in a school melting the ice at the edge of a lake or stream # Tua-Llu imumek uksumi kuiget unmakqangqani puqant, can’giinet imkut uruulluteng nanvam ce iini wall’u-qa kuigmi, puqant aninuek tamakut pituit. ‘In the winter when the ice starts to form on the surface of the rivers, the blackfish melt a spot in the ice near the edge of the lake or in the river; they call such fish coming to the surface “aniniq”.’ (QUAL 2003:578); Tauktu tua-i aningiliyaturnurqatullruit allamiaqan. ‘They were their places to go harvesting blackfish every year.’ (KIP 1998:197); Waten taiguken, tamakut aniniq nenglirurtassiyagaqan, kuiget imairaqaq, . . . ‘Now, when the weather was too cold, for too long, the rivers dried up down where the blackfish spent the winter . . . ’ (CEV 1984:37); > aninirpak

aninirpak loche (or burbot) (Lota lota) # EG; < aniniq-rpak

aninqe- to conserve; to economize; to be careful with; to ration # aninqua ‘he is being careful with it’ / Ayainanermimi nakacuut elctaqluki, aningevedkenani. Ayainanermimi aningeengamik taikut nakacuut, ellma ell’earc’tallini. Tamaani aningevedkenani elcet’alliri mi neq eqakliiuq, aninjingan-llu eneq nanililuni. ‘While he went on his way, he began to freely let the air out of the bladders. As he went on further he started conserving the air letting only a little bit out. When he was carelessly wasteful with the air, the day became long. When he started conserving the air, the day became short.’ (YUU 1995:87); Tuamtellu iili tamaa-i neqmek ciriyuitellermeggni, aninqut’ngqaqemegteki neqkaaraurluteng, Kass’irnarmek piitellermeggni, . . . ‘When they did not have a plentiful food supply, some people would start to conserve their precious food when they didn’t have Western style food.’ (QUAL 2003:4); Mermek puqlamek atulci ikeglicaquvciu, tangerciqerci akimek aninquircir. ‘If you reduce your use of hot water, you will see how you conserve your money.’ (GET n.d.:10); < PY aninqua-

aniniquyaraq conservation # < aninqe-i-yaraq

anipa, anipaq snowy owl (Nyctea scandiaca) # Uuminaqvaa anipangnagaam irniaraanka picirtaarikutkeli! ‘Darn it, the lousy owl has ruined my little children!’ (MAR1 2001:75); < PY-S anipa

aniqlaa- to curse; to threat with undesirable things # aniqlaaga ‘he put a curse on him, threatened him’ / niitenrilan aniqlaaga elluatululuku yungaintniluku ‘because she wouldn’t listen (to the warning) he cursed her, saying that she would not live a good life’; Atanrem-Llu Agayutem qanrutaa ciissirpak, “Aniqlaamachiquen weten pillruavet; ungungssini tamalkuitini elpet kiivet aniqlaan aturciciqan . . . ” ‘The lord God said to the serpent, “You will be cursed because you have acted like that; among all the animals you alone will have the curse . . . .”’ (AYAG. 3:14)

an’iruta- to race or contend to get outside before others # An’irutevkenata akusartevekenata-l’ waten elitnurvimteri, elicetengnaqluta. ‘We
didn’t contend to be the first to get outside nor make a commotion in the schoolhouse; we strove to be taught.’ (KIP 1998:65); cf. itiritaute-; < ane-?-te3.

anirtake- to resent (it); to be infuriated by (it) # (?)
anirta thank goodness!; how fortunate! # exclamation particle; anirta taigukut ‘good thing we came!’; Aling, quyana tanem, anirta tanem akilenritaqa imna pingraanga. ‘Gee, I am so glad; thank goodness I didn’t say anything back to him even though he attacked me.’ (QUL 2003:336); > anirtaar-, anirtaqlulluk, anirtima; < PE anirta; > anirtima

anirtaar- to say “thank goodness”; to have no regrets; to be glad because of what one has done or because of what has happened # anirtaar- ‘he has no regrets’ / anirtaarutamken ‘I’m glad you did what you did’; anirtaarutkaqa ‘I have no regrets over it’; anirtaarutii ‘the act or event over which he is glad, has no regrets, says “thank goodness”‘; Utakuni-llu kingukuqselureskes anirtaarluni, “Anirta-tam akilenritaqa.” ‘And if he stays silent, he will be glad later on [thinking].’ “I’m glad that I didn’t retaliate.” (QUL 2003:338); Anirtaaragalua-llu, tamalkumta qenqertetiuyaaqukut wiinga-llu. ‘And I say “thank goodness (I refrained)”, for we all become angry, myself included.’ (KIP 1998:183); Alqunaq-anirtaar-, anirtaqulluk, anirtima; < PE anirta; > anirtima

anirtaqlulluk serves him right!; serves you right! # exclamation particle referring to good or bad outcome of one’s actions; < anirta-?-llu

anirte- to be alive # Tua-i anirtarkauguten wangtun. ‘And, you will be alive, just like me.’ (MAR2 2001:93); NS

anirtima so that’s why!; no wonder!; good thing then! # exclamation particle; anirtima tanem tayunrituq ‘no wonder she doesn’t want to come’; Nerngamem Cung’uq qalamciluni elkek anirtima-ggguq maliklutek pillruuk. ‘While they were eating Cung’uq told how it was a good thing that the two of them went along together.’ (ELN 1990:72); < anirta-

anirtua- to help; to come to the rescue of # anirtuugaq ‘he is helping her’ / < anirtur-a-
anirtur- to rescue; to save one’s life or soul; to redeem; to heal # anirturaa ‘he saved him’ / ellminek anirturutuq ‘he saved himself’; anirtuumaq ‘he has been rescued’, ‘he has been saved’ in a religious sense Tauna-II’am tua-i Quscuarneq piaqluku kegginaaq uqarnuauq nalicqeskiliu-am qerruyarpiillumegni taumun anirtullrunilutek, kinguqliirutni-II’ . . . ‘There was a man called Quscuar who explained that the mask depicted a woman that he said had saved him and his brother when they almost died of hypothermia.’ (AGA 1996:131); > anirtua-, anirturta, anirtuun

anirtuqyarq salvation; deliverance # Anirtuqyarq Atanrem pikaa. ‘Salvation is of the Lord.’ (JONA. 2:9); < anirtur-i?-yaraq

anirturta, anirturista savior; rescuer; redeemer; the Savior # Taum-IIu qanrullukek cama-i nuliangurrilunili, taukuk alqaqelrik anirturtekkregni alqaanek. ‘He told them that he had a wife, the older sister of the two girls who had rescued him.’ (YUU 1995:101); Niiiskut ikayurluta-llu Anirturta naklegtalria. ‘Hear us and help, merciful Savior.’ (YUA 1945:59, and LIT 1972:29); < anirтур-тa1, anirтур-i?-тa1

anirtuur, anirturin something that saves one; salvation # anirтуретекaa ‘it is the thing that saved him’; Llunglua piicagtua anirtuur taisqelluku . . . ‘I fervently pray for salvation to come . . .’ (PSALM 53:6); < anirтур-n, anirтур-i?-n

aniu snow on the ground # and aniu- to snow # aniuuk ‘it is snowing’ / NS; = aniu; < PE aniyu; > aniyulgute-; cf. aniyuyaq

aniuk snow on the ground # EG = aniu

aniyulgute- to be soft and melting of snow on the ground # aniyulgutuq ‘the snow on the ground is soft and melting’; aniyulgutaa up’nerkami ikmanrainarnti ernenrani ‘in spring during the day while they were traveling by sled the snow got soft on them’; < aniu-llu

anirturta sanitation worker # NUN; < anaq-liur-ta1

anlili- to make a hole in the ice (for getting water or for fishing) # anliiuq ‘he made a hole in the ice’ / Qaltayagmeg cali uss’armem pinekarameg cikirluki. Taukut tauqa cun’errat tekicamem tauqiiaqet anliiliniit, kalevlukulu-llu. Qaltayag siimameq uqamalkciurirluku, tauqg’am etranun tut’enirilniu. ‘They give them a bucket and a hide rope. When those young men arrived there they made a hole in the ice and dangled it (the rope) down. They weighted down the bucket with a rock, but it didn’t land on the bottom (of
the lake).’ (WEB 2); < anluaq-li-

anlleq edible tuber of the tall cottongrass (iitaq) # locally: “mouse food” or “mouse nut” because they are taken from mouse caches; anlleret akutami assirtut “mouse nuts” are good in “Eskimo ice cream”; Nutaan taųğken inerquluki waten, qanikcam-gguq qaingani tekiskata uugnaraat antellritnek anllerneq, watqapik-ggur’ atauciungraan tamakunek neryaqunani. Taųğaan ut’rulluki, Nutaan kingunrita kenirluki nerengnautekarkauluki. ‘They were warned that if they came upon edible tubers that had been taken out of their storage by the mice, they should not eat even one of them. Instead, they were to bring them back home and those at their home could cook them and have them for sustenance.’ (KIP 1998:333); < PY an@0q; cf. ane-

anllite- to have a birthday # anllituq ‘it is his birthday’ / < ane-ite-

anlugneq mist of cold air rushing in; warm air rushing out an open door or window; aura emanating from a person # Nepturillrani piviinret iliitni waniw’ anllugneren qevleqtaalrātanga’artellria. Atam qevleqtaalr iartanga’arteqertelluku anllugneren qevleqtaalrātanga’arteqertelluku anllugneren iluvaryaaqellriim taumun akitmiqcamii qevleqtaalrāmum elaqvaqani-il’. Allanek maa-i piyaaqaqan anllugneren qevleqtaangartaqan ellavaqaniraqluni. ‘Soon, when it got very loud, the aura that emanated from you started to have glittering particles. When your aura started to glitter, the one you heard appeared, but it moved farther away when it bumped into that shiny thing. When it (would make that noise) again, it moved farther away when your aura started to glitter.’ (QUL 2003:536); < anllugte-neq

anlugte-, anllullag- to rush out of warm air; to rush in of cold air through a door or window # anllullagtuq ‘warm air is rushing out or cold air is rushing in’ / < ane-llugte-, ane-lluk-

anlu seal’s breathing hole in ice; muskrat’s feeding hole in the ice made by blowing bubbles under freshly frozen ice late popping them and lining it with mud # > anluuaq; cf. ane-; < PE anlu

anluuaq fishing or water hole cut through the ice # Tua-i taųğken nakacuut qagertelteng nangkata anluuaq tauna ullagluku, nanerpiit cingilgitnek niqaquluku. Anluuam kangairinun nallaruartaqluqu akurqurciqait. Tua-i-Il’ kassukuni nutaan camavet anluuamun kalevvluki, cingluki. ‘When all the seal bladders were deflated, going over to the hole in the ice, they would poke each bladder with a seal spear, and then they would dip each of the bladders into each corner of the hole, and when all was done, push them down through the hole in the ice.’ (YUU 1995:40); = anglluaq; < anlu-aq; > anlli-, anlu-; < PE anlu(C)ar- (under PE anlu)

anlui- to make of fishing or water hole through the ice # Tua-i-Il’ manaryarat tekicamtekii anluisqelluklu ukitisqelluklu tugeluquluku. ‘We reached the ice-fishing site I told them to use the ice chisel to make a hole in the ice.’ (QAN 2009:186); < anluaq-li-

anngaaq older brother # Taųğ-allu-gguq ukut anngaaqelriit, etliniaqelriit kuiqem ciínii. ‘Then, they say, these brothers were living on the shore of the river.’ (CEV 1984:71); = ang’aq; > anngaaqelkaca(g)aq, anngaraq; cf. aninaaq; < PE anaŋaŋ

anngaruq one’s spouse’s brother # < anngaaq-uaq;

anngaaqliq*, anngaaqlikaca(g)aq oldest brother # Cali-gguq, iquatneng ayaluluq anngaaqliatneng, ivručučiqi tángliqucoseglqululu. ‘And their sister, starting with her oldest brother and working down to her youngest, made waterproof boots for all in turn.’ (CEV 1984:72); < anngaaqliq, anngaaqliq-kaca(g)ar- anqarar-, anqarar(ar)- to tell a story through songs and drumming # > anqarar-

anqaraun song composed to celebrate accomplishment, escape from danger, victory in battle, etc. # Wagg’uq iniqsakarlulteng wall’u arenqialluga’arrluteng; tua-i nauwa anguyagni-llu anqararuciniaqekait. ‘After an accomplishment or experiencing a close escape as in war, they would compose celebratory songs and create the paraphenalia that accompanies them.’ (CIU 2005:22); < anqarar-n

anqenkiyagaq newborn baby # NUN; < ane-?ya(g)aq

anqerri- to develop a rash; to have measles, chicken pox, or other disease causing a rash # anqerriuq ‘he is breaking out in a rash’ / < ane-qar-i;

anqerrit mash; rashes # Y, HBC; < anqerrit-nominal plural
Bases

- **anqerte-** to dash out # anqertuq ‘he dashed out’ / < ane-qerte-

- **anqiitayagaq, anqiyyaag** newborn infant # Maaten ellii murilkartuq aanii kiani curumi iggangqalria, caniani-wa anqiitaag. . . . Tua-i-llu ellii kiavaqerrluni ullagarrluku aanani alangaarluni anqiiyaaq. ‘When she looked about she saw her mother in there on the sleeping pad propped up on her elbow and beside her was a newborn infant. . . . She went in and went over to her mother and she was surprised about the infant.’ (ELN 1990:103);

- **anqerre-** area dug up by mice for food storage # anqur-lleq

- **anqurtuq** ‘he is moving out’; anqurai ‘he is moving them out’ / < ante-qur-; > anqulleq, anquun

- **anquun** scoop used to clear ice fragments from water in a hole made in the ice # Y; < anqur-n

- **anrenqegcaun** breath freshener # < anerneq-kegte-

- **anrutaitnek** ‘In those days dried seal stomachs were used for containers for seal oil.’ (YUU 1995:16);

- **anruq** stomach of a human or other mammal; gallbladder (EG additional meaning) # Tamaani uqut assigtangqelallruut issurit anrutaitnek, meciarutanek ‘In those days dried seal stomachs were used for containers for seal oil.’ (YUU 1995:16); Yuum-gguq anrutaa qamna, waten kaigi-llu ellarrluum nalliini, anrutam-gguq eqsullra nangteqnarquq cakneq. ‘(About) a person’s stomach, it is said, from the hunger during a time of weather so bad as to keep everyone inside, the shrinking of the stomach is extremely painful.’ (CIU 2005:324);

- **anucimirqe-** to repent; to want not to repeat one’s actions; to learn from one’s mistake # anucimirquq ‘he repented’ / anucimirqevkaraa ‘he made her not want to do again what she did’ by punishing her, talking to her, etc.;

- **anucimirqecetaar-** to reprove; to chastise; to rebuke # Kainiqnayukluteng-llu cali, qanruyuterluteng waten: tamakut-gguq neqkarrait uqlautekengkatki ellam yuan anucimirqecetaarciiqai. ‘And thinking that they gone down seal hunting will have been the ones to make it evident that people had been there. He told them that the place where the [people] hunted would have signs.’ (QUL 2003:406);

- **Annciradluteng ungualarneleq avulaameng avurluteng taikut, cali iait anssiiarritqalriit yuqllumun ayagluteng tua-i-pavken ungungssinek canek piciatun, cuqirnigurneq tuaten picirraatun yuqllumiutaranek avuluteng. ‘They hunted downriver for sea mammals, and some that didn’t hunt that way went to the wilderness upriver for otters and other wilderness animals.’ (MAR2 2001:105);

- **ante-** to put out(side) # antaa ‘he put it out’ # Caqerluni Irr’am antaarpakarluku tauna can’giiq icgellknun tamermun qimukirirraat-llu liiita canianun tall’uni, teguvaqlag-Gluq qimukgaurarlaam ak’a tamualuku igqalliniluku. ‘Pretty soon, as Irr’aq kept taking out the blackfish, she dropped it on the floor and it landed next to one of the puppies, and before she could pick it up, the puppy had already chewed it up and swallowed it.’ (ELN 1990:78);

- **anerq** dog harness # Tua-i-llu aatiita anuctuumaan Pili augg’arluuki qanggiiret tungiqintun enirluni. ‘Then their father detached Pili and his harness and pointed in the direction of the ptarmigans.’ (ELN 1990:12);

- **anuci-** root; < PE annut- and annuci-; > anucimirqe-, anucinge-

- **Anucimalarit** the Biblical book of Exodus # < anuta-me-llaq-3p-3s ending

- **anucimirq-** to repent; to want not to repeat one’s actions; to learn from one’s mistake # anucimirquq ‘he repented’ / anucimirqevkaraa ‘he made her not want to do again what she did’ by punishing her, talking to her, etc.;

- **anucimirqecetaar-** to reprove; to chastise; to rebuke # Kainiqnayukluteng-llu cali, qanruyuqerluteng waten: tamakut-gguq neqkarrait uqlautekengkatki ellam yuan anucimirqecetaarciiqai. ‘And thinking that they
would suffer famine they had this saying: the spirit of the universe will reprove them if they scatter scraps of food about.’ (KIP 1998:325); < anucimirqe-cetaar-

anucinge- to become wiser through experience; to learn one’s lesson # anucinguq ‘he learned his lesson’ / < anuci-nge-

anuilite- to descend toward the coast to the snow during spring (referring to reindeer) # NUN

anuma- to flow out into something; to be outside # anumauq ‘he is outside, has gone out’ or ‘it (river) flows out’ / Kuigat-gguq man’a, imarpigmun anumaluni, . . . ‘This river of theirs, so they say, flows into the ocean, . . .’ (CEV 1984:71); < ane-ma-

anuqa* wind # anuqenguq ‘the wind is picking up’ (literally: ‘it’s getting wind’); . . . nuyai tuaten tengaurluteng iik-llu uisngasciiganatek anuqem ugaani. ‘. . . her hair flew around like that and her eyes couldn’t stay open on account of the wind.’ (ELN 1990:41); < PE anuqe; anuqekegte-, anuqellugte-, anuqessuun, anuqlir-, anuqsaar-, anuq’vag-, anurvag-, anuqetuliar(aq) anuqataq (?) grandmother # NUN; cf. anuurluq

anuqeqe- to blow in a favorable direction # of wind; anuquekgteq ‘there is a favorable wind’ for traveling; anuquekgtaa ‘the wind is blowing favorably for him’ / < anuqa-kegte-

anuqellugte- to blow in an unfavorable direction # of wind; anuqellugtuq ‘there is an unfavorable wind’ for traveling; anuqellugtaa ‘the wind is blowing unfavorably for him’ / < anuqe-lir-

anuqsaar-, anuqsagar- to be breezy # anuqsaartuq ‘it is breezy’ / Anuqsarrii cauluk’ tua-i anuqa yuryiilliniiki ellacugnimek ak’anek naruraam. ‘She faced the direction the breeze was coming from and kept inhaling, since she was smelling the smells of the world for the first time in a long time.’ (QUL 2003:229); < anuqe-ya(g)aq

anuq’vag-, anuqvag- to be very windy # anuq’vagtq ‘it is very windy’ / Taa-lu tautk angalkulget cetamanek ungalalinni mirror nunat pissurnarian anuqengutellini qacarnermek up’nerkarpak anuq’vagtuq tuq巡视acerinateng, ‘In the village on the south side where the four shamans were the wind came in from the south during hunting season and blew right onto their beach, and the wind blew hard all spring so that the people could not go hunting.’ (YUU 1995:114); < anuqa-pag-

anura- to keep going out # anuraq ‘he keeps going out’ / anurayunaituq ‘it isn’t conducive to going (or being) out’ . . . aanita inequrluki kiagpailgan ancuitniluki ngelvanglarniluki ellam yuq tagruqaqi inuguat. Nengllirqan anurayunaitelaan tua-i niilluku anaseng . . . their mother warned them that before summer comes people never take them (dolls) out saying that it gets very cold when the ruler of the universe sees the dolls. When it was cold since it generally was not conducive to going out, they listened to their mother.’ (ELN 1990:15); < ane-ur-a-

anuraqe- to want to do something but feel constrained by circumstances or authority; to wait patiently # anuraquq ‘he feels constrained’ / anuraqngami ‘because he feels he shouldn’t’; anuraurqaa! ‘be patient!’; Taa-i canqimirteng’ermi anuqaurqami uitaluni tua-i. ‘Even though he wasn’t satisfied with how much he got, because he felt constrained, he let it be.’ (MAR2 2001:101)

anuravag- to be very windy # anuravgutuq ‘it is very windy’ / Piaken tuaqam negeqvam, calaram-llu akulignek anuravgagami nutaan qaililartuq. ‘However, whenever it’s very windy from back there from between the north and the east, the water is rough.’ (KIP 1998:45); < anuqa-pag-

ante- to take out(side) # anutaq ‘he took it out’ # . . . kiullini. “Unuaq anuteeqergaqmek emllamun.” . . . Unuaqan atakuwartumi pillinia, “Oaku-mi tua-i anuteqartaq, tang tua-i tuqvailegma, ellamek narqeryuyagaaqellrianga.” Taum pillinia, “Ilumun anuteqergaqmek tua-i tuqvailegpet ellacugnimek narqerniartuten.” ‘. . . she answered him. “Tomorrow I’ll take you outside briefly.” . . . The next day in the evening he said to her, “Now when are you going to take
anuurluq, anuureluq, anuuruluq

HBC form)

anuurlungellriik, anuureluqellriik, anuuruluqellriik

Birthday in May.' (KIP 1998:141);

Anuurlung marrlugaq eniinun tekicami anuurlumi;

Tua-i-llu-gguq-am (HBC form) grandmother and her grandchild # Tua-i-llu-gguq-am tautuk anuurluqellriik-am uitauk. Angutmek tugara'urlungqerrlua. ‘And when he came to the door of his grandmother’s house he stood outside. . . . “Grandmother, where will I come in?” (UNP1);< ?-r(ar)luq; cf. anuqataq > anuurluqellriik

anuurluq*, anureluq*, anuurluq* (HBC form) grandmother # this is the usual term in NSK, but occurs also in stories from other areas where the usual term for grandmother is marurluq; Tua-i-llu anuurlumi eniinun tekicami elatiinun nangqertuq. . . .

“Grandmother, how far from the ocean.’ (CEV 1984:65);< anuurluq-ke

anuuriq — anyurnarqe-

Taufut tua-i tuani uitainanratni tamakurmiut Anvigniut tuaututekellunteng angutet tuqucarturluki tuaututuq ilakellrit. Tua-i-gguq tamaani nunaumeggni pissurvimeeggni uitiita taukurluut. ‘Upriver of them the Anvik people constituted a large village. While they were staying there those Anvik people came to kill the men. This was because they were in their (Anvik’s) hunting grounds.’ (KIP 1998:95);

< ane-vik

Anyarak Aniak # village on the Kuskokwim;

literally: ‘the way to go out’; Caqerluteg-gguq aguuterluteg asgurtuk Anyarakun. ‘Once they were going by canoe up the Aniak river.’ (YUU 1995:13); < ane-yaqar

anyaqturte- to not come out from the house to welcome a visitor # Uitayaaqluni tuani yugpallarayaaqluni yuq anyaqturcan itliniluni. ‘After she had waited and made human sounds (giving evidence of her presence), when no one came out to welcome her she went on in.’ (MAR2 2001:64); NS; < ane-?

anyarar(ar)- be born prematurely; go out too early # anyara’artuq ‘he was born prematurely’ /< ane-yaqar(ar)-

anyuk trout (species ?) # BB

anyuqe- to be repelled by # applies to game animals repelled or frightened away by the hunter’s being contaminated; Alikait-gguq tamakut, nalluvkenaki tua-i anyuqaluki, alikuki, tuaten pimalriit, uqlautekluku pivkaqiit tan’gaurluq nasaurlugguq tamaani nunautmeggni pissurvimeeggni uitiita taukurluut. ‘Upriver of them the Anvik people constituted a large village. While they were staying there those Anvik people came to kill the men. This was because they were in their (Anvik’s) hunting grounds.’ (KIP 1998:95);

< ane-vik

Anvik Anvik # Athabascan village on the Yukon;

literally: ‘place to go out’; Qamikut-wa-gguq qamani kiatitni, Anvigniut-gguq taututuq nunaunuteng taututuq nunapauluteng.

Anvik Anvik river.’ (YUU were going by canoe up the Aniak river.’ (YUU 1995:13); < ane-yaqar

anyarar(ar)- be born prematurely; go out too early # anyara’artuq ‘he was born prematurely’ /< ane-yaqar(ar)-

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< ane-vik

Anvik Anvik # Athabascan village on the Yukon;

literally: ‘place to go out’; Qamikut-wa-gguq qamani kiatitni, Anvigniut-gguq taututuq nunaunuteng taututuq nunapauluteng.
apa, ap’a, apaq grandfather # apii or apaa ‘his grandfather’; Qaillun taun’ ap’aaka tua-i-w’ imkullrulliniuq, iliini picirkani nalluyuunaku. ‘At times that grandfader of mine knew what was going to happen to him.’ (QUl 2003:546); Tua-il-lu aatan irmirapet ap’aluklu. ‘And your father is your child’s grandfather.’ (YUP 2005:226); less commonly used than the extended form, ap’ar-; > apa-urluq, aparrluguaq; cf. apakcuk, apakussutaq; < PE ap(p)a.
apaa- to repeat; to reiterate; to mention; to call out; to mention by name # apaaquq ‘he repeated something’; apaaq ‘he repeated it, called it out, mentioned it several times’ / ‘apaaq ‘he called out something several times’; Canek piukengamegnek apaaglutenq piugvikullruut tamakut curukartekeateng, cali-il’taukt curukartekeita taukt pusqamasteteng cali eellmegcetun cali piullmegnek apaaluqi piugvikluki. ‘Naming what they (the hosts) wanted, they made requests for thing from their guests, the “mock-attackers”, and their guests would name their own requests from them.’ (CAU 1985:165); Elingininaq apaayaqunaku Atanrem Agayutvet atra, Atanrem pinarqeliruncingaku at’mi eelllinginaq apaasiti. ‘You shall not utter the name of the Lord your God in vain. For the Lord will not be indifferent to one who utters His name in vain.’ (ANUC. 20:7); < aper-a-
apakussutaq; < PE apa’urluq; > apa’urluq, aparrluguaq; cf. apakcuk, apakussutaq; < PE ap(p)a.
apakuaq windpipe # NUN
apakcuk sea lion (Eumetopias jubatus) # NUN; cf. apa
apakussutaq clam (species ?) # HBC; cf. apa
apallir-, apallirtur- to call out as song leader for an Eskimo dance # apallirtuq ‘he is singing’; apallira ‘he is singing it’ / < apalluk-lir-, apalluk-lir-tu<; > apallirturta, apallircuun
apallircuun, apallirturcuun dance baton # Una-wa apallirturcuuitit murak. Iquani-wa kegginarluni, tengayuq-wa man’a asguruara. Taumek tua-i apallirturcuuitenggetullruut. ‘This dance baton of theirs is of wood. At its end it has a face, with its ruff of caribou neck hairs. They used to have dance batons of this sort.’ (CAU 1985:206); < apallir-cuun, apallir-tu<
apallirturta, apallirtulria song leader # < apallirturta; apallirtur-ria
apalluk, apalluq stanza; lyrics of dance song # apallutairutuq ‘there are no more lyrics’ a call to begin improvised, comic Eskimo dancing; Atulgullruut tamana. Taugaam apallui ukut cimiqetaararluki. Yuuran taq’gunken tam’an cimirkpanriliniuq. ‘They would sing that song all the time during those presentations. However, they would change the words in the lyrics of the song. But actually the song didn’t change very much.’ (AGA 1996:146); > apallir-, apalluk; cf. aper<; < PY-S apaluk
apallulek song with lyrics # < apalluk-lek
apamaq gunwale of kayak # Amkut-lu kinguqilita pilriameng tua-i kitqinjarluutu tuaten qayaq taman’ mamarlruuluku, apamaaq-il’ ayemqelluku. ‘When the next ones came around, they kicked that kayak around and made it collapse and even broke the gunwale to pieces.’ (QUl 2003:616); see Appendix 9 on parts of the kayak; < PE apummar
Apanuugpak legendary folk hero from the Kuskokwim and Nelson Is. areas # Apanuugpak taun’ tan’guruuluni ayagluni, waten tan’gurrauluni, elliruurtelliniiria, angayuqaq tamarkem tuqulutek. Tua-il’i-wa-gguq tua-i taukt ilain, tua-w’ yuut, nakukuraiurungraatni-il’ akqiyuilloki. Caluki-il’ kuilurluki-il’ piyuununi umyuarqetun angirikuni awkuullerlien amlleran. ‘When Apanuugpak was a young boy, just a little boy, he became an orphan, both of his parents having died. And it was said that although those around him, the people, picked on him and tormented him, he never fought back. He never yelled back at them, thinking when he grew up there would be time enough for revenge.’ (ELL 1997:404); < ?-rpak
aparrlugaq* grandfather # NUN, HBC; < PE apa-urluq and apaurluqaq (under PE ap(p)a); < apa-urluqa
apat’ag- to have dirt debris clinging to one’s flesh or clothing # Angutem iliili tangermarran iliili arnatun ayuqluini camekapat’aglnini peketnaurtuq. ‘Some men appeared like women moving around with dirt and debris clinging to their clothes.’ (MAR2 2001:24); NS
apa’urluq, apaurluq (in EG) grandfather; grandparents (when used in the plural) # Apa’urluuunka amltreulruut, nalluvkenaki apa’urluuunka maa-i tuaq’gang watua apa’urluirutuq, Qelpualria tuaq’gaam apa’urluqqa aipaagaqini. ‘My grandparents were numerous, and I knew my grandparents, but now no longer have a
apenge - apqara’arcuun

grandfather; however, Qepauralria could be my grandfather.’ (KIP 1998:265); more commonly used than the basic form, ap’a; < ap’a-r(ur)luq; < PE apärurluq and apärurlaqa (under PE ap(p)a)

apenge- to bend # of something that is not normally bent; ap’nguq ‘it bent’ / apengtaa ‘he bent it’; apengtuq ‘he bent down’; apengcimauq ‘it is bent’; apengneq ‘a bend’; see more at alternative formulation of base, ap’nge-

apelcir- to ask permission # apelcir ‘he asked permission’ / apelciituku ‘he asked permission for her’; apelciiruku ayayuguluni ‘he asked permission to leave’; Apelciruku aanani aturakuq ellii pik’ngermiki. ‘Only after after asking her mother for permission would she use them, even though she owned them.’ (YUP 2005:114); < apte-cir-

aper- to say; to pronounce # apertuq ‘he pronounced something’; apraa ‘he pronounced it’ / apercigata ‘he can’t pronounce it’; < PY-S apar-; > apa-, aperyaraq, apertur-, apervikua-, aprun; cf. apte-, apalluk

apertuaste, apertuacista guide # < apertuaste-ta, apertuaste-ta

apertur-, aperta- to demonstrate; to point out; to show; to indicate # aperturua ‘he pointed it out’ / nantelra aperturua ‘he pointed out where it is’; Tua-l’ ayainanerpece nmut makuat qevalqaqciqt. Tamakut aperturciqaat akertem tunglirnera. ‘And while you are traveling those ice crystals in the water will sparkle. They will indicate the direction of the sun.’ (YUU 1995:67); < aper-tur, aper-tur-ta-

apertute-, apertuate- to point out to; to tell what to do; to inform; to teach # apertuuua ‘he pointed something out to her’ / apertuutaanga aanainek ‘he pointed out his mother to me’; Nayagaan-l’ qaillun aug’aryaraneq apentgraaku angurrluku apertuuteqasqeexekenaku. ‘Even though his younger sister asked him how it is removed he forbade him to show her.’ (QUAL 2003:366); < aper-tur, aper-tua-

apervikua- to talk about what someone did; to testify; to bear witness # apervikuaq ‘he is testifying’ / apervikuaata ‘he is testifying about it’; apervikuan ‘religious testimony’; Tua-i waten pitaluku watua apervikuaami. ‘In this way I shall now bear witness to you pi.’ (KIP 1998:22); < aper-vike-

aperyaraq pronunciation; terminology # aperyaraa ‘its pronunciation’; Tua-i-l’ Qalemsam igarcuutengqelliniani igulluki yassaqellernun tamakut igat aperyaraiteg ciumek elucingarluukel ekek. ‘Since Qalemsam had a pencil she wrote the letters on a piece of cardboard showing the two of them their pronunciation.’ (ELN 1990:87); < aper-yaraq

ape-te- to inquire; to ask in the sense of asking a question # look under apte-; NSU; = apte-

apiataq lunch # and apiatar- to eat lunch # apiaturtaq ‘he is eating lunch’ / Seven-klaagiunuukaalturtuk, twelve-klaagmi-llu apiaturluku, tua-i-llu six-klaagi atakutarluku. ‘We eat breakfast at seven, lunch at twelve and dinner at six.’ (YUP 1996:54); from Russian obéa (obéd)

apiterete- to smear with oil without letting it penetrate # Tua-i uqmeq apiitereluq. Uqurruluq. ‘He smeared it with oil. He oiled it.’ (NAT 2001:222)

ap’nrerlugun verbal expression of negative opinion # < aper-nerrlugte-n

ap’nge- to bend # of something that is not normally bent; ap’nguq ‘it bent’ / apengtaa ‘he bent it’; apengtuq ‘he bent down’; apengcimauq ‘it is bent’; ap’nguq ‘it bent’ / apengtaa ‘he bent it’; Qavarngan qecignek taptaarluqi qillerqelliniluku, pamatmun tallik qillerqellinilek, uyaqirqi-llu napirluk irugkenun qevrullukek englluku. ‘When he slept she doubled the rawhide tying his arms in the back and tying his neck to his arms bending them back.’ (MAR1 2001:90); alternate formulation of base is apenge-; opposite of pet’nge-; cf. penge-;

< PY apaŋa-

apqara- to ask about something # apqaraaq ‘he is asking about something’; apqara ‘he is asking about something’ / also refers to a shaman’s rite usually performed by a female shaman using a small drum; Camaken tang nem acianeq nepeng’an, tuar ca itellria. Qanersaqallriami kingingnaqekvenani cauga. Taumeq tang alinggerrterr Huluangmac. Wagg’aq apqaraluku. ‘Something seemed to enter from under the house when he started making noise. It would speak but we couldn’t understand it. That was why I got so frightened. He was questioning it.’ (AGA 1996:54); < apte-; > apqara’arcuun;

< PY-S apaŋa- (under PY-S apa(а)-)

apqara’arcuun shaman’s drum, small in size # < apqara’-cuuun
apqaur- to ask questions; to make confession in church # apqaurtuq ‘he is asking questions’; apqauraa ‘he is asking her questions’ / apqauraa camek tangerrlucianek ‘he asked him about what he saw’; Ayaumariata ilai aaniin qalarutaqluku apqaur-llu kiugaluq. ‘After her siblings had gone away her mother spoke to her and whenever she asked her questions, she (her mother) would give her the answers.’ (ELN 1990:13); < apte-; > apqaurciryaraq, apqaurta, apqaurun, apqauriyaraq; apqaurviit

apqaurciryaraq judgement # Catholic neologism as are the following: kiirrarmi apqaurciryaraq ‘private judgement’; tamarmi apqaurciryaraq, kinguqlirmek apqaurciryaraq ‘general judgement’; < apqaur-cir-yaraq apqauriyaraq interrogation # neologism; < apqaur-i

apqaurta questioner as in a courtroom; interrogator; survey taker; magistrate # < apqaur-ta

apqaurun questionnaire; confession of sins in church # < apqaur-n

apqaurviit judiciary # neologism; < apqaur-vik

apqiitnek what people call —; as people call it; as people say # apqaur-

apquciq ailment; fault; sickness; illness # Waten-k’-am apquciq qaneryarirurnaaraat, una wani kangiyararatuli nall’arrluku apquciq tuum uallagyaaqekuni kangiyaar’arqan ilami qavaatni, apquciq-gguq imna uitlaqegciqvenani yugmek taumek uitaurayuitellinian, inangquarayuitellinian, nunakgegciqvenani taumek uitacurlalriatun ayuqluni taumi yugmi. Tua-i-llu-gguq apquciq-gguq umyuarteqciqiq. “Aling, uumi-k’ nunakarnitelliniinua uitayuunnani. Tang uum nunaliqeqvakatatallinikia.” If a sickness came upon a person who gets up early and starts working, that sickness isn’t going to be comfortable staying in that person who never lazied around, never lay around. Then, giving voice to it, that sickness would think, “Gee, this one isn’t very comfortable to live in. This one is going to make me live so uncomfortably.” (QUL 2003:330); Kina imna apqucingelria manmuliqyurtmek taicmaarkaugq agayulimentun. ‘Whoever gets a affliction (on the skin) that does not heal must be taken to the priest.’ (LEV. 13:9); cf. apte-
aprun trail # < aper-n; > aprulluk; < PE aprun

Aprun Aphrewn River # near Chevak

aprulluk game trail # Utermginanermeggni-llu ellii aprulluguq tangrami apyutekluki, tangerpaalugnamalki-llu. Aaniin-llu carayagnun aprullukniluki piluni. Aprulluit-llu carayiit atuyuitniluki yugnun piluni. ‘While they were on their way home, when she saw a game trail, she asked about it because she was seeing it for the first time. Her mother said that it was a bears’ trail. Also she said that people never used bears’ trails.’ (ELN 1990:100); < aprun-lluk

apsiaq dart # NUN

apsiaraq bearded seal (Erignathus barbatus) with very dark shoulders # NUN

apsir- to be smoky or dusty (in the air) # apsirtuq ‘it is smoky’, ‘the air is dusty’; < apsuq-lir-
apsirvik stovepipe; chimney # NS; < apsir-vik

apsuq smoke; haze; dust in air # apsuriuq ‘it is hazy, smoky, or dusty’; > apsir-; < PE apyur

apte- to inquire; to ask in the sense of asking a question # not in the sense of asking someone for something (kaiga-) or to do something (postbase -sqe-). aptuq ‘he asked’; aptaa ‘he asked her’ / apesgu! ‘ask him!’; ciin apcit? ‘why do you ask?’; apluku ‘asking him’; apqaarluni ‘he evidently asked him’; aptellruaq ‘he asked me where my wife is’; = apete-; cf. aper-, apquciq; > apqur-, apyun, apyuutke-; < PY-S apat(ə)-
apun snow on the ground # NSU; < PE apun (under PE apə-)
apur- to inquire; to get as far as; to arrive at; to run against; to bump into; to encounter; to land # apurraa ‘he encountered him’ / aputuq ‘he
encountered something, arrived somewhere'; apuutut ‘they encountered each other’; Tawa-
llu-gguq apurpegnak-u', apurpegnak’ kana-i
keteqvani, keteqvaareni. ‘Well now, he did not
just land on the bank; he did not quite get there,
but stayed far out.’ (CEV 1984:75); Cali wangkuta
apusutenrikukt iqlumun tuaqaam aivusikut
wangkuta tungiinek iqlum. ‘And lead us not
into temptation but deliver us from evil.’ (in the
Russian Orthodox Lord’s Prayer; ORT 2006:27);
Ak’a tua-i kingunepuk caminellirut, atam
tekitengramta-lлу uitaviggamegun egmunan
apuusngaitmegten. ‘We’re already near our
place of origin, but even if we arrive at the place
we stay, we won’t let you in right away.’ (KIP
1998:247); < PE apur-

apyun question # apyutengertuten-qaa ‘do you
have a question?’; < apte-n; > apyutke-
apyutke- to ask about (him, it) # apyutkaa ‘he
asked about it’ / Maaten ellumirlik negat
ayuqvekenateng ilait-wa caviyagaat, cali-lлу ilait
qattellirit, caucilamiki-lлу aanaminun
apyutekiuki. ‘When she observed the various
different snares, some of wire and some white in
color, she asked her mother about them because she didn’t
know what they were.’ (ELN 1990:100); < apte-teke-
aqaa hello; what’s the matter?, what can I do
here?, what can I do for you?; “what’s up?”;
exclamatory particle; UK; = waqaa
aqak mold; fungus that sometimes forms on dried
fish # HBC; = aqataq; < PE aqayay; > aqatarte-
aqataq mold; fungus that sometimes forms on dried
fish # NS; = aqak; < PE aqayay; > aqatarte-
aqatarte- to be moldy # aqatartuq ‘it is moldy’ / NS;
< aqatar-
aqavisk cloudberry (locally salmonberry) (Rubus
chamaemorus) # NSU; = aqavisk; on Zagoskin 1842
list (19) for K; = aqeyvik; cf. aqev-; < PE aqvoviy
aqe- to kick # aqa ‘he kicked it’ / < PE aq-
aqelqaq stranger; visitor from outside the village
# Tava-ll’ itertgan waqaallina, “Waqaa, aqelqa?”
‘And when he came in, she greeted him, “Hello,
visitors?”’ (MAR1 2001:91); NS; < PY-S aqalqaq
aqelqur- to go from one point to another
(particularly moving in an unusual or unnatural,
often elevated, way); to hover; to hand over
something # aqelqurtuq ‘he is moving’, ‘he
is hovering’ / Tauktul calistet Apatassuum
ilai qanalliniut yugmek uurpagayulimek
tanglariluteng, ingrit-lлу qaingatgun
kangratgun-lлу aqelqurluni ayalriamek
uurpagaluni. ‘Those men working with Apatasok
would say that they saw a man who made a
louthing noise and who would abulate over
the mountains and on the mountain tops.’
(YUU 1995:77); Piyuvaekenani. Nangrrarmi
aqelqurturluni ellakun talligni aturlukek. ‘Not
walking on the ground, rather it was upright and
hovering propelling itself with its hands.’ (YUU
1995:78); Naqgutmiarluni-llу qakiiyarmek
aqelqurluni, tenganluratek. ‘With a silver salmon
tied to her belt, the two of them went flying
through the air, moving without touching the
ground.’ (KIP 1998:349); > aqelqurrun
aqelqurrun inclined plane # < aqelqur-n
aqelrurte- to be gelatinous # aqelrurtuq ‘it is
gelatinous’ / K; < PE aqilur- (under PE aqit-)
aqvrik woman’s ivory labret # NUN
aqesgiq willow ptarmigan; (Lagopus lagopus) #
Canek-llу negernunguurtuk mallurrarmek,
aqesgirrarek-llу negarturtulek, canek-lлу atsanek
kiaqmi ilkulllurtulek. ‘The two of them would live
off various things, a few beached carcasses, a few
ptarmigans caught in snares, and adding various
berries in the summertime.’ (MAR1 2001:80);
Tua-i-llу-llу mugavaurainanermini, iigni
calligarrlukek piqalliniuq, kenquinraag’ ukuk,
tua-i-llу-llу mugav qaesgiaraaq ilik. ‘While he was
looking at it, he took his eyes off it for a while,
and when he looked again he saw two small
sparks of fire, which were referred to as ptarmigan
eyes.’ (KIP 1998:315); NS, Y, UK, NI, NUN, CAN,
NR; = aqeygiq; < PE aqoyir
aqessngaar- to sneeze # aqessngaartuq ‘he
sneezed’; aqessngaaraa ‘he sneezed on him’ /
= aqessngiir-, aqeste-; > aqessngaar-, aqeste-
aqessngaar- to sneeze loudly # aqessngaapagtuq
‘he sneezed loudly’; aqessngaaraa ‘he sneezed
loudly on him’ / = aqessngiir-, aqeste-; > aqessngaapag-; < PY-S aqasto-
aqessngaapag- to sneeze loudly # aqessngaapagtuq
‘he sneezed loudly’; aqessngaapagaa ‘he sneezed
loudly on him’ / < aqessngaar-pag-
aqessngiir- to sneeze # aqessngiirtuq ‘he sneezed’;
aqessngiirraa ‘he sneezed on him’ / EG; =
aqessngaar-, aqeste-; < PY-S aqasto-
aqestuq ‘he sneezed’; aqestaa
aqestaa ‘he sneezed on him’ / Ilaitni tua narnigmurtuq
taqaam aqessngartuq ilait piqallina. ‘Some of
them smell good, but I sneeze when others pass
by.’ (ELL 1997:338); = aqessngaar-, aqessngiir-; < PY-S aqasto-
aqev- root; > aqevla-, aqevlerte-, aqevyak; cf. aqevyik
aqeve- to run hard; to run in a straight line #
aq’vuq ‘he is running hard and straight ahead’ / aqevluini ‘(he) running’; aqevngaituq ‘he won’t run’; see more at alternative formulation of base, aq’-ve-
aqevla- to dangle # aqevlaup ‘it is dangling’ / Agayutiita atama, Agayutiin Abraham-aam Isaac-aam-lu, nayullrunrilka ak’a ayageccallruarpenga talligka aqevlakenka. ‘If the God of my fathers, the God of Abram and Isaac had not looked after me, you would have already sent me away empty handed (literally: with my arms dangling).’ (AYAG. 31:42); < aqev-?; > aqevlaun, aqevlequtaq, aqevlunguayak; < PY aqevl03- aqevlaun earring # Y; < aqevla-qutaq aqevlunguayak dangling ornament # < aqevla-? aqevlerte- to dangle; to lower on a rope; to be ready to penetrate in sexual intercourse # aqevlertuq ‘it is dangling’; aqevlertaa ‘he dangled it’ / Pikna tua kenurram tegyiurallrakun aqevlertellerkaa cumikgninganrani tua-ll’ man’a maa-i ungungssiruacuar aqevlertellerkaa cumikgninganrani tua-ll’ man’a maa-i ungungssiruacuar aqevlertellerkaa cumikgninganrani tua-ll’ man’a maa-i ungungssiruacuar. ‘While he was watching to see when it would come dangling down, paying close attention to the rays of light that went up, the replica of an animal came dangling down tied to a woven rope. The line of a spear was tied at the end of its woven tie. As soon as it dangling down, he grabbed it and gently pulled on it and made it go down very slowly.’ (QUL 2003:566); < aqev-?; > aqevlequtaq, aqevlunguayak; < PY aqevl03- aqevyak dangling ornament of wolverine fur or beads on a parka # NUN < aqev-?; aqevyik cloudberry (locally salmonberry) (Rubus chamaemorus) # HBC; = aqvsik; cf. aqev-; < PE aq’vi gi aqeygiq willow ptarmigan (Lagopus lagopus) # HBC, EG; = aqesgiq; < PE aq’vi aqie- to start melting # of snow on the ground; aqigtuq ‘it (snow) is starting to melt’ / Y; > aqigtaa aqituqere- to feel overly full with food to the point of lethargy # aqituqertuq ‘he feels very full’ / < aqitute-quete-
aqitute- to lack firmness of flesh of fish no longer fresh; be full of food of meat; ‘he is full’ / > aqituqerte-; < PY aqitur-
(under PE aqit-)
aqla woman’s emanation according to traditional belief # Arnam mallguurayuunaku angun aglenrraraunrilgermi. Piyukaaralriit-gguq angutet aqlii narellini pitekluku naulluutuuq. ‘A man must not be near a man even if it’s not the first time she’s menstruating. It is said that the men who are starting to go out hunting get sick on account of inhaling a woman’s emanation.’ (CAU 1985:75); > aqlarnir-, aqlate-; < PE aqla-
aqlarnire- to begin to blow; to arise; to start up # a light breeze; aqlarnirtuq ‘it is getting windy’ / NUN; < aqla-neq’-ir’-; < PE aqla-
aqlartar- to make a bed, sofa or floor move up and down # NUN(A)
aqlate-, aqlagte- to be in motion of air; to emanate odor especially body odor; more specifically: to affect with one’s adverse female presence # aqlatuq ‘the air is in motion’; aqlataa or aqlagtaa ‘she affects him adversely with her female emanations by stepping over him’ (said of a woman stepping over or being too near a man or his equipment, an act that was said to adversely affect his hunting); < aqla-
(aqlat-lag-). aqlayun; < PE aqla-
aqlatlag- to begin to blow (of wind) # NUN; < aqlate-lag-
aqlautaq earring # HBC; < ?-taq’; cf. aqlin
aqlayun fan # < aqlate-n aqlin, aqlitaq earring # specifically the decoration that is attached to the as’un, ‘earring hook’, which goes through the ear; Taguterraarluku aritvallrani tegua, imarluni aritvii. Tagucamiu qasgimun kiavet egkumun kuv’llia aqliraq imarluni, cagtai. ‘When he brought it up to the kashim he spilled it out in the corner; it was filled with lots of earrings, and he strew them out.’ (MAR1 2001:66); < ?-n, ?-taq’; cf. aqlautaq
aqngirte-, aqngirte- to hurt; to get hurt # aqngirtuq ‘he got hurt’; aqngirtaa ‘he hurt her’ / HBC; < PE aq
(aqngirte-, aqngirte-
aqsak, aqsaq abdomen; belly # also dual for one abdomen; aqaska, aqsaqa, aqsiigka, aqsaqka or aqsiigka ’my abdomen’; Tua-i-lлу cat iliritu tuaten pillrani keneq, tuaqken kenermek, aqsiigkenun qeckilli tull’uni. Qagerrlutek aqsiik. Cat tuaten anluteng neqt, nayit, maklilii, cetuat tuaten, mermek tuaten avuluteng. ’Then one time when he did that a spark jumped out of the fire and landed on his belly. His belly exploded. Out came fish, seals, bearded seals, and belugas, along with water.’ (UNP1); > aqsairute-, aqsa-, aqsamirte-, aqsaamuq, aqsaqiurneq, aqsaqaq, aqsaqyuk, aqsi-, aqsieq-; < PE aq(o)yar-

aqsairute- to have no more belly; to act (laugh) until the stomach hurts # Ilani ngelaata tua-i ellii ngel’arturluni aqairulluni. ’Because her family members were laughing, she laughed heartily until her stomach hurt.’ (ELN 1990:74); < aqsaqirute-

aqsali- to be pregnant # NUN; < aqsak-li-

aqsallin cordury material for making clothing # NUN

aqsamirtaq cooking pot that has rounded sides # NUN; < aqsamirte-aq

aqsamirte- to have a rounded shape # NUN; < aqsaq-mirte-; > aqsamirtaq

aqsamuq outside part of a fish belly # considered a delicacy; < aqsaq-?

aqsamuxq outside part of a fish belly # considered a delicacy; < aqsaq-

aqsaquniq bay on the edge of a lake # < aqsaq-

aqsaquq animal belly fur # . . . aani tauna akugmek imaruitarmek pilikili, kanaqliit aqsaquniq ilipirluku . . . ’. . . . his mother made a parka out of mink skin, with a lining of muskrat belly . . . ’ (YUU 1995:85); < aqsaquq-

aqsaqiurneq bay on the edge of a lake # < aqsaq-

aqsaquq stomach; belly; stomach organ specifically; gizzard # aqsaqum ilillunera ‘stomach lining’; Qingateng-lлу angertarkaugaqta kukupangaqluteng keggimait, aqsaquit-lлу angluteng, uquningariluteng. ’And if their fetuses are male their (the pregnant women’s) faces get freckles, their bellies grow, and they get fatter.’ (ELN 1990:92); < aqsaquq-

aqsaqelleq hide cut in a spiral pattern producing a long narrow strip of babiche # NS; < ?-lleq-

aqsaqyuk, aqsaqyaaq beaver (Castor canadensis) in its first year # < aqsaq-tu-yak, aqsaq-tu-ya(g)aq; cf. paluqtaq, the general term for beaver

aqsi- to have a full stomach; to be visibly pregnant (NUN, NS meaning) # aqsiuq ‘he is full’; ’she is pregnant’ / aqsiyaa ‘oh how full I am!’; aqsiutent-qa? ‘are you full?’; Tua-i-am igaa. Tua-lлу aqsiyulunluni ataam ayaglunluni tamaaggun cetiaktun cerfiqurluni. Tekitskili-am cetuaqmek. ’And then he swallowed it (the seal). And, getting full he went on walking along that shoreline. Then he came upon a beluga.’ (UNP1); Tua-i-lлу gguq piqerlunila maaurlulun qaunglunil, aqsiyulunluni. ’Then soon that girl got pregnant, getting a big belly.’ (KIP 1998:71); < aqsi-3-

aqsiqe- to have a stomach-ache # aqsiuq ‘he has a stomach-ache’ / < aqsak-liq-

aqu stern of a boat # NS; < PE aqu; > aqutaq, aqute-

aquoi- to play actively # running, jumping, etc., usually outside, in contrast to sedentary playing with toys; aquivoq ‘he is playing’ / aquita ‘he is playing (together) with him’; aquitekaa ‘he is playing with it, having it as a plaything’; aqiyuumiitang naangartu’t not wanting to play actively they are playing with toys’; Tugtara’urlulun launu anglilinlua, ellami-lлу kiimi aqiyuaurrluni. Nem’ek keluani qulvarvinqelliniuk, tuavet tua-i tugtara’urlulun mayuqetacalunluni, aqiyuq. ’That grandchild of hers grew and began to play outside by himself. Behind their house they had an elevated cache and her grandchild would climb up and down it when he would play.’ (YUU 1995:2); Tugtarrlun, qimugku’ylara’urluluni-am tan’ gurraat aqiyuqenggattaraat itruulluni, qavailkangciqaaqangaa-am qilugcetaangkugnegteggu . . . ‘Grandson, the boys are going to start teasing your little puppy, so bring it in, for they will keep me from sleeping when they start making it to bark . . .’ (QUL 2003:153); > aquivik; < PE aq(a)C-i-

aquivik playground; play area; gymnasium # < aqi-vik

aqume- to sit down; for the sun to reach its lowest noon elevation at winter solstice; to be incapacitated by age or illness (and only stand or walk with difficulty if it all) # aqumuq ‘he sat down’ / aqumtaa ‘he sat her down’; aqumuq ‘he sat on it’; aqumli ‘sit down!’; Tua-i itrarluni aqmulunluni uitaqanrakun ak’aniqvenkateng-am tuaten igvaartelluni. ’Then after she went in, she sat down, and they appeared shortly afterwards.’ (ELL 1997:170); AKERTA AQUMUQ
‘the sun sits low (in the sky, even at mid-day; meaning that it is around the time of the winter solstice)’; Tauna aqumqaraa avai aperturqa.

Tua-i tuani nem’inek pekteksaunani ereret naniliinarluteng tua-i. Tauna-Llu tua-i tekican ereni, tua-i tuaggun nem’ikun piiraurerluni. Tua-i-gooq akerta aqumgaqerluni. ‘I have just talked about when the sun comes up and goes down at the shortest days of the year. In the shortest days of the year, the sun would rise in the same place and set a little distance from where it rose. That is the time when they say the sun is “sitting down” for a little bit.’ (CIU 2005:368); > aqumi-, aqumga-, aqumkallag-, aqumkallak1, aqumkallak2, aqumkengaq, aqumlleq, aqumlitaq, aqumtaq, aqumun, aqumvik; < PE aqu-ama- and aquv-at-aqumci-

aqumci- to terminate someone’s public service(s) # NUN; < aqume-te2-i-

aqumga- to be sitting # aqumgaq ‘he is seated, is sitting down’ / Elpengyarturtuq ilai ak’a maktellrulnilriit, aanii-wa una aqumgaluni murilkekii. ‘As she regained consciousness she saw that her family members had already gotten up and her mother was sitting here watching her.’ (ELN 1990:49); can be used in the quantifier/qualifier construction: Piinanermini aqumgarmani qavaqalliniluni. ‘Meanwhile being seated he fell asleep.’ (YUU 1995:102); < aqume-te-

aqumgautaq seat plank in kayak; chair # aqumgautaq, aqumgavik; < aqumga-

aqumgaluni aqumgaq ‘he is seated, is sitting down’ / Elpengyarturtuq ilai ak’a maktellrulnilriit, aanii-wa una aqumgaluni murilkekii. ‘As she regained consciousness she saw that her family members had already gotten up and her mother was sitting here watching her.’ (ELN 1990:49); can be used in the quantifier/qualifier construction: Piinanermini aqumgarmani qavaqalliniluni. ‘Meanwhile being seated he fell asleep.’ (YUU 1995:102); < aqume-te-

aqumgaurvik to be sitting # aqumgauq ‘he is seated, is sitting down”

aqumgiluni aqumgaq ‘he is seated, is sitting down”

aqumgavik place to sit; seat; men’s community house; kashim # < aqumga-vik

aqumgavik bar; tavern # LI; < aqumga-ur(ar)-vik

aqumgautaq seat plank in kayak; chair # < aqumga-

aqumgavik place to sit; seat; men’s community house; kashim # < aqumga-vik

aqumkallag- to fall down on one’s buttocks; to land of a ptarmigan # aqumkallagtuq ‘he fell on his buttocks’; aqumkallagaa or aqumkallagyikaa ‘he fell on his buttocks on it’ / Qacarpak neqem tuci’ani Turpak kegginaaun umyuarteqvailegmi aqumkallagluni caniani-wa una pektellria talaariq. ‘With a smack, when the fish landed on Turpak’s face before she could consider she fell on her buttocks and next to her was that thrashing rainbow trout.’ (ELN 1990:23); < aqume?-llag-

aqumkallak1 parietal bone in head of fish # derivation semantically unclear to compiler; < aqume-?

aqumkallak2 helicopter # NUN; < aqume-llag-

aqumkengaq stepchild; adopted child; foster child # . . . aqumkengaani tua pamaikkurutukni takuyallinia, . . . . . . . turned to his adopted son who he always said was slow responding . . . ’ (QUL 2003:662); < aqume-kengaq

aqumlleq chair; seat # also dual for one chair; Pillinia tauna, waniw’ elii unuaqu nagnermek aqumgarmoniluni wani aqumlleregmini. ‘He told him that finally tommorow he’d be sitting in his chair here.’ (QUL 2003: 394); = aqumlitaq, aqumvik; < PY aqumlaq (under PE aqu-ama- and aquv-at-); < aqume-?

aqumlitaq, aqumllin chair; seat # also dual for one chair; = aqumlleq, aqumvik

aqumtaq cache built on the ground # neither elevated nor underground; NUN; < aqume-?

aqumun dance performed while seated # < aqume-n

aqumvik chair; seat # also dual for one chair; = aqumlleq, aqumlitaq; < aqume-vik

aqqu middle finger # = qaq’uq

aqutaq rudder # NS; < aqu-taq

aqute- to be last in a race; to steer a boat (in NS); in general: to be at the rear # aqutuq ‘he is last in the race’; ‘he is steering’ / < PE aqutekamek, neqemnun ikavet tuutaruanun qer’aqrutnayallikevnga. ‘Hey you down there, your old otter with a tail which is a form that will take me across to my food, the rosehips.’ (CIU 2005:262); < -?

aqun1 form inserted into skins of squirrels, mink, otter, muskrat, etc. to stretch them # Unyuqq, unyuqq cuignlingurrlugaaq, pamyuliik aqutekamek, neqemnun ikavet tuutaruanun qer’aqrutnayallikevnga. ‘Hey you down there, your old otter with a tail which is a form that will be used for stretching skins, perhaps you could take me across to my food, the rosehips.’ (CIU 2005:262); < -?

aqun2 one of two strips of calfskin connecting the front and back of a traditional Yup’ik parka, “qaliq”, worn on Nelson Is. or in the tundra area # < -?

aqva- to fetch; to go to get # aqva ‘he is getting it’ / aqvatuq ‘he is getting something’, ‘he is fetching something’; aqvataa ‘he is getting something for her’; aqva ‘go get it!’ ‘when handline fishing, this is often said for luck while throwing out the baited hook; Angyateng-llu aqvaluku cupumarian un’a kuik. ‘He went to get their boat after the ice on the river had broken up.’ (ELN 1990:17); < PE aqva-; > aqvai-, akvak’ngaq; cf. aq’ve-
aqvalgir- to retrieve; to go get # Tekitaqata-llu-gguq aqvalgiretneng nulirit antullruut imarnitnek aturluteng, asvertellriit Nunivaarmiut. ‘It is said that when Nunivak men arrived, having caught walrus, their wives, wearing their sealgut raincoats, went out getting — bringing up — the walrus for them.’ (PAI 2008:32); < aqva-lgir-

aqvalgir- — aqvalgir-

aqvaite- to run in a race; to run # aqvautuq ‘he is running in a race’ / aqvuyutaa ‘he is racing against him’; Akaar aqvautaarltuteng waten pitullermeggni uqljalirit nalluyuittelluiniamegteki arnaungraata angutngungraata pinirliit nalluyuittelluiniamegteki pinirtaarltuteng pitullermeggni. ‘In the old days when they used to have races, they knew anyone who was a fast runner, whether man or woman. They even knew who was strong because they used to compete.’ (QUL 2003:208); < aqve-(aq’ve-)?-te-

aqve- to run hard; to run in a straight line # aqv’uq ‘he is running hard and straight ahead’ / Ellii-am tua-i aqvelunluni tunginun tengellrangle murilkenrilami tua-i tumyaraminek pilangyuum ugaani nag’arrlni aclinullermun mecgmun paallagluni, . . . ‘Then she ran toward where the birds had flown off from without watching where she was going because she wanted so much to get eggs, and she tripped on an old root and fell face down in a puddle, . . . ’ (ELN 1990:36); Tua-i-ll’-am tekiniiraameng ilani ellii ciullllengnaquluki cukangnaqurluni piyualuni kituamiki-llu aqv’eqa’aqluni piluni. ‘And so, because they were going to arrive home very soon she tried to get ahead of her family members, walking at fast pace and when she’d pass them she’d run now and then.’ (ELN 1990:39); > aqvaqur-, aqvaite-; alternate formulation of base is aqve-; cf. aqva-; < PE aqva-

aqva- to get things (dried fish, supplies, etc.) from fish camp or from another relatively distant place; to go get potential participants in a festival # aqvaiguq ‘he is getting things from fish-camp’, ‘he’s getting guests’ / Egmian nunameggnun piluteng, unuaqani-llu aatita cateng aqvaluki cali-llu aqva-uni neqkaitnek taukut ilami kass’areskuni neqaitnayukluki, . . . ‘Right away they went to their village, and the next day their father went to get their belongings, and also he went and got some food thinking that when he went to town his family wouldn’t have any food, . . . ’ (ELN 1990:55); Cali-llu curukararkanek amkunek aqvaqurluni aqvaquye’rmeng tumkarteng tamana ikiungan . . . ancurturluteng. ‘Even though they wanted to get some people for the festival over there because their trail was in poor shape . . . they hesitated.’ (QAN 1995:306); < aqva-i

aqvaqur- aqvaqur- to run # aqvautuq ‘he is running’ / Cukatacirramitun aqvaurluni nem’eegnnun agliniuq. ‘Running as fast as she could she went over to their home.’ (YUU 1995:84); < aqvaqur-a-

aqvaqua- to run around # aqvaqua- ‘he is running’ / aqvaquaguq ‘he is running around’ / Nem’eggnun agliniuq irniara aqvaquangelliniluni. ‘Going over to their home she saw that her baby had started to run about.’ (YUU 1995:12); < aqve-(aq’ve-)?-?

aqvate- to go get something; to fetch something # aqvatuq ‘he is going and getting something’ / this is the half-transitive for aqva- with the usual half-transitive meaning; Maaten piut aaniit kiugna taklalria caniani-wa ca qatellriiamek imgumaluni, maurluat-wa natermi suugilria. Tua-i-llu maurluatu pi aaniit mikelngurmaq aqvautellruniluku. ‘They saw that their mother was scrubbing the floor. Their grandmother told them that their mother had gone and got a child.’ (ELN 1990:9); < aqva-te-

araaq- type of small plant, burned to make ash after the plant has died and turned gray (species ?) # HBC; < araq-kaq

araaleq site of a fire # < araq-lleq1

araaq ash; in many areas, specifically: ash made from birch-tree fungus (“punk”) (kumakaq) or other special plant products and then mixed with chewing tobacco (iqmik) # qamlleq is used for all other kinds of ash; arairucarpiaramegnuk kumakartellruunga nengelvangraan ‘since we were almost out of ash for making chewing tobacco, I gathered birch-tree fungus even though it was very cold’; Waten-gguq teguliarnia aracetun kaiunnuurtuq ugaani arum, anuqem nangluku tauna eqqupak napartellra. ‘It is said
that if someone would take hold of it it would
crumble like ashes on account of being rotten, and
the wind would bring an end to that wooden
post which he erected.’ (MARI 2001:90); >
arakaq, aralleq, ararkaq, arir-, arivik; < PE aråda

ararkaq, arakaq² punk; birch bracket fungus;
flecked-flesh polypore (Phelius igniarius (formerly
Fomes pinicola or Poria obliqua) # formerly used to
keep embers going for the fire, now used for reducing
to ash (araq, peluq) that is mixed with leaf tobacco
for chewing; < araq-kaq

ararun sealskin rope fastened around hatch to keep
water out of a kayak # NUN; < ?-n

arca don’t do what you’re doing so excessively!;
hush! # exclamatory particle; Ilumun yuullgutput
waten unguviiit man’a arca nanilicarpiiqnaku!
‘Indeed we have to stop cutting short the lives of
our fellow men.’ (ELL 1997:53); < PE a3ca3

arcaqanruluki

arcaqakluku qalarutkeciqaqa ‘I have a lot to say,
to become more severe; to worsen # arcaqar-
ke

arcaqatullruurut

arcaqerluni qanrut’allruanga qavaq, qessa-llu aturpiiqnakek pisqellua. ‘It was
my father who would stress to me that I shouldn’t
follow the path of (excess) sleep and indolence.’
(YUU 1995:32); Tua-i imkut murilkeqarralemmi
elliraat aulukestalingutu, analingut-llu, tamaa-i tua-i unglagyugluteng arcaqatullruut;
avani elliraat nangeqtequlluameng ciuqyani. ‘When I first began to observe things I saw that
those orphans, children without guardians and
without mothers, mostly, were infested with
lice; back then orphans suffered a lot.’ (CIU
2005:212); although mainly used in the intransitive,
this base may be used in the transitive subordinate:
Tamana arcaqerluku wiinga umyuqaela’arqa,
ilaput nakleku’urluki yuusqelluta. ‘I think about
that regarding it as important that we should live
having compassion for our fellow men.’ (KIP
1998:57); < arcaqar-

arcar- to stress something; to regard something
as very important; to be very important; to stand
out (positively or negatively) # arcaqertuq ‘it
is something of importance’, ‘he finds something
important’ / Neqa kiimi arcaqertuq wangkutni.
‘Food (fish) alone is of importance to us.’ (YUU
1995:54); Aatama arcaqerluni qanrut’allruanga qavaq, qessa-llu aturpiiqnakek pisqellua. ‘It was
my father who would stress to me that I shouldn’t
follow the path of (excess) sleep and indolence.’
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that regarding it as important that we should live
having compassion for our fellow men.’ (KIP
1998:57); < arcaqar-

arcaqar- to say “quiet” or “quit it” (to) # arcaartuq
‘he said, “quiet” or “quit it”’; arcaaraa
‘he said, “quiet” or “quit it” to him’ / Mikellam-llu tua-i arcaarayaatluq Elguq cali
pingraani kingungyulliami cali piluni, “Ciin
maliksuumiitakek?” ‘In vain did Mikellay say
“hush” to Elguq, since even though she said
that to her, because she (Elguq) still wanted an
explanation she asked, “Why doesn’t she want to
go with them,”’ (ELN 1990:376); < arca-r-

arcaqar-ke

arcaqar-nru-

arcaqar-kaq — arcik
arcikutuk nuliagtek alqaqsaknegn ‘two men are “arcik” to each other if their wives are sisters’;

angutet arcikait nuliameng arnaunrita uingit ‘men’s “arcik” are their wife’s sister’s husbands’

aren oops!; oh!; oh no!; unfortunately # exclamatory or interjectional particle used when something goes wrong or when one makes a mistake; . . . qanertuq,

‘aren qavarnivaa cakneq wangni, tua-i-tang unuk-am segg’ayuapakaama qavarniuralrianga, . . .’ . . . she said, “Oh dear, I’m so sleepy; I was sleepless last night and that is why I keep being sleepy . . .” (MAR2 2001:79); Aaniita-llu apcani nerellrucagnek aren nereqsaitnilutek ernerpak piluni. ‘Their mother asked him if they ’d eaten and he said that, unfortunately, they hadn’t eaten all day.’ (ELN 1990:67); probably shortened from arenqiatuq ‘it is unsatisfactory’

arenqiallugcugyailkutaq* insurance # literally: ‘something to prevent a hopeless, dire or distressing outcome’; < arenqiallugte-yug-yailkutaq arenqiallugte-, arenqialliqe- to be mentally or physically uncomfortable; to be deprived; to be troubled # arenqialluguq ‘he is in discomfort’ /

Neqyarcagaam cali pillinii, ellii waniwa kaigluni arenqialluggngaitniluni yugtarnek nertuami. ‘Neqyarcagaq told them again that he wouldn’t be troubled by hunger since he ate native food.’ (YUU 1995:16); < arenqiate-llugte-, arenqiate-lqliqe- arenqiallugun distress; dismay; problem #

Yungcaristem medicine-aaneq inrunek cikiraqakutk tua-i-llu pisquciicetun nerkumteki imumun taumun arenqiallugugeterun tua-i nall’arulluni. When a doctor gives us medicine, pills, if we take them as instructed, it will go directly to what ails us.’ (QUAL 2003:324); . . . arenqiallugugeti-gguq tan’gaullrom amllertuq. Qanrut’lallruit tuaten. Taugken-gguq arnam arenqiallugugetii tan’gaullrumi ikgezlrluni. ‘ . . . the problems of (being) a boy are many. They told them that way. However, the problems of a woman are less than those of a boy.’ (KIP 1998:119); Leah qingartuq irniluni-llu qetunrangluni acirulu-llu Reuben-aamek, qanerluni, “Atanrem tangrraa arenqiallugugeteka, nutaan uima kenegyaguciqanga.” ‘Leah got pregnant, gave birth to a son and named him Reuben, saying, “The Lord has seen my distress; now my husband will come to love me.” (AYAG. 29:32); < arenqiallugu-te-

arenqianake- to consider (it) to be uncomfortable or distressing # arenqianakaa ‘he feels that it will cause discomfort or distress / < arenqianake-arenqianarqe- to be uncomfortable; to cause distress # arenqianarquq ‘it (situation) is causing discomfort or distress / < arenqianarqe-

arenqiapaa too bad!; oh dear me!; well that’s how it is and it can’t be helped # Taum pillinia, “Arenqiapaa-il’ nukalpiayaurluuq usuuq, neqkaqsugnailkemnek, nerevkarpakalaavngna waniwa tangerceterrlianga quyavkarpaalaavngna.” Taum angutem pillinia, “Ailing arenqiapaa, usuuq, waniwa-qaa itraulluten aipaqsukumken qessayciquten?” ‘That one said to him, “Oh dear me, you poor young man, since you always brought me food I would not have had otherwise, now I’ll let you see me because you’ve always made me thankful.” That man said to her, “My, oh my goodness, if I take you home and if I want you to be my wife, will you go?”’ (YUU 1995:106); exclamation; < arenqiapaa

arenqiartekaq man’s wife’s sister’s husband, loosely in English: brother-in-law # derivation semantically unclear to compiler; NI; < arenqiag-?

arenqiate- to be inopportune; to be inconvenient; to be unsatisfactory; to be distressing # with the implication that it is too bad that things are that way, but there is nothing that can be done about it; arenqiatuq ‘it is unsatisfactory, inconvenient’ / arenqiapaa! ‘too bad!’; arenqialami ‘because of the unfortunate but irremediable situation’; ayaksaituq arenqiapakam ellalluk ‘He haven’t gone because of this lousy weather’; Aaniit, aatiit-llu tua-i arenqianatek ak’anek-llu allanicatek ilaluqapiggluki tauku yuut. ‘Since their mother and father, very distressingly hadn’t had guests for a long time, they were very receptive to those people.’ (ELN 1990:30); Arenqialami tua-i taqsuq’ngengami, neviarcar-llu tauna taqsuqsunrilan pillinia, “Kitak’ tua-i arenqiatuten ibernartuktuk.” ‘That being how it was because he was getting worn out, and that girl wasn’t, he said to her, “Okay, you are too much for me, let’s go in.”’ (YUU 1995:93); < arenqiag-ate-; > arenqianake-, arenqianarqe-, arenqiartekaq-
arenqiayug- to feel uncomfortable; to have an uncomfortable feeling # arenqiayugtuq ‘she feels uncomfortable’, ‘she has an uncomfortable feeling’ / Tua-i-lluu tuani palungqainanermini arenqiayunga’arrluni, cam tuar irr’ikii. ‘And while she was lying on her stomach she suddenly started to feel uncomfortable as if someone was watching her.’ (ELN 1990:54); < arenqiayug-(?)
arenqiirtur- to resolve; to confer; to discuss # arenqiirtur-tut ‘they are confering’; Tamaani nunamini uitaarqelliniuq, cali pissullri arenqiagituteng. ‘He continued to live in his village there, and his hunting was always successful.’ (YUU 1995:105); ARENQIGINLARUN QALARUTEKLUKU ‘negotiating’; > arenqiirturtet
arenqiirturtet commission; committee # < arenqiirtur-ta-plural
arenqiike- to find satisfactory # arenqiikaa ‘he finds it satisfactory’ / Tua-i-l’l tua-i-ilii pilliinat, arenqiatniliku ellii ataucirrauniluku qagktu taqgken amllerrluki ayagyuat. ‘When they conferred, they told him that it was too bad but he was only one person and those young people out there were many.’ (YUU 1995:112); < arenqiik-ir2-tur1-; > arenqiirturtet
arenqvak big woman # < arnaq-vak
ari- to become mashed to a granular consistency # ariuq ‘it got mashed’ / PE ari(t)-; cf. aripa, arin; > arite-
arilla moisture # and arilla- to be moist; to be damp # arillauq ‘it is moist’ / NUN; cf. ari-, aripa-; < PE arilats- (under PE ari(t)-)
arilluk waterproof fish-skin mitten; any mitten (in NUN, NS) # Arillugnek pilaqait augguk mecungniucutek’lalput avani, makut dog salmon amitt. ‘They call our waterproof wear of former times that is made from dog salmon skin, “arilluk”.’ (AGA 1996:183); Pissuryungaqata qalililuki-llu arillulili-ll, aritviluki neqet amitteng, . . . ‘When it came time to go hunting, she always made gut rainwear, waterproof mittens, that is, she made mittens out of fish skin, . . . ’ (CEV 1984:72); < arin-lluk
arin waterproof fish-skin mitten; any mitten (in NUN, NS, EG) # cf. ari-; > arilluk, arivak; < PY-S aarin
arinaciraq slightly aged meat # < arinar-cir-aq
arinak spoiled or rotten food, especially fish # and arinar- to be spoiled. arinartuq ‘it is spoiled’ / arinarinaruq ‘it smells rotten; > arinaciraq
arin’aqaq sealskin hunting bag # Y, HBC, NS; = arr’inaq; < PE arsi(t)naar
aripak- to eat raw food; to be raw # aripaq ‘he is eating raw food’; ‘it is raw’; aripaa ‘he is eating it raw’ / cf. arilla; < PE aripa
aripluar(ar)- to grumble; to complain # ariplua’rtuq ‘he is grumbling’; aripluaaraa ‘he is grumbling about him’ / Anuurulur-ggur aripluariiqaqilun’ ‘Aal’ atkullraanka piunrirlug’ ilall’!” ‘And the grandmother complained, “Oh! My old parka is being ruined, oh my goodness!”’ (CEV 1984:84); HBC; cf. aripaciteke-, ariva1-, arive-, arivte-; < PE ariva-
aripluar(ar)- to grumble; to complain # ariplua’rtuq ‘he is grumbling’; aripluaaraa ‘he is grumbling about him’ / Anuurulur-ggur aripluariiqaqilun’ ‘Aal’ atkullraanka piunrirlug’ ilall’!” ‘And the grandmother complained, “Oh! My old parka is being ruined, oh my goodness!”’ (CEV 1984:84); HBC; cf. aripaciteke-, ariva1-, arive-, arivte-; < PE ariva-
arir- to be full of ash of the air; to add ashes # arirtuq ‘there are ashes in the air’; ‘he is adding ashes’ to his tobacco; ariraa ‘he is adding ashes to it’ / < araq-ir2-; > ariryaq; cf. ariraq
ariraaq a certain sand dune plant # NUN; cf. arir-
ariryak gray thing # < arir-yak
arite- to mash to a granular consistency # airtaa ‘he is mashing it’ / < ari-te-
arivak mitten # Itertuq-gguq maaten angun uguna atkugluny qanganarneq keglunermek negilirluni, keglunernas nasqurranek arivagluny, . . . ‘When he went in, they say, the man had put on a squirrel skin parka with a wolf ruff, and wolf-head mittens, . . . ’ (MAR1 2001:41); NS, HBC, NUN; < arin-vak
ariva1- to argue # arivaukt ‘they are arguing’ / NS; cf. arivpiateke-, aripluar(a)-, arive-, arivte-; < PE ariva-

ariva2- to call; to term; to recount; to relate # Nalluyagyutanganka nunait. Aritruluki pilallruiyaaqanka. ‘I’ve forgotten the names of the villages where this place was used. I had to use the word to name them as I related the story.’ (CIU 2005:72); Tua-i tuani tua-i, kiani kia-i, Ngel’ullugarumiunek arivauktamekteri nunangglerrsutek. ‘So there they lived, back there in what we call Ngel’ulluagaq.’ (ELL 1997:228); Tua-i arivlaraqt Yaarullernek. ‘They call that place Yaaruillret, “the one with former story-knife pictures.”’ (ELL 1997:242)
arive- to call by offensive names; to rebuke; to insult verbally # arivrulq ‘he called someone offensive names’, ‘he rebuked someone’, arivtaa ‘he called him names’, ‘he rebuked him’ / Atam elturramek piaken anqerrluni . . . nukalpiartam arivesek, “Man’ataqtaq taughken piculingurmek uingluni, kiugna taughken . . .” ‘From the porch up there emerged the man in his prime and insulted them, “This lousy one got a husband who never catches anything, while that one inside . . .”’ (MAR2 2001:88); = arive-; < PE ariva-; cf. aripaciteke-, aripluar(ar)-, ariva-
arliaq black-legged kittiwake (Rissa tridactyla); mew gull (Larus canus) # = qarliar(aq), tarliaq, from Aleut arligaax (aslitaX)
arliarte- to be busy # arliartuq ‘he is busy’ / Tua-lu-llu-gguq ukuk yaquleyagaqauk up’nerkami arliartepiariarlriik. Kikataan, up’nerkaan ungululilaagtuk.’ And, they say, these two little birds were very busy in the springtime. Because supper was coming, because spring was here, they quickly made a nest.’ (PEK 1977:2-3); Y; < PE arli(C)-
arlunaq polar bear (Ursus maritimus) (K, NI, NUN meaning); type of bird (species?) (EG meaning) # Wagg’uq tama-i quq’uyat. Imkuciuyaqluteng, arlunaqyaqluqeng taughqam ak’allat . . . ‘They call them “quq’uyat”. They are actually polar bears, but old . . .’ (QUL 2003:316)
arlunaqyu caluq female animal non-human # may be derisively applied to humans; Arenqiapaa-llu’ tua-i amillerenani tua-i kimecemuiilami — naugga-mi ilai tulukaruut ilakai? — ilakaxruuvakarluni imariamuyagarmek arnacalularmek aiqapnglliniluni, unayaqluku. ‘Oh dear, since there was a lot and he didn’t want to be alone — where were the other ravens that he could share with? — and searching around for somebody to share with, he found a small female mink for a companion, inviting her to join him.’ (ELL 1997:266); < arnaq-caluq; < PE arnacalut (under PE arnax)
arlnuqyu caluq old woman # < NI, NUN, HBC; <arnaq?-ar(aq); < PE arlnu(C)ar (under PE arnax)
arnamirte- to be or act effeminate # < arnaq-mirte-

arnangiar(aq*) middle-aged or old woman
# Qaillun-w’ pia, cali-ll’ pillulluan, peksutellulliata tuaten qanelria taun’ arnangiar.
‘I can’t really say, but perhaps the old woman was saying that because the above incident occurred, someone else had found an egg like that.’ (AGA 1996:180); < arnaq-ngyaar(aq)

arnaq woman; female human; queen in cards
# Angutet-llu qasgimi qavatuluteng, nem’i piyuunateng. Arnat taq’gaam mikelngut-llu kilmeng qavatuluteng nen’i. ‘Men slept in the kashim not in the house. Women however, and children, only slept in the houses.’ (YUU 1995:72); > arenvak, arnacaluq, arnalquar(aq), arnangiar(aq), arnaqatak, arnarkara’urluq, arnassagaq, arnalquar(luq), arnarmirte-, arntaq, arnassagaq, arnauneq, arnayagaq, arniqe-, arniur-, < PE arnaq-

arnaqatak cow moose; cow caribou; cow reindeer # NS; < arnaq-aq

arnaq* girl; young woman # NS; < arnaq-aq

arnaqatak cow moose; cow caribou; cow reindeer # NS; < arnaq-aq

arnaq* queen in cards # LI; < arnaq-ya(g)aq

arnin eq east # NUN

arniqa- to be totally preoccupied with women and enervated thereby; to be adversely affected by a woman’s emanations # said of a male; Uqriquniug-gguq nasaurluq tepii narkuniu arniqiqaq, ala-i.
‘It is said that if he passes downwind of a girl and smells her odor (her female emanations) he will be adversely affected thereby, oh dear.’ (KIP 1998:129); < arnaq-liqe

arniueq lust # Catholic neologism; < arnaq-03

arnin ERR arr’inaq; arr’inaukiraq sealskin hunting bag # = ar’inaq; < PE arit(t)nar

arniur- to have sexual dealings with a woman; to womanize; to commit adultery (of a man) (in Catholic writing) # arniurtuq ‘he is having sexual dealings with a woman’; Arvinrat alerquetut inerquumaaqut arniuresgqvenata anguciresgqvenata-lu, ‘The sixth commandment forbids us from improper sexual conduct with women, and from improper sexual conduct with men.’ (GRA 1951:248); Tamakut-gguq taq’gken anguyait ingluit, qagken pillret arniuryugluteng, arnat-llu nangelraksugluki. ‘It is said that the enemy warriors from up north, however, tended to rape and torture women.’ (PAI 2008:370); < arnaq-liur-; > arniurneq

arniurneq lust # Catholic neologism; < arnaq-neq

arr’inaq, arr’inaukiraq sealskin hunting bag # = ar’inaq; < PE arit(t)nar

arniur- to prepare things for a visitor # arliurtuq ‘he’s preparing things’; arliurraa ‘he’s preparing things for him’ / Tua-i-am taukut tamarmeng maligulluteng ikayuryugluteng aataseng, aaniita arliulraku. ‘And so they all went along wanting to help their father while their mother prepared things for him.’ (ELN 1990:56); Tua-i-llu qemaggulku tua-i arliulrilluni neqkuurulu caluku pikecarrar’arlu. ‘She prepared and packed some of the food with care.’ (CIU 2005:378)
They passed every living thing in the ocean; every time they were about to reach a group of animals, she would implore him to give her to them, but he would just pass them by. Then when they were about to reach the killer whales, she sang that song . . .” (ELL 1997:20); < PE arnluk — arucetaaq

**arturqait**- to be mighty; to be powerful # artuqaituq ‘he is powerful’ / artuqaunani ‘(he) being powerful’; Agayun artuqalinguq ‘almighty God’ / < artur-ite-

**artuqilte**- to barely have the strength to do what one is doing # artuqilituq ‘he can barely manage’ / Turpak-Llu tekicauliian anertekarturluni murilkaa Elnguq, tuar qaqqatalria tua-i uivenessgngatqapiggluni, caaqami-Llu ellminek artuqiltingataquli. ‘When Turpak finally arrived Elnguq observed that she was breathing hard as if she was about to explode; she seemed very round, and at times it seemed that she could barely manage herself.’ (ELN 1990:46); < artur-ite-

**artur-** to be unable to, manage, handle or bear # arturtuq ‘he can’t manage something’; arturaa ‘he can’t manage it’ / arturnarquq ‘it is unmanageable’; Tua-i atmani kitugqarluki atmauirukluki maktengnaqsaqnaurtuq arturqaluki. ‘And after he rearranged his backpack he put it on his back but when he would try to stand up, he found that he couldn’t manage it.’ (YUU 1995:93); > artuqlite-, arturyagute-; < PE artur-ite-

**arturyagute**- to be unable to manage (it) anymore # arturyagutaa ‘he can’t bear it any more’ / Tua-i-Llu ukut qimugtet cukairutengluteng ayinanratni anernerpallagangluteng-Llu, arturyagutengluki-Llu ikamrak ucikek taukut. ‘While in route the dogs slowed down, and began to breathe heavily, and became unable to manage the load of the sled anymore.’ (ELN 1990:11); < artur-yagute-

**aru-** to ripen to a soft, mushy state; to rot # aruq or arua ‘it ripened’, ‘it rotted’ / arumaq ‘it is ripe’, ‘it is rotten’; Maaten tanglugni tekitelliak qaqliuliuk ak’allaurrlutek. Tegumiakel qutunnaq pilliak arulliuk. ‘When he got to his snowshoes he saw that they’d become pale and old. When he picked them up he saw that the leather harness had rotted.’ (MAR1 2001:92); > arucetaaq, arumaarrluk, arumaneq, arumalria, Arungalnguq; < PE aru-

**arucetaaq** skin (especially of a dried fish) that one chews # and **arucetaar**- to chew on a dried fish skin # arucetaartuq ‘he is chewing on a dried fish skin’; arucetaaar ‘he is chewing on it’ /
Bases

arucetaaryunqegtugtuq legtararaumalrianek ‘he likes to eat dried fish skins which have been singed; Tua-i-lлу Pili ucuryungatapiarluni keggmiarluni taumek qangqiirmek tailuni, tuavet caniatnun igcelluku. Elliin-lлу taum Elngum arucetaarkuminek ciciriluku. ‘And then, looking very proud, Pili brought a ptarmigan clutched in her teeth and dropped it next to to them. Elnguq gave her a scrap of dried fish skin to chew.’ (ELN 1990:12); < arul-cetaaq arula, arulaq dance # and arula- to be in motion; to move back and forth; to be loosely attached; to dance # arulauq ‘it is in motion’, ‘it is loose’ / kegguteka arulauq ‘my tooth is loose’; . . . tuar-gguq angyam iluanllutek angyaq puukalria. ‘. . . it was like they were inside a boat and the boat hit something. They were both subjected to a jerking motion.’ (YUU 1995:5); < PE a3ula-; > arulair-, arulamirte-, arulan, arulaun, arularaq, arulata-, arulayaraq arulaci- to wave one’s hand; to make the motions in a dance # arulaciq ‘he is waving’; arulacia ‘he is waving to him’ / Puallalriit tamaa-i aturpagluteng yuratulliniut imkutun tangvatukeviucutun pivkenateng, atauciq waten arulaciqokenaku. ‘The ones that do a standing, northern-style dance don’t dance like you see around here; they don’t do movements in unison.’ (QUL 2003:446); < arula-i2- arulair- to stop moving # arulairtuq ‘it stopped’ / arulairtua or arulairceta ‘he stopped it’; arulairrluni ‘(it) being stopped’; arulairrtaa ‘he stopped for him’; Ankan-lлу nutaan tan’germek tekiskan, nacarluku piyuasqelluku, arulairpeknaku. ‘She told her that when she went out if she came upon darkness she should put her hood on and walk on without stopping.’ (YUU 1995:82); < arula-ir2-; > arulaircissuuq, arulaiqer-, arulaituli arulaircissuun brake # < arulair-te2-i2-cuun arulaituli stop consonant # p, t, c, k, q are the stop consonants in Yup’ik; < arulair-tuli arulamirte- to stir; to use a ladle # arulamirtaa ‘he stirred it’ / < arula-?; arulamirrun arulamirrun long-handled ladle # < arulamirte-un arulan, arulaun bow of bow-drill # < arula-n arulaq man’s Eskimo dance # see arula- arularaq a legendary monster with three toes on each foot and six fingers on each hand, identified as “Bigfoot” # LI; < arula- arulata- to shake; to cause to move back and forth; to stir # arulataa ‘he is shaking it’ / Kuvluku-lлу egatmun arulauq ‘urluku’. ‘Pour it into the pot and keep stirring it. Cook it for five minutes, and then remove it from the heat.’ (YUU 1995:63); < arula-te2-; > arulaci-; cf. angulate-; < PE arulat- (under PE arula-) arulayaarq, arulaliyaraq indigenous religious rite performed during the Kelek, (“Inviting-In”) # Y, CAN, NI; < arula-yaraq, arula-li-yaraq arumaarluk, arumaarliuqaq fish slightly smoked and stored in seal oil; locally: poke fish # < aru-maararluk arumalria rotten ice from underneath, not safe for travel # < aru-ma-iria arumaneq rotten wood # < aru-ma-neq1 Arungalnguq Dall Lake # inland of the Canineq area; < aru-ngalnguq aruqe- to distribute gifts or shares of a catch # aruquq ‘he is distributing things to people’; aruqai ‘he is distributing things to them’ / aruqun ‘distributed share of something’; Selavimi aruqelliniuq perriuksuarnek ‘during Russian Christmas he distributed washcloths’; Kina imna neqmek pitaqami utrulluku ilaminun aruqutkelaraa, imarkuartuumaan. ‘If anyone caught a fish, he would take it home and distribute it, including the broth, to his relatives.’ (YUU; 1995:27); < PY a3uq0-; > aruq’ler- aruq’ler- to abruptly distribute valuable and/or rare gifts to those who complain of being slighted # < aruqe-ler- aruvaar(ar)- to make smoke to kill insects # < aruvak- aruvak smoke; fumes # > aruvaar(ar)-, aruvarqi-, aruvir- aruvarqi- to smoke fish # aruvarqiq ‘he is smoking fish’ / < aruvark-rqe2-i2- aruviar(ar)- to make smoke to kill insects; to burn incense # aruviartuq ‘he is making smoke’; aruviaraaraa ‘he is making smoke in it’ / < aruvir-ar(aq) aruvir- to be smoky; to smoke (fish) # aruvirtuq ‘it is smoky’; aruviraa ‘he is smoking it’ / Anngami kiarrluni qasgiq tauna tangllinia, aruviryaagelriim-gguq tuaq’gaaam allakauluni aruvii
aurnerullinirlia. ‘When he came out and looked around he saw the kashim but although it was smoking its smoke was different, being a vapor.’ (YUU 1995:8); AGVAQ ARUQuILRIA ‘comet’ (literally: ‘smoking star’); < aruvak-ir1-; > aruviajar(ar)-
aruyek large sea anemone (species ?) # NUN

arvak palm of hand # arvaka ‘my palm’; arviigka ‘my palms’ # NUN, HBC; < PE arvay

arveq black or bowhead whale (Balaena mysticetus) # Makut-gga ikamraitla piirlaarit, arvoret inarutait, ilait tugkaarneng, piirlaanggerraqluteng. ‘They had sled runners of bowhead whale ribs, and some of ivory.’ (CEV 1984:29); < PE arvar

arviiq a particular type of dark-colored whetstone; a particular type of dark-colored sharpening stone # Una waniwa ipeqcarisuutnginauvkenani, . . . ipeqcautnguluni tuatiingermi. Waniwa tua-i aptukiit una teggalquk, waniwa-ngaariq arviiq. Tua-i-lulu maa-i nunatangqertuq Kass’atun at’legnek Platinum-aarmiunek, makucinek taggalqungqerrata Arviirmiunek pilarait Yugtun. . . . Wiinga arviingqertua Platinum-aamek pillemnek. ‘This now isn’t only a sharpening stone; it has other uses, even though it is indeed a sharpening stone. They call this stone “arviiq”. There’s a village with the English name Platinum, while in Yup’ik they call it “Arviiq” because it has this type of stone. . . . I have a sharpening stone which I got from Platinum.’ (CIU 2005:156)

ArviQiQ Platinum # village at the mouth of Goodnews Bay so called due to the whetstone rocks found nearby

arvinlegen, arvinlegen six # this is a plural (using the special plural ending, n, for numbers); the base is arvinleg-; arvinlegen (or arvinlegen) qimugtet qilugtut ‘six dogs are barking’; arvinlegen ‘they are six in number’; arvinlegenqertuk ‘they have six children’; though from a Yupik verb (arvir-) for ‘to cross over’ based on crossing from one hand to the other when counting on the fingers (unless from arvak (q.v.),) this word is used even in areas where a word other than arvir- is used for ‘cross over’; see Appendix 6 on numerals; < arvir-neq2-lek (unless < PE arvin(a)lay (under PE arvay))
arvinelgat, arvinelgat sixth one # a selectional word; Ellii-wa arvinelgat taaktuq ilain tallimanek allrakurluni, kinguqiliat-wa ellaita malrunelgat malrugnek allrakurluni. ‘She, the sixth of those siblings of hers, was five years old, and the youngest of them, the seventh, was two years old.’ (PRA 1995:427); Iralut-lulu arvinelgatni an’gilag Gabriel-aq Agayutem ayagcetaa . . . ‘In the sixth month God sent the angel Gabriel . . .’ (LUKE 1:26); ARVINELGAT NANVAAT ‘Grant Lake’ (one of the Wood-Tikchik lakes near Dillingham); < arvinelgun-possessed ending

arvineq sixth one # a selectional word; arvinrat ‘their sixth’, ‘the sixth one of them’; malitvat arvinrat ‘the sixth prayer’ (SBO 1896:29 & 2006:19); alerquutet arvinrat: tuquciyaqunak ‘the sixth commandment: thou shalt not kill’ (Moravian Protestant YUA 1945:43; changed to arvinlegat (see arvinlegen above) in LIT 1972:21); arvinrat alerquutet uunguq: arniuryaqunak ‘the sixth commandment is this: thou shalt not commit adultery’ (Roman Catholic GRA 1951:247); Ilait piut Qaaritaraaartelluki uksuarmi ernerni tallimani taikut erenret arvinratni Aanilarniluki. . . . ‘Some people, after the five day celebration of “Qaariitaq” in the autumn, say that, on the sixth day, they celebrate “Aaniq’.’ (CAU 1985:51); < arvrir-neq2

arviqurun crosspiece pole for hanging fish # < arvir-gær-un

arvir- to cross over # arvirtuq ‘he is crossing over’; arviraa ‘he is crossing over it’ / arvirtaa ‘he is getting it across’ by pushing, throwing, etc.; arviuuta ‘he is taking it across with him’; Tua-i-am ellimerngani, tauna qantaq teguluku arvilliniliuni ikavet qasgimun. ‘As instructed, she took the bowl and went across to the kashim.’ (QAN 1995:298); NI, UY, UK, CAN; < PE arvir-; > arvinlegen, arvirun; arvinrat, arviqercaraq, arviqrun, Arviyaraq

arvirun crosspiece of a boat # < arvir-?-n

arviqercaraq portage # < arvir-qere-yaarq

Arviyaraq the portage route between the Yukon and Kuskokwim Rivers # < arvir-yaarq

aryua- to scold # aryuagaa ‘he is scolding her’ / NUN; < PY-S aryu-

aryuqe- to be glad to see someone or something after not having seen him or it for a long time # aryuqaa ‘he is glad to see her’ / aryuqutuk ‘they are glad to see each other’ . . . tangrraqa kanguruqa ciuqamni qalriaguralria. Qalarutellruaqa ciuqamni qalriaguralrani, aryuqangamkut cakenk. ‘. . . I saw a snow bunting crying out in front of me. I spoke to it when it
cried out in front of me because I was very glad to see it.’ (YUU 1995:84); < PY-S aryuqqa- (under PE ar(a)yu-); cf. aryuraite-, iriyqeq-
aryuraite-, aryuqaite- (in HBC) to be disrespectful toward relatives, visitors, or friends; to be overly forward; to lack scruples in one’s relations to others # aryuraituq ‘he is disrespectful’ / cf. aryuqeq-, iriyraite-
Asaacaryaq, Asaacarsaq Mountain Village # on the lower Yukon; = Asaucaryaq; < asau-?, asau-?
asaaqin three-pronged bird spear used with a spear-thrower # Tua-i tauna akurtuamiu iqertaaaraminun qemagqarluku qayami iluaneq amutelliniuq nuqamek asaaqitmek. ‘He took it and after he put it away in a fish-skin pouch, he pulled out an atlatl and bird spear from inside his kayak.’ (YUU 1995:21)
asaaquq spear used to kill seals sleeping on the ice; toggling harpoon # Waten qinerneminek-gguq, asaaququni egeskaku, usaara tauna nengkuni tuaken, yuk-ggur tuar imna qiluminek yaani maqelria. ‘As one throws his spear its line looks like his entrails unraveling through the air when viewing the scene peripherally.’ (CIU 2005:56); = asaaquq, ayaaquq, ayauquq; < asau-quq
as'arcaraq pullover clothing # < at'e-ar(ar)te-1-yaraq
as'arce ephod (Biblical priestly vestment) # Maa-i makut aturat piliarkait: qat'gailitaq, as'arce ÷ a'ar, qalliq qaraliliumalria, nacaq nemrucaraq, iqtulria-wa naqgugun. ‘These are the garments they shall make: a breastpiece, an ephod, a robe, a checkered tunic, a turban, and a sash.’ (ANUC. 28:4)
asau- root; = ayau- > Asaacaryaq, asaaquq, Asaucaryaq, asapiaq, asaqqun, asaur-
Asaucaryaq, Asaucarsaq Mountain Village # on the lower Yukon; = Asaucaryaq, Ayaucaryaq; < asau-?, asau-?
asau1 thumb (NSU meaning); oar (NSK meaning) = ayaun; < ayag2-n; < PE ayayun (under PE ayay-)
asau2 deck beam next to and aft of coaming of kayak; see Appendix 9 on parts of the kayak; = ayaun; < ayag2-n
asapiaq walking-stick; cane # < asau-piaq; < PE ayarur and aya(ru)virar (under PE ayay-);
asaaquq spear used to kill seals sleeping on the ice # Tua-i urluveq taugaam cali-llu asaauq caskukellruamegteggu avani ciuqvani, tua-i urluviluku. ‘And since their weapons in the old days were the bow — and also the spear — he made him a bow.’ (MAR2 2001:108); = asaaquq, ayaaquq, ayauquq; < asau-qq
asaur- to pole a boat (usually) # asaurtuq ‘he is poling’; asauraa ‘he is poling it’ / asgurtuq
asaurluni ‘he came upriver by poling’; Manigian-am qamigauteqimmun ekluini tuavet asaurturluni tua-i aka’aktara’aralliluni. ‘On the smooth ice he pulled himself into his small flat sled. Riding on his belly, he moved along slowly, pushing himself along with his arms.’ (AGA 1996:150); < asau-?, > asaurun
asaurun pole, oar, etc., used for poling a boat # Aipaa-gguq asaurutmek piluni, aipaa-llu-gguq anguarutmek. ‘One was using a pole, the other a paddle.’ (CIU 2005:230); < asaur-n
asemqar- to take a shortcut # for example, in winter not following a bend in the river but rather cutting across the land; = aymeqar-; < asme-qar-
asemte- to break in two of relatively long, slender objects # asemtuq ‘it broke’; asemtaa ‘he broke it’; asmesmia or asemminia ‘he also broke it’;
= aymete-, ayimte-; < asme-te-
as'ercir- to act mischievously; to be naughty # as’ercirtuq ‘he is naughty’ / NUN; < asriq-?
asgiq pancake; fry bread # “fry bread” is the characteristic widespread Native American homemade deep-fried biscuit, sometimes called “Eskimo doughnut” locally, known as “bannock” in Canada; # NS, NUN; nominalization of asgir-
asgir- to fry; to roast # asgirtuq ‘he is roasting something’; asgiraa ‘he is roasting it’ / NS, NUN; > asgiq; < PE a9!i3
asgircuun frying pan; barbecue stick # NS, NUN; < asgir-cuun
asguilitaq windbreak as used with kayak # < asguri-litaq
asgulrneq upwind or up-current side # Cali waten tan gaurluuum-gguq paitetaqanuinarni, anuqligqan-gguq naken asgulrneq tan’gaurluuum kiturarkauluku. ‘Also, they say, if a lad is going to encounter a woman, and if it is windy from some direction the lad should pass her on her upwind side.’ (KIP 1998:129); < asgulrneq
asguq upriver area; windward side # and asgur- to go against a natural force such as water
current or wind; to go upriver # asgurtuq ‘he is going upriver’; asguraa ‘he is going up it’ / asguuu ‘he is taking it (boat, passenger, etc.) upriver’; Tuamta-llu-gguq pinaurtut kuigkun asgulria angyarpall’er kenurrarluni, tayima-llu tekipailegmi tamarluni. ‘And then they would also see a great big boat with lights coming up the river, and before it arrived, it would be gone.’ (YUU 1995:119); Kitak wani asgua tangerqerru qanungeqatalliuq. ‘Take a look at the upriver area; it’s about to snow.’ (KIP 1998:82); Cali-llu angun waken anuqliqan asguakun maaggun pekngaunii t¥gaam uqrakun. ‘And a man — if the wind blew from this direction I would not walk on his windward side, but rather on his leeward side.’ (YUP 2005:156); = aygur-; > asguilitaq, asgulirneq, asgura-, asguraq, asguruaq, asgutmun; < PE a9!u3-asgura-emotional root; < asgur-a-; > asgurake-, aguranarqe-, asguratar-, agurayug-, asguranairtet; < PE a9!u3a-(under PE a9!u3)-asgurake-to not believe (him/it); to doubt (it) # asgurakaa ‘he does not believe him or it’ / Cali maa-i qanlaryaaqut elitnaurumanrilnguq neresiigalicilinuku kinguqvaarni. Tamana umyuarteqlemni asgurakelaraqa. ‘Now they say that he who has no formal education will not be able to provide food in the future. In my thinking, I do not believe this.’ (YUU 1995:32); < asgura-ke- asguranairtet references # for employment, in research, etc.; neologism from Alexie et al. (1990) # < asguranair-ta-1 asguranarqe- to be hard to believe; to be doubtful # asguranarquq ‘it is unbelievable’ / < asguranarqe- asguraq obstacle < K, BB, NR, LI; asgur-aq1 asgurayug- to not believe something or someone; to doubt something / asgurayugtuq ‘he doesn’t believe something or someone’; Asgurayukwet kinguniruqti. Tumii-l’ taman’ tangerrluku. ‘If you don’t believe (me), follow its path. Look at its trail’ (YUU 1995:84); < asgura-yug- asguruuaq parka ruff # literally: ‘imitation going against’; so called for its usefulness when going into the wind; Terikaniat amiit asguruuaqtu. ‘They use wolverine skins for parka ruffs.’ (YUP 1996:41); see Appendix 9 on parts of the parka; K, BB, NR, LI; < asgur-uaq asgutmun in the upriver direction # adverbial particle; asgur-tmun Askinaq Askunik Mountains # Askinarumiut people of the Scammon Bay area # < ?-miu-plural asmarte- to snap in two # Ukut-llu pingayun cingilgin, wagg’uq kuqamikarluku yaqrua tuskunegteggu, tua-i asmareskatgu yaqulgem yaqrua, tua-i igutekaarluku yaqulgem. ‘And if this three-pronged arrow hits a flying bird on its wing, it would snap it and make the bird fall down.’ (CIU 2005:32); < asme-arte- asme- to break in two # of relatively long, slender objects; asmuq ‘it broke’ / . . . taumek yugmek qalamiciluni, uumi-gguq agayunertelliria-Llu-gguq-wa tauna Nalaur talliirriluni aunrnamayaquniquni-Llu-gguq tauna tallia assmeliniami-Llu-gguq enra. ‘. . . he talked about that person saying that recently, a week ago, that Nalaur had hurt his arm with lots of bleeding since the bone evidently broke.’ (ELN 1990:84); = ayme-; < PY-S ayama-; > asemqar-, asente-, asmarte-, asmegt-, asmuma-, asmuur- asmegt- to get or give a short haircut # asmegtuq ‘he got a (short) haircut’; asmegtaa ‘he cut her hair short’ / Wiinga kep’ilallruatnga pupsuugnek, pupsuuluki asmegtalllruatnga. ‘They cut my hair with scissors, they used to give me a short haircut with the scissors.’ (KIP 1998:259); < PY ayamayta- (under PY-S ayama-); < asme?- asmuma- to be broken # asmuumaq ‘it is broken’ / Caqerluni qecengvngani nuussipamrnik enilerluku, tuc’an kanavet pia irua aunrarluni asumaluni, tua-i-Llu ullainarnerinui umyuarteqluni tuquyukluku tupagarrluni. ‘And when it leaped at her she pointed her big knife at it, and when it landed she saw that its leg was bleeding and broken, and while she was going over to it she thought it was dead, and then she woke up suddenly (from her dream).’ (ELN 1990:81); < asme-ma- asmuur- to break a rule; to disobey # asmuuraa ‘he broke it’ (rule) / asmuuriq ‘he broke a rule’; Taugken maligtqaquanriulkvi asmuurluki niicuunuki nangteqluten, inerquasteten-llu asmuurakkvi picurlaqliglquten tuquluten-Llu. ‘But, if you do not keep following them [their advice], disobeying and not heeding them, you will
become sick. Should you disregard the one who is warning you, you will have an accident and die.’ (QAN 1995:338); < asrne-ur-
asgerte- to rub (it) against something # asngertaa ‘it is rubbing it’; tuntum asngertaa ciruneni napamun ‘the caribou is rubbing its antlers on the tree’; Kinraqata kinercaaramaaqerluki asngerrluki benegggluki cakneg. ‘After the paint dried, you would rub it, pressing on it very hard.’ (AGA 1996:100); Y, NUN, EG

aspiar! excellent!, superb! # exclamation

asqapiar! to be excellent # asqapiartuq ‘it is excellent’ / excellent!, superb! # exclamation

_asqapiar- to be excellent # assiqpiar(ar)_
asqapiar- to be excellent # asqapiartuuq ‘it is excellent’ / excellent!, superb! # exclamation

asqialliqe- to feel uncomfortable; to be in agony # physically or emotionally; of a person; asqialliqiq ‘he feels uncomfortable’ / Tua-i gailun ca-lu man’ tangerciiganaku tua-i iigmike jakakmgunquek asqiallukun. ‘He was unable to see anything around him and was in agony from his eyes.’ (ELL 1997:12); < asqiq-alliqe-
asqialliqe- to feel uncomfortable; to be in agony # physically or emotionally; of a person; asqialliqiq ‘he feels uncomfortable’ / Tua-i gailun ca-lu man’ tangerciiganaku tua-i iigmike jakakmgunquek asqiallukun. ‘He was unable to see anything around him and was in agony from his eyes.’ (ELL 1997:12); < asqiq-alliqe-
asqiate- to be uncomfortable; to be in a situation # of a situation; asqiateq ‘it is uncomfortable’ / ‘Tuamte-lu-gguq waten kiaqmi puqlam nullini tua-i makut cali asqialtungluteng qengairnun tuaten iteryuqgluteng, qagnitun tuaten.’ During the warm summer months they also had these botflies that were extremely bothersome, getting into their nostrils and under their skins.’ (QAN 1995:334); < asqiq-ate-
asqiqtuq ‘it is right’ / asqiqtuq ‘it is right for him or it’;

Ayumian tua-i ukatmun kungivarrluku, natmun maavet qillerrlukek. Tamarkeggenka pikem asqigiqerrlutek. ‘So then she pulled [the loose skin] up this way, and tied it here. Having done that to both sides it felt better.’ (ELL 1997:158); < asqialliqe-, asqate-, asqili-; cf. assir-, arenqig-
asqilirtuq ‘it is just right’; Tua-i-ll’am asqiilinlimriates terr’akun kapullerpeni. ‘And you did the right thing when you stabbed it through the rectum.’ (QUL 2003:322); < asqiq-?
asriq naughty child (or young animal); mischievous child (or young animal) # asiuryuq ‘he is naughty’; Cunawa-gguq useqnit imkut useqngaat issuurierteksingtuut. _Asriiluteng-_llu. Tua-i nakusukgluku-llu ilaite. ‘It turned out that they were two-year-old spotted seals, those young spotted seals which have not reached their final stage of growth. They were also mischievous. And some of them would pick on him.’ (ELL 1997:322); = ayrig; > as’ercir-, asriq-
asrircir- to act mischievously; to be naughty # = as’ercir-; < asi-aq; > asriq-
asrirciryaaruq malicious mischief # legal neologism; < asrircir-yaraq

asrurtur- to bless # asrurturaka ‘he is blessing him’ / asrurtuutumaa ‘he is blessed’; Agayutemta asrurtuqikut, ukut-lu cali asrurtuluki cikijutaten . . . ‘Our God, bless us, and bless these things you have given us . . .’ (CAT 1950:56); Y; = ayrurtur-; > asrurtuun

asrurtuun blessing # Tayima-tuq Agayutem asrurtuutain, atrakun Aatam, cali Qetunaan cali Tanqilriim Anernerem, atrarviklitgen cali elpenlulteng. ‘May God’s blessings, in the name of the Father, the Son, and the Holy Spirit, descend on you and may they be in you.’ (CAT 1950:57); Y; < asrurtun-n

assali- to fry; to make pancakes or griddlecakes # assaliq ‘he is making pancakes, frying something’; assalia ‘he is frying it’ / Tamana ak’a kiriqllinilri ena aaniit-wa assiliuria, kinguqilatwa Irr’aq qavalria curumi. ‘The house was already getting warm, their mother was frying griddlecakes, and their younger sibling, Irr’aq, was sleeping on the mattress.’ (ELN 1990:13); from Russian; әріп (zhàrit’); > assaliaq, assaliissuun

assaliaq pancake; other fried food; fry bread # “fry bread” is the characteristic widespread Native American homemade deep-fried biscuit, sometimes called “Eskimo doughnut” locally, known as “bannock” in Canada; Unuaquani uicarturtuq kuuvviam. ‘The next morning she opened her eyes to the smell of coffee and pancakes.’ (ELN 1990:6); < assali-aq'
asaliissuun frying pan; skillet # < assali-cuun

assigarnaq beluga; white whale (Delphinapterus leucas) # LI, EG; < + PY asiyanqan (cf. Alutiiq asiyarseq or asi’aq ‘beluga’ if not a loan from Alutiiq or vice versa)
assigtaq vessel; tray; boat # < PY aciqtaq or asiqtaq (under PE at(a)’); cf. aci

assigte- to Eskimo-dance # assigtuq ‘he is dancing’; cuugut assigqtun piniluteng ‘the people are dancing well’; NUN, also reported by Orlov-Pinart 1871 (27) for k; cf aggigte-; < PY as(q)iyta-

assillek- to dislike; to hate # assilliak ‘he dislikes it’ / assillkessaguta ‘he has come to dislike him’; Assilkgengraitki elinuaurulki nerrlallerkaitneq neqniangraa neqet. ‘Even though they dislike them they should be taught to eat them even if the food is unappetizing.’ (YUU 1995:50); < assiite-ke³-

assillleq worst one(s) # assillrat ‘the worst one of them’; assillrit ‘the worst ones of them’; < assite-leq²

assillru- to be worse # assilliuruq ‘it is worse’ / una assilliuruq taumi ‘this is worse than that’; < assite-lru-

assiilngir- to sin # assiilngirtuq ‘he is sinning’ / assiilngumalria ‘sinner’; Camek assiilngillrua? ‘In what has he sinned?’ (MATT. 27:23); < assinguq-lir-; > assiilngircetaar-

assiilngircetaar- to tempt (to sin) # assiilngircetaaraa ‘he is tempting him to sin’ / . . . assiilngircetaanrilktu taugaaam avviuskt iqlum tungiinek. ‘. . . lead us not into temptation, but deliver us from evil.’ (CAT 1950:1) (from the Catholic translation of the Lord’s Prayer); < assiilngir-cticaar-

assiilnguir- to make a confession; to absolve # as in church; assiilnguirtuq ‘he is confessing’; assiilnguiraa ‘he absolves him’ / assiilnguireyaraq ‘confession’; < assiilnguir-ir²-

assiilnguq* something that is bad; evil; sin # as in the following Christian religious translations: cali pellugcellaqiki asiiilnguput (Roman Catholic; CAT 1950:1); assiilngumtefek-lu auy’ariskut (Moravian Protestant; YUA 1945:41 & LIT 1972:20); and cali pegeski wangkutun nu assiilnguput wangkuta (Russian Orthodox; ORT 2006:26) meaning ‘forgive us our sins’ (from the various translations of the Lord’s Prayer); the following are Catholic terms: assiilnguut ayaganilret ‘capital sins’; angelria assiilnguq, tuqumanarqelia assiilnguq ‘mortal sin’; assiilnguum ayaganilra or assiilngurput ciuliamterek ‘original sin’; assiilngurnun ayautesteput ‘occasion of sin’; assiilnguut atulput ‘actual sins’; mikellria assiilnguq, tuqumanailnguq assiilnguq ‘venial sin’; ilakuarit assiilnguut ‘remains of sins’; assiilngurne k auy’aryaraq ‘penance’; < assiite-nguq; > assiilngir-, assiilnguir-

assiirute- to become worse; to worsen; to get bad # assiirutuq ‘it got worse’ / Unauq tuqumanagtaa neqtaq. ‘Kavirlit assiirucuitut. ‘Tomorrow, pick cranberries. Cranberries never go bad.’ (ELN 1990:102); Neq’liurqamta kiagmi assiirucetennitengnaqaluq tiliyartuq. ‘When we prepare fish to preserve them during the summer we try to ensure that they won’t go bad.’ (YUU 1995:54); Kiitawani-gguq-taw’ cuucia assiirutuq. ‘As time passed his life grew miserable.’ (CEV 1984:50); < assir-irute-

assiiete- to be bad # assiituq ‘it is bad’ / assiinani yurartuq ‘he is dancing poorly’; assiipaa! ‘how bad!’; Ernerpak tayim’ mulumalutek atakuaqan tekitaxlutek. ‘Taugaaam tua-i ellallutaqatek, ella assiitaaqan, ayagpegnatek enniruatutek. ‘They would be gone all day and when evening came they would return. But when they would be weathered in, when the weather was bad, instead of going out they would stay home all day.’ (ELL 1997:142); < assir-itei²-; > assiileq-, assilleq-, assillru-, assiilnguq

assike- to like # assikaa ‘he likes him or it’ / Tang kasnyuyaguskeka nuliqsungraatgen qessavakallren, assikenraaq. ‘See, I’m getting ashamed of the fact that you keep refusing then even though they want you for a wife, and I don’t like it anymore.’ (YUU 1995:121); Maaten-gguq-tang tarenriurtuq, nutaan atam assikkunli ellminek. ‘When he looked in the mirror, this time he liked himself.’ (YUU 1995:75); < assir-kei²-; < PY asika- (under PY asis-)

assili- to enjoy things # assiliuq ‘he’s enjoying things’ / assilitkaa ‘he’s enjoying it’; Nutaan tua-i assiilinga’arrluteng tuani tuakuk. ‘Finally things began to improve for them.’ (QAN 1995:68); < assir-?

assiller- to turn out to be good # assillertuq ‘it turned out to be good’ / < assir- (?)

assineq best one(s) # assinrat ‘the best one of them’; assirnir ‘the best ones of them’; < assineq²

assingaq sled runner (K meaning); long jawbone, possibly whale bone (NUN meaning) # see Appendix 9 on parts of the sled; cf. aci

assinru- to be better # assinruuq ‘it is better’ /
angyan assinruuq ‘your boat is better than my boat’; . . . tua-i-llu ellii piluni egmian 

muragateng aqvarraarluku assimruuqatganiiluku 

atraquneng, kuicuar una neqlillrat uakariitnun anumaniluku. ‘. . . and she said, immediately 

after they got the wood, that it would be better if 

they went down the creek since that creek came 

out right at the downriver end of their fish-camp. 

(ELN 1990:39); < assir-nru-

assipaq, assipek cutting board; chopping board; 

skin stretching and scraping tool # cf. aci

assipaq very good!; just fine! # exclamatory predicate; 

Kinraqata puyurqaarluku nerlarlniluku nutaang-

gguq tuaten assipiat. When they were smoked, 

they’d eat them and they were very good.’ (ELN 

1990:41); < assir-piaq

assir- to be good; to be nice; to be well # assirtuq ‘it is good’; ‘he is well, healthy’ / assirpaa ‘oh, 

how nice!’; aataska assirluni yuralartuq ‘my 

father dances well’; ‘Qail’ ayuqsit?’ “Assirtua. 

Quyana. ‘How are you?’ ‘I’m fine. Thank you.’” (YUP 1995:6); Maaten erenret cetamiitni 

ertuq ella. ‘When the dawn broke on the 

fourth day, the weather was good’ (YUU 1995:23); 

Tutgara’urlua tauna tan’gurraluni, maurluan 

taum aulukeqcaarallinia, assirlluk anglikran 

yuusqumaluku. ‘That grandchild of hers was a 

boy, and his grandmother did her best to take 

. . . and she said, immediately 

atraquneng, kuicuar una neqlillrat uakariitnun 

assirluku taum aulukeqcaarallinia, assirllu k 

anglirikan 

assirluni taurn aulukeqcaarlliniut. ‘Those shamans had 

their occupation, whenever people with ailments 

came to them, they’d use their helper spirits to 

aid them to become well. (KIP 1998:275); < assir-

car-

assiri- to become better; to improve; to get well 

# assiriuq ‘it is better now’ / assirikina ‘get 

well (soon)’; Angukaat-llu kinguaraatni 

atsat assirlluma tua-i iqvangluteng ciumek 

atsalugpiianek. A little after the wild rhubarb, the 

berries became ripe and they began to pick berries, 

beginning with salmonberries.’ (ELN 1990:43); 

< assir-i-

assirneq sled runner; bottom of boat or other vessel 

# = acirneq; cf. aci; < PE acirneq (under PE at(a))- 

assungutaq see-saw; teeter-totter #

astarte- to urinate raising one leg (referring to male 

animals) # NUN

astu- to be tall or high (of inanimate object) # NUN; 

see also atgite- = acetu-; < ?-tu-

asuirun welt; leather seam reinforcement # 

Tua-i kelurquaraat-llu makut, waten-wa tua-i 

assirururtluki taqtullrualit makut amiririt. 

‘And these fine stitches were used to fasten welts 

consisting of these strips of skin put between the 

two pieces.’ (CIU 2005:344); < asvair-n

as’un pullover garment; hook of earring # 

Cali-i luuk wanina as’utek tangniqpiak. 

Tua-i ayuqluteng waten as’uka’arluteng ukut 

pingqellinlrit. ‘Also these earring 

hooks look so 

beautiful. They all have little hooks like this.’ (CIU 

2005:226); < at’e-n

asuq pot # EG; from Aleut asu-X (asu-X) ‘pot’

asvailnuq* piled ice mixed with sand # < asvait-

nguq

asvailun stabilizer; by extension: copyright # 

Qanruyutenggellriim tuugken qanruyutni 

asvailukluuki piarkauluni. ‘If a person has these 

words of wisdom he will have them as a source of 

stability.’ (YUU 1995:53); < asvai-n

asvaiqe- to stabilize (it); to solidify (it); to make 

(it) immobile # Tua-i-llu napat akulitinnun piata 

ikramatek asvaiqoluki tamakunun napanun 

petuqeqgarluuki tanggurlutek malikurluki tumet 

. . . ‘And when they were amid the trees they 

made their sled immobile in those trees tethering it 

well, and followed the tracks on snowshoes . . .’ 

(ELN 1990:59); < asvair-ke-

asvair- to stabilize; to solidify; to become 

immobile # asvairtuq ‘it stabilized’ / cikuuq 

asvairuteksaituq ‘the ice has not become solid
yet'; Tuavet kingunermeggnun uksuan, asvairan kankiırluni ayyaliinuq tuavet kingunermeggnun. ‘When winter came and the ice became solid, he skated to their winter home.’ (QAN 1995:320); = ayvair-; < ?-ir²; cf. asvaite-; > asvaiqe-; < PY-S ayva-.

asvairun reinforcement, stabilizer # < asvair-u

asvaite- to be solid; to be stable; to be immovable # asvair- ‘it is stable’ / = ayvaiqe-; Tununtuwitwa yualuit. Kelugkani tamakut asvaienruut. Kevkarucinateng-llu. ‘They are moose sinew. They are stronger than twine. They never snap.’ (ELN 1990:100); < PY-S ayva-; <?-iteṣ;

> asvairnguq, asvairun; cf. assvair-

asveq walrus (Odobenus rosmarus) # asveret or asvext ‘walrus’; . . . qayani atrarteqatainanermini asveq pugluni. . . . when he was about to launch his kayak, a walrus came to the surface.’ (KIP 1998:3); Cali waten kanakırnluni qacarllrukun anuqjllruqan ungairluni, atarqami ilini caaqami mallunngaurtuq cetuamek, maklagmek-llu ilini-llu asvermek. ‘Also whenever there was a westwind hitting or a southwind, when he went down (to the shore) sometimes he’d find a beached carcass, a beluga, a bearded seal, and sometimes a walrus.’ (MAR 2001:4); in NUN, where kaugpak rather than asveq is used for walrus, asverpak is ‘rogue’ walrus, a dangerous walrus that attacks seals and boats, and asveterluk is ‘beached walrus carcass’; NS, Y, K, CAN, BB, NR, NI; > Asverjak; < PE ayvær

Asveryak St. Lawrence Is. # Cunawa-gguq tua-i kanavet kana-i teplinikii St. Lawrence Island-amun. Asveryagmek yugtun pituat kan’a. ‘It turned out that he was beached down there at St. Lawrence Is. They call that place down there “Asveryak” in Yup’ik.’ (YUU 1995:60); Asveryagmiut-llu-gguq asveq ataqlukii . . . ‘And to the St. Lawrence Islanders, it is said, walrus were very important . . . ’ (CAU 1984:41); there is a particular site on St. Lawrence Is. called Ayvakuyaat, ‘(place with) lots of walrus’, by the people there, and this may be the actual source of the Central Yup’ik word here, indicating that Central Yup’ik familiarity with St. Lawrence Islanders was through people of that particular place; < asveq-yag-

at- deep root: down; below; under # cf. atrar-, aći-, atliq, aterte-, atsaq, allungak, assingaq, assipaq, assiqtaq, atungaq, alu, alliqaq, allngig-, allngik, ategtu-

ata- to be attached; to be dependent; to be connected # ataq ‘it is attached, dependent’ / unguvaka ataq icaqqumun ‘my life depends on my heart’; Enirarutet ukut yugmek yuitut ataucimek. Yuut ukut nunat tamaarneg picikat . . . . Qasgimun ataut. Qasgim pikai. ‘The dance sticks do not belong to one person. The whole village owned that dance stick. . . . They are connected to the kashim. They belong to the kashim.’ (TAP 2004:60); > ataqew, atanirtur-; cf. atauciʊ, atanqe-, atarte-; < PE ata-

ata1 father # atii ‘his father’; ataka ‘my father’;
atakellriik ‘father and child’; Tagucimariamegteki anygam uci tamalkuita, nutaan atii aruqtekluki tuyuutai maurluuka. ‘When they had finished bringing up the entire cargo of the boat, then their father distributed the things their grandmother had sent.’ (ELN 1990:56); Aataut qilagmetellria . . . ‘Our Father who art in heaven . . . ’ (Moravian Protestant YUA 1945:41/1972:20); Aatamta, qiliit qingatnelnguq, . . . (the same from Roman Catholic CAT 1950:1); aata; > atailnguq, ataliumasta; < PE ata1; cf. atata

ata2, ata’a let me see; well then # exclamatory particle; often used with optatives; Tua-i kitak, qavartavkenak ata tainartuten. ‘Go ahead then. Well, without camping overnight come home right away.’ (MAR 2001:96); = ataki, atak; < PE ata2

ataam again # adverbial particle; ataam tangerciqakmen ‘I’ll see you again’;

Uitarraartelluki nuggluki mermek . . . erurluki, ataa cali akurtaqluk. ‘After letting them stay there, pull them out of the water . . . wash them, and again soak them some more.’ (YUU 1995:60); cf. ataata, ataku

ataata paternal uncle; stepfather # ataataki atami ammag uiyurai-llu angutet ‘his paternal uncles are his father’s older brothers and younger brothers’; Maaten pia atatatulkiniik. . . Tua-i-ll’ ataatani aplukun aatani tekijucianek. Ataatiita piani tekitellrunuluku, . . . ‘Then she saw that it must be her uncle . . . Then she asked her uncle if her father had arrived. Their uncle said that he had arrived, . . . ’ (ELN 1990:39); cf. ata1, ata; < PE ata(a)ta

atailnguq* child of unwed mother # < ata1-ite1-nguq
ataki, atak let me see; well then; come on # exclamatory particle; often used with optatives; ataki tuana tangercetqerru ‘well then, would you please let me see that’; qallun ataki píqerlaku una ‘I wonder what I should do with this’; “Aat, wii atak naspaarqerlíi cícílu.” Piluni tua-i naspaaluni pícuqcaarluni cícílu. “‘Dad, come on, let me try setting a trap.’ Saying this she tried to set the trap as best she could.’ (ELN 1990:52);
= ata²; cf. atam, taakí

ataku, atakuq (this) evening (noun (especially when with final q) and adverbial particle) # and ataku- to be evening # atakuavn ‘when it was evening; atakuqan ‘every evening’; atakut iliitni ‘one evening’; Acíraa-llu tanqik “Ernérmeq”; tan’ gęq’-llu “Unugmek”. Atakuq pelluggaarrettuq unuakurtuq — tua-i tuña erenret cicuílaat. ‘And He called the light “Day” and the darkness “Night”. And there was evening and there was morning — the first day.’ (AYAG. 1:5); Ataiku-wa caliarkanka amillerata, amillerilliniat-am ayaumallemni. ‘Because I’ve got so many chores to do this evening, (you see) they’ve piled up while I was away. (YUP 1996:36); Atakurpak-wwa calikuma taqiuciiqngalnguq. ‘If I work all day — the first day.’ (AYAG. 1:5); Atakuq atanekoqan ‘every evening’; atakut iliitni ‘one evening’; Acíraa-llu tanqik “Ernérmeq”; tan’ gęq’-llu “Unugmek”.

atakuar(q*) early evening; dusk; twilight time # and atakuar(aru)- to be evening; to be dusk; to be twilight time # may imply a calm evening after the wind has died down; impersonal subject verb; atakuarutuq or atakuararaa ‘it is (a calm) evening’ / atakuarli atak ‘I hope it calms down this evening’; < ataku-ar(aq)

atakutaq supper; dinner; evening meal # and atakutar- to eat supper # atakutartuq ‘he is eating supper’; atakutaraa ‘he is eating it for supper’ / atakutaryartuqina unuaq ‘come for dinner tomorrow’; Pilliniuq, ‘Ngarr’, atakutanrilluk; tua-i canrituq. Unuaq pínarquksakuk anguaqiluk neqkangengnaqlunuk.” ‘Then he said, “Heck! No supper for us. That’s all right. Tomorrow, if we can, let’s paddle around and see if we can catch something to eat.”’ (YUU 1995:21); < ataku-taq²

atakuyartuq twilight time; late afternoon # and atakuyartur- for it to be twilight time; for it to be late afternoon # impersonal subject verb; Atakuyarturluku unuqua tekittiliniluni negeqilmek. ‘When it was late afternoon a wind came from the north.’ (YUU 1995:115); Tuquvailegma tang unuaq anqaitetqaqia atakuyartumi, maanetluangnlarlaryaqelliranga tang, cali itrutniarpenga. ‘Before I die, see, tomorrow for a change take me out at twilight time, — you see, I’m getting tired being here — then you can take me back in again.” (YUU 1995:97)

ataliumasta guardian # < ata¹-lir-ma-ta³
atallgaq ankle-high skin boot # cf. at’e-

atam notice!; look! # exclamatory particle; often used with optatives; atam, tuana tangerqerru! ‘look at that!’; atam ukna tengssuin agiértellria, aúktulu atam tengmiat tuiniaci teng’urariartut ‘look, the plane is approaching and all those birds underneath its path will fly away’; Una-gguq atam elliraar incrinraa teguyaqekkiit tua-i-llu-gguq nunamegnun piulluku. ‘Look, this orphan, so they say was taken by the little people and they spirited him away to their land.’ (ELN 1990:32); cf. ataki

atanekuyuk clan # Ukut waniwa atanekuyukut kinguvalrett Esau-mek . . . ’ These clans are the descendants of Esau . . . ’ (AYAG. 36:40); < ataneq-kuyuk

ataneq boss; chief; lord; the Lord; head; director; superintendent; determinant # Tua-Llu Qinarmiuni angukara’urlurtangqellrilliniuq, malrugnek qetunrarluni, taikut Qinarmiut ataneqluku. ‘There was an old man at Qinarmiut who had two sons and he was the chief of the Qinarmiut.’ (YUU 1995:17); Lower Kuskokwim School District-aam-llu atanran . . . cingumallruakut . . . The superintendent of the Lower Kuskokwim School District encouraged us.’ (KIP 199 lxiii); Atanrem qanrutaa Abram-aaq . . . ’ The Lord said unto Abram . . . ’ (AYAG. 12:1); ella atanruyugtuq ‘the weather is the determining factor’; ATANREM NEREVKARI‘ITI ‘Holy Communion’ (Moravian Protestant); ALLAMEK ATANRUNATENG ELLMEGGENEK AULUKSARAQ ‘sovereignty’ (neologism); < ata-neq¹; > atanerruaq, ataniru-, ataniuma-, ataniru-, atanvak; < PE ataana (under PE ata-) atanerruaq officer in charge of others but also under the command of someone else # Joseph-aaq ayaucimallruq Egypt-aamun, Potiphar-aam-llu
Egypt-aarmiut angayuqrata atanerruaran kiputaa . . . ‘Joseph was taken to Egypt, and Potiphar, an officer of the pharaoh of Egypt bought him . . .’ (AYAG. 39:1); < ataneq-uaq

atanirtur- to govern; to rule # < ataneq-lir-tur-

atanirturilria ruler # Ellaita qanruitaat, “Joseph-aaq unguvalliniuq atanirturilriarlunli tamalkuan Egypt-aamun.” They told him, “Joseph is alive and is the ruler of all Egypt.”’ (AYAG. 45:26);< atanirtur-i-’Iria

atanirturta government; head of governing body # the following are neologisms: state-am atanirturtai ‘state government’; nunarraat atanirturtaita akikiurait ‘municipal budget’; nunarpamta atanirturtai ‘federal government’; < atanirtur-ta-

ataniuma- be master over (it) # ataniumaa ‘he is master over it’ / Ataniumackicki-ilu unguvallriari nunam, ellam, imarpriim-llu. ‘You p. shall be master over the living creatures of the land, sky and sea.’ (AYAG. 1:28); < ataneq-lir-ma-; > ataniumasta

ataniiur- to be in charge of (him or it); to boss over (him or it) # ataniuuraa ‘he is in charge of it’ / Wii cun’i tauna aqsalivkarluku. ‘Then as the girl was moving around, he (the dog) copulated with her getting her pregnant.’ (WHE 2000:198); cf. ata-

atasuak, atayuak dual summer pants # (?)
atata later on # adverbal particle; Tua-i-tang tali uti alluku atata piciqaput . . . ‘Well then, let it be, later on we’ll do it . . .’ (YUU 1995:124); > atataaqru, atatakut; cf. atam, ataku

ataaraqu a little later # adverbal particle; < atata-ar(aq)-ku

tataku after a while; wait a while! #adverbal or exclamatory particle; < atata-ku

atakkuar(ar)- for it to be a while later # impersonal subject verb; Tua-i-ilu atakkuaraani nerniararluteng elliiin paqnakngarcamiki aatami putukui imkuk qercuallrek tangerruglukek piluku. ‘A while later, when they were going to eat soon, because she suddenly became curious about her father’s toes and wanted to see the two that had gotten frostbitten, she went over to him.’ (ELN 1990:78); < atakku-ar(ar)-

ataterek red-necked grebe (Podiceps grisegena) # NUN

atauicik one pair # < atauciq-dual

atauicin one group; a single set # this is a plural (using the special plural ending, n. for numbers); the base is ataucii- (see example); Makut tauqkun tumet ataucii tumkegpak. ‘But this one set of footprints (constituted) a very good trail.’ (YUU 1995:28); Issracilliniuq angtuamek, ivrucinek-ilu atauciiingunrilngumek piliruni, qaspiluni tuaten. ‘She made a large carrying bag, and she made not just one pair of wading boots, and also a cloth cover parka.’ (YUU 1995:107); < atauciq-?; cf. tauicin

ataucikun all together; at once; at the same time; simultaneously # inflected form serving as adverbal particle; Nutgenni tegulukek ingluklukek. Ataucikun qet’elliniak, nuteglukek tuana uurpayuli kegginakun. ‘He grabbed his two guns, one each side. He squeezed both (triggers) at the same time shooting that creature in the face.’ (YUU 1995:78); < atauciq-vialis; PE ataucikun (under PE atauciur)

atauciq one # ataucirrarmek pingqertua ‘I have only one’; atauciurraan ‘even though it is only one’; ataucimi ernermi ‘in a single day’; atauciururt ‘they have become one’; ataucituq ‘he caught one’; Nangengata maaten pilliniut una tang atauciq atkuk yuunani. ‘When all were done they saw that one parka did not have an
owner.’ (YUU 1995:19); Maaten kiarrluni piuq tument makut, ataucin tunginun ayaqgluteng. ‘He looked around and saw some footprints going in one direction.’ (YUU 1995:78); Luuskaarpgmek ataucimek taryirluku. ‘Add one tablespoon of salt.’ (YUU 1995:63); Ellarpim yui ataucimek qaneryarangqellruut qanellrit ayaqgluteng. ‘The people of the world had one language, with their speech being the same.’ (AYAG. 11:1); see Appendix 6 on numerals; > atauciin, ataucikun, atauciqrernaq, atauciqumek, atauciqtaarar-, ataucitaa-, ataucitun, atauciqqaqe-; < ?-ciq; cf. ata-; < PE atauciq. atauciqernaq arrow with point that detaches in the quarry # < atauci-?

atauciqumek once # inflected form serving as an adverbial particle; atauciqumek pillruuq ‘he did it once’; atauciqquunrinqumek ‘not once’, ‘more than once’, or ‘not even once’ depending on context; Ukveqiniluku allrakumi atauciqumek tuqullret tarnerit puglarniluku nunamek. Qaivarluteng. ‘They believed that once a year the spirits of the dead emerged from the land. They came to the surface.’ (CAU 1985:48); < atauciq-rqa- ablative/adverbial.

ataucitaar- to act on one at a time # used in the subordinative; ataucitaararluteng ‘(they) acting one at a time’; ataucitaararluku ‘acting on them one at a time’ / Tua-i-Llu tekican, canegcesqengatni ila3iluku tua-i caneggluni ataucitaararluku qecugaqluki. ‘When she arrived, since they told her to gather grass, she joined them pulling up grass plants one at a time.’ (ELN 1990:46); < atauciq-?

ataucitaar- to act on one at a time # used in the subordinative; ataucitaarluteng ‘(they) acting one at a time’; ataucitaarluku ‘acting on them one at a time’ / Caarkairucameng, mikelnguut imikut nunnamun egqaqelteng tagutelalliniit ataucitaarluki. ‘When they had nothing more to do, one at a time they carried up those children (their bodies) which had thrown into the lake.’ (YUU 1995:19); < atauciq-taar-.

ataucitun like one; simultaneously; in unison # inflected form serving as adverbial particle; < atauciq-equalis

atauciqqaqe- to act on one at a time # used in the subordinative; atauciqqaqaluteng ‘(they) acting one at a time’; atauciuqaqaluki ‘acting on them one at a time’ / Atauciuqaqluki ungungssinek yaqulqengek-lu meneqilngurnek tegutuq, eku3ilun-ilu ciki3ekluki Agayutmun. ‘One at a time he took the animals and birds that were without blemish, and made burnt offerings giving them to God.’ (AGAG. 8:20); < atauciq-uqaqe-

atawa benefit; goodness # and atawa- to be beneficial # atawauguoq ‘it is beneficial, it is a blessing; he is perfect’; . . . nangtequmavilqan man’a necuallerqa unilluku atawagyalria . . . ‘. . . it would be a good idea for me to leave my little house that I have been sick in . . . ’ (QUL 2003:188); Una taugas anglanaicaqaluwi wangkuta tanglemteriu, aturluku iqua tekiciqerput atawaqaluni anglananrunluni-Il’. ‘Though this (way of life) doesn’t appear to be any fun at all, when we go through it and are at its end, we will see that it is better and more joyous.’ (QUL 2003:346); > atawaqar-

atawaqar- to be fortunate; to be blessed # atawaquertuq ‘he is blessed’; atawaqaraa (or atawaqercetaa) ‘he blessed him, made him fortunate’ / atawaqaaq ‘bless you!’; Atawaqergsilriit elpenek atawaqerciicqanka, aniqlaasteten-llu aniqlaaluki. ‘I will bless those who bless you, and curse those who curse you.’ (AYAG. 12:3); Atawaqaasqilriit ellmeggnek picalquqenrilnguut, pikngamegteggu qiliim angayukaavia. ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ (MATT. 5:3);

< atawa-qar-; > atawaqaun

atawaqaun blessing # Atawaqerciicqaman atlen-llu angelriarlutelluku, atawaqautngurrniartuten. ‘I will bless you and make your name great, so that those who call on my name will be a blessing’ (AYAG. 12:2); < atawaqar-un

at’ayagglugaq waterproof sealskin hipboot for women # NUN

at’e- to put on clothing; to don # at’uq ‘he is putting something on’; ata’ he is putting it on’ / ac’amiku ‘when he put it on’; ac’etaa ‘he is having her put something on’; ac’ugaa ‘he wants to put it on’; all’uku ‘putting it on’; apailegpegu ‘before you put it on’; aqaarluku (or at’erraarluku) ‘after putting it on’; arqai ‘he is putting them on one after another’; as’arrluku ‘slipping it on’; asngaitaa ‘he won’t put it on’; atnia ‘he says she put it on’;
ategtu- to be deep # of a net; atertuq ‘it (net) is deep’ / < PE atu- (under PE at(a)-); < ?-tu-; cf. at-

atemkar- to get down from something; to go down # aterluni ‘getting down’ / aterluni ‘getting down’; Nutaan-lлу kasguyukarnamgi taum atin kalngaucqni uagken, una kwan’ Nuniiqgar tangerngamiguit aterluni cakmaugit Nash Harbor-urniunuu nyunlinna tauna panini. ‘Out of shame, her father took her away from the village, and when he saw Nuniiwar he went down and dropped his daughter off at the village of Nash Harbor.’ (WHE 2000:198); NUN, NS, EG; > aternir-, atertaar-, atrar-; cf. at-, aterte-, Atneq;

atekgun, aterpagte-, atrilnuq; < PE at03

atekngui- to tell stories, illustrating them with a story knife # ateknguin; / NSU; = ateguk; < atekngui

ateknguin story knife # NSU; = atiknguin; < atekngui-n

atekuk parka # NSU; = ateguk, atkuk; < PE atak and atakuy

atellgun one having the same name; name-sharer # usually people stand in this relationship if they were named after the same deceased person; nulliraq tallimanek atellguntertqununamini ‘my wife has five people in her village who have the same name as she’; anngan atellgutkaq ‘your brother is the same as yours’; < ateq-llgun

atekimar- to put a small load in one’s pack; to carry a small load on one’s back # < atmag-qar-

atempag- to put a heavy load in one’s pack; to carry a heavy load on one’s back # atempagtuq ‘he is carrying a heavy load’; aterlunagaa ‘he is carrying it’ which is heavy’ / < atmag-pag-

ateq name; the person after whom one (the possessor) is named # ata ‘my name’ or ‘the person who I was named after’; aten tuqullruq yuurpailegma ‘the person after whom you were named died before I was born’; atengqertuq Mecaq’amek ‘he has the name Mecaq’aq’; kituuga aten ‘who are you?’; what is your name?’ literally: ‘who was the person after whom you were named?’ Kayungiar atra taluyninaurtuq . . . ‘the person after whom (presently alive) Kayungiar is named (that is, the deceased Kayungiar) would make fish traps . . .’ (KIP 1998:127); Aaniin-lлу piluku ilungaquiriku tuqullruq atra-lлу ellii elliluku cuanuq’ Pyuullinilira. ‘Her mother told her that she was her cousin and she learned that her name was Puyuq.’ (ELN 1990:30); Avani ciuyvani kiingan yugcetun atengqerrtuq. Kass’atun atraqerleng. Agayulirtet acillermek, ataita atritet iquirluku pillruit. ‘Back then they had only Yup’ik names. They didn’t have English names. When the priests named them, they put their father’s names at the end (as last names).’ (YUU 1995:29); Cauqertlunani ualurnun Nuniiqgar tangerngamuqvet aterluni ‘Aqsarpagmek’. ‘Once in that village Ayikatarmiut there was a shaman with the name “Aqsarpak”.’ (YUU 1995:88); > acir-, aciurta, atellgun, aterpagte-, atrilnuq; < PE atar

ater- to get down from something; to go down # atertuq ‘he is getting down’ / aterluni ‘getting down’; Nutaan-lлу kasguyukarnamgi taum atin kalngaucqni uagken, una kwan’ Nuniiqgar tangerngamiguit aterluni cakmaugit Nash Harbor-urniunuu nyunlinna tauna panini. ‘Out of shame, her father took her away from the village, and when he saw Nuniiwar he went down and dropped his daughter off at the village of Nash Harbor.’ (WHE 2000:198); NUN, NS, EG; > aternir-, atertaar-, atrar-; cf. at-, aterte-, Atneq; < PY ater- (under PE at(a)-)

acercte-, aterceta’arte- to fish with a driftnet # atercteuq ‘he is driftnetting’ / Aatii atercetaaraaqguni ketmeggni ivrarturluni. ‘Her father fished with a driftnet wading in the water below where they were.’ (ELN 1990:22); Atercetararaqluteng, angyam kunguanun kuvya iquairissuvlagmamn assigtallli piluku, tua-lлу aterceta’arqataamni ivrarturluni civvluku kuvya. Aqiyaqaraanun kuigem piluni ciunga angyam agaatimn caulluku. Cavesta-lлу cavngan civvluku kuvya, . . . Tua-i-lлу cav’urluni atercetaararaqluni ketmeggni ivrarturluni. ‘He’d face the front of the boat toward the far side of the river. And, he fed out the net when the river rowed, . . . And he kept rowing as the boat drifted downstream.’ (PRA 1995*:461); < atercet-, aterte-, atertaar-, atrar-;

acteri- to blow from shore out to sea # of wind; impersonal subject verb; aterntir ‘there is a wind blowing out to sea’ / NUN; < ater-neq-

aterpagte- to address by name; to mention by name # aterpagtaa ‘she addressed him by name’ / Tamarmeng niitaat, aterpagtaa canna uini, aterpagtluq apalluqruq. ‘They all heard it.
great gray owl

(atkuliggiiq) (Strix nebulosa)

to be low in height (of an inanimate object) # atgite-
(atgite-) (BB form) (NUN form)
arctic

(atgiiyaq, atgiiyaq)
aterte- to drift with the current # atertuq or

(atertuq) or jump rope # atertaartuq ‘she is jumping

(atertaar-) (aq*)

strange drifter (person) # NUN

to put on a parka #

(parka)

(atkuk) parka #

(atkuk) parka and

(atkuk) parka on

(atkuk) parka on

(again.)

("carrying it on his back" / atmiutaa qimugte

("he is loading it onto the back of the dog";

("he is carrying it on his back" / atmiutaa qimugtemun

("he is carrying it on his back")

("he is loading it onto the back of the dog");

("he is carrying it on his back")

("carrying water isn’t hard with a yoke");

("he is carrying a backpack or something similar on his back");

("he is carrying it on his back") / atmiutaa qimugtemun

("he is loading it onto the back of the dog");

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(continued...)
girl was holding on to his packing straps.' (YUU 1995:93); Atmautqaq qacignarquq amsagkiurankallu uqiggenateng. ‘My yoke is easy and my burden is light.’ (MATT. 11:30); < atmag-taq

Atneq — atsiyar-

Atneq Cape Darby — near Golovin; cf. ater-

Atqataq figure of human hanging inside the elluanguq, a hoop used for special dances #

Atqesta namesake # atqestii ‘his namesake, the one named after him’; Nutaan tua-i caknqeq kenkataqellurkunqueggu tuqulleq, tauna atqestii cikiqanricuunku. ‘Yes, if they had really loved the departed, then they would never fail to give gifts to his/her (the departed person’s) namesake.’ (CAU 1985:106); < ateq-ke³-ta³

Atatr-, atr(ar)- (in NUN) to go down; to descend # atraatuq (a’ertuq in NUN) ‘he is going down’; atraara ‘he is going down it’ / atraartaq qullirmek ‘he is taking it down from the shelf’; atraatua qullirmek ‘he is bringing it down with him from the attic’; atraranermomi or atrarnginarmini while he was going down’; < ater-a-

Atrarun hair growth in fore ear; sideburn # NUN

Atrilingqʷ* ring finger # Y, BB; literally: ‘nameless one’; perhaps a calque from the Russian term for this finger; < ateq-ite-nguq

Atsaangluk black currant (Ribes hudsonianum) # K; < atsaq-?-ngluk

Atsaarluk aged mixture of greens and berries # Y; = acaarluk; < atsaq-?-rluk

Atsakutak salmonberry (Rubus chamaemorus) leaf and stem # NUN; < atsaq-

Atsalugpiaq cloudberry (locally salmonberry) (Rubus chamaemorus) # . . . akutellinillumi assircaarlluku neqningarlluku. ‘. . . she made Eskimo ice cream with great care, trying to make it tasty, adding in salmonberries.’ (MAR1 2001:6); LY < atsaq-pik

Atsarlluk tall plant with many smooth, rather thin, alternate leaves and berries on a long stem, which grows on grassy areas, possibly “watermelon-berry” (Streptopus amplexifolius) # NUN

Atsaruq false chamomile; pineapple weed (Matricaria matricarioides) # the state of the flowers of these plants serves as an indication of when cloudberries are ripe; also used for medicinal tea; < atsaq-uaq

Atsayagaq* raisin; dried currant; any small fruit # < atsaq-ya(g)aq

Atsiyuq mixture of berries and other ingredients such as sugar, fish eggs, flour, and seal oil, cooked to the consistency of thin pudding # Ilain atsiyuqelluku piatni aaniit qiulegmek atsiuriluni. ‘When her siblings asked her to make berry pudding, her mother made berry pudding with blueberries.’ (ELN 1990:43); < atsaq-liur-aq

Atsiyar- to go on a berry-picking trip, usually of several days’ duration # atsiyartut ‘they are taking a berry-picking trip’ / Tua-i atsiyarluta. . . . Atsag-gguq nautukiitnuq. Pelateklirtuq annat tua-i. Kuuliarkanek-ll’ imkunek cimurulkunek ayaulluteng, . . . Equtqatellutuq tamatum atsiyarviit tungii. ‘We began our berry-picking journey. . . . They say it was a place where salmonberries grew in abundance. The women began putting up the tent. They had brought some wood for tent stakes, . . . The area where they went to harvest berries usually didn’t have
any wood.’ (AGA 1996:176); Kiagumainranani-lu atsalugpiat pingata iqvarluteng, ilait-lu yuut atsiyaluteng. ‘During the summer when salmonberries are ripe, they pick them, and some people go on berry-picking trips moving from place to place.’ (PRA 1995*:461); < atsaq-li moving from place.

Singing

atuq useful thing # and atur- to use; to wear; to sing; to follow tracks, rules, but not people or animals # aturruq ‘he is using something; he is singing’; aturra ‘he is using, following, wearing, or singing it’ / atuuguq ‘it is a useful thing’; atuuta ‘he is singing for him’; mellgarani aturuq culuq ‘he is working with his curved knife’; pisqutet aturki! ‘follow the rules!’; aturnirquq ‘he is singing for him’; mellgarani aturluku ‘singing it’ / atuuguq ‘it is a useful thing’; atutaa ‘he is using, following, wearing, or singing; to use; to wear; to sing; to follow tracks, rules, but not people or animals # aturruq ‘he is using something; he is singing’; aturra ‘he is using, following, wearing, or singing it’ / atuuguq ‘it is a useful thing’; atuuta ‘he is singing for him’; mellgarani aturuq culuq ‘he is working with his curved knife’; pisqutet aturki! ‘follow the rules!’; aturnirquq ‘he is singing for him’; mellgarani aturluku ‘singing it’ / atuuguq ‘it is a useful thing’; atutaa ‘he is using, following, wearing, or singing; to use; to wear; to sing; to follow tracks, rules, but not people or animals # aturruq ‘he is using something; he is singing’; aturra ‘he is using, following, wearing, or singing it’ / atuuguq ‘it is a useful thing’; atuuta ‘he is singing for him’; mellgarani aturuq culuq ‘he is working with his curved knife’; pisqutet aturki! ‘follow the rules!’; aturnirquq ‘he is singing for him’; mellgarani aturluku ‘singing it’ / atuuguq ‘it is a useful thing’; atutaa ‘he is using, following, wearing, or singing; to use; to wear; to sing; to follow rules, but not people or animals # aturruq ‘he is using something; he is singing’; aturra ‘he is using, following, wearing, or singing it’ / atuuguq ‘it is a useful thing’; atuuta ‘he is singing for him’; mellgarani aturuq culuq ‘he is working with his curved knife’; pisqutet aturki! ‘follow the rules!’; aturnirquq ‘he is singing for him’; mellgarani aturluku ‘singing it’ / atuuguq ‘it is a useful thing’; atutaa ‘he is using, following, wearing, or singing;
aug'arissuun — augtur-

removing it’ / aug’arru ‘remove it, take it away!’; aug’qaa! or aug’q’al ‘get out of the way!’; Errurrauluki-lu mermek imirluki, keligluki, qallit qamkut-lu iluqliit aug’arluki. ‘After washing them, fill them with water, scrape their outer parts and remove their inner lining of it.’ (YUU 1995:60); pitengqerran aug’aqerluku ‘excused’ (neologism, legal term from Alexie et al. (1990)); the following are Catholic neologisms): aug’ar-i= augtur-i; aug’ar-iyaraq — augtur-iyaraq; aug’arite-; aug’arite- a aug’na-?; > aug’arissuun, aug’arite-, aug’ariyaraq; < PE av(v)ar-i-

aug’arissuun something used for removing things; eraser; stain remover # < aug’ar-i?-cuun

aug’arite- to forgive; to pardon; to ritually shake hands and kiss on cheeks in Russian Orthodox Church # aug’ar-i (he forgave); aug’arataa ‘he forgave him’ / assiilngumte g’arituq ‘he forgave’; aug’arluki (Russian Orthodox term, hands and kiss on cheeks in Russian Orthodox Church # augtur(aq*); red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) # = augtaar(aq*); < aug?-araq)

aug’tar- emotional root; > augtaqe-, augtarnarqe-, augtaryug-; < PY ay”tar-

augtaqe- to feel hesitant about acting toward; to feel inhibited by; to feel uncomfortable because of # augtaqaa ‘he feels hesitant about acting toward it, feels inhibited by her or it, feels uncomfortable with her because of what she has done’ / augtaqaa kevullerkaa imartulriim ervigissuutem ‘I feel incapable of lifting the full washtub’; Nutaan tua-i waniwa tuquniluten niiskunegtegen camkut curugtekdukemta nutaan tua-i waniw’ augtaquekenata nangyarturluia ullagciqkaiktuk. ‘When the ones down there that come around to attack us hear that you have died, they will come and wipe us out without being inhibited toward us.’ (QUL 2001:684); < augtar-ke-

augtarnarqe- to be inhibiting # augtarnarq ‘it is inhibiting’ / augtar-narqe-

augtaryug- to feel inhibited # augtaryugtuq ‘he feels inhibited’ / augtar-yug-

augtaar(aq* ) red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) # NUN, HBC; = augtaar(aq*); < aug?-ar(aq)

augtur- to take communion (Russian Orthodox term, basically) # literally: ‘partake of blood’; augturtuq ‘he is taking communion’ / augturcuun taqmak ‘communion dress’; Taringnarcautekluku imna augturyaraq makuni ilailni agayumacini. Iciw augtuqarraraiqeq sodium yun’erraat elicalarliit agayumacim alicerqutainek, tua-i-llu elicamegteki pinariameng nutaan augturcuun, taqerutut tua-i ilaucugnagariluteng. ‘For some of these Christians it helps one learn about taking communion. You know, before they take communion for the first time young people
study the Christian commandments, and when they learn them, they become ready then to take communion, they’ve become more able to participate like an adult.’ (CAU 1985:212); K; < auk-tur-

augurte- to get bloody # augurtuq ‘it is getting bloody’; augurtaa ‘he is getting it bloody’ / < auk-urte-

augyaq dark mole on the skin # < auk-urte-augyaq
dark mole on the skin # < PE a9u!ya3 (under PE a9u!); < auk-yaq

auk blood # auga ‘its or his blood’; auquq ‘it is blood’; Nutaan ullircamegteggu augetnek caqussayugnek piluteng auga caqulliniluku.

Tamakunek-gguq qayat tamarmeng pingqetullruut auget assigtarkaitnek. ‘After they cut it open they drain its blood into blood containers. Every kayak has vessels for the blood (of caught sea mammals).’ (YUU 1995:22); augglugmek avuluni ‘being a bloody liquid’; the following are medical neologisms: Augem NutNgAllrAN cuqii ‘blood pressure’; AugA quyigluNi ‘hypertension’; augglir-, augqe-, augtuar(aq), augtur-, auguqsuliq, augurte-, augyaq, aulir-, aulquq, aunrar-; < PE a9u!aukaq

crackers or bread eaten when one is drinking tea or coffee # Tua-i-llu yuurqamek angayuqaagket taukut irniatek aukanek masslirraarluki, saarralamek-llu kanverraarluki avqukcaarluki cikirluki. ‘When their parents drank tea, they gave their children bread after putting butter on it, sprinkling sugar on it, and dividing it up.’ (ELN 1990:5); = avukaq; < au-kaq aulir- to contain a lot of blood; to put blood in # aulirtuq ‘it has a lot of blood’; auliraa ‘he put blood in it’ / < auk-lir-

aulu, aullu-wa-i careful!; watch out!; don’t even think of it! # exclamatory particle; aulu! kaminiq uuqnarquq ‘watch out! the stove is hot’; Aulluliniiq tauna Qilagtam Atra. ‘That one, the late Qalagtaq, was quite a character.’ (CIU 2005:30); > aullutarr’u; = naullu-wa-i aullutarr’u be careful of it/him!; watch out for it / him! # particle < aulu?-?-optative auluq cooked meat # < auk-quq aulukaq ward; foster child; stepchild # < auluke-?-aq auluke- to watch; to care for; to tend; to have sexual intercourse with (man to woman) (euphemistic) # aulukaa ‘he is taking care of her’ / aulukuq ellminek ‘he is taking care of himself’; Aulukestengertungaitniluku yuullrani ellminek cali-llu makut uilingiaaat ayuqnalarniluku calirpagturluteng-llu ellmeggegnækaukengnaaqqameng. ‘(They) said that she wouldn’t always have someone to look after her when she was living on her own, and also (they) said that spinsters were generally poor and worked very hard when they tried to care for themselves.’ (ELN 1990:76); “Nulirqutek-qaa agtuucuunatek?” “Qaillun?” “Ayuquicurturciqamen.” “Qaillun?” Ullagaa nukalpiam nem qaingani. Ayumian-tang uum aulukekili. Aren qanruttuq pegcamiu, “Um tekstkan ayuquicurtuq waten pisqelluten. Irniangciqutek,” “You two are a husband and wife without any physical contact?” “How?” “I’ll demonstrate to you.” “How?” The young man went to her on the top of the house. And then and there he did it to her. When he released her he said to her, “When your husband arrives show him like I’ve instructed you. You, will get children.”’ (MAR2 2001:97); the following are neologism and other legal terms: aulukiyaraq ‘custody’; allakaukevkenaku aulukarkauluku ‘justice’; ellmeggegnækaukuskungnuteng ‘independent’; pinnitevkenani auluknarqellria (e.g., akiilngut, pikurlautet, allat-llu) ‘liability’; > aulukaq; < PY a(C)uluakaq aumaq, aumak ember; glowing coal; jade or other colorful stone (NUN additional meaning) # > aumargalnguq; < PE a(C)umak aumargalnguq dark red thing; maroon thing; dark bead with white inside; ruby stone # NUN; < aumak-ngalnguq aunnar- to bleed # aunnartuq ‘it is bleeding’; aunnaraa ‘it is bleeding on it’ / Tauna-llu kilineni aunnaraan aullingalluteng uterruteng aunnarrinyuumiilat, arturyagucani-llu aqjii. ‘Because that wound of hers was bleeding, they got very scared and went home since it wouldn’t stop bleeding and their oldest sister couldn’t bear it anymore.’ (ELN 1990:9); aunnarripicurlauteng, aunnarpagluni ‘hemorrhaging’; < auk?-; < PE a8un(a)jaa- (under PE a8uqy) aqqir- to gather scraps of wood # aqqirtuq ‘he is gathering scraps of wood’ / Caqerluteng unuakumi makyutarraruteng aanaateng alqita pia, aanita aqjiresqellruateng, “Cet’armun
auqumiar(ar)- to crawl # NUN; cf. aurre-
auquyyugte- to sneak up on something while in a crouching position # NUN; cf. aurre-
au- to gather; to collect bit by bit # aurtuq ‘he is gathering; to collect bit by bit’
auquyugte- to sneak up on something while in a crouching position # NUN; cf. aurre-
aurre- to crawl # NSU; < PE
auurrmar- of a baby; auurrmarluki ‘his child is beginning to crawl’
aurrmar-; < PE av(v)ar-}
auurraluki ‘his child has learned to crawl’
aurre- ‘he is beginning to crawl’ / aurraarallruuq ‘he is beginning to crawl’
aurraar(ar)- to begin to crawl # of a baby; auurraartuq ‘he is beginning to crawl’ / auurraarlluuq ‘he began to crawl’; < aurrar?-ar(ar)-
aurrmar- to crawl # NSU; < PE aður-
aurrmar- to crawl # < aurre-mar-
avair- for the sky to be clear and cloudless; to wipe clean (in EG) # avairtuq ‘it is clear’ / avaininguq ‘it is beginning to clear up’
Avunuki pilliniuq ella tua-i tanqigeqer-ani, avairluni quunirluni, nunaniqutun; ‘When he brought him out he saw that the sky was bright, clear and calm, and very beautiful.’ (YUU 1995:98); < ?-ir²-; < PE av(v)ar-
avaknir- for there to be a westerly wind # < ava(ni)-?
avalii1- to be lacking something # avalii1tuq ‘he lacks something’ / akinek avaliilami kiputesciigataa ‘he couldn’t buy it because he didn’t have any money with him’; Waniwa tua-i camek avaliinani, taагaам tua-i neqa’arneк calilllu espickaарneк, kenrrarnek-wa avaluirluni. ‘Now he lacked nearly everything, but he did have a bit of food, matches, and fire stuff available.’ (KIP 1998:7); < avaliq-i1-
avalii2- reason; justification; excuse; alibi # Kitak
avalin 1998:7); < avaliq-nte
avалиitex- to be lacking something # avalii1tuq ‘he lacks something’ / akinek avaliilami kiputesciigataa ‘he couldn’t buy it because he didn’t have any money with him’; Waniwa tua-i camek avaliinani, taагаam tua-i neqa’arneк calilllu espickaарneк, kenrrarnek-wa avaluirluni. ‘Now he lacked nearly everything, but he did have a bit of food, matches, and fire stuff available.’ (KIP 1998:7); < avaliq-i1-
avalii2- reason; justification; excuse; alibi # Kitak
avalin 1998:7); < avaliq-nte
avali3- to be lacking something # avalii1tuq ‘he lacks something’ / akinek avaliilami kiputesciigataa ‘he couldn’t buy it because he didn’t have any money with him’; Waniwa tua-i camek avaliinani, taагаam tua-i neqa’arneк calilllu espickaарneк, kenrrarnek-wa avaluirluni. ‘Now he lacked nearly everything, but he did have a bit of food, matches, and fire stuff available.’ (KIP 1998:7); < avaliq-i1-
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avalissaq. ‘I have enough; keep what you have for yourself.’ (AYAG. 33:9); < avaliq-ke²-

avalissaq, avalissaa reason; cause; justification; excuse # irniani avalissaq tuluq ayagyuniritoq ‘having her child as an excuse, she doesn’t want to go’; Tengrutung nallurrikengateng, yuullermeggi calteng, pilaqaasquteteng-lu tuvqakutekuliq qanrutkelluit elitnaurunun. Camek avalissaa’arpek’nateng, cali akingellerkameeggnek umyuarteqvenkateng. ‘Enthusiastically they generously shared, telling the students what they knew, what had happened in their lifetimes, their formulas for success. All this without any reservations or monetary considerations.’ (KIP 1998:iii);
< avaliq-?, avalissaq-n

avalitaq stringer above ribs of kayak # NUN

avaliguarkarairnqua* contraband item # < avaliq-u-arkau-nrite-nguq

avamiqaq tusk socket in walrus jaw # > avamiqair-
avamiqiiur- to chop walrus tusks from skull #
< avamiqiaq-liu-

avan area around (positional base); one of a pair of tassels on the sides of the piece of calfskin in the middle of a traditional Yup’ik parka # see avate–

avangcaq mask # Avangcamek tang auq’umek atellriq tangkuraqalleminni. Alingqerckaqlua murilkaaq. Cetamaungatut auq’kut ukinret pikani. Avangcarpall’er. ‘While I watched him, he put on a mask. I watched although I became very frightened. I think there were four holes up on top of it. It was a great big mask.’ (AGA 1996:54); Elitaqamegteki ataa tamakut yuurtuteng avangcalirluteng equgnek, caliuki canguaneq, ungungssireeq, makluaqan, tunturuaneq ca tamalkuan ungungssiq ayuq’iiluku, avangircluteng yuaraqliteng angutat ciisqumiggluteng. ‘Whenever they learned their songs they made dance masks of wood, they made images of mammals, of bearded seals, of caribou, likenesses of every animal, and using masks the men would dance kneeling.’ (MAR1 2001:24); NS, Y

ava(ni) (auqa(ni)) over there; then; in those days # extended demonstrative adverb avavet ‘to over there’; avatmun ‘toward over there’; avaken ‘from over there’; avaggun ‘through over there’; avani atsartangqertuq ‘there are berries over there’; Mikngami-lu ellangenraūrluami-lu

utaqinanermini umyuarteqengluni quill’ nunna angtacianek, nunam ngelii avani tangvagluku, ellait-llu kiimeng yuuyukluteng, ‘And since she was little, the dear little one had became aware of things very recently, she began to think of how big the land was, and, seeing the horizon extending out over there, she thought that they alone were the only people in existence.’ (ELN 1990:9); AVANI CIUQVANI ‘back in the old days’; the v in this word sounds like English “w” even for HBC, because it is in fact an interocciatal ungeminated ŭg, HBC writers may to use ŭg in their spelling; see aṅguna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > avakiri-

avallakar-, avallakarat-, avatmun, avate–; cf. avi-, avaliq; < dem. PE av-

avankuq son # HBC; cf. avaqtuaq, avayaq

avallakar- to fall on the side # < avani-lлаг-қар-

avaq cyst # < PE avda²-

avaqutaq son # a special vocative form, avaqtua (often as avaqtua-atu) ‘my son’, is used sometimes in stories even in some areas where rather than avaqutaq is not (now) used for ‘son’ and is therefore sometimes explained in the story; Atiin taum, nutaan atapiaran pillinia, avaqtaineq pilului, “Avaqutaa, kiteri, erkerpk qailun ayuq’luni unani impinguq pillerpenek qanemciqaa.” ‘His father, that is, his biological father, said to him, calling him his “avaqutaq”, “My son, please tell me what you did and how it was down there on the ocean today.”’ (QAN 1995:22); Piquerluni taųga-ll’ ati’ ikn’ qanlliniq: “Avaqutaa-atu, allaneten, aliayugcettevenqani.” . . . “Just then his father spoke from across there: “My son, take away the sadness of your visitors. . . .”’ (CEV 1984:85); Nernermek taq’ercamek atiin im’ qetunrani tauna tuqlullinia. Tamaani qetunrateng avaqtutamgeegnek pitulrullinomegteki ciuqyvaat. “Avaqutaa-atu uitavenak, qagken muraqameq aqvalluten net elatiitqe maqjivkarkut.” ‘When they got through eating, his father called his son. A long time ago the people of those days used to call their sons “avaqutaq”. “My son, be active and go get some wood from the outside of the houses out there and prepare a fire bath for us.”’ (QUL 2003:274); NUN, HBC, UK, EG (and elsewhere in stories as explained); > avaqtarkartaq; cf. avankuq, avayaq < PY avaqtuaq

avaqtarkartaq adopted son # NUN; < avaqtua-kaq-
avaryug—to feel uncomfortable about using someone else’s belongings

avautq bladder float; sealskin float; boat bumper

avatarpak bladder float; sealskin float; boat bumper

avate—to place pressure on the carotid artery; loosely

avataq bladder float; sealskin float; boat bumper

avataq 'he is pressing on his own carotid artery in order to pass out' for allegedly desirable effects; avataa 'he is pressing on her carotid artery / = evate-

avata (augata) area around positional base; one of a pair of tassels on the sides of the piece of calfskin in the middle of a traditional Yup’ik parka # nanvam avatii ‘the area around the lake’; qimugtenka uitalartut pelatka am avatii ‘my dogs stay around the tent’; Net-llu avataigun keneq kumarrluku ekuavkallinnit taqtaq nunat. ‘They lit fires around the houses and burned the village’ (YUU 1995:19); Tamana tua-i terr’a tanglleq there or to over there # Tua-i avatmun toward the entire area over there or to over there # Tua-i avatmun tanglleq nunapigglainaq augut-wa ingrit. ‘It looked like there was only tundra extending to the entire area over there and there were mountains in the distance.’ (ELN 1990:45); < ava(ni)-tmun

avaur—to forget; to forget to take (it) with one; to leave (it) behind accidentally # avauraa ‘he forgot to take it along’ / Tauna nukalpiq qanliniluni cavuggani-gguq avaulniaa. ‘That young man spoke and said that he must have forgotten his knife.’ (MAR1 2001:10); NS, Y, HBC, NUN, CAN, K; < PY ava(C)ur -> avaurilke-; avaurtar-

avaurilke—to be unable to get something out of one’s mind # avaurikaa ‘he can’t get it out of his mind’ / < avaur-i-ke

avaurtar—to be forgetful # avautartuq ‘he is forgetful’ / < avaur-tar

avayacilleq knot in wood # < avayaq-cilleq

avayaq branch; limb of tree; knot in wood (in NUN) # Qalemaq-llu curulirulunlu, ciunek napayagaat avayaitnek elliluni, tua-i-llu canegnek, taqngami-llu amineq curunek elliluni. Qalemaq arranged the sleeping gear, first she put down branches of little bushes and then grass and when she was finished she put out the pelts for sleeping.’ (ELN 1990:97); Cali nunam nunraineq kiaiq katurrluku, cat tamalkuan uqvgiaat-llu avasait qungalluku cungacemetlarluni uqemek egnerglu. ‘Also in summer they gathered the land plants, and they put away the first shoots of willows while they were green and added seal oil as a preservative.’ (MARI 2001:23); < ?yaq; > avayacilleq; cf. avanguq, avaguqaq; < PY-S avayaq

avayig—for weather condition or the like to make easier to see (than before) # Tua-i ayaginanrikuma inumek icuw’ maa-i waten tangerrmarqernertuaq gluni yaaqvaarnun pilalria assiileng’ermi apquetnek avayigqertaqluni. ‘When we’re traveling and, you know, it happens that one can see far in the distance even though it had been bad, that’s when we say it suddenly becomes “avayig-’.”’ (QUL 2003:724)

avellngaq* vole (Microtus sp.); locally, mouse # Y, NS; = avellngaq; < PE avallnaa

aveg—to divide in two; to halve # and avek half; half-dollar; person who is half Native # avegtuq ‘it split in two’; avgaa ‘he divided in two’ / avgumaq ‘it is divided in two’; avevgvingertuten-qa saaralamek? ‘do you have any sugar to spare?’; cikirnga avganek! ‘give me half of it!’; avvganek cikillruanga ‘he gave me only half of it’; iraluq avegtuq ‘it is the middle of the month, the moon is half full’; Tua-i taqtaq aatiita pitani ellirraraaluq pilunluni imina puckaq kavirliun caragyagmun-um caarkaitutelrullunikulu kiigang tua-i avga ellircelluku. ‘After he set down his catch their father said that a bear had messed around with
the barrel of cranberries and that they were down to half level.’ (ELN 1990:72); Avenrita Tallimaingit ‘one fifth of them’; > avgeteq- = avvingqerr-; avelqurpak, avengegciyaraq, avgute- = cf. avte-; aavangtak, avelngaq, avenqiag-, avnguq; < PE avay-

avgeteq- = to be emotionally pained; to be bereaved; to grieve # avgeteqquq ‘he is bereaved’ = < avkete-; derivation semantically unclear to compiler

avvingqerr- = to have enough of something to be able to spare or share some with others # avvingqertuq ‘he has enough to spare’ / aramek avvingqertuq ‘he has ash (for mixing with chewing tobacco) enough to spare’; Iriameng-llu aturiaat avvingqerraqata ikiutekaqluki ngelqaqestaitirnu. ‘Whenever their own children’s clothes could be spared they would give them away to whoever would fit them.’ (YUU 1995:52); < aveg-vik-ngqerr-

avelngaq* = vole (Microtus sp.); locally, mouse # Kaviarem um avelngaq pitaqengnaqu’urnauraa. Avelngaq unuaquaqan makiranaurtuq, neqkaminek anllercurluni. ‘This fox would dig them out from the mice’s food caches.’ (YUU 1995:20); < aveg-vik-ngqerr-

avelqurpak = lemming (Lemmus trimucronatus) # LI; < avelqurpak

avengegciyaraq = division (mathematical) # < avengegciyaraq

avenqiag- = to be impatient # cf. avel

avenrir- = to lose one’s spirit for life # Alingallaglunigguq pikuni avenriciugq; tuquerluni. ‘If it happens that one becomes terrified [in a certain way], he will lose spirit for life, and drop dead.’ (CAU 1985:107); Avenriutengani taum carayim, nulirqeqataryaaqellran. ‘The ghost, that person he had been going to marry, was beginning to sap the spirit for life out of him.’ (CEV 1984:50); < avneq-ir-

avgute- = to share with # ofen, though not always, referring to chewing tobacco; avgutaa ‘he gave her some’ / avgusngal ‘share (tobacco) with me!’; Kitaki imna nenguaqag tangerqaguavguskiiu. ‘All right, if you see our son-in-law, give him half (of this food). Very likely he has already run out of food.’ (YUU 1995:20); < aveg-te

avlqurpak

avirake-

avtiqarcte- = to sprain # avtiqarcetaa ‘he sprained it’ / < avqite-arte-cete

avtiqite- = to sprain; to get (it) out of joint; to dislocate # . . . tenganlgu iruan kangiakun avqitelluku ‘. . .punched him causing him to get it (his leg) put out of joint at the end of his leg (his hip socket)’ (AYAG. 32:25)

avir- = to brace a log against a door to keep it shut # Unaukami-gguq tang qavaraarlutek tupagyara’angnaquli tupagnaurtuq, ak’a yayirm tauna arnq catairuttellirninii. Amigkun-llu-gguq ansaangermi tua-i anesigianani. Amigtek avirluku analliiluni. ‘It is said that in the mornings after they had slept he’d try to wake up early but he would wake up to find that woman was already gone. Even though he tried to open the door to get out he couldn’t. Evidently when she went out she would tilt a log against the door to keep it closed.’ (KIP 1998:347); cf. avik, avir-
aviranarqe- — aviukaq

use it some day when you need help.’ (QLU 2003:404); < avira-ke-

aviranarqe- (a³giranarqe-) to such that one doesn’t want him or it around # aviranarquq 'it is something that one doesn’t want around, it causes discomfort’ / Tekicami nererraarluni, taum elautellran nalliinun qeterrluni encinerciarlliniuq. Qetercan tauna arnaq piciqangaalliniuq. Tua-ll’ tauna uinga pilliniuq, “Ca-mi pamna aviranarqa?” ’After he returned and ate he leaned against the spot where she had buried [the boy] and let his food settle. As he leaned back the woman was filled with dread. Her husband said, “What is it then, behind me that makes one feel uncomfortable?’” (YUU 1995:127); < avira-narqe

aviranarqe- (a³giranarqe-) to such that one doesn’t want something around # aviranarqtuq 'he doesn’t want something around’ / < avira-yug-

aviranarqe- to be clanging; to be noisy; to ring

avirlurte- to be clanging; to be noisy; to ring of bells # avirlurtuq ‘it is making noise’ / Piuraqerluni cakneq ilaita, arcaqerluteng inerquutekluku. ‘They didn’t hammer or chop when they were holding the Bladder Fest. Some of them strictly forbade noise and clanging, considering this very important when the bladders were hanging in the kashim.’ (CAU 1985:61); < avirlur-llag-a-

avirlurte- to be clanging; to be noisy; to ring of bells

avirayug- (a³girayug-) to not want something around # avirayugtuq ‘he doesn’t want something around’ / < avira-yug-

avirayug- to not want something around # avirayugtuq 'he doesn’t want something around'

aviraun (a³giraua) obstacle; hindrance # and avirate- (a³girute-) to be in the way # # avirautuq ‘he or it is in the way, blocking the way’ / avirautpiqnak! ’stop being in the way!’ / murmak una avirautnguq ‘this log is in the way’; < avira-?-n; < avira-?-te-

avirli- to make clanging and banging noises as one is doing something # NUN; < avirlur-li-

avirluqtaq bell # < avirlur-kutaq

avirluqtaq avirluqtaq avirluqtaq- bell # < avirlur-kutaq

avirlullag- to clang; to clatter # avirlullagtuq ‘it made a clattering sound’ / Kaugtuayuunateng-llu wall’u eqyuyuunateng nakacuulunem. Neppliagallerkaq avirirlullagallerkaq-llu inerquutekluku cakneq ilaita, arcaqerluteng qasgimi tuani nakacuut agallratni. ’They didn’t hammer or chop when they were holding the Bladder Fest. Some of them strictly forbade noise and clanging, considering this very important when the bladders were hanging in the kashim.’ (CAU 1985:61); < avirlur-llag-a-

avirlurte- to be clanging; to be noisy; to ring of bells # avirlurtuq ‘it is making noise’ / Piuraqerluni cakneq ilaita, arcaqerluteng inerquutekluku. ‘They didn’t hammer or chop when they were holding the Bladder Fest. Some of them strictly forbade noise and clanging, considering this very important when the bladders were hanging in the kashim.’ (CAU 1985:61); < avirlur-llag-a-

avirlurte- to be clanging; to be noisy; to ring of bells

aviralunavirluqtaq, and offering of food or water # avirluqtaqraarluteng tuana tuqumalria, natiinun avirluqtaqraarluteng tuana tuqumalria. ‘This was how he behaved all the time. He would spring up, getting out of its way. At other times he’d dash out going under its foreleg.’ (YUU 1995:12); Tua-ll’ i-llu qeckavrikvuku, aat-llu aviranarquilunem tauna tut’enriterarluni migpak canianun tull’uni. ‘When it jumped at him, her dad got out of the way and it barely missed her when it landed next to her with a thud.’ (ELN 1990:63); the v here sounds like English “w”, even for HBC, where writers prefer to use u in their spelling; > avisinqa-, aviu-; cf. aüina, avani

aviu-, aviuul-, aviuur- (in NS) to scream; to yell; tooller # aviuugq ‘he screamed’ / < PE aviu-

aviuqqaq offering of food or water # and aviukar-, aviukarte-, aviukaq- to make an offering of food or water (to the dead, to animals that one would catch, etc.) # aviukarteq ‘he made an offering’ / aviukaqaraq — neqarmek pukeskalluni wall’u merr’armek eg’arciyaraq cam tunginun tarneq cikirluku the practice of making offerings — taking a pinch of food or a little water and throwing it in a certain direction as a gift to a spirit of the dead.’ (CAU 1985:99); Tua-ll’ i-llu iluvucaametegggu aviukaqvikvuku tuana tuqumalria, natiinun teruanun-llu aviukaqaraarluteng nutaan qantam imaa naviyuku. ‘And when they brought it in, they would make an offering to the dead person, and after they made an offering by his feet they’d pour out the contents of the bowl.’ (CAU 1985:122); . . . piciryarangqelurruliinnameng
avnerq a felt presence of something immaterial; a ghostly humming noise coming from a corner of the house; shaman’s spirit helper (identified with a voice of the dead); shaman’s “other half” # . . . imarnitegnek pisqelluni tuunriluni. Imarnitegni arulallukek pirrarun’apetllini avnenti, “Waqa tua-i ella ayuqucirici tamana canrirtaqtaryaaquq?” ‘. . . he requested a seal-gut raincoat and then made an incantation. After waving his seal-gut parka around, he asked his spirit helper, “Do your surroundings seem to be okay?”’ (QUL 2003:504); < ?-neq; > avnir-; avenir-

avngulek balsam poplar (locally cottonwood) (Populus balsamifera) # . . . givvarwit waten tutemjangqetullruut imuni, avngulek man’a, qugniilnguq, inma ellepap, waten ak‘lirturamluni . . . ‘. . . back then the raised caches had ladders, a thick cottonwood log, cottonwood (another name for it) with notches carved into it for steps . . .’ (CUN 2007:80); NS, Y, HBC, NI, CAN, K, BB, NR, LI; < avnguq-lek; > avngulaq

avngulaq balsam poplar (locally cottonwood) (Populus balsamifera) sapling # < avngulek-aq

avnguq burl # Y; < PY avnuq; cf. avek; > avngulek

avnor- to take supernatural revenge through mental powers; to perform shamanistic practices using the voices of the dead; to conjure with the spirit of the dead # angalkuq avnirtuq allamun angalkumun ‘the shaman is conjuring revenge on another shaman’; Avniraqami qalgni arulallukek, canma-llu-gguq emyuggluni tuqelleq givvarli. ‘When he conjured he shook his seal-gut parka, and the dead one down below would make a muffled noise and come to the surface of the earth.’ (CAU 1985:106); < avneq-ir²-

avqaar(aq*) thin strip of wood for lashing material # < avte-?-ar(aq)

avquiqar- to go their separate ways # NS; < avur-?

avquq to divide into multiple portions # avquqaa ‘he is dividing it up’ / avququq ‘he is dividing something up’; Tua-i-llu aatiin tauna palurtarapak avquqaraqluku tamalkuita taukut ili ani naspaavkarluki. ‘Her father divided the big mushroom in as evenly as he could and let the whole family try it.’ (ELN 1990:29); < avte-qur; > avquiqar-
avte- to divide; to separate usually into two parts
# avtuq 'it divided'; avtuaa 'he divided it' / avvutaq 'he divided something to share with her'; avvinga or avcimauq 'it is divided'; tumyaratgun egleringinanemni malrugnun avvenregnun tekiskili 'while I was going along the road I came to a place where it forked'; avvluku 'dividing it'; avqaarluku (or avterraarluku) 'after dividing it'; avpailemmku 'before I divide it'; Tuaken kuik avtuq cetamaurrluni. 'From there the river divided becoming four (rivers).' (AYAG. 2:10); > avqaar(aq), avqur-, avvute-; cf. aveg-; < PE av0t-

avu- to supplement; to have bread with tea or coffee
# avuuq 'he is having bread with his tea'; avua 'he is adding something to it' / mermek avuu! 'add water to it!'; yuurqertuq avuluni kelipamek 'he is drinking tea, supplementing it with bread'; Puqlamun ekluki passiluki, enrit-llu qell'uki nuggqaarluki, tayarunek ingqiluki avuluki. 'They'd put them (needlefish) in hot water, mash them, squeeze the results to remove the bones, and add chopped mare’s tail.' (YUU 1995:61); = au-; > avukaq, avuyute-; < PE avu-

avukaq supplement, such as bread to be eaten with tea (especially in Y, HBC, NI, CAN, LK, and BB), or motor oil to be mixed with gasoline for a two-stroke engine # Unukumi tua-i maktuqamta camek cikiqerluta neqkamte÷ek, avukaquinernek wall’u assaliaquinermek carramek yuurqayuunata-llu. 'In the morning when we got up they’d give us very little food, maybe a little bread or pancakes, but not any hot beverage.' (YUU 1995:49); = avu-kaq

avukegcagte- to mix together with something
# Imkut-Llu call’ utngungssaraat papitussaayaarmalnguut, tua-i-gguq tuaten quunanek avukegcagtesqevkenata, inerqunqegenqtuitkuit. 'They forbade us to mix those round “mouse foods”, the ones similar to little beans, with sour things.' (KIP 1998:193)

avuluksagute- to become aware of a shaman intending to kill people # NUN

avungnak variety (different kinds) of food # NUN

avuquiir- to gather scraps of wood # avuqiirtuq 'he is gathering little pieces of wood'; = auqiir-; < avur-

avur- to gather; to collect bit by bit # avurtuq 'he is gathering things'; avurai 'he is gathering them' / Kiagmi melquruat naumaaqta, arnat avvullruut qemagguki-llu meungcugnnailingurmun. 'In the summer when tundra cotton was full grown, the women used to gather it and store it in dry places.' (YUU 1995:52); = aur-, > avuquiir-, avussak

avussak small driftwood # NUN; < avur-

avutatur- to place the blame on someone; to blame # NUN

avuyute-, avuute- to mix in; to join # avuyutuq 'he is joining in'; avuyutaa 'he is mixing it in' / isuumayagaat avuyutai akutamun 'she is mixing raisins into the “Eskimo ice cream”'; < avu-?-te3-, avu-?-te5-

avverqe- to divide (them) up one after another # avverqai 'he divided them up one after another' / <avte-rqe-

avvinga- to be divided in two # avvingauq 'it is divided in two' / <avte-ng-

avvute- to divorce # avvutuq 'he (or she) got divorced'; avvutaq 'he (she) divorced her (him)' / avvutuk or avvyutuk 'they got divorced'; avvusngauq 'he is divorced'; Taugaam picurlautengaqameng avvutullruteng. Allamek nullituraqluteng, picurlautessiyaagaqameng. Taugken elluarrluteng pikuneng, avvucuunateng aipaqsngaarkauteng. ‘Only if they had serious problems would they get divorced. They’d marry someone else if the previous marriage had too many problems. But, if they acted correctly they’d never get divorced, they’d stay together.’ (KIP 1998:191); the following are legal neologisms: umyuallguteklutek avvucaraq ‘dissolution (of marriage)’; umyuallgutkevkenatek avvucaraq ‘divorce’; avvutellrem aipallminun akiliutii ‘alimony’; < avte-te5-

ayaakutaq young boy #

ayaauq spear used to kill seals sleeping on the ice # Qamigautek, legcik-gga, anguarutekg-gga malruk, legcikuareq-gga, imkut-gga . . . ayaauqeng pitullrat maklaggsuutngutullret. ‘The kayak sled, the gaff, two paddles, the small gaff, the ones called seal spears — these were the tools for catching bearded seals.’ (WEB1); HBC; = ayauquq, asaaquq, asauquq

ayag- to leave; to go away; to depart # ayagtuq 'he left'; ayagaa 'he went away through it', 'he started it (from a certain point)' uncommon in the
ayaga - to travel around; to go here and there

kindling wood

is unwilling';

taking a person even though he

(legal neologism from Alexie et al.

'abduction',

1995:17); ayagaruciyaraq yugmek qessangraan 'abduction', (legal neologism from Alexie et al. (1990)) literally: 'taking a person even though he is unwilling'; < ayag-'a-; > ayagacuun

ayagaaraun kindling wood # NUN; < ayag1-?-n

ayagacuaq deck beam of kayak third from bow or from stern # see Appendix 9 on parts of the kayak; < ayagacuaq-cuar(aq)

ayagaq deck beam of kayak (other than the two-piece deck beams at the stern and bow) #

TUKERVIK AYAGAQ 'deck beam just fore or aft of the cockpit deck beam of a kayak'; see Appendix 9 on parts of the kayak; < PE ayayar (under PE ayay); < ayag-'aq; > ayagacuaq

ayagarta-q to leave or start suddenly #

ayagarta-tuq 'he left suddenly' / Nutaan uullaliniluku ipesnganrakun, cali-am igvarluku pitgaqatanrakun ayagartelliniluni.

Tuaten tauna tuntuyagaq qimagauralliniuq, pitgaqataryaaqaqani ayagartgaaluni. 'This time he approached it without being seen, but when he had it in view and was ready to shoot (with an arrow), it ran away. In that way the caribou calf would flee; whenever he was about to shoot it, it would run away.' (YUU 1995:92);

< ayag1-ar(ar)te-t-

ayagassuun wagon # . . . taitut ellitekluki

Atanermun ayagassuunnek. . . Atauciq qilakutalkek ayagassuun malrugnun ciuiqagtegnun tusngaluni, . . . . . they brought their offering to the Lord with wagons. . . . One covered wagon for each two leaders, . . . (NAAQ. 7:3); < ayaga-ssuun

ayagecissuun starter of an engine # < ayagcete-i-cuun

ayagcetaaq missionary # literally: 'one who was sent'; Qaneryaram Ayagcetaallra 'Missionary Service' (YUA 1945:66 & LIT 1972:33); < ayagcete-?aq'

ayagcete- to start (an engine, activity, etc.); to send away or send forth # ayagceta 'he started it, or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcecimauq 'he or sent it away' / massiinaq ayagcetesciigatuq 'the engine won’t start'; ayagcete-?

ayagyugluteng indicative but see examples with ayagluku below / AyAgAq

ayagyugluteng ta

ayalguteng starting (it)

indicative but see examples with ayagluku below / AyAgAq

ayaliqagtegnun tusngaluni, . . . . . they brought their offering to the Lord with wagons. . . . One covered wagon for each two leaders, . . . (NAAQ. 7:3); < ayaga-ssuun

ayagacuun skin boot, thigh-high with fur out; any other item used in traveling # < ayag1-cuun
ayagnir- beginning; start # ayagnera 'its beginning'; Ayagniqarraaq the Biblical book of Genesis # ayagmek particle; ayagmek — ayakutar(aq*) yaaqe-n 1990:22); < ayagneq-ir to begin again.' (ELN eggs and went down again getting fish eggs for chum, she took some fish . . . saying that she was ayagninqiggnaluni melugnek tegulluni, atranqiggluni nutaan naryarcetaarkanek aqvatniluni piluni, piliaqellruak. 'In the beginning God created Ayagniqarraami Agayutem ellarpak nuna-llu is starting'; ayagniraa 'he is beginning it' / < ayagnir-qar-rraar- 1995:46); < ayag1- beginning in what we said.' (YUU other having its about) people would get enemies and fight each other if we talked (about things we shouldn't talk ayagniraa 'he is beginning it' / < ayagnir-qar-rraar- 1995:46); < ayag1- beginning in what we said.' (YUU other having its about) people would get enemies and fight each ayagniraa 'he is beginning it' / < ayagnir-qar-rraar- 1995:46); < ayag1- beginning in what we said.' (YUU other having its about) people would get enemies and fight each ayagniraa 'he is beginning it' / < ayagnir-qar-rraar- 1995:46); < ayag1- beginning in what we said.' (YUU other having its about) people would get enemies and fight each
ayakut’e- to rest one’s face on one’s hand with the elbow resting on a surface such as a table # ayakut’uq ‘he is resting his face on his hand’; LI; < ayag2-?

ayalegte- to chase; to scare away # ayalegtaa ‘he is chasing away’ / Ta’uigaam, tamaku’ — pitaat malirqastai — taum kanaqlim, ayalegtaellii taum igurluk’ kanaqlak. ‘But then she saved the muskrat by dispersing the boys who were chasing it.’ (CEV 1985:60); HBC; < ayag1-?

ayallarminek milqerluku amigtek-llu ciimarmek . . . ‘She heaved her cutting board at their window and a stone at their door . . .’ (MAR1 2001:44); Arnaq-gguq-am cailnguq, ayallarminek ayuqulluku nukalpiamun ayuqekutaqaat. ‘It is said that a woman lacking one, living without a cutting board, is likened to one who is not a woman, and they see her as being like a man.’ (CIU 2005:192); = alassaq; from Aleut ahlayax̂

ayalua- to stagger # ayaluaguq ‘he is staggering’ / Akleng wangkuta tan’gaurlurni, tupagtaqakut egmian qavarningramta makluta ayalualuta ellamun an’aqluta. ‘Poor us boys; when he’d awaken us, even though we were sleepy, we’d get up and stagger outside.’ (YUU 1995:39); < ayalur-a-

ayaluqerte- to lose one’s balance # ayaluqertuq ‘he lost his balance’ # Pitgaqini ayaluqertelliniluni. Ayaluqertan uлагалуки pillinia waniwa tuqullinilria. ‘When he shot an arrow at it, it went down. When it went down he approached it and saw that it had died.’ (YUU 1995:92); < ayalur-qerte-

ayalur- leaning # postural root; > ayalura-, ayalungqa-, ayaluqerte-, ayalurte-, ayaluryug-; cf. ayag1-

ayalunnilnuni child # EG; < ayaniite-nguq

ayaniite- to be infirm; to lack stamina or will-power; to be unable to take adversity # ayaniituq ‘he is infirm’ / Maaten itertuq anuurlua tauna arnangiar, tauna anuurluani ayaniillruluni. ‘He went in and saw that his grandmother, that old woman, was more infirm than his (the other’s) grandmother.’ (MAR2 2001:17); < ayani-ite-, > ayanilnguq

ayani- to have stamina; to have endurance # ayaniuq ‘he has stamina’ / qenange’rmi tarrituq ayaniam ‘because he has stamina he is walking around even though he is sick’; Tava-llu-gguq tangerqaamu pia, “Waqaq! Naken piyit?” Ayaniokenani-gguq kiugaa, ilain-gguq aугкуt unitaat! ‘And then when he saw him, he said to him, “Hello! Where are you coming from?” Without stamina he answered him saying that his relatives had left him behind!’ (CAU 1985:38); > ayanilnguq; cf. ayag1-

ayaniilnguq child # EG; < ayanilnguq

ayaniite- to be infirm; to lack stamina or will-power; to be unable to take adversity # ayaniituq ‘he is infirm’ / Maaten itertuq anuurlua tauna arnangiar, tauna anuurluani ayaniillruluni. ‘He went in and saw that his grandmother, that old woman, was more infirm than his (the other’s) grandmother.’ (MAR2 2001:17); < ayani-ite-, > ayanilnguq
ayankuq — ayauquq

daankuq young child # Ayankuuluku
pessurnalutekaitan aavurutekeng’erpeggu.
‘He is a little child, and you won’t be satisfied
with him even though you’re having fun with
him now.’ (CEV 1985:85); HBC
ayaper- to lean on one’s hand; to support oneself
with one’s hands resting on something #
ayapertuq ‘he is supporting himself, leaning
on his hand’; ayaperaa ‘he is leaning on it with
his hand’ / note that when a vowel-initial suffix
follows this base, the semifinal e is not deleted, hence
its presence in ayaperaa (cf. also ellimer-, and
postbase -ler- as in teguler-) Nakacuum nalliini
ugna iteryaraq qaygimi atuyuunaku, camaggun
tauigaam. Cakmani mayuryarauluni, tuamtel-
l’ itraqluni pugluni. Avategni-llu’ ayaper-
lukkek nugluni. ‘During the Bladder Festival they didn’t
use the (regular) entrance in the kashim, but
rather a lower one. Out there there was a way to
come up, and they would come in emerging from
below. They went through supporting themselves
with their hands on the sides.’ (CAU 1985:70);
< PE ayap03- (under PE ayav-); < ayag2-;
> ayaperyaraq
ayapervik, ayaperyaraq kayak stanchion (centered
at side of coaming); one of the pair of timbers
at the entrance to the men’s communal
house (kashim) # Tugkaraagneng ukuk
ayapervengqerrlutek. ‘They (the two sides) had
hand supports of walrus tusk.’ (CAU 1985:70);
see Appendix 9 on parts of the kayak; < ayaper-vik,
ayaper-yaraq
ayara- to covet something; to desire something; to
be envious; to envy # ayaraq ‘he really wants
something’; ayaraa ‘she envies her’ / HBC =
ayari-; < PY ayari-; > ayarake-, ayaranarqe-
ayarake- to desire; to covet; to yearn to have #
ayarakaa ‘he really wants it’ / = ayarake-; < ayar-
ke-.
ayaranarqe- to be desirable # ayaranarquq ‘it is
desirable’ / < ayari-narqe-
ayarr’aq string used in telling string stories or
making cat’s-cradle figures # and ayarr’ar- to
tell a string story # NSU; = aarraq, airraq; < PE
ayararar
ayaruq cane; improvised temporary walking-
stick # and ayarur- to walk with a cane or an
improved temporary walking stick # ayarurtuq
‘he is walking with a cane’ / Maqartuq-gguq
qanikcaam akulli. Pikna-llu qulin ayaruminek
ayarungqerquni wall’u napamek ukiartaqluku,
ukimaurtelluku, epsalnguyailkutekluku. Tuaten-
gguq pikuni mecungengermi nengelvangraan-llu
qerrungaituq tamaa. ‘It’s warm in the middle of
the snow. Up above him with his walking stick,
or if has a stick (branch) for walking stick,
he should make a hole, penetrating it (the snow) so that he
won’t suffocate. If he does that even if he gets
wet and even if it’s very cold, he won’t freeze
to death.’ (YUU 1995:68); tulukAruum AyAruA
‘the constellation Orion or Orion’s belt’ (literally:
‘raven’s walking staff’); Akertem AyAruA
‘sun column’ (a meteorological phenomenon caused
by ice crystals in the air; literally: ‘the sun’s
walking-stick’); < PE ayaruq and aya(ru)virar;
cf. ayag2-
Ayaucaryaq Mountain Village # on the Yukon =
Asaucaryaq
ayaun1 thumb (LK, BB meaning); oar (HBC meaning)
# literally: device for supporting; Waten-gguq
nasaurluq arnartqaq aliumactuat ayautii
pugumavkarluku. ‘They say that when a girl
reaches puberty they would have her use mittens
with her thumb protruding.’ (CIU 2005:258);
= asaun; < ayag2-
ayaun2 fore or aft cockpit deck beam of a kayak #
= asaun2; < ayag2-
ayauquq spear used to kill seals sleeping on the ice
ayaur- to pole a boat # HBC = asaur-; < ayag-

ayeggsik metal blade or point barb of seal harpoon # NUN

ayemqar- to take a shortcut; to cut across # Kangiakun ua-i uatevtsegnegun qipnerkun amatmun ayemqarvetek kuigem mat’um iqua kanarciqertek. ‘Instead of following this bend, if you cut across you will reach part of this river.’ (QUL 2001:364); = asemqar-; < ayme-qar-

ayemqe- to break one after another # of relatively long, slender objects; ayemqai ‘he broke them one after another’ / Cagniimqurraq amitmun ayemqarvetek kuigem mat’um iqua kanarciqertek. ‘And when dawn came Cagniimqurraq was clubbing the graves, breaking the markers in half one after the other.’ (CEV 1984:43); Mecungluni-llu, canegtailkan napalegmi pikan, napayagaat kanarciqertek. ‘And when dawn came Cagniimqurraq was clubbing the graves, breaking the markers in half one after the other.’ (YUU 1995:68); < ayemte-rqe-

ayemtaaq shotgun that “breaks” in the middle for loading # BB; < ayemte-?-aq

ayemtaq snare # NSU; < atemte-aq

ayemte- to break; to soften (it) by breaking some of (its) fibers # of relatively long, slender objects; ayemte-i ‘it broke’ / Qavani ta¥ gaam ayimlluku makcara’arluni cangnaqutaqami ellminek nutaan . . . atu’urkamineq teqetetuuq. ‘In closing off one’s sleep and getting up early, when one tries hard he can complete for himself the things he’ll use.’ (QUL 2001:330); Qerrum Ayemnera a certain constellation (literally: ‘the break in/of the arrow’; English name not known to compiler); = asemte-, ayimte-; < ayme-te-2-; > ayemqe-, ayemtaaq, ayemtaq

aygunguaq plant type (species ?) # locally called “wild corn”; EG

aygur- to go against a natural force such as water current or wind # HBC; = asgur-; > ayguruaq

ayguruaq parka ruff # HBC < aygur-(ng)uaq

ayi- to be satiated; to get whatever one wants # ayiutaq ‘he is getting what he wants’ / maantelleq ayinaruq ‘by living here one gets what one wants’

ayimnga- to be ugly # Igvaaqtaaraaraa neviarcag. kegginaa ayimngaluni, carayiim amianek kumakiralarla, pukiartaqluni nerestainek. ‘As he slowly moved to view the girl fully, her face looked ugly and she was picking lice from a bear skin, plucking them off and popping them in her mouth.’ (MAR1 2001:78); NS

Ayimqeryaraq Kalskag # village on the Kuskokwim; > ayimte-?-yaraq from

ayimtaq skin that has been rendered pliant; break-action rifle or shotgun # < ayimte-aq

ayimte- to break; to soften (it) by breaking some of (its) fibers # of relatively long, slender objects; = asme-; < PY-S ayama-; > ayemqar-, ayemte-, qerrum ayemnera

ayme- to break in two # of relatively long, slender objects; = asme-; < PY-S ayama-; > ayemqar-, ayemte-, qerrum ayemnera

ayririq naughty child; mischievous child # HBC; = asriq

ayururtur- to bless # HBC; = asururur-

ayu, ayuq Labrador or Hudson’s Bay tea (Ledum sp.) # both plant and infusion; Nakacuut civuatni Aanituut. Civuamak anan, angutek malruk enet pulaluki. Cakma iternaurtuk aturturlutek. Civuagni una ena ayunung neqnircarluku elegcinaurtut. ‘Before the Bladder Feast they would hold the “Providing Mothers” celebration. First the “mothers”, two men, went through the houses. They came in out there singing. Preceding them people would make the house fragrant by burning Labrador tea.’ (CAU 1985:54)

ayu- to progress; to spread; to enlarge; to go farther and farther away # ayuq ‘it is progressing, spreading, enlarging’ said of a fire, rip, rash, a project, ice, etc. / ayutaq ‘he enlarged it’; eka ayuq ‘the fire is spreading’; unuaquaqan ayyurtuq ayallra ‘every day his travel progresses’ i.e., he goes farther along; < PE ayu-; > ayumian, ayunrir-

ayugesvik bearded seal (Erignathus barbatus) with red head #
ayugniugiq — ayuqenrite-

Bases

ayugniugiq pine grosbeak (Pinicola enucleator) # BB

ayugturute- for snow to melt faster around an object such as a rock during springtime # NUN

ayumian (and) then; (and) so; subsequently; consequently; for that reason; after that # adverbial particle; usually the first word of the sentence, or preceded by a "because/when" clause; Iternuk, ena man’a tangigcetakacagarluni, iqaitcakacagarluni ilua, nunaniqucacakacagarluni. Ayumian, qavaken qantamek aтратилуну ciugqerranun ellia akutamek irr’amlunу tan’gerpalegmek. ‘They, went in and saw that that house was very bright, clean inside, and pleasant. Subsequently she took a bowl from in there and placed it, full of crowberry “Eskimo ice cream”, in front of him.’ (YUU 1995:106); . . . maurlunu pillinia, urluvelq tamana uumiku ayakuni ayauqugulu, pitarkanek tangaalarlnuluni tuntuneq. Ayumian maurluran alerquallinia qall’ pissullerkaaneq, qailun-lllu urluvelq atullerkaaneq. ‘. . . he told his grandmother that next time when he goes out he wants to take that bow, saying that he’d seen caribou for prey. And so his grandmother instructed him how to hunt and how to use a bow.’ (YUU 1995:3); Elaturranun itqucami imarenguli. ‘When she came into the stormshed she pulled back her hood; she was tired. When her breathing eased, then she went inside.’ (YUU 1995:110); Tua-i-llu uksurluni uumek n.Allow niqamitun ‘he is fatigued’; ayunrir- . . . ciuqerranun ellia akutamek imarluni.

ayuq — likeness; copy # and ayuq- to resemble; to be like; to be alike; to be a certain way # ayuq ‘he is a certain way, it is like (something)’; ayuqaa ‘it resembles it’ / ayuqak ‘they, are alike’; mikelnguq ayuqagaa atamitun or mikelnguq ayuqaa aatani ‘the child resembles his father’; ayuquata getqamitun ‘she treats him as her son’; qailullu ayuqit? ‘how are you?’; qailullu ayuq ‘how is it?’ / ayuqaa ‘it is not like it’; tuaten ayuq ‘it is that way’; ayuqasalarga ‘it is almost like it’; ayuqeliuq ‘he is making a likeness’; ayuqeli ‘he is making a likeness of it’; ayuqait ‘it is unique, has nothing like it’; Maurlrun-llu enini elllii Elnguq irr’iqapiggluni qaraliaralegmek kaminiameq tuaten ayuqellriameq tangerpaaluamili. ‘At her grandmother’s house Elnguq was quite astonished because for the first time she was seeing a stove with decorations like that.’ (ELN 1990:7); Elpeci waten Yuut ayuqerinnalruaylukluni umyuarteq’ laryaqelluni. Angayuqamta-llu qalarut’ilruukut cnakeq ayuqicirtualuta. Piaqulta ella-gguq man’a pa’ertellriatun ayuqaput. Maa-i elpeci imumicitun ayuqenrirtuci. ‘You may think that people were always like they are now. Our parents used to talk to us earnestly telling us how we should be. When they talked with us they’d say that we are like a world, something checked on but briefly (i.e., our lives are short). Now you fellows are not like people were in those days.’ (YUU 1995:27); < PE ayuação; > ayuqekte-, ayuqeltassiigun, ayuqenrite-, ayuqlir-, ayuqniar-, ayuquciq, ayuquciite-, ayuquete-

ayuqekte- to compare or liken (it) to something # Kela’askamun ayuqekulluku yaqavun tanenrilamegtugu. ‘Looking at it close up they compared at it to something.’ (AGA 1996:106); < ayuqayite-

ayuqeltassigun, ayuqestassigun parable; comparison # Tua-i amllermek elicungcarai ayuqestassigutengqelartua ayuqeltassigutengqelartua uumek reservation-aamek. ‘Because I understand about “calling names”, and you don’t know about them, I have (for you) a comparison, illustrating it to you with a reservation.’ (YUP 2005:220); < ayuqete-

ayuqenrite- to differ # ayuqenrituq ‘it is not like (something)’; ayuqenrita ‘it is not like it’ / ayuqenrituq anngamitun ‘he is not like his older brother’; ayuqenrultigut ‘various differing things’; Elngur-am nalluvce elllii Elnguqamta-llu qalarut’ilruukut cnakeq ayuqietassigutengqelartua. ‘Eskimo ice cream’, in front of him.’ (YUU 1995:27); < PE ayuqaa; > ayuqekte-, ayuqeltassigun, ayuqenrite-, ayuqlir-, ayuqniar-, ayuquciq, ayuquciite-, ayuquete-

ayuqarte- to resemble; to likeness; copy # ayuqarte- to resemble; to be like; to be alike; to be a certain way # ayuq ‘he is a certain way, it is like (something)’; ayuqaa ‘it resembles it’ / ayuqak ‘they, are alike’; mikelnguq ayuqagaa atamitun or mikelnguq ayuqaa aatani ‘the child resembles his father’; ayuquatat getqamitun ‘she treats him as her son’; qailullu ayuqit? ‘how are you?’; qailullu ayuq ‘how is it?’ / ayuqaa ‘it is not like it’; tuaten ayuq ‘it is that way’; ayuqasalarga ‘it is almost like it’; ayuqeliuq ‘he is making a likeness’; ayuqeli ‘he is making a likeness of it’; ayuqait ‘it is unique, has nothing like it’; Maurlrun-llu enini elllii Elnguq irr’iqapiggluni qaraliaralegmek kaminiameq tuaten ayuqellriameq tangerpaaluamili. ‘At her grandmother’s house Elnguq was quite astonished because for the first time she was seeing a stove with decorations like that.’ (ELN 1990:7); Elpeci waten Yuut ayuqerinnalruaylukluni umyuarteq’ laryaqelluni. Angayuqamta-llu qalarut’ilruukut cnakeq ayuqicirtualuta. Piaqulta ella-gguq man’a pa’ertellriatun ayuqaput. Maa-i elpeci imumicitun ayuqenrirtuci. ‘You may think that people were always like they are now. Our parents used to talk to us earnestly telling us how we should be. When they talked with us they’d say that we are like a world, something checked on but briefly (i.e., our lives are short). Now you fellows are not like people were in those days.’ (YUU 1995:27); < PE ayuação; > ayuqekte-, ayuqeltassigun, ayuqenrite-, ayuqlir-, ayuqniar-, ayuquciq, ayuquciite-, ayuquete-
she was to collect sticks for firewood, began to look for and collect all sorts of different rocks.’ (ELN 1990:18); < ayuqe-nrite-

**ayuqlir-** to become like something # Watua tauqken tua-i catun imucetun qimugkauyartun ayuqlirtukut, maligarucukaarluta. ‘But nowadays we’ve become like little puppies, very, very easy to persuade and entice.’ (TAP 2004:20); < ayuqe-?

**ayuqniar-** to envy because of deprivation; to be poor # ayuqniartuq ‘he is envious, feels deprived compared to others, is poor’; ayuqniaraa ‘he envies him’ / Imumi avani tan’gurrallemteni angturingarcamta, ilamnek ayuqniarallruunga cakneq, kass’allarnek nurulianek, cakegciarianek-llu. ‘Back then when we were boys as we got older I envied my relatives very much for their eating store-bought foods and for their getting good new things.’ (YUU 2001:32); . . . uilingiataat ayuqnialarniluki calirpagturluteng-llu ellmeggnek aulukengaqqameng, ’ . . . saying that spinsters were poor and had to work hard to try to take care of themselves.’ (ELN 1990:76); < ayuqe-niar-

**ayuquciicaraq** confusion # < ayuquciite-yaraq

**ayuquciite-** to be confused; to be puzzled; to be bewildered; to not know what something is like # ayuquciituq ‘he is bewildered’; ayuquciitaa ‘he does not know about it’ / Kassuutelleq-wa qaillun ayuquciituk wii, taq’allarnek nertulianek, cakegciarianek-llu. ‘Without knowing what marriage was like we got married doing as we were told.’ (KIP 1998:153); < ayuqe-ciite-; ayuquciicaraq

**ayuquciq** what something is like; its condition; characteristic # aptellruanga qall’ New York City-m ayuquciande ‘he asked me what New York City is like’; Ciulirneret qigcikumaut nalluirinareqilrink qemanggastekngaceteng imumirpak qallun yuullerkam ayuquciand. ‘The elders are to be respected because they have preserved the knowledge of what life was like long ago.’ (KIP 1998:vii); QILAGMIUTAAT AYUQCIIIT ‘the virtues’ (Catholic term); < ayuqe-ciq; > ayuquciitutur-

**ayuqucitur-** to instruct; to show how; to teach # ayuquciturturaa ‘he is showing her how’ / Arnam ayuquciturturaa panini mingge/ermek ‘the woman is showing her daughter how to sew’;

_Ayuqucitutuk’lalqa_ cali qanruteknaluku piaqa wani. ‘I want now to speak also about what I was taught.’ (YUU 1995:32); < ayuqciiq?-

**ayuqute-** to treat (him in a certain way); to regard (him in a certain way) # irniarisitun ayuqutaa ‘he treated him like his own child’; ciunganitun ayuququeniraraa ‘he stopped treating me as in the past’; Tuaten tua-i ayuquetellruikut. ‘That’s how they treated us.’ (YUP 2005:56); < ayuqe-te-

**ay’utaq** hockey stick # and ay’utar- to play hockey # actually a traditional game similar to hockey; ay’utarutt ‘they are playing hockey’; E.W. Nelson (ESK 1899:337) states, “HOCKEY (ai-yu-tal’-u-g’it or pat-ku-tal-u-g’it) — (St. Michael). This is played with a small ball of ivory, leather, or wood, and a stick curved at the lower end. The ball and stick are called _pat-k’u-tuk_. The ball is placed on the ground or ice and the players divide into two parties. Each player with his stick attempts to drive the ball across the opponent’s goal, which is established as in the football game.”; < PE ayvutur--; cf. kal’utaq

**ayvailun** stabilizer # HBC; = asvailun; < ayvaitn-

**ayvair-** to stabilize # HBC; = asvair--; < PY-S ayvai--; < ?-ite--; cf. ayvair-

**ayvaite-** to be solid; to be stable; to be immovable # HBC; = asvait--; < PY-S ayva--; < ?-ite--; > ayvailun; cf. ayvair-
CA

ca in interrogative contexts: what?, in non- interrogative contexts: something # and ca- in interrogative contexts: to do what?; in non-interrogative contexts: to do something # examples from the nominal base: ca man’a agirta? ‘what is approaching?’; camek piyugcit? or cayugcit? ‘what do you want?’; casqessia? ‘what do you want me to do?’; camiungusit? ‘where are you from?’; calitenriciiquq ‘he won’t lack anything’, ‘he’ll have everything’; caacunguaq carved arts and crafts item # NUN; = caacuquin- < caacuqu-li-

caacuk bad person; amoral person # Tua-i mikelinguuum man’a caacuurtellerkkaa taaı̂gaam uluryanarquq, arcaqalriaruqu. . . . Tuaten-gguq tamana aturluku anglicariyaaqekunek irniararq tauna caacuurtiiquq teglengarlun, iqlungarlunl, ca tua-i aturyugluku ellminek pingkuni. ‘The possibility of a child becoming a bad person is very serious and reprehensible. . . . ‘If one uses that (means of discipline) to raise a child, he or she will become a bad person, a thief, a liar, and will follow the same path when he begins (to raise his or her own children).’ (YUP 2005:48-50)

caananeq kayak side-stringer # . . . qayillrani apqiitnek caaganri elliluki tamakut tamaa-i cayurarit; makut ayagyuangermeng nemtuit tamaani, wagg’uq nemertarluteng. . . . when he was making a kayak he fastened the so-called stringers to the ribs; even though they were young men they did the lashing.’ (YUP 2005:48-50)

caanagite-, caaagiite- to be restricted from engaging in certain activities due to death, first menses, miscarriage, or childbirth; to practice rite-of-passage abstinence # Tua-i-gguq inerquutngullruq caagnilluni kinga iverngaunani tuani. ‘It’s a warning for anyone being under ritual restriction not to wade there.’ Tua-i-gguq paalraayiit tamakut waten tamaani caaagtellriit; dagttellriit tamana aturluku anglicariyaaqekunek irniararq tauna caaagtellriit teglengarlun, iqlungarlunl, ca tua-i aturyugluku ellminek pingkuni. ‘The possibility of a child becoming a bad person is very serious and reprehensible. . . . ‘If one uses that (means of discipline) to raise a child, he or she will become a bad person, a thief, a liar, and will follow the same path when he begins (to raise his or her own children).’ (YUP 2005:48-50)

caanagite-
caagnitellirit inglukaqluki. ‘Those “paalraayiiit” (a certain type of legendary creature) picked on people under ritual restriction; . . . Because they (the “paalraayiiit”) were mountain creatures when people were practicing rite of passage abstinence, people under ritual restriction were warned not to go there (to the mountains). It wasn’t just them (the “paalraayiiit”) but the “ircenrra” (a certain type of legendary little people) were also enemies of those under ritual restriction.’ (CIU 2005:78)

calaq shortening; lard # NSK, HBC, NI, NUN; from Russian čálo (sálo); = saalaq

callivik trash can; slop bucket # NUN

camirte- to be disappointed; to be saddened #

canginar- to waste; to play around with #

cangiar- to do something without achieving any results #

canguaq- to waste; to play around with #

cangaq something not to be taken seriously; arts and crafts item (NUN meaning) # and

canguar- to waste something; to act without serious purpose; to engage in hobby activity #

canguartuq ‘he is wasting something’ / < ca-?-uaq; (the second a here is probably not a suffix, but rather is present because ca is monosyllabic);

> caanguaq-

caanik, caanik kettle # . . . kenirrsuun kumarrluk’, caanik-ll’ qallangkan ilaaita-taag’ nipluki, una uqurkaarteng aninquurluku. ‘. . . they light the campstove, bring the kettle to a boil, and right away turn it off to conserve fuel.’ (CEV 1984:37); from Russian чайник (cháynik); = cainik, saanik

Caapaniq Japanese (person) # Maa-i cam iliini naaqitulriaci Kass’ at anguyallirinæk wall’u tayima Caapanit piciatun. ‘Nowadays, at one point or another, you have read about the white people or the Japanese going to war.’ (QUL 2003:610); Tua-i kan’a angun tangilemni tuar tang kanani Caapaniq. Kegginaa tua-i qakimaluni. ‘That man that I saw down there looked like a Japanese. His face was all pale.’ (CIU 2005:352); from English ‘Japanese’ (with “s” treated as the English plural) or ‘Japanese’

caraat five-year feast # (?)

Caarilluk Shageluk # Athabaskan village on the Innoko River

carilluk white alder (Alnus sp.); < caarin-lluk

carin white alder (Alnus sp.). < ?-n; > caarilluk

carakitutur- to mess around; to do things that aren’t socially approved; to not have anything to do #

carakaituq ‘he is messing around, etc.’ / carakaitutukkaa ‘he’s messing around, etc., with it’; Ellii-Illu piteksailami carakaitungluni Turpluk-Illu cangiqlenruan Mikellami ualagluki cimicugluki elakamek . . . ‘And because she hadn’t caught anything she started messing around, and when Turpak caught more than Mikellaq she went to her wanting to exchange fishing holes . . . ’ (ELN 1990:70); < caarkaq-ite-

carakaq chore to be done # carakituq ‘he has nothing to do’; Nererraarluteng angutek ayiignek ellii carakairucami Qalemamun elingcungqaasqelluni iganek. ‘After they ate when the two men left, since she had no more chores, she asked Qalemaq to start teaching her the letters.’ (ELN 1990:87); < ca-(ar)kaq; > caarkaitur-

caralaq sugar # . . . kass’allartutullruukut tamaani, mukaameng, caayumeng, iliimi-ll’ carralameng . . . . . . we used to eat white man’s food, flour, tea, and sometimes sugar . . . ’ (CEV 1984:38); from Russian caxap (sákhar); NS, LY, HBC, NI, NUN; = saaralaq

caarilquq treeless country # NUN

carlluk dust; dirt; lint; transgression; evil; evil spirit; sin; debris; brush (plants) # Taqsuairucan tauruk teguluku evcualliniak, tua-i cararllugmek kanvelliniuq. ‘When he had rested they took him and dusted him off and he shed the dust and
caarrliqe- — cagi-

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debris.’ (YUU 1995:99); Naugicícuq caarrlugnek cukilananek-lu, nerlarkaugarutener-lu yuilqum naunrainek. ‘It will bring forth thorns and thistles, and you will eat of the plants of the field.’ (AYAG. 3:18); TaNqilriim Mary-am caarrluunani pirterlira ‘Immaculate Conception’ (Catholic term) = carrlug; < ca-rrlug; (the second a here is probably not a suffix, but rather is present because ca is monosyllabic); > caarrliqe-

carilgqe- to menstruate # Y; caarrlug-iqe-

catru paraq # Naugiciquq caarrlugnek

cavte-ar(ar)te-uaq caavtaar- to feel or touch intentionally with one's hand # caavtaa 'he is feeling it' / = cavte-, savte-; > caavarrnguar-, caavtaar-; < PE cav0t-

caciirte- to be idle after being busy hunting or doing other activities # NUN

caciitevkar- to be disappointed # caciitevkurq ‘he is disappointed’ / NUN; < ca-ciite-vkar-

cacungui- to carve # cacunguiguq ‘he is carving’ / NUN; = caacungui-; < ca-cuk-nguaq-li-

cagarcite- to be busy working # HBC; = yagarcete-

cagg'inani '(it) having nothing'; . . . avatii yuvriaryaaqaa cagg'itqapiggluni . . . she searched its vicinity in vain; there was absolutely nothing around.' (MAR2 2001:92); NS

cagg'ite- to have nothing # cagg'inani ‘(it) having nothing’; . . . avatii yuvriaryaaqaa cagg'itqapiggluni. ‘. . . she searched its vicinity in vain; there was absolutely nothing around.’ (MAR2 2001:92); NS

caggluk wormwood (Artemisia sp.) # NSU; = caiggluk; < ?-rlluk; < PE caðay(ii)

cagi- to lose (something small); to get lost (of

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and or courage’ / < cace-kite-

cacett- fortitude; strength; courage; self-confidence # dimensional root; > caceskite-, cacetu-; = cas-, taces-; cf. cayaq; < PE tata

cacetu- to be strong; to be stable; to be brave; to be unwavering; to be self-confident # cacetuq ‘he is unwavering, strong, stable, brave, self-confident’ / < cacet-tu-; > cacetuqun, caceturi-, caceturqaur-

caceturqun something on which one depends; inspiration; source of encouragement; source of moral support # caceturqutetekai Qaneryarat ukveqngamik ‘he uses the Bible for support because he believes in it’; Tua-i tang waniwa nallunrilkevcia, caceturquteku’urgyqaqvecia-li’ qessayuunii elpecerii makut tuunraaraanka tukninruata. ‘Now look here, you know me well, whenever you want to use me as a source of support, I am willing because these spirit helpers of mine are more potent than you all.’ (QUl 2003:494); < cacetu-?

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caciirste- to be idle after being busy hunting or doing other activities # NUN

caciitevkurq ‘he is disappointed’ / NUN; < ca-ciite-vkar-

cacungui- to carve # cacunguiguq ‘he is carving’ / NUN; = caacungui-; < ca-cuk-nguaq-li-

cagarcite- to be busy working # HBC; = yagarcete-

cagevqar- to shove (off or over) # NUN

cagg'ite- to have nothing # cagg'inani ‘(it) having nothing’; . . . avatii yuvriaryaaqaa cagg'itqapiggluni. ‘. . . she searched its vicinity in vain; there was absolutely nothing around.’ (MAR2 2001:92); NS

caggluk wormwood (Artemisia sp.) # NSU; = caiggluk; < ?-rlluk; < PE caðay(ii)

cagi- to lose (something small); to get lost (of
caginraq* — caiggluk

something small) # NUN
caginraq* pelt of caribou taken just after the long winter hair has been shed in spring # Tua-igguq tautuk arnat akilliniriiq, taqumeng-llu qasgilluki. Tua-il-igguq imna caginraa teguluku nukalpiartam. Tua-ll-igguq nukalpiartam tuana arnaq nuligluku. ‘And those women made a parka, and when they were done they brought it to the kashim. And the strangling young man took the prime caribou pelt (parka) (for his bride). And he married that woman.’ (GRA 1901:286); < ?-nraq; < PE cayyâr (presently PI)
cagiq starry flounder (Platichthys stellatus) or arrowtooth flounder (Atheresthes stomias); sand dab (Cithatichthys sp.); halibut (Hippoglossus stenolepis) (NUN meaning) # = sagiq; from Aleut cayîX
cagmak mucus; phlegm from mouth # cagni-; elngurtuq ‘his mucus is thick’; cagni-muq ‘he has a cold with excess mucus in his nose and throat’
cagmar- to lose; to misplace; to be lost; to foolishly expend; to squander; to waste # cagmartuq ‘it is lost’, ‘it is lost’; cagmaraa ‘he lost it’ / cagni-; < PE ci9ama (3)- saving lots of money.’ (GET (that is, not wasting) your house by weatherization, will result in your . ‘An improvement of cagmanricecciiqaaten akinek assircallran mat’ukan umcigciyarakun amllernek (GRA 1901:280–281 & PRA 1995:453); Nev’et it? Quickly, where you lost it, search for it!’ ‘The grandson kept an easy pace. However, that mighty man was already exerting himself fully.’ (NAA 1970:9); NS, Y, HBC
cagpaaluk long roots of a tree trunk # NUN
cagqralriit three in cards # NI; < cagte-; cagpaaluk # long roots of a tree trunk # NUN; cagte2-; cagpaaluk # long roots of a tree trunk # NUN

cagte1- to scatter; to spread out; to be in disarray # cagtug ‘it is in disarray’, ‘it is spread out’; cagtaa ‘he is spreading it out’ / Tagucamiu qasgimun kiavet egkumun kuv’llia aqlit’rugarnek imarluni, cagtaa ‘When he brought it up with him to the kashim he spilled the content in the back of the room, it contained lots of earrings, and he strewn them out.’ (MARI 2001:66); = cagta-; < PE ciɗay-; cf. cagta
cagte2- to stretch one’s arms; to raise one’s hand; to engage in hand-to-hand combat; fight # cagarrvikaa ‘he extended his arms to her’; HBC, NUN; = yagte-; > cagnirqu, cagnite-1; cf. cagner-
cagnirqu, cagniun (NUN form) cross-lashing holding the sinew backing onto the body of a traditional bow; handle to pull seam tight on kayak skin # < cagni-rqe-1, cagnite-1

cagnite-1 to tighten # cognize ‘he tightened it’ / cognite aas’ani ‘he wound his watch’; Nayagani pillinia, ‘Kiik’ patagmeq cingigkineq cagniululeqek.” Aren, nayagaan tua taun cingignu cagniululeqek. Tua-qaqevluteng ayakalliniut. ‘He said to his younger sister, “Hurry up, quickly tighten your bootlaces.” And so his younger sister quickly tightened her boot laces, and then they took off running.’ (QUL 2003:472); < cagnite-2; > cagnirqu
cagnite-2 to work harder or put effort into what one is doing to make up for lost time; to exert oneself fully # Tutgar’a-urluq-igguq tuaten tua aqvaqksuaqtaqili. Tauna-igguq tajigen ak’a-igguq cagnitengkii anguqtall’er tauna. ‘The grandson kept an easy pace. However, that mighty man was already exerting himself fully.’ (NAA 1970:9); NS, Y, HBC
cagtaa fishing line # HBC; cf. cagte1-, cagte2-; cagtaa fishing line # HBC

cagtai. ‘When he brought it up with him to the kashim he spilled the content in the back of the room, it contained lots of earrings, and he strew them out.’ (MARI 2001:66); = cagta-; < PE ciɗay-; cf. cagta
cagtai to stretch one’s arms; to raise one’s hand; to engage in hand-to-hand combat; fight # cagarrvikaa ‘he extended his arms to her’; HBC, NUN; = yagte-; > cagnirqu, cagnite-1; cf. cagner-
cagtageekatuk # village on Norton Sound; < ?-lek

caguyaq semi-conical bentwood hat # NUN; from Aleut cayuðaX “visor”
cagiuluk wormwood (Artemisia sp.) # used as a
general medicine in a brew made from the leaves; also used for steam bath switches; Tua-i-gguq tauna nasqurruti Taglangaam, . . . , nangyun-gguq evcugluku caiigggluk wani, nangyun evcugluku.

‘. . . Taglangaq used the wormwood headdress to ward off sickness. She was trying to shake off the sickness in her body.’ (TAP 2004:73); EG, Y, NSK, HBC, NI, CAN, UK, NR, LI; = caggluk; < ?-rrluk; < PE ca903(i3)

cailkakuaq child of unwed mother # BB; < cailkaq-kuar-

cailkakuar- to go overland, not following a trail # cailkakuartuq ‘he is going off the beaten path’ / < cailkaq-kuar-

cailkaq anywhere non-specific; tundra; ground; floor; somewhere (or someway) other than the normal # cailkaq man’a nenglirtuq ‘the ground here is cold’; . . . kiarrluni at’arkaminek piuq keglunrem amia cailkami . . . uitalria.

‘. . . looking around for something to put on she noticed a wolf’s pelt on the ground . . . lying there.’ (ELN 1990:80); Ellii tua-i peggluku, cailkami aqvaqurnaluni ‘He released it so that he could run alongside.’ (QUL 2003:472); Ayagaaqlutek tua-i maaken cailkamek tuntunek tuaten ayagaqamek pitaqlutek. ‘They began to travel around from here, and from the tundra they would get caribou whenever they went out.’ (ELL 1997:78); Ta¥gken maligeskuvkek qanellrak tamalkuan, cailkaungraan aanakenrilngerpegu, inerquasten alerquasten-llu maligtaquuralaqvvgu, elluarrluten nutaan ayagciquten. ‘But if you follow whatever they say, even if she’s not specifically your mother, if you always follow the one who instructs and admonishes you, then you will go the right way in life.’ (QAN 1995:338); CAILKAKUN YUURTTELLEQ ‘child of unwed mother’; < ca-ite'-kaq; > cailkakuaq, cailkakuar-

caimik liver #

cainiguaq, cainiguuaq teapot # < cainik-uaq, caiiiiik-uaq

cainik, caiiiiik kettle # from Russian чайник (cháynik); = caanik, saanik; > cainiguuaq

caitqapik absolutely nothing # adverbial particle; Tua-i-gguq tua uksurpk, uksuarpak camek pitenrilguq caitqapik. ‘He said that all fall and winter he didn’t catch anything — nothing at all.’ (QAN 2009:430); < ca-ite’-qapigte-

cakaar- to disregard; to pay great attention and respect (meaning in BB) # cakaaraa ‘he is disregarding it’; ‘he is paying attention to it’ (BB) / alerquutii cakaara ‘he is disobeying her precepts’; kenekngamiu cakaaraa kiingan panini ‘because he loves his only daughter he is watching over her closely’ (BB); Taum tua-i imum, mallukestellran, tua-i cakaarluku nat’arinek-llu teguvtevenani uniteitilliluku tauna beluga-rpall’er. ‘The person who had found this carcass let it be without taking any part of it, he left that great big beluga behind.’ (ELL 1997:266)

cakaitur- to be uncertain as to what to do # cakaiturtuq ‘he is uncertain as to what to do’ / Piluku-llu uyurangniluku, cali-llu anglikan aipaqlarciqniluku aquigaqan Irr’aq, cakaiturnganani tua-i kinguqlinga’arcami naken piciiilngurmek. ‘She told her that Irr’aq had gotten a younger sibling and when it grew it would keep her company when she played, and Irr’aq appeared uncertain as to what to do since she’d acquired a sibling who seemed to have appeared from out of nowhere.’ (ELN 1990:103–104); < ca-kaq-ite’-ur- (?)

cakanir- to change; to be affected by what has happened or what has been done to one # cakanirta-kiq ‘what does he have to gain by it?’; Mak’ussaaraat-ll’ maani, anglaninaglaqinilalrci, mikelenngurmeng-kiq cakanirnaluci anglaninagaqatessi? ‘You ugly people, who have been amusing yourself, how could you be affected by a child, adding to your pleasure?’ (CEV 1984:87); very often with a negative postbase and so meaning ‘to not change; to not be affected’: cakanirnuq ‘it didn’t change’; Umyuarteqluni iqlungaicukluni, cakanirpek’nani qanrutengraani cali makcaraarluni kiarquralallinia. ‘Thinking he wouldn’t lie to her, even though she’d been told otherwise, she did not change her mind, and continued to get up early to look for him.’ (YUU 1995:26); Tua-i-llu qerrutenglliniami keggutai-llu kavcagtengluteng, ilain-llu ulivsiangraatni cakanirpek’nani. ‘And so because she was getting cold, her teeth were beginning to chatter, and even though her family members put more blankets on her, she wasn’t affected.’ (ELN 1990:4); Tamana-llu alerquun maa-i cakanirsaunani. ‘And that law has not changed to this very day.’ (AYAG. 47:26); < ca-kanir-
To become suitable for making things; to have potential  

And when the tide is down the men go out with saws, tool and axes looking for (drift)wood that is suitable for making things.' (PAI 2008:244); cakarnir-qi:- cakarniirute-; cakarniite-

to become unsuitable for use; to become good for nothing  

The entire land will become a wasteland, covered with readily inflammable material (sulphur) and salt; . . .' (ALER. 28:23); cakarnir-i:rute- cakarniite-

be unsuitable for use; to have no potential  

They say that a person may be good to look at on the surface, but his interior may be rotten, have no potential, . . .' (YUU 1995:81); cakarnir-ite-

to work hard  

First when the white people came they started drinking tea. However, they didn’t really care for the tea.' (YUU 1995:27); cakite- 

to cut out a piece of something; to plane (wood)  

Although his father-in-law had treated him badly, he did take revenge, but rather responded with goodness.' (YUU 1995:22); cakiraq; cakiak

sister-in-law or brother-in-law in the sense of sibling of one’s spouse, not the spouse of one’s sibling 

Her husband did not cut any wood back then when their axes were those chopping devices called adzes.' (MAR1 2001:54); cakime-

to chop; to cut with an ax or adze  

getting that adze of his she used it to cut the pieces of wood making frame members for its (the kayak’s) interior.' (QUL 2003:115); cakite-n
to tan skin by scraping it  

Her husband did not cut any wood back then when their axes were those chopping devices called adzes.' (MAR1 2001:54); cakime- 

to tan skin by scraping it used with tanning board  

skin scraper # HBC, NUN, NS; cakivcissuun, cakivquun, cakivun; cakivun

tanning tool blade used with tanning board  

tanning tool blade # NUN; cakivcissuun, cakivquun, cakivun; cakivun

tanning tool blade # NUN; cakivquun

to cut with an ax or adze  

to cut with an ax or adze  

to cut with an ax or adze
cakma(ni) — cakviur-

**cakma(ni)** downriver; toward the exit; in the front room # Tua-i-il’ unuumainaranrani uitaqertelluku cakemna amigmek yuuniyaarlirangliniluni cakma. Aren tua-i cakma taringyaagoon’ermiut, uiysukluuku ping’ermiut ikirucuuminak uikrutenritnikuluik!’ ‘Sometimes during the night while she was waiting, someone out there began groaning just outside the door. Oh dear, though she seemed to recognize that person out there, and although she thought he might be her husband, she didn’t want to open the door for him; she did not open it for him!’ (QAN 1995:280); Nutaal-llu tua-i kelucairissuun tauna tegurarraaluku tegukuvgu ayagciqelriatek uatmun. Cakmani nakirnerem iquani, iqugyartuny pulayaranek unukek tekiskuvkvet atu’urluki kelutmun ayakarluutek anqerciutek carr’ilqaq kan’a, gukaani-wa nek’egtaaakacagq lavgakaarluuni. ‘After you take that key, take it and go downriver. In the area downriver at the end of the straight stretch of river, nearly at its end, when you reach a trail through the brush follow it inland and you will emerge, and there will be a clearing down there and in the middle a beautiful house.’ (QUl 2003:36); obscured demonstrative adverb; see cakemna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE cak0m-

caknaa- to labor hard; to strain physically, emotionally, in illness, etc. # caknaaq ‘he is straining’ / Caknaaluni cayaqurluni ipugartaa nasquuyuk . . . ‘Straining hard finally he cried up a skull . . .’ (MAR2 2001:33); < cakner-a-

cakneq very much # adverb; quyana cakneq ‘thank you very much’ / Cakneq, cakviur-, cakete-

cakner- to struggle to function # said of machinery, or of a person who is ill, or carrying a heavy load, or struggling not to laugh, etc.; caknertuq ‘he or it is having a hard time’ / massinaaq caknertuq ‘the motor is struggling to run’; > caknaa-, caknernarq-; cf. cakneq, cakviur-, cakete-

caknernarq- to be difficult; to cause difficulties # caknernarquq ‘it causes difficulties’ / Ella-Ilu nengliirtura’arqan caknernarquuq qamigalleq cikuyugaqan. ‘Whenever there is extended cold weather and the water starts to freeze it makes it hard to hunt seals by sled.’ (YUU 1995:20); Maurluulleq caknernarquaat elpeceurn tutgaramtequm, nisangaranitaqavci maurumeqegnek. Taugaaam cali quyanaqluni. Tutgaraal caknernarquq malqutagntenitaqameng maurumeq qanruyuutitnun. Caknernarquq iluteqnaqluni, anqnetnaqluni. ‘Being a grandmother can be made difficult by you, our grandchildren, if you don’t heed your grandmother. However, it still makes one thankful. Grandchildren can be difficult when they do not follow their grandmothers’ precepts. It’s difficult, and makes one sad, unhappy.’ (KIP 1998:57); < cakner-narqe-

cakngarkaqaq task to be done # NUN; < ca-?-arkaq

cakte- to be small # EG

cakuciq what kind? # cakucimek levaangqercit? ‘what kind of outboard motor do you have?’; cakuciuqa? ‘what kind is it?’; < cakuciq

cakucuk illness; skin sore # and cakucug- to be ill; to have skin sores # cakucuguq ‘he is ill, has sores’; < ca-?-cuk

cakug- to have a hard time # EG

cakukegte- to be adept # cakukegtuq ‘he is adept’; Y, NS; < ca-?-ktege-

cakungluut plural internal organs; viscera; guts; entrails # < ca-?-nglluk

cakuuq- to tan a skin by scraping it # cakuugtuq ‘he is scraping’ / cakucigluten-llu caliaqeciqan nuna gaam . . . ‘Don’t do it hard or roughly!’; Taugaaam-taas, pingremeng cuyatellerkarteng taas, cakneq kapiakqapiggluku. ‘But more than those things though, they were very much afraid of running out of tobacco, also, of running out of tea.’ (CEV 1984:39); cf. cakner-

cakviur- to have a hard time; to work hard; to endure troubles; # cakviurtuq ‘he is having a hard time’ / cakviurtukaa ‘he is having a hard time on account of it’; cakviurtuq ‘he worked hard all day’; cakviurmarquq ‘it is difficult, trying’; Qavamek-llu cakviuraqlluta unugmi. ‘And, we’d have a hard time with sleep at night.’ (YUU 1995:31); . . . inerqurluku-llu cakviuresqevkenu. ‘. . . and he warned her not to work too hard.’ (YUU 1995:103); Cakviurluten kiyryugluten-llu calaaiqeciqan nuna naugivkangnaqluku neqkarpenek . . . ‘Don’t make it hard and sweating you will work the land trying to grow your food . . .’ (AYAG. 3:19); cf. cakner-
calaraq  east; northeast # . . . utumariami ayalliniuq ernerkarcurluni, calaram tunginiun. ‘. . . when he (Raven) got well he went off hunting for daylight, toward the east.’ (YUU 1995:86); Unani una-i wankuta Nelson Island-aam avatini keluvaraqnilarput, kanaken Qipneq ayagluteng caninermiut calaraq arniltuluku, keluvarnivkenaku anuqa waken northeast-amek piaqan calaraq arniltuluku. Taügken call’ makut Kusquqvagmiupiat kiugkeknirniluku. ‘We, villages of the Nelson Is. area, say “keluvaq”, but starting from Qipneq, the coastal people say “calaraq”. They don’t say “keluvaq” when the wind is blowing from the northeast; they say that it is blowing from “calaraq”. But then the ones from the Kuskokwim say “kiugkeknirtuq”.’ (QUL 2003:701); Nunautseng nengciiqaat negetmun, ungalatmun, calaratmun, kanavatmun-llu. ‘They will extend their territory toward the north, toward the south, toward the east, and toward the west.’ (AYAG. 28:14)

caleryag- to act or react violently or abruptly # caleryagtuq ‘he is acting violently’; caleryagaa ‘he is treating it in a rough and careless way’ / caleryagauq ‘he is handling things roughly’; Alqunaq-gguq caleryanrilkuma anirtaarutqelarciqanka. ‘If I don’t react abruptly I won’t have any reason for regrets.’ (KIP 1998:255); < ca-? cali-aq

cali more; furthermore; again; also; still; yet; and # adverbiaal particle; cali-qaa kuuvviaryugtuten? ‘do you want more coffee?’; cali! ‘do it more!’; cali-qaa ‘do you want more?’ or ‘shall I do more?’; calirraq ‘a little more’; kaigtua cali ‘I’m still hungry’; < ca-?; < PE cu(na)li calicuun calista worker # calisteryulriit imkunek elitnaurumalrianek elisgalrianek calisteryugaqluteng. ‘Also nowadays the ones who want workers want workers to be those who have gone to school and are knowledgeable.’ (YUU 1995:57); < cali-ta calivik workshop # < cali-vik calikuuyaq caserole of meat or fish with potatoes, onions, etc. # HBC; from Russian; ara’o (zharkóe) ‘roast’; = salkuuyaq cala- to be spread open as a wound or a crack does # calaqqit is open / > callakayak, callalleq, callaneq, callar-
callakayak — calrite-

callakayak open sore; canker sore; cold sore; ulcer; thrush  
< and callakayag- to have an open sore  
< calla-kayag-
callalleq wound; crack  . . . cali-llu qimugtet  
ullaraarat callalliri pairaquuki.  . . . and the dogs came to him and licked his wounds.’ (LUKE 16:21); < calla-lleq
callaneq canker sore; cold sore; ulcer; ulcer  
< calla-neq
callangqa- to be spread open; to have an open sore  
< callangqauq ‘it is open’ or ‘he has an open sore’  
< callanggqauq ‘the box is open’ having split open; < callar-ngqa-
callar- spread open  
< calla-
< callartelrukuku ak’a civuluku nanvamun qukaakun  
Tua-i-llu tauna tuavet nanvamun [ayagluni], blubber right against its skin.’ (QUL 2003:114);  
the way, and he took out its meat and cut its middle of its belly, but he didn’t slit it open all  
cut open the walrus in the aug’araluq. ‘He  
anerquralliniluku uqua tuaten amian ngeliikun  
apal ulqa, pummeled he fell they all bounced on him and  
Tua-i tauna anguyiim ayagnera.  
striving against each other, killing each other.’  
Kiituan’ tamarmeng Callungelliniut  
. . . . Finally everyone started to  
‘That was the beginning of war. They started to  
ellaigaarturluki  
callarci- to open something; to get an open sore  
callarciaqan ‘domestic violence’;  
bother them again.’ (ELN 1990:110); nelgutminek  
him and stopped only when he promised not to  
patches.’ (PAI 2008:346); NI, CAN, LK, BB, NR; > callemkar-;  
< callemkar-
callartellruluku ak’a civuluku nanvamun qukaakun  
Tua-i-llu tauna tuavet nanvamun [ayagluni], asverem tua taum kemga anerquralliniluku uqua tuaten amian ngeliikun aug’araluq. ‘He cut open the walrus in the middle of its belly, but he didn’t slit it open all the way, and he took out its meat and cut its blubber right against its skin.’ (QUL 2003:114);  
Tua-i-llu tauna tuavet nanvamun [ayagluni], ak’a civuluku nanvuku callartellruluq qukaakun ukilluku camavet tua-i. ‘He’d take that down to the middle of a lake, where earlier they had already made a hole in the ice.’ (QAN 1995:176);  
< callar-te-
callemgkar- to put a little patch on  
< callmag-qar-
**caltuqite**- to get stuck in or have difficulty with something that is too small # caltuqituq ‘he got stuck’ / lumarramek at’essaagyaaqellria caltuqituq ‘he tried to put on a shirt but found it too small’; < caltur-ite²-

**caltur**- to be too big to fit into something # calturtuq ‘it is too big to go through’; calturaa ‘he is too big for it’; ‘he finds it too small for him’ / ... anlliniuq, amik tua-i waten wani qasgim amia, calturuni tuani. Pekctsaaagyaaqekin伊利’ . . . pekcescigianani, kumlatkacagaqii-gguq tuar. ‘. . . when he went out the entrance right here, the door of the kashim wouldn’t open. He tried to move it . . . it couldn’t be moved, as though it were, it is said, frozen stiff.’ (QAN 1995:184); ... igqaqsaaqlutung pugyaranggerrami, kantunnilungumeng qaygiq. Igqaqsaaqlutung, atauciq taq’ iggraarllun malruk-ll’ ukuk ataucikun igglutek, calturutek, acivarciiganatek. ‘. . . they tried to go down the entrance passage, but it was not very wide. They kept trying and one made it; then two others went down at once, but they got wedged in together, and could not go down farther.’ (CEV 1984:54); = tastur-; > caltuqite-; < PE tat(a)tur- (under PE tata-)

**calugcissuun** skin scraper # < calugte-i-cuun

**calugte**- to tan a skin by scraping it # calugtqaa ‘he is scraping it’ / calugcuq amitnek imarmiutaat uimi pitallrinek ‘she is scraping the skins of the minks her husband caught’; Kinraku-llu calugglku, nutaan eliqiuku qingeqluku ivruliliuku. ‘When it dried she scraped and tanned it. Then she cut it out and sewed it for water boots.’ (YUU 1995:66); Arenqiapa-gguq, uniga tauna caluqtaameng nayirmek cikiisqelluni calugciuq pilu’ugkiurllku. ‘Goodness, her husband asked to be given a spotted seal that she is scraping the skins of. When it dried she scraped and tanned it. Then she cut it out and sewed it for water boots.’ (QUL 2003:110); > calugcissuun; < PE caluy-

**calugun** skin scraper # < calugte-n

**cama**- to be worked (of metal) # . . . peresciigaalngurtun cavigtun camasciigaalngurtun-llu punernertun. ‘. . . like inflexible iron or unworkable brass.’ (ISAI. 48:4); < ca-ma-; > camataq

**cama-i** hello; greetings; pleased to meet you; good to see you again # exclamation; usually accompanied by handshaking and used after not seeing someone for a long time, or when first meeting someone; K, BB, NJ: > cama-iir-; cf. camani; < PY cama-i

**cama-i-ir**- to say “cama-i” to, and shake hands with # cama-i-iraa ‘he shook hands with him’ / cama-i-irutuk ‘they shook hands’; Iteryaqlliq Cung’uq tua-i aaniita aatiita-llu aruyluku tua-i cama-i-riluku. ‘When Cung’uq finally came in, their mother and father were glad to see him and shook hands with him.’ (ELN 1990:67); < cama-i-r-

**cama(ni)** in the area down below or toward the river # obscured demonstrative adverb; Mikelnngum-llu aaniin qantaq akurturluku, neqet ilitnek aq’ aullunli, akutaquintermek-llu camanet nunam akulinnun elakaulluku. ‘The child’s mother took the dish, broke off some of the fish and little bit of Eskimo ice cream and buried it down below in the soil.’ (YUU 1995:30); Alpalitullinniemeng camani, alpanek tpe’aryagtqellinyulluni nalamakranek taum cenni qikkertam, Qayaassim-gguq. ‘Because down at the ocean there are an abundance of murres, there were many dead murres that had floated onto the shore of that island they called Qayassiiq.’ (QUL 2003:102); see camna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. cam-; cf. cama-i

**camataq** metal (copper or brass) and bead forehead ornament # < cama-taq; < + PY camataq (cf. Siberian Yupik samataq ‘iron forehead ornament used by shaman for healing’)

**camni** when? # inflected form; < ca-localis

**camiite**- not to be satiated; to have an insatiable appetite # camiituq ‘he is not satiated’ / Tua-i-llu kinguvri tuaten tua-i camiinateng, camiiterrlugluteng pilliniut. Camiirutaqnaun tamana. Maaten ilumun murilkaput kinguvri tuaten tua-i akuliinun elakaulluku, neqet iliitnek. ‘His descendants were able to eat and eat and never get satisfied. That particular song could cause people to eat a lot of food. And from observation we could see that his descendants were able to eat and eat.’ (CIU 2005:390); < camiite-

**cami** when? # inflected form; < ca-localis

**camiite**- to be satiated # camiituq ‘he is satiated’ / camiinateng tepa tuknissiyagami ‘the aged fish head is quite satisfying because it is so piquant’; Cakegtaamek acuileng’ermi, nertukuni camirruluteng tua-i tukuuliiran ukqarangguq. ‘Even if he never puts on nice clothes, if he does eat his fill he will be just like a wealthy man.’ (YUU 1995:54); < ca-?; > camiite-
canlaate- to be flimsy; to not be sturdy; to be easily broken # NUN
camna the one down below or toward the river # obscured demonstrative pronoun; cam’umek ‘from the one down there; camukt ‘the ones down there’; Tuunriinanermini qanliniqiu. “Meq tang camna pekekstengqeqatalnilirta.” ‘While he was conjuring he said, “The water down below is about to have a traveler (appear in it).”’ (YUU 1995:88); see cama(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. cam-
camru tobacco pouch made from seabird skin # NSU
cana-, canar- to carve wood; to whittle # canauq ‘he is whittling’; cana- ‘he is whittling on it’ / canaluni inuqgalnguq muragmek ‘he is making a doll, carving it from wood’; Canauurluni waten, ilulikii, canasussitmek aturluteng pitullermeggni. ‘He was carving like this, hollowing it out, using a whittling tool like they used to do.’ (QAN 1995:24); > canalleq
canak- to dislike; to criticize; to reject; to disagree with # EG; = canak-g-
canalleq wood shaving # Canaurluni, makut tobacco pouch made from seabird skin # camru
canag- to find fault with something; to be critical of; to be concerned or worried about something # NUN
canegte- to gather grass # canegtuq ‘he is gathering grass’ / < canek-ngalnguq

canegtuq ‘it is thin’ / NSU; = can’ggete-; canegte-; cf. can’u-; < PY canay(a)-
caneqngalnguq* bullet with lines on the top (resembling grass roots) # < canek-ngalnguq

canegte- to gather grass # canegtar- ‘he is gathering grass’ / < canek-te-
canegte- to gather grass # canegtuq ‘he is gathering grass’ / Tua-i-llu tekican, canegtesqengatni ilalirluki tua-i caneggluni ataucitaqararluki qecugaqluki. ‘When she arrived, they told her to gather grass, so she joined them pulling up one grass at a time.’ (ELN 1990:46); < canek-te-
can’egte - to be thin # Man’a-gguq nuna man’a can’egtellrani waten cat alaquiluteng-llu pilailrluirli. Tua-gguq cat alailallruut nuna can’egtellrani wanuacetu ayuqenrilittlari. ‘Many things were seen when the earth was thin. Things would appear when the land was thin, not the way it is today.’ (AGA 1996:39); = can’ggete-; < PY canay(a)-
canek grass # general term; can’get ‘blades of grass, a number of grass plants’; can’gqaq ‘a little bit of grass’; canegnek Yupiit tuc’erahilartut ‘Yup’iks make insoles out of grass’; can’gcurtq ‘he has a large supply of grass’; canegpiit ‘tall grass’; Napat akulitnun pulaamek Qalemaq-Llu ellii’-ll’ piuk nuna patumaluni canegnek nalamalranek, akulitni-wa tamakut naugaalaqirit can’get. ‘When she and Qalemaq went into the grove of trees, she saw that the earth was covered with areas of dead grass, and with fresh growths of shoots of grass growing between them.’ (ELN 199N:36); Y, K, CAN, NUN, NI, BB, NR, LI; > canegngalnguq, cangate-ke, canegtar- ‘he is worried about something’ / Taukuk-llu.
canerlak bad season; time of famine; epidemic # Cali-Llu una, man’a canerlak allrakuq qavqenek cuqengqertuq, tauna nallairaqut tut’aqluni. ‘Also this one, this epidemic had a period of several years, striking when that time came.’ (KIP 1998:329); = canerlak
canga- emotional root > cangake-, canganarqe-, cangatar-, canganarqe-; < ca-?; cf. cangate-
cangake- to dislike; to criticize; to reject; to disagree with # cangakaa ‘he dislikes, rejects, disagrees with it’ / Tamaa-i ilaita ilateng cangaknaurait-llu arnat, uingit cumikenritniluku waten apqiitnek, tua-i-w’ angenruluni-gguq uimini. ‘Some of the women criticized their fellow women and said that one of them was not being attentive to her husband’s welfare. They would say that she put herself above her husband, just being a snob.’ (QUL 2003:194); < canga-ke4; = cangake-
cangalke- to be critical of; to be concerned or worried about # cangalkaa ‘he found something the matter with it’ / Kayukilan cangalkenritniluku. ‘Since the wind wasn’t very strong, he said he wasn’t very worried about it.’ (QAN 1995:324); < cangate-ke-
cangalliur- to find fault with something; to be concerned or worried about something # cangalliurtuq ‘he finds fault with something’ or ‘he is worried about something’ / Taukuk-Llu angayuqaak cangalliurpegnatek tua nallunrilamek qiperrlugpegnatek-llu nallunrilamek tua piarkaungan. ‘And her parents were not perturbed...
or bothered since they were informed about it, and they didn’t fuss or complain since they knew that that’s how it must be.’ (ELL 1997:135); < cangate-

cangallrunrite- to be no less than or more than another or others; to be no different from another or others # cangallrunrituq ‘it is no different’; cangallrunrituq ‘he regards it as no different’ / cangallrunrituq nunalgutmini ‘he is no different than his fellow villagers’; cangallrunritaqa nunalguttiini ‘I regard him as no different than his fellow villagers’; Tua-llu cal’ tua kampaassaq pikuvciu tamakuucimi cangallrunrituq nunangualirucuutmi. ‘Well, if you were using a compass it is no different from the ones on the map.’ (QUL 2003:714); Ephraim-aankuk Manasseh-llu qetunraqagka cangallruvkenatek Reuben-aankugni Simeon-aqq-llu. ‘I hold my sons Ephraim and Manassah as no different than Reuben and Simeon.’ (AYAG. 48:5); < cangate-

canganarqe to be objectionable; to be offensive # canganarquq ‘it is objectionable’ or ‘it/he causes one to feel hurt, be offended’ / canganarqe cangatar to be critical by nature / cangatartuq ‘he is critical by nature’; < canga-tar

cangatar- to be critical by nature / cangatartuq ‘he is critical by nature’; < canga-
cangate- to have something amiss; to have what amiss # cangatuq ‘something is wrong with it’; cangata? ‘what is amiss with it?’; ‘how is it?’ / cangacit? ‘how are you?’; cangatenrituq ‘I am fine, there is nothing amiss with me’; cangatenrilkumegnuk up’nerkiyarciqukuk ‘if everything is well with us, we will go to spring camp’; > cangalke-, cangalliur-; cf. canga-
cangayug- to dislike something; to reject something; to be offended; to have hurt feelings / cangayugtuq ‘he dislikes or rejects something, he has hurt feelings, is offended’; Tua-i qemitaucqapiggluteng ilait-llu kass’aresskuni aatiita ang’aqluki qemitarnek piarkauluni maurluat cangayugnayukluku umyuagrenrilkati. ‘They had so many dried squirrels that their father thought he would take some to the children’s grandmother when he went to trade furs, realizing that if he forgot to do that their grandmother would surely be hurt.’ (ELN 1990:17); < cangayug-
cange- to catch fish or game # cang’uq ‘he caught something’ / Tua-i-llu kanevvluket caranglugnek taukuk ayuqcirturluku Elnguq cievettregni kapkaanaq qalalrunni alaicessiyaqqata cangyuqit’arnilik. ‘Then he demonstrated to Elnuq how to sprinkle grass, leaves and twigs on the trap that he had set, saying that traps don’t catch animals if they are too visible.’ (ELN 1990:52); K, CAN, BB, NR, LI, EG; < ca-nge- (though derived from the “stress-repelling” base ca ‘something’, this derived and lexicalized base is distinguished — in the areas where it is used — from the more general cange- ‘to acquire something’, with like derivation, in that that base shows the stress-repelling nature of its parent word; thus, for example, canguten ‘you acquired something’ vs. cang’uten ‘you caught fish’, and cangyugtuq ‘he wants to acquire something’ (with no stress on the first syllable) vs. cangyugtuq ‘he wants to catch fish’ (with predictable stress on the first syllable); > cangliqe-, cangtaq
cangerlak bad season; time of famine; epidemic # Cali-llu una, man’a cangerlak allrakunek qavcinek cuqengqertuq, . . . . ‘Also this one, this pestilence, lasted several years, . . . .’ (KIP 1998:329); = canerlak
can’ggelngunaq thin flat stone resembling ice # < can’ggete-nguq-naq

can’ggelquq fontanelle; the soft spot on a baby’s head # < can’ggete-qq
can’ggete- to be thin # of skin, ice, wall, etc.; can’ggetuq ‘it is thin’ / Ak’a-gguq tamaani una can’ggetellrani kiagurrlainalrnulluq. ‘Long ago, it is said, when this (world) was thin it was always summer.’ (EGA 1973:1); Y; = caneggete-, can’egte-; > can’ggelquq; cf. can’u-; > can’ggelngunaq; < PY canay(t)-
cangig- to stroke gently on the head # NUN; > cangigar-; < PE can’gi-
cangigartuq ‘he is massaging himself’; cangigaraa ‘he is massaging it or her’ / < cangig-?; < PE can’gi-
cangig- to stroke gently on the head # NUN; > cangigar-; < PE can’gi-
cangigartuq ‘he is massaging himself’; cangigaraa ‘he is massaging it or her’ / < cangig-?; < PE can’gi-
can’giiq* blackfish (Dallia pectoralis) # Tauna-gguq atam can’giiq kuimararinla, tua-i-llu-gguq ukunun taluyanun tekilluni, maaten-gguq pikestait tangrai callaggluteng tumyaratimm-gguq-wa neqallret. ‘Once a blackfish was leisurely swimming upstream when it came upon a blackfish trap. The blackfish looked at the owners of the trap; they were very messy and their paths were strewn with scraps of food.’ (ELN
Bases

1990:5); Caviyaarneq kass’at casgukautaitnek qunguturameggunun, taluyilangamta can’giircuutnek maa-i. Qacignariluni taluyilleq calipagnairulluni. ‘Since we started using chicken-wire to make blackfish traps, it has become easier. We no longer have to work hard making them.’ (KIP 1998:321); HBC, NI, NUN, CAN, LK, UK, BB, NR, LI; < ?-iq; cf. canek

can’gurneq grassy knoll; grassy area; meadow / Tekicamiu tua-i pilliniuq pia-i pengurraq pingna can’gurneruluni. ‘Reaching it, he saw the knoll up there covered with grass.’ (QUL 2003:236); < canek-

cangimirte- to want to get more; to not be satisfied with what one has gotten # cangimirtuq ‘he is not satisfied’ / cangimirutamken ‘I didn’t see you enough’; cangimircaqua akutamek ‘I didn’t get enough “Eskimo ice cream”’; . . . ampi neryartuusqelluku, atrarluni tua-i qavanguminek tuaten can’gimirteng’ermi tupiimi. ‘. . . (her mother) told her to hurry up and come eat, and she came down even though she wasn’t satisfied with her dream, since she woke up too soon.’ (ELN 1990:48); < ca-?; < PE canemimmir-

canglanguarar- to prepare a grass mat for the seal bladders after they are pulled out from the water during the Nakaciuryaraq (“Bladder Feast”) # NUN

cangliqe- to catch a lot # cangliquq ‘he caught a lot of fish or game’ / Turpak-llu cangliqenruan Mikellami ullaqluku cimiuugluku elakamek . . . ‘Seeing that Turpak caught more than Mikellaq she went over to her wanting to trade fishing holes’. (ELN 1990:70); < cange-liqeq-1.

cangssaaar(aq*) unusual thing; secret thing; special thing # Can’ggaat aullni pelatekaman ut’rulluki Turpak qanrucarturluku ak’a cangssaaaren nerellrunuteng tekipaglan ak’a nangluki . . . ‘She took what little grass she had gathered to the tent then went and told Turpak that they’d eaten something special before she arrived and finished it all . . .’ (ELN 1990:46); < ca-ngssaaar(aq)

cangssagaq clothing; garment # NUN

cangssiur- to tinker around # cangssiurtuq ‘he is tinkering around’ / < ca-ngssak-liur-

cangtaq something caught # cangtaqaqa ‘it is the thing I caught, I caught it’; Taqngamek neqtatek tagulluki taglutek. Elnguq ucuryugluni cangtarpaminek aanimunun nasyagluku. ‘When they finally quit they went up taking their catch with them. Elnguq, feeling so proud of herself, showed her mother the big fish that she had caught.’ (ELN 1990:23); < cange-taq

canguaq decoration picturing or representing something; figure; figure on a mask; representation; arts and crafts item # Aipait-wa canguat: neqnguat, yaquleguat, allat-llu ungungssiruat. Cali-gguq makut angalkurtualartut. ‘Along with them are representations of certain things: figures of fish, of birds, and of other animals. These too are shaman’s things.’ (CAU 1985:198); < ca-nguaq

cangu- to turn back (NUN, NS meaning); to look for eggs (HBC meaning); to walk (additional NUN meaning) # canguquq ‘he turned back’ / < PE cangju-

cangur- lacking symmetry # postural root; > cangungqaa-, cangurte-; < PY-S cangur-

cangungqa- to lack symmetry; to be lopsided; to be making a face # cangungquaq ‘it lacks symmetry, is lopsided’; ‘he is making a face’ / < cangurg-

cangurte- to become lopsided; to make a face # cangurtuq ‘it became lopsided’; ‘he made a face’; cangurtaa ‘he made a face at her’ / < cangur-

cangurruaqVisitor # NR; < cangur-uaq

cangurruaq visor # NR; < cangur-uaq

cangutar- to make fun of # Caluci tuunramaa at’eirluqa una cangutarpakacessiu? ‘Why are you, my helping spirits, making fun of this poor dear name of mine so much?’ (QUL 2003:504)

canguya(all)kun stem piece fitted to keel; tracking stabilizer of a kayak # NUN; < cangu-yailkutaq

caniiir- to go through the area beside # caniiraa ‘he went through the area beside it’ / < cangi-ir-

caniissaq combination knife and scraper for ivory with curved stone blade and wood handle # NUN

caniiklute- for weather to warm up after a cold spell # NUN

Caniliaq Chaneliak # old village site on the Yukon Delta; < cangi-liaq

canimelli- to come near # canimelliq ‘he came near’; canimellia ‘he came near to it’ / Maaten-gguq canimelliq maa-i imna tauna Nukalpiartayagaq. ‘When it came nearer, it is said, she saw that it was that little Nukalpiartaq.’

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canimete- to be near; to be close # canimetuq ‘it is near’ / Napaskiak canimetuq Mamterillenek ‘Napaskiak is near Bethel’; canimellinartuq ‘it is getting nearer’; Utercunga’artelliniuk Ekvicuamun, Mamterillermi canimellruan. ‘They decided instead to return to Eek because it was closer than Bethel.’ (YUU 1995:7); < caniq-mete-Canineq the coast area between Nelson Is. and the mouth of the Kuskokwim, including Chefornak, Kipnuk, Kwillingingok and Kongiganek (and former settlements) # < caniq-neq
caniringqa- to be on the side; to be beside something # caningqauq ‘it is on its side, it is beside something’ / Maaten itertuq kiugkut can’get curuluut, avatiitni-wa muriit kevraartut caningqaluteng, uani-wa kaminiaq piliaq, kiatiini-wa qulqitet, natra-wa marayaq. ‘When she went in she saw woven grass mats on the floor partitioned off by spruce logs placed on their sides, and near the door was a home-made stove, and further in from it shelves, and the floor of the house was of earth.’ (ELN 1990:12); < canir1-
canipengayaq crosspiece in floor of sled # NUN
caniq area beside; space next to # positional base used only with a possessed ending; Kiani-wa kiugkut inqlerut, ukut-wa eqiit kaminiam caniani. ‘Further back in there were beds, and a pile of chopped wood was next to the stove.’ (ELN 1990:4); Tamatum kuigem nuniini nunallertangqelliniuq, ik’iki-gguq qungurugaat, caniitni-wa-gguq cat aklut ellilallrit tuquaqata. ‘In the vicinity of that river there was an old village, and oh my it had lots of graves, and beside were their belongings that were placed there when people died.’ (YUU 1995:5); > caniri-; Caniliaq, canimete-, Canineq, caniqaq, caniquyaq, caniqtaq, canirtaq, canirun; < PE canir1-
caniringqa- to be on the side; to be beside something # caningqauq ‘it is on its side, it is beside something’ / Maaten itertuq kiugkut can’get curuluut, avatiitni-wa muriit kevraartut caningqaluteng, uani-wa kaminiaq piliaq, kiatiini-wa qulqitet, natra-wa marayaq. ‘When she went in she saw woven grass mats on the floor partitioned off by spruce logs placed on their sides, and near the door was a home-made stove, and further in from it shelves, and the floor of the house was of earth.’ (ELN 1990:12); < canir1-
caniringqa- to be on the side; to be beside something # caningqauq ‘it is on its side, it is beside something’ / Maaten itertuq kiugkut can’get curuluut, avatiitni-wa muriit kevraartut caningqaluteng, uani-wa kaminiaq piliaq, kiatiini-wa qulqitet, natra-wa marayaq. ‘When she went in she saw woven grass mats on the floor partitioned off by spruce logs placed on their sides, and near the door was a home-made stove, and further in from it shelves, and the floor of the house was of earth.’ (ELN 1990:12); < canir1-
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caniringqa- to be on the side; to be beside something # caningqauq ‘it is on its side, it is beside something’ / Maaten itertuq kiugkut can’get curuluut, avatiitni-wa muriit kevraartut caningqaluteng, uani-wa kaminiaq piliaq, kiatiini-wa qulqitet, natra-wa marayaq. ‘When she went in she saw woven grass mats on the floor partitioned off by spruce logs placed on their sides, and near the door was a home-made stove, and further in from it shelves, and the floor of the house was of earth.’ (ELN 1990:12); < canir1-
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when she splashed them for a fourth time there were good new bows there complete with arrows and a quiver, that is, a wrapper for the arrows.' (MARI 2001:81); < PY caniqutuq

canqaurte- to relax after a hard day's work # NUN canraq*

canrilvag- to be very much okay # canrilvagtuq 'it's just fine' / < canrite-pag-

canrite- to be okay; to be all right # canrituq 'it is okay' (also said in response to pitsaqenritamken 'I didn't do it to you on purpose', 'excuse me') / canritescutuq 'it has been made okay now'; < ca-nrite-; > canrilvag-

can'u- to be thick # canuuq 'it is thick' / Kitaki callirneret avani amlertut, yuarluten atam aqyvalluton callirnermek avaken taiteqa, waten per'urluni ayuqellriameq qulmun pikina, waten can'utanganaku. 'Okay, there is a lot of driftwood over there; look around and bring one that is bent upward like this, and is this thick.' (MAR2 2001:9); Tua alaicuiruciiqniluki tamakut ungulriit-llu pilallrulriit nuna can'urikan, yuut-llu ayuqenrirluteng. 'They predicted that animals and other things would go extinct when the land becomes thick, and they said that there would be many people of different races.' (AGA 1996:38); Y, EG; cf. can'ggete-; < PY cannu-

capa' barrier; curtain; partition; veil # and cape- to close passage; to block from view; to cover up # cap'uuq 'it got blocked, covered', capaa 'he or it is blocking it' / amirlum akerta capaa 'the cloud is covering the sun'; Kuvyaukcuaralria kuik capekvagluku, qayaa-gguq tua-i ak'a napangyagcequrangellrulliniluni pitainek. 'The river was totally blocked by a small-mesh fishnet and his kayak was already starting to tip from the weight of its catch.' (QUL 2003:490); > caperr-, capir-, capkuq, capkutaq; cf. capu; < PE capa-

capacuk pail; bucket; slop pail # Y, BB, HBC
cap'akiq* shoe; manufactured boot # cap'akiigka 'my shoes,' from Russian canon' (sapogf) 'shoes'; = sap'akiq

capciq fish scale # Y; = kapciq
caperr- emotional root; < cape-?; > caperqe-, caperrnarqe-, caperrnaite-, caperrnaqge- to find difficult # caperqaa 'he finds it difficult' / caperqengramku uma atkuk caliaqqa 'I'm working on this parka even though I find it difficult'; < caperr-ke-

caperrnaite- to not be difficult # caperrnaituq 'it isn't difficult' / < caperr-naite-

caperrnarqe- to be difficult; to be formidable # caperrnarquq 'it is difficult' / ingrikun atralleq caperrnarquq uveretteegngan 'climbing the mountain is hard because it is steep'; Ayuqcirrulgessiyagntsiaakapigngnalami tua-i callerqaq-llu caperrnaqngan temnni-llu akngiangangan tua-i inarrluni taqsuqa'aarrluni. 'She felt so very sick and doing anything seemed so impossible in her condition and since her body seemed to ache she lay down all tired out.' (ELN 1990:49); < caperr-narqe-; < PE capa-

caperrsug- to hesitate to act # caperrsgtuq 'he is hesitant about acting' / caperrsvuka 'he hesitates to act toward it'; caperrsvung'erna elitnayurallyuung 'though I thought it would be hard, I went to school'; Camek-llu tumllugmek caperrsgukenateng ayagaqluteng. 'And they don't hesitate to travel on account of the rough trails.' (YUU 1995:31); < caperr-yug-

capir- to impede; to block # capiraa 'he is impeding or blocking it' / ilangiarrallra capiraa qanerrvilruuluku 'when he was teasing her, she teased him back of otherwise made it such that her dog did not anything more to say'; Qavyaryuq yani unilluku pissurluku qenurrarmek capirlni iyovaamurluku nutegluku, nalataa-w' tua-i. 'Because it was sleeping he left his kayak and hunted it, blocking its view with a block of snow and poking his head above it, he shot it and killed it.' (KIP 1998:9); < capa-ir-; < PE capir-(under PE capa-)capkuk curtain; cloth or other material used to cover a shelf or a cabinet # NUN; < capa-
capkutaq shield; veil; covering # Kangcirarrlugaq capkutaquluku. 'They used a canvas for a curtain.' (AGA 1996:58); Amrilumeq-llu kapkucillrui, . . . 'He spread a cloud for a covering, . . .' (PSALM 105:3); < capa-kuktaq

capngiaq, capngik (NUN form) oblique area at end of kayak gunwale that fits flatly against corresponding part of other gunwale # capngiaq 'place where the gunwales merge at stern or bow'; see Appendix 9 on parts of the kayak
**caqciq** event; community activity; celebration *and caqcir-* to hold an event *# cacim nalliini ‘during the time of the event’; . . . tua-i nuliani tauna arenqianaku ak’a qanrut’laryaaqniluku maa-i caqciq man’a pellugpailgan tuaten pisqelluku. ‘. . . he said that he usually told his wife to take part in the event before it had passed by.’ (CIU 2005:13)

caqelnga— to hop # caqelngaq ‘it hopped’ / Ingupgayuuguq-gguq. Tua-i-gguq caqelngaurturluni pinuurtuq. ‘He was Ingupgayuk (“one sided”). He always hopped around with one leg.’ (AGA 1996:154); = caqilinga-; > caqelngataq

caqelngataq* butterfly; moth # CAQELNGATAAT NEQAIT ‘mountain harebell (Campanula lasiocarpa); forget-me-not (Myosotis alpestris)’ (literally: ‘butterfly food’); < caqelnga-?; < PE caqalokitka- and caqalnataq

caqelngataruaq petal of flower *literally: ‘imitation butterfly’; NUCETAAAM CAQELNGATARUARITA NAYUMIQASSUUTAIT ‘sepal’ (literally: ‘supports of the flower’s petals’); < caqelngataq-uq

caqelngauq one leg area of a seal *?*

caqerte- to rip # caqertuq ‘it ripped’; caqertaa ‘he ripped it’ / NUN, HBC; < PE caq-a-*?

caqiar(aq*) Steller’s eider (Polysticta stelleri)

caqicugte- to feel uneasy because one is being watched *?*

caqilinga— to hop # caqilityuq ‘it is hopping’ / NUN; = caqelinga-

caq’iqerte- to turn suddenly *# caq’iqertuq ‘it made a sudden turn’ / < caqir-qerte-

caqingqa- to be turned; to be crooked # caqingqaq ‘it is turned’, ‘it is crooked’ / < caqir-ngqa-

caqiqsak, caqiqsaq side labret; crescent-shaped labret worn on woman’s chin *

caqir- turning *# postural root; CIUNRATMUN eilliqata waten ciunerkatnaun caqinuitniluki, tunutkacagarluku aqumesqelluku utaqaluku. ‘When they (people) reach the spot that they (bears) are heading toward, saying that they (bears) never turn aside from their path, they tell them (people) to sit and wait with their backs turned toward them (the bears).’ (QUU 2003:120); > caqingqa-, caqirte-, caq’iqerte-; < PE caq-

caprite- to be bold; to be indomitable; to be perseverent; to be persistent; to lack reserve *# capirituq ‘he is bold’ / Tuamem maa-i terikaniat caprit’lairiit. ‘That is why wolverines are indomitable today.’ (YUU 1995:128); Ukvertua Agayutmun Atamun capirlingun qilim nunamllu piurcestiignun. ‘I believe in God, the almighty Father, creator of heaven and earth.’ (YUA 1945:45 & LIT 1972:22); < caperr-ite

capriq to cover; enclosure *# and capu to cover; to enclose; to hide from view *# capua ‘he is covering it’ / ellminek capuuq ‘he is covering himself’; Tua-i gaam tua-i carayauluni alikluku tua, alingnaqluni tua-i. Kegginaa tua-i gaam tua-i alaitevkenani nuyain capumaluku. ‘But she was a ghost and they were afraid of her since she was terrifying! Her hair, however, concealed her face, which wasn’t visible.’ (ELL 1997:488); cf. capa-

capun weir; fish fence; wall; electrical or thermal insulator *# angutet capucirtut uqvianek manignarrnaluteng taluyakun ‘the men set a weir of willows to catch loche with a fish trap’; < capu-n, > Caputnguaq capur-, capurau-, capurci-, capurciur- to be weatherbound *# capurauguq ‘he is prevented from traveling by the bad weather’ / Maaten unuaquan ertuq cali ella assiinani pircirluni natqugpagluni. Tuani-llu capurciurluta ernerni pingayuni. ‘The next day dawned the same — bad weather with blowing snow. We were weatherbound for three days.’ (YUU 1995:23); Capurluku tua-i kayukiterrluan qakemna up’ngartelliniluni. ‘He was weatherbound and when the weather let up a bit, he got ready to go.’ (QAN 1995:324); = capa-

capuraun diaphragm (anatomical) *# < capa-ur(ar)-n

**Caputnguaq** old name for the present site of Chebornak *# village near the coast south of Nelson Is.; literally: ‘imitation weir’; < capu-uaq

caqanak lung *# NUN

caqaneq side; wall *# of building, hill, etc.; Qemim im’um nanguyulngalnguum tungiinun ayaglutek, tuani-gguq caqanak* itgeliliriami aatiin qanganarcuutai civingaluteng. ‘They went in the direction of the ridge of hills that seemed to have no end, which was where her father’s squirrel traps were set, on the side of the ridge, where there were lots of squirrel dens.’ (ELN 1990:50)
caqirte1- to turn # caqirtuq ‘he or it turned’; caqirtaa ‘he turned it’ / Nanvat-llu tekitaqamiki qukaatgun iverluki qeraraqluki. Ciuneni ciuqeqqaluq ayalliniuq caqircuunani. ‘Even when he came to any ponds he headed straight for the middle and waded through them. He kept on a straight course (without turning).’ (YUU 1995:79); < caqir-te

caqirte2- to tear # EG caqlak edible root of rosewort (Sedum rosea) # HBC

caqtaar- to mess around; to test various ways of doing something; to try to resolve things (as at a meeting); weather to change # caqtaartuq ‘he’s doing various things’, ‘he’s messing around’ / caqtaarutaa ‘he’s doing various things with it’, ‘trying to resolve it’; Tua-i-ll’ qimugta Pili itran naanguaqluku caqtaartengraagnegu taquk aaniin uitallukek tauna qimugta qenngailan. ‘When the dog Pili when it came in they played with it, and even though they were doing various things to it her mother let them be because that dog wasn’t easily angered.’ (ELN 1990:7); < caqtaar-

caqte- to chip; to get torn or ripped (NUN meaning) # caqtuq ‘it got chipped’; caqtaa ‘he chipped it’ / una ararvika caqcimauq ‘this ashtray of mine is chipped’; < PY

caqun, caqunguar-, caqussayucuar(aq), caqutaugaq; < PE caqu-2

caqun container; sealskin poke; in some areas also, mother (from one’s being contained in his mother’s womb) # Nutaan-llu piyalria taum arnam pillinia, uquryungami-gga tua’-ai, tua’-akaten atamineg, Naparyarmiuneg keggaken uqumeq aqvatesqelluku caqutmeg. ‘As time went by that woman told him, because she wanted seal oil, that he should fetch a poke with oil from her father, of Hooper Bay across there.’ (WHE 2000:199); Tamaaggun qerqulluit akulitgun tangllinia ak’a tua-i caqutmeg kaggatii nangliniluku, nerrlikinik aamaanek ayagluku aamalermi egnuqelilluniq. ‘Through the weave of the partition he saw that it had already eaten its own mother’s upper torso, had eaten her starting from her breast while nursing, and had killed her.’ (CAM 1983:322); < caqun

caqunguar- to ritually cleanse oneself by rubbing one’s body with charcoal or soft rock after a death # CAN < caq-uqaq

caqquq wing # HBC, NUN, EG; = yaquq; > caqulek

caqussayucuar(aq) small poke of seal oil # NS; < caqu-?-cuuar(aq)

caqunguar- splay-footed; with shoes on the wrong feet # postural root; piyuaguq caqvirmi ‘he is walking splay-footed’; > caqvingqa-, caqvirte-; < PE caqvi3- or caqvi!- (under PE caqvi!)

caqvirte- to put footwear on the wrong foot; to point toe area of feet outward # caqvirtuq ‘he is pointing his toes outward’, ‘he put his shoes on the wrong feet’; caqvirtuk ‘they, (shoes) are on the wrong feet’; caqvirtaa ‘he put his (another’s) shoes on the wrong feet’ / mikelnguum sap’akigni caqvirmi ‘he is walking splay-footed’; < caqvir-te

caqvirmi ‘he is walking splay-footed’; > caqvingqa-, caqvirte-; < PE caqvi3- or caqvi!- (under PE caqvi!)

caqvingqa- to have one’s footwear on the wrong foot; to be reversed (of footwear); to have one’s feet pointed outward # caqvirmi ‘he is pointing his toes outward’, ‘he put his shoes on the wrong feet’; caqvirtuk ‘they, (shoes) are on the wrong feet’; caqvirtaa ‘he put his (another’s) shoes on the wrong feet’ / mikelnguum sap’akigni caqvimukat ‘the child puts her shoes on the wrong feet’; < caqvir-te

caqun container; sealskin poke; in some areas also, mother (from one’s being contained in his mother’s womb) # Nutaan-llu piyalria taum arnam pillinia, uquryungami-gga tua’-ai, tua’-akaten atamineg, Naparyarmiuneg keggaken uqumeq aqvatesqelluku caqutmeg. ‘As time went by that woman told him, because she wanted seal oil, that he should fetch a poke with oil from her father, of Hooper Bay across there.’ (WHE 2000:199); Tamaaggun qerqulluit akulitgun tangllinia ak’a tua-i caqutmeg kaggatii nangliniluku, nerrlikinik aamaanek ayagluku aamalermi egnuqelilluniq. ‘Through the weave of the partition he saw that it had already eaten its own mother’s upper torso, had eaten her starting from her breast while nursing, and had killed her.’ (CAM 1983:322); < caqun

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for the eggs she saw something visible through the covering of twigs and leaves.' (ELN 1990:36); Pilu‘ugluta-l’ tua-i caorangluguun-l’ piinaqaluta, makunek-l’l tuatanauni. ‘We’d put on boots with insoles of dried grass; there weren’t any of these (modern types).’ (YUP 2005:54); Carangilluut makut, napat-l’l tuat ingirl-l’l tuat ungunggujilt-l’l, yaqulget-l’l tuat irampiim-l’l ungungssii, pilguciruki tuusicigauten. ‘[When following traditional abstinance practices due to certain life events] you cannot be out dealing with the vegetation and these trees and mountains and the animals and birds and sea mammals.’ (YUP 2005:254); < ca-raaq; > carrarmek; cf. carr-
carrarmek a little bit # particle; egaleq carrarmek ikiresgu ‘open the window a little!’; Inarcameng-
l’l tuat carrarmek qavarluteng, erpailgan-l’l tuat makluteng. ‘When they lay down they slept a bit, and before day broke they got up.’ (YUU 1995:39); < carr-abl-mod.
carr’ilqum field # Atakurmi Isaac-aq an’aq umyuqangarluni piyualuni carr’ilqumtu ‘In the evening Isaac went out to walk in the field.’ (AYAG. 24:63); < carr-it’nguq
carr’ilqaq, carr’ilquq clearing; clean area; open area; meadow; field # tuntuvaqarin kanirlruqukut carr’ilqumi ‘we looked for moose in the open area’; Ayainanermi carr’ilqumtu angertiinniuq, nunapigmun napatailingungurum. ‘While he was traveling he came out into a clearing, to a tundra area without trees.’ (YUU 1995:80); < carr-ite’-?, carr-ite’-nguq
carr’qaq seal pup that has shed its newborn skin # < carrir-
carrir- to clean; to clear away dirt from # carriraa ‘he is cleaning it’ / carriruq ‘he is cleaning up, cleaning things’; Tua-l’l tuat anqertuqaruni iarnerk epulirluki, assigtarkaitekaruq asalurgiit, iarnerk umarut carriraneq. ‘Their mother wove baskets with handles out of tall cottongrass for containers for the salmonberries which, when cleaned, they put into them.’ (ELN 1990:43); < carr-ir-
carr’ite- to be clean # carr’ituq ‘it is clean’ / < carr-
ite’-?; > carr’ilqum
carrluitneq chastity # Catholic term; < carrluit-ite’-neq2
carrluk dust; dirt; lint; transgression; evil; evil spirit; sin; pollution # and carrlug- to do evil; to sin # carrlugtulit evildoers; sinners; = caarluk; < caarl-
luk; > carrluitneq
carumik left hand; left arm # < PE carumiy
caruyak bad thoughts; fornication; something evil # and carruyag- to fornicate; to be unchaste # caruyagtuq ‘he or she is fornicating’ / caruyatek’aa ‘he is fornicating with her’; Waniwaugut-l’l tuat iaqumcaruq anyuqalriti: Umuyuarrluit, tuqleineq, akusrautekineq, caruyaneq, tegleneq, pikiliqengeq, qacungkineq. ‘For out of the heart comes evil intentions, murder, adultery, fornication, theft, false witness, slander.’
(MATT. 15:19); Wiinga ta’uqan qanertua: Kia im’um nuliani avveskuni caruyallrunriniuq akursarutekevkaraa . . . ‘But I say: Whosoever will divorce his wife, who has not been unchaste, causes her to commit adultery . . .’ (MATT. 5:31); Umuygaa taq’inglliniuq taum tутgara’urluan, canek caruyagnek, waniw’ tua-i assiiruukan-llu unguvavkanriniuqakarulunan tuamn mauurlurluminun. ‘The thoughts of that grandson of hers started changing with all sorts of terrible thoughts, how if things got bad for her his grandmother might not let him live.’ (CUN 2007:8); < ca-var-

**carseq** main current # anyqaq atertellrua
cukaluni carvanermi ‘the boat drifted fast in the current’; Tua-i up’nerkami carvanertuaqluni tamana kuik. ‘And in the spring that river had a strong current.’ (ELN 1990:17); < carvaq-

**carvanir-** for there to be strong current; to have a strong current # carvanirtuq ‘the current is strong’ or ‘it has a strong current’ / carvanirtuq ketimi ekviim ‘there is a strong current below the cliff’; Carvan’im tamana kuik egmian tekiarllunui tuamn napartamun tua-i tegulerlukuli gulerami nutaan aneryaarluni. ‘Because that river had a strong current, she reached that pole immediately and grabbed onto it, and when she surfaced she quickly gasped for breath.’ (ELN 1990:27); < carvaneq-

**carvaq** current; stream with a strong current # and carvar- to flow; to stream # of water current;
carvartuq ‘it (river, water, etc.) is flowing’ / Yuk tamaagguiquni egmian kit’arkauluni, carvan-llu ayautarkauluku, qerrluku cikum acianun. ‘If a person goes across there he will fall in the water immediately and the current will carry him away, pulling him under the ice.’ (YUU 1995:69); < careve-aq’; > carvaneq

**carve-** to flow, to stream # of water current; carvuq ‘it (river, water, etc.) is flowing’ / carevpag-, carvar-; < PE cayruq

**cas-** dimensional root; HBC, NUN; = cacet-, taces-; cf. casaite-, cayaq

**casaite-** to lack fortitude # casaituq ‘he lacks fortitude’ / NS; = cayaiq-; < ?-ite-; cf. cas-, cayaq

**casguq** fence; partition; reindeer corral # . . . nutaan imkut qasgim tuaken amianek ayagluteng yuut imkut kanavet tua-i casguilliniluk’ taglerkaak tuvat tua-i qasgim amianun. ‘. . . the people formed two parallel lines as an aisle for them extending from the bank up to the kashim door.’ (QUL 2003:448); fences were also used in hunting caribou; = cayguq’; < PE caqyur

**caskaq, caskaaq** cup # from Russian vâxka (châshka);
= caqsaq, saskaq

**caskite-** to lack fortitude, strength or courage # caskituq ‘he lacks fortitude, strength, courage’ / HBC, UN; < cas-kite-

**caskuk, caskuq** implement; tool; weapon # equgtaqatallemsi caskullruungu piqertuutamek keglamek-llu ‘when I was going to gather wood I took with me as my tools an axe and a saw’;
Nutaan taukut calingartelliniu caskulluteq ‘And so those people quickly went to work making weapons, instruments of war.’ (YUU 1995:18); = saskuq; > caskuyaqur-

**caskuyaqur-** to use a tool or weapon for hunting, chopping wood, cutting something, etc. # Tamaani ciuqvani ilateng tuquaqaq

**casraaq* shrew (Sorex sp.) # casrarermek tangellruungu ‘I saw a shrew’; NUN; = cayraaraq

**casrauskaaq** young shrew # NUN; cf. casraaq

**cass’aq** clock; watch; hour # qavcinun kaugta
cass’aq? ‘what time is it?’, literally: ‘to how many has the clock struck?’; from Russian чась

**cass’aqur** to use a tool or weapon for hunting, chopping wood, cutting something, etc. # Tamaani ciuqvani ilateng tuquaqan
cass’aqur-; < PE cayruq

**casuun** implement; device for doing something; reason for acting; cause of action # Man’a tua-i avatii nem caitevkenani canek, cassuutaitevkenani.

‘The environs of the house lacked none of the necessary things, nor any implements.’
membrane on the inner side of a pelt
cataerrluk — cataituq; ‘he isn’t here’
cataite- to be absent; to be unwavering; to be stable; to be brave; to be strong # castuuq ‘he is unwavering, stable, strong, brave’ / HBC, NUN; < cas-tu-; > castuqsagte-
castuqsagte- to change one’s behavior in an abnormal way; for something to be amiss # NUN; < castu-?-
cata‘ inner side of a pelt # catti ‘the inner side of it’; > caterlruk; < PY-S cata-
cataite- to be absent # cataituq ‘he isn’t here’ / Taukt-am mikelnguut ayagasaqenrilengraateng aaniita aatiit catalilan cen’armun aquiyaraqluuq. ‘Even though their mother told those children not to go off because their father wasn’t around, they would go play on the beach.’ (ELN 1990:17); Ellii-am tua-i nallunrilruumiki enrenet murilkurarai naaqluki-llu gagamuitut cataucecianek aatani, ak’a agayunerrluni tayima catauuanani. ‘Since Elnguq had learned the days of the week she kept track of them, counting the days that her father had been away, and already he’d been gone a full week.’ (ELN 1990:56); UY, HBC, NI, CAN, K, BB, NR, LI; < ca-taite-
casterrluk membrane on the inner side of a pelt # Wagg’uq casterrluki, iluirmeq gamma ilulireliman imna. Tuar’ amiirturlruk pilalriit. Imana casterrluk-gguq tamana imegturnuurtuq tuarpiaq mamiqlinguq ami. ‘They say they’d remove the membrane from the inner side [of the moosehide]. It’s like skinning it. They would roll away the membrane on the inner side; it is like a very thin skin.’ (QAN 2009:296); < cata-rrluk
catngu- to be essential; to be effective; to be helpful; to be worthwhile # ctaguug ‘it is essential,’ effective, helpful / unguvatka catnguug auka ayagavkarluku ‘my heart is essential for my blood to flow’; atuqengan catngunrituq ‘what you are using is of no help’; < ca-n-u-
catquk skin boot made of dyed sealskin # (?)
cau-‘ to turn one’s entire body; to face # caugauq ‘he is facing something’; caugaa ‘he is facing her’ / cautaa egalermun ‘he is facing it toward the window’; qanruquraraa qetunrani caumak’ngellrani nothing ‘he is talking to his son, facing him’; Tauna kass’aq pillinia caugarrluni angussaagaluq ‘he is facing it toward the cache’; Caukiaqata’arqameng qantam allungalgem iluunun uivcetaaq piluku waten-llu eiliurlruum ‘he is facing the wind experiencing the rain.’ (ELN 1990:29); > caumake-, caunmak, caukia
cau-‘ to be what? # caugauq ‘it is something’; caugaa ‘what is it?’ / caucia nalluaq ‘I don’t know what it is’; Iliit teguluku yuvriakiliu yuvriakiliu. Atakuan maurluni pillinia, “Piani kulvarvigmia caugat paugkut?” ‘He picked up one of them examined it without knowing what it was. That evening he said to his grandmother, “What are those things up there in the cache?”’ (YUU 1995:2); < ca-u-; > caunrir, caunrilke-, caunrilte-
caukia a certain traditional game # Caukiaqata’arqameng qantam allungalgem iluunun uivcetaaq piluku waten-llu eiliurlruum. Tua-i-llu waten waniqaayaluni, “Kitaki wani caukia, caukia, caukia.” Qalrialuci. “Caukia, caukia, caukia.” When you play “face me,” you would spin the wooden top inside a bentwood bowl, and as it spins you would say, “Okay, now face me, face me, face me!” All the players would say, “Okay, now face me, face me, face me!” (CIU 2005:316); < cau-‘optative
cauamake- to confront persistently; to pay attention # caumak’a ‘he is face-to-face with her’ / Tua-i tamaa-i qimugtem taum caumak’ngellrani caqerluku attiin taum qimugcesseng pillinia, “Caumak’ngucirpetun tauna panigpuk angussaagaaluq pillinia angussaagaaluq pillinia. ‘When that dog started paying attention to her, her father said to it one day, “As you have started paying attention to our daughter, you should also try to hunt some game for her.”’ (QUL 1995:5); Tua-i-llu Elnguq ellarrvangaarcan-am anesqenrilengraatni anluni talligni yagglukkeq keggignani-llu pagaatmun caulluku cikmirluni anuqquqarluq tuaten ellalliuqcelluli. ‘When it suddenly started raining hard Elnguq went outside, even though they told her not to, stretched her arms out and turned her face upward with her eyes closed feeling the wind experiencing the rain.’ (ELN 1990:29); > caumake-, caunmak, caukia
cauman, caumalleq face # NUN; < cau¹*-ma-, cau¹*-ma-lleq*

cauurileke- to treat or regard as nothing; to disparage # caunrilkaa ‘he treats it as if it were nothing’ / Anguyalallrani tamaani anguyagaqameng ingluteng tuqquarluki atainun wall’ angayuqagkenun qanruteksartulliniit caunrilluki. ‘When they used to have wars back then when they had war after killing their enemies they would go talk their [the enemies’] fathers or parents disparaging them [the slain].’ (YUU 1995:17); < caunrile-ke³-

cauur- to reduce to nothingness; to wear out; to belittle # caunrirtuq ‘it is reduced to nothing, is worn out’; caunritaa ‘he reduced it to nothing’ / ciin caunrirtau ingna tan’gurraq? ‘why is he belittling that boy?’ < cau₂*-nrir-, caunrite- to be nothing # caunrituq ‘it is nothing; he is no help at all’ / Tua-i tang caunrilngurtun pitarrlua piugaqkevcia. ‘You have treated me as though I were nothing in that you kept on harrassing me.’ (QAN 1995:192); Agayutem cella man’a caunritellranek piurcetellrua. ‘God created this world out of nothing.’ (GRA 1951:1); < cau²*-nrite-; caunrilke- causpakayallr(aq*) huge drum # Yuraqatarluteng tua-i cauyat upluki merqelluki, causpakayallraat. ‘Getting ready to dance they prepared the drums moistening them, those great big old drums.’ (CIU 2005:384); < cauyaq-rpak-kayag-llr(aq)

cauyak pair of calfskin pieces on the traditional Yup’ik “qulitaq” parka # as worn in the coastal (Canineq?) area; the pieces represent two drums; < cauyaq-dual

cauyak drum # and cauyar- to drum; to beat on a drum # cauyartuq ‘he is drumming’; cauyam ecia ‘drumskin’; cauyalirtuq ‘he went to attend a drumming session’; uksuum cauyai ‘the drums of winter’; cauynariuq ‘it is time for drumming (or, to celebrate with drums)’ (CAU 1984); . . . makut caualriti uvaluteng piyagaqameng pilartut, waten atunem. . . . Cauyaq-llu cali tauna tuaten uvaaguratuuq. ‘. . . the drummers swayed from side to side in unison as they drummed. . . . The drum also was in motion, swaying from side to side.’ (TAP 2004:47); ciutem cauyaa ‘eardrum’; > causpakayallr(aq), cauyaraq, cauyarcir-, Cauyark, cauyan, cauyatequ-, cauyaquciaq, cauyara’arcuun; < PY-S cauyayq

cauyaquciaq added dance motion accompanied by drumming # < cauyaq?- cauyar’arcuun drum song # < cauyaq?-cuun

cauyaraq kayak rib # . . . qayillrani apqiitnek caaganri elliluki tamakut tamaa-i cauyaraat, makut ayagyaqameng nemtuit tamaani, wagg’uq nemertarluteng, . . . when he was making a kayak, those called its “caaganret” (stringers) put or lashed to the ribs; even though they were young men they would do the lashing. (QUL 2003:614); see Appendix 9 on parts of the kayak; < cauyar-aq³

cauyarcir- to give various small gifts to the two messengers associated with the “Kevgiq” (“Messenger Feast”) # said of the people in the village of destination who receive the messengers; cauyarciragket ‘they (the hosts) give them, (the messengers) gifts’; NI; < cauyar-cir-

Cauyarvik November # see Appendix 7 on the Yup’ik calendar; < cauyar-vik

cauyaun drum stick # < cauyar-n

cauyauque- to sing unaccompanied by drums or dancing during the Nakaciuryaraq (“Bladder Feast”) # CAN; < cauyar-te³-qu-

cauyaukar- to dance a particular dance in which one man dances, or pantomimes, and others sing slowly #

cave- to row # cav’uq ‘he is rowing’ / Kiagmi anguarturluteng ayatnullruut, cavluteng-llu natmun upangnaaqameng ayagaqameng, ‘In the summer they traveled by paddling and rowing when they endeavored to move to anywhere.’ (KIP 1998:291); = save-, yave-; > cavevik, cavun; < PE yava-

caveg¹ to work # (?); NS; cf. cavisra-, cavvliur-; < PE cava-g¹-

cavek toggling harpoon point # and

caveg² to harpoon # cavgaa ‘he harpooned it’ / Iqertaarani anlluku kaalegturaqerluni ancilliniuq cavigmeq . . . ‘He took his fish-skin pouch, searched around in it, and took out a harpoon point . . . ’ (YUU 1995:21); < PE cavg²-

cavesra- to make something; to work # cavesratuli ‘one who is good at making all kinds of things’; < ca?-; cf. caveg²-, cavvliur-

cavevik oarlock # < cave-vik

cavigcir- to tag (a game animal) # < cavik-taq²-lir

caviggaq cutting knife # not semilunar (and therefore
sometime referred to as ‘man’s knife’ in contrast to the semilunar or ‘woman’s knife’; Utallinulutek taukuk nulirquilliliq pekteksaukteq cetamani ernerti. Aneksaukateq, minggeksaukani nulirra, caviggarnek-llu pisuunteq. ‘That husband and wife stayed for four days without going anywhere. They didn’t go out, his wife didn’t sew, and they never used knives.’ (MAR1 2001:54); Y, HBC, NI; < cavik-raq

caviggalquq — cavvliur- # Kuik man’a waten paankaalleret-llu cavignaquq-llu man’a maavet ipgakaan neqem amilleren irtengairutaa. ‘Because empty cans and scrap metal are thrown in this river so much, lots of fish won’t come into it any more.’ (QAN 2009:448); < cavignaq-quq

caviggara — cavvliur- metal # < cavik-naq
caviggara — cavvliur- to whittle (wood) # NUN; < cavik-

caviggaraq — cavvliur-cuun hacksaw; cold chisel; metalworking tool # < cavignaquq-cuun

caviggaraq — cavvliur- paintbrush plant (Castilleja sp.) # < cavik-rpak-uaq

caviggaraq — cavvliur- to be silvery calm (of water) # NUN; < cavik-

caviggaraq — cavvliur- metal; iron; steel; cutting knife (not semilunar)
caviggaraq — cavvliur- curved wood-carving knife (NS meaning); (NUN meaning) # and cavig- to cut smooth with a knife # uksuarmi angutet pirlaalilarait ikamrateng cavineq ‘in fall men use metal runners on their sleds’; N.C.-q tauna cavilunuli. Caviiit tamakut qaliqlallri uitaut Johnny Paul-am emiin yaatiini elagyauluteng taum kipusviim qaliqlallri. ‘The N.C. (store) was (corrugated sheet) metal. Those pieces of (sheet) metal which were its covering are now over from Johnny Paul’s house as a cache –– those ones that thin ones . . . Again, he cut with a knife atauciq. ‘He began cutting smooth the amilnguut tamakut caviluki . . . . Ataam tamana (KIP 1998:323); Tua-i-ll’ assiriluni cavingallra . . . and so it would get better where he [the shaman] laid his hands.’ (AGA 1996:65); . . . tekitelliniuq una, tauna imna tulukaruk, iigni cavingallrukek. ‘ . . . the raven came back, with its hands on its eyes.’ (CUN 2007:108); < cavte-nga-

caviggar — cavvliur- round whitefish (Prospium cylindraceum); locally, candlefish # K, BB, LI; < ?-naq

caviggaraq — cavvliur- wire; foil; # caviyaaq ‘a wire’; caviyagaat ‘wires’; Keggi’anallernek-llu kuuvviarutlernek avurluni, epukaitlek-llu caviyaarnek piluni. ‘She gathered old coffee cans, and wire to make bail handles for them.’ (ELN 1990:26); < cavik-ya(g)aq

caviggaq — cavvliur- to feel or touch intentionally with one’s hand # cavtaa ‘he is feeling it’ / cavtaatruq ‘he is feeling around; IlIan caaqameng unatai cavtaatuki alimitairraarluku. ‘From time to time her family members would feel her hands after removing her mittens.’ (ELN 1990:4); Tuamta-llu-tang kasgunarqellria caviggaq, “Gguun atam aneniartuq mikelnguq, alingyaqunak.” ‘He touched her private parts, “Through here, see, a baby will come out, don’t be afraid.”’ (MAR2 2001:98); = caavte-, cavte-; > cavngu — < PE cavi-

caviggaq — cavvliur- oarlock # NUN; < cavun-lir-taq

caviggaq — cavvliur- oar # cavutek ‘two oars’; = Y, HBC, NI, CAN, K, BB, NR, LI, EG; savun, yavun; < cav-n; > cavngu — PY yavun (under PY yava-)

caviggaq — cavvliur- to divorce # cavurtuq ‘he or she got divorced’; cavurra ‘he divorced her, or she divorced him’ / cavurtuk ‘they, got divorced’; Tua-llu-gguq taumek nengamegnek paqricikilit. Cunawa-gguq umyuarniurami, cakian taum nall’arluku tegulliliqani, ayalliniria tua-i kingunerminun cavurluni nuliani tauna unilluku. ‘The son-in-law was not seen in that village after that. He apparently had gone back to his village shamed, divorcing his wife because his mother-in-law had taken his “request-token” (petugtaq).’ (CIU 2005:378)

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cavvlugte — cayumlerte-  Bases

cavvlugte- to putter around; to do various chores; to do things in way that manifests one’s anger # Cavvluggginanermiini camek niicami . . . ‘While doing some chores she heard a noise . . .’ (YUU 1995:113); < ca-?-rrlugte-
cayailkun, cayailkutaq shield; protection # Ataneq cayailkutkarput; . . . ‘The Lord is our shield; . . .’ (PSALM 84:11); < ca-yailkutaq
cayaituq ‘he lacks fortitude’ / = casaite-; < cayaq-ite-
cayak red or sockeye salmon (Oncorhynchus nerka) # = sayak; < PY cayak
cayakaleq log with a groove soaked with sap # NUN
cayaq pleura; more generally, the upper part of the body; lungpower. cayarpagluni ‘breathing hard’; > cayaituq; cf. cas-; < PE caya(!)
cayaraite- to be easy # cayaraituq ‘it’s easy’, ‘there’s nothing to it’ / < ca-yaraq-ite

cayaraq custom; habit; method; way of doing something # Tamaani waten elpeciucetun ayagyuallerminek ayagluni tua-i waten uksumi niitetukni imarpigmiut cayaraituq umyuamikun atutturatullinikai. ‘When he was a young man, like you, he traveled in the winter time; he followed the customary ways of hunting sea mammals (which he knew) from his memory.’ (QUL 2003:634); Ak’a tamaani, maa-i-tun piyuitellruukut. Takaqellruaput ciuliaput cali-llu cayaraput. ‘Back then we never acted like they do now. We respected our ancestors and our customs.’ (YUU 1995:49); Yuut tamarmeng ellarpiim iluani cayarangqelartut ayuqenrilngurnek, . . . ‘All peoples of the world have different customs.’ (CAU 1985:9); < ca-yaraq
cayug1 fence; partition # HBC; = casguq; < PE cayug
cayug2 type of blackfish# EG; (?)
cayaraaq shrew (Sorex sp.) # EG; = casaraq
cayug1 to twitch; to jerk (of body or body part) # cayugtuq ‘it is twitching’ / ika cayugtuq ‘my eye is twitching’; Tuar elliin ircaquan kauqtuqii ankigirpak man’a-Il’ temii cayalerluni, tua-i cavailemi nalluqerluni. ‘Her heart pounded with excruciating pain, her body jerked, and before she could do anything she fainted.’ (ELN 1990:39); > cayugglugte-, cayumlerte-, cayumlirte-; < PE cayuy-
cayug2 to pull or draw (toward oneself) # cayugtuq ‘he is pulling something toward himself’; cayugaa ‘he is pulling it’ / Tua-i-Il’ pik’um urluven cayaku, elliiin-lu cayugluku. ‘When the one up there drew back his bow (with an arrow), he too drew his.’ (QUL 2003:100); > cayukaryaraq, cayukaun, cyuketaaq; < PE cayuy-
cayug3 to want something; to want what? # cayugtuq ‘he wants something’ / cayugcit? ‘what do you want?”; Ellii-lu up’nerkiyaryumengluni, umyuakrangluku up’nerkiviteng tuat-lu qessangluni cayuumirutengluni. ‘She began to yearn to go to spring-camp; and their spring-camp was all she could think about, and she no longer felt like doing anything else.’ (ELN 1990:93); > cayugnaite-, cayugtuite-
cayugcetaaq medicinal plant type (species ?) # EG

cayugciringar- to be maneuverable # Aling, qayamnek-wa tang cayugciringaruralrimek atunrilnguten. Qayan tang un’ uqamaicessiyaagpakartuq. ‘Gee, you are not using my kayak that is more maneuverable. Your kayak down there is too heavy.’ (QUL 2003:420); < cayug2-ciringar-
cayugglugte- to be twitching # < cayug1-lluk
cayugnaite- to leave ample time; to not be ready yet # literally: to not make one want to do anything (in a rush); cayugnaiteq ‘it allows time’ / Cayugnaitekillian ayallerkateng tua-i makluni unuakutarluni-lu. ‘When it became clear that their forthcoming departure left ample time she got up and had breakfast.’ (ELN 1990:92); < cayug2-naite-
cayugtuite- to try to acquire firewood (especially for steambaths or firebaths) by requesting it from other or trading for it # Tua-i-w’-am cayugtuuskaq cali qanagaarnarutkeciquellikevnga. ‘You’ll probably tell me to trade myself for wood from some roof.’ (CIU 2005:166); cayugtuucaraq ‘game or process of trying to get wood for a steambath’; < cayug2-tute-
cayukaryaraq dresser drawer; drawstring # < cayug2-qar-yaraq
cayukaun twined grass mat used in a kayak when pulling in fish or game # < cayug2-qar-n
cayuketaaq dresser drawer; drawstring # < cayug2-qetaq
cayumlerte- to be twitching # NUN; = cayumlirte-; < cayug2-
cayumlirte- to be twitching; to have a seizure
HBC; = cayumlerte-; < cayug1?
cayurte- to Eskimo-dance # of men; cayurtuq 'he is
dancing' / NS, Y; < PE cayur-

ceguayuk valley; ravine # Tua-ll'-am caqerluku
qertulriik cegnayuuk akuliignequn pillrani
ayakallran arulairqgnaqullingluku. 'Then
soon when it went into a deep valley and
stopped there, he gradually approached it.' (QAN
1995:222); Qemit tamakut mayurturaqerluku
pilliniuq ikani cegnayuum akiani tuntuyagaq.
'As he climbed the hill and he saw a caribou
calf on the other side of the valley.' (YUU
1995:92); . . . tangercecaaqeqkenani tua cegnayuut
aturluki . . . . . . . . so as not to be seen he followed
the valleys . . .' (QUL 2003:428); cf. kuignayuk

cekavte- to scatter; to be in disarray # cekavtut
'they are scattered'; cekavtai 'he scattered
them' / enii cekavtut 'his house is in disarray';
Tua-i-llu-gguq cali aqsruluni cali-am allanun
taluyanun tekilluni. Maaten-gguq yui tangrera
menuqapiarluteng. Tua-i pitaulliniuni
taukunun, cekavccseugailati. 'The blackfish
continued its journey upstream and came upon
another blackfish trap. The blackfish looked at
the owners of this trap and saw that they
were tidy and clean. The blackfish let itself get caught
by them because they would not let it be strewn
underfoot.' (ELN 1990:5); = eskavte-, cikavte-

cekpiipiri(aq*), cikepipiipiq chickadee (Parus sp.) #
imitative
ccekpiq, cekpiq biceps muscle # = cikpik

cella world; outdoors; weather; sky; universe;
awareness; sense # cellii 'his or its world';
cellakegtaq 'the weather is good'; cellakegcivaal
'my, what good weather!'; cellaculnguunga
'I am feeling out of sorts'; cellakayagtuq 'he
went berserk'; cellangertuq 'he has his wits
about him'; Ellmini cellamini nallunrituq cellam
ilani amani-gguq yaalirermiqtayima, nani
tayima yaavqani, angalkumek . . . . . . . Within
himself, in his own consciousness he knew
about a shaman within the world, over there,
somewhere away from him . . .' (MAR2 2001:29);
Tua-am cella pinarqellinnia tauna nukalpiartaq
pilliuyuq, "Arenqialnguq-gguq cellakqgluni
kegna quluarqeniqruq." 'And when the
weather was such that things were possible,
that young man said, "Well now, outside the
weather is good and it is not conducive for one
to stay home.' (NAA 1970:7); Puckalqlliniuni
paallagvikluku. Cellii-ll' tayim' tamaq' allilunini.
Cellangqomii qellangellituq mamteram
iluni. 'He fell hard, fell on his face on it. He
suddenly lost his consciousness. When he start
to regain consciousness, became aware that he
was inside a smokehouse.' (CAU 1985:111);
Tua-i-wa tanqilirrakun Christ-arpegun cellam
cellairute- to lose awareness, consciousness, one’s good sense
< cella-irute-
cellalluk rain # Y, UK, LI; < cella-luk; > cellallir-
cellamqaci- to go outside for a while as for a stroll or to get fresh air # Tua-i-llu-gguq cat
iliitni maururlua cellamqaciuq. Tua-i-llu-gguq cellamqaciinarrani tutgara’urluan atkullrani allgurpakan, maururlumi kakivii teguluki, atkullrani mingqaa. ‘And one time his grandmother went out for fresh air. And while she was out having fresh air her grandson, because he tore his old parka badly, took his grandmother’s needlecase and sewed up his old parka.’ (GRA 1901:280–281 & PRA 1995:453); < cella-?

cellange- to obtain awareness; to have one’s first experience that leaves a lasting memory # cellanguq ‘he obtained awareness’ / mikenguq cellanguq tallimanek allrakungeqerluni ‘the child acquired awareness as he reached the age of five’; Tuunraq tauna ikayuqellriatunjua anglivkenaci qupurai. ‘Splitting them up into ten equal pieces, making sure one was cut to a certain thickness, and another to the required thickness; then these eight were split thinner, cutting them not too big.’ (MAR2 2001:8); Y; = elleg-, cilleg-; < PE cili-
celli- to whet; to sharpen # cellia ‘he is sharpening it’; cellisqelluku uluani uini pia ‘she asked her husband to sharpen her knife’; Y; = elli-, cilli-; > cellin; < PE cili- or cili-
cellin, cellissuun whetstone # = cimigliq; < ?-li

Cellitemiut Sleetmute # village on the Kuskokwim upriver from Bethel; < cellin-miu plural
cellur- to glide or slide down # cellurtuq ‘it is gliding or sliding down’ / . . . celluryugluni cellurtuq. Celluami ganertuq, “Tua-i wiinga-llu uitaurngaiteqertua anglanirllanarpakarlartua.” ‘ . . . wanting to slide down he slid. When he slid he said, “Well, I just won’t stand around, I’m having so much fun.”’ (MAR2 2001:18); Y; cellurvikk, celluryuq slope, ramp; = cellur-, cillur-; > cellur’ute-
cellu’urte- to dive in the air; to glide down fast # cellu’urtuq ‘it is diving’ / Y; < cellur-(ar)te-
cemerliq rainbow smelt (Osmerus mordax); eulachon (Thaleichthys pacificus) # reported from various places; = cimigliq; < ?-li

cen’aq snipe (Gallinago gallinago) # ; NUN; < cena-
ceña, cefaqa, cenas (NUN form) shore; coast; rim; edge # cefa (or cefaq) ‘the shore’; cefii ‘its shore’; impariipi cefii ‘the shore of the sea’; qantam cefii ‘the rim of the bowl’; Tua-i-llu-gguq taukuk nulirqellriik uittallik kuigem cefiini kiiarrmek, yugmek-llu nallulutek. ‘They say that this husband and not knowing any (other) people.’ (MAR1 2001:41); Tua-i-llu-am ellii umyuarteqengluni meliuullermi qaill’ ayuquqianek mer ’em iluani tangaq, avatinnun angyam piluni cefiit tegumpagluki kegginian akurrulu uisngarni. ‘While she was playing around with the water she started thinking what it would be like to see down in the water, so she moved closer to the side of the boat and firmly gripping the top edge of it she dipped her face in the water with her eyes open.’ (ELN 1990:26); Tua-i-piqerluni cefaqa alairngan, tangrrarkaunriatni tagluni. ‘And when the beach was no longer visible, since they wouldn’t be able to see him, he went up on the land.’ (QL 2003:98); Aren, tua-i-ellii pinirlatni, tan’gurrauluku-w’ tayima kingumek tuqutnaluku piyaqelliiikt, ellii pinirlatni urluvni tegu’qerluki cefirun kanavetatraqercami mer’em ngeliinun, atkullrayagani tua yuuerluki matkacagarmi mermun qecglluni angllullinuni. ‘Since they were not after him, saying he was just a little boy and they could kill him later, grabbing his bow (he ran) down to the shore, and when he got to the edge of the water, he took off his parka and, being completely naked now, dove in.’ (QUL 2003:96); cina > cefair(aq), cen’aq, cen’aq, cen’aq, cen’aqiit, cenarayak, cenarmiu, cefartaq, cen-i-, cenirni-r, ceniarun; cf. cefirte-, cefiit aq, < PE cina.

cefair(aq)’ western sandpiper (Calidris mauri); yellowlegs (Tringa sp.) # < cefa-iq; cefaiyaqaq, ceairpak

cefairpak dunlin (Calidris alpina) # < cefair(aq)-rpak

cefairqaq western sandpiper (Calidris mauri) # < cefair(aq)-ya(g)aq

cefaq sandy beach # this word is probably a blend of cefa and en’aq

cefaqiq rock sandpiper (Calidris ptilocnemis) # NR; cefia-?

cenarayak ribbon kelp; “sea lettuce” # NUN; < cefia-?

cenarmiu coast dweller # animal or human; < cefai-miu

cefairtaq wild celery (Heracleum lanatum) # < cefia-tauq

cenek bruse # and ceneq- to bruse # ceneqtuq ‘he or it got bruised’; cen’gaa ‘he bruised it’ / = cinek and cineg-; < PY-S cinak

cen’gaq kayak bow or keel protector #

ceng’uq spring (water) # and ceng’ur- to overflow; underlyingly [e]cnur-; ceng’urruq ’it overflowed’ / NS; = seng’ur-; < PY cinur-

cengge- to crackle # cengguq ‘it made a crackling noise’ / Ala nawima-gguq imikut, qanucaqtrak, cengguqtrak angutnguru, qayateng amingqelluki cateng nutarrluki, . . . ’Oh, when she told them, like a clap of thunder those brothers of hers put new skins on their kayaks and fixed their equipment, . . . ’ (CEV 1985:77); HBC; = cinggeq-; < PE cinur-

cengquellecaitaq bunchberry; ground dogwood (Cornus canadensis) # said to be so called from the crackling noise they make when chewed; HBC; = cingquelleckaq; < cenggeq-? citaq

ceri- to go along the shore; to go along from place to place (within the village) . . . imna tua aanani nerellullia entertuumana qangqerrluku nangkacalrug. Nangengamiu tua tammi-a Ceriyaqelliniikai net. Tua-i-gguq tua-i-maurluugnil’ luk’ tukuk tua-i-apaurnil’-il’ neryarlukeq nangllukeq anellrunrlikagnek. . . . he had eaten his mother’s skeleton and all, crunching on it and finishing it completely. When he had finished with her he went from house to house but to no avail. He would have eaten his grandmother and grandfather if they had then not gone out.’ (QUL 2003:268); . . . nutaan tua-i anuqsaavguarri-llu-gguq nallunairtuqallruummnitemurucilunganu, nutaan tua-i pugcuqaqaluni cerilluku ceaqaq. . . . and since he had noted the direction of the wind too, he definitely knew which way he was going, and then finally he followed shoreline coming for air now and then.’ (QL 2003:96); < cera-i-7?

ceningqa- to be visiting # ceningqaq ‘he is visiting’ / < cefirte-ngqa-

ceriq’aq beaver (Castor canadensis) or land otter (Lontra canadensis) # equal numbers of generally reliable old word lists give each identification; NSU; cf. cefia; < PY caniq

cenirni- to blow along the shore # of wind; impersonal subject; cenirntuq ‘there is a wind
ceni'taar - cetaman

blowing along the shore' / NUN; < cena-?-neq1-

ir2.
ceni'taar- to visit around, going from house to
to have it as its shore or edge # cenkaa 'it is

its shore' / ce
ceni'taar'tuq 'he is visiting around, walking
to house; to walk back and forth along the shore
# cetaman 'he is visiting around, walking back and forth' / Net tamaani takarmarrulruut,
piciatun-lu ceternaalertaq takarnaqlunii.
‘Households back then were treated with
respect, and one was hesitant about visiting door
to door randomly.’ (YUU 1995:45); Tauna tua-i
Ukinqucugpalek aangangelliniami aani-gguq
tua-i cetertaardia maani. ‘Since Ukinqucugpalek
still had his mother, she was walking back and forth
along the shore.’ (ELL 1997:390); < ceni'te-a-

ceni'te-, cenite- (NUN form) to visit (within
a village or city); to walk along the shore #
certiqtuq ‘he went visiting, went walking along
the shore’; cernitaa ‘he went to visit her’;
Tekipailgata-lu taukut angutet aaniin taukuk
mikelnuuk cenirllukek murluatnun. ‘Before the
men arrived her mother took the two
children to visit their grandmother.’ (ELN 1990:7);
Angliriuraan, piyualutek imarpiim cetiiniin
anelriluki. ‘. . . they
approached them, there was
great noise and
laughte . . .' (CEV 1984:80); cf. ceeqe-
cer- to sweat; to perspire; condensation # and cer- to

sweat; perspiration; condensation # and cer- to

sweat; to perspire; to have condensation form on
cer- to sweat; perspiration; condensation # and cer- to

sweat; to perspire; to have condensation form on

it # underlyingly [e]ceq- / [e]cer- = esseq / esser-

seq / ser-; < PE aör-
ceqcaaq red-necked phalarope (Phalaropus
lobatus) #

initiative, and/or < PY ceqtaaq
ceqcerte- to be excitedly active, making a lot
of noise # ceqcertuq ‘he is active and noisy’;
aatan tektan ceqcertenga’artuq ‘because her
father arrived she became excitedly active’; cf.
ceryarkpak
ceqpiilunaq sparrow # general term; Y; initiative,
and/or < PY ceqtaaq; < ?-naq2
ceqvallertar- to throw liquid onto (it) #
Ceqvallertautelarcigaci augit ekuvigmun . . . ‘You
shall dash their blood on the altar . . .' (NAAQ.
18:17); cf. ciqpa-
cer- to sweat; to perspire # see ceq
ceremraq dunlin (Calidris alpina) #
ceryuq (NUN form), ceryarpak (HBC form),
ceryirpak (HBC form) loud noise as of breakers
on the beach # Maaten-ggur–itraameng,
apuryarturait, ceryarpag–nenglruteng, . . .
‘When they went in (to the steambath) and
approached there, there was great noise and
laughter, . . .' (CEV 1984:80); cf. ceqcerte-< PE
ci3u3u39u!
cetaaq, cetaar(aq*) little bird # general term;
Taqngamiu pillinia anluku qagaani cetaarnek
yaqulecuarneku napani nasaqselluk'
pitqaqaluq. ‘Then when she finished it she told
him to go outside and try it out on the little birds
in the trees.’ (AGA 1995:202);

ceryarpag
ceryirpak
ceryarpak

neyluku nepcanarqevkarluq taügaam
mer’uvkenaku. ‘If you use only flour, put

merce,rituit up nernuku ciqpa-
taqngamiu pillinia anluku taqngamiu pillinia
piluten, mirluku nepcanarqevkarluq taügaam
men.’ (AYAG. 15:16); < cetaman-
cetaman four groups or pairs or bundles #
this is a plural (using the special plural ending,
n, for numbers); the base is cetaman-; Yuteg
kangulir lirta cetaamigia nuqte setciq . . .
They shall return in the fourth generation . . .' (AYAG. 15:16); < cetaman-
cetaman four # this is a plural (using the special
plural ending, n, for numbers); the base is cetama-
cetaman qimugtet qilugtut 'four dogs are
barking'; cetamanek qimugtet qilugtut 'he
has four dogs'; cetaamigut ‘they are four in
number’; Mukaamek kiingan atuqvet, cetamanek
luuskarpagnet nukaamek qantakun ilutliarik
piluten, mirluku nepcanarqevkarluq taügaam
mer’uvkenaku. ‘If you use only flour, put four
tablespoons of flour in a deep bowl, add water
enough to make it sticky but not runny.’ (YUU

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Cetamirin

Thursday # Cetamiritmi ‘on Thursday’; frozen fish or meat to be eaten in that
cetegtaq (Actonitun delphinifolium) # cetegneq monkshood

cetegglug- to peel improperly (as when peeling cow
cetamiit a selectional word; four in cards # NI; < cetaman-rraq

cetamiriitnguuq it is Thursday; = Cetamirin; possessed ending
3p-3s < cetama(n)-

cetamirin patches she resumed her journey.’ (YUU 1995:18); < cetaman-irin

Cetamirin Thursday # Cetamiritmi ‘on Thursday’; Cetamiritnguuq it is Thursday; = Cetamirin;
< cetaman-irin
cetegglug- to peel improperly (as when peeling cow

cetegtaq frozen fish or meat to be eaten in that state # Tua-i imkunek nerlallemterek qaartunek
cetegtanek nerlartuktuk, qaartunek-lu kinertarnek avuluki. ‘Those that we’ve been eating — we
eat frozen whitefish, and some dried whitefish.’

1995:63); Elnguq elli kayangutliniia kiingan pingayurqunek ilak-lu cetamarqutaarlutek. ‘It
turned out that Elnguq had found eggs only three times and her sisters only four times each.’
(ELN 1990:105); Cali tamakut angalkut tuaten cikum aciaakun yaagutulit wa-gguq kill’uteng,

1995:343; (ELN 1990:105); Cali tamakut angalkut tuaten cikum aciaakun yaagutulit wa-gguq kill’uteng,

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said, no entry wounds. That beluga, it is said, was very fat.’ (ELL 1997:266); < cetu?-q; > cetuqupak, ceturpak; < PE citu(C)ar

cetugmiarun seal-calling stick # shaped like a hand, scratched on the ice to attract seals; < cetuk-mik-n

cetugmiq- to scratch hard with nails or claws; to claw # cetugmitgutq ‘it is scratching’; cetugmigaa ‘it is scratching him’ / Maaten-gguq imna nukaalitgaa tektiit ungungssim imum cetummiullikii maaggun nuyain ngelakakaagikun. ‘When they arrived, they saw the bear had clawed him right here along his hairline.’ (QUL 2003:92); < cetuk-mik

cetugnuq implement to catch fish swimming near surface # < cetuq-naq

cetuguar(aq*) edible fiddlehead of spreading wood fern (Dryopteris dilitata) # Y; = cetuguaq, ceturqaar(aq), ceturyaq, cetureqqaar(aq); < cetumquq

cetumquq talon; claw of bird; hoof; human nail deformed by injury # Tua-i-ll'-am qalunek. ‘Their fish nets were made of twisted sinew. . . . (They made) dipnets for sticklebacks and pacific tomcod.’ (YUU 1995:66); < cetu?-naq

ceturte- to sit with legs stretched out # ceturtuq ‘he stretched out his (own) legs’; ceturtaa ‘he stretched out his (object’s) legs’ / < cetur-te

ceturtelleq base of a slope # NS

ceturuaq edible fiddlehead of spreading wood fern (Dryopteris dilitata) # = cetuguaq, ceturqaar(aq), ceturyaq

ceturyaq front area of kayak # = cituryaq; < cetur-yaq

cetuskaq white-winged scoter (Melanitta fusca) # NUN; < cetuskar(aq)
cetuskar(aq*) harlequin duck (Histrionicus histrionicus) # < cetuskaq

Cetuyaraq New Stuyahok # village on the Nushagak River; < cetu-yaraq
cetvilitaq quarter; twenty-five-cent piece # LI, EG; from Russian четвертак (chetvertak) ’25 kopeks’
cetya(g)aq* inch; minute; any other small unit of measurement # Qallarvaulluki-llu cetyaarni tallimani wall’u qala tekilluku. ‘Let it boil five minutes or as much as ten.’ (YUU 1995:62); < ceteq-ya(g)aq

ceva, cevak low altitude; area near ground or other surface # and cevag- to flutter near the ground to distract intruders from its young # of a bird; cevagtuq ‘it is fluttering near the ground’; cevakgunkun tengssuun
ayagtuq ‘the airplane left at a low altitude’; Maaten tua-i avavet meciurqalruki pillina, tua-i imutun pitarkamek pissulriatun anguarutni man’a cevakun waten mumiggluku anguarturallininaurtuq. Ataam maaggun cevakun mumiggluku anguarturallininaurtuq. Angualriit tangerqatullerpece ÷i ilait tua-i angualalriit waten pagg’un anguaruteteng arviraqluki. Ta€gken piss’urqameng pitarkanek anguatullruluteng waten tua-i, tua-i-ll’ anguaruteteng yaaggun waten arviraqlaruki nuatan, wagg’uq tua cevakun anguarturallininaurtuq. ‘He took a better look at him and noticed that he had already started paddling the way men do when they are after their prey. They don’t lift their paddle up in the air. . . . When you’ve seen people paddling, some of them lift their paddle [to paddle again on the other side]. But when they were following their prey, they lift their paddles over there they paddled [moving it on to the other side barely over the front of their kayak], and that was what they called “low lift-up paddling”.’ (QUL 2003:644)

Cev’aq Chevak # village that, along with Hooper Bay, has its own distinctive dialect (see Intro.); because the Cevak people (though not the Hooper Bay people) say ‘cuk’ rather than ‘yuk’ for “person”, they call their dialect (and ethnicity) Cup’ik rather than Yup’ik; cf. ceve-aq

ciyirar(aq*) dowitcher (Limnodromus sp.) # NUN
cialiu- to swiftly walk over thin ice as it makes a waving motion and cracking sound # NUN

ciamci- to bring clothes or food for distribution into the kashim during the Nakaciuryaraq (“Bladder Feast”) # Mat’um-llu-wa welfare-am amlleret tegganret uligaat-llu auluk’ngengkai. Tamaani ak’a Nakaciiumi-llu arcaqerluteng tegganret auluktullrulliniit neqkatgun. Iliit qanelria Nakaciiumi-llu ciamcilarlruniluki. Watnaaqameng neqnek canek-llu allanek qasgicilallruut qasgi tua-i cikirluku, nutaan-llu tamakut taitellrit ayagasciigalngurnun aruqutekluki. ‘Nowadays the welfare system provides for many elders and widows. Back then during the Bladder Feast they provided food for elders. One term used when they held the bladder feast is that they were “distributing useful items” to them. When they did this they brought food and other things to the kashim, giving it out, and distributing it to those who came for those who were house-bound.’ (CAU 1985:94); HBC, NUN; < ciame-te-i-
ciame- to cii2-

ciame- to crush; to break; to crumble # ciamruq ‘it got crushed’ / ciamtaa ‘he crushed it’; Imumek-am yuk kiskuni cal’ tuaten, wagg’uq qamkuni, patagmek nugnaluni, tua-i man’a pinertutacimitun ciamtengaaluqiklu pikuni, tua-i nayumiqaiuviklan cikum meruguulluku tayim’ cikum acianun qertarkaauq. ‘When a person falls in and panics and tries to get out quickly, he will use all his strength and chip away the edges at the same time, and he will end up being taken by the current and going under the ice if there is nothing for him to hold on to.’ (QUL 2003:732); Nuggluqiklu nutaan kemga ciamtenqeccaalinia. . . . Icaqurraa-l’ imna nutaan ciamtenrilnii tua-i ciamlluki uklikca hereulluku. ‘He pulled him out of the water, and this time he really cut up his flesh. . . . And he cut up his heart, that he hadn’t cut up before that, into small pieces.’ (QUL 2003:316); > ciamqeq, ciamaqruq, ciamci-, ciamarrluk; cf. cii2-; < PE ciōama(t)-

**ciamneq** small broken piece of ice # ciamneret broken pieces; < ciam-neq

**ciamruq** driftwood # Y, NS; < ciamne-?; < PE ciōamru- (from PE ciōam-d(t))

**ciamurrlluk** short piece of dried wood found on the ground # Y, NS; < ciamne-?rrluk

**CIAYAq** semiconical bentwood hat # Wiinga-wa tua-i ilait tuuurlirit, elqiamnikateng-Llu ciayamek-gguq all’uteng tuuurliaquteng, taukucimek tua-i melqiumalriamek pillruyulkuki waniwa kamayugtua. ‘I’ve heard that when shamans did their rituals they put on bent-wood helmets without visors. I suspect that was the kind they used with feather decorations on it.’ (CIU 2005:248)

**CIAYURYAQ** silver or coho salmon (Oncorhynchus kisutch) # NUN; < caayuryaq

**Cicing** Cheeching # former village between Cheenawk and Kipnuk

**Cigur(aq’), ciguq, ciguraq** pigeon guillemot (Cepphus columba); or Kittlitz's murrelet (Brachyramphus brevirostris) # exact identification uncertain to compiler; Cigu’urrek pituit yaqulecuarat imarpigmiutat aukkut qaterluteng, imarpigi angllurayunqegguteng. Tayim’ ilaci tan’gurranni imarpignaalangkuneng tanglarciquq yaqulecuarneq aukkunek qateryaqelriameng yaqurrit tuágaam tungulkialuteng. Wa-gguq tamaa-i ciguraat. ‘They call those little white ocean birds “ciguraat”; they like to dive in the ocean. When one of you boys starts going out to the ocean, he will see little birds that are white with a little bit of black on their wings. Those are “cigurat”.’ (QUL 2003:50); < PY ciuq or ciuraq

**Cigvigquq** hand-hold at lower end of seal harpoon attached to seal poke float # NUN; < cigvik-?

**Cigvik** nose bead # worn in former times, a bead on a short string placed through a hole in the septum of the nose; Tua-i Llu nulirgilriq uitaliirk. Nulira cigvigqerrlunik. Atacumic iseremi itkilliaqek niituk, maaten-gguq pug’uq, ca-gguq ugna arnaq qanertuq, kameksiignek tegmiarluni, kipucugluqek imkuk cigvik. Tua-Llu im’um nuliarin pia: “Wiinga tunngaitagka uuku cigviigika,” tua-llu tauna arnaq qanerpek’nani an’uq. ‘There was a man and wife. His wife had nosebeads. One day they heard someone coming in, and when she came up, some woman in the entryway holding a pair of skinboots said that she wanted to buy those nosebeads. That one’s wife said to her: “I won’t sell these nosebeads,” and so that woman went out without a word.’ (GRA 1901:285); Suulutaatat kulutetun setiinkaam cigvikkekuittun; tuaten ayuquq arnaq kenealgia taugken ellatuvenkeni. ‘Like a gold ring as a pig’s nose bead — so is a beautiful woman that lacks sense.’ (AYUQ. 11:22); > cigvinguaq, cigviigquq; < PY ciyvik

**Cigvinguaq** plant that is like reindeer moss and that is sewn inside seams of kayak cover # NUN; < cigvik-uaq

**Cigvyaq** split strip of spruce used to make a fish trap or other device; strip of sinew used for making thread (NUN meaning) # Anuurlua imna aikuanun piluni tangnigkarluni qupuriuq cigvyaqnek . . . ‘That grandmother of his, went across from him, speaking and had him watch her split strips of wood . . .’ (MAR2 2001:7)

**CIII** inconnu; sheefish (Stenodus leucichthys) # from Inupiaq sii (ultimately from Athabascan); = ciq; cf. Adams 1851

**Cii1- to get chapped # ciiguq ‘it got chapped’ / ciissuun ‘skin lotion’; > ciileqtaaq, cii1erte-

**Cii2- to get smashed; to crack # said of something with a soft inside and a harder shell, such as an insect, an egg, a berry, an eye, roe; ciiguq ‘it got smashed’ / Kavirlit tua-i ciyugluteng, nutaracetun
ayuqevkenateng. ‘The cranberries (picked when the snow melted in spring) tended to crack not being like fresh ones.’ (ELN 1990:102); cf. ciame-, ciitar-; > ciite-; < PE ciyi- and ciyyi(t)-

ciikaq diarrhea; runny feces; soft stool # and ciikar- to have a runny bowel movement; to have an attack of diarrhea # ciikartuq ‘he had an attack of diarrhea’; ciikaraa ‘he had diarrhea on it’ / Ilait-llu tayim’ poison-auralaryaaqelliriit. Ilait taugaam tamakut ciikallagnaqininaruit, iluliqnaqniluki tuaten. ‘Some of them were probably poisonous. They would cause some of the people to have bad diarrhea, to have intestinal pains cramps’ (KIP 1998:141); > ciikaraa-, cf. cii5-; < PE stay(taak)- or aciy(taak)-

ciikara- to have repeated runny bowel movements, to have repeated episodes of diarrhea # ciikaraaq ‘he is repeatedly having episodes of diarrhea’; ciikaraa (ciikaralu) ‘he is repeatedly having episodes of diarrhea on it’ / < ciikar-a-

ciikvak large grass basket for holding fish # < ?-vak

ciilaq, cilaviq three-cornered needle # NI

cilaviq edible fiddlehead of spreading wood fern (Dryopteris dilittata) # < PY cilaviq

cilee-aaq cellophane; plastic sheeting # Tua-i-llu taqiuqameng itruqinermek Qalemaq kaaleglini anciului cilee-aamek, kanvviitaullinilriit cunaw. ‘When they finished bringing in their belongings Qalemaq searched through her things and took something wrapped in cellophane, and it turned out to be candy. (ELN 1990:84); > cii5- qetaaq; cf. cillerte-

ciilernaq dragonfly; helicopter # = ciilernaq, ciilraq*

ciliqaq fireweed (Epilobium angustifolium) # < PY ciilqaq

ciliqaq dragonfly; helicopter = ciilernaq, cilraayak; < PY ciilaq (under PE ciyi- and ciyyi(t)-)

ciillaq heart in cards # LI; from Russian чёрвь (chérvy)

ciimaq* stone; rock # Kenermek-llu kenrunateng, keningnaqluteng canek ciimarnk kenerpallatulinek seniraqluteng, ‘Not having matches they would try to make fires with certain rocks that give off sparks.’ (MAR1 2001:23); Kan’a cam iliitni-gguq uyangtaa iki’i kan’ yungnaaq ciimarnk cangqerrluni. ‘Once when she peeked at the thing (reflection) down there it was a humanoid having some sort of stone (face).’ (AGA 1996:162); LY, NR, NS; = siimaq; < PE ya(C)amaq

ciin why? interrogative particle. ciin ayagyuumiit? ‘why don’t you want to go?’; apesgu ciin qavarnivakaucianek ‘ask him why he is so hungry’; cii ¥ ciin iliitni-gguq uyangtaa ik’iki kan’ yungnaaq ciinllugguraaluteng ciin. ‘Why don’t you want to go?’; apesgu ciin qavarnivakaucianek ‘ask him why he is so hungry’; cii ¥ ciin iliitni-gguq uyangtaa ik’iki kan’ yungnaaq ciinllugguraaluteng ciin. ‘Why don’t you want to go?’; apesgu ciin qavarnivakaucianek ‘ask him why he is so hungry’

ciinllugguar- to ask oneself why; to regret # ciinllugguartuq ‘he asks why he (himself) did what he did’ / . . . kaigaqameng-gguq umyuaqlarait ciinllugguraruteng ciin nerellrunrilucmegmegnek taumek neqmegmegnek. ‘. . . they say that when people are starving they’d think about it and reproach themselves for not eating their food (in the past).’ (ELN 1990:5); Ciinllugguarauq iluliqnlunilruq uluqumek pililluciminek. ‘Sick at heart He regretted having made humankind.’ (AYAG. 6:6); < ciin-llu-gguq-

ciinllugguar- to ask oneself why; to regret # ciinllugguartuq ‘he asks why he (himself) did what he did’ / . . . kaigaqameng-gguq umyuaqlarait ciinllugguraruteng ciin nerellrunrilucmegmegnek taumek neqmegmegnek. ‘. . . they say that when people are starving they’d think about it and reproach themselves for not eating their food (in the past).’ (ELN 1990:5); Ciinllugguarauq iluliqnlunilruq uluqumek pililluciminek. ‘Sick at heart He regretted having made humankind.’ (AYAG. 6:6); < ciin-llu-gguq-

ciip* inconnu; sheesheef (Stenodus leucichthys) # from a Inupiaq sii, siu (ultimately from Athabascan) = cii

ciiq* inconnu; sheesheef (Stenodus leucichthys) # from a Inupiaq sii, siu (ultimately from Athabascan) = cii

ciqqauma- to be encrusted (of liquid) (?) # Tua-i-ll’ makpailgan tuani tauna egatii uyangterrllinia inumek-gguq ciqqaumaunilruq pugil tuuntum, tuunuq. ‘So, before she got up, he looked into that pot and saw hardened caribou fat on top of the broth.’ (CUN 2007:12)
Back in those days, when people had lots of lice, when they thought the lice were slow enough, they would grip the lice from the base with their teeth and smash them. (QUL 2003:46); Tamakut tamaa-i neguyat mamturiaqata aturluki, anerneteng ciiqluki, ukilluku-ll’ tua-i nanvaq. ‘When the ice got thick they’d use those bubbles, [made] with their breath, popping them, and make a hole in the lake.’ (PAI 2008:229); ciite-rqe-ciirnarqe- to be sour # ciirnarquq ‘it is sour’ / NSU; < ?-narqe-; from Inupiaq siignaq- (sii3naq-) ciisqukiirar- to be in up to the knees # in water, mud, tall grass, etc; ciisqukiirartuq ‘he’s in up to his knees’ / Qalemam pii painga taum kuicuaraam ciisqukiirarniluku. ‘Qalemaq told them that the mouth of that creek was knee-deep.’ (ELN 1990:18); < ciisqumig-te ciisqumillag- to suddenly fall on one’s knee(s) # ciisqumillagtuq ‘he fell on his knees’ / Piinanermeggni alqiit tauna ciisquqmaagniluki kilirluni ciisquqnaqniluku. ‘While they were doing that, one sister happened to fall on her knees and cut herself on the jagged ice.’ (QUL 2003:688); < ciisquq-naq2; < PE ciisquqnaq; ciisqurraq patella; kneecap # = ciisquqnaq; < ciisqumigte- ciisqumigtaa ‘he put her in a kneeling position’ / Abraham-aam pistiin ciisqumiggluni picagvikaa Ataneq, . . . ‘Abraham’s servant going down on his knees prayed to the Lord, . . .’ (AYAG. 24:26); < ciisquq-mik ciisqumig- kneeling # postural root; ciisqumigmi picagtuq ‘he is praying on his knees’; > ciisqumillag-; ciisqumigte-, ciisqumingqa-; < ciisqumig-te2- ciisqumillag- to kneel (act) # ciisqumigtuq ‘he knelt’; ciisqumigtaa ‘he put her in a kneeling position’ / Abraham-aam pistiin ciisqumiggluni picagvikaa Ataneq, . . . ‘Abraham’s servant going down on his knees prayed to the Lord, . . .’ (AYAG. 24:26); < ciisquq-mik ciisqumigte- to kneel (state) # ciisqumillagtuq ‘he fell on his knees’ / Piinanermeggni alqiit tauna ciisqumillagluni kilirluni ciisquqnaqniluku. ‘While they were doing that, one sister happened to fall on her knees and cut herself on the jagged ice.’ (QUL 2003:688); < ciisquq-lag- ciisqumig- ciisqumilguq, ciisqumig Nunavut, tauna nemrumaluku pekescieganani. ‘It is said that he peered down through the window: there, lo and behold, was her mother, sitting there with a great big serpent — a serpent! — wrapped around her and she couldn’t move.’ (ELL 1997:122); Taïgaaam ciissirpak usvituyartenruami ungungssini
tamaitni Agayutem piliarini nunami arnaq aptaa, . . . ‘However, because it was more clever than all the creatures that God had created on earth, the serpent asked the woman, . . .’ (AYAG. 3:1); E. W. Nelson (ESK 1899:443) states: “Ti-sikh-pak, the great worm . . . figures in numerous tales. . . . Among the carvings in ivory representing this creature were several having the body shaped like a worm with a human face on the head.’; < ciissiq-rpak; see also tiissiq
ciissiryailkun insect repellant; antiseptic # < ciissiryailikutaq


ciissitsaaq one thousand # LI; from Russian тьсяча (tsyascha); = tiissitsaaq
ciissiyaragcuun disinfectant; chlorine bleach # K; < ciissiyaragcuun


ciitaarayuli = from English; Jesus
ciissisyailkun insect repellant; antiseptic # < ciissisyailkun

ciissisyailkun = from English; Jesus

ciissisyailkun — cikir-
cikaar(qaq)† capelin; candlefish; grunion (Mallotus villosus) # > Canauruluni, canaliri makut waten egtaqateng cikaar(qaq)† ayagartaquluteng tua, cikaar(qaq)†uluteng. Makut maa-i cikaaret. ‘He was whittling and when his shavings fell, they became capelin and swam away. These are the present-day capelin.’ (ELL 1997:250); > cikaarturta, cikii-; < PY cika(C)aq

cikaarturta northern right whale (Balaena glacialis) # literally: ‘capelin eater’; NUN; < cikaar(qaq)-tur²-ta

cikalaq cigar # Tua-i nuuta puuyurtunga’artut cikalaq. ‘And they started to smoke cigars.’ (KIP 1998:19); from English ‘cigar’
cikavte- to scatter; to be in disarray # HBC = cekavte-
cikcenar- to sleep with clothes on # NUN

cikempag- to close one’s eyes tightly # cikempagtuq ‘he closed his eyes tightly’; may be used in the qualifier/quantifier construction: cikempagmi ‘(he) with his eyes tightly closed’ / < cikme-paq²-
cikepipiipiq chickadee (Parus sp.) # NSU; imitative; = cekipiipiipjq

cikete- to close in of weather, hole, etc.; to bend over or bow closing in on oneself # look under cikete-
cikignaq lake trout (Salvelinus namaycush) # < cikignaq² (derivation semantically unclear to compiler)
cikigpak marmot (Marmota caligata) # NS, Y, HBC, K, NR, LI, EG; < cikigpak (note that this word is even used in areas where qanganaq rather than cikik is used for ‘ground squirrel’)
cikii- to harvest capelin # NUN; < cikaaq-li-
cikik arctic ground squirrel (Spermophilus parryii) # Anliniluni tan’guurqa tauna, cikigpak atkulurluni, kegluneq-wa negilia, qainga kitugcimaluni cakneq. ‘That lad went outside wearing a squirrel skin parka with its wolf ruff, having carefully straightened out his apparel.’ (MAR1 2001:69); NS; > cikignaq, cikigpak; < PE ciköiy
cikir- to give; to give one something to have or consume; to give one an illness; to give a gift to # cikira ‘he is giving something to her’ / the object is the recipient; the thing given may be expressed with the ablative-modalis case: arnam cikiraak mikelnguq akinek ‘the woman give the child some money’ (compare cikiaut<- below); neqkamek cikirnag! ‘give me some food!’; camek cikiiqsessit? ‘what do you want to be given?’; Tua-i-llu yuurqamek angayuqaqgket taukut
cikirtur- to give repeatedly # cikirturaa 'he gave repeatedly'
cikiun gift # the possessor is the giver and not
the recipient of the gift; Cali mikelngurmun cikirtukamnek piliaqlua. Mikelnguut
cikiryuluam; ‘Also, I make things for
gifts to children. It’s because I like to give
gifts to children.’ (YUU 1995:55); cikiuuti Tanqilkum Anerneram ‘gifts of the Holy
Ghost’; ciumiurumarrinalria cikiuun ‘grace of
perseverance’ (Catholic religious neologisms); <
cikir-n; > cikiunnaar(aq), cikiutanguaraq
cikiuteke- to give # cikiutekaa ‘he gave it’ / the
object is the thing given; the recipient may be
expressed with the terminais case: arnam cikiutekaa
aki mikelngurmun ‘the woman gave money to
the child’ (compare cikir- above); Tekicameng Pilim
tauna pitani cikiutelkuku qimugkayaraminun.
‘When they arrived Pili gave that catch of hers to
her pups.’ (ELN 1990:90); < cikir-teke-
cikiutnaaraaq* green-winged teal (Anas crecca) #
< cikiun-naaq-ar(aq) (derivation semantically
unclear to compiler)
cikiutnguyaraq sacrifice; offering # Catholic term;
< cikiun-u-yaraq
cikivik needlecase # NUN; < cikuqi3-i-vik
ciklaq, ciklauraq pick; pickaxe # and ciklar- to
use a pickaxe; to thrust oneself or dig into
something # Imkut qasgit eqiurcuutengqellruut
ciklarunnek, tulurnek asemvet tulutneq ngugit
imkut waten ayuqluteng; . . . ‘In their kashims
they had axes for chopping wood, with walrus
ivory tusk heads like this, . . .’ (PAI 2008:422);
Uum-gguq tua-i asevrem cikllrrua, qayaan
natiinnun cikla kapullutek, tuluuk. ‘This walrus
dug into somewhere on his kayak,stabbing
with its “pickaxes”, its ivories.’ (CAU 1985:179);
Tuamta-Llu-gguq tua-i muuyaurcami, qallun elliam ayagqama, ayaumarrarluni
caperlulni aguukara’arlni waten uksuni
alaruciqqu qanikkam qingakun paangeraluni.
Qengaruunnun tekitaqamay qayaak ciklaraqalu,
merkun ayalriatun. ‘When he was old enough to
start staying out for a long period of time, after
being out for a while he would appear paddling
in his kayak on the surface of the snow in the
winter. Whenever he reached snow berms, his
kayak would pass through (the snow), like going
through the waves.’ (QUL 2003:272); < PE ciklar
cikme- to close one’s eyes; to become blind #
cikmuq ‘he closed his eyes’ / cikmuunaq ‘his
eyes are closed’; ‘he is blind’; cikmulunen! ‘close
your eyes!’; = cikmir-; > cikempag-; < PY cikmir-
cikmir- to close one’s eyes; to become blind #
cikmirtuq ‘he closed his eyes’ / cikmuunaq
‘his eyes are closed’; ‘he is blind’; cikmirunen!
‘close your eyes!’; Ingllernun taglun, maaten pia
guqkiaa mikelnguun inurrallgutkelrilin, cikmiraqut
‘Going up to the bed she saw that the infant’s face was all red and
wrinkled and its eyes were closed.’ (ELN 1990:10);
Tuaten-Llu cikmiurunallgutkelrilin tass’uqsunekun
tamarmek elanermun igtarkauguk. ‘If the blind lead the blind they both fall in a pit.’ (MATT. 15:14); may be used in the quantifier/qualifier construction (with or without the postbase -rrar-), Tua-i makluni ayalliniq-am cikmirrarmi-gguq ayalartuq, tamana yuarutni yuarutkurluku.

‘Then getting up he would go with eyes closed; he went on his way singing that song of his.’ (QAI 1984:9); = cikme-; > cikempag-; < PY cikmir-

cikna- to be jealous; to be envious; to be covetous; to be jealously possessive of what one has # ciknauq ‘he is jealous’ / ciknatkaa ‘he is jealous on account of someone else’s having it’; Ciknayaqunak ilavet eniinek. Ciknayaqunak ilavet nulirranek, . . . ‘Thou shalt not covet thy neighbor’s house. Thou shalt not covet thy neighbor’s wife.’ (ANUC. 20:17); Tautqaam Rachel-aaq irniariqtuq Jacob-aami, taumek ciknanguq algerminek. ‘However, Rachel didn’t have children with Jacob, so therefore she became jealous of her older sister.’ (AYAG. 30:1); Man’a irniariqminun ellamangautekani allumun irniqenrillkeminun niicesqumiinek, irniani tautqaam nall’araitgun niicetengnaqesqumiimini . . . Tauna-am tuatnatuli ¥ gaam nall’araitgun niicetengnaqesqumiimini. . . . ‘All the visitors arriving were paying their respects to the one who had lost his eyesight and then became a leader because the villagers esteemed him.’ (QUL 2003:394); Wangkuta-qaa ilavni tamalkumta ciktaarvikciqasqumiimini. ‘Shall we, your relatives, all bow down before you?’ (AYAG. 37:10); < cikte-a-

cikte- to close in of weather, hole, etc.; to bend over or bow closing in on oneself # ciktuq ‘it closed in’; ‘he bent over, bowed’ / cikvikaa ‘he bowed to it’; Unuppak tua-i manussuugluni alirliuni manuminun cikluni atkumi iluani uitalliniluni . . . ‘All night he hung his head down having taken his arms out of from the sleeves and bending over inside his parka he stayed there . . .’ (MAR2; 2001:64); Tekicamek caviggaminek nangcautaa cikvaxunun nuna kegginameggnek agturluku.

ciktaar- to bow repeatedly; to worship by bowing; to pay one’s respects to # ciktaarvikaa ‘he is worshipping it, bowing down before it/ him’; Allanret-llu tamakut tauna imma iingitleq atanvaurtelliia allanret tamarmeng ciktaarvikqatalliniluku, ugaan pirpakngatgu tauktun nunat. ‘All the visitors arriving were paying their respects to the one who had lost his eyesight and then became a leader because the villagers esteemed him.’ (QUL 2003:394); Wangkuta-qaa ilavni tamalkumta ciktaarvikciqamteggen? ‘Shall we, your relatives, all bow down before you?’ (AYAG. 37:10); < cikte-a-

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cikuaq thin ice # < ciku-?; < PE ciku(C)r (under PE ciku)

ciku, cikuq ice; iceberg; ice floe # and ciku- to freeze # cikuq or cikuq ‘it froze’ / cikumaq ‘it is frozen’; cikuq waneq ‘it has become free of ice’; Tamaaggun cikuq aturtualuku, qanikcarmun
tut’erilkurrluni ayalliniuq kingunermi tungiinun. ‘Following the ice and keeping herself from stepping on the snow she went toward her home.’ (YUU 1995:17); Kaugpiit atam makut cikut tauqagam qertunqurrattini ugingangnaqurratuut. ‘These walrus would always try to stay up on the highest of the icebergs.’ (QUAL 2003:64); Cikut acaikun ayagluteng, neqet tumyaraatguq gilerlutteng. ‘They would travel under the ice, following the paths of the fish.’ (YUU 1995:6); Tua-i-llu pinginanermeggini cayarltluteng nuna, nanvattu-llu cikutgluteng, kuik kimi cikunaciarluni. As their life went on this way, the kuimタイミ cikungluteng. 1995:84); Tua-i-llu pinginanermeggni caqerluteng, following the pathways of the fish.’ (YUU 1995:6); Tua-i-llu pinginanermeggni cayarltluteng nuna, nanvattu-llu cikutgluteng, kuik kimi cikunaciarluni. As their life went on this way, the invisible # < ciku-ite 1-quq, ciku-ir-neq, ciku-ite-neq1

cikuliurun ice spud; ice pick; ice chisel # Tuaten tua-i cikuliurunni tauna ayimcan cingiga anqullmi qaingatnun tua eliqalliniluku, tua eliqerluku. ‘When the tip of his ice chisel broke, he put its tip on top of his pile of ice chips he had taken out of the hole, placing it there.’ (ELL 1997:230); < ciku-liur-un

cikullaq thawed and refrozen ice over a layer of water covering the ice, newly frozen sheet of ice # Cunawa-gguq tamaa-i meqswungaqamek cikullarkun qamigaaranglermegni taun imum angayuqran cikullak tua man’a neqciim tugranek ukiceqaraluku pillininaurau, kitak five-aarqunek qanren imirluku mer’a. . . ‘So it was that when they became thirsty while going on the ice with their little kayak sled, he would chip into the ice with his gaff, and when it opened, he would tell [his little cousin] to fill his mouth five times and drink water . . .’ (QUAL 2003:58); < ciku-llaq

cikulqaraq thin ice # < ciku-

cikulraar(aq*) thin ice; smooth glare ice # < ciku-?; > cikulrii-; cf. qenulraar(aq)

cikulrii- to play sliding on ice # cikulriiguq ‘he is playing sliding on the ice’ / < cikulraar(aq)-i

cikulugpiaq, cikupiaq thick, clear, blue ice coming from the north # < ciku-piaq, ciku-lugpiaq

Cikumnek Cikuminuk Lake # one of the Wood-Tikhik lakes near Dillingham

cikunerraq* new, freshly formed ice # < ciku-nerraq

cikunguaq glass # < ciku-uaq

cikuq2 needle # Utercam elturr’a anuqatabaminun tekicami tuqlurr’a, “calurgtu, itqanrirtuia . . .” . . . anuqat’an kakivini tegungamiu, cikurpani tegungamiu elturrni sanrutt’a, “kugq’un cikurpana ingakun iterquitun.” ‘When she returned, her grandchild called to her grandmother, “I don’t fit through, I can’t enter . . .” . . . her grandmother took up her sewing kit, and took hold of her big needle, and said to her grandchild, “through here, through the eye of my big needle, you will come it.”’ (SOC 1946:308); NUN; also reported in Orlov-Pinart 1871 (28) for K; > cikivik; < PE ciku-

cikuq3 freeze-up; time when ice forms on lakes and rivers # and cikuqar- for it be freeze-up time; for ice to form on lakes and rivers # Ayuman uksurarau cikuqami uplurent upalliniu. ‘And then when it was autumn during freeze-up they got ready and moved.’ (YUU 1995:111); Uksuarmi nengqallrani tumaglit wall’ tan’gerpit cikuqallrani iqvaryarlutek. ‘In the autumn when it first got cold when it was freeze-up time they went out picking cranberries or crowberries.’ (KIP 1999:81); < ciku-qar-

cikuoq jagged ice # < ciku-quq
cikurlak  ice from wet weather; freezing rain # < ciku-?
cikurpak  thick, clear, blue ice coming from the north # < ciku-rpak
cikutagci- to get ice to melt for drinking water # NUN; < ciku-?
cikutagquq  to tilt; to put at an angle # ciligtuq ‘it tilted’ / < cilig-ngqa-
cikutagci-  to get ice to melt for drinking water # NUN; < ciku-?
cikutagci-  to tilt; to put at an angle # ciligtuq ‘it tilted’ / < cilig-ngqa-
cikutagci-  to get ice to melt for drinking water # NUN; < ciku-?
cikutagci-  to tilt; to put at an angle # ciligtuq ‘it tilted’ / < cilig-ngqa-
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cikutagci-  to tilt; to put at an angle # ciligtuq ‘it tilted’ / < cilig-ngqa-
Pingayirin, Cetamirin, Tallimirin, Maqineq, unawa Agayuneq. Ernercuun waniwa. Agayuneq tua-i nallunuirluku. ‘This is a circular calendar. Here are Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and this (in the center) is Sunday. This is a calendar. People had started to observe Sunday when this came into use.’ (CIU 2005:358); from Russian цикл (chisló) ‘date’
cillarte- — cina

down from the sky.’ (YUU 1995:84); Tua-i-I’ imna tekitniaraami cilungelliniluni, cilungelliniluni. Ingirit-Illu pelluguku kelutmun mararuraq-Illu man’a ingiritirolluku . . . ‘When she got closer to land she began to descend, going lower and lower. She slowly came down and flew over the mountains and reached the lowland area. . . .’ (AGA 1996:218); > cilumcuskugaq, culungaq, cilmunaq; < PY cilm-
cilurnaq small flat stone # < cilur-naq’
cima- to hesitate to do a chore thinking that someone else will do it # NUN
cimigliq, cimerliq, cimerliaq, cimirliq rainbow smelt (Osmerus mordax); eulachon (Thaleichthys pacificus) # Waten-gguq kavirliturraarluni, imkunek qunackellriit icugg’ kavirlit, makunek cimerlinek, wall’ cukilegneq, tamakut tamaa-i cali inerquulluki. ‘After eating cranberries, those very sour cranberries, you know, these smelt, or sticklebacks were forbidden (for eating).’ (KIP 1998:193); LY, Scammon Bay, HBC, NI, CAN, LI; = cemerliq
cimiq substituted item # and cimir- to change; to substitute; to exchange one state or item for another, to replace; to pay back a loan # cimirtuq ‘it changed’; cimiraa ‘he replaced it’ / cimiraa ak’allaq nutaramek ‘I replaced the old one with a new one’; cimiriuq ‘he changed clothes, or something else’; maqaruam melqurri cimirlartut up’nerkami ‘the rabbit’s fur changes in spring’; cimiriyaqunak, akluten iqanritut ‘don’t change, your clothes aren’t dirty’; umyuani cimiraa ‘he changed his mind’; Tua-i-llu tagngami inerqungraatni pillruami iirturluni pelatekamun tagluni cimiriyarturluni. Tua-i-llu pelatekamun itqerrluni cimiriluni, aturrallni-llu agarrluki. ‘Recalling that they had warned her not to go, she surreptitiously went up to the tent in order to change her soaked clothes. Going into the tent she changed her clothes hanging the wet ones to dry.’ (ELN 1990:22); Nunamte ÷ i yuuyaraq cimirpagtuq ciuliamta yuuyarallracetun ayuqenrirluni. ‘In our village the way of life has changed greatly and is no longer the same as that of our ancestors.’ (KIP 1998:vii); > cimiqapigcaraq

cimiqpigcaraq transubstantiation # Catholic term; < cimir-qapigte-yaraq
cina shore; coast; rim # Taqngamek-Illu nangercamek . . . nangerrlutek atiigneng-Illu’
qaill’ aaniigneng-ll’ upuartevenakek anngamek taûga-ll’ unavet cinaminun atrelutek qaguyam . . . ‘When they... were finished, when they stood up, without telling their father or mother in any way, when they went out they went down to the shore down there . . .’ (WEB1); n becomes voiceless when geminated: cinii ‘its shore’; Cuuluteng taûg’ cuut taûgaten, nunauluteng taûgani, kuigem ciiini. ‘They lived there, there was a village there on the shore of the river.’ (CEV 1984:60); HBC, EG; = ceni; > cinarayak; < PE cina

cin’amerlak pea (store-bought) # NUN; < cin’aq-?
cin’aq cheese-like fish aged in a pit (in Y, HBC, LI, and NUN); aged fish eggs (in NUN and EG) # > cin’amerlak

inarayak seashore mollusk (species ?) # HBC: < cina?

cineq- to bruise # and cinek bruise # HBC, EG; = ceneg- and cenek; < PY-S cinok

cingeqyaq aged fish egg(s) # NUN

cingallineq thawed or melted spot in the snow on tundra in spring # NUN

cingar- to kiss; to make a gesture of affection consisting of a slight pressure of the nose against another’s face, accompanied by a quick upward motion; to make actual contact with (it) or between (them) # cingartuq ‘he kissed someone’; cingaraa ‘he kissed her’ / cingartuk or cingautuk ‘they, kissed’; . . . kinguqlini-am Irr’aq cinegalinaaqnarluku anagulluku pisqenrilengraagu aanami tua-i pirraarluku anqerrluni ilani aipiryarturlukek. ‘. . . after she quickly kissed her little sister Irr’aq many times, even though her mother told her not to overdo it, she went out to join her family members.’ (ELN 1990:53); Quyurrluket tua-i apamak waten, quyurrluket, ilangarrluket-llu tua-i cinegalukell. ‘They joined the gunwales at the ends, planed them down to fit first and put them together.’ (PAI 2008:256); > cingarur-; cf. cine-; > cingartur-; < PE cinar-

cin’gar- to beach the bow of boat or kayak # Kangiraarkun kanaggun cin’garyaaqumallrani at’erterutelliniut cun’eraraalgtai cetaman arnar-kua una tallimit. ‘When he beached at the bay down there his peers rushed down to meet him; there were four of them and one woman as the fifth.’ (WOR 2007:116) NUN

cingartur- to ask for the bestowing of special favors usually through grandchildren # cingarturtuq ‘he is asking for favors’; apa’urluq cingarturtuq tutgaraminun ‘the grandfather asked through his grandson that someone bestow something on him’; Tua-i-am qetunaarluk tauna irnianngnariani ca’ irniangluni. Tua-i-ll’ irniangluni kassiyuameng-am tutgariik tauna cingartulliniluku apa’urluq qanemcianek nicugluten. ‘When it was time, their son got a child, too. After they had gotten a baby, during the time they had a celebration, someone asked a favor, by way of that grandchild, to hear his grandfather’s story.’ (QUL 2003:116); < cingar-tur-1

cingayak surf scoter (Melanitta Perspicallata) # Amllelaameng yaqulget, ayuqelrit quyurqurluki, . . . cingayiit, kukumyaraat, . . . ‘Since there were many birds, they gathered the ones that were the same species together, . . . the surf scoters, the black scoter, . . .’ (PAI 2008:162)

cinge- to push; to encourage # cing’uq ‘he gave a push’; cineqaa ‘he gave it a push’ / arnam irnian cinngumaa elitnauresqelluku elitnaaqsaitellruami ‘the woman encouraged her child to go to school because she had never gone herself’; Cali-Llu uksurqan ikamarauturtutututut, cine’urlututuqutgaraqtluteng-ll’ angutet cing’urlututun unaken cefamek. ‘And, when it was winter, using a little sled, pushing, the men would get firewood from the shore down there, by pushing (the sled).’ (KIP 1998:293); > cineqpag-, cinesta, cingqr-, cingqeri-, cingun, cinguur-; cf. cingar-

cingepag- to shove hard # cineqpagtuq ‘he gave a big shove’; cineqpagaa ‘he gave it a big shove’ / < cinge-pag-2

cingesta instigator; person responsible; the person or village that sends out the two messengers during the Kevgiq (“Messenger Feast”) (in CAN) # Cingestetuumaan-gguq, qagertaa. Tauna cineqstii unguvavialurtelluku. ‘He burst it along with the one who was responsible . He left the one who was responsible for it barely alive.’ (YUU 1995:90); < cing-te1

cingickegg- to be sharply pointed # cinqickegtuq ‘it is sharp’ / . . . iquke-llu canaluuk, nuv’tinguyunaq’laata cingikellriit. ‘. . . and they whittled down their (the sticks’) ends because sharply pointed ones were better for stringing (fish).’ (PRA 1995*:461); < cinqik-cqegg-
cingigalek small-caliber bullet # < cingik-?-lek

cingig- to be sharp; to sharpen # cingigtuq ‘it is sharp’; cingigaa ‘he is sharpening it’ / NUN; < cingig; > cingikar-

cingigturaq arrow with barbed ivory point # < cingig-?

Cingik Golovin # village on the north shore of Norton Sound; < cingik

cingig point; tip # igarcuutema cingia asemtuq ‘the point of my pencil broke’; Pitegcaucisqelliniluku malruinek waten imkunek-gga tugkaraagnek cingilirlukek. ‘She told him to make a couple of arrows with the tips made of walrus ivory.’ (QAN 1995:110); Uterrlutek ayaglutec qipcagnek taukut-am angalkut cetaman egmian up’ngartelliniut tuunriyugluteng. ‘They were on their way home and when they went behind the point, the four shamans immediately made preparations to conjure again.’ (YUU 1995:115);

> cingig-, cingigturaq, Cingik, cingikegte-, cingikeggliq, cingilek; cf. cingssiik; cf. Nelson 1877–1881 list (31)

cingikar- to sharpen to a point # Tua-i qupurrellni amlinguaraat, taingan cingikaqluki-am tunuanun maavet qainganun kapurquralliniluki. Nuugit imumeq cingiknaaqaluteng tegg iqercetaarluki tua-i pilallikai. ‘When he (the porcupine) went over, he (the raven) sharpened those thin pieces of wood he had split off and poked them one after another into the back and sides of his (the porcupine’s) body. Their points had been sharpened and stiffened.’ (QAI 1984:31); BB; < cingig-qar-;

cingikeggliq whitefish with pointed head (species ?); perhaps round whitefish (Prosopium cylindraceum) # K; < cingik-keggliq

cingikegte- to have a sharp point # cingikeggtuq ‘it is sharp (pointed)’ / Pissurcuuteng getullrulliniameng tamakut wagggu ugtarcrucutertulung nacaneq waten muragnek pertangeq cingikegggluteng. ‘Those people had bent wooden hunting hats with pointed tips that they used while hunting for seals resting on ice.’ (QUL 2003:50); < cingig-kegte-

cingileguaq one sent as a prodder; messenger # < cingile-guaq

cingilek, cingilegaq arrowhead; spearhead; point of a multipointed harpoon # Nuusaarpiit taqumaut tulumeq pingayunek cingigluluteng.

‘“Nuusaarpiit” (a type of spear) were made with three ivory spearheads.’ (YUU 1995:66); Egmin-lu tauna pitngaautii nugulugu cingilaanlu amatiikun. ‘Immediately his arrow emerged with its head sticking out the other side.’ (QAN 1995:116); < cingik-lek, cingik-lek-?; > cingileguaq

cingilleq ankle # Acia-gguq qerrataluni tayima ataucimek it’ganrungalngurmeq, acini tusngavkenaku. Tallik-gguq taugken takenrutuek cingillirini. ‘It was up in the air about a foot from the ground. Its arms, however, reached below its ankles.’ (YUU 1995:77); < cingiq-leq’; cingillertute-

cingillertute- to play a game in which two individuals facing in opposite directions pull against each other using a string looped over one foot # NUN; < cingilleq-?

cingiq* shoelace; bootstring # and cingir- to tie ones shoelace # qimugkayaur naanguartuq cingigemnek ‘the puppy is playing with both of my shoelaces’; Cingik-gguq cagniuq. Tuqueteqataqani-gguq qimagnaluku cingilartuq cingisqenrilengraani cingi qassanilluktuk, kamilqereskuni paavraganayulkuni. ‘He said his bootlaces were tight. He said that, even though he’d been told not to tie his laces, he had tied his bootlaces tight, thinking that he might fall down if his boots came off while he ran away from her, should she decide to kill him.’ (MAR2 2001:82);

< cingilleq; < cingir

cingkissaag- to take more than what is needed; to be greedy; to greedily take more of something one has already taken # NUN

cingpaci- to be a bum; to live off other people letting them work for one; to freeload # HBC; > cingpaca

cingpacista freeloader # HBC; < cingpaci-ta

cingqar- to jab; to abruptly push # cingqeraa ‘he jabbed him’ / Cali-am tua-i anguqataateng alqaan tuam ayaruminek cingqalliniluku, cingqani-am tua-i tayima napeiqalliniuq. ‘As she drew nearer to them, her older sister jabbed her with her cane, when she jabbed her she fell silent.’ (YUU 1995:99); < cing-qar; > cingqeri-

cingqaqu- to play pool or billiards # cingqaquq ‘he is playing pool’ / cingqaquvik ‘pool hall’; < cingq-qa-qu-

cingqe- to crackle # cingquq ‘it is crackling’ / = cengqe-; > cingqutui-, cingqur-; < PE cingur-
cingqeri-—cipegte-

cingqeri- to have a strong urge to defecate after a meal; cingqeriuq ‘he has to defecate after his meal’ / < cingeqar-i-
cingqullektaaq, cinguleqcitaaq bunchberry; ground dogwood (Cornus canadensis) # cingqullektaat yuilqumi ta aam nerlarait assiirrgiata ‘bunchberries are usually eaten only in the wilderness as they go bad easily’; < cingqur-qetaaq
cingqur- to make loud popping noises # An’aqameng-gguq qagertaqluteng cingqurqagluteng. ‘When they came out they would explode with loud popping noises.’ (YUU 1995:36); < cingqe-ur-
cinge-ur-
cingyaaq, cingsaaq tarpaulin used to cover the load on a sled or boat # Taqngamiki qamigauatemunin ekluki maklagmek cingyaarkaminek pirraarluni, aminek-llu ucilirluni tuntunek, neqkaminek-llu, urluvni tuaqgaam tamana ang’aqluku. ‘When he was done with them he put them into his sled, and after arranging a bearded seal skin for his tarpaulin he loaded moose meat and his food, but his bow he carried with him.’ (MAR2 2001:14); < PE cinq大自然

cin’gar- to land and disembark (?) # Cin’gaumallrani, atraqerrluteng tekiarcamegteggu-ggur aparrlugarteng uirqaaraat nalaqerluku, atameggneg taumeg qunuluteng. ‘When he had landed and disembarked, they ran down and jumped on their grandfather, fighting and gnawing at him, and killed him instantly, because they had treasured their father so much.’ (WHE 2000:200); NUN;
ciningqa- to be visiting # ciningquaq ‘he is visiting’ / HBC; < cinirte-ngqa-
cinirpiir- to go beachcombing # Piqerluni-gguq taug’ cinirpiirluni taug’ . . . umyugami taug’ piyuumiryaaqellran pitacian, ivarutmeng aturtuurlnuni, cinirtelliniluni. ‘And so one day as he was beachcombing . . . he was singing a song which came to him through the power of his mind’s helpless longing, he was singing this song as he walked along the shore.’ (CEV 1984:67); HBC; < cinirte-
cinirte- to visit within a village or city, to walk along the shore # cinirtuq ‘he went visiting, went walking along the shore’ / Piqerluni taug’a, waten taug’ kiagutaqatek, imarpiim ci biikun, cinirtellininaurtur taw’ mallussuareluni. ‘One day during the summer, he was walking along the seashore, looking for dead sea mammals.’ (CEV 1984:66); HBC; = ceirte-; > ciningqa-; cf. cina
cinkaq land otter (Lontra canadensis) # HBC; = cinkaq, senkaq
cinkutak sty in the eye # HBC; = cinkutak
cipegte- to circle with one’s fingers and run one’s hands down while squeezing slightly to remove liquid, slime, clinging particles, etc. # cipegtaa ‘he is running his hand along it, squeezing it’ / tangviarrluut cipegtaarluki aneski putiil’kaamek! ‘take the rendered strips of seal blubber out of the bottle, squeezing the oil from each strip!’; neqa cipegia ‘the fish slipped out of his hands’; cipeggluki kuluviit emulgit muluk’uungelartut ‘they get milk by squeezing their hands down the cows’ nipples’; Amllermek-llu meyuunani. Naruyinraq-gguq yaqquq mermun akurqaarluku qanminun-llu cipeggluku. ‘She didn’t drink a great deal of water. She took a wing feather from a seagull, dipped it in water, and squeezed the water off into her mouth.’ (YUU 1995:37);
having an addition # subordinative form cipluku

Auklet (Aethia cristatella) # NUN

cipinga- to have in addition # Atam tiissitsaat

yuanat arvinelgen cipingakikit camek
pinarqenrilnguut mikelnguut, amllernek-llu
ungungssirugarnek pitarluni! ‘There are in
addition six-times-twenty thousand innocent
people and many animals too!’ (JONA. 4:11);
< cipte-nga-

cip'lagaq crested auklet (Aethia cristatella) # NUN

cipluku having an addition # subordinative form

of cipte- is used in forming numerals higher than
10 in a special way different from the normal
use of the subordinative; e.g., qula ataucimek
cipluku ‘eleven’, literally: ‘ten with one left over’;
yuanat cetaman arvinlegnek cipluku
‘eighty-six’ (literally: ‘four twenties with six left over’); Alaska-m Nutem Yuin Qaneryaraitnek
Calivian qanrutkellrui, 1982-aami-gguq tiissicaat
quaq ataucimek cipluku quaq cipte-
humungssirugarnek pitarluni! ‘There are in
addition six-times-twenty thousand innocent
children and many animals too!’ (JONA. 4:11);
< cipte-nga-

Bases

cipnelegnun, tallimanun, yuinaak malruk qulmek
‘four twenties with six left over’; Waken ayagluni unguvangaituq
allrakut yuanat arvinelgen cipluku. ‘Starting
from now one won’t live in excess of — that is, more than — 120 years.’ (AYAG. 6:3); . . .
tua pillininaaraa mer’esqelluku ciptevkenaki
taukut five-aat igneret. . . . told him to drink
water (but) not more than five swallows.’ (QLU
2003:58); Tua-i-ll’ waniwa cuqnermek ataucimek
pitgeculta keq cip'arrluku man' taktallinuni . . .
‘It’s about one inch in excess of the length that
my own arrow would be . . .’ (CIU 2005:34); > cipinga-, cipluku, cipnelget
cipurviike- to give away an item that the owner no
longer wants; to give someone a task that one no
longer wants to do # NUN

ciq- deep root; deals with flashing of light and splashing
of water; > ciqenqar-, ciqeq, ciqer-, ciqertar-, ciqi-,
ciqte-, ciqpag-, ciqvallerte-
ciqamciq egg in formative stage, inside bird #
ciqay'aaq, ciqay'aq ruffle at hem of cloth parka
cover; skirt # Atunem-ll makuk nungirucirlukek,
cillarrluni tauna waten ciqay'acetuq yuinaq. ‘It
looked like a short flared skirt with drawstrings
on top and bottom.’ (AGA 1996:138); Y

ciqelpak large underground cache # NUN;
< ciqlugaq-rpak

ciqenqar- to flash; to glare; to shine
‘it flashed’; ciqenqeraa ‘it is shining on it’
Tanqulit pagaani, nuna tanqigmek ciqenqerluku.
‘. . . and them be lights in the dome of the sky to
give light upon the earth.’ (AYAG. 1:15); < ciq-?
cf. akinqar-
ciqeq offal from cleaning fish # used in plural
Ciqeq-llu qimugte ÷ nerevkaraqluki. ‘And,
they let the dogs eat the offal from the fish.’ (PRA
1995*:461); < ciq-?
cf. akinqar-
ciqer- to splash water; to throw water
‘he splash water’; ciqraa ‘he threw water on
it’ / meq ciqrutaa elatmun ‘he tossed the
water outdoors’; Tuqullrem-llu tauna atra
mermek qaltamek cikirluku, taum-llu unatni
qaltamun malurqugnek akurqarluki natermun
ciqertaqerluni. ‘Giving that one the name of the
departed with water from a bucket, after dipping
his hands into the bucket twice he’d
sprinkle some water on the floor.’ (CAU 1985:141); < ciq-?
cf. PE ciq03-
ciqicivik slop pail; dump; trash barrel # Tua-i-
Il’-am cali enret piciatun egcuitetacirmeggni
tutmalitaqutacirmeggni cali-am nunat imkut
nunaaluteng, ataucimek ciqicivigluteng nerkuarit
. . . ‘And because they didn’t discard the bones
just anywhere or carelessly step on them, a
village would have a single dump for the bones.’
(QU 2003:82); < ciqite-vik
ciqilitalek cap with visor such as a baseball cap #
NUN; cf. ciqineq
ciqilluk slop bucket # EG; < ciqite-lluk

ciroma- to assign a task to; to will something to #
NUN
ciqin, ciqissuun can used for bailing
< ciqi-n, ciqi-cuun
ciqineq ray # of the sun; Ayaqyaqliqataamek
anqerrluni ciqenqertuq, ella tua-i ngelaitqapiarlnuni,
anuqliarluni, akerta-wa iringa qilagmi,
matnill’erluni ciqinra. ‘Finally when they were
both set to go she rushed outside first. It was
warm and somewhat breezy, and there was
the sun in the sky, and its rays felt so very warm.’
(ELN 1990:16); < ciqineq-tert; > ciqinqerte-;
cf. PE ciqin03-
ciqenqar- to flash light at; to shine
Talinret nuniitni uitallruut, ta’gaam maa-i tanqik
ellaitnun. ‘They lived in a land of darkness, but
now a light has shone down upon them.’ (ISAI.
9:2); < ciqineqar-
ciqirqe- to repeatedly pour out or dump things
‘he or it is splashing’ of water when
boating in rough weather;
ciqirqe- to repeatedly pour out or dump things
and con this duty of dumping slop
pails and chamber pots’; < ciqite-rqe1-
ciqitat dump; midden # Carayagmek-gguq
tanglret tuaten agakuqnavitqameng ciqitami,
aullutmeqciuermeggnun tekiutetut
naulluuvkarluki. ‘When people experienced a
ghost, if they did not roll around in the
dump, they’d bring sickness to the people they came in
contact with.’ (YUU 1995:7); < ciqite-aq-
ciqite- to pour out; to dump #
‘he is bailing’; < ciqita ‘he dumped it’
ciromiaq; < ciqite- and ciqite-
ciqiti- to bail a boat #
‘you there, don’t sleep so much, they’re
splashing water on you!’’ (YUU 1995:28); < ciq-?
cf. PE ciqor-
ciqi-cuun

ciqicivik slop pail; dump; trash barrel # Tua-i-
Il’-am cali enret piciatun egcuitetacirmeggni
tutmalitaqutacirmeggni cali-am nunat imkut
nunaaluteng, ataucimek ciqicivigluteng nerkuarit
. . . ‘And because they didn’t discard the bones
just anywhere or carelessly step on them, a
village would have a single dump for the bones.’
(QU 2003:82); < ciqite-vik

ciqilitalek cap with visor such as a baseball cap #
NUN; cf. ciqineq
ciqilluk slop bucket # EG; < ciqite-lluk
said that if they *threw* the seal bones all together in a pond, it would be as though the bones would come alive again (as seals) and go back out to the wilds. When that person goes hunting, they will present themselves again to that person and have him catch them for their food.’ (QUL 2003:82); < ciq-; ciqicivik, ciqineq, ciqilluk, ciqitat; < PE *ciq(q)it* (under PE *ciq03* - and *ciq(q)i* -)

**ciqlugaq** partially underground food cache # NUN; < ciqelpak; < PE *ciqlyuaq*

**ciqpag** - to throw a lot of water; to splash #

*ciqpagtuq* ‘he threw a lot of water’; *ciqpagaa* ‘he threw a lot of water on it’ / ancariaraanga *ciqpagallermini maqinqinenemgni* ‘he almost drove me out by all his throwing of water on the rocks while we were taking a steam bath’; . . . tua-i takuyartua una nasquq tangeklua wavet. Qaillun tua-i picirkailama pitacirramtun tugpakilaku pamaggun tunuakun. Aqumllelemni-llu *ciqpagluua* mermek. Wanirpaagaq tua-i pitaqarrluku puguciatun maklagglua! ‘. . . as I turned I looked right into the watching eyes of the seal floating right next to our boat. Since I wasn’t sure how to react, I speared the seal as hard as I could on its vertebrae. It *splashed* me as I fell on my seat. I killed my first bearded seal!’ (CIU 2005:66); < ciq-pag; *cf. ceqvallertar-

**ciqsanra** good quality piece or strip of wood # Teguluku anuurluan imum man’a

*ciqsanra* keggmarararraarluku pia, “Man’a nemiarutkauciqngatliniuq man’a ili.” ‘Picking up a *good strip of wood*, working on it (softening it) with her teeth first, that grandmother of his said to him, “Some of this piece will be for lashing.”’ (MAR2: 2001:7)

**ciqtage-** to start turning up the sides of a coiled grass basket as it is being made # NUN; > ciqtagneq

**ciqtagneq** folded skirt of a parka or kuspuk # NUN; < ciqtage-neq*

**ciqualleq** fragment or chip of wood from chopping # *ciqualleq ‘wood chips’*

**ciqume-** to crumble to pieces; to break # *ciqumuq ‘it crumbled’*/ Taumek umyuaqa *ciqumyaaqellruuq cakneq qanruca’arluki* taum qanercuutellriim. ‘My mind was absolutely *shattered* when a person called on the phone too soon about the festival.’ (TAP 2004:32); > ciqunte-; < PE *ciquma(t)-*

cf. *ciqunq*

**ciquntaq** change (monetary) # < *ciqunte-aq*’

**ciqunte-, ciqumqe** - to crumble; to break; to change (money) # *ciquntuq ‘it got crumbled’*; *ciquntaa ‘he crumbled it; he made change for it’ / una tamalkuq ciqumcugagqa ‘I would like change for this dollar’; Tua-i-am ernerpak egllerrlutek, atakuarangan-am qanikcaq pakilliniluku, aiggarluku, taumek ayaruminek aturluni *ciqumqelluku* pillermini cikuq tekitellia, cikuuluni camna acia qanikcaam. ‘They, traveled all day, and when evening came they made a dugout in the snow, using their hands to dig it, and using her walking staff she *broke* off the hard snow, and when she got to the ice, she saw that it was still frozen under the snow.’ (MAR2 2001:62); < ciqume-te2-; < ciqume-; > ciquntaq

**ciqq** cottonwood (*Populus balsamifera*) drift log #

Maani uaqvani napailngurni tua-i aigkut imkut avngulget=ciquq *gupurrluki waten nalqilriit arviquktiurnaurtut, . . . ‘Downriver where there are no trees they’d split those straight cottonwood *drift logs* and use them for the horizontal pieces on which to hang fish, . . .’ (PAI 2008:144); = ciruq; < ciqwe-; < PY *ciq*

**ciqvallerte-** to splash # *ciqvallertuq ‘it is splashing’*; *ciqvallertaa ‘he splashed (on) it’ / ciq-*

**ciri-** to have an abundance of things # *ciiruq ‘he has an abundance of food and supplies’ / Cali yuut up’nerkami ciri-rqe kainayuitalaata, nunat niitelartut nunaneq allanek cali neqautelegnek. ‘Because people didn’t have an abundance of food to eat in the spring, one village would hear about another village that did have some food.’ (YUU 1995:47); Aren, aanani tua-i taunageciqngatliniuq man’a ilii. ‘Goodness, he never allowed his mother to go hungry. He always allowed her to have plenty to eat. (QUL 2003:286); > ciriqe-; < PE *ciiri-

**ciiriq** snowshoe hare; varying hare (*Lepus americanus*) # (?); < ?-iq

**cirimci-** for the weather to suddenly become calm after it “captures” a person #

**cirirrqe** to to provide plentifully for (him) # NS; < cirirrqe-

**ciriteke** to mock; to deride; to scoff at . . . inglukestar-i-llu *ciritekaqaluq*.’ . . . and he *scoffs at* his foes.’ (PSALM 10:5)
impure substance with the power to harm; sickness # Tua-i-gguq cirlani ciukluku tan’gaurluq yuurtaqaq. Tua-i-llu-gguq angliriamu nutaan cirlani katagluku, katimmulu tua-i camun pisqumanrirluni waten qetlunguauruluni, tua-i cirlani-gguq kingukluku yuuguq. ‘It was said that a boy was born with his impure power. And when he got bigger, they would lose his impure power and become more vulnerable. However, a girl was more protected at birth, and in her later years her impure power became evident.’ (CIU 2005:136);

cirqaluq ‘he is weak’; cirlaurtuq ‘he became weak’; A¥gkut, Kuigpagmiut, Tacirmiut-llu pekkurteng uterelarlut tua-i ciluqcameng, kayulriarunriarimeng. ‘People from the Yukon and from Saint Michael walked home because they had become weak and were no longer strong.’ (TAP 2004:43); cirla — cirukutaq

cirlak weakling; invalid; one who has been sick # cirlauguq ‘he is weak’; cirlaurtuq ‘he became weak’; A¥gkut, Kuigpagmiut, Tacirmiut-llu pekkurteng uterelarlut tua-i ciluqcameng, kayulriarunriarimeng. ‘People from the Yukon and from Saint Michael walked home because they had become weak and were no longer strong.’ (TAP 2004:43); cirlak — cirukutaq

cirlake- to dominate; to overcome; to overpower; to defeat; to prevail over # cirlakaa ‘he overcame him’ / Tua-i tauktu Kuigpagmiut ingluteng tua ciluqcameng. ‘Those Yukon people overcame their enemies and evidently wasted them.’ (ELL1997:354); Tua-i-llu tauna-gguq tua-i allaneq qusvalluni-wa mikngan tauna tangellni elliiin ciluqcameng. ‘That stranger, so they say, rejoiced, because the one he saw in front of him was small and he thought he’d get the best of him.’ (MAR1 2001:55); < cirlak-ke²-

cirlqi- to have a hard time because of emotional or physical weakness or disability; to be incapacitated # cirliq ‘he is having a hard time’ / Cali-llu ikayurnarqelriameng tangragavat ullagluku ikayuraquluku. Arcaqluku cirliqelriit makut ak’allaurtellriit arnassagaat angulluarrurtellriit-llu. ‘And when you see someone who needs help, go and help, especially the ones who are having a hard time — the old men and the old women.’ (QUL 2003:328);

cirlisuum (first) barb on harpoon point # cirlisuumtem kangilig ‘third barb on a barbed harpoon point’; cirlisuumtem quilla ‘second barb on a barbed harpoon point’; < cirliq-cuu

cirlito- to be tired of eating the same food # cirliq ‘he is tired of the same food’ / = irliq; < cirlak-

cirmik mountain; high mountain covered with snow and ice # (?); < cirmiute-

cirmiute to be iced in # of a squirrel-hole; cirmiutuq ‘it is iced in’ / < cirmik-te³-

ciru something used as a cover # and ciru- to cover with snow, dirt, grass, etc. ciruuq ‘it is covered’; cirua ‘he covered it’ / < ciru-

cirui to find and gather eggs by removing the grass that covers them # cirui ‘he is getting eggs’ / < ciru-ir²-

cirukutaq temporary body covering used, for example, so as to keep rain off one’s body # Tamaa-i-am imarniteteng-wa tua waten acaaqeleng tua-i ciluqcameng tua-i-gguq ciluqcameng. ‘It is when they put on their seal-gut rain parkas but don’t let their heads go through the neck openings. He is using it as a body covering, a process called “ciluqcameng”.’ (QUL 2003:576); < ciru-ir²-

cirukutaksuar(ar) to cover a sick person’s head with a seal-gut rain parka as part of a curing process # NUN; < cirukutaksuar(ar)-

ciruirci to find and gather eggs by removing the grass that covers them # cirui ‘he is getting eggs’ / < ciru-ir²-
**cirunel’kayak** caribou (*Rangifer tarandus*) # this word is used in stories; literally: ‘one with enormous antlers’; < ciruneq-lek-kayag-

**cirunelvialuk** legendary sea creature; perhaps narwhal (*Monodon monoceros*) # this word is used in stories; literally: ‘strange one with antlers or horns’; < ciruneq-lek-vialuk

**ciruneq** horn; antler # Maaten . . . maktuq, yaa-i yaaqvaarni yaani cirunrek ingkuk alaiksuarlutek. ‘Just when . . . he stood up, he noticed that in the distance the tips of a pair of antlers were showing.’ (MAR2 2001:108); > cirunel’kayak, cirunelvialuk, ciruneruat, cirunqatak, cirunvak; cf. ciru; < PY-S ciruq

**ciruneruat** reindeer moss; lichen (*Cladonia rangiferina*) # < ciruneq-uaq-

**cirunqaaraq* antler story knife # < ciruneq-?

**cirunvak** very big antlers # Imna tua-i tuntupiaq, ciivunvauvakarmia waten! ‘This caribou sure had great big antlers!’ (QAI 1984:17); < ciruneq-vak

**ciruq** cottonwood (*Populus balsamifera*) drift log # HBC, NUN; = ciquq; < PE ciquq

**ciruraq** parakeet auklet (*Cyclorrhynchus psittacula*) # < ciruneq-?

**cirurtaaq** to make a face # cirurtarq ‘he made a face’; cirurtaraa ‘he made a face at her’ / NSU

**ciryaarute-, ciryairute-** to fling oneself down or out; to toss out bodily # qang’a, qang’a, qessakan ammigun ciyaaruskiciu ‘no, no, if he feels disinclined to act, fling him out the door’; caaqamek tua-i natermun ciyaarutnaurtuk ‘sometimes they would fling themselves down on the floor’; . . . an’aqameng ciyaairulluteng-il’ aarrarraraiiit ariqenianateg, taqsuqciissiyaagluteng-gguq tua-i pillret. . . . when they did go out (of the steambath) they’d fling themselves down, after repeated audible exhalations of breath; those are the ones that overdid things (in the steambath).’ (KIP 1998:193); < ?-te³-

**cisquq** knee # HBC, NUN, UK , EG; = cisquq; < ?-quq; < PE ciyaʔəq
ciukvagaq* young beluga # HBC; cf. cituaq, citukvagaq

cituryaq front area of kayak # HBC; = cituryaq

ciu area in front (of it); time preceding (it); bow of
a boat; forepart # positional base used only with a possessed ending; opposite of kingu; angyama
cianga navgumauq ‘the bow of my boat is broken’; ciungani tekiterrarluini ataam ayagtuq
‘he arrived before her and then left again’; ciuil! you go first! (literally: make (of yourself) a first’); arnam ciungani uitauq ‘he is in front
of the woman’; Maaten-gguq tang kinguqulliin
taukut paqnakangameqeggu piat unatet ingkut
yam ciangani pugumaluteng, yuum unatai.
‘When those behind him got curious about it they looked at and there were hand protruding
from the water at the kayaks’ bow, human hands.’ (CIU 2005:124); AVANI CIUQANI ‘back in the old
days’; NS, Y, NI, NUN, CAN, K, BB, NR, LI, EG;
= civu; > ciuksuk, ciulek, ciuliaq, ciuliaqatuk, ciuliaqagta, ciuliqagte-, ciulista, ciulleg-, ciuemek, ciumuuar-, ciumuu-, ciuneq, ciunganitun, ciuquisuun
earache / ciuksuk ‘earache medication’; < ciun-liqe

Ciulavignek

Ciuliaqatuk person of long ago (NUN meaning); a certain legendary distant ancestor, creator of
Nelson Is., identified with the raven (NI meaning)
= Tua-i-gga tamana pisqumakengaat una
Tulukaruk wanigga wiinga [qanrutkeqata’raq],
una wani Tulukaruk. Ciuliaqatugmek avani
qanrutketullrukit, taqqaam pirrinalarpegnaku
akultuluq una tua-i qanqerqelriit
Ciuliaqatugmek. Because they want me to tell
about this Raven, I am going to talk about this
Raven here. They used to talk about Ciuliaqatuk,
the Ancestor, back then; however, they spoke
of him infrequently, speaking now and then of
Ciuliaqatuk.‘ (ELL1997:216); A NUN; < ciu-liaq; < PE civulirar
(under PE civu)

Ciuliqagta leader; director # Aqvakakut

qiussaq auaqpit, qessangaituktuk, qessavkenata tua-i. Wangkutawawa tua-i ciuliqagtekunamta waten qanrutken.
‘If they came to get us, we would not be reluctant,
we would not hesitate. It would be because
we were the future leaders, the present-day
spokesmen.’ (TAP 2004:1); . . . quyavikaput
kalikamte kalikamte. Alaska Native Center-
am ciuliqagitii Michael Krauss-aq, . . . . we
express our thanks to the ones who enabled this
book to be completed, the director of the Alaska
Native Language Center, Michael Krauss, . . .
(KIP 1998:xxv); < ciu-li?-ta

ciuliqagte- to lead # ciuliqagtuq 'he is leading';
ciuliqagtaa 'he is leading her' / Amllermir-
lu cayartiiq ciuiggiqglutuq, taun-llu cakneq qigcikumaqluni. 'In much their drummer lead the way, and was much revered.' (PRA 1995:459);
Wiinga Atanruunga anustekelleren ciuiggiqgluten Ur-amek Babylonia-mi . . . 'I am the Lord who took you out, leading you from Ur in Babylonia . . .' (AYAG. 15:7); < ciu-li?-?

ciulirneq elder; old-timer # Ilavnek-llu
ayuqniarpeknak yucciqueten; yuut tamalkuita qanellrit ciuliqarpet maligtqaqluqak. 'You will live without envying those around you if you follow everything your elders say.' (QAN 1995:338): < ciu-lirneq


ciulista leader # especially of a dog team; ciulistem
tunglia 'the dog behind the leader';
. . . assilarniluki-llu Pilim irniari, iliiit-llu
ciulisiqglutulu kemyunaqngalnguq. . . . he also said that Pili's offspring were generally good, and that he wanted to train one with a leadership potential as a leader.' (ELN 1990:62); < ciu-li?-ta


ciulleg-, ciullegt- to get ahead of #
he got ahead of him' / Tua-i-llu tekitniaraameng
Irr'aq cukaringluni aqvaquqaqluni ciuliqaggluli
ili. 'And when they were going to arrive Irr'aq began to go faster running now and then trying to get ahead of her family members.' (ELN 1990:103); < ciu-?, ciu-?; < PE civulay- (under PE civu)


ciulvak big ear; thing with big ears; donkey #
Qayuqeggigiillaraam tuumkaraqqa menuurtaa!
Cassuaqtara una ciulvak? 'This no-good old tundra hare is messing up the trail I'm going to use! What's the darn thing after, this tundra hare is messing up the trail I'm going to use!' (QAI 1984:7); < ciu-nek


ciun ear # ciuitt 'his ear'; ciuteqken qercauguk
'your ears are getting frostbitten'; ciuituq 'he
doesn't hear' (literally: 'he doesn't have ears');
Anakkiliq ciutegni tekiarllukeq qanerluni.
'Aanakkiliq had a mouth reaching to his ears.'
(AGA 1996:208); Pusngainanermi uu-i-neeani
tauku ciuksiaraak pekarqartlirik . . . 'While he was bending forward, at his hood two little ears suddenly poked out . . .' (KIP 1998:91);
TUUNRAM CIUti 'mushroom' (NUN usage), literally:
'spirit's or devil's ear' (note similar phraseology
literally: 'the nail's ear'; 'hangnail', literally:
'doesn't hear' ('he doesn't have ears');
'your ears are getting frostbitten';
'vegetable or devil's ear' (note similar phraseology
literally: 'the nail's ear'; 'hangnail', literally:
'doesn't hear' ('he doesn't have ears');


ciunerkangqertuq


ciuniq what lies ahead; foreground # Ullallinia
ciuniqkarqun narulkarciituni uipingaluku. 'He approached it with his spear ready through its foreground.' (YUU 1995:22); Tauna watua qasgiyuirutleq, kevgaq ayakuni
ciicerqangertuq. 'There is no longer a kashim (communal men’s house), but if a messenger travels, there is a place where he can go.' (TAP 2004:33); < ciu-neq; < PE
civunuq (under PE civu)

ciuneeq what lies ahead; foreground # Ullallinia
ciuniqkarqun narulkarciituni uipingaluku. 'He approached it with his spear ready through its foreground.' (YUU 1995:22); Tauna watua qasgiyuirutleq, kevgaq ayakuni
ciucerqangertuq. 'There is no longer a kashim (communal men’s house), but if a messenger travels, there is a place where he can go.' (TAP 2004:33); < ciu-neq; < PE
civunuq (under PE civu)


ciunerkak future # . . . waten pilallrukakutk, cieunerqkarput-ggut' nallurtuk. . . . they'd tell us
that we don't know what our future will be.' (KIP 1998:313); < ciuneeq-kaqt; > ciunerkangnuq-


ciunerkungnuaq- to plan; to prognosticate; forecast
# ciunerkungnuaqellrri 'planners'; < ciunerkak-
liur-ngnaqe-

**ciunganitun** as previously; as in the past; as before
(it) # semi-particle; Laban-aam-llu cali **ciunganitun** ayuqutenirrulu. ‘And Laban stopped regarding him as in the past.’ (AYAG. 31:2); = cizuanitun; < ciu-possessed localis - equalis

ciunga- to have one’s head tilted up # ciugqauq
‘he has his head tilted up’ / < ciugqauq

**ciunir**- to arrive (often, as a guest) # ciunirtuq
‘he arrived as a guest’; ciuniraa ‘he arrived as her guest’ / Ayakatallermini tang auq’um qanrutellruukiinga tekiskunigguq nuliqasaguciiqaanga, cali-llu-gguq wangkugnun **ciunirciqluni**, qanrutellruula, tekiskuni. ‘As he was preparing to leave, he told me that when he returned, he would take me for his wife; he told me also that he would come to our house when he got back.’ (QAN 1995:292); < ciunirvik

**ciunirvik** hotel # < ciunir-vik

ciuniur- to receive as a guest; to welcome # ciuniurtuq ‘he is welcoming someone’; ciuniuraa ‘he is welcoming her’ / Itertuk maaten maurlurluquralriarullinilriik, tutgarii tauna nasaurluulliniluni. Aren, tua-i itrugnek arnassagaarallraam taum tua-i **ciuniurluek**. ‘They went in and observed that there was a grandmother and her grandchild, and that grandchild of hers was a young girl. When they came in, my, that old lady really welcomed them.’ (QUL 2004:288); < ciuneq-liur-; > ciuqalek

**ciuqalek** fancy skin boot made with a piece of dark fur over the shin part (and back part) # < ciuqalek

ciuqaq area directly in front of (it) # ciuqerra ‘the area right in front of it’; Keniratek uungata Makalam itrulluki Ivgaq **ciuqerranun** ellillini. ‘When their cooking was done, Makalaq brought it in and placed it right in front of Ivgaq.’ (YUU 1995:13); Kassuutarkak nellunricestek ilalukek nangengqaarkauguk agayulirem **ciuqerrani**, . . . ‘The pair who are to be wed stand, in the presence of their witnesses, right before the minister, . . .’ (LIT 1972:15 and YUA 1945:30); > ciuqalek, ciuqi-, ciuqinaq; < PE civuqae (under PE cizu)

ciuqelvak age difference # ciuqelvamienek-wa kassuutellruila ‘she married someone quite a bit older than herself’; < ciu-?-vak

ciuqi- to dance the first dance when a visiting village group arrives for the Messenger Feast (Kevgiq) # Tua-i-llu yurarpailmegmeng tekicata nutaana ciuqelvakulluni. Wiinga-wa ciuqilruiliangaa. ‘Then when the guests arrived, before the main dance festival, they would let us two dance the first dance. I usually did the first dance.’ (CIU 2005:390); Agayumi wall’u Kelegmi yuranek yuraraqluteng nunat ciuqerratni nani wall’u angyami una-i tekicameng. Tuamte-llu-gguq ciunir nit nunat yurarluteng ellami, ciuqelvak-gguq. Waten-gguq kiaami Kevgiqameng piaqluteng. ‘During Agayu or Kelek festivities they’d dance dances in front of the village somewhere or at the boat down there when they arrived. And the people of the host village would dance in front of the village outside, doing the first dance, it is said. They did this in summer when they had the Messenger Feast.’ (CAU 1985:164); < ciuqalek

ciuqinaq front of thigh # CAN, BB; = civuqinaq; < ciuqalek

ciuqiq* first one; predecessor; ancestor; elder; older sibling # for the meaning ‘first one’ this word function either as an appositive: ciuqiq alerquun ‘the first commandment’; or as a selectional word: alerquutet ciuqiq ‘the first commandment’; ciuqiqirmi ‘at first’, ciuqiqkacaarmeek ‘for the first time’; ciuqiqirmi angiitellruuq at first he was unhappy’; Tua-i-llu-am naspaayuguq ellii qiangluni. Igg’iqmun-llu nepengyarciqniluku ciuqtiil puilkulu taqengcangluku. ‘Soon she wanted to try too and she started to cry. Her older sisters tried to get her to stop crying, saying that Igg’iq would come, attracted by the noise she was making.’ (ELN 1990:5); Waten-llu kinguqilqut
makut piarkaqenrilkeput wall’u ciuqliput ciuitait imirulkan akeqnerrulgutmek. ‘And those who are younger than we are, whom we ought not to trouble, or our elders, we fill their ears with threats.’ (ELL1997:22); Tanqiluryaq Ciuqliq ‘December’ (literally: ‘first cold month’) (NUN usage); < ciu-qliq; < PE civuqli3 (under PE civu)

Ciur- to wring liquid out # ciurra ‘he is wringing the liquid out of it’ / ciurraq ‘he is wringing something out’; ciuvisiqliqi ‘please wring them out some more’; Qerrulliigka tuamta-l’ yuulukek kamlarqarluua iluprenka ciurraarluki all’uki. Qalliigka-l’ cal’ ciulaaglukek. ‘I took off my pants after I removed my boots and after I wrung out my items of underwear I put them back on. Then I quickly wrung out my overpants.’ (QUL 2003:730); = civur-; > ciurrsuun; < PE civvu3-ciurrsuun clothes wringer # NUN: < ciur-cuun

Ciuraq (NUN form), Ciuqaq (NS form) St. Lawrence Is. # Ciurarmiu or Ciuqarmiu ‘St. Lawrence Islander, Siberian Yupik’; < ciu/ciu-qaq note that in the St. Lawrence Is. / Siberian Yupik language the island is called Sivuqaq ciutailitaq, ciutailin ear protector; headband; earmuff # < ciu-ilitaq, ciuq-ilitaq

ciutailaq, ciutailin ear protector; headband; earmuff # < ciu-ilitaq, ciuq-ilitaq

ciutair(aq*) insect (species ?) # said to crawl into a person’s ear; < ciu-iq, ciuq-iq; < PY ci(y)utiaq (under PY ciyun)

Ciutair(ar)- to have cold ears # ciutairtuq or ciutairara ‘he has cold ears’; ciutairtuq or ciutairaraa ‘my ears are cold’; < ciu-ir(ar)-

Ciutairute- to have become deaf # ciutairulluni ‘having become deaf’; from Alexie et al. (1990); < ciu-irute-

Ciutaite- to not hear # ciutaiteq ‘he doesn’t hear (is deaf, out of earshot, preoccupied, etc.);’ < ciu-ite'

ciutemquq, ciutequluk snail shell # also used as pejorative for a person who doesn’t seem to hear; < ciu-qqq, ciuq-qqq-; < PE ciutaqquq (under PE ciyun)

ciutengar(ar)- to reach the stage of young when a person begins to hear and comprehend # literally: ‘to get ears’; ciutenga’artuq ‘he has begun to comprehend’ / ciutengaralria ‘one who has begun to comprehend’; < ciu-nge-?

ciutequmlak dried apple, pear, peach, apricot, etc. # NUN; < ciu-?
civte- to set (a fish trap, snare, net, trap, etc.); to set up (a tent) # civtuq ‘it was set’; civtaa ‘he is setting it’ / civciuq ‘he is setting something’; civcimaquq or civanguq ‘it is set’; kuyqava iqallugcuun civciiqapa ‘I shall set a dog salmon net’; Cavesta-Llu cavnang civoluq kuyva, civcimariinuq-Llu cavester ciimiruku. ‘And when the oarsman started to row, he set the net, and after he had set it he would relieve his oarsman.’ (PRA 1995*:461); Qemim im’um nangyuilngalnguun tungiinun ayaglugte, tuani-ggqa caqanraa igeltiriaam aatii ganganarctuaat civvingaluteng. ‘They went on toward that seemingly endless ridge of hills where her father’s squirrel traps had been set where there were a lot of animal dens.’ (ELN 1990:50); Mik’ankuk-Llu Qalemaq-Llu pelatekamec civciletuk, itercqurluki-Llu cautetek. ‘Mik’aq and Qalemaq set up a tent, and they brought in their things.’ (ELN 1990:97); > civtu-; PS civta-
civtu- to stretch out on the ground (or ice) # civtumaquq ‘it is spread out’ / Maaten ankanirluni pilliniuq imkut amilirit qimugtengullermeggni amiiit cailkami civtumaleteng. ‘She went out a little farther and saw their old skins that they had when they were dogs stretched out on the ground.’ (QU 2003:606); Qaspermek aturluni man’a-Llu kinguqerra civtumaluni. Tua-i-Llu uallagu kumaag tua-i ilamrugtekeng kinguqerragneq civtumaletkun, tamaaggun-gguq tua-i narulkaraa tua-i. ‘It wore a cover parka with the back part spread out (on the ice). He approached it and then he thrust his spear through the spread out back part of its gutskin parka spearing it.’ (CIU 2005:280); < civte- 
civtulgaq Aleutian tern (Sterna aleutica) # NUN
civu area in front; time preceding, bow of a boat; forepart # positional base used only with a possessed ending; angyam civua ‘the front of the boat’; Nakacuut civuatni Aanituut. Civumeq aanak, anguteq malruk enet pulalu. ‘After the Bladder Feast they held the Providing-with-Mothers Feast. First, the two “mothers”, actually two men, went into the houses, one after another.’ (CAU 1985:54); Pilnguani taut aq, angaquqinun aggerrluaq taut gavet ikamm civuqagnun, angaquqim taman’ ayaaluku’ akakaliaq. Elli(i)-Llu-ggq-taig’ kaymurra(alu)uku. ‘Finally she gave in, and she ran toward the towline at the front of the sled, slipped on it, and took off. He meanwhile was pushing.’ (CEV 1984:49) HBC, NUN; = ciu; > civuanitun, civuuaq, civuqinrak, civuqucuk; for additional derivatives see civu; cf. civuqaa, civuura-; < PE civu

civuanitun as previously; as in the past; as before (it) # functionally a particle; Waniwa tamatum nalliriniut ulerpiim civuanitun, yuurliru nerluteng, merluteng-Llu nulirtuluteng-Llu uingluteng-Llu . . . ‘Now, as at that time, as in the time before the flood, people were eating, and drinking, taking wives, and taking husbands . . .’ (MATT 24:38); = ciunganitun; < civu-possessed localis–equalis
civuuaq incisor tooth # < PE civu(C)aar (under PE civu)
civug- with one’s head tilted up # postural root; HBC; = ciug-; > civugte-, civungqa-; < PE civ(u)y-
civugte- to tilt one’s head up # civugtuq ‘he tilted up his head’; civugata ‘he tilted up her head’ / HBC; < civug-te3-
civungqa- to have one’s head tilted up # ciugqaq ‘he has his head tilted up’ / HBC; < civug-ngqa-
civuqinraq front of thigh # HBC; = ciuqinraq; < civu-qaq-linraa

civuqucuk bow end of a kayak # HBC; < civu-qucuk
civur- to wring liquid out # civuraa ‘he is wringing the liquid out of it’ / civuriq ‘he is wringing something out’; HBC; = ciur-; < PE civur-
civuura- to be concerned; to be worried; to be reluctant # civuuraq ‘he is worried’ / Pikaitellerkqa civuuraraqgluni, camek pingqerrsumirayaqnaqna. ‘Lacking things causes one to worry, causes one yearn to have things.’ (CAU 1985:27); . . . kiarterraarluku-llu pilaami-llu . . . ‘Now, as at that time, as in the time before she’d go outside, being apprehensive about encountering him since he would pick on her.’ (MAR2 2001:55); Taüg’a-tauq’ umuyugartaurqaq ‘tauq’ cakoq civuuratekluku-man’ culli, egelanaqna. ‘Well, that made us think, and we worried about how we would get our living as we went through life.’ (CEV 1984:35); cf. civu-; < PE civu(C)ura-
civyegte- to not be frozen well (of fish or meat that has particles of ice in it) # NUN
ciyaktar- — cugg’aliq

**ciyaktar-** to have scratches on one’s body # Qaillunkir-gguq taqim uklmair’ qainga ciyaktarnaal’ mamtau? ‘How in the word could one who is cut in pieces, whose body is covered with scratches, be healed?’ (CEV 1984: 88); HBC

ciyaneq sore; wound # Cuareluk’ taun’, piurluk’ wanirpak mamluki ciyanri. ‘She did something which healed his wounds immediately.’ CEV 1984:88); HBC

ciyaneq small thrush-like bird (*species ?*) # = siyuq

cuagte- to pout # cuagtuq ‘he pouted’ / cuagutaa ‘he is pouting at her’; > cungqa-, cuaqerte-; < PE cu!a!-

cuak aged roe; aged fish eggs # NSU; cf. cilluvak; > cuakayak; < PE cu@uva!-(?)

cuange- to be pouting # cuangqauq ‘he is pouting’ /< cuagte-ngqa- cuaqerte-

cuaraq finger; toe; digit # HBC; = cugaraq, yuaraq; < cuk-ar(aq)

cuassaaq wild greens that can be cooked # Nunamllu qaingani cali naumalriit ayuqenrilnguut atu’urkait paiyvluteng kiagpak: cuassaat ayuqenrilnguut, atsat, wall’u can’get, naumalriit-llu allat. ‘On the surface of the ground various growing things that people use are present for use all summer long: various greens, berries, or grasses and other growing plants.’ (CAU 1984: 213); = suassaaq, civassaaq

cucangiali- to become hard of hearing; to become deaf # NUN; cf. PE tucila3-

cucu- to want to emulate; to want (one thing rather than another) # cucuq ‘he wants to do what someone else is doing’; cucua ‘he wants to do what she is doing, she wants it’ / apa’urluum neqerrlugtulria cucua ‘the grandfather wants to eat dried fish too’; Tamaani piyuaniararluni, taukut cucungellini tanqigcelnguut nakacuut. ‘At that time when he began walking he started to want the bright bladders.’ (YUU 1995:87); Aling, tua-liwa kaigta’urlurraarlua cuckrilhua neqmek kaigakuma tun’ernaqiqvagcia. ‘Gee, it would be so shameful for me to choose what kind of fish I want to eat after being hungry for so long.’ (QUL 2003:68)

cug- root; > cugkite-, cugtu-; see also cuk, yuk; = sug-

cugalek bow with ivory backing for strength # NUN

cugalluutaq landmark made of stones; cairn # NUN

cugamkuyuk end of ulna at wrist where the bone projects # NUN

cugaq, cug’aq small doll; figurine # HBC, EG; = sugaq, yugaq; < cuk-aq*, cuk-aq*; > cugaruaq; cf. inuguaq

cugaraq finger; toe; digit # cugaram nnuva ‘fingertip’; = yuaraq; < cuk-ar(aq); < PE ijuuyur (under PE ijuuy)

cug’ar(aq*) fist or knuckle of hand # NUN

cugaruaq small doll; figurine # HBC, EG; < cugaqaq; cf. inuguaq

cugayunar- to appear large (of waves on the horizon) # NUN

cugg’aalinguaq cookie # EG; < cugg’aliq-nguaq

cugg’aliq cracker; pilot bread # specifically means the manufactured, substantial unsalted crackers known as “pilot bread” (or “hardtack”) common in the North but not elsewhere; Cali’ll neq’akamteq nuryugciyuirulluta, makut cugg’aliq Kass’iraat, yuurqam mat’um kanavircuirutevkarluta. ‘And we never experience shortages of food anymore,
cugkite- to be short in stature # of humans; cugkituq 'he is short' / though clearly from yuk 'person', this form, with initial c, is also used in Hooper Bay and NI, where 'person' is yuk, rather than cuki (as in Chevak); NUN, HBC, NI; = sugkite-; < cug-kite-

cugnir- to have rosy cheeks # NUN
cugtuvik common snipe (Gallinago gallinago) # NUN
cugtu- to be tall # of humans; cughtuq 'he is tall' / though clearly from yuk 'person', this form, with initial c, is also used in Hooper Bay and NI, where 'person' is yuk, rather than cuki (as in Chevak); NUN, HBC, NI; = sugtu-; < cug-tu-

cuicekaaq candle # from Russian свечка (svéchka); = cuicekaaq, cuicekaaqtuq, cuicekaaq; > cuicekaaq

cuicekaarkaqtuq wax # . . . ircaqqa-lu cuicekaarkaqtun urugluni. ' . . . and my heart melts like wax.' (PSALM 22:14); < cuicekaaqaq

cuicuicuaq type of small bird (species ?) # EG

cuignilnguq* land otter (Lontra canadensis) # . . .
cuicuicuaq

cuigirtelmiq tallest one # of people; . . . tua-i nen’ilillia kia-i, nel’iyarturluku qullormeq pikavet; kia-i kugnuq Ngel’ullugarmiut qullimmi. ‘. . . he evidently made a house back there for her, going up there above from where they were to make a house for her; it’s that one up there above Ngel’ullugarmiut, the tallest one, which is visible from a distance.’ (ELL 1997:232)

cuigir- to make a house for her; it’s that one up there above from where they were to make a house for her; it’s that one up there above Ngel’ullugarmiut, the tallest one, which is visible from a distance.’ (ELL 1997:232)

cugirete- to be sharply peaked # of mountains; Inguna-llu yaani ingriq cugirrleq

cugirluni 'getting a sharp pain'; akekataki cugirtuq 'it hurts in a sudden sharp way' / nearby?' (QUL 2003:228)

cugirrluni Ingna-wa-gguq yaani ingriq

cugir- to be sharply peaked # of a mountain; Inguna-llu yaani ingriq cugirrleq

cugirtelmiq tallest one # of people; . . . tua-i nen’ilillia kia-i, nel’iyarturluku qullormeq pikavet; kia-i kugnuq Ngel’ullugarmiut qullimmi. ‘. . . he evidently made a house back there for her, going up there above from where they were to make a house for her; it’s that one up there above Ngel’ullugarmiut, the tallest one, which is visible from a distance.’ (ELL 1997:232)

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cuka- to be fast # cukauq 'he is fast' / qimugta

cukari- to speed up; to go faster; to accelerate #

to travel at a steady fast pace #
cukanrar-
cukanrarluq 'trying to be fast', 'hurriedly' #

una cukanrulartuq taumi 'this one is faster than that one' #
cukkawiyagtuq 'it's too fast' #
aug'umi-il' cukavaa! 'wow, how fast that one who past us is going!' #
aqvaq va cukacirpetun ¥

$a$ #

'run as fast as you can'; Tua-i-am ciuqlirmi who past us is going!'; aqvaqua cukacirpetun ¥

¥a$ g'umi-ll' cukavaa! 'wow, how fast that one

than that one'; cukassiyaagtuq 'it's too fast';
una cukanrulartuq taumi 'this one is faster than that one' #
cukkawiyagtuq 'it's too fast' #
aug'umi-il' cukavaa! 'wow, how fast that one who past us is going!' #
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'Tua-i-ll' tupanqigtut: ak'a pekluni, cukaluni 'the dog is running fast';

pangalegtuq cukaluni 'the dog is running fast';

work faster, more fleet-footed,' woke up again, and already moving he had begun to run; he was getting more fleet-footed, moving at a good pace.' (ELL 1997:104); < cuka-?

cukariuq 'it is going faster' /
cUKARIGINLURUQ 'he stepped on a nail';


cukate- to cause to be fast # cukataa 'he sped it up, caused it to be or go fast (in some sense)' #

/a/ /Ik'atuk tulukarucilleqtat neqkaaraput

cukateqtarluki! 'You lousy raven, you made our food supply go faster!' (ELL 1997:270); < cuka-te±-


cukilek stickleback (Pungitius pungitius) (HBC, NUN, NI, CAN, K, NR meaning); porcupine (Erethizon dorsatum) (Y meaning); small sea bird (species ?) (NUN meaning); literally: 'one with quills'; Allakarmeng-il'arnait, cukilegglurluteng makunung-lu ugnarat neqateng nunam maan' akulintelnggurneng, tamakunung-lu neqtengnaqluteng ... 'By themselves their women fished for these stickleback, and got mouse food from under the ground ...' (CEV 1984:28);

< cukiq-lek

cukilanaq thorn # Naugiciq 'causativum kukilanaq-llu, nerlararkanguten-llu yuqilqum naunrainek. 'It will grow with brambles and thorns and you will eat the plants of the wilderness.' (AYAG. 3:18); < cukiq-

quill, thorn # Issaluut cukiitellruyaagut ak'a ciiqvan. Taikanilarenat tua-llu-gguq Tulukarum tamakunek cukilanaq maa-i cukilinggulung piqyunairulluteng. 'Porcupines used to not have quills long ago. That's how it's interpreted, that because Raven made him quills of that kind, porcupines began to have quills, and were no longer easy prey to other animals.' (QAI 1984:35);

Jesus-aaq ... cukiq-lek

cukite- to get something sharp in one's foot, to step on something sharp # cukituq 'he stepped on something sharp' /

kamarami pektellermini uussukcamun cukiq 'walking around barefoot he stepped on a nail'; < cukiq-?; < PE cukit-

< under PE cuki(a)>

Cukiteqaqtabuq 'walking around barefoot he stepped on a nail'; < cukiq-?; < PE cukit- (under PE cuki(a)); cf. cugite-

< under PE cuki(a)>

'there'); cuurtuq 'he was born'; cuureskan

'when he is born'; cuuq 'he is alive'; for other derivatives, see yuk = suq, yuq; cf. cuug-; > cuqaq;
cungcarta, cuur(aq*), cuucunguaq; < PE iuju

cuka', cuqaq (NUN form) post; pole; stake # < PE cuka

< under nu

cukacar- to cause to be fast; to accelerate # cukacaraa 'he sped it up, caused it to be fast in some sense, accelerated it' / < cuka-car-; > cukaaruq

< under PE cuka-

cukacarissuun accelerator # < cukaarishwu-

< under PE cuka-

cukaita- to be slow #

cukaiqanirluten!' slow down!';

cukanrartuq 'he is traveling at a good steady pace'/
cukaniek-llu

< under PE cuka-

cukamek quickly # adversial particle; cukamek pi!

'do it fast!' < cuka-abl-mod.

cukangegautaq; < PE cuka

1-cuun

cukangi- to be fast #

cukangnaqluni 'trying to be fast', 'hurriedly' #

hurriedly';

cukaite-, cukamek, cukanrar-, cukari-

cukangegautaq, cukactaciq, cukcarissuun;

cf. cukaite-, cukaite-, cukamek, cukanrar-, cukari-

cukari-

< under PE cuka-

cukate- to cause to be fast # cukataa 'he sped it up, caused it to be or go fast (in some sense)' #

/a/ /Ik'atuk tulukarucilleqtat neqkaaraput

cukateqtarluki! 'You lousy raven, you made our food supply go faster!' (ELL 1997:270); < cuka-te±-

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cukite- to get something sharp in one's foot, to step on something sharp #
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kamarami pektellermini uussukcamun cukiq 'walking around barefoot he stepped on a nail'; < cukiq-?; < PE cukit-

< under PE cuki(a)>

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cuka', cuqaq (NUN form) post; pole; stake # < PE cuka

< under nu

cukacar- to cause to be fast; to accelerate # cukacaraa 'he sped it up, caused it to be fast in some sense, accelerated it' / < cuka-car-; > cukaaruq

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cukaniek-llu

< under PE cuka-

cukamek quickly # adversial particle; cukamek pi!

'do it fast!' < cuka-abl-mod.

cukangegautaq sinew-backed bow # Y; cf. cuka-

< under PE cuka-

cukanrar- to travel at a steady fast pace #
cukanrarluq 'he is traveling at a good steady pace'/

Tua-i-il' tupanqigtut: ak'a pekluni, aqvaquanguq; uqilariuq cuknumarluni. 'And they woke up again, and already moving he had begun to run; he was getting more fleet-footed, moving at a good pace.' (ELL 1997:104); < cuka-?

cukari- to speed up; to go faster; to accelerate #
cukariuq 'it is going faster' /
cukarikandruqunu!

'go a little faster!'; Tua-i-tekintiraameng Ir'aq

< under PE cuki(a)); cf. cugite-

<br>
cukituliya(g)aq* stickleback (*Pungitius pungitius*) # HBC, NUN, NI, CAN, K, NR; < cukiq-tuliyaga(g)aq

cukluuk hair ornaments worn attached to the bangs at each side of the forehead # < ?-dual; < PY cukluuk

cukpiar- to be very fast # cukpiartuq ‘it is very fast’ / kitu’urtaanga cukpiarluni ‘he passed me going very fast’; < cuka-pik

cuklukuk cucumber # < PY cukluuk

cuklavuk cullartner # HBC, NUN, NI, CAN; < cukiq-lavuk

cuklukiniq to sweat # HBC, NUN; = suklukiniq

cukluq tumor # < cukiq-luq

cukluqatunuk cullon # < cukiq-luq-tnuk

cuklupiqar- to be very fast # cuklupiqartuq ‘it is very fast’; < cuka-pik

cukluvaq cullon # < cukiq-luvaq

cuklovik to sigh # cukloviktuq ‘he sighed’ / < culug?-yug-

cukluviqar- to be very fast # cukluviqartuq ‘it is very fast’; < cuka-pik

cukluvik cullon # < cukiq-luviq

cukluviqatunuk cullon # < cukiq-luviq-tnuk

cukluvikiniq to sweat # HBC, NUN; = sukluviqiniq

cukluvikan cullon # < cukiq-luviqan

cukluviqak cullon # < cukiq-luviqak

cukluviqakiniq to sweat # < cukiq-luviqak-in

cukluyug- to sigh # < cukiq-luuyug-mi

cukluvak to be very fast # cukluvaktuq ‘it is very fast’; < cuka-pik

cukluvakatunuk cullon # < cukiq-luvak-tnuk

cukluvakin cullon # < cukiq-luvak-in

cukluvakatunuk cullon # < cukiq-luvak-tnuk

cukluvakiniq to sweat # HBC, NUN; = sukluviqiniq

cukluvakiniq cullon # < cukiq-luviqan

cukluvakiniq cullon # < cukiq-luviqak

cukluvakiniq cullon # < cukiq-luviqak

cukluvik to sigh # < cukiq-luviq

cukluviq to sigh # < cukiq-luviq

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cukluviq to sigh # < cukiq-luviq
culu’ugte- to whistle # of the wind or of one
breathing audibly while sleeping; culu’ugtuq ‘the
wind is whistling’ / Ellii-llu tua-i inarcami
culu’ugcinguarluni inarutekluku, angayuqaq
akemkuk qaneksugcaakvimegnek nepairtuk.
And when she lay down she pretended to
make the gentle whistling noise of one sleeping
as soon as she went to bed, and her parents across there,
from their quiet talking, fell silent.’ (MAR2
2001:80); < culug-?
cumaci-, cuma- (NUN form) emotional root;
> cumacieke-, cumacinarqe-, cumacinaite-,
cumacitar-, cumaciyug-, cumanaq
cumacike- to find repulsive; to feel revulsion toward
(it); to be squeamish toward (it); to regard (it) as
disgusting # cumacikaa ‘he finds it repulsive’
/ Cali tua-i cumaciksgnaunaku qantaan imaa
ilumun tua-i nerellrullinilutek. ‘And they seemed
to have really eaten from his bowl without
thinking that it was repulsive.’ (QUL 2004:670);
< cumaci-ke

cumacinarqe- to be repulsive; to be repellent
# cumacinarquq ‘it is repulsive, repellent’
/ cumacinaqvaa ‘so repulsive!’; paralungangateng
neqet ce ami uitalriit cumacinariut ‘the fish on
the beach are becoming repulsive because they
are getting maggots’; < cumaci-narqe-

cumacinaite- to not be repulsive or repellent #
cumacinaituq ‘it is not repulsive’ / < cumacinaite-

cumacitar- to tend to find things repulsive by one’s
nature; to be a squeamish person # cumacitartuq
‘he tends to find things repulsive’ / < cumaci-
tar-

cumaciyug- to find something repulsive; to feel
squeamish; to be disgusted by something #
cumaciyugtuq ‘he finds something repulsive’
/ tangllerminiu qimugtelleq cumaciyugtuq ‘when
he saw the remains of the dog he felt squeamish’;
< cumaci-yug-

cumerte- to be concerned about one’s supply of
food or other necessities; to work on it; to
gather or prepare food or other items for the
future # cumertuq ‘he is worrying about his
supply of food and working on it’ / cumrutaa
‘he is gathering a supply of food for her’;
cumertengelarpcigt! ‘my, what a good food-
gatherer you are!’; Cali atsat naugaqta kiaqmi
piitenritengnaqu’urlua cumertaqlua. ‘Also when
berries grow in the summer, trying not to lack
any, I gather (them).’ (YUU 1995:55); Nutaan
tua-i cumrulluki tamakut irniang agyuit. ‘They
would then prepare items for their children’s
gift exchange partners.’ (CIU 2003:380);
Ayuqestasitgutikici naunraat tangerrsunarqelrit
yuilqumi, qallun naulauciat, cumercuitut,
mingeqsunateng-llu, . . . ‘Consider the lilies of
the field, how they grow; they neither toil nor
do they spin, . . .’ (MATT. 6:28); > cumerteqe-,
cumrun; < PY-S cumas(ta)-
cumerteqe- to be depressed about one’s lack of
food or other necessities # cumertequq ‘he is
depressed’ / < cumerte-?

cumigte- to hurry; to be anxious; to be relentless;
to be persistent; to be preoccupied; to inquisitively
look around (NUN meaning) # cumigtuq ‘he is
in a hurry, is anxious, relentless, preoccupied’
or ‘he is looking around’ / . . . cumiggluni
piyualuni pelatekam tunginun piluni taumek
qalaruktellranek aanami umyuartequ’urluni. . . .
depth in thought she walked in the direction of
the tent, thinking about the things her mother had
said.’ (ELN 1990:20); PE cumy-

cumiite- to be careless with one’s belongings; to not
take care of one’s possessions # NUN
cumike- to take care of; to be attentive; to pay
attention (to) # cumikuq ‘he is attentive’;
cumikaa ‘he is taking care of her’ / cumikuq
‘he is taking care of someone’; Kan’a-ll’
qasgilleq tuaten ayuqellruq cumikegaraallemmi,
pugyararluni. ‘That old kashim down there was
like that, when I first began paying attention,
having an underground entranceway.’ (QAN
1995:112); Tua-i-am picuilriatun, wagg’uq
neqalleruaraam cumikurtii neqkaicuilrutuluni-
gguq. ‘It is truly said that a person who takes care
of any food is the one that doesn’t run out of
food that often.’ (QUL 2003:80)
cumilngu- to be peeved over being surpassed
or bested by someone # cumilnguuq ‘he is
peeved’ / cumilnguuq ‘he is peeved’
cumilnguq ‘he is peeved’ / cumilnguq ‘he is peeved’
cumilnguq ‘he is peeved’ / cumilnguq ‘he is peeved’
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cumilnguq ‘he is peeved’ / cumilnguq ‘he is peeved’
cumilnguq ‘he is peeved’ / cumilnguq ‘he is peeved’
got irritated all of a sudden, “Darn it all; who on earth is the lousy one down there?”’ (TUK 1971:5); cf. cuming-; < PY cumiln- (under PE cumi-)

cuming-e - to come almost to a boil # when water makes a sound right before it boils; to seethe with anger # cuminguq ‘it is almost at a boil’ or ‘he is seething with anger’ / cf. cumiln-

cumrun winter supply # < cumerte-n

cun ear # ia has been changed to uu under the influence of Sugpiaq and the vowel is short due to “compression”; cuutet ‘ears’; EG; = cuan

cunaw-gguq and so; apparently # adverbial particle; Cuna-gguq tamaa-i tuaten atrit tun’aqaceteng atkugkilluki, pilugugkilluki, nerevkarluki neqnek, cuna-gguq tua tuavet tua tuquellermun tut’elallinirrit tamakut. ‘So apparently when they gave their [the deceaseds’] namesakes parkas, skin-boots, and food to eat, apparently these things came to the one(s) who died.’ (ELL 1997:45); Cuna-gguur un’ nuliqluku ‘And so he married this one and got her as his wife.’ (CEV 1984:61); Cuna-gguq un’ tua-tq’ nutaaun tuaq’ uteqetaraqami-li’ taq’ utequglun’ tuaq’ uternaurtuq cakneq. ‘And so whenever he was going to return, wanting to return, he would indeed return.’ (WEB1);
<br/
< cuna-gguq

cunawa, cunawi the explanation is —; it turned out that actually — (thus explaining it); no wonder since — # adverbial particle; often, but not always, calls for use of the participial mood; expresses explanation with an element of surprise; Wiu nallullruaqa yuum qaiillun agayumalallra Cunawa Agayutem wangkuta auluklinikiikut. ‘As for me, I didn’t know how a person worshipped God. But, it turned out, God evidently was watching over us.’ (YUU 1995:57) Cali yuut ilaat tuqillret tuavet nunamun tektaqameng, neqramek pupeskaulluteng nunamun elkaatuqluku. Tua-i-gguq tuatnaaqameng tamakut itlanteng nerevkaraqluki. Cunawa’ tuunaq nerevkarluku tuatnatulermegmi anlangrutullruata. ‘Also people who had had relatives die, when they got to the village there, they would take a pinch of food and bury it in the ground. And when they did like that they’d be feeding their relatives. The explanation was (so we thought) that they’d be feeding a familiar spirit because when they
<br/
< cunaw-gguq

used to do that sort of thing they’d be haunted by ghosts.’ (YUU 1995:117); Tangvallerminiu Elngum pia cuqeciaqluni unatmikun, cunaw’ tuaten elirqulallinirrit. ‘When Elnguq watched her she saw that she was measuring with her hand; it turned out that they would cut out patterns in that way.’ (ELN 1990:98); Tenguqulluni-gguq mermek ek’arcinartaq qayaminun. Cunaw-gguq makut maa-i pitegcautet umiita qisrakaraitnek, caqurraitnek. ‘He’d grab them from the water and put them in his kayak. It turned out that they were arrowhead covers, little wraps for them (thus explaining his actions).’ (CIU 2005:42); Maaten-gguq atrartut net; elataitni equit makut napalriit, net tamalkuita elatit ellivikliit tamakunek equgnek. Cunaw-gguq qalqapagnek. ‘When they went down they saw these wooden things that were standing upright by all the houses. It turned out that they were axes.’ (MAR2 2001:70); Ataam-llu kinguqlingnariami tan’gurrallermek kinguqlingluni. Ilanglutek. Cunaw-gguq tuaten yuut amllerrsaaqameng tamakunek ilqxrallermek. ‘And again when it became time for him to get a younger sibling, he got a younger sibling, a boy. They acquired a family. It turned out that there a are lot of people like the two of them.’ (MAR1 2001:44); < PE cuna-uvva (under PE cu(na))

cungagaq alder inner bark dye applied to reduce shrinkage # < cungak-aq

cungagartaq dyed leather piece used to decorate sewn items # < cungagartaq-eq

cungagarte- to treat with a dye with alder inner bark # Tua-i-llu cuukvaguaneq qeltairiini. Cuukvaguat tumagaitnek meq imirluku tua-i. Tua-i-llu cuurian ekluku cungagarrluku. Cungagarrluku tua-i eqsairrluku. ‘Bark was taken from elders. Then the bitter part of the alder (bark) was removed and added to the water. After the water became dark, it (the skin) was put into it to dye it. Dyeing it helped keep it from shrinking.’ (CIU 2005:350); < cungagaq-teq-; > cungagartaq

cungacete- to be green # cungacetuq ‘it is green’ / Cali nunam naunraineq kiaqmi katullruki, cat tamalkuan uqvigaat-llu avasait qungalluki cungacettaltni uqumek egniirluki. ‘Also in summer they gathered, from the plants of the earth, various things — everything, they put
away young willow branches when they were green marinating them with seal oil.’ (MAR1 2001:23); < cungak-cete-

cungagliq green thing # cungagliuguq ‘it is green’;
< cungak-lii

cungagglugcete- to be greenish in color
# cungagglugceteq ‘it is greenish’ / cungagglugcettli ‘greenish or off-green thing’;
< cungak-rlug-cete-

cungagi- to turn green; to become brighter
# cungagiuq ‘it became green’ / Maaten murilkut ak’a tamana neqlillrat ellma cungagingllinilria.

‘When they observed things, (they saw that) already their fish-camp was starting to turn green a little.’ (PRA 1995*:460);
< cungagi-i-; > cungagiarar-
cungagiarar- for dawn to come # Unugpak tutgara’urluq qavaluaqanrituq, egaleq tangessngua. Cayaqlirluni cungagiluni, cungagiaraan makcami, amllermek-llu nerenrituq, ayagtuq. ‘The grandson didn’t sleep well all night as he was watching the window. Finally it became brighter, when dawn came, and he arose, ate a little and left.’ (MAR1 2001:81); Y, NS;
< cungagi-ar(aq) cungagpaguaq wild green grass (species ?) # < cungak-rpak-uaq

cungagpak all green # predicative particle; Tua-i-llu pinginanratni taukut tamana neqliviat nunaniriluni napat, can’get-llu cungagpak, neqet-llu pingluteng. ‘While they continued to do that, their fish-camp became more beautiful, with the trees and grass all green, and the fish starting to come.’ (ELN 1990:22); = cungarpak;
< cungag(liq)-rpak

cungagyaq green thing # NUN; < cungak-yak

cungak gall; bile # > cungagaq, cungagarte-,
cungacete-, cungagglugcete-, cungagi-,
cungagliq, cungaggpaguaq, cungagpak

‘When I was hungry they gave me poison for food, and when I was thirsty they gave me vinegar to drink.’ (PSALM 69:21); < cungaq-ninarqe-lria

cungakcuarnaq, cungaquarnaq, cungakcaar(aq)* yellow warbler (Dendroica petechia); arctic warbler (Phylloscopus borealis); Wilson’s warbler (Wilsonia pusilla) # < cungak-cuar(aq)-naq,
cungak-cuar(aq)-naq*, cungak?-?ar(aq); < PY cunajcuarnaq

cungapak labret # ()? = cungarpak²

cungaq gallbladder # Ungaualria-l’ im’ tua-i tamaq’a piaraan qamiqurrartuumaan, it’gurtuumaan, unatetuuumaan, ilutuumaan, ner’aqluku wall’ cacaluq. Kiingita nakacua, cungaa-llu qiluan-llu ilua, neryuunaki. ‘They’d eat or otherwise use the whole animal including its head, its feet, its appendages, its internal organ. Except its urinary bladder and its gallbladder and the inner layer of its intestine — those they would never eat.’ (KIP 1998:53); K, CAN, NI, Y, HBC, BB; cf. cungak;
> cungarinarqellriam; < PE cu&aqcua3(naq)

cungapak labret # (=?); jaeger (Stercorarius sp.) #

cungaraluvkak, cungaralugpallr(aq') a certain shrimp-like creature or large water beetle (species ?) # Kenurram ketiinun taggluk’ pilliniat, maklakayag’ im’ amiq, icugg’ imarpigmiutat cungaralugpallraat, imkut-wa call’ inarayulinek pitukait, tuarpiaq-gguq paralut miryami tamaani-ggu’ mermi ilait kuimatay’agluteng, tamaa-i-gguq tapqulluki merrll. ‘When they brought the bearded seal, the skin up in front of the light, you know, those sea creatures, “cungaralugpall’eraat”, they also call them “inarayulit”, just like maggots on vomit, some were swimming in the water, and he drank them too along with what he was drinking.’ (KIP 1998:225); < ?-vak, ?-rpallr(aq)

cungarinarqellria vinegar # Qessanqurrulria ellimerteun cungarinarqellriatun qanranri, aruvagtun-llu iigkeni ayuquq. ‘The lazy person is to his employer like vinegar in his mouth and like smoke in his eyes.’ (AYUQ. 10:26); Kaillemni tuqunarqellriamek neqkamnek cikillrutangtu, meqsllemni-llu cungarinarqellriamek merr’illua. ‘When I was hungry they gave me poison for food, and when I was thirsty they gave me vinegar to drink.’ (PSALM 69:21); < cungaqq-ininarq-eria

cungarpak¹ all green # predicative particle;
Qanikcartairulluni urugluni, imarpiim-llu mer’a alairtuq cungarpak, cikutaunani watqapiar. ‘There was no more snow, having all melted, and the water of the ocean became visible, and it was all green, having no ice at all.’ (MAR2 2001:90); = cungagpak; < cungag(liq)-rpak

cungarpak² labret # = cungapak; from AFR

cungarrlugaq* jaeger (Stercorarius sp.) # HBC;
cungartoq — cupekte-

= yunga; < -rrluqaq
cungartoq longnose sucker (Catostomus catostomus) #
cungarteqe- to suffer anguish # (?); < -teqe-
cungavseq, cungasveq, cungausaq (in NS),
cungauyq (in Y), cungavleq (in LI) bead #
Arnait-luq kituggluteng nasquteng-llu ellivikluki keglunernek, manuteng-llu agarrvikluki cungausanek . . . ‘Their women fixed themselves up, putting wolfskin headaddresses on their heads and hanging beads on their chests . . . ’ (MAR1 2001:24); Tua-i-am ilii tauna cungavsermek tegumiarluni kaigavikellini ngelilitqaasqelluni. Kaigavikerraluki-llu tua-i tauna cungavseq kic’etliniluku mermun. ‘Then one of the people came forward with a single bead in his hand and began to appeal to them to kindly share their kill with him. After he made the request, he dropped the bead into the water.’ (CIU 2005:122); < + PY cungavzaq (under PE cun) (cf. Naukan Yupik sunjavzaq ‘bead’) cungcarista, cungcarta medical doctor # these forms of the word are used in LI and NR where ‘person’ is yuk, not cuk, whereas in NUN where ‘person’ is cuk, not yuk, ‘doctor’ is yungcarista; LI, NR, EG, Chevak; = yungcarista, sungcarista; < cuk-nge-car-ta, cuk-nge-car,-ta’, cuk-nge-car-n
cungcaun medicine #EG; < cuk-nge-car-n
cungiallag- to cry out in a loud repeated whimper as from pain #; cungiallagtuq ‘he suddenly broke out in a loud whimper / Aren, teguluku imirulkan pikiimi cungiallaliniiq, “Aling, tua-i tang nutenritqernga. Nutgumallma tang impaatisiyaagpakaraanga . . . ” Oh, just when he (the other) took it (the gun) and loaded it he cried out in pain, “Oh dear, please don’t shoot me. See, my having been shot before is causing me so much agony . . . ”’ (QUL 2004:540); < cungite-?-llag-
cungite- to whine; to whimper # cungituk ‘he is whining’ / cungityukta ‘he is whining about it’; > cungiallag-; < PY-S cunjiita-
cungu- to die down or get dim # of stove, lamp;
cunguuq ‘it got dim’ / cungutaa ‘he turned it down’; NUN; cf. suyte-
cunguillitaq dog muzzle to prevent biting # < cung’uq-il-illitraq
cung’uq forehead # puukpallermini cung’umikun puqertellruuq cungua ‘when he bumped hard on his forehead his forehead swelled up’; Qavayuirulluni. Qavayaraa-wa wavet cung’uninun . . . Wangkuta cung’umek piuratuarput. Allani-ll’ nunani qauramek. Allani-ll’ nunani tategmek. ‘He virtually stopped sleeping. His method of keeping awake was to arrange things so that if he fell asleep a stick would wake him by hitting on his forehead . . . .’ We call it (the forehead) “cung’uuq”. In other villages it’s “qauraq”, and in others “tatek”.’ (CIU 2005:164); cf. Nelson 1877–1881 list (37); NSK, LY, NI, CAN, NR, LI; > cunguillitaq; < PE cuŋpurt

cupcir- to apply ointment (especially aged urine and then seal oil) to a wound # NUN
cupa ‘ice floe # and cupe- to break up; for ice to go out in spring # of ice in river, lake, ocean; impersonal subject; cup’uq ‘it is breaking up’; ‘the ice is going out’ / cupet ‘ice floes’; Angyateng-llu aqvaluku cupumarian un’a kuik. ‘He went to get their boat after that the ice on that river had gone out.’ (ELN 1990:17); Kuik-llu cupairan iqalluanek pissurluteng. ‘When the river became clear of ice floes they fished for tomcod.’ (YUU 1995:47); > Cupun, Cupvik
cupe- to blow on # cupaa ‘he is blowing on it’
/ Amirlut-luq akerta patuqetaarturalliatgu tan’geriqetaarluni, man’a-ll’ pelatekaq qivyiaqaluni anuqa cupqergan, anuqgissiyaagpek’nani taq’gken. ‘Since the clouds were obscuring the sun off and on it became dark and then light again, and the tent would shake a little now and then whenever a breeze blew, but it wasn’t particularly windy.’ (ELN 1990:21); Melquneq cupurayuitut, ukuuk. Atam-gguq carayiim angqaqtui melqunek. ‘They don’t blow on feathers, you two. A bear uses those who blow on feathers as balls (to play with).’ (ELN 1990:99); > cupluq, cupun, cupu’rilleq, cupu’urarat; cf. cupel- (perhaps the same base); < PE cupe-
cupe- to have oil or fat stuck to it # of a skin that has not been well washed; cup’uq ‘it has fat stuck to it’ / NUN
cupegte- to be homesick; to be unhappy or ill at ease in a situation and wish to be elsewhere # cupegtuq ‘he is homesick’ / the feeling may be so extreme as to cause despair and lead to death; may apply when one is away from home or when one’s
home situation is very unpleasant; Piqerluni-gguq tang una, uyuraa tauna, tua cupegtenglinlini, aliayunglini, tua utercugyaalquni tuavet uitaviggamegnun. Tua-i taum anngaan qanrut’lallinia, “Tua-i anuqlirturluni pingaituq. Assirikan uterciiqukuk.” Uum-gguq wani cupegtellra arcariinarluni. ‘Then it happened that his young brother became homesick, lonely, wishing that he could go back to where they were staying. His older brother would tell him, “It will not continue to be windy. When it (the weather) is good we’ll home.” But, it is said, his homesickness became all the worse.’ (ELL 1997:72);

Tuantengllermegni uyuraa aliayunglliniuq cupeggluni. Kiituan’ pinritsaagyaaqviminek qiangelliniuq. ‘When they were there his younger brother became lonely and homesick. Finally, since he had no recourse he started to cry.’ (YUU 1995:126);

Tuqniq’gallag-, cup’garte-, cup’gute-
cup’gallag- to suddenly feel homesick #
‘he suddenly felt homesick’ / Tuqniq’gallagtuq ‘he suddenly felt homesick’ / Taügaam caaqama tua-i cup’gallaryaaqeng’erma, akaarnun-wa tua-i utiitma maani. ‘(It’s been okay) even though sometimes I have experienced pangs of homesickness, since we stayed here for quite a long time.’ (CIU 2005:398);

cup’garte- to suddenly feel homesick #
‘he suddenly felt homesick’ / . . .

cup’gute- to feel homesick and unhappy with one’s situation due to the actions of (him) #
‘she feels homesick due to him’ (for example a wife whose husband has required her to move away from her relatives);

cupigte- to reverse; to turn around; to put (boots) on the wrong feet; to put (clothes) on backward #
‘it is on backward’; cupigtuk ‘they (boots) are on the wrong feet’; cupigtaa ‘he turned her around’, ‘he put it on backward’; cupigtak ‘he put them (boots) on the wrong feel’ / Tekicamiu-gguq unatmikun tusgakun utercugyalquni pileryagluku, tusgakun piluku cupigartelluku. Pia-gguq. “Nasaurluculleraaq usuuq, tuurnnamek nangutarpenga!” Cupigqualuku-l’ kingutmun utertellinultek. ‘When he reached her he put his hand on her shoulders roughly turned her toward him. He said to her, “Lousy little girl, you, you’ve stripped me of my spirit helper!” Then he put his hands on her shoulders and physically turned her around and they went back.’ (CAU 1985:116);

< PE cupiy-
cupilaq chisel # from Russian сулка (zubílo)
cupkar- to freeze and dry (of clothing); to get freezer burn #
cupkecir- to bandage (especially with moss soaked in seal oil) #
cuplulek a type of skin scraper #
cuplunqutak pulmonary vein or artery #
cupluppak pipeline; especially the Trans-Alaska Pipeline #
cupluryayagaq bronchiol; alveolus #
cupugte- to be drafty #
cuppite- to be sewn with tight stitches (so as to be waterproof and windproof) #
cupumak- emotional root; cupumanaite-
cupumanarqe-
cupumake- to be dissatisfied with #
cupumanarte-
cupumanarqe- to be satisfied #

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cupumayagute- to become dissatisfied with # Ellin- llu cal’ wangi angenruluni qanrupakarlua, qaneni cupumayaguskaku maaggun tallegnengqerrasgatua cutemallrrullinikiga. ‘And if she [thought she] was superior to me and she wasn’t no longer satisfied with just her hurtful words, I would probably have some scratch marks that she made.’ (QUL 2003:260); < cupuma-yagute-
cupumayug- to be satisfied # < cupuma-yug-

Cupun May # see Appendix 7 on the Yup’ik calendar; cupumayagute- to be satisfied # < cupuma-yagute-

Cupvik June # see Appendix 7 on the Yup’ik calendar; 

Cupun, cup’un (NSU form) straw; ember; coal; charcoal; rifle # literally: ‘device for blowing’; Yaqiuqta cuputmek minguvguarnaurai. ‘Whenever they flap their wings he’d decorate them more with charcoal.’ (MAR1 2001:75); Makut cali cuputngulliniit. Una elavuralru siimar teggalqur piluku mermeg imirluku, tungulraneq piyugaqameng, tauna taug’ tungulria anserguurrulu cali atutullrat. Aug’umeg ilaluku nutaan nasi(i)m auganeq tauna tungulria nuta(a)n aturuluku. Cuptngulliniit u(t). School-arviit tamakunj murangqetullru u(t). Angyarpit tekuteqtulqit. ‘These (that worked for that) were pieces of coal. Filling an indentation in a flat rock with water, when they wanted black pigment, they’d rub it (the coal) to get black coloration. They’d add blood, seal blood, and use the result as black pigment. Those were coals. The school had it for fuel. Big ships brought it.’ (AGA 1996:100); Mamteramun-Llu iertmga egalerkun pikgun, cuputengellratnu tamakunj ak’allarnek canek imkunek imiqeryaranek, kanavet ciugtellrani nutliniluku qengaa-gguq ciuqerrani. ‘When he (the other) looked up he shot him in the one loaded in a certain way (muzzle-loaders), guns, the ones came in to the storage house through the window qengaa-gguq ilulaniu nalalluku. ‘When he imiqeryaranek, kanavet ciugtellrani nutliniluku. ‘For instance, these young girls, females, when their time comes, they would speak about an issue of blood, . . .’ (ELL 1977:232); Cali-Llu una, man’a canerlak allrakunek qavcinek cuqengqertuq . . . ‘Also this one, this pestilence, lasted several years, . . .’ (KIP 1998:329); Cuqcista ‘the justice system’; < cupute- to be carried away by current; to drift away # NUN

cupu’uryarat harmonica; flute; trumpet; horn; any blowing device # Cupu’uryaratgun nunanirqellraneq nepliri . . . ‘With trumpets and the sound of the horn make a joyous noise . . .’ (PSALM 98:6); < cupe-ur-yaarq plural

cuqa’n measurement; set or predictable time for something; set period of time or amount of something; cord of wood # kiagmi kiirem cuqii mayurlartuq ‘in the summer the temperature of the atmosphere goes up’; cuq’liuq ‘he is cutting a cord of wood’; Qayalirriit elicaret’allrullikt qasgimi. Qasgiluta-gguq caliriit, qayalirriit tangvauralarlaput, tua-i-gguq cuqait-Llu tangvauralaqilaput. ‘The ones making kayaks taught us in the kashim. We’d go into the kashim and watch the ones working, making kayaks, and we’d watch how they did their measurements.’ (KIP 1998:271); Naugga maa-i nasaurluut makut, arnat, pinariaqtenq taug’ cuqeng qavtulqan tua-i augmek qaneryarangqerraqelriit, . . . ‘For instance, these young girls, females, when their time comes, they would speak about an issue of blood, . . .’ (ELL 1977:232); Cali-Llu una, man’a canerlak allrakunek qavcinek cuqenggerti, . . . ‘Also this one, this pestilence, lasted several years, . . .’ (KIP 1998:329); Cuqcista ‘the justice system’; < cuqte-car-n, cuqte-i ‘(atmospheric) thermometer’; > cuqte-car-n, cuqte-i ‘(atmospheric) thermometer’; Puumak cooju ‘(body) temperature’; > cuqeq, cuqeq, cuqcista, cuqte-; < PE cuqqa(Ca)ar-
cuqaq* baleen; whalebone # < PE cuqqar

cuqcaun, cuqcissuun gunsight; ruler; pattern; measuring device; measurement # Luuskaariteqellruutu wall’u cuqissuunnek saskanek. ‘We didn’t have spoons or measuring cups.’ (YUU 1995:62); Kiirem Cuqcautii ‘(atmospheric) thermometer’; Puumak Cuqcautii ‘fever thermometer’; < cuqte-car-n, cuqte-i -cuun

cuqcista judge # cuq sistet ‘the justice system’; Cuqcistii-qua nunam tamarmi elluarrluni pingaituq? ‘Won’t the judge of all the world do right? (AGA 1996:30); < cuqa-i-ta

cuputuq jet; jet airplane # NUN

cupute- to be carried away by current; to drift away # NUN

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cuqcurliq — curacetuya(g)aq*

cuqcurliq  rusty blackbird (*Euphagus carolinus*)
Cuqcurliq-wa naken qalriaguralria angutem-wa erinii qalarquralria. Maaten elpengu aatin erinaklinikii. ‘From somewhere a blackbird was singing and a person with a man’s voice was talking. When she came to her senses she realized it had was her father’s voice.’ (ELN 1990:21); imitative with -li; = cuqcurliq
cujeq1  gunsight; ruler; pattern # NUN; < cuq-
cujeq2  large open sore on body # Y
cuqerte-  to defecate or urinate in an appropriate place # has the politeness of to relieve oneself, to go to the toilet’ HBC, EG; = yuqerte-
cuqete- to measure; to judge # see cuqte-
cuqia-  to turn back and forth; to meander # kuik
cuqir-  to be strong of liquids, glass, ice; to be murky of liquids, glass, ice; to be crooked
ncuqingqa-  having bends # postural root; < cuqlur-, cuqeq1
cuqtang- to be bent out of shape; to be distorted # cuqlur-, cuqeq2
< cuqlur-ngqa- # cuqlurtaa ‘he bent it distort or become distorted # cuqlurtuq ‘it is bent out of shape’ / < cuqlungqa-
cuqluku, anuqa-ll’ nakeknillra, ciunerkan amna cuqluku, cuqeskiki. ‘When you get out of the house, take notice of the snow mounds the wind has created, take notice of where the wind is blowing from, and get an idea where you are headed.’ (QUL 2003:716); = cuqete-; > cuqcaun, cuqyun; < PE cuqqa(C)a3

cuqlamaeq edible tubers of pink plumes (*Polygonum bistorta*) # NSU; < PE cuqlay
cuqlur- being bent out of shape # postural root; > cuqlungqa-, cuqlurte-; < PY-S cuqlur-
cuqlunngqa- to be bent out of shape; to be distorted # cuqlungqaq ‘it is bent out of shape’ / < cuqlur-ngqa-
cuqlurte- to get bent, or bend, out of shape; to distort or become distorted # cuqlurtuq ‘it got bent out of shape’; cuqlurtaa ‘he bent it out of shape’ # Makut mecungellruaqameng, kevitaqameng eqluteng kintui, cuqlurluteng piyunairulluteng. ‘When these have been wet and are dried without any kind of stuffing they shrink and shrivel up when they dry, becoming distorted in shape, and no longer being any good for use.’ (CIU 2005:348); < cuqlur-te-; cf. cuqir-, cuqeq

cuqeq1 (LY and HBC form) cuqveq (HBC form also) humpback salmon; pink salmon (*Onchorhynchus gorbuscha*) # cuqir-, cuqlur-
cuqte- to measure; to judge # cuqttaa ‘he is measuring it’ / cuqcuiq ‘he is measuring something, he is judging something’; Tua-il’ aluput cuqluki kankiilamikut . . . ‘And he measured the soles of our feet when he made us ice skates . . .’ (KIP 1998:109); Nem’ek ankuvet makut iqalluguat qanikaat anuqem taqellri, anuqa-il’ nakellnilri, cuqeq1

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muskrats, two little muskrats. They were little people.’ (MAR1 2001:53); < -ya(g)aq; cf. ecur-
curacungaq* raisin # literally: ‘cute little blueberry’; < curaq-cungaq
curalussaq fireweed (Epilobium angustifolium) #
curangali gray dog or wolf # Tua-i-llu uksurlunitsu
cakia tauna qimugteneq aritvagkamineq
tuqccilunitiliun curangalircmek . . . ‘And so it became winter and her mother-in-law killed a
gray dog for (making) herself mittens . . . ’ (MAR1 2001:72); < -li
< curaq1 blueberry (Vaccinium uliginosum); raisin
or prune (by extension in some areas) nuq. Maaten
kiartuq cat tua-i tamarmeng assiqaqplikuteng,
Tukenirnek-llu-gguq tamarmeng qucillgaat
iingit qiuglircet’lartut. ‘And then it looked
around for blueberries and tried them. When it
looked around everything was perfect. From that
time on all cranes’ eyes have been blue.’ (PRA
1995*:396); = suraq; > curacungaq, Curarpalek,
curavak; < PY
curar, curaqerte- to check outside; to go outside for
fresh air # curartuq ‘he went out or looked out to
check something or get fresh air’ / NUN, HBC;
= yurar2-
curarpalek Chuathbaluk # village on the Kuskokwim;
curapiq-rpak-lek
curavak type of large blueberry (Vaccinium sp.);
huckleberry (local name) # = surav’ak; < curaq1-
vak
curcurliq robin (Turdus migratorius) # = cuqcurliq;
imitative and < -li; cf. aaqcurliq, pitegcurliq
curcurpak mallard (Anas platyrhynchos); shoveler
(Anas clypeata) # = surrsurpak; imitative and < -pak
< PE curlul
< curluq nostril; nasal passage; sinus; head of
pike fish # dual form used more often to describe
nostrils or nasal passages; qusrama curulurliqa ‘I
have pain in my sinuses because I have a cold’;
curlullugguq ‘sinus infection’; < -luq, -luq; < PE curlu
< curmak grass, etc., used for bed padding for
humans or animals # Maaten itertuq kiugkut
can’get curulukt, avatiitni-wa muriit kevraartut
canigqaluteng, uani-wa kaminniaq piliaq,
kiatiini-wa qulqitaluk, natra-wa marayaq. ‘When
she went in she saw grass matting on the floor
partitioned by spruce logs placed on their sides; near the door was a home-made stove, and further in from it shelves, and the floor of the house was of earth.’ (ELN 1990:12);

‘Before it snowed they got material (grass) for insoles and stored it under the cache, and also they gathered material (grass) for the dogs’ bedding.’ (ELN 1990:57);

‘The house had already warmed up, their mother was making griddle cakes, and their younger sister, Irr’aq, was sleeping on a mat.’ (ELN 1990:12);

‘...those little people ran toward the back (of the kashim) leaving behind their walking sticks, the needles.’ (GRA 1901:281 & PRA 1995:453); < ?-te-

cuukiicunguaq shaft of bow-drill # and
cuukiicunguar- to start a fire with a bow-drill #

Cuukvagtalek, Cuukvagtuiliq Chukwoktulik;

Chukfaktolilik # several old village sites between the Yukon and Kuskokwim have this name; literally: ‘place with many pike’; < cuukvak-talek, cuukvak-tuli

cuukvaguanek qeltairiluni. Cuukvaguat tumagaitneq meq imirluku tua-i. ‘To remove the fur from caribou skins they were put in water to soften the skin. He’d remove the bark from alders. Then the bitter part of the alder (bark) was removed and added to the water.’ (CIU 2005:350);

Cuuksyuk Dillingham # town on Bristol Bay;

Curyungtuq, Curyugtuq ‘he went to Dillingham’;

Curiq dirt # and curyir- to be dirty (of clothes, face) # NUN; cf. ecu-

Curv- to examine # cuviraa ‘he examined it’ / HBC, EG; = cuvir-, ivvir-, survir-, suvirr-, yivvir-, yuvvir-, < PE iyuv3i3-

Cuukcaute- to plunge in; to run into a confining area # cuukcautuin ‘he plunged in, rushed into confined area’; Mer’an cuukacclinun mer’an iggluni. Arnam-llu taum mell’iniluku. ‘When she drank he plunged in, falling into her water. The woman evidently drank him up.’ (YUU 1995:86); ... yuquyagaat imkut kelutmun cuukcautut

Cuuvungaq alder (Alnus sp.) # literally: ‘imitation pike’; perhaps because its bark is similar to pike skin in appearance; Tuntut-llu meqcirraarluki, akungqaluq tua-i neniluki. Tua-i-llu cuuvuguanek qeltairiluni. Cuuvuguat tumagaitneq meq imirluku tua-i. ‘To remove the fur from caribou skins they were put in water to soften the skin. He’d remove the bark from alders. Then the bitter part of the alder (bark) was removed and added to the water.’ (CIU 2005:350);

Cuukvagtalek; Cuuksyuk Dillingham # town on Bristol Bay;

Cuuyungtuq, Curyungtuq ‘he went to Dillingham’;

Cuuq — Cuveq
**Bases**

**cuvri** magazine; periodical # NUN; *direct nominalization of cuvrir-*

**cuvrir**- to examine # HBC, NUN; = curvir-, ivrir-, survir-, yivrir-, yuvrir-, yurvir-; Maaten-ggur tauna caqun cuvrirr’a teggalquneg ilanggellinliria. ‘When she examined the poke, it also had rocks inside it.’ (WHE 2000:199); < PE iyuvvir- and iyivvir-

**cuya, cuyaq** leaf; tobacco, *especially* leaf tobacco # kipusvigmi cuyartairutuq ‘in the store there isn’t any more leaf tobacco’; cuyavleq ‘tobacco container’; Tamaani yuut kiliraqameng, kilineteng aunraqercaarluuki, napat cuyaitnek patutullruit. ‘Back then, when people got injured, after making their wounds bleed they covered them with the leaves of trees.’ (YUU 1995:52); Angukaartameng-llu cuyait kenirraarluki qemaggluki. ‘After cooking the leaves of the wild rhubarb they’d gathered, they’d store it away.’ (PRA 1995*:461); Man’a cali maa-i iqmigyaraq man’a snuff-anek wall’ cuyanek, kuinginek-llu cali yuucimun ikayuutngunrituk. ‘This chewing of tobacco or taking snuff, and smoking are not beneficial to our well-being.’ (KIP 1998:289);

> cuyaiq, cuyalquq, cuyanguaq, cuyaqsak, cuyaqsuk, cuyatur-, cuyavleq; from Eastern Aleut cuya-x̂ (cuya-X) ‘cane stick, willow twig, white willow’

**cuyaiq** green caterpillar found on leaves; inchworm; larva of geometric moth # < cuya-iq

**cuyalquq** tobacco twist # HBC; < cuya-quo

**cuyanguaq** willow (*species ?) # EG; < cuya-nguaq

**cuyaqsak** brush; small trees and bushes # (??);

< cuya-?

**cuyaqsuk** branch # Caskungqerquni-am uqviaret cuyaqsuitmek kepulluni qillerrluki cal’ katagayugnaqerluki, imkut taukut curuni can’ get atlililuki pikuni tua-i nulluuk kinerrlukek. ‘If he has a cutting tool, he would cut some branches and tie them together so that they would not get loose and then place them underneath the grass that he has placed on the seat, and his buttocks will be dry.’ (QUl 2003:736); < cuya-?

**cuyarte-** to have or speak with a high-pitched voice # cuyartuq ‘he is speaking in a high-pitched voice’ / “uuminaqvaa-lli!” aanaq qanertuq cuyarrluni “oh, darn!” said the mother in a high-pitched voice’ (KUU 1973:33)

**cuyatur-** to use (especially, chew) tobacco #

  cuyaturtuq ‘he is chewing tobacco’ / Tua-i-am amaqliurlurput cuyaturyaarcan ukuk waniwa tua-i iqmituq aqkillraaqneg pililig. ‘When our dear older brother started using tobacco he (the father) made him a thin container for chewing tobacco.’ (CIU 2005:98); < cuya-tu2-

**cuyavleq** chopped, shredded tobacco; hanging shred or thread as on clothing # HBC; < cuya-?

**cuyu1-** to be meek # Y; cf. cuyu1-

**cuyu2-** to envy # cusuuq ‘he is envious’; cusua ‘he envies him’ / NSU; cf. cuyu2-

**cuyute-** to turn down stove or light # EG; = suyute-;

< PY cuyuta-

**cuyuymiite-** to not feel like doing anything #

  cuyuymiitutuq ‘he doesn’t feel like doing anything’ / HBC; < ?-yuymiite-; cf. PE cu(na)

**cuyuumiite-** to not feel like doing anything # cuyuumiitutuq ‘he doesn’t feel like doing anything’ / HBC; < ?-yuymiite-; cf. PE cu(na)
[e]ceg- to cut fish # = esseg-; see ceg- for more information

eceq sweat; perspiration # and [e]cer- to sweat; to perspire # = esseq and esser-; see ceq/ceer- for more information

[e]cgar- to become more active; to become wide awake # = essgar-; see cegg'ar- for more information

eci- to obscure vision; to have vision obscured # NUN; cf. eciq

eciq taut membrane such as a drumskin; windowpane; lens; cornea of eye; thin ice # and ecir- to ice over # cauyam ecia 'the skin of the drum'; . . . kinguvrinun-llu tangerceugyaaqluku taun' cauyaq, pisqellrunritaa. ' . . . they wanted to let his descendants see that drum, but he wouldn’t allow it. Said that once before when they’d loaned it out its drumskin got split.' (AGA 1996:6); Imarpik-llu un'a tua-i mertaunani ecirluku. 'The sea down there didn’t have any (open) water, it got iced over.' (CIU 2005:7-8); Egalret ataucimek ecilget puqlamek cagmarillrat angenrulartuq. 'The loss of heat through single-pane windows is considerable.' (GET n.d.:9); cf. eciq; < PE 0ci3

eceirkaq dried walrus stomach used for making drumskins # Caquluki (e)cirkanek kis’ucailkutelukilu qerrulrat taman’ kuik. 'Wrapping them in dried walrus stomach and using them for bouys, they crossed the river.' (KIP 1998:205); < eciq-kaq

[e]cnur- to overflow # NS; = essngur-, seng’ur-; see ceng’ur- for more information

Eculinguq* Atchuelinguk River # a tributary of the Yukon; < ecuite-nguq

Eculinguq* clear water, glass, etc. # < ecuite-nguq

Ecuite- to be clear (of liquids, glass, ice); to be weak (of coffee, tea) # ecuitq ‘it is clear’ / uksumi Kuigpiim mer’a cikum aciani ecuitlartuq ‘in the winter the Yukon’s water is clear under the ice’; Tamana neqllillrat napalirlnu uatiini-wa cer’aq, akiani-wa nunapik, qemiratruni, kuik-wa un’a ecuitqapiarluni teggalqujagarneq naterluni. ‘The fish-camp was surrounded by trees, down from it lay the river, across from it was a patch of tundra and some hills, and the river that flowed by it was very clear and had colorful little stones lying on the bottom.’ (ELN 1990:17); < ecur-ite-

ecur- to be murky (of liquids, glass, ice); to be strong (of coffee, tea) # ecurtuq ‘it is strong’ / kuuvviaq ecuriksaituq ‘the coffee hasn’t become strong yet’; Kiarrluni pituq nem iluani qerrurak kiugkuk nakacuuk, tui-a nakacugtun angtalutek gerrualmalutek malruulutek aipaa ecurluni aipaa taigken taqikapigpak. ‘When he looked around inside the house he saw that two inflated bladders in the back area were of the same size, but one was murky and dark and the other was very bright.’ (MAR2 2001:26); > ecu-; cf. curruluk, curaq, curangali, curacituya(g)aq*, Curungy, curyir-, cuupiaq; < PE acur-

Ega- to cook by boiling # egauq ‘she is cooking’; egaa ‘she is cooking it’ / egataa ‘she is cooking for him’; though this base is not used in K or BB, words derived from it are used in those areas; Neqairuskumta-gguq man’a qavyiara keniskuni egaluku neqkauciquq. ‘If we run out of food, they say, when we soak and cook the rawhide rope, it will be edible.’ (CIU 2005:16); LY, HBC, NUN, NS, NI; > gaaq, gaaarniq, egaleq, egamaarrluk, egan, egavyag-; cf. ege-, eke-; < PE acir-

Egaq boiled fish or other food; by extension, any cooked fish or other food # Itran-gguq nerevkaqilia egamek. Nerniginanrani-gguq tauna amassagaq cetuminek naanguarturqili. ‘When he came in she let him eat some cooked food. And while he was eating that old woman kept playing with her fingernails.’ (CET 1971:11 & PRA 1995:451); < ega-aq; < PE ayaa(C)a (under PE ayaa-)

Egaarniq jellyfish (species ?) # NSU; < ega-?

Egacuayak, egassuayak elf; dwarf; one type of legendary little people # see also cingssiik, and icenrraq (or icirnrraq), other types of legendary little people; Unuakuarmi, atakuarmi, cali irlaqan Engacuayiiit enaata kenurruq aitart. ‘In the early morning or evening and whenever the moon was shining, the little lights of the houses of the “Engacuayiiit” would be visible.’ (EGA 1973:33); < ?-cuar(aq)-yak, ?-cuar(aq)-yak
**egaksuar** (aq*) **— egilra**

**egaksuar** (aq*) — small pot # < egan-ksuar (aq)

**egaleq** — window; formerly smokehole / skylight of traditional Yup’ik house # egalret ikireski! ‘open the windows!’; Tamaani-gguq nem iluakun waten kenitullrutet, egaleq-wo pikani irnerrlugnek egalenggetumeng. ‘At that time they cooked inside the house with the window/smokehole up above when they had windows of gutskin.’ (CUN 2007:12); . . . cali ikna qemirpall’er . . . tauna cali icrenraugug uka-i. Qainga pakemna kangra nanvarra’artangqertuq. Nanvarra’artangqerrnilaraat, egalrat-gguq tua-i. ‘. . . also that big hill across there . . . it’s also inhabited by the “little people”. On the top of the hill there is a little lake. They say that that little lake serves as their window.’ (AGA 1996:182); = legaleq; > ega-?; < PE ayala

**egamaarrluk** — partially dried fish boiled for eating # Egammaarrluk kenivlaagumauq. ‘The partially dried and boiled fish is only partially cooked.’ (YUP 1996:39); < ega-n; > egciri-. egneq; < PE ega-

**egan** — cooking pot # Añga cali egan, Tuutalgharmi egaciarat qikumek piluuluni. Eculingurumek qikumek piluteng egacitullrulliniluteng. ‘That Ang’uq egalvall’er tamaani. qikumek piluteng egacitullrulliniluteng. Ecuilngurmek egaciarat . . . (CEV 1984:53); HBC; cf. ete-

**eg’arte** — to start suddenly # Eg’arucugpaglu’-am wii tut(u)naligayaaqakamaitu ‘They would start so quickly that I would get to their conjuring late!’ (CEV 1984:53); HBC; cf. ete-

**egavyag** — to cook by briefly immersing in boiling water; to parboil # < ega-

**egciri** — to render seal blubber # NUN; < ege-

**ege** — to become rendered of fat; to release liquid from within; to ooze # eg’uq ‘it is releasing liquid’ / tangviarrlutet eg’ut ‘the strips of seal fat are being rendered’; nauga eg’uq ‘he is starting to salivate’; egmian kumlivigmen ekenrilamten surat eg’ut ‘because I didn’t put the blueberries into the freezer right away they are losing their juice’; pupii eg’u’rtut ‘his impetigo sores are running’; Unuaku tua-i tamakucimek tua-i tamuagurluku, egenriuskan-llu igluku. ‘The next morning they would keep chewing it and when it stopped yielding liquid they’d swallow it.’ (QUL 2003:4); > egciri-. egneq; cf. ega-, eke-; < PE aya-

**egelrun** — canoe # Kiagmi-llu egeleruterlaa ayagalaama yuilqumun. ‘And in the summer I’d go to the wilderness using a canoe.’ (YUU 1995:55); Maurlurluun-am egelerursorikiliq-gguq . . . ‘His grandmother made him a little canoe . . .’ (QAN 1995:62); = eglerun; < eglerete-n

**egelrute** — to take (it) along # Yuum tamakutgun alerquatmikun yuucini una egelrutellriatun piluku. ‘A person, by way of these commandments of his, lived his way of life being guided by them.’ (CAU 1985:34); Umyugaa maligtaquluku imum qimugtiin. ‘His dog moved him following his thoughts . . . (that is, the dog pulled the sled with him in it in accordance with his desires). . . . His dog moved him as its cargo.’ (MAR 2001:39); < eglerete-te-

**egelruciyuli** — ruffed grouse (Bonasa umbellus) # < eglerete?-yuli

**egiq** — mew gull (Larus canus) # BB

**egilra** — life’s path # and egilra- to move; to be in motion # Maaten-gguq tang tua piluku pilliniuq keneq tua-i kavirpak tamaa-i tuniitmun egilralnu. Egilraliniluni. ‘He noticed a bright red flame moving toward them. And he moved on.’ (QAN 1995:134); Tua-i imumek eiligirmikuni. ‘He follows his own path in life. No one else has done it to him.’ (QUL 2003:334); Yuum Qetunraan egilrani
egilrallgun — eglmian

aturyaakaq . . . ‘The Son of Man follows his own (preordained) path in life . . .’ (MAT. 26:24);
> egilrallgun, egilraur-; < PE ayilcr- or ayilcr-

egilrallgun fellow traveler; cohort members # . . .
merkun maaggun egilrallguirrarruluteng. . . . after traveling with them this way in the water.’
(QUL 2003:62); Utok kalikaaq umyuaksgaput
pingsaunin egilrallgukterianun: ciuliamnteun
ciulinnemteun uyagyaunan-llu. ‘We intend this book for these groups of cohorts: our ancestors,
our future, and the youth (of today).’ (KIP
1998:iii); < egilra-llgun

egilraur- to travel # gilaurtuq ‘he is traveling’
/ Kitaki ata egilrakuce qavertyukpiqnavi
pilaqici! Qavarcy man’a atussiyaagpiqnavi
cpiqnavi! ‘As you travel, please try not to sleep
too much! Try not to succumb to sleep!’ (ELL
1997:324); Kitaki ata egilrallpercenili-lu
qavav aturpiqnavku pingaqaqluci tua-i piqaviq, qavav
atussiyaanrilkurrulu. ‘While you are traveling,
try not to sleep too much, try not to indulge too
much in sleep.’ (QUL 2003:42 — from a different
telling of the same story as in previous example); cf.
eglerle-erlraur-, geleraur-, eglerni-; < egilra-ur-

eginga- to have been discarded; to have been
thrown away # Yuruteteng tapeqluki
ingayartut. ‘They would be discarded along with
the songs.’ (TAP 2004:26); < egte-nga-

egkuaq handle of semilunar knife (“uluauq”) # Tua-
ili-lu aturluni ikani, yawutuni iqulikiiq imum
arangiallerraam ulurpak egtaa tungiunun, ma-
maani taullun, ununquirreluq tull ‘uni, egkura
tauqaama alunani. ‘And so she sang across there,
and when she reached the end of her song that
old woman threw the big semilunar knife toward
him, and here it came, and it landed missing him,
with only its handle visible.’ (MAR 2001:66);
< egku-

egkuq corner or back wall of house or room
# Maateng-guq tang kiugna egkuq pillinia
ipuukssuaraa kiugkuk agauraliik egkuni
ingluani-qa qurrullillcracuyagaak. ‘He looked
in the back of the house and saw two little ladles
hanging on the wall and tiny little underwear on
the side of the back.’ (AGA 1995:204); Tamakut-lu
pissurcutet qavavet gaqsim egkuatun
kapulluki, qacameranun. ‘They poked those hunting tools
into the wall in there at the back of the kashim.’
(CAU 1984:77); > egkuaq; < PY-S aykuq

eglenge- to begin to move # < eglerle-
eglerte- to move; to be in motion; to travel #
egleruqtuq ‘it is moving, he is traveling’ /
eglerutaa ‘he is driving it, piloting it’; massiinaq
arulalaingraa anyaq eglerqur’tuq ‘although
the motor has stopped the boat is still in
motion’; Kuigteng tamana aturluku anelralliuq
anelralluni meqsinngilluni eglerrtinginarmin.
‘He went downstream following their river and
as he went downstream he became thirsty while
he was traveling.’ (MAR 2001:92); Tua-i tuaten
TV-kun eglerarkauq avavet piciatun nunanun,
Ingqilinun, tauqaama Kass’anun piciatun. ‘By
television, it (this information) can go to different
places and will be seen by Indians and white
people all over.’ (TAP 2004:7); Angayaak
tauqaama taukuq piyuallatun eglerarkauqat
ukut nunaq. ‘Actually the villagers would go,
along with the parents' wishes.’ (TAP 2004:28);
= gelerte-, egleraur-, elraur-; > eglenge-, eglerun,
egelrucaiyuli; < PE ayilcr- or ayilcr-
eglerun canoe # = eglerun; < eglerle-n

egliq welt seam on boot # < eglu-
egliq piece of thread with the end twisted to a
point for threading through a needle’s eye #
HBC; < eglu-

eglu, egluq sinew; thread; underlayer of backbone
muscle or ligament split to make sinew #
tuntuviim egluaneq yuulakirtuq ‘she has moose
sinew for thread’; eglupik ‘genuine sinew’;
= egliq, egliqraaq, egliqirucun; cf. keluk; < + PY
aylu (cf. Naukan Yupik ayluq ‘thread prepared by
twisting’)

egluriucun awl for working with sinew
# Tua-i-am eggluriutlerlu cirunermek
iqua ipegerenani. . . . Citiun paiangen
ellirraarltuku eggluriucutmi iquq pectgellnuq,
unarcissuercuitlu-llu aturluku kaugutaq,
kaugtulliniluku puticairramitun. . . . tuquluni,
citiuqkun eggluriucutit itercami ilqurra qamna
putuluku itlmut. ‘She had a sinew-working awl
from an antler with a sharp point. . . . After
putting the sharp end of her awl at the opening
of his ear, she used his wood-working mallet,
and pounded it as hard as she could. . . . he died,
when her awl penetrated his brain in there.’
(MAR 2001:90); < eglu-liur-cun

eglmian immediately # adverbial particle; ayaasaqaten
eglmian ‘he wants you to leave immediately’;
Nukalpiartayagaam ayakatatellernini qanrutellruanga tekiskuni-gguq egmian nuliragecjaanga. ‘The little nukalpiaq (man in his prime), when he was about to leave, told me that when he arrives he will immediately marry me.’ (YUU 1995:10); < egmir-3s consequential; > egmianun

egmianun immediately # particle; Ellii lumarraqegaarmek taqumalriamek pilliniluku, quyaluni-am egmianun as’arlluku, . . . ‘Her grandmother had included a pretty factory-made shirt for her, and she, being grateful, immediately put it on, . . .’ (ELN 1990:21); < egmian-terminalis

egmilguqerte- to be dizzy and blunder off somewhere unintended # < egmir-lgu-qerte- (?)

egmir- to keep going toward one’s destination or goal; to proceed; to continue; to die suddenly before one’s time # egmirtuq ‘he kept going’ or ‘he died suddenly’; egmiuta ‘he is continuing on with it’; Taüggaaq mat’umun agayumacimun nutaramun egmirluteng ilaia alerquutek’laryaaqat makut neqkat nunamiutaat tamalkuita Agayutmek cikiutnguniluku, takaqluqilli pitarkat . . . ‘However, continuing toward this new religion (Christianity) some people retained the rule (concerning making offerings to the spirits of captured animals) saying that all these local foods were gifts from God and that they respected the animals to offerings to the spirits of captured animals (including those who blow on feathers as balls to play) egmiuqartaav-llu avasait qungalluki cungacgertiuniluku. ‘In the morning they chewed and swallowed their juice.’ (CIU 2005:104); Unuaku tua-i tamakucimek tua-i tamuqcaarluku, egenriuskan-llu igluku. ‘In the morning they chewed and swallowed it till there was no liquid left.’ (QUL 2003:4); < ege-neq; < PE ay(a)nax (under PE ay-) egmianun — egte-

egmirte- to reveal; to pass on the knowledge of # egmirtaa ‘he revealed it, passed it on to others’ / Qipnermiut Tegganrita Egmirtellrit ‘The Legacy of the Kipnuk Elders’ (KIP 1998:title); Imumirpak ciuliamta qanrutekuratuit cagmayunalinguut nutemllaat piciryarat. Tuaten cali ciuliamta wanglek uqumek egmiucguqgarluku. ‘In the past our ancestors would speak about the old-time customs that should not be lost. In that way also our ancestors were enabled to pass on the knowledge to us.’ (KIP 1998:iii); . . . aipaa egmirtelluilliniikii, aipaa taüggken tua tauna anerteqluun’ cali taüggaam tua-i puulitaumaluni.

‘. . . it revealed the one (as having died) but the other one still breathing, but with a bullet in him.’ (QUL 2003:172); Uumiku pinqigescata tauna nutaaan elitetellminkek tamatumeq egmirciluni tua-i elisngaluku tua-i. ‘Next time if they did it again that person would pass on what he had learned, with confidence.’ (TAP 2003:25); < egmir-te-

egmiumaneq main channel with current through widened spot in river # < egmir-ma-neq

egnaarte- to be in a hurry # egnaartuq ‘he is in a hurry’; Atrarluni egnaarluni itertuq, nevircak tautuk caliurqlii tamaani nem iluani, . . . ‘Coming down he hurriedly went in and saw that those two young women were working there inside the house, . . .’ (MAR1 2001:59); Y

egneq fluid or juice as from cooking; broth # Tua-i iruiltnmek tamakunek tamaa-i iqmiuguallranga tamuqcaarluki egenirt-llu igluku. ‘When I was little I chewed stems of the tobacco leaves and swallowed their juice.’ (CIU 2005:104); Unuaku tua-i tamakucimek tua-i tamuqagurluku, egenriuskan-llu igluku. ‘In the morning they chewed and swallowed it till there was no liquid left.’ (QUL 2003:4); < ege-neq; < PE ay(a)nax (under PE ay-)

egna- to make plans for a trip # NUN

egni- to marinate # egniurtuq ‘it is marinated’; egniira ‘he marinated it’ / . . . cat tamalkuq uqvigat-llu avasait qungalluki cungacgertiuniluku uqumek egenirluki. ‘. . . and they stored all kinds of fresh willow shoots marinating them in seal oil while they were green.’ (MAR1 2001:23); < egeniueq-ir-

eggaaqun net used to capture birds on sea cliffs # NUN; < egte?-n; < PE ayqar (under PE ay-)

egtlaq possession of deceased person placed on his grave, according to a former traditional custom # < egte-aq; < PE aytaar (under PE ayat-)

egte- to throw # in a given context means, ‘to throw away’; egtaa ‘he threw it’ / eggviuguq merrlugmek ‘it is a place to throw dirty water’; egesgu ‘throw it (away)!’; Atam-gguq carayiim angqaqtui melqunek cupuratulit. Tua-i angaqetun pagaavet egqaqluki cali akurtuqararluki egtaaluki. ‘Look, a bear has those who blow on feathers as balls to play with. Like balls it tosses them up and again after catching them it throws them up.’ (ELN 1990:99);
Caskuni narulkaun *egcan* ayalliniuq pagg’un ellakun. ‘When he *threw* his weapon, the spear, it glided through the air.’ (YUU 1995:22); > *eg*’arte-, *egqakun*, *egtaq*, *eginga-*; *egun*; < PE *ayat-*

*egtk*, *egtuku*k spruce grouse (*Dendragapus canadensis*) # Tua-i napani pulaoarturluni ayalliniu’un *egtuurnek* tanglliniu’un. ‘When he went in the thicket he saw a grouse.’ (AGA 1995:202); < PE *aytu*(-)

*egturte-* to chip ivory # NUN; > *egturun* *egturtew-*

*egtk*, *egtuku* spruce grouse (*Dendragapus canadensis*) # Tua-i napani pulaoarturluni ayalliniu’un. ‘When he went in the thicket he saw a grouse.’ (CIU 2005:238); = *engum*; < PE *ayuma*(*t*)-

*egun* spear-throwing device; atlatl # Maa-i makut wani wangkuta nagiiquyaneq eggaqissuutet, nuusaarpagnek-llu aterpqqaturluuaput *egutnek*. Nuqanek-llu piaqluki ilaita. ‘We termed the device we use for throwing seal-hunting spears and three-pronged fish or bird spears “*egun*”. Some people call it “nuqau”.’ (CIU 2005:52); K; < *egt*-n

*egyurci*- to complain; to gossip # NUN

*eke*# to conflagration; large fire # *anke* to burn; to be on fire # *ek’uq* ‘it is burning’ / *eket* ‘fires’; *eka* ayuq ‘the fire is spreading’; *Ekem* wall’u Nelgem Arenqiallugcugyaljiktaua? ‘Fire or Homeowner’s Insurance?’ (NEL 1978:2); > *ek’iura*, ekusuun, ekiarneq, ekqun*, ekua*, keneq, kuma*; cf. *ega*-, *ege*-, < PE *aka*-1

*ek’aq* homebrew # Y, HBC; cf. *ekte*-

*ekte*- to get in; to put in # applies to getting or putting into vehicles and containers, but not into buildings; see *iterate*; *ek’uq* ‘he got in’; *ekaa* ‘he put it in’ / *ekl* ‘get in!’; *eklu* ‘put it in!’; *ekekeke* tang! ‘see, they put in!’; Tekicamegteki negat takuluki, tua-i-L’ kalingagmun *eklu* pitateng. ‘When they reached the snares they checked them, and put their catch into the backpack.’ (ELN 1990:14); Mer’utiini iluantuq *tang* ‘see, they put them in!’; *teku* ulu *keljut* *ayuuq* ‘the fire is spreading’; *ekwul* ‘fire’; *ek’uq* ‘it is burning’ / *eket* ‘fires’; *eka* ayuq ‘the fire is spreading’; *Ekem* wall’u Nelgem Arenqiallugcugyaljiktaua? ‘Fire or Homeowner’s Insurance?’ (NEL 1978:2); > *ek’iura*, ekusuun, ekiarneq, ekqun*, ekua*, keneq, kuma*; cf. *ega*-, *ege*-, < PE *aka*-1

*eke*- to try to be the first’ (YUU 1995:22); cf. *eke*-1, *ek’i*; < *egt*-1, *ekua*, keneq, *kuma*; cf. *ega*-, *ege*-, < PE *aka*-2

*ek’aq* lining; layer (put inside something); layer between things # Canegteggun tamaaggun paltuugci ivsuum meingraaku, tamaaggun *ekiarpeciuggun* canegteggun meq qurrurlunni acitmun waten aqumgaurquvci. ‘Even if it gets your coat wet, the water will run down through your (coat’s) grass lining if you sit like this.’ (QUL
2003:728); > ekiarqin, ekiir-; < PE ʻakiðar-

ekiar- to pull a muscle # NUN

ekiaruyug- to feel queasy # NUN

ekiarneq dried fish that has been burnt by the
sun # Tua-i-llu-gguq imumek ekiarnermek,
akaqtem ekiqartellranek ciki’irqa taumek
neruraaqelluku. ‘What she would give her to
eat was a kind of dried fish that had been burned
by the heat from the sun.’ (CIU 2005:188); < eke’-i-
ar(ar)te’-neq’

ekiarqin wedge used to split wood # Unarciamek

ekliyug- to be physically attracted to someone; to
lust after someone’ # ekluyugtuq ‘he is physically
attracted to someone, lusts after someone’ / < ekl-
yug-

ek’liurta firefighter # < eka-liur-ta

ekniaruq fare; ticket # Ekniiaruqn-llu akillirkulu

ek’uq, ... ‘He paid his fare, and got onboard, ...’
(JONA. 1:3); < eke’-nia-n

ekquin’, ekquuqa kindling wood; tinder; fire starter
# < eka?-n, eka?-taq

ekquin’ something taken along in case one needs it
# qalqapagemqekqirurlunayagetuq ‘he went,
taking along an axe in case he needed it’; < eke’-

ek’raq elevated storage platform or rack for storing
meat # NUN; = qer’aq

ek’r(ar)- (NUN form), ekrar- (EG form) to cross
over # ek’ertiuk or ekquarq ‘he is crossing
over’; ek’raraa or ekqraa ‘he is crossing over it’ / ek’ratauk or ekqraata ‘he is taking it
across’; ek’rallruuq or ekqallruuq ‘he crossed
over’; Tuamta-llu yuy’urpaarat ek’rallinuur.
Ketvarngami unaggun pengut ket’itun-
ggur ek’rerngami ikauget qikerta’armun . . .
aqllinuur. ‘Then their youngest sibling went
across. When he went down below the sand-
dunes and went across to and island . . . (and then)
his centre down.’ (WOR 2007:118); = qer’aq;
< PE ek’ar-

eksarvik toolbox # NSU; < eke’-yar-vik

eksuun fire extinguisher; fire engine # < eka-cuun

ekua- to burn; to make a burnt offering (Biblical)
# ekukuq ‘it is burning’; ekuaqaa ‘he is burning
it’ / ekuaqiuq kalikanek ‘he is burning papers’;
ekuaqarkaq ‘something to be burned’; ‘animal
for sacrifice’ (Biblical); pitsaqluku ekuaqkariyaraq
‘arsen’; Tua-llu Noah ekuaqngmek piliuq. ‘And
then Noah constructed an altar.’ (AYAG.
8:20); Net-llu avataitgun keneq kumarulluku
ekuaqkalliniit taukut nunat. ‘And lighting a fire
around the houses they let that village burn.’
(YUU 1995:19); < eka-

ekuanqun, ekuanqutaq kindling wood; tinder;
fire starter # Piciatun uqumun kumarulluut
aku’urqaarluuki ekuanqutketullruuk. ‘Saturating the
moss lampwicks with any kind of oil they’d use
them as fire starters.’ (CIU 2005:186); < ekua?-n,
ekua?-taq

ekuma- to be inside a container or vehicle; to be
riding in a sled, boat or other vehicle # ekumaq
‘it is inside’, ‘he is riding’ / Maaten tua-i
tekilluku pillinia tan’guura’ar una taum tua-i
iliuni ekumaluni. ‘When he reached the place he
noticed there was this boy placed inside there.’ (QAN 1995:8); Tua-i elii uniarnayukluni anluni ikamragni ekumauryarturluni uliiit qairngati. ‘Fearing that she might be left behind, she went outside to get in the sled on top of the blankets (ELN 1990:9); < eke-ra-ma-

ekun, ekutkaq something that gets one in (such as an airplane ticket or the ante in a card game) # Taughtken Kass’am ekutaunaku tengssuutekun Kassaulilutkeng’ ermiu ayaucesciigani. ‘But a white person can’t even take someone somewhere on an airplane without a ticket, even though he may be a fellow white person.’ (QUL 2003:350); < eke2-n, eke2-n-kaq

ekuq, ekurnak tussock; hillock # NUN

ekur- to repeatedly put into containers # ekurai ‘he puts something in a bag’ / Kinratall’ atrarrluki qamiiqurrit auk’arturarraaluki, cali tugipanun call’ ekuruki. ‘And when they were dried, after they removed their (the fishes’) heads, they would put them into woven containers.’ (KIP 1998:53); Nauwa ayakatalriamek yugmek tanglalriaci, leki tupiganun. ‘That woman, since she was about to leave, took a container, a place to put things, made of the skins of fish — they called it “ekviucilluk”, it was like a sack to them — and she took it to bring stuff along with her.’ (ELL 1997:188); Kana’-w’ ikampallraak iluagni caqunnauknguall’er ekviucilluk, angkaayaluni tua-i. ‘And inside the big sled was this big bag, a very big container.’ (QUL 2003:466); < eke2-vik-?-lluk

eka- deep root; > elairneq, elaqliq, elaqvaanir-\*, elaqvaar-, elate-, elatmun, elaturraq; cf. elait-te-

ek’ur- to jump over a log hung horizontally with rope from both ends in a men’s community house, in this process a Native games competitor jumps over the log as it approaches him and runs to the other side before the log swings back # NUN

ekurnak knoll; small round hill # NUN

ekurnga- to be pigeon-toed # NUN

ekurpag-, ekurvag- to burn intensely # Keneq kumarrluki ekurpagtelluku urugtaqluku. ‘Lights the fire, makes it burn hard and thaws it out.’ (YUU 1995:71); Atam anqerntutut nakacuq iquituni ikitugugagat ekurpaglutenberg. ‘They will begin running out with their inflated seal bladders along with wild celery plants with the tips of the plants on fire.’ (CIU 2005:386); = kurpag-; < eke1-?-rpak, < eke1-?-rpak

Ekvicuaq Eek # village at the mouth of the Kuskokwim River; Ekvicuarmiut Mamterillermiut-llu akulitni kuitangqertuq linranyamek piaqluku. ‘Between Eek and Bethel there is a river that they call Linranyaq.’ (YUU 1995:4); < ekvick-cuar(aq)

ekvigtaar(aq*) bank swallow (Riparia riparia) # < ekvik-taq-ar(aq)

ekvik, ekviaq cliff; bluff; bank of river # ekvigenqertuq ‘it is cliff-like’; Maaten eliiy murilkuq angyalirluni tamana ceerti kiatmun, uatmun-llu, keluani-wa angyam ekvik mayurarkaan. ‘When she observed things she saw that there were lots of boats along that shore upriver and downriver, and that above the boats there was a river bank where they’d climb up.’ (ELN 1990:112); Y, NS, HBC, CAN, K, BB, NR, LI; > Ekvicuaq, ekvigtaar(aq*)\*; PE akiy

ekviucilluk container # Taunarnarni ayaqataami auiq’ umek ekviucillugmek, imkut cat qemaggyviit, neqet qeltait — tamaa-i ekviucillugmek putillrulliniit; imkuuluteng tua missuukluk’ ellaita — tauna tua-i teguluku, ang’aqluku. ‘That woman, since she was about to leave, took a container, a place to put things, made of the skins of fish — they called it “ekviucilluk”, it was like a sack to them — and she took it to bring stuff along with her.’ (ELL 1997:188); Kan’a’-w’ ikampallraak iluagni caqunnauknguall’er ekviucilluk, angkaayaluni tua-i. ‘And inside the big sled was this big bag, a very big container.’ (QUL 2003:466); < eke2-vik-?-lluk

ele- deep root; > elairneq, elaqliq, elaqvaanir-, elaqvaar-, elate-, elatmun, elaturraq; cf. elait-te-

elag- to dig # elatguq ‘he is digging’; elagaa ‘he is digging it’ / kitak elii! ‘go ahead dig!’; qimugta elatguq ‘the dog is digging (using its paws)’; elauamaq or elagumaq ‘it has been dug’; Caqerluni tauna puckaq miurtuq, miurni aniin ayuqiriurraaluki teq’allermek pilisqengani unuakurpak elagluni, maaten erneq 0kaan unatmi tumiiq piak kavirpak qerrrmek-wa malruk. ‘Soon the barrel was full, and since it was full, after her mother showed how how to do it and had her make a pit, she dug all morning, and at midday, looking at the palms of her hands, she saw that they were very red with two blisters.’ (ELN 1990:42); = laag-; > elagaa, elagayuli; elagcuun, elagyaq, elakaq, elaneq, elautaq, elauete-, elautete-; < PE aly-

elagaq wild potato, wild carrot (Hedysarum alpinum americanum); dug-out place; den; diggings; underground cache # Tekicameng ilait tamakut kayangut kenirluki ilait-llu qemaggluki elagamun. ‘When they got there they cooked some of
those eggs, and the others they put away in the underground cache.' (ELN 1990:37); Takusallia-m' imna takusasaqgellq qayuqegglim tauna elagallra tauna qavaliniuni, qayuqegglit-wa tamaakt anait. ‘When he looked back at it, as she had told him to, there was an old den of a jack rabbit — he had evidently slept there — for around it were jack rabbit droppings.’ (MARI 2001:92); < elag-aq

elagayuli fox sparrow (Passerella iliaca); robin (Turdus migratorius); spotted sandpiper (Actitis macularia); hermit thrush (Catharus guttatus) # literally: ‘good digger’; < elag-a-yuli

elagcyuan shovel or other digging tool # < elag-cyuan

elagyaq partially underground cache; pit for cleaning fish; smokehouse; elevated food cache # neqerrlugnek elagyaq aqvaatuq ‘he fetched some fish from the storage place’; Elatiini-gguq-gguq — cunawa-gguq pikaggun egalqegqerrami taun’ ena, taun tua kenurraan, egalran kenuraq alatelllra pillinkii — una-gguq elatini elagyaq, mayurvik. ‘Beside the house, it was said — since apparently that house had a sky-window above, and that light in the window made it visible — beside it was this food cache, an elevated food cache.’ (ELL 1997:54); NI, CAN; also spelled layyaq; < elag-yaq

elakaq man-made hole # usually for water supply and usually referring to a hole through the ice but also to a well in the ground # Ukut unaakuq egcartuiki elakamun, qanruulluku amlerlluku taisqelluku. ‘Tomorrow go throw these bones through the hole in the ice and tell them to come back more plentifully.’ (ELN 1990:5); . . . cikuliurutmek tegulluni qalarrluni elakaq - am cikumaarkauniluku. ‘. . . taking an ice-spud and spread out the dough for the pie am . . .’ (YUU 1995:63); Unkut-llu tua-i elakamun pillinikii — una-gguq elatini elagyaq, mayurvik. ‘When he arrived he made the camels kneel beside the well outside the city, and it was evening when the women would go to fetch water.’ (AYAG. 23:11); < elag-? (for the postbase –kaq here, cf. –kaq ‘one that has been V-ed’ in Siberian Yupik Eskimo)

elalingqa- to be visiting # elalingquaq ‘he is visiting’ / < elalirte-ngqa-

elalirneq outside; outer thigh; elalirmerti ‘in the area outside’; elalirnerk ‘outer thighs’; Tua-i elalirnerkuun-gguq ikircamiu, tua-i ikircamiu-gguq nallunailngurmek qetunrani tangerrasaaqaa tauna qessalleq itraaqengraatni kianlan kia-i. ‘Having opened it from the outside, it is said it was obvious that she had certainly seen her reluctant son because he was there.’ (QUQ 2003:278); < elalirneq

elalirte- to visit # within a village or city; elalirteq ‘he went visiting’; elalirteq ‘he visited her’ / Cali makut tan’ngrraat nem’i uitasqeqvenaki piaqluki, arnat niicunqeqvenaki qalartellriit. Cali arnani elalirtauq kut, ullagaarulluta. ‘And they would tell the boys not to stay in the houses listening to women’s talking. We women would visit each other, going to see each other.’ (YUU 1995:46); = laalirte-; > elalingqa-; cf. ela-; < PY-S elalirte-

elaneq dug-out grave; pit; dug hole in the ground # Pitegcurliq taum ikani Caputnguarmiut uakaractni elamnellurarii akma uitauq. ‘Pitegcurliq’s grave is over across there a little downriver of Chefornak.’ (KIP 1998:177); < elag-neq1

elaqlar- to gobble up; to slurp down # elaqlartuq ‘he is gobbling food’; elaqlaraa ‘he is gobbling it’ / ‘Tua-i-ll’ tauna ukveqerluni, tunut-llu yaavet yaamunun elllli tegg’iciarliuki. Ayagngan tayim’ kunguni tueurutgenuk tuvet elaqlarinliuri. ‘So then that man, believing him, put the pieces of caribou back-fat aside to let them harden. After he had gone, in his absence, Raven gobbled that fat up.’ (QAN 1995:90-92); imitative; also spelled laqlar-

elaqliq* the one immediately outside, such as a next-door neighbor # Paraluuraq, neqet-llu keninnaranatni pie-am elaqlirkaaneq pililuten aig’umek negtaallerpek, uuccissuteuk takeliakun. ‘While the rice and fish are cooking, spread out the dough for the pie crust in an oblong pan.’ (YUU 1995:63); Unkut-llu tua-i elaqliptu imarpigmek keterleng. ‘Our neighbors down there are by the ocean.’ (CIU 2005:336); < ela-qliq

elaqvaaq* the area farther away; quite a distance # elaqvaarnin ‘in the area farther away; at quite a distance’; . . . qurrutni-ll’ tuavet tuavit qitakut. ‘Once a certain old woman’s talking. We women would visit each other, going to see each other.’ (YUU 2003:72); < ela-
elauqaqanir- to go, or take, farther away #
elauqaqanirtuq 'it went farther away’;
elauqaqaniraar ‘he took it farther away’ / Tuamte-
Yayaat ailingalagluta nem’un aggersiqukut
elauqaqanirluni cali aqumqalaria. ‘Furthermore,
being startled, should we dash over to that
house, there it will be, even farther away (from the
house), still sitting.’ (QAN 1995:202); < elaquaqa-
kanir-
el’ar- to laugh # el’artuq ‘he is laughing’ / = englar-,
nenglar-, nel’ar-, ngel’ar-
elara- to be dissatisfied; to complain, wanting more;
to gripe # elarauq ‘he is complaining’ / elaratak
‘he is dissatisfied with it’; elaraarauq ‘it’s
not enough; it makes one dissatisfied wanting
more’; Mikelnguut-lu elarayuunateng tuaten
amlertalriamek cikiningaetc. ‘Children too
ever complained even if they didn’t give them so
much.’ (KIP 1998:333); < PY elara-
elatmun (to or toward) outside # prepositional particle #
. . . cup’uryaraa tauna ukimaluni elatmun.
. . . . the draft vent (for the fire) was by a hole
made to outside.’ (QUL 2003:186); < ela-tmun
elaturraq enclosed entry porch # Wiinga-w’
alkilikrukeka elataturraun kiama amlertalri
‘I found it scary for me to go out into
the entry porch in the dark.’ (KIP 1998:309); < ela-
tauq
elautaq root digger # NS; < elag-taq1
elautaq’ grave # < elauta-ag1
elau-, elagute- to bury # elautaa or elagutaa ‘he
is burying it’ / Llaita tuamte-lu enerkuateng
elautaaluki. ‘Some of them would bury
the bones left over from them (the meat).’ (CAU
1985:96); Tamaani-gguq tuquriit, wangkut-
lulcellangellruikut elagucunak nunamun
qaimun ellilaqait, . . . ‘Back then, it is said, we
also were aware of things, and at that time they
did not bury the dead in the ground, instead
they placed them above the ground, . . .’ (MAR1
2001:54); < elag-te5, elag-te5-
elavcurcuaet flat part of seal’s stomach # < elave-n-
plural
elav- to crouch # elavuq ‘he crouched’ / elavtai
‘he flattened them on the surface’; elavumauq
or elavngaauq ‘he is in a crouched position’;
elavurnitu piartarki ullagas ‘walking in a
crouching position, he is approaching his prey’;
Cat ililitni avelngaq urterlirrani utaqauraraa igtiin
amiigani canoniri elaviqerluni. ‘One time when
the mouse was returning, it was waiting for
him, crouched next to the door of his den.’ (KAV
1972:9 & PRA 1995:317); = lave-; > elavcurcuaet;
elavngvik; elavnggicaun; cf. navte-; elivte; PY
elav-
elavngvik place where one lies crouched; duck-
hunting blind # Apataassuum elavngvianek
yaaqsgtalliniuq tayima it’ganret qula malrugnek
icipuku. ‘It was twelve feet in distance from
where Apataassuk lay crouched.’ (YUU 1995:78);
< elave-nga-vik
elavngigcaun spleen # anatomical; < elave-ngi-
car-n
elavurcaun flat part of seal’s stomach #
elcaikun, elcaikutaq gasket; seal; stopper; plug # to
retain air; < elte-yailkutaq, elte-yailkutaq
elcervag- to burp loudly # elcervagtq ‘he burped
loudly’; Kainringaqelunin reliiarcetun ellilruni,
elcervagangluni, qavaqaan-lu-gguq ut’rulluku.
‘He would not be hungry anymore as if he
eaten and would begin burping, and his
grandmother would take him home when he fell
asleep.’ (CIU 2005:390); < elte-pag2-
elcessuun vent; ventilation fan # < elte-
elciar- to burp; to belch # elciartuq ‘he burped’;
elciara ‘he burped at him’ / elciacugtq
‘he burped incompletely, with gas rising in his
throat but not being released’; Tua-i-llu curumun
inarrluni aqsiigni nengqetaarlukek, elciacuq
elciar-ya(g)aq* (Bonasa umbellus)
ruffed grouse # < elciar-
elciaya(g)aq* elciayuli, elciyar-ya(g)aq
# < elciar-
elciayuli, elciya(g)aq* rock ptarmigan (Lagopus
mutus); ruffed grouse (Bonasa umbellus) # < elciar-
yuli, elciya(g)aq
elciqaaq cover or curtain for entrance # NUN; < elte-
qaq; > elciqaaqaq

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Bases

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elciqaraq — elicaun

man’s labret with beads on a frame #
NUN; < elciq-uaq

elcirpag-, elcirvag- to burp loudly # elcirpagtuq ‘he burped loudly’; elcirpagaa ‘he burped loudly at him’ / < elte-pag-

Elciq, Elciyaraq the beginning of the Bladder Festival # and elci- to deflate things (such as the bladders at the Bladder Festival); to start the Bladder Festival; to engage in certain ceremonial activities associated with the Festival # elciq ‘he is deflating things’ (literally) / Tua-i-llu nakacuut nalukataamegteki elciluteng, elleluki qerruumalriit. Elciqaraq-llu angutek malruk ayaulluki anluamun eksarturluki. ‘And so when they were ready to send off the bladders through the water by putting them into the ice hole, they deflated them, letting the air out of the ones that had been inflated. When they finished deflating them, two men took them and thrust them through a hole in the ice.’ (CAU 1984:75); Tua-i-llu tua-i qanerciqut wani-gguq tua elciqatarniluteng, wagg’uq elciqatarniluteng ayagniqatarluten, Tua-i-llu imumek wani pillerkirluku. Uumi atakumi, tua-i-llu tua-i tauna pillerkiurarteng tekiskan, erere tuakuani tua-i’il’ elciq tamana aturluku. ‘They would say that they were going to deflate things — “Elciq” — meaning that they would start (the Bladder Festival). That was the signal to begin. Some time later, at eventide, when the set time came, they began the deflating process, Elciq, in the evening.’ (QAN 1995:160); Tua-i-llu wani tallimitni Elcitartut. Tua-i Elciaqata tamamta qantangqetullruukut. Tua-i-llu tua-i piluki. ‘Since it was getting to be night their mother told them to hurry up and settle down to bed.’ (ELN 1990:20); < elgar-te-

elicaraq — elicaun

elicaraq student # Y, NI, HBC; < elicar-aq1
elicarista teacher # Y, NI, HBC; < elicar-i2
elicarkvik school # Y, NI, HBC; < elicarkvik
elicavik, elicaun
elicaraq — elicaun

elicaraq student # Y, NI, HBC; < elicar-aq1
elicarista teacher # Y, NI, HBC; < elicar-i2
elicarkvik school # Y, NI, HBC; < elicarkvik
elicau lesson; doctrine; subject matter taught #
Tua-i-llu wiinga yurautekaput irniama-llu-gguq yurautekciqaat elicaukumku irnihamun. ‘It has been stated that that is our dance and that it will belong to my children too if I teach them to my children.’ (KIP 1998:65); Y, NI, CAN, HBC; = elitnaur-; < elite-car-; > elicaraq, elicarista, elicarvik, elicaun

elicaraq — elicaun
elicungcar- to study; to teach # elicungcartuq ‘he is studying’ engaged in the act of studying right now; elicungcaraa ‘he is teaching her’ right now, or ‘he is studying it’ right now / Kass’atunllu elicungcarluku aperyaraitneq ilait tamakut cautmeng. Ellii-am tua-i elicukapiggluni, aaniita-Ilu elicesqumalliamiu Kass’atun nallunrilkemineq apertuuquluku. Qitecuevulami-llu qitevcaramek elicungcarpek’naku. ‘[She hoped (her mother)] would teach her what various belongings of theirs were called in English. She (the daughter) wanted to learn very much, and because their mother wanted her to learn English she instructed her in what little she knew. Because she (the mother) didn’t actually speak English she didn’t teach her how to speak it.’ (ELN 1990:13); < elite-yug-ngcar-

elicagr’te- to learn quickly; to catch on; to become accustomed # eliga’rtuq ‘he learned something quickly, became accustomed to something’; eligartaa ‘he learned it quickly, became accustomed to it’ / Taqican-am aatiin quyuyarmilkuku eligarrniluku pia. ‘When she was done, her father, smiling at her, told her that she learned quickly.’ (ELN 1990:52); Maa-i tang eligarrmiluku. ‘When she was done, her father smiled, saying to her that she learned quickly.’ (ELN 1990:13); < elite-yr-ar(ar)te-

elicilgaa- to tell on someone behind his back; to tattle # elillgigaa ‘he told on her’; cf. elite-

elicillraq spirit # (?); NUN

elima- to be learned; to be knowledgeable # cf. elite-

elingra- emotional root; also spelled lingra-; > elingrake-, elingranarqe-, elingrayug-, elingratartuq ‘he’s a grateful person’ / < elingratartuq ‘he’s a grateful person’ -

elingrayug- to be grateful # elingrayugtuq ‘he is grateful’ / Elingrayugluku ciuliamterun naivikellratnek qanemcin. ‘(We) are grateful to our ancestors for what they have revealed in tales.’ (KIP 1998:xv); < elingra-yug-

eлингнм- scrap or remnant leftover when something has been cut out # ‘Their clothing had been cut out’; suliq ‘she cut out a pattern for something’; suliq ‘she cut out a pattern for something’

eлирк- to cut out pieces of something; to cut out a pattern for something # elirqaa ‘he is cutting out the pieces for it or cutting out a pattern for it’ / eliqruq ‘he is cutting out pieces or a pattern for something’; Tua-i-llu elirqinglunluku ivrucirikagkenek aatiita ciumek elirqilunluku. ‘She started cutting out pieces for a pair of waterproof mukluks, first cutting out the ones for her father. When she watched her, Elnguq saw that she measured the pieces of sealskin with the parts of her hands. “So that was how they shape and cut them,” she thought to herself.’ (ELN 1990:98); > elirqe-neq

elerq- to cut out pieces of something; to cut out a pattern for something # elirqaa ‘he is cutting out the pieces for it or cutting out a pattern for it’ / eliqruq ‘he is cutting out pieces or a pattern for something’; Tua-i-llu elirqinglunluku ivrucirikagkenek aatiita ciumek elirqilunluku. ‘She started cutting out pieces for a pair of waterproof mukluks, first cutting out the ones for her father. When she watched her, Elnguq saw that she measured the pieces of sealskin with the parts of her hands. “So that was how they shape and cut them,” she thought to herself.’ (ELN 1990:98); > elirqe-neq, elirqun

elerqun pattern # < elirqe-n

elisnga- to be learned; to be knowledgeable # elisngauq ‘he is knowledgeable’ / Kass’atun nallunre’mi elisngauq Yugtu ‘even though he doesn’t know English, he is knowledgeable in Yup’ik’; Elisngakacaglanianek enirara artengqelallruut. ‘They had dance directors who were very knowledgeable.’ (TAP 2004:111); < elite-nga-; > elisngaciq

elisngaciq knowledge # < elisngaciq

elissor- to study; to teach # elissartuq ‘he is studying’; elissaraa ‘he is teaching him’; elissariuq ‘he is teaching someone’; Nutaan tua qayirraarluku imarpigmun malikkulu tua
elissarista mat’umek waten pissuryaraminek elitnaur. ‘Then, after making him a kayak, he took him out to the ocean and taught him his own way of hunting sea mammals.’ (QAN 1995:216); NI, CAN; = elicar-; < elite-car-; > elissarvik
elissorista, elissarta teacher # NI, CAN; < elissor-i-ta; elissar-ta
elissarvik school # NI, CAN; < elissar-vik
elitaqe- to recognize; to know (in the sense of recognize) # elitaqqa ‘he recognized her or it’ / elitaqqa aughna ‘I know that person we just went past or who just went past us’; elitaqiuq ‘he recognized someone’; elitaqerpenga-qaa? ‘do you recognize me?’; Maaten murilkaa kegginaa, iirpiik ukuk qukaani. Nutaan tuar mikengurnumk tangellria, elitagekenaku-llu. ‘She scrutinized his face: two big eyes were in the middle of it. It was as though she was seeing this child for the first time and she did not recognize it.’ (ELN 1990:7); Tua-i’ll pissungami, pissuryaqlegurcami, pissungengami pissungellinimutik tamakut taqukat pissuqengani elitaqu’urluki. ‘As he came of age and started hunting, he would recognize those seals he was hunting for.’ (QUL 2003:56); < elite-aqe; < PY alitaqa- (under PE alit-)
elite- to learn; to get used to; to recognize # elituq ‘he is learning’; elitaa ‘he is learning it’ / Yugtun qaneryaramek elitellruuq ‘he learned how to speak Yup’ik’; eligu ‘learn it!’; eliskiu! ‘learn it (future)!’; elicugyariqua yuraryaramek ‘I am obsessed with learning Eskimo-dancing’; cat tamarmeng yuum atutukai elitengqertut. ‘everything a person experiences (in the way of emotions) becomes habituating’; Naaqut’liuryarami elitengqertut. ‘everything a person experiences (in the way of emotions) becomes habituating’; ‘They try to teach you well; your teachers teach you for your sake, wanting you to learn.’ (KIP 1998:65); K, BB, CAN; < elitnaur-i-ta
elitnaurista teacher # Assirluki pivkangnaqlerkait, elippeci pitekluci elitesqellucci elitnauristevci elitnualaraici. ‘They try to teach you well; your teachers teach you for your sake, wanting you to learn.’
elitnaur ux. ‘He’ll probably be able to help you learn. However, if he can’t do that for you, it’s okay since in fall you’ll be going to school.’ (ELN 1990:89); K, BB; < elitnaur-aq
elitnauraq student # Elitnaurat mikcuaarat elitnualurtut Yupi’gtun qaneryaramek sas’am avgani ernerpak sass’am-li llu ataucimi qaqutnakameggun high school-amek. ‘The little students study the Yup’ik language for half an hour every day and then for one hour until they complete high school.’ (KIP 1998:ix); K, BB; CAN; < elitnaur-aq
elitnaurista, elitnaurutke-, elitnaurun, elitnaurvik
elitnaurun lesson; doctrine; subject matter taught; school material # Uksiyaraq Kuskokwim School District Bilingual-Bicultural Program-am Mamterillerni piyunarivkallrui, elitnaurunguskelluki nunacuarni high school-ani. ‘This book was made possible by the Lower Kuskokwim School District Bilingual-Bicultural Program in Bethel, who wanted it to be school material for the high schools in the villages.’ (CAU 1984:3); K, BB, CAN; < elitnaur-n
elitnaurvik school; schoolhouse # Uksiyarami uitalallinirlit taukut tuani-gguq elitnaurvigarlunluni cali-li kipusvigangelliniluni … They lived in Uksiyaraq and there there is a school and also a store . . . ’ (ELN 1990:31); Qasgi una quyurtaarkluku calivyklluku elitnaurvikklu-llu. ‘The kashim was our community hall, workshop, and also a store . . . ’ (CAU 1984:14); K, BB, CAN; < elitnaur-vik
eliveq (K form), elivneq (Y form) grave marker; possession of deceased person placed on his grave according to a former traditional custom; Elivrit wall’u qunguit cakneq ilaia tukuugaqluteng caitnek: saaniiganek,
elkarte- — ella

massiinaanek, anguarutainek, nutganek, qantaanek allanek-llu. ‘Some people’s grave markers or grave sites were very rich with their belongings: one’s kettle, one’s sewing machine, one’s paddles, one’s gun, one’s bowl, etc.’ (CAU 1985:123); = elkavq; > Elivelek; cf. elive-

elive- to be flattened down # of a normally standing object such as grass flattened by the wind; elivvliq (also, elivtuq) ‘it got flattened’ / elivtaa ‘it flattened it’ / Tekitarkat-gguq curukalartut melqurrit elivvumaluteng ciuatllu patguqmaluteng. ‘It is said that if the bears intend to reach you they charge you with fur flattened down and their ears pressed down.’ (YUU 1995:70); Makut maa-i maaqiskuma makut perellri elivetliri anuqem nakeknirluni, tua cuquyutekului ayakuma maa-i elaqertengraan ut’reskuma kinguneqa mallenr caricellinaaq. ‘If I travel using as a guide these (grasses) that were flattened, bent over, by the wind blowing from a certain direction, as I go along, even if the weather gets bad when I am returning I will likely be closer to my point of origin.’ (QUL 2003:706); = livtve-; > elivvlia-; cf. eliveq, elavve-

Elivelek Levelock # village on the Kvichak River near Lake Iliamna; = Liivlek; < eliveq-lek

elivvlia- to visibly flatten down # of a normally standing object; elivvliagiuq ‘it is visibly flattened down’; elivvliagaa ‘it visibly flattened it’; Tuntussu’urqami yaaqvarnum ayagaqami makut manaa elivviliallet yuwvrrutuluq piyaaqqaurnai yuullgutninun pilqeqernayuluku, paqunayularyaaqgami ellmitun yuuulltingtuq. ‘Whenever he went caribou hunting, traveling quite a distance, he would examine the grass that had been flattened, just in case a human like him had been there, because he always wondered if there were others like him.’ (QUL 2003:138); < elive-?

elkartuq = elkartaa ‘he settled down’;
elkartaa ‘he set it down, put it away’ / ingleq kangiramun elkartaa ‘he set the bed in the corner’;
quyurtellermeggni arnaneq atanerkameegnek elkarcuq ‘when they held a meeting they settled on a woman as their director’;
Nunameggnun-gguq elkartaqameng cikullran kinguani uksuarimi Qarriitaalnullruit ernerni qavcini. ‘Whenever they settled into their villages after freeze-up in the fall, they celebrated Qarriitaaq for several days.’ (CAU 1985:43); =ngelkarte-; cf. elgar-

el- root for personal pronouns other than first person (which use wa-); elkek ‘they, them, their’; ellait ‘they, them, their’; ellii ‘he, she, him, her’; ellmek ‘himself, herself’; ellemeng ‘themselves’; ellmi ‘herself, himself’; elpeci you (plural); elpet ‘you, yous’; see Appendix I on inflection of personal pronouns; cf. ete-

ella world; outdoors; weather; sky; universe; awareness; sense # nem yua ellametuq ‘the owner of the house is outside’; ellakegcivaa ‘how nice the weather is!’; ellarrlaina ‘the atmosphere, air’; ellassuun ‘weather device such as a barometer or other weather instrument’; ellam qarallii ‘constellations’; ellakkngamegteggu ‘because it is their environment’; ellam iqua narqerraarluku ‘living long enough to smell the end of life, living to an old age’ (idiom); Cunawagguq tua-i ella yageskan . . . ‘It turns out that it’s that way if the weather is to be very bad (literally: ‘stretches out its arms’) . . . (CIU 2005:336); Kiartenrilimi-llu canek allanek tangenritliinunu ellani pellugarpailg. ‘And because she did not look around, evidently she did not see anything else before she lost her awareness.’ (ELN 1990:3); Tia-i anyaqliameng tekicaqliameng ellamaullnilriamun maaten piuq ella mana’a qeletqaarturluni-llu, yaani-wa kenrungalnguq kumalria. ‘Then when they finally went outside and when they reached what turned out to be the outdoors, she saw that the world was white and sparkling, and over there in the distance above the horizon was what appeared to be a fire burning.’ (ELN 1990:4); ELLAM MENGILJ, ELLAM MENGILJ, ELLAM NGELI ‘horizon’; ELLAM KILGARTII ‘God’; ELLAM YUA ‘the Person of the Universe; God’; Tamaani tamakut yuut Agayutmek qaneqsaunateng, waten tuqgaam qanqarquteng, ‘Ellam Yua’. ELLAM YUA qigcikluku callermeggni tamini, tua-i cakneq qigcikluku. ‘In those days people did not use the word “God”, but they would say “the Person of the Universe”. In their daily lives they showed the Person of the Universe great reverence because they were keenly aware of his presence and behaved accordingly with respect and honor.’ (CIU 2005:274); LK, BB, NI, NR, NUN, CAN, EG; = cella, cilla; > ellaculngu-, ellairute-, ellaite-, ellake-, ellakegcii-, ellaliur-,
ellaliurta, ellalluk, ellamanarqe-, ellamiu-, ellanaq-, ellangcar-, ellange-, ellangltuk, ellangpar-, ellangqerrucaraq, ellanguaq, ellaqerrute-,ellarayag-,ellarrluk,ellarvag-, ellalkarte-, ellatu-; < PE ella-culngu-

to feel sick; to feel out of sorts # ella-culnguuq 'he feels poorly' / < ella-culngu-

ellai- to stroke gently once # ellaiguq 'he stroked himself'; ellaigaa 'he stroked it' / qaika ellaigaqa 'I smoothed out my clothes' (literally: 'my surface'); > ellaigar-, ellaissuun, ellaitaaq

ellaigar- to stroke gently more than once # ellaigartuq 'he is stroking himself'; ellaigaraa 'he is stroking it' / ellaigartuq qertuniqngami 'he is stroking his midsection because he has gas cramps'; Igvini — arenqaqituq — qaini-lu ellaigarnauraa wall'u tua-i aturallraminek aturangqertuq. 'When he came into her view — oh dear — he smoothed out his clothing, and it could be that the clothes he had were old worn garments.' (UNP2); < ella-i-

ellairute- to lose awareness, consciousness, one’s good sense # < ella-ite

eellaissuun eraser; any other device used for stroking # < ella-i-cuun

eellait they; them # personal pronoun; ellaita pikait ukut 'they own these'; see Appendix 1 on inflection of personal pronouns; cf. ell-

ellaite- to behave foolishly, unsensibly # < ella-ite-

eellaiteq broom # < ella-i-qaq-

eellake- to have awareness (of); to be sensitive; to remember (EG meaning) #... tua-i ellakenringuut, usviilnguut-llu elisnganeq cakenritaat. ‘. . . however, those who lack awareness, those lack sense, ignore knowledge.’ (KIP 1998:133); Taumek alerquumaukut mikelungunluta ellakengnaqluta angayuqrusqelluta. ‘For that reason we are instructed to try to be sensitive parents when we get children.’ (YUP 2005:110); < ella-ke-

ellaqegci- to be nice weather; to be in a pleasant frame of mind # ellaqegcivaa ‘my, the weather is sure nice!’; ella-kegci-

eellallir- to rain # impersonal subject; ellallirtuq ‘it is raining’ / ellallian or ellallirngan ‘because it is raining’; ellalilqan ‘if it rains’; ellaliinanrani or ellallirnginanrani ‘while it is (or was) raining’; Maaten elpenguq ellalli‘ksugtelllira. ‘Becoming aware she observed that there it was raining lightly.’ (ELN 1990:20); Atanrem-lu Noah qanrutaa, “. . . ellallirceciiqaqa ernerni unugtuumaita yuinaagni malrugni . . .’ ‘And the Lord said to Noah, “. . . I shall let it rain for forty days and forty nights . . .” ‘ (AYAG. 7:4);
< ellaalluk-

ellaliuruq raincoat # also plural for one raincoat; li-i, taqukat qiluitnek imarnitnek. Mecungyuitqapiarnek nutaan ellaliuruqtaqnek. ‘Yes, with seal-gut rain-parkas. With the ones that absolutely never leak, the best raincoats.’ (ELL 1997:294); < ellaalluk-liur-cuun

eellallik rain # E alllik aluviklaraa-gguq, iciw’ irniaminek igciaqami. They say the rainfall was her teardrops when her child fell.’ (AGA 1996:180); K, CAN, NUN, EG, BB, NR; < ella-liuk; > ellaliuta, ellallir-, ellaliuruq

eellamaqutke- to take advantage of # ellamaqutkkaa ‘he took advantage of him’ / Tua-i tua-igaam piyugngang’ermiu-gguq tua-i taumun ellamaqutkevkarluni. ‘Even though he could easily overcome him, he let him take advantage of him.’ (KIP 1998:225); < ella-?-tke-

eellamanarqe-, ellanaq- to be suitable weather for outdoor activity # impersonal subject; ellamanarquq ‘one can work outside’ / < ella-}

ellama-narqe-, ella-narqe-
ellamiu- — ellarvag-

ellamiu- to be outside # NUN; < ella-localis-u-

ellangcar- to reprimand; to teach a lesson; to instill awareness (of what one has done but shouldn’t have done) # ellangcaraa ‘he is reprimanding her’ / ellangcarNiara’raqa ‘I’ll soon teach him a lesson’; Taum-gguq piliagsterralata uqlauteksiyaangkatki anucimirqecetaarluki ellangcarciqai. ‘If they start treating them carelessly their creator will teach them a lesson to remember.’ (KIP 1998:325); < ella-nga-car-;

ellangcaun deterrent # < ellangcar-n

ellange- to obtain awareness; to have one’s first experience(s) that leave(s) a lasting memory # ellanguq ‘he obtained awareness’ / Maaten-gguq ellanguq mat’umun nunakegtaaarmun tanqercetqpiarulni camek-llu-gguq cali nalluami yuucini-llu nalluamiu murikessiyaagpek’nani. ‘It was at that time, it is said, that she became aware of the bright beautiful world. Because she didn’t know anything yet and didn’t even know that she was a human being she did not observe very much.’ (ELN 1990:3); < ella-nge-;

ellangksaite- to (still) be in a coma or otherwise unconscious # ellangksauna ‘being in a coma’;
< ella-ngksaite-

ellanglluk weather that is poor, but not to the extent that outdoor activity is impossible # Ertaqami unuakumi kavircetqami, aüguna kavircetqami erenret alaillrat, tua-i-gguq erneq iquklitkevenaku ellanglungqata’arqan tuaten pituqq. ‘When the day breaks in the morning and it is red over the horizon where day light appears, it is said that before the day ends there’s going to be bad weather — it happens that way.’ (KIP 1998:32); < ella-nglluk

ellangpar- to act crazy, playing instead of trying to accomplish things; to misbehave # (?); ella-?

ellangqerrucaraq portal of the atmosphere above our world for the “little people” (“ircenrrat”) # < ella-ngqerr-te-’yaraq

ellangraq parka made of strips of bleached seal skin and gut or fish skin # NUN

ellanguaq circle-and-dot design; wooden ring put around a mask to represent the world of the object enclosed by it (in NUN) # Tua-i agciriamaaqmeng ellaita tua-i-pimeggneq pilarait. Taügaam ukut qaratil ellanguacuaraat agcirarautait tua-i tuqameltet arturait. ‘People inlaid their own family designs, but these circle-and-dot designs were used by everyone.’ (CIU 2005:100); < ella-uaq

ellaq’er- to fade from sight becoming smaller and smaller # NS; cf. ella

ellaqerrute- for weather to suddenly turn bad on one # ellaqerrutaa ‘the weather suddenly turned bad on him’ / Ayainanerpeni tayim’ avani ellaqerrusken tamakut aturluki compass-aqelriatun ut’reskuvent nunanun kingunciqutken. ‘If you’re out traveling and the weather suddenly turns bad on you, use those [certain indicators of direction] like a compass when you head back to the village and you’ll find your way home.’ (QUL 2003:716)

ell’araq ordinary thing or matter or person; nothing special # Ayagaaqluteng-llu yuum ell’araulriim ayagvikesciigalkinnun. ‘They went around to places that an ordinary mortal couldn’t go to.’ (YUU 1995:41); ell’aramikun ‘for no special reason’

ellaqarq whirligig # a small disk with two holes and a string through the holes — when wound and the string is pulled, the disk spins rapidly, making a whirring noise; = [e]llerrar(aq*)

ellarayag- to be poor enough weather to make outdoor activity impossible # impersonal subject; ellarayagtq ‘one cannot work outside because of the weather’ / Imna arcaqerluku March-aq, Tengmiirviguaq, tauna tua-i arcaqerluku murilketullrua. Tua-i taunaellarayagtuliuguq. ‘The month Tengmiirviguaq, which is March in the calendars today, was minutely and carefully observed because that is the month when there is much bad weather.’ (CIU 2005:362); < ella-kayag-

ellarvluk weather so bad that outdoor activity is virtually impossible; very bad weather; condition of weather causing famine # Ellarvluitui-gguq piculit-llu-gguq picuirulluteng. Mumtqatq-gguq ilait-llu-gguq picuitellret pitqavuriluteng tamatum nalliini ellarvrutum. ‘During a spell of very bad weather, they say, those who usually catch lots lose their ability to catch game. They say that there is a reversal of fortune with those who were not so lucky at catching game starting now to catch things during the period of very bad weather.’ (CIU 2005:320); < ella-rrluk
ellsarvagtuq ‘the weather is bad’, ‘it is raining hard’ / Tua-i-llu Ellnguq ellsarvangaarcan-am anesqenrilengraati aniñu taliñgni yaggłukek kəggiññiñi-liu pagaatmun caulluku cikmirluni anuqliurluni tuaten ellsalliucelluni. ‘Even though they told Ellnguq not to go out because it was beginning to rain hard, she went out and stretched her arms out, turned her face upward, closed her eyes, and experienced the wind and the rain.’ (ELN 1990:29); < ella-vag-

ellate- exterior (of possessor); the area outside (of possessor) # NUN; = cellate-, < ella-te-

ellatu- to be sensible; to have common sense # < ella-tu-

ellecpag- to burp loudly # < elciar-pag-

elleg- to be thick in diameter # ellegtuq ‘it is thick’ / ellsarluka ‘after he picked it up he asked “how did that one get up there?”’; ellirraarluku ‘the weather is bad’, ‘it is raining’; ellegluka ‘it is thick’ / ellsarruk ‘it is thick’; ellimauq ‘he is laid down’; ellsrluk ‘the weather is bad’, ‘it is raining’; ellirraarluku ‘the weather is bad’, ‘it is raining’

elliaq skin bag or barrel full of partially dried smoked silver salmon # < ellia-aq"

ellii he; she; him; her # Cunawa-gguq ima ukusrpak tua-i piyungaqami ellsamun an’aqluni, itraqluni ellii. Tauna-gguq tang tuañken arnaq aipaa anyuunani. ‘It turned out that all winter she (herself) would go outside and come in whenever she felt like it. But her female companion never went outside.’ (QUL 2003:70); Tua-igaam Kass’aiq tauna ailinguni puyouminumelliniuq. Ellii-llu utrucerumitellinia, aqvallrunrilamiu. ‘However, that white man being afraid didn’t want to do it. And, he (himself) didn’t want to return it because he had not been the one who had gotten it.’ (YUU 1995:6); Tua-i-llu kinguqlia Irr’aiq tupallinni qialuni. Aaniñi-llu aamarqaarluku elliiun aipaqesqelluku qanruqaarluku kumarrlni. ‘Then her little sister, Irr’aiq, woke up crying. After her mother breast fed her (Irr’aiq), she told her (the big sister) to keep her (Irr’aiq) company and after telling her to do that she lit the fire.’ (ELN 1990:13); Maaten tua-i pissunga’rtuk, tua-i aangaa tauna elliiini cangallruvkenani atamini piculuni. ‘When they two started hunting, his older brother, no more or less than him, was as good at hunting as his father.’ (QUL 2003:400); Angliricnilluku elliiinetun tauna mikelnguq . . . ‘Told her that that child would grow (to be) like her . . . ’ (ELN 1990:10); personal pronoun; see Appendix 1 on inflection of personal pronouns; > ellsinginaq. cf. ell.; < PE a(ə)na

eilli- to donate money (as in the offertory plate in church); to place one’s bet # ellsiguq ‘he donated money (in the offertory plate in church), placed his bet’ / elliinginaq

elliiq, elliitiq bet; donation; wager; ante; offering; offertory plate in church # Assinqurra-llu Atanermun elliitiika. ‘The best of it was (used for) his offering to God.’ (AYAG. 4:4); < elli-n, direct nominalization of elli-, elli-taq

elliinginaq in vain; without purpose # adverbial particle; ellsinginaq pissurtuq ‘he is hunting in vain’; ellsinginaq pekginganemmi kuigem ciwichiunayirmeng mallungellruniga ‘when I was walking around for no reason at all, down by the shore I found a beached hair seal carcass’; Kitaki tua-i ellsinginaq tangrrutevkenanuk kass’ikeqtassigutnaurtuku. ‘Rather than staring at each other for nothing, let’s go ahead and
elliita
gaten — ellir(aq*)

Bases

have a dance contest.’ (CIU 2005:152); Tamakut elliinginaq waten caliaqevkarpek’naki taum nasaurllum ciuniutullinia. ‘That girl now accepts the things he had made rather than letting his make them for her in vain.’ (CIU 2005:238); Atanrem ena piliaqenrilkaku, caliaqestai elliinginaq caliciqut; ‘Unless the Lord builds the house, those who build it labor in vain;’ (PSALM 127:1); < elli-ngiia

elliita
gaten just in case it’s possible # particle # NUN

eilikaraq whetstone # and ellikaraar- to whet a blade; to sharpen a blade on a stone # NUN; < elli-kaar(aq*); > Ellikarermiut

Ellikarermiut Nash Harbor # site of former village on Nunivak Is.; < ellikaraq-miu-

ellipsis tool bag with tools # NUN

ellumalrut graves # < elli-ma-?

e’llimer- to request to perform a task; to order; request to order; request to perform a task; to order; request to

tell to do something # elli’maraa ‘he told her to do something’ / note that when a vowel-initial suffix follows this base, the semi-final e is not deleted, hence its presence in elli’maraa (cf. also ayaper-, and postbase -er- as in teguler-); ellimeyunarquq ‘it is easy to get him to do things’; ellimeyunarquq ‘it is easy to get him to do things’; Tua-i-llu-
am aaniita ayagtuutarkarcesqelluki ellimerluki. ‘Then their mother told them to gather sticks for fish drying spreaders.’ (ELN 1990:23); Piqerluni cakian ellimerutlia akesqelluki qimugcinrarnek ananek. ‘Then one day her mother-in-law ordered on his behalf that she should make Eskimo ice cream with dog feces.’ (MAR1 2001:70); > ellimerun; cf. elliraq; < PE tali-

e’llimerun order; request # elli’merun kingunranun ullagatesqevkenaku ‘injunction; restraining order’ legal neologism; < elli’mer-n

e’llin whetstone # Tua-i-llu una aipaa, wanivaga-
gguq teggalqupiaq, una mikellra elli’tem. Tua-i qaimegnemu, ellim’merun ateluguqevkenakete. Tua-i ellinnguyaraqelriim, atengqerrluni taaqam teggalqupiamek. Tuaten tua-i ukuk ellitek atengqerrtuk. ‘They called the smaller of the two whetstones a “teggalqupiaq”. Their names are different because of their surfaces, their forms. Though this is a whetstone it’s called “teggalqupiaq”. These two whetstones have names this way.’ (CIU 2005:156); K, NI;

= cellin, selin; < elli-2-n; > ellitnguaq; < PE cilin or cilin (under PE cilin- or cilin-)

ellipiiaq a particular stitch used to sew on boot soles # and ellipi-ar- to sew with this stitch # different from inujuqetuaq (q.v.)

elliquanq newly frozen ice; nilas # Tuani ayallermini unugpailgan cikumun elliquatmun kanalermi tamaaggun pektuq elliquatkekun. ‘When he traveled before night came, he went down to the newly frozen ice, and then he traveled on the new ice.’ (KIP 1998:3); < elli-1-qar

elliqerraq* first horizontal beam in semi-subterranean house or kashim # see Appendix 9 on parts of house; < elli-1-qar

elliqeryaraq outboard motor # so called because, in contrast to the earlier inboard boat motors, an outboard motor could just be put on the boat; Tamaani pingnatutullemteni caunata ikamunaata ski-doo-nata, Honda-unata, massinunata elliqeryaranek, pitaunani, pitaitqapiarluni! ‘Back then when we lived (entirely) by subsistence we had no sleds, no snowmachines, no all terrain vehicles, no outboard motors; we completely lacked everything!’ (QAN 1995:348); LY, HBC, NUN, CAN K BB, NR, LI; < elli-1-qar-yaq

ellir- to reach a certain point; to become or make a certain way # ellirtuq ‘it became like that’; elliraa ‘it caused him to become like that’ / taangam elliraa tuaten ‘liquor made him that way’; tuaten ellirtuq ‘he has become like that’; cass’am tallia ataucimun ellirtuq ‘the hand of the clock reached one, it is one o’clock’; qavcunin ellirta? ‘what time is it?’ . . . naivvraarluki iqvani aanami assitaanun Turpak uggaluku iqvararalria, nuigenretengaqluni tunukariinun ellirnirallran cam unregkenku niilerluku aarluni tuaten. ‘. . . after pouring the berries she’d picked into her mother’s container, trying not to make any rustling noise she approached Turpak who was picking berries, and when she was going to reach the spot right behind her, something suddenly poked her in her armpits and she let out a scream.’ (ELN 1990:28); cf. ete-, elliraq; PY all-

(underPE ali-)

e’llir(aq*) orphan # Maa-i mat’um nallini yuut pilarait takumcutairuniluku. Aipainret, elliraat-
lлу kusguayuirulluki. ‘At this time they say that people no longer have compassion. They don’t look out for widows and orphans anymore.’
elliraurtellinilia, angayuqak tamarmek tuqulutek. When Apanuugpak was a young boy, just a little boy, he became an orphan, both of his parents having died.' (ELL 1997:404); Tuqurlarlut aipainernek ell'irruk-llu, . . . They kill widows and orphans, . . . .' (PSALM 94:6); > elliritke-, ellirivik; cf. ellimer-; < PE ariyr(ar)
elliraaraurluq* orphan # < elliraq-ar(aq); > elliraaraurluq*
elliraaraurlunkuk orphan and grandparent living together # Elliraaraurlunkunek piaqluqitu, tauna nasaururraq elliraunqan. Marlumin teugaaam auluketerluni. They called them orphan and grandmother since that girl was an orphan. Her grandmother was all she had to care for her.' (QAN 1995:32); < elliraaraurluq-nkut/nkuk
elliritke-, elliritqe-, ellirique- to feel or act like an orphan # elliritkuq 'he feels like an orphan' / Tuana-gguq tuaq', tutgararuluni, tuaq' calistailami-llu. Ellmineng-llu nallurirluk' / Tuana-gguq taq', tutgararulua, taq' / Tuana tua-i elliluni qantanun ellminek 'the mother filled the big bowl for the father and filled the smaller bowl for herself'; Tauna tua-i elliluni qantanun ellminek 'the mother filled the big bowl for the father and filled the smaller bowl for herself' on the bowls as a design.' (CIU 2005:30); < elliraq-i3-teqe-, elliraq-i3-teqe-, elliraq-liqe2
ellirivik orphanage < elliraq-i3-vik
ellitinguaq blockenance chewing tobacco # so called because it resembles a small whetstone; K; < ellin-uaq
ellir- to be or do like this (accompanied by pantomime) # Tua-i nutaun unuaquan tum'arteliniat tua-i maa-i piinanermi tumai makut, talligkenka-wa tua waten ellillrat akulkellinglutek. 'The next day they tracked him down and noticed that his arm prints, were like this —, getting narrower and narrower.' (QUL 2003:268); cf. ete-
elliveq grave marker; possession of deceased person placed on his grave according to a former traditional custom # NUN; = elleq; < PE olivar
ellivik cache; storage place; shelf # in K and NUN specifically an elevated cache; Tamaani neqlitterani
talicivgartluni, ellivik-wa keluqvaarni-wa pelatekaq. 'There at their fish-camp there was a smoke house, and a cache and further back there was a tent.' (ELN 1990:17); < ellel-i-vik; < PE al(l)i-viq (under PE ali-)
ellmaa(q*) a little bit # noun or adverbial particle; ellmaa ikirtaa 'he opened it a little'; Yupiit cuqyutnek atuyutit, tuaqgaam "waken ellmaarmek, yaaken-llu cali carrarmek." 'Yup'ik people don’t use measuring cup and measuring spoons, but rather "a little of this, and a little of that".' (YUU 1995:62); < ellma-ar(aq)
ellma a little bit # noun or adverbial particle; Inarcameng qavarqigani, ellma qavaqerluni makkulliniuq. 'When they went to bed she couldn’t sleep, so she slept just a little bit and got up.' (YUU 1995:81); > ellmaa, ellmacuar; cf. ete-; > ellmaa, ellmacuar; < PE almar(ar)
elllmacuar(q*) a little bit # noun or adverbial particle; Pulamaqerlutek tua-i ellmacuar ak'a anqtellriik nunapigm i . . . 'They had gone into the woods for only a short time and then they came out again in the open tundra . . .' (ELN 1990:59); < ellmaa-cuar(aq)
elllma- to fill; to be full # ellmartuq 'it is full'; ellmarara 'he filled it' / cf. ete-
ellmek themselves, # personal pronoun; see Appendix 1 on inflection of personal pronouns; see ell-
ellmeng themselves plural # personal pronoun; see Appendix 1 on inflection of personal pronouns; see ell-
ellmi himself; herself # personal pronoun; ellminmek tangertuq tarenrirutkun 'he saw himself in the mirror'; aamam qantarpak imiraa aatam pikaanek, mikenka qantaq imirlruk ellmi pikaminek 'the mother filled the big bowl for the father and filled the smaller bowl for herself'; Tauna tua-i ellmike elliluni qantunun qaraliuglaquni. 'He put himself (i.e., an etching of himself) on the bowls as a design.' (CIU 2005:30); Waten amiliurtura'arqameng yuut ellarrlugmi . . . pitarkateng taikata ellminun tumkaat tuaqgaam carrinqegaartura'arqekii. 'Whenever people make an open way outside their doorways in bad weather . . . one is merely clearing the way for game to come to himself.' (QUL 2003:42); see Appendix 1 on inflection of personal pronouns; > ellmig-, ellmikun, ellnikutuar(aq); see ell-
ellmig- - elluatuu-

ellmig- to retrieve, to take back one’s possession # ellmigaa ‘he took it back’ / ellmi-?

ellmikun for no particular purpose; for one’s own reasons; through one’s own devices # a verbal adverb; ellmikun ullagamken ‘I came to you for no special reason, just to visit’; ellmikun uitatia ‘one minding his own business’; “Cassuciri?” “Ellmikun taigua.” “What did you come for?” “I came for no particular reason.”’ (YUP 1996:6); Una cali waten maavet waten pillerput ellmikunrirituq. Wiinga tangvallemni ellmikunrirituq. ‘This trip that we have made here to do this work is not frivolous. In my view it’s not insignificant.’ (CIU 2005:116); < ellmi-vialis; > ellmikutuar(aq), ellmikutuu-, ellmikuyar(ar)-

ellmikutua(aq*) mild-mannered person; one who minds his own business # < ellmikun-tu-ar(aq*)

ellmikutuu- to be meek; to be alone # NUN; < ellmikutun-

ellngar- to leak liquids from a container; to drip # ellngartuq ‘it is leaking liquid out’; ellngaraa (or ellngarvikaa) ‘it is leaking liquid out on it’ / saskaqa ellngartuq kuuvviam ‘my cup is leaking coffee’; puckaq mermek ellngallagtuq ukinemikun ‘the barrel gushed out water through its hole’; Tekeryuk akurrluku aitarteluku-luq qanranun ellngarteluku. Ellnganrluen-llu cipeggluku. ‘Dipping the quill in water they’d let him open his mouth and it water flow or drip liquid into his mouth. When it stopped dripping, they’d squeeze it (with their hands to get more liquid out).’ (CIU 2005:198); > ellngaryaraq; cf. elle; < PY ahjar-

ellngaryaraq drain hole of boat # NUN; < ellngar-yaraq

ellnginar(aq*) lone individual # NUN; < elljin-

ellrilaar- to be overly generous # NUN

ellua- to approve; to find correct # elluakaa ‘he approves of it’ / elluaqsaellruaqua mikelnguut kuimalaktaa kuigmi ‘I had approved of the children’s swimming in the river’; < elluar-ke-

ellualria righteous person; just person; perfect one # Ellualriit eq’ukait assiilnguut yuut, . . . ’The righteous depise evil persons, . . . ’ (AYUQ. 29:27); Tua-i kitaki ellualriarungnaqici, tuaten atavcetun qilamelngurtun. ‘Be perfect, like your father in heaven.’ (MAT 5:48); < elluar-Iria

elluaq perfection; correctness; truth; the right # and elluar- to be perfect; to be correct; to be in order; to be righteous # elluartaq ‘it is perfect’, ‘he is righteous’ / elluarta ‘he made it perfect, corrected it, fixed it, set it (the table)’; elluarlluni ‘making himself perfect or correct’; elluariuq ‘it is becoming perfect’, ‘it is getting fixed’; elluaria ‘he is putting the final touches on it’; estuluq elluaresgu ‘set the table’; elluatan yyungnaqkina ‘try to live correctly’; Tua-i-tuq elluarrtuten ayagaluten yyuqi, nukalpiaq usuq. ‘Oh mighty hunter, may you continue to live well.’ (CUN 2007:28); umyallguktesigalnguut elluaringnaqaraat ‘arbitration’ (legal neologism); > ellualria, ellua-
small even though she tried she couldn’t so she got angry, decided against it, and threw down the story-string.’ (ELN 1990:6); < elluatuq-u- or < elluaq-equalis-u-
ellug-, ellugurtur-, ellurtur- to shake or brush off snow or dirt; to brush off evils from the surface of one’s body (as after seeing a ghost); to brush evils off (and, sometimes, transfer them to a dog) # ellugtuq ‘he is shaking or brushing himself’; ellugaa ‘he is brushing it’ garment or other object, or ‘he is brushing her’ / ellua! ‘shake the snow off yourself!’; it’gaten ellurturki! ‘shake the snow off your feet!’; Back in those days when I first became aware, they didn’t call it Eskimo dancing, but rather ritual cleansing through brushing the evils from one’s body, . . . ; (AGA 1996:108); Curullrak-gguq iquvarnauraat makcameng-llu evcugluteng. Tua-i-gguq ellugluteng, caarrluk apquciq-llu nugluku. ‘They would up-end the old sleeping mat and when they got up they’d brush themselves off. And they’d ritually brush themselves off, surmounting contamination and disease.’ (CAU 1985:53)
ellui- to be comfortable; to be well off; to be happy # elluiugq ‘he is comfortable’ / Pitsaqluni-llu tupaggluku Irr’aq, ellii-llu-am elluiyunqerrami makcuumiilami nenglemun. ‘On purpose she woke up Irr’aq, who liked to be comfortable and did not want to get up into the cold.’ (ELN 1990:20); < elluaq-i
elluk’ar- to take hold of one’s skirt, raise it and let fall # Tekicamiu tauna nukalpiaq ketiinun-llu nangercami akuni-llu elluk’arluki, . . . ‘When she got to that young man she stood in front of him, picked up her skirt and let it fall, . . . ’ (MAR2 2001:57); NS
ellumrun, ellumerrun skin scraper # = tellumrun, pellumrun, urumerun; < ?-n; < PY-S palyu-
elluqun, elluquq, elluqutaq sling; rock thrown with a sling # < ?-n, ?, ?-taq
ellur- to glide or slide down # ellurtuq ‘it glided down’; elluraa ‘it slid down it’ / elluryaraq ‘slope’; Tua-i-llu atrarlutek ellurartuqellurtuq ellurnarqellriani. ‘They went down, sliding (on the snow), where it was possible to slide.’ (ELN 1990:61); K; = cellur-, cillur-; > elluugte-, ellu’urte-
ellurte- to fix oneself up; to groom oneself # ellurtuq ‘he is grooming himself’; HBC
ellutmuaq one of two long strips of calfskin running from the large front and back plates of white calfskin, to the border of the traditional Yup’ik “qaliq” parka # as worn on Nelson Is. and in the tundra area; < ?-uaq; > ellutmuayaq
ellutmuayaqaap striped broadcloth # < ellutmuayaqya(g)aq
elluugte- to avalanche # < ellur-?
ellu’urtaar- to slide downhill, go up, and slide repeatedly in play; to glide down repeatedly in the air # ellu’urtaartuq ‘he is sliding repeatedly in play; it is gliding down through the air repeatedly’ / kukukuaq ellami ellu’urtaarturuni aturpagaq’aq ran cat unguvalrit tamarmeng niitelaraa yaaqtingraa ‘when the snipe glides through the air, whenever it sings out all the living things hear it, even if they are far away’; Cunaw’ ellu’urtyaaralluninirriit, Mikellankuk, Turpak-lu, Irr’aq malikluku nallunrilami-llu ellu’urtaarvirmeng nulucia pirraaruniq paqteqatariluni anluni. Angami yuarraaruni ellu’urtaarcutqakiminek nalkucami ilani uullagluki. Tekicamiki piig’artluten ellu’urtyairriit, . . . . ‘It turned out that Mikellaq and Turpak were out sliding (on a snowbank) with Irr’aq, and since she knew where their sliding place was she said she’d go check on them and so she went out. As she came outside, Elluguq first looked around for her own sled and when she found it she went over toward her sisters. When she got to them they were laughing and sliding downhill, . . . ’ (ELN 1990:65); K; < ellu’urte-a-
ellu’urte- to slide down fast; to glide or swoop down # ellu’urtuq ‘it is gliding down’ / Tua-i-llu kuigmun tekicameng ellu’urrluten maaten ellii pium a-i aatini ikamrak ciuqvaarni. ‘And then when they got to the river and slid downhill they saw that over there way in front of them there was their father’s sled.’ (ELN 1990:96); K; < ellu’urte-a-
elluvik ventilator; vent; air hole or leak # Ellvici fan-angergeqta kumareskikici ervuqinanerpeceni anarvimi, wall’u keniinanerpeceni kenirvimi. ‘If your vents have fans, turn them on while you are taking baths in the bathroom, or while you are cooking in the kitchen.’ (GET n.d.:19); Cali
egalret navgumalriit puqlamek elleviulartat. ‘Also, broken window are heat leaks.’ (GET n.d.:5);
< elte-vik

elguq birch (Betula sp.) # and elngur- to be tough but pliable; to be thick and viscous of liquids #
elngurtiuq ‘it is tough’ / tangluliliirruq elngumek
‘he made snowshoes out of birch’; tuntut yualuit elngurtut ‘caribou sinews are strong and pliable’;
uuaka elngurtuq ‘my saliva is thick’; Equgmek,
uuqiarnek elngdurianek, elngumek aqvaskina
egaleq pikna akitmun cap’arkauluku, . . . ‘Would you get a resilient tree, a birch tree. long enough so
that it would go across the window up there, . . .
(NAA 1970:4); = nelnguq/nelngur-; > elngurliq

elngurliq tough linen twine that is retwined into thread for skin-sewing; < elngur-li-

elpeci you # personal pronoun; elpeci yugni
‘you people’; Uum waniqg cayum kangia
waniwa elpecetun qarnrutkeqata’raq. ‘I’m going
to explain the meaning of this drum here to you.’
(ELL 1997:374); Elpecetun tang irniacuteqnek
qvurlaryaaqelriakut allakaunrlingurmek
elpecetun elangergmanta. ‘Just like you we
grieve over the loss of our children because like you we have awareness and feelings.’ (AGA
1995:214); see Appendix 1 on inflection of personal pronouns; see ell-

elpeg- root; > elpegir-, elpeqite-, elpegnarqe-,
elpgnaurn-, elpgniur-, elpeke-, elpenge-

elpegir- to become insensitive; to get numb #
elpegirtiuq ‘it got numb’ / elpegirtceta ‘he made
it insensitive’; elpegıtıq ‘it has become numb’;
kegguciuirmkapangaelqiricetaamekekkıgütiqatellarminia ‘the dentist gave me a
local anesthetic when he was going to pull my

elpegite- to be numb; to be insensitive (physically or emotionally) # elpegıtıq ‘he is insensitive,
numbo / elpegiqianen or elpegunanen ‘being numb’;
< elpeg-it-

elpegnarqe- to be such that one can sense it, feel it or discern it # elpegnarquq ‘it is capable of being sensed’ / Cematiim-gguq allrakut tua-i tuani
nutaan ellmikun anakeqataliya elpegnarilruq.
‘During the fourth year (of his training) its results
for him became more such he could sense them.’ (CIU 2005:162); Ellamta piknerilaki taakut
tangerrnaunateng, elpegnarluteng tuaaqaam.
‘Because those things weren’t of our world they
could not be seen, but they could be felt.’ (EGA
1973:13); < elpegnarqe-

elpegnaur- to feel around; to taste # NUN; < elpegn-
aur-

elpegnuir- to taste; to try to identify a taste # NUN;
< elpegn-nuir-

elpeke- to sense; to feel; to discern # elpekäa
‘he sensed it’ / qavamini itellria elpekäa ‘he
sensed that someone had come in while he was
sleeping’; ellani kiigqen elpekäa ‘he looks out
only for himself, is selfish’; Tekitaqami-gguq
tamai-i waten taakut yulqitaqaqnek nulqamı
pivallallumi qakma tua-i piaqqu, migpallallumi
elpeketaarlumi. ‘They say that when he arrived,
when his two wives were nowhere to be seen, he
would make noises out there to make them aware
of his presence.’ (QU 2003:204); < elpege-ke-; > elpekeuq; < PE alpaka-

elpeksuun sensor; sense of the human body or
mind; nerve # temem elpeksutai ‘nerves’ or
‘senses’; elpeksuun kumkaallugu or elpeksuun
qerqemkaallugu ‘pinching the nerve’; im
ELPEKSUTUN ‘optic nerve’; < elpekeu-

eelpencar- to notify; to make aware; to revive from
unconsciousness # elpencaraa ‘he notified her
’ / < elpencar-

elpenge- to acquire sensation; to come to one’s
senses # elpenguq ‘he came to his senses’ /
qalarullugu elpengevkaraa ‘talking to her, he
made her come to her senses’; < elpeg-nge-;
< elpengcar-, elpengeksait-

elpengeksait- to be unconscious; to be in a coma #
elpengeksaituq ‘he is unconscious, hasn’t come
(back) to his senses’ / < elpenge-car-

elpet you # personal pronoun; elpesmi? or elpet-
m ‘how about you?’; elpenguq tarennamı ‘it

elpetek you # personal pronoun; Arenqiapa
elpetegni aatam-lu, pikngatek-lı

elqialek cap with a visor # < elqiaq-lek
elriq* indigenous Yup’ik holiday celebrated once every five or so years, called “Great Feast for the Dead” in English # and elri-, elrir- to celebrate the Great Feast for the Dead # compare Merr’aq or Merr’aryaraq, the “Lesser Feast for the Dead”; Elriq-gguq kalukrayaraqguq angtuq. Cayarat ayuqevkenateng Eldrini, taúggaam tamakut ilameng tuqullre milatqek ciqirkuku camek aturirluki-lu pilallruulliniit. ‘The Great Feast for the Dead, it is said, was a major celebration. Customs differed for “Elriq” but in all cases the relatives gave gifts, clothing, to the namesakes of the dead.’ (CAU 1985:129); Alarnermi elrilartut uksumi ‘in Alakanuk they hold a memorial feast in the winter’; > elrikaute-
elrikaute- to spend all; to use up; to give out and have no more; to squander # NUN; < elri-?
elte- to deflate; to let air out; to leak air # eltuq ‘it is deflating, the air is coming out of it’; eltay ‘he is deflating it’ / elciqaa ‘he will deflate it’; elpailgaku ‘before he deflates it’; elqaarluku (or etleraaralu) ‘after deflating it’; elniluku ‘saying that it is deflating’; elngaituq ‘it won’t deflate’; Tamalkuita-gguq pitameng nakacuit up’nerkami qelkelallruit. Aúg’aaráqame teki qerruluki kinerciraq. Kinrata-lu ilaita elleluki qemagguli. ‘They took care of the bladders of all the sea mammals they caught in the spring. Whenever they removed them (from the carcasses) they would inflate them and dry them out. And when they were dry some people deflated them and packed them away.’ (CAU 1985:59); Kuigmun aniiulluki, tua-i qerruumanirtelluki, elcequarrraluq’ qasgimi cikum aicenan qerrulluki arlettelluki tayima. ‘They’d make a hole for them (the bladders) in the (ice of the) river, and then they’d make them no longer full of air, and after letting them deflate in the kashim, they’d push them under the ice and let them drift away.’ (KIP 1998:215); = nelte-; > elcaillkun, elcessuun, elci-, elciar-, elciqaq, ellvik, eltetul, elciqug-, elcervag-, ellecpag-; cf. [e]lleq, ellngar-; < PE nala- (under PE nala-) #
ettetuli fricative sound # the fricatives of Yup’ik are v, l, s, y, g, r, vv, ll, ss, gg, rr, w, ùg, ūr, and ūrr; < elte-tuli
elturqaq grandchild # NUN, EG; < PE altir
eluciq shape; form; condition; nature; what something is like # qallun elucingqerta? ‘what is it like?’; eluciqanek nallaunga ‘I don’t know what it is like’; inniariuilaia elucingq ‘the doll she is making is taking form’; elciqaa ‘that’s how it is, or how he is’; elucitaq ‘I can’t figure it out, I don’t know what it is like’; nat’raan teguari elucqiapirartu ‘the crimps she made in the boot sole are perfectly even’; Ayagniqarrra Agaytem ellarpak nuna-lu pilliaggxiuq. Nuna-lu elucinani imaunani-lu. ‘In the beginning God created Heaven and earth. The earth was without form and empty.’ (AYAG. 1:2); Anuuruluum taum tauna uyuklikacagaat, elciqurrnaarutun-ggur-am elciilili nuvamineng. ‘But the grandmother restored the youngest brother to his former condition with her saliva.’ (CEV 1984:87); Tuani
elucirar(ar) - to gesture # elucira’artuq ‘he is gesturing’; elucirararaa ‘he is gesturing to her’ / Aurinanrani ukut ilai utetmun cukangnaqluteng ayagtut elucira’arluku taisqelluku. ‘While she was gathering things her family members left quickly toward home motoring for her to come.’ (ELN 1990:18); < eluciq-?; also spelled luucirar(ar)-
elucitukuyag- to be silly; to mess around; to show off # NUN; < eluciq-?
elumar-, elumaar- to fly through the air with the aid of shamanistic power # also spelled luumar-, luumaar-; < PE alimmar-, alummar-
eluquuyak northern pike (Esox lucius) # see at luquuyak
elur- dimensional root; > elurkite-, elurtu-; also spelled lur-
elurkite- to be narrow # of garment; elurkituq ‘it is narrow’ / < elurkite-
elurtu- to be wide # applies garments and parts of garments; elurtuqq ‘it is wide’ / Nallunailkutang-llu elurtungnaq’tarait, aturameng-llu cenliarutait angliriluki. ‘They make their insignia broad and enlarge the borders of their garments.’ (MATT. 23:5); < elur-tu-
elvik place # see under ete-; < ete-vik
ema- root; > emaassa, ema’urluq; < PY ama
em’a drink! exclamation used to tell a baby to drink, possibly by consonant assimilation from emra, as still said (only) in NUN, corresponding to non-NUN mer’a — or possibly from the sound of one swallowing instead; < [e]mer-2nd person singular intransitive optative; cf. emeq
emaassa grandmother # UK; < ema-
email- to quiet down; to calm down; to soothe the # emairtuq ‘he quieted down’; emairaa ‘he calmed her down’ / emairtellruuq ‘he has quieted down’; Imkut-llu-gguq emairtelluteng tauga, taunall’ nukalpiaq, emaicuglun’ uitaluni, . . . ‘Well, they had completely quieted down then, and the great hunter too was silent, . . .’ (CEV 1984:85); < eme-i3-
emait- to be quiet; to be silent # emaituq ‘he is silent’ / < eme-ite-
ema’urluq*, emacuaraq*, emacungaq*, emarrlugaq* grandmother; generally spelled: mauluq, maacuaraq, maacungaq, marrlugaq (q.v.) respectively; < ema-r(ul)uq, ema-cuar(aq), ema-cungaq, ema-rllugaq
eme- root; > emair-, emayagte-, emuyglete-; cf. maruara-, menge-, mengqurpak, mecarte-, nepa, temli-, mig-, miite2-; < PE amay- or ami-
emiq (non-NUN form), emeq (NUN form) water # and [e]mer- (non-NUN form), emer- (NUN form) to drink # in NUN initial e occurs in all forms (for example emra ‘his/its water’ or drink!); elsewhere [e] drops from almost all forms (for example mer’a ‘his/its water’ or ‘drink!’; exceptions being em’a ‘drink!’ (to a child), and emiumauq ‘it is diluted’; however, the effect of [e] appears as the gemination in forms such as mer’a (above), and gives the rhythmic length in forms such as emiraa (see below); see meq / mer- for more information and derivatives; > emir-, emra-, emruk-, emrun; < PE am3(-)
emiate- to sing out of tune (at a Native dance) # NUN; < eme-ate-
emiqar- for it to be spring thaw; for there to be high water # Caniryaa-am cali kangingqerrluni canun piyagarnun wall’yu qaquecurrun, . . . urugyngmi emiqami pissucutekeaqamegteki, . . . ‘Its (the arrow’s) side piece had a purpose when they hunted small birds . . . when there was thawing, when the water was high.’ (CIU 2005:34); < emir-qar-; also spelled miqar-
emir- to put water into # emirtuq ‘it got water put into it’ / emiruaa ‘he put water into it’ / emiuq ‘his/its water’ or drinking; emiraa ‘he put water into it’ / emiraa ‘his/its water’ / < eme-are-; also spelled emir-
emkiirtur- to sew on beads # (?)
emqerte- for wave tips to spray out in a direction opposite to that of the wave due to high winds # NUN; cf. emeq
emquq new feather growth on a molting goose # NUN

emra- to drink liquor to get drunk # NUN; = mer’a-; < emeq-a-

emrrii- to develop water in the egg before the embryo becomes large # NUN; cf. emeq

emrukar- to drink a hot beverage with a cup # NUN; < emeq-

emrun cup # NUN; < emer-n

emuk mother’s milk; breast (HBC, NUN additional meaning) # and emug- to suckle; to suck the breast or a bottle # emugtuq ‘he is suckling’; emugaa ‘he is sucking it’ / emugtaa ‘she is breast- or bottle-feeding him’, ‘she is nursing him’; = mu(u)k/mu(u)g-; > emugcuun, emugilitaq, emulek, emurir-; < PE 0mmu!

emugcuun baby bottle # < emug-cuun

emugilitaq bra; brassiere # HBC; < emuk-ilitaq

emulek nipple; tip of paddle blade # emulgek ‘her nipples’; Call’ evsaik-llu makuk aperturlukek emulgek-llu aperturlukek. Una iqmigluku mikelnguyagaq, ellmegtun yupiayaaq, aamartesqelluku. ‘Also he indicated her breasts and her nipples. Telling her to breastfeed the infant — a little human like you — letting it mouth it (her nipple).’ (MAR2 2001:98); Tuamte-lu-gguq tua-i mermun kanaami ayakuni emulga akurcecuayaaqernaurtuq. ‘And when he came down to the ocean to travel, though his oar would contact the water as usual, it appeared that just the very tip of the blade (of the paddle) would slightly penetrate the ocean surface.’ (ELL 1997:324); = mula; < emuk-lek; < PE mula(y)

emunrir- to be weaned # emunrirtuq ‘he is weaned’ / emunirctaa ‘she weaned him’; < emug-nrir-

emute- to seek medical aid; to take an item for repair # emutuq ‘he went to the doctor, to the clinic’; emutua ‘he took her to the clinic, he took it for repair’ / emusngauq ‘he is hospitalized’; Taumun tua imarmiutayagarmun emutelliniak igni. ‘He took his eyes to be doctored by that mink.’ (ELL 1997:270); “Qaillun piavet enucit?” “Igyariqngama emutuq.” “What brings you for medical help?” “I came for medical aid because of my sore throat.” (YUP 1996:50); = mu(u)te-; < PE amat-

emyagte- to hum # NUN; < eme-

emyugte- to make muffled animal noises (as of a monster or bear) during the Nakaciuryaraq (“Bladder Feast”) # Avniraqami qaligni arulallukek, camna-llu-gguq emuyuggluni tuqulleq qivarulu. ‘When he conjured he shook his seal-gut parka, and the dead one down below would make muffled animal noises and come up toward the surface (of the earth).’ (CAU 1985:106);

[enna*(NS, Y, K, NI, CAN, BB, NI, LI form), ena* (HBC, NUN, EG form) house; place # net or enet ‘houses’; eni ‘his house’; nep’t (enput HBC, NUN, EG) ‘our houses’; tunellruat nes’eng (tunelqaat enyeng HBC, NUN, EG) ‘they sold their house’; Tua-i pivakarluteng ayalngungameng nem’un uumun tekitillniit. Elatiini-gguq-gga elagyaak. Tua-i tuakuk nek’elliniluku tauna. Maaten-gguq tang im’ itertut, ena ma’ta’a akilaqipligeneq acilini — akilaqipligeneq nepiit aciingqettullruat! ‘One day, having traveled on and on, they came upon this house. Their food cache, it was said, was right by it. It was evidently their house. Lo and behold, when she went in, the house here had two beds across from each other, since sod houses used to have beds across from each other!’ (ELL 1997:136); an innovative (and perhaps childish) form is [e]nek, thus: nek’a ‘my house’, neg’a ‘his house’, neg’en ‘your house’, neg’et ‘houses’, negpak ‘big house’, neguq ‘it is a house’; > enair-, enekvak, enliaq, enllugte-, enmiussuun, enpiaq, entu-, nepiaq, neliaq, nek’e-, nem’etaur(ar)-; < PE ana

enair- to take the place of # physically or symbolically; temporarily or permanently; enairaa ‘he took his place’; Cali tauna tua-i teggnerat iliit tuqukan, . . . amkut tainginanratni tuquq’aan, tunglian uum waniwa enairiquaq, wiinga-llu uum enii teggneratni. ‘And if one of their elders died, . . . if he suddenly died while the guests were coming, this one here, since he is the next eldest, would move and sit in his place, and I would move to his place, and my spot would become empty.’ (TAP 2004:28);

enairayuliyagaq* small weasel (or ermine) (Mustela sp.?) # LI; < enair-a-yuli-ya(g)aq
en’aq sandbar exposed at low tide; beach; mudflat
. . . tauna ilasek Pangalgalria-gguq una unaggun
en’akun quařγam qaingakun aqvaquruqliniluku
tua-i amlirialuuli aqγut cuqulu. ‘. . . they had
their companion, Pangalgalria, run onto the
sandbar, on top of the sand, and measure his
strides.’ (ELL 1997:398); = ken’aq; cf. cen’aq;
< ente-?aq; < PY tan(n)aq (under PE tanat-)
enatguar(ar)- to use the same stitch holes as before
for sewing # NUN
enci- to digest # literally: ‘to have (the food) go down’;
ner’aminek enciuq ‘he is digesting what he ate’;
Tekicami nererraurluni taum elautelliran nallinun
qererrluni encinerciwalliiniuq. ‘When he arrived
and ate, he lay back on the spot where she had
buried [the boy] and let his food settle.’ (YUU
1995:127); < ente-i-2
enciq cornea of eye # HBC
enekvak elevated cache # HBC < ena-?-vak
eneq bone; frame (of tent, kayak etc.) # enri ‘his
or its bones’, ‘its framing members’; enrenka
‘my bones’; enten ‘your bones’; Tua-i-lulu aaniita
aurraurluki inret alqitnun tunluki, “Ukut
unuaq egcartuqiki elakamun, qanrulluki
amlerluki taisqelulluki.” ‘And then after their
mother had gathered the bones she gave them
to their sister (saying), “Tomorrow go throw
these bones through the hole in the river’s ice,
and tell them to come back in great numbers.”’
(ELN 1995:5); ‘Aren paqnyuami tautut tupigat
arvirluni enrernek, yuut enrunek tuani
tua-i uitaluteng acimi! ‘Overcome with curiosity,
he went across to the bed and lifted the grass-
mat and there he saw bones, human bones
lying underneath!’ (QAN 1995:234); Nutaan
enra ıterluku amianun. ‘Then they inserted
its (the kayak’s) frame into the skin covering.’
(PAI 2008:286); K, Y, NI, CAN, BB, NR, LI; =
neneq, naneq; > eneraq, eneraun, enerrasqaq,
enerrluyagaq, eneryuk, enkataq, enlige-, enir-,
enuraluk, enrlinguaq, enrite-, nasqun enra;
< PY-S nanaq
enerkaq frame for boat, house, etc. # . . . tauna
angun anyilliniluni, muragnek enerkirurluni. ‘. . .
that man made a boat, making its frame of wood.’
(QAN 1995:260); < eneq-laq
enerkuuaq bone (or similar material) left after
meat is eaten from it # Ukaqvaggun-Llu
enerkuat tamalkuita nanvanun wall’u kuigmun
egguratullruit. ‘Even recently they would throw
all the leftover bones in the lakes or the river.’
(CAU 1985:95); = nerkuuaq; < eneq-kuuaq; < PY+
anarkuuaq (under PY-S nanaq)(cf. Siberian Yupik
naXkuaq ‘bone’)
engkite- — eniraraun

**engkite-** to vary one’s food # NUN

- *engla* border; edge # = mengla’, kengla’, nel’a; see ngel’a* for more information; < PE kanla

- *englar-, englar-* (NUN form), *englaarar-* (NUN form) to laugh # ngel’artut, or englartut (NUN) or englaarartut (NUN) ‘they are laughing’; = el’ar-, nenglar-, nel’ar-, ngel’ar-; see ngel’ar- for more information; > englararqe-; < PE anlar-

- *englarneq* bottom of hill # NUN; < engyurte-neq

- *engynite- to go over and disappear in the distance # NUN; < engyurneq-ite*

- *engyurte- to go over a hill or knoll # NUN; > engyurneq

**enig-** to put weight on (it); to press down; to hold down; to pin down # enigtuq ‘he is pressing down’; enigaa ‘he is pressing down on it’

- Man’a tua-i waten enigluku muriim waten pillran, nunamun kapulluki palurutet. ‘They leaned on the piece of wood here the stake “palurutek” (props used when the kayak is turned over to set the gunwales to the right curvature) into the ground.’ (PAI 2008:256)

**enikur(ar)-** to walk supporting oneself by a little sled or walker as one walks # enikuurtuq ‘he is walking this way’; enikuraraa ‘he is walking supporting himself with it’

**eniga** for the tide to be low # eningauq ‘the tide is low’ / . . . kuigtek tekicamiu uyangtellinia tua-i eningaluni. Qerarluni. ‘. . . when he reached their river he looked down to it and saw that the tide was low. He went across.’ (AGA 1996:206)

**eniqalleq** a dot # < enir-qar-lleq

**enir-** to point # enirtuq ‘he pointed’; eniraa ‘he pointed at it’ / eniuata ‘he pointed something out to her’; angutem enirluni mikelnguq apertuutaa ‘the man showed the child by pointing’; agayuvigmek eniuata allaq ‘he pointed the church out to the stranger’; eniun ‘a pointer’; Tua-i-llu aatiita anutuumaan Pili a¥°arluku qangqiiret tungiitnun enirluni. ‘Their father undid Pili’s harness and pointed in the direction of the ptarmigans.’ (ELN 1990:12)

- niir-, kenir-; > eniqalleq, enirarar

**enirarar(aq*)** the feast using dance sticks #

- *Enirara’t tamana ukaqvallauguq. ‘The feast using dance sticks came into being very recently.’ (TAP 2004:2)

**eniraraun** dance baton # has decorative appendages; is held close to the floor # Una tafaqam tamatum nallini cailkami maani eniraraun atularrunruritaq. Tua-i una wani kangia yuum amillerem
nallukengaan kassiyuq. ‘However, at that time here they didn’t use this dance baton just any time. Now a lot of people don’t know of its specificity to the festival.’ (TAP 2004:45); also spelled niiraraun; = keniraraun; < enirrarar-n

enkataq backbone of fish # LI; < eneq-

enki- to prop # enkiluku ‘putting a prop under it’; NUN; < PY anjki-

enliaq womb; uterus # literally: ‘a made house’; < enliaq; = enli(C)a3

enliq- to suffer from arthritis or have other bone pain # enliq ‘his bones hurt, he suffers from arthritis’ / < eneq-liq-

enlungte- to be out of place; to misplace # NUN; < enli-slq-

enlungt- to suffer pain or have an ache from an injury, arthritis, etc. enlungturtuq ‘he is suffering’ / = ngell’urtur-; < ?-tur-

enlu- enluaq beaver house # Y, HBC; = [e]nglu, nel’u; > enluqagq; < PE anjlu

enluqagq small house # perhaps only in stories; Maaten uyangta(a) enluqag’ar, kan’a qikertami pussiartur, kenirluni. ‘He looked and there was a little house down there on the island billowing smoke having a cooking fire.’ (WOR 2007:110); Kitzurturyaqiteng kiaq’ert, kiturturyaq’ert, g’ken’ert, . . . ‘When he passed them going inland toward the little river down there, he looked at it down there on the island billowing smoke having a cooking fire.’ (QUL 2003:402); < enlu-

enlut- dented # postural root; > enlungqa-, enlurte-; = ngel’ur-

enlungqa- to be dented # enlungquaq ‘it is dented’ / < enlur-te-

enlurte- to dent; to get dented # enlurtuq ‘it got dented’, enlurtaa ‘he dented it’ / < enlur-te-

enmiussuun slipper # literally: ‘device for (being) a dweller in the house’; NUN; < ena-miu-cuun

enpiaq real, old-time, house (semi-subterranean sod house) # NUN; = nepiaq; < en-piaq

[e]nqake-, enqake- (HBC, NUN form) to recall; to remember; to keep in mind with consideration; neq’aka or enqaq ‘he remembers it’ /

enqake- to recall; to keep in mind with consideration; neq’aka or enqaq ‘he remembers it’ / neruraqarraaluni-ilu waten qakemna kaykilingalan anguullerkan taul’ unani enqakluq taul’ keyiin taul’ nunaniruyutek’ngamiu timana. ‘And after he ate, because that (wind) out there didn’t seem to be strong, he remembered that he had been going to paddle down there (at sea) because he took pleasure specifically in that.’ (WEB1); see neq’ake- for more information; > enqangcar-

[e]nqangcar-, enqangcar- (HBC, NUN form) to try to recall # enqangcartuq ‘he is trying to recall something’; enqangcaraa ‘he is trying to recall it’ / < enqake-ngcar-

[e]nqar-, enqar- (HBC, NUN form) to remember something # < PE anqar-

enrlinguq soft willow shoot or young tree # edible by humans; Tua-i tamaani allegpagnek; makunek-wa tua-i enrlinguat qeltaita acitnnek kuyvapagkiutullrulliniut, . . . ‘Back then, they made large-mesh gill nets out of “allek”, the under layer of the bark of willow trees, . . . ’ (CIU 2005:82); < eneq-ite-nguq-

enrlinguq*2 side of waist (anatomical) # enrlinguuk ‘the two sides of the waist’; K; < eneq-ite-nguq

enrir- to bone; to remove the bones from (it) # enriraa ‘he removed the bones from it’ / Tua-i-gguq taul’ga iliimenu enrirutluu, enrir makut yuutuk etk’ert u’ilc’ert. ‘Sometimes they would remove their bones so that they would not take up so much space and then place the meat in (the kayak).’ (QUL 2003:402); < eneq-ir-

enrite- to choke on a bone; to get a bone stuck in the throat # enrituq ‘he choked on a bone’ / Alla alerquun yuk enriskan, tangviarrlugmek igevkarluku iqua tegumiaq’ert, igevkarraarluku tangviarrluku cuyluq’ert. ‘Another piece of good advice is that if a person has a bone stuck in his throat, let him swallow a piece of “tangviarrluku” (“crackling” — the residue left after seal oil is rendered), take hold of the end of it after having him (partially) swallow it, and pull it to take the “tangviarrluku” (along with the bone) out.’ (YUU 1995:50); = nenrite-; < eneq-ite-

enrirturluki of tide or entaa ‘the water is going down’ # = entuq

entuq of tide or entaa ‘the water is going down’ # Kuigpak uksuarmi entenglartiqtuq ‘the Yukon River begins to drop in level in the autumn’; Tua-i’ guq’ta un’a entaqluni. ‘And then, whenever the tide went out in the little river down there, he’d jump over to the other side.’ (AGA 1996:202); Y, NS, NI, CAN, K, BB, NR, LI; = kente-; > enaq, etnemercir-, eninga-, envvag-, enuma-; cf. enci-; < PE tanat-
entu- to be roomy # NUN; < ena-tu-
entuyug- to be stingy # NUN
enu- to push; to shove # enua 'he pushed it' / NSU; > enuqar-, enuur-; < PE tanu-
enuma- for water or tide to be low # Anguaruaryugaqneq-gguq taum maurlurlaugnek enumaqaan anguaruacetaqlukel. 'Whenever they wanted to play at paddling (their canoe), their grandmother would allow them to play at paddling (only) whenever the tide was low.' (CIU 2005:230); Kuiget-llu kiagmi enumaaqan manitukai, murilkelaquvciki nallunritarkaugaci aarnarqellrat. 'In the summers whenever the tide is low the depth of the rivers are revealed, and if you are observant you will certainly get to know its danger.' (KIP 1998:43); < ente-ma-
enuqar- to nudge # enuqeraa 'he nudged it' / enuqerluku agtunrita'arluku 'nudging it but barely touching'; < enu-qar-
enuqite- to lack something; to be short of something # enuqituq 'he is short of something' / up'nerkami neqerrlugaqen enuqitnarilkutuq 'in the spring one lacks dried fish'; Tua-i-am piinanermini camek enuqicami ataataminun tuavet camek kaigayarturluni akluin iliitnek umyuarteqluni anelrarluni. 'One day when he was short of something, he went downriver to ask his uncle for one of the things he sold.' (QUL 2003:564); also spelled nuuqite-; < enur-ite
enuur- to nudge # enuurtaq 'he is nudging something'; enuurua 'he is nudging it' / enuuerqaraa 'he gave it a little nudge'; enuuleraa 'he abruptly and roughly nudged it'; enuurlua tupagtaanga 'he woke me up by nudging me'; Imna iilek ataucirrarmeq manumini uitaluriala enuuerquluku paallagcetlinulu. 'He gave a little shove to that one with only one eye who was in front of him, making him fall forward.' (MAR1 2001:18); = kenuur-; < enu-ur-
envanek from time immemorial; from long ago; from far in the distance # adverbial particle; Igerñun-gguq qinertaatulit wall' met'ulit pull'uteng takviatlittuq-gguq envanek ayagyuarluteng, kiituan' ilait cikmirtut. 'They say those who peer into dens or those who drink by bending over develop bad eyesight — so they’ve said from long ago — at a young age, and eventually some of them become blind.' (YUP 2005:256); < ?-ablative-modalis; < ?-vak-abl-mod.; cf. envu-, etc-
envau- for a long time to have passed before it happened # takes the 3rd person transitive subordinative ending -luku (only?); Cali nullikunamun alegnariaqen envauluku nulirqacarm ayuqqukan qanrutkurattluut — ak'aq envauluku. 'And long before it was time to get married, they continually talked about the nature of marriage — a long time before it happened.' (QAN 2009:292); < ?-vak-u-; cf. envanek, etc-
envvag-, envag- to be very low (tide) # envvagtuaq 'the tide is very low'; < ente-pag-, ente-pag-
epaar- to scrape food from a vessel or utensil with one’s finger, licking the food off the finger # epaararaa 'he cleaned it with his finger'; NUN; = pair-
epa- to suffocate; to smother; to drown# ep’uq ‘it suffocated’ / eptaq ‘he smothered it’; epsarpiallruunga ‘I almost suffocated’; Aling, quyanaqvaa-il’ epekarpek’nii, anerneq atauciq elliqanrakun angulua. 'Goodness, I am glad that you didn’t allow me to suffocate, and caught me just when I had one breath left.' (QUL 2003:248); > epsalngua, ep’ura-, purtua-, puurtua-; < PE apa-
**epnaiq** — *eqe²*

**epnaiq** Dall sheep (*Ovis dalli*) # UK, LI; = peñaiaq; < epnaq-iq; < PE äpna’irak (*under PE äpna*)

**epnaq** cliff; bluff # = peñaiaq; < epnaq; < PE äpna

**epr-** root; NUN; = perrir-; > eprir-, eprite-

**eprir-** to wipe # epriraa ‘he is wiping it’ / NUN; = perrir-; > eprir-, eprite-

**epnaiq** aq; > epnaiq; < PE ëpño3 (cliff; bluff # = peño3)

*by extension* epru shaft; straight handle #

**epsalngunarqe-** to be stuffy # epsalngunarquq ‘it is stuffy’ / Waken tua-i kuvyaseng cívñiṟqata’arqameteggu anernerteng nucuggaarluku anernenateng aqvaqtulliniut mer’em ngelinek kelutmun. Tua-i’ll’ imumek *epsalngu’erluteng* pikuñeng, arulaiqeneng tua-i kuvuyarteng cívígikluku tugeqerluteng. ‘When they were going to set their nets, they would hold their breath at the edge of the water and start running toward the shore. They stopped when they needed air, and that’s where they prepared a spot to set their net with an ice chisel.’ (QUL 2003:506);

Píkna-llu quñi ayaruminek ayarungqerquni wall’u napamek ukiartaqluku, ukumaartelluku, epsalngu’ayikutekluku. ‘If he has staff or pole, he makes a hole up above above him, pierces it, has that as his means of keeping from suffocating.’ (YUU 1995:68); < epe-yar-nga-

> epsalngunarqeq

**epsalngunarqeq-** to be stuffy # epsalngunarquq ‘it is stuffy’ / epsalngunarqeq ‘wow; is it ever stuffy!’; < epsalngu-narqeq-

**epu** shaft; straight handle # *by extension for some speakers* any handle but see teguyaraq;

qañikciurriq ma ep’ura asmuqaq ‘the handle of my shovel broke’; Una cauyam ep’ua, cauyapiam epukenrilnganaku. ‘This drum handle does not look like the handles on regular drums.’ (CIU 2005:266) Tua-i-llu atakuan, tan’gerian, nalukatangarcameng imumek takumak nakacuut quyurnaluku muragamek waten epulrluku, iqatgam wavet qillerluku. ‘Then in the evening when it got dark, when they were going to push those bladders under the ice, they all gathered them, and using wooden poles for handles attached the bladders, tying them to the pole ends.’ (ELL 1997:290); epuqinaaat ‘arrows without tips, made for youngsters learning to shoot’ (literally: ‘just the shafts’); > eplek,

epulquq, epurraleq; < PE āpu

**epulek** cloudberry; salmonberry (*Rubus chamaemorus*) # EG; < epl-lek

**epulquq** trunk of tree; stem; stalk; vein of a leaf # < epu-quq; < PY āpulquq (*under PE āpu*)

**ep’ura-**, **ep’urta-**, **ep’urtua-**, **epurtua-** to choke and gasp for breath as when wind blows in one’s face # *ep’ur’uraq, ep’ur’turtuq, or ep’urtuaq ‘he is gasping for breath’ / Tua-i-llu carayagmun angaqesqumani’mi’cupuranrlnuni, tauq’amauq āq’cup’aqluku kegginaakun, tua-i epurtuagaqluni tauna qinguqqlua. ‘And, because she didn’t want a bear to use her as a ball, she left off blowing, but āq’aq blew at her in her face and so her little sister gasped for breath.’ (ELN 1990:99); > purtua-, puurtua-, < epe-ur-a-, epe-ur-tur¹-, epe-ur-tur²-

**epurrake** lollipop; small pot with a small handle # < epu-raq-lek

eqe²- to be infuriated; to suddenly become very angry; to be peeved # eq’uq ‘he is infuriated’ / eqła ‘he infuriates her’; Tua-i-am elliiq umyuaquraamiu emerpaq qalartukluku Mikellaq-llu caqan piaqluku tuaten Qalemaq piyuitellarluni Qalemaq piaqluku Qalemaqnuqlini piciqniluni piyullermitun. *Eqenglliami-llu* ayuqeltassiigturaliamek kiunrnluku. ‘When Mikellaq would say or do something contrary to what Qalemaq would have done, Elnguq would tell her that Qalemaq never acted like that. Mikellaq would reply that she wasn’t Qalemaq and she could do as she pleased. Since Mikellaq was getting peeved at Elnguq for making too many comparisons (to Qalemaq), she stopped answering her altogether.’ (ELN 1990:81); > eqe-ve-, eqmayug-, eqnayug-, eqnarivakar-, eqnarqe-, eqte-, eq’tu-, eq’urte-, qener-; < PY aq²-

eqe²- to shrink # eq’uq or eqaa ‘it shrank’ / equmaq ‘it has shrunk’; Aqsik-llu *eqemilignek* tamatik ilain pilangelliniat, Aqsarpagmek. ‘And because his belly never did shrink, those relatives of his began to call him “Big Belly.”’ (YUU 1995:90); Angtuaruyaqellrulliniuk ukuk ivrucik, *eqnuq ‘he is infuriated’* / eqtu ‘he infuriates her’; Tua-i-llu *eqnuq ‘he is gasping for breath’* / Tua-i-llu carayagmun angaqesqumani’mi’cupuranrlnuni, tauq’amauq āq’cup’aqluku kegginaakun, tua-i epurtuagaqluni tauna qinguqqlua. ‘And, because she didn’t want a bear to use her as a ball, she left off blowing, but āq’aq blew at her in her face and so her little sister gasped for breath.’ (ELN 1990:99); > purtua-, puurtua-, < epe-ur-a-, epe-ur-tur¹-, epe-ur-tur²-

**epalqeq** lollipop; small pot with a small handle # < epu-raq-lek

**eqe³-** to be infuriated; to suddenly become very angry; to be peeved # eq’uq ‘he is infuriated’ / eqła ‘he infuriates her’; Tua-i-am elliiq umyuaquraamiu emerpaq qalartukluku Mikellaq-llu caqan piaqluku tuaten Qalemaq piyuitellarluni Qalemaq piaqluku Qalemaqnuqlini piciqniluni piyullermitun. *Eqenglliami-llu* ayuqeltassiigturaliamek kiunrnluku. ‘When Mikellaq would say or do something contrary to what Qalemaq would have done, Elnguq would tell her that Qalemaq never acted like that. Mikellaq would reply that she wasn’t Qalemaq and she could do as she pleased. Since Mikellaq was getting peeved at Elnguq for making too many comparisons (to Qalemaq), she stopped answering her altogether.’ (ELN 1990:81); > eqe-ve-, eqmayug-, eqnayug-, eqnarivakar-, eqnarqe-, eqte-, eq’tu-, eq’urte-, qener-; < PY aq²-

**eqe³-** to be infuriated; to suddenly become very angry; to be peeved # eq’uq ‘he is infuriated’ / eqła ‘he infuriates her’; Tua-i-am elliiq umyuaquraamiu emerpaq qalartukluku Mikellaq-llu caqan piaqluku tuaten Qalemaq piyuitellarluni Qalemaq piaqluku Qalemaqnuqlini piciqniluni piyullermitun. *Eqenglliami-llu* ayuqeltassiigturaliamek kiunrnluku. ‘When Mikellaq would say or do something contrary to what Qalemaq would have done, Elnguq would tell her that Qalemaq never acted like that. Mikellaq would reply that she wasn’t Qalemaq and she could do as she pleased. Since Mikellaq was getting peeved at Elnguq for making too many comparisons (to Qalemaq), she stopped answering her altogether.’ (ELN 1990:81); > eqe-ve-, eqmayug-, eqnayug-, eqnarivakar-, eqnarqe-, eqte-, eq’u-, eq’urte-, qener-; < PY aq²-

**ep'ur'uruaq** lollipop; small pot with a small handle # < epu-raq-lek
been wet and were dried without any kind of stuffing they would *shrink* and become useless.’ (CIU 2005:348); > eqsairte- , eqtaq, eqte-1, qet’e-; cf. quuyurni-, qellur-, qelu-, qelengte-, quu-; < PY aq*-1
eqessa- to be closed tightly # NUN; < eqte-1
eqeve- to be angry (and/or scared, perhaps) # eq’vuq ‘he is angry # eqevluni ‘being angry’; alternate formulation of base is eq’ve-
eq’u- to hit with a stick # eqia ‘he hit it’ / HBC; < eq‘u-2; eq’v- uq ‘he is angry # eqvaq ‘squeezed something’; eqtaa ‘he squeezed it’ / NUN; = qet’e-; < eqe-te-2; > eqessnga-
eq’u- emotional root; > eq’u-ke-, eq’urte-, eq’utar-,
> eq’uke-, eq’urte-, eq’utar- < eqe

eq’u- to stir or to agitate # eq’uq ‘he is stirring # eqvuq ‘being annoying’
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /
eq’u- to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /

**EQTE**

- **EQTE-** to come in a mass to shore # of driftwood; impersonal subject; eqituq ‘there is driftwood coming to shore’ / NUN; < equk- liaq

- **EQI-** to stoke; to put wood in it (the stove) # eqiraa ‘he stoked it’ / NUN; = qet’e-; < eqe iraa; > eqessnga-<eqe

- **EQI-** to chop wood # eqiurtuq ‘he is chopping wood’; eqiurutaa) ‘he is chopping wood’; eqiuraa ( = eqe ururtuq ‘he is chopping wood’

- **EQI-** to hit with a stick # eqia ‘he hit it’ / HBC; < equk- iri-

- **EQI-** to chop wood # Maqillermeggni-gguq ernermiuluku equteng amillerpallalliniata uavet elaturram menglinun ilulirmernun qyyu’urrului ellillruit. When they were taking a steam bath, they said that that day because their chopped wood was so plentiful, they had placed (the excess) in the porch against the wall.’ (QUL 2003:126); < equk-liaq

- **EQI-** to stoke; to put wood in it (the stove) # eqiraa ‘he stoked it’ / NUN; < equk- iri-

**EQLUK**

- **EQLUK** curved piece across keel at bow and stern of kayak # NUN

**EQMLUG-, EQMAYUG-** to be in a bad frame of mind # eqmulluqtuq or eqmayuqtuq ‘he is in a bad frame of mind’ / < eqe*-?-llu-, eqe*-?-yug-

**EQRIVAKAR-** to become infuriating # eqrivakartoq ‘it is getting to be infuriating’ / eqrivakaravakar ‘how it’s becoming infuriating’; /eqnarqe-1*-varkar-

**EQRARQE-** to be exasperating # eqnarquq ‘it is infuriating’ / eqnaqvaa! ‘how infuriating!’ = qeunarqe-; < eqe- narqe-

**EQRAYUG-** to be peeved at someone # eqrayuqtuq ‘he is peeved at someone’ / < eqe*-?-yug-

**EQSAIRTE-** to keep (it) from shrinking # Cungagarlluku tua-i eqsairrlluku. Nutaan eqsairqaarluku nillarluku tuntum amia. ‘Dyeing it (the skin) kept it from shrinking. After thus stabilizing the caribou skin they stretched it on a frame.’ (CIU 2005:350); < eqe*-yar-ir*-?

**EQTAQ** dough # eqciuq ‘she is making dough’; NUN; < eqte-aq

**EQTE-** to embrace; to hug; to squeeze # eqtuq ‘he squeezed something’; eqtaa ‘he squeezed it’ / NUN; = qet’e-; < eqe-te-2; > eqessnga-

**EQTE-** to tidy up, to straighten things out; to clean house # eqtuq ‘he is tidying things up’; eqtaa ‘he is tidying it up’ /

**EQTE-** to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaq ‘he is stirring things up’; eqtaa ‘he is stirring it up’ /

**EQTAQ** wooden story knife # < equk-

**EQUG-** to carry on one’s shoulder or high on the back; to carry under one’s arm (NUN meaning) # equgaa ‘he is carrying it on his shoulder’ / Tauna tan’gaurluq eqgluku keggina wantelluku tusmini . . . ‘He was carrying the boy on his back with his (the boy’s) face here on his shoulder . . . ’ (PAI 2008:426); = quug-; cf. equk, equgaarpik; < PE aqqu-

**EQUGAARPAK** legendary animal said to live underground; mammoth (Mammuthus primegenius) # the tusks of these animals are found in Yup’ik areas and were traditionally identified with legendary animals said to live underground at the present time; also spelled quugarpak; see description by E. W. Nelson under entry quugaaq, quugaarpik; cf. equk

**EQUGCUUN** canine tooth; wedge # Una waniwa keputii, ukut-lu waniwa equgcuutai mellgarraa-lu waniwa una, una-lu ukicissiutii makut maa-i cassuukarai uitaut. ‘This adze of his, and these wedges and curved knife, also this awl of his, these little tools of his remain.’ (MAR2 2001:6); = qugcuun; < equk-cuun; > equgcutnguarraq
equguutnguarraq man’s bag for woodworking tools # < equguuun-uaq-raq

equkakaq driftwood # NI, CAN; < equk-kaq

equgmelnguq* tree swallow (Iridoprocne bicolor) # = qugmelnguq, qunmelnguayaaq; < equk-mete-ngu

equgniilnguq* balsam poplar (Populus balsamifera); locally “cottonwood” # LK, CAN; = qugniilnguq; < equk-niite-ngu

equgpigaq spruce; pine; construction wood # NUN; < equk-pik

equgtaq, equgtaaq rifle butt # = qugtaaq; < equk-taq

equgtar- to gather firewood # equgtartuq ‘he is gathering firewood’ / Amta-llu maurluni-llu ikayuq-llu nunapigmun pavavet taglutek atsanek ayuqenrilngurnek katurcinaurtuk, equgtarturluni, tuaten tua-wa yuungnaqluni . . . ‘And his grandmother and he helped each other, going up back there to the tundra they would gather various types of berries, gather firewood, and try to live like that . . .’ (NAA 1970:2); = qugtar-; < equk-tar

equk thing carried on one’s shoulder; wood (LY, NS, NUN, EG meaning) # Urluvni imkut ullagluki tegullii arulliut equut, cakaunrirluteng atusunairulluteng. ‘He went over to his bow and arrow, took it, and the wood (parts) had rotted, was no longer good, and could not be used anymore.’ (MARI 2001:92); cf. equq-; = quk; > eqi-, eqiaq, eqiin, eqiite-, eqir-, eqiur-, equaq, equgcuun, equgkaq, equgmelnguq, equgniilnguq, eqgpigaq, equgtaaq, equgtar-; < PE q09u!
eq'uke- to intensely dislike; to hate; to detest; to scorn # equ'ukaa ‘he intensely dislikes her, hates her, detests her’ / Tua-i tangerrngamegnegu aren nakleksugnaunaku! Aren kenkenritlinikiik taunayagaq! Aren kenkevkenaku, eq'ukluku tua-i! ‘When they saw him, oh dear, they didn’t feel any compassion for him! Oh dear, apparently didn’t like him, that little one! Oh dear, not liking him, they in fact despised him!’ (ELL 1997:512); < eq'u-ke-
eq'utar- to hate people; to be scornful of people # eq'utarituq ‘he is misanthropic, hates people, is scornful’ / Elpet-llu-gguq cali nasaurlumi tuaten teglengarluten-llu ayuqsaqsartuten, eq'utarluten-llu yugnek kenkivkenak, tuağaam-gguq uingekuvet uivet elluarrluten aulukekaten assilriacetun pitarrluten tamana-gguq tamaa-i cali tamaraarkaugq, tuaten ayuqquq. ‘And you girl, you might be like a thief or tend to hate people, have no love, but if you get a husband and he treats you as if you are decent, that old negative behavior will be lost (that is, forgotten), and that is what it is like.’ (KIP 1998:267); < eq’u-utar-
eq'uyagute- to come to hate; to become scornful of (him) # eq’uyagutaa ‘he has come to hate her’ / Anelgutain tuağaam nalluniamegtgu atameggnun kenkenrucia ellmeggni eq’uyagutaat qancurlaqaqarangluku-llu. ‘However, when his brothers learned of their father’s loving him more than them, they grew to hate him and began to constantly speak to him with contempt.’ (AYAG. 37:4); < eq’u-yagute-
eq’urte- to be infuriated; to suddenly become very angry # . . . eq’urrlutek yugnek tuqucilaagnek, . . . ‘. . . for in their anger they kill people, . . .’ (AYAG. 49:6); < eq’u-
eq’uyug- to hate someone # eq’uyugtuq ‘he hates someone’ / eq’u-yug-
eq’ve- to be angry (and/or scared, perhaps) # eq’vuq ‘he is angry # eqevluni ‘being angry’; alternate formulation of base is eqeve-
eqyeraq cross fox (Vulpes vulpes var.) # NUN; < PE qirnar-
ere- to run # of colors; er’uq or eraa ‘its color is running’ / > erme-, ermg-, erur-, erve-, erme-, ervig-, ervike-, ervuqar-; < PE ara-
erenqurte- for it to be noon # NUN; < erenq-urte-
erenret days # look under erenq
erevte-1 to get a foreign object in one’s eye # erevtuq ‘he got something in his eye’ / HBC; NUN; = evertte-, verte-; > ervun; < PY avarta-
erevte-2 to erase # NUN
eri- to feel relaxed and refreshed # as after taking a steam bath; Y
erici- to pluck bird feathers # NUN; cf. eritar-
erinaq, erinaq voice # erinaka or erinaqa ‘my voice’; Cuqcurliq-wa naken qalriaguralria angutem-wa erinii qalquirrelia. Maaten elpenguq aatiin erinklinikii. ‘A robin was calling from somewhere and a man’s voice was talking. As her senses awakened fully she realized that it was her father’s voice!’ (ELN 1990:21); Kaviaq
erintruli — erinq

erina(q)-liqe / erina(q)-li "he has laryngitis’ / eriniassuun to speak loudly and clearly; to cry out aloud; erinituliunrilnguq the consonants of consonant # vowel # the vowels of Yup’ik are a, i, u, e; eriniurta, erinatuli, eriniqe-, eriniassuun larynx, voice box # K, Y, NI, CAN, K; = erritar-, neritar-, rriitar-; cf. erici-, erinqa; < PE ærĩa-< erina(q)-ir

eriniurta, erinkegcar-; < PE erina-; to speak in person, he speaks himself cannot speak to us in person, he speaks to us through this drum.’ (CIU 2005:116); < erina-?

erinairissuun, erinia-, erinatuli, eriniqe-, eriniassuun larynx, voice box # K, Y, NI, CAN, K; = erritar-, neritar-, rriitar-; cf. erici-, erinqa; < PE ærĩa-< erina(q)-ir

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ernerpak all day; today (additional Y, NS meaning) # adverbial particle; ernerpak qavallruunga 'I slept all day'; Tamaani ernerpak aquigaqmeng caaqameng aqaurluteng tangnirqenraartitek teggalut. ’When they played there all day sometimes they’d collect the prettiest rocks.’ (ELN 1990:18); < erneq-rpak; < PY erniur- (under PY-S ərə-2)

ererqurtar(aq*) cross fox (Vulpes vulpes var.) # LI, BB cf. erneq; < PE qirnər-
ermi- to stay for a day # ernmiuq ‘he spent a day (there)’ / Arenqiacurianga-Il’ wii kiimecuama erniqapiguicumulirianga. ’I don’t really like to be out all day because I am always alone.’ (QUL 2003:148); < erte-i-
erneq(q) arrow # EG; = qerrualeq
errerun sailboat # EG; = qerrurun
erritar- to pluck (feathers, fur, etc.) # EG; = erritar-, neritar-, riiritar-

Ertu- to be very faintly visible (of dawn) # NUN; < erte-?
erruq arrow # EG; = qerruq
errute- to be cold # errutaanga ‘I’m cold’; EG; = qerrate-
ernte- to dawn; to be dawn; to be daybreak # impersonal subject; ertu or ertaa ‘it is dawn’ / ereskan ‘when day comes’; erqarmi ayallruuq ‘he left right after dawn’; tekipailgan erutaa ‘the dawn came upon him before he arrived’; er’artaa ‘dawn suddenly came upon him’; erterektaaralliniuuq ‘the day began in a good way’; erulluni ayallruuq ‘he was gone for a day’; erqartuq ‘dawn first broke’; erem iliini ‘one day’; Qava’arqami-gguq qavaumanartuq, ertengaan-llu qavarlun’. ’Whenever she slept she would sleep for a long time, and even though dawn came she’d sleep.’ (QUL 2003:70); > erneq, erni-, errusaayivlag-, eruciq, erute-; cf. ernertur(aq*); < PY-S ərə-2

Ertu- to be high # of cliffs, hills, not airplanes, trees; ertuuq ‘it is high’ / ertulria ‘a high one’; = qertu-; EG

eruciq a dawning # Unuaqun-llu eruciatan yuut ciulirnerit . . . ‘The next day at dawn the elders of the people . . . ’ (LUKE 22:66); used also in the following constructions: ERUCIA TAMIN or ERUCIQ TAMIN ‘every day’ (literally: ‘its dawning (or the dawnings), every one’); ERUCIT ILITNI ‘one morning; one day’ ; aanii tauna erucit ilitni tupalliniuq assirpegani, tua-i nangteqluni. ‘. . . his mother woke up one morning not feeling well, being ill.’ (ELL 1997:34); Tua-i erucit iliitni waten kiksibegiriakun ellameqaraulet itiliniuk . . . ‘One day early in the summer they, came in after being outside . . . ’ (QUL 2003:480); < erte-ciq
erur- to wash # not clothes; erurtuq 'he is washing himself' by sponging; eruraa he is washing it / eruruq qantaneq 'he is washing the dishes'; maklaarem amia erurua 'he is washing the skin of the bearded seal'; unateten erurki 'wash your hands'; Agngamek itertuk Mikellaq erurilria Iraq-wa qavalria. 'When they went over they went in and (saw that) Mikellaq was washing (dishes) and Iraq (was sleeping).’ (ELN 1990:86); Erurctaanga teq’umek. Teq’umek qaika eruruku. 'She had me wash with urine, wash my body with urine.' (YUP 2005:266); = rruur-; < ere-?

erute- to recur; to happen again; for day to come upon one # erurtuq 'it recurred'; eruta 'it recurred on him' or 'day came upon him' / yuurtellra erurtuq 'the day he was born has recurred, it is his birthday'; yuurtellran eruyutii 'his birthday'; Qavartaaraa; unuaqu eruskaten uterrniartuten. 'Sleep (here); tomorrow when day comes upon you, you can go home.' (MAR1 2001:92); yuurtellrem eruyutii 'birthday'; < erte-

erve- to dissolve; to dissipate; to run (of colors); to fade # ervuq 'it dissolved', 'it ran' / erevtaa 'he dissolved it, erased it'; erevyuituq 'it is colorfast'; = erme-; < ere-?

ervig- to wash (clothes, skins, etc.) # ervigtuq 'it is being washed'; ervigaa 'he is washing it' / ervigiuq 'he is washing (clothes)'; < ere-?; > ervigissuun, ervigivik; < PE ar(a)vi- (under PE ara-2)

ervigissuun washing machine; washtub # < ervig-i-cuun

ervigivik laundromat; washeria # “Maani-qaa ervigivigtangertuq?” “Ii-i. Yaani kalikivim ketimi ervigivik uitaq qacarnemikun igarluni: Washateria.” ‘Is there a laundromat here?’ “Yes. The laundromat is located down from the post office, with ‘Washateria’ painted on its side.”’ (YUP 1996:53); < ervig-i-vik

ervike- to stain in washing # ervikaa 'it stained it' / kavirlim keggatem ervikai qatellrii ilupret ‘the red shirt stained the white underwear’; < ere-?

eruvun the thing one has in his eye # HBC; NUN = ver’un, evrun; < eruvte-n

ervuqar-, ervuqe- (HBC form) to take a tub bath # ervuquertuq 'he is taking a tub bath'; ervuqaraa 'he is giving her a bath'; maqvigtalan ervuqertuq 'because there is no steambath house he is taking a tub bath'; Tuatnalliniluku tua-i angayuqaagken angalkum taum alerquangateng eruruku, ervuruku tuana tua-i. ‘That’s what her parents did, because those were the instructions that the shaman gave, that is, to wash and bathe her.’ (ELL 1997:448); < ere-?, < ere-?; > ervuquercuun, ervuqvrik; < PY-S aruvuqar- (under PE ara-1)

ervuquercuun bathtub # < ervuqar-cuun

ervuqvrik bathroom # < ervuqvrik-vik

es’ak private parts of young female # NUN; cf. es’aq; > es’angcar-

es’angcar- to hold a female toddler out to urinate # NUN; < es’ak-ngcar-

es’aq egg yolk # pronounced with geminated s voiceless as usual in the dialect; NUN; = esiq, eyiq; cf. es’ak; < PE ayyi(n)

esesviar(aq*) young whitefish (species ?) # BB; < ?-ar(aq)

esgaq sled brake # see Appendix 9 on parts of the sled; = elgaq, leg’aq; cf. saagaq

esip’aq, esip’aaq, esepaaq zipper # from English

esiq egg yolk # Tua-i-llu esia-llu kayangum cali Irr’am irri’luku. Cauqecian-llu ayputekluku. ‘Irr’aq looked with amazement at the yolk of the egg. She asked concerning what it was.’ (ELN 1990:105); = es’aq, eyiq; > esirliq, esirrlugte-; < PE ayyi(n)

esirliq, esirnalnguq* yellow thing # < esiq-li-*, esiq-ngalnguq

esirrlugte- to be yellowish # Tamakut manna-at ayuqta naucetaarkayagartun, qatterlugluteng esirrlugcerateng. ‘That manna was like a certain plant (in color), off white, yellowish.’ (NAAQ. 11:7); < esiq-llugte-

Of the following words, those that begin with es followed by a stop consonant and that are loan words from Russian or English may be written and pronounced without the initial e, that is, beginning with a two-consonant cluster.

eskaaniq bark of a certain type of tree (species?) burned and used as an inhalant to stop nosebleeds; # cf. eskaniq

eskaapaq, eskaapaaq shelf # eskaapat or eskaapaat ‘shelves, cupboard’; from Russian ukag (shkap)
eskayaq dog with a ring of dark fur around its eye # possibly a loan word of undetermined origin
eskaniq dry rotted dead spruce wood # cf. eskaaniq
eskaviq hawk owl (Surnia ulula); northern goshawk (Accipiter gentilis); sharp-shinned hawk (Accipiter striatus) # Imna tua tauna atamek uymiliutelllra camun-ll’ atucircukaanaku uymikaseqkii tauna eskavtaaq nemertaraunmalria. ‘And he wore that hawk owl which was bound together, that his father had given him, around his neck not knowing what to use for.’ (QUL 2003:426); < PE kað(o)kaviɣ
eskavte- to scatter; to be in disarray # eskavtuq ‘it is in disarray’ / eskavtut ‘they are scattered’; eskavciq ‘he is scattering things’; = cekavte-, cikavte-
eskiq ski # and eskir- to ski # Tua-i-llu eskiinek imkunek pilangata . . . nutaa assipiat; kass’artaat imkut eskiiit. ‘Then, when skis became available . . . they were excellent; those skis were factory made.’ (PAI 2008:236); Waniwa tua-i eskiinek pilangata . . . nutaa assipiat; eskiillemni skis were available . . . they were excellent; those skis were factory made.’ (PAI 2008:236); < PE eskiinek
eskulaaq student # < eskuular-aq
eskularista teacher # eskuular-i-2-ta²
eskularvik school # Y, HBC, NI, NUN; < eskuularvik
eskuluuk shirt; frying pan # from Russian skovoroda
eskulaq sheet (rope) on a sailboat # from Russian škot
espaak spark plug # ESAAM USKURAA ‘spark plug wire’; from English
espickaq, espickaqaq (NI, HBC, CAN form), espickaaq (Y, EG form) match # Waniwa tua-i camek avalini, taqgaaam tua-i neq’a arnek cali-llu espickaa, kenrannek-wa avaliluni. ‘Now, lacking some things — true, but having foods, matches, the little matches, that is.’ (KIP 1998:7); from Russian спичка (spíchka)
essaar- to make a sibilant sound # as when soothing a baby; essaartuq ‘she is saying s-s-s’; essaaraa ‘she is saying s-s-s to him’ / Ertaqan-gguq tang-pia-ellmillunek anluni irniannek amarlanuni essaarturluni ellmilluni uivaarumaraa, atakuan-llu tayim’ iterluni. ‘When day came she would go out of her grave carrying her child on her back, making a soothing sound, and she would keep going around her grave, going back in when evening came.’ (CAU 1985:120); imitative
esseg- (NIU form), [e]ssseg- to cut fish for drying, for NUN speakers: essgaa ‘she is cutting it’ / essgiiuq ‘she is cutting fish’; see seg- for information on non-NUN use; = cegg-, seg-
esseq (NIU form), [e]ssseq sweat; perspiration # and essser- (NIU form), [e]ssser- to sweat; to perspire # for NUN speakers: essertuq ‘he is sweating’ / esserti ‘if he sweats’; see seq/ser- for information on non-NUN use; = cegg’ar-, segg’ar-
esssgar- (NIU form), [e]sssgar- to become more active; to become wide awake # for NUN speakers: essgartuq ‘he became more awake’ / see seg’ar- for information on non-NUN use; = cegg’ar-, segg’ar-
esllaapaq, ess’llaapaq broad-brimmed hat or cap # from Russian шляпа (shlyápa); = selapaq, cillapak
eszmataq sweater # HBC; = essvataq, etc.; from English ‘sweater’
essmiar- to overflow; to have a meltwater overflow # essmiartuq ‘it is overflowing’ / Tamatum-llu tamaa-i nalliini ciku mamtutulliniluni tangellra-ll’ that woman emanated radiance through the edge clean anlluggluni tauna arnaq. ‘She was so . . . tangellra-ll’ that woman emanated radiance through the edge clean anlluggluni tauna arnaq. ‘She was so clean that her parka ruff.’ (QUL 2003:308); < PE essmiar-
esssaar- to make a sibilant sound # as when soothing a baby; essaartuq ‘she is saying s-s-s’; essaaraa ‘she is saying s-s-s to him’ / Ertaqan-gguq tang-pia-ellmillunek anluni irniannek amarlanuni essaarturluni ellmilluni uivaarumaraa, atakuan-llu tayim’ iterluni. ‘When day came she would go out of her grave carrying her child on her back, making a soothing sound, and she would keep going around her grave, going back in when evening came.’ (CAU 1985:120); imitative
esnguq pus; bloody liquid from a wound or sore # HBC, NI, NUN; direct nominalization of esngur-
esngur- (NI, NUN form), [e]ssngur- (Y form) to overflow; to have a meltwater overflow # essngurtuq ‘it is overflowing’ / Tamatum-llu tamaa-i nalliini ciku mamtutulliniluni tangellra-ll’ that woman emanated radiance through the edge clean anlluggluni tauna arnaq. ‘She was so . . . tangellra-ll’ that woman emanated radiance through the edge clean anlluggluni tauna arnaq. ‘She was so clean that her parka ruff.’ (QUL 2003:308); < PE essmiar-
was totally clear and clean.’ (QUL 2003:544)

essug- to scrub (floors, walls) # essugaa ‘he is scrubbing it’ / essugluku ‘scrubbing it’; essugi- is used more often

essugi- to scrub (floors, walls) # essugiuk ‘he is scrubbing something’; essugia ‘he is scrubbing it’ / also (and more commonly) spelled suugi-; < -i-

essuir- to become clear; to be cleansed # of weather or of a person cleansed of spiritual impurity; < essuir-ir-

essuircar- to cleanse of spiritual impurity # Cali ikiitutu kumarrluki qasgimi nakacuut puyiurjetaqluki, tua-i-gguq carrluk ca imna wall’u yum carrrluka evcugluku, wall’u essuircarluki-gguq. ‘Also they burned wild celery in the kashim to expose the bladders to the smoke, and thus shake off or ritually cleanse it of impurity or (to remove) a person’s impurity.’ (CAU 1985:60); Kana-i-gguq tua-i-essuirulluni tua-i yuucirramitatulliyaaquyuq. ‘Down there he has become spiritually pure and has become like himself.’ (QUL 2003: 544); < essuir-car-

essuite- to be clear; to be calm; to be clean # of weather or a person cleansed of spiritual impurity; essuituuq ella ‘the weather is calm and quiet’, ‘the weather or of a person cleansed of spiritual impurity; < essu-ir-

essur- root; > essuararaite-, essuir-, essuircar-, essuite-; cf. ecur-

estaaalista churchwarden; church caretaker # from Russian стаариста (стáрста); = staaalista

estaaanaaq glass pitcher; chimney for kerosene lamp # BB; from Russian стакан (стакán) ‘drinking glass’; = stakaanaq

estikkluuq, estik’luuq glass # substance or drinking glass; from Russian стекло (стиклó); = stikluuq, stik’luuq

estulussaq, estulussaq carpenter’s plane # and estullussar-, estulussar- to plane wood # estullussaumauq or estelussaumauq ‘it has been planed down’; from Russian стру́ж (стро́х); = stulussaq, stelussaq

estuluq table # Maaten cam mat’um estuluungalunguq kelua murilkaa una kass’arpall’er, nuuyarrlinaaq-wa kqegginaa, cali qaterrlugluteng nuyai. ‘She observed the area behind this thing that seemed to be a table, and there was a big white man, his face all covered with hair, and his hair off white in color.’ (ELN 1990:113); from Russian стол (стол); = stuuluq

eswataq (NI, HBC form), esswataq (K form), esswetaq (Y form) sweater # = smmaataq; from English ‘sweater’
esvaik, esvaik, esviak, esvaq female breast # = evsaik; > esvailitaq; < PE avyan(μ)ir

esvailitaq, esvilaitaq brassiere # < esva-ilitaq, esvaiq-ilitaq

ete- to be; to exist # etuq ‘he or it exists, is situated, was (existed) is (exists) from the beginning, now is (exists) and always will be (exist) forever.’ (YUA 1954:10 & LIT 1972:3); Agayun etertilairlia uivakicari; . . . ‘The eternal God is your dwelling place; . . .’
etaleq, etaleq qaneryaraq uitallruuq, qaneryaraq-llu Agayutmi uitallruuq, qaneryaraq-llu Agayutnguluni. ‘In the beginning was the word, and the word was with God, and the word was God.’ (literally: ‘When it originally existed the word was there, . . . ’) (JOHN 1:1); . . .

tauğken assiinateng etellret, tuunram nuninun ayagcilluki akwpark nangteqvikagatnum. ‘. . . but those who have been bad He sends to he realm of the Devil, to their future place of everlasting torment.’ (SBO 1896:31 & 2006:20); . . .
nuna qangani qiliit qangatni elucimitun. ‘. . . on the earth as (it) is in heaven.’ (CAT 1950:1); Elpet etellriaten kiivet tanqilria, Elpet etellriaten kiivet uğaspataq. . . . ‘You are holiness, You and you alone are, oh Lord.’ (ORT 2006:26)
Tamalkuitnek iletnamun tunjinge aviuskut tamaaten apanaauramteggen elpet: Nunaniryyua, Elvik Elvigmiti ‘Lead us away from all sadness in accordance with Your will as we invoke your name: Rejoice, O World (place of Existence)!’ (ORT. 2006:49); also occurs in contractions with localis case endings (see postbase -mete/-nete-): nancit? ‘where are you?’ from underlying nani ecit; tamaanelngaituq ‘he won’t be there’ from underlying tamaan; elnguut tagesqiki ‘tell those in the boat to go up’ from underlying angyami elnguut tagesqiki; also in contractions with the 4th person quantifier/qualifier construction (see at kiimete-); also in contraction with qayuwete- ‘to be a certain (altered) way’ (q.v.; note that unlike other short (altered) way’ constructions with the 4th person quanitifier/qualifier underlying angyamu elnguut tagesqiki; also in contractions with the 4th person quantifier/qualifier construction (see at kiimete-); also in contraction with qayuwete- ‘to be a certain (altered) way’ (q.v.; note that unlike other short bases (e.g., at’e- kit’e-, mit’e-; tut’e-) ending such as ~’(g/t)uq; see examples with etuq above; apparently ete- is a “stress-repelling” base (see introduction). > eluciq; cf. envanek, envau-; < PE at-

[elteq, eteq (NUN form) anus; bottom; sea anemone # terr’a (etra forNUN) ‘its anus’, ‘its bottom’; Qalrayag siinayeg uqamakculcarluku, tauğ’tam etranun tut’enrillini. They weighted down the bucket (in the rope) with a rock, but it didn’t reach its (the water’s) bottom.’ (WEB 2 (NUN)); . . . etiiq tang pegteqernga. Angama nulirran assinqurraanek cikirciqmaken. ‘. . . sea anemone’ (anus), release me. I’ll give you my uncle’s best wife.’ (KIP 1998:171); Tii-iq, tii-iq, pegasus, pegasngarr-ai! Angama, angacarama, nulirran aipaaneq nunuliramken, uqinranek. ‘Sea anemone, sea anemone, (anus, anus), release me, release me! I’ll reward you with one of my uncle’s wives, the fatter one.’ (CUN 2007:96) (another version of the same story using another form of the vocative; note the humorous play on words here). see eteq for more information and derivatives; > eteq, etraq, etruir-; cf. tiyaq; PE atar

etgalnguq* shallow place # kuik qerallruaput ivrarluta etgalngurkun ‘we crossed the river wading through the shallow place’; < etgatenguq

et’galqilaq, et’galqitqaq small piece of ice beached in shallow water #
etgalqite-, etgalqitar- to run aground in shallow water # etgalqitartuq ‘he or it ran aground’ / Ugkut-llu uani kuigem paingan marayat alalinguat kuigem avatiini, etgalqitarnat. Angyakan ayakuvet, ciuqlirmi tamaani etgalqitarrarluten kinguani ayalangkuvet tanguuarluku mer’em patumangraaku, . . . ‘At the mouth of the river those sandbars that appear around the river are places that may cause one to run aground. If you go with a boat, at first you run aground, and after that when you start traveling regularly it’s like you see it even if the water covers it, . . . ’ (KIP 1998:41); < etgalquq-ite3; PE atyalrit- (under PE ata-)
etgalquq shallow place # < etgate-qua; > etgalqitar-
etgate- to be shallow # etgatiqu ‘it is shallow’ / etganani ‘(it) being shallow’; etgalan ‘because it is shallow’; Yuk marayamun qimakuni mermun etgalngurmun, angyaa maktagaintuq, kitnguarkaiguq. Tauğken et’ulriami qairet angengermeng ekurangraata angyaq maktagiquq. ‘If a person flees (from a storm) into sandbars, into shallow water, his boat won’t stay upright but it will capsize. However, in deep water, even if the waves are large and even if they splash into his boat, it will stay upright.’ (YUU 1995:69); < ?-ate-; > etgalnguq, etgalquq; < PE atyat-
etgeraq hard wood (used for making bows and the like) # NUN; = tegg’eraq; cf. tegge-
etgacuk grass-lined storage pit # NUN

etquq urine # etqumilarquq ‘it smells of urine’; NUN, EG; = teq’uq; < eteq-qua; < PE ataqur

et’raq part of whale’s flippers close to tail # NUN; < eteq-?
etruir- to wipe one’s anal area # NUN; < eteq-?-ir
et’u- to be deep # etuq ‘it is deep’ / qaillun et’tuaa ‘how deep is it?’; ivrarcuteqga qalutuk et’uliamun tut’ellemmi ‘my hip-boots got water in them when I stepped in the deep place’; et’uriq ‘it became, or is becoming, deep’; nalluaq et’utacia ‘I don’t know its depth’; Mermi-llu cali et’unrilingnumi, nanvat-llu cenaitni, neqa aluauni piaqan pitgarluku mer’eem akulinlengraan, . . . ‘Also in water that wasn’t deep, on the shores of lakes too, whenever fish would be visible, they’d shoot it with arrows even though it was in the middle of the water, . . .’ (CIU 2005:32); < PE avcu.-

evاعة snowbeater; device for brushing off or otherwise removing snow or dirt from a garment # < evcug-taq

evetiq* bumblebee # LY, HBC/NI, CAN, LK, BB, NR, LI, EG; literally: ‘thing of the grass’; EVETGAAT NEQAT ‘rosewort (Sedum roseum)’ (NUN usage); also spelled vegtaq; = megtaq; < evek-taq; < PE avayaatar (under PE avay)

evetar- to gather grass; to cut grass # used even in areas where grass is caneek rather than evek; evegtarq ‘she is gathering grass’ / Tua-i evetgarraarluku elagluk pilliniuq citaak ukuk qalirnerak. ‘After pulling out the grass from it, he dug down and saw the top of the coffin.’ (QUL 2003:238); also spelled vegtar; < evet-tar²-

evuk (EG, HBC, NI form), [elv]ek grass # plural: evget or veg’et; Tua-llu ikiiutut wavet tua nemrulluki, cali-li’ tauktuk evget cali can’get makucit cali ilakluki, tua-i ekuatekaqluki. ‘The wild celery was bound around the end of the staff along with wild grass; grasses like these were used to fuel the flames.’ (QAN 1995:172); . . . malrunlegen-llu kuluviiit uqurilriit nug’ut Nile-amek, nerluteng-llu cenam evginek. ‘. . . and seven fat cows came up out from the Nile and fed in the grass of the shore.’ (AYAG. 41:18); see vek for more information; > evetiq, evetar-, evger(aq), evine, evisraaq, eviun; < PE avay

eveqaat to rock from side to side # of a boat; eveqaaguuq ‘it is rocking’ / NS; = uvaa; < everqar-

ever- slanting; tilting # postural root; > evengqa-, verte-, eveqa-, eveqaa-; NS; = uver; < PE uvar- or avar-

eveqna to be slanting or tilted # evengqauq ‘it is slanted, tilted’ / NS; < ever-ngqa-

everte- to slant; to tilt # evertuq ‘he slanted, tilted’; evertaa ‘he slanted it, tilted it’ / NS; < ever-te²-

everquun awl; tool for prying or unraveling # < -?n; = verquun

everte-, [elv]erte- to get a foreign object in one’s eye # evertuq ‘he got something in his eye’ / = verte-, erve-; > ervun, ver’un; < PY avarta-

evga wooden piece in socket of foreshaft of seal harpoon # NUN
eyag-naq* short grass # NUN; < evek-

evikegte- to make a hollow sound # . . . ayaruminek kauqtualrani nuna cakneq evikeggluni teng-teng-aarluni nuna kulmlamali. ‘. . . when he was rapping the ground with his walking stick it was making a hollow sound because the soil was very cold.’ (KIP 1998:81)
evineq small grassy knoll or island # < evek-i3-neq’
evissrayaq short grass # Maaten ellangungami ellangelliniq maram qukaani, evissraaamek taŋga naumasterluni. ‘When it was time for him to come to, he came to and saw that in the middle of the mad flat there was vegetation in the form of short grass.’ (YUP 1995:78); < evek-
evluun loosely woven grass mat used as insulation for roof and / or to keep loose soil from falling through # see Appendix 9 on parts of house; < evek-liir-n
evrun foreign object in one’s eye # = ervun, ver’un; < everte-n
evsaik female breast # K, Y, NI, CAN, BB; = esvaik; < PE avyan(η)ir
ev- to pile up (usually of ice, as when floes on the water slide up on top of one another) # evuvu ‘they are piling up’ / Aren, tua-i piinanermini tua iarpagkarluni pilliniuq, apqegket angenqaak ciguk, keggartulriik, imkuk tua-i evuqatarlutek. Icuw’ tangalriiaci ciguneq waten evunernek piaqlunlumi, navguumaluteng tua-i quyurluteng-lulu waten pimaqyuteng. Tamaa-i ciguk tugrutaqameng evuallirit. ‘Soon, having looked around often enough, he saw two big pieces of ice; they were coming toward each other and have collected together. When the ice meets together like that, they make a pile.’ (YUL 2003:320); = ugu-; > evuneq; < PE in(o)yu-
evuneq piled-up ice; pressure ridge # Taum’ tautuk kangiqargerrleri ellaqay tamakat aturtaita pilarait tua-i-gguq tautuk evunret. Evunret-gguq tua kangiqirlluki. ‘For those who were involved, those [the bladders tied to the spears] symbolized, so it was said, pressure ridges; they represented piles of sea ice.’ (QAN 1995:166); = ugunret; < evu-neq’
evvaat harmonica # imitative; K; = evaat

evag- to follow traditional practices associated with birth, death, first menstruation, illness, etc., consisting of abstaining from certain foods and activities # eyagtuq he is abstaining’ / eyauumaq ‘he has been abstaining’; eyil ‘abstain’; . . . cali tayima nunanayuqevkenateng eyaqaqluteng. ‘. . . in the villages they practiced ritual abstinence in various different way.’ (CAU 1985:126); Tuquirjerra’ arqam-gguq tamaani tukug’ imkug’ angayuqaq eyauunaartuk, caqayunatek. ‘At those days when they had just recently suffered a loss through death (of a child) the parents would fast, abstaining from all activities.’ (KIP 1998:125); Agayuviim pijuciatun eyaglaqina, Tallimiritnili lu ungungsiim kemganek nereksaunik. ‘Always fast in accordance with God’s instructions, and on Fridays don’t eat meat.’ (CAT 1950:3); = yaag-; > eyagnaq, eyagyaragu, eyailnguq, eyanqellria; < PE inaj-
eyagnaq life event that causes others to follow traditional abstinence practices is required # Tan’ gaurluq-gguq tua-i qasqiartaqami, aani emunek pinriqertaqami eyagnani pellularaa. Nasaarlum-gguq tukqenut umalllni eyagnamek, agleraqami nutaan eyagnaritutuq, mulganariluni tua-i. ‘It is said that whenever a boy reaches a certain stage, when he is weaned from his mother’s breast, then he has passed through the stage of his life that requires others to follow traditional abstinence practices. Concerning a girl, however, when she starts menstruating the requirement to follow these practices increases; one must take increasing care concerning these things.’ (YUP 2005:150); < eyag-naq
eyagyarag traditional practice associated with birth, death, illness, puberty etc. # Yuk tuquaqun cali eyagyaragiat amlllellininiu . . . ‘Also whenever a person died (in the community) their (the people’s) traditional abstinence practices were numerous . . .’ (CAU 1985:126); Yuut arenqialameng ilarloq’ngengameng, eyagyaraguq-lulu tamana atunringameggeggu ila. ‘There’s so much disorder and confusion in our lives today, and some don’t even follow the traditional abstinence practices anymore.’ (CIU 2005:136); < eyag-yaraq

eyailnguq* one who doesn’t follow traditional abstinence practices # Imna-gguq tukqen eyailnguq . . . eglercami temiim pinialiyarturuliungi acitmun. ‘They say, however, that that person who neglects the traditional abstinence practices . . . as he comes down [from the prime of his life]
his body becomes weaker [more so than had he followed the practices].’ (CIU 2005:254); < eyag-ite-nguq
eyalirtaq dark-colored spotted seal # = yaalirtaq; < eyaq-lir-?
eyanqellria one who follows traditional abstinence practices # Eyanqellria-gguq yuk apqucim agtuyuitaa. ‘They say that a person who follows the traditional abstinence practices is untouched by physical affliction.’ (YUP 2005:254); < eyag-nqegg-lria
eyaq, eyaneq tattoo # and eyar- to tattoo #
traditionally done by passing charcoal-coated thread through the skin; eyartuq ‘she tattooed herself’; eyaraa he tattooed her’ / < igaq/igar-, < igaq/igar-neq; > eyalirtaq
eyir- to occupy a vacant building or site; to people; to move in with others # eyirtuq ‘it is occupied’; eyiraa ‘he occupied it’ / (e)yirluku ‘occupying it’; eyiumauq ‘it has been occupied’; Wani-gguq aipaqa tauna angayuqangqerqan tua-i taukunun eyiuskuma aiparma ilainun, tua-i taukut nem-gguq iluani ellimerrutekat amllertut. ‘They said if my wife had parents and I moved in with her family, there are many chores to be completed inside the home.’ (YUP 2005:192); probably from yuk, person, and -lir-, ‘to provide with’ (thus eyiraa is literally: ‘he provided it with a person — in the person of himself’; cf. aipir-); the initial e on eyir- suggests that historically yuk had an initial e (as does evidence from other Eskimo languages; cf. PE iñu); cf. yuk, cuk; = yi(i)r-
eyur-1 to defend another person verbally; to feel and act defensive on another’s behalf
# eyurtuq (or eyuriuq) ‘he is defending someone’; eyuraa ‘he is defending her’ / “Aullut’ar! Usuuq uitate ¥rluqerru-ata.” “Meqtang cumacinarilaqi.” “Cumacinarqenrituq nuaglaanritaa elakaq.” “Cakaqni uum eyurnak’lartau?” “‘Beware! You, leave the poor (girl) alone.’ “She makes the water disgusting.” “It’s not disgusting; she doesn’t put saliva in the water hole.” “How can she be of value or benefit to him that this one is so defensive of her?” (MAR2 2001:85); Y, K, CAN, NI, BB, NR, LI; = igur-, yu(u)r-
eyur-2 to jell; to congeal # eyurtuq or eyuraa ‘it jelled’ / eyurtuq ‘he (or it) jelled it, caused it to jell’; eyuumaauq ‘it is jelled’; Eyuani taugken tua-i
teggluni akutaq. ‘The Eskimo ice cream was hard when it congealed.’ (PAI 2008:102); = igur-; > eyurcissuun, yuringa-; cf. yuurleqtaaq
eyurcissuun mold (for forming a shape) # Aaron-aam teguluki aqlitet urugtai, kuvluku-llu uruumalria eyurcissuutmun eluciliumalriamun, . . . ‘Aaron took the earrings, melted them, and poured the molten mass into a mold to shape it, . . . ’ (ANUC. 32:4); < eyur²-te²-i²-cuun
For words that sound as if they start with g, look also under eg.

gguun through here; this way # short for maaggun
see maani or uuggun see wani; < vialis

G

gilerte- to move; to be in motion; to travel # gilertuq 'he or it is traveling' / snuukuuq gilrutaa 'he is making the snowmachine go, driving it'; Uksumi tuunritulliniit atakumi tan'geriyaartelluku.

Gurte- to be haughty yet feel slighted # An’uq
tayima, guq’errluni. Gurrluni waten quteggluni.
‘He went out, went away, in a snit. Feeling haughty and offended, acting superior.’ (MAR2 2001:87)

G

icamiirte-, icamiite- (EG form) to be disappointed; to be saddened # icamiirtuq ‘he is disappointed’ / Ataneq, catequtekeleluumteggen icamiircecaqui. ‘Oh Lord, because we have put our trust in You, do not let me be disheartened.’ (YUA 1945:10 & LIT 1972:3); = caamiirte-

I

cicaqe- to babysit (K, NI meaning); to hold (child) in lap (HBC meaning) # icaqaa ‘she is babysitting him, she is holding him’ / icaqiuq ‘she is babysitting, she is holding a child in her lap’; cf. icarqe-

Icarqe- to fix; to repair # icarquq ‘he fixed himself up’ tidied himself, reformed his behavior, etc.; icarqaa ‘he fixed it’ / icarqumauq ‘it is fixed’; NSU; cf. icaqe-

ici ouchl! it’s hot (to the touch)! # exclamation; HBC

icineq thin, melting, overhanging ice edge is spring #

Icivaaraqu, icivaarqu in the near future; soon #
adverbial particle; < icivaar(aq)-ku, icivaar(aq)-ku

Icivaq a few days ago; a few weeks ago; recently #
adverbial particle; icivaq kayangussulruukut ‘a while ago we hunted for birds’ eggs’; imna-ggur’ una tua-i icivaq tuqulleq! ‘it was that one, the one that had died recently!’ (ELL 1997:488); > icivaaraqu, icivaqu

Icivaqu a few days from now; a few weeks from now #
adverbial particle; icivaqu allamun nem’un nugtarciqiuq ‘later on I’ll move to another house’; < icivaq-ku

Iciwa, iciw’, icugg’ you know; remember; as you know too # exclamatory or interjectional particle; iciwa imumi qavartarvillmegnuk ukatiini ‘you know, on this side of the place where we camped’; Maururluan pillinia, “Tangrru, iciwa qanrutellruyaaqekemken qulunngarniluki makut nukalpiat. ‘Her dear grandmother told her, “See, remember how I told you that these young men are always lying.”’ (YUU 1995:11); Imna-Llu icugg’ iralumun ayalleq, cauliama, astronaut. ‘That one, you know, the one who went to the moon, now what do they call him?, an astronaut.’ (KIP 1998:61); < ?=wa; < PY iciy”a
ic’ukcak  mink scent gland  =  ikcukcak

icungte-  to encourage; to hearten; to counsel # 
"Qayuggetenritua, menrunu pianga." Taumek-
gguq kiunauraa, apqaarsaaqauraa icunglulu.
"I’m not out of sorts, but just tired." That was
all she would answer when she’d question her
encouraging her.’ (MAR1 2001:31); icunglulu
assirivkallinuqanuqruqu’luluq, kiituani-gguq
qenertenirituq. ‘Counseling him, letting her get
better, she kept speaking to him, until she finally
ceased being angry.’ (MAR1 2001:54)

igagtar-  to urinate raising one leg (of animals) # 
NUN

igaq  mark; symbol; letter (of alphabet, or
correspondence) # and iger-  to mark; to write
# igartuq  ‘he is writing’; igara  ‘he is writing
to her’ / igautaa kalikamun  ‘he is writing it on
a piece of paper’; igat  ‘book, writings, written
things’; igarka  ‘writing paper’; igarrliq  ‘he has sloppy handwriting’; igausngauq  ‘it
is written down’; igausngalriit  pickiruitet
arenqigitait  ‘clause (of contract, regulation,
etc.)’ (legal neologism); Tua-i-llu makluni
unumek elicungcaricqngani Qalemam
iganermek tua-i elicugluni . . . Tua-i-llu Qalemaq
igarcuut  ‘my pencil is dull’; igar-cuun, igar-
pen; pencil # igarcuuteka

igaraun  (BB form)
eyaq, yaarui-

cf. igarta, igaryaraq, igaruarun, igatuli; < PY-S
i!aq
K, NI, CAN, BB, HBC, NR, LI, EG; > igarcuun,

igarcuutengqelliniami  igausngalriit picirkiutet
‘he has sloppy handwriting’; igausngauq  ‘it
is written down’; igarkaq  ‘writing paper’; igarrliquq  ‘a piece of paper’; igat  ‘book, writings, written
things’; igaryaraq  ‘writing paper’; igar-

igaryarakun  . . . we planned to write this
pages in the new orthography as well as the old
orthography.’ (KIP 1998:xv); . . . naaqiyugngauten-
qaa Uyaquq igaryaraanek? ‘are you able to read
Helper Neck’s system of writing?’ Uyaquq or
Helper Neck was a native of the lower Kuskokwim
who evolved his own system of writing for Yup’ik
using symbols of his own invention; a few people
today can still read and write in his system;
< iger-yaraq

igatuli  scribe (as in the Bible) # < iger-tuli

igcailkun  spear holder on kayak # < iger-yailkun

igaugek  eyeglasses; traditional snow goggles;
eyeshade # cf. ii, iguak; < iger-yailkun
gcailkun
dual
eyes

igcefaeq, igcineq  cliff; bank # CAN, EG, LI;
< iger-neq

igcetaaq  traditional pit trap # 
Kapkaanitellermeggni pissurcuutnguut tamakut
petmiit, igcetaa. ‘When they didn’t have steel
traps their hunting devices were pit traps, pits
which induced animals to fall into them.’ (MAR2
2001:71); < iger-cetaaq

igcete-  to drop (intentionally or otherwise) # igcetaa
‘he allowed or caused it to fall, he dropped it’
/ igcetaa  ‘he dropped’ / igcetaq  ‘he dropped
it’; Tua-i-llu Pili
ucuryngatqapiarluni kaggmiarluni taumek
qangqiirmek tailuni, tuavet caniatnun igcelluku.
‘And then Pili, apparently very much wanting
praise, came over with that ptarmigan in its teeth
and dropped it there by their side.’ (ELN 1990:12);
< iger-cete-

igci-  to drop something # igciuq  ‘he dropped
something’ / Tua-i-gguq qialuni Ella iringinmek
igciaqami ellalluk aluvikluku. ‘And so, it is said,
whenever the Spirit of the World dropped a child,
she’d cry and the raindrops were her tears.’
(ELN 1990:73); < iger-ag-`

igci-  to drop

igcailkun  spear holder on kayak # < iger-yailkun

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petmiit, igcetaa. ‘When they didn’t have steel
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she’d cry and the raindrops were her tears.’
(ELN 1990:73); < iger-ag-`

igce-  to swallow # ig’uq  ‘he swallowed’ or ‘he
swallowed something’ / igaa  ‘he swallowed it’
/ enermek igqertua  ‘I accidentally swallowed
a bone’; Temciyung’ermi ngel’anritenqgalruq
iqliangqerrami-lu Qalemaq akutaanek
nerilkarnayukluni tua-i taqgaan igenngatqapiarluni
. . . ‘Even though she thought it comical, she
tried not to laugh thinking that she might choke
on Qalemaq’s Eskimo ice cream, but she tried
to swallow it instead . . . ’ (ELN 1990:73); > iglaq,
igmar-, iguma-, igyamcuk, igaryaq, igyaraq; < PE iya-
iggag- — iggicolor- 

**iggag-, igag-** (NUN form) resting against something; supporting oneself on one’s elbow # postural root; iggagtuq ‘he rested against something, leaning on his elbow’; iggangaquq ‘he is resting against something, he is leaning on his elbow’ / Tua-i-lu igaqagargunluni cali qilik irriurluku tua-i tangniroqapiggluni . . . ‘And so propping herself up on her elbow she gazed at the sky some more and saw that it was very beautiful . . .’ (ELN 1990:47); < PE iga-yar- or iga-yar-

**iggyau-** to be a champion; to defeat all opponents in a competition or series of competitions # NUN

**iggiyuli, igggiyuli, iggiusuli** (NSK form) great horned owl (Bubo virginianus) # Iggiyulit atakumi qalralartut. ‘Owls make their calls during the evening.’ (YUP 1996:42); imitative and -yuli, -yuli, -yuli

**igguaq (igaku?)** eyeglasses; snow goggles # NUN; < iik-uaq

**igigkaralek** swallow (bird) # HBC

**igigtaun** secret berry patch one continues to pick from and tells no one about # NUN

**igigta** den; lair # igtet ‘dens’; Tua-l’ aatiin piluku. “Amci ata, Elnguq elicukuvet qanganarcuurciyamarek yuara igtedr.” ‘And then her father said to her, “Hurry up, Elnguq, if you want to learn how to set squirrel traps, look for dens.”’ (ELN 1990:51); Cat ilitmi avelnagq utertellran uqaquurarraa itgiiin amigan caniani elavqerluni. ‘One time when the mouse returned, it was waiting for him crouched beside the entrance of his den.’ (KAV 1972:9 & PRA 1995:317); = igigta; > igtequeq; < PE igt0

**igte-** to fall # from a height; igtuq ‘it fell’ / mermun igcaqunak ‘don’t fall in the water’; iggluni falling’; . . . iggagaituten, alugken nuagarrluek atraa. Igciiqeniituten aaryugpek’ nak. ‘. . . you are not going to fall down. Wet your soles with your saliva and go down. You are not going to fall down; don’t be afraid.’ (QUL 2003:220); > ig’arte-, igt0-eq, igcetaaq, igcet-0, igci-, igcailkun, iginga-, igute-; < PY igt0-

**igt0eq** otter den above water # maybe taken over by the otters from foxes’ # igta-? igtequeq nugutput tamkut ciugnilnguut piyagiuryarait. ‘We call the place where otters raise their young “igt0eq”.’ (PAI 2008:180)

**iguq** drill shaft # and igur-1 to drill a hole # igurtuq ‘he is drilling a hole’; igura ‘he is drilling a hole in it’ / > iguun; < PE iy0-ar-

**igur-2** to defend another person verbally (usually); to feel defensive on another’s behalf # igurtuq ‘he defended someone; iguraa he defended her’ / Taugam, tamakut — pistai malirqarastai — taum kanaqiliim, aylad eviluun taun’ igurlik kanaqaluk. ‘But then she saved the muskrat by dispersing the boys who were chasing it.’ (CEV 1984:60); HBC, NUN, NS, EG = eyur-; < PY-S iy0-ur-

**igur** to jell; to congeal # igurtuq or iguraa ‘it jelled’ / HBC, NUN, NS; = eyur-; > igurneq; < PE iy0-ar-

**igurneq** draft of cold air # HBC, NUN, NS; < igur2-neq

**igurr0** to have rigor mortis set in on one # NS; < igur2-r0-

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**iguq** 

**iggaq** 

**iggaq** (NUN form) resting against something; supporting oneself on one’s elbow # postural root; iggagtuq ‘he rested against something, leaning on his elbow’; iggangaquq ‘he is resting against something, he is leaning on his elbow’ / Tua-i-lu igaqagargunluni cali qilik irriurluku tua-i tangniroqapiggluni . . . ‘And so propping herself up on her elbow she gazed at the sky some more and saw that it was very beautiful . . .’ (ELN 1990:47); < PE iga-yar- or iga-yar-

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**igur** to jell; to congeal # igurtuq or iguraa ‘it jelled’ / HBC, NUN, NS; = eyur-; > igurneq; < PE iy0-ar-

**igurneq** draft of cold air # HBC, NUN, NS; < igur2-neq

**igurr0** to have rigor mortis set in on one # NS; < igur2-r0-
iguun, igurcuun, igurtuun
drill; < igur

iguuk
Elliteksaqunaciu ungungssiq

igutu-
to be deep and wide # igutuuq 'it is deep

igyaraq, igsaraq
throat; area of river

iguyar(ar)- to whisper # NUN

iguar(ar)- to whisper # NUN

ii, iik (NUN form) eye # in (igen in NUN) 'your eye'; iigken (iiggeken in NUN) 'your eyes';
innga kavircetuq 'his eye is red'; iilliqqu 'he has sore or infected eyes'; iilliqsaraq 'eye affliction,
conjunctivitis', iingi'rtuq 'he got injured in the eye' or 'he got something in his eye';
uvussigataqa minggun inga miksiyaagan
'I can't thread the needle because its eye is too small'; iik maqlutek 'eyes watering'; iim
elpeksuutii 'optic nerve'; iim yualui or im
ivalui 'eye muscles'; ingunani 'not having eyes'; iik ngelignun 'as far as the eyes can see';
im yualui 'the optic nerve'; . . . nuyai tuaten
tengaurluteng iik-llu usingasciiganatek anuqem
ugani. . . her hair was flying around and
her eyes couldn't stay open on account of the
wind.' (ELN 1990:41); Tałuqam iingan inglua
nallikun qagerteng'erpeni canrituq. Tamarmek
inglupiagnek iingqeng'ermek cângahtuk. 'It would
only be right for you to pop out just one of his
eyes. Although the two will each have but one
eye, it will not affect them too adversely.' (QAN
1995:278); . . . tutgaraurluan anuurluam pikiliu,
"Anuurlung, naw'un itsuukanga?" Tua-i-llu
anuurluam pikiliu, "Uuggun mingqtem iingakun
itra." Itqereskili tutgaraurluq. . . . her grandson
said to his grandmother, "Grandmother, how
will I come in?" And then his grandmother said
to him, "Come in through here through the eye
of the needle." The grandson came right in.'
(UNP1); Cat-llu tamalkuita yungqerrniluku
ukverameng cali ukverluteng ellam yuanek.
Ilaita ellam iinganek pikluku. 'Because they
believe that everything has a "person", they
believe that the universe has a "person". Some
refer to it as the "eye of the world". (CAU
1985:213); > icilleq, iigmur-; igt-, iiguak,
ilk, iligayaq, iimiuuq, iimiute, iingaq, iingir-,
inguaq, iipaq, iipak, irrllainayagqaq,
isnagaq, issuaq, iitu-; cf. igauk, illa-, iira-, iir-;
< PE aδα

ii- to be blue in the face from not breathing because of
hard crying (of a child); for some speakers
also to be stunned so that one does not react
appropriately # iguq 'he is blue in the face' / cf.
nuu-; < PE aya-
ii-i — ii(ni)  BASES

ii-i yes; you’re welcome # exclamation
iiicilleq orbital cavity, eye socket # < ii-?
iiicill’er that’s great!; excellent! # exclamation; Y
iiicill’er orbital cavity, eye socket # < ii-?
iigmiur- to signal with one’s eye(s) # iiigmiurtaq ‘he signaled with his eyes’; iiigmiuraa ‘he signaled to her with his eyes’ / .. iiigmiungraaten-llu maligarucaqunak. . . . even if she signals you with her eyes, do not go after her.’ (AYUQ. 6:25); < ii-?
iigte- to be snowblind # NS, LI; < ii-?
iiguak eyeglasses # literally: ‘imitation eyes’; = niiguak, niguak; < ii-uaq-dual; cf. igauk
iikeek # village at the mouth of the Kuskokwim River, literally: ‘two eyes’; also called Ekvicuar; < ii-?
iigmiun- to signal with one’s eye(s) # iigmiungraaten-llu maligarucaqunak. . . . and even if she signals you with her eyes, do not go after her.’ (AYUQ. 6:25); < ii-?
iigmiungraaten-llu maligarucaqunak. . . . and even if she signals you with her eyes, do not go after her.’ (AYUQ. 6:25); < ii-?
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iikeek # village at the mouth of the Kuskokwim River, literally: ‘two eyes’; also called Ekvicuar; < ii-?

iingaculluk pierced nose # NUN
iingaluk eye # EG; < iingaqaq?
iingakuyuk human skull # NUN
iingaq eye # to some speakers this is an acceptable variant of ii, while for others it is only used with children; some speakers use iingaq for disembodied eyeball; > iinaluk, iingaraq, iingarnak
iingaraq head; especially fish head; skull of a skeleton # NUN; < iingaqaq-
iingarnak volcanic rock with eye-like holes # < iingaqaq?
iingir- to be snowblind # iiingirtuq (iiingirluni) ‘he is snowblind’ / iingirayaq ‘snowblindness’; ii-i, tauna qayartussuingur, nukalpiar. Nut’an nulliangami iingilliniyukur . . . ‘Yes, that person, who never used a kayak, was a successful hunter. And then when he got a wife, he became snowblind . . .’ (WEB2); < ii-ir-
iingirte- to lose an eye; to be injured in the eye # iiingirtuq (iiingirtuluni) ‘he lost an eye’ / Piinanermegni taum aipaan aavcaaq egetllani aipaan iinganun tut’ellinuuq, iinga qagerrluuk. Taum iingirtellrem atti nang’errluni tauna getnrarmi iingicettella ullaargartelinia. ‘As they did that, the dart which he threw landed in the other one’s eye and popped out his eye. The father of that one who had lost an eye quickly stood up and rushed over to the one who had caused his son to lose an eye.’ (YUU 1995:8); < ii-ir(ar)-
iinguaq eyeglasses # literally: ‘imitation eyes’; = niiguak; cf. igauk; < ii-uaq

ii(ni) across there # extended demonstrative adverb; Tua-i-llu caqerluni cam iliini aanaseng tekitaqan iivet akianun inglernun tangvagnauraat-gguq aanaseng tautuk arvinelgen iriniar. ‘And one time when their mother would go across there to the sleeping platform on the other side, they would watch their mother, those six children of hers.’ (MAR2 2001:58); NS, UY, UK, NUN; see Appendix 3 on Yup’ik demonstratives; = agaa(ni); < PE dem. aya-
**iiinraq**—**iiisuraar(aq*)**

**iiinraq** evil spirit; ghost # (?); < ?-nraq, ?; cf. iir-; < PE iðʌʁa (under PE iðɔ-)  

**iiiru, iinruq** amulet; charm; medicine; pill;  
aspirin # and iinru- to take medicine # iiinruq ‘he is taking medicine’; inrua ‘he is taking it (medicine)’ / iinruktukait ‘their traditional medicines’; Cali-gguq yuut iinrungqelallruut canguarnernek, piliarauluteng tulruarrat wall’u murraggaat. Cat-Llu cali allat iinruqaqluki, tamakunun ukveqeq’ngaitnun iinruuluteng.  
‘Also people had amulets, little carvings made of ivory or wood. And they had other amulets, had effective medictions for those who believed in it.’ (CAU 1985:217); lirruvallaleng-Llu qingalirit, iiinruqeq iquyunateng.  
Ukaqvaggun nutaan iinrulutengluteng, qingalrianeq iinruulrianeq tangerrasuurlua. ‘And pregnant women didn’t take medicine, they didn’t swallow medicines. Recently they started using medicine; I begin to see those who are pregnant getting medicated.’ (KIP 1998:299); lirrukicgerpenga-qaa? ‘Are you going to give me a prescription for some medicine?’ (YUP 1996:52); = inru; > iiinriurta, iiinruvallalria; < PE ayanuq(Car).

**iiinruvallalria** drug overdose # medical/legal neologism; < iiinru-vallag-Iria

**iiipaq** tote-hole in bow of kayak # see Appendix 9 on the parts of the kayak: < ii-?

**iiipuuyaaq** (HBC form), iiipuuskaaq (NI form), iiipuussuutaq (HBC form) see-saw; teeter-totter; cf. iiipuuyaaq

**iiiqenqiqesnite**- to put a spell on (him); to fool (a person) # NUN

**iiiqumtug-** to hide something # iiiqumtugtugq ‘he hid something, did something stealthily’; iiiqumtugaa ‘he hid it’ / >iiir-?

**iiiqupak** seed; by extension single fish egg;  
single bead; any other seed-like thing # iiiqupaliissun ‘pistil of flower’; iiiqupim ‘neqkauiti pollen of flower’; Llait-Llu-gguq angutet kemgiuteng’ermeng neqkarcuraquteng. Unakuami ayakataraqameng neqem meluggiin iiiqupit wavet kegguteg’ akuligunq eelliqerluku.  
Ernerpak-Llu tua-i ayallermini iqumtugluku igyuunaku. ‘Some men even though they had become skinny (from famine) would hunt food. In the morning when they were going to go out hunting they’d put a single fish egg between the teeth. And, all day as they went along they’d hold it in their mouths without swallowing it.’ (KIP 1998:331); < ii-qupak

**iir-** to hide # iiiruq ‘he hid’; iiraa ‘he hid it’ or ‘he hid from him’ / iiiruq ‘he hid something’; iiirumaq ‘he is in hiding’, ‘it is hidden’; iiraa naanguaq nasaurlumek ‘he hid the toy from the girl’; iiiruqamun or iiruqalmarnia ‘hidden or secret thing’;  
iiriyaqeq ‘concealment’ (legal neologism); Ellait-am cali angunrilmameqten tuq’ineluteng. Tua-i-Llu iiiruku can’t get akulitnun avq-a aqquamanranri. ‘Since they couldn’t catch up with him they stopped trying, and instead they hid from him in the tall grass and watched him between the blades of grass.’ (ELN 1990:110); > iiler-, iiiqumtug-, iiirutaagute-; cf. iiinraq, ii; < PE idɔ-, irrutagute-

**iiiralitaq** one of several campfire rock guards # NUN

**iiiraaq** scar on body; parotid (salivary) gland in the neck; side of neck; tonsil # iiiriquq ‘he has a swollen parotid gland’; < PE aðɔrah

**iiirgii** oh dear!; how scary! # exclamation; the k in this word sounds like the English ‘r’ or like the English ‘s’ in ‘measure’; NS; from Inupiaq iiitgii ; (< iiilgii

**iiirayug-** to be amazing; to be horrifying # iiirrayugtuq ‘it is amazing, horrifying’ / < iiiranarq-

**iiirakka-** to be amazed at (it); to be horrified by (it) # iiiritugaa ‘he is amazed at it, horrified by it’ / >iir-ke-

**iiiranarq-** to be amazing; to be horrifying # iiiranarqeq ‘it is amazing, horrifying’ / < iiiranarq-

**iiirayug-** to be amazed; to be horrified / iiirayugtuq ‘he is amazed, horrified’;

**iiirlainayagaq** alevin (sac fry) # < ii-rrlainaq-yagaq

**iiirutaagute-, iiirutaar-** to play hide-and-seek # iiirutaagutut or iiirutaartut ‘they are playing hide-and-seek’; Nalluyagutelliametekek-Llu imkuk caraiyik tangelteng nepengluteng, aqungluteng iiirutaatengteng kinguqiqellrit. ‘Having apparently forgotten about the bears that they had seen, the children went out and started noisily playing hide-and-seek.’ (ELN 1990:20); < iir-?-te-

**iiisngaq** r

**iiisuraar(aq*)** yeast # from English ‘yeast’; = yiistaq

**iiisuraar(aq*), iiisuyay(g)aq*, iiisuyayar(aq*)** solitary sandpiper (Tringa solitaria); western sandpiper
iivkaneq lower part of a body # Aqsii man'a

iivkar- to fall or lower from a height # iivkartuq

iivkar-(Coregonus sardinella) # least cisco

iituli, iituliq whitefish fry; young whitefish # Y; iituuq 'he has big eyes'/iitu-liq; > iituliar(aq*)

iitaq* tall cottongrass (Eriophorum angustifolium), especially edible lower part of stem of tall cottongrass # Taum nanvam cerlakacaggi canegtarluni akulitini-wa urut unaqvaatni-wa infoat auluteng tayarunek, meq-wa un'a. 'Around the lake there were patches of grass with moss between them. Closest to the shore of the lake tall cottongrass was growing, and then mare’s-tail, and then the water beyond that.' (ELN 1990:36)

iitu- to have big eyes # iituuq 'he has big eyes' / < ii-tu-; > iituliq

iituli, iituliq least cisco (Coregonus sardinella) # < iituuq; > iituliar(aq*)

iitulq - to have big eyes # iituuq 'he has big eyes' / < ii-tu-; > iituliq

iituliar(aq*) whitefish fry; young whitefish # Y; iituuq 'he has big eyes'/iitu-liq; > iituliar(aq*)

iivkar- to fall or lower from a height # iivkartuq 'it fell'; iivkaraa 'he lowered it' / Tua-illu qasgimiut pilinniat, “Aling tauna cali alangruuciq! Iivkaraa quru, iivkaraa!” Tua-illu-ggur-am cakemna carayak qanertuq, “Iqluuq! Iivkaraa alangruuciquq!” ‘Then the people in the kashimllu-ggur-am cakemna carayak qanertuq, “Iqluuq! Iivkaraa alangruuciquq!” Tua-i- iivkar; < -vkar-; > iivkaneq; < PE dikamräiq aqut, un'a. 'Around the lake there were patches of grass with moss between them. Closest to the shore of the lake tall cottongrass was growing, and then mare’s-tail, and then the water beyond that.' (ELN 1990:36)

iivkaneq lower part of a body # Aqsii man’a tunyugngauq iivkanaa-llu, kuyii-llu, caqelngaura-llu maliminun tunyugngaluki; kengugat amlerlet, uquq-llu. 'Its abdomen, the lower part of its body; the hips and the leg and flipper portion can be shared with his fellow hunters; lots of meat and blubber too.' (PAI 2008:384); < iivkar-req^2

iivkar(aq*), iivurar(aq*) solitary sandpiper (Tringa solitaria); western sandpiper (Calidris mauri) # HBC; = iisuraar(aq)

ikaa-i ugh!; yuck! # exclamation; used when a situation is somewhat undesirable; cf. ik’tatak

ikaknaq southeast # L1

ikam- root; > ikamraq, ikamtag-

ikamracuar(aq*) small sled; child’s sled for playing # < ikamraq-cuar(aq)

ikamralugpiaq big freight sled # < ikamraq-lugpiaq

ikamraq sled; dogsled; by extension: snow machine; automobile; truck; taxi # and ikamracuar(aq*) to use a sled; to travel by sled # ikamrartuq ‘he is using a sled’ / also dual for one sled; ikamragka assituk ‘my sled is no good’; ikampallraak ‘great big sled’; Pilnguani taug’, angaqtiniun agqerrlun’ taugavet ikamrak cibuugunq, angaqtun taman’ ayaarluk’ ayakulliuq. ‘Finally she gave in, and she ran toward the towline at the front of the sled, slipped it on herself, and took off.’ (CEV 1984:49); Wall’ u ikamrilirnek nekkalkuqcalli yawi u qalalluq. ‘Or if you come upon a person making a sled, observe him too.’ (YUP 2005:16); Unuauqani-llu aatangen ayaumariluku ilain aanateng aptaat ikamrartuq negateng paqluki ayaguyuglenteng. ‘The next day after their father had left her siblings asked their mother if they could go check their snares by sled.’ (ELN 1990:14); Y, HBC, NUN, NI, CAN, K, BB, NR, LI, EG; > ikamracuar(aq), ikamralugpiaq, ikamraruq, ikamrir-; < ikam-; < PE ikamrar

ikamraruq child’s sled for playing; toy sled; sled model # and ikamrarar- to play at sledding # ikamrartuq ‘he is sledding for fun’ / Caqerluni cali ellanguq ukut yuut tass’uqluku anuteqaqtiquq, qalarrlenteng ikamrararqatarilunteng. ‘One time she became aware and realized that these people were going to take her outside leading her by the hand, saying that they were going to go sledding for fun.’ (ELN 1990:3); < ikamraq-ruar-

ikamrir- to use a sled # Qamigautegnek-gguq ikamrilutek tauskut tua-i nunameng tungiitnun ayaglenteq, enerpar tua ayaglenteq. ‘Using as their sled a low kayak sled, they traveled all day toward their village.’ (ELL 1997:478); < ikamraq-ir-

ikamtag-, ikamtar- to glide over the surface of snow; ice, or water # applies, for example, to a boat moving quickly on the surface of the water, or a person shuffling across snow or ice; ikamtagtuq ‘he or it is gliding on the surface’; ikamtagaa ‘he or it is gliding on the surface of it’ / ikam-?

ikanga- to be a sloppy, messy person # ikangauq ‘he is sloppy’ / NSU; < PE ikay-

ika(ni) across there # restricted demonstrative adverb; ikani watua tuntuvaq qavalliniq’ across there a moose was sleeping just a while ago’; see ikna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. ik-

ik’apassi ugh!; yuck! # exclamation particle; cf. ik’tatak
ikaraliin grass mat used in kayak # also plural for one mat; Tua-i tupigturialriun ellangelriyaaqua, . . . Qayat-lu cururkuiraiqlu waten taperrnanek makucinek ikaraliiciluki. ‘I had come to my awareness seeing people always weaving things, . . . They would make bedding mats like this, from coarse seashore grass (Elymus mollis), and make grass kayak mats.’ (CIU 2005:148); < ?-n

ik’aruaq horizontally striped thin cloth # NUN

ikaspag- to help in a major way # ikaspagaa ‘he’s helping him in a major way’ / ikayug-pag-

ik’aruaq horizontally striped thin cloth # NUN

ikayurta helper; social worker # kiima caliunga

ikayuqualification # ikayuada ‘he is helping out’ / ikayutut ‘they are helping out’ or ‘they are helping each other’. Elnuq-lu ikuyuucunga’arrluni naspaaluni akuncunga’arrluni apluku aanani akucugluni. ‘Elnuq suddenly began to want to help out trying to make Eskimo cream, and asked her mother saying she wanted to make it.’ (ELN 1990:104); < ikayur-(u)te-

ikcukcak mink scent gland # = ic’ukcak

ikeganna the one across there # NI see ikna

ikgar- to sneak up on; to stalk # NUN

ikgetu- to be small in amount; to be few in number # ikgetut ‘they are few’ / ukut ikgellruut taulkuni ‘these are fewer than those’; ikgeliuq or ikgeliuq ‘it decreased in amount’; piunririqeq wall’ ikgeliriiqeq camek ‘abate’ (legal neologism): Ellualriit tallimanek ikgellruutaka, yuinaa makul tallimanek cipliku ellualriartangqerqan, cali-qaa nunarpak piunririqeq taqut talliman ilangarutait catkevkenaki? ‘If the righteous are fewer by five, if there are forty-five righteous people, will you then destroy the city, for the lack of five?’ (AYAG. 18:28); Unguvalu-llu qimagnrata ungungssit ikgelluteng, carrat taqutun ungungssit uialuteng. ‘Because the living creatures fled the animals became fewer, but a few animals stayed.’ (EGA 1973:17); Tua-i-w’ waniw’ pikani taum im’um tuqutarayulim, iirurnakuni-l’ ikgelami. Pikani tua-i taumi tuqutarayulim, tua-i iirurnakuni-l’ ikgelkellukun ellminget. ‘You know, if that murderer should try to get him, he’d be able to hide himself easily since he was small enough. Should that murderer try to get him, if he tried to hide himself, he’d be small enough.’ (QAN 1995:40); < PE ikg(a)-

ikgurar-, ikwar- to pry at more than once; to dig up # ikguraraa or ikwaraa ‘he is prying at it’ / ikguarua, ikwarua or ikriuq ‘he is prying at something’; tan’gauruq ikgulluria naasruliuum yaaruviia ‘the boy maliciously dug up the girl’s story-knife scene’; Taqngagnek tamakut neqet ikgurarluq tumutun cipluku ellualriit tallimanek ikgellrukata: ikayarililuk camek ‘abate’ (legal neologism) ikgellruut ‘they are few’ / ukut ikayurtut ‘they are helping out’ or ‘they are helping each other’. Elnuq-lu ikuyuucunga’arrluni naspaaluni akuncunga’arrluni apluku aanani akucugluni. ‘Elnuq suddenly began to want to help out trying to make Eskimo cream, and asked her mother saying she wanted to make it.’ (ELN 1990:104); < ikayur-(u)te-

ikug(a)-, ikug(a)-
ikgun — ik’iq

ikgun — leather sewing tool; small lever or prying tool

ikiarqe- to mock and belittle # Tua-i ilangciyuunani- gguq pingraatni; tua-i-gguq ikiarqekiiit tauna, tauna tua-i angun. ‘He ignored them, even though they mocked and belittled that man.’ (QAN 1995:186); cf. ik’iq

ikig- bent forward # postural root; > ikigcaaq, ikigte-, ikingqa-

ikigarneq upended thing; tipped over thing # Ayagnginanermegni ikigarnernun gkunun tekituk mimernat ikigartellret tamakut iliitnun arulairtuq. “Waniwa tangerrluku nek’a.” ‘While they were going along they arrived at those tipped-over things; he stopped at one of those trees with stumps that had tipped over. “Look, here is my house.”’ (UNP2); < ikigarte-neq

ikigarte- upend; to tip over; to bend over at the hips # ikigartaa ‘he up-ended it, or tipped it over’; . . . melugnek neqcarqaminek cali-llu naryarcetqetaarkaminek pirraarluni atraarluni evviggarmun piluni, tuani qamanertangqerran. Tua-i-llu tuani ikigarrluni naryarceciirluni. ‘. . . taking some roe for bait and for chum, she headed for a low but steep bank above an eddy in the river. There she leaned way over, bending at the hips to disperse the chum in the water.’ (ELN 1990:22); < ikigarte-arte-; > ikigarneq

ikigcaaq yellow wagtail (Motacilla flava) # < ikig-?

ikignga- to be bent over forward with the buttocks sticking up / ikingqauq ‘he is bent over’ / < ikig-te-

ikigte- to bend over forward sticking the buttocks up # ikigtuq ‘he bent over, sticking his buttocks out’; ikigtaa ‘he bent it over’; < ikig-te2-; > ikignga

ikii yuck! # exclamation of discomfort because of wetness, dirtiness, etc; cf. ik’iq; note that Koyukon Athabascan has a similar expression

ikiiituk wild celery (Angelica Ludica) # this plant was used in the Bladder Festival (Nakaciyuuraaq); Cali ikiiitut kumarrluki qasgimi nakacuut puyiurcaatluki, tua-i-gguq carrluk ca imna wall’u yuum carrlua ecvugluku, wall’u essuircarluki-gguq. ‘Also they lit the wild celery plant material in the kashim and exposed the bladders to the smoke, and so they’d shake off from them or ritually rid them of any (spiritual) contamination or human contamination.’ (CAU 1985:60)

ikik it is to be hoped; perhaps # adverbial particle; cali-llu ikik elpet ut’russiki elitelten nunavun, ilavun yullgutevun-Llu ‘and it is to be hoped that you will take back what you have learned to your village, your relatives, and your fellow citizens’; Ellii-llu qanerluni, “Kia-mi taqsuqekan tunumigciqau?” Aaniita-llu piluki, “Tamarpeci ikik tunumikaaquluku pikiciu.” ‘And she said, “Who then will carry her on their back if she gets tired?” And their mother told them, “Every one of you, I hope, will take turns carrying her.”’ (ELN 1990:102)

ikika I suppose; perhaps# adverbial or exclamatory particle; ikika maligeskumci assinruqigatuaq maani uitavkenii ‘I suppose it might be better if I go with you all instead of staying here’; Pilaryaaqqaq takaryuglua, “Ciiciqeliiaq-llu ikika kaugtuaqumku.” ‘Being bashful I would say to him, “I suppose I might break it (the drum) if I beat on it.”’ (CIU 2005:298); < -kika

ik’ikika, ik’iki so much!; so many!; so big! Exclamatory particle; Nunaminun tekitelliuq can’gurneret ta aq’gum ukut, ik’ikika-wa keluatni qungurugaat! ‘He reached his village, and he saw only grassy mounds behind it; there were lots of graves, so many!’ (MARI 2001:93); < -kika

ikilipeq (Y form), ikilipik (NUN form) ring finger # Agayulirtem kulun tunluku uinganun qanrutaa: “Una kulun teguu, nulirpet-llu ikilipranun carumilirneranun ac’essgu, . . . ‘The priest gives the ring to her (the bride’s) husband (to be) and tells him: “Take this ring, and put it on your wife’s ring finger on her left hand, . . .”’ (CAT 1950:99); cf. ekiliq, iqiliq; < -pik

ikingga-1 to be bent over forward with the buttocks sticking up / ikigqauq ‘he is bent over’ / < ikiglia-2

ikingga-2 to be open; to be open (hunting) season # ikingga ‘it (door, box, can, store, meeting, etc.) is open’ / nengllirtuq nem’i amiik ikingqiin ‘it is cold in the house because the door is open’; < ikir-ngqa-

ik’iq ugly thing; bad thing; improper behavior; (ritually) unclean thing # basically, a thing that is viewed unfavorably in some sense # Tuaggun kangircilaraat. Tuatnamek ik’imek yuanutmek atulartut waten nernginanratni, nerellrat
cukariqertaqan. ‘They would find out who these people were. They would sing a song filled with sarcasm and mockery while they were eating, when they began to eat fast (enjoying their food).’

(TAP 2004:43); > ik’itmun, ikiur-, ikiurte-; cf. ikii, ikiarq-

iki- open # postural root; > ikingq-

ikan opener # < ikirte-i

ikiq-suuun - to be ugly, improper, bad, or (ritually) unclean # < ik’iq-urte-

ikna, ikeggna (NI form) the one across there # restricted demonstrative pronoun; ik’umii ‘in the one across there’; ikeggku ‘those across there’; ikasuq ‘you, across there’; see ika(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. ik-

ikneq hand-me-down # > iknite-

iknite- to hand down one’s possessions or give them to someone more in need # especially clothes; iknitaa ‘he handed down something to her, gave something to her’ / nayagani iknitaa paltuuminek mikelkessagucamiu ‘he passed his coat on to his younger sister because it had become too small for him’; Iriameng-lu aturait avevingqerraqata ikiutekaqaluki ngelqaqestaitnun. ‘Whenever their own children’s clothes could be shared they would pass them on to whoever would fit them.’ (YUU 1995:52); < ikneq-ite-

ikcuar-, iku’arluku pry out; to gouge out # ikugtuq ‘he pried it up’ / iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikuktar- to dig or probe with a pole or stick # ikuktartuq 'he is probing'; ikuktaraa 'he is probing for it' / NUN; < ikug-

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

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iku’arluku pry out; to gouge out # ikugtuq 'he pried

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iku’arluku pry out; to gouge out # ikugtuq 'he pried

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ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

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iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikumartuq 'he is probing'; ikumartaa 'he is probing for it' / NUN; < ikug-

iku’arluku pry out; to gouge out # ikugtuq 'he pried

ikucuq- lever; crowbar; pew (tool) # < ikug1-ckar-; > ikucuarcuun

ikucuarcuun crochet hook # < ikucuarcuun

ikuktar- to crochet # ikuktartuq ‘she is crocheting’ / < ikug1-ckar-; > ikucuarcuun

ikug1 to lift by lever action such as prying; to pry out; to gouge out # ikugtuq ‘he pried something’; ikugaa ‘he pried it up’ / iku’arluku neptailru ‘he got it unstuck by prying’; Tua-i qavciatni tayima pia, tuatnavirtelluni, tuam tua-i tuquqaarluku iik-wa ikuglukek tuquxaarluku. ‘After doing that to him so many times, he had enough of it, and after killing him, he then gouged out his eyes.’ (QAN 1995:148); > ikuguar-, ikuckar-,

ikug2 to find # EG

ikugcuun, ikukteggun lever; crowbar; pew (tool) # < ikug1-cuun, ikug1-kegte-r

ikugte- to partially cook sourdock (for storage) # NUN

ikuktar- to dig or probe with a pole or stick # ikuktartuq ‘he is probing’; ikuktaraa ‘he is probing for it’ / NUN; < ikug1-qaq

ikumlarte- to be a little better # ikumlartuq ‘it is a little better’ / ikumlararluni ‘being a little better’

ikusek (NSU, Y, NI, UK, LI, EG, NR form), ikuyek (HBC, NUN, NSU form) elbow # and ikuseg-, ikuyeg- to elbow / ikusga ‘he elbowed it/him’; ikusga or ikuyga ‘his elbow’; ikusgegka ciiguk
‘my elbows are chapped’; Tuaten cuqciilrianek tangtullrunga. Tua-i-llu cuqcagegtiki, kumluryaraan ngelini, waken ikiseteng waten piluki, unal-l’ kumlurteng ukatmun perrluku, waten piquerluku. ‘I’ve seen men doing that as they measured (the length of their atlatls). When they measured it they would measure from their elbow to their thumb, bending it like this.’ (CIU 2005:52); > ikusgaq, ikusgitlaa, ikusvag-, ikuyegneq, ikuyegarneq; < PE ikuay

ikusgaq — ilaaq

Bases

ikusgaq — ilaaq

‘part of the boat’; iliit qimugtet ‘one of the dogs’; iliit qimugtet ‘some of the dogs’; kipusviurtem ili ‘the storekeeper’s relatives’; ilavci atullrulaa ‘one of you used it’; ilateng neqkiurait ‘they are preparing food for their relatives’; ilakaq ‘she is my relative’; ilaliraa ‘she joined him’, (literally: ‘provided him with an associate’); ilakellriit ‘a family’; ilaiituq ‘part of it is missing’; Nalluyaguagluki-Llu teggalqutani tungitnun ilami aqavluni. ‘Suddenly forgetting about the rocks she had gathered, she ran in the direction of her family members.’ (ELN 1990:19); Tayim’ ilaci tan’gurruni imarpignaangunung tanglarciqyu yaquqecareneq augkuneg qatseryaqelirameng yaqurrit taqagaam tungulkialtuneg. ‘When one of you boys start going out to the ocean, he will see little birds that are white with a little bit of black on their wings.’ (QUL 2003:50); CAM iliini ‘some time’; cat iliini ‘one time’; cat iliini ‘once in a while’, iliini ‘sometimes’; used with verbs nominalized by postbase -(u)ciq ‘incident or occurrence of V-ing’; eruc iliini ‘one dawn’ (from erte- ‘to dawn’); atakucit iliini ‘one evening’ (from atakuu- ‘to be evening’); uksuucit iliini ‘one winter’ (from uksuu- ‘to be winter’); ayaucit iliini ‘one departure’ (from ayag- ‘to depart’); used with postbase -viineq/-piineq (q.v.): ayagpiinret iliini ‘during one departure’; anviinret iliini ‘once when one went outside’; piviinret iliini ‘on one occasion’; akit atullrat ilangevkangnaqluki ‘investment’ (neologism); > ilair-, ilairtaayuli, ilairayuli, ilakelrit, ilakuauq, ilacir-, ilalin, ilaliunqegg-, ilaliur, ilallugun, ilanaaraq, ilangciar-, ilaniriq-, ilaaq, ilabar-, ilacar-, ilacir-, ilaliuq, ilalute-, ilangarte-, ilangci-, ilalaraq, ilayarax, ilaviite- iliini; cf. ilalke-, ilale-; iliira-, iliiraq; < PE ila-)

ilaaq, ilaalek, ilasek, ilacuk (NUN form) cross fox (Vulpes vulpes var.) # = kelaassiq

ilaanquciq porcupine (Erethizon dorsatum) # NS; from Seward Peninsula Inupiaq ilaatuqquq

ilaaq patch # and ilaar- to patch # ilaartuq (or ilaariuq) ‘he is patching something’; ilaara ‘he is patching it’ / NS, Y, HBC, UK, NR, LI, EG; . . . ilaariarneq kall’arkengkut biqululuki. Wall’u kuvyamek qemilriamek, wall’u ilaartulariamek. . . . if you come upon someone making a sled, observe how it is done, or one attaching a fishnet to the float and lead
lines, or patching it.’ (YUP 2005:16); < ila-aq'; <PE ila(C)ar (under PE ila(-)')
ilaciqtar- to breathe heavily after working or running # NUN
ilacicr- to refrain from acting, hoping others will act for one; to draw breath again after almost drowning (NUN meaning); to change one’s behavior uncharacteristically when one’s close relative is dying, even if the person so acting is unaware of the imminent death (K meaning) # ilacirtuq ‘he is refraining from acting, is reviving, or is acting inappropriately’ / ilacirpek’nak! ‘don’t act helpless!’; < ila-?; < PE ilaccir-
ilag- to be tangled; to get tangled # ilagtuq ‘it is tangled’ / ilagtaa ‘he tangled it’ = ilar-; > ilair-, ilarqutair-; < PE il(l)a-ay-
ilagar- to join # ilagaraa ‘he joined her’ / Ilani-luuggu ilagayuirulluki, aqungraata. ‘She no longer joined in with her friends even when they were playing.’ (YUU 1995:121); < ila-?; < PE ila(yar) (under PE ila(-)')
ilagaute- to join in; to participate # ilagautuq ‘he joined in’ / Cali makut ilagacuclirit cali tengruuralriit gqisirmarkaugut. ‘And those who wanted to participate and were enthusiastic could be in the kashim.’ (TAP 2004:44); < ilagar-te-
ilair- to lose or remove part # ilairtuq ‘part of it came off’; ilairaa ‘he removed part of it’ /
< ila-ir-
ilair- to untangle; to comb or brush one’s hair # ilairtuq ‘it got untangled’; ilairaa ‘he untangled it’ / Quiterrauraluni maqiuq, maqiluni ilairiluni caluni kenuggluni, . . . ‘After washing her hair she took a bath and as she bathed she combed (her hair) and groomed herself, . . .’ (MARI 2001:34); < ilag-ir-
ilairin comb # also plural, ilairitet, for one comb; Y:
< ila-ir-
ilairutaq type of traditional Yup’ik parka, often called the Yukon-style parka # of a design said to be borrowed from 0the northern Malimiut (Inupiaq) people via the Yukon area; ilairutaak ‘pair of calfskin bands on the chest of this type of parka’
ilairtaayuli small biting gnat (species ?) # NS, HBC; < ila-ir-
ilairtyuli horsefly (Tabanus atratus) # literally: ‘one that is good at removing pieces of flesh’; < ila-ir-
ilakuuciq communion (Roman Catholic usage) # “Cauga Tanqilria Ilakuuciq (kemegturyaraq)?” “Tanqilria Ilakuuciq akurtulqaa anertegqellriim Jesus-aam kemgan augan-llu.” “What is Holy Communion (eating the flesh)” “Receiving the flesh and blood of the living Jesus is Holy Communion.” (CAT 1950:83); < ila-?-ciq
ilakuuq remainder; leftover # Tua-i keniramek ilakuuqemek neresqellukek iteralpilgan aipaa puqirircuglukek piluni tua-i puqiriilukek caluni saaniiilukek. ‘She wanted them to eat the leftover food, and said that she’d heat some water before his companion came in, and make tea for them.’ (ELN 1990:67); < ila-kuaq
ilakellgutkelriit, ilakellgutkelriartaaq tribe # neologism in Bible translation; Moses-aam qanrutai Israel-aam yuin ilakellgutkelriartaita ciuligqagitait . . . ‘Moses spoke to the leaders of the tribes of the people of Israel . . .’ (NAAQ. 29:1); < ilake-Ilgun-ke-?-Iria-plural
ilakelrriit, ilakelrriit a family # Tua-i tautuk ilakelrriit uialrriit allamek-lu iluunateng yugmek. ‘Then that family stayed without any other people.’ (ELL 1997:546); ilakelriartaurukamci. ‘I thought you were a family.’ (YUP 1996:22); < ilake-Iria-plural
ilaksagute- to adopt; to develop family or other close ties with; to join with # ilaksagutaa ‘he has joined in’; ilaksagutaa ‘he adopted her, joined with him, developed close ties with him’ / Amkut taqagaam tailuteng kinguakun, tangerrluku-am tua-i wangkuta ilakslagutelliniluku tauna. ‘Then they would come later and see that that person had developed close ties with us.’ (TAP 2004:20); < ilake-yagute-
ilakuaq remainder; leftover # Tua-i kenimaek ilakuuqemek neresqellukek iteralpilgan aipaa puqirircuglukek piluni tua-i puqiriilukek caluni saaniiilukek. ‘She wanted them to eat the leftover food, and said that she’d heat some water before his companion came in, and make tea for them.’ (ELN 1990:67); < ila-kuaq
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ilakui- to have something leftover # ilakuugtuq ‘he has something leftover’ / ilakuugtai ‘he left something for her’; ilruksaqugten-lu ilakuugtuqunak asiriqerteng’erpet qavciini ernerni. ‘If they give you medicine use it all even if you feel better in a few days (i.e., don’t have anything leftover).’ (YUP 1996:52); < ilakuuaq-li-
ilakutaq relative; kin # Cevv’arnermiuni
ilanka rallunritanka, Mamterillermi lanka rallunritanka, Tununermi ilakutanka, Niugtarmi. ‘I know my relatives in Chevak, I know my relatives in Bethel, and my relatives in Kipnuk, Tununak and Newtok.’ (QUL 2003:18); ilake-taq
ilalcir - to put up with (it, him); to tolerate or suffer (him) # ilalcirtuq ‘he put up with the situation’; ilalciraa ‘he is putting up with it’ / Ilalcirpiiqnak, pingnatuglutu pi. ‘Stop just accepting the situation; go and provide for yourself.’ (QUL 2003:234); ila-?
ilalin flag # literally: ‘device for making allies’; Y; ila-li
ilaliunqegg- to be friendly # ilaliunqegtuq ‘he is friendly’ / Ilaliunqeqapiarluteng-gguq taukut, ellii-llu-gguq Qalemaq taumek uikaqlinike tangrriiqluni . . . ‘The people were very friendly and Qalemaq said that she had felt very attracted to — and flirted with — the man who turned out to be her future husband . . . ’ (ELN 1990:82); ila-
ilaliur-nqegg-ilaliur- to be sociable. ilaliurtuq ‘he is being sociable’; ilaliuraa ‘he is being sociable with her’ / ila-liur-; < PE ila-
ilal3u-ilalketar- to be cruel # ilalketartuq ‘he is cruel’ / ila-
ilalke-, ilalru- (NSU form) to pick on; to mistreat; to hurt (his) feelings; to torment; to be cruel to (him) # ilalkaa ‘he is picking on her’ / . . . ngel’angellruami taq’errluni alingallagluni aanamegnun ilalkessukluku nunurnayukluni . . . . . . she started to laugh but quickly quit fearing that their mother would think she’d been mistreating her, and that she might get a scolding . . . ’ (ELN 1990:23); ilalkiyyaraq ‘assault’ (legal neologism); ila-
ilalketar- to be cruel # ilalketartuq ‘he is cruel’ / ila-
ilalkuinar(ar)- to travel on land coming in and out of view to distant observers # NUN
ilalkumalria victim # legal neologism; ila-
ilallugun the “black sheep” of a family; the one who doesn’t get along with the others; antisocial trait # Ilallugutenggengaata taugaam kenekluku ciumuratekevkenaku, pinrituatekevkenaku, pegtutuavkenaku, . . . ‘Even though they have [he has] antisocial traits, love him, and don’t give up on him, brush him aside, or drop him, . . . ’ (YUP 2005:102); ila-
ilanaaraq friend # yuut amllengraata ataucimek tuaq’illanaaraangqertua ‘although there are many people, I have only one close friend’; Y, HBC; ila-
ilangarte- to take away from; to subtract from; to remove some of (it/them); to have a death occur # ilangartuq ‘some of it has been taken away’; ilangartaa ‘he took some of it away’ / ilangartut-am makumiut ‘someone has died here’; ilangartelriartangqertuq ‘a death has occurred here’; Tua-i maktengnaqsaaqarrarluini, nutaan taukut atmani ilangartellinului, keme tauna ilangartelliniulu. ‘After trying without success to stand up, he finally removed some of the meat from his pack.’ (QAN 1995:224); Tua ilangarcugaqameng ilangartaqaluteng pisciutan nasaurlurnek, tan’gurraat, yyuurniraqaluteng, aanaat, aatat apa’urluut-il. Taukut tua-i. ‘Whenever the time came for any of them to depart, either young girls, young boys, mothers, fathers, grandparents, they would cease living. That’s how it was.’ (ELL 1997:432); arcaqassiyaallra ilangarrluku ‘mitigate’ (legal neologism); ila-
ilangci- to ignore; to leave alone (Y meaning); to pay attention to (K, NI meaning) # ilangcia ‘he is leaving it alone’ (Y meaning), or ‘he is paying attention to it’ (K, NI meaning) / ilangciiu (Y form), ilangcinirgliu (K, NI form) ‘leave it alone!’; the following example is from NI: Maligtaquuranmanrilguq, asmuurili, angayuqaagken kenekngaitaak. Kenekngaitaak asmuuriluni qanellrak, ilangcivkenaku piaqluku. ‘One who is not heedful, who disobeys, will not please his parents. They will not be pleased with him if he is disobedient to their advice, ignoring it (not paying attention to it).’ (QAN 1997:338); ila-
ilangciar(ar)- to tease in a friendly way; to tease a cousin; to bother (by teasing) # ilangciartuq ‘he is teasing’; ilangciararaa ‘he is teasing her’ / Wangkuta avani iluramta cakneq ilangciarallruakut qallilun-llu kiusciiganakat, qenqerrluta-llu pisciiganakata. ‘Our cousins used to tease us a lot in the old days and we could
not say a thing or get mad.’ (YUU 1995:31); Aren, taum tutgariin pillinua, “Alingnaqluki-wa, ilangciarayunaitniluki-ll’am pilaaavki, tua-i pitama-i amianek tangrarkarpeneq ut’ruskemken.” ‘His grandchild said to him, “Because you said they are scary, and one is not to bother them, I have taken home part of the meat of my catch so you can see it.”’ (QUL 2003:320); < ila-?

ilaniite- to be a poor companion # ilaniriituk ‘he is a poor companion’ / < ila-nilire-

ilanirqe- to be a good companion # ilanirquq ‘he is a good companion’ / < ila-nirqe-

ilaqcuugaq stickleback fish; needlefish (Pungitius pungitius) # Tua-gguq kiungaick’ngermi kat’um mikkeliim im’um ilaqcuugaam kiugaa ciugarrluni, . . . ‘He didn’t think it would but that little needlefish down there looked up and answered him, . . . ’ (AGA 1996:38); NS

ilar-, ilarqute- to be tangled; to get tangled # = ilag-; < iliini

ilarraaq small fish found in lakes (species ?) # NSU

ilarqute- to untangle; to comb one’s hair # < ilarqute-ir

ilarraq small portion of (it); little bit of (it) # (CIU 2005:148); < ila-vik-ite

ilavkuk cord; rope # Tua-i-llu aaluuyaaliluteng naparpim avayaanon ilavkukum iquuk qillrulluk. ‘And then they made a swing, tying the ends of a rope to the branch of a big tree.’ (ELN 1990:101); UY, NI, CAN, K, BB, NR, LI, EG; from Russian веревка (veryovka)

ilayaraq addition (the process of addition) # < ila-yaraq

ilgar- to go back home after an evening activity #; > Ilgariq; cf. elgar-

Ilgariq Bladder Festival # honoring the spirits of caught seals (in the bladders) and returning them to the sea; < ilgar-

ilgulraq poor person with tattered clothing # NON

ilgyvak, ilegvak muskrat (Ondatra zibethicus) # Maaten-gguq elitaqnauirug inma tuqolleq, iligvagnek atkuqlun miqilrluni qayuqegglirarmek. ‘The one who died became recognizable, and lo and behold he was wearing a muskrat parka of with a ruff of a bit of arctic hare.’ (MARI 2001:20); iligviiit neqat ‘poison water hemlock’ (Cicuta mackenzieana); UK, NSK < ilk-vak, ilk-vak

iliini sometimes # adverbial particle; Up’nerkami-gguq iliini yuk pekaqtami yiiulqumi niitelartuq amikuum nepiinek tuaqgen-gguq nanen piciniini. ‘In spring time, they say, sometimes when a person walks in the wilderness, he hears the sound of an “amikuk” (a certain legendary creature) but it’s not coming from anywhere.’ (AGA 1996:142); < ila-possessed localis

iliira- to ask to have something # iliirauq ‘he asked for something’ / cf. ila

ilik, iliq, iliraq (NON form) partner # Patkartaalrianeq tagultruunua. Arnat ilikluteng, angutet-llu ilikluteng. ‘I used to see people playing the game of “patkartaq”. The women were partners, and the men were partners.’ (CIU 2005:312); Ukat atanret tallinan iliksagutellruut anguyagtet-llu quyurtellruut Siddim-am kuignayuanun . . . ‘These five chiefs became allies and gathered their fighters in the valley of Siddim . . . ’ (AYAG. 14:3); cf. ila; < PE ili

ill’arte- to be separate from the others; to be apart from the others; to be somewhat isolated at the upper or lower end of a village # perhaps used only in the transitive subordinative: Tua-i itertutqaralrii igvallini nunat, uatitini-wa ilani ill’arrluki tua-i net’arleni. ‘Going further
illug- tilting # postural root; > illugte-, illungqa-; < PY iluy-

**illugte-** to tilt; to upend # illugtuq ‘it tilted’; illugtaa ‘he tilted it’ / Waten-llu illugtellirit, illugneret amllerrituameng kuigem ceniiini, tamakunek inerqualllrukaitkut tutmaasqevenakini. ‘When the upended things, the upended ones (spawned-out fish) become numerous on the shore of the river, they warned us concerning them, saying that we shouldn’t step on them.’ (CIU 2005:324); < illugte2-

**illungqa-** to be tilted # illungqaq ‘it is tilted’ / < illug-ngqa-

**ilngir-** to lose a tooth either naturally or through extraction # ilngirtuq ‘he lost a tooth’ / ilngilleq gap ‘left by a missing tooth’; < ?-ir2-; < PE ilig-

**ilquigneq, ilquineq** skull; empty skull # Taperrnat brain # . . . tuquluni, ciutiikun eglullruucuitoq iitqercani ilquurra qama puutuluki ilutumun. ‘. . . he died, when her awl penetrated deep in his brain.’ (MAR1 2001:90); < ?-quq, ?-quq, ?-quq; > ilquigneq

**ilquq, il’quq** (HBC form), **illequq** (NSU form) brain # . . . tuquluni, ciutiikun eglullruucuitoq iitqercani ilquurra qama puutuluki ilutumun. ‘. . . he died, when her awl penetrated deep in his brain.’ (MAR1 2001:90); < ?-quq, ?-quq, ?-quq; > ilquigneq

**ilqupak** cast-iron kettle # (?)

**ilu** to become frosted # of a window; iluq or ilua ‘it became frosted’ / = ilur; < PE ilu- (under PE ilu)

**ilu** root; > ilunqaq*, ilur(aq*)

**ilu** interior; area inside; upriver area; inner feelings; intestinal tract # caliuq nem’i iluani ‘he is working inside his house’; yaassiyegem iluantuq ‘it is inside the box’; kuigem iluani ‘upriver’; Tua-i-ilu-am ellii umyuarteqenglunli meiliullermi niqil’ ayuqucianek mer’em iluani tangneq . . . ‘While she was playing around with the water she started thinking what it would be like to see down in the water (that is, with her eyes under the water), . . . ’ (ELN 1990:26); ilulurneq ‘(the sin or vice of) gluttony’ (religious neologism); > ilukaar-, ilukegci-, ilukite-, ilulek, iluliaraun, iluliraq, ilulirmeq, ilulurneq, ilulkar-, ilulique-, ilulugu-, ilumun, ilunge-, ilupeq, iluperaq, ilulqiq*, iluryuk, ilutak, iluteqe-, ilutu-, ilutilusair(aq), ilutuqax, iluyaraq

**ilucqer-** to feel pleased; to feel good; to become happy # NS; = ilukegci-

**ilukaar-** to have labor pains or stomach pains # ilukaartuq ‘she is having abdominal pains’ / < ilu-?

**ilukegci-** to feel pleased; to feel good; to become happy # ilukegcitq ‘he feels good inside’ / ilukegcitkaa ‘he is pleased with it, proud of her’; ilukegcinarquq ‘it causes one to feel good inside’; Uingan waten ayuqucungnagaa nuliilani ilukegcivkarluni calikan, ellii-lo calillgutkeciqaa ayuqelilului. ‘A husband can cause his wife to become happy when she works and he will work alongside of her and does what she is doing.’ (YUP 2005:174); < ilu-kegci-; > ilukegcineq

**ilukegcineq** joy # < ilukegc-i-neq2

**ilukite-** to be shallow # of hollow things; ilukitutuq ‘it is shallow’ / < ilu-kite2-

**ilulek** ladle # NUN; < ilu-lek

**iluliaraun** great-grandchild # NUN; < ilu-liq-n; < PE iluli(C)ar (under PE ilu)

**iluliraq** funnel-like inside component of a fish trap # Pelacinak-llu kepurraarluku nemiarcuutekluku iluliralilanglua. ‘I started using twine for lashing the funnel-like inside component of the fish trap after cutting to the right sized.’ (KIP 1998:321); < ilu-li-aq2; < PE ilul(l)i4ar (under PE ilu)

**Ilulirat** part of the constellation Bootes # the constellation is Taluyaq (fish trap) in Yup’ik, and this part is the funnel-like inside component

**ilulirmeq** lining; inner surface; the innermost thing; inner thigh # ilulirmerek inner thighs # atkuma ilulirmeqai melquurut ‘my parka has imitation fur
for a lining'; < ilu-lirneq

**ilulliçe-, ilullugte-** to feel sorrowful or disappointed # ilulliquq 'he feels sad' / ilulliquketaa 'he feels disappointed on account of it'; tan'gurraq ayanrilami ilulliquq 'the boy is disappointed because he didn’t go'; < ilu-lliçe-, ilu-llu

**ilulngu-** to be upset and angry # ilulnuuq 'he feels bad over him, they want to feel bad over him, then they should just feel bad over him.' (QUL 2003:442); < ilu-lngu-; < PE iluŋu- (under PE ilu)

**ilulkar-** to get food poisoning # NUN; < ilu-?-

**ilulkucugarq** great-great-grandchild # NUN

**ilumun** truly; indeed # adverbial particle; ilumun tekittellruinuq 'I see that he has indeed arrived'; Maaten murukka tua-i ilumun angnirnganani, tuar-Llu kegginaa uivengellria, tangniqapiggluni tuaten. ‘When she looked closely at her, she observed that she really did look happy, with her face so round and so pleasant.’ (ELN 1990:97); < ilu-terminalis; < PE ilumun (under PE ilu)

**ilumuu-** to be the truth # ilumuuq ‘it is the truth’ / Ilumuualriit tang tua-i cat tamarmeng. ‘There’s truth in everything.’ (CIU 2005:134); < ilumun-u-

**il’unaq** deep crevice in sand dunes # NUN

**ilungap** female cross-cousin of a female # Ilungapaka-Llu-am imna tayima tua-i waniwa nangerngallemni tekicuan. ‘While I am standing here, I wish my cousin would come.’ (CIU 2005:152); < ilungaq-?

**ilungaq** female cross-cousin of a female; also female’s parent’s cross-cousin’s daughter; by **extension**, female friend of a female, especially one who is related # Aaniin-Llu piluku ilungaqniluku tauna atra-llu elliin elilluku cunaw’ Puyuullinilria. ‘Her mother told her that that was her cousin, and she learned that her name was Puyuq.’ (ELN 1990:30) # < ilu-?; > ilungapak; < PY iluŋaq

**ilunge-** to have sudden enthusiasm; to put forth renewed energy # ilunguq ‘he got his second wind’ / Kaviaq qu’garrlni erinakgeciniani angerluni. Aturpautaa avelngaq ilungluni. ‘The fox became puffed up with pride, cleared his throat and agreed. He sang to the mouse with new enthusiasm.’ (KAV 1972:13 & PRA 1995:317); < ilu-nge-

**ilupeq** underwear; undershirt; lining of garment # camek iluperraunateng anellruut ‘not having a stitch of underwear they went out’; . . . aani tauna atkugmek imarmiutarmek pilikili, kanaqliti qaansinitek ilupirtuku, qerrullilini-li lu cuignilnguugnek, tuntult-Llu irruitnek piluguliluni. ‘. . . her mother made a parka out of mink, lined it with muskrat bellies, and made pants out of otter, and skin boots out of caribou leg.’ (YUU 1995:85); Qerrulligka tuamta-ll’ yuulukek kamilarqarlua iluprenka cuiurrarluki all’uki. ‘I’d take off my trousers after removing my boots, and, after wringing out my underwear, I’d put it on.’ (QUL 2003:730); < ilu-peq (compare qaspeq and qai); > ilupeqsaq; < PE ilupor(a3) (under PE ilu)

**ilupeqsaq** sock; liner # < ilupeq-

**iluperaq** great-grandchild; < PE ilu-trivialis; < iluperaq-nqigte-aq

**iluperaq** great-grandchild; great-grandniece; great-grandaughter # tutgaramek irmiiatq tukltululuq cali tamarmek taunik maurluum apa’urluum-Llu iluperamegnek. . . . Cali-am taunik amanuq iluperamek irmiiak ungviunarnermegni irmangekata wagg’uq maqamyuraruktektali, tua-Llu neruvailitaq. . . . both grandmother and grandfather call their grandchildren’s child “iluperaq” (great-grandchild). . . . Also, to those great-grandparents, while they are living, their great-grandchildren’s child is “maqamyuurn” (great-grandchild), and then comes “neruvailitaq” (great-great-grandchild).’ (YUU 2005:220); < ilupeq-aq; (compare Siberian Yupik qasp03aq ‘great-grandchild’); > iluperanqigtq

**iluqliq** inner thing # iluqliqliuki ‘one inside the other’; < ilu-liq

**ilur-** to have frost (inside an object or house) # NUN; = ilu’-

**ilur(aq*)** male cross-cousin of a male; also male’s parent’s cross-cousin’s son, by **extension**, male friend of a male, especially one who is related # iluraqaqa or ilu’urqaqa ‘he is my friend’; ilu’urqellriit ‘cross-cousins; individuals who are cross-cousins to each other’; Tua-i tan’gaurluut angliirliit irmiangelriit tuaten ilurateng tua-i ingluqatarluki tua-i pinga’arrluteng. ‘The young
married men who were just starting families prepared to compete against their cousins.’ (CIU 2005:354); < ilu-?

iluyuk core of apple, tree, etc. # < ilu-yuk

ilussarte- to have food poisoning # NUN; < ilu-?

ilutak valley; dip; bay # Ugna-llu ilutalek

Iluvaktuq legendary hero, ancestor of the people depression; deep place; bay # < ilu-tuqaq

ilutuq large bowl # < ilu-tuli-ar(aq)
ilutuqqaq depression; deep place; bay # < ilu-tuqaq

Iluvaktuq legendary hero, ancestor of the people of Kewthluk # Iluvaktuq tauna arenpiatelliniuq nemertulliniuq. ‘That Iluvaktuq was, evidently, a voracious eater.’ (CUN 2007:86)
iluv - to go into an area # iluvartuq ‘he into a certain area’ / Unugmi taima nunanun iluvaraq-luteng. ‘They went into villages only at night.’ (KIP 1998:205); iluvarvikaa ‘they went into it (an area)’; < ilu-var-
iluyaraq tunnel entrance to old-style house # NUN; < ilu-yaraq

ilvar- to bring or put inside for storage, ceremonial display, etc. # ilvaraa ‘he brought it in’ / ilvariuq ‘he brought something in’; Ava-i-llu . . . piuq Aanillrata nallini angutet nakacuit qagсимun agutellallrulliniuliq qantainmun malillulluki, ilvariuteng-gguq. . . . she has stated that in the old days at the time they celebrated the “Aaniq” holiday the women brought the bladders of those (animals the men had killed during the year) into the kashim along with their bowls of food and brought the things (the bladders) in (for ceremonial display).’ (CAU 1995:57); HBC, NUN; cf. ilu; < + PY ilvar- (see also Siberian Yupik ilvar- ‘to put up’)
ilive- to collapse; to fall down # . . . ileticuq

ima you know what I mean perhaps # particle directing listener toward something known to him and to speaker but for which the speaker cannot quite recall the name or find the proper expression, or for which there is no exact words; may be regarded as enclitic; kituulria ima ‘what’s his name (you know who I mean)’; caunikii ima ‘now what was it that he said it was’; Qailun ima tanem tuqulluitii tamana ayuqellria? Tua-i tang ata nalluyaguskeka . . . ‘Now what the heck is something like that called? See, I’ve gone and forgotten . . . ’ (ELL 1997:400); Akwauqag ima caullrulria? ‘What was yesterday now?’ (YUP 1996:37); Iluvaktuq ima nuliangqellria qavcinek? ‘Did Iluvaktuq have, multiple wives?’ (CUN 2007:86); this word is the “predicative demonstrative” form of imani (q.v.); cf, imna, tayima, taima, anirtima; > ima-qaa, ima-tanem

ima-qaa is that how it is / was?; I wonder # particle; Aling, wall’ ima-qaa cup’urilikun iterluni qasgicualleramnun auñga neryartullilria! ‘Gee, I wonder if he could have gone through its vent into my little old kashim to eat!’ (QUL 2003:186); Wall’ ima-qaa uilingiatarliq-llu amna nulirnniallikii. ‘Or could it be that he seeks to marry that spinster.’ (UNP2); < ima-qaa

ima-tanem oh yes, that is how it is / was # particle; Tua-i tamaa-i ima-tanem urunqilun a canek tan’gerpagnek-llu neraquluni tamaa-i tunemini pingluni tamaa-i. ‘Oh yes, that was the time she started eating crowberries and other kind of

berries along her way from patches where the snow had melted.’ (ELL 1997:160); < ima-tanem

imailkite- to be shallow # EG; < imaite-kite-
imair- to empty; to remove contents from # imairaa

‘he emptied it, took things out of it’ / . . . angutek tekillutek kalngakek-wa imaqaarlutek.

Mikellam-luq imairlukek. . . the two men arrived with full backpacks. Mikellaq emptied them.’
(ELN 1990:104); < ima-ir-
imairin dipper for removing ice fragments from water # < imair-i-
imaituq ‘it is empty’ / imaite-

imaitelartut ‘he emptied it, took things out of it’ / . . . angutek tekillutek kalngakek-wa imaqaarlutek.

Mikellam-luq imairlukek. . . the two men arrived with full backpacks. Mikellaq emptied them.’
(ELN 1990:104); < ima-ir-
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(ELN 1990:104); < ima-ir-
imairlukek ‘he emptied it, took things out of it’ / . . . angutek tekillutek kalngakek-wa imaqaarlutek.

Mikellam-luq imairlukek. . . the two men arrived with full backpacks. Mikellaq emptied them.’
(ELN 1990:104); < ima-ir-
imaqaar(ar)- — ime-

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Bases

salmon skin, apply it to the wound, and cover it with tundra cotton to heal the sore.’ (YUU 1995:52); Imam Umgu’i ‘November’ (NUN usage) literally: ‘the sea closes in (with ice); see Appendix 7 on the Yup’ik calendar; > imaite-, imanaq, imange-, imaqcaar(aq ), Imaqliq, imaquinuk, imaryuk, imaller(aq), imaq-‘g’, imarkaq, imarlinaq, imaqaar(ar)-, imarkuaq, imarmiutaq, imaqtun, imarpalek, imarin, imarpik, imarrluk, imartu-, imartuliar(aq), imin, imir-; < PE ima-

imaqaar(ar)- to be full up # imaqartuq ‘it is full to the brim’ / imaqallruuq mermek ‘it was full to the brim with water’; Itertuq-gguq tua qurrutekek imaqaarlutek tua-i aqumgaurlulriik kanangllugglutek. ‘He entered and saw that their honey-buckets (commodes) were full and they were sitting despondently with their heads hanging down.’ (QAN 1995:268); < imaq-?

imaqcaar(aq *) red-necked phalarope (Phalaropus lobatus) # < imaq-qaark, imaar(aq )

Imaqliq Diomede Island(s) # < imaq-qliq

imaqliq kayak part, piece on each side, up from keel, in front of tracking stabilizer # NUN

imaqucuk, imaquq undesirable contents; phlegm; pus # < imaq-qucuk, imaq-quq

imarkaneq exactly enough to fill (it/them) # . . . yuk atauciq saskat pingayunelgen imarkanritnek pikirturlu. ‘. . . providing each person with eight cups’ worth.’ (ANUC. 16:16); Agayutem pilaqvailgaku nuna carr’ilqat-llu, tumiim-llu imarkanranek nunatangvailgan. ‘Before God made the land and the fields, before there was enough earth to fill His palm.’ (AYUQ. 8:26);

imarkaq future content; lead (metal) # literally: ‘raw material for bullets’; Puulit a¥ gkut imarkullruut, imkut makut icugg’ urugtelaaqait caviyagaat tamakuulallruut imarkat. ‘Those bullets were lead; you know, they’d melt foil and it was lead.’ (KIP 1998:263); < imaq-kaq; > imarkaneq

imarkuaq, imarkualleq liquid part of a stew; broth # Imirraaruni-liu arnaq eyagluni cali. Piciatun neryuunani, kinernerrlainarnek, imarkuanek, mermek-liu taqgaam. ‘After giving birth a woman had restrictions too. She didn’t eat just anything, but rather only dried foods, broth and water.’ (YUU 1995:37); < imaq-kuaq, imaq-kuaq-lleq

imarmiutaq* mink (Neovison vison) # Ukut aqlitet agluircetuamuluteng, teqgllipianek-liu pimaluteng, cali-wa makut imarmiutaat tuluyagait. ‘These earrings are connected with a few strings of beads, and there are mink teeth strung in between the beads.’ (CIU 2005:226); < imaq-miutaq

imarnin gut rain parka; spray cover for kayak # Tua-i-li’-am atakuan ellimerriuq, pisquriuq imarnitegenek, imukgnek ivsiirrutsutegnek qilugnek, . . . ‘And so when evening came, he told them what to do, calling for a gut skin rain parka, one of those raincoats made of intestines, . . . (QAN 1995:308); < imaq-?-n

imarpalek muzzle-loading rifle # < imaq-rpak-lek

imarpik, imarpak (NSU, EG form) ocean, sea #; Tua-lu-gguq taukut nunat uitalriit kuigem ce. Kuigat tamana imarpigmun anumaluni. ‘And so, it is said, there was this village on the shore of the river. Their river flowed down to the sea.’ (QAN 1995:326); < imaq-pik’, imaq-rpak; > imarpinqa*, imarpiliurta, imarpillaq

imarpiliurta sailor # < imarpik-liur-ta

imarpillaq sea mammal # NUN; < imarpik-laq

imarpinqa* Bering cisco (whitefish) (Coregonus lauritae) # Tuamtellu pelluta taryaqvagnek cali tamakunek tuamtellu iqaallugnek neqnek tua-i sayagnek, kangiitenrek, qakiiyarnek, imarpinqarnek, qusuurnek. ‘After [the seal-hunting season] was over they harvested king salmon, herring, red salmon, chum salmon, silver salmon, whitefish, and smelt.’ (YUP 2005:86); < imarpik-nraq

imarrlainaq* open water in a field of ice #

imarrluk swamp; soup # < imaq-rluk

imartelleq one that journeyed into the ocean (refers to shamans) # NUN; < imaq-te-liq’

imartu- to be deep # EG; < imaq-tu-

imartuliar(aq*) snail, next to smallest kind (species ?) # NUN; < imaq-tuli-ar(aq)

imaryange- to get pus on eyes # NUN; < imarya-ge-

imaryuk, imaryaq undesirable contents; phlegm; pus # Y, NI, HBC, NUN; < imaq-yuk, imaq-yaq; > imaryange-

imasri- to feel sleepy from so much fresh air, food, etc. # NUN

ime- to collapse # of tent, house, etc. # im’uq ‘it
The very next day the younger son knocked down one of the caches that was filled with their food supply which his mother valued so highly. (CIU 2005:190)

And he rolled it up / ellminek uliminun imgutuq 'he rolled himself up in his blanket'; > imegluk, imegneruaq, imegyuk, imelqutak, imgayagaq, imguaraq, imgun, imgutaq, imguyutaq

'imkuciq something whose name is forgotten or not known by the speaker, but the identity of which is known to the listener; a “whatchamacallit”; a “thingamajig” # imkuciq unittelruaq 'I left the whatchamacallit behind'; < imna-kuciq

lmalinru- to miss someone or something; to yearn for someone # NUN

imlaulek pregnant bearded seal # NUN; < imlaul-lek

imna the aforementioned one, the identity of which is known to both speaker and listener # obscured demonstrative pronoun; im’umun ‘to that place, to that thing or person’; imkut ‘those’; imna qaku taiciqa? ‘when will that one we talked about come?’; im’umi nerellruunga ‘I ate at that place’; im’utun ‘like what happened before’; im’utunrituq ‘he/it is not as he/it used to be’; see imma(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > ima, imani, imku(-)c, imu-, imu’-

imneq ruin(s) # . . . nunaci yuiruciqut nunarpit-lllu imenurruluteng ‘. . . your land will be depopulated and the cities will become ruins.’ (LEVI. 26:33); < ime-neq
imruyutaq* - line reel; netting shuttle # Tua-i-llu una-i unkut "imruyutayagaat" tua-i taum neqem nqelqerrinen - una tua-i waniwa paqnamaqur arrruuqcuuqamaqeng ikika waten ayagniqaraalrriit terr’it. ‘And those little netting shuttles were filled with enough twine to make nets to catch little fish perhaps this one was used to begin the bottom part of a dipnet used to catch needlefish.’ (CIU 2005:94); cf. imeg-
imssa- - to feel left out or slighted not having received anything when others have # NUN

imtuqar- - to stutter # imtuqertiq 'he is stuttering' / < -qar-; cf. im(na)
imumi - at that time that both speaker and listener know about; long ago # adverbial particle; imumiklemni irutuqutelallruukut 'at that time when I was small we used to play hide-and-seek'; Ak’A imumi 'a long time ago'; < im(na)-localis

imuqite- - to react vocally to a sudden chill, usually from contact with cold water # imuqitutuq 'he cried out because of the cold' / Arenqiapaa-II', yura’artelliniuq, maaggun tuaten yaqjurulrii, atkuni imumek aciirluku pilliniami. Elluurluni-gguq, ‘Oh my, he bobbed up, even flapping around out this way, through the bottom of his parka. He was saying “Eee” when he experienced the cold water.’ (QUL 2003:176); < imur-te3-
imur- root; > imuqite-, imurnarqe-, imurpag-, imurtua-, imuryug-; < PE im9u3-
imurnarqe- - to be uncomfortably wet and cold of clothing or weather. # imurnarquq 'it is wet and cold' / < imur-narqe-
imurpag- - to start to cry # (?) < imur-rpak

imurtua- - to react vocally to a sudden chill, usually from contact with cold water; to utter the characteristic cry of the common loon said to portend rain # imurtuaguq 'he/it is reacting this way' / Tuullget. Urr’urruruluteng iciw pilalrii, waten eullurluten. Imurturaluteng-gguq tua-i, ellullungqa’arqan. ‘Loons. They go “urr’urr” like this. They react to wet weather that way before it begins to rain.’ (PAI 2008:172); < imur-?
imuryug- - to be uncomfortable because of wet cold # imuryugtuq 'he is uncomfortable from wet cold' / irriam imuryugtuq mécungan terr’ilitani ‘the child is uncomfortable because of his wet diaper’; < imur-yug-
imutaq wrinkle on body # NUN

imu- - to do something, or be someone the exact word for which is forgotten or not known to the speaker, or is more conveniently not stated in full, but an act or person that the listener will understand as being referred to # imuuguq 'he is the one'; imuunrituq 'that isn’t the one'; . . . pia "Imuuguten-gaa qangyarpack niiskengaqa angalkuq?" . . . kiugaa, “Li-i, taunguunga.” ‘. . . he asked him, "Are you the one that I heard the shaman speak of long ago? . . .” [that one] answered him, “Yes, that is me.”’ (MAR2 2001:32); Tua-ll’am imukt Wien-at pilangeqertelluki tamaa-i picingssauriartangqelliniuq-am angutet ililinmek tua-i imuuluni temcinaqtaqut, temcianangssatuli. ‘And then when Wien [Airlines] started flying, there was one man who was a comedian, he did things, you know, he did things that make one laugh, he was an entertainer, one who did funny things.’ (QUL 2003:592); < im-singular demo. pronoun former- u

inangqa- - to be lying down # inangqauq ‘he is lying down’ / inangqamciartuq ‘he is resting’; Maaten tupagtuq ingleret qaingatni inangqam. ‘When she woke up she saw that there was someone lying down on the bed.’ (ELN 1990:4); < inar-ngqa-
inanguar- - to play house # EG; = naanguar-

inaqaciq flat seashore grass; low-bush willow (NUN meaning) # inaqutaq bedtime snack # < inarkutaq

inar- - lying down # postural root; > inanqaq-, inaqutaq, inarte-, inarayulii, inarnaq, inaryug-, Tua-i-llu kiavarluni ellii piuq inarni qavaliq taluna kungqalqiit. ‘And then, coming further in, when she noticed she saw that younger sibling of theirs lying down asleep.’ (PRA 1995:360); < PE inpar-
inarayuli, inarayuk small crustacean (species ?) # caught with sticklebacks but not eaten; it moves while lying on its side, hence the name; < inar-a-yuli, inar-a-yuk

inarnaq side of face # NUN; < inar-naq1

inarliur- - to arrange or set out bedding (for); to make the bed (for) # inarriurutuq ‘he’s making the bed(s)’; inarriuraa ‘he’s making her bed’ / Kitak inarriurtek inarriuarutuk. ‘Okay now, you two set out the bedding, we’ll soon be going to
icerquun ‘he is obedient’ / Tauna angaka . . . tamaani icerquigatliniani, icerquangraatni-am waten Qaaritaam nulliini ayalliniria Elcillratni. ‘Because my uncle . . . was evidently disobedient then, even though they warned him, he evidently went out at the time of the Qaaritaaq festivity when they were celebrating the “Elciiq” holiday.’ (CIU 2005:130); < ineri cigate-

inerqu- to tell or warn not to do things # inerquagaa ‘he is lecturing her, telling her not to do things’ / <inerqur-

inerqur- to admonish; to tell or warn not to do something # inerquara ‘he admonished her’ / Maururluuan-gguq inerquurqekitutgara’urluni cangraa pingraan kuigem akiani canepegpagnun pulaqasqeqvenaku. ‘His dear grandmother, it is said, would warn her grandson that under condition, no matter what, he was not to go into the tall grass on the other side of the river.’ (CET 1971:1 & PRA 1995:451); inerquisngarlaman ullagtaaruqucaq ‘trespass’ (legal neologism); < iner-?, > inerqua-, inerqurciyar-, inerquun, inerquisngalrit

inerqurciyar- to be obedient # inerqurciyartuq ‘he is obedient’ / <inerqur-ciyar-

inerquin law; admonition; warning; prohibition; proscription # Caunrilngalgermi tua-i inerquutmek pilek, anglanaqngalgermi, tegulayunaunaku. Piluaquatekaunrilnguq tauqgam inerquutngulliniuq. Avaken ak’a tamaaken ayagluni inerquin cimiyuunani yuum elluarrluni pitkaqenrilkii. ‘If something has an admonition attached to it, it’s best to stay away from it, even though it appears to be trivial and fun. There are admonitions for everything that can set you back. There are admonitions that have been passed down from generation to generation for everything that can negatively affect a person.’ (YUP 2005:2); inerquutmek navgiyaraq ‘crime’ (legal neologism); < inerqur-n

ing’ar- to appear as if the line of hills is doubled # NI a mirage effect. (?)
ingciq engraved design; scrimshaw # and ingci- to engrave designs; to make scrimshaw # especially in ivory. NUN; > ingciun; < PY ingciq

ingciun, ingcirauq, ingcir’a arcuun ivory-engraving knife or other such tool; graver # < ingcir-n; ingcir?-n

ingcu nosebead; testicle; mantle in gas lamp # NUN; < PE iyduy
ingcur- to lie in wait for; to endeavor to capture

inglite- to become very old and disabled # NUN

inglu other one of a pair; enemy; rival; opponent; guest in a challenge festival # and inglu- to make a pair; to pair off # sap’akima inglua tamartuq ‘my other shoe is lost’; ingluliuurtut ‘they are fighting’; inglukutuk ‘they are enemies’; inglurramek tallinggertuq ‘he has only one arm’; inglukerriik ‘a pair; two enemies’; Waten tautaam tua-i inglukulluteng nunalgutkenringluut anguayulluteng pitullrultur. ‘Instead, those from different villages were enemies and would customarily wage war.’ (ELL 1997:380); Ayagluni tumcilliniluni qayuqegglimek, . . . Tavalu tumaikun eglerriuni, tumai tamakut picirtaangelliniluteng, yuc’ungurtaqulluteng-lu tumain ingluit, . . . ‘As he traveled he tracked a snowshoe hare, . . . He followed its tracks, and those tracks would alternate, one side of the tracks would be humanoid.’ (MARI 2001:91); inglu-; > ingluar-, ingluilinguq*, inglurmeq, ingluketeg-, inglukitaaq, inglulgen, inglupiar-, inglussuk, inglultrawarte-, inglupgayuk; < PE inlu

inglutar- to go toward one side (and not the other)

# inglurartuq ‘he went to one side (of it)’ /

Tuaten tua-i nutetek imilaatarkutlu iplutek angyamun, angyam inglanun, inglurarlutek. ‘They were going to quickly reload their guns, so going out of sight in the boat — to the boat’s other side — they went to the one side.’ (QUL 2003:170); Uuggun-gguq ciulirnerkun putulrilget ‘ (QUL 2003:170); Uuggun-gguq ciulirnerkun putulrilget it’gat ingluaryuyuitut. ‘The feet with loops here in the front [of the boot] didn’t tend to shift to one side.’ (CIU 2005:348); Tavantu-lu mat’am nallini kass’am neryaraanun inglulrugamuteng kinguveput. ‘More and more at the present time our descendents are favoring the white man’s diet.’ (ELD 1984:6); < inglur-?

ingluilinguq* legendary creature that is only half a person # (?); < inglur-ir(ar) te-i-nguq

ingluirmeq sand dune eroded on the side # NUN; < inlu-rite-neq

ingluketeg- to pair objects # ingluketegtak ‘he paired them’; ingluketeggluket piluguuggini agartak ‘pairing his boots, he hung them up’; < ingluketeg-

inglukitaaq juggling # < inglur-

inglulgen eight # BB, NR, LI, EG; see Appendix 6 on numerals; < inglul-lek

inglernarmiut legendary village set in the air in the world of the “little people” (ircenrraat) #

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ingglernarmiut legendary village set in the air in the world of the “little people” (ircenrraat) #
Inglupiq traditionally Athabascan; now also any other Indian # Yaaqvani-lu akmani Ingqiliq inerquutengqermilliniut aglenraraat tungitmun wall’a aglerumalrnamun piciatun arnamun pissurcuuteteng agtuusqumaksauunak. ‘Also, Indians outside Alaska had prohibitions concerning newly menstruating women, or forbidding menstruating women from touching their hunting implements.’ (CAU 1985:96); < ingqiq-li; > ingqillirrluar, ingqillirtaq; < PE inqilix (under PE inqir)

Ingqillirrluar upriver Yukon Indian # < ingqiliq-rllulr-ar(aq)

Ingqii lirtaq red currant (Ribes triste) # literally: ‘Indian thing’; NSU; <ingqiliq-taq

Inqiqq louse nit # Tua-lu augktuk atkuteng anutaqamegteki ellamun nengelmi, muragmun tua-i nuqerluki ellamun piluku uituaqertecetullruit, tua-i-gguu qerrucirluki ungilait. Nutaan-lu qerrucirraarluki kaugtuarluki igqaqevkarluki. Igqaqngameng-lu ungiliiit tua-i qerruluteng tuquluteng, augktuk tuaigaq Ingqiliq tukeryutullruit. ‘In those days people hung their parkas outside in the cold to freeze the lice. After an interval of time they would beat the parks so the dead lice would fall off from them. The lice would freeze to death out in the cold, but their nits used to hatch, too.’ (CIU 2005:214); > Ingqiliq, ingqircuun

Ingqilircuun fine-toothed comb # < ingqiq-cuun

Inqiqqit fancy, contrasting colored skin patchwork trim at hem of garment # NS; < ingqil-qplural

Ingricuar Twin Hills # village in the Bristol Bay area; < ingqil-cuar(aq)

Ingrill’er Kusilvak Mountain # near Mountain Village off the Yukon; < ingqil-ller(aq)

Inqriq, ingri mountain # Ellii-lu tua-i taqsuqngatqapiangluni taq-luul tang irurluku uqamairriliiik amlliricigalinganatex-lu nunapigmu muruaqan. Tua-i avatmun tangleeq nunapigglinaaq augktuk-wa ingriri. ‘She began to feel exhausted and it was as if her poor legs were getting heavier and heavier, and she could hardly take another step as her feet sank into the tundra while she walked. It looked like there was only tundra all around with mountains in the far distance.’ (ELN 1990:45); > Ing’errlak, Ingricuar, Ingrill’er, Ingrirralleq. Ingri’urluq; < PE inqrir

Inglupiaq one side only # and inglupiar- to operate using only one side # inglupiartuq ‘only one side of it is functioning’; levaaq inglupiartuq ‘the motor is running on one cylinder of the two’; Tamarmek inglupiagnek inqeng’ermek cangaikut. ‘Even though both have one eye apiece, they won’t be adversely affected.’ (QAN 1995:278); < inqil-pik1, > inglupiartuun

Inglupiartaun, inglupiartaryaraq (NUN form) pistol # < inglupiq-?-n

Inglupgayuk, Ingluprayuk legendary being with half a woman’s face # < inqilu-?

Inglutruarte- to miss (it) by shooting to the side # < inqiq-truarte-

Inglussuk rival; opponent; enemy # < inqilu-

Inqna the one over there # restricted demonstrative pronoun; ing’umi ‘in the one over there’; ingkut ‘the ones over there’; inqnguq or inqyuuq ‘you, over there!’; ingnamayurcarturru estuulum ‘over there!'; ingnamayurcarturru estuulum ‘over there!'; ingsuuq ‘you, over there’; ingq’umi ‘in the one over there’; ingkut pronoun; < PE dem. demonstratives; see Appendix 3 on the corresponding yaa(ni), top of the table!'; see yaa(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. inq-

Ingnatar- to stalk # ingnataraa ‘he is stalking it’; NI

Inqneq one of five large ribs in kayak below the side rail right under the hatch # NUN

Inqnaaq tobacco # NS; cf. ingqi-

Inqni- to dice; to cut up # ingqiuq ‘he cut something up’; ingqia ‘he cut it up’ / nulirqa sulunanek ingqilruuq ‘my wife cut up the salted fish’; Quarruugat ayuqenrilngurteggun taqluki nerlallruit. . . . Puqamun ekluki passiluki, enritllu qellriit tua-i qerruluteng, tua-i-gguu qerrucirluki ungilait. Nutaan-lu qerrucirraarluki kaugtuarluki igqaqevkarluki. Igqaqngameng-lu ungiliiit tua-i qerruluteng tuquluteng, augktuk tuaigaq Ingqiliq tukeryutullruit. ‘In those days people hung their parkas outside in the cold to freeze the lice. After an interval of time they would beat the parks so the dead lice would fall off from them. The lice would freeze to death out in the cold, but their nits used to hatch, too.’ (CIU 2005:214); > Ingqiliq, ingqircuun

Inqiqcuan fine-toothed comb # < ingqiq-cuun

Inqiqit fancy, contrasting colored skin patchwork trim at hem of garment # NS; < ingqil-pplural

Ingricuar Twin Hills # village in the Bristol Bay area; < ingqil-cuar(aq)

Ingrill’er Kusilvak Mountain # near Mountain Village off the Yukon; < ingqil-ller(aq)

Inqriq, ingri mountain # Ellii-lu tua-i taqsuqngatqapiangluni taq-luul tang irurluku uqamairriliiik amlliricigalinganatex-lu nunapigmu muruaqan. Tua-i avatmun tangleeq nunapigglinaaq augktuk-wa ingriri. ‘She began to feel exhausted and it was as if her poor legs were getting heavier and heavier, and she could hardly take another step as her feet sank into the tundra while she walked. It looked like there was only tundra all around with mountains in the far distance.’ (ELN 1990:45); > Ing’errlak, Ingricuar, Ingrill’er, Ingrirralleq. Ingri’urluq; < PE inqrir
Ingrirralleq — initaq*

Bases

Ingrirralleq, Ingrirraller Holy Cross # village on the Yukon River at the boundary between Yup’ik Eskimos and Athabascan Indians; < ingriq-rraq-leq1, ingriq-rraq-lleq(aq)

Ingr’@lluq* Three Step Mountain # near the Kwethluk River; < ingriq-r(ur)luq

ingtaq* fledgling # < ingte-aq1, ingtuq ‘it is molting’ / Kiagmi-gguq Kaugutem nalliini, wall'u Ingutem nalliini akacakayiit ingtelalriit unani, tamakut nalliitni yuurtellrunilaranga. ‘She said I was born in Summer, around the month of June or July, at the time that the scoters molt down there, at that time.’ (KIP 1998:141); > ingtaq, Ingun1, Yaqulget

ingun2 root; > ingun2, inguqaq, inguqin; cf. ingleq

ingukiq, inguqiq “wild lettuce” (Draba hyperboreum) # NUN

Ingula(q) indigenous Yup’ik holiday celebrated in summer or fall; woman’s slow dance performed during this holiday # and ingula- to dance this way (of women) # > ingulaun

ingulate- to stir # ingulataa ‘he is stirring it’ / NUN; = angulate-; < ?-te2

ingulaun slow song sung in the fall or summer # < Ingulaq-n

Ingun1 July # literally: ‘time of molting’; Yaqulget Ingutit ‘July’; see Appendix 7 on the Yup’ik calendar; < ingte-n

ingun2 crosspiece on which one sits in a boat # < ingu-n

inguqaq pad; mat; backing; grave-board # Yuguat, kegginaqut, ungungssiruat tuaten ilait minguumaaluteng tamakuni inguqani. Inguat napaita elliaquluki qungum canianun. ‘Human figurines, masks, and images of animals were painted on the grave-board. They set the grave-boards’ posts next to the grave.’ (CAU 1985:126); Cali-llu amirkamek qeciliramek inguqanggermiluteng. ‘And also they [decorated belts] had backings of thick hide.’ (CIU 2005:242); < ingu-qaq

inguqin, inguqitaq board on which one prepares meat or fish # < ingu-?-n, ingu-?-taq1

inguqiq “cliff lettuce” (species ?) # NUN

ini- to hang out to dry; to hang in the air of a mirage; to be exposed for all to see (figuratively) # iniq ‘there is a mirage hanging in the air’; inia ‘he hung it out’ / iniiguq ‘he is hanging things’; iniq iqiqar ‘she hung out the washed clothes’; lummaraqa mecungellexq inimauq ‘my shirt which got soaked is hanging’; iniq cetengqit ‘the hanging clothes are frozen’; Tua-i yuum ikianek qanerturqvet nallurnilkengarpenek tuarpiaq-gguq inituku, initamun iniissuurluku agarrluku. ‘If you continually speak about the bad behavior of a person you know, it would seem that you are hanging him on a clothesline [for all to see], with clothespins.’ (YUP 2005:210); > iniq, iniagar-, iniissuun, iniataq, inivik, inivkaq; cf. iniqsakar-; < PE ini-

iniaq fish hung up to dry # Tua-i-llu ak’a talicivik taqitellruummiaiinglunii neqnek. Ak’a-llu iniq kinengluteng. ‘The smokehouse had long since been completed and now it was filled up with hanging fish. The ones that had been hung first were starting to dry.’ (ELN 1990:113); > ini-aq

iniagar- to toss up in a blanket-toss # NI, NUN; < ini-?

iniqun rock formation patterned by action of water on the shore # (?); = ingiun

iniissuun clothespin # < ini-i?-cuun

iniqsakar- to accomplish something extraordinary (as in hunting or war) # Waten umyuarteng manirliaq CET tanqertaitni makut caliameng pitullruameng, una-am waniwa, umyuami piyuuiqelumi pillra, tyama iliita avani ciliut waten qayakun tyama pillermini apqitnek iniqsakallni tauna umyuaqluku waniwa waten taqmalria. ‘In those days when artists created their crafts, they invariably revealed their psyche to the public. This creation that includes a carving of a seal reveals the hunter’s awesome experience as he hunted out in the ocean.’ (CIU 2005:22); cf. ini-

Innernmiut legendary village set on high ground in the world of the “little people” (ircenrraat) #

initaq* part of a fish rack on which the fish is directly hung # Imkut-llu kinertallututeng qemitateteng-llu kinrumalriit ellivigmun mayurrluki, kinrunnirnguut-llu talicivigmun itruulluki agarrluki initiqar. ‘And they would put that supply of dried meat and dried squirrels of theirs that was all dry up in the cache, and that which hadn’t dried they would bring into the smoke house and hang it on the fish-rack.’ (PRA 1995*:460); < ini-taq1; < PE innitar (under PE ini-)
inivik clothesline # < ini-vik

inivkaq mirage effect of temperature inversion above hills # < ini-vkar-; < PE inivkar (under PE ini-)

inqe- to coo to a child using the words made up for that child. inqaa ‘he is cooing to him’ / inqiuq ‘he is cooing to someone’; Ayainanermiiniaq maaten pilliniuq aniqaq kan’ inquilria irniameinek. Ullagluku-l’ tua-i inquiralrani niicungnialliniluku. Inikai irniame five-aat, . . . ‘When he was going along he came upon Snowy Owl cooing to her children. He approached her while she was cooing and paused to listen. She was cooing to her five nestlings . . .’ (QAN 1995:94); = ineqe-; > ineqsikika, ineqsunarqe-,

inquutaq, inquen the particular made-up words used to coo to a child # < inqe-taq’, inqe-n; < PY-S inquin (under PE inqa-)

inru amulet; charm # NUN; = innruq

inuguaq small doll; figurine # and inuguar- to play with dolls # Taqngameng inuguayuata ellami, aanita inerqurluki kiqgalligian ancuiniluki nengelvangniliuku Ellam Yuan tangraqaq iniquat. ‘When they were done they wanted to play with dolls outside, but their mother warned them that children must never take their dolls outside before it becomes summer, saying that it would get very cold if the Lord of the Universe beheld the dolls outside.’ (ELN 1990:15); Iniquat temait makut aturangqettuq, aqumgalluki-lu . . . iniquat aqumqurararluki iniquatullruut, nangergaurcelvekenaki. ‘The dolls had clothing and were flexible enough to be set in a sitting position. . . . when children played with dolls they sat their dolls down rather than keeping them in a standing position.’ (CIU 2005:228); Aaqitaayaaarrlauurluum iniquuani qup’artaa, qengairaa, navguraa. ‘Dear ol’ Aaqitaayaaarluaq split that doll of his in two, removed its nose, broke it to pieces.’ (JOE 2008:1); Y, NI, CAN, K, BB; from Iniquq inuk ‘person’, which corresponds to Yup’ik yuk, and -uq ‘imitation’; note also the word inuk of the loon in a Yup’ik certain story: “Ciin aqum iniquuq aqum kayanguga ayautakek pitarkarpeneq nunulingramni.” Kinguqililiiniluku-l’ tuamtell’ aturraarluuku, “Ciin aqum iniquuq aqum kayanguga,” yugmek-

inivik — ipiaq

ipec to be sharp # ipegtuq it is sharp / una nuussiq ipkapigtuq ‘this knife is very sharp’; Ip’ginalengraan teggalqumek tua-i ipegcassirtaranglinikiikii. ‘Even though it seemed to be sharp he kept sharpening it on a stone.’ (QUL 2003:512); > ipegcar-, ipegcete-, ipgekyar, ipgukar(aq), ipgiate-; < PE ipay-

ipegcar- to sharpen # ipegcartuq ‘it is being sharpened’; ipegcaraa ‘he is sharpening it’ / ipegcariq ‘he is sharpening something’; < ipeg-car-; > ipegcarissuun

ipegcarissuun whetstone; pencil sharpener # < ipegcar-i%-

ipegce- to be sharp # ipegcetuq ‘it is sharp’ / Tua-i-am egluguiuyuutakunirunruq nqapigtuq ‘this knife is very sharp’; ipegcassirtaranglinikiikii. ‘And he had an awl made from an antler with its end sharp.’ (MAR1 2001:90); < ipeg-cete-

ipek diamond in playing cards # direct nominalization of ipeg-

ipgekyar rock that is jutting out # NUN; < ipeg-

ipgiarute- to have become dull # ipgiarutuq ‘it has become dull’; ipgiarutaa ‘it made it dull’ / < ipeg-arute-

ipgiaye- to be dull # ipgiatuq ‘it is dull’ / ipgiayluq ‘one that is dull’ < ipeg-ate-; < PE ipyit- (under PE ipay-)

ipgukar(aq’) dime; diamond # NUN; < ipeg-n-kar(aq)

ipgul’leq three-cornered skin-sewing needle # < ipeg-n-leq

ipiaq unit of twenty # used in counting from 40 on (for 20 to 39 yuinaq is used); used in the singular even though more than one unit of twenty
is involved; malruk ipiaq ‘forty’; cetaman
ipiaq pingayunlegen ‘eighty-eight’; Erenret
yagnarqelriit ukuugut: Agaynrunrilnguut erenret
malruk ipiarni erenrani Paaskam civuani, . . . ; These are fast days: The non-Sundays forty
days before Easter, . . . ’ (GRA 1951:266); YUNAAM YUUM
IPA ‘four hundred’; see Appendix 6 on numerals;
LY, HBC, NUN; < ipi(k)-aq

ipigglugte- to have sore limbs from fatigue,
arthritis, etc. # Qikertat-llu unkut qaigyat kemni
tungaunaku tutmarnngaunaki. Tamana-gguq
navkuniu yuk ipigglugiaqanguaq. ‘And one should
not expose his skin and step on the sand on
the islands down there. They say a person will
develop arthritis if they break that rule.’ (YUP
2005:256); < ipik-rluk

ipigtu- to be long- limbed # ipigtuq ‘he or it is
long-limbed’ / < ipik-tu-

ipik,ipi limb of quadruped or insect; limb of the
body; finger or phalange (NUN meaning); ipiit
‘limbs of the body’; Tua-i-llu-gguq ciumek taukuk itrallrek, uaken-gguq-am
ayagnirluteng, cetamanek ipigluteng
uvaaluteng. ‘And the ones
that had come in first, starting there at the door,
were rocking from side to side on four
legs, all
wooden.’ (ELL 1997:564); > ipiaq, ipigglug-,
ipigtu-, ipililria; < PE
ipi(!)

ipililria octopus # literally: ‘one with many limbs’;
< ipi(k)-lir-li

ipinga- to be out of view behind something #
inpagaq ‘it is out of view’ / Tangerrnikaki
eilikani, aren petgaurluni imna qamiqurrlainaq
ipinganerkun uggciqlinii. ‘When he had seen
them she would put him down, and he who was
nothing but a head would go bouncing over to
them taking a route not visible to them.’ (QUL
2003:286); < ipi-ta

ipuutaq fishing line # NSU; from Inupiaq ipuutaq
‘fishing line’

ipte- to go out of sight behind something; to
block view of # iptuq ‘it disappeared behind
something’; iptaa ‘it blocks the view of it’
/ ipesngaq or inpagaq ‘it is out of sight’;
Tua-i-llu tuaten piani tupagngameng upluni
urluvni teguluku ayalllini-wa qerrullillracuayagaak. ‘He looked in
the back and saw two little ladies hanging on the
wall and tiny little underwear on the side.’ (AGA
1996:204); < ipug-nt; < PY ipuynun and ipuynuq
(under PE ipuy-)

Ipuuncaq Japanese # BB; from Russian япопена
(yapönet)

ipuuqtaq(q*) two in cards; deuce in cards#
ipuutaq dipper for water; saucepan; old fish’s head
(EG meaning) # < ipug-taq

ipuuyaq, ipuussutaq (Y, HBC form), ipusskaeq
(NUN form) see-saw; teeter-totter # < ipug-?,
ipug-?, ipug-?; cf. ipuuyuqq

ipuuyuli, ipuuyuliq bearded seal (Erignathus
barbatus) that can arch over so as to touch head
with flippers #

walking up toward the area inland. And so he
disappeared out of sight.’ (ELL 1997:110); . . . ayin-
llu ellin tangvaualuku icpan taiguaam tagluni,
. . . and when he left she wached him, going
up from the shore only when he went out of view,
. . . ’ (ELN 1990:37); > ipinga-

ipug- to ladle; to scoop out of the pot; to move
with bow high in air of boat; to cock a gun #
ipugtuq ‘he is ladling’, ‘it is moving with its
bow high’; ipugaa ‘he is ladling it’ / keniramek
ipugtuq egatmek qantanun ‘she is ladling
cooked food from the pot into the bowls’; Ilait
puyiarluteng ugaan nutaan ipunerram, ilait
tua-i ipunerrarauekenateng. ‘Some of them were
steaming because they had just come out of the pot.
Some of them hadn’t come right out of the pot.’
(QUL 2003:222); . . . avirluallerkkaa piami tua-i
ipukataaraumangliina-am, . . . since he was afraid
it would make some rattling sound, he took
his time cocking it and did it very slowly.’ (QUL
2003:660); > ipugcuun, ipun, ipuutaq, ipuuyaqaq;
< PE ipuy-

ipugcuun scoop # < ipug-cuun

ipugpak small snail (species ?) # NUN; < ?-rpak

ipukaun handle of large dipnet staked out in the
water and used to catch tomcod # the stakes are
kanuuqut; < ipug-kar

ipuun ladle; wooden snare attachment # tegganrem
ipuucillruanga aclquirrelanek kevraartum ‘the
old man made me a ladle out of a spruce
root’; Maaten-gguq tang kiugna egkuq pillinia
ipuksuaraak kiugkuk agauralriik egkumi
ingluani-wa qerrullillracuayagaak. ‘He looked in
the back and saw two little ladies hanging on the
wall and tiny little underwear on the side.’ (AGA
1996:204); < ipug-nt; < PY ipuynun and ipuynuq
(under PE ipuy-)

Ipuuncaq Japanese # BB; from Russian япопена
(yapönet)
iq **exclamatory particle** ‘I can’t believe it!’ # short for iqluuten ‘you’re not telling the truth’

iq- **dimensional root**; > iqkit-, iqtu-; < PE iqa-

iqa, iqqa **dirt # and iqa**- to be dirty # iqauq ‘it is dirty’ # iqa, iqaq

> iqkite-, iqtu-; < PE dimensional root; iq0-

‘I can’t believe it!’ # short for exclamatory particle

iqallii- to fish # NUN; < iqalluk-li²-

iqalluaq **saffron cod** (Elinkus gracilis) or Pacific tomcod (Microgadus proximus); locally ‘tomcod’ (Y, HBC, NUN meaning); rainbow smelt (Osmerus mordax) (LK, BB, NR, LI, EG meaning) # Ernerni qavcini tuantelliniuq, tuaten tua-i kaigniaqan tauna neviarcar elatturarmun anrraarluun itrutnaurtuq qantaq imarluni iqalluanek. ‘He was there many days and whenever he got hungry the girl would go out to the porch and bring in a dish of smelt.’ (YUU 1995:94); < iqalluk-aq²; > iqalluarpak; PE iqaluyar (under PE iqaluq)

iqalluarpak, iqallugpak *(Y form)* herring (Clupea harengus pallasi) # Tua-i-llu-gguq neq’lliuni tua-i iqalluarpaarluni. Tuaten-am cali taum niicugniullama pillrua. ‘So then, it was said, he made a fish which became a herring. That is what the one whom I was listening to said.’ (ELL 1997:246); < iqalluaq-rpak, iqalluk-rpak; cf. neqalluarpak

iqallugnaq **shark** # NUN; < iqalluk-naq

iqallugpak **fall-time** Dolly Varden (Salvelinus malma) # “Mat’umi mana’arqameng canek canglartat?” “Talarinek iqallugpignek-llu canglartut.” “What do they catch with hook and line at this time?” “They catch rainbow trout and Dolly Varden.”’ (YUP 1996:54); < iqallug-pik²

iqalluguaq **snowdrift** in the lee of an object # literally: ‘thing like a dog salmon’, so called from its shape; Nunami maangiunikungajauq yuk kiarnaitqapigtengraan. . . . Makut iqalluguat natetmuu caumaciit nallunairturluki. ‘On land a person can find his way home even when visibility is very poor. . . . He can observe which the snowdrifts are pointing.’ (YUU 1995:67); < iqalluk-uaq

iqalluk **dog or chum salmon** (Onchorhynchus keta) (UY, K meaning); any fish (NUN meaning) # Iqalluit-llu taryaqviit kinguatu piata iqallugcutetgun kuvyanguteng. ‘After they [fish for] king salmon they start net-fishing for chum salmon with chum salmon nets.’ (PRA 1995*:461); > iqalli-, iqalluaq, iqallugpak, iqallugnaq, iqallugpik, iqalluguaq, iqalluyagaq; < PE iqa-

iqalluyagaq **Dolly Varden char** (Salvelinus malma) # NUN; < iqalluk-yagaq

iqalungaq **dark cloud** # Tamana iqalungaq amirluq, amirluq cuuqapii assiitqapiigluni . . . ‘That “iqalungaq” is a cloud, a very dark and terrible cloud . . .’ (QAN 2009:408); < iqa-
iqangtak very dirty person # < iqa-?
iqataq piece of leather put between beads to separate them #
iqelciq liar # NI, HBC; < iqlu-?
iqelqin measurement from the tip of one’s thumb to the tip of one’s index fingers are stretched out from each other # < iqelquq-?
iqelquq little finger, little toe # Pianga
iqelquqka nuagglukek anuqa una canakneq atrarrnguarluku tut’aqluku. ‘Then she told me to wet my little fingers in my mouth and lift them up to the west and pull the wind from that direction down to the bottom of my feet and stomp the ground.’ (YUP 2005:266); < ?-quq; < PE iqelqurq; > iqelqin; cf. iqeq, iqiquq
iqemkar- to put a little bit (of it, or of tobacco) in one’s mouth # iqemkaraa ‘he put a little bit of it in his mouth’ / iqemkaraarlua piqernaruttua. ‘Let me put a little of tobacco in my mouth, and then I will continue.’ (QUAL 2003:418); < iqemkaraarlua piqernaruttua ‘Iqemkaraarlua piqernaruttua. ‘Let me put a little of tobacco in my mouth, and then I will continue.’’ (YUP 2005:266); < ?-quq; < PE iqelqurq; > iqelqin; cf. iqeq, iqiquq
iqemler- to pop (it) into one’s mouth # iqemlera ‘he popped it into his mouth’ / < iqemler-
iqeq, iqek (NUN, HBC form) corner of mouth #
iqeqkaga ciiguk ‘the corners of my mouth are cracking’; Iqek-llu kapurnaurtuk, . . . ‘The inside corner of his mouth would feel like they were being poked by something sharp, . . . ’ (PAI 2008:210); > iqemler-, iqek, iqelrak, iqemik, iqemig-; cf. iqeq, iqek, irseg-; < PE iqa(3)
iqertaq, iqertak fish skin prepared for sewing; thing made of fish skin; boot made of sealskin with hair inward (?) # Una waniqi iqertag-una catacinuinnguqguq ellangelllemi umini. Piluguklu tuaten waten pilarruat angutet ayagassuutekluki nenglem nallini. Tua-i-gguq cupuinlinguqguq maa-i makut. Cali-llu canun unatun-nn-llu qalliliulluki piaqluki. Waten iqerciulrianek unatnun-llu qalliliulluki piaqluki. ‘Back when I became aware fish-skin items were very essential. Men usually had boots of it for their traveling gear in time of extreme cold. It was windproof. They also made various coverings for the hands of it. I would watch fish-skin items being worked on.’ (CIU 2005:142); cf. iqeq; < PE iqa(3)
iqertar- for ice to break up along shore # NUN
iqiilitaq men’s dancing stick or wand # NUN
iqiliq ring finger # HBC; cf. ekiliq, ikilipik
iqiquq little finger # word used in a finger-naming
iqiiquej little finger, little toe # Pianga
iqiiquejka nuagglukek anuqa una canakneq atrarrnguarluku tut’aqluku. ‘Then she told me to wet my little fingers in my mouth and lift them up to the west and pull the wind from that direction down to the bottom of my feet and stomp the ground.’ (YUP 2005:266); < ?-quq; < PE iqeluq; > iqelqin; cf. iqeq, iqiquq
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iqlutuu- to not be good; to be the wrong thing # iqlutuuuguq ‘it isn’t right’ / < iqlu-equalis -u-
iqmik something held in the mouth; chewing tobacco # and iqmig- to put or hold something in the mouth without intending to eat it; to chew tobacco # iqmigtuq ‘he is holding something in his mouth’, ‘he is chewing tobacco’; iqmigaa ‘he put it in his mouth’ / kuqngiyuitua qaagam iqmituungaa ‘I don’t smoke but I chew tobacco’; iqmiguartuq ‘he is chewing tobacco in such a way that no one notices’; iqmiliuungaa ‘I’m preparing chewing tobacco’ by thoroughly masticating a ball of tobacco leaf wrapped around several teaspoonsful of ash, aroq or peluq, made from birch fungus, kumakaq, arakaq, or pupiguaq; the resulting pulverized and moistened mixture is put in a tobacco box, iqmuitaq, from which small portions are taken for chewing; iqmiapiaq ‘home-made chewing tobacco (in contrast to packaged chewing tobacco)’; Angulviraam- gagguq tuq mukalpiam iqelquni alqimaqeraa, iqmiugleke. ‘It is said that that great big man, that hunter, put his little fingers in his mouth.’ (ELL 1997:118); Man’a cali maa-i iqmiyaraq man’a snuff-anek wall’ cuyanek, kuqngiinek-L lu ci yuucimun ikayuunngunrituk. . . Maa-i qanrutkelaryaaqat cancer-aarnaqniluku-L lu man’a cuya, cali-L lu iqmiit. ‘This practice of chewing tobacco, snuff or leaf tobacco, and smoking is not beneficial to the health. . . . They say now that this tobacco, also chewing tobacco, causes cancer.’ (KIP 1998:289); < iqeq-mik; > iqemkar-, iqemler-, iqmiguaq, causes cancer.’ (KIP 1998:289); crane - iqmigiutaq; < PY-S iqmig-
iqmiguaq prune # literally: ‘imitation chewing tobacco’; Y; < iqmiq-uaq

iqmiutaq* box for chewing tobacco; snuffbox # also dual for one snuffbox; iqmuitallruuq aavangtagmek ‘he made a snuffbox out of a burl’: < iqmiq-taq

iqngulluk abnormal growth in throat of codfish # NUN

iqre- to sew a waterproof seam # as on a seal-gut rain parka; iquq ‘she is sewing a waterproof seam’; iqraa ‘she is sewing a waterproof seam on it’ / Amigakun qianquusaaalomkuq: arnaq kiugna acimini mingqelria, iqretria imarnitegnek, raincoat-aliluni taqkam qiluanek. ‘He peeked in through the door: there was a woman inside, on her bed, sewing, sewing a waterproof seam on a raincoat, making a raincoat out of seal gut.’ (ELL 1997:106); NUN, NI cf. iqertaq

iqsak fishhook; large halibut hook (NI meaning) # and iqsag- to fish with a hook and line; to jig for fish # iqsagtuq ‘he is hooking for fish’; iqsagaa ‘he hooked it’ / NUN, NI, CAN, BB, NR, EG, NI; > iqsalleq; < PE iqlay or iqays

iqsulirneq thing of the left side # ciuteka iqsulirneq akngirmarquq ‘my left ear hurts’; < iqsuuq-lirneq

Iqsalleq former settlement on the Kwethluk River # < iqsak-lleq

iqsuu, iqsuk left hand; left foot; left side # unatenni iqsuu atularaa ‘he uses his left hand’; Pissulangami tua-i tamaan pissungengami uurcaraqami unaken imarpigmek maklaggluni tag’aqami up’nerkami iqsamiqek ayaturtuliuni alaitulliniilria piyuluni, . . . Elitaqnaqatarluni-gguq tuaq taqngna-i ayaruni-am tallirpimun nutar’aarlluku . . . ‘When he started to hunt in the spring and caught a bearded seal, when he would announce his success from down in the ocean and head toward the village, he would appear holding a walking stick in his left hand . . . , right before they could recognize him, he would move his walking stick to his right hand . . . (YUP 2005:186); Taqgaam elpeci cikiqengkucvi iqsulirnece nallulit tallirpilimerpeci caliaritnek. ‘But when you give alms, do not let your left hand know what your right hand is doing.’ (MATT. 6:3); > iqsulirneq; < PY iquyu

iqtu- to be wide # applies to rivers, trails, building, boats, etc.; for doorways and other openings, neq-may be used instead; for garments, (e)lurch is used; iqtuuq ‘it is wide’ / una taumi iqtunruuq ‘this is wider than that’; Kusquqvak iqtuuq Mamterillem ‘the Kuskokwim is wide at Bethel’; Waniwa picurliim tungii amigtangqertuq neqtullriamek, tumyararluni-llu iqsuminek cikiqengkucvi. ‘The way of transgression has a wide doorway, and it has a wide path and many go in using it.’ (MATT. 7:13); Uutun iqtutuunlu . . . ‘It is this wide . . . ’ (PAI 2008:114); < iq-e-tu-; > iqtutaciq

iqtutarciq width # iqtutacia ‘its width’; < iqtu-taciq

iqu- to fall over from an upright position # iquq ‘he or it fell over’ / iqutaa ‘he toppled it’; iquvikaq ‘it fell on it’; iqutaq ‘toppled thing’; angutem napat iquettlru ‘the man cut down the trees’; iquneq ‘fallen tree or other
thing’; Nutenqiggluku-llu cali malrurqungnek. Ava-i-llu ayakarluni, tua-i-llu iquluni, maktenqigtiekenani-llu. ‘He shot it again a second time. It fled, and then fell without getting up again.’ (ELN 1990:60); cf. iqute-; > iqu'ag-;
< PE iqu-

Iquaq Ekwok # village on the Nushagak River; < iqu-aq

Iquarmiut Ohogamiut # either another name for the site of the old village of Ohogamiut (cf. Urr’agmiut) on the Yukon or for a nearby site

iqcissuun skin-scraping implement # < iqute-i;
cuun

iquggalek seven in cards # NI; < iquk-raq-lek

iqugkuaq cigarette butt; end part of something # < iquk-kuaq

iqugmiutaq toggle type bag fastener # to keep traditional “housewife” bag rolled up; < iqugkutaq

iqugta fisherman’s helper, one who rows or drives the motor while the net is being set out for driftnet fishing; helper at the (other) end of something such as a log being carried # < iquk-ta

iqulek one with an end; seven in playing cards # NUN

iquk end # of object, time period, story, etc.; other end; tip # ella iquituq ‘the universe is endless’; iqua ‘its end’; iqukluek ‘end-to-end’; NUNAM Iqua ‘the village formerly known as Sheldon’s Point’; . . . naparciiluni napayaarmek ukirnan igitm yaakaraanun, tua-i-llu taugkar kapkaanaak kalvinragergkek iquak uivtangellria tuavet kaulluku napartamun, . . . . putting a little stake in the ground not far from the entrance to the den, and then he slid the ring that was at the end of the trap’s chain down the stake, . . .’ (ELN 1990:51); > Iquaq. Iquarmiut, iquggalek, iqugkuaq, iqugmiutaq, iqugta, Iquk1, Iquk2, iqukkeggun, iquklute-, iqulek, iqulir-, iqungqerr-, iqupki-, iqutmun, iqulqutaq; < PE iqqu or iqquq

Iquk1: Iqugmiiut Russian Mission # village on the Yukon; < iquk, iquk-miu-plural

Iquk2: Ekuq # village at the mouth of the Nushagak River; < iquk

iqukeggun engraving tool with beaver incisor tip; screwdriver # < iquk-kegte-n

iquklute- to come to the end; to be over # iquklituq ‘it came to an end’, ‘that’s all’, ‘that’s the end of

the story’ / natmun man’a tummyaraq iquklita? ‘where does this trail end?’; . . . niitelliniuq mikelnguut iliit qanercelluku, “Up’nerkaq-gguq iqukliskan Tep’arrluar tuqutquq.” ‘. . . he heard one of the children saying, “When spring is over they will kill Tep’arrluar.”’ (YUU 1995:103); < iquk?-ite-
iqular- to add onto the end of (it) # iqularia ‘he added onto it’ / Agayurlitert acillermegteki, ataita atritneek iqularluki pilruit. ‘When the priests named them, they added their fathers’ names onto their names (using their fathers’ names for their last names).’ (YUU 1995:29); Tajaa-i, waniw’ iqukljkaaquq tauggaam uumek iquligaqata’arqa tamakut inerquutaatnek. ‘It is over now, but I’m going to add onto it this admonition that is relevant to these matters.’ (ELL 1997:588); < iqulir-
iqunggerr- to result in something; to have consequences # . . . picurllakmek iqungqertuq umyuiani atunqagellria, inerquateri amsuurluk’ pillra. ‘. . . trying to follow your own mind, or whim, has negative consequences when on goes against the one who admonishes one (against bad behavior).’ (QAN 1995:318); Tamakut-gguq tamarmeng tuqumeq iqungqertut. ‘All those things, they say, result in death.’ (YUU 1995:46); < iquk-ngq err-
iqup’ag-, iquv’ag- to fall hard on its/his side # iqup’agtuq or iquv’agtuq ‘he fell hard’ / < iqup’ag-
iqupki- to utter an incomplete sentence # < iquk-?
iqute- to make a skin pliable by scraping it; to tan a skin (be scraping, not with chemicals) # iqutuq ‘it is being scraped’, ‘it is scraped’; iquatua ‘he scraped it’ / > iquxissuun; cf. iqu-
iqutmun toward the end of something # < iqutmun

iqulqutaq large float at the end of a fishnet; the component located at the end of something # < iquk?-qutaq

iqaq picked berry # and iqv- to pick berries # iqvartuq ‘he is picking berries’; iqvaurai ‘he is picking them’ / pamavirtellruut iqvaryaurluteng ‘they went back there to pick berries’; iqvautaa aatsalupianek ‘he is picking cloudberries for her’; kiituani-gguq iqvakek nang’ut ‘finally the berries they had picked were used up’; Iqvani-llu tangercecaaki aannaminun, aaniin piluku
for the moon to be out

...of moon; to shine,

...to pick berries # iqviquq ‘he picked a

...iqvarcuun berry-picking implement (scoop with

...to be amazed at # irakaa ‘he is amazed at it’

...irare-, iranarqe-, irayug-

...emotional root;

...to be amazed, to be scared # irayug-

...ira-, iranarqe-

...to be amazing; to be hazardous

...EG to foretell bad weather’)

...to the horizon with ends pointed upward (said

...is “lying down on its back” (is a crescent, parallel
to the horizon with ends pointed upward (said to foretell bad weather’);

...there is an eclipse of the moon’;

...the star Sirius’, literally: ‘the moon’s dog’;

...tallimaurrelluniluki-llu allrakui cali maa-irpak arvinelgurtarkuuniluki allrakui. ‘When she asked her mother told her the month she was born in and that she was five and would soon turn six years old.’ (ELN 1990:58); Arnaunra-gguq tuağken akertengurruluni. Annigii iralururruli. Iralum-gguq tua akerta kesia maligqurluku. ‘His sister, however, became the sun. He brother became the moon. The moon always follows the sun.’ (UNP3); Ilait iralurkitellruut. Ilait-llu iralurtutulteng. ‘Some [months] had but one moon, and some had [two] moons.’ (CIU 2005:160)

...Bases...
Ircaqurrluk — irni-  BASES

Ircaqurrluk a certain legendary hero # Tua-i tauna
Ircaqurrluk tuaten auyquellrullinuq tamatum nalliini; quliratun auyquellrulliniut Ircaqurrluum yuullran nalliini. ‘During the time “Ircaqurrluk” lived the people where like the characters in the ancient legends.’ (CIU 2005:70); literally: ‘bad heart’; < ircaqquq-rlruk

Ircaqurraaq Heart Lake # in the Kilbuck-Kuskokwim Mountains; < ircaqquq-naq

crcaquuraq heart-shaped sea ice formation #

crcaquuallag- for one’s heart to “skip a beat” (as from being startled) # ircaquuallagtuq ‘his heart skipped a beat’ / < ircaquuq-llag-

crcenrraq*, ircenr(aq*), ircenrraq* legendary little person or extraordinary person # the subject of many stories; they are said to be similar to regular humans (even in size when seen in our “dimension”) but have their eyes closer together, inhabit mountainous areas, live in underground villages, be invisible except to shamans, be able to take human or animal forms, harm or help humans, have summer when we have winter and vice-versa; see also cingssil, and egacuaya(g)aq, other types of legendary little people; Tamakut tamaani ircenrraat, tuamaani iringqauq ‘it is slanting, leaning to the side’/ Bases

ircenraaq, *ircenr(aq*), ircenrraq* legendary little person or extraordinary person # the subject of many stories; they are said to be similar to regular humans (even in size when seen in our “dimension”) but have their eyes closer together, inhabit mountainous areas, live in underground villages, be invisible except to shamans, be able to take human or animal forms, harm or help humans, have summer when we have winter and vice-versa; see also cingssil, and egacuaya(g)aq, other types of legendary little people; Tamakut tamaani ircenrraat, tuamaani iringqauq ‘it is slanting, leaning to the side’/ Bases

irci, irciq legendary creature, one side of which is an animal and the other a man # NUN; > ircenrraq

irciq blackhead (as on face) # EG

ircug-, ircunga- to show one’s unwillingness to do something; to grimace # of a child who is about to cry when told to do something he does not want to do; ircugtuq ‘he is grimacing’ / < PY iXcuy-

irel- root; > irelgite-, irelpik, irelta-, irelg-; < PE is(a)lay-

irelgite- be generous # irelgitutq ‘he is generous’ / HBC, NUN; = irlarte-; < irel-tar-

irelpik stingy person # HBC; < irel-pik

ireltar- (HBC form), ireltu- (NUN form) to be stingy # ireltaatuq ‘he is stingy’ / < irel-tar-

iri- to waddle when walking; to rock from side to side # iriaq ‘he is waddling or rocking from side to side’ / Mequp’ayagaqa tauna usvituluni qulirane-k-Llu nicugniuratuluni waten qanengssarqama iriaqunartuq-Llu. ‘That shaggy dog of mine was very wise and would listen to stories whenever I spoke, rocking back and forth from side to side.’ (UNP2); < irir-a-

irir- slanting; tilted # postural root; > irir-, iringqa-, iringte-; < PY irir-

irirte- to slant; to tilt; to lean to the side # irirtuq ‘it slanted’; irirtaa ‘he tilted it’ / Tua-i irirnuaartut, ataucikun-Llu makluteng. ‘They [the singers] would lean to one side in unison and straighten up again.’ (CIU 2005:248); < irir-te-

iringqa- to be slanting, leaning to the side # iringqaq ‘it is slanting, leaning to the side’ / Tuani tua-i ellangami waten iringqauluni tungulriamek miyrallrulliniami auyquciguq- wa tua assiltiapqarluni cakneq. ‘When he became conscious, leaning to the side he saw he had vomited some black stuff and his whole being felt very sick.’ (QUL 2003:540); < irir-ngqa-

irlarte- to be generous # irelgtutq ‘he is generous’ / HBC, NUN; = irelgite-; < irel-ite-

irleg- to be possessive; to be stingy # irelgtuq ‘he is possessive’ / NUN, NS; < irel-; > irlarte-

irleke- to be possessive of # ireleka ‘he is possessive of it’ / NS; < irleg-ke-; < PE ielkak- (under PE is(a)lay-)

irliqe to have a hard time because of emotional or physical illness; to be incapacitated # irliquq ‘he is having a hard time’ / = cirliqe-; < ?-liqe-

irlurneq knoll seen in the distance # NUN

irlurnite- to come in and out of view in the distance; to be sheltered # NUN

irnerrugtalria hunter receiving the rib portion of a seal # < irnerrugluk-?-Iria

irnerruguaq seaweed (Porphyra laciniata) # BB; < irnerrugluaq

irnerlugul seal gut # Irnerrugmek mingqumalriamek egaliruta. ‘We had windows of sewn together seal gut, . . .’ (KIP 1995:113); < ?-rluk > irnerrugtalria, irnerruguaq; < PY isnaXltuk

irni- to give birth (child or animal) # irniuq ‘she gave birth’ / irnilliniuq angutmek ‘she gave
birth to a boy’; Cali-gguq tamakutarnat ciuliaput cellami irnilatart ililukun uksumi-lu, . . . Irniarit-lu tuqkausatuneng, . . . ‘Also, those women, gave birth outdoors, sometimes in the winter. . . . And, their children didn’t die, . . .’ (MAR1 2001:28); . . . tua-i iraluni naangata irnilininiuq. . . . when their months (of pregnancy) were complete she gave birth.’ (CUN 2007:20);

TENGMARET JANITIT ‘June’ (NUN usage), literally: ‘birds give birth’; < ?-li>-; > irnia, irnicuar-, irrivkarta; < PE irniar and postbase -li-

irniaq offspring (human or animal); child; baby # for ‘child’ without possession mikelnguq is usually used; irniarituk ‘they don’t have any children’; qavcinek irniangqercit? ‘how many children do you have?’; Irniarita-gguq qavcinek irniangqercit? ‘how many children used; irniarituk ‘they don’t have any children’;

irniq vuulilruq sun’amek ‘he was fascinated by the ship’; irr’inarquq ‘it is awesome, fascinating’; Irir’inniak aciqsiginarluni atralliniuq cali uturtluni. ‘They stared at her with awe and saw that she came down lower singing all the while.’ (YUU 1995:126); > irr’ike-; cf. ira-, ii-ra-; < PY ir(a)-i- (under PE ika-)

irr’ike- to be surprised or amazed at # irr’iaka ‘he is amazed at it’ / Unuakumi maa-i watua mikelnguut cartoon-anek tangyagaqameng cakneq tua-i irr’ik’laqait, umyugait imumek study-rluteng upluteng. ‘These days whenever children watch cartoons in the morning they are much amazed at them, and their minds are being prepared through studying.’ (CIU 2005:318); < irr’i-ke-

irseg- to pour out # irsegtuq ‘he is pouting’; Y; cf. irr’igte-, iqeq; < PY-S iyay-

iru, iroq leg (human, animal, (or table) # Ellii-lu tua-i taqsuqngatqapiarangluni tuar-lu tang iroq’suuk ucamairrilriik amliricigalinganatek-lu nunapigmu muruaqan. ‘And she was getting to be so very tired that it seemed that her poor legs were getting heavier and that that she couldn’t take another step as she trudged in the tundra.’ (ELN 1990:45); > irulurq, irunaq, irunguaq¹, irunguaq²; < PE niru

iruirte- to break one’s leg # iruirtuq ‘he broke his leg’; iruitaa ‘he broke its leg’ / piyuaguq ayarurluni iruirtellruami ‘he is walking with a cane because his leg got broken’; < iru-ir(ar)tuq

iruluroq sourdock (Rumex arcticus) (NS meaning); vein in the center of a tobacco leaf (BB, K meaning) # Tua-i iruluttnek tamakunek tamaa-i iqmiqigualallruuna tamauqaarluuki egnerit-lu igluki. ‘When I was little I chewed some stems of those (tobacco leaves) and swallowed their juice.’ (CIU 2005:104); < iru(q)-luq

irunaq steelhead trout anadromous (Salmo gairdneri) # Uatmun kingyartur, maaten irunat maligqeltiik’it. ‘When he looked back downriver, he observed that trout were following him.’ (SOC 1946:31); < iru(q)-naq²

irunguaq¹ cowslip; marsh marigold (Caltha palustris) # Y; < iru(q)-uaq

irunguaq² rifle or arrow support # < iru(q)-uaq

iruver- to buy; to trade # iruvertuq ‘he is making a purchase’; iruveraa ‘he bought it’ / NSU; < PE niruvarka

irnuq2 steelhead trout anadromous (Salmo gairdneri) # Uatmun kingyartur, maaten irunat maligqeltiik’it. ‘When he looked back downriver, he observed that trout were following him.’ (SOC 1946:31); < iru(q)-naq²
irvar- to wade # irvartuq ‘he is wading’ / = irvar-;
  > irvaun

Irvaun boot for cold wet weather # the type used in spring, made of salmon skin; < irvar-n

Iryagte-1 to have one’s mouth open and stretched wide with teeth clamped shut # iryagtuq ‘he is gritting his teeth’ / NUN; cf. irseg-, ieqq; < PY-S iryay-1

Iryagte- to be smoky from a distant fire # impersonal subject; iryagtuq ‘it is smoky’ / < PY iryay-2

Iryake- to vindicate # Cuqcikuvet wiinga
  iryaklua
iryagte-2 to wade # irvartuq ‘he is wading’ / = ivrar-;
  irvar-
iryagte-3 to undress # issertuq ‘he undressed’;
  issertaa ‘he undressed him’ / HBC; < isser-te2-

Isser- naked # postural root; HBC > issengqa-, isserte-;

Isserte- to undress # issertuq ‘he undressed’;
  issertaa ‘he undressed him’ / HBC; < isser-te2-

Issengqa- to be naked # issengqaq ‘he is naked’ / NSU;

Issir- to be bad # iss’irtuq ‘it is bad’ / NSU

Issiq to consider (it) to be bad; to dislike / iss’iqaa ‘he finds it bad, dislikes it’ / NSU; < iss’ir-ke2-

Icssaaayuq, Ississaayuk a certain legendary shaman who, among other deeds, foretold the coming of white people # Ak’a-gguq tamaani angalkullrem Ississaayuum Kass’at iliuvarkaullrat qanrutkellrua. ‘Long ago, they say, the shaman Ississaayuk told about the white man’s coming.’ (AGA 1996:111); Tauna Ississaayuq Kuigglluk Alaska mik’nani tuani yuurtellrulliniuq. ‘That Ississaayuq was born and spent his childhood in Kwethluk Alaska.’ (PAI 2008:320)

Issran loosely woven grass carrying-bag # issraka’ar ‘small bag’; issravalk ‘large bag’; Qaurtunek neqrilutek issratmun ekluku, angelianek issracilalriit tamaani kumlanrutnek. ‘They had lots of whitefish and put it into a grass bag, back then they made large bags for their supply of frozen fish.’ (MAR2 2001:48); from Aleut isxatiX (isXatiX); cf. qesran

Issuamaq raisin # from Russian виноград (izyúm); EG

Issuriq, Issuri (NUN form) spotted seal (Phoca largha); harbor seal (Phoca vitulina) # issuriyagaq ‘one-year-old spotted seal’;
  Cunawa-gguq tamakut tamaa-i natermelnguut kumekullrem qesran. ‘It turned out that the ones on the floor, who had sores and were forever scratching, were spotted seals. The “small people” who had big eyes were ringed seals.’ (QUL 2003:38); from Aleut
issurvak, _issurvak_’er, _issurvakayak_ big spotted seal ( _Phoca largha_) # Cali tauna ungualvalia atauciq _issuruiyaaqaq_; taúqaam asevrum angenqaa. Malruk ugtuk, aipaa ugtuq. Wangni _issurvak_’er angelria. Nutaan kinguakaun tauna ungualvalia-w’ _issurvakayak_ ugtuq. ‘Also that one animal is a spotted seal, but it was bigger than a walrus. Two got up [on the ice], the one got up. From my point of view it’s a huge spotted seal. Then finally that animal, the huge spotted seal, got up [on the ice].’ (KIP 1998:13); CAN; < _issuriq-vak_, _issuriq-vak_-ller(aq), _issuriq-vak-kayak_

_issuumaq_, _issuumaq_ prune # _from Russian_ _изюм_ (izyúm); > _issuumaq*- _issuumaqya(g)aq_, _issuumaqya(g)aq-

_itegadaq_ ( _Honckenya_ _itegadaq_; _foot_ (anatomical) # plural as well as dual for, _isuumayagaq*_. _raisin_ # _isuumaq-_.

_itegaraq_ # _from Russian_ _прune_ # _prune_ # _issurvak, issurvall’er, issurvakayak_

_itegmik-_, _itegmiaq-_. to kick; to push with the foot # _itempag-_.

_itegmig-, _itegmiaq-_. to kick; to push with the foot # _itegmiagtug_ ‘he kicked something’; _itegmiqaa_ ‘he kicked it’ / _Qeteryalkuciqallrullinia taúqa-i_ _itegmikarluku taumeg taúqa-i, siinameg allameg. ‘She made a backrest by pushing with her foot another rock under that one’. (WEB2); < _itek-mik_, _itek-mik_; > _itemkar-, _itempag-; < _PE_ _ityayi_- (under _PE_ _ityay_)

_itegmik_ false chamomile; pineapple weed ( _Matricaria matricarioides_) # _HBC_; < _itek-mik_

_itegnek_ # measurement from tip of toes to end of foot; (in length) # _murak pingayunek_ of heel; foot (in length)

_itegnaq_ jade # _NSU_ < _?-neq_; < _PE_ _ityaynak_

_itegte-_. to rip; to tear # _itegtaq_ ‘it ripped’; _itegtaa ‘he ripped it’ / _NUN_

_itek_ piece of boot or shoe over the toes and the top of the foot; toe piece of boot # _itegadag_, _itegmig-, _itegmik_, _itegnek_, _itgaaq_, _itegadag_, _itgutek_; < _PE_ _ityay_

_itemkar-_ to kick in a small way; to kick lightly; to shove a little with the foot # _itegmig-qaq-

_itempag_ - to kick in a big way; to kick hard # < _itegmig-pag-

_itegna-_. to be jailed; to be incarcerated; to be confined # _itengqaq_ ‘he is incarcerated’ / _Iterrrluk’akk_ _nituninqua qanuqesta ciuqila_ _Josephaam_ _itengqaqivianun_. _Ak’anun tuawk_ _itengqaq_, _qanuqesta-litu_ _ciuqila_ Joseph-aamun kevgiurcetak. ‘He put them, in the house of the capain of the guard, in place where Joseph was confined. They, were incarcerated for some time, and the captain of the guard charged Joseph with them.’ (AYAG. 40:3-4); _alerqutet maliggluki_ _itengqallerkullerkkaa egmianun_ ‘presumptive ‘ _itercivicla_.

_itterciviaq_ prisoner; inmate # _Itercivivik-litu_ _qanuqestin_ _alukaqasagucetai_ _ittercivirii_ tamalkuuta; ‘The chief jailer committed to Joseph’s care all the _prisoners’_; (AYAG. 39:22); < _itterciviaq-Iria_

_itter-_ to enter; to come in; to go in # to _buildings and habitations, not to conveyances or containers_; _ittertuq ‘he came in’; _itteraa ‘he entered it’ / _itterta ‘he put it in’; _ittertaa ‘he brought it in with him’; _itter ‘he entered their home’ / _itter ‘come in!’; _itterci ‘(you all) come in!’; . . . _tutgara’urluq anuuurluum pikiliu, “Anuururlung, nw’un _itsuukanga_ (itterciqia?)” _Tua-i-litu anuuurluun pikiliu_, “Unggung minggutem ingakun _itra_.” _Itqereskili tutgara’urluq_. . . grandmother’s dear grandson said to her, “Grandma, where will I come in?” And his grandmother said to him, “Come in through the eye of this needle.” The grandson _went right in_. (UNP1); > _ittercista, _ittercivik_

_ittercivigek_ ‘The king of Egypt (Pharoah) sent for Joseph, and they quickly brought him from the house of the captain of the guard, in place where Joseph was confined.’ (AYAG. 41:14); < _itterci-vik_
**Itereq** cold draft entering from outside # iterntuq 'it is drafty'; Angulluq tauna qanrutliniluku, angulluam pillinia, “Ciin man’a canringle’emi iterntengvarka’atu.” ‘He talked to this old man and the old man said to him, “Why is it becoming drafty even though there's nothing to cause it?”’ (QAN 1995:186); < iter-neq'; < PY iternaluq (under PE it-)

**Iterquri-** to bring in firewood or other things by going in and out repeatedly # iterquriq 'he is bringing in wood' / Tua-i-llu ikayuulluteng iterquraluteng aklunek, neqekanek-llu allayugnek. ‘And so they helped out bringing in their possessions including clothing, and various foodstuffs.’ (ELN 1990:83); < iter-quri-

**Itertaar-** to visit house to house; to go house to house as part of certain indigenous Yup’ik holidays, particularly ‘Qaaritaaq’ or “Petugtauq” (q.v.) # itertaar#uq 'he’s going visiting house to house' / Petugtaraqameng nen’un itertaarulluki pilalruut wi takumni, . . . ‘When they celebrated the “Petugtauq” holiday, they would take things from house to house, as I observed myself, . . .’ (CIU 2005:376); < iter-a-, the use of the (t)aar-form of the postbase here even though the base does not end in te may be modeled after iter-te ‘to visit’ and ce
tertaar- ‘to visit house to house’ / Petugtaraqameng nen’un # itertaartuq 'he’s going visiting house to house' / Petugtaraqameng nen’un # itertaartuq 'he’s going visiting house to house'

**Itertaaq** * inmate; prisoner; detainee # Iterrluku-Ilu Joseph-aq atanrem iterlain uitaviketukittun. ‘And they incarcereated Joseph in the place where they usually held the prisoners of the king (Pharoah).’ (AYAG. 39:20); the following are legal neologisms: itertam akiriluni anumaercutti ‘bail’; itertam piyunarqauci ‘miranda warning’; igalluku kalikanun iterqa ‘booked’; iterqa nununnun caliluni akiinani ‘community/public service’; iterataullerkaa iegigcarluku ‘suspended sentencing’; < iter-te'-aq'

**Iterte-** to put inside; to incarcerate # to put something or someone into anything other than a container or conveyance; . . . aatani ikayulaluq tauna kemek ellivigmun iterterlraug. ‘. . . she helped her father when he put meat into the cache.’ (ELN 1990:65); Yaagguq taugeam nutgaarluni nutllirrim paingakun puyurkamek iterluku. ‘Back then, however, after shooting the shooter would pour some powder into the muzzle [of the gun], then he would put in its bullet pushing it with the ramrod (cleaning rod).’ (QUL 2003:168); < iter-te-

**Iteryaraq, Itervik** entrance # Cakneq-gguq tuaq’ neviarcaraq, kenegaqran. Itervikluku-gguq tuaq’, qarutengkiliul itervikluku. ‘Now this young lady was very pretty. He went inside to her (literally: ‘had her as a site for going inside’) and tried to win her over.’ (CEV 1984:48); < iter-yaraq, iter-vik

**It'galqinraq** strip of dried swan-foot skin, black in color, used as backing for decorative stitching # Makut-gguq maa-i tunguuralriit it'galqinrat, tengayucuaraat-wa makut kelurqut inguqerrit. ‘These little black areas used as a base for the fancy stitchwork made with caribou throat hairs are of dried swan-foot skin.’ (CIU 2005:142); < it’gaq?-liinraq

**It’ganeq** measurement from tip of toes to end of heel; foot (in length) # Taugken irmamituarctuut mikhateng it’ganernek pingayunec tuyim’ pitalalliu. ‘However, mink traps were small, measuring three feet in length.’ (KIP 1998:321); Taktaluku tuinaat tuinaat, tuinaagnek malrurnek quilnek cipulu it’ganernek, iqutfaluku-lu tuinaat pingayun akimiarneq cipulu it’ganernek, tuinaak malruk tallimaneq cipulu it’ganernek quygitaluku. ‘[Building it] 450 feet long, 75 feet wide, and 45 feet high.’ (AYAG. 6:15); < it’gaq-neq'

**It’gak** foot # EG = it’gaq

**It’gaq** foot (anatomical) # also spade in cards. plural as well as dual for one person’s pair of feet; it’gakga or it’ganka ‘my feet’; Y, NSK, NI, CAN, K, BB, NR, LI, EG, LI; it’gat yuarait ‘toes’ (specifically, not fingers); . . . piurainanrani-llu it’gak mecumenglutek arenqialami tamana qanikcaq urugyungu’arcami. ‘. . . soon, as she went along her feet began to get soaked because the snow was starting to melt.’ (ELN 1990:33); = itegaq, itgaq; < itek-aq; > it’gair(ar)-, it’galqinraq, it’garrarek, it’ganeq; cf. Nelson 1878–1881 list; < PE ityarr

**It’gair(ar)-** to have cold feet # it’gairuta or it’gairaraanga ‘My feet are cold’; Anglaningiinanrani Mikellam Irr’aq qerrungnigiluku tagucugluku pillrani, Turpak ellii-l’ tagyugluku it’gairangniluni. ‘While Elnguq was having fun, Mikellak said that Irr’aq was getting cold and that she was going to take her up to the house, and Turpak wanted to go up too
since as she said her feet were getting cold.’ (ELN 1990:65); < it’gaq-ir(ar)-

it’garrlek, it’garaq beach greens; sea chickweed
(Honckenya peploides); scurvy grass (Cochlearia officinalis); literally: ‘one having little feet’; < it’gaq-raq-lek, it’gaq-aq; cf. tukulleggaq

it’gissuun tool for skinning seal flippers # < it’gaq-li2-cuun

itgutek bead decorations over top of foot of boot # < itek-un-dual

itqerefaq house with ground-level entrance # < iter-qer-cete

itqiirpak legendary big hand from the ocean with a
house with ground-level entrance # < iter-qer-cete1-naq

itqirpak legendary big hand from the ocean with a

it’garralek — ituraq

Can’giiret-lu takuigaqata neqkamegnek, tekiutaqatki, tuaten qantamek imailngurnek attilirluku itrutetulluku nen’un. Qantamun pivkenaki itrucuunani. ‘When they checked the
blackfish traps for their meal, when they arrived with them, they always placed the container of
blackfish inside an empty bowl and brought them into the house. They always brought them inside in
bowls.’ (PAI 2008:240); < iter-te-

itugenqegte- to have thick white smoke # NUN

ituk serum # and itug- to be sweet # itugtuq ‘it is
sweet’ / verb only for NSU; > itulek; < PE itu

ituke- to be side by side with (him or it) #

Taivkarlukek ciuqerminun nangercagnek
itukutek pillinia, “Tua-i nuliqiuilutek.” ‘He told
her to come, and as they stood in front of him
side by side, he said to them, “You two are now
mates’.’ (QUL 2003:90); cf. itute-

itukellria double-barrel shotgun # Cat-lu tyaima
itukellriarlartat nutget? Paimetegun imirarat.
‘What guns were the double-barrel shotguns? The
kind you load through their muzzles.’ (CIU
2005:26); < ituke-ria

itulek jellyfish # NSU; < ituk-lek

itume- to break into pieces # itumuq ‘it broke up,
fell apart’ / itutmua ‘he broke it up’; > itumnga-; < PE itama-

itumnga- to be naked # itumngauq ‘he is naked’ /
NSU; < itume-nga-

itumtaq change (monetary) # itumciuq ‘he is making change’; itumciyugyaaqua ‘I would like
to get some change’; < itumte-aq

itumte-aq making change’; itumciyugyaaqua ‘I would like
to get some change’; < itumte-aq

itumte- to break (it) into pieces; to undress
(NU meaning) # itumtaa ‘he broke it up’ /
Piqertutakun-llu erurraarluku piqertuarluki
itumtlaununamakunek umi, ‘After washing it he whacked at it with the axe breaking
that frozen fish into pieces.’ (PRA 1995:410); < itume-te-

itumte- to break (it) into pieces; to undress

(NU meaning) # itumtaa ‘he broke it up’ /
Piqertuutakun-llu erurraarluku piqertuarluki
itumciluni tamakunek umlamanrennek. ‘After washing it he whacked at it with the axe breaking
that frozen fish into pieces.’ (PRA 1995:410); < itume-te-

itusvik dock # < itute-vik

Iturak’ar (Iturakaq)’ indigenous Yup’ik holiday,
called the “Inviting-In Feast” in English; small

gift, usually food, brought to get into a dance
or feast # possibly the source of the English term
“igrushka” or “egrushka” for the feast; < iter-n-kar(aq)’

itruq skin or pelt of caribou taken in fall # (?)

itute- to bring or take in # itrutuq ‘he brought
something in’; itrutaa ‘he brought it in’ /

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something in’; itrutaa ‘he brought it in’ /
meluskarluni. ‘After she put some (snuff) into her snuff box, she put a bird’s hollow wing bone, with the ends cut off, into one of her nostrils and snorted the snuff.’ (CIU 2005:194)

iturte- to set down # iturtaa ‘he set it down’; iturtuq ‘he set something down’ / Tuamtellu qantat neqnek imalget iturtaqatki cali ikikitugnek puyliraneqqakilluqakarluq, . . . ‘And when they set down the plates containing food they’d also do some sort of thing (perform a ritual blessing the food) with wild celery smoke, . . . ’ (CAU 1985:60); Pinanranri atin taum taqym’ pistekaqken malrungmun yun’erraagnun inguqicirluku’ tua-i qasgitelliniluku qasqimun-llu iturcameqeggu kanavet, canegnek-gguq curillrulliniluku tupiganek, taklartelluku tuavet. ‘After a time his father had two young people carry him to the kashim and set him down on a woven grass mat they had prepared for him to lay on; they had him lay down on it.’ (YUP 2005:170); Nutaan-llu neqkanek iturcameng itusangaarkaulutek along side it’, ‘he added to it’ / Kangirami enerkan itullukek aciagnegun, itusangaarkaulutek quletmun. ‘In the corners bring together the frames underneath and bring they shall come to wade # ivertuq ‘he is wading’ / qerallrua.

itute- to wade # ivertuq ‘he stepped into the water, is wading’ / tauna-gguq tua-i cali neqpengertuq, caaginittelriim-llu tauna nanvaq ivernqauk. ‘It also had that certain fish; a person under traditional restrictions was forbidden to step into that lake.’ (CIU 2005:118); Nanvat-llu tekitaqamiku qukaatgun iverluq qeraraqaku. ‘Whenever he got to lakes he’d go across them wading through the middle of them.’ (YUU 1995:79); > ivrarcuun, ivruciq; < PE ivrar- and ipar-.

ivgar- to appear; to come into view or have something come into view from behind something; to catch sight of (it) # ivgartuq ‘it appeared, came into view’ or ‘he had something come into his view’; ivgaraa ‘he caught sight of it’ or ‘he had it come into his view’ by its coming from behind something / . . . ayagqinarermini nutaun nunarpagnun iverliuq. ‘It also had that certain fish; a person under traditional restrictions was forbidden to step into that lake.’ (CIU 2005:118); Nanvat-llu tekitaqamiku qukaatgun iverluq qeraraqaku. ‘Whenever he got to lakes he’d go across them wading through the middle of them.’ (YUU 1995:79); > ivrarcuun, ivruciq; < PE ivrar- and ipar-.
eyagnaq atuquniu, irnicuaq, aglenrraq wall’u aanani tuqullrukan, wall’u atani tuqullrukan, wall’u anelgutni tuqullrukan, taryumi waten temni tungairluku *ivrangaunani*. ‘And, [concerning] the water down there, the salt water of the ocean, if one follows the traditional abstinence rule, one who has miscarried or had her first menstrual period, or if one’s mother or father or sibling has died, then one will not wade in the salt water exposing one’s flesh to it.’ (YUP 2005:254); = irvar-; < iver-a-

*ivrarcuun, iveraun* hip-boot or other wading boot # < iver-cr-<nu, iver-n

*ivrir-* to examine # ivrirtuq ‘he’s examining something’; ivriraa ‘he’s examining it’; *this variant is apparently only used only by some speakers downriver of Bethel*; = curvir-, cuvrir-, survir-, suvuir-, yivrir-, yurvir-, yuvrir-

*ivruciq* waterproof skin boot; *by extension* any wading boot # Tua-i-llu aaniit piluni ellii ivruciinek caliyugluni ivruciiit nangengniluki. Tua-i-llu elirqungi ivrucirkiqgenek aatiita ciqem elirqiluki. ‘Their mother said that she wanted to work on waterproof mukluks since their old ones were getting worn out. First she cut out the pieces for the mukluks for their father.’ (ELN 1990:98); Avani Tununermi ivrucirkiurqameng aramek man’a melquura piluku, keiligarturluki melquirreltiit meqirpek’naki. ‘In Tununak when they prepared skin for making waterproof boots its fur was removed from the skin by applying ash and then scraping the fur off.’ (CIU 2005:348); < iver-ciq; PY ivruciq (*under PE ivor- and ipor-*)

*ivsir-* (NS, NI form), *ivyir-* (HBC form) to rain # *impersonal subject*; ivsirtuq ‘it is raining’ /
< ivsuk-ir-, ivyuk-ir>; > ivsirtuiliq

*ivsiurrsuun* raincoat # Tua-i-ll’-am atakuan ellimerriuq, pisquiuq imarnitegnek, imkugnek ivsiurrsuuteqnek qilugnek, . . . ‘And so when evening came, he told them what to do, asking for a gut skin rain parka, one of those raincoats made of intestines, . . . ’ (QAN 1995:308); NI; < ivsug-liur-cuun

*ivsirtuiliq* small type of sculpin (*species ?*) # *said to cause rain if played with*; NSU; < ivsir-tuli

*ivsuk* (NS, NI form), *ivyuk* (HBC form) drizzle; rain # ivsunguq ‘it started, or is starting, to rain’; ivsungutaa ‘it started to rain on him’; Tupagukut maaten ivsuirtiliniluni nengelqerluni qakemna.

*We woke up and lo and behold, it had stopped raining and had gotten cold outside.’ (ELL 1995:316); > ivegpag-, ivsir-, ivsiurrsuun; < PY-S napyuk

*ivua-* to feel bad because someone did not give one a portion of their catch # NUN

*iyri-* to prop up # HBC; = isri-

*iyukaq* northern pintail (*Anas acuta*) # HBC, UK; = yuukaq; > iyukarpak; in(o)yukar

*iyukarpak* mallard (*Anas platyrhynchos*) # HBC; = yuukarpak; < iyukaq-rpak

*Iyussiig* Igushik # *village in the Bristol Bay area*
kaacicaq barbel, specifically from an Arctic or gray cod # NUN

kaag- to be hungry # NUN; = kaig-

kaaka, kaak listen! # exclamation used to tell someone to listen for a sound; kaaka, cauga temirtellria? ‘listen, what’s that rumbling sound?’; Anngaa-gguq qiianinanrani niitnaurtuq kallugmek kaassamek-llu, . . . ‘The flow of water, dripping away, is not only irritating, but is a waste of electricity and gas, . . .’ (GET n.d.:11); from Russian ras (gaz) and/or English ‘gas’

kaataryaraq a certain hand game #

kacakikika, kaca’a serves you right!, you caught it this time!, you’re going to get it!, for shame! # exclamatory particle; < ?-kika

kacete- to arrive or return from a stay in the wilderness; to go to the main, winter village from fall camp # Cam-wa nalliini, December-aam-wa iluani maani ayagnillrani tauiqaam kacetetullrulriit uksillernun. ‘Some time probably after mid-December they would go to the winter village.’ (PAI 2008:12); = katete-; < PE kat0t-

kacitaq storage pit or chamber for fermenting fish with wall built up from rocks and lined with mud # NUN

kagaciqaq pole stuck into the ground in the men’s communal house during the Nakaciuryarq (“Bladder Feast”) with wild celery tied to its tip, just before the bladders are put under the ice # Nunaat taugken, uitalnguaqata, ayauteqa’aqamegheti, tamakut nakacuut, kagaciqaq napalria muragaq, evegneng pikna kanga, caquluku. ‘Well then, when they were all done celebrating, and it was time to take the bladders outside, they stood up the “kagaciqaq”, a wooden stake with grass wrapped around the top of it.’ (CEV 1984:32); = kangaciqaa, kangciqaq

kagaluq, kagaaluq lower stern-piece of kayak # . . . nelqyagucetengnaatqut nurusngarraluta yaavet at’ellerkamemgnun, iquanun waten tut’ellriamun, kagalwanun. ‘. . . they tried to make it go all the way because they [the skins of the kayak cover] fell short, didn’t make it to its stern.’ (QUL 2003:616); see Appendix 9 on parts of the kayak; from Aleut kagaluq (kayaluX), if not a loan to Aleut from Eskimo

kaganaq wolf (Lupus canis) # EG; from Alaska Peninsula Sugpiaq kaganaq

kaggirte- to pull (it) up onto an elevated area # kaggirtaa ‘he pulled it up’

kagi- to sweep # kagi’uq ‘he is sweeping’; kagia ‘he is sweeping it (floor, house)’ / . . . arnartaunuk
umyuagaqeksaunaku. Iciwa nem iluani erurileq, kagilleq, tamakut-llu piaqluki pilaaqelluki. ‘. . . told me not to think of it as a woman’s work. You know, to do things inside the house, washing dishes, sweeping up.’ (QAN 2009:394); Y, NSK, HBC, NI, CAN, K, BB, NR, LI, EG; from Aleut kagi- (kayi-); > kagin, kagista

kagiksuar duster; whisk-broom # < kagin-ksuar(aq)

kagin, kagissuun broom # . . . nateq kagisqenauraa, kagiluku, yaqunek taâgâma kagiterranggerraamta. ‘She’d ask me to sweep the floor, and I’d sweep it; we had only a bird’s wing for a broom.’ (QAN 2009:118); < kagi-n, kagi-cuun; > kagiksuar

kaigaq - to request something; to ask for something; to make a supplication; to beseech one for something’ # kaigaq ‘he is requesting something’ / kaigate unake’ ngat’ ‘grants (of money or the like)’; kaisqet ‘he requested something on her behalf’; Taumek waten qettuq, “Tua-i kaigaqan cikilaqiu tuaten amlalteralu, elarangra niitvekenaku.” ‘They told us that, when he [a child] asks for something, to give it to him only in moderation, not listening to any complaints he might have.’ (YUP 2005:136); > kaigatke-, kaigavike-

kaigavike - to request something of (him); to as for something from (him) # kaigavikea ‘he asked her for something’ / Imma-llu allu, waten pikartuyiqenrilungu, kaigavikekalgu pikauanni tauna, pikailkan tuaken nutaan cikiriqaat cikiutekainek. ‘And they asked for something from someone who didn’t have much, others made sure he was provided with that item to give to them.’ (TAP 2003:12); < kaiga- vike-

kaigatke - to ask for (it) # kaigatkia ‘he requested it’

caignaq famine # < kaig-

kaik pyloric caecum of fish # part of stomach; (?); cf. kaig-

kaimaq bluff; scree slope; loose soil (put between the walls and used for house insulation) # Uatmagni-gguq tanglartuq waten kuigem ceniini qemim kanallran, nuuga tua waten ekvigeneqgluni, kaimaulun’ tua-i, pefaacuaruluni. ‘It is said she used to see a hill, and it suddenly dropped down a very steep cliff where it reached the river.’ (QL 2003:216); cf. kaimaq-

kaim- to make or drop crumbs # kaimuq ‘he dropped crumbs’ / kaimtaa ‘he crumbled it’; = kaame-; > kaimelineq, kaimleret; cf. kaimaq, kalme-

kaimlineq floating ice, broken up and pushed together in spring # < kaim-

kaimlleq crumb # kaimleret or kaimrell ‘crumbs’; Nerurararraalu-llu-gguq taqngami manumini kaimellni quyurqrarraarluki cali ner’urluki. . . . Tua-i-gguq tauna Kumcek qanraqquq. ‘Añgâ avani kaigeciarkuillaqituq. . . .’ ‘After she had eaten it, when she was done, after she gathered the crumbs she’d made in her lap, she’d eat them. . . . Then Kumcek would say, “That’s one who can make food last till the next summer.” . . .’ (CIU 2005:188); < kaiml- leeq

kainiqe- to suffer hunger; to be starving; to suffer from famine # kainiq ‘he is suffering from hunger’ / Umyuagengamiu nangteqvakaani umyuarteqluni yuilqumi paluyartumaluni. Tauna anaanani atani-llu tangvagtel lutek ner’aqagnek aglumalnguami, kainiqelnguami. ‘Since she was going through hardship, she started thinking that she might go out to the wilderness and starve to death. She was getting tired of envying her stepmother and her father when she watched them eat. She was tired of going hungry.’ (QL 2003:68); Qaillun kainiqellrat ayagnallrua? Qavcin yuut unguvallruat kainiqellruki? ‘How did their famine start? How many people were alive after they suffered famine?’ (KIP 1998:329-331); < kainiqe- liqe2-

kak’acuk pompon on tip of parka hood or hat # nacarrar elqingqertuq kak’acucrarluni-llu ‘his little cap has a visor and a little pompon’; cf. kakgaq, kakangcaq, kakauyaq
kakangcaq (NI, K, Y, CAN, BB form), kakengcaq (HBC form) crown or top of head; arrowhead # Tua-i-ll’ tauna tua-i aqumgaliya yuk kakangcaakun pategluku uitaurelliniluni tallimi tua-i uqamaltiacatuun, ayumian atrarialliniluni, atraarelliniluni cukaitkaacagarluni. ‘Then he placed his hand palm down on the top of the head of that person who was sitting and continued to leave it there, just using the weight of his arm, and when it started to go down, it kept going down, very slowly.’ (QAN 1995:188–190); cf. kakgaq, kak’acuk, kakauyaq; < PE kaka&ca3 kakauyaq decoration at the crown of the hood of a young woman’s traditional Yup’ik parka that consists of strands of red, black, and white beads or strips of calfskin # cf. kakgaq, kak’acuk, kakangcaq kakave- to clatter; to tremble making noise; to shake as from fright # kakavuq ‘it is clattering’; ‘he is shaking’ / alingqertellrani keggutai kakavenga’artut ‘when he suddenly got frightened his teeth started to chatter’; Isaac-aaq qiivenga’arrluni kakavluni tamarmi qanertuq, . . . ‘Isaac began to tremble and shake all over and said, . . . ’ (AYAG. 27:33); cf. kavcagte-; < PY-S kakav0- kakeggli-, kakegglir- to have a runny nose # kakeggliuq or kakeglurtuq ‘he has a runny nose’ / kakegluni ‘having a runny nose’; = kak’li-; < kakegglik-i--; kakegglitruq; > kakeggliliyaraq, kakeggliiyarvik kakeggliliyaraq (K, Y, NI, CAN, HBC, BB form), kakeggliliiyaraq (NUN form) philtrum, the vertical groove between the nostrils and upper lip # literally: ‘mucus path’; < kakegglili-?yaraq kakeggliliyarvik September # literally: ‘running nose time’; NUN; see Appendix 7 on the Yup’ik calendar; < kakeggliliyarvik kakeggluguuaat decoration for nasal septum # < kakegglug-?-plural kakeggluir- to blow or wipe the nose # kakeggluirtuq ‘he blew or wiped his (own) nose’; kakeggluiraa ‘he wiped his (another’s) nose’ / kakeggluira ‘wipe or blow your nose’; irnian kakeggluirru ‘wipe your child’s nose’; < kakeggluir-. kakeggluirun, kakegglulitaq handkerchief; tissue # < kakeggluir-n, kakegglulitaaq kakeggluk nasal mucus; snot #; < kakeki- kakilacak, kakilacagq paresthesia (pins and needles feeling) # and kakilacag-, kakilacagar- to tingle; to have paresthesia; to “fall asleep” (of one’s hands, feet, etc.) # kakilacagtuq ‘he or it has a “pins and needles” feeling’ / Tua-i-ll’-am uum cam kullatgapiarlriim patuqerluku, naken pikinni. Ellii-ll’-alingallagluni, uivai-llu tuar kakilacagangartellriit, qerruyiqerluni-lu. ‘Something very cold enveloped her; she didn’t know from where. She became terrified and had a feeling like “pins and needles” running up and down her back and a creepy chill filled her body.’
- kaki-; kaki-; < PE kakilla-
- kakilragte- to stand on end (of hair when dry after being wet) # NUN
- kakimqgte- to sharpen to a point (?) # Tauna tua-i angutet ilili nengaugicami anguarucillinuq, anguarutmi-gguq kanaggun engartaan aipaan nuugakun, anguarutni kakimqglugu anguarucinurtuq. ‘One of the men, when he married into the family, would make paddles; he would make his paddle sharpening his paddle to a point at the tip of one of his paddle’s ridges down there [on the blade].’ (CIU 2005:16); exact meaning uncertain to compiler
- kakin pin # kakika’ar ‘small pin’; < kaki-n; > kakika’ar
- kakisvik, kakiyun
- kakimqgte- to make — or for there to be — a scraping or hissing sound such as that made by something sliding on very cold snow # cf. kakungqite-
- kakinqun bag fastener # kakinquka’ar ‘small bag fastener’; < kaki-?-n
- kakisvik
- kakitaq trail-breaker; pathfinder # NUN; cf. kakite-
- kakite- to be poised; to be set; to be ready to spear or shoot # kakituq ‘he is poised’ / kakiyutaa ‘he is poised to spear it’; NUN; < kaki-?
- kakiutaq pin # NSY; < kaki-?-taq
- kakivik needlecase; sewing box or case; traditional “housewife” bag # Tua-i-llu Aangaarraam aanani cikirluku mikcuarmek kakiviimmek akmantellermini elitnaurluni. ‘And so Aangaarraaq gave her mother a little sewing case that she had made when she was away going to school.’ (PRA 1995:377); <kaki-vik
- kakivkar- to have a stabbing pain; to have sharp, sudden pain # kakivkartuq ‘he has a stabbing pain’ ? < kaki-vkar-
- kakiyun bag fastener # < kaki-te-
- kak’li- to have a runny nose # = kakeggli-
- kakun needle made from the front part of a crane’s foot #
- kalaciq biscuit; muffin # perhaps from Russian
- kalaciq (goryáchiy) ‘hot’ as in горячая сдоба (goryachaya sdoba) ‘hot muffin’
- kalackiikq, kalackaq stick with sharp point at end used in a traditional Yup’ik game somewhat like mumblety-peg # and kalackik-, kalackar- to play mumblety-peg # kalackiirtut ‘they are playing mumblety-peg’; also called kapuckaq (q.v.)
- kalagaq walleye or pacific pollock (Theragra chalcogramma) # NUN; from Aleut kalagaq (kalaya-X)
- kalampiaq ship # K; probably from the English ship name ‘Columbia’
- kalantaassaq pencil # from Russian карандаш (karanđash)
- kalap’aataq oakum; caulking material # from Russian конопатить (konopátit’) ‘to caulk’
- kalap’inaq, kalav’inaq rifle # from Russian карабин (karabín)
- kal’aq color # Kal’alegmek yualirturluteng, . . . ‘Using colored thread, . . .’ (PAI 2008:100); Nallunailkulatget ayuqelrianeq kal’arluteng. ‘The ones with insignia have the same color.’ (PAI 2008:86); from English ‘color’
- kal’ciissaaq lead pellet; shot # from Russian картечь (kartéch’); = kalkiicaaq, kal’tiissaaq
- kaled- to brush against; to brush aside # kaleguq ‘it brushed against something’ or ‘he brushed something aside; kal’gaa ‘it or he brushed against it’ or ‘he brushed it aside’ / estuulumek caarrlutut kalellermini luuskaaq kal’gutaa ‘when sweeping the dust from the table she also swept off a spoon’; kitalaq kal’guraa ‘he is strumming on the guitar’; Tua-i-llu pektellriamun pitarkamun narulkarraarluni, una tua-i qerruinaq kal’karluku igtelluku miavet mermun. ‘Then after the hunter threw the harpoon at his moving quarry, he’d push the float letting it fall into the water.’ (CIU 2005:12); Arnat pinialata kal’egteryaaqellinikii pinikayiimi. ‘Knowing that women are weak he brushed her aside knowing that he is a lot stronger than her.’ (KIP 1998:347); . . . agayulirtait imutun tua-i kal’gilriatun yuyaramte ÷ ek ayuqellrulliniata. ‘. . . it is as if the priests brushed aside our Yup’ik identity.’ (CIU 2005:272); = kateg-; > kalgun, kalguur,-< PE kalay-
- kalemaanaq pocket # from Russian карман (karmán); NSU; = kalmaanaq
- kalenquq longfin smelt (Spinnichthus thaleichthys) # (?); BB; < ?-quq
kalivte- to lower (it) down # into the ground or through a hole in the ice; kalivtea ‘he lowered it down’ / Tua-i-llu pissurtet nanerpateng teguluuki nakacugneq qillerrvikumalriit uivvaarluku kan’a iteryaraq, tuamta-llu nakacuut kalivvluuku tuavet anluamun. ‘Then the hunters took their harpoons to which the bladders had been tied and circled the entrance way down there, and then they lowered their bladders down into the water hole in the ice.’ (CEV 1985:79); < kalive-te

kalivvuur- to make a sweeping motion at (it); to repeatedly shove (as along the ground with food or a stick) # Imunmek tua-i man’a natquik tekitaqan pangruteqminex kalivgguraqluuki, . . . ‘Whenever the drifting snow reached him, he would make a sweeping motion at it with his double-bladed paddle, . . .’ (QUL 2003:272); Kavcagpak tauna agalria muragmun — qirussinun kalivggurulluteng tamakut agalriit, . . . ‘With a clatter the things hanging would sweep against the wooden appendages [of the mask] . . .’ (AGA 1996:102); < kalivv-te

kalikartaq license; certificate # the following are legal neologisms: KALIKAQ NALLUNAIRUN ARENQIALLUUGTEMK ‘citation’; KALIKARTAQ PICIUNILUKU TAKARNARCAULMALRIA ‘affidavit’; KALIKARTAQ YUGMEK TEGUKENGSSUUN ‘warrant (for arrest)’; YUARCUN KALIKARTAQ ‘search warrant’; < kalikaq-taq

kalikat, kalikaat book; magazine; papers (documents or the like) # Ukut kalikaat Lower Kuskokwim School District Bilingual-Bicultural Program-am Mamterillerni piyunarivkallrui, elitnaurutngusqelluki nunacurni high school-ani. ‘The LKSD Bilingual-Bicultural Program in Bethel made this book possible, wanting it to be a teaching device in village high-schools.’ (CAU 1985:3); < kalikaaq-plural

kalikayagaq* cigarette paper # < kalikaaq-ya(g)aq

kalikiurta, kalikiviliurta postmaster; mailman; mail plane # < kalikaaq-liur-ta, kalikivik-liur-ta

kalikivik post office # < kalikaaq-i3-vik; > kalikiviliurta

kalivci- to be unable to reach something after shooting it # kalivcicuq ‘he cannot reach something’; kalivcia ‘he cannot reach it’ / < kalivte-i

kalivneq chain # also plural for one chain; kalivneret ‘a chain’; Piuq naparciluni napayarmek ukiran igtem yaaqaranun, tua-i-llu tautuk kapkaanaak kalivneragkek iquak uivtanqellria tuavet kaululluki napartamun. . . Then he slid the ring that was at the end of the trap’s chain down the stake, . . .’ (ELN 1990:51); < kalivte-neq

kalivqinaite- to be able to control the situation one finds oneself in; to never be helpless # Pirpaklaraat, kalivqinaalata-gguq. Keglunret maa-i kalivqinaicugnarqut caprunateng kalivqinaunateng. ‘They respect them [wolves] because they are never helpless. It seems that wolves are never helpless, since nothing can stop them; they are not helpless.’ (AGA 1996:34); < kalivqinar-te

kalivqinar- to be in a bind; to be in a difficult situation that one cannot control; to be helpless # ‘Qaillun ikayuutelallrusit ilavnun?’ ‘Ikayualuki kalivqinalrulri, piscigalnguut ullagluki ikayurluki.’ ‘How did you used to render assistance to your relatives?’ “By helping the helpless, going over to those who couldn’t do things and helping them.”” (KIP 1997:57); < kalivte-; > kalivqinaite-, kalivqinarayikun

kalivqinaryailkun insurance # < kalivqinar-yaikun

kalivte- to be stranded; to be inaccessible # kalivtuq ‘he is stranded’; ‘it cannot be reached’ / > kalivci-, kalivneq, kalivqinar-; < PE kalava(t)

kalivyagute- to become incapable of doing something or acting on (it) # Callerkani kalivyaguciqellinia caturraarluni cat tamalkuan pirraarluku. ‘One will become incapable of doing something after having been capable of doing
Bases

kalkiicaaq lead pellet; shot # from Russian картéch' (kartéch'); = kal'tiissaaq, kal'ciissaaq

kallag- to drizzle # EG

kallagcetaaq, kallakacetaaq rattle; bell; hairy milk-vetch (Astragalus umbellatus) # kallagte-cetaaq, kallakacetaaq

kallaggluk five-gallon can (from gasoline) # cf. kallagte-

kallagte- to rattle; to clang; to ring # kallagtuq 'it is rattling' / sass'aq kallagceskiu 9-eklaagmi! 'set the clock to ring at 9 o'clock!'; . . . agayunerrluni tua-i anuqlirluni caaqameng tua-i amirlut tengnaurtut agaatmun tangvalriani iliini-llu amirliqapiggluni tungurpak kallaggluni tanqigpallagaluni-llu tuaten. '. . . for a week it was windy and sometimes the clouds would fly off over there while they were watching and sometimes it would be very cloudy and dark with peals of thunder and flashes of lightning.' (ELN 1990:41); > kallagcetaaq, kallakutaq, kallangkutaq; cf. kallak, kallake-; < PY-S ka@a!-
kallak king in cards # Y, HBC; original meaning not determined; cf. kallagte-; > kallalek

kallakutaq craw or crop of ptarmigan # the craw is often inflated and used as a toy; < kallagte-kutaq

kallalek shaman # < kallak-lek

kallangkutaq bell # NUN; < kallagte?-kutaq

kallmingayaute- to drag scraping on the ground # NS

kallugvik electric generator # Kuiggluum Kallugvia 'launch'; = palkaassaq

kalluk thunder and lightning; electricity # kallirtuq 'it is thundering and there is lightning'; kalliraq 'it is thundering repeatedly'; kalluum unugmi kenurrungqercketekalaracukt 'electricity makes it possible for us to have lights at night'; . . . kalluum-llu kenra kenerpallaravkarluku nuniit tamalkuan, . . . and He let thunder and lightning flash throughout their land, . . . (P5ALM. 105:32); Amllermi akiillrulartuq kallugmek uligmek atullerkaaq thermostat-am quyilirom uitaurallerkaani. 'It's a lot cheaper to use an electric blanket than to set the thermostat [of a house’s heating system] at a high level.' (GET n.d.:6); kallugkun neqnek naqissuun 'sonar used for counting fish' (Fish and Game neologism); > kallugvik; < PE katluy

kallur- postural root; to gather # EG

kalmaanaaq, kalmainaq, kalmiinaq pocket
# mikelnguum ekellrua tangviarrluk kalmaanaaminun 'the child put the strip of seal fat into his pocket'; Watua maa-i uum nallini aikinek kalmaanarmiinggelartut, Ski-Doo-quluteng-llu qagaani pissuraaqterug. 'Nowadays people have money in their pockets and hunt out there using Ski-Doos.' (TAP 2004:31); from Russian карман (karmán); = kalemaanaq

kalme- to sprinkle out; to scatter a granular or particulate substance # kalmuq 'it is leaking out' as sugar leaking out of a sack / kalemtaa 'he is dribbling it out' as a person carrying a leaking sugar-sack = kanve-; cf. kai-me-

kalngaguaq coltsfoot (Petasites frigida) # NUN; < kalngag-uaq

kalngak bag made of reeds and used for carrying fish; more generally, any knapsack # and kalngag- to carry something in a knapsack # kalngagtuq 'he put on a knapsack'; kalngagaa 'he is carrying it in a knapsack' / kalngani can'giirnek imiraa muirluku 'he put blackfish in his bag, filling it up'; Aanit ciuliluni kalngagluni kalngapiamek. Mikellaq-wa kinguani kalngagluni missuullermek, . . . 'Their mother went first carrying a real backpack on her back. Mikellaq went behind her carrying a burlap sack on her back', . . . (ELN 1990:69); > kalngag-uaq; < PY kalnák or kalnåq

kalpaassaq sailboat # from Russian баркàс (barkás) 'launch'; = palkaassaq

kal'tiissaaq lead pellet; shot # from Russian картéch' (kartéch'); = kalkiicaaq, kal'ciissaaq

kaltuugaaq (BB form), kal'tuugguaq (EG form), kaltuuvvilaq potato # from Russian картофель (kartófel'); = kantuuvvilaq

kalug- completely empty # postural root; > kalugte-, kalunqqa-; cf. kalukaq

kalug- to empty completely # kalugtuq 'it is emptied'; kalugtaa 'he emptied it' / < kalug-te-2

kalungqa- to be completely empty # kalungquaq 'it is empty' / < kalug-ngqa-
kalukaq feast; party; person who distributes clothing or food in honor of his or her child’s first catching game or picking berries # and
kalukar- to feast; to have a party; formerly a certain pre-Christian religious holiday or more generally, any such holiday; kalukartut ‘they are having a celebration’ / kalukautaa ‘they had a celebration for him’; Amleret tauqken ak’akika Qengarpagyaraq. Keggsinaquryaraq. Curuqaq, Kalukaq, cat tua-i tamarmi, uksurpak tua-i aturluku yaavet tua-i ikqiltellratnun. ‘There were, however, many festivals, such as the Proboscis Festival, the Masked Dancing Festival, the Challenge Festival, and the Holiday Festival. These festivals were celebrated throughout the winter until the end of the cycle.’ (TAP 2004:9); Imkut-llu irniateng pitqerraarqata kalukarluteng. Tuamtellu ineqsyugluteng-gguq kalukarluteng, nunaneq kevgirluteng kelgiluteng. ‘When their children caught their first animals they celebrated. And they celebrated when they [the children] did something that pleased them, sending for and inviting the whole village.’ (AGA 1996:112); did something that pleased them, sending for and inviting the whole village.’ (PAI 2008:120)

kalukaq large wooden storage bowl # NUN; Y; from Aleut kaluak (kaluakX); cf. kalug-

kalukaq halo around sun or moon # cf. kalukarte-
kalukarte- to encircle; to encompass # kalukarrluku ‘extending around it’; cf. kalukaq, kassug-
kalurrar- to drag; pull behind # NSY, Y

kalukaryak rattle; toy # NUN

kalupak large wooden platter or container # NS

kal’utaq (Y, K form), kaluutaq (HBC, NI form) stick used in a hockey-like game # and kal’utar-, kaluutar- to play a hockey-like game # kal’utartut ‘they are playing hockey’; kal’utarraa ‘he struck it (the ball)’ / Cikulraami cikunerrami kal’utatullruut makuneq ikani arluteng. Tua-i ingluita qerautessagaqaluq tuavel ngelmun tekutengnaqaluq, uum wani uqilalriim kagaqaku allam cali kagaqaluq. . . Murit akageneqcarluki kal’utatullruukut wangaquta. ‘During early freeze-up people used to play hockey with these. There was a line on one side which was a goal. The team would push and hit it [the puck] trying to take it across to the goal line, while the opposing team tried to push it [back] fast. . . . We used to use a rounded piece of wood [as a puck] when we played hockey.’ (CIU 2005:312); > kal’utarcuun, kal’utaryaraq; cf. ay’utaq

kal’utarcuun hockey puck or hockey stick # Kal’utarcuuet waniangqut ukut wani. . . . Muragmek waten ayuquralriamek kal’utarcuuterluteng. ‘These round pucks were used. . . . They used a wooden [hockey] stick when they played hockey.’ (CIU 2005:312); > kal’utarcuun

kal’utaryaraq the hockey-like game # < kal’utar-yaraq

kalvag- to lower (it) down; to go in, or out, of a semi-subterranean house through the tunnel entrance # kalvagtuq (kalvagluni) ‘he went in, or out’ / kalvagtaa ‘he took it in, or out’; also kalvagtug (kalvagluni) ‘he went in, or out’; Ekulliitaa anelarluni, kalvaggluni . . . , keneq tegumiaqaluq anluni tayima. ‘When it burst into flame he headed out, taking the torch through the tunnel entrance . . . , and holding onto the torch he went outside.’ (KIP 1997:297); < kalve-?; > kalvagwuaq, kalvagyaraq

kalvaguar- for there to be a gust of wind from above where one is sheltered # NUN; < kalvag-uaq

kalvagyaraq, kalvagvik tunnel entrance to semi-subterranean house or kashim # Nutaan murilkenriagni amik ullallinia, taukut nakacuut nanguani egtaqaluki. Taukuk murilkenriagni, kalvagyaramun egttellini, kuingutgun-llu anluni. ‘Then when they’d stopped watching him, he went over to the doorway, tossing those bladders he was playing with. Because they’d stopped watching him he threw them [the bladders] into the tunnel entrance and went out after them.’ (YUU 1995:87); see Appendix 9 on parts of old-time house; < kalvag-yaraq, kalvag-vik

kalve- to go down # usually into the ground; kalvuq ‘he went down’ / kalevtaa ‘he lowered it down; > kalevte-, kalvagyaraq, kalevyug-, kalvun; < PE kalv0(t)-

kalvun device to push things down or bring them up, such as a hook for lowering things into and bringing them up from an underground cache # < kalve-n

kama- emotional root; > makame-, kamanaircar-, kamanarqe-, kamatar-, kamayug-; < PE kama-
kamake- — kaminaaq

kamake- to suspect; to be suspicious of (him); to be squeamish about (it) (additional NUN meaning); to be awed by (NSU meaning) # kamakaa ‘he is suspicious of her’, ‘he is squeamish about it’, ‘he is awed by it’ / Camekllu tua-i iliit paqriciami, kamukluku tauna. ‘When one of them finds something missing he suspects that person.’ (KIP 1998:39); kamakumalria ‘a suspect’ (legal neologism); tegustem apqaurutai kamakumalriamun ‘interrogation’ (legal neologism); < kama-ke-; < PE kamak0- (under PE kama-)

kamanaircar- to act in a way so as to not cause suspicion # kamanaircartuq ‘he acted such as to allay suspicion’ / Tua-i-taum uaqliita nukalpiarata niicamiu tamaani angyarkiuryarturniluku naugg’un tayima nallurilkengamikun tumyarakun kamanaircarluni Qissunannun tevq'ilini. ‘And so when the great hunter of that village below them heard that he was going to go make a frame for his boat in that area, he went to Qissunaq, taking a route he knew would not cause much suspicion.’ (QUL 2003:638); < kama-naq-ir-car-kamanarqe to cause suspicion; to be repulsive (additional NUN meaning); to be awesome (NSU meaning) # kamanarquq ‘it causes suspicion’, ‘it is repulsive’, ‘it is awesome’ / < kama-narqe-kamatar to be suspicious by nature; to be squeamish by nature (additional NUN meaning); to tend to be awed by things (NSU meaning) # kamatartuq ‘he is suspicious by nature’, ‘he is squeamish by nature’, ‘he tends to be awed by things’; < kama-tar-1.

kamayug- to feel suspicious; to feel squeamish (additional NUN meaning); to feel awed (NSU meaning) # kamayugtuq ‘he feels suspicious’, ‘he feels squeamish’, ‘he feels awed’ / < kama-yug-

kameg- root; > kamil-, kamilqiir(ar)-; cf. kameg-
kamilear- barefoot # postural root; Cailkaq-gguq kiarluruq piuq avqatullinilria maa-i kamilmarni qsogim tungiinnun. ‘When she looked at the ground she saw that he had been running barefoot in the direction of the kashim.’ (CIU 2005:322); > kamilangqa-, kamilarte-; < kamil-

kamilangqa- to be barefoot # kamilangguq ‘he is barefoot’ / < kamil-ngqa-
kamilarte- to remove one’s footwear # kamilartuq ‘he removed his shoes (or boots)’; kamilartaa ‘he removed her shoes (or boots)’; < kamil-te-

kamilqiir(ar)- to be barefoot # kamilqiir’tuq ‘he is barefoot’ see introduction for this use of the apostrophe / NUN; < kamilear-

kaminaaq stove for heating and cooking # from Russian kamin (kâmín); = kaminiaq
kaminiaq stove for heating and cooking # in areas where both this and pelit’aaq (another Russian loan meaning stove) are used, kaminiaq is a heater, and pelit’aaq is a cook stove; Maurlumi-lu enini ellii Elnguq irr’i jqapiggulu qaraliaralegmek kaminiaq tuaten ayuqellriamek tangerpaalum. ‘And in her grandmother’s house, she, Elnguq, was very much amazed at the stove with its decorated metalwork because it was the first time she’d seen one like that.’ (ELN 1990:7); UY, NI, CAN, BB, NR, LI, EG; from Russian камин (kamin); = kaminaaq

kamipluk charcoal # = kangaqpluk; < -lluk

kamiss’ennaq magistrate # NUN, BB; from English ‘commissioner’

kamliikaq water proof jacket used with kayak; parka # LI, UK; from Russian камилика (kamilika)

kampaassaq compass # from Russian компас (kompas), and/or English ‘compass’; = kampaassaq

kan’a the one down there below, or toward the river # restricted demonstrative pronoun; kat’umek ‘from the one down there’; kankut ‘the ones down there’; Taqiucami qalamciminek maaten piuq kan’a igta it’gain ciukaraatni. ‘When she finished telling him her story she saw that, down below her, was a den right before her feet.’ (ELN 1990:51); Caqerluni-lu Elngum murilkia nanvam ilua, kankut qaleqcuuget ukakaraagni-wa mermi ungluungalnguq. ‘One time Elnguq observed the middle of the lake and saw those, down there on the water, loons and that there seemed to be a nest in the water on the side closest to them [Elnguq and her sister].’ (ELN 1990:105); see Appendix 3 on demonstratives; cf. kanagaq, kanaknak; < PE dem. kan- or kaö-

kanag- root; > kanagaq, kanagyaq, kanagtu-, kanagkite-, kanagyaq; cf. kanani

kanagkite- to have short legs # kanagkituq ‘he has short legs’ / < kanag-kite-

kanagtu- to have long legs # kanagtuuq ‘he has long legs’ / Uqillinniiluni tua pekura’argami kanagtuami. ‘He would go very fast whenever he walked around because he had long legs.’ (QUL 2003:200)

kanagaq leg; lower limb; lower part; post of cache # levaam kanagaa navegtuq ‘the lower part of the motor broke’; Elatiini taun’ mayurrvik imna kanagalek — iciw’ imkur unani elagyat kanagarluqerq gertuluteng . . . ‘Next to it that elevated cache with posts — you know, one of those caches on high posts . . .’ (QAN 2005:104); < kanag-aq

kanagartuli caribou # literally: ‘one with long legs’; < kanagaq-tuli

kanagyaaq tibia, shinbone # K, Y, NI, CAN, HBC; < kanag-

kanakiir- to parboil blackfish # (?)

kanaknak, kanaknaq, kanaqneq west # Nunautseng nengciqaat negtumun, ungalatmun, calaratmun, kanaknatmun-llu. ‘They will extend their territory toward the north, toward the south, toward the east, and toward the west.’ (AYA. 28:14) cf. kan’a; < PE kanaknak

kananglugte- to be bent over with head hung down in sadness; to pout unhappily # kananglugtuq ‘he pouted unhappily’ / Aren, tuaten-gguq imna qanrucani angulluaq tauna pucikaururluni kanangluggaarluq qanennjigtenkenani anllinili. ‘Well, when he said that to the old man, the old man hung his head down, and after pouting with his head sunk, said no more, and went out.’ (QUL 2003:654); < kanar-nglluk

kana(ni) down there (below or toward the water) # restricted demonstrative adverb; kanani angyaq kicaumauq ‘the boat is anchored down there’; kanavet ‘to down there’; kanatmun ‘toward down there’; kanaken ‘from down there’; kanavituq ‘he went down there’; kana’antuq ‘it is down there’; Wangkugni waten quyinruluni-llu ayuqeciquq, una-llu tungiikun, aciqsinruluni, wiinga-ll’ kananllua. ‘He was higher (in status) than the two of us, and this person was next, being lower, and I was at the bottom.’ (TAP 2004:97); see kan’a, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. kan- or kaö-

kanangqa- to be bent forward # kanangqauq ‘it is bent forward’ / < kanar-ngqa-

kanaqlak muskrat (Ondatra zibethicus); muskrat parka (when used in plural) # and kanaqlag- to put on or wear a muskrat parka # kanaqlagtuq ‘he put on a muskrat parka’ / kanaqliiit ‘muskrats’; kanaqlalek ‘one with a muskrat parka’; kanaqliinka ‘my muskrat parka’; iciw’
maa-i qaleqcuuget kanaqlagtaicuilnguq nuniiit. ‘You know, an area with grebes never is without muskrats.’ (AGA 1996:220); cf. kanar1-, kanar2-

kanaqliq raincoat # EG  
Kanaqnaq Kanaknak # village site near Dillingham; cf. kanar1-

kanaquagaq stinkweed; artemisia (Artemisia tilesii elatior) # (?)

kanar1- to come down to or toward water; to emerge from the brush to the water # kanartuq ‘he came down’; kanaraa ‘he came down at it’ / Tua-i-ll’taquatek nangengluteng, waniw’ tua-i kuigmun tamaavet, nangneruaraat tua-i atakutaqvekarluki taumun nayagaminun. ‘Then their provisions that they’d taken along started to run out, and then when they came down to the river he had his younger sister eat what little was left for supper.’ (QUL 2003:362); Kanaani-gguq waten pengurpallraam aciani kan’get waten elivumalriit maavet tua-i kuigmun kanaumaut iquit. ‘It was said there were areas of flattened grass at the bottom of a big hill with the ends of the grass going down to the river.’ (QUL 2003:204); > kanaryaraq; cf. kan’a, kanaqlak, Kanaqnaq, kanar2-

kanar2- bent forward # postural root; > kanangqa-, kanarte-, kanar(ar)-, kanarcte-, kanari-, kanartaq; cf. kanar1-; < PE kanar-

kanar3- to survive famine #

kanar4- to talk about; to mention # Tauna-ll’ imna qetunraa kanarluku, tuqutevkapigainallra elliinek nunullrani. ‘He even mentioned his son, for truly he was the one who made him kill himself, when he scolded him,’ (QUL 2003:536)

kanaraq any one of the five days after a death during which time a soul descends to the afterworld and the bereaved abstain from certain activities # Tamaani tama-i kanaranek qantullrulriit, yuk taun’ tuquaqan, kanar-gguq naacirturluki erenret talliman unuut-llu talliman. Nunat taukut, nunat yui tamarmeng tua-i yagluteng tua caskulluarqengauanuteng, . . . ‘They would say, about the days of mourning, that whenever a person died, people would go through the five days and nights of mourning. The village, all the village’s people, would fast and abstain from doing things and not use tools.’ (ELL 1997:36); cf. kanar(ar)-

kanar(ar)- to sleep; to be falling asleep # kana’artuq ‘he is sleeping’ / kana’aryugtua ‘I am sleepy’; < kanar2-; cf. kanaraq; < PY kanarar- (under PE kanar-)

kanarcte- to have the bow too far down in the water # of a boat; kanarcte’q its bow is down’ / < kanar2-cete-

kanari- to die in one’s (deep) sleep # kanariuq ‘he died in his sleep’ / CAN; < kanaraq-i-

kanartaq fish hung up to dry; old salmon, hung up to dry # LI, EG; < kanarte-aq1

kanarte1- to bend forward # kanartuq ‘he bent forward’; kanartaa ‘he bent it forward’ / . . . tekicamiu nuggluku tua-i kanarrluku ellii-llu miryarlumi mermek . . . . . . when he reached her he pulled her up and tipped her body with her head lower than the rest of it and she vomited the water [she’d swallowed] . . . ’ (ELN 1990:27); < kanar-te-

kanarte2- to be tall; to hang # (?); EG

kanaryaraq path or route down to water # < kanar1-yaraq

kanauma- to come out at water below # Maaten asgurluni piuq pulayararpallraat pingkut kanaualuteng kuigmun. ‘On going upriver he observed a path through the brush back there coming out at the river.’ (GRA 1901:288); < kanar1-ma-

kanaute- to assist someone in peril # (?)

Kanayuq* Sugpiaq; Kenai-area Athabascan; Lake Illiamna Athabascan # BB; = Kenayuk, Kenayaq

kanayurnaq loche; burbot (Lota lota) # NSU; from Inupiaq kanayuq ‘sculpin, bullhead’ and postbase -naq2; < PE kanayu(na)

kaneyauciq; PE kanar

kaneq frost # and kaner- to be frosted # kanertuq or kanraa ‘it is frosted’ / Pagna nem quill kanerpangaqan, keneq kumarrluku urugciraqluku, aklut elaturramun anulluki. ‘Whenever the ceiling of the house got lots of frost, they’d light a fire to thaw it out after taking the clothes and bedding out to the porch.’ (YUU 1995:27); Tuani-gguq tangrraa atkugluni allayugnek, tuarpiaq-gguq atkuin melqurri kanqai. ‘When he saw her then she was wearing a different kind of parka; it was like the fur of the parka was frosted.’ (YUU 1995:106); > Kanruyauciq; PE kanar
bases

cannevcir- to have tiny ice crystals in it # of the air; impersonal subject; kannvevicrtuq ‘there are ice crystals in the air’ / < kannve-?ir-
cannevlarte- to shake clothing, etc.; to remove debris; to sprinkle # kannvevlartuq ‘it sprinkled out’; kannvevlartai ‘he shook them to remove debris’ / < kannve-?
cannevneq sprinkling of things as at the bottom of an almost empty container # . . . uterteqataami. ‘. . . he only filled the very bottom of his backpack with its tongue and its heart since he was going home in a rush.’ (QUL 2003:150); < kannve-neq

cannevluk light snow or rain # < kannve-rluk

cangaciqaq, kannaciqaq pole stuck into the ground in the men’s communal house during the Nakaciuryaraq (“Bladder Feast”) with wild celery tied to its tip, just before the bladders are put under the ice # = kagaciqaq kanger- to walk around # kangartiiraq, elamik et’utaluni. ‘Every night he’d walk around outside keeping doorways free of snow and water holes free of ice.’ (YUP 2005:184); = kanguar-
cangciraq side wall of sod house # > kannciraq; < PE kannir

cangciraq tarpaulin; sled sheet; mat paneling in sod house # ‘Tua-i’il’ qall’ pillerkailami, imumek waten net kannciraqettulruameng tupiganek, ma’t um maani acim kelua pikigluku ellii nerttanuki, amaitit, linguingaqluku tua-i. ‘So then, because she didn’t know what she ought to do, since those sod houses used to have grass mats for paneling, she drew it back here behind the bed and began to dig a grave in the house behind the mat paneling, measuring him occasionally.’ (ELL 1997:82); < kannciq-aq

cangeq top of mountain, tree, house, skin boot, etc.; summit; top part; crown (top) of the head (additional NUN meaning) # Meq ulngiinaartuq ingrit patuluki, ingrit kangernek et’utaluni it’gananek yuinaq tallimanek cipluku. ‘The water rose covering the mountains, and at the tops of the mountains it was twenty-five feet deep.’ (AYAG 8:20); Taukut-llu kituamegteki qemirraq mayurluku kangranun piameng maaten ellii piuq nunaniraqluni tangellra avavirpak. ‘When they passed them they climbed a little hill and when she reached its top she observed the world stretching away in the distance, a joy to behold.’ (ELN 1990:35); > kangkupaguaq; cf. kangkuussitaq, kangquq, kangtu-; < PE kanger-
kangilquq humerus; upper arm bone # BB; <
kangi-quq

kange- to discover or find out the principle behind something; to understand # kanginguq ‘he found out’ / nutaan wiinga kangingua ‘I just now found out’; the following are legal neologisms: arenqiallugun kangingnaurluku ‘investigation’; kangingnaurluku qaillun tuqullrucia ‘autopsy’, literally: ‘discovering how he died’; qAilluN tuqumAlriim tuqullrAN kANgiNgNAqellriA ‘coroner’s inquest’; KANGINGNAURTETNUQ

kangingutet, kangingnautet, kangingnaurtet, kangingnautet, kangingyug-

kangingnauta jury; juror # KANGINGNAURTET

kangingnaurutet science # Elicukapigtelartuq-lu kangingnaurtetni, cali tuani cetkegciluni. ‘He is motivated to learn in science and also has good grades there.’ (YUP 2002:45); < kanginge-nuar-n

kangingqerr- to have (the, a) meaning # kangingqertuq ‘it has meaning’ / una Kuigpagmiut qaneryaraat “teggmaarluk” kangingqertuq iqallugmek Kusquqvagmiucetun ‘this Yukon word “teggmaarluk” has the meaning chum salmon in the Kuskokwim dialect’; Imkut piciatun elpece ÷ i pingaleng’ermeng kangingqertuluni. . . ‘Those [dance motions], even though they appear random to you, have meaning . . .’ (QUL 2003:356); < kangi-quq-lluk, -neq

kangingutet philosophy # < kanginge-n plural

kangingyug- to inquire about the reason behind something; to become ill after someone has died # the person who became ill is said to want to acquire the name of the deceased; kangingyugtuq ‘he became ill when someone close or dear died’; ‘he wants to understand’ / Calirit rangraarluni uluqaunrit’lartat? Waniw’ kangingyugtua. ‘Just what is there about those people that one cannot turn away from after seeing them? I want to understand this.’ (CIU 2005:174); < kanginge-yug-

kangipluk, kangipneq charcoal # Umyuangengluni tarigerlrugluni. Tauna tua-i qantaq, kangiplugnek, arallermek, kangiplugnek avukluki, utaquerlruglullinulu tua-i caqerluni atakumi. ‘She more or less figured out what was going on. So she mixed charcoal and ashes in the bowl and waited for him one night.’ (ELL 1997:270); = kamipluk; < ??-lluk, -neq; cf. kangi-q

kangi-q meaning; principle; source; headwaters of river; beginning # nulluqaa aperyaram kangi-a ‘I don’t know the meaning of the word’; kuigem kangi-nanvapraguq ‘the source of the river is a big lake’; Tua-i waten qaralingqerrauruyutitita kangia qanemcikerluku cangailngatuq. ‘I think it is okay to tell you the reason why they started to use these decorations.’ (CIU 2005:214); Cam iliini qamaken kuimengnuk kangianek cat makut muragat atertelaqai ciqsanret, tua-i nulluualingurmek qamna yugtangqelaryaaqqu Kirkemnuk kangi-a. ‘In as much as sometimes these finished or semi-finished pieces of wood drift down from the upper part of our river, the upper part of our river surely has people.’ (QUL 2003:288); > kangilquq, kanginge-, kangi-aq, kangi-aqneq, kangi-aqsi-, kangi-aqtaq, kangi-ra, kangi-ri, Kangiraq, kangi-r, Kangiraq, kangi-r, Kangiraq, kangi-yug-, cf. kangi-pluk; < PE kanja

kangi-aq stray of water; bay; reindeer corral # < kangi-aq

kangi-aqneq cave in sea ice # < kangi-aq

kangi-aqsi- to come nearer # kangi-aqsi- ‘it is coming nearer’; kangi-aqsi-a ‘he is coming nearer to it’ / < kangi-aqsi-

kangi-aqtaq bay; inlet # especially when part of a lake; < kangi-aqtaq

kangiralek square five-gallon gas can # < kangi-aq-

kangiraq corner; quarter # kangirami aqumgauq ‘he is sitting in the corner’; Carraqapiarmek waniwa tua-i qanaagurtukuk. Tuarpiaq kangiaraaenek ilangaruarrlunuk. Waniwa tamak’acagaan qanemcikemegnegu allrackurcaartgukuk isqullipailemegnegu cali. ‘We are telling just a little about it. Just like taking a small corner of it. If we related all the things about it, it probably would take us a whole year to tell it.’ (TAP 2004:1); < kangi-aq-a; > kangiaraq, kangirci-, kangi-ri, kangi-si-, kangi-aq-

kangiraraq four in playing cards # NUN

kangi-aqtaq bay; inlet # especially when part of a lake; < kangi-aqtaq

kangiraq corner; quarter # kangirani aqumgauq ‘he is sitting in the corner’; Carraqapiarmek waniwa tua-i qanaagurtukuk. Tuarpiaq kangiaraaenek ilangaruarrlunuk. Waniwa tamak’acagaan qanemcikemegnegu allrackurcaartgukuk isqullipailemegnegu cali. ‘We are telling just a little about it. Just like taking a small corner of it. If we related all the things about it, it probably would take us a whole year to tell it.’ (TAP 2004:1); < kangi-aq-a; > kangiaraq, kangirci-, kangi-ri, kangi-si-, kangi-aq-

kangiraraq four in playing cards # NUN

kangiraulek barge # BB; < kangi-aq-

kangirci- to understand; to rename in order to cure # kangi-aq ‘he understands’; ‘he gave someone the name of the deceased’ in order to cure him; kangi-aq ‘he understands it’; ‘he gave her the name of the deceased’ / kangi-aqtaq;
caused her to understand, explained to her; kangircitai tan’gaurluut atitia tumkaatnek ‘their father explained to the boys what route they would take’; Aptaqani qanrutaqani taum taugaam tua-i kangirciaqalu. Wangkuta avatiini kegginquingurni kangircisuuraku. ‘Whenever it asked him a question, whenever it talked to him, it was the only one who understood it. Those of us that weren’t wearing masks couldn’t understand it.’ (AGA 1996:59); < kangiq-ci-; cf. kangirqe-; < PE kangiun harness snap # < kangiun

kangircir- to put up a post for (it) # NUN

kangirenqegg-, kangiritateqe- to be square #
kangirenqegtuq ‘it is square’ / < PE kangiirisiun

kangirenqellria a square # < kangireqegg-llria

kangirissuun carpenter’s square. < kangiun

Kangiraq Kongiganek # village at the mouth of the Kuskokwim River; < kangiun

kangirqe- to give an answer to a question; to explain the principle behind something # NUN; cf. kangircir-

kangirrukluk Strait of water; bay # Y; < kangiun-rluk;

kangirita stake for tying a dog # NUN

kangitneq dog salmon; chum salmon (Oncorhynchus keta); specifically, old dog salmon after spawning for some speakers # Miragkiuraqameng apeqmeggni amkunek iliaqalluuki tua-i. Nat’rirluki-llu kangitanernek imkunek qecilinritnek, iqallugnek pilalliaci tuma-i. ‘When they worked on thick skin of old chum salmon (“kangitneq”), fish which you perhaps refer to as “iqalluk”.’ (CIU 2006:142); LY, NI, CAN, TK, BB

kangiun harness snap # < kangiun

kangivar- to roll up one’s sleeves # NUN

kangkuq paddle handle grip # K; < kangiun

kangkuussitak pompon # cf. kangiun

kangiliq one-year-old goose # (?); NI; cf. kangiun

kangpaassaq compass # . . . natmun qavirtella nalluarkaukenaku iqalluqanuk. Kangpaassaqanek piitlermeggni. ‘. . . they would know where to turn by the [direction of a] snowdrift. That’s when they lacked compasses.’ (KIP 1998:195); from Russian kómpas (kómpas), or English ‘compass’; = kampaassaq

kangpaniskaq a young child just starting to play in the “Lapp game”, a baseball-like game # probably introduced by Saami (Lapp) reindeer herders; HBC; perhaps from English ‘company’ or ‘accompany’; cf. kap’aniskaq

kangqiitak (Lagopus sp.) # = qangqiigq;

kangqiq ptarmigan (Lagopus sp.) # = qangqiigq;

kangquq pussy-willow catkin # < kangiun

kanguru- to be wide # < ?-tu-; cf. kangquq

kanguar- to walk around # EG; = kangar-

kanguq snow goose; white goose (Chen caerulescens)

kanguq cf. kangiun

kanguq cap with visor # BB; = kangiun

kankiik, kankiitaq ice skate # and kankiir- to ice-skate # kangiirtuq ‘he is ice-skating’ / kankiik ‘pair of ice skates’ or ‘his ice skates’; Tua-i-ll’ nutaan cingirluki wangkuta kangiirnuqamiat qallriani . . . well, that poor thing recognized the snow bunting up there by its chirping . . .’ (KIP 1998:269); > kanguruaq; cf. kangniq; < PE kangiun

kanguruq, kanguyaq* (LI form) McKay’s bunting (Plectrophenax hyperboreus); snow bunting (Plectrophenax nivalis); northern shrike (Lanius excubitor) # Aren, taurluum imum eriniikun elitaqngamiur kanguruq pakemnia gairulli # Aren, taurluum imum eriniikun elitaqngamiur kanguruq pakemnia gairulli well, that poor thing recognized the snow bunting up there by its chirping . . .’ (KIP 1998:269); > kanguruaq; cf. kangniq; < PE kangiun

kankiir- to be very fortunate; to be very lucky # kangiirtuq ‘he’s very fortunate’ / HBC

Kanruyuaciq January; February # see Appendix 7 on the Yup’ik calendar; < kanu-er-yar-ciq

kantalaq jail # and kantalar- to jail (him) #
kantalaunauq ‘he is in jail’; BB, EG; from Russian kandalya (kandaly) ‘shackles’
kantalarista policeman # BB; < kantalar-ri-ta

kantiluq cap with visor # BB; from Russian kondyrm (kondyrm)”

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kantuuvvilanek potato # Ataucimek-lu saskam
imaaneq paralurumaneq iluluku, pingayunek-lu,
queltairumlanek ingqimalranek kantuuvvilanek.
‘Add one cup filled with rice, and three peeled
diced potatoes.’ (YUU 1995:62); from Russian
kartoqfe (kartófel’); = kaltuugaq

kantuuvvilaq sharpened stake used in pairs to hold
large dipnets in place open under the water
when fishing for tomcods #

kanduq copper # < ?-yaq; < PE kantuug
kanuq 'it sprinkled
or poured out'; kanevtaa 'he sprinkled it' /

kanvviitanek pilliniluki, angret-wa.
‘To Qalemaq she sent a decorated scarf, and to
Mikellaq a hairbrush, and to Turpak little gloves,
and to Irr’aq socks, and to her new pants with
suspenders, and to all of them she sent candy
and chewing gum.’ (ELN 1990:56);

kape- to stab: to poke in; to inoculate with a
hypodermic needle # kap’uq ‘it got stabbed’;
kapaa ‘he stabbed it’ / kaputaa murak nunamun
‘he poked the stick into the ground’; inniurta
mikelngurnek kapuriuq ‘the nurse is giving
the children shots’; kapqaxunii ‘don’t poke (stab)
me!’; Neq’ilillian neqnek tua-i murak cingigluku
kapsuucirlun’ kapluki tegularninguayaaqluki
neqkan. ‘She would tell her that since there
were plenty of fish, she would get a piece of
wood, sharpen its end, and spear fish for her
food.’ (QUl 2003:74); > kap’issuun, kap’liqe-,
kapqallruar(aq), kapqerraarta, kapsuli, kapsuun,
kapuckaq, kapun, kaputaq, kapur-; < PE kapa-

kapeg- root; > kapecgug-, kapegqliq-, kapgite, kapi-

kapecgug- to be short of something (food,
breath), and feel dread for that reason #
. . . alerquanaurait ayagastekait taalguam
waten neqmek kapecgungaqata arcaqakurluki
pilaasqelluki. ‘. . . they used to advise them to
put those who were out traveling first even if
they (themselves) were anxious about a shortage
of food.’ (QUl 2003:192); < kapeg-?; > kapecguna,
kapecgurna-, kapecgnira-, kapecgunguyug-,
kapecgugtar-, kapecguku-; < PY kapeguyu-

kapecgugnarqe- to be dreadful; to be anxiety
provoking # kapecgugnarq ‘it is dreadful’ /
< kapecgug-narqe-

kapecguguyug- to dread something; to be very
anxious # kapecguguyugtuq ‘he dreads
something’ / < kapecgug-yug-

kapecgutgar- to be anxious by nature #
kapecgugtartuq ‘he is anxious by nature’ /
< kapecgug-tar-

kapecgucke- to dread (it); to be very anxious and
concerned over (it, especially shortage of food) /

kapeg-ke # kapecg-ke2-

kapeg-qa- exclamation of dread #
< kapecg-qa1, kapecg-qa-rpak-

kapecgugn- to dread something that one feels is
inevitable # kapecgugnutuq ‘he is in a state of
great anxiety’ / < kapecgug-niur-

kapegqliq- to have asthma # kapegqliqaraq asthma;
< kapeg-liq-

kaptic- kapcitate- to be narrow # kapgituq ‘it is
narrow’ / < kapegite-

kapia- to be in great need; to be in desperate
straits; to feel apprehensive; to panic; to be very
persistent or insistent due to desperation; to complain loudly # kapiaguq ‘he is in great need, he’s panicky’ / Waten taŋken, tamakut aninit nelliriturassiyagaqan, kuiget imairaqaqi, taŋq neqkameng kapiagaqkut taŋq cakneq tamaani. ‘Now, when the weather was too cold for too long the rivers dried up down to were the blackfish spent the winter, and we got very worried about our food supply.’ (CEV 1984:37);

Aren tauna angun kapiallalliniuq nangerrluini tuaten. “Pivkenak pii tunqatarqa!” ‘Oh dear, that man suddenly panicked and stood up. “Don’t do that: I’m going to give it to him!”’ (ELL 1997:58);

Aren, tua-i ikircesqe™graaku kap’issuun ikirtevkenaku uitayaaqlutek. ‘Oh, even though he told them to open it, even though he desperately insisted, they stayed put and didn’t open it.’ (QUL 2003:366);

<kapeg-a-kapilaq sled stanchion # upright support; see Appendix 9 on parts of the sled

kap’issuun implement for piercing patients during traditional medical treatment; hypodermic needle; poker; drill # < kape-i-2-cuun

kap’itainaq captain # Tua-Illu kap’itainam yaaken eninek, kass’aq tailuni kalikaq kalmaanamnun qemaggluku elucira’arluni, qayakun yaavet sun’amun kalikiurcetqatalliniatnga. ‘And from the captain’s cabin a white man came over and put a piece of paper in my pocket motioning to me that I should convey the paper to the ship over there by kayak.’ (KIP 1998:17); < from English ‘captain’

kapit’aq gut rain parka # NSU; from Inupiaq kapitak, kapitaq

kapkaanaq, kapkainaq steel animal trap # and kapkaanar-, kapkainar- to catch or get caught in a trap # kapkaanaaq ‘he caught in a trap’ / tertuli kapkaanalliniuq ‘the lynx got caught in the trap’; kaviarmek kapkaanaq nguq ‘he caught a fox in a trap’; also dual for one trap; Tuc’akek aitaqerrlutek taqar lonek ‘when she stepped on it the trap sprang open.’ (ELN 1990:51); ‘Qanikcaq-Illu una qaniqciuruku paianga, qaniqciuqerraarluku-Illu kapkainaq ellilukek. ‘He’d shove the snow onto its [the den’s] opening and after shoveling the snow he’d place the trap.’ (CIU 2005:150); from Russian капкан (kapkán)

kapkaanir-, kapkainir- to set a trap # kapkaanirtuq ‘he set a trap’ / < kapkaanaq-ir-

kap’iqe- to have a stabbing pain; to have a sharp, sudden pains. kap’iquq ‘he’s having sharp sudden pains’ / HBC; < kape-lique-

kapqallruar(aq)° period (in a sentence) # < kape-qar-llruar(aq)

kapqerraarta the first dancer who comes into the men’s communal house bringing in gifts when invited in during the Kevgiq (“Messenger Feast”) # this was the person who had the most gifts to give; CAN; < kape-qar-raar-ta'

kapsuli insect similar to a mayfly (species ?) # < kape-yuli

kapsuuun hypodermic needle; pew (tool) for handling fish; poking or stabbing device; fork (additional Y meaning) # < kape-cuun

kapuckaq stick with sharp point at end used in a traditional Yup’ik game somewhat like mumblety-peg # and kapuckar- to penetrate into something getting stuck there # Aavcaat . . . imkut cinglecuarluteng culucuayarluteng-llu, imumek-Illu waten egeskuneng ikavet kapuckarluteng qacarnermun. ‘Darts . . . those one with little points and little feathers, which when thrown get stuck in the wall across there.’ (QAN 1994:276); Kapuckat pilimalartut muraggarnik ussukcanek nuugluteng. ‘The mumblety-peg sticks are made of small pieces of wood with sharpened nails at their tip.’ (KAP 1998:1); also called kalackitiiq; < kape-?-; > kapuckaryaraq

kapuckaryaraq a traditional Yup’ik game somewhat like mumblety-peg # Kapuckaryaraq naanguarutnguuq eluqangcautnguluni pitaarturyamek cali-Illu umyuqayiaramek ca tekiluku kapuckaq kapatellrunrilucini. ‘Yup’ik mumblety-peg is a game where one learns to take turns and to plan concerning where the stick with the sharp point ought not to land.’ (KAP 1998:1); < kapuckar-yaarq

kapugar- to be irascible # (7); Y

kapun spear point; hypodermic needle; inoculation; multipronged fish spear (NUN meaning) # also plural for one spear; < kape-n

kapur- to poke or stab repeatedly # < kape-ur-; > kapuyanarqe-

kaputaq, kaputuq poker; drill; awl; # kaputacuar or kaputalqar ‘small poker, drill or awl’ < kapa-taq', kapur-ta'
kapuukar(aq*) — kass’amirte-

**kapuukar(aq*)**, **kapuun** buttercup (*Ranunculus* sp.)

* the plant is used in making soup; kapuukarinquu 'tool used to gather this plant from lakes'; < kapun-n-karaq', -n

**kapuyanarqe** - to be covered with spikes or thorns # < kapur-?-narqe-

**kasmilria** the last dancer who comes into the men's communal house and brings in lots of gifts when invited in during the *Kevgiq* ("Messenger Feast") # CAN, NI, Y; < kasme-?-n ("Messenger Feast") invited in during the Kevgiq communal house and brings in lots of gifts when

**kasme** - to poke; to push # kasmuq 'he is pushing'; kasmilria, kasmurraun; cf. kasvuun; < PE kasmurun

**kasmurrar-, kasmurrar(ar)-** to push a sled without using dogs to pull it; to help dogs pull a sled by pushing it # kasmurrarituq or kasmurrra’arlutaq 'he is pushing a sled'; kasmurrrarar or kasmurrraraa 'he is pushing it' / kasmurrra’arlunle tekituq 'he arrived pushing his sled' without dogs.

**kasngunaraq** to be embarrassed # kasngunaraq 'he or it is embarrassing' / Tuamta-llu-tang kasngunargellria cavtaa. "Gguun atam aniemiartuq mikelnguq, alingyaqunak." "Thereafter he touched her private parts (literally: that which causes shame), (and said) "Through here a child will come out, don’t be afraid."" (MAR2 2001:98); = kayngunarqe-; < kasngu-narqe-

**kasnguyug** - to be ashamed; to be embarrassed # kasnguyugtuq 'he is ashamed, embarrassed' / Kiartaa-gguq melqut makut. Eglertuq tua-i. "Yuugua-ggem wanirpak. Kasnguyugpakuama yuulqumi uialaluau piunga." He looked and saw this fur (on him). He went on. "I was a human being just now. I am so ashamed; I should be staying in the wilderness."" (AGA 1996:42); = kaynguyug-; < kasngu-yug-; > kasnguyuke-

**kasruq** birch-bark # = qasruq, qayruq; < PE qa’dur

**kassakaaq** white man; Caucasian # Maa-i-

**kass’alugpiat** Russian Orthodox prayer book; Kass’alugpiat maani Alaska-mi pillratni, . . . 'I used to hear that tobacco was of Russian origin. Back then when there were Russians here in Alaska, . . . ' (KIP 1998:279); Kass’alugpiat maani Alaska-mi pillratni, . . . 'I used to hear that tobacco was of Russian origin. Back then when there were Russians here in Alaska, . . . ' (KIP 1998:279); Kass’alugpiat maani Alaska-mi pillratni, . . . 'I used to hear that tobacco was of Russian origin. Back then when there were Russians here in Alaska, . . . ' (KIP 1998:279); Kass’alugpiat maani Alaska-mi pillratni, . . . 'I used to hear that tobacco was of Russian origin. Back then when there were Russians here in Alaska, . . . ' (KIP 1998:279); Kass’alugpiat maani Alaska-mi pillratni, . . . 'I used to hear that tobacco was of Russian origin. Back then when there were Russians here in Alaska, . . . ' (KIP 1998:279); Kass’alugpiat maani Alaska-mi pillratni, . . . 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' (KIP 1998:279); Kass’alugpiat maani Alaska-mi pillratni, . . . 'I used to hear that tobacco was of Russian origin. Back then when there were Russians here in Alaska, . . . ' (KIP 1998:279); Kass’alugpiat ma
Kass’apik Russian; by extension, member of the Russian Orthodox Church; proper Englishman # literally: ‘genuine white person’; < kass’aq-pik’

cass’aq white person; Caucasian (meaning in NS, Y, HBC, NI, NUN, CAN, K, BB, LI, EG); priest; especially Russian Orthodox priest (meaning in NR, LI, EG) # kass’an telelmenni qitvetelallruunga when I was among the whites I spoke English’; kassauguq ‘he is a white person’; kass’at tekipailgata ‘before the white people came’; kass’artaiteyllini ‘when there were no white men (around)’; from Russian kassak (kazak), which becomes cossack by extension; Kass’apik member of the Russian Orthodox priest (meaning in English only # adverbial particle; Cass’apik — kassuute-)

cass’atun in the English language # adverbial particle; . . . elilluki-llu takamut ilait cat atrit kass’atun. . . . and she learned the names of some things in English.’ (ELN 1990:13); < kass’aq-equalis

cass’aturlainaq in English only # adverbial particle; Kass’aturlainaq taugken qanerturangangameng. ‘It’s because they’ve started speaking only in English.’ (TAP 2004:110); < kass’atun-rlainaq

cass’artaq, kass’allaq manufactured item such as cloth, steel needle, packaged bread, or any other store-bought item # literally: ‘thing of the white man’; Ellangellemni waten yuut ayuqellrunritut. Kass’artarmek cirivkenateng. Kass’artarmek-llu aklunek amllernek piinateng. ‘When I became aware of things people weren’t like this. They didn’t have an abundance of store-bought goods. They didn’t have many store-bought clothes.’ (YUU 1995:46); Kass’allameng mat’umeng, waten-taug kass’allartutullruukut tamaani, mukaameng, caayumeng, iliini-l’ caarralameng iliini-l’-taug caalangqerrnaurtukut. ‘Concerning white man’s food, we had white man’s food then, bread, tea, sometimes sugar, and we had shortening.’ (CEV 1984:38); < kass’aq-taq’, kass’aq-llaq

cass’arte- to go to a larger town, e.g., Bethel or Anchorage, to shop # kass’artuq ‘he went on a shopping trip’ / Neqliillernun tekikameng aatiila pelatikuriuramiamiki muraguttaaarlukili lu tautuk ili aniilluki ayaglun kass’arrluni. ‘When they arrived at the fish-camp, their father having set up the tent for them and gathered wood for them, left his family members behind and headed off to go to the trading center.’ (ELN 1990:17); < kass’aq-te1-

cass’assinaq bishop # EG; < kass’aq-

cassig- to divide; to fork # of a river; cassigtuq ‘it (river) forks’ / kassigerak ‘the place where the two separate’; > kassigluq. Kassigluq’ < PE kattyay (under PE kata-)

cass’ig- to be making exaggerated dancing motions # / kass’ikegguq ‘he is dancing well’; Kitaki tua-i ellininaq tangrurutevenanuck kass’ikegguq’taunartuukuk. ‘Rather than staring at each other for nothing, let’s go ahead and have a dance contest.’ (CIU 2005:152)

Kassigluq Kassigluq, village in the tundra west of Bethel; also, old village site on the Holitna River # kassig?

cassigluq confluence of rivers # < kassig-

Kassiyulriit dance festivity during the Kevgiq (“Messenger Feast”) # Tapramiuni Kassiyulriit ‘Stebbins Dance Festival’ (name of book); NI, Y, HBC

kassug- to encircle; to encompass; to pass all around something # kassugtuq ‘it forms a circle’; kassugaa ‘it extends around it’ / kassugluku uivuq ‘he went around it, to his starting point’; Agellrat tauqam kassuan allrakuq, nutaan eyanermek taqluteng. ‘Those who had menstruated for the first time ceased the taboos only when a year had passed.’ (YUU 1995:36); > kassugaliiq, kassugneq, kassutmun, kassuute-; cf. kalukarte-; < PE katuy-

kassugaliiq’ circle-and-dot design # Taqmalriianati waten tuluq tua-i kassugaliirraut ukut avisgarmek pimaaqameng auq’ ayulian. ‘On finished ivory when circle-and-dot designs were painted with black paint it never rubbed off.’ (CIU 2005:100); < kassug-

kassugaliilissuum tool for making circle-and-dot designs # like a compass (?) < kassugaliili-ssun

cassugneq joint of a hoop-like object # kassugnera tuqam ques’utiin kevkartuq ‘the joint of the barrel’s hoop broke’; < kassug-neq

cassutmun going around something circumferentially # adverb < kassug-tmun

cassuute- to marry; to wed; to be received by the inviting village during the Kevgiq (“Messenger Feast”) (additional meaning in NI, CAN; said of the invited village) # kassuutuq ‘he or she got married’; kassuutaa ‘he married her’,
‘she married him’ / kassuutuk ‘they got married’; agayulirem kassuutak (kassuucetak) angun arnaq-llu ‘the priest married the man and the woman’; kassuucaraq ‘marriage’; kassuucareluk ‘annulment’ (legal neologism); the use of this base, kassuute-, which literally means ‘to go full circle’ probably comes from the ceremony of going in a circle around the church in a Russian Orthodox wedding; < kassug-te5-
kasuun wolverine-fur decoration on the upper part of parka sleeve # = kayurun; < ?-n
kasvun bow part of a bow-drill # NUN; < ?-n; cf. kasme-
kataagte- to sift; to strain # Murarugq waten miilissuutii, una-wa kataaggisuutii, imkuk ulctaaarutellrek — ulctaaarutet icip’ imkut angullrulriit imumi — tuckut terr’at ukilleryayigturluku ussukcamek. Waken tuavet naivluku, kataaggurluku tua-i. ‘His mortar and pestle was made of wood like this, and his device for sifting was made from an old baking powder can — baking powder cans were bigger back then — with holes in the bottom made with a nail. He would pour it in and sift it.’ (CIU 2005:196); > kataagun; cf. kataag-
kataagunqataq, katagcisuun sieve; strainer; sifter # < kataagte-n, kataagte-taq1; kataagte-i2-cuun
kataag- to fall out; to fall off; to drop (literally or figuratively) # katagtuq ‘it fell out’; katagaa ‘he let it fall out, dropped it’ / kalmainani allgumiin kalmainarmiani katallinii ‘because his pocket was torn he accidentally dropped all the contents of his pocket’; kalnganek katalliniiq ‘it fell out of my pack’; Tua-i Cung’un elliiq curullirararluku nermurararluku-llu tauna irua uligturararluku-llu kataganek angungnaqiniluku taukut qimuugtt. ‘So Cung’un had made a padding for him and had bound up his broken leg as best he could, and then he had covered him with the things that had fallen out of the sled.’ (ELN 1990:73); Katagigvenateng pikuneng yuuyaram ayuqucia nalluriniqunegtegggu asirciqcuq. ‘It will be good if they live without discarding the Yup’ik ways, if they don’t forget them.’ (CIU 2005:324); > katagciurun, kataalurte-, kataluarq; cf. kataagte-; < PE katay-
kat’ag- to skip, skim or fly over the surface # Kat’agngaunani pinirluni taqikam qimuugtt, . . . ‘It [the float won’t] skip along the surface when it is dragged by the seal, . . .’ (CIU 2005:12)
kataagciurun small comb kept in hair to keep it in place # LI; < katag?-liur-n
katak for shame! exclamation; also shortened form of ik’atak ‘ugh!’
katalurte- to scatter; to strew # katalurtai ‘he is scattering them’; Tua-i-llu, tutgara’muulka kiavartiq maurlurlumi-llu ketiinun mingquq imkut katalurrluki. ‘And so her dear grandson came and and scattered those needles in front of his dear grandmother.’ (GRA 1901:280-281 & PRA 1995:453); < katag-
kataneq slushy mud used as caulk on a sod house # HBC
katautaq snow beater for cleaning snow off boots # NUN; < kataag-taq
katayak gull # EG; may actually be qatayaq
kateg- to bump into; to brush against # katgutaa ‘he bumped it into something’; NUN; = kalg-
katengvak- to hook one’s curled index finger under someone’s nose and push upward # Tua-llu-qqeq tuam maurlurluan ullagartaa katengvagluku-llu-qqeq gengaqgun, . . . ‘Then his grandmother ran to him and pushed his nose up with her middle finger in contempt, . . .’ (CUN 2007:6); cf. katngite-
katengvak member of an immense herd # Maaten imkut tuntut cumitait nunat tunkut tungiin nunat ayalliniliit tunturugaat katengviit, katngiit. ‘When they considered those caribou they saw that heading toward the village there was an immense herd with may caribou.’ (QL 2003:290); > katngak-vak
katete- to arrive or return from a stay in the wilderness; to go to the main, winter village from fall camp # Tua-i ta’gken tamak tunkut ngicata nutaan katelluteng nunapiameggnun . . . ‘After finishing then they’d return to their winter villages . . .’ (PAI 2008:196); = kacete-; < PE katat-
(under PE kata-)
katilaq censer; incense burner # Tamaaten ayagnaurtuq agayulqa wiinga, qaillun katilaq aruvii ciuqerpeni Elpet. ‘My prayer goes forth in Your presence, as the smoke of the incense burner before You.’ (ORT 2006:5); from Russian кадило (kadilo)
katneq — kaug’ag-

**BASSES**

katneq middle finger # K, Y, CAN, LK, BB, NR;
= qatneq; > katngite-

katngalqitaaq, katngilqitaq (CAN, NUIN, BB, Y, NI, K forms), katngitaruaq (HBC form) opening at base of skull #

katngqite- to hit something and bounce up and then down # like hitting a log with a motorboat

katngqalriit crowd; flock # (CAN, NUIN, BB, Y, NI, LK forms), katngqalriit (HBC form) opening at base of skull #

katungqaaqameng pektairtelallruut. ‘When it got dark, in those days, when they were all together in the kashim, they would stop going here and there.’ (TAP 2004:33); < katur-ngqa-; > katungqalriit

katurte- to gather; to come together # katurtut ‘they came together’; katurtai ‘they gathered them’ / Cali nunam naunrainek kiaqmi katurluki, . . . ‘Also in the summers they gathered the plants of the land, . . .’ (MARI 2001:23); < katur-te-; > katurrvik

katurrvik community hall; gathering place #

kau- to reach into a container or hollow place #

kaugtuq ‘he reached into something’; kaugaa ‘he reached into it’ / kaugaa puckaq sulunanek tegutnaluni ‘he reached into the barrel to get some salted fish’; kautuaraa ‘he has his hand in it’ with the implication that it shouldn’t be there; kaumaurluek kaliinganig piyaguq ‘he is walking around with his hands in his pockets’; Ucimakateng tuamtelu uumek kaulluku qamavet negcigluku anlluku cayugluku. ‘And when it was time to unload, they’d reach deep inside using a gaff on it to pull it out.’ (CIU 2005:6); > kaugaaq, kauman, kaunguaq, kaussuun, kaute-, kautur-; < PE kaçu-

kaug- to strike with an object # kaugtuq ‘it struck’;

kaugaa ‘he struck it’ / used in telling time: qavcinun kaugta? or qavcineq naugta? ‘what time is it?’, literally: ‘how many has it struck?’; atauciminu kaugtuq or ataucimeq naugtuq ‘it is one o’clock’; Camun saq’aq kaugaaqnerlarceci? ‘What time do you eat?’ (YUP 1996:54 ); Tuai-i’l- taq’ercameng cauyaguq kaugluku, akiqiqlutek cauyarlutek. ‘As soon as they stopped, those two began to beat the drums, sitting across from each other.’ (QAN 1995:312); > kauggsuan, kaugun1, kaugun2, kauggsikarak, kauggsipak, kautur-, Kaugun, kaugutagaq, kaug’ag-, kuuk’ar-, kuullir-; cf. kauk; < PE kaçu-

kaug’ag- to strike hard with an object # kaug’agtuq ‘he struck something hard’; kaug’aqaa ‘he struck it hard’ / Aren tekicamiu urniulluni kaug’allinuku passitekun. Aren taa-i imna
When she got to it she aimed and struck it with the pestle. Oh, this bearded seal began to quiver, and again she struck on the back of the neck.' (CIU 2005:184);

< kaug-a-

kaugaq tallow # < kaug-aq¹

kauggsikarak bone breaker # NUN; < kaug-?

kauggsipak sledgehammer # NUN; < kaug-?

kauggsuun bell # HBC; < kaug-ssuun

kauppak walrus (Odobenus rosmarus); thick edible layer of walrus skin (meaning in K) # HBC, NI, NUN; in general this word is used only on the coast, but up the Kuskokwim River it is known from Nunivak people who took walrus skin upriver to sell;  < kaug-rpak; > kaugpangcar-; < PE ka(C)u!#

kaugpangcar— to journey into the ocean from a men’s community house to hunt for walrus (referring to shamans taking a trip on the ocean) # NUN; < kauppak-ngcar-

kaugtuapak pseudobranch of a fish (the part of a fish next to the gills, at the end of which is a triangular bone) # < kaugtuar-?

kaugtuar-— to strike more than once with an object # kaugtuartuq ‘he is hitting something repeatedly with an object’ / Tua-i-il’ pitegcacetaakun teguqerluku waten againanrani qamiqurrakun kaugutlu. ‘Then one would pick it [the small animal] up while it was hanging on the arrow and give it a sharp blow on the head.’ (CIU 2005:30); < kaugtur-a-; > kaugtuapak, kaugtuarcuun

kaugtuarcuun club (weapon) # < kaugtuar-cuun

kaugtur-— to strike with an object # kaugturtuq ‘he is hitting’ / kaugtuara ‘he is hitting it’ / kaugtuuraa ‘he is hitting it or her repeatedly with an object’ / Tua-i-il’ acivaqniipaggaarluni kaugtuarluku snuukuuni taukun augg’artellerkun cayukegyarakun. Tua-il’ llu uitauraqarraarluni ellminek tangrruaqerlukun kaugturermiini taume caunrilngurmeq snuukuumeq . . . ngel’allagluni. ‘And then after cursing a lot he flailed at the snow machine with the starter rope that had come loose. And then after pausing a bit he imagined how he must look beating the innocent snow machine . . . [and then] . . . he burst out laughing.’ (PRA 1995:411);  < kaugtur-a-; > kaugtuapak, kaugtuarcuun

kaugtuarcuun club (weapon) # < kaugtuar-cuun

kaugtur-— to strike with an object # kaugturtuq ‘he is hitting’ / kaugtuara ‘he is hitting it’ / kaugtuuraa ‘he is hitting it or her repeatedly with a stick’; kaugtuuerta taingkamun ‘he is hitting it on the tank’;  < kaug-tur¹-; > kaugtuar-, kaugtuutaq¹, kaugtuutaq²

kaugtuutaq¹ pseudobranch of a fish (the part of a fish in front of the gills, at the end of which is a triangular bone) # < kaugtur-taq¹

kaugtuutaq² club (weapon); hammer; fish club # Apa’urlulkuan taum kaugtuutarurlu, tupagtenliaqeqi kaugturutulu, natikun tayim’ qangakun. ‘His mean old grandfather had made a little hitting stick, and he would hit him somewhere on his body to wake him up.’ (QUl 2003:310); < kaugtur-taq¹

Kaugun June # literally: ‘time of hitting (fish)’; Taulk-gguq tua-i ingkut Sagquralriit aperturqaat yaqulget pillerkaat, tekitellerkaat, neqet-llu kuimallerkaat Kaugutmi. ‘The “Sagquralriit” constellation (Orion’s Belt) would indicate when the birds would arrive and when the fish would swim (upriver) in June.’ (CIU 2005:364); see Appendix 7 on the Yup’ik calendar; < kaug-n

kaugun¹ pseudobranch of a fish (the part of a fish in front of the gills, at the end of which is a triangular bone) # < kaug-n

kaugun² hammer # NS; < kaug-n

kaugutagaq rock # NUN; < kaug-?

kauk thick edible layer of walrus skin # NS; < PE ka(C)u!#

kauk¹ to hit with a sudden sharp blow # Tua-i-il’ pitegcacetaakun teguqerluku waten agaanaruni qamiqurrakun kauk’arluku. ‘Then one would pick it [the small animal] up while it was hanging on the arrow and give it a sharp blow on the head.’ (CIU 2005:30); < kaug-taq²

kaulineq floating ice broken up and pushed together in spring #

kaullir- to trim the wick of an oil lamp # Taugaam tauna tua-i kumartutu maurluirutma wall’u ukut paniin iliita kaullirnuraat, kanvartaqani nuuga kenerpaqreskuni tanqigiqerrnuatuq. ‘However, my late grandmother or one of her daughters would trim its (the lamp’s) wick, and when they shook the ash off it, when they wanted it to be brighter, it would become brighter.’ (CIU 2005:186); < kaug-leq-ir- (?)

kauman mitten # kaumategka ‘my pair of mittens’; Waniwa nani tamatum nalliini ak’a tamaani yuut pek’nginaaruteng pekesciigatellruulliniut, ayarurrinairuluteng, kaumatleruteng-il’ uksumi. ‘Now, at that time, back then, concerning people just plain walking around, well they couldn’t walk that way, but only by using walking sticks and mittens in the winter.’ (TAP 2004:49); CAN, NI, Stebbins; < kauma-n
kaunguaq thin strip of otter fur above cuff of parka sleeve, said to represent Eskimo ice cream (relates to a certain traditional story) # < kau-uaq

kaupaq, kaupaak beaded hairnet # worn by married Russian Orthodox women; from Russian kănop (kápor) ‘hood’; = kaapaq

kaussuun woman’s seal-skinning knife # NUN; < kau-cuun

kaute- to enter a smaller part of the main area; to hail kavcagte-; kavcak cf. hailstone # = kavlak, kavtak;

kavcagte- to rattle; to clatter # kavcagtut ‘they went up’ (with) a big clattering or rattling noise government # from English ‘kavam’aq government’;

disks of the outer shell of the kayak; to become red; to blush # kavinguq ‘he blushed’ / kavingallagtuq ‘he abruptly blushed’;

Kaviaret, Kaviaraat plural the constellation Ursa Minor, the Little Bear (in English) or the Pleiades # equal numbers of generally reliable old word lists give each identification; literally ‘little foxes’ in Yup’ik; < kaviaq-plural; kaviaq-aq²-plural

kaviaruq aft keel support of the kayak # see Appendix 9 on the parts of the kayak; < kaviaq-uaq

kavingali brown (or grizzly) bear (Ursus arctos) # Y; < kaving-li

caring - to become red; to blush # kavinguq ‘he blushed’ / kavingallagtuq ‘he abruptly blushed’;

kavingkuksaq pink color or thing; reddish

caring - to become red; to blush # kavinguq ‘he blushed’ / kavingallagtuq ‘he abruptly blushed’;

kavinqupagtaq red material # < kavir-?

kavingquqsuq # li; < kaviaq-aq

kavingquqsuq # li; < kaviaq-aq

kavisqaq, kavivvuk; < PE kaviri(C)a3 kavircecuicaaqellruut. Qat’allruyaaqut. ‘And so the warriors got ready and went off to attack. They went up the Kuskokwim from the mouth, and stayed there.’ (YUU 1995:18); < kau-te²-

kavatuyruar(aq) tree swallow (Tachycineta bicolor); bank swallow (Riparia riparia).

kavag- to strike hard with an object # look under

camellia

kavam’aq government # from English ‘government’; = kavmaq

kavcagpak (with) a big clattering or rattling noise # particle; Kavcagpak tauna agalia muragmun — qirussiinun kalguurulluteng . . . ‘With a big clatter the thing hanging would hit against the wood, against the appendages (of the mask) . . .’ (AGA 1996:102); < kavcate-pag-

kavan’aq government # from English ‘government’; = kavmaq

kavcagte- to rattle; to clatter # kavcagtut ‘they went up’ (with) a big clattering or rattling noise government # from English ‘kavam’aq government’;

kavingali brown (or grizzly) bear (Ursus arctos) # Y; < kaving-li

kavingkuksaq pink color or thing; reddish

kavinqupagtaq red material # < kavir-?

kavi3- kavirte-, kavirya(g)aq, kavisqaq, kavivvuk; < PE kaviri(C)a3 kavircecuicaaqellruut. Qat’allruyaaqut. ‘And so the warriors got ready and went off to attack. They went up the Kuskokwim from the mouth, and stayed there.’ (YUU 1995:18); < kau-te²-

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kavisqaq, kavivvuk; < PE kaviri(C)a3 kavircecuicaaqellruut. Qat’allruyaaqut. ‘And so the warriors got ready and went off to attack. They went up the Kuskokwim from the mouth, and stayed there.’ (YUU 1995:18); < kau-te²-

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kavcagte- to rattle; to clatter # kavcagtut ‘they went up’ (with) a big clattering or rattling noise government # from English ‘kavam’aq government’;
Bases

kaviri- to become red # kaviriuq ‘it became red’
/ Qancungamun ek’arrluku kavirlirraq kan’a, urkili kana-i kaviriluku meq. ‘He put a little bit of red pigment in a small bowl; it dissolved, and then the water turned red.’ (AGA 1996:106);
< kaviri-1-

kavirill’er brown (or grizzly) bear (Ursus arctos) # Y;
< kavirill’er, kavirilyagaq kavirilyagaq willow with red bark; cent; penny #
< kavirilyagaq

kavirpak all red; very red # predicative particle;
Inglermun tagluni, maaten pia kegginaa mikelnguun kavirpak qacuqapiggluni, ik-llu cikmiualutek. ‘Climbing onto the bed, she saw a baby’s face all red and very wrinkled; its eyes were closed.’ (ELN 1990:10); Maaten-gguq tang tua pilliniuq keneq tua-i kavirpak tamaa-i tungiitnun egilraluni. ‘Then, it was said, he noticed a flame, bright red, moving toward them in the distance.’ (QAN 1995:134);

kavirlugcete- to be pink; to be reddish # Ciuqliq kavirlugcetuq amia-llu ayuqluni melqilriatun, taumek aciraat Esau-mek. ‘The first was reddish in complexion and his skin was like a fur garment, so they named him Esau.’ (AYAG. 25:25);
< kavir-lrugcete2

kavirruk pink color or thing; reddish color or thing #
< kavir-rulk

kavirte- to redden. kavirta ‘it is reddening’ /
< kavir-te2; > kavirun

kavirun ochre; soft red rock used for red decoration on wooden bowls, etc.; red dye obtained from the inner bark of elders; rouge # Kaugpaulgia tauna imarniteg — uitemeg — inumek kavirutmek minguglutek, tua-i-ll’ kegginaqurluni kauggpaguamek. ‘The one with a walrus mask had a gut rain parka painted with that red rock — ochre — that reddening agent.’ (AGA 1996:32);
< kavirte-n

kaviryaglaq* pink; reddish # < kavir-ya(g)aq

kavisqaq red color # EG;
< kavir-

kavivguk pink # NUN; < kavir-

kavlagpak apple (NUN meaning); bearberry (Arctostaphylos sp.) (HBC meaning) # < kavla-rpak

kavlaguyak bearberry (Arctostaphylos sp.) # HBC;
< kavlag-

kavla* hailstone # = kavcak, kavlak;
< PY-S kavcak, kavlak

kavla2 hailstone # = kavcak, kavlak;
< PY-S kavcak

kavmaq government # from English ‘government’;
= kavam’aq

kavtak, kavtuk hailstone # kavtukaraat ‘little hailstones’; Nanrarlitgu kallium kenran, kavtiit, qanikkaam, amirlut-llu, anuqerpiit-llu pisqutain niisngastain. ‘Let them praise the one who ordinates and makes heard the fire of the thunder, the hailstones, the snow, the clouds, and the great winds.’ (PSALM 148:8);
= kavcak, kavlak, cf.
< PY-S kavcak or kavtak

kavtak packed snow on sea ice; used for getting fresh water #

kavungqussaq type of willow # (?)

kavya granularity (?) of sand # Kayakinani
urraurctiiquq kekavguliun Egypt-aam nuniinun tamalkuan, . . . It will become fine dust scattered over the entire land of Egypt.’ (ANUC. 9:9)

kayangi- to lay eggs # Kayangiuq ‘it is laying eggs’ / Yaqulightly maani up’erkami kayangituituq. ‘Birds lay their eggs around here during the springtime.’ (YUP 1996:42);
< kayangiuq-li2.
kayanguq — kayucaryaraq

kayanguq  

bird’s egg #... taumi qikertarrami, 
kayanguq amleq unluni. ’... at that little island 

lots of eggs came out (were laid).’ (CIU 2005:118); 
mikelNgurkAm kayanguq ovary; 
mikelNgurkAm kayangurngalnguq 

Fallopian tube; 
kayangum tumyArAA 

May (literally: ’time of laying of eggs’); 
HBC, NI, NUN, CAN, LK, BB, NR, EG; > 
kayangussur-, kayangute-, kayanguyagiurtet, 
mikelNgurkaq kayanguq 
kayangurngalnguq oval thing # < kayanguq- 
kayanguruaq 

biceps muscle # NUN; > 
literally: ’imitation egg’; < kayanguq-uaq 
kayangussuqataameng. 
‘And so she was very 

excited because the next day they were going 

to hunt for eggs.’ (ELN 1990:104); < kayanguq-cur- 
kayangute- to find eggs (of waterfowl usually) 

to find eggs (of waterfowl usually) # 
kayangutuq ’he found eggs’ / 
Calipulaarlutek nanvaq-llu tekilluku kayangutenqigpailegmek. 
‘And they went through the brush arriving at 

the lake before they found and collected 

eggs again.’ (ELN 1990:36); < kayanguq-te1- 
kayanguyagiurtet Alaska Department of Fish and 

Game # HBC; < kayanguyagiurtet-plural 
kayemqeryaraq drawer of dresser # < kayme-qar-yaraq 
kayime - to poke; to push (through) # Tua-Llu 
cikum acianun tua kayjiluki, tua-i wa-gguq tua-i 
ayagtelluki, tua-i wa-gguq tua-i ayagtelluki, 

thrusting them under the ice with a 
spear, they sent them away, all those bladders 

they collected during the spring.’ (QAN 1995:176); = kasme-, kayme- 
kayivqur bow-drill # and kayivquq- to start a fire 

by friction using a bow-drill # NUN 
kayivaun compass for making circles # NUN 
kayme- to poke; to push # kaymuq ’he is pushing’; 

kaymaraq ’he is pushing it’ / = kasme-, kayme-; > 
kayemqeryaraq, kaymurrar(ar)-; < PE kayama(t)- 
kaymurrar(ar)- to push a sled without using dogs 
to pull it; to help dogs pull a sled by pushing it 

# Ituqurlutek-gguq taug kaymurraraaqgelriik 
taug’ kellulluk’ taug’, ayakallerkaa. ’Side by side 

they pushed the sled, and he watched to make 

sure that she would not flee.’ (CEV 1984:48) = 
kasmurrar(ar)-; < kayme-? 
kayngu- emotional root; > kaynguke-, kaynguqarqe-, 
kaynguyug- = kasngu- 
kaynguq- to be ashamed of (it) # 
kasnguyukkaa ’he is ashamed of it’ / Tamana cal’ 

kasngukulu, kangia apraluku piskaicungnarqat 
amllermi qanrutqaqemteggu agturayaq. ’I 
don’t think they spoke about touching [women] 

inappropriately a lot of times, because they were 

ashamed.’ (YUP 2005:154); HBC; = kasnguyuke-; < kayngu-ke-; kaynguyug-ke-4. 
kayngunarqe- to be embarrassing; to cause shame 

# kayngunarquq ’it is embarrassing’ / HBC; = 
kasngunarqe-; < kayngu-narqe- 
kaynguyug- to be ashamed # to be ashamed; to be 

embarrassed # kaynguyugtuq ’he is ashamed, 

embarrassed’ / HBC; = kasnguyug-; < kayngu-yug- 
kayu1 coyote (Canis latrans) # from English ‘coyote’ 
kayu2 bullhead; sculpin # > kayukuk, kayurpak, 
kayuqupak, kayurrlugaq, kayutaq; < PY-S 
kayu strength; power # and kayu- to be strong 

# kayuq or kasuq (NS form) ’he or it is 

strong’ / kayuituq ’it is weak’; kayutacia ’its 

degree of strength’; Kemegtuvkenani-llu. 
Taughken angalkukun kayunggeliniluni 

tayima nalluluku. ’And he was slender. However, he 

had power through shamanism although he 

didn’t know it.’ (TAP 2004:54); Usuurluuq, 
tua-i iqmigyaureskuvet cuyaq nunuliutekluku 
yuytangciqquq ilun. Nunulirluten angutem 

cuyayulleq cakneq kayuuq. ’ 

You poor dear one, some young man will pay 

you with tobacco and get you pregnant. When 
you get addicted to tobacco you’ll do anything 
to get it, that’s how strong cravings can get.’ (CIU 2005:104); 
Atam yuungcaristet kayutatkenrilnguut 
unuyuqeqaqaernaput. ’Now let us consider 

that doctors do not all have the same 

specialities (literally: do not compare in 
powers).’ (AGA 1996:48); NI, NS, Y, HBC; > kayuqaq, kayuqite-, 
kayuqite-, kayuli, kayuneq, kayuneq, kayuri-; < PE kayu-
kayucaryaraq confirmation # Catholic neologism; 
< kayu-car-yaraq
kayugaq humerus; bone of the upper arm # NS;
< kayu-?
kayuite- to be weak # kayuituq ‘he or it is weak’ /
< kayu-ite
kayukite- for wind to be weak; for weather to be
calm # kayukituq ‘it (wind, weather) is calm’ /
< kayu-kite
kayuli strong person # < kayu-li
kayukite- for wind to be weak; for weather to be
calm # kayukituq ‘it (wind, weather) is calm’ /
< kayu-kite
kayuq arm folds (elbow area) # > kay'urrutalek
kayuqupak sculpin; locally devil fish (species ?) # Y;
< kayu-2-qupak
kayurruq sculpin; locally devil fish (species ?) # Y;
< kayu-2-qrup
kayurpak sculpin; locally devil fish (species ?) # NI,
NUN; < kayu-2-rpak
kayurrlugaq sculpin; locally devil fish (species ?)
# Kayurrluaq una asaulria, asgurluku kuik,
ayakartuq, “Qu-u-unirturanrani-tii kangi-
varturanrani-tii qama-a-nirturanrani-tii.” ‘This
sculpin was poling along up the river; he set forth
(singing), “While the weather is calm, while
going upriver, while the current is slow.” (JOE
2008); < kayu-2-rrlugaq
kay'urrutalek a type of traditional Yup'ik parka #
< kayurun-lek; < kay'uq; cf. kayurun
kayurun, kay'urrun wolverine-fur decoration on
the upper part of parka sleeve; armband used
by dance song director # = kasurun; < ?-n; >
kay'urrutalek
kayutaq sculpin; locally devil fish (species ?) # BB; cf.
kayutaq; < kayu-?
kecete- to count # keceti ‘he is counting them’ /
NS, Y, UK; kececiuq ‘he is counting’; < PE kacit-
keciqutaq water container (made from walrus
bladder) # NUN
keciqutaq water container (made from walrus
bladder) # NUN
keciqutaq water container (made from walrus
bladder) # NUN
keciraq curtain # NUN
kecquaraq walrus bladder funnel # NUN
kegcuaq butt end of foreshaft of seal harpoon # NUN
keggacilleq strip of otter fur across the chest and
back of a Yup'ik traditional parka # < keggan-lir-
lleq

keggag-1 to be a fast eater # keggagtup ‘he eats fast’
/ > keggapatayuk, keggagllar(aq’); cf. kegge-

keggag-2, keggagcete- to be rough # keggagtup
or keggagcetuq ‘it is rough’ / keggateka
keggagelami ungilagnarquq ‘because my shirt
is rough it is itchy’; < ?, ?-cete-2; > keggappak,
keggalerte-; cf. kegeve-

keggappak rough all over; very rough # particle;
Waten-gguq imum nanvaaq kuiguarluni ce
man’a, ceeni-neg-gqu camaken puqciq
quurrpall'er angluni melquurrunani keggappak-wa-
gguq qainga, tua-i-gguq tauna. ‘They say that
the lake has a creek on one side, and from its shore
down there there will emerge a “quurrpall'er”
monster, being big and furless and its skin is all
rough, so they say.’ (KIP 1998:315)

keggakneq west # Cetamaulriit-wa nunamte
aperyarat. Negeqvaq tua-i north-aq, negermek,
ungalag-llu ungalmek, south-aq-llu kanaknermek,
west-aq-llu keggaknermek. ‘There are four words
in our village. The north is “negeqvaq”, the east
is “ungalag”, south is “kanakneq”, and west is
“keggakneq”’. (QUL 2003:700); < kegg(na)-?

keggalerte- to smoothe with sandpaper; to sand #
< keggag-2-?

keggalrun sandpaper or other device for
rubbing or smoothing; pumice stone # Tua-i-
ll’ keggalercluteng, maniggluki keggalrun
Tamakut qaralirteqatarluki. ‘They were rough,
and they made them smooth with
sandpaper or
pumice stone,
when they were going to have be
decorated.’ (CAU 1985:206); < keggalerte-n

keggalvalek brown (or grizzly) bear (Ursus arctos);
Y; literally: ‘one with a big torso’; < keggan-vak-

keggan upper part of torso (between chest and
shoulders); shirt; blouse; section of fish behind
the head # Aturai kituggluki, ellminek tuaten
imkuliluni, keggatl-n’ tua una alailnguq
atkuliluku. ‘She fixed his clothes, and she made
herself a parka for her exposed
chest.’ (QUL
2003:144); > keggacilleq, keggalvalek, keggasek;
< keggani; < PE kiy-

keggani outside # restricted; kaggaken ‘from
outside’; kegg-a’i ‘(turn your attention to) out
there’; see kegga, the corresponding demonstrative
pronoun; see Appendix 3 on demonstratives; cf.
keggan; < PE dem kiy-
keggapatayuk — kegglaq

keggapatayuk, keggagliar(aq*) gray jay (Perisoreus canadensis) # < keggag?-?, keggag?-?ar(aq)

keggasek (NI, NUN, CAN, BB form), keggayek (NUN, HBC, NS form) shoulder blade #
keggasek, keggayek (his) shoulder blades; Tauna tua-i-am ilit keggasgiruku yuut ilit, anguyii iliit. Pilliniluku, “Kinguverpet ateqniaraatgen, Keggasek lnguarauluten tuaten yuugi, Keggagilnguarauluten!” “They removed the shoulder blade of one of the people, one of the warriors.” He said to him, “So that your descendants may be named after you, live without a shoulder blade, that you may be known as ‘One without a Shoulder Blade’.” (ELL 1997:422);

keggAsgek Akuliik (NUN form), keggAygek Akuliik (HBC form) ‘base of the neck’< keggan-?; < keggan?; < PE ki!ay0!

keggaucir- to provide (it) with legs # NS
keggge- to bite # including the bite of a mosquito, but not the sting of a bee (see puukar- for that); kegg’uq ‘it bit’, ‘it clenched its teeth’; keggaa ‘it bit him’ / qimugtevet kegganga unatemkun ‘your dog bit me on my hand’;

kegg’uq ‘it bit’, ‘it clenched its teeth’; keggaa ‘it bit him’ / qimugtevet kegganga unatemkun ‘your dog bit me on my hand’; Uquq tua-i mingukluku. Tua-i ta ¥ gken egturyat micaaqngameng nep’arucameng tua-i keggesciiganateng. “[They would] apply seal oil to it [their skin]. When the mosquitoes would land — in vain — getting stuck, they couldn’t bite.’ (KIP 1998:55); > keggerpak, keggiarnaq, keggiayuli, kegginaq, kegglaq, kegglar-, kegg’luneq, keggmar-, keggmiaq, keggsailkutaq, keggsaq, keggsaraq, keggsu-, keggsuli, keggsuutek, keggun, kegkaniryaraq, kegketaaq, kegler-, keggleralnguq, kegluneq, keggpag-, kegturyaq; cf. keggag-; < PE k0!-keggerpag- to bite hard # keggerpagaa ‘it bit him hard’ / = kegpag-; < keggaucir-

kenghtapak- to bite hard # keggerpagaa ‘it bit him hard’ / = kegpag-; < keggaucir-

keggeve- to wear out; to abrade # kegggevuq ‘it is worn out’ / kegggvumaaq ‘it is worn out’; keggvtaa ‘he wore it out’; NSU; cf. kegggev-

keggiaq small chisel, in olden days made of jade with a wood or horn handle, used in working wood # NUN

keggiaqaniq small otter (Lontra canadensis); bear # < kegggev-

keggiaqayuli wood-chewing bug or larva (species ?) # < kegggev-

keggikuq large seal harpoon head with five side barbs # NUN

kegginalek woman’s semilunar knife # for a full description of this type of knife; see uluaq, the name used elsewhere; Tua mingquterluni tuani kegginabl ‘tauna tauna’-l’ talutni tuani uitavkaraquluki. ‘She had a needle, her woman’s knife and also her sinew splitter, all of which she kept there.’ (ELL 1997:140); HBC; some NI; < kegginaq-lek

kegginailitaq knife sheath; blade covering # < kegginailitaq

kegginaq face; cutting edge of knife # Maaten murilkaa kegginaa, iirpiik ukuk qukaani. ‘She observed his face and saw two big eyes in the middle of it.’ (ELN 1990:7); K, Y, CAN, BB, NI, HBC < kegge-inaq; > kegginailitaq, kegginalek, kegginaaq, kegginaquq, kegginaququ, kegginniqe; PE kayinar

kegginaquculler, kegginaqupcitaller, kegginaquckuller humorous mask used in Kelek (q.v.) festivity # CAN; < kegginaqucualler, kegginaqupcitaller, kegginaquckuller humorous mask used in Kelek (q.v.) festivity # CAN; < kegginaquq-cuar(aq)-ller(aq), kegginaquq-?-ller(aq), kegginaquq-kuuar(aq)-ller(aq)

kegginaaquq mask # and kegginaqur- to put on or wear a mask # kegginaquruqtuq ‘he put on a mask’; kegginaququ ‘he put a mask on her’ / Ak’a tamaaken ayagluteng Yupiit kegginaqurluteng yura’arqameng agayuyaramek aptullruat. Kegginaqurluteng kaigalallruut pitarkat paivngaasqumaluki pissuquneng. ‘From far in the past the Yup’ik people have used masks in ceremonies they referred to as “the way of making prayer”. Wearing masks they made supplications so that the animals would present themselves when they were hunting them.’ (AGA 1996:3); < kegginaaquq-; > kegginaqucualler,; < PE kayinar (under PE kayinar)

kegginiqe- to entertain; to amuse; to pay attention to # kegginiqaa ‘he is face-to-face with him, amusing him’ / Tua-i-llu atam neviarcaurtellria tua-i uingnariyaaqluni. Nakleng tua-i kia-llu kegginiqsuunaku. “And then she became a young woman ripe for marriage. Alas, no one paid any attention to her.” (MAR2 2001:85); < kegginaquq-

keggirciur- to be ill; to suffer pain # keggirciurtuq ‘he is in pain’ / NSU; = kirciur-; < ?-liur-

kegglaq saw; violin (additional HBC meaning) # and kegglar- to saw # keggliartuq ‘he
is sawing; kegglaraa ‘he is sawing it’ / Kegglangerrasugnaunateng-ll’, qalqapit tamaan’ ayagnengaarallrini, kegglaryugnaunakik muragat kepurluki, piaqluteng. ‘They had no saws back then, and were just beginning to get axes, so instead of sawing wood, they chopped it; that is how it was done.’ (CEV 1984:29); < kegge-?

kegglarqua shoulderblade # kegglarqak akuliik ‘the base of the neck’; Y, K; < kegglaq

kegglassi shoulder(s) of foreshaft of seal harpoon # NUN; < kegglaq

kegglemeya diamond-shaped rock light blue in color # NUN

kegglerugu* talkative person # NUN; < kegge-

kegglesaq saw tooth # Una-gguq-gga cal’ nunini, arevrem keggayga, quakamikun ukerlnuni, cinii keggsaygarluni’, kiliqatariarkauluni. ‘And there next to it was the shoulder blade of a bowhead whale, with a hole through the middle that had saw-teeth around its edges, sharp enough to cause wounds.’ (CEV 1984:81); HBC; < kegg-yaq

keggsaraq mouthpiece of bow-drill # used for starting fires or drilling holes; < kegg-yaqaraq

keggsu- to tend to bite; to be ferocious with its teeth # keggsuauq ‘it bites’ / < kegge-ya-; keggsuli northern pike (Esox lucius) # Amtal-luu maurluni-lu ikayuqlutek nunapigmun pavavet taglutek atsanek ayuqenrtingunek katurcinaurtuk, equgtarturluni, tuaten tuaw-wa yuunqaluni, maurluni-Ill’ ikayuqluktu taluyaruqenek civalutek, imangarrarneq tuaten, picatiun, keggsulineq tuaten, maurlun tuaten segluki ker’ilarmegun ininaurai. ‘He’d help his grandmother, they’d go up to the tundra and gather various types of berries, he’d get firewood, and try to provide like that, he’d help his grandmother, they’d set little fish traps for small blackfish, any kind of fish, also pike, and his grandmother would cut them for drying and hang them on their fish rack.’ (NAA 1970:2); Y; < kegg-yuli

keggsuutek piers # kegge-cuun-dual

kegg whew (it’s heavy) # exclamatory particle

kegguciqe- to have a toothache # < keggun-lique2-

keggsuicqur- to work on the teeth; to brush the teeth # keggsuicurtuq ‘he is working on his teeth, brushing his teeth’; keggsuicaurraa ‘he is working on his (another’s) teeth’; < kegg-lique-; keggsuicurcuun, keggsuicurta

keggsuicurcuun toothbrush # < keggsuicur-cuun

keggsuicurta, keggsuicurista dentist # < keggsuicur-ta, keggsuicur-i-ta

keggun tooth # kegggunaka ‘my teeth’; Ciugarrluni mikelnguaraq, ciutegni ngelleklukek qanirluni keggutairista, keggsuicurraaq, keggutnguaq

keggsuicuricuun toothbrush # < keggsuicur-cuun

kegguciuraq, kegguciurista dentist # < keggsuicur-ta, keggsuicur-i-ta

kaggun tooth # kegggunaka ‘my teeth’; Ciugarrluni mikelnguaraq, ciutegni ngelleklukek qanirluni keggutairista, keggsuicurraaq, keggutnguaq

kaggun tooth # kegggunaka ‘my teeth’; Ciugarrluni mikelnguaraq, ciutegni ngelleklukek qanirluni keggutairista, keggsuicurraaq, keggutnguaq

kaggun tooth # kegggunaka ‘my teeth’; Ciugarrluni mikelnguaraq, ciutegni ngelleklukek qanirluni keggutairista, keggsuicurraaq, keggutnguaq
kekgun-uaq  false tooth # < keggun-uaq
kekgunir-yaraq  wrench # < kegge-kanir-yaraq
kekgun- to bite something # kengkenguq ‘it is biting something’ / Kegkengelriaruuq kuunimek iiruakun, qaingani ekumalria kingutmun igtelluku. ‘It is one that bites a horse on the leg, making the rider fall backwards onto the ground.’ (AYAG. 49:17); < kegge-kenge-
kekqetaaq  breaker point (as in a motor) # < kegge-qetaar-
kegl- to bite quickly # keglertuq ‘it bit quickly’; keglruarluq ‘it bit him quickly’ / Tupiimi-llu aatiin keglruarluq ellii-llu qiilerrluni ayakarluni uliitllu aciatnun iirluni. ‘When her father woke up he pretended to take a bite out of her and she ran off with excitement and hid under the blankets.’ (ELN 1990:6); < kegge-ler-
kegl- as keglunyagaunilukek ellii tua-i irr’iqapiggluni taukugnek keglunyagaagnek. ‘He said that they were half-wolf, and she regarded those half-wolf puppies with amazement.’ (ELN 1990:95); Tekicartuamegnegu piuk yaa-i qaterpak keglunvak nerelria cali-wa pingayun keglunret irr’ikiit aqumgaluteng. ‘When they reached it they saw that a big wolf, all white, was eating, and three wolves were sitting there and watching it.’ (ELN 1990:63); < kegge-?
kegl- to bite hard # kegpagaa ‘it bit him hard’ / = keggerpag-; < kegge-pag-
kegl- as kegturyaq mosquito # NUN, NSU, EG; = egturyaq; < kegge?-yaq; < PE k0!lun0q kegguc- a certain scorpion-like insect (species ?) # considered a bad omen; = keliissiq
Kelek indigenous Yup’ik holiday, called ‘Inviting-In Feast’ in English # CAN; direct nominalization of keg-
keles'niyaaq one of a certain kind of legendary little people, said to be spirits of the dead and to appear to those who don’t accept Christianity # LI; from Russian кріщені (krashchénie) ‘baptism’ and -ya(g)aq
kelevyt- fringe # < kelve-yaq-plural;
kelgur- to tell someone what someone else has said about him behind his back # kelguraa ‘he is telling her what someone has said about her’ / kelguq’nguq ‘he is telling someone the unfavorable things that another person has said about him’; arnam kelguraa elitnaurista angutem upuyutiinek ‘the woman told the teacher about the negative things the man had said about her’; Matuuguq maa-i yuum-llu apqiitnek kegluruten qanruciqaaten picilirluku kina imna, . . . ‘This is the situation: a person will be, as it is said, revealing things to you and he will tell you making accusations against someone’ (YUP 2005:78); cf. keleg-; < PE kalay-
kelig- to scrape; to scrape and eat the cambium layer of tree bark # keligtuq ‘he is scraping and eating the cambium layer’; keligaa ‘he is scraping it’ / keligarra ‘he is scraping it repeatedly’;
“Qaill’ naterkituat?” “Wii niitelartua tua-i keligaraarluki cali-lu meqirrarluaq teq’umun kenicilarniluki.” “How do they make skin-boot sole material?” “I hear that first they scrape [the bearded seal skin] and then remove the hair by soaking them in urine.” (ELN 1990:98);
> keligaun, keligcuun, keliutaq, keligneq, kelipacuk; cf. keligvak, keliurci-; < PE k0li!-
keligaun, keligcuun, keliutaq scraper # < kelig-a-n, kelig-cuun, kelig-taq
keligneq scrapings # keligaraa kuingimi kelignera ‘he is scraping the tar build-up in his pipe’; < kelig-neq
keligvak fossil mammoth ivory; mammoth (Mammuthus primegenius) # Y; look under quugaarpak for E. W. Nelson’s comments on these animals; < -vak; cf. kelig-; < PE keliyvay (under PE koliy-)
kelissiq a certain scorpion-like insect (species ?)
# the’1 in this word is geminated and not voiceless, unlike the usual pattern for the Nunivak dialect, nor is it fortis; NUN; = kelegsiq
kelipacuk edible layer right beneath skin of fish # Kelipacuut pilallruyaaqut, taqgaam wangkutanuq ayagyuanun-am inerqungut. Yuk-gguq waten ayagyuarqut kelipacuarteq neru’urquni, uingekuni uinga picuinani yuuciq. . . . Cali-luq tan’garaumlut nerevkayuunaki kelipacuarteq. Picuirutngarqut-gguq. ‘The edible inner layer of the fish skin was there all right, but they didn’t allow us young people to eat it. They told us that if we ate too much of the edible inner layer our future husbands wouldn’t be good hunters. . . . Boys were not allowed to eat the edible inner layer either. If a boy consumed it, he wouldn’t be a good hunter.’ (CIU 2005:146); < kelig-;> kelipacuutaq
kelipacuutaq scraper for removing edible inner layer from fish skin # < kelipacuk-taq
kelipacuggluk sourdough bread # < kelipaq-cuk-rrlu
kelipaq bread; communion bread; Host; home-baked bread # saayurluk kelipamek avulunuk ‘let’s have tea with bread’; quuleciraunrilgug kelipaq ‘unleavened bread’; kelipat ‘loaves of bread’; Tua-i-luq assaliartuitutqinuk tua-i assaliartunricearluni taqqaam keliparturluni. ‘And because there were no more pancakes she decided that rather than having pancakes she’d have bread instead.’ (PRA 1995:360); Y, K, HBC, WI, NUN, CAN, BB, NR, LI, EG; from Russian xels6 (khleb); > kelipayagaq, kelipi-
keliparkaq dough; unbaked loaf # Keliparkaq-luq ak’a ulellruq negtaararluku kelipissuutnunki. ‘And because the dough had already risen, after kneading it, she put it in a bread-pan.’ (PRA 1995:413); < kelipaq-kaq
kelipayagaq communion bread; host # < kelipaq-ya(g)aq
kelipi- to make bread; to roast or bake any food # kelipituq ‘he is making bread’; kelipia ‘he is making it (the dough) into bread’ / kelipitaa ‘he is making bread for her’; < kelipi-li-;> kelipissuun
kelipissuun bread pan; oven # < kelipaq-qaun
kelipista baker # Egypt-aum atanran qenrutak kelipisterti kevgiurte-i-am atanruq. ‘The ruler of Egypt was angry at his head baker and butler.’ (AYAG. 40:2); < kelipia-ka
kelir- to make stitches in (it); to weave (it) # < keluk-li-
kelistaq cross; crucifix; club in cards (additional meaning in LI) # “Nauwa-mi agayuvik?” “Yaa-i tang suulutaamek kelisruluni qacarnemikun.” “And where is the church?” “It is over there with a gold cross on its side.”’ (YUP 1996:25); from Russian χριστός (krest)
Kelistussaaq Christ # = Kristussaaq; from Russian Χριστός (Khristós)
keliurci- to have heartburn # keliurciunga ‘I have heartburn’; keliurciuluni ‘having heartburn’; K, Y, HBC, CAN, BB; cf. kelig- keliutaq scraper for removing edible inner layer from fish skin; skin scraper # < kelip-taq
kellar- to put away in a storage container # kellarraa ‘he put it away’ / > kellarkiv
kell’arte- to be alerted to or by something # < kelte-arte-
kellarkiv pouch; grass basket; sewing box; storage bag made of skin # Una-wa waniwa apqemtenek wangkuta kellarkivilaq amani nunamni Alaska-mi. . . . Avani-luq ciuqvani tua-i cali caitcunaunani kellarkiv. ‘We called this [kind of
skin storage bag] a “kellarvik” over there in my village in Alaska. . . . Long ago the skin storage bag was never lacking (always nearby).’ (CIU 2005:142); < kellar-vik; > kellarrilek; cf. kularvik; < PE aklavvi (under PE ako2)

kellarvilek spider that appears to have a pouch
to be alert; to observe warily # keltuq ‘he is alert’
to be caught off-guard # < kelte-?

kellerq the one toward the river; the one farthest
kelunginnigutulq* place where something is found
kelurquq*, kelurquar(aq*) decorative

kelugkuaq sewing thread; sewing sinew; coarse grass
for weaving mats # < kelu-kaq

kelusissuun seam ripper # < keluc-ir-i-cuun

keluk stitch; weft strand in twining grass # see
teguneq for the warp strand; kelu ‘she is making
stitches’; pilugullregka kelugpaqapigtuk ‘my
old boots have big stitches’; Tamaaken qayat
teguneq keluq ‘she is making
for the warp strand; weft strand in twining grass#
kelu-kaq, keluirissuun, keluireq, kelu-?-

kelungilluguq* place where something is found
when it is least expected to be found there # NUN

keluqilungar- to be caught off-guard # < kelte-?
kelu- to be alert; to observe warily # keltuq ‘he
is alert’; keltu ‘he is observing him warily’ /
kel’ta’rtuq ‘he suddenly became alert’; kelcama
‘because I am alert’; kellinarituq ‘it is regularly
time to be alert’; Tama- i qavarninguq aqkluku
kelu-?-

kelu area behind, back from the house and away
from the river # opposite of kete-; Misviim-
llu ketini taugam nemta cali-llu agayuviim
keluagni nunaat net uaqligluteng. ‘In front
(riverwards) of the airstrip but behind our house
and the church the new houses are in a row one
next to the other going toward down the river.’
(PRA 1995:107); inglerem keluanun iqtuq ‘it fell
behind the bed’; > keluqilq*, kelutmun, keluaq,
keluqneq, keluvaraq, keluvar-; < PE kalu

kelucairissuun key # < kelucaq-ir-i-cuun

kelucaq lock; padlock; key # and kelucar- to lock
# kelucaraa ‘he locked it’ / kelucaumauq ‘it
is locked’; Iterngami — kelucayielliruameng
kelucanek-llu tamaani pitaliellirami — taugam
tua- i penegnairqeliluku, muramgak tukurculiluku
amini tauna uitalliniluni. ‘When she went in —
they didn’t lock their doors because there were
no padlocks then — she secured her door, bracing
it with a piece of wood and waited.’ (QAN 1995:280); from Russian ключ (klyuch); = kelussaq;
> kelucairissuun

kelugkuaq sewing thread; sewing sinew; coarse grass
used for weaving mats # < kelu-kaq

kelusissuun seam ripper # < kelu-ir-i-cuun

keluk stitch; weft strand in twining grass # see
teguneq for the warp strand; kelu ‘she is making
stitches’; pilugullregka kelugpaqapigtuk ‘my
old boots have big stitches’; Tamaaken qayat
umciguciraqluku keluit. Imangyugnaaqluteng.
‘They would seal the kayaks’ stitches from there.
They would never leak.’ (YUU 1995:61); > kelir-
kelugkuaq, kelusissuun, kelullir-, kelurquq,
kelurqutaq; cf. eglu; < PE kaluy

kelukneq east # Y; < kelu-?

kelullir- to baste in sewing #; < kelull-llir-

kelup’aq rice one grain # kelup’aat ‘rice’ many
grains; BB; from Russian крепка (krupá) ‘groats’

kelupavik, kelupuvik shotgun # EG; from Russian дробовик (drobovík)

keluqilq* one that is close behind # < kelu-qilq

kelurquq, kelurquaraq(aq*), keluqguq decorative
stitching; fine stitching # as on a traditional Yup’ik
parka or on skin containers; made with caribou throat
hair and sinew on thin strips of dyed skin or bird-foot
leather; Arenqiutuk ukuk wani tangnertunarquk.
Tua-i kelurquaraat-llu makut, waten-wa tua-i
asuirucirturluki taqtullrukait makut amirit. ‘My,
you could look at these for a long time. Look at
these little fancy stitches; these skin boots were
always sewn with a piece of skin placed between
the two edges to create the seam.’ (CIU 2005:344);
kelurqutaq dark skin put behind row of beads in
decorating a parka # kelurqutaq
keluskaq cup # from Russian крýшка (krúzhka)
kelussaq godfather # from Russian крýстный
(kryóstnyy)
kelutmun toward the area upland; away from the
river or behind # kelutmun
keluvaq, keluvaraq east; northeast # keluvar-1,
keluvarar- ‘for there to be an east (or northeast)
wind # keluvarartuq ‘there is an east (or
northeast) wind blowing’; Tua-i-llu ayalliniluni
ava-i keluvaratmun, kiatmun-gga tua-i avavet,
keluvaraq una avaken ta ¥ gaam nunam tungiinek
anuqlitulria, . . . ‘Then he left in the direction of
the east, to that area upriver toward the east,
from where the wind blows from inland, . . .’
(QAN 1995:156); NI, HBC; keluvaq, keluvaraq
keluvar-2 to move back # keluvarartuq ‘he moved
back’; keluvaraa ‘he moved it back’ / keluvar-
kelve- to cut into strips # kelevyat
kemagnaq sea urchin (species ?) # kemagnaq
kemagnaq2 stanchion on kayak sled #
kemegmik, kemeqliq’ shirt; undershirt # kemeg-
kemegneq lung # kemegneq
kemgara(a)- to go (at least partially) in the flesh; to
go partially of totally naked # kemgara’artuq ‘he
is in the flesh’ / kemgaraallruuq ‘he was in the
flesh’; kemgara’arluni anellruuq ‘he went outside
in the flesh’; kemgara-2
kemgir- to lose weight; to remove flesh # kemgirtuq
‘he lost weight’; kemgiraa ‘he removed the
flesh from it’ / kemgirartuq ‘she is dieting’;
kemgirartuq ‘he has become skinny’ / kemgir-
kemgiute- to have lost weight; to have removed the
flesh from (it) # kemgiutuq ‘he has lost weight’;
kemgiutaa ‘he has removed the flesh from it’ / kemgiute-
kemni- to be light-headed; to be drugged #
kemniuq ‘he is light-headed’ / kemniuq
kemyu- emotional root; kemyu-, kemyunarqe-,
kemyunarqe-
Bases

kemyunaite- — kenegyagute-

kemyunaite- to be worthy of honor; to be sacred; to be holy # kencignarquq 'it is sacred' / Akerta teviqanrakun tekituq kencignarqellriamun nunamun . . . 'When the sun was about to set he arrived at that hallowed place . . .' (AYAG. 28:11); < kencig-narqe-

kencige- to watch over with respect # kencikaa 'he respects it' / Makut maani angutet qantait imumi kencikluki pitullrulliniit. Angutem qantaa cailkamlanguani, taugaam ulqikqa'arluni waten uitaurarkauluni. Cali-Illu qantaq waten unatni paluita tegungaunaku. 'Women treated men’s bowls with utmost respect. A man’s bowl was never left out in the open but was always put away neatly on a shelf. And when a woman picked up a man’s bowl, she did not allow herself to take it with her palms facing downward.' (CIU 2005:136); < kencig-ke-

Kencuar(aq*) Purgatory # literally: 'the little fire'; < keneq-cuar(aq)

kene- to hold a child (especially a male) out so that he can urinate (both parties crouch down and the child faces away from the helper) # < PE (now PI kini-) # NUN

keneg- root; > kenegnar-, kenegnarqe-, kenke-, keneke-, ken'gun

kenegnarq- to be lovely; to be pretty; to look good # kenegnartuq 'she is pretty', 'it is good' / kenegnartuq 'she was rather pretty'; Maaten tang murilkanka nasaurluut tua-i assiyaarluteng ilait, kenegnarluteng tua-i. 'When I observed I saw that the girls were rather nice, some of them, quite attractive.' (CIU 2005:384); < keneg-naq

kenegnarqe- to be lovable # kenegnartuq 'he is lovable' / < keneg-narqe-

kenegnira- for there to be sudden gusts of wind # NUN; cf. kenegte-

kenegte- to press down on; to push down on # IIIii kucirtullret — nengliiraaqur kenegteqiyagaemni qunuteksaunani. 'When I touched one of the drops [of blood] it was cold but it wasn’t frozen.' (AGA 1996:46); HBC, NUN; = negte-; cf. kenegnira- # PY-S tanay-

kenegyagute- to come to love; to fall in love with # kenegyagutaa 'he came to love him'; Eq’uksaaqerraarluku-gguq kiituan kenegyagutaa, quyakengluku. ‘After she had despised him, they say, finally she came to love him and appreciate him.’ (YUU 1995:11); < keneg-yagute

kenagte- to groom; to straighten up (person, house); to clean house; to make beautiful(ly) # kenagtuq 'he is grooming himself'; kenagtaa 'he is straightening it up, cleaning it up, etc.' / neviarcam nuyani kenagtai 'the young woman is combing her hair'; ena kenagesgu! 'clean the house!'

Kenagngallrunritut-gguq nasqurrutet. 'She said the headdress was plain with no design.' (TAP 2004:71); Ermiggaarluteng-llu kalik-i kenagtuqwellruq easlaluteng assalimurruteng. 'After washing their faces and after fixing up their appearances they served themselves and ate some pancakes.' (PRA 1995:360); = kenugte-; cf. kencig-

Kenayuk Sugpiaq; Kenai-area Athabascan; Iliamna Lake Indian # EG, NR; = Kanayuq, Kenayuk

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Kenayuk Sugpiaq; Kenai-area Athabascan; Iliamna Lake Indian # EG, NR; = Kanayuq, Kenayuk
kenegyug- to be in love # kenegyugtuq ‘he is in love’ / Y; < keneg-yug-
keneka- to love in any sense; to like # NSU; = keneka-
keneq1 (NS, Y, K, NI, NUN, BB, NR, LI form), kenetq (NSU form) fire; match (additional meaning especially in K and BB) # kenenggertuten-qaq ‘do you have a match?’; kenliurpiqnak! ‘don’t play with matches!’; Waniwa tua-i kumarcissuatellrit kenertaitellrani tamaani ciuliat. ‘These were the fire starters of the ancestors back then when there were no matches.’ (CIU 2005:204); Tua-i-llu cat itilini tuaten pillrani cupun tuağken kenermek aqsigkenun qeckili tall’uni. Qagerrlutek aqsik. ‘Then one time when he acted like that a hot ember jumped out of the fire and landed on him, on his belly. It exploded his belly.’ (UNP1);
KENREM CURUA ‘armature plate in a motor’; KENEQ NIPSUILNGUQ ‘hellfire’ (from the New Testament translation into Yup’ik); < eke-i-neq’, eke-i-neq’;
> Kenucaur(aq’), keneqpaqtaq, kenerkuaryaraq, Kenerpak, kenerpallak, kenerpallag-, kenerrliur-, kenervik, kenilieq, kenir-, kenerrliur-, kenerrliur-, kenglae, kenegluq-; < kengla-?
keneq2 horsetail (Equisetum arvense) # NUN
keneqpaqtaq short-eared owl (Asio flammeus) # < keneq?-?; cf. keniur
kenercetaaq cornmeal, starch, etc., used as a thickener in cooking # < kenerte-cetaaq
kenercete- to be of such a nature as to impede motion; to be viscous; to be rough-surfaced # kenercetuq ‘it is rough, viscous’ / Una iqua mermun pulamakuni kenercetarkauluni. ‘If this end [of the float] stays submerged it will provide a drag [when pulled by the struck seal].’ (CIU 2005:12); Akutan kenercetisyaakaan ipuutekun imarkuamek ilaluku cali akulluku. ‘If the mixture is too thick, add a dipper of broth and mix it again.’ (YUP 1995:130); < kenerte-cete2-
kenercissuun, kenercissuun, kenerun (NSU form) sled brake. see Appendix 9 on parts of the sled; < kenerte-i-cuun, kenerte-cuun, kenerte-n
kenerkuaryaraq electric appliance # < keneq-kuaryaraq
Kenerpak Hell # literally: ‘the big fire’; < keneq-Rpak
kenerpallak lightning; sparks # and kenerpallag- to flash of lightning, flint and steel, etc.; # impersonal subject; kenerpallagtuq ‘there is lightning’ /
Kenermek-llu kenrunateng, keningnaqluteng canek ciimarnek kenerpallatatinek keniralaqtung. ‘They didn’t have matches for [making] fire, trying [instead] to make fire with certain sparking stones (flints) which is how they made fire.’ (MARl 2001:23); < keneq-pallag-
kenerqaq punk; bird bracket fungus (Fomes pinicola (or Poria obliqua)) # formerly used as punk for fires, now used for reducing to ash (araq, peluq), which is mixed with leaf tobacco for chewing; # < keneq-?
kenerrluiur- to build a fire # Piqerluni atam kenerrluillinillria tauna maururlua, tua-igguq tepkegniriluni man’a nem ilua tua-i arenqianani. ‘Soon after that she started a fire and the sweet aroma of cooking filled the room. The scent of food was absolutely tantalizing.’ (CIU 2005:284); < keneq-rulk-liur-
kenerte- to slow down forward progress; to brake # keneretuq ‘he is slowing down’ as by dragging his feet from a sled; kentera ‘he is slowing it down’ / kenerlunri arualircetaa anyaq atertellria ‘dragging the oars he stopped the drifting boat’; > kenercetaaq, kenercete-, kenercissuun; cf. kenategun; < PE cana-
kenervik stove # NSU; < keneq-vik
kenervik primer cap box or the primer cap itself #
kenevkar- to rub in (using shavings) the ochre with which wood is colored red # NUN; > kenevkaun
kenevkaun tool for crushing ochre # NUN; < kenevkar-n
kengelqaq something that fits or is suitable # atkuni kengelqaqaa ‘he fits his parka’; HBC; = engelqaq; < kengla-?
kengla- border; edge # HBC, NUN; kengli ‘its edge’; = [en]gla?, mengla?, nela; < PE kanla
kengliqe- to commit a sin; to act contrary to the way one is supposed to # NUN; < kengluq-liqe2-
kengluq wrong one; sin # kengluq taata ‘you have given me the wrong one’; NUN; = kenlu; > kengliqe-?; < PE kanlu
ken’gun1, ken’gussaq loved one; best friend # . . . imma camna ken’gussuni ikirucani im’ mayu’urrurluni anqerrlun’ tamaavet nem’un. ‘. . . she opened the door for her loved one and he came up and slipped into the house.’ (QUL 2003:384); Taukuk-wa ken’gutkeliik, aiparnikelriit tua-i avvingacuunatek, nukalpiak. ‘Those two young men, best friends, boon companions, never
were apart from each other.’ (PAI 2008:320); <
keneg-n, keneg-?

ken’gun2 beaded headband # NUN

ken’gutaq drill-like implement for making fires; mouthpiece for drill # NUN

keni- to be softened by soak # keniuq or kenia ‘it is softened by soaking’ / kenitaa ‘he soaked it to soften it’; kenitaq ‘dried fish that has been soaked, or anything that has been softened by soaking’; Uktuk angutet makut makacuteng qasgiteliriit, makucit maa-i ciilkacagartung. Kenitetalait, kenilluki, ciilercugnairulluki-am. ‘These seal bladders of theirs [that is, of the seals they’d caught] that the men brought into into the kashim were very dry and crisp. They would soak them and soften them until they were no long crispy and dry.’ (QAN 1995:163); < keneq-lleq

kenilleq fireplace; place where a fire is built # Arnassagaam-gguq cali pia, “Ataki kenillermun qurr.” Tuttgarrluum kiugaa, “Aa-aa, kiika-wa, kenillermun qurrrneq nallukeka.” ‘The old lady said again to him, “Now pee into the fireplace.”’ (CET 1971:13 & PRA 1995:452); < keneq-lleq

keniq front flounce of a cover parka used as a means of carrying things # Aarpautekluki, yucuayagaat imkut kelutmun cuukcataut imkut ayarcuteng mingquteteng uniarrluki. Mingqutnek avurtuq kenini muirluku tamalkuita. ‘He cried out at them, and those little people ducked to the back [of their kashim] abandoning their walking stick-needles. He gathered all the needles filling the flounce of his parka completely.’ (GRA 1901:280-281 & PRA 1995:453); > kenirmiaraa, kenirmiaraq, kenirmiaraa

kenir- to point # kenirtuq ‘he pointed’; keniraa ‘he pointed at it’ / kenirlluku angenrat qimugtet! ‘point to the biggest dog!’; HBC, NUN; = enir-; > kenirraun, kenirrsuun; < PE

kenirvik kitchen; cooking place # Kenikelarait, kenilluki, ciilercugnairulluki-am. qasgitellrit, makucit maa-i ciilkacagarluteng. ‘These seal bladders of theirs [that is, of the seals they’d caught] that the men brought into into the kashim were very dry and crisp. They would soak them and soften them until they were no long crispy and dry.’ (QAN 1995:163); < keneq-lleq

kenirtuq drill-like implement for making fires; mouthpiece for drill # NUN

kenirtuq ‘he pointed’; keniraa ‘he pointed’ or ‘he is making a fire’; keniraa ‘he is cooking it’ or ‘he is making a fire under it’ / kenirtuq neqmek ‘she is cooking fish’; kenitaa suupamaq uini ‘she’s cooking soup for her husband’; keniyuvacgit! ‘my, you cook well!’ . . . Qalemaq started making the akutaq mixture as she’d been told to after she thawed some tallow for it, while Mikellaq cut up the meat as she’d been told to, and their mother cooked it.’ (ELN 1990:66); < keneq-ir-; > kenircuun, kenirraar-, kenirvik, kenitaq; < PY kanir- (under PE aka-)

keniraq cooked food; stew # < kenir²-aq¹

kenirraun dance baton # has decorative appendages; is held close to the floor; HBC, NUN; = enirraun; kenir²-n

kenircuun, kenircaun, kenirrsuun hot plate; camp stove; cook stove # < kenir²-cuun, kenir²-car-n, kenir²-cuun

kenirmiar-, kenirmaq- to put in the front flounce of one’s cover parka # kenirmiaraa or kenirmigaa ‘she put it in the front flounce of her cover parka’ / Iraluq tauna piluku March-am. ‘Like this, they say, a man walks around carrying something in the flounce of his garment, and deposits it with the one who consents to what he wants, if she consents to be used, he leaves it there. And so he makes her pregnant, she gets a baby inside her.’ (YUP 2005:158); < keniq-mik, keniq-mik; < PE kanirmiy- (under PE kanir)

kenirmiaraa, kenirmik- to carry or hold in the front flounce of one’s cover parka # kenirmiaraa or kenimikaa ‘she carried it in the flounce of her cover parka’ / < keniq-mike-; keniq-mike-

keniruar- to ceremonially smudge with kindling and Labrador tea preparatory to launching a kayak for sea-hunting # < kenir-uaq

kenirvik kitchen; cooking place # < kenir²-vik

kenitaq match # NSU; < kenir²-taq¹

kenitek fire-drill # Caqerluni keniteqnek itrutliniuq. ‘At last he brought in a fire drill. Back then they’d start fires by pulling (the bow of the fire drill back and forth), . . . ’ (CUN 2007:24);
keniu — kenugte-

keniu — kenugte-

< keneq-li-n-dual

ekenu — kenugte-

keniu index finger; forefinger; thimble # NUN;
< kenir- 

kenu — kenugte-

kenuur, kenuurcuun fire poker # < keneq-liur-n, keneq-liur-cuun

kenu — kenugte-

kenuvik primer box # < keneq-liur-cuun

kenu — kenugte-

kena love # and kenke- to love in any sense # kena ‘he loves her’ / kenkiuq ‘he loves someone’; kenkefteka ‘the one that loves me’; kenkek’ngaqa ‘my loved one’; kenkutuk ‘they, love each other’; kenkai irniani ‘he loves his children’; kenkekun ‘with love’ (typical closing salutation in Yup’ik correspondence); Tua-i tuaten una waniw’ cauyaq tuaten ayuquq, umyuartequsngauq. Uuggun cauyakun wangkuta ilaput kenekluki tuqurqutevkenata. . . ‘For this purpose this drum was intended. If we use this drum, we shall love our neighbors, no longer killing one another . . .’ (ELL 1997:374); Kenka ilakegciuguq naklegtaraluni-llu. Kenka ciknayuituq ellminek-llu nanrarpek’nani, ellminek pivakngaituq mulngaitevkenani-llu. ‘Love is patient; love is kind; love is not envious or boastful or arrogant or rude.’ (1CORI. 13:4-5); Una waniwa wiinga tut’garamnuq-llu qanrutkeqtarturalaryaaqaqa, mat’umek, cikiqengyaram kenekngucia-llu qanrutekluku. ‘I always tell my grandchildren this; I talk about how giving to others is love.’ (YUP 2005:62); = keneke-; < keneg-ke 4-; > kenkun

ken — kenugte-

kenkun, kenkunqe love # < kenke-n, kenke-te*-neq’

ken — kenugte-

kenlu wrong one # and kenlu- to do something other than what one is supposed to do # kenluuq ‘he acted contrary’; taisqengami kenluuq ayakili ‘upon being asked to come he went away instead’; Kenluuq-llu negeskuneng pugkanirluteng, ‘And if one pushed it down, it would just do the opposite way and move out a little more.’ (QUL 2003:126); = kengluq; > kenluqsagte-, kenluqsak, kenlutmun; < PE kenlus

ken — kenugte-

kenluqsak one who acts contrary to the way he should # and kenluqsagte- to act contrary to the way one is supposed to act # kenluqsagtuq ‘he acts contrary’; Tamakut-gguq tamaani kenluqsagut amiiqiq’nagaameng caravyit. ‘They say that ghosts react the opposite way when they block doorways.’ (QUL 2003:124); < kenlu

kenlutmun contrary to the way it should be or the way one should act; the opposite way # Waten tua kenlutmun ilutmun cingleryaqkekuni ellaqvaqinarkauluni. ‘If one pushes it in, it will just go the opposite way and move out a little.’ (QUL 2003:124); adverb; < kenlu-tnun

kenagallag- to burst into flames; to light a match # kengallagtut ‘it burst into flames’; kengallagaag ‘he struck it (match)’ / < keneq-?-llag-; > kengallagasuun

kenagallagassuun apparatus that makes the spark in a motor # < kengallag-a-cuun

kenne- to start to burn; to light a fire # kenneq ‘it has started to burn’ / Cali-l’ keneq tamaani nurnapialrulliniuq. Kenermek-llu tauqaaam cayaqapia iaruteqennieng kenengengaq tallrulliniameng. ‘And back then a match was hard to come by. But eventually they’d endeavor to light a fire.’ (KIP 1998:119); < keneq-nga-; > kenngessuun

kenngessuun fire-making apparatus # < kenngessuun

kenqate- to be beached by the receding tide # kenqautuq or kenqaata ‘it is beached’ / HBC, NUN; = kenqate-; < kente-?-te 5- kenqeg- to ignite readily # kenqegtuq ‘it ignites readily’ / < keneq-?-te

kenqegg- to ignite readily # kenqegtuq ‘it ignites readily’ / < keneq-nga-

kenriiq short-eared owl (Asio flammeus) # < keneq-?-iq; cf. keneqpataq

kenrul friend; mate # NI

kenrun hundred # term used to represent hundreds at two hundred and beyond; literally: ‘supply of matches’, from match boxes with one hundred matches in each; malruk kenrutek ‘two hundred’ # NUN; < keneq-un

kenrutte- to get red-hot; to become fire # kenruttuq ‘it got red-hot, became fire’ / < keneq-urge-

kente- to go down of water; to ebb; to go out of tide # kentuq or kentaa ‘the water is going down’ / HBC, NUN, EG; > kenqaate-, kenqate-; = ente-; < PE tonat-

kenunga- to be adorned; to be beautiful (of personal ornaments and the like) # Assirlluteng tua-i tangnirqepiarluteng kenungaauteng cakneq. Waniwa una kenugqurau-malliniuq. ‘They are nice, delightful to behold, very beautiful.’ This one here has been beautifully made.’ (CIU 2005:254); < kenug(te)-nga-

kenugte- to groom; to straighten up (person, house); to clean house; to make beautiful(ly) # kenugtuq
‘he is grooming himself’; kenugtaa ‘he is straightening it up’ / tengniaqsaq kenugtuq ‘the bird is preening itself’; = kenagte-; > kenugun

kenugun personal ornament # Tua-i ingrig Sinai-aq unicamegtekqgq Israel-aam yui aturnanritut kenugutnek. ‘Therefore when they left Mount Sinai the people of Israel ceased wearing personal ornaments.’ (ANUC. 33:6); < kenugte-n

kenukcuk candle; seal-oil lamp # HBC; < kenur-?

kenuqarneq shore ice (protruding and very steep) # NUN

kenur- root; > kenukcuk, kenurqutaq.

kenurqutaq flashlight # Ala-i alingnaqulrugqun tar’germi qaqaani, net elatini tar’germi.
Tanqigcelngurmek cataunani kenurqutamek-llu cataunani. ‘Oh it was scary in the darkness out there, outside the houses in the dark. There was no bright light, no flashlights.’ (KIP 1998:309); < kenur-kutaq

kenurqar lamp or light (HBC, NI, CAN, UIY, K, BB, NR, LI meaning); spark (NS meaning) # and kenurarr- to shine light (on) # kenurarrtuq ‘he is shining a light’; kenurraraa ‘he is shining a light on it’ / kenurraq nipesgu ‘turn off the light’; kenurraq kumaresgu ‘turn on the light’; Iraluq ta ¥ gaam kenurraqallialliteng iralviim nalliini pitullruut. ‘With only the moon as a light they would do this [hold celebrations] at the time of the full moon.’ (AGA 1996:122); . . . mertailan tamana ena elkek Qalemaqllu mertarlutek tan’gercelan ellassuutmek kenurramek. ‘. . . because there was no water at the house she and Qalemaq went to get water and because it was dark they took along a storm lantern as a light.’ (ELN 1990:85); < kenurrarcuun, kenurrayagaq, kenurriurta, kenurrivik; < + PY 0k0nu3aq (cf. Naukan Yupik 0k0nu3aq ‘lamp’) kenurrarcuun kerosene # < kenurraq-cuun

kenurrayagaq candle; votive candle; small light # < kenurraq-ya(g)aq

kenurriurta light-plant operator # < kenurraq-liurta1

kenurrivik light plant; electric generator # < kenurraq-lii-vik

kenurtarrsuun flashlight # NUN; < kenur?-ssuun

kenurte- to be in the light; to throw light (on) # kenurtuq ‘it or he is in the light’; kenurtaa ‘he threw light on it’ / < kenur-?

kenuur- to nudge # kenuurtuq ‘he is nudging something’; kenuurraa ‘he is nudging it’ / HBC; NUN; = enurur; < ?-ur; < PE tannu-

kenyaun tallow from outside of stomach of reindeer, caribou, etc. # NUN; < ?-n

kep’alek greater scaup (Aythya marila) # < kepe-aq'-lek

kepcteqaq dyed leather decoration # < kepte-cetaaq

kepcissuun dye (coloring material) # Kipusvignek kepCissuutnek kipulluteng kepictarlut. Ak’a tamaani atsat mecuitnek, napat-lлу qeltaitnek kepCissuutengqelallruut. ‘They dye things buying the dye from the store. Long ago they had dyes made from berry juices and tree bark.’ (YUU 1995:60); < kepte-i-ssuun

kepe- to sever or be severed; to cut off or be cut off; to take a short cut # kepuq ‘it got severed’; kepaa ‘he severed it’ / kepuq ‘he severed something’; kepumaq ‘it is severed’; Tekicamek cavigginek nangcautaa keppluku unilluku-l’ egmian-lлу arluaq cik’arulluku. ‘When they got there, he cut the towline with his knife, leaving her there and right away the killer whales closed in on her.’ (ELL 1997:22); Tamana ciuliamta yuuyarallrat kepCapiarluni kepellrulliniami tamaani elitnaurnriv agavuyvit-lлу iluvallratni. ‘When schools and churches penetrated (our lives) the ways or our ancestors were severely severed (from our lives).’ (CIU 2005:404); Makut ta ¥ gaam naternat, kayut-lлу imarpinraat-lлу kepsuitut, pelluyuitut nunamteri unani. ‘However, flounder, devil fish, and small whitefish are available, are never cut off (from us), never over (for the season) (i.e., are available year-round), in our village.’ (YUP 2005:86); kepe’alek, kepelmun, kepelmr-, Kepenkuq, kep’issuun, kep’iyuli, keplicar-, kepneq, Kepnerciq, kepun, kevkarke-; < PE kapa-

kepelmun marking, cutting, moving, etc. widthwise, across something # adverbial particle; < kepe-tmun

kepelmur- to cut, mark, etc., widthwise or around (a carcass) # Maklartaqta makliim irnaraqek ciuqlirmek tua-i tan’gaurluq, tuaten kepelmurluku pqatarmaqameggugq, uuggun, maaggun talligken piakun kepelmun watenu ullirtetuat
kassuggluku. ‘When they caught a bearded seal pup, the offspring of an adult bearded seal, for the first time, when they said they were going to cut it around, they began cutting near the front flippers, cutting in bands.’ (PAI 2008:116); < kepe-?

Kepenkuq Brown’s Slough in Bethel # < kepe-?

kepirtaq grip or stop; wooden device used in wringing wet sealskins during processing # put at tail end of harpoon line to keep it from running through the hands and to serve as a handle, and also used in drying and stretching sealskin

kep’issuun cross-cut saw # < kepe-i
grip or stop; wooden device used in
Kepenkuq Brown’s Slough in Bethel # < kepe-?

kepneq warm weather causes above ground
entrance to semi-subterranean house to be opened because of flooding of winter tunnel entrance # < kepe-neq; < KEPE

kep’neq section of a fish just in front of the tail; cut off thing # < kepe-neq

ekpe-iyuili beaver (Castor canadensis) # HBC; < kepe-i-yuli

kepliar- to give or get a haircut; to shear # kepliartuq ‘he got a haircut’; kepliaraa ‘he gave her a haircut’ / < kepe-?; < PE kapliir- (under PE kapa-)

kep’neq warm weather causes above ground
entrance to semi-subterranean house to be opened because of flooding of winter tunnel entrance # < kepe-neq; < KEPE

Kepnerciq March; February # Waten-llu Kepnerciq

Kepqutairucamta. ‘Also Kassaurpakaan yuucirput.’ (ELL 1997:192); Cali-llu waten apqiitnek fellowship he went somewhere and didn’t return.’ (MART 2001:98); = keyianeng; < kesir–ablative-modalis

Kerkite- to be in need of something and seek it # kepquq ‘he needs something’; kepqa ‘he needs it’ / kepquq mermek ‘he needs water’; Yugmek kepquqarlluni waten tayim’ natmun ayagluku tekittenitellranek. ‘Having had a need for human fellowship he went somewhere and didn’t return.’ (ELL 1997:192); Cali-llu waten apqiitnek Kassaurpakaan yuucirput. Kepquqarlluni. Keputnek taumi ernermi Laban-aam

Kesir- only; alone # quantifier/qualifier; see Appendix 2 on inflection of the quantifier/qualifier; Y_i = keyir-, kiir-; > kesianek; < PE ka0i-
kessig- to be far out away from shore # kessigtuq ‘he is far from shore’ / ... aren maklaar pingna
Kussigluk — kevgaq

Bases

keluqvani, mer’em kessigiltiiluku imairutliniluni. ‘. . . (they saw) a bearded seal way up on the beach, the water had receded from it, emptying the area.’ (CIU 2005:182); = ketsig-; < kete-qsig-; < PE katōi- (under PE kato-

Kussigluk Kalkag # village on the Kuskokwim

keta area down toward the river or sea; area away from the wall; area down from and in front # opposite of kelu; qavartararq netma ketini ‘he is camping in the area toward the river from our house’; ketchut ustuuq ‘our shoreline is eroding away’; ketvani ‘close to the shore’; qaltaq arnam ketintiut ‘the bucket is down in front of the woman’; ketairaa ‘he is going through the area between it and the river’; > kek’ara- rer- liqi’, ketgulleq, ketliq”, kellenneq, kessig-, ketsig-, ket’garvik, ketmun, ketetmun, ketvar-; < PE keta-

ket’araq curtain # NUN

ketekneq man’s hairdo with long locks over each ear # NUN

ket’gaq cord that holds the gutskin raincoat tightly in place around the coaming of the kayak # and ket’gar- to secure with this cord # ket’garvik ‘indentation below outer ring (qaglak) on coaming of kayak in which the cord fits’; Tua-lu taikutetaman imairutrinartuq arillugluteng-lu, qillerluku ukut, unal-lu nungitluku, man’a cali qillerluku ket’gamek avatii qayam, tua-i-lu makucineq all’uteng. ‘Then the four men put on their their gutskin raincoats and fishskin mittens, drew up their drawstrings and tied the raincoats in place with fishskin mittens, drew up their drawstrings and tied the raincoats in place with cord around the coaming of each kayak, and put on these (hats).’ (CIU 2005:246); Meq iterngairutelluku qayam. Mer’em (CIU 2005:246); Meq iterngairutelluku qayam. Mer’em patuangaaktuq, meq iterngairutelluku. . . . ‘To prevent water from entering getting inside the kayak, they’d secure the hatch of the kayak. Even if the water covered us, water wouldn’t get in . . . ’ (PAI 2008:426); < kete-?; < + PE kato (at present, PI katak)

ketgulleq area of open water in sea ice (?) # Pilaggarrluk’ tua-i ekngaamii qayamimun amavet tua apqiitmun ketgullermun, kanaryaramun agulluku. ‘After splitting it open he placed it inside his kayak and took it to the area of open water (where one could launch it)’ (QUL 2005:250); < ket-?-lleq

ketgullira- to behave improperly # ketgulliiravallaavet naklegnaikut ‘because of your improper behavior you don’t deserve sympathy’

ketliq* the one toward the river; the one farthest from the wall as on a shared bed # kettiiluni qavartarartic ‘he always sleeps on the side away from the wall’; < kete-li; < PE katliir (under PE kata-)

ketmun, ketetmun toward the water # adverb; < kete-terinalis, kete-trun

ketmurte- to go to or toward the water, or out into the water # Kuimaneq nallunnitliniimiatu tuam tan’gurraam, pugcuayaagaqun itnuq ketmutelliluni. ‘Since that boy knew how to swim, he would surface a little bit and swim out from the shore.’ (QUL 2005:96); < kete-murte-

ketsig- to be far out away from shore # NS; = kessig-; < kete-qsig-; < PE katōi- (under PE kato-

ketvar- to go toward the water or edge # ketvarutuq ‘he went toward the water or edge’; ketvaraa ‘he moved it toward the water or edge’ / < kete-var-

kettviute- to think one knows about the subject matter at hand; to give an invited opinion # NUN

kevkev lifted load # and kevveg- to lift # kevvegtuq ‘he lifted something’; kevvaq ‘he lifted it’ / kev’ggu! ‘lift it!’ / ketal’linia or kev’gluilia ‘evidently he lifted it’; kevni uqamailkaa ‘his load is too heavy for him’; kevvegturqata ‘I can’t lift it’; kevkaa ‘he is carrying it’; Qang’-a’l’ Ski-Doo-kan yugyaulluku ilu arriuqqaqtuq kevvegluku kingutmun-lu caulluku ciuqerranun elliluku, . . . ‘Or if it [the gift] was a Ski-Doo [snowmachine], a number of people will lift it up and bring it in and place it in front of him [the recipient], . . . ’ (TAP 2004:80); kevvaq, kevvegtur-; cf. kevvaq. Kevvaq; < PE kavey-

kevvegtur- to carry # kevvegtuq ‘he’s carrying something’; kevvegturaa ‘he’s carrying it’ / Tauna-lu kemek kevvegturluku napat akulitgum ikamragun uciliulluku, . . . ‘They carried that meat out between the trees and loaded it on the sled, . . . ’ (ELN 1990:60); < kevvegtur-

kevgaluk muskrat (Ondatra zibethicus) # NSU, EG; < kevvlig-; < PE kaveylu (under PE kavay-

kevgaq messenger; unpaid helper; Messenger Feast (traditional celebration) # Amllerni kevvak malrulutuk yun’erraq anguket. ‘In many cases two young men were the messengers [to invite
other villages to the Messenger Feast].’ (CAU 1985:159); > kevgaluk, kevgi-, kevgiaq; cf. kevek; < PE kavyar

**Kevgiq** Messenger Feast (traditional celebration) # and **kevgi-** to celebrate the Messenger Feast # kevgiut ‘they are celebrating the Messenger Feast’ / Kevgiyaraq waten aprumalliniuq kevyanek ayagcecilarrrat pitekluku. ‘The Messenger Feast’ was called that on account of their sending out messengers [to invite other villages].’ (CAU 1985:159); < kevgaq^2-i^-; < + PE kavyir- (under PE kavyar); > kevgiruaq

**kevgiaq** invitation to the messenger feast # < kevgaq^2-liaq

**Kevgiroa** indigenous Yup’ik holiday celebrated shortly after the Messenger Feast, and during which men and women of the same village exchanged gifts # and **kevgiroar** to tell what they want to have given to them after the Messenger Feast # said of the women of the village who then dance; < Kevgiroa-uaq

**kevgiuqenga** master or mistress; the person one serves # “Natmun-Ilu ayagci?” Kiuguq, “Qimagtua kevgiuqengaamnek.” “Where are you going?” She answered, “I am running away from my mistress.”’ (AYA. 16:8); < kevgiur-kenga

**kevgiur**- to wait on; to serve; to do chores # kevgiurtuq ‘he is serving’; kevgiurara ‘he is serving him, waiting on him’ / Waniwa wiinga inuni nasauruluulua tua-i calinguarpakayuitellruungu kevgiurluq tua-agaam, aanaa-wa tua-i aqgna kevgiurluk’u. ‘When I was a girl, I didn’t do crafts much, but I mostly did chores. I was always helping my mother with chores. (CIU 2005:319); < kevgiur-luur-; > kevgiuqenga, kevgiura

**kevgiurta** servant; one who does chores #

**kevqaq** plug or mouthpiece of seal harpoon float # NUN; < kevqiaq?

**kevgiun** stopper; plug # < kevrigqeqte-n

**kevqiaq** plug; cork; stopper; caulking material # and **kevqir**- to plug; to stuff; to caulk; to block (the way) # kevqiaa ‘he is plugging it’ / kevqiuata ‘he plugged or blocked something with it’; keviqua ‘he blocked something with himself’; angiyam akulqucui kevria ‘he is caulking the cracks of the boat’; kuvaq neqnek keviumauq ‘the net is filled with fish’; . . . kevkiuara araanek, qamellranek, iik tua-i kevilliiniukek qavaani tua-i, iik taum tutgarami! ‘. . . with ash from the fireplace, she stuffed his eyes in his sleep with, the eyes of her grandson!’ (ELL 1997:12); = kuir-, > keviqiaq, kevinqun, keviraq, keviruaq; < PE kevira-

**keviruaq** sealed or otherwise closed poke or other container # **kevirua** akakignek imalek iirluku, nalluani taugeam ner’aqluni. ‘She had hidden a poke containing whitefish, and ate from it without his knowledge.’ (YUP 2005:182); < kevri-aq^2-un

**kevriqaq, kevingutkaq** caulking material; stopper material # < kevriaq-kaq, kevinqun-kaq

**kevkara**-1 to hover in the air # kevkartuq ‘it is hovering’; HBC; < keveg-qar-

**kevkara**-2 to make an open fire inside to remove frost # NUN

**kevkartuq**- to break apart suddenly as by overstretching; to snap off # kevkartuq ‘it snapped’; kevkartaa ‘he snapped it’ / Tua-l’ pillinia urluvra-gguq qelutairtuq, qelutti kevkartuq. ‘So then she said to her that his bowstring broke, that his bowstring snapped.’ (ELL 1997:80); < kepe-?

**kevraarcinraq** spruce root # < kevraarq-tuq-linraq

**kevraartaq** spruce tree (Picea sp.) # Maaten itertuq kiugkut can’get curuluut, avatiti-wa muriit kevraartaq caningqaluteng, uani-wa kaminiarq piliaq, kiatiini-wa gugliten, natra-wa marayaq. ‘When she came in she observed that in the back were sleeping mats of grass bounded on the sides by spruce logs, and toward the door was a homemade stove, and further in shelves, and the floor was dirt.’ (ELN 1990:12); < nekevraartoq; > kevraarcinraq

**keyianeng** always # adverb; nenglengqataqan keyianeng quyntuqna ‘when cold weather is about to set in I always start to cough’; HBC; = kesianek; < kevri*- ablative-modalis

**kevri**-, **keviri**- only; alone # quantifier/qualifier; keviri ‘only he’ (subject); kevinta or keviriimta ‘only we, only us’; keyirmeng ‘only they (subject)’; keyian ‘or “kessian” (NUN pronunciation) only him (not subject)’; HBC, NUN; see Appendix 2 on the inflection of the quantifier/qualifier: = kesir-, kii^-1, kiir--; < -, -rraq;

* **kia, kiam** who; whose # relative case. interrogative pronoun; NS, Y, HBC, K, NI, NUN, CAN, BB, NR, LI, EG; see kina
kiacirutaq — kiaresngiate-

**kiacirutaq** shelf at front edge of rear storage platform; bottom cupboard # at kiak

**kiag**- to become summer # see at kiak

**kiagcetaq** thing of last summer # such as whitefish caught in spring, or last summer's dried fish; Imangenritaaqagnek-gguq tua-i taukuk qulvarviigi, yuq-gguq imna nacairnanrirruq tua-i. Nangutarkaurrluni-gguq tua-i kiagcetingairrlluni qanaqruun. 'When her caches were not filled up, she panicked and stopped removing her parka hood off her head. She would start worrying and say she was going to run out, that she wouldn’t have any dried fish from the summer before left.' (CIU 2005:188); < kiak-?

**kiagi**- to spend the summer # kiagiuq 'he is spending the summer; last summer #

**kiag+** thing of last summer # hunting fish camp # < kiag-vik

**kiagvik** summer fish camp # < kiag-vik

**kiak** summer; last summer # and **kiag**- to become summer # kiagtuq or kiagaa 'it is summer, it has become summer' / kiagutaanga 'it became summer on me'; kiak neq'liqellruunga 'last summer I caught a lot of fish'; kiagmi akervagaqan kuigmi kuimalartukut 'in summer whenever it is very sunny we swim in the river'; mat'umi kiagmi elitsunartua 'this summer I am attending school'; kiagcun or kiaggguuq 'summer garment or other piece of equipment used in summer'; Pinarian-am cali neq'llilmeggnun upagluteng, kiagmi. 'When it was time again they moved to their fish camp in the summer.' (ELN 1990:37); Piqerluni taug'a waten tauge' kiagutaqatek, imarpiim ciiikun, ciinrettinainartur tag'a mallussuaqi. 'One day during the summer, he was walking along the seashore, looking for dead sea mammals.' (CEV 1984:66); > kiagcetaq*, kagi-, kiagpak, kiagtaq, kiagvik, kiakv, kiakvaq, kialll*, kianeq, kiapauq, cf. kiilleq; < PE kia(q)-

**kiakiaq** solitary sandpiper (Tringa solitaria) # LI; imitative

**kiaku** next summer # adverb; < kiak-ku

**kiakvaq** all last summer # kiakvaq nengllilallruuq 'all last summer it was cold'

**kialll** thing of last summer# such as whitefish caught in spring, or last summer's dried fish; < kiak-llaq

**kianeq** naturally occurring open hole in the ice in winter # kic'arpiilallruunga kianermum 'I almost fell in the open hole'; < kiag-neq1

**kia(ni)** inside; upriver; on the left facing the ocean # restricted demonstrative adverb; kiavet 'to upriver, inside'; kia(ni)' from upriver, inside'; Tupiganek-gguq canegnek amingqetullratni, tamakut akulitgin qinertaa kiavet, neviarcq kiugna egkumi caliuralrli. 'They had doors of woven grass, it is said, and he looked at it in there through the interstices of the grass, and there was a young woman in there in the back of the room working away.' (MAR1 2001:91); see kiugna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > kiavar; < PE dem kiv-

**kiapauq** spring season # Kiapauragan amta-lлу- ggu kessianeg aanani kuciallakaggu qayaran pilagterluku kuciiutnaraa. 'Whenever it was spring if it would drip in his mother’s [house] he’d cut up his kayak and use it to catch the drips.' (WEB2); NUN; < kiak-?

**kiar**- root; > kiara-, kiaresngiate-, kiarnaite-, kiarte-; root; # kiara-, kiaresngiate-, kiaraniartuten.

kiara- to repeatedly look around # kiarauq 'he is repeatedly looking around'; kiaraaa 'he is repeatedly looking around for it' / yugteqgun kiarluni 'looking through the people' (as at a gathering to see if there is anyone one wants to talk with); Umyuaqek'ngarpenik pitarkamek kiaraniartuten. 'You can look around for anything you think of to hunt.' (QUL 2003:642); < kiar-;

**kiarcuirute**- to go blind # NUN; < kiarte-yaирute-

**kiaresngiate**- to be ashamed # kiaresngiatuq 'he is ashamed' / Tua-i-I'l' taum uigan nayuryaaqerrluku, talluryungami, kiaresngiatengani-Ilu uniluku. 'So after her husband stayed with her for a long time, because he was embarrassed and ashamed, he left her.' (YUU 1995:35); < kiarte-ngiate-
kiarnaite- to be poor visibility # impersonal subject verb; kiarnaituq 'visibility is poor'
/ Nunami maani kingunicugnaug yuq kiaqutuqapigntengraan. ‘On land here a person can make his way home even though the visibility is very poor.’ (YUU 1995:67); < kia-nai-te

kiarneq unsalted strip or fillet of fish flesh without skin, cut from along the backbone and hung to dry # < PE akidaa- and postbase PE nai

kiarte- to look around; to scan # kiartuq 'he is looking around at or for it' / Nanvarpiim-lu qinga kiarluku canek tungulrianeq tangrami qaingi mecinknauri yaqgullinniiriit. ‘Looking around the surface of the big lake when she saw something dark on its surface she got a better look at what were evidently waterfowl.’ (ELN 1990:47); = kiyarte-; < kiar-?-; > kiara-, kiarcuirute-; < PE kiar-

kiata' area up river of; inside area of — (house of the like) # Elnurtivik-wa taum misviim kiatiini. Taum-lu eltnaurvik-um xaituni eltnauristet enait. Ketiiini-wa taukt kipusvik taaqaama net kiaatini. ‘There’s a school on the upriver side of that airstrip. The teachers’ houses are on this (closer to us) side of the school. In the area toward the river from them, but on the upriver side of the houses is the store.’ (PRA 1995:108); . . . uitaluteng taliciviit. ‘. . . the store.’ (PRA 1995:108); . . . uitaluteng taliciviit. ‘. . . the store.’

kiatirmiut people of the upper Nushagak River; the “Kiagmiut” # kiate-possessed-miu-plural

kiavar- to come or go farther in # kiavaruq ‘he came in’ / kiaava or kiavarluten! ‘come in!’ said to someone standing inside the door; Ellii-lu kiwassengami maurlumi kiavarluni taum canianun Puyaakiim aqumluni, cali maurlumi qulliqataryruklu. ‘And because her grandmother told her to come in, she came in and sat down next to Puyaakiq, thinking that her grandmother was going to tell a story.’ (PRA 1995:428); < kia

kicaq anchor # and kicar- to anchor # kicartuq ‘it anchored’; kicarua ‘he anchored it’ / angyaput kicairtellruuq anuq’vallrani ‘our boat lost its anchor when it was very windy’; Maaten uyangtelliniuq mertarcuutmun angyaq kan’a kuigem iluani kicuamalria. Tua-i elitaqnaqluteng yui, aatii-lu una-i ilakluku. ‘When he looked into the water bucket, lo and behold there was that boat down there anchored in the river! He could recognize its people, and his father among them.’ (CIU 2005:202); < kit’e-yaq; > Kicarvik

kicaqutaq, kic’aqutaq net sinker # < kit’e-yaq-kutaq, kit’e-yaq-kutaq

Kicarvik Anchorage # a literal translation of “Anchorage” into Yup’ik, this Yup’ik word is used lightly or humorously

kic’i- to have something sink on one; to sink something; to forget (additional meaning for CAN) #; Taukt tauqa uittuastaita kic’iluteng-lu pillret elitaqliniat tauna qaltayag, cali uskurangnelliniuli. ‘Those who accidentally sank the bucket recognized that bucket, as it still had the skin rope attached.’ (WEB2); < kit’e-i-

kiciggluk swampy place # cf. qeckluk

kiglin knife sheath # NUN; < ?-n; < PY kiylin

kigumaq belt of floating ice formed by currents, sandbars, etc. #

kii-1 only; alone # quantifier/qualifier; kiingan tangraa ‘he saw only her’; kiimi tangraa ‘only he saw her’; kiimi nem’i uitaunga ‘I’m only at the house alone’; . . . Qalemaq una alakarmi cururluni inartengluni, tamaani-lu pelatekami uitaurangluni aneksuani, taumi curumi aqngaurluni kiingan-lu egamaarlugnek ner’aqluni. ‘. . . Qalemaq began to sleep separately on a bed by herself, and started to stay inside the tent all the time never going out. She would just sit there on the bed and eat only boiled dried fish.’ (ELN 1990:37); Unuakumi tpuimi mak’arrluni maaten piqu anii kimi ak’a maktellruiliniria. ‘In the morning when she awoke she sat up and realized that only her mother had gotten up already.’ (ELN 1990:15); Mikngami-lu ellangennarurluami-lu uqaqinamermina umyuarteqglni qill’ nuna angtacianek, nunam ngelii avani tangvagluku, ellait-lu kiimeng yuuyukluteng. ‘Because she was small and since she had only recently become aware of things, while she was waiting, looking at the horizon, she began to think about how huge the universe was, thinking that they were the only people in the whole wide world.’ (ELN 1990:9); Kiingita yuulqormiutaat neqekluki, cali aikluki. ‘The only food they had was from the land and this was what they also used for
to be alone

co, kiimegni

kiik- root

kiima- to stay in the village rather than going to fish camp in summer

kilqek- a tributary of the Kuskokwim upriver from Bethel on the righthand side

kiilriit. There were people in Kwillingok who didn’t harvest fish, didn’t go to fishcamp.' (PAI 2008:158); CAN

kiimmetsuq crowbar # < kii-<i-te^-i-cuun

kiik- hurry! # exclamatory particle

kiik- root

kiima- to stay in the village rather than going to fish camp in summer # Aughkti kilriianek

kiimac- (Y form), kiineq (K form) layer of decomposed meat beneath the skin of a dried fish, caused by heat or maggots. < kii^-?, kii-<i-te^-neq'

kiimete- to be alone # kiimetuq ‘he is alone’ / this base is a contraction of kiimi ‘he alone’ (3rd person reflexive singular) and the obsolete base ete- ‘to be’ (q.v.), but has become a base in its own right since it can be used with endings other than 3rd person singular, e.g.: kiimetut ‘they are alone’, kiimetusen ‘you are alone’, kiimetuta ‘I am alone’; kiimetukut ‘we are alone’; kiimetarituq or kiimeta’artuq ‘he stayed all alone’; Tua kiimenatek tamaani kuigem centini uitallinirliik. ‘So they stayed being alone there on the shore of the river.’ (ELL 1997:68); Ataneq Agayun qanertuq, ‘Assinrituq
angutem *kiimeltekka*; aiparkaanek piliciqua ikyurteknieraa.” ‘The Lord God said, “It is not good for a man to be alone; I will fashion a companion for him to be a helpmate.”’ (AYA. 2:18); < kii(mi)-mete / nete-

**kiimellir**- to come to be alone # kiimellirtuq ‘he has come to be alone’ / this base is a contraction of *kiimi* ‘he alone’ (3rd person reflexive singular) and the base *ellir*- ‘to become’; having become a base in its own right this base may be used with other than 3rd person singular endings, e.g., *kiimellirtua* ‘I have come to be alone’, *kiimellirten-* # kii(mi)+ellir-? (QUL 2003:370); < kii(mi)-mete

**kiir**- to stand on tiptoes # kiipirtuq ‘he stood on tiptoe’ / *kiipirluni saskaq* tegungnaqellrua quqlqitnek ‘standing on his toes, he tried to take the cup from the cupboard’; < kiipir-te?

**kiiq** heat # in the air; qasgiq kiirmek eltuq ‘the steam bath is leaking out heat’; kaminiq kiirmeq aklut ‘the heat from the stove is drying the clothes’; kiirmek makugtua ‘I’m suffering from the heat’; Nuna piullrani taqngaituq naucecinex ngàyurcinex-lu wall’u nengla *kiiq-lu*; kiiak uksuq-lu erneq unuk-lu. ‘As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.’ (AYAG. 8:22); *Kiirmi-lu* cali cingirtuumanguaqeteng. ‘Also in the heat they [the boots] wouldn’t be laced up or tied.’ (CIU 2005:344); *kiirem cuqi* ‘(atmospheric) temperature’; *KIREM CUQAUTU* ‘(atmospheric) thermometer’; > kiircuen, kiircu, kiircete-; kiirciurun, kiiri-, kiirniur-, kiirpag-, kiiryg-, kiiya

**kiir**- only; alone # quantifier/qualifier; Tua-wa man’ *kiiran* tamaani cassuutekgameqeteggu man’ equk, cakluku canun equgglainermek atutullermeggni. ‘And back then they used only wood for all their devices, they used just wood for everything.’ (AGA 1996:154); Tauna-gguq uingga ayagnaurtuq kiatmegnun negirsarhlunlun tuntunun, cup’utaillermeggni tamaani. *Kiirita* pitaqluki, *kiirita-lu* nerluki . . . ‘Her husband would go up their, river setting snares for caribou since they didn’t have guns back then. They caught only those and they ate only those . . .’ (MAR1 2001:41); NS; see Appendix 2 on the inflection of the quantifier/qualifier; = kesir-, keyir-, kii; < PE kodi-

**kiircuen**, **kiircu** heater; furnace # Kumliviinateng-lu yuut. Kiircuaqtaaqi-lu, kaminiq taaxaqatun. ‘People had no freezers. Also no heaters, only this [type of cooking and heating] stove.’ (KIP 1998:301); < kiiq-car-n, kiircuq

**kiirce** to be hot # of the weather or the temperature in an enclosure, area, etc.; kiircetuq ‘it is hot’ / kiircetsoq *kiirce* ‘it’s too hot’; kiirciuqtuq ‘it’s never hot’; kiircupa! or kiircexsu! ‘my, how hot it is!’; ella egtyurtuq kiircexan-lu ‘the air is full of mosquitoes and it is hot’; = kircite-; < kiipir-te?

**kiiringqauq**- to want things standing by himself / < kiiya

**kiiringami** / < kii(mi)+ellir-? (QUL 2003:370); < kii(mi)-mete

**kiirmek**- heater; furnace # Kumliviinateng-lu yuut. Kiircuaqtaaqi-lu, kaminiq taaxaqatun. ‘People had no freezers. Also no heaters, only this [type of cooking and heating] stove.’ (KIP 1998:301); < kiiq-car-n, kiircuq

**kiircte**- to be hot # of the weather or the temperature in an enclosure, area, etc.; kiircetuq ‘it is hot’ / kiircetsoq *kiirce* ‘it’s too hot’; kiirciuqtuq ‘it’s never hot’; kiircupa! or kiircexsu! ‘my, how hot it is!’; ella egtyurtuq kiircexan-lu ‘the air is full of mosquitoes and it is hot’; = kircite-; < kiipir-te?

**kiirste**- to be without a coat or parka in the cold # kiirceyuq ‘standing by himself’ / < kii(mi)+ellir-? (QUL 2003:370); < kii(mi)-mete

**kiirtuq** ‘he stood on tiptoe’ / kiipirluni saskaq tegungnaqellrua quqlqitnek ‘standing on his toes, he tried to take the cup from the cupboard’; < kiipir-te?

**kiirte**- to stand on tiptoes # kiipirtuq ‘he stood on tiptoe’ / *kiipirluni saskaq* tegungnaqellrua quqlqitnek ‘standing on his toes, he tried to take the cup from the cupboard’; < kiipir-te?
kiiri- - kilgaq

kiiri- for it to get warmer or hotter # of the weather or the temperature in an enclosure, area, etc.; kiiriuq 'it is getting or has become hotter' / 'Tamana ak'a kiiriligilina ena aanii-wa assaliria, kinguqliat-wa Irr’aq qavalria curumi. 'The house was evidently already beginning to get warmer and their mother was making griddlecakes, and their younger sibling, Irr’aq, was sleeping on the mattress.' (ELN 1990:12); < kiiq-i1-

kiirniurtuq 'he is to feel hot and sweaty # kiirniur- to feel hot and sweaty -

kiirtevkarpagluni aarrarrarraarluni tuaten. ‘The water rose without ceasing for forty days, the water deepened over the land, and finally it floated the ark.’ (AYA 7:17); < kiiq-yug-, kiiq-niur-, kiiryugyailkun

kiiryugyailkun fan; air-conditioner # < kiiryug-yailkun

kiistiq yarn; wool; tassel # from Russian кисть (kist’) ‘cluster, bunch’; = kistaq

kiitaq peeled-off layer or block of sod # < kii2-te2-aq1

kiite- to stand on tiptoe # kiiituq 'he stood on tiptoe' / kiiicimauq 'he is on tiptoe'; NI; < kii2-te2-

kiituani, kiitañgani (HBC,NS, NUN form), kiituan’ finally; thereafter # adverbial particle; kiituani tuaten ellirtuq ‘as time went by it became like that’; Tua-i taum maurluan tuaten igmink eëllilliqurallrani waten nerekvarturarlermini, kiituani qanlanglliniuq nekairütiniliku. ‘And his grandmother, while he was afflicted in his eyes, continued to feed him, until finally she began saying that he was running out of food.’ (ELL 1997:12); Ul’uq taqeksaunani ernerrluni yuinaagnek malrugnek, meq nunam qingani et’urinarluni, kiituani angyarpak pugtertaa. ‘The water rose without ceasing for forty days, the water deepened over the land, and finally it floated the ark.’ (AYA 7:17); Kiitañgani-gguq taug’ cuucia assiirutuq. Avenriutengani taum carayiim, kilgarmun-llu route’; Aling, tuntumek tangerrlua ‘any route’; kilgaakun ‘to the side of the main route’; somewhere; everywhere # kilgaakun ‘through any route’; kilgaakun ‘to the side of the main route’; Aling, kilgarun-llu tuntumek tangerrlua uitaskumku uurcaraqarpaqak. Atak tua-i pissungna’aarteqerlaku. ‘Oh my, seeing a caribou at random, I am going to regret it if I leave it alone. I will go ahead and hunt it.’ (QUL 2003:150); A, kitak, kitak, piyungakuvet

kiiryug – kiiryug (NS form) to feel hot and sweaty # kiiryugtuq ‘he is hot’ / kiiryugpaa! ‘my, I’m hot’; kiiryugukvev amiiik ikeresgu ‘if you are hot, open the door’; Maaten-gguq itertuq kiiryugluni, anertevkarpagluni aarrarrarraaraluni tuaten.

‘When she entered, she was hot, short of breath and panting.’ (YUU 1995:95); < kiiq-yug-, kiiq-yug-, kiiq-niur-, kiiryugyailkun

kilgaq anywhere at random; off the usual path; somewhere; everywhere # kilgaqun ‘through any route’; kilgaakun ‘to the side of the main route’; Aling, kilgarun-llu tuntumek tangerrluna uitaskumku uurcaraqarpaqak. Atak tua-i pissungna’aarteqerlaku. ‘Oh my, seeing a caribou at random, I am going to regret it if I leave it alone. I will go ahead and hunt it.’ (QUL 2003:150); A, kitak, kitak, piyungakuvet

kilgaakuirta dog running loose alongside a team # Y; < kilgaq-?-kurir-ta1

kilgaq any place at random; off the usual path; somewhere; everywhere # kilgaqun ‘through any route’; kilgaakun ‘to the side of the main route’; Aling, kilgarun-llu tuntumek tangerrlua uitaskumku uurcaraqarpaqak. Atak tua-i pissungna’aarteqerlaku. ‘Oh my, seeing a caribou at random, I am going to regret it if I leave it alone. I will go ahead and hunt it.’ (QUL 2003:150); A, kitak, kitak, piyungakuvet
Kilgarta referring to God’s omnipresence; ELLAM Kilgarta ‘God’ # < kilgaq-ta1

kilineq wound; cut # kilrinaq ‘his wound got infected (literally: acquired pus)’; Tauna-llu kilineni aunraa ailingallagluteng . . .’ They got frightened because her wound bled . . .’ (ELN 1990:9); < ekiq-lir-naq (Lampetra japonica)

kilirencuun antiseptic; wound dressing # < kilineq-cuun

kilir- to wound; cut # kilirtuq ‘he got cut’; kiliraa ‘he wounded him by cutting’ / kilip’agtuq ‘he got a big cut’; Piinanermeggni alqit tuana cisqumillaglugun kiliruni cisqumikun cikumun. ‘While they were doing that, one sister happened to fall on her knee and cut herself there on some ice.’ (ELN 1990:9); < ekiq-lir-naq; > kilira

kiliraq type of coarse reed (species ?); lamprey (Lampetra japonica) # < kilira

kilmaq stomach # EG; from Aleut kilma-X (kilma-X) ‘stomach’, perhaps by way of Sugpiaq

kilngartuq ‘he is on his way here’; Taq’egrucuun cali pitaaranglilitun, ayaglun’ uqumeg nangcarluni unaggun imarpigkun kilgnarnaurtur. He (the dog) began to do like that, traveling and towing seal oil by way of the ocean down there and whenever she heard names she didn’t know, she asked who they were.’ (ELN 1995:68); see Appendix 3 demonstratives; see Introduction on “stress-repelling bases”; < PE k-nil(na)

kinami because # conjunction; kaigtua kinami nerektsaitua ‘I’m hungry because I haven’t eaten’; NSU

kin’anga- to do foolish, stupid things # kin’angauq ‘he is doing foolish things’ / NSU; from Inupiaq kinnanja-

kinengyak dried meat # Angyinermek tua-i taq’ercami angyaurcan, kinengyauciamek tunut kemgitnek, uclillinia aaniin angyartek amittnek tuaten tamakunek. ‘When she got through making a boat, since they had plenty of dried caribou meat, she loaded their boat with it and some of the skins.’ (QUL 2003:288); < kiner-

kiner- to dry # kinertuq (kinerluni) or kinraa ‘it is drying’, ‘it has dried’ / kinertuq (kinerluni) or kintarauq ‘it is dry’; annam kinerciraa ‘the woman is drying it’; akertem kinercetaa ‘the sun has dried it’; cella kinernarquq ‘the air is dry (literally: will cause things to dry quickly)’; kinengqauq ‘it is dry’; Tua-i-llu kinrata mayurrului ellivigmun. ‘When they became dry they put them up in the cache.’ (PRA 1995:461); > kinengyak, kincerissuun, kintaraq, kineryaq; < PE k-nil(na)

kincerrissuun clothes dryer # < kiner-te-i-ssuun

kinertaq, kintarluk dried meat # Unuakumi makara’arluteng uptut atrauqriluteng aklumegneq, cali-llu kintarlulliaagemnek, ullitgarualiamegnek-llu uciiqirucan taq’egam anyaqtDAQ taq’eluq. ‘In the morning getting up early they got ready and brought down their possessions, and also the dried meat they’d made and the dried pike fish they’d made, stopping only when the boat could no longer take any more.’ (PRA 1990:460); < kiner-te-aq1, kiner-te2-aq1-lluuk; < PY kinaertaq (under PE kinaer-

kineryaq dried salmon egg(s) # < kiner-?; NUN
kinginge- — kingunite-

kinginge- to be about to have a younger sibling #

kingu- to back up; to go back to where one has just been # kínguùq ‘he backed up, went back’ / direct verbalization of kíngu

kingu rear; back part; area behind; stern; time after # opposite of ciu; anygam kínguuniun aqumequina ‘sit in the back of the boat!’; kínguuni aam aam aarlra òlag’ak a’m’ukek ayagicqu ‘because the trail is too muddy after the rain I’ll go with my rubber boots’; kíngultiurtuq ‘he is continually at the rear’; Angukaat-llu kínguurnutni atsatsiirlla tua-i ñqangunngu kínguuni. ‘A short time after [gathering] wild rhubarb, the berries started to ripen and they started picking them, beginning with salmonberries.’ (ELN 1990:43); . . . kaaka-gguq Agaligmiut curukatalrrit kiaku neqem kínguuni. ‘. . . see here, she told them, the Agalik people would attack next summer after the fish (came and the fishing season was over).’ (YUU 1995:18); > kíngu-lluk; > kíngullugu

kinguĩaq descendant # Taringutkait makut maa-i wangkuta waniw’ wanirpak caliaqekput kínguĩput taa-qaaam pitekluki. ‘This work of ours now is an explanation of these things, however, for the sake of our descendants.’ (CIU 2005:170); < kíngu-liq

kíngulirap harpoon (or arrow) line # < kíngu-liq-aq; > kíngurliralek

kíngurliralek arrow with a line attached #

< kíngurliralek

kíngurlirneq back of thigh; calf of leg; Achilles tendon; fibula (NUN meaning) # kíngurlirneq ‘calves of legs’; . . . kíngyarrliiniuq, terikaniam mat’um kegnuunret kíngurlirneq kíntum qaaq ‘. . . looking back, she realized a wolverine was biting the wolves on the back of their legs.’ (QUL 2003:472); < kíngu-liq

kíngullugu 4 to have a bad ending # kíngulluguq

or kíngullugtaa ‘it had bad results’ / kíngullugtaa nerelq ‘my meal has had disagreeable results’; kíngulluguq tuqullranek ‘his being happy has come to a bad ending’

kíngullugta 2 to berate with a ridicule song recounting a person’s misdeeds # kíngullugtaa ‘he sang a ridicule song directed at him’ / this is a special meaning from kíngullugta 2; Qasgim iliuni qenqerrayuniituq kíngullugtengraatnì. ‘Even though they directed a ridicule song at him, he should not get angry inside the kashim.’ (TAP 2004:88); < kíngu-lluk; > kíngullugun

kíngullugun ridicule song recounting a person’s misdeeds # Watua taaqaaam tamana yuarutmi ataucimi kíngullugun aturpakargauginarqarq amlleq. ‘I don’t think they will sing the ridicule song as they did in the past.’ (TAP 2004:83); < kíngullugte 2-n

kíngumek and next; at last # adverbial particle; ciuøyun kíngumek-llu aqvauteiyarluta ‘first we’ll eat and then we’ll go to the races’; < kíngu ablative-modalis

kínguneq 1 home; point of origin; area behind; time past # kíngunengertuq Kuigglugmek ‘his home is Kwethluk’; utercugtuq kíngunerninun ‘he wants to go back to his home’; kíngunernipun maligciqamken ‘I shall follow after you’; kíngunurtuq ‘it is of the past’; Tava-llu pilluq, “Kíngunerninun tekiteqatangatua wiinga. Yaaqvanun ayallruyuklua.” ‘Then he said, “It seems to me that I am about to arrive at my home. I had thought I’d gone a long distance.”’ (MAR1 2001:91); < kíngu-neq; > kíngunrirtuq, kínguniur-; < PE kíngunaa (under PE kíngu-)

kínguneq 2 child of the one sponsoring the Kevgiq (“Messenger Feast”); < kíngu-neq

kíngunge- to get an explanation; to understand # literally: ‘to acquire the back(ground)’; kíngunguq ‘he got an explanation’ / kíngunguq tuqullranek ‘he got an explanation of her death’; kíngunguqtuq ‘he wants an explanation’; Mikellam-llu tua-i arcaaryaaqluk Elnguq cali pingraani kíngunguqtiqamken, “Cii maliksuumiitakek?” ‘Mikellaq told her to stop asking questions, but since she still wanted to get an explanation Elnguq repeated, “Why doesn’t she want to go with them?”’ (ELN 1990:75); < kíngunge-

kíngunite- to get back; to arrive home #
kingunituq ‘he is arriving home’ / Cali-llu murilkelluki makut can’get ungalam pertellri cikuqausngalriit. Ellaqerruskani tamakut aturturarluki utercugngauq kingunillumuni. ‘Also he should observe the grass, how it bent by the south wind and frozen in that position. If bad weather suddenly comes upon him, using these he can return and get home.’ (YUU 1995:67);

kingunuri- to follow # kingunurtuq ‘he is following’; kingunurraa ‘he is following it’ / < kinguneq-ite

kingunrinsar- to think back and regret what has happened # < kingu-?

kingunrirur- to follow; to try to catch up with; to emulate # kingunruiturraa ‘he is following her’ / . . . pitgararkaurrluku, mayurluni ipingarraarluni pirlriim, imna tayima tuntuyagaq ayakalliniluni. Ayakaan tua-i kingunruitilliniuku. ‘. . . raising himself up after keeping out of sight, as he was just about to shoot an arrow at it, the young caribou took off. When it took off, he followed after it.’ (QAN 1995:222); < kinguneq-ir

kingunuruute- to be in mourning missing someone after his death and feeling his absence # Maaten-gguq tekitak angayuqaagni taukuk tuaten-gguq kingunruqteqapigglutek, tuquniluku-lu qanrutkelliniaku taum nurirran, tuquan unitniluku. ‘When he reached his parents’ house they were mourning since his wife had told them that he had died, that she had left him when he died.’ (MAR2 2001:52); < kinguneq-ir-te

kingupiar- to go backward # kingupiaqtuq ‘he is going backward, with his back toward where he is going’ / kingupiarluni piyugngauq ‘he is walking backward’; Tua-i-llu uitallukuaataminun pisqelluku tumni malikurluki tutmallminun tut’aqluli nem’un kingupiarturluni piluni. ‘She decided not to do it, leaving it for her father to do. Then she retraced her tracks to the house, walking backward [just for fun].’ (ELN 1990:61); < kingu-pik

kinguk, kinguq worm (species ?) # < PE kijuq

kinguqalek woman’s fur parka cut high on the sides so that there are front and back flaps # NUN; < kingu-qq-lek

Kinguqerrat, Kinguqa Akugat, Kinguqat the constellation Corona Borealis # said to be the ‘bottom part of a parka’ in Yup’ik

kinguqlikakaar(aq*) youngest sibling # < kinguqliq-kacag(a)ar

kinguqliq* younger sibling; one at the rear # KIINGUQLIRMEEK MINGUQYARAAQ ‘Extreme Unction’ literally: ‘anointing for the last time’ (Catholic religious neologism); TANQILURYAQ KIINGUQLIQ ‘January’ (literally: ‘second cold month’) (NUN usage) (see Appendix 7 on the Yup’ik calendar); < kingu-qliq; > kinguqlikakaar(aq*); < PY kijuqiliq (under PE kiju)

kinguqsig- to be far to the rear # kinguqsigtuq ‘he is far to the rear’ / < kingu-qsig-

kinguqvaarni later on # adverb; < kingu-qvaaq-localis

kingur(ar)te- to miss; to be too late for # kingu’urtaa ‘he missed it’ / kingu’urcarpiaramken ‘I almost missed you’; Apa’urlunaka wiinga tua-i kingu’uurrliki. ‘I was [born] too late for my grandfathers.’ (KIP 1998:145); < kingu-?; > kinguuratae-

kinguratae- to be late; to not be on time # kinguurautuq ‘he is late’ / kinguuralluni tekituq ‘he arrived late (missing it)’; kinguurcarpiallruunga ‘I was almost late’; Nauwa tua-i caliaqavci kinguuratenrikurluci tuaten pilartuci. Pissu’urqameng-llu tuaten pitulliut, kinguuratenrikurluteng tua-i angungnaqcalrua calra ulumallra, entellra-llu. ‘You know how you try to be on time when you have a job. They used to do the same when hunting [at sea], trying not to be late, catching high and low tides.’ (YUP 2005:74); < kingu(ar)te-te

kingutmun going back; going toward the back # adverb; < kingu-tmun

kingutmurte- to back up; to go back to where one has just been # < kingu-tmurte-

kinguvartuq ‘he is going toward the rear’ / kinguvaaraa (or kinguuvartaa) ‘he took it to the rear, passed it down’; kinguuvartularriit ‘the things passed on to future generations’; kinguuvatuluni ‘hereditary’; Qipnep cali piyugngauq Yup’igtun qaneryaraq unguvavkaryugngaluku kinguwartelluku kinguqllirkanterun, . . . ’Kipnuk also can keep the Yup’ik language alive, letting it be passed on to those who come after us, . . .’ (KIP 1998:xi); Makut qanruyutet ciuliamte

kinguqartuq ‘he is following her’ / kinguqartuurraa ‘she is following it’ / < kinguq-arte
Bases

kinguvarcimmallruut man’a cali maa-i tekilluku atuuluteng. ‘These maxims have been passed down from our ancestors to the present time and are valuable.’ (YUU 1995:45); Yuut atri kinguvarcimmallruut tuaten. ‘People’s names are passed down in that way.’ (YUU 1995:30); < kingu-var-

kinguveq descendant # Tua-i qagkumiut Aanakallii kinguveq. ‘The northern people are descendants of Aanakalliiq [a certain legendary person].’ (AGA 1996:210); < kingu-

kinguvkutak ice piece with large overhang # < kingu-

kingyar- to look back while moving # kingyartuq ‘he is looking back’; kingyaraa ‘he is looking back at her’ / qimugta ciumkun ayagtuq kingyaqa’aqla ‘the dog is going in front of me, looking back once in a while’;

Pitacirra?urlurmitun-llu aq’ve ¥ rlurluni. Kingyaqsaunani taum kinguani, ilak-llu ava-i cali aq’velriik. ‘She ran — poor dear thing — as best as she could. Without looking back again she ran on, while her two sisters were also running quite a ways ahead of her.’ (ELN 1990:54); cf. kingu-

kinkut who plural # interrogative pronoun see kina

kiparte- to go back and forth # kipartuq ‘he is going back and forth’ / Yugnek tangertuq una-i, tangvagai arnat angutet-llu kipartellriit qasgimun tuaten. ‘He saw people down there, he watched women and men walking over to the kashim and back.’ (MAR2 2001:24); Y

kipu- root; > kipukengaq, kipulkar-, kipullegte-, kipussaag-, kipute-

kipukengaqt purchase (purchased thing) # Cunaw’ qavaatni tekitelliniria. Ellii tua-i quyqaqpiararlun, kipukengaqt-llu yuvqirluni. ‘The explanation was that he’d arrived while they were sleeping. She was very thankful and examined the things he’d bought.’ (ELN 1990:21); < kipukengaq

kipulkar- to beat object to something they subject and object both want, using information gained from object # kipulkaran ‘he beat her to something’ / Tua-i imna tauna Aavacin itran kipulkarluku imum nuliran aipaa anlliluni yuqercugluni. ‘When Aavacin entered, his other wife went out at the same time with the excuse that she was going out to urinate.’ (QUL 2003:206); < kipul-

kipullegte- to exchange places with; to relieve # kipullegtuq ‘they exchanged places’; kipullegtaa ‘he exchanged places with her’ / Taukuk-gguq imkuk nuliak kipullegtuq-aq’tuq waten pilartuk, uum qantaa agulluku pinnakialill’ aipaa aqvaluku. ‘It is said that his two wives would take turns. One would take the bowl over, and the other one would get it when it was time.’ (QUL 2003:248); < kipu-?; > kipullegte-; < PE kipulay- (under PE kiput-

kipullgute- to miss each other, passing going in opposite directions; to exchange (things) unintentionally; to overlap successively (like shingles) # kipullgutuk ‘they, passed each other unaware’, ‘they exchanged things with each other unintentionally’; kipullgutuk ‘he unintentionally exchanged the two of them (e.g., ‘took someone else’s, leaving his own’); Tua-i taugkun waniya ayagnirani kan’ aca ciuemek caliaqaluq kipullgutuq’urluki tapermat, waten elliluki kipullegtuq’urluki, . . . ‘However, when they started working on a basket they’d start from the bottom part first and would overlap the beach grass putting it this way . . .’ (CIU 2005:148); < kipullegte-te

kipuq- to buy various things # kipuq ‘he is buying this and that’ / Tua-i-llu aatii piciatun kipuq’urluni, qirpagngalngurnek-llu kipulluni. ‘And then her father bought various differing sorts of things, and bought things that resembled big blueberries.’ (ELN 1990:113); < kipute

kipussaag- to go peddle or trade from house to house; to buy # NUN; < kipu-ssaag-

kipusvik, kipyuvik (HBC form) store # Ittameng kipusvikmun piuq ellii allayung Nunaiqalunmi tamana ciuqlimi nareksaynikwinek, cali-wa kanvviitarugaat, allaneek-llu carugarnek tangaluni. ‘When they went into the store she smelled different aromas she’d never smelled before, and there were various types of candies on display there and many other things.’ (ELN 1990:112); < kipute-vik, kipute-vik; > kipusviliurta

kipusviliurta storekeeper; store manager; store clerk # < kipusvik-liur-ta

kipute- to buy; to purchase; to exchange places (NSU meaning) # kiputuq ‘he bought something’; kiputaa ‘he bought it’ / kipuyutaan anyyemek getunrani ‘he bought his son a boat’; Ciutunguaknit kiputellruunga kipusvikmek. ‘I purchased some dried apricots at the store.’ (YUP
kiputesta — kitngigik

1996:38); < kipu-?; > kipuqe-, kiputesta, kipusvik; < PE kiput-

kiputesta trader; storekeeper # < kiputa-ta

kircir- to be in pain (body part) # kircirtuq ‘it (body part) is in pain’ / < kita-ar

kirci- to be hot # of the weather or the temperature in an enclosure, area, etc.; kircituq ‘it is hot’ / Patuan-ll ‘taug ‘kirchinani man’ enem ilua. ‘When they closed it, it was hot inside this house.’ (CEV 1984:31); = kircite-

kirciurun sickness # kirciurtuq ‘he is in pain’ / = kircite-

kirta pain # > kircir-, kirciur-; NUN; < kirta-liur-un

kiriyan- to growl (of dog) # kiryaniuq ‘it is kiryani- c

cf. kirta pain # > kircir-, kirciur-; NUN; < kirta-liur-

kircitat the one who shouts “kita” (“here it is”) to start the singing and drumming, while at the same time starting to beat the drum, during an indigenous holiday # < kirta-ta

kite to fall into water; to sink; to drown # kit’uq or kita ‘he or it fell into the water, sank, or drowned’ / nanvami kit’ellruunga ‘I fell into the water at the lake’; kic’arpialluenga anyaga uvaallrani ‘I almost fell in when the boat was rocking’; kill’uni ‘falling in, sinking’; kisngaituq ‘it won’t sink, won’t fall in’; pugtaqeryaaqunlu kis’ar’tuq ‘it floated a while but then sank’; Maaten piuq imna watua kit’ellermini kuv’allallra naryarcetaarkalleq kana-i, makut-wa talalarit tuaten culguagu pdf erlerlir taulkeun melungne kisingarianeq. ‘When she looked she saw the chum that she had spilled when she had fallen in and there were many rainbow trout and grayling eating from the sunken roe there.’ (ELN 1990:22); > kic’aq, kic’aqutaq, kis’arci-, kis’un, kisneq, kit’aq, kitnaq, cf. kitnu-; < PE kit-

kitengpag- to kick hard with the heel (or toe) # < kitngig-pag

kitnaq steep bank # EG; < kit’e-

kitngiar- to repeatedly kick # kitngiaraa ‘he is repeatedly kicking it’; Uqra imna kitngiaruku tuani tua-i nayukanirluku uqutmun caguerrluta uitauraasqelluta. ‘We get to the lee side [of the drift], kick and dig a hole in the snow for ourselves, face away from the wind, and stay there.’ (QUL 2003:724); < kitngig-

kitngig- to kick (especially but not exclusively, forward with the heel) # kitngigaa ‘he kicked it’; > kitengpag-, kitngiar-

kitngigpak high-bush cranberry (Viburnum edule) # NSK, LI; < kitngig-3 rpak

kitngik heel # Tua-i pingnaqlunli pililuni taqipiallugu-llu aipaa up’nerkarluni kitngiman-llu tekipialgan taum qilagami. ‘She did try but before she had finished the second [sock] it was already spring time, and had not even gotten as far as the heel.’ (ELN 1990:32); > kitngilqitaq, kitngilquq; cf. kitngig-; < PE kitmiy
kitngik\(^2\) — kiuryaq

kitngik\(^2\) low-bush cranberry (Vaccinium vitis-idaea) # Y, NS; > kitngiqpak; < PE kitniy

kitngilqitaq Achilles tendon # K, Y, NI, CAN, NUN, BB; < kitngik\(^1\)?

kitngilquq heel of sled runner # see Appendix 9 on parts of the sled; < kitngik\(^1\)-quq; < PE kitmilquq (under PE kitmiy)

kitngu- to capsize; to tip over (of sled) # kitngulluku ekumalria ikamragni kilirluku cali-llu navegluku. ‘. . . the sled had tipped over with Melnguq in it thus cutting and breaking his leg.’ (ELN 1990:73); cf. kit-e-; < PE kitnu-

kitu- who # interrogative base; see kina

kitug- (root); > kitugi-, kitugta, kitugte-

kitugi- to function better # Tua-i irua kilirluku cali-llu navegluku. ‘. . . the sled had tipped over with Melnguq in it thus cutting and breaking his leg.’ (ELN 1990:73); cf. kit-e-; < PE kitniy

kitugta daughter # Aanani atani-llu umyuaqak. ‘When her sisters had left, her mother talked to her, and whenever she asked questions her mother would answer her.’ (ELN 1990:13); > kitugtaq; < PE kitug-

kitugte- to repair; to mend; to fix; to arrange; to kitugciuq navgumalriamek ‘he is fixing something that is broken’; kitugciuqaa ‘I can fix it’; Qalemam-llu negat kitugtengnagsaagluki taum cam qecullri putgara-qanernanrirniluki. ‘. . . Qalemaq tried to fix the ruined snares which the animal had pulled out together with the rabbits that had been caught in them, but they were no longer useful.’ (ELN 1990:89); TEMEMI NAULLUUTNEK KITUGCITULIT NAVGUTUUT ‘acquired immune deficiency syndrome (AIDS)’ (medical neologism); arenqiullugutet kitugtukangengnaqellrat ‘resolution’ (legal neologism); > kitugtaq; < kitug-

kitur- to pass (physically go past, or pass by in time) # kiturtuq ‘he passed by’; kituraa ‘he passed it’ / kituqenguq ‘he passed someone’; kituraut ‘they pass by repeatedly’; Anqerrallinluteng tua-i. ‘They started rushing out. The airplane passed, and some of them watched it.’ (QUL 2003:592); . . . piyungamku qalervangan irniaqaa pisciiganuku, kituan pillerkaa kiturtuq. ‘Ak’a-ll’-am taillruukvet piyarluku. . . . I wanted to do this but because my child was crying so hard I was not able to do it, and soon, the time to do something about it passed. If you had come earlier, I could have done it.’ (QUL 2003:258); kiturtelluki neqet kangillitesqelluki ‘escapement (of fish)’ (resource management neologism); > Kituun; < PE kitu-

Kituun Passover # Atanrem qanrutak Moses-aankuk Aaron-aaq-llu, ‘Makut maa-i picirkiutekai Kituutem . . .’ ‘The Lord said to Moses and Aaron, “This is the ordinance for Passover . . .”’ (ANUC. 12:43); < kitur-n

kiu- to answer; to reply # kiugq ‘he answered’; kiugaa ‘he answered him’ / Ayaumariata ilai aaniin qalarutaqluku apqauraaqluku kiugaqluku. ‘When her sisters had left, her mother talked to her, and whenever she asked questions her mother would answer her.’ (ELN 1990:13); > kiurn-, kiu, kiutaarute-; < PE ki(C)u-

kiugkenak east; northeast (LI meaning) # < kiugna-?; < PE kivkna

kiugna, kiugna (HBC form) the one inside; the one upriver # restricted demonstrative pronoun; kiugumi or kiug umi (HBC form) ‘in the one inside or upriver’; kiugkut ingleret nugtareskili! ‘move the beds that are inside to somewhere else!’; see kia(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > kiugkenak; < PE dem. kiv-

kiurn- to talk back; to sass # kiurnrakuq ‘he is talking back’; kiurnaa ‘he is talking back to her’ / Makut-ggem tuqumalrii waten kiurnraaqatki, kiugumi qanernarrii. ‘It is said that if one converses with (talks back to) the dead, after that person will become mute.’ (QAN 1995:152); < kiu-

kiun answer # kiutii ‘his answer’; < kiu-n

kiuneq groove in large rib of a kayak # NUN

kiuryaq, kiuryak, kiursaq (NS form) aurora; northern lights # kiuryirtuq ‘there is an aurora’; Y, NS; = qiuryaq; < ?-yaq, ?-yaq, ?-yaq

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kiutaarute- to argue # kiutaarutut ‘they are arguing’ / < kiu-te-a-te-.

duo- to let down one’s pants; to slip down of pants; to have one’s pants slip down; to sink partway due to overloading of a boat (NUN meaning); also to be incapacitated by emotional depression (additional HBC meaning) # kiv’uq ‘he pulled down his (own) pants’, ‘his pants slipped down’ (but, qerrulliik kiv’uk ‘his pants fell down’); kivaa ‘he pulled down his (another’s) pants’ / ukuk qerrulliik kivuyugtuk angssiyiagamek ‘these pants tend to slip down because they are too big’; cilla kivnarquq ‘the weather is depressing’; > kivegte-; < PE kiva-.

duo- to slip down; to slide down to the floor or ground # generally of garment; kivgtuq ‘it slipped down’ / kivegtaa ‘he made it slip down’; . . . pikaken tua-i ayagluku qaspq em’ allgurluku kivgeskiliu kanavet acianun.’ . . . starting from the top he began to tear up the cover parka causing it to fall to the floor down there below her.’ (AGA 1996:144); Ciisqumi-llu caniakun qillrukarangqellrulliniq kivglyaikutekluku. ‘These also have drawstrings in the knee areas to keep them from sliding down.’ (CIU 2005:348); Yuq man’a ellullrulliniria teggalquyagaat kiveggluki. ‘Here a man had slid the little rocks with him.’ (MAR 2001:90); < kive-?

duo- to pick and eat the scraps of meat clinging to a bone # kivkartuq ‘is picking a bone’; kivkaraa ‘he is picking it’ / NUN, NS

duo- residue inside a container that had liquid content # NUN

duo- to look around; to scan # NANG’ercamek
duo- to speak the Nunivak dialect # said by mainlanders of Nunivak speakers because the latter use the exclamation kua, not used elsewhere; kuartuq ‘he speaks the Nunivak dialect’ / < kua-?

Kuatariiq Nunivak Islander # mainland child’s word;
Kuatariit ‘Nunivak Islanders’; < kua-?

kuayiamciurutke- to squander # NUN

duo- to flirt # NUN

duo- drip-catcher # kucirtuq egatmek ‘she is using a pot as a drip-catcher’; Kiimi taingkaq Kuigglugmi ellallugmek kucitaugaqluni. ‘In Kwethluk only this tank was [set up as] a drip-catcher for rain water.’ (PRA 1995:428); < kuta-li-2-n, kuta-li-taq

duo- to drip # kucirtuq ‘it is dripping’; kuciraa ‘it dripped on it’, ‘he put drops in it’ / iigka kuciqataragka ‘I’m going to put drops in my eyes’; Paqani, akertem pugqallari, qemimi mayullinill’ qayutun uciarluni augmeg kucirturluni, pitamineg. ‘Back there, where the sun was about to rise he was apparently climbing the hill with a big load, his catch, dripping blood.’ (AGA 1996:46); < kuta-ir-

duo- icicle # cf. ku-; < PE kucukar

duo- cast-iron pot # from Russian чугунок (chugunok); = cukunaq, sukunaq

duo- to put head down when seated; to show sadness with head down; to sulk with head down # NUN

duo- chewing gum # Tuaten-am tauna kinguqllini tamakucimek iqmisliqerluku kuc’utun tamuaglulu, cat amiracetaari tamu-i, mecua ig’aqluku. ‘She put it in her younger sibling’s mouth and had her chew it like gum, as one does to soften skins, swallowing the juice.’ (MAR 2001:62); Y, LI, NS cf. ku-; < PE kuccur

duo- to become dwarfed or stunted from exposure to cold # said of dogs. kuc’uerqtuq ‘it got stunted’ / Taum kinguqlini tamakucimek iqmisliqerluku kuc’utun tamuaglulu, cat amiracetaari tamu-i, mecua ig’aqluku. ‘She put it in her younger sibling’s mouth and had her chew it like gum, as one does to soften skins, swallowing the juice.’ (MAR 2001:62); Y, LI, NS cf. ku-; < PE kuccur

Kristussaq Christ # the x is pronounced like English r; Kristussaan nangteqelirli ‘the suffering of Christ’ (title of the Moravian Protestant “Passion Week Manual,” published in an older orthography as “Kristusam Nangtekleterli”); = Kelistussaq; from Russian Христос (Kristos)

Ku- flowing liquid deep root; cf. kucuknaq, kuc’uq, kuik, kuime-, Kusquqvak, kuta, kuve-

duo it’s right here # exclamation; kua-taupa-i ‘that’s how it is’; kua-qaa? ‘is this it?’; kua-tar’i ‘here it is’; NUN; > karte-, Kuatariiq; cf. enclitic =wa

kiutaarute- — kuc’uqerte-
kucuquq, kucuquq pelvis; pelvic bones
Maaten-ggur-am piat maklaararm kucuquanek
tegumiari, unata-ggq auungaqluteng.
Taumek-ggur-am cunawa tua-i egucirluni
allurtellinkai! ‘They looked at her and noticed
that she was holding a bearded seal’s pelvic bone,
and that her hands were bloody. She had taken
the prey away from her brothers by using it (the
pelvic bone) as an atlatl!’ (CIU 2005:68); K, CAN,
NUN, BB; < ?-quq; cf. kuya; < PE ku9ucci3
kucurni-for there to be a downdraft off a hill,
building, etc. # NUN
kucurvik section of lip directly under philtrum #
kugcar(aq*) walrus tusk # = tugcar(aq)
Kuicaak Kvichak River # the outflow of Lake Iliamna
< kuik-?
Kuicaraq upper Johnson River # < kuik-?
kugyaar(aq*) walrus tusk # = tugyaar(aq)
Kuicaraq*Kvichak River# the outflow of Lake Iliamna
< kuik-?
Kuicaraq*Kvichak River# the outflow of Lake Iliamna
< kuik-?
kugyaar(aq*) walrus tusk # = tugyaar(aq)
Kuicaraq*Kvichak River# the outflow of Lake Iliamna
< kuik-?
kugyaneq valley # NUN; < kuik-?-eq
kuk river # kuiget ‘rivers’; kuirmi ‘in the river’;
kugtangqertuq ‘there’s a river there’; kuirigem
paingani ‘at the mouth of the river’; kuirigas ‘their river’;
Tua-i-llu-ggq tauguk nuliqrelliik
uitalliuq kuirigem cejniini kiirrarmeeg, quyngel-llu
nalluluteek. ‘And, it is said, that couple lived
on the shore of a river, all alone, not knowing
of any people.’ (MARI 2001:41); KUIGET AANIT
‘February’ (NUN usage) (literally: ‘mother
of rivers’ < PY kuiaat a(a)niit or kuiaat
a(a)na(C)it) (see Appendix 7 on the Yup’ik calendar);
> Kuicaak, Kuicaraq, kuigyaar(aq*), kuigyaar(aq),
Kuiggayagaq, Kuiggluk, Kuigilnguq,
kuignayuk (Dendroica
striata) # (?); < kuik-?-ya(g)aq
kuilaq manmade river channel; canal # < kuik-liaq
kuilurar(aq*) creek # NUN; < kuik-?
kuimaraa ‘he is swimming it’
e.g., a lake, a river, a distance / Tauna-ggq can’giig
kuigkun asgulria. Cikemluni-ggq kuimaraa
kuigmartuq he is swimming;
kuimaraa ‘he is swimming it’ e.g., a lake, a river, a
distance / Tauna-ggq can’giig kuigkun asgulria.
Cikemluni-ggq kuimaraa
kuigmartuq he is swimming;
kuimaraa ‘he is swimming it’ e.g., a lake, a river, a
distance / Tauna-ggq can’giig kuigkun asgulria.
Cikemluni-ggq kuimaraa
kuigmartuq he is swimming;
kuimaraa ‘he is swimming it’ e.g., a lake, a river, a
distance / Tauna-ggq can’giig kuigkun asgulria.
kukeg- to ignite readily; to get singed # kukegtuq

kuineq deep channel # Camani angllurqameng kuineq

kukgaq, kukgar(aq*) barbed harpoon head or point designed to detach in the animal but remain attached to the harpoon shaft by a line # Tua-i ciumek waten narulkaqarraartellirin kukgarait yuvritullinikait tua-i ussnengqetassiarluki. ‘Then they would look for chips on the harpoon head used by each hunter who had hit the game first.’ (CIU 2005:64); kukgaracuar ‘small point’; kukga’rpak ‘big point’; cf. kukegte-

kukgun point on fire-drill; hardened black growth on the trunk of a birch tree # the birch growths were removed and used for tinder, and also used as a medicinal tea for stomach ailments; Kiagan tauna imna angukara’urluq ciuliqagtittukumaratneuk kukgutneuk kenqellianek quyuqcauralliiujq. ‘When it was summer that old man, their leader, would gather hardened black birch trunk growths for tinder.’ (YU 1995:18); < kukeg-n

kuki- to be tall # especially of plants (?); NUN

kukiyvaar to rock from side to side # of a boat

kukicaq translucent stone that gives off sparks when struck # K; < PE kukiy

kukimssaq sharp bone point put on kayak paddle # Cimiamiu-llu anguaratni tauna imna malini mallgiinarluku angualliniluni, tua-i-llu agturyuumariluku tamatumek kukiimssaan anguuriitun enim ipecaualmii. ‘After he changed his paddle he began to paddle closer to his hunting companion. He was soon within striking distance with that sharp bone attachment on his paddle.’ (CIU 2005:18); < PE kukiy

kukisvak glaucous gull (Larus hyperboreus) # Y; = kuskisvak; < -vak; < PY kukiyvayok or kukuyvak

kukiyvege- to be inform; to be unskilful; to be inept # kukiyegtuq ‘he is shaky, inept’ / Kukiyeggluni-ggar mayurlun’ egalermun. ‘Leaning shakily (on the cane), he climbed to the window.’ (CEV 1984:80); HBC; NUN

kusag- to feel apprehensive # kusagsaq ‘he feels apprehensive’; kusagsa ‘he feels apprehensive about it/him’ / > kusaga-; < PE kudoay-

kusaga- to be bashful # kusagsaq ‘he is bashful’; NUN; < kusag-

kusugte- to rock from side to side # of a boat; kusugtuq ‘it is rocking’; Mianikurluni ekluni, geturiluni pisqellirutan, kusuggluni anguarluni ayangnaqluni cayaqurluni nakriuq. ‘He carefully got onboard, relaxing as she had instructed him, and rocking back and forth he paddled and finally to started go straight.’ (MAR 2001:85)
Kukugyarpak — kukul’uunaaq

Kukugyarpak legendary folk hero, a long-distance and long-duration kayaker # also called Tep’arrluaq (q.v.) in the stories; this hero is identifiable with the Inupiaq/Inuit “Great Kayaker”; there are several constant elements of the Yup’ik stories, including the hero’s visit to a place where babies are born by Caeserian section, and a play on words as illustrated in the following examples: “Tang kuvyalriit qayagpalria iliit, ’Kukugyarpak-gguq tekituq!’” . . . “Waten-wa pillratni taringnerlute qayagpalliniut, ’Kukugyarpak pitu-u-uq!’” . . . “See, one of the net-fisherman called out, ’Kukugyarpak has arrived!’” . . . “You probably misunderstood it as “The big fishnet caught something!”” (YUU 1995:104); . . . qanlliniuq Kukugyarpauniluni. . . .”Kukugyarpak has arrived!” And then his dear mother sitting outside (said), ‘No, you have misheard. The big fishnet, they say, has caught a lot.’ (CUN 2008:62)

kukute- to be pointing toward here # NUN

kukukuaq common snipe (Gallinago gallinago); dowitcher (Limnodromus sp.) # imitative; jingle said upon seeing a snipe: Kukukuaq, taikanirluten mayurauraa / akervagkun quunerpagkun aviusku-ut ’Snipe, come closer, go up / through the intense sun, through the intense calm lead us away from danger’ (ditty from Kwethluk)

kukumyalqitar(ar) to make whistling sounds # kukumyalqita’artuq ‘it is making whistling sounds’; Kukumyaqlitaralriamek niiskuni tua-i uyauguq. ‘When a person hears a whistling sound, he would know that it is the sound of a human figurine.’ (CIIU 2005:228); < kukumyar?-?

kukumyar- root; > kukumyalqitar(ar)-, kukumyar(aq), kukumyarar(ar)-; < PY kukuyar-

kukumyar(aq)’ black scoter (Melanitta nigra) # Una-gguq cin waten ecuunani, kukumyarinaayuk’ngermegen’gu-llu mikenruniluku kukumyarinarmlmi. ‘Why then is this [egg] translucent, and even though we thought it was from a black scoter, it’s smaller than [an egg] from a black scoter.’ (AGA 1996:176); < kukumyar?-?

kukumyarar(ar)-, kukumyarar- (NUN form), kukumsir- (NS form) to whistle # kukumyara’artuq ‘he is whistling’; kukumyarararaa ‘he is whistling it’, ‘he is whistling to her’ / Wiinga-w’ cali nunaniqngan calillren qenercugnaunii tekilu’u nem’eegni utialuwa, kukumyara’arlua natmun ayagagyagaqama ayagaglua. ‘And because the work you have done is so wonderful, I will arrive and stay at our house without being angry. I would go somewhere if I wanted to, whistling away.’ (QUL 2003:346); < kukumyar?-?

kukunguqsaarte- to walk wobbly as when wearing high heels # NUN

kukupak spot; dot; freckle; man’s labret with green and white stones (NUN meaning) # Man’a-lu kukupaguayaarnek makunek kassugaliyaaarnek qaralingqelliniulmi. ‘And it is decorated with circles within circles and dots.’ (CIIU 2005:234); < PE kuku

kuk’uq animal # child’s word; K; = kuukuq; < PE kuku(k)(u(k)(-))

kusuvak glaucous gull (Larus hyperboreus) # = kuuksvak; < -vak; < PY kuiuyvak or kukuyvak

kukutnaaq item that is situated in a small space or a particular environment # NUN

kukvagar- for dark rain clouds to develop with precipitation possible # NUN

kula’avkaaq safety-pin # from Russian  область ’pin’; = pula’avkaaq

kularvik woman’s basket #NI; < -vik; questioned; cf. kellarvik

kulavak caribou (Rangifer tarandus) # HBC; < PE kulavag

kulič’a’aq (Russian Orthodox) Easter bread # from Russian кулич (kulich)

kuluk waterfall # NUN; > kullugte-

kulluge- to seep (of water from a cliff, bluff, etc); for there to be a waterfall # NUN; < kulluk?-?

kul’u thumb # from a finger-naming jingle; cf. kumlu

kuluk’uunaaq bell # and kuluk’uunar- to ring # kuluk’uunartuq ‘it is ringing’ / Uani elitnuraiamia amigmi uitalallruuq, kuluk’uunangqerrluni-il’
agayuvigtun . . . nưaatn itrani elitnauirstem
imna kuluk’wunacuar kallagarceacaku nutaan
tua-i aqumulta. ‘The teacher would stand in the
doorway, and he had a bell too, like church . . .
when the teacher came in he’d ring the little bell
and we’d sit down.’ (KIP 1998:261); from
Russian кóлокол (kólokol) ‘bell’ or кóлокольня
(kólokol’nya) ‘bell tower’
kululialk kerosene # note that I is geminated but voiced
(and not fortis) contrary to the usual NUN pattern;
source of word unknown # NUN
kululialk king in cards # BB, LI; from Russian король
(koról’)
kulun ring # Arenaqapaa-ll’, kassuutaqamta tang
imuni kulutiliuyumaiteng-llu . . . Agayulitern-llu
tua-i naaqiqarunuk kulutmek-llu at’evekanuk,
anlunuk. ‘Oh my, when we got married back
then they never had a ring ceremony. . . .’ After
the minister read to us, without putting on rings,
we went out.’ (KIP 1998:155); a possible loan
word of undetermined origin; > kulunguaq, kuluq,
kulusvak
kulunguaq earring # EG < kulun-nguaq
kuluq, kulusvik ring finger # < kulun-, kulun-vik
kulussuq Indian not from near the Yup’ik area #
EG; from Russian кольцо (kólosh) ‘Tlingit’
kulutaq whip # NI
kuluvagngalnguq* ox # Tua-i Moses-aam tamakut
eliitellret ayagassuutet kuluvagngalnguut-llu
tunai Levite-anun. ‘So Moses presented the
wagons and the gold a male of the bull’ (ALER. 33:17);
cirunengqertuq yuilqurmiutartun.

kumakiarayuli monkey # < kumakir-?-yuli
kumakir- to look for lice; to pick lice # kumakirtuq
‘he is looking for lice (on himself)’; kumakiraa
‘he is looking for lice on him (another)’ /
Aren, alingnarqelriartaitellinian-am imna
k iarcaaqerraliunluni matarruni kumakilliniuq
akerta cauluku. Nerestereq qaimini kumakirliuni.
‘Well, since there was nothing scary [to see],
after looking around she took her parka off and
picked lice facing the sun. She was picking the lice
from her body.’ (QUL 2003:218); < kumakir-ir
# kumakiarayuli, kumakircuun; < PY
kumaki3-
picking picking
picking

kumakircuun, kumakiun, kumakiurrsuun
(HBC,
NI form) comb, especially for lice # < kumakircuun,
kumakir-n, kumak-liur-ssuun
kuman lamp; light # NUN, EG, UK; < kuma-n
kumange- to get fire; to have started (of fire,
electricity, etc.) # kumangexuq ‘it got fire’ / Maa-i
kumangessuutellrit
‘These were used to make fires in the houses and
the kashims.’ (CIU 2005:204); < kuma-n-
kumakayulik stowe # Natermelnguut cikuliku nem-
wa iluani maani k ariqelruq cat qanit-llu. Ugaan-
wa tua-i kumakayulik enait. ‘The things on the
floor would get frozen and anything inside the
house here would get frosted and the wall boards
too. It was because their houses had no stoves.’
(QUL 2003:2); < kuma-?
kumarcissuun — kumla

kumarcissuun cigarette lighter; fire-starting device such as bow-drill; fire-drill # < kumarte-i'-cuun

kumarte- to light a fire; to ignite; to turn on an electric appliance # kumartuq ‘he lit the fire’; ‘it ignited’; Kumartaa ‘he ignited it’ / niicugnuisset kumareski ‘turn on the radio’;

kumarteqatalria, nengllikacaarluni ilua nem, ellii-llu qerrutqapiggluni. ‘In the morning when she woke up she sat up and saw that her mother was about to light [the stove], inside the house it was very cold, and she herself felt quite cold.’ (ELN 1990:60); < kuma-?; > kumarcissuun, kumarun, kumarte

kumarun, kumarulluk wick; type of moss used for making lamp wicks # Cali kumarulluk

kumarullugnek pitukaitnek kumarutkiutullruut. ‘Also they used what was called tundra moss for their wicks; they would dry them and make wicks out of them.’ (QAN 1995:148); < kumarte-n, kumarun-lluk

kumeg1- emotional root; > kumegnarqe-, kumegtar-, kumegyug-, kumke-

kumeg2- to scratch # to relieve an itch; kumegtartuq ‘he is fond of babies’ / < kumeg1-tar-

kumegnihqiq ‘he is scratching himself’; kumga ‘he is scratching it’ / Yuut makut qaingit pupigluki.

kumeg2-rrluk- plural

kumegnarqe- to be cute # of babies, animals, etc. kumegnarquq ‘it (baby) is cute’ / kumegnaqvaa ‘my, how cute!’; Anlliniluni kumegnarquqapiggluni iirpayagaq nayicuarakegtaaraq. ‘When it came out it was a precious big-eyed fine little seal. Its parents loved it.’ (MAR1 2001:32); < kumeg1-narqe-

kumegnuq parka ruff edging near the face # see Appendix 9 on parts of the parka; < kumeg2-neq1

kumegtar- to be fond of babies (or other cute creatures) # kumegtarquq ‘he is fond of babies’ / < kumeg1-tar-

kumegnihqiq ‘he is fond of a particular baby’ / kumeg1-yug-

kumegnihqiqincised design; stripe on cloth; groove, especially on cockpit combing of kayak # < kumeg2-aq1

kumegnergulik ‘he is acting fondly toward (him, it)’ / kumka ‘he is acting fondly toward it (baby)’ / < kumeg1-ke-

kumegnihqiq remove the scent by scraping # Cali-llu ut’rutaqamki keligturaqluki taum aulukestemta, kumegnihqiqapiggluki tua-i, . . . ‘When I brought my catch home our father would scrape the skin to remove the scent of the carcass, . . .’ (CIU 2005:260)

kumegnihqiq foreign object stuck between the teeth # < kumkaili-

kumkaq foreign object stuck between the teeth # and kumkar- to have a foreign object, e.g., a particle of food, stuck in one’s teeth # kumkaquq ‘he has something stuck between his teeth’ / > kumkaili-; < PE kumka(C)ili- (under PE kumkar-)

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kumla coldness; cold thing, especially water # kumlaqameq yugta ‘I want to drink cold water’; kumlairtuq ‘it thawed’; Kumlaqamulaku ‘hypothermia’; Tua-lлу iliyit tauktu yuut uavarluni amiik ikirrluki, kumlalulku tekiarcani ellairrluni tayima. ‘Then one of those people went toward the door and opened it, and when the cold air reached her she suddenly ceased being aware.’ (ELN 1990:3); > kumla-Ciq, kumla-Ciq-, kumlaneg, kumlaqer-, kumlaqua-, kumlate-, kumlivik; < PY-S kumla-
kumlaciq frozen meat to be eaten in that state # Taqngata-llu ataam allaneq kumlacinek itrulluteng. Ayuqvekenateng kumlacit: kumlanret, can’giirutet, allat-llu cali. ‘When they finished they brought in other frozen meats. Various frozen meats: frozen fish, blackfish, and others as well.’ (CAU 1985:141); < kumla-ciq

kumlacir- to cool; to freeze # kumlacirtuq ‘it is being cooled’; kumlacinraa ‘he is cooling it’ / Taluyami tua-i taun’ igyaraat kituqqarluuku pitarait-llu tautut ikamragminun kuvluku caagarrluku kumlacirluki. ‘After straightening out the funnel-mouthed shape of his blackfish trap, he poured out what little was caught into his sled and spread them out to freeze them.’ (QUL 2003:248); < kumla-cir-

kumlaneq, kumlanaq (HBC form) frozen fish to be eaten in that state; frozen soil; permafrost; cold spring water # Akakigiet kumnlaneqnutugngun neryuqarqartumut. ‘Frozen whitefish are delicious.’ (YUP 1996:41); Tuatnakan-gguq yuuk, nuna elagluku kumlnaneq tekililluku, palurtelluku aqsiik tungaanakek tamaavet kumlanernmun pinarqqa. ‘If this happens to a person they would dig down to the permafrost, and place the [sick person] on his stomach with his bare abdomen contacting the frozen soil.’ (YUU 1995:50); < kumla-neq’, kumla-

kumlaqer- (Y, NUN form), kumliqert- (HBC form) to have pneumonia # kumlaqerluku (Y, NUN) or kumliqerrluku (HBC) ‘having pneumonia’; < kumla-qar-, kumla-?

kumlaqua- to get frostbitten # EG; < kumla-?

kumlate- to be cold # applies to liquids and objects; kumlatuq ‘it is cold’ / una meq kumlatuq ‘this water is cold’; irugka kumlatuk ‘my legs are cold’; kumlaani or kumllalluni ‘it (being cold’; … nerqaqluni qanikcamake. Kumlatqapitluuni tamana qanikcaq qanran iluani. ‘. . . eating snow now and then. That snow was very cold inside her mouth.’ (ELN 1990:101); < kumla-?

kumlivik freezer; refrigerator; cold storage # Tuama-llu neqsuqaaraarluta kumliviilek kumliviingqerquni caqurerluki kumlivinmun amllenrjuvengraata neqtaaranak e’kasakateng, tua-i kumliviia navenriluki kellua-llu kalluiruternriluki, ukururluni kiągyuadaqviqminek uksuamanaraneri ner’arkaurluku. ‘Again, fishing, a person who has a freezer would wrap the fish and put them in the freezer even though there may be a few. If his freezer doesn’t break down and if the electricity doesn’t go off, he will have something to eat during the winter after the long summer passes.’ (QUL 2003:342); < kumla-i³-vik

kumlu, kumluq thumb # Tua-i-llu cuqcamqetegki, kumlurqaraan ngelneeq, waken ikuseteg neng piluki, una-l’ kumlurtung uktamun perlluru, waten piqerluuku. ‘When they measured it they would measure from their elbow to their thumb, bending their thumb like this.’ (CIU 2005:52); NS, Y, UK, HBC, NI, CAN, NR, LI, EG, BB; cf. kul’u; < PE kumlu

kun’aq* edible root of spreading wood fern (Dryopteris austriaca) # < PY kun(n)aq

ku(ni) here; right here; now # restricted demonstrative adverb; Kua-ggu arnu kun’uniq piugtun, maagggun-llu uinga anguarluni . . . ‘A woman, they say, was walking here [on the shore], while her husband was paddling [a kayak] . . .’ (WEB2); NUN; see also kuant and kuten; = wani

kun’uniq sea creature with human features seen on pack ice; bearded seal seen on ice floe as though it were sitting crouched over like a human # NUN; = qununiq

kupcaaq storekeeper; merchant; trader # . . . tamaani makut Kass’at alaingaaranratgun pillimini aklit, tauna tua-i imuulluni kupcaaq apqiit, akluit, tauna tua-i muqerluni. ‘. . . then when the white people were just beginning to appear he provided merchandise, they call him “kupcaaq” (storekeeper), he sold things.’ (QUL 2003:564); Aturanek taqutelartuq naqugutnek-llu, “kupcaaq” (storekeeper) # < kupcaaq

kuptaa ‘he provides for’ / kupte- storekeeper; merchant; trader # . . . appear he provided merchandise, they call him ‘he is helping’; kusguagaa ‘he is helping
him’ / Maa-i mat’um nalliini yuut pilarait takumcutairutniluk. Aipainret, elliraiat-lu kusguayuirulluki. ‘Now at the present time they say that people no longer show compassion toward others. They no longer give aid to widows and orphans.’ (YUU 1995:52); < kusgu-a-

kusguke-, kusguqe- to give aid to (him);
to act compassionately toward (him) # kusgukaa ‘he acts compassionately toward her’ / Alerquteksaaqaerput wangkuta, wiilu alerqullallrusaaqatnga yuk piciatun pikanggqerkuma kusguesqelluku naklegnarqellria. ‘It is our precept, and they would instruct me that if I had any sort of capability I should compassionately give aid to the pitiful.’ (MAR1 2001:26); < kusgu-ke

kusgunaq-, kusgurnaq- to cause one to feel compassion # kusgunarquq ‘it induces compassion’ / < kusgu-narqe-

kusgu-, kusgur- to be compassionate (of one’s young);
to provide compassionate assistance; to take pity (on); to help # kusgurtuq ‘it is being protective’; kusgurua ‘it is being protective of it’ / yaqulek kusguluni piyagaminque puugtuagurq ‘the bird dove down protecting her young’; Yugmek tua-i tangerquni irniaminek tua-i kusgullermini alingnaqvallaarluni. ‘If it sees a person it will be very scary when it’s being protective of its offspring.’ (QUL 2003:374); = kuygur-; also an emotional root; > kusga-, kusgke-, kusgunarqe-, kusgutar-, kusguuyg-; < PE ku(C)u(!)-

kusgutar-, kusgurtar- to be compassionate # kusgurtuq ‘he is compassionate’ / Aigung kusgurtarulruut. Man’a-llu cali kusgurtaruyarqat takumcukiyaraq ak’a avaken ayagluni piuguq. ‘They were compassionate people. Being compassionate and having pity was always the custom.’ (YUP 2005:44); < kusguyar-

kusguuyug-, kusguryug- to feel compassion # kusguuyugtuq ‘he feels compassion’ / Tungelqungqerquni, tungelqurran kusguryukuni atraruq ikayurciqaraq arnaq tauna. ‘If she has a relative, her relative will come down and help her out of compassion.’ (TAP 2004:85); < kusguyug-

kuskaq domestic cat # from Russian кóшка (kóshka); = kuuskaq; > kuskarnqalnguq*
kuskarngalnguq* member of the cat family # . . . kuskarngalnguq-lu kukupalek quisgirngalnguum-llu piyagagaa qungelrallgutkeciqaku . . . the leopard (big cat-like spotted thing) shall lie down with the kid (young of the sheep-like thing).’ (ISAI 11:6); < kuskaq-pak-ngalnguq

Kusquqvak Kuskokwim River # Kusquqvagmiu ‘person from the Kuskokwim’; Kusquqvagmiu tuatnaaqameng, Kuipagmuneq teltulliniut. ‘When they did that sort of thing in the Kuskokwim River they’d portage over to the Yukon River.’ (YUU 1995:41); this word may come from a root ku- (q, v.) dealing with flowing of liquid; a postbase -suq small (productive in Siberian Yupik but not in Central Yup’ik); and a postbase -vak big; thus Kusquqvak may literally be a big thing (river) with a small flow; the English word Kuskokwim comes from the relative case form Kusquqvim as in Kusquviqmiin paina ‘the mouth of the Kuskokwim’; cf. kusquviqmiin

tukatu< drop of liquid # mer’em kutii ‘drop of water’; . . . qerratalrii mamarum acianunaqumluni . . . cam imum-gguq kutem tuatnaaqua cellakeggmilia-gguq-wa . . . he sat down under the elevated cache . . . and some kind of drop of liquid would land on him, and yet there was good weather too.’ (MAR2 2001:66); > kucin, kucitaq, kucir-, kutyagaq; cf. ku-; < PE kuto

kutakiqe- to be clumsy; to be slow # NUN

tuten like this # particle; Kuni-llu nulirran tangerquku iluteqpakarluni tua-i- getunrani kuten yuungamiu carliarciqerluku . . . ‘Now his wife saw him and was very sad and she took her child out [from inside her parka] like this cuddling it in her arms . . . ’ (WEB2); NUN, EG; = waten; < ku(ni)-equalis; = waten

tukvak hunting implement used by boys; arrowhead for hunting birds # NUN

kuyagaq child walking behind parent; common eider chick # slang, literally: ‘little droplet’ # NUN

kuuqerfak, kuucnaq pelvic bone; hip # Y, NI, HBC; cf. kuya; < PE ku(u)ċućina (under PE ku(u)ċci)n

kuucir- to add an ingredient (especially rendered seal oil); to pay for (air)fare # literally: ‘to provide with something for getting or putting in’; < eke-ñ-lir # NUN

kuugte- to be pigeon-toed # kuugtuq ‘he is pigeon-toed’ / < PE ku(C)u(t)u

kuuguyar- to be weak from cold # NUN

kuukicaaq button # from Russian пýтовица (púgvitsa); = puukicaaq
kuukissaq cookie # from English ‘cookies’
kuukuq younger brother (LI meaning); baby or pet (EG meaning) # = kuukuq; < PE kuk(k)(u)(r)(-)  
kuuliaq tent stake (and rope) # Kuuliarkanek-ll’ imkunek ciamruulkunek ayaulluteng, qelleluteng pilameng. ‘They had brought some wood pieces for tent stakes as they were accustomed to bringing whatever they would need out there.’ (AGA 1996:176); Pelatekatun ayuqeciquk calligcimangailngurtun, kuuliari nucuumangaunateng, . . . ‘It will be likened to an immovable tent; its stakes will not be pulled up . . .’ (ISAI. 33:20); from Russian розырёвка ‘stakes’
kuuliaq tent stake (and rope) # Kuuliarkanek-ll’ imkunek ciamruulkunek ayaulluteng, qelleluteng pilameng. ‘They had brought some wood pieces for tent stakes as they were accustomed to bringing whatever they would need out there.’ (AGA 1996:176); Pelatekatun ayuqeciquk calligcimangailngurtun, kuuliari nucuumangaunateng, . . . ‘It will be likened to an immovable tent; its stakes will not be pulled up . . .’ (ISAI. 33:20); from Russian розырёвка ‘stakes’
kuulicaaq chicken; turkey # from Russian розырёвка ‘chicken’
kuumagiaq eagle # EG
kuuniq horse # Tuqunarqelrialguluni ciissirpauluni tumyarat mengliitni, Kegleraqluki kuunit iruitgun, . . . ‘A poisonous snake by the side of the path, it will bite the horses’ legs, . . .’ (AYAG. 49:17); CAN, LK, BB, NR, LI, EG; from Russian розырёвка ‘horse’
kuunqerteto pour oil or water over in preparation for eating # kuunqertaa ‘he poured oil or water over it’ / NSU; cf. kuve-
kuupiaq coffee # NSU; = kuuvviaq; from Russian кофе ‘coffee’
kuupik pot # from Russian кубок ‘square metal container’
kuurak valley # NSU
kuuselaq card game similar to trumps # Y; from Russian король ‘card’
kuuskaq domestic cat # from Russian кошка (kóshka); = kuskaq
kuusqun, kuusquilluk loosely woven but fairly rigid upright grass basket (as for holding caught fish) # Elrim itrutani allakaita ellaqliaktu. Kuusquillugugarneq neqatneq itrutun. ‘The celebrators of the “Elriq” holiday set down the various items they’d brought in. They brought in lots of grass baskets of foods.’ (CAU 1985:141); < ?-n, ?-n-lluk
kuut to here; to right here # restricted demonstrative adverb; terminalis case; Taiga-i-ggur ellani nalluqaqiniu cuum . . . ayarungqurtun, arivani, kuut kangranun qilqalluuklu kuut caniminun napa’arciqaa . . . ‘If a person . . . should happen to lose the knowledge of his whereabouts . . . if he has a walking stick, he’ll tie his mitten at the tip of it like this, and post it beside him like this . . .’ (WEB2); NUN; see also kun and kuten; = wavet (under wani)
kuuvviaq coffee # and kuuvviar- to drink coffee # kuuvviartuq ‘he is drinking coffee’ / kuuvviara ‘his coffee’; kuuvviartairutuq ‘there’s no more coffee’; kuuvviara! ‘have some coffee!’; kuuvviiaruq ‘coffeepot’; kuuvviiaruq ‘he is making coffee’; Unuauqani tapugyarturtuq kuuvviarnimun, cali-lu assaliarnimun. ‘The next day she woke up to the aroma of coffee and of pancakes.’ (ELN 1990:95); Kuuvviaryartuqina nemnun unuauq carkaireskuvet. ‘Come to my house for coffee after you finish your chores.’ (YUP 1996:20); = kuupiaq; > kuuvvii-; from Russian кофе (kófe)
I poured on the water without mercy because I thought that you are a seasoned steam-bather.’ (YUP 1996:50); < kuvya-

kuvinaq  coffeepot # from Russian кофеварка

(кофеварка)

kuvyaq, kuvya, kuvsaq (NS form) fishnet; seal-net # and kuvya- to fish by drift-netting or purse-seining # kuvyaq ‘he is drift-netting’ / kuvyaq cangliqellruuq nutaranek ‘the net caught lots of fresh fish’; qemiraa kuvyaq qilagcuutmek aturluni ‘he is stringing the net (attaching it to the lead-line and float-line) using a net-shuttle’; kuvyaq civtaa ‘he set the net’; kuvyaq takua ‘he checked the net’; kuvyarkaq ‘twine for making nets’; kuvyacuar ‘small mesh gillnet’; Tua-i tamaani allegpagnek . . . kuvyarpagkiutullrulliniut allegnek, cali-lu pikalget yualunek, yualunek piirriuluki. ‘Back then, they made large-mesh gill nets out of the inner fibrous layer of willow bark. Some people used twined sinew too.’ (CIU 2005:82); “Kuvyalallruut uksumi?” “Maani Caninermi uksumi kuvyatulirtaituq. Ta¥gaam qagaani Qaluyaani kuvyatulirtarluni kiingan akakiignek, wall’ allanek. Maani nunamte÷ i kuvyayuunateng, kuvyalriartangqerrsuunani, ta¥gaam taluyanek, mananek-llu.” ‘Did they fish with nets in winter?’ “Here on Lower Coast in winter there weren’t people using nets. However, to the north on Nelson Is. there were people who used nets just for whitefish, or perhaps other kinds. Here in our village they didn’t use nets, there weren’t any people who fished with nets, but fish traps and hooks [were used].’ (KIP 1998:317); Kinguatni-llu qusuuret taryaqviit piata, kuvyaqluni. ‘After the smelt when king salmon came, he would net-fish [for them].’ (PRA 1996*:461); . . . kuvsanun takuiluni ikasurtelluni. ‘. . . he’d let me help when he checked the set nets.’ (QAN 2009:120); > kuvyakuinr(aq), kuvyassur-, kuvyasta, kuvyir-, kuvyate-; < PE kuv9a3 kuvyakuinr(aq*) bottom mesh of an ice dipper # < kuvya(q)-kuinr(aq)

kuvyassur- to check a net # kuvyassurtuq ‘he is checking the net’ / < kuvya(q)-ssur-

kuvyasta net-fisherman # < kuvya-ta’ kuvyate- to catch fish with a net # kuvyatatuq ‘he caught fish with a net’ / kuvyatai ‘the things he caught with a net’; < kuvya-te"
laag- to dig # laagumauq ‘it has been dug’; NUN; HBC= elag-
laalingqa- to be visiting # NS; < laalirte-ngqa-; = elalingqa-
laalirte- to visit # within a village or city; NS; = elalirte-; > laalingqa-
laamiq sweater # probably a loan word of undetermined origin
laampaq, laampaq lamp # EG, LI, HBC; from Russian lámpa (lámpa)
laanguar- to play sedentarily with toys, to play using objects as toys # NUN; = naanguar-; < ?-uaq
Laapaaq, Laavlaaq Saami; Lapp # around the year 1900 the U.S. government brought Saami (Lapp as they were called then) reindeer herders to the Yup’ik area (and elsewhere in Alaska) to help in setting up a reindeer-herding industry; some of these Lapps stayed, mixing with the local population; the word itself is from English
laatanaq incense # from Russian ладан (ládan)
laavkaaq, laavkaq frame building; store 
Tengssuutet-lлу tamaani nurnarluteng call’ waten pivkenateng, Kiugkut-lлу Mamterillermiut net’arugaunateng, laavkaarugartaunateng. ‘Back then airplanes were uncommon [here] or lacking, Bethel upriver didn’t have lots of houses, it didn’t have lots of frame buildings/stores.’ (KIP 1998:131); from Russian лавка (lavka); = lavkaaq; > laavkiurta

laavkiurta, laavkiyurta, laavkiyurta storekeeper; trader; merchant # Neqkanek yaaqvañeñ tagatetaq laavkiyurta sunaicetun. ‘She brings food from afar like the ships of the merchants.’ (AYUQ. 31:14); < laavkaaq-liur-ta’, laavkaaq-liur-ta’, laavkaaq-liur-ta’
lagilugpiag (K form), lagilugpak (CAN form), lagipiaq, lagirpak Canada goose (Branta canadensis) # < lagiq-lugpiag, lagiq-?-pak, lagiq-pik3, lagiq-rpak
lagiq goose (Anser sp., Branta sp.); Canada goose (Branta canadensis) # Elli-lłu tarngrami ava-i qucillgarnek, laginek-lлу qiligenga’arrluni. . . . atin-lлу piluku nutgesqelluki lagit, elliu qicillgaat nuteqyugluuki. ‘When he saw cranes and geese over there he got excited. . . . His father told him to shoot the goose, that he himself wanted to shoot the cranes.’ (PRA 1995: ); from Aleut lax, logi̱ (lax, layiX) ‘Canada goose’, and/or imitative of the cry of the goose; > lagilugpiag
lagte- to trip and fall # EG; = nagte-
lagturyaqleq small sea anemone (species ?) # NUN
lagyaneq, lagyaq ditch # NUN; < lagyaq-neq’
lagyaq partially underground cache; pit for cleaning fish; smokehouse # NI, CAN; more often spelled elagyaq; > lagyaneq
langraq vertical design made from fish skin on a parka # NUN
laqlar- to gobble up; to slurp down # laqlartuq ‘he is gobbling up food, slurping it down’; laqlaraa ‘he is gobbling it up, slurping it down’ / Tua-i taum tunginnun puc’an laqlallalliluni tua-i laqlarluuni ceqviarrlugluni, enret tuaten pircillagaqluteng. ‘As soon as the woman leaned toward the dog, he quickly slurped down the food, splashing broth and bone fragments all over.’ (CIU 2005:90); imitative; also spelled elaqlar-
lalaqlaaraq cackling Canada goose (Branta canadensis minima) # NSK
lauciq reindeer halter or harness # NSU; from Saami (Lapp) law3e
lave- to crouch # lav’uq ‘he crouched’ / lavtaa ‘he bent it over, down’; lavumaq ‘he is in a crouching position’; = elave-; cf. navte-; > lavleriaraq
laveg- to break # EG; = naveg-
lavisaq attic; loft # partly from Russian навес (navés) ‘shed’; = navisaq
lavkaaq — leq

lavkaaq frame building; store # HBC; from Russian нáска (lávka); = laavkaaq

lavleyraaq tunnel entrance to house # HBC; < lave-ler- yaraq

lavtak material for skin-boot soles, the yellowish skin of the bearded seal (maklak) prepared by removing the black outer layer of skin # many Yup'ik speakers consider this word to be English trade jargon and use it only as such, pronouncing the second syllable like English tack, and instead using náterkaaq (q.v.) when speaking Yup'ik; from Siberian Russian лáфár (lafták) (laftáq); = negiliq; < PE n0!ili3, n0!ila3

lev tenrilkatki burning plants.' (CIU 2005:386); Tua-i-gguq tuaten tua-i piqerluni anqertuq iliit legglugpak food away!'; Tua-ll' qantat itrutellrata kinguani leg'umalria keniraq egesgu! 'throw the burnt "it got singed, burned, cooked by burning" / lepli- fart # vulgar to fart; # lertuq 'he broke wind'; leq'an 'if he broke wind loudly at him' / Tunuarrluku tua-i lertuq 'he broke wind at him' / Tunuarrluku tua-i qanlalriit, qanerluni nall'ara'arrluku yuullerpeci 'it; elitaqluku-Llu elpeci. 'But sometimes when a speaker speaks he touches upon an aspect of your life and it is applicable to your own experiences and you recognize it.' (YUP 2005:18)

lepaq ptarmigan intestine # prepared by immersing briefly it in very hot water

lepi- to make a flapping sound in the wind # NUN

leq flatus; gas expelled rectally; vulgar fart # and ler- to break wind; to pass gas; to expel flatus; vulgar to fart; # lertuq 'he broke wind'; leraa 'he broke wind at him' / leq'an 'if he breaks wind'; aquaqurilerm unitui 'the runner left them behind like a fart'; Cali- am tamakut angalkut tuunriaqameng-gguq, wagg'utuq leq'aayunaiteqtalliniit. Lerciullerteng cucukevkenaku. Lerciurqameng-gguq tuunrait tamaq'eraqluteng, 'And they say that when those shamans are conjuring, no one is supposed

legiliq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE n0!ili3, n0!ila3

legleg- to scrub with steel wool or the like # NUN

legquq kindling # kinerqalriamek muramgek legqučiq 'he made kindling out of the driest piece of wood'; < leg?-n

legtaq turquoise bead # NUN

leg'uma - to be singed; to be charred; to be burned # 'leg'umauq 'it is singed, charred, has a burnt spot' / < leg-ma-

leg'un, legun wick; lamp mantle # leg'utii or leguttii 'its wick, its mantle'; HBC; < leg-n, leg-n

lekuq'ar- to graze (of a bullet, arrow, etc.); to touch upon (it); to brush against (it); to say something relevant to (a certain situation); # Waniwallyu-gguq tua-i igvaqaryartuq kalgaa napam ayayaanun lekkualluriuni . . . 'He was just about to come around the bend when his backpack brushed against the limb of a tree . . . ' (YUU 1995:77); Taumun taqyaaqam tua-i qaneparkarlnuni qanlalriit, qanerluni nall'ara'arrluku yuullerpeci iliit, elitaqluku-Llu elpeci. 'But sometimes when a speaker speaks he touches upon an aspect of your life and it is applicable to your own experiences and you recognize it.' (YUP 2005:18)

lep'ag- to break wind loudly, expelling much flatus # lep'agtuq 'he broke wind loudly'; lep'agaq 'he broke wind loudly at him' / Tunuarrluku tua-i lep'alliniuni. Tua-i-llu-gguq tuaten tua-i cataiteqalliniuni. 'Turning his back on it he farted real hard. Then instantly, it is said, that (ghost) vanished into thin air.' (QAN 1995:206); < lerpag'-

lep'agtuq 'he broke wind loudly'; lep'agaq 'he broke wind loudly at him' / Tunuarrluku tua-i lep'alliniuni. 'Turning his back on it he farted real hard. Then instantly, it is said, that (ghost) vanished into thin air.' (QAN 1995:206); < lerpag'

lep'lagtuq 'he made kindling out of the driest piece of wood'; < leg?-n

lep'alliniuni. Tua-i-llu-gguq tuaten tua-i cataiteqal-
to pass gas. They didn’t choose to be farted on. They said that when someone farts on them, their helping spirits instantly disappear.’ (QUL 2003:553); underlyingly [e]leq / [e]ler-; > lep’ag-, leraaniq, ler’a-, ler’arte-, leriiq, lernaq, levaaq, leviar-, leviileviar-; = naleq, neleq; cf. [e]teq, teq; < PE alar(-)

leqecirar- to tickle # NS; = aaleqciir-

leqleq white-fronted goose (Anser albifrons) (NS meaning); Canada goose (Branta canadensis) (NSU meaning) # = neqleq; > leqlernaq; < PE n03l03 and n0ql03

leqlernaq black brant (Branta bernicla) # NUN, NS; = neqlernaq; < leqleq-naq

ler’a- to break wind repeatedly # lerauq ‘he is breaking wind repeatedly’; leraa ‘he is breaking wind repeatedly at him’ / < ler-a

leraaniq aluminum or brass private coin formerly issued by canneries and trading posts # so called because of its worthlessness outside the place of issue; < leq-?

ler’arte-, lerr’arte- to make a churning, bubbling or gurgling sound; # ler’artuq or lerr’artuq ‘it made a bubbling sound’ / Pegcatni-gguq aiggani evcuuskiliki augmek imirluku qanikcaq, lerr’arpak-gguq ciqumellret nanret kemegmun ta¥gaam ataluteng. ‘When they released him he shook his hands getting blood on the snow around him, and there was a loud gurgling sound since the smashed bones were just attached to the flesh.’ (MAR1 2001:69); < leq-?

lerave- to crumble # leravuq ‘it is crumbling’ / leravtaa ‘he is crumbling it’; NUN

leriq bubbling, churning water # < leq-?

lerleraaq Chinese # probably from the way Chinese language sounded to Yup’ik speakers

lerli- to make a clattering noise (as of solid objects being put away or being taken out for use) # NUN

lernaaq bean # EG; < ler-naaq¹

leryir- to gurgle; to make a gurgling noise # leryirtuq ‘it is gurgling’ / Tua-i-llu-am cali ellii kegginani akurtaaqluxi cupqetaangluni mer’em iluunun leryiiteelluki. ‘And also she dipped her face in and blowing out air under the water she’d make a gurgling noise.’ (ELN 1990:26) / < leq-?; > leryiyagaq

leryiyagaq* small air bubble in water # Tamakut tua-i tuanatuat qalrilruteng, anglurlruteng nep’ngaqlruteng camani, leryiyagaat taugken tua-i puqrutruq. ‘Those [bearded seals] also dive underwater to make their mating calls, and they get noisy underwater, but only little bubbles come to the surface.’ (PAI 2008:28); < leryiq-yagaq

levaaq outboard motor # Ayaglutek anguaarluuteq (levaaryugnaateq) qayakun. ‘They left paddling (definitely not by outboard motor) with the kayak.’ (ELL 1997:368); Angyakun-llu ayimeng tengprarluuteng ayagluteng, levaarnaani-llu. ‘When they left by boat it was sailing; there were no outboard motors.’ (KIP 1998:165); Allaniqataryukruteng ilai qaratenga’arrrluteng utqerrerluteng-llu anguyuqagten gqarut’laagluukit niitellermegnek leaaraunutun. ‘Her siblings started rushing back thinking that they might be getting visitors and told their parents that they’d heard what seemed to be an outboard motor.” (ELN 1990:30); NI, CAN, LK, BB, NR; cf. leq

leviare- to flutter in the wind # leviartuq ‘it is fluttering’ / anuqem leviarutaat ‘the wind is making it flutter’; cf. leq

leviileviar- to flutter in the wind # Taum tegumiaqluxi leviilevnir. Nutaan aqvalukut kingunani petugtunangarliqi tengtenqitenritai. ‘That one held on to those that were fluttering in the wind. And, after that he went to get them, fastened them down, and they didn’t blow away again.’ (KIP 1998: 11); cf. leq

leviileviar- to flutter in the wind # Taum tegumiaqluxi leviilevnir. Nutaan aqvalukut kingunani petugtunangarliqi tengtenqitenritai. ‘That one held on to those that were fluttering in the wind. And, after that he went to get them, fastened them down, and they didn’t blow away again.’ (KIP 1998: 11); cf. leq

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levklecetaaq whirligig # a small disk with two holes and a string through the holes — when wound and the string is pulled, the disk spins rapidly, making a whirring noise; NUN

levlevaaz whirligig; wooden top spun with string # imitative

levlevleraq sandpiper (species ?) # NSU; imitative

levlughtaaz, levlughtaaq bullroarer # K; imitative

levlughte- for there to be a rustling or rushing noise; to make the noise of flapping wings # Ataaam atraami imna sek’aviaq ataaam teguluku egtaa tamavet cellamun qasgim iluani. Sek’aviaq levvlugpak tenguartuq qasgim iluani. ‘Again when he went down he took that hawk and
threw it there into the air inside the kashim. The hawk, with a great rushing noise, flew about inside the kashim.’ (MAR2 2001:33)

liite- to learn; to get used to; to recognize # liiski ‘learn them’; NSU = elite-; < PE alit-

Liiivlek # Levelock # village on the Kwichak River, which drains Lake Ilimmua = Elivlek

lingra- emotional root ‘grateful’; See elingra-

lintaq ribbon; bow # from Russian xérra (lénta) # EG

livte- to flatten a standing object # livtta ‘he flattened it’ / = elivte-

llerr’ar(aq*) whirligig; spinner toy, a disk with two holes and a string through the holes # and llerr’ar(ar)- to make a whirring sound # a “whirligig” is a small disk with two holes and a string through the holes — when wound and the string is pulled, the disk spins rapidly, making a whirring noise; Ataneq, imarpiaq et’uqlleriarratut; erinangkkefriatuat qastuluteng neplirtut. ‘O Lord, the ocean’s depths make a roaring sound; they make noise loudly like one with a voice.’ (PSALM 93:3); underlyingly [e]llerrar(aq*); = ellaraq

llumarrarq shirt; cloth; dress # Ellii lumarrarqegtaarmek taqmalriamek pilliniluku, quyaluni-am egmianun as’arruku, . . . ‘It included a pretty factory-made dress for her, and she being grateful, immediately put it on.’ (ELN 1990:21); Uliit-wa melqut, caquluteng tangnirqellriamek lumarrarqek. Tua-i maqrqumgtaqapigglutug. ‘The blankets were bird down covered with attractive cloth. They very much seemed like they’d be warm.’ (ELN 1990:97); from Russian pyďaxa (rubákkha); = lummarraq, numarraq; > lummararrutuyuli

luna village; land # NUN; reported by Curtis 1930; not recently attested; = nuna; < PE nuna

luqaanak pink salmon (Onchorhybchus gorbuscha) # EG; from Sugpiaq luqaanak (perhaps ultimately from Athabascan)

luqir- slanting # postural root; > luqirte-, luqingqa-

luqirte- to slant # luqirtuq ‘it slanted’; luqirtaa ‘he slanted it’ / < luqir-te-

luqingqa- to be slanting # luqingqaq ‘it is at a slant’ / < luqir-nga-

luquruuyak northern pike (Esox lucius) # luquruuyiit ‘pike’ (plural); Una waniwa taryaqvaqcuiaqameng atutullrulliniluku. Makut-llu maa-i akakignun wall’u luquruuyagnun . . . wall’u cuuqvagnun . . . atuullrariutulung. ‘This one here was used when they made king-salmon nets. And these were used to make whitefish and pike fish nets.’ (CIU 2005:96); Tua-i curuuguqammegneq caneggqaarlutung, tua-i taqicameng manaarutulung. Ilai ellii piq’urluteng luquruuyagn. ‘After getting some grass for their mats, they started ice fishing. Her sisters kept catching pike.’ (ELN 1990: 70); # CAN, LK; also spelled eluquruuyak; from Athabascan, cf. K’oolkkoy (Koyukon Ath.). giligoy (Deg Hitan Ath.)

luqsaqerte- to become irritated or sulk because one hasn’t gotten his way # luqsaqertuq ‘he got irritated’ / NI

luquluq sloshing sound # luquluglunli ‘(it) making a sloshing sound’; HBC

luquckiar(aq*) small knife; pocketknife # NUN

lur- dimensional root; > lurkite-, lurtu-; also spelled elur

lurlur- to swallow with a gurgling sound # NUN; imitative

lurkite- to be narrow # applies to garments and parts of garments; lurkituq ‘it is narrow’ / < lur-kite-

luri- root; > lurirte-, lurive-, lurivte-

lurirte- to gripe angrily; to talk without being invited to speak # lurirtuq ‘he is griping’ / lurirutaa ‘he is griping to him’; < lur-i-
lurive-, lurivte- to attack verbally; to jabber # lurivuq or lurivtuq ‘he is jabbering’ / lurivutaa ‘he is jabbering at her’; < luri-?, luri-?
lurnir- to set one’s direction inland; to go farther back inland # NUN
lurr’arpak the sound of gurgling water # cf. llerr’ar(aq); < ?-rpak
lurrluk very wet part of tundra; swamp # NUN
lurtu- to be wide # applies to garments and parts of garments; lurtuuq ‘it is wide’ / < lur-tu-
luskaaq spoon # HBC; = luuskaaq; from Russian ложка (lózhka)
luuciq shape; form; condition; nature; what something is like # See at eluciq
luucirar(ar)- to gesture # see at elucirar(ar)-
luk onion # BB; from Russian лук (luk)
luumar-, luumaar- to fly by supernatural means # of a shaman; luumartuq ‘he is flying by supernatural means / Tua-i-l’ imkut tangvak’nganka ukut up’n kart tuana angalkuq piluku, luumarluku ataku ivsungcetaaresqelluku. ‘As I observed them, they started to get ready; they asked that shaman to prepare to fly by supernatural means that evening in order to induce it to rain.’ (QAN 1995:306); Aren, angalkuulleraami tua-i-mata’arrluni atkuni yuqqerluki luumaaarluni apqiitnek tengluni taman’ arviryaaqellinia qecuneq. ‘Well, since he was a shaman, he quickly took his parka off and by supernatural means flew, “luumaar”, as they call it, across that crack.’ (QUL 2003:508); also spelled elumar-, elumaar-; < PE olimma3-, olumma3-
Luumarvik Lomavik # site on the lower Kuskokwim River; < luumar-vik
luupiq lead birdshot; BB # BB; from Russian дроби (dróbi)
luuskaaq spoon # manaliirruunga luuskaamek ‘I made a fishing lure/hook from a spoon’; Angassacuurait ellaita tamaani luuskaacuargellrukkit. ‘In those days they used small [wooden] ladles for spoons.’ (ELL 1997:142); Luuskaarpagmek ataucimek taryirluku. ‘Add one tablespoon (big spoon) of salt to it.’ (YUU 1995:62); . . . malrugnek luuskaarpignek mayurcetaamek, ataucimek, luuskaanarmek taryumek, . . . . . two tablespoons of baking powder, one teaspoon (small spoon) of salt, . . . (YUU 1995:62); = luskaaq; NSK, Y, HBC, NI, CAN, K, BB, NR, EG; from Russian ложка (lózhka)
luussatiq horse # = luussitaq; UY; from Russian лошадь (lóshad’)
luussiq cutting knife # not semi-lunar; NUN; from Russian нож (nozh); = nuussiq
luussitaq horse # kipuyutellruaqa qetunraqa luussitaraamek ‘I bought my son a play horse’; Aturciqua Atanermun, . . . egtellru luussitat yugtuumaita imarpigmun.’ I will sing to the Lord, . . . he has thrown the horses and riders into the sea.’ (ANUC. 15:1); Y, NSK, HBC, NI, NUN, UK; = luussitaq; from Russian лошадь (lóshad’)
luvak saliva # EG; = nuvak, nuak; > luvayir-
luvayir- to be slimy # of fish; luvayirtuq ‘it is slimy’ / EG; < luvak-?-lir-
luve- to thread # EG; = nuve-
luvyuqnerar(ar)- to be soaked from the rain # NUN
maa — macaaskaq*

**Bases**

**maa**
- Goose bump; pore # maangi ‘his pores’; = mai, maak # NUN

**maacuaq**
- Grandmother # HBC; = marrlugaq, maurluq; < ema-cuar(aq)

**maacungaq**
- Grandmother # HBC and used elsewhere as a term for addressing one’s grandmother; = marrlugaq, maurluq; < ema-cungaq

**maa-i**
- Here; coming this way; now; at the present time # adverbial particle; nunaciiqaqa qetunraqa maa-i uitalria qavani ‘I’ll visit my son who lives upriver now’; maa-i tang ‘he is coming’; Maa-i-ngunrituq-qaa nel’istem qetunraa? ‘Isn’t this the son of the carpenter?’ (MATT. 13:55); < maa(ni)=i

**maak**
- Brand or ear-cut on reindeer as sign of ownership # NUN; from English ‘mark

**maakuluk**
- Sleeping bag # HBC; = muukuluk, maukuluk

**maa(ni)**
- Here; now # extended demonstrative adverb; maavet ‘to here’; maaken ‘from here’; maaggun ‘through here’, ‘this way’; maani calisit? ‘what are you doing here?’; maavet tekiskan apeskiu ‘when he comes here ask him’; Taukuk kiulliniak, “Wangkuk pikapuk. Cat makut maani uitlla’rirtuq wakung pikapuk. ‘Those two answered him, ‘They are ours. These things that are here belong to us.’”’ (YUU 1995:100); Ciku man’a qaingani nunam assitutuq uum kipusviim ukatini. Maaggun pikumegnuk assirciquq. ‘This ice on the ground the near side of the store is bad. If we go this way [however] it will be good.’ (PRA 1995:192); Yugyallrunrituq maanitun, ua-i ugna elitnauvillage malrugnek room-anggellruuq. ‘It didn’t have a lot of people like here in this place; the old school downriver had two rooms.’ (KIP 1988:261); see man’a, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > maa-i, maante-, maatekaar-

**maantaaruq(ar)-**
- To stay here # maantaurtuq ‘he is staying here’ / maantaurluq ‘he stayed here’; maantauraa ‘stay here’; < maante-aur(ar)-

**maante-**
- To be here # maantuq ‘it is here’ / maanlluni or maanenani ‘being here’; ‘Sam-aq-qa maantuq?’ “Cataituq” “Is Sam here?” “He’s not here.”” (YUP 1995:6); < maa(ni)-mete/nete-

**maapelaaq**
- Marble for playing games # from English ‘marble’

**maasslaq**
- Butter # from Russian màaso (máslo); = masslaq

**maastilaq**
- Carpenter # BB; from Russian màstép (máster) ‘foreman, master’

**maatekaar-, maatekiir-**
- To be up to here (indicating a height) # Maatekaarluu tázgaam mecungellruuqanga. ‘I got wet up to here.’ (QUl 2003:730); Nuq’uq-gguq. puggliniuq-gguq — maatekaarluuq taz tuua waten pillrua — imnaggu ‘una tua-i icivaq tuqulleq! ‘When she rose up, when she emerged — she was up to here according to the one who told this story — it was she, the one who died not too long ago!’ (ELL 1997:488); < maaten-kiir(ar)-

**maatekuir(ar)-**
- For fog to close in and go out # NUN

**maaten**
- When; upon; when it came to pass # conjunction; used with a secondary verb in the participial or subordinative mood; maaten itertua nerelriit ‘upon entering, I saw that they were eating’; unataryaaqelriakut akwauqaq, maaten pivigkamten ‘un tekikutu aqvigtuaanui ‘we went to go berry-picking yesterday, but when we got to the site there weren’t any cloudberries’; Maaten-gguq uituq akerta pitelliniria ‘he opened his eyes, and discovered that the sun had risen’ (YUU 1995: 102); < PE maðatun

**maatuskaq**
- Wife of Russian Orthodox priest # from Russian màtýushka (måtushka)

**macaaskaq*, maciaskaq*, mackaq* (HBC form), maciaskak (HBC form)**
- Suspenders # macaaskaq etc. ‘pair of suspenders’; from Russian подтяжка
macaq

sun # and macar- for the sun to be shining # macartuq ‘the sun is shining’ / macaquip ‘it is really hot’; macarcuq ‘don’t let the fish get burned by the sun!’; Unuppaq tuaten pektexsauni uitaq. Ertuq macar-llu mayurluni . . . ‘All night he stayed still like that. Dawn came and the sun rose . . .’ (ESK 1899:478); NSU; > macari-, macir(ar)-, maciur-; cf. matneq, maqaq; < PE maca3

maci- to expose to the heat of the sun # Tua-i-gguq ilaseng maktanqenritqataran neqa tauna qayam-gguq angenqelluku alaitaquq. Pug’aquq-gguq nevaarluni maciluni apqiitnek. ‘It [the giant fish] was bigger than a kayak and would appear when one of them [the people] was going to die. It would surface, skimming over the water, as they say, exposing itself to the heat of the sun.’ (CIU 2005:116); < macaq-i 3- macir(ar)- to warm; to expose to heat # maci'irtuq ‘he is warming himself’; maciraraa ‘he is warming it’ / < macaq-ir 1-?

macari- to be hot # of the weather; impersonal subject; macariuq ‘it is hot’ / NUN; < macar-?

maciur- to warm oneself # maciurtuq ‘he is warming himself’ / < macaq-liur-

macugite- to be barely visible due to weather # NUN

mac'utaq dog salmon; chum salmon (Oncorhynchus keta); old salmon or dried fish from lake (additional EG meaning) # NI, NUN, EG

mai, maik pore on skin # maingi or maigi ‘its pores’;

= maa

mainaq prospector; miner # from English ‘miner’

mak'alunaq macaroni # EG; from English ‘macaroni’

makaq diaper # makiraa ‘he is diapering him’;

Tengmianek-gguq tengmilqunek makangqerrlartut irniarit. ‘Their children had diapers of bird down.’ (MARI 2001:28); Y, NI, NUN, NS; < PE makkaq

mak’aq, makaq “Eskimo ice cream” made with aged salmon eggs # < makte-?

mak’arte- to abruptly get upright or sit up # mak’artruq ‘he abruptly got up or sat up’ / Unuakumi tupimi mak’arluni maaten piq au aniik’aka maktellrullinlria. ‘The next morning when she awoke she abruptly sat up and saw that only her mother had gotten up.’ (ELN 1990:15); < makte-ar(ar)te-

makcaraq resurrection # < makte-caraq

makcaraq spring-type snare for squirrels or birds # NSU; < makte-yaraq

makelvak large bearded seal (Erignathus barbatus) # Tua-i caknerlutek kasmurlutek, makelvall’er-w’ uciak. ‘They were working very hard pushing the sled, and its load was a very big bearded seal.’ (QUl 2003:252)

makerlit cumulus clouds #

makesqq slice of dried fish protruding upright from the skin # Y; < makte-?

makete- to rise; to get up; to set upright # active; / NSU; = makete-

makikcaq spring-type snare for squirrels or birds # Allamun taugaam nutaan tekicami, assirluni taqummi makikcaq, taumun iterluni makikcamun nap’artellinluni. ‘But when it came to a spring-snare that was neatly set, it went in and got trapped by the spring-snare.’ (CIU 2005:154); < makte-?

makinga- to be upright # makinuq ‘it is upright’ / < makte-nga-

makiraq gathering of food; one who is gathering food # and makira-2 to gather greens, tubers, berries, eggs, etc. to eat # makirauq ‘he is gathering food’; makirai ‘he is gathering them’ / Makut avelngaat neqait naunraat acilquqait. Elagyaitnek avelngaat makunek yuut makiralartut. ‘These mice foods are the roots of plants. People gather these from the mice’s caches.’ (YU1 1995:61); Uksumi ayagayuitteluumaat, kiaqmi tauqaam makiram nullini. ‘Since we’d never travel in the winter time, (we’d travel) only in summer at the time of food gathering.’ (KIP 1998:51); Arnat-llu makiraluteng ernerpak, up’nerkam erenra takelria, tayima makirat ayagaqameng ernerpak makiraluteng ayagalallruut. ‘And the women gathered food all day — the springtime day being long — whenever those who went gathering food would go out, they’d travel, gathering food, all day.’ (KIP 1998:269); > makiran; cf. makiur-; < PY-S makir-

makira-2 to go or send on an errand # makirauq ‘he is on an errand’; makiraa ‘he sent her on an errand’ / NUN

makiran foreleg (?) # . . . ungungssinum tekituq tuqmalriamun. Tekicami ungungssinin imumun nuussini anlluku pilagluku makiratinek
auguaulluni utertuq. Tekiutaa maaten nuliajinun nulirran imum tangrraa gimugtem makratiinik tekiutellinilria. ’. . . he came upon a dead animal. When he came to that animal he took out his knife and cutting it he removed its foreleg and went home. When he brought it to his wife, his wife saw that he’d brought a dog’s foreleg.’ (UNP2); < makira-1-n

makiur- to remove roots from plants # makiurun ‘device for removing roots’; cf. makira-1; < PY-S

maklaaq bearded seal in its first year # < NS, K, Y, HBC, NUN, CAN, BB, NR, LI, EG; maklak-aq

maklacuk bearded seal (Erignathus barbatus) the size of a second-year seal but with a head like an adult’s #

maklak bearded seal (Erignathus barbatus) # Tuae-i-llu aqsiigkenek an’ut neqet, nayiit, makliit-llu mermek avuluteng. ‘And from his stomach came fish, seals, and bearded seals, mixed together with water.’ (UNP1); note that the word maklak has been borrowed into English as “mukluk” as the name for Eskimo skin boots (kamguk, kameksak, piluguk, etc., in Yup’ik), probably because bearded seal skin is used for the soles of skin boots; NS, K, Y, HBC, NUN, CAN, BB, NR, LI, EG; > makelvak, maklaaq, maklassuk

maklassuk bearded seal in its second year # < maklak-

makneq protruding thing; slice of dried fish protruding upright from the skin; < makte-neq

makningar- to rise from sleeping and go without breakfast # makningaruq ‘he got up, skipping breakfast’ / < makte-nginaq

maksaq spleen; upper part of abdomen # = mamcaq; < PY maksaq

maksaaqelriim up, he had breakfast’; makca’artuq ‘he got up, he sat up’; maktaa ‘he set it upright’ / makltuni tupautartuq ‘getting up, he had breakfast’; makcura’artuq ‘he got up early’; Tupagnami makcaaqelrim umyugaa taugaam makluni pek’artevekenani-il’ tua-i. ‘He woke up and attempted to get up, but his mind was the only part that would function; he himself was unable to stir.’ (ELL 1997:578); = makete-; > makcaraq, makt-, maktellerkaq, makvik, makyun; < PE makat-

maktellerkaq resurrection # < makte-lleq-1-kaq

maku- one like this (indicated something extended nearby) # may be used as a possessor as in Yug-imma imarnirturtluni makua-llu-gguq cagnisngiimi qapngulluni. ‘That person was wearing a gut rain parka, and since this part [indicating around the face] was tightened, it left an imprint on his skin.’ (QUU 2003:248); see also uku-; this is the intermediate base for makut (q.v.)

makuaq ice crystal suspended in water; dust particle suspended in air # Un’a imarpik makuangt’uq. Cikumun tekiskuvci pugtalriamun, uivurciqerci un’a avatii kiarqurluku. Tuae-il’ ayainanerpece imkut makuat qevelqaqicit. Tamakut apurturciqaat akertem tungiiri. ‘The ocean down there has ice crystals suspended in it. If you get to an ice flow, go around it and look in the water around it. As you go the ice crystals will sparkle. They will indicate the direction of the sun.’ (YUU 1995:67); Atam, un’a imarpik meq makuangqert’uq. . . . Kiarnaitmi tua-il’ nallunrilunguaqluteng tamakui mer’em . . . Tua-il’-il’ akerta waten nallaiilinkuniai makuat nutau tamakut tangernmariqerrluteng. ‘See, ocean water down there has ice crystals. . . . Those things in the water can be used as an indicator when the visibility is poor. . . . And when we have aligned ourselves with the sun, those ice crystals will suddenly become visible.’ (QUU 2003: 694 & 696); Apqucimek-gguq call’ calilriaruut tamakut makut. Misvikulugu-gguq tua-i apqucirmiakem caliriautut. ‘They say that those dust particles are the cause of illness. By landing on one they cause illness.’ (YUU 2005:74)
makugte- - to suffer hardship or discomfort; to work hard; to be frustrated # makugtuq ‘he is having a hard time’ / irniaran makugcetaa ‘her child causes her to work hard’; Uksumeq makugcarame-lлу nalluluteng caitqapik. ‘Of winter and hardship they knew nothing at all.’ (EGA 1973:5)

makumiu, makurmiu (HBC, NUN, NI form) local person # makur(m)iu ‘the local people’; makur(m)iuunguunga ‘I am a local person’; makur(m)iuungurtuq ‘he has become a local person’; ‘Kassuuqaarlunuk tua-i maanllunuk Qipnermi makumiunguamegnuk. ‘After we got married we stayed here in Kipnuk because we’re local people (from Kipnuk).’ (KIP 1998:157);

makurrlainaq this kind of thing only # Tua-i yuk meqsugaqan makurrlainarteggun mer’esqumatullruat. ‘And when a person is thirsty they prefer that he drink water only with these kinds [of dippers].’ (CIU 2005:200);

mak’urte- - to be exasperated; to be frustrated; to be distraught on account of the misdeeds of a close relative # makuryaq (Y, UK, LI form), makursaq (NSK form) mosquito # Ugaani tang amllerrsaaqem . . . tuar imkut makuryat tengaurturalriit. ‘On account of being so many . . . they flew around like a swarm of mosquitoes.’ (CIU 2005:342);

malak’uuq milk # Nem iluani atit ayaumanrilkuni, maa-i malak’uunek aamalangelriit, bottle-aara una atini unugmi kiimi-l’ . . . cavkenani, . . . ‘If the father is not away but at home — now that they [babies] are starting to nurse on [store-bought] milk — even if the father fills the bottle himself, . . . it’s all right, . . .’ (QUl 2003:260); NI, NUN; from Russian молоко (молоко); = muluk’uuq

malig- - to take or bring along something # maligtuq ‘he is bringing something along’ / neqkanek maligluni ‘bringing along some food’; . . . kinengyiit assikelaavki cikirnaluten malillruunga. ‘. . . because you like the dried meat, I brought some along to give to you.’ (PRA 1995:445); Tua-i-lлу . . . ayakataliniluteng Uksiyaramun upagluteng nek’ameggnnek muragnek maliglutteng tuani-gguq nunami nel’ilaluteng. ‘And so they got underway, moving to Uksiyaraq bringing along wood so they could build a house in that village.’ (ELN 1990:11);

maligate- - to suddenly follow; to immediately accept, acquiesce, believe etc. (without consciously deciding to do so) # maligartaa ‘he suddenly went with him’ / maligartuq ‘he suddenly went with someone’ or ‘he immediately went along (with what someone said); Tuakenirnek-llu Elngum kinguqlingrraanerminek ilani maliglurturangluki, . . . ‘From then on Elnguq, having gotten a younger sibling, started to
regularly follow along after her siblings.' (ELN 1995:10); < malig(te)-?; < PY maliycauar- (under PE maliy-)

maligneq carcass of animal killed by wolves # Ayalanga'arcami tekiutelangelliniuq tuntunek keglnrenet-'ll' iliini apqitnek malignernek, wall' tua-i pinrilkuni, tuntum-'ll' iruaneq kegmiaarluni qamurturluki tekinaurtuq, yaqullegnek-llu. ‘When he started going out, he started bringing in caribou, and sometimes he would bring in dead caribou killed by wolves, and if he didn’t do that, he would come back with a caribou leg or some birds in his jaws.’ (QUL 2003:600); Tuani tua-i caaqamek tua-i-wa apqiitnek maligneret nailatellritnek pilallilriik caaqamek tua-i mullungetuuk tamakunek. ‘Sometimes they’d get carcasses of animals killed (by wolves).’ (MAR2 2001:109); < malig-te-nej

maligtaqua- to obey; to follow (instructions, precepts, maxims) # maligaqua ‘he followed it (instruction, precept, etc.)’ / maligtaqutuq ‘he is following instructions, being obedient, conforming’; Pisqellrit atungnaqluki inerquutellrit-llu tanganriilengramteki angayuqapat atungnaqluki maligtaqunaqluki. ‘Following precepts and admonitions, even if we couldn’t see our parents we would go by the maxins they gave us, try to obey them.’ (KIP 1998:63); < maligte-?-qu-; > maligtaqua

maligtaqusta disciple; adherent; follower # Tamakut tamaa-i aatameng qanruyutait asgurakevkenaki maligtaqustek'lallrit. ‘There are those who are adherents to their fathers’ precepts without questioning them.’ (YUU 1995:32); < maligtaqusta

maligte- to go along; to accompany; to follow with the permission of the one followed # maligna ‘he is going with her’ / malignesa ‘come with me!’; enerpak pissuryuyaaqua maliggluci ‘today I would like to go hunting with you’; Atiin-llu-gguq maliggluki. Maligcanti tua imarpiim tungiinun atrallinilutek. ‘Her father followed her. When he followed her they went down toward the sea.’ (ELL 1997:120); < malik-?; > maligarte-, maligneq, maligtaqua-, maligcuuar-, maligute-

maligutuq ‘he is going along with someone’ / Tamaa-i-llu maligut’langluni qayarluni qayillruani taum aulukestem. ‘At that time he began to go along using a kayak because his guardian had made him a kayak.’ (ELL 1997:362); < maligte-te-

malik companion; thing taken along # Cunawa-gguq tua-i tuaten malini piluki ngelaitevkulliniluken. Aren, tua-i allegnaku ellii tauna malia caq’iqerrluni kingutmun ciku yaaqsissiyaanrilan, pamna ciuneni yaaqsian. ‘It turned out that was what he did to his companions and let them disappear forever. Well, when he tore it, his companion immediately turned back to the ice because it wasn’t too far behind, because where they were headed was too far.’ (QUL 2003:612); see also malig-; > maligte-, maligrug-

malike- to take (it, him) along; to go along with # malikaa ‘he took her or it along’ or ‘he went along with him’ / Caqerluni ilani maliksungarluki piluni negateng paqqerratki tua-i uplini aanin mecungnaqningraaglugiyuaniitnyaaqengraaglu, tua-i maligullunni. ‘One time she decided that she wanted to go with her sisters when they went to check their snares, and so she got ready even though her mother warned her that the weather was warm and that melting snow makes one wet and is difficult to get around in, but she went anyway.’ (ELN 1990:32); < malik-ke-

Malimiu Inupiaq Eskimo # from Inupiaq Malimiu malingurun wristguard used in archery # NS; < ?-n

maligke- to chase game; to pursue # maligkaa ‘he is chasing it’ / < maligte-?

malirqar-to chase game; to pursue # malirqaraa ‘he is chasing it’ / Malirqerluki Maq’aq taqa’gaam anguyuunaku. ‘She would chase after Maq’aq but never overtake him.’ (ELN 1990:108); < maligte-?

malirqe- to chase game; to pursue game # malirqu ‘he is chasing game’; malirqaa ‘he’s chasing it’ / Unani-ll’ kayukitaqan imarpigi, tamaani-llu malirqelluteng makunen maklagarneng. ‘Whenever it was calm out there, they’d chase those bearded seals.’ (CEV 1984:28); < maligte-?; malirqu; < PE malirqa- (under PE maliy-)

malirquq arrow or spear thrown with the aid of a thrower # EG; < malirqeq

maliss’aaq prayer # from Russian молиться (molit’sya) ‘to pray’

malkanir- to move closer # malkanirtuq ‘he moved closer’; malkanira ‘he moved closer to it’ / Alingerrlumi-llu aanani malkanirluki tangvagluki tauna tengssuutngullilria
tangernairucan ta'agaam tangvanrirluku. ‘Since she was a bit frightened, she moved closer to her mother and watched the thing which was evidently an airplane, and stopped watching when it was no longer in sight.’ (ELN 1990:92); < mallek-kanir-

mallek- to be close to; to be near to # mallektuq ‘he is near it’ / mallektuq ‘is nearby’; Ilaitnum-gguq mallekumavkayuitat issaliinraat. ‘They never let the others be near the porcupine [bladders].’ (CIU 2005:380); > mallerik-, mallek-, malleria-, mallerig-; < PY-S malle-

malletetaq closely woven grass basket pattern or other closely bound thing # < mallektaq

mallelte- to be close; to be near # malleltuq ‘it is near’; malletaa ‘it is near it’ / Aren, malleltengrerluki tua-i qallun teckescigiluki. ‘Although he got very close to them, he just couldn’t get to them.’ (QUL 2003:508); < mallek-?

mallelgute- for loose pack ice to surround and trap one # NUN

mallelguurtuq ‘he is staying very close to it’ / Maar-i-llu tamani tamatum nalliini qaneryarangqetullruut waten arnaq tan’ gurramun nuyurriitauruteluku pisqevkenaku uqriraluKu-llu pisqevkenaku mallelguruulu-llu pisqevkenaku . . . ‘They had a maxim at that time that a young man should be wary of a woman, stay on her downwind side and keep his distance from (not stay close to) her . . . ’ (ELL 1997:320); < mallel-ur(ar)-

malleltuq ‘he found a beached carcass’ / < mallek(k)-te-

mallelgurte- to divide or be divided into two groups # mallelgurtut ‘they are divided into two groups’; mallelgurtai ‘he divided them into two groups’ / Jacob-aaaq-llu
malruk — mame-

malruk — to divide into two groups the people and animals. (AYAG. 32:7); < malruui(n)-urte-

malruk two # this is a dual; the base is malru- or malrur-; malruk anyak taiguk ‘two boats are coming’; malrugnek irniangqertua ‘I have two children’; malruuqaqtur ‘two by two’; malrurqu- ‘two times’; malrurqutaagluku yuumllualuteng pilallruut, amllerqussiyaagnek pivkenateng. ‘They usually snort [the snuff] two times, not to many times.’ (CIU 2005:196); < malruk-rqu-

malruunlegen, malrunlegen, seven # this is a plural (using the special plural ending, n, for numbers); the base is malrunleg-; malrunlegat ‘the seventh one of them’; malrunleguut or malrunlugtu ‘they are seven in number’; malrunlegen irniangqertuq ‘she has seven children’; see Appendix 6 on numerals; < malruk-neq1-lek-plural, malruk-neq1-lek plural; > malruunlegen, malrunelgen, seven # this is a plural (using the special plural ending, n, for numbers); the base is malrunleg-; malrunelguut or malrunelqau ‘they are seven in number’; malrunlegen irniangqertuq ‘she has seven children’; see Appendix 6 on numerals; < malruk-neq1-lek-plural, malruk-neq1-tek plural; > malruunlegen, malrunlegen, malrupegte-, malruurqu-,

malruyagaq* deuce in cards # BB; < malruk-ya(g)aq

maluk’ali- to be rabid; to be insane # maluk’aliuq ‘he is insane’ / NSU; from Inupiaq malukali-

maluknarqe- to be of uncertain condition (health, talent, etc.) # NUN; < PE (now PE maluk’i)

mam- dimensional root; > mamkite-, mamtu; cf. mame-

mamarte- to flirt # NUN

mamcaq spleen = magsaq; < PE mamca(n)

mamcanga- to be flattened # mampcangaqau ‘it is flattened’ / Angami-Llu-qqaq qasgimun tayima iterpek’nani, man’a-wa-qqeq qayiara mamcangaqaria. ‘When he went out he didn’t come into the kashim again, but [he realized that] the kayak he’d made had been flattened.’ (CIU 2005:22); < mamcar-nqag-

mamcar- flattened # postural root; > mamcarte-1, mamcangaqqa-; < mamcar-; < PE mamcar-

mamcartaq upper tie beam of men’s community house or small semi-subterranean house # NUN; < mamcarte-1-aq1

mamcarte-1 to flatten / mamcartuq ‘it got flattened’; mamcartaa ‘he flattened it’; saayikaaq mamcartellinquia pitaaqevkenaku ‘he flattened the dishpan by accident’; Utuk-Llu-qqeq tua-i nagenritula mamcarluku tuaten qayaa tamana, navgurluku. ‘Then the last group flattened the kayak, breaking it into pieces.’ (CIU 2005:2220); < mamcar-te2-; > mamcartaq

mamcarte-2 to pout # NUN

mamcaun, mamengcaun dressing for a wound # < mamcar-n, mamengcar-n

mame- to close in; to flatten; to heal; in general, to cease having any disruption of a smooth used being in Penguq for only two years.’ (TAP 2004:53); < malruqu-dual localis

malruuqaqe- to act on two-by-two, in pairs # Angyamun-Llu ekluki malruuuqaluki arnacaluq angucaluq-Llu tamlukuqtnungungssinek yaqulegnek-Llu, nangenritiartuq. ‘And bring them onto the ark two by two a female and a male of every animal and bird, so that they shall not perish.’ (AYAG. 6:19); Tua-i taugg’ imna arulateng kani malruuqaluteng, angutek arnak-Llu cali malruuqalutetek. ‘They’d dance down there in pairs, two men dancers and two women dancers.’ (AGA 1996:82); < malruk-u-qae-

mamcaq spleen # = magsaq; < PE mamca(n)

mamcanga- to be flattened # mampcangaqqa ‘it is flattened’ / Angami-Llu-qqaq qasgimun tayima iterpek’nani, man’a-wa-qqeq qayiara mamcangaqaria. ‘When he went out he didn’t come into the kashim again, but [he realized that] the kayak he’d made had been flattened.’ (CIU 2005:22); < mamcar-nqag-

mamcar- flattened # postural root; > mamcarte-1, mamcangaqqa-; < mamcar-; < PE mamcar-

mamcartaq upper tie beam of men’s community house or small semi-subterranean house # NUN; < mamcarte-1-aq1

mamcarte-1 to flatten / mamcartuq ‘it got flattened’; mamcartaa ‘he flattened it’; saayikaaq mamcartellinquia pitaaqevkenaku ‘he flattened the dishpan by accident’; Utuk-Llu-qqeq tua-i nagenritula mamcarluku tuaten qayaa tamana, navgurluku. ‘Then the last group flattened the kayak, breaking it into pieces.’ (CIU 2005:2220); < mamcar-te2-; > mamcartaq
Bases

surface # mam’uq or mamaa ‘it closed in, it healed’ / mamtaa ‘he closed it in’; kililla nuussikun mam’uq ‘the wound from the knife has healed’; mamesgu qanren! ‘close your mouth!’; Taum kinguani nutaan qainga tamana mamengluni. Tuar-tang kemga waten qevlercelnguq, mamkilnganani, tuar-llu tang imegneruartailnguq. ‘After that his [body] surface began to heal. His flesh now looked shiny, thin, and appeared as if it was free of wrinkles.’ (KIP 1998:77); mAmyuilNuq pupik or mAmyuilNguq NAulluuN or MAMYUILNGUQ APQUCIQ ‘leprosy’ (in Bible translations); cf. mam-; > mamcaun, mamengcaun, mamyuilnguq; cf. mamr(aq*)
mameq patch # NUN; > mamr(aq)
mamkilnguaq dime # K; < mam-kite-inguq?
mamkilquq fontanelle (baby’s soft spot on baby’s head); K, NI, Y; < mamkite-quq

mamkite- to be thin # mamkituq ‘it is thin’ / Tamaani-w’ tua-i nuna’urlurput-wa man’a mamkitellrani, cat paivngapiallulinjia. ‘Back then when our dear old world was thin [had a thin surface or crust], all sorts of things were readily available for use [when the other world was accessible].’ (KIP 1998:203); < mam-kite-2; > mamkilnguaq, mamkilquq

mamlek thigh-high skin boots with fur above the knee and waterproof material below the knee # Y, NUN; cf. amlek; < PE mamalay (under PE mama)
mamqe- to make a loud noise # mamquq ‘it made a loud noise’ / mamqiuq ‘it is repeatedly making loud noises’; mamququq ‘it made a very loud noise’; NUN

mamrr(aq)’ patch # mam’er ‘a patch’; marmaat ‘patches’; marmiraa ‘he put a patch on it’; NUN; < mameq-
mamru reindeer-skin lining for boots # NSU

mamteraq cache; storehouse; warehouse # Tekicamiu qinertellia mamteraq, arnaq kiugna nangengqaluni neqamikun cauluni, man’ mengla cauluku. ‘When he reached the cache he peaked inside, and there was a woman standing in there making noise, facing the rear, facing the wall.’ (CAU 1985:110); NS, Y; > Mamterat, Mamterilleq; < PE mamtaar

Mamterat Goodnews Bay # village on the coast below the Kuskokwim; < mamteraq-plural

Mamterilleq Bethel # literally: ‘site of many caches’; also plural for the single city. Mamterillermun piciqq Peyutmi ‘he will go to Bethel on Monday’; Kiugkut-Llu Mamterillermiut net’arugaunateng, laavkaarugartaunateng. ‘Upriver those people of Bethel didn’t have lots of houses or lots of stores.’ (KIP 1998:131); at the present time people in the Bethel area do not use the word mamteraq ‘cache, storehouse’, the Moravian missionaries in the late 1800s noted that the Native name of Bethel was “Mumtrekhlagamute” and learned its literal meaning from the local people who evidently used (or knew) the word mamteraq; < mamteraq-i’lleq!
mamtu- to be thick # mamtuuq ‘it is thick’; cikuq mamturiartuq uksum qukallrani ‘the ice gets thick in the middle of winter’; Atam waniwa angalkumek tanguallruulriangia; nengelvagluni uksumi, tumllugpagluni, tua-i qanikcaq mamtriluni. ‘I once observed a shaman during the winter when it was very cold and the ground was hard to travel, thick with snow.’ (QAN 1995:306); < mam-tu-; > mamtuqaq, mamtulria

mamtulria, mamtuqaq nickel; five cents # K, BB; < mam-tu-ria, mamtuqaq

mamyuilnquq* malignancy; cancer # < mame-yuite-nguq

man’a this one # extended demonstrative pronoun; the singular non-absolutive intermediate base is mat’u- as in, mat’um ‘of this one’; mat’umi iralumi qanikcaq urungelartaq ‘in this month the snow begins to melt’; the non-singular base is maku- as in, makut caugat? ‘what are these?’ (see also the listing under maku-); makuciq ‘this kind of thing’; Ayarumaang macuuq nunam tungiun ayalureskina. ‘You here, my walking staff, right in front of me, lean in the direction of the land.’ (MAR2 2001:62); Kainiqaqameng-gguq yuut piciatun nerngetuut, assiilengraata-llu neqet ak’allaungraata ner’aqluteng. Mat’um nalliini tamakut wangkuta cumacikaput. ‘When suffering famine people begin to anything. Even if fish are old and spoiled they eat them. The present time we consider all these things disgusting.’ (YUU 1995:50); see maa(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > matuu-; cf. man’amari’aq

manamaar- to offer # manamaaraa ‘he offered him something’ / manamaaraakut
man’aman’aq — mangtak

mangak - for the father to give his child a piece of his food while he is eating.' (YUU 1995:53)

man’aman’aq traditional game similar to prisoner’s base # played outdoors between two teams of any size; when a team member gets tagged he is sequestered from the game but can re-enter, and the team that runs out of players first loses; cf. man’a

manaq fishing lure with hook # and manar- to fish with hook, line, and lure; to hook for fish # through a hole in the ice in winter or with a pole, hook, and line in summer; manartuq ‘he is hooking for fish’; manaraa ‘he hooked it’ / manaryartoq ‘he went to fish with a hook and line’; manatgun neqsurta ‘angler’; Tua-i taqsuqutengamiu ‘he went to fish with a hook and line’; manatgun

manaqutaq fishing hook, line, and pole # < manaq-kutaq

manassenkaaq nun; Catholic (NUN meaning) # from Russian монастырь (monastyrya)

maneq clump of grass on the tundra; tussock # NS; < PE manar

mang- root; > manglleg-, mangyuarir-

mangag- to bevel the edge of a skin for sewing (K, BB meaning); to split a hide (CAN meaning); to cut with scissors (Y meaning) # mangatguq ‘it is beveled’ or ‘he is cutting with scissors’ or ‘he is splitting a hide’; mangagaa ‘he is cutting it with scissors’ or ‘he is splitting it’ / mangagtaa ‘he beveled it for sewing’ (K, BB); Tua-i wiinga

mangak fortitude # mangagtuuq ‘he has fortitude’; mangaituq ‘he lacks fortitude’; Quill mangagtuuq ‘tamaan’, arnani tamaa-i! ‘Oh, how they endured back then, those women!’ (CEV 1984:27); HBC, NS

mangaculria maimed person # Taugaam elpet nerevkarikuvet caaiturirti mangaculrit-llu tuss’tellrit-llu cikmiumarlit-llu leegki. ‘But when you have a feast, invite the poor, the maimed, the lame, and the blind.’ (LUKE 14:13);< PE ngancamcieq-, mangacuk

mangatek scissors # Y; < mangag-n-dual

mangayaaq*, mangarniq*, mangaqcuar(aq*) (NUN form) harbor porpoise (Phocoena phocoena); probably also Dall’s porpoise (Phocoenoides dalli) # < PY manaq, but cf. Aleut mangidaX (manjoaX) ‘fin whale’; < -ya(g)aq, ?, -cuar(aq)

mangelpag- to sob loudly when through crying # mangelpagtuq ‘he sobbed loudly’ / < manglep-pag-

mangirrar-, mangirre-, mangirryag- (HBC form) to chew on frozen food, or on the ice where food has frozen on the surface of the snow; to ravenously gnaw; (of animals) # mangirruq ‘it is chewing or gnawing’; mangirraa ‘it is chewing or gnawing on it’ / Avanir avani yav’ani, taluyaruaqmuta taluyaput civlvulki, aqsagka nangurtagka, tartugka nanguagtagka. Cat ilait, tuntut ilait mangirruqtaa tingatulnguut. ‘Way over there our fish traps are set. I brush my belly against it. I brush my kidneys against it. Some caribou have no teeth.’ (CIU 2005:92);< PE manirk-

mangkiq monkey # from English ‘monkey’

manglleg- to sob involuntarily at intervals after crying a long time; to gasp spasmodically after crying # mangllegtguq ‘he sobbed at intervals’ / Tuani tua mertallermi tan’garragqtaarmek uumek tektituq mangllegturluni. Pia, ‘Ciin qiasit?’ “Tua-i-ggg’ aughtk ilanka maligcugyaaqluki nacikenka.’ ‘At the time when she packed water, she came upon this nice-looking boy sobbing at intervals. She asked, “Why are you crying?” “Because I wanted to go along with my companions.”’ (ELL 1997:342);< mang-;

mangnaqesta one who raises a child # NUN

mangtak (Y, HBC, NS form), mangengtak (BB form) beluga skin with fat attached; muktuk # the English word muktuk comes from the Inupiaq cognate, maktak, of this Yup’ik word; < PE manay-
Bases

mangyuarir-, mangyuar(ar)- to sob from sadness # mangyuarirtuq ‘he is sobbing’ / HBC; < mang-?, < mang-?

mani- to display; to show; to put out in view; to put on the stove to cook # maniuq ‘it has been put out in view, or on the stove; he shows himself’; mania ‘he put it out in view, displayed item put on the stove’; manita ‘he put it out for him’ / Tuaten cikum aciakun ayagluteng tuunritullrulliniut, angalkuucirteng maniluku, caperrnarqelrianek-llu piyugngacirteng. They used their powers to go under the ice, manifesting their shamanism and ability to do difficult things.’ (YUU 1995:41); > maniaq, maniar-, maniite-; < PE mani

Manialnguq* Kusilvak Mountain # < maniate-nguq

manialkuq, manialkuk jagged ice pushed on shore by the tide; rough ice; tussock # < mani-?

maniaq pancake; fried bread; roasted thing # and maniar- to roast, usually over an open fire # maniartuq ‘he is roasting something’; maniaraa ‘he is roasting it’ / Keneq kumarrluku maniarrara’arluni kemegnek ner’aqluni. ‘He would build a fire and eat after roasting some meat.’ (QUL 2003: 680); < mani-a-; > maniarccuun, maniarssuun

maniarccuun, maniarssuun frying pan # < maniar-cuun, maniar-ssuun

maniate- to be rough # maniauq it is rough / manianani ‘(it) being rough’; < manig-ate-; > manialnguq, manialkuq

manig-, manigcete- to be smooth # manigtuq or manigceteq ‘it is smooth’ / manigtuq una tusaq ‘this board is smooth’; umyuqaa manigceteq ‘he is of serene and peaceful mind’; manigiuq ‘he is calming down’; teggalquq manigcettiriia ciluqetaartuq ‘the flat stone skipped repeatedly on the water’; Aren, kegginaa tua cakneq manigce ani. ‘Oh my, his face was so smooth.’ (QUL 2003:668); < -cete-; > maniate-, manigcar-, manigaq; < PE mani!

manigaq large, moving ice floe that breaks away from shore ice after ocean swell # < manigcar-, manig-te-; > manigcarissuun, manigcarvik, manigcissuun

manigcarissuun iron (appliance) # < manigcar-i?-cuun

manigcarvik ironing board # < manigcar-i?-vik

manigcissuun carpenter’s plane; smoothing tool # < manigte-i?-cuun

manignailleryak pacific cod (Godus macrocephalus) # < manignaq?

manignaq loche; burbot (Lota lota) # perhaps so called from the round, white, egg-like bellies of the fish; Aren, cuukvagnek tua-i keniucamegnegu manignaneq avuluku, qanga man’a nalliikun enrunuq tua-i tangella neqkiulliniikii, . . . ‘Well, since they were cooking some pike fish with burbot for him, they made sure there were no bones on top that one could see, . . . ’ (QUL 2003:204); < manik-naq?; > manignailleryak

manignalnguq oval # < manik-ngalnguq

manik bird’s egg # MANIT ANUTIT ‘May’ (literally: ‘the coming of the eggs’) Y, NS; > manignaq, manigngalaunq. Manit Anuitit; < PE mani

manite- to show to # Anngaan pillinia, “Atam ut’reskumegnuk tumkamegnek maniteqernaamken.” ‘His older brother told him, “Let me show you the path that we are going to use when we go home.”’ (QUL 2003:482); “. . . usviipagcit! Ciin ak’a nereksaicia wanirpak? Uqurirlianga-wa.” Waten qanrraarluni, kememinek manitaarraarluku kuimluni ayagtuq. ‘. . . you’re so crazy! Why haven’t you eaten me by now. I am so fat.’” After speaking like this, he showed him various areas of his flesh and swam away.’ (YUU 1995:74); < maani?-te-

mantikiaq shortening: lard # NR, BB, EG, LI; from Spanish mantaka probably via Tagalog Filipino mantika

manu front side of something # manunim kuvevkaa kuuvviamek ‘he spilled coffee down his front’; opposite of tunu; > manuiliqaq, manuukaq, manumik, manuqliq, Manuquutaq, manurun, manussug-, manussuug-, PE manu

manuiliqaq* apron; bib < manu-iliqaq

manunaq front of porch of house; floor below fireplace in men’s communal house (NUN meaning) # Kitaki tua-i manunacualleramegnun keggavet piluten,
tangerqitun ilavet, aturyartuqaa. ‘Now, go out and stand in front of our porch where the girls can see you and start singing a song.’ (CIU 2005:332);
< manumik-qaq

**manumik** brooch; pin (jewelry); one of three strands of beads on the chest of the traditional Yup’ik qaliq parka # as worn on Nelson Is. and in the tundra area; the middle strand has a bell hanging from it; two ivory pieces, with holes in the middle hang on each side; the holes are said to represent portals to the other (spirit) world; < manu-mik

**manuqliq** foremost one # Tua-i qaill’

picirkailamek, natetmurucilamek, annqaa taun’ usvitunruami, tuavet nasqunam uqranun qungceq’allinilutek taun’ kinguqlini manuminun elliluku manuqliukarluku. ‘Being unsure of what to do or where to go, the older brother, being wiser, had his younger brother nestle in front of him as they crouched down and huddled together on the lee side of those huge roots, having him be the foremost one.’ (AGA 1996:132);
< manu-qliq

**Manuquutaq** Manokotak # village in the Bristol Bay area;
< manu-

**manurun** short strip of calfskin coming down from the throat on a traditional Yup’ik parka # < manu?-n

**manussuug-, manussuugte-** to hang down one’s head (as from sadness); to be downcast # manussuugtuq ‘he is hanging down his head’ / Unugpak tua-i manussuugluni alirluni manuminun cikluni atkumi iluani uitalliniluni, uitalliniluni tuaten unugpak. ‘All night he hunkered down putting his arms in his sleeves and bending his head forward inside his parka, and he stayed like that all night.’ (MARI 2001:64); Tua-i-llu tutgaraurluni pia, “Manussuugpakarcit!” Tua-i-llu kiugaa, “Tua-i-lla alainirpakaama manussuugtellarangi.” ‘She said to her grandchild, “Why are you are hanging down your head so much?” And he answered her, “It’s because I’m so lonesome that I’m downcast.”’ (GRA 1901:280–281 & PRA 1995:453); < manu?-;

**maq’acuaq** puddle # EG; < -?-cuaq

**maqallaq** sand # NSU

**maqamyuarun** great-great-grandchild # < maqaq?-n

**maquan</span><sup>qaq</sup>** great-great-grandchild # < maqaq?-n

**maqangcar-** to heat up; to warm up # maqangcartuq ‘he is warming himself up’; maqangcaraa ‘he is warming it up’ / < maqang-ngcar-; > maqangcaun

**maqangcaun** heater # < maqangcar-n

**maqapaillaqa** (Y form), **maqapaillaqa** (K form)
great-great-grandchild # < maqaq-?

**maqaq** warmth; heat # < maqar- to be warm # of clothes, bedding, etc.; maqartuq ‘it is warm’ / Tang maqaneq tauaamun unkut piyutuullrulriit atkugkanek. ‘People from the coastal areas always wanted furs for warm parkas.’ (CIU 2005:16); > maqamyuarun, maquanqaun, maqangcar-, maqapaillaqa, maqar-, maqari-, maqarlq, maqarqe-, maqaruqaun, maqautet, maqarliq, maqarqe-; cf. macaq, matneq; < PY-S maqaq-;

**maqarliq** type of stone found near Aniak # < maqaq-li
< maqaq-;

**maqarqe**- to put on warm clothes; to add insulation # maqarquq ‘he put on warm clothes’; maqarqua ‘he put warm clothes on her’ / < maqarqaa

**maqaruq** insulation # Tua-i-llu waniwa paltuungqerqvi paltuungci ullirrluku, tamakut can’ get maqarquqeluku tua-i. ‘If you have a jacket, turn it inside out and use that grass as insulation.’ (QUL 2003:728); Maqarquq yukutangaqameng cukamek maqarquqeluku. ‘When insulation becomes damp, it soon loses its insulating value.’ (GET n.d.:7); < maqarqune

**maqarqune** snowshoe hare; varying hare (Lepus americanus); locally rabbit # Imkut-wa cali kass’at ilaita atulaqait qayuqegglit wall’u maquarwat it’gait. ‘Some white people use those arctic hare or snowshoe hare feet [for good luck charms].’ (CAU 1984:217); Nerumariameng aaniita negarkiurluki maqaruarcuutnek, qangqircuutnek-llu. ‘When they finished eating, their mother prepared snares for catching hares and ptarmigan.’ (ELN 1990:13); K, Y, NS, HBC, NI, CAN; < maqarqee

**maqautet** bedding # NSU; < maqaq-un-plural
maqcissuun hose; pump; faucet # < maeq-te2-i2-< cuun

maqe- to ooze; to flow out; to issue forth liquid # maeq’uq ‘it is flowing out, it is oozing or issuing forth liquid’; maeqqa ‘it is flowing or oozing on it’ / maqaqa ‘he is making it (liquid) flow out’ by puncturing its container, or squeezing liquid out; Yuurqinanermeggni nutaana meng’arkaugut. Quritanek maq’erkaugut. ‘While they drink tea they will begin to talk. They will start telling stories (literally: issue forth the stories).’ (ELL 1997:334); . . . tua-i-llu-gguq aqsik ulii’irrulutek piqatun-llu maqtlutek ayuqenrilgunernek canek, . . . . . and so his belly split open and all sorts of things issued forth from it, . . . .’ (ELN 1990:53); > maqcissuun, maq’erri-, maqsuun, maquluk; < PE maq-

maq’erri- to ejaculate semen # maq’eriluni ‘ejaculating’; = maq’i-i; < maeq-?

maqi- to take a steambath; to take a sweatbath; to take a sauna bath to take a shower (additional Y meaning) # refers to taking a dry-heat sweatbath as in the old-time kashim (qasgiq) as well as to taking a wet-heat sweatbath (steambath) with the steam usually produced by pouring water over very hot rocks # maeqiq ‘he is taking a steambath’; maeqi or maeqtaa ‘he is giving him a sweatbath’ / Tua-i taüken maqiqtalqung ungakutun akumunmakut naciiten wagg’uq pakluliki. . . . Egalal aq’i maeqikun, maeqiqe- to be hot # of persons; maeqiquq ‘he is hot’ / maeqii ‘it is flowing out, it is oozing or issuing forth liquid’; maeqaa ‘it is flowing or oozing on it’ / maeqqa ‘he is making it (liquid) flow out’

maq’i- to ejaculate semen # Ilasi-llu angutet ilait qavangumikun arniurluni maeq’ikuni, ankili anguiiit aruulengqaviata elatiunun tuani-llu uitaluni. ‘If one of you men has a nocturnal emission (ejaculates while dreaming he’s dealing with a woman), that one is go outside the warriors’ camp and remain there.’ (ALER. 23:10); = maq’erri-; < maeq-i-

maqili- to build a fire for a steambath # maeqiliq ‘he is making a fire for his own steambath’; maeqilia ‘he is making a fire for her steambath’ / < maeq-il-

Maqineq Saturday; one week’s time # probably adopted under Russian influence; < maqi-neq

maqinerraq time right after taking a sweatbath # and maqinerramaqinerrami ‘(in the time) right after taking a sweatbath’; Tua-i-llu nutaana maqinerram-Illu kinguani, nutaana katunqeqalratni, nutaana qeckarluni, kegginnani-Illu manivkenaku pul’uni taügaam. ‘Then right after the firebath, while all the men were together for the night, he would run in and jump in front of them, keeping his face concealed.’ (TAP 2003:33); Tekicami, tua-i tekicamek qasgiluni pilliniuq, imna tauna, maqinerraniameng-Illu, ingluturtekautui picumayurluni taklauralria irunq amaqigullukek. ‘When he went in he saw his opponent lying down on his back with his legs crossed. They had just taken a bath.’ (QUL 203:162); < maq-nerraq

maqiqe- to be hot # of persons; maeqiquq ‘he is hot’ / NUN < maq-lique-

maqissuun hat worn in sweatbath or other gear used in sweatbath # < maqi-ssuun

maqvik steambath house # this term is usually used to refer specifically to a small structure with a stove having rocks on its top over which water is poured to make very hot steam (probably a Russia- influenced innovation from the earlier dry-heat practice); such a structure is sometimes also called a qasgiq (v.o.), but that term is often reserved for the former large men’s community house, which was, among other uses, used for dry heat sweatbaths (“firebaths”); < maq-vik

maqkaurkar(aq’), maqukar(aq’), maqkaur(aq’) rodent louse # exact species uncertain

maqsuun faucet # Kuciqcaarturalria maqsuun cagmariyungqaq puqlamek 2,000 gallons ataucimi allrakumi. ‘A leaky faucet can waste
2,000 gallons of hot water in one year.’ (GET n.d.:11); < maq-s-suun

maquluk, maqul’uk drainage from infected ear # and maqulug- for ear to drain from infection # maqulugluni ear draining from infection # < maq-e-?; < PY maquluk (under PE maqu-)

mar- dimensional root # > markite-, martu-

marallaq* Eskimo potato (Hedysarum alpinum) # Y, HBC; < maraq-llaq

maralruyak stinky mud found on tidal flats, in tundra sloughs, and in streams # HBC; < maraq-?

maraq marshy, muddy lowland # Nunapiim ilii marami uruauraulartuq atsat-ll’ nauluku. ‘Part of the tundra in the low areas is marsh with moss and berries grow there.’ (AGA 1996:176); mar-ArAm cetAArA ‘northern waterthrush’ (Seiurus novaeboracensis); > maralruyak, mararmiu, mararmiutaq, Marayaaq, marayaq; < PE marrm

mararmiu flatland dweller between the mouth of the Yukon and Nelson Is. # < maraq-miu

maramiuitaq* Lapland longspur (Calandrus lapponicus); northern waterthrush (Seiurus novaeboracensis) # < maraq-miu-tna

maraspak very wet mud # Tua-i-luu talicivigmun itqanrakun maraspiim kegginaakun tull’uku, uituq maaten Maq’aq esliingamek tegumiarluni. ‘Just as she was about to go into the smokehouse some wet mud landed in her face, and when she opened her eyes there was Maq’aq holding a sling, standing in there and laughing.’ (ELN 1990:40); < marayaq-rpak

marastu- to be muddy # marastuuq ‘it is muddy’ / < marayaq-tu-

Marayaaq Scammon Bay # village south of the mouth of the Yukon; < maraq-?

marayaq mud # < maraq-yaaq; > maraspak, marastu-, marayir-

marayeq tumor; lump in flesh # HBC

marayir- to be muddy # marayirtuq tumyaraq ellallillruan ‘the path is muddy because it rained’; < marayaq-ir-; > marayilugneq

marayilugneq piled ice mixed with mud # < marayir-

markite- to be short # markituq ‘it trail or similar distance overland is short’ / < mar-kite2-

marlagtur- to give (or receive) gifts according to reciprocal requests during the Kevgiq (“Messenger Feast”) # Y; < PE markay-

marrlugaq* grandmother # HBC, NUN, NI; Ukut-gga marrlugairutenka taugar, angullenka taukut, aakarertun ayuqellruirit. ‘These, my grandparents, whose lives I overlapped with, lived the way people did long ago.’ (CEV 1984:29); = marrluq, maacungaq; < ema-r-lugaq

martu- to be long # martuuq ‘it trail, etc. is long’ / < mar-tu-; < PY martu-

maruara- to howl # of animals; maruaraq ‘it is howling’; maruaraa ‘it is howling at it’ / Elitaqngamegteggu qalarrluteng uquriniluku, qanerluteng-lu cunawa-gguq tauna uumirpak maruaraaurallrulria, keglunret ilagallruyukluki cali piluteng. ‘When they recognized it they said that it had gotten fat, and they figured out that it must have been that one that had been howling all those times; they had thought it had joined the wolves.’ (ELN 1990:54); > maruarpaga-; cf. eme-; < PE maru-2 or mayu-

maruarpaga- to emit loud howls # maruarpagaq ‘it is howling loudly’; maruarpagaa ‘it is howling loudly at it’ / Elitaqngamegteggu qalarrluteng uquriniluku, qanerluteng-lu cunawa-gguq tauna uumirpak maruaraaurallrulria, keglunret ilagallruyukluki cali piluteng. ‘When they recognized it they said that it had gotten fat, and they figured out that it must have been that one that had been howling all those times; they had thought it had joined the wolves.’ (ELN 1990:54); > maruarpaga-; cf. eme-; < PE maru-2 or mayu-

maryarta person going ahead of a dogteam, leading it; leader (of any sort) # and maryarte-, marsarte- (NS form), marte- to lead # often of a person or a dog leading a team but not attached to the team, unless used figuratively; maryartuq (or maryarcuq) ‘he is leading’; maryartai ‘he is leading them’ / iqlutmun maryarciuq ‘he is leading others the wrong way’; . . . allamek yugmek maryartesterluteng, ciulistaunateng. ‘. . . someone had to run ahead and lead [the dogs], for they had no lead dog.’ (YUU 1995:38); > mararyar; < PY-S maryar-

maryarun front piece (bow) of a sled # see Appendix 9 on parts of the sled; < maryarte-n

masaaq jellyfish # (?)

maskalataq masked ceremony taking place in mid-January (LI meaning); Halloween (EG meaning) # one is not to inquire or otherwise try to determine who is under the masks; from Russian маскарад (maskarád) ‘masquerade’, though the ceremony almost certainly predates the coming of the Russians

maskaq musk ox; nickel (coin) # from the English word ‘musk ox’, the meaning ‘nickel’ is probably from the picture of the buffalo, which looks like a musk ox, on old nickels # NUN
masmakiq store-bought shoe # BB; from Russian (bashmaki) ‘shoes’; = pasmakiq

masq’er-te- to scampers up to the top # masq’er-tuq
‘he scampered up’; masqertaq ‘he scampered up it’ / < mayur-qer-te-

massaaq, mass’aq mush; oatmeal # from English ‘mush’

masseq old salmon near spawning # > Masserculleq

Masserculleq Marshall # village on the Yukon River; < masseq-cur-ilq1

massi- to be flattened; to be squashed; to be crushed; to be mashed # NSU; = passi-; < PY-S pasi-

massinaq machine; sewing machine; motor, outboard motor (additional meaning in NS, NBC, NI, CAN, UY, K, BB, EG) # Elivrit wall’u qunguit cakreq ilaita tukuugaqluteng caitnek: saanianganek, massiinaaneek, anguarutainek, nutqanek, qantaanek allanek-ilu. ‘Their grave-markers or graves would have their valued possessions: their tea kettle, their sewing machine, their paddle, their gun, their plate, etc.’ (CAU 1986:123); Taucut tuani kiaqmi tuneniallermeggni, massiinaat = maasslaq; > masslirissun

massiinaq to be flattened; to be squashed; to be crushed; (NUN form)

masssirissuutnek-llu yaaruilriak

massliraa ‘he buttered it’; Icugg’ imnalluktaq ‘he was naked, coatless’ -matarrayagar-; matarmi. ‘You know, we saw his parka. He had taken it off and gone somewhere without a parka.’ (YUU 1995:15); massliraaq (master) ‘foreman, master’

masslirissuun butter knife # Canek ta’uqaam makunek masslirissuutnek-ilu yaaruirianek
tanglatrianga nasaurllulermnek. ‘I do see girls telling story-knife stories with these butterknives.’ (CIU 2005:318); < masslaq-i’-suun

masta- to take a sweatbath with dry heat in an old-time kashim (kiya in Nunivak) # NUN

mastaaska* suspenders # mataasakaak ‘pair of suspenders’; from Russian подтяжка (podtyakhka) ‘garter’; = macaaskaak, pataaskaak

matak’acagar- to be stark naked; to be naked on top # may be used as a postural root: Matak’acagarlan, mecknauurturallinia ircaqta tua-i wani nutngallra nallunaun. ‘Since he was completely naked, he tried to locate the beat of his heart; it was clearly beating.’ (QAN 1995:48); < matak’acagarlan

matar- undressed; without a coat # postural root; Atkui icuw’ ta’amiy tanrollrulput. Yuluuki tua ta’amiy natmun ayallinilria matarmi. ‘You know, we saw his parka. He had taken it off and gone somewhere without a parka.’ (QUL 2003:100); > matak’acagar-, matangqa-, matarrayagar-, matarte-, matqapiar-; < PE matak’acatar-, matangqa-, matarrayagar-, without a coatless; to be coatless; to be undressed # matangqaq ‘he is naked, coatless’ / Tamarmek angun nuliani-ilu matangqang’ermek kasnguyunrituk. ‘Both of them, man and wife, even though they were naked they were not ashamed.’ (AYAG. 2:25); < matak’acagarlan

matarfa hip # NUN; < PI mataqta

matarte- to remove one’s coat; to undress; to unharress; to strip; to defrock; to strip one of his title # matartuq ‘he undressed, took off his coat’; matartaq ‘he undressed her, he unharrassed it’ / matarten! ‘take off your coat!’; Tua-i imna uptuq, upluni, matarrluteng qerrulliggarluteng ta’uq. ‘That one got ready; they threw it over their coat!’; we saw his parka. He had taken it off and gone somewhere without a parka.’ (QAN 1995:48); < matak’acagarlan

matarrayagar- to be naked; to be coatless; to be undressed # matangqaq ‘he is naked, coatless’ / Illugngali matarrayagarlan tua-i atralliniluni-am. ‘Mermun-ilu tua tekicam angllullinu. ‘Illumngali walked down completely naked. When he reached the water he dived in.’ (ELL 1997:540); HBC; NI; < matak’acagarlan

matarun, mataruteq shirt # < matak’acagarlan

matsamaq ‘he buttered it’; Icugg’ imnalluktaq ‘he was naked, coatless’ -matarrayagar-; matarmi. ‘You know, we saw his parka. He had taken it off and gone somewhere without a parka.’ (QAN 1995:48); < matak’acagarlan

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mat’luunaq cartridge; shell # = pat’lunaq, from Russian патрон (patрон)

matneq warmth; heat # Uugarrngillruut, camun matnermun-llu pisciganganeng. ‘They [fish-skin boots] were liable to “cook” and so they couldn’t put them near any source of heat.’ (CIU 2005:142);

matngagcailkun shock absorber # < matngagte- yailkun

matngagte-, matngallaga-, matngite- to jolt of sled, boat, car; matngagtuq ‘it is jolting’ / matngallagaqameng arcarkiniraqluteng. ‘When she got to them they were laughing and sliding downhill, and when their sled went over a bump they would laugh all the more.’ (ELN 1990:65);

matngagcailkun; < PY mat&-matngaite- to be sturdy; to be able to withstand shocks # matngaufunani ‘(he or it) being sturdy’ / matngir- to be burning # matngirtuq ‘it is burning’ / matngillagtuq ‘it burst into flames’;

matnir- to produce a lot of heat # matnirtuq ‘it is producing a lot of heat’ / . . . ella tua-i nenglaitqapiarluni, anuqiarluni, akerta-wa ingna qilagmi, matnill’erluni ciqina. ‘. . . outside it wasn’t at all cold, and it was somewhat breezy; there was the sun in the sky, and its rays felt quite warm’ (ELN 1990:15);

matnir- to feel excessive heat # by heat of fire, stove, etc.; matniruqtuq ‘he is feeling a lot of heat’ from a stove or the like / matnir-liur-

matqapiar- to be naked (partially or totally) # matqapiaruqtuq ‘he is naked’ / Tua-il’ wanira matarrluni cali aigna ava-i matqapiarluni una enirara’arluni kesianek. ‘A man always removed his top garments when he performed with a dance stick.’ (TAP 2004:51);

matuu- to be this way, like this # Matuuq mara-i yuum-llu apqitnek kelgurluten qanruchiqaten picilirluku kina inna, wall’u aipan picilirluku. ‘It is like this, a person, as they say, might tell you something, accusing someone, maybe your spouse.’ (YUP 2005:78); Iliit aninqiyarat assilria matuuguq: aklullerkaq maqaqluni. ‘One good way of saving [fuel, money] is this: wearing warm clothes.’ (GET n.d.:9); < mat’u- (base of man’a) — u-

maukuluk sleeping bag # NS; = maakuluk, mukuluk

maunake- to be aware of obstacles while traveling # (?)

maurluq* grandmother # maurlurlua ‘his dear grandmother’; Y, NI, CAN, K, BB, NR, LI, EG; = marrluaq, maacungaq; < ema-rurallyuq; < PY ama

maurluelliiik grandmother and grandchild # Ak’a tamaani-gguq maurluelliiik uitaqelliiik necuarmi. ‘Long ago, they say, grandmother and grandchild lived in a little house.’ (UQU 1971:1);

mayar- to strip bare; to pillage; to rob; to plunder # mayaraa ‘he took her last possessions’ / NUN; cf. mayiteqe-; = uqayar-, wayar-; < PE ivayar-

mayarctaar- to play a game of tag in which the taggee has something in his hand wanted by the tagger # NUN; < mayar-ctar-

mayiteqe- to desire things of which one has been deprived # mayitequq ‘he wants things’ / Tuaten-gguq ayuqekuni teglengarngaituq. Qanruccimayuulguq-gguq inerquumayuulguq-llu tuaten ayuqeciquni. Cali-llu mayiteqevkaumalria. ‘It is said that they will not become thieves if [raised] that way. But one who is not given instruction and one who is not admonished will be like that. And also one who has been deprived [will].’ (YUP 2005:136); Ataneq nallunritan mayitequteka; . . . ‘Oh Lord, my longing is known to you; . . .’ (PSALM 38:9); cf. mayar-; < PY mayitaka-

mayu(ar)- to climb gradually; to ascend gradually # mayuaruq ‘he is climbing gradually’;

mayuaraaa ‘he is climbing it gradually’ / < mayar-ar(aq)

mayur- to go up; to climb; to ascend; to go to the mountains to camp and hunt there in spring or fall # for go up a gentle slope, following the lay of the land see tage-; mayurtuq ‘he is going up’; ‘he is going to the mountains to camp and hunt’; mayura ‘he is climbing it’ / mayurtaa ‘he is putting it up higher’; mayuutaa ‘he is taking it up with him’; qilui mayurtut
tengssuun tengellrani ‘his intestines rose when the airplane took off (he felt queasy)’; mayuqetarturallruq ‘he slowly struggled up’; Pigerluni-am aqmullermun may’uqerluq. Tuamtallu estuulumun may’uqerlluni ‘Abruptly it sprang up onto the chair. Thereafter it sprang up onto the table.’ (QES 1973:4-5); Ta¥gken tua-i tuaten pilarraarluten pinriquvet, nutaan pinanrirluten, angayuqagpet-lu tuukuk umyugaak mayurluni, mayurrluku umyugaak. ‘But if you stop what you have been doing, if you finally stop, your parents’ spirits will soar, you will raise their spirits.’ (QAN 1995:352); mAssiiNAm mAyuqetAArA ‘valve (in a motor)’; > masqe’rte-, mayuar(ar)-, mayura-, mayurcetaaq, maurngik, mayurpik, mayurrvik, mayuryaraq, mayu’urneq mayura- — mecig-

mecig- to jump # mecegtuq ‘he jumped’; mecgaa ‘he jumped over it’ / mecegtuq ‘he made a splash’ / mecarqurlutek ‘he eats making smacking sounds’; it’garpiik piyuagaqan meceglutut ‘whenever he walked his two big feet would make a splashing, splatting sound’; Tua-i-llu caqerlutek angayuqaak unugmi tupagtuk cakemna mecartluni qiaryigtuqluni-llu. ‘In the night her parents woke up to the sound of something smacking and gnashing out there.’ (AGA 1996:208); cf. eme-; < PE m0ca3-
mecig- to jump # mecegtuq ‘he jumped’; mecgaa ‘he jumped over it’ / mecegtuq ‘he made a splash’ / mecarqurlutek ‘he eats making smacking sounds’; it’garpiik piyuagaqan meceglutut ‘whenever he walked his two big feet would make a splashing, splatting sound’; Tua-i-llu caqerlutek angayuqaak unugmi tupagtuk cakemna mecartluni qiaryigtuqluni-llu. ‘In the night her parents woke up to the sound of something smacking and gnashing out there.’ (AGA 1996:208); cf. eme-; < PE m0ca3-
mecigi- to become clearly visible; to become better able to see # due to improved eyesight, better light, etc. mecigiuq 'it became more visible' or 'he became better able to see'/ < mecig-i-1

mecignaite- to be hard to see # mecignaituq 'it is hard to see' / mecignaunani 'being hard to see'; < mecig-naite-

mecignari- to become easier to see # mecignariuq 'it becomes easier to see' / Aren, ciunrak tunguriqerluni un' mecignarilliniuq mer'uillinilria un'a. 'Well, the area they headed for became dark, and when it became clearer, he realized that it was water down there.' (QUL 2003:630); < mecignareq-1

mecignarqe- to be clearly visible; to be easy to see # mecignarquq 'it is easy to see' / < mecig-narqe-

mecigtu- to have good eyesight # mecigtuq 'he has good eyesight' / < mecig-tu-

mecigite- to have poor eyesight # mecigiituq 'he has poor eyesight' / < mecig-ite1-

mecigite2 to serve or be served seal oil # NUN; cf. meciaq

mecike- to see clearly # mecikaa 'he sees it clearly' / Qaterluni ingna ullaggailenmi mecikvailemku. 'It looked white to me before I got close enough to see it well.' (AGA 1996:176); < mecig-ke-

mecikaa 'it is wet' / Tekicameng-llu yuuluki tamakut meciguilnguq* (Potentilla palustris) # NUN; < meciguilnguq*

mecikake- to have good eyesight # mecikegtuq 'he has good eyesight' / mecikeggluni 'having normal vision'; < mecik-ake-

mecikna- to try to get a better view # meciknaurtuq 'he is trying to get a better view'; meciknaurea 'he is trying to get a better view of it' / Maaten-am tua-i meciknaurturluku pillinia, tua-i-am allaunritlinilria. Taungullinilria im' tan'gaurlucuar. 'He took a better look at him and realized that it was none other than that little boy.' (QUL 2003:682); < mecikna-

meciknaare- to be clearly visible; to be easy to see # meciknarquq 'it is easy to see' / < mecig-narq-

mecikiite- to have poor eyesight # mecikitiituq 'he has poor eyesight' / < mecig-ite1-

mecikiite2 to serve or be served seal oil # NUN; cf. meciaq

meciqie- to see clearly # meciakaa 'he sees it clearly' / Qaterluni ingna ullaggailenmi mecikvailemku. 'It looked white to me before I got close enough to see it well.' (AGA 1996:176); < mecig-ke-

meciqaa 'it is wet' / Tekicameng-llu yuuluki tamakut meciguilnguq* (Potentilla palustris) # NUN; < meciguilnguq*

meciqiite- to have poor eyesight # mecitiituq 'he has poor eyesight' / < mecig-ite1-

meciqitiite- to serve or be served seal oil # NUN; cf. meciaq

meciqiite2 to serve or be served seal oil # NUN; cf. meciaq

meciqqaa 'it is wet' / Tekicameng-llu yuuluki tamakut meciguilnguq* (Potentilla palustris) # NUN; < meciguilnguq*

meciqqite- to have poor eyesight # mecitiituq 'he has poor eyesight' / < mecig-ite1-

meciqnie- to serve or be served seal oil # NUN; cf. meciaq

meciqnie2 to serve or be served seal oil # NUN; cf. meciaq

meciqnii- to be wet or soaked # mecungqapiggluni. 'They kept telling her to try not to get soaked and in fact to come back in immediately, but she twirled around first before she finally did go in quite wet.' (ELN 1990:33); < mecug-inge-; > mecungte-, mecungyuilnguq*; < PY maccu-

mecungte-, mecumte- (BB form for some) to get wet or soaked # of something that should not be wet; mecungtuq 'it got wet'; mecungtaa 'he got it wet' / meungtuq qukakaarlu 'he got soaked from the waist down'; Tua-i pivkaamiu taunga meciragerpegunni nangerrluni. 'And because it was true, he did not deny it, and he stood up to leave.' (CEV 1984:44); < PE macirar-

mecqitaq water-soaked ice, hard to travel on # < mecuq-

mecqite- to step in a puddle # mecqituq 'he stepped in a puddle' / < mecak-ite-

mecunge- to be wet or soaked # mecunguq or mecungaa 'it is wet' / Tekicameng-llu yuuluki tamakut mecungelrii aturani it'gani pii tua-i peqirteqapigguteng, . . . 'When they arived she took off her wet clothes and looking at her feet saw that the skin was very wrinkled from being wet, . . . ' (ELN 1990:33); < mecug-inge-; > mecungte-, mecungyuilnguq*; < PY maccu-

mecungyuilnguq* marsh fivefinger (Potentilla palustris) # NUN; < mecungyuilnguq*
mecuqerrli wild celery (*Ligusticum scoticum*)
= mecq-?-'li-

mecur- to get blood poisoning = mecurtuq or mecuraa ‘it (wound) got blood poisoning’

megamliur- to sing softly without saying words out loud = Y; cf. eme-

megcugtaq piece of wolf fur on the tip of the shoulder or armpit tassels of certain traditional Yup’ik parkas = said to represent falling snowflakes in the winter, as a reminder to not waste food

mege- to not want to go back to one’s undesirable former living situation = meg’uq ‘he does not want to go back’ / megciquq ‘he won’t want to leave’ / megute-; < PY meq-

megtaq bumblebee = *Mecurita nequit* ‘rosewort’ (*Sedum roseum*) = NUN; NS, HBC; = (e)vegtaq; < PE ovata3 (under PE ovata)

megute- to become accustomed to staying with (someone) = especially of children; megutuq ‘he has become accustomed to staying with someone’; megutaa ‘he has become accustomed to staying with her’ / mikelnguq mertullun megutuq ‘the child has become accustomed to being with his grandmother) and doesn’t want to leave her and go back to his parents); < mege-te-

mekegte- to come apart at the seams = mekiyiq something or someone close; close relative = NUN

door = and meleg- to close = melgaa ‘he closed it’ / melgumauq ‘it is closed’; amiik mel’ggu! ‘close the door!’

melgir- to bring along water = melgirtuq ‘he brought along water’; melgira ‘he brought water for him/it’ / Piinanermeggni-gguq taukuk ilak tag’urnalinluku qanrraarluk tuntelliniluku taquarkamegniq *melgiruteq-llu*. ‘As they were going on like that after he told those two that it was time to go upriver, they got ready with their provisions and brought along some water.’ (CIU 2005:88); < meq-lgir-

mel’ir- to get water in it; to put water into = mel’irtuq ‘it got water put into it’ / mel’iraa ‘he put water into it’ / meliutaq meq kumla kenirimuni tumurluku, yuturraarluku inarrluni curumuni cupurluku, tua-i tengaurcelluku. ‘. . . so when she saw a feather laying around she picked it up and examined it thoroughly, and taking it with her she lay down
on the mattress and blew on it making it fly up.′ (ELN 1990:99); Canek-llu narullqinek keglunretllu melquirrelmek nasqurrurterluteng, ‘They had dance headaddresses of some kind of weasel [pelt] and of the fur of wolves.’ (CAU 1985:138); < -?quq; melqulek, melquelejrta, melquirrelguq, melquraq, melquusk; cf. meq-e; < PE melqu

melquirrelguq* — wading boot made of caribou skin # < melquq-ite-nguq

melquripasq hairless caterpillar #

melquracq cotton; tundra cotton; cottongrass (Eriophorum sp.) # Mamesciigalkata-llu kilinret, nunami naumalrianek melquranek patuluki nemtullruit. ‘If cuts wouldn’t heal they’d cover them with tundra cotton that grows on the land and bind them up.’ (YUU 1995:52); < melquu-uaq melquq-ite melquruq cotton; tundra cotton; cottongrass (Eriophorum sp.) # Mamesciigalkata-llu kilinret, nunami naumalrianek melquranek patuluki nemtullruit. ‘If cuts wouldn’t heal they’d cover them with tundra cotton that grows on the land and bind them up.’ (YUU 1995:52); < melquu-uaq

melqussuk shaggy dog # K; < melquq-; cf. mequss’uk

melu- to cover one’s eyes while the other players hide in a game of hide-and-seek # > meluqetaaq; < PY-S malu-

melucaaq herring egg # EG; < meluk-cuar(aq)

melug-1 to suck; to snort snuff; to smoke tobacco (additional Y, NS meaning) # melugtuq ‘it got dented’; melugtaa ‘he dented it’ / < melug2-te-

melugyaq elephant # NUN; < melug-yaq; < PE maluyyar (under PE maluy-)

melugyar(aq*), melugsaarq (NS form) small gnat, such as “white-socks” or “no-see-ums” # < melug-yaq; < PE maluyyar (under PE maluy-)

melugyaraq mosquito # EG; < melug-yaq; < PE maluyyar (under PE maluy-)

meluk fish eggs; roe; fish eggs prepared by allowing them to age and become a sticky mass # and melug-2 to eat roe # Meluitmek-llu kinerciriqluteng ellami agarrluku. Tamakut-llu kinsiyaaqpailgata ilaqaqluki nutaraneq melugmek puckland ekluki, miuran-llu puckaq teq erluku. ‘They’d let their roe dry by hanging it outside. And before they became too dry they’d add fresh fish eggs and put them in a barrel, and when it was full they’d bury the barrel in a pit.’ (PRA 1995*:461); HBC, NI, CAN, K, UY, BB, NR, LI, EG; > melucaaq, meluayargalnguut

melunga to be dented # melunguaq ‘it is dented’ / < melug2-ngqa-

meluqetaaq game of hide-and-seek # < meluqetaaq

meluskaq snuff # and meluskar- to take snuff # meluskarvik, meluskautek or meluskautaak ‘snuff box’; Wiinga-ll’ tua-i atalleurluput aigua angutngurruli-am meluskaryurruli, unuakumi tang makteqarraarqami tua-i meluskautaagni teguaqamikake wani-am tua-i picaqnganakek, . . . ‘My, that is, our dear late father started using snuff when he became an older man; in the mornings as soon as he got up he’d take his snuff box in hand like a precious possession, . . .’ (CIU 2005:102); from Russian próshka; = peluskaq

meluurun1 tube or other device for taking snuff # < melur-ur-n

meluurun2 wooden attachment for snare # from A F-R’s list

meluyaarngalnuq cornmeal # literally: ‘ones similar to small fish eggs’; < meluk-ya(g)aq-ngalnguq-plural

men’u spot; blemish # > menuite-

meng- to sing a song with soft drumming preliminary to the start of Eskimo-dancing # meng’uq ‘he is singing’; mengaa ‘he is singing
it’ / Yuarun ayagniraqan meng’urasterluni. Meng’uratuli tua-i meng’aqluni erini tua-i nall’arrluku yuarutem. ‘When the song would begin there’d be certain singer for it. One who sang this way would sing to soft drumming following the tune the song.’ (CIU 2005:298); > mengruq, mengniarcuun, mengyaraq; cf. eme-

mengkuk labret # Tua-i-am taum kinguani tuluqelliniciit tamakut mengkuit makungqerrsaurtellruut-gguq-am angutet tua-i tuluruaqluki; kaugpauneq umyuaqluku tuluqnguarluki. ‘After that when they saw the reason for those ivory labrets the men started having this kind (labrets), ivory reminding them of the walrus. Mengkungqerrsaurtellruut-gguq-am tua-i tuluruaqluki; kaugpauneq umyuaqluku tuluqnguarluki. ‘After sleeping, just when they woke up in the morning, as became dawn, there was a thump outside their house. There was something loud out there.’ (QUL 2003:366); > ?-rpak; cf. eme-, mengqi-

mengruq drumstick # Y; < menge-

mengyaraq song # < menge-yaraq

menkuke- to send a visitor away without having him or her eat # NUN

mente- to leave none # mentaa ‘he isn’t leaving any for her’ / menciuq ‘he isn’t leaving any’ e.g., is eating all the food; mentaanga akutamek ‘he didn’t leave any “Eskimo ice cream” for me’; Ilani mentevkenaki nerarkauluni. ‘He is to eat and share with the others of his group (that is, without failing to leave them any).’ (TAP 2004:30); < PE menat-

menuite- to be clean; to be pure; to be without blemish # menuituq ‘it is clean, it is pure’; Tua-i tagluni igvalliniuq, aren tua-i pingkut, menuunani paugna enam avatti tua-i. ‘He went up on shore and as it came into his view, the area around the house was clean and tidy.’ (CIU 2005:92); Tua-i tauna arenqianani acaggluarqa yuralria menuilnganani. When my aunt danced, she looked radiant and pure.’ (CIU 2005:274); Ekevkarluki ungungssit menuilnguut malrunlegttaarluki aipaq’urluki anguaqluq arnacaluq-llu. ‘He had the clean animals go in in seven pairs, male and female.’ (AYAG. 7:2); Atawaqertut ircaqmegteggun menuilnguut tangrrarkaungamegteggu Agayun. ‘Blessed are the pure in heart, for they shall see God.’ (MATT. 5:8); < men’u-ite-

meq fresh water # and mer- to drink # underlingly [e]meq; see also mer-; mermek imiqerru ‘please fill it with water’; mermukit’ellruuq ‘he fell into the water’; angyamek mer’et taguski! ‘bring the buckets of water from the boat!’; Tua-i-llu-am ellii umuarteqengluni meliullermini qall’ ayyucianek mer’em iluani tangneq, . . . ‘And then she began to think, when she was playing with the water, just how it might be to see from inside the water, . . .’ (ELN 1990:26); = emeq; > mel’ir-, emir-, meqarrluk, merkaq, mequs-, merkaun,
merce- , merrlir-, mercuullugpak, meriiq, merr’aq*, merr’arar(ar)-, merr’ite-, merpallag-, merpallar-, merqe-, mertar-, merte-, meryak¹, meryak; < PE aməə(-)

**meqcaq** waste; human waste (?) # Imumun yaavet ciqicivikelallrunan meqcalitiriamun tekicami qaluqaarluku uka-i agiirtelliniluni. ‘When she reached that place over there which was her dump pit, the place full of human waste, and after she’d dipped some up, she came (toward him).’ (CIU 2005:286); > meqcarrluk; cf. meqiq, mequq

**meqcarrluk** puddle # Y; < meqcaq-rrluk (?)

**meqcir**- to soak to remove hair or fur of a pelt; meqcirtuq ‘it is being soaked for the hair to come off’; meqciraa ‘he is soaking it’ / “Wii niitelartua tua-i keligarraarluki cali-llu meqcirraarluki teq’umun kenicilarniluki.” “I hear that after scraping them and soaking them to get the hair off they are soaked in urine.” “So that’s why some of them stink.”’ (ELN 1990:98); < meqe-cir-; > meqcir-, meqte-, meqneq, meqtar-, mequss’uk; < PY-S m0q0ci3- (under PY-S m0q0-)

**meqcaq** skin soaked to remove the hair or fur # < meqcir-aq²

**meqe**- to shed or lose hair of animals or humans; meq’uq ‘it is shedding’; meqaa ‘it is shedding on it’ / meqluni ‘losing hair’; > meqcir-, meqte-, meqneq, meqtar-, mequss’uk; cf. melquq; < PY-S maqəq- (under PY-S maqə-)

**meq’ercetaaq** arrow with point that detaches in the flesh #

**meqiq** fly egg # and meqir- to lay eggs # of flies; meqiqtuq ‘it (fly) laid eggs’; meqiraa ‘it (fly) laid eggs on it’ / Tua-i-gguq maa-i makut meqitinerquutngutuut, tua-i waten meqiuluki yugnunigmaasqevkenaki. Tukraqut-gguq yuum iluani puqlangutaqateng yuk caunrirluku ilua-llu nerluku. ‘People were warned not to ingest fly eggs. They’d hatch inside the person when they were warmed there and would destroy the person eating his insides.’ (CIU 2005:190); < meq-yug-; > meq’ercetaaq

**meqneq** bald spot # < meqe-neq¹

**meqqaq** something to drink # NI; < meq-qaq

**meqneq** bald spot # < meq-neq¹

**meqsartur**- to go to quench one’s thirst # meqsaarturtuq ‘he went to get a drink’ / meqsukuvet meqsartua ‘if you are thirsty go drink’; < mer-yartur-; < PY maqyaartur- (under PE aməə(-))

**meqsug**- to be thirsty # meqsugtuq ‘he is thirsty’ / meqsuircarinniliuq ‘it is time to quench our thirst’; Umyurteqiniiqinuq. “Arnaq-llu kan’a meqsunga’arteqaasunani.” Piinanrani arnaq qanlliniuq; “Meqsunga’arpakar.” ‘He thought, “That woman down there hasn’t become thirsty yet.” Soon that the woman said, “How thirsty I’ve become.”’ (YUU 1995:86); < meq-yug-; > meqsuircaun; < PY aməəyum- (under PE aməə(-))

**meqsuircaun** soda pop # < meq-ir²-car-n

**meqtar**- to pluck a bird # meqtartuq ‘he is plucking a bird; meqtaraa ‘he is plucking it’ / K, BB, NR, LI; < meqte-a-

**meqte**- to remove fur from either unintentionally, as by rubbing off a patch of fur from one’s garment, or intentionally, as by plucking fur out or by soaking a skin so that the fur may be easily removed; meqtaa ‘he removed fur from it’ / Cali-llu waten tan’gaurluut elliraat meqltuki tua-i qamiquirit unglangyugaqata cali asmeqetuluki. ‘Also orphan boys were shaved, their hair removed, when their heads tended to get lice.’ (CIU 2005:214); < meqe-te²-

**mequp’ayagaq** long-haired, shaggy or fluffy dog # Mequp’ayagarmek qimugtengellruunga imumi, yugcetun-llu qallatenirararqarliu. ‘I had a long-haired dog at that time, and it could almost speak Yup’ik.’ (UNP2); < melquq-payagaq

**mequq** human excrement # Y; < ?-quq; cf. meqiq, meqcaq

**meq’urtua**- to be unable to breathe because of a strong wind blowing in one’s face # meq’urtuaguq ‘he is having trouble breathing’; HBC; < ?-tur¹-a-

**mequss’uk, mequssngiq** shaggy dog # < meqe-?, meqe-²; cf. melqussuk

**mer**- to drink # see meq- cold liquid (specifically alcoholic beverage, but only in a certain context); for to drink (hot liquid) see yuurqar-; underlyingly [e]mer-; see also meq; mertuq ‘he is drinking’; meraa ‘he is drinking it’ / mer’aqama ‘whenever I drink’; meq’uvet ‘if you drink’; merr’u! ‘drink it!’; meryuumiitaqa ecuurlia meq ‘I don’t care to drink the murky water’; merkaq ‘something to drink’; Atanrem-llu tangercetaa muraggarmek. Tauna mermun egtaa; meq-llu mey’unariluni. ‘And the Lord showed him a piece of wood. He threw it into the water, and the water became sweet (drinkable).’ (ANUC. 15:22); = emer-; > em’a,
**meqsartur-**, **mer’a-**, **mer’un**; *cf.* **mecuq**, **murqe-**, **miite**-1-, **metu-**; < **PE** ameq(-)

### mer’a-
- To drink repeatedly at short intervals (as when drinking liquor in order to feel its effect)
- # **merauq** ‘he is drinking (liquor)’; **meraa** (mer’aluku) ‘he is drinking it’; = **mer’a-**; < **mer-a-**

#### mercete-1
- To let one drink # **mercetaa** ‘he let him drink’ / **merceciiqaa** ‘he will let him drink’;

#### mercete-2
- To be watery # **mercetuq** ‘it is watery’ / **merce**÷ ani ‘being watery’; < **meq-cete**2-

#### merigte-
- To cave in; to fold over; to hem # **merigtuq** ‘it (riverbank) caved in’; **merigtaa** ‘he folded it over’ or ‘he hemmed it’; Pugyaraa allegyailkuciumaluni **merigngalriamek** kassutmun. ‘Its neck opening was hemmed all around to keep it from tearing.’ (ANUC. 39:23); < **merig-te**2-

#### merigneq
- Hem; cuff # < **merigte-neq**1

### Meriiq
- Legendary creature that will suck the blood from one’s big toe if one has no water in his house or tent # Nerenriameng aaniin ellimerluku Qalemaq mertaasqelluku qessaan-llu piluku yuilqumi mer’utainateng inarcuitniluki **Meriirmun** putukuitgun melugluki mel’arniluki augit, tuqulluki. ‘When they finished eating her mother told Qalemaq to go get some water, and because Qalemaq didn’t feel like it her mother said that in the wilderness they don’t go to bed without a supply of water handy because Meriiq will drink their blood by sucking it through their big toes, killing them.’ (ELN 1990:48); < meq-iq

### merpallag-1
- To drink too much # **merpallagtuq** ‘he drank too much’ / **merpallagaa** ‘he drank too much of it’; < **mer-pallag-**

### merpallag-2
- To make a splashing sound # **Qavaqerluni**, **nulluqerluni**, maaten tupagyartulliniuq camna tang **merpallagaluni**. Maaten-gguq tua-i, . . . , kanavet tangerqallinia eruqarla tauna arnaq quillini tuaten. ‘He fell asleep, sunk into oblivion, and when he woke up he could hear someone splashing water. And then . . . he looked down and saw that woman was taking a bath and washing her hair.’ (QAN 1995: 250); < meq-rpallar-

### merpallar-
- To make a splashing sound # **merpallartuq** ‘it splashed, made a splashing sound’ / **paluqtaam pamyuni merpallarcetaa** ‘the beaver splashed water with its tail’; < meq-rpallar-

### merqe-
- To provide (animal, plant, object) with water; to moisten # **merqaa** ‘he gave it some water, put water on it’ / **Yuraqatarluteng tua-i cauyat upluki merqelluki**; . . . ‘Being about to dance they prepared their drums, moistening them with water, . . . ’ (CIU 2005:384); < meq-rqe2-

### Merr’aq*
- **Merr’aryaraq** indigenous Yup’ik yearly holiday called the “Lesser Memorial Feast” or the “Lesser Feast for the Dead” in English, involving a number of ceremonies including clothing being distributed to the namesakes of the dead being memorialized # and **mer’ar-** to celebrate this holiday # *compare* Elriq, the “Greater Feast for the Dead”
merr’aq*2 holy water; dew # merr’artaa ‘he applied holy water to it’ / < meq-raq
merr’ara(ar)- to have only tea or coffee # without bread; merr’ara’artuq ‘he is having only a beverage’ / < meq-raq-ar(ar)-
merr’ite- to provide (human or animals) with a little water # merr’itaa ‘he gave her a little water to drink’ / < meq-raq-ite-
merrlir- to be watery # < meq-llir-
mertar- to fetch water # mertartuq ‘he is fetching water’; mertaraa ‘he is fetching water for it’ / mertautaa ‘he is fetching water for him’; Taqngameng mertailan tamana ena elkek Qalemaq-llu mertarlutek tan’gercelan ellassuutmek kenurramek ang’aqlutek. ‘When they were done, because that house didn’t have any water she and Qalemaq fetched water and because it was dark they took along a lantern.’ (ELN 1990:85); < meq-tar-
> mertar-cuun
merte- to sprinkle water on; to water (plants) # mertaa ‘he sprinkled water on it’ / < meq-te-
merug- to go under or in (e.g., the water, the ground) # merugtuq ‘he went under’ / merugtaa ‘it pulled him under or in (implying, trapping him)’; ciurissuutem aliqa meruguciarpaaraa ‘the wringer almost pulled my sleeve in’; Kuigem ili carvanilria, tua-i apqiitnek merugucugnarquq, merugyugnarquq tua-i. ‘Part of the river has a strong current and is a place where one can get sucked in. Maybe he grabbed it first by its head when retrieving it with his kayak.’ (CIU 2005:8); < meq-te-
mete- to absorb water; to let water in # metuqq ‘it is absorbing water, letting water in’ / Tamakut tamaa-i ava-i a¥g’um qanrutkellri, imarnitet, ellallium quillun metuluni-ll’ pingauni maaggun-llu pengegnairluku . . . ellarvang’ermi. ‘Those that she just referred to, the gut raincoats, the rain won’t tend to be admitted by them, thus removing any cause for worry, even if it’s raining hard.’ (ELL 1997:294); > metuyailkun; cf. meq
metuyailkun
metengliaqer- to spring off # NUN; cf. petengte-
metu- to absorb water; to let water in # metuqq ‘it is absorbing water, letting water in’ / Tamakut tamaa-i ava-i a¥g’um qanrutkellri, imarnitet, ellallium quillun metuluni-ll’ pingauni maaggun-llu pengegnairluku . . . ellarvang’ermi. ‘Those that she just referred to, the gut raincoats, the rain won’t tend to be admitted by them, thus removing any cause for worry, even if it’s raining hard.’ (ELL 1997:294); > metuyailkun; cf. meq
metuq
mouth
mianiite-, mianiate-, mianinrite- to not be a gentle person; to lack sensitivity to the pain that one inflicts on another person # mianiituq ‘he’s not gentle’, ‘he lacks sensitivity’ / < mianig-ite1-, mianig-ate-, mianig-nrite-
mianike- to be careful; to be gentle # mianikuq ‘he is being careful’
miiqar- for it to be spring thaw; for there to be high water

miilaq soap # . . . miilailameng-llu tamaani teq’umek tauq’am miilirluteng erurlaameng. ‘. . . since they didn’t have soap back then, since they’d wash using urine as soap.’ (MAR2 2001:14); from Russian мыло (mylo)

miili- to grind # miiliuq ‘he is grinding something’

miilissuum mortar; millstone # Passissuutengqertut maktu miilissuutet allakarmeng. ‘The mortars have their own pestles.’ (CIU 2005:194); 

miilistunguaq pancreas # < miili-n-uaq

miineq spring of water; place that has gotten water from melting or flooding # Tua-i-l’ im’ atin una wani miineq, maani qacarnermi, miineq tugerluku tua-i ukiuvailegmi-llu cikuliurutii ayimlluni. ‘And so her father was chopping away at a spring of water on the side of the hill with an ice chisel, and before he made it through, his ice chisel broke.’ (ELL 1997:228); 

miinguarkarcivik device for filling a bladder with fluids # NUN; < ?-vik; 

miiptaq screw; bolt # from Russian винт (vint); = ubuntu

miipqar- for it to be spring thaw; for there to be high water # Arem, ellamun tua-i anyaurtenga’arcami tua-l’ piinanrani kuigan un’a чеени miiqangaraanga’artelliniuq urugyungani qakemna. ‘He started going outside. Soon the water along the sides of the river down there started to build up because it was starting to get warm outside.’ (QUL 2003:186); . . . tua-l’luv qakemn miiqanerkun ayimaliit maani qacarnermi, miineq as through melting or flooding # Tua-i-ll’ im’ . . . it would be better if a millstone was hung around his neck and he was thrown in the sea.’ (MARK 9:42); < miili-cuun

miilillunguaq perfective, — miiqar-
miiskaq — mil-

miiskaq dishpan; large serving dish \# from Russian миска (миска) ‘basin’

miitaq something that has been soaked or leached out \# < miite\(^1\)-aq\(^1\)

miite\(^2\)- to provide person, animal, or object with water or other liquid \# miitaq ‘he gave her some water’ / miiteqergaq ‘give me some water, please!’; \(< \ ?-ite\(^2\)-; > miicir-, miineq, miitaq, miivyik\(^2\); cf. meq; \(< \) PE ammit-(under PE amas(-))

miite\(^2\)- to make a loud noise \# cf. eme-

mike- to be little; to be small in size; to be young \# mik’uq ‘it is small’ / mikluni ‘being small’; mikvaa ‘my, how small!’; mikiyaagtuq ‘it is too small’; miklemni ‘when I was young’; Aaniin-llu qanurruluq mikellru luq waten ayuqellruniluku. ‘And her mother told her that she looked like that when she was small.’ (ELN 1990:10); mingqaa mikkuluq ‘she sewed it small’; NS, Y, NI, CAN, K, BB, NR, LI; = mikte-

mikelke- to find or consider it to be too small \# subject finds object too small for him, or object is too small for subject; mikelkaa ‘he finds it too small for him’ / una paltuuq mikelkaq ‘this coat is too small for me’; < mikte-ke\(^3\)

mikleq smaller or smallest one or ones \# mikellrat ‘the smallest one of them’; mikrellra ‘one smaller than it’; mikellrit ‘the smallest ones of them’; < mikte-lleq; even though this form is from mikte-(rather than mike-) for ‘to be small’, it is used in areas that use mike-, which also use the predictable mikenra for ‘one smaller than it’, etc., as well as in areas that use mikte-

mikellru- to be smaller \# mikellruuq ‘it is smaller’ / una mikellruuq taumi ‘this is smaller than that’; < mikte-lru\(^2\)-; even though this form is from mikte-(rather than mike-) for ‘to be small’, it is used in areas that use mike-, which also use the predictable mikenru for ‘one smaller than it’, etc., as well as in areas that use mikte-

mikelngull(raq\(^2\)) child \# older than an infant; mikelngull’er ‘a child, the child’; mikelngullraat ‘children’; < mikelnguq-llr(aq)

mikelnguq\(^*\) child; little one. \# used in unpossessed contexts; for possessed contexts, irniaq is used; mikelnguq qiaguq aanaani anellrani ‘the child cried when his mother went out’; mikelnguq aquiqut ellami nengllingraa ‘the children are playing outside even though it is cold’; Angutelllu qagqimi qavatuluteng, nem’i piyuunateng.

mikelnguq means any small thing, not restricted to or implying a child; < mikte-nguq; even though this form is from mikte- ‘to be small’, it is also used in areas that use mike- for this, as well as in those that use mikte-; the following are anatomical terms, probably neologisms: Mikelngurkam kayangivia ‘ovary’; mikelngurkam kayangum tumyaraa ‘Fallopian tube’; mikelngurkaq ‘sex cell, especially sperm cell’; mikelngurkaq kayanguq ‘ovum, female egg cell’; > mikelngull’er

mikeltak ‘darned’ child, exclamation used when one is angry; adult or teenager acting like a child, pejorative; < mikte-

mik’nuraq youngest child; youngest sibling \# NUN; \(< \mike-\)

mikte- to be little; to be small in size; to be young \# miktuq ‘it is small’ / miktellemni ‘when I was young’; Yuum-gguq iliin picurlaumallni nalluyagucuitaa mik’nani . . . ‘It is said that some people never forget being mistreated when they were little . . . ’ (YUP 2005:134); Can’irraam taum qiliriatu miktellratni. ‘That person, Can’r, would tell them stories when they were young.’ (CEV 1984:71) HBC, NUN, NI, CAN, EG; = mike-

mikur- to be abundant at a given place and time mainly of fish and insects; to gather; to swarm \# mikurrut ‘they are abundant’ in one place; mikurai ‘he is gathering them together’ / neqet mikurtut unuamek ‘there are a lot of fish running today’; egturyt makurrut nunapigmi ‘there are a lot of mosquitoes on the tundra’; . . . imarpigmun ayagluteng cali tamakut up’nerkaqu pissungekata pitarkait mikurectaraquluki, paivantvangnaquluki. ‘. . . going down to the ocean so that in spring when they started to hunt there would be an abundance of game available.’ (AGA 1996:28); \(< \) mikute-, Mikuryaq

mikuite- to not be abundant \# . . . pingqetuyaauq, taugaa mikuanateng. . . they are usually available, but not abundant.’ (PAI 2008:38); < mikur-ite\(^1\)-

Mikuryaq Mekoryuk # village on Nunivak Is.; < mikur-yaq

mil- root; > milpag-, milqar-, milqu-, milqu-, miluute-; \(< \) PE milur-
milk milk # kuluviim milga ‘cow’s milk’; Tauna nuna naungignarqeliaruuq enuqitaunaani-llu milegnek paatakaamek-llu. ‘That land is a fertile place, with no lack of milk nor honey.’ (AYAG. 3:8); from English ‘milk’; > milekuuq

milk- # a blend of the English loan milek, and the Russian loan milguk-uluq (q.v.)

milpag-, milqepag- to throw hard (at) # milpagtuq ‘he threw something hard’; milpagaa ‘he threw something at it hard’ / milpautaa ‘he threw it hard’; Aren, kevgarqaarluku tuaqgnun tuea milqepaucaaqekiikeq tegqagnun tuaqgnun pugumalriignun . . . ‘After lifting him he thrust him to those two poles that were partly underground . . .’ (QUL 2003:282); < mil-pag-

milqagte- to throw oneself around; to toss about # milqartuq ‘he threw something’

milqua # milqua ‘he threw something at it’ / < mil-qar-n

milquyuq, milquaq something to throw # Tua-i-llu milqu’ililuni Elnguq milquaq aviarcan-llu nall’artevkenaku. ‘She made something to throw [a snowball] and threw it at Elnguq but it sailed past her because she dodged it.’ (ELN 1990:101); < mil-?-

milquyuq legendary rock-throwing creature the size of a small human; by extension, monkey; ape # < milquyuq-

miluq- to throw things # with the implication of maliciousness; miluquq ‘he is throwing thing’; miluqua ‘he threw thing at it’ / < mil-?-

miluqyuli legendary rock-throwing creature the size of a small human; by extension, monkey; ape # < miluqyuli-

miluute- to stand out (be very noticeable) # Tuarpiaq-gguq tang tursutkek-llu miluutetaciit tanqiqpiiri pillrim. ‘Apparently his parka shoulder designs stood out in the bright light.’ (KIP 1998:245); Anviguecuclaratlu waten ayagaagama up’nertak, miluutaq taa-i qanikarmi yaqaqani. ‘When we looked for squirrel dens in the springtime, it (the den) really stood out in the snow in the far distance.’ (CIU 2005:150); < mil-

mil’uuvkaaq, mil’uuvkaaq rope # from Russian верёвка (veryóvka); Y, HBC, NI; = pilu’uvkaaq

mimeq thigh of bird or mammal # > mimernaq;

mimernaq stencil of tree # < mimeq-naq’

minaq food set aside for someone # and minar- to leave, keep, or save food for someone else; to take food to (EG meaning) # minartuq ‘he is leaving food’; minaraa ‘he is leaving food for her’ / uima minaraa qetunrapuk ‘my husband is saving some for our son’;

minge- to become moldy # of a drying fish when a bitter-tasting substance, probably a mold, forms on its surface in damp, rainy weather; also of salmon at spawning time; mintguq or min ‘it got moldy’ / > minkar-; < PE minay

minek wake of a fish or a boat # min’guuq ‘it is the wake of something moving through the water’

mingciq soaked and salted fish # EG; = pingciq

mingqaaq tightly coiled rigid basket made of coarse seashore grass (taperrrut) # < mingqe-?-aq’;

mingqe- to sew # mingqhuq he is sewing; mingqaaq ‘he is sewing it’ / mingqeqaraq nalluqaa ‘I don’t know how to sew’; Maaten-gguq piuq natermi aqumgalria, ingna-gguq-va aanii mingqellria ingleret qaingatni. ‘When she observed things she saw that she was sitting on the floor, and that one, her mother, was sitting on the bed.’ (ELN 1990:3); Tua mingqesuurniungat waniwa mingqutengergquama. ‘I can sew now if I have a needle.’ (QUL 2003:142); > mingqaaq, mingqepiarumalia, mingqessuun, mingqun;

mingqepiarumalia ordinary stitch # < mingqe-piaq-ma-ira

mingqessuun, mingqesuun sewing machine # < mingqe-ruun, mingqe-ruun

mingqii- to make a tightly coiled, rigid grass basket. mingqiiqguq ‘she is making a basket’; mingqigai ‘she is making a basket out of them (grasses)’ / mingqiistengguq aanaka ‘my mother is a basket-maker’; < mingqaaq-li

mingqun needle # Tamaani mingqutkiutullrulliniit unkut ceeramiit waten tulurrarnek. Taqgan Akulmi maani mingqutkiutullrullinlutengun qecigtulrianiun-llu aturkameggnëk, qucillgaat imkut kanagaitnek . . . ‘People down in the coastal areas made needles out of ivory. But in the tundra area people made needles for use on
mingqucivik — misuuk

thick leather out of a fibula from a crane’s lower leg . . . ’ (CIU 2005:240); NS, Y, K, HBC, NI, NUN, CAN, BB, NR, LI, EG; < minqeq-n; > mingqucivik, mingqutnguaq, mingqusvuaq; < PE minqun (under PE minqa-)

mingqucivik needlecase # Teguqallruiuq ima-tama tuani ayauteqatallrati, kakivini, mingqucivik. ‘Oh yes, when they were going to take her away she had grabbed her sewing kit, the needle case.’ (ELL 1997:156); < mingqun-li-vik

mingqucivik, mingquciviataq needlecase # Calilu una mingquciviataq asveruum qamiqurrakeneq qaralingqelliniliuni, mingquciviatam taqruakun. ‘And this needle case has a design of a walrus head on its front.’ (CIU 2005:236); < mingqun-vik, mingqun-viataq

mingqutnguaq shard of rotten or honeycomb ice # ciku mingqutnguiatuq aasveruum qamiqurrakeneq qaralingqelliniliuni, mingqutnguiatuq tamakun. ‘The ice gets dangerous when it becomes rotten’ / < mingquq-uaq

mingugissuun, mingguusun butter-knife; paintbrush # < mingug-i-suun, minggu-gsuun

minguk paint; color; ointment; butter # and mingug- to spread; to smear; to paint # mingugtuq (or minguguq) ‘he is spreading something’; mingugaa ‘he is spreading something onto it’ / ukut mingugugut: tungulria, qatellria, kavirliq, cungagliq, esirliq, cali-llu qiugliq ‘these are the colors: black, white, red, green, yellow, and blue’; mingugaa ‘he is spreading the bread with shortening’; minguutaa saalaq kelipaq ‘he is spreading shortening on the bread’; Uitertenrarali-luq tamaa-i tamatum nalliini kegginateng minguguaq. ‘In those days, those who got red ochre for the first time would smear some on their faces.’ (ELL 1997:256); Kingdomek Mingugyararq ‘Extreme Unction’ literally: ‘anointing for the last time’ (Catholic religious neologism); > mingugissuun, mingquun; < PE minyu-

minguun paint; color; ointment; butter # < mingug-n

minir- to drizzle # impersonal subject; minirtuq ‘it is drizzling’ / < minuk-ir-

minirrluk drizzle # NUN; < minir-rlluk

minkar- to become moldy # minkartuq or minkaraa ‘it got moldy’ / Minkatui atam imumek caluki, yuktam piaqaki. ‘They immediately got moldy when exposed to damp conditions.’ (PAI 2008:146); < mineg-qar-

minuk drizzle # < PE mina-

miqsaq type of hard colorful blue stone # used for making tools

mirecpag-, mirespag- to vomit copiously # mirecpagtuq or mirespagtuq ‘he is vomiting copiously’; mirecpagaa or mirespagaa ‘he is vomiting copiously on it’ / < miryar-pag-

miryangcaq ground beetle (Carabidae sp.) # literally: ‘vomit inducer’; < miryar-ngcar-

miryaq vomit # and miryar- to vomit # miryartuq ‘he vomited’; miryaraa ‘he vomited on it’ / miryautaa ‘he vomited it out’; miryarluni ‘vomiting repeatedly’, miryarluni augmek ‘vomiting blood’; Tua-i kingyarqami akutamek miryarluni kingutmun, . . . Qat’riturnipa-aulli-gguq ukugkeni. ‘Whenever he turned his head back to look, he would vomit some of the [fat-rich] Eskimo ice cream [he’d eaten] on his shoulder. Oh my, how he created white patches on his shoulders and back!’ (CIU 2005:128); > mirespag-, miryalngu-, miryangcaq, miryaruqaa; < PE miryaq(-)

miryalngu- to be nauseated # miryalnguuq ‘he is nauseated’ / miryalgnunarquq ‘it is nauseating’; < miryar-nglu-

miryaruq one of two tassels on the chest and back of certain traditional Yup’ik parkas # said to represent caribou fat vomited out by Iluvaktuq, a legendary hero, when he fled his enemies; Tua-i gguq aktiliaqameng uggun wani pukirmeq qaralililaraat cali-llu akiaqun; miryaralituk gguq. When women make parkas, they always put strips of white fur from calveskin or caribou belly [on the shoulders and back]. It is said that they are putting “pretend” vomit on it.’ (CIU 2005:130); < miryaq-uaq

mis- dimensional root; > miskite-, mistu-; cf. miscir-, miter-

ciscir- to be misty # miscirtuq ‘it is misty’ / perhaps from English ’misty’, but cf. mis-

miskite- to be hard to see or hear # miskituq ‘it is obscured’ / < mis-kit-

misuuk sack # Neqet amiit tamaa-i misuuket, imkut tua misuullret. Misuullernek wangkuta maa-i gqamgquiraelrakut. Tamakut-luq tamaa-i ak’ a neqet, neqet qeltaitmek, qecirrulk miusuullturulriit. There were fish-skin sacks, [like] those gunny-sacks. Now we save gunny-sacks [for later use]. Way back then they would
scale and skin the fish and make *sacks* [from the skin].’ (ELL 1997:566); from Russian *мешок* (meshók); > *missuuleq*

**missuuleq** burlap sack; gunny sack; sackcloth # < *missuuk-lleq*

**mistu-** to be easy to see or hear; to be evident; to be distinguished; to be conspicuous # *mistuuq* ‘it is clearly visible or audible’ / *mistulria* ‘one that stands out from the others’; pikna agyaq ilamini *mistrunruuq* ‘that star up there is easier to see than the others’; < *mis-tu-

**mistuqute-** to join with others who are doing something # *NUN*

**misvik** airport; landing strip # *Nunauqapiggluteng Mamterillermiut yugyagpek’nateng*. *Misvingssagaunateng-llu*. ‘Bethel was just a village, and there were not many people there. They didn’t have a landing strip either.’ (QUL 2003:330); Cali anevkariuq allamek yaqulegmek nunatangucia paqnakluku. Ta ¥ gaam mer’em cali nuna patumiiku *misvigkailami* utertuq angyarpagmun; Noah-m-llu teguluku. ‘And he released another bird to look for land. However, since the water still covered the land and because there was no place for it to land, it returned to the ark; Noah picked it up.’ (AYAG. 8:8–9); = *miyvik* 1; < *mit’e-vik*

**mit’aruaq** waterfowl decoy # < *mit’e-aq*-uaq

**mit’e-** to land from the air; to alight # *mit’uq* ‘it landed’, mita ‘it landed on it’ / *misngaauq* ‘it has landed’, ‘it is landed’; mill’uni ‘landing’; michiqiuq ‘it will land’; micuitut maavet ‘they never land here’; mit’aq ‘landed thing’ e.g., *fowl, airplane*; Tua-i-lu-gguq kiarrrginnanrani canianun *miiplalliniuq* qagqiq qalrialuni, “Qängqiirriirriirrii. . . .” ‘And while he was looking around that ptarmigan landed right beside him calling out, “Squireeel. . . .”’ (CIU 2005:152); > *misvik, mic’araq, mit’aruaq, miyvik*;

< *PE*

**mit’aruq** waterfowl decoy # < *mit’e-aq*-uaq

**mit’e-** to land from the air; to alight # *mit’uq* ‘it landed’, mita ‘it landed on it’ / *misngaauq* ‘it has landed’, ‘it is landed’; mill’uni ‘landing’; michiqiuq ‘it will land’; micuitut maavet ‘they never land here’; mit’aq ‘landed thing’ e.g., *fowl, airplane*; Tua-i-lu-gguq kiarrrginnanrani canianun *miiplalliniuq* qagqiq qalrialuni, “Qängqiirriirriirrii. . . .” ‘And while he was looking around that ptarmigan landed right beside him calling out, “Squireeel. . . .”’ (CIU 2005:152); > *misvik, mic’araq, mit’aruaq, miyvik*;

< *PE mit-

**miter-** to be prominent or stand out; to be dark in color (*NUN meaning*) # . . . cali *mitenrutuke* mengliarutek uiterarquraumallinutuke. ‘. . . and more prominently the decorated edges also painted with red ocher.’ (CIU 2005:192); Imkut tua-i can’get naumalriit *miterluteng* nuniitni tuani calillruuq. ‘The grass that grew there stood out, and he was working there in the middle of it.’ (QUL 2003:646); cf. *mistu-

**mitriate-** to dim (or be dim); to abate; to be less dark or intense (in appearance, color, sound, etc.) # Ta’ugken agayulirtem yuvrillrani nuyat qat’riksailkuneng ilutunruvkenani-il amiani, tangellra-Llu *mitrianani*, allakaumavarkarciaqaa malrunlegen ererhni. ‘But if the priest examines it and the hair has not turned white, and it is no deeper than the skin, but it has abated, the priest shall confine him for seven days.’ (LEVI. 13:26); mitrialiuq ‘it dims’; < *miter-ate-

**miur-** to fill; to be full # EG; = *miur-

**miuyigte-** to scowl; to frown # miuyigtuq ‘he is scowling’; miuyigtaa ‘he is scowling at her’ / *NUN*; cf. *miyuineq*

**miyuineq** partially rotten meat # *miyinruuq* ‘it is getting rotten’; < ?-neq’; cf. *miyuigte-

**miyvik1** airport; landing strip # *HBC*; < *mit’e-vik*

**miyvik2** water barrel # *HBC*; < *miite-vik*

**mug** to suck # see *emug-

**mugcuun** baby bottle # see *emugcuun*

**muiqaar(ar)-** to become full to capacity # . . . qasgcuallerini attnarluki qinertellini, kenillecuiri tua-i man’ *muiqaarallinunri* meremek. ‘. . . going down he peeked into his little steambath house and saw that its little firepit was full to the brim with water.’ (QUL 2003:186); = *muir-?

**muiqerri-** to drain from infection # of the ear; *muqierriliuni* ‘(it — the ear) draining from infection’; *NUN*; < *muir-qar-?

**muir-** to fill or become full to capacity; to become full (of the moon) # *muirtuq* ‘it has become full’; *muiraa* ‘he filled it’ / *muirumaauq* ‘it is full to capacity’; *imiraa* *muiruluku* meremek ‘he filled it with water, filling it up all the way’; *muiran* or *muirngan* ‘because or when it got full’; *irAluq muirtuq* ‘the moon is full’; *irAluq muiryArturtuq* ‘the moon is waxing’; *Utaqalgirluteng-gguq irlum muillerkaanek*. ‘It is said that they would wait for the moon to become full.’ (CAU 1985:77); = *muir-; > *muiqaar-, muiqerri-, muira-

**muira-** to boil over # *NS*; *muirauq* ‘it is boiling over’ / < *muir-a-

**mukaaq** flour; bread loaf (*HBC, NUN additional meaning*) # *Tamaani murilkejarraallemni, tuneniallruutu saayunek, mukaaneek, saarralanek, imanek, iliini-liu lumarramek*. ‘When I first observed things they were selling tea, flour,
sugar, bullets, and sometimes fabric.’ (YUU 1995:15); Kass’a llameng mat’umeng waten-taγ’ kass’a allartutullruut tamaani, mukaameng, caayumeng, . . . ‘We ate white man’s food, western foods, bread, tea, . . . ’ (CEV 1984:38); from Russian мукá (muká); > mukaarakt, mukaarutlek

mukaarkaq wheat; (ear of) grain # Qavanqigami aipiriluni qavangurturtuq; tangerrluni-llu malrunlegnek mukaarkanek qerrunqeggluteng assirluteng naulrianek ataucimek acilqurluteng. ‘When he slept he dreamt for a second time, and saw seven ears of grain, plump and good, growing on a single stalk.’ (AYAG. 41:5); < mukaaq-kaq mukaarutleq empty flour sack # originally made of fabric, sometimes printed, and used for sewing when the sack was empty; Wiinga tua-i ellangellemni waten mukaarutlenek, lumarrarnek, lumarrararnek kiingan amllernek-llu aturananita. ‘When I became aware of things, I didn’t have many garments, but only what was from the cloth of an empty flour-sack.’ (KIP 1998:155); < mukaaq-utelleq mula nipple; tip of paddle blade # NUN; = emulek; < PE mul0(!) mulngag-root; > mulngake-; < PY mul&a-root; to habitually act carelessly or recklessly, without thinking of the possible consequences # mulngaituq ‘he acts recklessly’ / < mulngag-ite to act gently and carefully # mulngake- to act gently and carefully # mulngakuq ‘he is being careful’; mulngakaa ‘he is being careful with it’ / mulngakekina! ‘be careful!’; Tamana tamaa-i un uani tan’gaurluq mulngakluku aulukarkauliniarput pissuqataalria. ‘We are to carefully watch over that boy, the one who is just starting to hunt.’ (ELL 1997:338); < mulngag-ke-

mulutuk (BB form), mul’tuuk hammer # from Russian молоток (molotók); = mulut’uuk

mulu- to tarry; to stay away a long time # muluuk ‘he is taking a long time’ / mulutuuk ‘they usually take a long time’; muluciqua ‘I’ll be gone for a long time’; muluvkenak uf reskina! ‘come home right away!'; ciin muluvakarci? ‘why did you take so long?’; Angerluni tua muluukarqerluni iterluni. ‘Having gone out he tarried a while and then entered again.’ (QAN 1995:58); < PE mulu-

mumig- turned over; translated # generally of something with similar or equivalent sides; postural root; > mumigte-, mumiksag-, mumingqa-; < PE mumiy-

mumigarute- to reciprocate in formal gift giving; to exchange roles; to exchange places with the host villagers and go inside the communal men’s house while the host villagers come out and to call out requests for specific gifts (as during the “Kevgiqa” (“Messenger Feast”)) # Cali inglukan cali tuaten mumigareskuni, cali cikirturciqaa piyugtacimitun. ‘The opposite one [the recipient of the gifts], when the process was reversed, would present the giver with things in return.’ (TAP 2004:78); . . . waniwa una eniraraaq pellukan, imna arnat yurarallrat, tua mumigasulteng, arnat akluluteng uimeng akluinnek nulirril-lu akluinnek uingit yurarluteng, arnat aqumluteng cauyarluteng uingit-llu ukut tuar imkut arnat. ‘. . . after the part was over wherein the women would dance, then, exchanging roles the women would put on their husbands’ clothes and take the drums and sing while their husbands put their wives’ clothes on and danced, with the women sitting and drumming and their husbands being just like women.’ (TAP 2004:106); < mumigte-ar(ar)te to go from one side to the other side # Tua-i irrinruurtut, ataucikun-lu makluteng. Waten mumigtuurutuki. ‘They would move and lean to one side in unison and straighten up. They would sway to one side and straighten up and then sway to the other side again.’ (CIU 2005:248); mumigte-a-

mumigaq something that has been turned over; pancake; translation # < mumigte-aq
mumigte- to turn over; to translate; to transliterate
# mumigtuq 'it turned over'; mumigtaa 'he turned it over, translated it' / Yugtaq quilaq kass'atun mumigtaa 'he is translating the Yup'ik story into English'; mumiggulu kalikaq 'turning over the paper'; Ilatl-llu aperyarat ilakluku: “radar” yugtun mumigcesciigalnguut, yup'igtun-llu aprumassiyaayuilnguut ayuqucimegcetun igausngaut kass'atun, . . . ‘And some words, for example, “radar”, can't be transliterated into Yup'ik, for they cannot be pronounced in Yup'ik but instead are written just as they are in English, . . .’ (KIP 1998:xx); < mumig-te; > mumigarute-, mumigtaar-, mumigtaq

mumiksag- to do the opposite of what one is supposed to or is expected to do # < mumig-?

mumingqauq 'it is turned over' / < mumig-ngqauq

munaircete- to be restless # munaircetuq 'he is restless' / < munig-?;

munaircista babysitter; Y; < munairc-i-?

munar- to be dexterous; to be skillful # munartuq 'he is skillful' / munaituq 'he is not skillful'; munartuq cananermek 'he is skillful at carving'; Cali-am wii augna maurluirutka murilkellaurumakten, waten makuciq teq'itqataameng muragtuq 'because they are soon to be out of firewood, he is getting firewood'; Neqlillernun tekimemng aaitita pelatekiurumariamikumuragutaraarluki-llu tukut ilani unilluki ayaglunin kass'arrluni. 'When they arrived at the fish-camp, when their father had finished setting up the tent for them, and after he had gotten firewood for them, he left his family and went to the big settlement to buy supplies.' (ELN 1990:17); < munar-?

muragaq wood; log; stick # Keggglangqerrsgaugnauteng-II', qalqapiit tamaan' ayangennarallrani, keggglaryqnaukani muragat kepurluku, piaqultung. 'They had no saws back then, and were just beginning to get axes, so instead of sawing wood, they chopped it; that is how it was done.' (CEV 1984:29); HBC, NI, CAN; < murak-aq

muragte- to collect firewood # muragtuq 'he is gathering wood' / murairutqataameng muragtuq 'because they are soon to be out of firewood, he is getting firewood'; Neqlillernun tekicemng aaitita pelatekiurumariamikumuragutaraarluki-llu tukut ilani unilluki ayaglunin kass'arrluni. 'When they arrived at the fish-camp, when their father had finished setting up the tent for them, and after he had gotten firewood for them, he left his family and went to the big settlement to buy supplies.' (ELN 1990:17); < munar-te

murak wood; log; stick # muraggqaq 'little piece of wood’; muririt tagusiki angyamek! ‘bring the firewood up from the boat!’; muragkiurtuq 'he is chopping wood'; muragcuun 'wood stove'; Cen'armun aquirriyagiartutkut, tamaani amllernek aquirrikanek muragnek tangaarartukut aquigaqamta. ‘We’ll go gather wood from the beach; we always see lots of wood to gather when we play there.’ (ELN 1990:18); Tua-i neqniqluni imna cakneq tua-i, tauna imna muriim qantaq imaa! ‘That was delicious, that content of the wooden bowl!’ (ELL 1997:144); Y, K, NI, CAN, BB, NR, LI; > muragaq; muragte-

murilke- to watch; to observe; to be attentive # murilkuq 'he is observing'; murilkaa 'he is watching it or him' / murilkenrituq 'he is not being attentive'; Nutaan murilkenriqamik urllallina, tukut nakacuut nanguani aqtaqskut. Tukuk murilkenrilagmi, kalvagyaramun egthillini, kinguagunc-llu anluni. And finally when they stopped watching him carefully he went over to the door, tossing about those bladders he was playing with. When they weren't watching him carefully he threw them into the entrance passage and went out after them.’ (YUU 1995:87); Maaten-gguq ellanguq mat'umun nunakettarrmun tanqiretaqplaruqamek-lлу-gguq cali nallami yuucini-llu nallamunimurilkessiyaagpeknani. ‘It was at that time, it is said, that she became aware of the bright
beautiful world, and because she didn’t know anything yet and didn’t even know that she was a human being, she did not observe very much.’ (ELN 1990:3); the following are legal neologisms: murilkumauq ‘he is on probation’; murilkumalleq ‘probation’; murilkumaliirm maligtaqukarki ‘conditions of probation’;
> murilketar-, murilkista

murilketar- to be observant # murilketartuq ‘he is observant’ / murilketaituq ‘he is not observant’; murilketaicaraq ‘negligence’ (legal neologism);
< murilke-tar

murilkista one who watches or observes; overseer; supervisor # akinek, kalikanek-llu murilkista ‘accountant’; < murilke-ta

murir- to stoke # muriraa ‘he stoked it’ / kaminiaq muriraa eqiullemnek ‘he stoked the stove with the wood I chopped; < murak-ir-; > murirvik

murirvik stoke-hole of wood-burning stove #. . . ukatiini-wa puyirviim . . . . Murirviim-wa patua manicetellria cavik. . . . this side of the chimney is the stoke-hole. . . . The cover of the stoke-hole is made of flattened metal.’ (PRA 1995*:460); < murir-vik

murqe- to rinse clothes # murqaa ‘he is rinsing it’ / Akungqarraarluku nuggluku keliligluku, melqurrirluku, murqelluku nutaan-llu kinercirluku. ‘After soaking it they pulled it out and scraped it, removed the hair, rinsed it, and dried it.’ (YUU 1995:66); cf. meq

murtaq batter; dough # HBC; < mutre-aq

murte- to make into a batter # mutrartuq ‘he is mixing it’ / mutrartuq ‘she is making a batter”; HBC; = urte-; > murtaq

muru- to sink into snow, mud, etc.; to put on boots without using liners in them # muruuq ‘he sank in’; murua ‘he sank into it’ / muruqlerlukek kameksijgen maligtelaagnga ‘just slip on your boots and come with me quickly’; cf. murugte1-; > murua-, murun, muruyaq; < PE muru-

murua- to sink into snow or mud at every step # muruaq ‘he is sinking in’ as he walks; muruaaga ‘he is sinking into it’ as he walks / angun anerteksaarluni muruaq ‘the man is trudging through the snow panting’; muruanarquq ‘it is such that one sinks in at every step’; Tekicamegteki negat ellii ikayuulluni takuiluni, tua-i murualuni tuaten iruk-llu mecungurrlutek nutaan tua-i pelleryuvsiangiuni. ‘When they got to the snares she helped check them, and walking through the deep snow like that, her legs had become soaked and she felt uncomfortable from their wetness.’ (ELN 1990:33); < muru-a-; > muruaneq, muruayuli

muruaneq soft, deep snow # < murua-neq1

muruayuli legendary creature that sinks into the ground as it walks # < murua-yuli

murug- pulled down; postural root; > murungqa-, murugte-; < PE murðuy-

murugte- to sink or dive down; to pull inward or downward; to gather cloth as in sewing # murugtuq ‘it sank or dove down’; murugtaa ‘he pulled it in or down’ / Kanarrnginanrani-llu imna muruggluni . . . . mururgarluni tayima. ‘As it was coming down toward the seal, the seal dove into the water . . . . it continued going down into the water and disappeared.’ (CIU 2005:62); Qalrilliin tua-i murugartelliniuluni amigmun. ‘Since it cried out, he quickly ducked down inside the entrance hole.’ (PAI 2008:344); Aliit-llu tamakut ilutmun murugtelluki waten. Itulirnerkun camaggun ukatmun pivkarluku, nanerluku qamaggun, nek’etuluki. ‘And they pulled their sleeves inside. Then they put weights around the inside bottom and used it as a shelter.’ (PAI 2008:156); uqurtulriit murugtaaryugtut ‘oil stoves tend to cause downdrafts’; cf. muru-

murun, muruqqaq slipper; fur liner for skin boot # < muru-n, muru-qqa

murungqa- to be submerged # Anglluyuunateng, napangqaluteng taûgaam qavarluteng, qamiqurrit murunggluteng, suggait taûgaam qami maani pugumaurluteng suggait, . . . ‘Without diving, upright but sleeping, their head submerged, their snouts poking out of the water, . . . ’ (PAI 2008:44); < murug-ngqa-

muruyaq sinkhole # < muru-yaq

muugilitaq bra; brassiere # HBC; see emugilitaq

muuk breast # HBC, NUN; see emuk

muukuluk sleeping bag # NUN; = maakuluk, maukuluk

muulek nipple # see emulek

muute- to take an item for repair # muusgung! ‘take it for repair!’; note that many writers use spellings
such as muutuq ‘he went to the clinic seeking medical help’, and musgu ‘take him to the clinic’, instead of emutuq and emusgu, which is technically more proper; NSU; = emute-

na house # see ena
na- not knowing # deep root; cf. naamelliin, nani, nalir–?, nallu-, nau–
naa- to become complete in number # naagut or naagai ‘they became complete’ / naatai ‘he completed them’; naamaut ‘they have become complete’; naagiuq kaalataminek ‘he completed his hand of cards in solitaire’; Cunawa-gguq im’ tua-i erenret taukut unuu-llu tallimau naacirtullratni, kegluneq tauna ayayuunani tuani tua-i ungurumllinialaqeria. Tua-i-ll’ tallimiitni tua naangata, unugluni errluni pian piyaaqelliniut taum’ kegluneq cataunani. ‘It turned out that while they were waiting for the five days and five nights to be over, [that is, during that period of time] the wolf never left, but stayed curled up there. And, when the waiting was over, on the fifth day after night when day broke, they looked in vain but the wolf was gone.’ (ELL 1997:38); > naaneq, naaqe-, naaqilria, naaqin, naaquin, naaqista, naaqvik, naaquin; cf. naacuqe-; < PE naa-
nacuqe- to conserve; to ration # naacuqaa ‘he is conserving it’ / HBC; cf. naa-
nallu I don’t know # exclamation; cf. nallu-; EG
naamelliin, naamell’, naam’, naamikika,
naamiki I don’t know # exclamation; Uavet-llu Umkumiunun pillilria, naamikika, wall’u Up’nerkillermiunun. ‘Perhaps downriver to Umkumiut, I don’t know, or to Up’nerkillermiut.’ (QAN 1995:156); = naumik; cf. na-
naneq completed set; complete bundle of pelts containing a number sufficient to make a parka # Tua-i-ll’ atkuikyumeng ukut arnat, atkuikat tamakut atrarrluki angilluki tua-i naa-ukut ukut piarkateng pimariamegteki tua-i allakarluki, . . . ‘When the women were ready to start makng [bird-skin] parkas, they took them [the bird-skins] down, untied them and separated them into bundles, . . .’ (PAI 2008:164); < naa-neq1

naanguaq, nanguarun toy; object used as a toy # irniagka anganilartuk naanguarutkaqameqnegu kenurquaqa ‘my children, have fun playing with my flashlight’; Ayumian-gguq naangualiaqekii-
naanguar—to play sedentarily with toys; to play using objects as toys # naanguartuq ‘he is playing with toys’ / naanguurutaa ‘he is playing with toys with her’; Nepliissiyalakuq—llu
naanguaraqata pingraateng nepenyaryarcqniluki nepliruraraqnuteng. ‘And, even though she told them that they would attract wild animals if they played too noisily, they did not stop making noise.’ (ELN 1990:17); = laanguar-; < 3p-3s ending
naanguaruttuq ‘they are being played’

naaqun—to count; to read # naaquit ‘they are being counted’; naaqi ‘he is counting or reading them’ / naaquq ‘he is counting or reading’; naaqsunarqellriit ‘things worth reading’; Ellii niiqiyautertllumu ak’a yuinaq tekluku aqpurangluni qavcinek picecianek . . . Since she’d learned to count to twenty already, she asked how many he’d caught . . .’ (ELN 1990:51); Quyanarquq cali ukuk niiqillre . . . , cali Alaska Native Language Center Fairbanks-aami niiqillret. ‘Thanks go also to the two (proof) readers . . . , and to the (proof)readers at the Alaska Native Language Center Fairbanks.’ (CAU 1985:5); > naaqerkaq, niiqilria, niiqin, niiaqista, niiaqivik, niiqun, Niiqumallrat; < nii-i; < PE niiqar-aq

naaqvik book # NUN

naaqilria student # NS; < niaaq-i-aq
naaqin number; book (NUN meaning) # < nii-i-n
naaqista reader (as in church); teacher (NS meaning) # < nii-i-ta’a

niiqivik school # Maa-i niaqivignek watua tangerrasurtullraten. Niiqiluteng elissarluku makut elicelluki. ‘You’ve started seeing schools nowadays. Through reading and reckoning they teach people, they have them learn.’ (TAP 2003:23); NS; < nii-i-vik

Niiqumallrat the Biblical book of Numbers # < niaaqe-ma-ileq-3p-3s ending

niiqun, niaqicyiq number # Taaqgam makut igat naaqsaurrliku, niaquet, nallunrirrliku—llu, attiliyiraq. ‘However, they learned to read these letters, and they got to know the numbers, and how to do sums.’ (KIP 1998:49); Yaa-i—llu imarpik piliqellrren, angluni iqtiluluni—llu, uitavikluku niaquleiuqnguut unguvalriit, angeliit mikkeliit-llu. ‘There You made the ocean, big and wide, the dwelling place of living things beyond numbering, great and small.’ (PSALM 104:24);

naaqt’liuryaraq, niaqyuryaraq arithmetic; mathematics # < niiqun-liyar-aq, niiqun-liyar-aq

naataq bundle of pelts (usually of a set number for the particular kind of pelt) # Canek tua-i akugkanek, imarmiutarnek naatatnak, piciatun puqiarnernek, tua-i tamakunek iluvaucilliliit. ‘They brought bundles of mink pelts and young caribou skin for parkas into the kashim.’ (CIU 2005:134); Aanani-l’ pian pingayuinek naaciniararluteng, cali-am nalluamiu tamana apluku qavcinek naacitiucitn. ‘When she said that, her mother said that they would have almost three bundles of squirrel skins, and since she [the child] didn’t know [what a bundle was], she asked how many skins there were in a bundle.’ (ELN 1990:52); < nii-te-aq

naataq’ NSU owl (species ?) #
niiave-to transfer from one container to another by pouring # NUN; = naive-

Naayak Virgin (Mary) # naklegtalria Naayak Maix’a ‘compassionate Virgin Mary’ (CAT 1950:44); = nay’ak, nas’ak

nacallngaar(aq*), nacallngaq Aleutian tern (Sterna aleutica); arctic tern (Sterna paradisaea); Sabine’s gull (Xema sabini). < niaqtaq-; < PY nacalljag (under PE nacar)

nacapcuaq monkshood (Actonitun delphinifolium) # NUN

nacaq hat; parka hood; cap # and nacara- to put on a hat; pull on one’s hood # nacartuq ‘he put on a hat’; nacaraa he put a hat on her’ / nacarraq ‘small cap or hat’, in contrast to hood; Tua-i—llu-gguq waniwa tua-i ceqtekiteqtarluku pugumaarluni nacairumaaralliniuq yun’erraar . . . ‘And right before it reached the shore it slowly emerged from the water and reached up and removed its hood, revealing a young man’s face behind it . . . ’ (CIU 2005:122); > nacallngaar(aq*), nacapcuaq, nacapciaq, nacaulleq, nacarrluk, nacarrlugteqe-; < PE nacar

nacaqupak male lapland longspur (Calcarius lapponicus) # < niaqaqupak
nacaraq piled ice on sandbars surrounded by shore ice; shore ice piling up after ocean swells # cf. nacete-

nacarpiaq fancy hat # < nacaq-pik³

nacarrlugteqe- to be in a bad mood; to have gloomy thoughts # nacarrlugtequq ‘he is in a bad mood’ / Atii-gguq house-ameng tunuani nacarrlugtequli ellami inangililia, ellami tua-i inangquurluni nem menglini. ‘His father was behind their house, afflicted with gloomy thoughts, lounging around, lying down outside next to the house.’ (ELL 1997:110); < nacaq-rrluk-teqe-

nacarrlugtequq ‘he is in a bad mood’ # nacarrlugteqluni ellami inanglilig # nacarrlugteqluni ellami inangqaurluni nem menglini. ‘His father was behind their house, afflicted with gloomy thoughts, lounging around, lying down outside next to the house.’ (ELL 1997:110); < nacaq-rrluk-teqe-

nacarrlugteqluni ellami inanglilig # nacarrlugteqluni ellami inangqaurluni nem menglini. ‘His father was behind their house, afflicted with gloomy thoughts, lounging around, lying down outside next to the house.’ (ELL 1997:110); < nacaq-rrluk-teqe-

nacarrluk dance hat # < nacaq-rrluk

nacaullek emperor goose (Chen canagica) # < nacaq-rrluk

nacessnga- to be manning a lookout # . . . tua-ll’ qayarugaat tua-i nutaan agiircata atraqerrluni tuauna qanrutliniluki nacessngastiita. ‘. . . when a great number of kayaks came, the person who was manning the lookout ran down and told them about it.’ (QUL 2003:686); < nacete-ngaq, nacessvik

nacessvik lookout; fish counting tower #; nacete-vik

Nacessvik White Mountain # village on Norton Sound; < nacete-vik

nacete- to look around or survey one’s surroundings from a high vantage point # nacetuq ‘he is looking around from a height’; nacetai ‘he is looking around for them from a height’ / pissurta nacelluni kiartuq tuntuvagnek ‘the hunter is looking around from a height for moose’; = naste-; > nacessnga-, nacessvik, Nacessvik; cf. nacaraq

nagutaaq belt buckle; clasp fastener # traditionally made of ivory; < nagtuqaq, nagun, naguteke-; < PE nayat-

nagte- to get snagged; to get caught on something # on a branch, nail, etc.; nagtuq ‘it got snagged’ / . . . piinanermini irua camna camun cam’umun nagtelltiniug. Nagcan pissaakaryaaqekii nagcan camavet pull’uni caavta, yuun man’ irua. ‘. . . while he was doing this his led got caught on something down there. When he got caught he tried [to free his foot] to no avail, so he bent down and felt around it, and there was a person’s leg.’ (QUL 2003:560); = lateg-; > nagtuqaq, nagun, naguteke-; < PE nayat-

nagte- to get snagged; to get caught on something # on a branch, nail, etc.; nagtuq ‘it got snagged’ / . . . piinanermini irua camna camun cam’umun nagtelltiniug. Nagcan pissaakaryaaqekii nagcan camavet pull’uni caavta, yuun man’ irua. ‘. . . while he was doing this his led got caught on something down there. When he got caught he tried [to free his foot] to no avail, so he bent down and felt around it, and there was a person’s leg.’ (QUL 2003:560); = lateg-; > nagtuqaq, nagun, naguteke-; < PE nayat-

nagrcir to hinder or be hindered; to put or have an obstacle (physical or otherwise) in the way # nagcirtuq ‘there is something in his way’; naguciraa ‘he put something in her way’ / < nagan-lir-
nagun something that one gets caught on or held back by; obstacle; hindrance; place where one holds the shaft of a seal harpoon (NUN meaning) / nagutekaat ‘it hinders them, gets in their way’; nagutaituq ‘there is no obstacle’; Tua-i avavet ayagaqma taangaq imutun tua-i camek nagutama ‘When we traveled there nothing would hold us back from booze’ (YUP 2005:10); Tašgenken tamana uterecinaraqeniracuq, taumun tuqumalriamun nagutamaunani. ‘That would not cause them to go home; there would not be an obstacle on account of that one who died.’ (TAP 2003:28); < naita-n

naguteke- to be held back by / nagutekaa ‘he is being held back by it, being prevented from acting by it’ / manaryarciigatuq irniani nagutekluki ‘she can’t go fishing because her children are holding her back’; < naigta-n naguteke-to be held back by / nagutekaa ‘he is being held back by it, being prevented from acting by it’ / manaryarciigatuq irniani nagutekluki ‘she can’t go fishing because her children are holding her back’; < naigta-teke-naigte-to answer back; to explain; to clarify; to disobey; to talk back; to contradict; to dispute # naigtuq ‘he answered back, didn’t do as he was told’; naigttaa ‘he answered her back, went against what she said’ / naigtkeaksunaku ‘don’t go against her!’; naigttaarutut ‘they are debating, arguing’; Pamkut nukalpiartayagauniaqatgu allat makut tutgara’urluuniaqatgu. Aren, imkut angullugaat naigttaaluki tua tamakut tutgara’urluunistai, . . . ‘When the ones back there said he was the little mighty hunter, those others would claim he was the grandchild. Well, those elders argued back against those who claimed he was the grandchild, . . .’ (QUL 2003:250); > naigtenrite-

naigtenrite- to comply with a request for a specific gift during a gift exchange ceremony / naigtenrite-

naikar- to be in contact with / naikaraa ‘it is in contact with it’ / naivan

naive- to transfer from one container to another by pouring / naivaa ‘he poured it’ / naiviuq ivqamneq qaltamun ‘she poured what she had picked into the bucket’; = naave-; > naivike-; < PE na(C)0v0t-

naivike- to pour (literally or figuratively) something into (it) / Elingrayuutekluku ciuliamte naivikelratneq qanemcinek. ‘We are grateful to our elders for transferring the stories [to us/them].’ (KIP 1998: xv); < naive-vik-ke- (cf. uivik and uive-)

nakaaq wild rhubarb (Polygonum alaskanum) # LY, CAN, BB, EG; < PE nakar

nakara- to dip one’s head into water / nakartaq ‘it dipped its head in’ / NSU; < PE nakkar-

nakaci- to have a full bladder / he has a full bladder ‘he has to urinate’ / Tua-i’il quqliniluni nacakiaq. ‘He urinated because his bladder was full.’ (ELL 1997:184); < nacakuk-i-

Nakaciuryaraq, Nakaciuryaraq, Nakaciq indigenous Yup’ik holiday often called the “Bladder Feast” in English # occurs in December, involves honoring the collected inflated bladders of sea mammals taken by hunters during the previous year; these bladders, decorated and deflated, are put under the ice in the belief that the bladders held the spirits of the caught animals, which would then report to the other animals that they had been well treated so that the other animals would allow themselves to be caught by those hunters # Ciin yuut ikituqnek kumarciuluteng arvullaruit qasgimi Nakacium naliini? ‘Why did people burn wild celery and disperse its smoke in the kashim at the time of the Bladder Feast?’ (CAU 1985:98); < nacakuk-liuryaraq, nacakuk-?-yaraq

nakacugnaq calf; gastrocnemius muscle in the calf # < nakacuk-naq; < PE nacakunar (under PE nacacuy)

nakacugtalleg dried bladder used for ceremonial purposes # NUN

nakacuguaq light bulb # literally: ‘imitation bladder’; < nacakuk-uaq

nakacuguarraq* earring type # < nakacuk-uaq-raq

nakacuk bladder # Anglami tangalliniuq nakacugnek nem iquani, tanqipiartuq. Ugtukwa-gguq cali nakacuit amiigem qulini cuupiat. ‘When he got bigger he would see bladders [hung up] at the end of the house, and they were very bright. And those bladders [hung up] at over the door were dim.’ (YUU 1995:85); > nakaci, Nakaciuryaraq, nacugnaq, nakacaguq, nakacugtalleg, nakacanguq; < PE nakacuy

nakacunguaq bottle # NSU; < nakacuk-nguaq

naken from where? # look under nani

naker-, nakercete- to be straight; to be accurate; to be accurate when shooting # nakertuq or nakerceteq ‘it is straight’ / nakercessvaalli mat’umi nutegni! ‘my, how accurate this gun is!’; nakercaraa ‘he is trying to straighten it’; also can be used in the quantifier/qualifier
construction: Qimugta-wa pingna uitauralria nem elatiini nakermi. 'Also the dog(s) up on the shore were staked out in a straight line outside the house.' (CIU 2005:92); < naker-cete2>; > nakercaun, nakerneq, nakirneq, nak’ri-, nakriate-, nakrullugpak, nakrutvalek; cf. Nakneq; < PE nakā2-

nakercaun fletching (feathering) of an arrow; arrow shaft straightener # < naker-car-n

nakerneq straight stretch in a river # < naker-neq

nakerrqatak side wall of a semi-subterranean house # = nakirqatak; < ?-qatak

naki1- to be good at catching game # nakiuq 'he is a good hunter' / Tua-i-gguq nakiqaqatarqami tuntu angutvak waten unuakumi nertua. 'It is said that when he was going to go out on a successful hunt, he would eat a bull caribou in the morning.' (CUN 2007:90); BB; cf. naki1-

naki2- to go in a straight line; to agree # EG, NUN; > nakissuun; cf. naki2-

nakirneq straight stretch of a river # Tauna-gguq imna Asgirpagkam calivian kiatii man’a nakirneruuq, nakrenqeggluni, kiaqvaarni tua nutaan qipluni. 'It is said that [the river] above the place Asgirpagkaq was working was straight, very straight, and it finally bent quite a ways upstream.' (QUL 2003:644); < ?-neq1

nakirqatak side wall a semi-subterranean house # = nakerqatak; < ?-qatak

nakleg yagute- to come to feel compassion toward; to feel sorry for # Tua-i-wa waniwa naklegyagulluten ullagamken. 'I have begun to feel compassion toward you and came to you.' (QAN 1995:240); < nakleg-yagute-

naklegyug- to feel compassion; to pity someone; to be considerate # naklegyugtuq 'he feels compassion' / < nakleg-yug-

nakleke- to feel compassion toward; to be considerate of; to pity # naklekaa ‘he feels compassion toward her’, ‘he is considerer of her’; Qanrut’laryaaqaitkut . . . iaput naklekluki pisqelluki-llu. ‘Look, they kept telling us, wanting us . . . to treat our fellow humans with compassion.’ (ELL 1997:524); < nakleg-ke4-; > naklekun

naklekun compassion; grace (religious term) # < nakleke-n

nakleng poor thing!; so sad! # exclamation; Aren, tua-i cakneq naklegyugluni taum ungungssillaam paiqallinia qanerturluni, “Aling, nakleng atak elpet, nayagarpeni-ll’ usviipakarpaa!” ‘Oh, feeling compassion, that animal went to him and said, “Oh dear, poor thing, look you, your sister is crazy!”’ (QUL 2003:384); = aklen; NS, Y, K, NI, CAN, BB, NR, NUN, LI, EG < nakleg-?

nakmig- emotional root; > nakmignarqe-, nakmike-, nakmim; < PE nalmi(na)

nakmignarqe- to be such that one prefers it or favors it / nakmignarquq ‘he is such that he causes one to favor or prefer him’; < nakmig-narqe-

nakmike- to prefer; to favor # nakmikaa ‘he prefers or favors him or it’ / Tamakut-gguq qikut, qikumek tangerlerluni tua-i pililagyunaituq. Taügaam-gguq cat qikut ilait tua-i ak’anun piutulit, tamakut-gguq taügaam nakmikluki tamaa-i egacitullruut tuaten. ‘They say you can’t make a pot with just any kind of clay. They used a certain kind of clay that would last a long time, they preferred it, and made pots that way.’ (AGA. 1996:6); Tua-i kana-i nallmikun tua-i kana-i pugngan, waten tua-i egutni, imna cakimi nakmikellra akwaugaq, teguluku, asaaquni-llu nalugluku. ‘When it surfaced in the same place down there, he took his atlat, that one that his in-law had preferred the day before, and raised his spear.’ (CIU 2005:58); < nakmig-ke4-.
nakmiin one’s own # adverbial particle, used for emphasis or to establish reference of possessor of 3rd person possessed subject to object; nakmiin pikaa ‘it is his own’; nakmiin qetunraqaq ‘he is her biological son’; nakmiin qimugtiita qilugaat ‘their own dog barked at them’; nakmiin qimugtema keggellruanga ‘my very own dog bit me’; qimugtem nakmiin yun’i qiluga ‘the dog is barking at its very own person (master)’; Taa’qken cali iliij yuum school-angssaqaunani . . . maami uitaluni nakmiin nel’uni, nengluni, nakmiin angyangluni, nakmiin massaangluni, nakmiin ski-doo-ngluni, . . . ‘But some people [even] without having gone to school . . . live here with their own house, they get a house, they get their own boat, their own motor, their own snowmachine . . . ’ (QUL 2003:342); < nakhmig-?

Nakniq Naknek # village on Bristol Bay; cf. naker-
nak’nirmek since when # interrogative particle; < na(ni)-abl.-mod.-niq-abl.-mod.

nak’ri- to go straight path # used in a conventionalized sentence at the end of a story (perhaps only or especially in K, CAN, and BB); QIINERMUKUN NAYATGUQ NAK’RILUNI. ‘And, so it goes’ (literally: ‘It goes forward going straight.’) (referring to the plot of the story, or the story as a thing in itself, and/or the life of a listener who heeds the moral of the story) (see PAI 2008:436, NAT 2001:230, and CUN 2007:16); < naker-i

nakriate- to be crooked; to be unlucky at catching game # nakriatuq ‘it is crooked’; ‘he is unlucky’ / < naker-i-ate-
nakrullugpak dorsal fin of arctic grayling; also, grayling (Thymallus arcticus) # < nakrun-llukrpak

nakrun fletching (feathers) on arrow # < naker-n; > nakrullugpak, nakrutvalek

nakrutvalek grayling (Thymallus arcticus) # EG; < nakrun-vak-lek

naku- to be cross-eyed # nakuuq ‘he is cross-eyed’ / kinguqliqa nakuan yungcaristet pilagturluku nakunricetellruat ‘because my younger brother was cross-eyed the doctors performed surgery on him to correct his crossed eyes’; nakulriamek qilugruq ‘she’s the one with the cross-eyed husband’; > nakunaq, nakuyulngu-; < PE naku(3)-
nakuke- to pick on; to torment; to fight # nakukaa ‘he is picking on her’ / nakukutuk ‘they are fighting with each other’; . . . ilavetllu

nakukengraatgen akiuqsaunaki, assircarluten. Atam, ingluluiqavkqi qiarqelarniaaqaqen cali nakuklutnen, inerquuteka atunrilkuvgu. ‘. . . and if your companions pick on you, don’t retaliate; strive to be good. Look, if you oppose them, they’ll make you cry and pick on you, if you don’t heed my warnings.’ (YUU 1995:49)

nakunaq type of large snail (species ?) # said to make one cross-eyed if it is eaten; NUN, NS; < naku-naq

nakuyulngu- to feel dizzy # < naku-yug-ingu-; NUN

nala- to die (of plants, animals, people); to wither, to be eclipsed; to become numb, have parasthesia (pins and needles feeling) # nalaq ‘it died, etc. / nalataa ‘he killed it’; akerta nalaq ‘the sun is eclipsed’; talliqa nalaq ‘my arm is asleep’; ukusuarmi naunraat nalalartup ‘nerkami-llu unguirluten ‘in the fall the plants die, reviving in the spring’; Nutaam-am im’ nalin yaaken nulluanek amianek aqg’aulluni apa’urluminun-am maniarkaminek ut’rutliniuq. ‘When it died, he took some meat off its buttock home for his grandfather to roast in the open fire.’ (QUL 2003:320); AKERTA NALAQU ‘there is an eclipse of the sun’; IRAQUL NALAQU ‘there is an eclipse of the moon’; > nalama-, na’aqert-, nala‘-; < PE nala-
nalama- to be paralyzed # nalomaluni ‘being paralyzed’; < nala-ma-
nalaq found thing; discovery # > nalaq-
nalaqe- to find; to discover # nalaqq ‘it has been found’; nalaqaa ‘he found it’ / nalaqutuq ‘he found something’; mingqun tamallni nalaqaa ‘she found the needle that she lost’; nalaqestin pikciqaa ‘the one who finds it will have it’; Tua-i-il’am tauna ungiryuumallini ellarramini makcamunguromi yuarryaqlukek tua-ix igni nalaqesciiganakek. ‘And since he [the shaman] was able to come back to life in his own little world again, upon awakening he looked for his eyes but was unable to find them.’ (AGA 1996:210); = nalke-, nataqe-; < nalaq-ke2; > nalaque-, nalaqtaq < PY nataqa-
nal’aqerte- to suffer a stroke # nal’aqertuq ‘he had a stroke’ / nal’aqertcaq ‘stroke’; < nala-erte-
nalaquaqtuq found thing; discovery # < nalaqe-te3-aq-
nalaqu- to find something # nalaqutuq ‘he found something’ / nasaurluq kayanguneq nalaqutuq nunapigm ‘the girl found eggs on the tundra’; . . . uma waniwa qugiinnarmek
nalate - to kill (plants, animals, people) # nalataa

nalayaq post-spawning salmon (NUN meaning);
chum salmon (Onchorhynchus keta) (EG meaning)
# = talayaq; > nalayarssuun; from Athabascan, cf.
nalay (Deg Hit’an Ath.), nalaya (Upper Kuskokwim Ath.), meaning
‘chum salmon’
nalayarssuun fish spear used to catch spawning salmon # NUN; < nalayaq-ssuun

naleq flatus; gas expelled rectally; vulgar fart # and
naler - to break wind; to expel flatus; vulgar to fart
# NS; = [e]leq/[e]ler-, leq/ler-, neleq/neler-
naliguyaq shelter made from a tarpaulin # < nalik-?
nalik cover hanging over something; tent; shelter # and nalig- to be covering (it) # naligaa ‘it covers it, hangs over it’; Imarpigmek-llu patuluku aturilriatun, mer’em-llu naligluki ingrit. ‘You cover it with the deep as with a garment; the waters stood above the mountains.’ (PSALM 104:6); Mer’em naligaluku entaqaq alairaqnali qimugtema keggellruaten? ‘which one of my dogs bit you?’; Uitaqanrakun qakemna yuuluni

naligaa, nalikcaaraq, nalikutaq

naliguyaq shelter made from a tarpaulin # < nalik-?
naligkaaraq shelter # Ayumian tua-i anlu

naliguyaq shelter made from a tarpaulin # < nalik-?
naligkaaraq shelter # Ayumian tua-i anlu

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naligkaaraq shelter # Ayumian tua-i anlu

naliguyaq shelter made from a tarpaulin # < nalik-?
nalkecetaaq — nalle-

nalkecetaaq dice # NUN
nalukiik dual woman’s panties; crotch # < PE nalakkay
nalkutaq found thing; discovery # una angqaq
nalkutaqqa ‘this ball of mine is something I found’; < nalkute-aq
nalkute- to find something # nalkutuq ‘he found something’ / . . . cali qakinernek nalkucaqliami
nalkutaq ‘this ball of mine is something I found’; < nalkute-aq
nallair- for a certain time to come; to reach a certain time or place; to be in alignment; to be aligned with # nallairtuq ‘it (a certain time) has come’ / nallaira ‘he has reached it (a certain time or place)’ / Cali-lu una, man’a canerlak allrakunek qavcinek cuqengqertuq, taua nallairaqaq tut’aqluni. ‘Also this one, this epidemic happens every several years, striking whenever that time came.’ (KIP 1998:329); Erneq tauna nallairan kellulluni piinanrani, aren, kenengsak pagna tua-i kitulliniuq. ‘When the appointed day came, a big fire passed in the sky.’ (QUL 2003:27); Tua-i-ll’ ullangnaqluku negairpiim piqtaarluni — tangvallruamki. ‘You don’t know those former dances nowadays, but I do know them; when I first became aware of things I intercepted them in my lifetime; I am knowledgeable about them since I experienced them.’ (KIP 1998:295);
< nall’arte-
nall’arte- to find the mark; onto run into, meet, or encounter; to arrive at the right time (for it); to correspond # nall’artuq ‘it found the mark’, ‘he arrived at the right time’; nall’artaa ‘it hit it’, ‘he encountered him’ / iruakun nall’arrluku tuntuq nutgaa ‘he shot the caribou, hitting it right in the leg’; umyuani nall’artenrilengraan angertuq ‘even though it didn’t correspond to what he had in mind, he agreed’; tekitellruungu nall’arrluku nerellrat ‘I arrived right at the time they were eating’; aqvautellratnun nall’arrullua nunasngallruungu ‘I was visiting at the time the races were taking place’; Imarpigmi waten nall’arutaqameng qanemciucetulliniameng, qanemciucetulliniameng, tamaa-i tuqungnaqcuilmameng imarpigmi pissurluteng nall’arutaqameng, . . . ’At sea whenever they encounter each other they tell each other stories, just tell each other stories, and do not try to kill each other at sea when they meet up together out hunting, . . . ’ (QUL 2003:686); cf. nall’araaq; < nalle-ar(ar)te-
nall’aruaq joint at the edge of tracking stabilizer stern piece of a kayak # cf. nall’arte-; NUN
nall’arusnga- to be relevant; to be present at the right time # nall’arusruluni ‘being relevant’; nall’arusrungavenani ‘being irrelevant’; < nall’arte-te-nga-
nalle- that which corresponds in time and space; that which is even with # mat’um nalliini ‘at the present time’; tamatum nalliini ‘at that time’; apa’urluma nunamtellran naliini ‘in the time when my grandfather was on earth’, ‘during my grandfather’s time’; nallemtenti ‘in our time’; kaignam nalliini ‘during a time of hunger’; piitnam nalliini ‘during a time of want’; pissurnam (or pissum) nalliini ‘during hunting time’; nengllillran nalliini ‘during the time it was cold’; nallaituq ‘it is unique, nothing compares
nalleknguar- — nallunailkutaq

nallu - exclamatory particle used when one doesn’t want to answer to tell the person who is asking questions to remain in his ignorance, or to claim ignorance for oneself; probably a back-formation from the verb base nallu-

nallu-1 to not know # nalluuq ‘he doesn’t know’; nallua ‘he doesn’t know it or her’ / nalluan-qaa? ‘don’t you know him?’; nallutaituq ‘he knows everything’ may have either positive or negative connotation; ellani nallua ‘he is unconscious’ literally: ‘doesn’t know his world’; nallumaq ‘he is in a state of ignorance’; Tua-i taum wani nasqurrutem kangiqapiarii nalluqa. ‘I don’t know the exact reason for the use of dance headdresses’ (TAP 2004:71); see also nallu, nallu-2; > nalluliur-, nallumquq, nallunate-, nallunar-, nallunaq-, nallunrote-, nalluqar-, nallute-, nalluyagute-, nalluyugci; cf. na-; nalluyur-

nallu-2 state of not knowing; unawareness # used with possessed localis case endings; nallumni tegulliinak aqlitegka ‘without my knowing (that is, in my unawareness) he took my earrings’; Nelliraq cakneq tuaten piyaaqekatgu nallumni! ‘I would rant and rave if they did that to her without my knowledge!’ (ELL 1997:176); Qailun umyuan ayuqellrua aanavet kassuusuqellraten kitumun nalluoni? ‘What was your state of mind when your mother arranged for someone to marry you without your knowledge?’ (KIP 1998:157); Tua-i-ll’ maurlurlumi taum nalluani caskukiuturalliniluni, . . . ‘And so, without his grandmother knowing it he began to make weapons, . . . ’ (QAN 1995:38); > nallutmun; see also nallu-

nalluliur- to act concealing one’s action’s from # nalluliurua ‘he is acting behind her back’ / < nallu-liur-

nallumquq dull-witted person # <nallu-qq

nallunailkutaq mark; insignia; signpost; bouy; trail marker; cairn; marker to show where something is # Akluuinet-llu cassuutaitnek nallunailkucirtura’aqulu tamalkuita tuqulrit: saskaitnek, qantaitekn, angqet anguaruaitnek, tan’gaurluit urluvriltinek. ‘They provided all the dead (that is, at their graves) with markers: their cups, their plates, the men’s paddles, the boys’ bows.’ (KIP 1998:25); Cain-aq nallunailkuciraar aarciruutngusqelluku tuqulcugtainun. ‘He
placed a \textit{mark} upon Cain as a warning to anyone who should want to kill him.’ (AYAG. 4:15);
\textit{< nalluniate-ke-taq!}

\textbf{nallunair-} to explain; to instruct; to demonstrate; to show how; to interpret (sign, evidence) # nallunartuq \textit{it has been explained}; nallunairaa \textit{he explained it}; nallunairiuq \textit{he is instructing}; nallunairattuq \textit{he explained something to her}; Tua-i-llu niicugnilnguameng camek-llu niitenrilameng umyuangcaarluteng \textit{nallunaircangnaqluku nanluciteng}. ‘They grew tired of listening this way without hearing anything, and instead endeavored to think about it and to figure out where they were.’ (ELN 1990:38); \textit{< nallu-naq-ir}; \textit{> nallunairista, nallunairtur-, nallunairun}

\textbf{nallunairista} one who shows; witness in court # \textit{< nallunair-}

\textbf{nallunairun} notice; notification; piece of evidence # \textit{< nallunair-n}

\textbf{nallunaite-} to be obvious; to be clear; to be discernible; to be perceptible # nallunaituq \textit{it is clear}/ nallunaituq ayalleq Mamterillermek Kuiggayagarmun uksumi \textit{it is clear how to get from Bethel to Oscarville in the winter}; Maaten-gguq-am murilkelluni piuq man’a maani imumek tua-i ikavet arviqertellrulliniria nallunaunani maa-i tua-i. ‘Then he looked and saw that \textit{clearly} someone had gone across to the other side.’ (QAN 1995:238); \textit{< nallu-naite-}; \textit{> nallunialkutaq}

\textbf{nallunrilutet} knowledge # Yupiit nallunrilutait \textit{‘Yup’ik knowledge’}; \textit{< nallunrite-n-plural}

\textbf{nallunringnaqellria} researcher; investigator # \textit{literally: ‘those doing research’}; nallunringnaqellriit \textit{researchers’}; \textit{< nallunrinngaque-Iria}

\textbf{nallunrir-} to find out; to investigate # nallunrituq \textit{he has become knowledgeable}; nallunriraa \textit{he investigated it}; Tua-i nutaan nallunriruku caksaaqelliniluku. ‘Just now \textit{finding out} that one is related to him somehow.’ (QUl 2003:20); \textit{< nallu-nrir-}; \textit{> nallunringnaqellriit}; \textit{< PE nallunakir- (under PE nalu-)}

\textbf{nallunrite-} nallunrituq \textit{‘he knows’}; nallunritaa \textit{‘he knows it or her’}; maantelqa nallunritaa \textit{‘he knows I am here’}; Wiinga \textit{nallunrikemmek qanemcitqataramci, apektentigerpecia atam qanemcit nalluanka amlleret. Ta\={u}gaam nallunrita’ arqenmek qanemcilartua. ‘I am going to tell you about that which I know; even though you don’t ask me [I admit that] there are a lot of tales that I don’t know. However, I do tell those which I do know.’ (KIP 1998:95); \textit{< nallu-nrite-}; \textit{> nallunritesta, nallunritevkar-, nallunriteeq}

\textbf{nallunritesta} reference of one’s character or work experience; alabi witness # nallunristet ‘references’; nallunristii ‘his alibi witness’; \textit{< nallunrite-ta}

\textbf{nallunritevkar-} to notify # nallunritevkarluki ‘notifying them’; \textit{< nallunrite-vkar-}

\textbf{nalluqar-} to lose consciousness; to faint; to not know at this particular time; to forget (\textit{NUM additional meaning}) \textit{# nalluqertuq ‘he lost consciousness’}; nalluqerluni ‘fainting’; \textit{< nallu-qar-}

\textbf{nallute-} \textit{^4} to not know each other \textit{# nallutut ‘they don’t know each other’}; Tamakut yuut yaaqsiuteng’ermeng nalluteng’ermeng naklekkulluteng pillruut. ‘Those people, even though they [lived] distant from each other, and even though they \textit{didn’t know each other}, would treat each other with compassion.’ (YUU 1995:47); \textit{< nallu-te-}

\textbf{nallute-} \textit{^2} to not know what one is doing; to black out \textit{# nallutuq ‘he is acting without being conscious of what he is doing’}; nallulluni ‘blacking out’; \textit{< nallu-te-}

\textbf{nallutmun} in ignorance; not knowing # \textit{adverbial particle}; Maa-i-llu tegganret pilartut nallutmun-gguq Agayutmek qanlallruyaaqellinuit ak’a ma’an a agayumaciq ukveryarput tekigailgan. ‘The elders act in ignorance of God, speaking before this present Christian faith of ours had arrived.’ (CAU 1985:213); \textit{< nallu-te-}

\textbf{nalluyagute-} to forget \textit{# especially to forget a fact or forget to do something \textit{(whereas avaur-} \textit{is to forget in the sense of leaving something behind; however, nalluyagute- has acquired this meaning as well for many speakers)}. nalluyagutuq ‘he forgot; nalluyagutaa ‘he forgot it’; nalluyagutaa nerqillkerani qimugtenek ‘he forgot that he was supposed to feed the dogs’; nalluyagucuqanuku ‘don’t forget it’; Anulta ta\={u}gaam aquisaqluta ilput kailriit nalluyagutengnaqllu. Aquingramta ilput nalluyagucuittelruput kailria. ‘They told us to go out and play and try to forget about our hungry stomachs. Even though we played
we could not forget about our hungry stomach.’ (YUU 1995: 49); NSK Y, HBC, NI, CAN, K, BB, LI, EG; < nalluy-yanagte-; < PY naylayuta- (under PE naluy–)

**nalluyuci-, nalluyurci-** to be unknowing about what one is dealing with; to not know about something with which one is dealing # nalluyurciq ‘he is uninformed’, ‘he doesn’t know about the thing(s) he’s dealing with’ / nalluyurctikaa ‘he doesn’t know about it’; Nerrlerkaqa umyuqaqeqenaku ullagamtek, *nalluyurcissaqapakawet* qanrucaurtamtek. ‘I came to you two, not thinking about eating, but rather I am going to tell you something since you two don’t know what’s going on.’ (QUL 2003:444); Tauna-Il’ im’ nukalpiaq nalluyurcii nunakumut taurmek pissuralunun umyuqeqenak nemtulpiq qanrucaurtamtek. ‘That man in his prime didn’t know that he was thinking of going hunting just as he himself was.’ (QUL 2003:628)

**nalluyur-** emotional root; > nalluyuqe-, nalluyurnarqe-, nalluyuryug-; cf. nalluy–

**nalluyuq-** to feel unwelcomed by (him) # nalluyuqaa ‘he feels uncomfortable with or unwelcomed by her’ / . . . ikakutenrucq-gguq. cali-llu-gguq *nalluyurerqenakeneng*. Allamek-gguq ella yuituq. ‘. . . they would be closer to each other, it is said, and also, it is said, they would feel comfortable around each other. They said that the world is populated by no one else [but relatives].’ (QUL 2003:22); < nalluyur-ke-<

**nalluyurnarqe-** to cause others to feel unwelcome # nalluyurnarquq ‘he causes others to feel unwelcome’; Tua-i makut tangvallrugni imkurluteng nalluyurnarqenakeneng makut angutet qaqlutuq-Lu t’an’ gurrata egkumi uitalriit. ‘It appeared to them as though these men and the boys in the back were not welcoming him.’ (ELL 1997:372); < nalluyurnarqe-

**nalluyuryug-** to feel unwelcome # nalluyuryugtuq ‘he feels unwelcome’; < nalluyuryug-

**nalluyuryugte-** to be inexplicable # nalqigtesciigate- ‘it is inexplicable’; nalqigtescigataa ‘he can’t explain it, can’t straighten it out’ (literally or figuratively) / < nalqigte-ciigate-

**nalqig-** to be straight; to be correct; to properly aligned # nalqigtuq ‘it is straight’ / naligcaraa ‘he straightened it’ or ‘he explained to someone about it’; cf. nalle–; < PE nalqiy–

**nalqige-** to straighten (it); to correct (it); to align; to explain # nalqigtaa ‘straightened, corrected, or explained it’ / qavanguqa nalqigtaa ‘he interpreted my dream’; nalqigutaq ‘he explained something to her’; . . . *nalqigucungsaamken* qanellrutun naaqiyaramek. ‘. . . I can explain to you how to read by phonics.’ (YUP 1996:44); < nalqig-te-<; > nalqigtesciigat-; nalqigun

**nalqigtesciigate-** to be inexplicable # nalqigtescigatuq ‘it is inexplicable’; nalqigtescigataa ‘he can’t explain it, can’t straighten it out’ (literally or figuratively) / < nalqigte-ciigate-

**nalqigun** explanation; interpretation # Unugmi ataucimi tautuk qangurturtuk, qavangukek-Lu ayuqenrilngunmek nalqigututaken. ‘In that same night they dreamed and their dreams had different interpretations.’ (AYAG. 40:5); Nangnermi yuarutmi nalqigutescaumaittaukut kangiit. ‘In the final song their meanings could be explained.’ (TAP 2004:52); < nalqigte-n

**nallarnaq** type of small fish (species ?) #; < ?-naq’

**naluaq** bleached sealskin # NSU; < PE nalu(C)aar

**nalug-** to hoist; to raise; to lift; to throw into the air; to make an offering # nalugaa ‘he hoisted it’ / tamakut uqamalinguut naluurpiqNgakil ‘stop lifting those heavy things!’; Tua-i kana-i nallmikun tua-i kana-i puqngan, waten tua-i egutni, . . . teguluku, asaaquni-llu *naluglu*. ‘When it [the seal] surfaced, . . . he took his atlatl with the spear and lifted it overhead.’ (CIU 2005:58); < PE nalug-

**nalug-** to swim from one shore to another (mainly of animals); to “send” the bladders under the ice during the Bladder Feast (Nakaciuryaraq) # there may actually be two separate bases here; nalugtuq ‘it swam across’; nalugaa ‘he put it (bladder) under the ice’ or ‘he swam across it’ / Cunawa-gguq-am im’ qimulvall’re . . . kanaggun-am Nunivaamun *nalugirluni* avrillulli-in’Li, kuimartulluni. ‘As it turned out the big dog swam across to Nunivak, crossed over by swimming.’ (QUL 2003:602); Cunawa tuani anluaq tauna uullagluku nutuq tamakut nakacut qagerqetullinikait qagerqerraarluki-Lu cikum acianun qerluki. ‘So then, apparently they pushed them down under the ice. This was [the process of] sending them [the bladders] under the ice.’ (ELL 1997:292); > naluggssuun; < PE nalu-
nalug-3, nalugar- to ceremonially bring bowls of “Eskimo ice cream” (akutaq) into the men’s communal house during the “Aaniq” holiday # CAN; NI; < nalug-2-uar-; > naluu

nalugaruui- for tracks on snow to become hard and elevated (as surrounding snow sinks) # NUN

naluggsuun wading boot # EG; < nalug

nalug-3 — naneryaq

nalugi- to have no place like it; to not be able

naluna- to want (him) to be nearby #

naluguar- to have no place like it; to not be able

nalutee- to be indispensible # nancunaituq ‘it

nalug-3 — naneryaq  ‘he can’t do without

naluguar- to have no place like it; to not be able

nalugi- to have no place like it; to not be able

naluga- to want (him) to be nearby #

naluguar- to have no place like it; to not be able

naluguar- to have no place like it; to not be able

naluguar- to have no place like it; to not be able

naluguar- to have no place like it; to not be able

naluguar- to have no place like it; to not be able
nangluki tua-i (figurative) him verbally

nangameq, nangamerq, nangamuq, nangarem, nangaremuq # to suddenly or abruptly stand up

nangercetellrii, nangercetellriniluki, nangercetellrii- standing

nangercarturluku ak’a cangssaarnaq nerellruniluteng tekipaillgan ak’a nangluki, . . .

nangercarturluku ak’a cangssaarnaq nerellruniluteng tekipaillgan ak’a nangluki, . . .

nangercarturluku ak’a cangssaarnaq nerellruniluteng tekipaillgan ak’a nangluki, . . .

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nangercarturluku ak’a cangssaarnaq nerellruniluteng tekipaillgan ak’a nangluki, . . .

nangercarturluku ak’a cangssaarnaq nerellruniluteng tekipaillgan ak’a nangluki, . . .
here. They had shamans, others, before him, but he was the last one.’ (KIP 1998:275); < nangneq-uaq
nangnenguq appendix (anatomical) # literally: ‘imitation thumb’; NUN; < nangneq-uaq
nangneq last one; final one; end; vortex of hair on head; crown (top) of the head; thumb (additional NUN meaning) # nangnergrenun peleqpel’er elliu ‘put the frog on top of your head’ to determine your destiny by which way it jumps; if it jumps far toward you will have a long life; nangnqeqil DU ‘the very last one, lastborn child’; nangnermek ‘for the last time’; nangnerluku ‘doing it as the last’; Waniwa-l’ nangneq ellirluni, . . . ‘Soon there was only one left.’ (AGA 1996:174); Caqerluni tua-i apa’urluan pillinia, waniwa nangnermek inerqutarmiluku. Tua-i inerqutekami nangnqerte- ‘to go bankrupt’ # nangqerrulluni ‘being bankrupt’.

nangqerte- to go bankrupt # nangqerrulluni ‘being bankrupt’, legal/business neologism; < nangteqe-.
nangguq end; arrowhead; spearhead; drill bit # PE nangjuq
nangrir- to not take anything along when one goes; to go with only the clothes on one’s back # < nanger-inar-
nangrrar- traveling by foot; walking; standing upright # used in the qualifier/quantifier construction; Piyuavkenani. Nangrrarmi aqelqurturluni ellakun talligni aturlukek. ‘It was not walking. Rather it was standing upright and propelling itself with its hands.’ (YUU 1995:78); Tua-i-gguq taqakgen naqugutminun qerqurluki uivetmun piaqluki pikuni. ‘You see, it has been this way before, this is not the first time that he has gotten his victims from other villages, so he could torture them for public display.’ (CEV 1984:76); > nangc-, nangteq-, nangyuq-
nangru- emotional root; > nangruke-, nangrunarqe-, nangrutur-, nangruyug-; < PY nangju(-)
nangruquir- to bring a gift into the kashim by one dancing for the first time (though the gift is provided by the youth’s sponsor) # Yuraqerraalriit-gguq ta’gaurluut wall’u nasaurluktut nangruquirallruit tukuutnek. ‘Those who were going to dance for the first time, boys or girls, would bring in gifts, things of value.’ (CAU 1985:205); < nangrun-lir-
nangruke- to be critical of (him) # nangruk’a ‘he is critical of her’ / Tua-i waniw’ kassuuskumegnuk umyuarpent nangruk’larduq’kaa tuaten. ‘If we get married, in your mind you’ll always find fault with me.’ (QUL 2003:254); < nangru-ke-
nangrun gift of food or clothing bought into the kashim and hung up there in connection with a youth dancing for the first time # literally: ‘device for standing (standing up the new dancer)’; Yuk yuraqataquni, tua-i-llu camek qasgimun itrulini. Tua-i-llu nangrutii. ‘If a person was going to dance he’d bring something into the kashim. It was his “standing to dance” gift.’ (CAU 1985:205); < nangerte-
nangrunarqe- to such that one provokes criticism; to offend others with one’s actions # nangrunarquq ‘he provokes criticism’ / nangrunaunani ‘not being offensive’; < nangru-narqe-
nangrutur- to tend to be critical of people by nature # nangrutartuq ‘he always finds fault with people’ / < nangru-tar-
nangrunyug- to feel critical of someone # nangrunyugtuq ‘he is critical of someone’ / Taqarliini inerqutarmenun pillinia nangrunaunani ‘not being offensive’; < nangru-narqe-
nangte- to abuse physically or psychologically, to torment; to be sick, ill (meaning in NUN and NSU) # nangtuq ‘he is sick’ (NUN, NS); nangtua ‘he is abusing him’ / Ayuqucia tang waten, nutaan-llu pivkenani nunaneng nangtaqluk’ tangercitaarkamineng. ‘You see, it has been this way before, this is not the first time that he has gotten his victims from other villages, so he could torture them for public display.’ (CEV 1984:76); > nangc-, nangteq-, nangyuq; cf. nangte-
nangteqe- to be sick (meaning in NS, Y, NI, HBC); to suffer pain (meaning in K, BB) # nangtequq ‘he is sick, in pain’ / Maa-i icigg’ makut minga nangteqaqelriit. Nangteqaqatallutwall’ assiirtaqata uavet clinic-aanun maa-i piyaureskait. Clinic-at angalkuurrluteng, angalkuksagulluki. ‘Nowadays, you know, these children do get sick. When they get sick, or if they get worse, they take
them to the clinic down there. The clinics have become the shamans.’ (ELL 1997:518); < nangtequn

nangtequn disease; illness; disease # Y, NI, HBC; < nangtequn

nanguaqau- to be bankrupt # nanguaqauluni ‘being bankrupt’; legal/business neologism; < nange-?

nanguaqau- to be bankrupt # nanguaqaulluni ‘being bankrupt’; legal/business neologism; < nange-?

nanguaqau- to be bankrupt # nanguaqaulluni ‘being bankrupt’; legal/business neologism; < nange-?

nangteqe- nangtequn disease; illness; disease # Y, NI, HBC; < nangteqe-?

nangugcisuuun scouring powder; scouring pad # < nangugte-i

nangugneq worn spot # < nangugte-neq

nangugncissuun scouring powder; scouring pad # < nangugte-i

nangugneq worn spot # < nangugte-neq

nangugun whetstone # < nanguaqau

nangyar- emotional root; > nangyaq-, nangyararq-, nangyartar-, nangyuryug-; < PE nangyar-

nangyaqe- to be afraid of (it — activity at a height, or more generally, any force of nature) # nangyaqaa ‘he is afraid of it’ / nangyaqaa tengssuutekun ayallerkaq ‘he is afraid to travel by airplane’; < nangyar-ke

nangyarnarqe- to be frightening (of a height or any force of nature) # nangyarnarqellriartanggirci ngan angelriamek . . . ‘Woe unto the pregnant and nursing, for in those days there will be cause for great distress . . . ’ (LUKE 21:23); < nani-?

nangyar- to suffer from acrophobia or another phobia # nangyarartuq ‘he suffers from acrophobia’ / < nangyar- tar-

nangyaryug- to be afraid (of a height or any force of nature) / nangyaryugtuq ‘he is afraid of a height’ / nangyaryugtuq ‘he is afraid of nature’ / Ciin nangyaryugceu elpeci ukverkilngurni? ‘Why are ye fearful, O ye of little faith?’ (MATT. 6:34); < nangyaryug-; > nangyaryugyaraq

nangyaryugyaraq acrophobia or any phobia # < nangyaryug-yaraq

nangyucinqigtaar- to have recurring pain # HBC, NUN; < nangyun-linqigtaa-

nangyun disease; illness; sickness # . . . nangyun-gguq evcuggluku caiggluk wani, nangyun evcuggluku. Nangyun ayagcetenga naquluku.

‘. . . she brushed it off (with) the wormwood, brushing off the illness. She was expelling the disease.’ (TAP 2004:73); NUN; NS; < nangte-n; > nangyucinqigtaaar-

na(ni) where? # interrogative adverb; nani? ‘where, at what place?’; natmun? ‘to where?’, whither?; naken? ‘from where’, ‘whence?’, raw’un? or nagg’un? ‘through where?’, natmun piqatarcit?, or natmurcit?, or natetmurcit? ‘where are you going?’; naken pisit? ‘from where are you coming?’; nateqvaqapiarni? ‘exactly where?’, nanluciita ‘I don’t know where I am’; see Appendix 3 on demonstratives; > nante-, natruate-;

cf. nate, nauwa, na-

nani- root; > nanikua-, nanilliu-

nanikiitaq lamp wick; moss used as a lamp wick # NUN; < naniq-?

nanikua- to feel desperate; to feel helpless; to feel abandoned; to be unable to cope with a situation # nanikuaguq ‘he feels desperate’ / nanikuataa ‘he feels helpless over her’; nanikuuvikaa ‘he despairs over it’; Piqerluni qanungluni cella pirtungliiuq. Akleng nanikuaguq, tayima natetmun-llu ayallni nalluluku. ‘Then it began to snow and a blizzard started up. Oh dear, he felt desperate, not knowing where he was headed.’ (MARI 2001:37); Cuullerkani nanikuatekluku. ‘He was fearful about his future.’ (CEV 1984:35); Nakleng qingalriit aamarcilriit-llu ernerni taukuni nanikuanarqellriartanggici ngan angelriamek . . . .’ (LUKE 21:23); < nani-; < PY nani-

nanilliu- to be lonesome # nanilliu turq ‘he is lonesome’ / < nani-liur; < PY nani-

nanili- to become short(er) # ukusuarmi erenret nanililartut ‘in autumn the days get shorter’; Ilumun yuullgutput waten unguviit man’a arca nanilicapipiauktuku ‘Indeed, we must stop cutting short the life of our fellow humans!’ (ELL 1997:376); < nanite-

nanilnguaraq short skin boot # Y; < nanite- nguq-

nanilraaq lamp support; post to hold oil lamp # Cali tua-i nepiaq kani kenu rangaq territtullruuq nanilrartuq makunek maa-i uqinertulrianek. . . . Tua-i-am qaqimaluni nanilrarraryarluni-llu aavangtagmek, ila nayuumaluni. ‘A family
dwellings also had a lamp with a large capacity for oil and a lamp stand. . . It (the lamp setup) was complete including a lamp stand, from a burl with its inside hollowed out.’ (CIU 2005:186); < naniq-?; PY-S nanilaq (under PE nanir)

**naniq** lamp; light any kind (LY, NS meaning); flashlight (HB Meaning) # naniq gamesgu ‘turn off the light’; Kiirleri qunirmianni pilliuq naniq amna. Tava-llu pilliuq, ‘Kingunemmnun tekiteqatarngatuwa winga. Yaaqvanun ayallruyuklua.’ ‘Looking around, he noticed a light over there in front of him. And he said, “I must be about to come back to my village. I thought I’d traveled a long way.”’ (MARI 2001:91); > nanikitaq, nanilaq; < PE nanit

**nanite**- to be short in extent or duration # naniq ‘it is short’ / nanninani or naniluni ‘it being short’; nanilan or nanican ‘because it is short’; Qulirat piciatun wii nunnirritanka takengraatallu nanilengraatu-lu. ‘I know all sorts of stories, whether they are long or short.’ (AGA 1996:74); . . . pilliuq ikamrak makuk, ikampallraaikan nanitevkenatek . . . she noticed that there was a sled, a big sled, that was not at all short in length.’ (QUL 2003:464); > nanili- nanilnanggait; < PE nanil

**nanrar**- to praise; to honor # nanarara ‘he is praising her’ / ellminek nanararu ‘he is praising himself’; nanraq ‘object of praise’; nanrauciq ‘praise, glory’; Tamarmeng-llu praising himself’; nanraq’ngaq ‘object of praise’; praising her’ / ellminek nanrartaq;

**nante**- to be where # nanta? ‘where is it?’; nantesciigatua tqa-i nanesciigatuaqaraatqeluk tekuuk pinaurak meluskaategni. ‘Whenever we traveled she could never be anywhere without her snuffbox.’ (CIU 2005:194); < na(ni)-mete / nete-;

**nanuq** polar bear *(Ursus maritimus)* # NS, Y, HBC; < PE nanur

**nanurte**- to be shining (on) # nanurtaa ‘it is shining on it’ /

**nanvaa** lake; pond # . . . ikna qemirpall’er . . . tauna cali ircenraaqguq ika-i. Quinga pakemna kangra nanvarra’artangertuq. Nanvarra’artangertuqadunik, egalrat-gguq tua-i. . . . that huge hill . . . that one also has “little people”. They say there’s a little lake on top of it. They say the little lake is their window.’ (AGA 1996:182); Ayagluni tua-i-il’ ayainanermi, nanvarnekkitielliniliuni nanvarpall’ermek. ‘He traveled, and while he was traveling he came upon a lake, a great big lake.’ (KIP 1998:99); NUNAT CIKUTIT ‘October’, literally: ‘lakes’ freezing time’ (NUN usage); cf. nanvista;

**nanvarnaq** lagoon # < nanvaq-naq

Nanvarpak Lake Iliamna # literally: ‘big lake’ < nanvaq-rlak

**Nanvartuqaq** Becharof Lake # on the Alaska Peninsula

**Nanvaruk**1 New Hamilton # site on the Yukon Delta; literally: ‘big lake’; < nanvaq-ruk

**Nanvaruk**2 Baird Inlet # the body of water along the eastern side of Nelson Is.; literally: ‘big lake’; < nanvaq-ruk

**nanvista** common eider *(Somateria mollissima)* # NUN; cf. nanvaq

**nanviqermeq** ice-free area within a larger area of floating ice; polynya # < nanvaq-liir-qerteq

**napa** tree; spruce tree *(Y meaning)* # and napa- to stand upright # napaq ‘it is upright’ / napatailnguq ‘place without trees or brush’; napam cryai ‘the tree’s leaves’; napam avata ‘the tree’s branches’; Piuq-gguq napat akulitiit nangergaluni, nani maani nuluciuinani. ‘She realized that she was standing between the trees, and she did not realize where she was.’ (YUU 1995:80); . . . camek-llu muraggarmek napalukranmek tangallrukuvcu, . . . . . and if you used to see some sort of pole sticking up from the ground, . . .’ (QUL 2003:704); > Napamiut, napanguyaq, napapiaq, napatqaq, napartaq, naparyaq, Napaskiaq, napautaq; < PE napa-

**napackar**- to get stuck penetrating into something # NUN

**Napamiut** Napamute # village site on the Kuskokwim; < napa-miu-plural
napan something that keeps one up, alive, or going; amulet # napatii ‘his source of support’; < napa-n

napangqa- to have been erected; to be upright # napangqauq ‘it has been erected’, ‘it is upright’ / < napar-ngqa-

napallaak one of a group of seven ribs in a boat # NUN

napanguyaq rock poking out of the water or similar upright projection from a surface # NUN; < napa-

napapiaq willow (Salix sp.) # literally: ‘authentic tree’; K; < napa-pik

napaqutaq northern pintail (Anas acuta) # NUN

napar- being erect # postural root; > napangqa-, naparte-; < napa-?-; > naparneq, naparyaq; < PE napparaq (under PE napa-)

naparciurta sailor # literally: ‘one who works with masts’; Tamarmeng-llu sun’at atanerturtait imarpiliurtet-llu, naparciurttet-llu tamarmeng-llu sun’atgun akluluiirrit, nangerngaut yaaqaariluku. ‘And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.’ (REVE. 18:17); < napartaq-liur-ta

naparciurtaq whale fin; mast; pole # < naparte-taq; < PE nappaqutaq and napparutak (under PE napa-)

naparyalleq stamp; old post # Naparyalleq-gguq tauqgaam maani uitutun. Taukut tua nunuunrillinikai tua-i. ‘Only the foundation posts of the houses remained. It was no longer a settlement.’ (ELL 1997:206); < naparyaq-lleq

naparyaq, naparsaq (NS form) mast; pole; post # < napar-yaq, napar-yaq; > naparyalleq, Naparyaraq, Naparyaar; < PE naparyar (under PE napa-)

naparyaraq, Naparyaar Hooper Bay # village on the coast north of Nelson Is.; < naparyaq-aq, naparyaq

Naparyarraq Napakiak # village on the Kuskokwim; < naparyaq-

Napaskiaq Napaskiaq # village on the Kuskokwim; < napa-

napataq dart; target; certain plant used in making Eskimo ice cream (akutaq) (species?) (EG meaning) # and napatar- to take a shot in target practice; to play darts # napartartuq ‘he is target-shooting’; napataara ‘he is shooting at it (target)’ / napataryurtuulta ‘let’s go target-shooting’; cf. napa; < PY napataq- (under PE napa-)

napautaq insignia on a pole or post; marker set in the ground # . . . qungut kauliniluki napautait-l’ ayemqelluki. ‘. . . he was clubbing the graves, breaking their markers in half one after the other.’ (CEV 1984:43); Pillinia qasgi ingna elatini-wagaq muragaq napalria, qavcigmek napautartuuli. ‘He saw a kashim over there and beside it an
napauryaraq — narite-

**bases**

- erect pole, with a wolverine *insignia* on it.’ (QAN 1995:46); < napa-una

napauryaraq candle # Y; < napa-u-aryaq

napayuq upright or stanchion on sled # see Appendix 9 on parts of the sled; < napa-?; < PE napaun (under PE napa-)

napiilekaaq, napil’kaaq, napilikaaq file; rasp #

Arnat ipegcautengqetullruut teggalqurarneq. Teggalqurarcauitellruut arnat napilikeaaritellratni. ‘Women had knife sharpeners only out of stone. Women never were without stones [back then] when they didn’t have files.’ (QUL 2003:576); from Russian *napîlka* (napifa)

napilleq hole for rope over top of kayak # NUN

napneq joint (anatomical) # NUN; < napte-aq

naptaq Bering cisco (whitefish) (*Coregonus lauretta*) # HBC, NI, NUN; < napte-aq

napte- to be stuck; to be caught in water, as in a net. naptuq ‘it is caught, stuck’ / naptuq kuvyamun ‘it is caught in the net’; napyutaq ‘he fastened it to something’; Tua-i-ll’ tuaken qanganaq angamik tuavekapkaanaagnun *napluni*. ‘Then when they got caught, she would kill them.’ (QUL 2003:216); > napteq, naptaq; < PE napik-

naptaar- to remove fish from a gillnet # NUN; < napta-ir

napu arch supporting bed of sled # see Appendix 9 on parts of the sled; NSU; < PE napu

naqa' valley wall; slope # Tekicamiki *naqgun* ggunyaurtun, unugmi. ‘When he got there he climbed up the slope during the night.’ (MAR2 2001:77) # NS; < PE naqda

naqir- to look; to bind # naqira ‘he lashed it’;

> naqriun; cf. naptuq, naqte-q

naqiun lashing; binding # < naqir-n

naqtaar(aq*), naqtaaq small container woven from grass # Maklîit piaqait nakacuit *naqtaarnun* tamaavet ekluki. ‘When they got bearded seals they’d put their bladders into these small weaven-grass containers.’ (CAU 1984:68); HBC; < naqte-aq(aq); naptuq

naqtuq- to weave; to braid # naqtai ‘she is braiding them’ / HBC; > naqtaar(aq*), naqtyun, naqte-q; cf. naqte-, naqri-; < PE naqatl

naquggvik waist # literally: ‘place for a belt’;

< naqte-vik

naqugneq waist # < naqute-neq

naqute- to put on a belt; to gird # naqugtuq ‘he put on a belt’, ‘he tied something around his waist’; naqutaa ‘he put a belt on it’ / Tuuqiqerra’arqameng-gguq tamaani tautug’ ‘imkuq’ angayuqqaq eyaumanuurtuk, caqayuunatuk. *Naquglutek-Ilu* neqem pamyuanek naqutsekh elviklikuku. ‘When they lost someone through death for the first time, the parents would abstain from certain things for a while, not doing anything at all. They’d put on belts, fastening a fish tail to their belts.’ (KIP 1998:125); > naquggvik; cf. naqte-

naqgun, naqgutaq belt # naqgutmiutarluni ‘wearing something hanging from the belt’; Begunrem-wa-gguq pamyua *naqgutini* maani, yanni pamyua agalria. ‘A wolf’s tail was hanging here on his belt.’ (QUL 2003:424); Y, NSK, HBC, NI, NUN, CAN, K, BB, NR, LI; < naqte-n, naqte-taq; cf. Barnum 1901 list (30)

naqyun trim on parka or cloth cover parka # NUN; < naqte-n

naqyute- to fasten; to secure; to tie closed # Tuntuk-wa-gguq ukuk malruk *naqyusgalrii* amik. ‘Two caribou skins were rolled up and tied there.’ (PAI 2008:390); < naqte-te

naraaniq fall chum salmon # UX; probably from Athabascan, cf. leghaane (Koyukon Ath.), leghaane (Deg Hit’an and Holikachuk Ath.), ‘silver salmon’ and/or nolaaghe, nolaay (Koyukon Ath.), nulay (Deg Hit’an Ath.), nulaagh (Holikachuk Ath.), *nulay* (Dena’ina Ath.) ‘chum salmon’

narcig- to show one’s scorn by putting one’s finger preferably made smelly under another’s nose, or to push up the other’s nose # narcigaa ‘he put his finger under her nose’ / NSU; < naraa?, < PE narcig-

nare- to smell # in the sense of detecting, not of having, an odor; nar’uq ‘he smells something’; naraa ‘he smells it’ actively or passively / narniq, narmeq ‘sense of smell’, ‘act of smelling’; Itremeng kipusvigmun piuq ellii allyayuqnaqluni tamana ciuqlirmi naramtiaqinluni, . . . ‘When they went into the store she noticed that at first it smelled strange, of something she hadn’t smelled before.’ (ELN 1990:112); > narite-, narcig-, narnite-, narniqt, naryar-; < PE nara-

narite- to show one’s scorn by putting one’s finger preferably made smelly under another’s nose, or
to push up the other’s nose # naritaa ‘he put his finger under her nose’ / < nare-ite-

narniite- to stink # narniituq ‘it stinks’ / < nare-niite-

narnirqe- to smell good # narnirquq ‘it smells good’ / < nare-nirqe-

narrlu- to feel let down; to feel disappointed # narrluuq ‘he feels let down’ / Tua-i itramta imumun Sheldon Jackson Museum-aamun narrullaggayaqqa taugaam-qaa makut maani maa-i tangrrarkaput. ‘When we first went into Sheldon Jackson Museum I became disappointed thinking, “Is this all we’ll see?”’ (AGA 1996:6)

narrlu-2 dimensional root; > narrlukite-, narrlutu-
narrlukite- to be shallow (of a net) # narrlukituq ‘it is shallow’ / < narrlu-kite-
narrlutu- to be deep (of a net) # narrlutuuq ‘it is deep’ / Tang narrlututacia waniwa. Kis’uterluni ta¥ gaam enernek. ‘Look at its [the net’s] depth. It would have bone sinkers, however.’ (CIU 2005:84); < narrlu-tu-
narug- to intercept; to encounter; to meet # narugtuq ‘he intercepted someone’; narugaa ‘he intercepted him’ / arnam uini narugaa pissunermek tekican ‘the woman met (intercepted) her husband when he came home from hunting’; . . . ciuliqagtiit narulkaquluku. ‘When he speared those who picked on him and got angry at him, he speared them with all his might to hurt them.’ (QUL 2003:56); < narug-pag-
narukaute- to ram against something # narukautaa ‘he rammed it against something’ / < narug-qar-te-
narulkaq spear # and narulkar- to spear # narulkartuq ‘he thrust a spear’; narulkaraa ‘he thrust a spear at it’ / Malirqulluteng tua-i una-i narulkaqluku. ‘They chased it and cast their harpoons at it. In vain they endeavored to harpoon that little thing down there. Being, apparently, the size of a muskrat, it surfaced and dove in the water, that legendary creature.’ (AGA 1996:186); cf. narug-, narulpag-, narup’ag-, narullgiq, narussuli-; < PE narulkiaq (under PE narufey-
narulkaq ermine (or weasel) (Mustela sp.) #

Tamakucirturyaaqngameng-gguq miryaallruat tamarmeng tua-i tauna narullgiq. Tua-i-gguq tamakut taugaam kiimeng tua qassarnitelliniut cani ungungssiarni tamaitni. ‘When they ate it, everyone vomited up the weasel meat. They say that, among all the little animals only those [weasels] are bad to eat raw.’ (QUL 2003:676); UY, K, NI, CAN, BB, NR, LI; = narulkaq;

cf. narulkaq

narullgute-, narulkute- (LI form) to collapse (of animals or humans, as from a heart attack or being shot); to drop (dead) # narullgutuq ‘it or he collapsed’ / . . . ciuliqagtiit narulgullni tuquqalliliria, quill’ piciinani. ‘. . . their leader collapsed, dropped dead, without any apparent cause.’ (YUU 1995:116); cf. narug-; < PE narulvuta-
narulpag-, narup’ag- to thrust a weapon # narulpagtuq ‘he thrust a weapon’; narulpagaa ‘he thrust a weapon at it’ / Tua-i-gguq tamakut piksueratek’allni qengrrucestek’allni-lu narulkaqmikici tua-i akngirtengnaqluki narup’agluki narup’agaqluki. ‘When he speared those who picked on him and got angry at him, he speared them with all his might to hurt them.’ (QUL 2003:56); < narug-pag-
narurte- to act against accepted standards of behavior; to transgress; to disobey # narurtuq ‘he is disobeying’; narurtaa ‘he is disobeying it or him’ / maurlumi alerquutii narurrluku ayagtuq ‘disobeying his grandmother’s instructions, he left’; Amlleq garkutkellrat ucurnaqluni, cali amllermi alerquutmek narurciyaraq ‘felon’; arcaqalriamek alerquutmek narurciyaraq ‘felony’;
narussuli skilled harpooner or spear thrower # . . . tauna-gguq tua-i ngaangunq petetuiliuqguq cali-
nalug, uyaq, naruskallra. ‘. . . their son-in-law was a successful hunter, and was praised and known as an accurate spear thrower; when he cast his spear he invariably hit the prey each time.’ (CIU 2005:56); < -yuli; cf. nurulkara.

nalug — naspertur-

nalug — naspertur-
made a decision and gave up and stopped going out.’ (QUL 2003:182);

‘Making a decision he might leave her if she won’t change her ways.’ (YUP 2005:174); — nasperyug-

nasperyugtuq ‘he is watching covertly’;
nasperyugaa ‘he is watching it covertly’ / NS;
< nasper-yug-

naspequ example # Atam naspequirlua yugmek ataucimek wii anngamnek. ‘I will use my older brother as an example.’ (TAP 2004:25);

naspetye- to taste; to try # naspetuq ‘he tasted something’;
naspetaa ‘he tasted it’ / Tua-i taum angalkut asgurakellni-am naspetiikikai. ‘He was testing the shaman who he doubted.’ (QUL 2003:574);
< nasper-?-

nasqukuyuk, nasqukuyuaq skull (not in a living body) # Y, HBC;
< nasquq-kuyuk, nasquq-kuyuk

nasqungu- to have a headache # nasqunguuq ‘he has a headache’;
nasqungurpak ‘migraine headache’;
Y, HBC;
< nasquq-lngu-

nasquulnguircaun headache remedy #< nasquulngu-ir

nasquunaq uprooted stump in water or on beach # Nalakuqami-gguq, igniq yuurraarlukkek elliaq nasquum qainganun qainganun. ‘Kina tua-i agiireskan qamiqurran-llu elliluku, . . .’ Weaving a crown of thorns for for him, they put it on his head, . . .’ (MATT. 27:29);

< nasqu-uaq

nasqupaguaq groundsel or ragwort (Senecio pseudo-arnica) # HBC;
< nasqu-pag-uaq

nasquq head; the person who starts the Kevgiq (‘Messenger Feast’) # tengmiaq nasqua’ arlluku nutellrua ‘he shot the bird, hitting it in the head’;
nasquq enra ‘skull of a living person’; Wiu tua-i icarenraq tangelga kegginaituq, kegginaa tangellrunritaka. Taqgaam tua-i wangiucicetun-llu pekluni nasqurra tua-i wani cingickegpak quletmun. ‘The little person I saw didn’t have a face; I didn’t see its face. However, it moved as we do and its head was pointed, tapered upward.’ (CIU 2005:290);

nasquq-pakaquni nasquurlungaituq. ‘If he was too poor, he would not be called upon to be a dance festival starter.’ (TAP 2004:30);

nasquurrluk cut and dried fish head #< nasquq-rrluk

nasqurun dance headdress; crown # Canek-llu narullginek kegllunret-llu melqurritnek nasqurruteluteng. ‘They had dance headdresses of wasel and of wolf fur.’ (CAU 1985:138);

nasquvag- to show; to display # nasvagaa ‘he is showing things’; atkukegtaarani unimunun nasvagaa ‘she is showing her new parka to her husband’;
nasvalgua kulutni ‘she’s always showing her ring’;
< nasqu-uaq

nasvag- to show; to display # nasvagaa ‘he is showing things’; atkukegtaarani unimunun nasvagaa ‘she is showing her new parka to her husband’;
nasvalgua kulutni ‘she’s always showing her ring’;
< nasqu-uaq

nasvagite- to show something to # Y; < nasvagit-
nataqe- — natlugnerite-

showing someone something'; nasvitellruanga tangerrasullemnek 'he showed me what I wanted to see'; . . . qimangerma-lu anangnaigtau atam pivelegam tuqapilegpecia wii-lu nasvitqernauramci. . . . even if I flee, I won’t escape, but before then, before you kill me, I want to show you something.’ (MAR2 2001:68); = nayvite-, < nasvag-?

nataqe- to find; to discover # nataqaa ‘he found it’ / nataqutuq ‘he found something’; . . . yuaralliniat. Yuurayaaqeseng taayma nataqeekevaku. . . . they searched for her, without finding the one they were looking for.’ (YUU 1995:80); = nalaqe-, nalke-; < -ke²; > nataqute-; < PY nataqii-?

nataqii- to be convicted (of a crime) # nataqiluku ‘convicted’; legal neologism; < nataqe-?

nataquete- to find something # nataquuq ‘he found something’ / nalaqucama ‘because I found something’; nalaquskuma ‘if I find something’; Yuut-gguq tamakut tarritelliniut yuarayaaqelugtung camek-gguq taqguam nataqutenritut. ‘Those people walked around searching for him but they didn’t find anyone.’ (YUU 1995:103); < nataqe-te².

nate- what part?; some part; a certain part # natii navegt’a ‘what part of it broke?’; naten aknginarqa? ‘where do you hurt?’; Kusqvugmek pivkenani Kuqipiim negran natiinet’lartuq tauna. ‘That person was not from the Kuksokwik, but rather lived somewhere on the north side of the Yukon River.’ (CIU 2005:6); Taum kinguqvaaraani Pilim-lu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angliringluteng tua-i nenglem 2005:6); Taum kinguqvaaraani Pilim-llu qimugkauyarai angi

natelngu- to hurt in part of one’s body # natelnguq ‘he hurts somewhere on his body’ / may be used in the interrogative: natelngusit? ‘in what part of your body do you hurt?’; < nate-lnu-

nateq floor; flooring # Nateq-gguq tauna, qasgim un’a natra, tua-i augurrluku tua-i. ‘There was blood all over the floor, the kashim’s floor.’ (AGA 1995:150); Net marayanek natenggellruut tamaani. ‘Houses had floors of dirt back then.’ (YUU 1995:30); see Appendix 9 on parts of house; > nacini, naterkaq, nat’rarkaq, naternaq, natquigit-, natquik, nat’raq, nat’rar; < PE natar

naterkaq sole material for skin boots, made from the tanned skin of the bearded seal # Cali-lu naterkanek naterkiaminek tuyuraqluu.” ‘Qaill naterkijutat?” “Also he sends me skin-boot sole material that he’s prepared.” “How do they prepare skin-boot sole material?” (ELN 1990:98); < nate-kaq

naternaq starry flounder (Platichthys stellatus), arrowtooth flounder (Atheresthes stomias) # so called because flounders match the ocean floor; Makul tautglaam naternat, kayut-lu imarpinraat-llu kepsuitut, yelluyuitut nunamteini unani. ‘These, however, flounders, sculpins, and small whitefish, they have not become extinct in our village down there.’ (YUP 2005:86); < nateq-naq²; > naternarpak; < PE natar(a)nä (under PE natar)

naternarpak halibut (Hippoglossus stenolepis) # < naternaq-rpak

natke- to associated with in some way # Mat’um nakaciuryaram natkucirraa amllertut, amllerrasaaqt. ‘There is a lot of symbolism associated with the Bladder Feast.’ (QAN 1995:166); Apanuugpiimwa natkuyukellikii waniwa una. ‘Perhaps it was connected in some way to Apanuugpak.’ (CIU 2005:236); Tua-i qasperet tallimam taqngata, tamana-l’qayaq taqngan, tamakut-llu natkai taqngata alerquinliaun taqngatuk angutem. . . . ‘When the five parkas were finished, and the kayak was done, and all its associated things were ready, that man instructed him (on what he was to do) . . . ’ (CUN 2007:56); < nate-ke²-

natliqe- to hurt in part of one’s body # nat’liquq ‘he hurts somewhere on his body’ / may be used in the interrogative: nat’liquisit? ‘in what part of your body do you hurt?’; Qasgimi unuakumi tuppepuninunuluki nat’liqenngasaraarnirngermi qamikiiqakacagaruarluni. ‘In the morning he woke in the kashim and, although he didn’t hurt on his body, he seemed to have a bad headache.’ (CUN 2003:572); < nate-liqe²

natlugnerite- to be flawless; to be healthy # literally: ‘to lack a bad part’; natlugnerituq ‘it is flawless’,
‘he is healthy’ / natlugnerilnguq ‘flawless thing’;
Qanlurtut-am yuk-gguq, yuut ayuqenrilameng, kegninametleggun tungkegninartq, tangellra tua-i assirluni, natlugnerunani, tauceqam-gguq umyuara. ‘They say that a person — people being different from each other, their faces may be attractive — her appearance nice, flawless, but, they say, her mind [may be very different].’ (YUP 2005:176); < nate-luku-neq1-ite1-

natlugte- to be sick in body # literally: ‘to have a bad part’; natlugtuq ‘he is sick’ / < nate-luku

natmun to where? # look under nani

natquigte- to drift along the ground # of snow, sand, etc. natquigtuq ‘there is snow drifting near the ground’ / = natquigte-; < natquikit-

natquik drifting snow, sand, etc. # Inumek tua-i man’a natquik tekitaqan paangruteqminik kalguruqalu, “Ating, makutarni-li’ maani keggssanqeg!” Natquik taqim’ qanikaq egerturyaquk’ elliri. ‘At that time when the drifting snow reached [him], he’d sweep at it with his paddles, ‘Oh dear, these darned things try to bite!’ He took the drifting snow to be mosquitoes.’ (QUL 2003:272); < nateq-?; > natquigte-

natquvigte- to drift along the ground # of snow, sand, etc.; natquvigtuq ‘there is snow drifting near the ground’ / HBC; = natquigtuq-

nat’raq, nateraq (NSU form) sole of skin boot; special oversole used to prevent slipping on ice # and nat’rar-, naterar- (NSU form) to sew on a sole # nat’ratuq ‘she is sewing on a boot sole’; nat’raraa ‘she is sewing a sole on it’ / nat’raryaqiluna kameksak ‘she finally sewed a sole on the boot’; Aaniin-arn man’qaligaatik, Aaniin-am qallarnitun, qallarnituq ‘the flower is blooming’; Nat’lruq ‘he is sick’ / < nate-lluk-

nat’raqkatq sole material for skin boots, made from the tanned skin of the bearded seal # < nat’raqaq

natruarte- to miss how (by overshooting, undershooting, etc.) when shooting (or spearing);
to miss somehow # natriarta? How did he miss? (i.e., did he undershoot? Overshoot?); NUN; < na(ni)-truarte-

nau1- to grow # of plants or abnormal body conditions, not of animals (in general); nenguq ‘it is growing’; nangua ‘it is growing on it’ / Tua-i nauluku 
can’ get qanganarut-ilu naumalluku. ‘There was grass and even wormwood plants growing all over it.’ (WOR 2007:16); . . . tuavet arulairluteng. Atsatuq nauluku naughtiitmun, . . . . . they stopped there. It was, they say, a place where salmonberries grow. (AGA 1996:176)> naucaqun, naucetaaq, naucetaarvik, naucirvik, nauciq, nauc-, naucir-, naucir-, naucuk, naugi-, naumrruyuk, nautak, nauluqaruq-, naungignarqe-, naurrluk, naullumirte-, naulluu-, naunerrluk, nauneq, naungruyuk, naunraq, nauvike-; < PE nayu-

nau- root; > nauci-, naugga, naumiki, naung, nauwa; cf. na-

naucaqun a lesson or reminder for the younger generation to learn from the experience of the elders # good or bad; naucaquteqekwlluku kinguiaun tuavet unitellruut ‘they left it there as a lesson to their descendents; <nau-car-rqe

naucici- to sow; to plant # nauceciqguq ‘he is sowing’ / Tangerqqerciki atam yaqulget tengauliit ellami. Nauciciiuit, . . . ‘See the birds flying in the air. They do not sow, . . .’ (MATT. 6:26); < naucetaaq-li-

nauciciyurta sower; tiller; farmer # Noah nauceciyurtengquami nauceciqruq wine-arkanek. ‘Because Noah was a sower he planted a vineyard.’ (AYAG. 9:20); < naucici-?-ta1-

naucetaaq blossom; flower; plant # naucetaaq uituq ‘the flower is blooming’; Naulartuktut yuulqumi naucetaatun naurlirutun; . . . ‘We grow like a flower growing in the wilderness; . . .’ (PSALM. 103:15); Nauceetaam caqelngatarrarita nayumiqassuitaait ‘sepal’ (literally: ‘supports of the flower’s petals’); < naucetaaq-; > naucetaarvik

naucetaarvik garden # Ataneq Agayun nauceetaarviliuq Eden-aami calaralirnermi; . . . ‘The Lord God made a garden in Eden in the east; . . .’ (AYAG. 2:8); < naucetaaq-vik

nauciq1 wild rhubarb (Polygonum alaskanum) # NSU, LI; < nau1-?

nauciq2 hair at nape of neck # NUN(A)

naucir- to plant # nauciraa ‘he planted it’ / < naucir-

naucirvik garden # Ataneq Agayun nauceirviliuq Eden-aami calaralirnermi; . . . ‘The Lord God made a garden in Eden in the east; . . .’ (AYAG. 2:8); < naucetaarvik

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nauja-' where is it, he, she? # nauwa
garden # < naucir-i
naucirivik
naulluutem-llu
daulluutii
daulluuvigtaq* medical term or other hospital-related thing # < nauulluvig-taq
naullu-va-i watch out! # exclamatory particle; = aullu-va-i; NS
naulaqar- to be growing well; to be developing properly # of people (or plants); naulaqertuq ‘it/he is growing well’ / naulaqtmuq-nantuk ‘it is thin and blighted’, ‘he is developmentally behind’; Ta&amp;uuml;ng sanreytuk en ni&amp;uuml;rluq nasaurluq-llu naulaquryngaluni, wall’u angayuqaangi tangvallerminikun nepaunatex maligngallutex-llu pilargnegun assirluni tangviimikek nauyungaluni. ‘A young man or woman can only grow properly through instructions, or they can develop properly by observing peaceful and cooperative parents.’ (YUP 2005:108); < nau-laqaar-
naumastekutaiq* edible vegetation # (for example, antlers) # ... evisrayaamek tau&amp;uuml;gaa
naumasterluni. ‘... having vegetation in the form of short grass.’ (YUU 1995:78); Makunen cal’-llum napanex pingqelliniun tahan nuniun, ili ni&amp;uuml;man makunen-l’ uqvigang. Nunam naumastekutaiq* tau&amp;uuml;gq inqerluni. ‘The land had those trees, some parts had willows. It had the normal vegetation of land.’ (WEB1); < nau-mastekutaiq-
naumiki, naumi I don’t know exclamation; = naamellin; < nau-?-?, nau?-?
naumruuyuk, naumruuyuq* edible vegetation # Tua-i tyaym’ tuaten yuulutex kaiguyngirullutex mauylua-llu makugyngirulluni yuulqemek waten maaken nunam naumruuyuqenek. ‘And so they, lived like that, no longer hungry, and his grandmother no longer had to labor over edible vegetation of the land from the wilderness.’ (ELL 1997:10); NI; < nau-?
nauneq growth (malinant or benign) # < nau-neq

left him or that something had entered him.’ (CAU 1985:149); ucuum nauulluiti ‘venereal disease’; UY, K, BB, CAN; < nauullu-u-; > ucuum nauulluiti

naulluvik hospital # Cunaw’ tuani naulluvikingillirliit cali-llu amllernek kipusvugarnek pitangqelliniiria. ‘And so, as it turned out, they had a hospital there, and that there were lots of stores.’ (ELN 1990:112); K, BB; < nauullu-va-i; > nauulluvigtaq

naulluvaatqaq* hospital or other hospital-related thing # < nauulluvig-taq
naullu-va-i watch out! # exclamatory particle; = aullu-va-i; NS

naulaqar- to be growing well; to be developing properly # of people (or plants); naulaqertuq ‘it/he is growing well’ / naulaqtmuq-nantuk ‘it is thin and blighted’, ‘he is developmentally behind’; Ta&amp;uuml;ng sanreytuk en ni&amp;uuml;rluq nasaurluq-llu naulaquryngaluni, wall’u angayuqaangi tangvallerminikun nepaunatex maligngallutex-llu pilargnegun assirluni tangviimikek nauyungaluni. ‘A young man or woman can only grow properly through instructions, or they can develop properly by observing peaceful and cooperative parents.’ (YUP 2005:108); < nau-laqaar-
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nauw' where is it, he, she? # nauwa nacaqa?

naunraq* plant; vegetable; (NUN form) naunr(aq*)

naunrag- to be a descendant of (him); to grow (of

naunrarvik vegetable garden # < naunraq-?vik

naunrayagaq* sourdock (Rumex arcticus) # HBC;
< naunraq-ya(g)aq

naunrlyuk plant; vegetable # NI; < nau'i-?-ruyak

naunrakayak Labrador tea (Ledum sp.) # BK #
< naunraq (under PE nau-u?)

naunravik vegetable garden # < naunraq-?-vik

naunrayagaq* sourdock (Rumex arcticus) # HBC;
< naunraq-ya(g)aq

naurrluk sore = naucuk; < nau'-rluk

nauvike- to be a descendant of (him); to grow (of

nauvik' where is it, he, she? # nauwa nacaqa?

‘where is my hat?’ = naugga, naugg’; < nau'^2 =
wa, nau'^2 = wa; cf. nani

naunvike- to be a descendant of (him); to grow (of

nauvike- to be a descendant of (him); to grow (of

navakar- to be shocked when something terrible has

naviqaq snow hanging over a cliff and ready to fall #
NSU, NUN; > navcite-

navcite- to get caught in an avalanche # navcituq
‘he got caught in an avalanche’; NSU; <
navcaq-ite'-

navcuite- to be clear; to be audible #; impersonal
subject if of the weather; navcuituq ‘the weather is
clear’ / < ?-ite’; < PE navcu

naveg- to break # to break physically into two or

more piece, to break so that it ceases to function, or

figuratively, to break the rules, break one’s heart,
etc.; navegtuq ‘it broke’; navegaa ‘he broke it’ /

navgiuq ‘he broke something’; naveguamauq ‘it
is broken’; navegyuaran ilangciu! ‘you might
break it, leave it alone!’; arcaqanirilngurmek
alerqutmek navegyaraq ‘misdemeanor’ (legal
neologism); Kuuviviarutleq imirluku elliiin Elngum
qunguturani piluku, lrr’am-llu piluku piluku
cikunguamun aaniin pingraani cikuskagu
navegciqniluku tauna cikunguua. ‘Filling an
empty coffee can [with water] Elnguq put her
pet [fish] in it, and lrr’aq put hers in a glass
jar, even though her mother told her that the
jar would break if it [the water in the jar] froze.’
(ELN 1990:77); . . . tua-i yuucurlagluta. Ilamta
umyugait navegquluki. ‘. . . we lead a bad life. We
break our family members’ hearts (literally: break
their minds — an idiom).’ (QUL 2003:334);
= laveg-; > navur-, nav’pag-; < PE navay-

naver- root; > navevte-, naavraq, navrrar-, navrite-,
navrniun, navrun; < PY-S navar(ak)-

naverrniar- to engage in trading, barter, and / or
buying and selling # naverrniartuq ‘he is trading,
engaging in trade’ / Qanellran-gguq kinguani
sun’aq tekitellruuq, yuut-llu-gguq sun’armiuun
kanek naverrniharluteng. ‘After he spoke, they
say, the ship arrived, and the people bartered
things with the ship’s crew.’ (AGA 1996:111); akinek
naverrnialriit ‘money changers’; < navevte- niar-

navertel- to trade; to sell; to exchange # navertel
‘he sold it, exchanged it’ / navertel palayami aippa
kuyyamek ‘he traded his other boat for a king
salmon net’; < navev-?

navgur- to break on purpose; to destroy # navgurraa
‘he destroyed it, smashed it’ / ‘Kitaki una wani
ukuut kaugturluku itumciu.’ Tua-i pisqengaku
imna kaugturluku navgurati. ‘Okay, you
all beat on it and break it apart.” Then, since they’d been told to do so, they beat on that one and broke it to pieces.’ [MAR2 2001:34]; Makut picirkuitet atuusqumalirit tamalkuita navgurluki pivakaqmuta-gguq atam Ellam Yuan ellangcarniaraaktu. ‘If we keep breaking the rules, they say that the Master of the Universe will do something [teach us a lesson] so that we come to our senses.’ [YUP 2005:40]; picirkuitayarrluni naviguiyaraq ‘vandalism’ (legal neologism); < naveg-ur-; PE navig-; naviguar; (legal neologism); naviguraluki ‘vandalism’.

navi’skaaq, naviskaaq loft; attic # Tua-i-llu Kuul’tila’aksaq mayurluni navi’iskaamun, uigtualuki-llu inglret. ‘And then Goldilocks went up to the attic, and tried out the beds.’ [KUU 1977:21]; Pakma navi’iskaami taangak malruk, putileekaak malruk, . . . ‘Up there in the attic were two bottles of liquor, . . .’ [YUL 2003:380]; from Russian navêcska (navêska) ‘loft’; = naviguiyaraq ‘vandalism’. (navéska) ‘loft’; = naviguiyaraq ‘vandalism’.

2003:380); = navi’iskaaq, lavisqaq, = navisqaq

yfd®c

(NAVÉS) ‘shed’; = navi’iskaaq, lavisqaq, = navisqaq

2003:380); = navi’iskaaq, lavisqaq, = navisqaq

nav’pagaa ‘he really broke it’ / navig-pagaa ‘he really broke it’ / nav’pagtuq or navpagtuq ‘it really broke’; (NAVÉS) ‘shed’; = navi’iskaaq, lavisqaq, = navisqaq

nav’pagaa or navpagaa ‘he really broke it’ / < naveg-pag-

nav’pagaa or navpagaa ‘he really broke it’ / < naveg-pag-

naviguiyaraq ‘vandalism’ (legal neologism); < naveg-ur-; PE naviguar; (legal neologism); naviguraluki ‘vandalism’. (navéska) ‘loft’; = naviguiyaraq ‘vandalism’.

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navi’skaaq — nayiq* bases

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nayiq* younger sister of a male # Anngaqellriit-gguq taukut kuijem certiini utalliniaqellriit nayangangerrluteng. Nayagaat cali taunat uingqellinilunik. . . . Taum nayagaata uini taunagguq kenkenritau. ‘Those brothers, they say, were living by the shore of the river and they had a younger sister. ‘Their sister had a husband. . . . That sister did not, they say, love her husband.’ [MAR2 2001:71]; cf. nay’ak; < PE nayay

nay’ak, nayaar girl; virgin (particularly the Virgin Mary in Russian Orthodox and Roman Catholic usage) # Agayutem Irniqestii Nayaar, nunaniryua! ‘Mother of God, Virgin, rejoice!’ (ORT 2006:7); = nayagaat, nas’ak; > nayaurluk; cf. nayagaq

nayangatuniluki nodded his head.’ (QUL 2003:586); Tamaani and nayangalliniluni. . . . Taum uini tauna-

nayangaraa ‘he nodded to her in agreement’ / angyan navaqsgugyaaqaqa ‘I would like to borrow your boat’; < naveg-aq

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navrartuq, nav’ertuq (NUN form) to nod, agreement; to Eskimo-dance of women (Y, NS meaning) # nayangartuq ‘he nodded in agreement’; ‘she is Eskimo-dancing’ (Y, NS); nayangaraa ‘he nodded to her in agreement’ / alqani qetunramikun nayangamek tuyuraa ‘she sent greeting to her older sister by way of her son’; Quyaksukluni quuyuarluni nayangalliniluni. ‘Thinking they were pleased with him, he smiled and nodded his head.’ (QUL 2003:586); Tamaani nayangatuniluki Kuigpagmi qantulruut, . . . ‘They would say that they would have “nayangaq” dancing back then on the Yukon, . . .’ (CIU 2005:386); > nayangaryaq, nayangkayuli

nayangaryaq, nayangeryak female common eider (Somateria mollissima) # < nayangar-yaq

nayangkayuli yellowlegs (Tringa sp.) # < nayangar-yuli

nayaurluk* young girl # HBC; = nasaurluk; < nay’ak-r(ul)luk

Nayi(par(aq*)) the constellation of the Little Dipper (English name) # means ‘seal (of some sort)’ in Yup’ik; < nayiq-

nayiq* ringed seal (Pusa hispida) # Tua-llu tekituq nayirmek. Tua-i-am uivaarluni ataat aturturarraarluni, igqiliu-am. ‘Then he came upon a ringed seal. He circled it, and after he sang

navrun borrowed thing; trade item # Cali imarpigmiutaat taqkat, navrutkaqluki. ‘They also had sea mammals, seals, for trade items.’ [YUU 1995:46]; < nave verte-n

naverte- to collapse # navtuq ‘it collapsed’; navtta ‘he collapsed it’ / NUN; cf. elave-, lave-, nave-

naw’un through where? # look under nani

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nayangaraa ‘he nodded to her in agreement’ / angyan navaqsgugyaaqaqa ‘I would like to borrow your boat’; < naveg-aq
to it, well, he swallowed it down!’ (UNP1);

> nayipar(aq); nayissuaq

nayissuaq large ringed seal (*Pusa hispida*) # CAN;

< nayiq?

nayug- to hollow out e.g., a log, soil, snow; to skin a seal or other animal so that the skin is not split lengthwise, starting at the head and rolling the skin back over the body while cutting the skin from the flesh; in the case of a seal, the fat is cut away with the flesh, while in the case of a bird the fat stays on the skin. nayugaa ‘he is skinning it’, ‘he is hollowing it out’ / Taum imum pengurpallraam . . . canegnek cikvaguskiin aciakun nayugiqeryuglutek iirvigkiurlutek. ‘At the base of that big hill where the tall grass bends over it they wanted to hollow out a hiding place.’ (QUL 2003:204);

> nayugcuun, nayugnaq; < PE nayu!-

nayugcuun, nayuggsuun seal-skinning knife #< nayug-cuun, nayug-ssuun nayugnaq slit at each end of a net sinker #< nayug-?

nayugneq hollow; hollowed out place #< nayug-neq

nayumiaqe-, nayumiqa- to support # nayumiaqaa ‘he is supporting it’ / tuskaq nayumiaqaa uullangnaqluku nayuryarturluki upagviatnun, Uksiyaramun. ‘Mik’aq said that they had come to stay with them until they moved to Uksiyaraq.’ (ELN 1990:82); > nayurta, nayurvik, nayuryar-; cf. nayumiaqe-

nayur- to stay with; to look after; to lie in wait for (him); to guard # nayurtuq ‘he is looking after someone or something’; nayuraa ‘he is looking after her’ / Tua-i-Llu Mik’aq piluni elkek tainlutek nayuryarturluki upagviatnun Uksiyaramun. ‘Mik’aq said that they had come to stay with them until they moved to Uksiyaraq.’ (ELN 1990:82); > nayurta, nayurvik, nayuryar-; cf. nayumiaqe-

nayurta midwife #< nayur-ta1

nayurvik duck-hunting blind or similar place from which to wait in watch for game; watchtower #< nayur-vik

nayuryar- to wait in watch for game # nayuryartuq ‘he is waiting in watch for game’; nayuryarai ‘he is waiting in watch for them’ /< nayur-yar-

nayvite- to show something to # HBC; = nsvite-

negaasek type of edible plant (*species ?*) #

negacungaq mosquito net; thin cloth (*NUN meaning*); cloth or cloth parka cover (*NSL meaning*) # Cali aturangqerrluteng

negacunganmek-llu iluprunateng, atkuteng at’aqamtektei atu’ułuki nangellraturnuq, qerrulliteng-llu. ‘Also they had garments of cloth, and no cloth underwear, and whenever they put on their parkas they’d wear them until they wore out, and their pants too.’ (MARI 2001:23);

< negaq-cungaq

negair(aq*), negaiq spider # negairem negaa or negairaam negaa ‘spider web’; Tua-i-ll’ ullangnaqluku negairpiim piqtaarluni — tangruallemni — piqtaarluni, . . . ‘And then the big spider tried to go to it, swinging back and forth — the way I imagine it — swinging back and forth, . . .’ (ELL 1997:98); < negaq-ir(aq)

negaq- snare; single mesh of a net; spider web # and negar- to catch of snare or noose; to be caught in a snare or noose # negartuq ‘it got snared’; negaraa ‘it (snake, noose) snared it’ / negaqengaqaq ‘I snared it’; negat ‘snares; seine net’; negapiq ‘old-time snare that springs into the air when it catches something’; Saayuamek aatiita aaniit pia ella nenglairutqatarngatniluku nutaan ungungssiaraat pekngareskata negani, kapkaanani-llu paqtarkauniluki. ‘When they drank tea their father told their mother that it seemed that it was going to warm up because the little animals were getting active and that he should check his snares and his traps.’ (ELN 1990:78); Anglirikanituq man’a keniqaqami, makut-llu negarturikaniiirluteng. ‘A net like this stretches when it soaks up water, and the mesh increases in size.’ (CIU 2005:86); Assiiitellriit yuut pitaqengngaqlua negalilaryaaqut, . . . ‘Wicked people set snares to try to catch me, . . .’ (PSALM. 119:11); > negacungaq, negair(aq), negairem negaa, negaqeggun, negaraq, negarcur-,

negaqeggun net gage # used to keep mesh uniform while making the net; Ukut-am tua-i waniwa wii kingumni negaqeggunmek aptuit. Negartutatenkiluqmek calissuutet. ‘Back home they call these "net gages". They are tools for making nets with v-sized mesh.’ (CIU 2005:94); < negaq-kegte-n

negaqeggun net gage # used to keep mesh uniform while making the net; Ukut-am tua-i waniwa wii kingumni negaqeggunmek aptuit. Negartutatenkiluqmek calissuutet. ‘Back home they call these “net gages”. They are tools for making nets with v-sized mesh.’ (CIU 2005:94); < negaq-kegte-n

negaraq* line of snares for birds, suspended from a spruce-root line suspended parallel to and above the surface of the water #< negaq-aq3
negarcur-\- negassur- to check snares \# negarcurtuq
\‘he is checking his snares\’ / Maururluni-gguq tua-i waten negarcurqaan aqesigirnarneq maligqarnaua. \‘It is said that he\‘d go with his poor dear grandmother whenever she\‘d check the snares for mere ptarmigan.\’ (AGA 1996:164); \(<\negeq-cur\-,\negeq-ssur\-)

negavaq one hundred; twenty-dollar bill \# negavam qupii ‘ten-dollar bill’; BB, NR; a $20 bill is called by this word for \‘one hundred\’ because the basic Yup’ik monetary unit in BB is 20 cents (because Yup’ik numerals are a base-20 system), and one hundred times 20 cents is $20, but the etymology of negavaq itself not known to compiler; cf; negaqa

negavgun root used as scrubber in bath; spucose root used for strings on geluutviaq (native guitar-like instrument) \# \(<\negaq\-n)

negavyaq1 dried grass roots from sand dunes used as scrubbers for dishes \# NUN; \(<\negaq\-?

negavyaq2 (Y form), negavlaq (NUN form), negavsaq (NS form) lasso; lariat \# \(<\negaq\-\?,\negaq\-\?,\negaq\-\?)

negcik gaff; pew tool for handling fish; jack in cards (BB additional meaning) \# and negcig- to hook with a gaff \# negcigaa \‘he hooked it\’; Cameg-negctarciutminek piluni uillaglu-k’guq negcigsaaqluq tegungnaqluk, nurtsfuku-gguq. ‘Quickly he grabbed his gaff and, walking over to where she was, tried to hook her with it, but she was out of reach.’ (AGA 1996:164); = legcik; \(>\negcikcuar(aq)\;\,<\ PE\ nayg\i\)

Negcik a certain constellation \# means ‘gaff’ in Yup’ik; (?)

negcikcuar(aq\*) small gaff \# Man’a maa-i negcikcuar maktlagtaqameng, wagg’guq uurcaraqameng pitateng aqvacetarluki kingumeraggmun, ayaruqtkiit. ‘When they caught bearded seals they’d use the small gaff as a staff to announce their catch and request that fellow villagers should go fetch their catch.’ (CIU 2005:4); \(<\negcikcuar(aq)\)

negeq, negeqnaq, negeqvaq north; north wind \# negeqvamek anuqliartuq ‘there is a wind from the north’; neglirmi \‘in the area to the north\’; Tauna-am neglirmenan atra niitetungramku waniwa kis’arciaq, nunat atrat qagaani Naparyaarmiut negratni, . . . \‘I can’t recall the name of that village to the north of it even though I used to hear it, the name of that village north of Hooper Bay, . . . ’ (CIU 2005:8); \(<\ Negeqliq,\neggetmun;\,<\ PE\ nay\g\i\)

Negeqliim Painga Pitka’s Point \# village at the mouth of the Andreafsky River; \(<\ Negeqliq-relative + pai-possessed

Negeqliq St. Mary’s; Andreafsky River \# village on the Andreafsky River near the Yukon; \(<\ negeq-qliq

negetmun northward \# adverbial particle; negetmun tang waniw’ ayaksainglua \‘see, I haven’t yet traveled to the north\’; Nunautseg negciqiqaat negetmun, ungalatmun, calaratmun, kanakmatmun-llu. ‘They will extend their territory toward the north, toward the south, toward the east, and toward the west.’ (AYAG. 28:14); \(<\ negeq-tmun

neginquq hair line on the forehead \# NUN; cf. negiliq

negiliq parka ruff; edge of hood where ruff is attached rather than the ruff itself (NUN meaning) \# atkum negilia keglunruuq ‘the parka’s ruff is made of wolf (fur)’; Maaten-gguq elitaqaq nannaqiuq imna tuqullek, . . . negilirlu l’yuqegglirrermek. ‘That one that had died became recognizable, and . . . he had a ruff of arctic hare.’ (MARI 2001:20); Y, NS, HBC, NI, CAN, K; see Appendix 9 on parts of the parka; = legiliq; cf. neginguq; \(>\ negirliraq;\,<\ PE\ naylili,\ naylar\)

negilirkaua tundra hare; arctic hare; Alaska hare (Lepus othus) \# locally: jack rabbit; literally: ‘ruff material’ (see example sentence at negiliq); Imarmiutaat, kanaqliit, cuignilnguut, negilirkat, uliiret, kaviaret. Watngullruut maani tamakut. ‘Minks, muskrats, otters, arctic hare, white fox, red fox. These animals were in this area.’ (PAI 2008:216); CAN; \(<\ negiliq-kaq

negir- to set snares \# negirtuq \‘he is setting snares\’ / Tauna-gguq uinga ayagnaurtuq kiatmegnun negirsartuurluq tuntunun, cup’utaitellermegnuni tamaani. ‘It is said that that husband of hers possessed + pai-relative of the Andreafsky River; \(<\ negeq-qliq

negir- to set snares \# negirtuq \‘he is setting snares\’ / Tauna-gguq uinga ayagnaurtuq kiatmegnun negirsartuurluq tuntunun, cup’utaitellermegnuni tamaani. ‘It is said that that husband of hers would go upriver from where they lived to set snares for caribou back when they didn’t have guns.’ (MARI 2001:42); \(<\ negeq-ir

negituqaq hiccup \# and negit-uqar- to hiccup \# negituqertuq ‘he hiccupped’ / merluni tagekvangnaqqa negituqani ‘he is trying to stop his hiccups by drinking water’; \(<\ PE\ nayituqar-

negler- to clap down on \# negleraa ‘he clapped down on it’ / neglerluuki ciissiq ‘clapping down on the insect, he killed it’; \(<\ negte-ler

negqeryaraq pistol \# BB; \(<\ negte-qar-yaraq

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negtaar- to press down on repeatedly; to knead
# negtaartuq ‘she is kneading, pressing down on something’; negtaara ‘she is kneading it’
/ Keliparkaq-llu ak’a ulellruan negtaaraarluku kelpissuutnun ekluku. ‘And when the dough rose again, she kneaded it and then put it into a bread pan.’ (PRA 1995:413); < negte-a-;
> negtaarq
negtaaraq dough # < negtaar-aq
negtaat organ (musical instrument) # < negte-aq plural
negte- to press down on; to push down on # negcamku ‘when I pushed it down’; neg’taa ‘he suddenly pushed down on it’; negutekaa ‘he used it to press down on something’; negurru ‘putting something on it to hold it down’; Negqurarraarluku tamaqataryaaqaqan yura’arcetaqluku. ‘After pushing it down slowly, he would have it pop up as it was about to disappear.’ (QUL 2003:126);
= kenegte-; > negler-, negqeryaraq, negtaar-, negtaat, neg’utaq; cf. niig-, Negte µiut; < PY-S
tonay-
Negtemiut Nightmute # village on Nelson Is. # perhaps so called because the wind presses down on the site; cf. negte-
negur- to go around an obstacle in one’s path # negurtuq ‘he went around something’; neguraa ‘he went around it’; Negqurarraarluku tamaqataryaaqaqan yura’arcetaqluku. ‘After pushing it down slowly, he would have it pop up as it was about to disappear.’ (QUL 2003:126);
= kenegte-; > negler-, negqeryaraq, negtaar-, negtaat, neg’utaq; cf. niig-, Negtemiut; < PY-S
tonay-
Negurluq loop on garment for use with a fastener (hook, button, etc.) # NUN; cf. negaq; < PE
neguryaq spider # NUN; < ?-yaq; cf. negaq
neguyaq air bubble in ice # < ?-yaq
neg’utaq mouthpiece of drill; part of drill at top of shaft held in mouth with teeth # < negte-taq
neguyak ringworm # used in the plural, neguyait, for one area of ringworm infection; < PE
neka emotional pain; hurt feelings # also an emotional root; Kitaki-gguq waniwa uituumakili nekaka taqulluku angiararucetenilkurrluku.
‘She said that I should remain with my husband by braiding my anger and hurt feelings into my hair so that they would not become loose.’ (YUP 2005:52); > nekake-, nekaniqe-, nekaniur-, nekayug-; < PE
nekake- to find (it) emotionally painful # nekaka
‘he finds it emotionally painful’ / < neka-ke3-
nekayug- to have hurt feelings; to be emotionally pained # nekayugtuq ‘his feelings are hurt’ / Nekayutuyaaqikut ayuqluta tuaqaam qeammaggluku ing’umun qanrutkenrilengmgggu tauna nekayulput cavenan assinrunulii, cagtevkenanili. ‘We all get hurt feeling, but we should keep it inside. It is better if we do not express our hurt feelings to that person and let them spread.’ (YUP 2005:52); < neka-yug-
nekaranqe- to cause emotional pain # nekanarquq ‘it causes emotional pain’ / Ilait temciinaqluteng, Ilait tuaten nekanaqsugyyaaqqateng, ‘Some were funny. Some could be emotionally painful.’ (CAU 1995:171); < neka-narqe-
nekaniqe- to have hurt feelings # neka-neq2-liqe2-
nekaniur- to have hurt feelings # nekanuirtuq ‘his feelings are hurt’ / < neka-niur-
nek’aq future house # nekaa ‘his future house’;
< [e]na-kaq
nekav- root; > nekali-, nekavte-, nekavlugte-
nekavl- to have disheveled or tangled hair # nekavlguq ‘his hair is disheveled’ / < nekav-
nekavte- to extinguish with water; to quench # nekavaa ‘he extinguished it’ / NSU
nekavraartuq spruce tree (Picea sp.) # Tua-i-ll’ amna kingunerminek piamiu anguayuluni — cuquaq-gguq tauna mikelnguq waten aurrelaaqqluni — napamun nekavraartumun
nel'eq former house # nellra ‘his former house’; 
< [e]na-lleq
neleguq birch (Betula sp.) # and nelngur- to be tough but pliable; to be thick and viscous of liquids; HBC; = elnguq/elngur-; < PE nalgu(κ)-
nelqitaaq mallard (Anas platyrhynchos) # LI
nelte- to deflate; to let out air; to leak air # HBC, NUN; = elte-; < PE nalat- (under PE nalax(-))
nel’u beaver house # = nel’u
nemaa- to twist around # Nemadluni-gguq tua-i piyaaqerraarluni, ataam angllurrarluni piaqami pinialikanirarluni. ‘It would twist all around after its effort; after it dove it would be weaker.’ (PAI 2008:2); < nemer-a-
nemenglluk foot wrapping used in place of socks # LI; < nemeq-nglluk
nemeq binding; lashing; wrapping; bandage # and nemer- to bind; to lash; to wrap; to bandage # nemertuq ‘he is binding something’; nemraa ‘he is binding it’ / nemerkaq ‘something used as a binding’; Tuaten tua-i qayani tauna nemernariqercan pilliniuq, “Kitak nemeryulrit nemeriit.” ‘When it was time for his kayak parts to be lashed, he said, “Okay, those who wish to lash, lash away.”’ (QUL 2003:614); > nemaa-, nemenglluk, nemercauk, nemerciq, nemernaq, nemeryaq, nemiaq; < PE namex(-)
nemercauk spirally striped bearded seal (Erignathus barbatus) seal with fur that changes its direction when weta # < nemeq-
nemerciq, nemercik flexible wood strip used for making a conical wood-slat fish trap # in particular the smaller spiraled piece coiled around the longitudinal strips (cigyak) (and with the larger spiraled piece lashing (nemirun) to hold the strips to that spiraled piece and to maintain the spacing between the strips); Cali-llu muraullguitatnek nemiaruciruki cali-llu nemercinek pilallemternek nemerciliruki muraullguitatnek, muragglinarnek taluyiluteng, camek ilaunaki. ‘They also would bind the strips together with more wood, what we call “nemerciq”, applying “nemerciq” to it,
more wood, making a fish trap totally out of wood and nothing else.’ (KIP 1998:321);< nemer-

nemernaq root of plant; lamprey (Lampetra japonica) # < nemeq-naq²

nemeryaq, nemersaq (NS form) lamprey (Lampetra japonica) # < nemeq-yaq, nemeq-yaq;

> nemeryarcuun

nemeryarcuun lamprey-capturing implement # consists of an oar-like stick with spikes on the edges, which is swung through the water to impale lampreys on its spikes;< nemeryaq-cuun

nemétau(r)ar- to stay in the house # especially, staying in family houses that were the residences of women and small children as opposed to in staying the kashim (men’s communal house) # nem’etaurtuq ‘he is staying in the house’ / . . . tan’gaurluit qasgi nek’ellruat. Tua-i anglirlerluteng nem’i uitananrilallruut. Cali-llu nem’etaurpiiqnak, agluten qasgimun qanelriit taa ¥ gaam niicugniuryarturki yuucirkarpenek. Waten tang qantulriit, “nem’etaurpakalria-gguq yuucirkaminek tan’gurraq niisngaituq”. ‘Look, you, don’t stay around in the house, go over to the kashim instead to listen to the ones speaking concerning how you should live. They say that a lad who stays in the house too much won’t learn how he should live.’ (QUL 2003:8); < [e]na-mete-aur(ar)-

nemiaq fish-trap lashing material # < nemeq-liaq; nemiarun

nemiarun fish-trap lashing # in particular the lashing used to hone the longitudinal srips (cigyak) in place and fasten them to the spiraled piece (nemerciq);

< nemiaq-?-n

nemirte- to curve # of trails, rivers, etc.; nemirtuq ‘it curves’; NUN; = nevirte-

due # of trails, rivers, etc.; nemirtuq ‘it curves’; NUN; = nevirte-

nemi occupant of the house # Arnat tang camek yuucirkamek angutem atu’urkaanek qanyuIInguut, waken anlluku waniirpak qanaaalameng nemiu ngel’allalgaluteng arnarrlainaugaqameng. . . ‘Women don’t talk about anything a man will be going through, whenever they talk [people] about current events

the occupants of the house whenever they are just women, laugh . . . ’ (QUl 2003:8); < [e]na-miu

neneq bone; one of twelve or thirteen ribs in center part of kayak that have thin cross-sections at areas of bends (turn of the bilge) (additional meaning in HBC) # . . . nernartut neerrit-luugur qangquraquli. Makumiutaunritur tauna qimugta. ‘. . . they crunch the bones (of their food) when they eat.’ (WHE 2000:200); HBC, NUN; = eneq, naeq; > nenerruk, nenriluk

nenerruk dried fish vertebral bone # NUN; < neneq-rrluk

nengake- to disapprove; to reject # nengakaa ‘he rejects it’ / Agayulirert-gguq nengakluki tuaten pillrat assiilnguniluku. ‘The priests disapproved of them, saying it was evil.’ (AGA 1996:92); Y, NUN, HBC, NS; < nengar-ke²

nengamlugute- to be unhappy; to pout # NUN; < nengar?-; cf. nangamcuk

nenqar- to sulk angrily, refusing to act, having not gotten one’s way; to feel jealousy on account of a member of the opposite sex # nengartuq ‘he is sulking’ / nengakluki tuaten pillrat assiilnguniluku. ‘The priests disapproved of them, saying it was evil.’ (AGA 1996:92); Y, NUN, HBC, NS; < nengar-ke²

nengaugitaq man from another village residing in his wife’s village; man who has married into a family # Taügaam kia-i cali Qipnermiut yung’ut allakanek, naken iluvalrianek. Ukurritanek, nengaugitanek, tamakunek ilangluteng, amlleriluteng. ‘However, Kipnuk upriver is getting new people, that come inland. ‘Wives from other villages, husbands from other villages, joining in, increasing in number.’ (KIP 1998:25); < nengaugite-aq¹

nengaugite- to live in one’s wife’s village, having come from another village; to marry into a village or family # of a man; Tua-llu tamaani yun’erraq nengaugitliniuq taukunun ilakellrianun. ‘At that time a young man married into this certain family.’ (YYU 1995:20); < nengauk-ite² (?)

nengauk, nengaugaq, nengaulak brother-in-law (sister’s husband only); son-in-law; uncle by marriage to one’s father’s sister, i.e., paternal aunt’s husband; parallel-cousin’s daugher’s husband # < PE n0&(&)a3

nengciun harpoon tip with hole for attachment # NUN

nengciutaq wooden holder for harpoon head # NUN
nenge- to stretch; to extend; to stand on tiptoe
# neng‘uq ‘it stretched’, ‘he stood on tiptoe’
/ nengtaa ‘he stretched it’; nengumaq ‘it is stretched, is in a stretched state’; Asaaurragqagguq ayalermmini tuarpiaq-gguq tuar yuq qinerneminek tangyvalriani qiluminek-gguq tuar yuq maq’alria yaani. ‘When the harpoon is shooting through the air as [its line] plays out, it appears, when seen peripherally, as though a person’s entrails were flowing out from him.’ (CIU 2005:56); Tamakutllu tua-i elatmun waten unani ekvigam ket’araani ayuqluteng, nengumaluteng ketmun elaqsigluteng uktuk ukatmun, kuvyacuarnek tegumiarluteng usguku’urluki. ‘And more people were on the sides, right below the bank, extending down toward the water, holding small gill nets tied together.’ (PAI 2008:160); > nengqaaq, nengqur-, nengqussig-, nengte 2-, nengugte-, nengulra-, nengulraq, nengusraar-; cf. nengsuug-, nengulugte-; < PE n0&0
nengelvak extremely cold weather # and nengelvag- or nengelpag- to be extremely cold # nengelvagtuq or nengelpagtuq ‘it’s extremely cold’ / Cagerluni aatiit nengelviluun tunjini taluyani paqcaqlirlluki ayagluuni kiimi, . . . ‘One day their father, during the extremely cold weather, after a long while went out to check his fish traps by himself, . . .’ (ELN 1990:77); < nengla-vak
nengengali deck beam of kayak fourth from bow # see Appendix 9 on parts of the kayak
nengilite- to distribute a portion of a catch to # nengililaat ‘he’s distributing a portion of his catch to her’ / Tamaani arlluut wagg‘uq nengililetuit tangyvagleteng waten arvermek callugqameng. ‘Back then killer whales, so they say, would distribute portions of their catch to those who watched them when they attacked bowhead whales.’ (CIU 2005:122); < nengiq-?

nenga- to be stretched; to be extended # nengingauq ‘it is stretched’, ‘it is extended out’ / Yaqul ciulria yuan-wa kqagqazaii qqaani unalvik nengingalutek yaqulgem yaqucqetun. ‘And the bird gliding in the air — [reveal] a human face with the big hands in the middle stretched out like the wings of a bird.’ (AGA 1996:33); < nengte 2-nga-

nengiq portion of a catch; share # and nengir- to divide a catch for distribution # nengia ‘the portion of the catch he has received, his share’; Malirquipameng tamaani narulka-guluki qaqaygmun waten pingayurqunek narulkartarla, wagg‘uq nengirluteng. ‘Back then when they hunted [seals], sparing them from kayaks, the first three to spear them would divide up the catch for distribution.’ (QLU 2003:414); > nengirtur-, nengilite-; < PE naŋir

nengirtur- to distribute portions of a catch # nengirturtuq ‘he is giving out portions’; nengirturaa ‘he is giving out portions of it’ / < nengiq-tur-

nengl- root; > nengla, nenglla, nengller-, nenglli-, nenglinaq, nenglliir-, nengleer-, nengte 2-; < PE naŋla(t)- and naŋli-

nengl- cool weather; coldness in the air # nenglem massiinaq ayagcigacetaq ‘the cold kept the engine from starting’; nengleenguq ‘it is getting cold’; nenglairutuq ‘it is no longer cold’; nenglaituq ‘it is not cold’; nengeltuurlluku ‘insulating it’; Pitsaqluni-liu tupaggluku Irr’aq, ellii-liu-am elluiyunqerrami makcumuimiilenglemun. ‘She intentionally woke Irr’aq up, because she herself liked being comfortable and didn’t want to get up into the cold air.’ (ELN 1990:20); Annngameng ellii piuq ella assirngatqapiararluni nengleinani-liu. ‘When they went out she saw that the weather appeared to be very nice and not cold.’ (ELN 1990:32); NENGLEM CUQYUTIQ ‘thermometer’; < nengl-; > nengelvak

nenglar- to laugh # HBC, EG; = el’ar, englar-, nel’ar-, ngel’ar-; < PE aŋlar-
nenglla cool breeze; coolness # < nengl?-; > nengllacir-; < PE aŋlar-

nengllacir- to cool down # nengllacirtuq ‘it is being cooled down’; nengllaciraa ‘he is cooling it down’ / Alining, quyanaqvaa-l’ neqkangluu uumek uqulriamek yaqulgemek, atak nengllacirluku aunrassiyagqurtuq nerkumni. ‘Oh, I am so glad I caught this fat bird to eat; let me cool it off first lest it bleed too much when I eat it.’ (YUU 1995:74); < nenglla-cir-

nengllal- to be cool # of liquids or objects; nengllertuq ‘it is cold’ / NUN; < nengl?-.
nenglli-; nengllar- to have cooled down after being warm # usually of food; nenglliiruq ‘it has gotten cold’ / NUN; < nengl?-., < nengl?-.

nengli-
nengllinaq — nengyuaryuk

nengllinaq spring of cold water # NUN; < nengl-
nengllir- to be cold # of weather; impersonal or similar subject; nengliruq ‘it is cold’ / nenglirpaap ‘how cold it is!’; Maqinerralama kinguani nengllirpek ‘nani-Llu’ tamana qasgig. ‘After a sweat bath the kashim wasn’t cold.’ (AGA 1996:54); Unuakumi tupiimi mak’arluni piuq aanii kumarategalria, nengllilacarluuni iluia nem, eliillu qerrutqapiggluni. ‘The next morning when she woke up she sat up in bed and saw that her mother was lighting the stove and that it was very cold inside the house, and she herself felt very cold.’ (ELN 1990:60); . . . caqam taq’gem ilaqp’apiani anuqvagluni nengllirgant tua-i nem illi kiiiriscigattaqaluuni. ‘. . . once in a while, however, when it’s very windy and cold the interior of some houses took time to warm up.’ (QUL 2003:6); < nengl-lir-
nengllir- to feel the cold # of persons; nengllurtuq ‘he is feeling the cold’ / Tuani-gguq qavarpalegnek nengllilgulekt tua-i nengllian. ‘Then before they, slept they felt cold because it was cold.’ (AGA 1996:132); < nengl-liur-
nenggqaq edible fiddlehead of spreading wood fern (Dryopteris austriaca) # BB, LI; < nengg-?
nengqu- to stand on tiptoe # Ungulerqullrani nengqurlunti-llu’ naken maaken qanganeq igglluni talliraq. ‘When he shook himself standing on his toes, from somewhere on his body the bracelet fell down.’ (KIP 1998:71); < nengg-?
nengqussi- to stand on tiptoe # NUN < nengqu-
nengsuoq grandmother # NSU; < PE nayquur
nengsuoq to press one’s knuckles against one’s forehead # cf. neng-
nengan- accordion # < nengete-a-yaraq-plural
nengte-1 to be cold # of persons; NUN; < nengl-
nengte-2 to stretch (it); to extend (it); to unravel (knitting); to set a drift-net # nengtaa ‘he stretched it’ / . . . taum inerquastellran mak’arluni uyaquni nengluki kanaviallinia, “Waqaa! Tugrulluten-qa kit’uten?” . . . the one who had warned him sat up and stretched out his neck looking down at him. ‘Well! Did you fall in by breaking through the ice?’’ (QAN 1995:322); < nenge-te-; < PE nayaat (under PE nayaa)
nengte-3 to set a driftnet # nengtuq ‘he set a driftnet’ / cf. nengte2-; < PE nayaat (under PE nayaa)
nenguga’rte- to strain one’s muscles; to get a hernia; to get a fallen uterus after pregnancy; to stretch (it) hard # nenguga’tuq ‘he strained his muscles’, ‘he got a hernia’, ‘she got a fallen uterus’; nengugartaa ‘he stretched it hard’ / . . . pitegcautetaaqen aq’arluku nutaan nengugarluku imumeq qalriq’ertelluku nalalluku nutana unguirkauq jellulluku. Kanaqillit tuaten pitullruit. ‘. . . one would remove the arrow, then pull its heart until it made a certain sound. Then you’d know that it was dead. That was how they killed muskrats.’ (CIU 2005:30); = enguga’rte-; < nengug-ara(te)-
nengugtaat accordion # alqaqa nengugtaanermek elicungcartuq ‘my older sister is learning how to play the accordion’; < nengug-aq-plural
nengugte- to spread out; to stretch out; to extend # of something piled up, rolled up, crumpled, or folded; nengugtuq ‘it is spread out’; nengugtaa ‘he spread it out’ / Una waniwa wii qemiqumku yaaken pirraarluku nag’artelluku, makut wani naaqrtelluku naaqrarkuq waten naaqralkuq nengugqulluku-llu. ‘If I was putting the floats on this net I would count the mesh, then divide the mesh into groups, and then put the floats evenly on the line according to the number of groups of mesh.’ (CIU 2005:90); < nenge-?-; > nenguga’rte-, nengugtaat; < PY-S nayuy- (under PE nayaa)
nengulercissuun scraper for fawn skins; tanning tool for softening and stretching skin # NUN; < nenge-?-ssuun
nengulra- to keep on stretching # nengulraaq ‘it keeps on stretching’; nengulraa ‘he keeps stretching it’ / nengulrayu ‘thing capable of stretching’; Nengulraciiganteng-llu peqileeskai. ‘Those soaked [in urine for waterproofing] don’t stretch.’ (PAI 2008:114); < nenge-?-; > nenguga’rte-, nengugtaat; < PY-S nayuy- (under PE nayaa)
nengulraaq rubber band; elastic # < nenge-?
nengulugte- to put under an obligation # (?); cf. nenge-
nenguralria kayak end part # NUN
nengusaroa- to stand on tiptoe # nengusaraatq ‘he stood on tiptoe’ / < nenge-?
nguuryuk dentalium # Imumi imkut qanraqelluq ‘he is learning how to play the accordion’; < nengug-?” (QAN 1995:322); < nenge-te-; < PE nayaat (under PE nayaa)
Bases tua-i-gguq tegglircurluteng. ‘Long ago I heard people talking about how they gathered dentalia from a place near Ugaassat, how they would weave the boot sole grass loosely and throw it into the water in the lake so they would catch the creatures, gathering (raw material for) beads in that way.’ (CIU 2005:254)

nenrilquq one’s waist at the side above the hip
HBC; < neneq-?-quq
Hepae noise, sound # massiinam nepii eqnarquq ‘the noise of the machine is irritating’; Up’nerkami-gguq iliini yuk pektaqami yuilqumi nittelartuq amikuum nepinek taugken-gguq naken piciinami. Nunamek-llu-gguq pingaleng’ermi nepem tungi cataunami camek-llu-gguq tangerrnaunami. ‘In springtime, they say, sometimes a person walking in the wilderness hears the sound of an “amikuk” (a certain legendary creature), but it would be hard to pinpoint as to where it came from. Even if the direction that the sound was coming from seemed to be from the ground, there’d be nothing there, nothing visible.’ (AGA 1996:143); > nepair-, nepaite-, nepaksugte-, nepelkirte-, nepengyaq, nepenyaq, nepir-, nepetmun, nepetu-, nep’nge-, nep’ngute-, nepcanarqe-, nepcaq small type of sucker fish (species ?) # NUN; < nepetaaq sticky tape; glue; bandage # < nepete-
cetaaq shaman’s mask # said to stick to the face without any visible means of a being held in place; nepcetauguq ‘it is a shaman’s mask

curliq snail; lamprey (Lampetra japonica); magnet # Nepcurlitun merlerurtieqarlarluni ayaluqarlarluni cukaunami kelutmurteqarlarluni, tuaten Qalemaq pisqenrilengraani. ‘And she walked along the gunwale of the boat saying that she had good balance, and staggering a bit slowly made her way forward even though Qalemaq told her not to do that.’ (ELN 1990:26); < nepete-?-li

nepeckegg- to be a good climber; to have good balance; to be able to cling to things # Neppeckegtuq ‘he is a good climber’ / Ellii-llu angyam ceriuqan piyualuni nepceteqargituluni qalarrluni ayaluqarlarluni cukaunami kelutmurteqarlarluni, tuaten Qalemaq pisqenrilengraani. ‘And she walked along the gunwale of the boat saying that she had good balance, and staggering a bit slowly made her way forward even though Qalemaq told her not to do that.’ (ELN 1990:26); < nepete-ckegg-

nepelkirte- to make a sound; to speak # NUN; < nepa-?

nepengyaq ghost or spirit (whose presence is indicated by noise at night and a cold mist) # and nepengyar-to come, attracted by noise (of animals, ghosts); for there to be a ghostly noise # Nepengyartaq ‘it came, attracted by noise’ or ‘there was a ghostly noise’; nepengyara ‘it came to him, attracted by his noise’ / Neplissiyaagluki-su nepcurliq snail; lamprey (Lampetra japonica); magnet # Nepcurlitun merlerurtieqarlarluni ayaluqarlarluni cukaunami kelutmurteqarlarluni, tuaten Qalemaq pisqenrilengraani. ‘And she walked along the gunwale of the boat saying that she had good balance, and staggering a bit slowly made her way forward even though Qalemaq told her not to do that.’ (ELN 1990:26); < nepete-ckegg-

nepa- noise, sound # massiinam nepii eqnarquq ‘the noise of the machine is irritating’; Up’nerkami-gguq iliini yuk pektaqami yuilqumi nittelartuq amikuum nepinek taugken-gguq naken piciinami. Nunamek-llu-gguq pingaleng’ermi nepem tungi cataunami camek-llu-gguq tangerrnaunami. ‘In springtime, they say, sometimes a person walking in the wilderness hears the sound of an “amikuk” (a certain legendary creature), but it would be hard to pinpoint as to where it came from. Even if the direction that the sound was coming from seemed to be from the ground, there’d be nothing there, nothing visible.’ (AGA 1996:143); > nepair-, nepaite-, nepaksugte-, nepelkirte-, nepengyaq, nepenyaq, nepir-, nepetmun, nepetu-, nep’nge-, nep’ngute-, nepsallag-, nepsarpak, nepsarte-, nepu-, nepaite-, nepaksugte-; < PE nepair-

nenrilquq one’s waist at the side above the hip # HBC; < neneq-?-quq

nepair- to fall silent # Nepairtuq ‘he fell silent’ / Qayagaulriik-gguq taukuk nepairusngiinartuk tayimngurrluni. ‘Those two that were crying out [the crane’s eyes] became quieter and quieter and were gone.’ (PRA 1995*:396); < nepa-ir-; < PE nepa-?

nepaite- to be silent; to be quiet # Nepaituq ‘he or it is silent’ / Ellii-llu engyam ceriuqan piyualuni nepceteqargituluni qalarrluni ayaluqarlarluni cukaunami kelutmurteqarlarluni, tuaten Qalemaq pisqenrilengraani. ‘And she walked along the gunwale of the boat saying that she had good balance, and staggering a bit slowly made her way forward even though Qalemaq told her not to do that.’ (ELN 1990:26); < nepete-ckegg-

nepaksugte- to make little noises # Nepaksugtuq ‘he is making little noises’ / Nepaksugtevkenak! ‘don’t make the least little noise!’ / Nepcanarqe- to be sticky # Nepcanarquq ‘it is sticky’ / Kinguakun pinaurait puyaqapiarluteng, nemeteqituluteng. Tamaaken quyaty umciguciraqluki keluit. Imangyugnaitaqluteng. ‘After that they [the mosses soaked in seal oil] became rancid and sticky. They’d use it to caulk the seams of their kayaks. They’d never leak.’ (YUU 1995:61); < nepeckegg-

nepcanarqe- to be sticky # Nepcanarquq ‘it is sticky’ / Kinguakun pinaurait puyaqapiarluteng, nemeteqituluteng. Tamaaken quyaty umciguciraqluki keluit. Imangyugnaitaqluteng. ‘After that they [the mosses soaked in seal oil] became rancid and sticky. They’d use it to caulk the seams of their kayaks. They’d never leak.’ (YUU 1995:61); < nepeckegg-

nepcetaaq sticky tape; glue; bandage # < nepete-
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nepelkirte- to make a sound; to speak # NUN; < nepa-?

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cetaaq shaman’s mask # said to stick to the face without any visible means of a being held in place; nepcetauguq ‘it is a shaman’s mask

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nepetmun heading toward commotion, turbulence, chaos # adverbial particle; . . . caumallagallutek-gguq aipaqlriik pikuneq nepetmun ayatuuk. ‘. . . it is said that if a couple are confrontational they are headed toward chaos.’ (QAN 2008:338); < nepa-t\-mun

nepetu- to be noisy # NSU; = neptu-; < nepa-t\-puq

nepiaq semi-subterranean sod house # in contrast to the both frame and log house, and to the kashim (qasqiq) or men’s communal houses; Ellangegarraallemni yuut nepianek nengqellruut. Nevunek-llu naterluteng enait. ‘When I first became aware of things people had sod houses with dirt floors for dwellings.’ (YUU 1995:45); Nepiami uitaurayunateng it’lang’ermeng, nepiani ak’anun uitayuunateng angutet. Arnat tua\-qaam kii\-meng nepiani uitaqgluteng. ‘[Men] never remained long in the sod house, although they would go in whenever they had a good reason, they’d go in, but not stay long in the sod houses, those men. Only women dwelled in the sod houses.’ (QUL 2003:6); < [e]nap\-piq

nepillineq ice stuck all winter on the mud # cf. neptu-

nepirag- to be slick; to be frictionless # NUN; = piirag- (the base nepirag- may be a blend of piirag- (q.v) and nepete- ‘to stick’) nepitag- to have things clinging to one # nepitagtuq ‘it has stuff clinging to it’ / < nepete-?

nepitag- to have things clinging to one # nepitagtuq ‘it has stuff clinging to it’ / < nepete-?

neplir- to be noisy # neplirtuq ‘he or it is noisy’ / Murilkelluku ata tauna piniartuci, nepcetaq, nepyun, nepcetaaq, nepcetaa, nepcurliq, nepeckegg-, nepillineq, nepitag-, nepute-; cf. neve-

nepte- to stick; to cling; to adhere # neptuq ‘it stuck’ / nepce\-taa ‘he made it stick’; Wagg’uq tamakut acirnaurait nepcetanek. ‘Wagg’uq neplartut a\-g’asciigalluteng. ‘They called those [shamans’ masks] “nepcetat’. They’d stick [to the face], and be hard to remove.’ (AGA 1996:54); Unuan ellamun anluni piuq, pircirluni natquik ayagalu. Illi nepta\-luni, illi-llu kituraqluni. ‘In the morning going out she saw that there was a blizzard with snow blowing over the ground. Some of it would stick there, and some would pass on.’ (YUU 1995:17); > nepcanarqeq-, nepcaq, nepce\-taaq, nepyun, nepcurliq, nepeckegg-, nepillineq, nepitag-, nepute-; cf. neve-

neptus to be noisy; to be loud # neptuuq ‘it is noisy’; Ta\-\-gien-gguq allanek nuteqnek kapkaannarnek-llu itucaqnek nepturikanirluteng cauyarluteng atuqanirluteng-llu. ‘However, it is said, that when they brought in other guns and traps they beat them more loudly and sang out more.’ (CAU 1985:81); = neptu-; < nepa-t\-puq

nepua- to howl # of animals; nepuaguq ‘it is howling’ / < nepa-

nepucuqiq rough edge of shore-fast ice formed when ice broken by wind and waves refreezes # < neptu-

nepugte- to make noise # nepugtuq ‘it is making noise’ / NUN; < nepa-?; < PY napuy- (under PE napa)

nepute- to stick onto something # nepu\-tuq ‘it stuck onto something’; neputaq ‘he stuck it onto
neqa’ food; fish # neqet ‘fishes’; neqmek neryugtau ‘I want to eat fish’; neqii ‘his food’; neqai ‘its fish’; nequngunga ‘I’m tired of eating fish’; Tua-i ‘I want to eat fish’; neqii ‘his food’; neqai ‘its fish’; neqalluarpak # (Clupea harengus) # herring # neqalluk; neqni; neqtulnguunga ‘I’m tired of eating fish’; Tua-i ‘I want to eat fish’; neqii ‘his food’; neqai ‘its fish’; neqqanngurrluni qasgim ilua ‘there was a lot of food everywhere’ (literally: ‘it became food’) (CAU 1985:130); Tua-i ‘I want to eat fish’; neqii ‘his food’; neqai ‘its fish’; neqalluarpak, neqaluk, neqni; cf. neqalleq, neqlugcira-, neqniate-, neqnili-, neqnirliaq, neqkaq, neqkiur-, neqli-, neqliur-, neq’liur-, neqengqertassiaryaraq, neqerrluk, neqviik, neqkaq, neqkur-, neqliur-, neq’liur-, neqalgucira-, neqniate-, neqnili-, neqnirliaq, neq’aniur-; > neqalluarpak, neqaluk, neqni; > neqalluk; > neq’aniur-; > neq’akun

neqalluarpak herring (Clupea harengus) # cf. iqalluarpak; < neqa-?-rpk

neqalluk dried fish # NUN; < neqa-?

neq’aniur- to recall with regret; to anticipate with hope; to look forward to something # neq’aniurtaq ‘he regrets something’, or ‘he looks forward to something’ / neq’aniurtakaa ‘he regrets it’, ‘he looks forward to it’ / Up’nerkaraqan erpailgan ayalllruukut, . . . Ayagarkaugaqamta neq’aniuutluta unugmi ayagaqluta. ‘When it’s spring we start out before dawn, . . . When we are to travel we look forward to traveling and we will go at night.’ (KIP 1998:269); Tua-i-llu-qqauq tauna tangrrai calliggluteng tumyaraamtauq-qaq-qaatut. ‘When they did get food’ (KIP 1998:339); (CIU 2005:344); < neqalleq

neqaluk dried fish # NUN; < neqa-?

neqa’aq placenta # < neqa-?
neq’ar- to have something come to mind; to recall; to call to mind; to be reminded of # neq’ertuq ‘he recalled something’, ‘something came to his mind’; neq’era ‘he recalled it’, ‘it came to his mind’ / im’um yuum atra neq’eraqa ‘I recall that person’s name’; neq’allrua ‘he has recalled it’; neq’ercetaa ‘he reminded her’; Pilaqiinga tang, maα-i-ggu nutun ilait kenurraneg’ makunek pilangata, neq’erturalaqai taukut. ‘He tells me that since they now have these lights, he started being reminded of them.’ (KIP 1998:239); Yuum aptaqanga neq’angcarluku, neq’angcarluku, tayim’ neq’angyuunaku. ‘When a person asks me a question, I try to remember and try to remember, but sometimes I don’t remember.’ (TAP 2004:111);

> neq’ake-, neq’anur-, neq’ari-, neq’arivik; < PE

neq’aron- to eat small portions of a memorial dish # the dish consists of rice with raisins and is eaten in Russian Orthodox churches or homes during a memorial; < neq’a-ar-αq-ilii-

neq’arin the dish of rice and raisins # < neq’ari-n

Neq’arivik Memorial Day # Neq’arivigmi neq’ak’laraput tuqullret, kelistaita-llu manuitnun elliiluta wreath-anek. ‘On Memorial Day we remember those who died and place wreaths in front of their crosses.’ (YUP 1996:55); < neq’a-i-vik

neqaraq salmon (any species) (meaning in NSU); any little bit of food available (elsewhere) # Tamaa-i tamana pitekluki elluarrluki neqarateng auluk’alruulllinit. ‘And for that reason they took good care of what little food they had.’ (KIP 1998:327); Tua-i imkut neqaratapuk nernaupuk. ‘Let’s eat whatever little food we have.’ (QUL 2003:410); < neq’a-q-

neqatuoq dried fish caught in river # EG; < neq’a-?; cf. neqaluk

neqavruq candy; sweet fruit; fruit canned in sweet syrup # < neq’a-?

neqcaq, neqcaun bait # melugmek neqcirru manan! ‘bait your hook with a fish egg!’; kapkinan neqerrluggarmek neqciqiu! ‘bait your trap with a little piece of dried fish!’; Tamakut-llu neqatameng meluitnek neqcarluteng manaraqluteng. ‘They would hook for fish using the eggs of the fish they’d caught for bait.’ (ELN 1990:22); < neq’a-car-, neq’a-car-n

neqengqertasiaryaraq test fishing # Fish and Game neologism; < neqa-ngqerr-tassiar-yraraq

neqepik real food; dog salmon, chum salmon (Oncorhynchus keta) (additional meaning in NSU); # = neq’ik; < neq’a-pik

neqerrluk, neqerrluuaq smoked dried fish (particularly salmon) # “Camek nerciqerluk?” “Neqerrluugmek.” “What are we, going to eat?” “Smoked dried fish.”’ (YUP 1995:10); Neqerrlugmek neryunqegtua. ‘I relish eating smoked dried salmon.’ (YUP 1995:39); Ayakataami-llu angyani, imna-gguq tua-i amirriarqii angyaq, akicalekluku neqerrluarmun tua-i. ‘Before he left he traded his boat, that old skin boat, for dried fish.’ (PRA 1995:410); < neq’a-rrluk

neqilete- to provide adequate food for (him — a family member) ? #

neqivik elevated cache # Atam elagyanggetullrutuq neqivigmek, nevunek tua-i nevut taqqaam pikellruamegttegg. ‘You see they used to have partially underground food caches made of sod, since sod was all they had.’ (ELL 1997:508); HBC, Y, Nl; < neq’a-i-vik

neqkaq food ready for consumption; a meal # Angutel-lu ilakellriq qaqimy quyurrarmeng uitaaqluteng. Arnaita nernaniaq payugtaqluki neqgoqiteq. ‘Men who were related stayed together in the kashim. When it was time to eat, their women brought in their meals.’ (YUU 1995:27); Cale neqkairutagmemeng, enerkuat mermun qallarvulluki mer’atneq mer’aqluteng. ‘Whenever they ran out of food they’d boil bones with water and drink their broth.’ (YUU 1995:50); < neq’a-qaq

neqkiur- to prepare a meal # neqkiurtuoq ‘he is preparing a meal’; neqkiuraa ‘he is preparing a meal for her’ / Arenqiapaa-lu tua-i assiriluni apqqurittuluni makluni kaminqum kumarrluku kenirluni nutaan neqkiurtuk. ‘Goodness, better now and having become free of illness she got up, lit the stove, cooked, and thus prepared a meal for them.’’ (QUL 2003:372); < neq’a-kiur-; > neqkiuryaraq

neqkiuryaraq recipe; art of preparing food # < neq’i-yaq

neqlelepik white-fronted goose (Anser albiqons) # < neqlelepik
neqleq white-fronted goose (Anser albiyrons);
Canadian goose (Branta canadensis) (meaning in
UY, UK, BB, LI, EG); in some areas, a general
term for goose #... neqleq, yaqulget ilili; erinii
cilertekacagarluku tua-i. ‘... white-fronted
goose, one of the birds, its voice was dry and
crackle.’ (ELL 1997:586); = leqleq; > neqlepik,
Neqlercurvik, neqlernaq; < PE n03l03
Neqlercurvik Fish Village # site on the lower Yukon;
< neqleq-cur-vik
neqlernaq black brant (Branta bernicla); Canada
goose (Branta canadensis) (meaning in UY, UK, BB,
LI, EG) # = leqlernaq; < neqleq-naq
2
neqli- to prepare fish for storage and later use;
to prepare fish for the winter # neqliqu ‘he
is preparing fish for winter, working in fish
camp’ / Tua-i-llu neqlinriameng neq'litateng-llu
mayurqaarluki ellivigmun, cali uksiiyarluteng.
‘And then, when they were done preparing fish for
the winter, after having put the fish they’d caught
up in the cache, they also went to fall camp.’
(ELN 1990:45); < neqa-li2-; > neqli-, neqlilleq,
neqliskengaq, neqlivik
neqllileq fish camp # Tamaani neqllaratmi
talicivgitarluni, ellivik-wa keluqvaarni-wa
pelatekaq. ‘There in their fish camp
there was a smokehouse, a cache, and in the very back, a
tent.’ (ELN 1990:17); < neqli-lleq
1
neqlliskengaq namesake of the dead who is given
food, water, and a change of clothes during a
holiday in honor of the dead # CAN; < neqlite-
kengaq
neqlite- to offer foods of offer, food, and
clothing to the namesake of the dead in a
ceremony during a holiday such as Merr’aryaraq
(‘Lesser Memorial Feast’) or Elriq (‘Greater
Memorial Feast’) # neqlita
‘he gives food and other offerings in memory
of the dead to him’ / neqliciuq ‘he gives out
food and other offerings’; CAN; < neqa-ite3-;
> neqliskengaq
neqliur- to serve food # neqlurutqu ‘he is serving
food’; neqluraa ‘he is serving food to her’ /
neqlurarpenga-qaa suupamek? ‘did you dish out
some soup for me?’; neqliura ‘serve’; neqluru
‘serve him’; ‘Suupaq keniuman’q. “Kitak
neqliura taivailgan Apurin.” “Neqllurpailegma
suupaq naspaaqquqru.” “The soup is cooked.”
“Okay then, serve (it) before Apurin gets here.”
“Before I serve, give the soup a try.”’ (PRA
1995:214); < neqa-liur-; > neqliurta
neqliur- to work on fish # cleaning them,
preparing them for storage, etc.; neq’liurtuq ‘he
is working on fish’ / Neqlurqamtu kiaqmi
assirucetenritengnaqluki pilaraput. ‘When we
prepare fish in the summer we take care not to let
them go bad.’ (YUU 1995:54); < neqa-liur-;
> neqlurttet
neqliurta food server or manager; man’s second
wife after he has lost his first wife # Cali aughtuk
yuut piciatun neqllurtatellruut. Taqgaam
yuungnaqelrii ataucimek neqllurterluteng
pitulliniut. ‘Also those people didn’t have just
any person to take care of the food. Rather, the ones
doing subsistence had a certain specific person
to manage the food.’ (YUU 1995:20); < neqliur-ta1
neq’liurtet Alaska Department of Fish and Game #
K; < neq’liurt-ta-plural
neqlivik fish camp; cannery # < neqli-vik
neqlugcira- to quarrel and complain over food #
< neqa?-?
neqniapluq (K, BB, NUN form), neqniapluq (HBC
form) gallbladder; wormwood (Artemisia sp.) #
< neqniapluq, neqniapluq
neqniate-, neqnite- to be bitter or otherwise
unpleasant to eat # neqniatqu ‘it tastes bad’
/ Alerquucetangqellruuq cali mikelnguut
neryaurtaqata, ilini nerutelaasqelluki
neqnek neqniapluq. Neqniapluqraatki-llu
nerevkalaasqelluki. ‘There was the precept also
that when children start eating, sometimes they
should be given unappetizing foods. Even though
they find them unappetizing, they should be
required to eat them.’ (YUU 1995:50); < neqa-?-
ate-, neqa-niite-; > neqniapluq
neqniite- to be bitter or otherwise
unpleasant to eat # neqniatqu ‘it tastes bad’
/ Alerquucetangqellruuq cali mikelnguut
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nerevkalaasqelluki. ‘There was the precept also
that when children start eating, sometimes they
should be given unappetizing foods. Even though
they find them unappetizing, they should be
required to eat them.’ (YUU 1995:50); < neqa-?-
ate-, neqa-niite-; > neqniapluq
neqnila- to enjoy food # neqniliuq ‘he is enjoying his
food’ / neqnilirruungaa akutamek I enjoyed the
“Eskimo ice cream”; < neqa-?
neqniliaaq sprout of a certain plant (species?),
gathered in spring, used in akutaq, sweet in taste,
also eaten by geese # < neqniliaq
neqniqeq to be sweet or otherwise pleasant to eat;
to be delicious # neqniqeq ‘it is sweet, good
tasting’ / neqniqeq ‘it being delicious’;
< neqa-niqa-; > neqniliaaq, neqniliaq
neqniliaaq delicious food; treat; sweet(s); candy;
honey # Ilita-llu kinguqliin cali caucinaku
neqpiq, neqpiaq real food; dog salmon, chum salmon (Oncorhynchus keta) (additional meaning in HBC, UK) # = neqepik; < neqa-pik

neqsur- to fish # neqsurtuq ‘he is fishing’ / neqsurtuq tuniarkamik ‘he is fishing commercially’; neqsurvik ‘fishing place’; . . . imna kainiqellni umyuaqluku neqet tua-i tuc’ata neqsulliniuq cumiggluni. ‘. . . thinking about the time he’d suffered hunger, when the fish arrived, he fished persistently.’ (QUL 2003:190); Qanemcitqerkut neqsulallerpenek uksumi. ‘Would you please tell about how you used to fish in the winter.’ (KIP 1998:319); < neqa-cur-; > neqsurta, neqsuun

neqsurta fisherman # < neqsur-ta1; > manatgun neqsurta

neqsuun fish spear point # < neqsur-n

neqte- to catch fish # . . . ataam uterlluni nunaminin tuavet, ellii tuani neqtenrulami, unangenrulami maanimi. ‘. . . he’d go home again because he couldn’t catch fish more, couldn’t get animals more, there than here.’ (TAP 2004:21); < neqa-te1-

nequ- dimensional root; > nequkite-, nequtu-; < PE naqu-

nequkite- to be narrow # applies to openings; nequkitutuq ‘it is narrow’ / Amiigkun nequkilngurkun itjici. Waniwa picurliim tungii amigantargertuq nequtulriamek, . . . ‘Enter through the narrow gate; for there is a wide gate that leads to destruction, . . . ’ (MATT. 7:13); < nequte2-

nequtu- to be wide # applies to doorways and other openings; nequtuq ‘it is wide’ / Unani-lu qayarluteng pitullratni aturarkurtelluki qayaitnun cal turngairulluki painganun. ‘And down there when they used kayaks they custom fit (the raincoats), making the width (of the raincoat) match the width of the cockpit of the kayak; it was made to fit.’ (ELL 1997:294)

nerellickucir- to eat with # nerelluckiraa ‘he is eating with him’ / nerellucciwirna ‘eat with me’; Ilu’urqa qanruskiu tekiskuma yaaliaku nerelluckirayturciqnilutek. ‘Tell my cousin that when I come the day after tomorrow I’ll come eat with you.’ (PRA 1995:429); < nere-llgun-lir-

nerellickucir- to eat with # nerellucciraa ‘he is eating with him’ / nerellucciwirna ‘eat with me’; Ilu’urqa qanruskiu tekiskuma yaaliaku nerellucciwirayturciqnilutek. ‘Tell my cousin that when I come the day after tomorrow I’ll come eat with you.’ (PRA 1995:429); < nere-llgun-lir-

neremp’ag- to eat a lot # neremp’agtuq ‘he’s eating a lot’; neremp’agaa ‘he’s eating a lot of it’ / < nere-pag’-

nerespunarqe- to feel soft (of cloth) # cf. neruver- # NUN
nerescin — nerqe-

nerescin, nerescissuun fine-toothed comb for removing lice # < neresta-i
neresta louse # literally: ‘eater’; nerescirtuq ‘he’s infested with lice’; Maaten imna cugitelleq tauna kingnira yuarluku, tangrraa nerestem uum kagglinikii. ‘When he felt a sting on his flesh he searched for where it came from, feeling for it, and saw that this louse had bitten him.’ (MAR2 2001:100); NS, Y, HBC, NUN, NI, CAN, K, BB, NR, LI; < nere-ta; > nerescin
neresvik table # NSU; < nere-vik
nereskari- to have or give a feast # nerevkarin ‘he had a feast’ / Taukut-gguq ilakellriit Quyayarami nerevkarinrigatarrarluteng piyungarcameng nerevkarintuqritlrit. ‘That family, after not planning to hold a feast, suddenly wanted to have one and so they changed their mind and did hold the feast.’ (PRA 1995:410); < nere-vkar-i
nerinikaa ‘he is impatient for her to arrive’ / Nerinik’ngeqanemkun taiguten, tua-i waniwa elpenun tangresqellua, . . . ‘You’ve come just as I was beginning to get impatient waiting for you, as I’ve been wanting you to see me, . . .’ (QUL 2003:160); Amci-gguq allaneq inglukaan utaqalngua, nerinikaa, amci pilil! ‘Hurry up, the one who is to compete against him is getting tired of waiting for the visitor, he’s waiting impatiently for him, hurry up!’ (QUL 2003:424); < neri-
nerinite- to be anxious; to be impatient # nerinituq ‘he is anxious’ / < neri-
neritar- to pluck (fowl) # HBC; = eritar-, erritar-, rritar-
nerkuaq bone (or similar material) left after meat is eaten from it # = enerkuaq
nerliyar- to eat berries as one picks them # HBC; < nere-liyar
nernerrlugcetaar- to ridicule by singing after giving food and while the food is being eaten during the Kevgig (“Messenger Feast”) # said of the host villagers doing this to the invited villagers; Cali-gguq curukat tekitaq ila ini ci kuchek puyagertelarait qasgimi. Nerngata-gguq caliyuarlunarkatengnaqateng rernerrlugcetaarluki. ‘Also sometimes they’d first bring food to the kashim for the visitors (“challengers”). And, it is said, when they [the visitors] ate, the host villagers would sing a song and ceremonially ridicule the visitors.’ (CAU 1985:162); Taum calinalliini qenqercunaunani nernerrlugcetaarluni, cumilngungraati qaillunaunani. ‘At the time when it was advisable to become angry when one was ceremonially ridiculed, even though he’d be peeved it was advisable to say anything.’ (TAP 2004:43); < nere-nerrlugte-cetaar-; nernerrlugcetaarun
nernerrlugcetaarun ridicule song # < nernerrlugcetaar-n
nerqe- to feed # usually dogs or babies; nerqaa ‘he is feeding it’ / nerqiuq qimugteminek ‘he is feeding his dogs’; amllernek yugnek nerqilguuq ‘he’s always feeding lots of people’; nerciqanka qimungtenka neqnek ‘I will feed my dogs fish’; nerqulluku or nerqeluku ‘feeding him’; Elnguq avurluni piciatun ciissinek, amlleringalata-ltu elliiin nerqutekluki tawkunun. ‘Elnguq gathered
nerqinaq food ready to be eaten # nerquinaugut ‘they are ready to be eaten’; < nere-qar-inaq
nerqik west (NUN meaning); north (NSU meaning) #
nerrluk, nerrluyagaq vertebrae of fish with flesh left on, dried # Tamakut taryaqviit ulligtaqluki nerrluyagairluki. Cali-lu kiarneliaqluteng tamaaken kemanek nerrluum. ‘They fillet those king salmon removing the vertebrae with fish flesh on it.’ And they’d cut out dried fish strips from the meat on the vertebrae with fish flesh on it in that way; (PRA 1995*:461); < ?,lluk, < ,ilu-yagaq
nerrsuun (K, BB form), ner’ssuun (Y form) fork; eating utensil # Angutet aturait fork; eating utensil # Angutet aturait # (NUN meaning); (NSU meaning)
neve1- to run on water with outstretched wings; to skim along the surface of the water # Nevaararqut-gguq tuaten assinritaqan tauna tangvagtesteng wall’u ilii, tungayii wallu iniara piunnirarkugaqan. ‘They ran on water with outstretched wings when their viewer or one of his relatives or his child is soon to die.’ (CIU 2005:288)
neryaraq restaurant # LI; < nere-yaraq
neryuniur- to eagerly expect something good; to be optimistic # NSU; = neryuniur-; < ?.niur-; cf. neri-
neryuniurun hope # Ukut pingayun: ukveq, neryuniurun-llu, kenka-llu piugarkaugut, kenka taungaangek angenquqaat. ‘And now abideth faith, hope, love, these three; but the greatest of these is love.’ (I COR. 13:13); < neryuniurun; < ?,niur-; > neryuniurun; cf. neri-
neryuniurunrun hope # Utqii pingayun: utqii, neryuniurunrun-llu, kenka-lu piugarkaugut, kenka taungaangek angenquqaat. ‘And now abideth faith, hope, love, these three; but the greatest of these is love.’ (I COR. 13:13); < neryuniurun-n
nervuqallinikiit ciissit! ‘look, the bread that has fallen is now crawling with bugs!’; irniama nevqallinikiit ciissit! ‘look, the bread that has fallen is now crawling with bugs!’
nerutaq mouthpiece of bow-drill # NSU; < nere-taq
neruvaillitaq great-great-great-grandchild # = teruvaillitaq; < ?,iliitaq
neruver- to be soft and warm to the touch # neruvertuq ‘it is soft and warm’ /

They used the softest grass for their insoles. They would fold [pieces of grass] and use them for an insole.’ (QUL 2003:2); < PE nàrvvar- and nàrvvar-
nervik restaurant; dining hall; cafeteria; table (additional meaning in NUN, NSU) # < nere-vik
neryar- to eat berries as one picks them # neryartuq ‘he is eating berries as he picks’; neryarai ‘he is eating them as he picks’ / iqvallermini muirinaciartuq neryarpakaami ‘when picking berries, she took a long time to fill her container because she ate so many berries’; Tua-i-llu tuuna quillgak tagluni neryalliniliuni atsanek. ‘And then that crane went up and ate berries while picking them.’ (PRA 1995*:396); < nere-yar-; < PY nàrvvar- (under PE nàrvvar-)
neryartoq to eagerly expect something good; to be optimistic # NUN meaning; (NSU meaning) #
neryartuq hope # Utqii pingayun: utqii, neryartoq-llu, kenka-lu piugarkaugut, kenka taungaangek angenquqaat. ‘And now abideth faith, hope, love, these three; but the greatest of these is love.’ (I COR. 13:13); < neryartoq-n

neve¹- to have things clinging to it (such as herring roe on seaweed, snow on clothing, bugs on food, water weeds on a propeller); to cling # nev’uq ‘it has things clinging to it’; nevaat ‘they are clinging to it’ / keliqaq tang iqteleq nevqalliniikit ciissit ‘look, the bread that has fallen is now crawling with bugs!’; irniama alqaqa nevumauralaraa tangra qaamituq ‘my child clings to my older sister whenever he sees her’; Piinanermini itertuq tua-i qainga qaamituq ‘And now abideth faith, hope, love, these three; but the greatest of these is love.’ (I COR. 13:13); < neryartoq-n

nerun bleached esophagus used as backing for beadwork decoration; man’s large wooden bowl; one of two calfskin pieces on the shoulders of a certain style of traditional Yup’ik parka; skin head-ring with earflaps (?) # the calfskin pieces are said to represent caribou fat that had been eaten by Iluvaktuq, a legendary hero, and vomited over a storm he came inside completely covered in snow.’ (YUP 2005:8); = leve-; > nevluq, nevluq-; cf. nepte-, nevq; < PE nàrv-
neve²- to be burning; to be glowing # nev’uq ‘it is burning, glowing’ / NSU

nevengqa- to be lying on the back # nevengqauq ‘he is lying on his back’ / IRALUQ NEVENGLQAQ ‘the moon is “lying down on its back”’ (is a crescent, parallel to the horizon with ends pointed upward, said to foretell bad weather); < never-ŋq-a

never- lying on one’s back # postural root; Cellangelluq nevermi enama qingani imariim ciiriim. ‘Evidently he came [back] to awareness lying on his back on a beach by the seashore.’ (MAR2 2001:44); > nevengaga-, neverte-, nevqerte-; < PE nevir-

neviantuq ‘he lay down
never-’

nevengqa- to be lying on the back # nevengqauq ‘he is lying on his back’ / IRALUQ NEVENGLQAQ ‘the moon is “lying down on its back”’ (is a crescent, parallel to the horizon with ends pointed upward, said to foretell bad weather); < never-ŋq-a

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neviantuq ‘he lay down
never-’
to disappear; to not seen or be heard of again # usually used in the subordinative; Arenqiapaa, ingkuurluuk nulirqellriik irniangqertuk malrugnek argnagnek, alqaa tauna taimya paqritellruuk ngelaunani. ‘Oh dear, that poor couple had two children, girls, and that older sister went missing on them and never to be seen again.’ (YUU 1995:85); Tekitellran kinguani taукut imkun nunat angutaita ilain, ayagaqameng yuilqumun taimya tamaryaurtelliniluteng, apqiitnek ngelaunateng. ‘And while he was trying to pull off [the trap], others would go up to him or the one next to him would help pull it off laughing, chuckling at him. The others in the room would be laughing, too.’ (AYAG. 34:25)
ngev’a* mucus # and ngev’e- to blow one’s nose
# ngev’uq ‘he blew his nose’ / underlyingly [e] ngv’a* and [e]ngve-; > ngevvluk
ngevvl- to have a runny nose # ngevvluiq ‘he has a runny nose’ / = engevvl-, enevvl-, nevvvl-; < ngevvluk-li-
ngevvluk nasal mucus # Tua-i-llu tua-i
qaleryilnguami tauna maururluua ngevvluni, kakeggluugniegtak. ‘And when she got tired of bawling that grandmother of hers blew her snot, her mucus, and threw it away.’ (MAR2 2001:106); now HBC, formerly elsewhere as well; < [e]ngv-a-lluk
ngillar- to stretch a skin to dry # Tuntunek
ngillarluki amiit tuaten ngillarluki kinerciruki. ‘Caribou, and oh so many muskrats, he caught them, and stretched their skins, letting them dry.’ (MAR2 2001:52); NSK; = nillar-
niimar- to be delicious #
niguak old-style snow goggles made of wood with narrow slits, which admit only a little light # = niguak, iiguak; < ?-uaq-dual
niicu- to hear well; to be obedient; to listen and
heed # niicu’iq ‘he hears well’, ‘he is listens and heeds’ / Niiculuni tauna irniara. Aatami heeds their father listening to them. Sometimes when she didn’t fall asleep early she ‘Sometimes she would go to sleep first, but sometimes when she didn’t fall asleep early she would join her sisters and listen to their father telling them stories.’ (ELN 1990:6); niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-yuq-’i-i-; > niicugnissuutet; < PY nayacuyni-(under PE nayat-t)-
niicugnissun radio; hearing aid # niicugnissun qastuqaqerru ‘please turn the radio up’, often used in the plural for one radio, niicugnissuutet nipeski ‘turn off the radio’; niicugnissuutet kumareski ‘turn on the radio’; < niicugni-cuun
niicuirute- to become deaf; to cease hearing or responding appropriately # niicuirutuq ‘he no longer hears’, ‘he no longer pays heed’ / Amlleret ak’allaat Yupiit qanruyutait wani igausgalriit maa-i niicuirutaput. ‘We are no longer hearing many old Yup’ik teachings (or maxims), the ones that are documented here.’ (KIP 1998:xi); niicuirulluni cucangianani ‘become deaf’ (NUN usage)
niicuite- to never hear; to be deaf; to be disobedient; to be unresponsive # in the sense of not reacting appropriately to instructions; niicuituq ‘he doesn’t hear’, ‘he doesn’t heed’, ‘he is disobedient’ / . . . wiinga maururlungqellrunilama apa’urluunili-llu qullirliamek niicuitellrunuga. Qullirannek niicugyaaqetullruunga taugken nani niicuunak. ‘. . . because I myself didn’t have a grandmother, nor a grandfather, I never heard traditional stores. I did want to hear stories, but I lacked the opportunity to hear them.’ (CIU 2005:406); Ciin tua-i anagulluki aatan niicuipakarki, qall, elluarrluten-qaa yuuciquen waten yuukuvet? ‘Why are you so deaf to and disobedient of your father, and how will you lead a productive and decent life if you live like this?’ (YUU 1995:121); < niite-yuq-te-
niig- to put weight on (it); to press down; to hold
down; to pin down # niigtuq ‘he is pressing down’; niigtuq ‘he is pressing down on it’ / pelatuuga maurlumi niigaa ‘he is holding down (it) # = niigaa, iiguaa; < ?-uaq-dual
niicugni- to listen # niicugniuq ‘he is listening’;
niicugnia ‘he is listening to her or it’ / Caaqami-llu ciuemeq qavariqumi iiliimm-llu qavaryaranriraiqami ilani ilalirluki qulliraneq niicugniaqumi aatami qalmaaqiaqami ilani . . . ‘Sometimes she would go to sleep first, but sometimes when she didn’t fall asleep early she would join her sisters and listen to their father telling them stories.’ (ELN 1990:6); niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < nite-yuq-’i-i-; > niicugnissuutet; < PY nayacuyni-(under PE nayat-t)-
niicuipakarki, qall, elluarrluten-qaa yuuciquen waten yuukuvet? ‘Why are you so deaf to and disobedient of your father, and how will you lead a productive and decent life if you live like this?’ (YUU 1995:121); < niite-yuq-te-
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niicuirutaput.

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nunamayuk — nin’genqegcar-

niinamayak partially dried and somewhat aged herring

niiri- to point # niirtuq ‘he is pointing’; niiraa ‘he is pointing something out to her’; the original form is enir-, but niiri- is also acceptable to many speakers, especially in NS; = enir-, kenir-

niiraraun dance baton # has decorative appendages; is held close to the floor # Imkuni niiraraun qaraliutuuq maani. ‘Here, in this area, those designs were made on dance sticks.’ (PAI 2008:26); also spelled eniraraun

niirqe- to repeatedly hear # niirquq ‘he repeatedly hears’; niiraa ‘he repeatedly hears it’ / niiraraunqeq ‘he is pointing at it’ / niiraa ‘he is pointing something out to her’; the original form is niir-, but niiraa is also acceptable to many speakers, especially in NS; = enir-, kenir-

niirkeluq something heard # niirkeluqaa ‘he heard it or about it’ / Anglicaritmeq ‘he heard; he heard about it’; niirtelungu- to be weary of hearing (it) # Iquklitqallrani tua yaan’ quyigiqerluni pillrani tua-i niirtelungunaqluni iquklitqallrani. ‘As it came to the end the pitch of her voice got so high that it was painful to hear [made one weary of hearing].’ (ELL 1997:204); Nerenriaqmiigam qalamiqetaarltuq. Tua-i-llu aatiita niirtelunguamikulni alangrunek qalamiqilluni. ‘When they were done eating they asked to have stories told to them. And when their father got weary of hearing them, he told them a story about ghosts.’ (ELN 1990:13); < niite-lingu-

niitessuun hearing aid # < niite-cuun

niitnir- to sound unpleasant; to be hard or painful to listen to # < niite-nir-

niitnir- to burn; to sting # K, NI, CAN, BB

niitnirqe- to sound pleasant # niitnirquq ‘it sounds nice’ / Niitnirquqelung-uqquq tuaten atuagaqameng yurartaileng’e’rmeng. ‘It is said that they’d be pleasant to listen to when they were singing even though they didn’t have dancers [dancing to their singing].’ (CAU 1985:75); < niite-nirqe-

nillaq, illaun, nillaraun, nillaruq, nillarissuun skin-stretching frame or form # used either inside or outside the skin; < nillar-, nillar-n, nillar-cuun, nillar-i-cuun

nillaq skin-stretching frame or form # and nillar- to stretch a skin to dry # nillartuq (or nillariuq) ‘he is stretching something’; nillaraa ‘he is stretching it’ / akwaugaq paluqtartallni nillaraa unuamek ‘today he is stretching the beaver (skin) he caught yesterday to dry on the board’; = ngillar-; > nillaq; < PY-S ni(i)ak-

nin’amayak (NUN form), nin’amayuk (CAN form) partially dried and somewhat aged herring # Assiapit call’ tamaa-i tamakut iqalluarpiit, nin’amayuknek piaqluki. ‘They were delicious, those herrings, the ones they prepared as partially dried and slightly aged herring.’ (PAI 2008:150); = ninamayak

nin’genqegcar- to store properly by making sure that food (sourdock, salmonberries, etc.) is
Ningliq — nuagte-

pressed down in a keg and sealed airtight # NUN; cf. niug-

Ningliq Ninglick Channel # the body of water along the north side of Nelson Is.

ninite- to be listless # HBC; <?-ite; cf. nuniite-

nipcissuun fire extinguisher; candle snuffer # < nipe-te2-i-cuun

nipe- to go out; to be extinguished # nip’uq ‘it went out’ / niptaa ‘he put it out, extinguished it’; niucgnissuutet nipumaut ‘the radio is off’; nipeskiu kenurraq inarpailegpet! ‘turn off the light before you go to bed!’; Kenurrat kumaurcetaquluki nipovkaunak . . . ‘They would kindle the lights never allowing them to go out . . .’ (CAU 1985:134); . . . aumai nipvailgata, pikna egaleq patuluku. Patuan-il’-taug’ ki(i) rcinani man’ enem ilua. ‘. . . before the embers went out they’d cover the smoke hole up there. When they covered it, the interior of the house here would be warm.’ (CEV 1984:31); KENEQ NIPSUINLNGUQ ‘hellfire’ (from the New Testament translation); > nipcissuun; < PE napo-

niraqutaq bridge; something such as a log used as a temporary bridge # < nirar-kutaq

nirar- to go across a creek, gully, etc., by a bridge or using something as a bridge; to cross by airplane # nirartuq ‘he is crossing over’; niraraa ‘he is crossing it’ / LI, NR, UK; > niraqutaq; < PY nirar-

niriakuraqtar- to keep trying to get (him) to eat # NS; . . . una-tang kemgiulluni irniara, aren niriakuraqtaryaaluuki nerevkangnaqu’urluku. ‘. . . look, that child of hers had gotten so thin, and oh how she kept trying to get him to eat in vain, keep trying to have him eat.’ (MAR2 2001:90); this form may be influenced by Inupiaq

niss’uq longest or most prominent feather of bird’s wing # Naruyat-il’ imkut nissuit cali quyurqurluki cali, uqtanun atutuamerteki. ‘They also gathered long seagull feathers because they’d use them of fishing lures.’ (PAI 2008:166)

niitiliq week # nitiliq aturluku ayamaqatartuq ‘he will be gone for a week’; ta’amaa arcaqetuk, quy pilagtuule ciutemikun tenguarakuavkenanii tengssuutegun malruk nitilik pilagtuullmi kinguani ‘it is important, however, that a person who has had ear surgery must not fly in planes until two weeks after surgery’; from Russian недёля (nedelya)

niucinaq sourdock (?) that grows in freshwater springs # NUN

niugte- to not make any rustling noises # Niugiilcarangnaqluni-gguq piam elaturragnun piluguugni unitellinilukek. ‘Because he was trying not to make rustling noises, he had evidently left his skin-boots in the entry porch.’ (CIU 2005:322); < niu-ite2-

Niugtaq Newtok # village on the mainland north of Nelson Is.

niugte-, niugglugte- to rustle # niugtuq ‘it is making rustling noises’ / qimugta niugglugluni canegteggun taugq ‘the dog came rustling through the grass’; Akerta quyigirwaqertelluku niugglugpalla’artelliniuq qakemna, . . . ‘As the sun was getting ever higher there was suddenly a rustling noise outside, . . .’ (YUU 1995:98); = niugte-; < niuk-?, niuk-?; < PE napuy- (under PE napo)

niuk, niivuk (in HBC) quiet rustling sound; peaceful harmonious quiet; the dead # Taugken niuni, niukuriqi temyigivgimunin anerteqaturlia ili. ‘Among those who live a life of peaceful harmony and quiet, some will live to an old age.’ (KIP 1998:133); “Taugqam-gguq mikelngurnun alikelanayukluni waten iingqerkuni ataucirrarmek waniw’ niugun taugqam ayakatartuq.” Tamaani niuget aptuit, qilagmek aperyaraiteurlemeggni, tuqulmarlulti-gguq nunitnek. ‘“But thinking that he might be feared by children since he had only one eye, he decided to go to the [land of] the dead.” They called them “niuget”, when they were talking about heaven, the land of the dead.’ (AGA 1996:214); > niugte-, Niugtaq; > niugte-

niurrsig- to snuffle; to inhale something # niurrsigtuq ‘he snuffled’ / NSU; = yuryiur-, yuurmiur-, yuuryiur-

niutuayaq lynx (Lynx canadensis) # NSU; from Inupiaq niutuuyiq (ultimately from Athabascan)

nuaggluk phlegm # Y; < nuak-rluk

nuangnalguq* jellyfish, literally: ‘thing similar to saliva’; < nuak-ngalguq

nuagte-, nuagarte- to wet with one’s tongue # nuagtaa ‘she wet it with her tongue’ / Tua-il’ piana taum, kitek-gguq waten ieqlqugka nuaggluket qulmun elucira’arlakek. ‘Then she asked me to wet the tips of my fingers and make sweeping motions up toward the sky.’ (AGA
nucuutaq fire-drill; bow-drill # from the fire-drill’s being pulled back and forth # nucuutak
nucucuuntek strap with handles at ends that is wound around the shaft of a fire-drill and pulled back and forth to turn the shaft # < nucucuutaq-dual, < nucucuun-dual
nucuutaq fire-drill; bow-drill # from the fire-drill’s being pulled back and forth; Kenernek-luq leguunak tiqgani kenlingnagluteng, kenliaqluteng nucuutarmek aturluteng. ‘They didn’t light things with matches, but they’d endeavor to make fires, making fires using a fire-drill.’ (MAR 2001:6); < nucug-taq; > nucuutaq
nucuute- to pull something (out) # nucuutuq ‘he pulled something (out)’ / < nucug-te-

nuak — nuiq*

nuaciq fish harpoon #

nuget- to get up on; to climb out from below; to emerge # especially from water. nugu’tuq ‘he got up on something’; nugaa ‘he got up on it’ / nuggtaa ‘he hoisted it up’; Nucimariarniu-lu’ it’gaikun teguluku, . . . ‘After he pulled it [the eider] out [of the water] he took it by its feet, . . .’ (CIU 2005:8); Tangertuq nugelrianeq kuiqem malrunlegnek kuluvagnek uqurlshianeq, . . . ‘He saw seven fat cows emerging from the river.’ (AYAG. 41:2); > nuyaraq; cf. puge-, nuve-; PE nuyâ-

nugtarte- to move from one place to another; to undergo a transition; to move on to another topic; to change the subjects # nughtartuq ‘he moved from one spot to another’; nughtartaa ‘he moved it’ / teggsiyaagan aqumilliit nughtartellruq allamun aqumilltamun ‘because his chair was too hard he moved to another chair’; kipusvik nughtartellniuq ‘the store moved [to another location]’; Aaniita-luq paltulaagcelluku, cali-luq amilaq-teaqcelluku, cali-luq amilaq ‘Their mother had him quickly put on his coat and put on his mittens before he moved the snowmachine.’ (PRA 1995:411); Taumun waten tan’gurrarmun nughtarteqartua yaani island-aami Togiak-armiut yaalirneraatni, . . . ‘I am now going to move on to the subject of that boy on an island over from Togiak, . . .’ (QUL 2003:96); > nuygaraq

nuyavaaq, nuussaaq jellyfish # literally: ‘small saliva’; < nuak-ya(g)aq, nuak-?

nugyaagaq, nuussaaq neck opening of parka; ladder or path by which one gets up on something # see Appendix 9 on the parts of the parka; < nuyaraq; < PY nuyyaraq (under PE nuyâ-)

nuigete- to rustle # = nuigete-

nuilraan binding for tying load on sled # < nuilraan-n

nuingaaltugaq to be worried # nuingaalugtuq ‘he is worried’ / nuingaalutekkaq ‘he is worried about it’; NSU

nuiq* dart for hunting birds or rabbits # nuiret ‘hunting darts’; Narulkaqartuq tuya-i canun yaquelegnum, maqarunalluq. Tuya-i nuitqarluku-gguq ungungssiar, narulkarniaqamtegke tiqgani nuitqarlullullunini nuitqarnegnek. ‘They used to spear various kinds of birds and rabbits. When they speared those little creatures they’d say they darted them with their bird/rabbit darts.’ (CIU 2005:68); PE nuiyir
nuiqalitaq

baby’s bib # < nuiqe-ilitaq

nuique- to drool; to slobber # nuiquq ‘he drooled’; nuiqaa ‘he drooled on it’ / < nuak-liqe-; > nuiqalitaq

nuirte- to stack logs for future use # nuirta ‘he is stacking them’ (logs) / nuirtat ‘logs stacked for future use’ or ‘tepee of sticks used for temporary storage of food’; = nuarte-

nuk- root; > nukgaite-, nukgiarte-, nuki-

nukalpiaq man in his prime; successful hunter and good provider; rich man (in NUN) # used more in stories than in everyday discourse; Tua-lлу-wa-ggüq ukut nunat uitaaqqelliriit imariqmi ceriinii. Tan’germi uitallliniit, ercuuuni tautut nunat. Nukalpiat tamakut ayalaryaqelliniit ernerkarcurluteng. ‘It is said that this village was located on the shore of the sea. That village lived in darkness, with day never dawning there. Those young men in their prime would go out to look for daylight.’ (YUU 1995:86); Nunat-wa tautut etliniqelet kiiqim ciinii. Nunauluteng, nukalpiarluteng, nukalpiart-llu-Nunat-wa taukut etliniaqelriit kuigem ci

nulgar- root; > nulgair-, nulgaite-, nulgaituq

nuleg- to crack; to split # nulegtuq ‘it cracked’; nulguq ‘he is “stone-faced”’ / < nulgar-ite-

nulgar- root; > nulgair-, nulgaite-; cf. nuleg-
nuliacungaq* — female cross-cousin of a male; 
also male’s grandparent’s cross-cousin’s 
granddaughter # literally: ‘dear little wife’; 
< nulir-cungaq

nuliamqan one’s spouse’s maternal cousin’s spouse 
# nuliamqanukta ‘my spouse’s mother’s sibling’s 
child’s spouse’; < nuliaz-nqerr-?-n nuliazq wife 
# nulira ‘his wife’; nulirait ‘their wives’; nulirqa ‘my wife’; nulian ‘your wife’; nuliani kennaa ‘he loves his wife’ nulirtuq ‘he does not have 
a wife’; nulirqa or nulirqaa ‘she is his wife’; 
nuliangertuq ‘he has a wife’; nulianguq ‘he got 
a wife, got married’; nuliangeksaaituq ‘he hasn’t 
gotten married yet’; < nulirr-?; > nuliacungaq, 
nuliamqan, nulirniutelleq; cf. Nelson 1877–1881 list; < PE nulix(ar)

nulirniutelleq widower # < nuliazq-irute-lleq

nulirqellriik (married) couple; man and wife # 
Tua-i-lu tuukuk nulirqellriik kugiem ce 
niirtarmek uitallinilutek yugmek-ilu iluamek. ‘That 
couple lived all alone on the shore of the 
river without having any other people with 
them.’ (MAR1 2001:5); < nulirr-kellriik; < PY 
nulix(ar)qkaq-lliek (under PE nulix(ar))

nulirqucaraq marriage # Nulirqucaraq aprumauq 
takarnaqniluku. ‘It is said that marriage is sacred.’ 
(QAN 2009:418); < nulirr-ke-‘yaraq

nuliri3liute- to get as a wife # nuliri3liutaa ‘he got 
his wife’ / Angalkut iliita qailluku e 
nqiutamuk uitallinilutek yugmek-ilu iluamek. 
‘That couple lived all alone on the shore of the 
river without having any other people with 
them.’ (MAR1 2001:5); < nulirr-kellriik; < PY 
nulix(ar)qkaq-lliek (under PE nulix(ar))

nulirri3(a3)) nulirniarluku nulirruar-, nulirrniar-, nulirrtar, 
nulirrniartuq ‘he got someone to marry on his 
(another’s) behalf’; Tamakut tua-i nukalpiat 
nulirrniaryaaqaurraat. Tauna qessanartuq 
quingyuumiinani. ‘Those young men would ask 
to marry her. She refused, not wanting to take a 
husband.’ (YUU 1995:121); < nulirr-niar-; < PY 
nulix(ar)niar- (under PE nulix(ar))

nulirruar- to be deranged, thinking one has a wife 
when he does not # nulirruartuq ‘he has the 
delusion that he has a wife when in fact he does 
not’ / < nulirr-uq

nulirruccir- to provide a bride with new clothing # 
done by the new husband’s family; nulirrucciraat 
‘they provided her as a bride with new clothing’ 
/ Aling maa-i mat’um nallini taqmaggarmek 
tauqamam nulirruccilangkait makut nuliateng. ‘Well at this time they began to provide those 
brides of theirs with clothing, with long dresses.’ 
(KIP 1998:127); Nulirruccilarta aturaneke 
nutararrlainanenek . . . ‘They provided the brides with 
new clothes . . .’ (YUU 1995:34); < nulirr-n-lir-

nulirta bull (caribou, moose, cattle) # . . malruk-wa 
nulirtek, . . eillitngurukat . . . two bulls, . . for 
an offering.’ (NAAQ. 7:88); < nulirr-ta

nulirte- to mate; to copulate # of animals; 
nulituk ‘they are copulating’; nulirtaa ‘it 
is copulating with it’ / Nulirtellrata nallini 
qavangurtullruunga tangerrlua angucalunek 
quingyumuqenek nulirtellranek keptarluteng, 
kukupagluteng, kukupaglugluteng-ilu. ‘At 
the time they were mating I had a dream and 
saw that the males sheep that were mating 
were striped, speckled, and mottled.’ (AYAG. 31:10); < nulirr-?

nulirtur- to marry # nulirrturtuq ‘he 
got a wife’ / Tang tua-i caqerluni tamaa-i 
pissurpakarluni, tamaa-i-ilu nulirturraluni 
wenen aipangnaluni umyuarteqenglliniuq 
tauna nukalpiartmak getuqraa. ‘Then, soon, that 
successful hunter’s son, as he kept hunting, 
began to think about getting married, getting 
a spouse.’ (QAN 1995:220); < nulirr-?; > 
nulirturciimacir-; < PY-S nulix(ar)tur- (under PE 
nulix(ar))
**nulirturciimacir**- to be rejected for marriage for a time by women due to shamanistic machinations # < nulirtur?- 

**Nulirun** October # literally: ‘mating time of caribou’; see Appendix 7 on the Yup'ik calendar; < nulirte-n

**nulluk** buttock # nulluk ‘buttocks’; . . . ciutmun qimugtut nuq ‘lerluteng ayakarluteng ellii-llu aqumkallagluni, tua-i nulluk akeka. ‘. . . the dogs lurched forward and she fell back on her rear and, ouch! her buttocks!’ (ELN 1990:63); > nullutuuyak; cf. Nelson 1877–1881 list (88); < PE nulu(r)

**nullutuuyak** snowshoe hare; varying hare (*Lepus americanus*) # nullutuuyiit ‘snowshoe hares’; BB, NR, LI; < nulluk?-?-yak

**nulte-** to tarry; to be gone for a long time # nulluq

**nulukaq** binding line # < nulur

**nulur**- (Y form), **nuluur-** (K form), **nulur(ar)-** (HBC, **NUN, K form**), **nulurar-** (NSU form) to beckon by a hand gesture # nulurtuq, nulurttuq, 

**nuluraraa** ‘he is beckoning

**nulluk-?yak** # nullutuuyiit ‘snowshoe hares’; BB, NR, LI; < nulluk?-?-yak

**nulluq** presently (CIU 2005:128); > nulukaq, nulurcuun; < PE nulur

**nulluuaq**- (HBC), **nulluuaq- (K form)**, **nulluuaq(ar)-** (NSU form) to fill in the webbing of a snowshoe 

**nulluuarluk** ‘dirt on the floor’; people of the village, of the area, of the earth’; nunitunun ‘to their village’; nunam yui ‘the people of the village, of the area, of the earth’; nunarrluk ‘dirt on the floor’; **NUM PEKTUQ** ‘there is an earthquake’; Napat akulitnun puluamek Qalemaq-lu ellii-il- piuk nuna patumaluni canegnek nalalnarlow, akulitini-wa tamakut naugaralriit can get. ‘When she went into the grove of trees with Qalemaq, she saw that the ground was covered with areas of dead brown grass, with growths of new green grass between them. (ELN 1990:36); Catailan anlutek piak, ak’a yaaqigililiria tanglura’arluni, ellakun. Ayalliinuuq, tuavet nunaminun ercuigungumun. ‘Since he was not there, they went out and saw that he was already far away snowshoeing across the sky. He traveled on, to his village, the one where the day never dawned.’ (YUU 1995:87); Arnat keginaqruluteng Akulurak Mission-aami tamaani 1900-aam nuniini. ‘Women wearing masks in Akulurak Mission in around the year 1900.’ (AGA 1996:67); . . . taum-il’ tutgararlumun nuniinun aqumuni, . . . sitting down in the place of that dear grandchild.’ (CEV 1984:84); also plural for one village; Nunat iquatni ualirnemi-gguq uitallinilutek tauna-il’ anuurluni-llu. ‘He lived with his grandmother at the downriver end of the village.’ (AGA 1996:154); Nunam IQUA ‘the village formerly known as Sheldon’s Point’; NUNAM TQAQ ‘the main vein of the earth from which all plants emerge’ (traditional idea); NUNAM MEGILI, NUNAM MGELI ‘horizon’; the following are neologisms: ATACIMEK ATANRUVILGET NUNAT ‘borough’; STATE-AMEK PIYUNARQCILUMARKIAA NUNAT ‘municipal’; NUNACUARNI AVATMEXGNEK ARENQIRTURTET ‘local boundary commission’; NUNAM CEDRA ‘land boundary’; NUNAT YUGTUTACIMETUN UNANGKENGAIKT AKIT STATE-AMEK ‘revenue sharing’; = luna; > nunair-, Nunakuyaq, nunakge-te-, nunakir-, nunakuarcun, nunalguq, nunarlutek, nunalleq, nunallite-, nunite-, nunalqipiq, nunamiutaq, nunanguaq, Nunapic’aqg, nunapik, Nunaqerraq, nunarpat, nunate-, nunanun, nuni-, nunite-, nuniar-; cf. nunak-, nunaniq, nuniate-, nunite-; < PE nuna

**nunair-** to take someone’s place; to usurp someone’s territory # nunairaa ‘he took her place’ / iqsagvimmek nunairaanga ‘he took my fishing spot’; Itrucinrilkuni-gguq tua-i unairciliria nunairiqaq. ‘A person who came with empty
hands would be taking the place of someone coming with a gift.’ (TAP 2004:44); < nuna-ir²-

Nunakauyaq — nunaniryug-

nunakegtaar(aq*) beautiful country # Maaten-gguq ellanguq mat’umun nunakegtaar(aq) nunateqtaqpiraluni. . . ‘It was at that time, it is said, that she became aware of the bright beautiful world . . .’ (ELN 1990:3); < nuna-kegtar(aq)
nunakegte- to be a nice place; to arrange; to make room for # nunakegtuq ‘it is a nice place’; nunakegtaa ‘he made room for it, arranged it’ / < nuna-kegte-
nunaki- (NUN form), nunakili- (HBC form) to have fun # nunakiuq or nunakiliuq ‘he is having fun’ / Ellait-il’ tuaq waten anluteng caluteng ulapeqgluteng tauq aquiluteng. Nunakiliuteng. ‘They went out, played around, played physically. They had fun.’ (WEB1); cf. nuna, nunaniq; < PY nunaki-
nunakir- to arrange a place for (him) # nunakiraa ‘he arranged a place for him’ / Natmun nunakiralki pilarait. ‘They let them sit in a certain place.’ (TAP 2004:16); < nuna-kaq-lir-
nunakuarcuun automobile; car # nunakuarcuuterluni ‘(he) going by car’; literally: ‘device for traveling overland’ < nuna-kuarcuun
nunalgartuq ‘he settled down’ / nunalgartai ‘he settled them down’; < nuna-;
nunalgutkaqa person from one’s hometown # nunalgutvet ‘he is from my home village’; Tautuk-Llu nunalgutain aptelaryaqelliniat, ‘Quillum umyuarteglut ten makunek calisit’? ‘And his fellow villagers would ask him, “What is the purpose of what you are making?”’ (ELL 1997:366); Aglumayuqnuq nunaqutvet nenirraneq . . . ‘Thou shalt not covet thy neighbor’s wife . . .’ (ALER. 5:21); < nuna-lgun
nunaliurta surveyor; land use planner # < nuna-liur-ta
nunalleq old village site; former settlement; ghost town # may be used in the plural for a single village; “Nani yuurtellrusit?” ‘Cal’itmi, kanani nunallerni Cal’itmiuni, waten yuglue nungkucietun ayuqelrianeq maavt ta’illeq makunek.” ‘Where were you born?’ ‘In Cal’in, down there, in the former village, among the people of Cal’in; it had people like us, those who came here.’” (KIP 1998:319); < nuna-lleq

nunallite- to run aground # nunallituq ‘it ran aground’ / angyakun ayallermini cukaluni levara nunalicami ikig’artaartuq ‘when he went fast by boat the motor tipped up and down because it hit the bottom under the water’; < -nuna-?-ite³; < PE nunaffit- (under PE nuna)
nunalliq piq continent # < nuna-lugpiq
Nunam Iqua the village formerly known as Sheldon’s Point # village at the mouth of the Yukon; literally: ‘land’s end’
nunamiutaq land animal # Tua-i-llu-gguq-am taukuk nulirrqellriik uitalriik kaggani, pitarkat ayuqenrilnguq mermiutaq, nunamiutaq-llu nunakakuq. ‘That couple lived out there, hunting various water and land animals.’ (MAR 2001:57); < nuna-miutaq
nunanguaq map # . . . tua-i camek tangesciigalami nulirruec temuni nullurpuq-ni amikun nunanguakun-llu, kingunerminun uterrluni, . . . ‘because he was unable see anything and he no longer knew his exact location, he returned to his home, because he could locate it with compass and map, . . .’ (QUL 2003:714); < nunanguaq
nunanili- to be happy; to enjoy oneself # nunaniliuq ‘he is having a good time’ / nunanilitekaa ‘he is happy on account of it’ or ‘he is happy for him’; Aren, tauna imna imarpigek alegyulleq mat’umek tua-i ce÷amek nunanilinrituq. ‘Well, the one who was confident about the ocean was not so happy about the coast.’ (QUL 2003:630); < nunaniq-li²-
nunaniq delight; joy; happiness; object that brings happiness # > nunanili-, nunanirqe-, nunaniruy-, nunaniryyuk; cf. nunaki-, nuna; < PE nunanirix
nunanirixe- to be pleasant (especially of the land, weather, etc.) # nunanirinuq ‘it is pleasant’ / nunanirixni ‘it (being pleasant)’; nunanirxvaa ‘how pleasant!’; nunanirxelartuq man’a kiagmi ‘it is pleasant to be here in summer’; Nenglairstaqami man’a nunanirixlartuq. ‘When it becomes warm the land around here becomes a joy to behold.’ (YUP 1996:27); < nunanir-xirqe-
nunaniryug- to be happy; to be joyful; to rejoice # nunaniryugtuq ‘he is happy’ / nunaniryuyutekaa ‘he is happy on account of it’; Wangkuk anglanilunuk nunaniryuglunuk ngel’aqulunuk.
‘We were happy, joyful, and full of laughter.’
(YUU 1995:23); Nunaniryugnarqelriit ‘the Beatitudes’ (Catholic terminology); Y, NSK, HBC, NI, CAN, UK, NR, LI, EG; < nunaniq-yug

nunaniryuk gray jay (Perisoreus canadensis) # < nunaniq-yug

Nunapic’ngaq Nunapitchak # site of the Moravian Children’s Home near Kwethluk on the Kuskokwim; literally: ‘little tundra’; < nunaniq-yuk

Nunapicuaq Nunapitchuk # village west of Bethel; literally: ‘little tundra’; < nunapik-cuar(aq)

Nunapigglugaq Old Hamilton # site on the Yukon Delta; because of the rhythmic rules of the NS dialect, speakers from this area pronounce this word with rhythmic length on the penultimate syllable, and others generally follow their pronunciation; < nunapik-rlugaq, cf. Nunapissugaq

nunapigngalnguq brown # < nunapik-ngalnguq

nunapik tundra; patch of tundra; flat mound on tundra (HBC meaning) # literally: ‘real land’. nunarpiguq ‘they are picking berries on the tundra’;

nunapinngi ilavnun-llu, wiinga nayurciqamken. ‘Go back to your father’s property and to your family and I will watch over you.’ (AYAG. 31:3); Tua-i-gguq tamaani nunautmeggni pissurvimeggni uitiita taukurluat. ‘It was because those poor dear ones were on their own property, in their own hunting grounds.’ (KIP 1997:95); < nuna-un

nunavak walrus on ice # NUN; < PE nunavyar or nunavar

nunagaq tussock # HBC

nunilraun lashing # < nungir?-?-n

nunger- fastened # of a belt, etc.; postural root; > nunginga-, nungirte1-; < PY-S nunista-

nungingqa- to be fastened # nungingqaq ‘it is fastened’ / . . . man’a-ll’ tua-i imarnitegken nunungimni maavet kegginaanun qapausngaluni ugaan cagnim, nunungpaluni. ‘. . . now the [hood draw-] string of his seal-gut rain parka was imprinted on his face here, so tightly was it drawn.’ (QUL 2003:158); < nungir-ngaqa-

nunigirta, nunigirun belt; drawstring # qerrulligni kiyuypakaaganegi nurigircirtuq ‘because his pants keep slipping down he put on a belt’; < direct nominalization of nunigirte-; nunigirte-

nunger-te-1 to put on a belt; to fasten; to turn grass basket coils inward to make a narrowed spout (NUN additional meaning) # nurigirtuq ‘he put his belt on’; nurigirtaa ‘he fastened it’ / < nungir-te1-; > nurigilraun

nunger-te-2 to be cranky # of a child; nurigirtuq ‘he is cranky’; NSK

nunugu fog # and nunugu- to be foggy # nunuguq ‘it is foggy’ / NUN

nungute- to fasten a button or other garment fastener; to sew it closed # nurungutuq ‘he fastened it or sewed something’; nunutaa ‘he fastened it
or sewed it up’ / Ullingqallirit makut mingequluki, nunugulluki, melqutumaita uqurraarluuki. ‘The sealskins that had been cut down the belly they sewed closed with their fur still on after removing the blubber.’ (PAI 2008:88); = nunute-; > nunuguyun

nunuguyun fastener for clothing # such as a button or zipper; < nunugute-n

nuni- to settle # nunuiq ‘he settled’ / < nuna-li²⁻; < PE nunii- (under PE nuna)
nuniate- to be restless; to be troubled # nuniaq ‘he or it (stomach) is queasy’ / qisiigka nuniaq ‘my stomach is queasy’; NSU; < ?-ate⁻; cf. nuniite-, nunur-, nuna, niniite-; < PY nuniqte-i

nuniit- to be restless; to be homesick # NUN; < PE nununiate-< (under PE nuna)
nunite- to run aground # < nuna-ite¹; < PE nunalit (under PE nuna)
nuniir- to dig in the earth # nuniaq ‘he is digging’ / < nuna-liur (under PE nuna)

Nunivaq Nunivak Island # Nunivaarmiut ‘Nunivak Islanders’; the v in this word is pronounced as ùg, like English w, by the Nunivak Islanders themselves: Maaken atermmereq nunameg mat’umeg, kuigung maaken Nunivaarmiut-lu tamarmeng tuaten. ‘However, when Herod heard this he was troubled, and all Jerusalem with him.’ (MATT. 2:3); < ?-ite⁰⁻; ?; cf. nuniate-, nunir-, nuna, niniite-; < PY nunanjiita (under PE nuna)

nunute- to fasten a button or other garment fastener # NUN; = nunugute⁻; > nunuguyun

nunuutek scissors # NUN; < nuna-nite²; < PE nuna-nite

Nunuriq Nunivak Island # Nunivaarmiut ‘Nunivak Islanders’; the v in this word is pronounced as ùg, like English w, by the Nunivak Islanders themselves: Maaken atettelerneg nunameg mat’umeg, kuigung maaken imarpigmun unauqat anutaqateng Nunuaqarmiut napat illait atermmereq. ‘When they drift from here, from the mainland, going from the river out to sea, some of the trees (drift-logs) come out onto Nunivak Island.’ (AGA 1996:99); the original meaning of this word appears to be ‘tundra’; < PE nunivay (under PE nuna)

nunulir- to reward # nunuliraraa ‘he rewarded her’ / nunulirciqamken neqerrlugnek nataqekuvgu qimugtuka tamalleq ‘I’ll reward you with dried fish if you find my lost dog’; nunulirengiyuituq ‘he never rewards anyone’; Nunuliriyungraaten, akiliryungraaten arnassagaam ciuniuryaqnaku tuaten pingraan. ‘Even if an old woman wants to reward you, wants to pay you, don’t accept it whatever the case.’ (YUP 2005:36); < ?-lir⁻; > nunuliriun; cf. nunuru¹⁻

nunulir- reward # nunulirutekaa ‘it is his reward’; Kasmurrarcecleq tauna itarciqiq quyurniluni, camek carrarmek tegumiarmiuni nunulitminek. ‘The one who initiated the “prodding” activity would come back in with a smile on his face, holding something in his hand as his reward.’ (TAP 2004:91); < nunulir-n

nunup’ag- to bowl (him) out # nunup’agaq ‘he’s bawling him out’ / < nunur¹-pag²

nunur¹ to scold; to swear at (additional NUN meaning) # nunurtuq ‘he is scolding’; nunuraa ‘he is scolding her’ / nunuyuituq ‘he never scolds’; nunuqengiyuituq ‘she never scolds anyone’; arnami iriuni nunurai ‘the woman is scolding her children’; Nunuutek ‘she scolded on account of it’; Tua-I-llu ugasqiarcagullni, igitenritqerluni-llu, alignallagullni-llu igeskuni tua-i nunurciuraarlaungami mayurasqumaksailatl-llu ıgnayukluki. ‘Suddenly she slipped, didn’t quite fall off, but did get scared fearing that she might be scolded if she should fall, since they had repeatedly told her not to climb things lest she fall.’ (ELN 1990:47); cf. nunulir-; > nunup’ag-

nunur² to pinch; to squeeze; to cut with scissors # Tua-II’-am taun’ uyyuraa cali tuaten kemga tamana cali taucetun angaqatun waten kemga man’u nunurararluku qanlliniut, . . . ‘Then again [they did] the same to his younger brother as to his older brother, and having squeezed and examined his flesh thus, they said . . .’ (ELL 1997:358); NUN, NI; > nunuutek

nunute- to fasten a button or other garment fastener # NUN; = nunugute⁻; > nunuguyun

nunutek scissors # NUN; < nunur²-n-dual

nunuyun NUN button # < nunute-n

nuqaq device used for throwing spears; atlal # Tua-llu tua-i makut nuqat, unani wii kingunemni imarpigmi ang’uralianun atuttulluumeegtek iarpigmiutarnun ungungsinun unknunun, yaqlegun-llu, rerangnaqlermggnun atluruki nutkelriatun ayuqellulliniit . . . ‘These atlatls were used at my home area by those hunting sea mammals and birds in the ocean; they were used like guns . . .’ (CIU 2005:52); > nuqaruaq; < PE nuqdaq

nuqaruaq humerus; upper arm bone # K; < nuqaq-uaq

nuqciksuar(aq*) pin # specific kind ?; < nuqte-i⁻-ksuar(aq)
nuqciissuun — nurte-

nuqciissuun winch; pulley # < nuqte-i-cuun

nuqilraq drawstring # < nuqte-?

nuqinga- to be pulling on # nuqinga- 'he is pulling on it’; Yugmun-ggem nuqingayukluu amci pegcesqellua . . . ‘Thinking that a person was pulling me, I would ask him to release me . . . ’ (QUL 2003:592); < nuqte-nga-

nuqlite-1 to be dragging behind; to be unable to keep up # nuqlituq ‘he can’t keep up’ / Tua-i-nga pingnatugyaureskan nuqilluku pisqumanrictaalkluu . . . ‘When he began to do things on his own they did not want him to fall behind others . . . ’ (ELL 1997:312); < nuqte-?

nuqlite-2 to lack; to experience a shortage of something # Tamatum-lu nalliini akiqqaq nurnarqellruq waten-lu cannery-rtuunaani, taugaam yuut neqkamek. ‘At that time money was scarce, since, unlike now, there were no canneries, but people didn’t lack food.’ (YUU 1995:31); < enur-ite-

nuqsugte- to pull or fasten securely in place # Tuqkuma waniw’ maaken nementek antenrilgertegngaa amiqkaa taugaam ugnu nuqsugtalluku . . . ‘If I die, don’t take me out from this house, but securely close the door . . . ’ (AGA 1996:90); < nuqte-nga-

nuqsugun guy line; rope, cord or string to which something is tethered; tie-rope on kayak frame to hold skin in place when putting it on the kayak # Pikna-wa aniparuaq pelacinagnek nuqsugterluni. ‘A model of an owl was suspended with strings up above.’ (AGA 1996:90); < nuqte-n

nuqtar-cuun starter cord on an engine # < nuqte-a-cuun

nuqtar- to repeatedly pull; to tug at # nuqtar-tuq ‘he is pulling repeatedly’; nuqtar-a ‘he is pulling it repeatedly’ / . . . pigerluni qerrutennirakun Turpipim qerruyingllima makluni ulik nuqtarluku ulingnaqluni . . . ‘as soon as she ceased being cold, Turpak started getting cold, sat up and tugged at the comforter back to cover her own body . . . ’ (ELN 1990:60); < nuqte-a-; > nuqtaryarqa

nuqtaryaraq drawer of dresser # < nuqtar-yaraq

nuqte- to pull # nuqtuq ‘he is pulling against an outside force’, ‘he is putting on the brakes’; nuqtea ‘he is pulling it’ / nuqtuku anyagq tagtaa cen’amun ‘he pulled the boat onto the shore’; nuqteksaunaku! ‘don’t pull at it!’; Uliliami-lu ulik nuqluku ingulluni uligmun uitauruni, . . . ‘As Elnguq was not covered by the comforter, she pulled it over and wrapped herself in it staying like that, . . . ’ (ELN 1990:60); > nuqtskuraq(aq), nuqyun, nuqciissuun, nuqilraq, nuqinga-; nuqlite-, nuqsugun, nuqtar-cuun, nuqtar-, nuqyun; cf. Nelson 1877–1881 list; < PE nuqt-

nuqyun pin; belt hook or buckle # specific kind of pin ?; < nuqte-

nuqraq yearling caribou or reindeer; calf; colt # Ellimellania, aiguét inglumeng takuati, tuntuk tukuk igvaaqagnek, nurraa tauna pisqelluku tangvagetluku aqgkunun. ‘He told him to pursue its calf when those caribou came into view in front of their enemies, while they watched.’ (YUP 2005:234); . . . tuani nataqierteqert ciulvak petuunalria nuqraa-lu canianeluq, . . . ‘. . . there you will find a tethered donkey and a colt next to it, . . . ’ (MATT. 21:2); > Nurarcurvik; cf. nurranir(aq); cf. Adams 1851; < PE nurraa

Nurarcurvik August # Y literally: ‘time to hunt caribou calves’; see Appendix 7 on the Yup’ik calendar; < nuqrao-cur-vik

nurranir(aq)’ barren old reindeer # NUN; cf. nuraq

nurraaq female’s sister’s child nephew or niece # nowadays also female’s brother’s child (more properly an’garaq); Tua-i anaanaruniuki piluni. Nurraaqniluku-lu tauna mikeluq piluni. ‘She said that they were the [the baby’s] maternal aunts. And, that that baby was their niecel nephew.’ (ELN 1990:106); < PE nurraa

nurnaite- to be abundant # nurnaituq ‘it is abundant’ / also spelled enurnaite-; < enur-naite-

nurnaarluk to be hard to obtain; to be scarce; to be rare # nurnartuq ‘it is scarce’ / . . . massiinaat nurnarlatni, tengalrulteng ayalliniut. ‘. . . when boat motors were rare they went by sail.’ (YUU 1995:15); also spelled enur-naa;

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nurnaarluk to be hard to obtain; to be scarce; to be rare # nurnartuq ‘it is scarce’ / . . . massiinaat nurnarlatni, tengalrulteng ayalliniut. ‘. . . when boat motors were rare they went by sail.’ (YUU 1995:15); also spelled enur-naa;

nurnaarluk to be difficult to reach # nurnatuk ‘it didn’t go far enough’; nurnaa ‘it fell short of it’ / nureskan ‘if it falls short’; elitnaartuq atauciq allaqkuq nurruq ‘he went to school for less than one year’; Tua-i cakun pekteng’erpet, aarnarqellriukun-lu pekteng’erpet, tuaten ellillerkan nurruq tuqungaituten. ‘Though you go through dangerous situations in your life, you will not die before you reach that age.’ (CIU 2005:202); < enur-?-; > nurute-
nurute- to be insufficient; to fall short; to not go far enough # nurutuq ‘it is insufficient’, ‘there is not enough of it’, ‘it (the shot) fell short’; nurutaa ‘he didn’t take it far enough’ / astauteka nurutuq

akutamun ‘my berry supply is not sufficient for ‘Eskimo ice cream’’; . . . ilini tua-i uksumi neqait nurutaqluteng up’nerkamun. . . sometimes in winter their food supply would be insufficient to last till springtime.’ (YUU 1995:20); < nurute-te-

nuss’uq harpoon head # BB

nutaan just now / then for the good; finally!

#exclamation expressing that something, usually good, has just happened; nutaan tekituq ah, ‘he’s arrived’; nutaan atam! ‘fine, very good!’
maliqsayunariuq nutaan, atakuyarturpak maliqscarica ‘now that it’s fine for seal hunting, I will go live this afternoon’; Tagucimaraintegtek angyang uci tamalkuita, nutaan atiya aruqutekluki tuyuutai maurluuta. ‘When they had finished building up all the boats’ cargo, it was then that their father distributed the things their grandmother had sent them.’ (ELN 1990:57); Nutaan tekitnerrarta Tuntutuliarmek nunasgallemek. ‘I just came back from visiting at Tuntutuliak.’ (YUP 1996:34); Aglellrat ta gaam ¥ nunasngallemnek. ‘I came back from visiting their father distributed the things their grandmother had sent them.’ (ELN 1990:57);

nutaqaq frozen raw fish; new thing (LI meaning) # < nurat-

nutaqerrun soft melting snow; fresh snow; new ice in fall # < nurat-?-un

nutangquq indentation on top of bow of kayak # NUN

nutar- root; > nutaqqaq, nutaqerrun, nutaraq, nutarte-, nutaryuk; cf. nutaan; < PE nutar-

nutaraq new thing; fresh thing; fresh fish (especially in LI, UK). # angyanguyagaqa nutaramek ‘I would like a new boat’; Misviim-lu ketini tuaqqa qama nema ca-li lu agayuviu keluagni nutarat net uaqqliquteng. ‘Toward the river from the airfield and behind our house and the church are the new houses arrayed in a line one downriver of the other.’ (PRA 1995:107); Tua-lu-gguq tua-i caqerlumi maurluluan taum qaunutfinia, “Tua-i tang nutaramek umyuarteq’laryaaqelrianga tuntumek.”

‘One time his dear grandmother said to him, “Look, I’ve been thinking about eating fresh caribou.”’ (CIU 2005:282); Qailun man’a pilriim nutaraminek tuntum tepiinek keniram tepengvakartaa man’a nem ilua? ‘What is happening here that it’s beginning to smell like fresh-cooked caribou inside the house here. How can that be?’ (CIU 2005:284); Agayu tem Akqutii Nutaraq ‘the New Testament’; < nurar-?; > nutaraau; < PE nutarax (under PE nutak)-

nutarte- to repair; to patch # NUN; < nurat-?

nutarau- to be new # nutarauguq ‘it is new’ / Ca man’a qayaq nutarauluni, atuqumanriningurtun ayuqluni. ‘This kayak is new; it looks like it hasn’t been used.’ (WEB1); Nangtequtii-gguq una nutaraunritlinius. ‘He said that the sickness he had was not new.’ (QUL 2003:574); < nutaraq-u-

nutaryuk fresh snow # HBC; < nutar-yuk

nuteg- to shoot a firearm; to leap from fire of a spark # nutegtuq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullallermek tuntuq nutegyaaqa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piaq nutaranek tuntuvgartermek tumifalini nutegyallermii qangquirmek. . . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nutek, nutengvag-, nutgutaq, nut’ga-, nutnaq, nutniger-, nutlag-, nutpag-; cf. nulek; < PE nutay-

nutek gun, rifle, firearm # Ak’a tamaani nutegmeq nallullermeggiu urluvermek tuaqqa caskirluteng pitgaquluki yuut tuquqelallruit. ‘Back then when they didn’t know about guns, they used only bows for weapons shooting them with arrows and killed them.’ (ELL 1997:384); nutyaaaq ‘small-caliber rifle’; direct nominalization of nuteg-

nutem from the beginning; originally # adverbial particle; nutem ayuquciqaa ‘he has been like that from the beginning’; nutem waten ayuquq qengaqa mikelnguqerranmek ‘my nose has been like this ever since I was a child’; Kass’arternek aturanek sap’akinek-lu atulang’ermeng cali Yupiit nutem atutukaitmek aturaqluteng, . . . ‘Even though they do wear Euro-American clothing and footwear, they still
nutemllaq* — nuuksuk

Bases

use original Yup’ik clothing... (KIP 1998:vii); Inerqutturukaitku tangleqarralleymi awaken nutem ayagluni inerqutngullinian qaltamun pull’uta mer’eseqvenata, qaluquirrilinarluta taugaam mer’esqelluta. ‘They used to admonish us, when I first became aware of things, since there has been such a rule originating from long ago, that one should not drink water bending over the bucket but rather always to drink using a dipper.’ (QUL 3002:44); < PE nutam

nutemllaq* old-time practice; ancient custom # Iumimipak ciuliamta qanrutkuratuit cagmayunailinggu nutemllaat piciryarat. ‘From time immemorial our ancestors passed down various ancient customs and values which should not be lost.’ (KIP 1998:i); < nutem-llaq

nutengqupagta little carved parts on top stiffener of kayak forepart that connects the struts # NUN

nutengvag- to pound # of the heart; nutengvagtuq ‘it is pounding’ / Tangrrani ukatmurcan alingami utetmun aqvaqurluni, ircaq’urlua-nutengvalingu’ aqvaqurluni nutenggariganan, kingyaruni piuq maa-i pangalegluni maligeskii, ... ‘As soon as she saw it, it started coming toward her, and since she was afraid, she ran back with her heart really pounding, and her whole being seemed to be throbbing, as she looked over her shoulder and saw that it was bounding toward her, ...’ (ELN 1990:54); < nuteg-pag-

nut’ga- to repeatedly discharge a firearm # nut’gauq ‘he is shooting’; nut’gaa ‘he is shooting at it’ / Quillggaat-lu kingumek nut’galuki ikavet cerami piyualriit. ‘Next he took some shots at the cranes walking across there on the shore.’ (PRA 1995:336); < nuteg-a-

nutgutaq gun; rifle; firearm # EG; < nuteg-taq

nutlag- to begin to beat fast (of heart) # NUN

nutngaq pulse; heartbeat # and nutngar-to throb; to beat # of the heart or pulse; nutngartuq ‘it is beating’ / AUXEM NUTNGALLRN CUQ ‘blood pressure’; < nuteg-?; < PY nutjag-

nutnger- for the sun to start rising higher and staying up longer after the winter solstice # Utercan-lu; tua-i-qqeq akerta nutngertaqan, agyak-lu imkuk ellam qaralik, quilturalriik anumariaqagnek, tua-i erenret, kiatmun-wa tua-i tanqigillrat cukariqermag’lartuq, tauku-lu imkuk agyak nallunaijikutek uksum cuqek pulalutek ellamun. ‘When the sun returns in full intensity, they say as if “nutngertaq”. After the appearance of the two stars that are one above the other, the daylight increases faster each day. And soon after that, the two stars that appear only during the winter months disappear.’ (CIU 2005:368), (the two stars mentioned but not named here are probably Altair and Tarazed in the constellation Aquila, which are used to mark the winter solstice by other Eskimo groups); < nuteg-?

nutpag- to shoot, making a large wound # nutpagaa ‘he shot it, making a large wound’ / < nuteg-pag-

nuu- to be blue in the face from not breathing because of hard crying # usually of a child; nuuq ‘he is blue in the face’ / NUN; cf. ii-

nuuqir- to circumcise or be circumcised # nuuqirtuq ‘he got circumcised’; nuuqiraa ‘he circumcised him’ / nuuqiruam ‘he is circumcised; Tamarmeng angutet elpeeeni nuuqiruamqanuq. ‘Every man child among you shall be circumcised.’ (AYAG. 17:10); < nuuk-ir-

nuugyuk tail part of a fish # Maaten tang neq’liaraqqa piiaq, “Uumi-li tamalkuumrienglapaq!” Maaten tua-i tangrraqa neqem nuugyua. Neqem nuugyua ic’i keggattii cautaunani. ‘So I looked at the fish I was supposed to cut and said, “This one sure doesn’t look whole!” I looked at it and saw that it was just the tail part of a fish. I was the fish’s tail, and the upper section was gone.’ (QAN 2009:130); < nuuk-yuk

nuuk projection; tip; point # alngarcuutem nuuq asemtaqta ‘I broke the point of my pencil’; cingiim nuuqanun angyaq culurtuq ‘the boat landed at the tip of the point’ such as a sandy projection at the end of an island; Tauna imna yaqulek tauna tua kiartellria melquni nuugit tamarmeng italek ullagluku. ‘He went to the bird looking around with eyes at the tip of every feather.’ (QUL 2003:500); Tamuurarraluku tumaminun qecliunu, nutaaan iruni mingugluki, ciutegmi-lu nuukek, pamyumi taugaam nuugiv pivkenaku. ‘After he chewed it, he spat it out on his palm, and then painted his legs, the tips of his ears, but not the tip of his tail.’ (YUU 1995:75); > nuugyuk, nuuksuk, nuusaq, nuuyarapaq; = nuvuk; cf. Nuuraq; cf. Turner 1874–1877 list (36); < PE nuvuy

nuuksuk caudal flexure of fish, the point where the tail joins the body # < nuuk-?
nuuniq porcupine (Erithizon dorsatum) # LY, NSK; from Athabascan, cf. noona (Koyukon Ath.)
nuqar- to shoot short; to be unable to reach # nuquairulluteng ‘(they) having enough to last, to not run short’; < enur-qar
nuquipe- to lack something; to be short of something # see at enquipe-
nuqutkaq necessity # < NUN; enur-?-n-kaq
Nuurag East Cape, Siberia # Inupiaq Nuuŋa (Nuuŋa)
Nuuriileng Newhalen # village on Lake Iliamna
nuuryaraq deficit # see at enuryaraq
nuusaapq spear with three points for spearing fish or birds; intermuscular “Y” bone of pike # the pike bone resembles this type of spear; = nuuyaapq; < nuuk-?=; = nuusaarpak
nuusaarpak # large three-pointed spear # Yaqulegcuat-wa cali nuusaarpiit. Nuusaarpiit taqumaut tuluneq pingayunek cingilegluteng. ‘Also for hunting birds there are “nuusaarpak” spears. These spears are made with three ivory points.’ (YUU 1995:66) cf. nuuyaarpaaq; < nuusaarpak
nuussicuaq scissors # < nuussicuaq(aq)-dual (and thus literally: ‘pair of little knives’) and/or from Russian ножичек (ножичек) ‘small knife’
nuussicuaq- to cut with scissors # nuussicuartaq ‘he is cutting with scissors’; nuussicuarraa ‘he is cutting it with scissors’ / direct verbalization from nuussicuaq (the singular of the intrinsically dual noun nuussicuaq)
nuussirpak big knife; sword # Nuussirpateng nunamun itumcssuutngurciqaat, panateng-llu naunramun kepurissuutngurtuk. ‘They shall beat their swords into ploughshares and their spears into pruning hooks.’ (ISAI 2:4); < nuussiqaq
nuussiq cutting knife # not semi-lunar;
Malirqaqerluku ircaqruakun kapluku tuqutelaraa nuussimikun. ‘After chasing it, he’d stab it in its head and kill it with his knife.’ (YUU 1995:14); NUUSSIM CAQA ‘knife sheath’; UY, K, BB, NR, LI, EG = luussiq; > nuussicuaq and nuussicuar-, nuussirpak; from Russian нож (нож)
nuussnik outhouse; toilet # EG; from Russian нузник (нузник) ‘latrine’
nuuter- to be tied to something # Muraggarmek nuuterluteng nakacugugaat ayuqenrilnguut.
‘Various different bladders were tied onto a wooden stick.’ (KIP 1998:219)
nuuyaaq spear with three points for spearing fish or birds; intermuscular “Y” bone of pike # the pike bone resembles this type of spear; HBC; < nuuk-?=; = nuusaq
nuuyaraapq wooden float # LI; cf. nuusaarpak; < nuuk-ghpak-aq
nuvagpak flue # NUN; < nuvak-rpak
nuvak saliva # and nuvag- to catch a cold # nuvagtuq ‘he caught a cold’ / nuvi ‘his saliva’; Anuurulum tauna uyuqilkaqagaat, elucillernaaratun-ggur-am elliqiliu nuvuqineng. ‘But the grandmother restored their youngest brother to his former condition with her saliva.’ (CEV 1984:88); NUN, HBC; = luvak, nuak; > nuvapak; < PE nuvay
nuve- to string; to thread # nuv’uq ‘it (needle or thread) is threaded’; nuva ‘she threaded it’ (needle or thread) / qusuurnek nuviuq ‘she is stringing smelts’; nuliama pillruanga mingqutminek nuv’icesqelluni ‘my wife asked me to thread her needle for her’; nuv’at ‘string of things’ such as fish hung up to dry, beads for beadwork; Quinagnam-wa nuvevailganga tamaani agleyaurpailegma-ll’ tauna tuan’ tekiartellrukeka. ‘Before knowledge of earthy matters had penetrated and permeated me, before I’d started to menstruate, I came up on it.’ (AGA 1996:180); = luve-; > nuvevik, nuvun, nuv’issuun, nuv’illir-; cf. nuge-; < PE nuve
nuvevik, nuv’ik, nuv’ik place to thread something # Cali-llu nuviit makut amuyaaqsuunateng, ‘Also the holes of these are such that one can’t pull things [threaded] through.’ (CIU 2005:240); < nuve-vik, nuve-vik
nuvilar- to tie a load to a sled # HBC; = nuilrar-
nuv’in stringer for drying smelt # Unuaqanili unuaqam makara’arluteng aanaaklittei qusuuliqataaameng, nuv’ikarrluteng uqqipagnek. ‘The next day they got up early in the morning since mother and children were going to work on the smelt, and they gathered willows for stringers for drying the smelt.’ (PRA 1995*:461); < nuve-i
nuv’issuun threading device # such as the line used to set a net under the ice, or a needle-threader; Tauggaam uyamilaqameng-llu imkunek tegglinek ayuqenrilngurnek emkiirturluki, tamakut nutaan
Bases nuv'issutekluki mingqutpiarraat atutullruit. 'However, whenever they made necklaces they’d do them with different beads, and they used those regular (not glovers’) needles as threaders.' (CIU 2005:240); < nuve-i2-cuun

nukutiarraat atutullruit. 'They were arguing and disputing concerning which of them was the greatest.' (LUKE 22:24)

Nuvukutaarutut-llu angnerkameggnek. 'They were arguing and disputing concerning which of them was the greatest.' (LUKE 22:24)

Nuvupigaq Alaska Peninsula and the Aleutian Chain # NUN; < nuvk-pik2

nukuk projection; tip; point # Uum-gguq uyuraan ayaruan nuvua imarmiutak. 'This one’s younger sibling’s walking stick’s tip is a (carved?) mink.' (ELL 1997:254); HBC, NI; = nuuk; > Nuvugpigaq; < PE nuvu!

nuvun threading device; band around something # such as the line used to set a net under the ice, or a needle-threader; Tamarmeng-llu naparutai avitusngalituteng qerrirlinek nuvutnek. 'All the columns had bands of silver.' (ANUC. 38:17); < nuve-n

nuvv’ilir- to prepare handmade thread for easy threading by twisting it to a tapered end # nuvv’iliraa ‘he is preparing it’ (for easy threading) / < nuve?-lir-; > nuvv’iliraq

nuvv’iliraq piece of handmade thread with a tapered end, ready for use # < nuvv’ilir-aq

nuva’llaaq bald person # NSU; from Inupiaq nuya’illaq; cf. nuyaq nuyalli- to have messy hair # Nuy’aqaq Nuyakuk Lake # one of the Wood-Tikchik lakes near Dillingham

nuyalleri # nuyarcktuk ‘he has messy hair’ / NSU; < nuyaqliuk-i

nuyaaq hair # nuyanka ‘my head of hair’; nuyaaq ‘my single hair’; nuyaq tegutut ‘my hair is tangled’; nuyai or nusai (in NS) ‘his hair(s);’ Picimiqpiarluuni tua-i anuqa elliin kegginiani nuyai-llu tengaurlrung, ilait anumalritat pelatuuganek; ‘The wind blowing on her felt so pleasant and her hair was flying around in the air, some of it having come out from under her scarf.’ (ELN 1990:96); Qamiqurpece ÷ i-llu nuyaungerlertiit naaqumaut. 'But the very hairs of your head are all numbered (literally: on your heads, even though they are hairs they are counted).’ (MATT. 10:30); NS, Y, HBC, NI, CAN, K, BB, NR, LI, EG; > nuyalleri-, nuyanir-, nuyaruaq, nuyarpak, nuvavvulcangaq, nuyuir; < PE nuyar

Nuy’aqaq Nuyakuk Lake # one of the Wood-Tikchik lakes near Dillingham

nuyarnir- to feel the body warmth of a person without seeing the person # nuyarnirtuq ‘he feels the warmth of an unseen person’ / < nuyaq-neq2-lir-

Nuyarpak, Nuyarpalek American Indian # since Indians are pictured as long-haired; < nuyaq-rpak, nuyaq-rpak-lek

nuyaruaq wig; hairpiece; water weed(s) # < nuyaq-uaq

nuyavvulcangaq red-breasted merganser (Mergus serrator) # CAN

nuyiur-, nuyuur- to comb or otherwise arrange one’s hair # nuyurtuq ‘he is combing his (own) hair’; nuyiuraa ‘he is combing her hair’ / Nuyai-llu tua-i pet’ngumalruteng nuyiurrutnek. ‘Her hair was standing up and not even combed at all.’ (CIU 2005:90); < nuyaq-liur-, nuyaq-liur-; > nuyiurun

nuyiurun, nuyuurun, nuyiurun comb; brush # also plural for one comb; Qalemq, pelatuugmek qaralilirliameq pillinikii, Mikellaq-llu nuyuurutnek, ÷ ‘To Qalemaq she gave a decorated scarf, and to Mikellaq, a comb, …’ (ELN 1990:56); < nuyuir-n, nuyuurn-n, nuyuun-n

nuyur- root; > nuyurrite-, nuyurtar-, nuyuuirue-; PE nuyuy-

nuyurritaar- to act approachable; to act unwary # usually of animals; Agu, agu tauna nuyurritaarangraaq pissuqeryaunak. ‘No, don’t you dare to do it; even though that one acts approachable at times, don’t ever hunt it.’ (MAR2 2001:95); Maa-i-llu tamaani tamatum nallini qaneryargqetullruit waten arnaq tan’gurrarmun pissuqeryaqunaku. ‘No, don’t you dare to do it; even though that one acts approachable at times, don’t ever hunt it.’ (MAR2 2001:95); Maa-i-llu tamaani tamatum nallini qaneryargqetullruit waten arnaq tan’gurrarmun nuyurritarukurrarmu nuyurriltaarutekluku pisqetunaku. ‘These unwary animals don’t change.’ (WEB1); < nuyuirite-a-

nuyurrite-, nuyuita- to be tame; to be approachable; to be unwary # usually of animals; nuyurrituq ‘it is approachable’ / Makut-ll’ cakaniyuuaneng uguqruktuq pissuqeryuqunak. ‘These unwary animals don’t change.’ (WEB1); < nuyuir-it1-,

nuyurtar- to be wild; to be unapproachable; to be timid and wary; to be untamed # usually of animals; nuyurtartuq ‘it is wild’ / Taukut ekellruut ilalirluki ungungssit ayyunenrilnguut, nuyurrilnguut nuyurtalriit, ungungssiripiit
Those went in [to Noah’s ark], including animals of different sorts; the tame and the wild, big animals and small animals, and various types of birds.’ (AYAG. 7:14); < nuyur-taŕ-

nuyurqeq́- to scare away (animals) # nuyurqaa ‘he scared it away’ / < nuyur-rqeq́-

paaś-1 to prostrate oneself # . . . ciketnaurtukut cali paanaurtukut Kaistussaamun, . . . ‘ . . . let us bow down and prostrate ourselves before Christ, . . .’ (ORT 2006:20); UY; > paallag-, paarg-

paaś-2 NUN to stay behind; to stay with # = pai-1

paaś-3 NUN mouth of river, den, bottle, kayak, etc. # = pai-3; > Paaluyar(aq*)

paacaq barge # Paacamek maavet tekiteqarralriamek tangellruunga qakmaken Kuigpagmek tailuni. ‘I saw a barge when it first arrived coming here from the north, from the Yukon.’ (KIP 1998:280); from English ‘barge’

paalaryaaqeq́- to hurriedly go forward # NS

paalraayak a certain legendary creature # Paalraayiit-gguq tamakut nuna itumluku piitut, ungilluku nuna. Teggellriartairulluni ciunrat, nuna itumluni unairulluni. ‘It was said that “paalraayiit” were able to move around underground. They were able to go right through the ground easily, softening the hard ground.’ (CIU 2005:78); E. W. Nelson (ESK 1899:444) states: “A strange, crocodile-like animal, known as pal-rai-yuk, is painted on the sides of umiaks and on the inside of wooden dishes by natives along lower Yukon and Kuskwim rivers. According to the traditions of the people in this district the climate in ancient times was very much warmer than at present and the winters were shorter. In those days the mythic animals referred to were abundant in the swampy country between the two rivers. . . . At that time the pal-rai-yuk lived in lakes, creeks, and marshes, where it killed men and animals for food. . . . The curious likeness of these animals to the aligator, as shown in the accounts of its habits and in drawings representing it, is very remarkable.”

paallag- to fall forward # of persons; paallagtuq ‘he fell forward’ / aqvaqurtuq paallaka’aqluni ‘he is running, falling forward now and then’; Imna iilek ataucirrarmek, manumini uitauralria, enuuqerrluku paallagcetliniluku. ‘He nudged that one with one eye standing in front of him, making him fall down.’ (MARI 2001:18); < paalallag-, > paallaguaq; < PE paanjałay-
paallaguuaq fur hat # LI, EG; specific kind ?; < paallag-uaq

paaluyar(aq*) mouth of a river; specifically mouth of the Mekoryuk River # NUN; < paa^3?

paame- to scratch # to relieve an itch; NUN, NSK, LI, Y, UK; = paume-; < PE pa(C)um0(t)-

paanger- to paddle with a double-bladed paddle # paangertuq ‘he is paddling’ / Maaggun tua-i takut avatairumastaita iluagun paangerluni uivelliniluni, iluagun. ‘Then he paddled with his double-bladed kayake paddle, moving in a circle on the inside (of the circle of enemies surrounding him)’ (CIU 2005:48); = paanger-; > paangrun; cf. Nelson 1877–1881 list; < PE paang-

paangrun kayak paddle with a blade at each end; pectoral fin of fish # Paangrunet atam imkut tak’ut, yagenrenk tua-i malruk anguarutingulutek. ‘You see, those double-bladed kayake paddles are long, they are paddles measuring two arms in length.’ (ELL 1997:398); < paanger-; > paangrun;< paangrun

paangruussak pectoral fin of fish # < paangrun-yak

paankaq, paankaaq, painkaq can; container # and paankaar-, paankaar-, painkar- to can # paankaaraa ‘he canned it’ / Ik’iki-tanem paankaar makut akagyulriit kaimaqluteng . . . ‘So many cans (of food) here that can roll and spill (onto the floor) . . . ’ (CIU 2005:394); > paankaqarngalnguq; paankaaraarngalngurmek; assirtuq. ‘My son, eat honey; it is good.’ (AYUQ. 24:13); < paankaq-

paankaarq canned fish # < paankaq-aq

paankivik cannery # < paankaq-li-vik

paarte- to substitute aa for ai in Yup’ik words # used to describe the speech of those people of the Bristol Bay area (Manokotak in particular) who say, for example, kupleem paanga ‘the river’s mouth’, rather than kupleem painga; Nunivak Islanders share this speech pattern; paarpuq ‘he substitutes aa for ai’ / imitative

paarvag- to fall forward hard # paarvagtuq ‘he fell forward’ / Maligcaaqexiit sasakemegnek avalirultung, puspugcaartaa ciungit iqalluguanun tut’aqameng paarvagualnguteng ava-i. ‘As the enemy warriors ran after him with their weapons, whenever the front end of their pointed-tip snowshoes bumped into the snowdrifts, they would fall forward.’ (CIU 2005:128); < paa’-pag^2-

Paaskaq Easter; Passover # Allrakumi cayaraput amllerrlutung: Alussistuaq, Paaskaq, Quyayaraq, Qukitiiq, allat-lu. ‘Our (newer) traditions (holidays) in the course of the year have became numerous: Christmas, Easter, Thanksgivings, and others.’ (CAU 1985:15); used for Passover in the Yup’ik translation of the New Testament: ‘Pillerkaqan tekituq, nevni Paaskarvaktuq elitnauranka ilakluki. ‘My time is getting short; I will keep the Passover at your house with my disciples.’ (MATT. 26:17); paaskaarcuun ‘the paschal lamb’; from Russian flœcx ‘(Pâskha)

paasataq artic char (Salvelinus alpinus) # EG

paatakaaq syrup; honey # paatakiiaraa assaliaq ‘he put syrup on the pancake’; Piksuuminarquennuq suulutaami; neqnirqerultung-luq veegaat paatakaliaratni. ‘They are more precious than gold; and they are sweeter than honey (literally: ‘syrup made by bees.’)’ (PSALM 19:10); > paatakaarmalnguq; paatakaarmalngurmeq; assirtuq. ‘My son, eat honey; it is good.’ (AYUQ. 24:13); < paatakaaq-

paatnaq partner # Tua-i ilumuuluni tuani qalecuuguet ukut nepiliriit tua-i-ll’ ullalriani kanaqlagtaicuunani nuniit, pissutullemni tamaani. Iluulungut-am. Paatnaqngameng kanaqlit-lu. ‘They are partners. [I know] it’s true; when I used to hunt, when approaching those grebes making their sounds, where they are never failed to have muskrats. It is a fact. Because the muskrats were their partners.’ (AGA 1996:220); from English ‘partner’

paayaaar- to stay near # . . . keglunyaarnek tang qimugkayaurauluki piliatun, tekiuutaq cali angu, angurutlutullukait paayaaarpek’naki geqianun unicesqelluki . . . . . ‘they warned that if they ever came upon baby wolves in puppy stage we must not stay near to them but rather leave them right away . . . ’ (KIP 1998:239); Because the muskrats were their partners.’ (AYUQ. 24:13); < paa’-

pacete- to be cooled; to be chilled # pacetuq ‘it has cooled’ / kuuvviaqa pacetsiyyagtuq ‘my coffee has become too cool’; Tua-lu tua-i tamaani.
una wanelnguq qaini pacetengan tupalliniuq. ‘The one here woke up when his body began to get chilled.’ (ELL 1997:578); > pacnaq, pacsaqar-
paci-, pacike- to blame; to accuse; to suspect # pacia or pacikaa ‘he blames him’ / Pikeryaaquteng ellmeggnun paciikaurulluteng ilaseng egeltiati kana-i kanani. ‘After a while they were blaming each other and then threw one of their number down there (into the pit).’ (MAR2 2001:68); Y, NS, NUN; < PE paci-
pacigaq side of nose # NUN
pagicdkul gill cover of a fish # < pacik-rluk
pagicuauq nostril; nares (outside of nostrils) # < pacik-uaq
pacik gills # pacik ‘the (pair of) gills of a fish’; < pacik-uaq
pacikcar- to chop up # NUN
pacikaa ‘he is babysitting’ / Piqeryaaquteng ellmeggnun paciikaurulluteng ilaseng egeltiati kana-i kanani. ‘After a while they were blaming each other and then threw one of their number down there (into the pit).’ (MAR2 2001:68); Y, NS, NUN; < PE paci-
pacinaq chilly weather # < pacete-naq
pacsarqar- to suffer a chill from going outside when sweaty; to get pneumonia # pacsaqetruq ‘he suffered a chill’, ‘he got pneumonia’ / also spelled patsaqar-; < pacete-?-qar-
pagaa(ni) up there above # extended demonstrative adverb; pagaavet ‘to up there’; pagaaqen or pagken ‘from up there’; Tua-i-ll’ piqerluni ayumian tua-ll’ pagaa-i tangrruulliniuq pagna atralria pagaaqen qilamqek ... ‘Soon it was seen, up there, coming down from the sky ...’ (ELL 1997:74); Ukuut! Pingna yuk pagken igtellria, kangingnaaurci uitavkenaci! ‘You all! The person that (were) from the drips from up there, they became higher and higher down there, but they were black, with the blackness of that ceiling up there.’ (CEV 1984:31); see pagaal(ni) or piil(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. pay-
pai-1 to stay behind with; to babysit # pajuq ‘he is staying behind’; pajaq ‘he is babysitting her’ / pajuq ‘he is babysitting’; Aaniinun paisjelluku tuuna mikelnguq taitellinkii ayakatalliniini paluetarcurluni aaitit maliluku. ‘He brought the child over for his mother to watch because he was about to go out hunting for beaver with their father.’ (ELN 1990:7); = paa-2; > pajaar-, pajaiga, pajaista, paitaq
pai-2 mouth of river; outlet; opening of den, bottle, etc., cockpit of kayak # kuigem paingani ‘at the mouth of the river’; Maaten-gguq tua-i tekitaaw uigem paikluku. ‘When he got to it, he saw that it was the mouth of a river.’ (CIU 2005:220); Qerrurraarluku yaavet qamigautek qingagnun elliluku, man’a-llu tua-i maavet paijm elalirneranun elliluku. ‘After inflating it (the seal poke), I put it on top of the kayak sled, and put it (the sled) here near the cockpit.’ (CIU 2005:12); see Appendix 4 on positional bases; = paa-2; > ngeliam pajaq, Negeqliim Painga, Paimiut; cf. pass’aq, paitaalek; < PE pa90
paigaa ‘he is babysitting here’ / paigaa ‘he is babysitting’; Aaniinun paisjelluku tuuna mikelnguq taitellinkii ayakatalliniini paluetarcurluni aaitit maliluku. ‘He brought the child over for his mother to watch because he was about to go out hunting for beaver with their father.’ (ELN 1990:7); = paa-2; > pajaar-, pajaiga, pajaista, paitaq
paigista to babysit # pajuq ‘she is babysitting’ / < pai-i-2; > pajaiga
paggluk2 wood that is very hard to whittle # NUN
pagken from up there # look under pagaa(ni)
pagkullr(aq*) raven (Corvus corax) ++ pagkuller ‘a / the raven’; pagkullraat ‘ravens’; Y
pagna the one up there above. extended demonstrative adverb; pag’um ‘of the one up there’; pagkut ‘those up there’; pagna tengssuun mit’eqartuq ‘that airplane moving up there is about to land’; Pagken kuciqetaurtarlri, qerturinurut unani, tunguluteng taugam; pag’un-tauq’ tungutaciati, qiliin. ‘Those (lumps of ice) that (were) from the drips from up there, they became higher and higher down there, but they were black, with the blackness of that ceiling up there.’ (CIU 2005:286)
paigista babysitter # paigistekapuk ‘she’s our babysitter (the one who babysits our children)’;  
< paigi-ta1

Paimiut plural Paimute # village site on the Yukon river and another site near Hooper Bay; literally: ‘people of the mouth of a river or tributary’; Paimiuni ‘at Paimute’; < pai2-miu-plural

painqegcaar(ar)- to lick completely clean # painqegcaartuq ‘he licked something clean’; painqegcaaraara ‘he licked it clean’ / Kenirane-kllu pillruqamta iluit paiurtuluqi, painqegcaaruki. ‘And whenever we had soup, we’d completely clean the insides (of our bowls), with our fingers.’ (YUP 2005:54); < -nqegcaar(ar)-

paipaq pipe # meaning, usually, a pipe for smoking # paipaqluki ‘the one who is smoking a pipe’

paiaq one of a set of people who go back and forth before the Kevgiq (“Messenger Feast”) begins after the first two Messengers have arrived at the invited village # < paia-te-

pair- to lick # pairtuq ‘he is licking something’; pairaa ‘he is licking it’ / qimugtem mikelnguq oppa3i3-oppa3i3-oppa3i3-pai-; < pai-te-

pairkeng- to encounter someone # pairkenguq ‘he encountered someone’ / Taqicaqliami nutaan ciuqek anluni yugmek-llu pairkengluni aatakenrilkemine. ‘When she finally finished, she went outside and there she encountered someone there in front of her who wasn’t her father.’ (ELN 1990:81); < pair-te-

pairrsaag- to go out to meet, greet or welcome # pairrsaagtuk ‘he is going out to meet someone’; pairrsaaga ‘he is going out to meet her’ / Tangerlfuku uikaun, anicci pairrsaagluku. ‘Behold your bridegroom; go out and greet him.’ (MATT. 25:6); < pairte-

pairte- to encounter; to meet # either by chance or on purpose; pairtuq ‘he encountered someone’; pairaa ‘he encountered her’ / . . . waniwa-llu qukarngariqerluni, aipani tuana pairrluku. Tua-i pairucamek, waten pairutuqapiggluket avitarautevenkatelu-lu, pairutuqet tua-i tugllukte. . . and just when he was halfway there, he ran into his opposite number. And, when they encountered each other, as soon as they met, without trying to make way for each other, they squared off against each other and grappled with each other.’ (TAP 2004:35); = parte-; > paiqaq. paircartur-, pairkeng-, pairrsaag-; < PE pa3i3-aq.

paissikelaq, paissikelaaq bicycle # from English paista babysitter # mikelnguut paištakaat ‘she’s the children’s babysitter (the one who babysits them)’; < pai-te-

paitaalek two- or three-hole kayak # from Russian baidaara (baidára) or baidarka (baidárka) ‘canoe’; from English paissikelaaq, paissekelaaq

paitaq inheritance; reward # paitaqaa ‘he inherited it’; Tağgaam imkat ilait ava-í qan lem tun ciuliangqerquini Yupi lungermi tukuulriamek pai taquniki . . . ‘However, as I’ve been saying, if one has some of those as his ancestry, even though he’s Yup’ik, he’s wealthy (as a Yup’ik), if (or, since) they are his inheritance . . .’ (QUL 2003:350); Atawaqertut ellmi ktuulriit ellarapmek pai taqngiànggameng. ‘Blessed are the meek, for they shall inherit the earth.’ (MATT. 5:5); < pai-te-aq; > paicir-

paivnga- to be out where it can be used or seen; to be available; to be present # paivnga’tuq ‘it is out; it is available’ / Kiingita pai vngallruit. Makut allat tuacetun uksumi pai vngatunruit. ‘These (foods) alone were available. Other things, like that, weren’t available in the winter.’ (KIP 1998:29); Tamaani angalkungqellratni alangrut pai vngallruit angalkut tuunritullratni. ‘At that time when they had shamans, ghosts (or spirits) were seen when the shamans performed their conjurations.’ (YUU 1995:117); < paiv-te-

paivte- to put (it) out where it can be used or seen; to become present and available # pai vtuq ‘it is set out; it has become present or available’; pai vtaa ‘he set it out’ / paivellaneous. pittarkanan ‘(unexpectedly) it (nature, God, the situation, etc.) presented me with game to
catch’; Kinguqliaq-llu ellimerluku imkut akutat paiwesqalluki uaken kmilivigmek. ‘She told their youngest sibling to bring and set out (for consumption) those (containers of) Eskimo ice cream from the freezer out there.’ (PRA 1995:377); Nunam-llu qanigani cali naumalriit ayuqenrlnguut atu’urkait paiweluuteng kiaqpak: cuassaat ayuqenrlnguut, atsat, wall’u can’get, naumalriit-llu allat. ‘And on the surface of the land also various growing things that (people) can use have become available: various greens, barriers, grasses, and other growing things.’ (CAU 1985:213); Tua-i-llu tuaten qanaaguraquerluteng tamakut imkut nakacuut paiweluuki nutaan. Paiwcamaqekli, teq’unun . . . ‘And then, having discussed the matter, they then brought out those bladders. When they brought them out, (they put them) in urine . . .’ (ELL 1997:284); Cali-llu makut maa-i waten kangiitnek paiwciaquinaqallerput ellmikuunnituq. ‘The background information we are providing regarding these objects is not insignificant.’ (CIU 2005:116); Paiwcaraq-llu tua-i kelugkanek pirriluteng cukatacirramegcetun. ‘And when she set out the cordage-making material for them, they made cordage as fast as they could do it.’ (ELN 1990:8); = pawte-; > pawnga-; < PE paw(C)ahta-

paiyaar- to stay near (him) in whatever he does; to cling to him # Tua-i allakelaamku paiyaarangraanga narulkaqsaitela’arqa. ‘And because I suspect it to be other than it seems even though it hangs around me, I haven’t ever speared it.’ (MAR2 2001:95)
pakeg- to start the upturn of the sides of a basket # pakegtuq ‘the basket is starting up the sides now’ / pakegtaa ‘she is starting up the sides of the basket’ / pakgutaa ‘it is jutting up against it’ (e.g., hard uncooked skins, when eaten, that are crumbling one’s digestive tract in a potentially fatal way); < PE pakey-
pakegvisaaq* head of fish including pectoral fins # Neqet-llu imkut ingqiqtaraqamteki cali ingqurluku neqa. pakegvisaarit awig’araarluki. ‘When we are going to cut the fish into portions, we remove the head area when we cut the fish.’ (CIU 2005:192); < pakeg-vik-?
pakemna the one up there above. obscured demonstrative pronoun; pak’mum ‘of the one up there’; pakmumek ‘from the one up there’; pakemkut ‘those up there’; pakemna utmalria cakneq avurlurtuq ‘the one walking around up there is making a lot of clattering noise’; Tua-i-llu tuaten utanginanrani kiituannguq pakemkut tengmiat qalriaurtut qakma. ‘While he stayed like that, and soon those geese up there began to cry out out there.’ (MAR2 2001:50); see pakma(n)i, the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem pakam-
pakerq- to try to resist or withstand something # Taugken-am tavluni avai-yuk pikuni, pileryagakuni waten maaggun elatiikut cikuq asmskuni tua-i pakerqengraan carvaniquuni merugutarkauluku. ‘But if a person panics, and if he makes abrupt movements, if he breaks the ice around him, then even though he tries to resist, if there’s a strong current, it will carry him away under the ice.’ (QUL 2003:732); Tekican-am tua-i pakerqeng’ermi sayim’ tua-i qavaqalliniluni. ‘When it came (over him), even though he tried to resist, he fell asleep.’ (QUL 2003:50)
pakig- to uncover something by pulling the top layers back with the hands; to go into the ocean swimming # from the similar motion of the hands in both acts; pakigtuq ‘he uncovered something’; pakigaa ‘he pulled it back’ / aanaama pakigluku ika nuyamek nemerluku tek’ni antelliniluku. ‘Since there was dark area in between the grass he uncovered it, parting the grass, and he saw that there was a pit trap.’ (MAR2 2001:71); > pakissaag-, pakiu-, pakineq; < PE pakiy-
pakigtaq* sod # HBC
pakigvik fourth top strut piece in bow of kayak # NUN
pakineq one of two openings on a traditional parka into which an arrow point design (uminguaq) was sewn # < pakig-neq’
pakissaag- to go in search of food stored in mouse (vole) caches # pakissaagtuq ‘he is looking for “mouse food”’ / Anguymiuraluteng ilait yuraraqluteng ilait-liu pissuraruuteng, ilait-liu pakissaaguartuteng, . . . ‘Some would dance pretending to be at war, some pretending to hunt, some pretending to gather mouse food, . . .’ (KIP 1998:165); < pakig-ssaag1-
pakiur- to take strokes in swimming or with a paddle # pakiurtuq ‘he took strokes’ / < pakig-ur; > pakiurun

pakiurun pectoral fin of fish # NUN; < pakiur-n

pakiute- to pull back one’s bowstring and aim an arrow at (it) # pakiutaa ‘he aimed at it with his bow and arrow / Qavciligiluni tua-i . . . pakiilluku tua-i unra tua-i tangvagluku pet’ngelria, . . . ‘Several times he . . . got his bow ready and aimed at his armpit, and watched it [the arrow] shoot, . . .’ (CIU 2005:224); < pakig-te

pakiurtuq ‘he took strokes’ / < pakig-

paddle # pakiurtuq ‘he aimed at it with his bow and arrow / Qavciligiluni tua-i . . . pakiilluku tua-i unra tua-i tangvagluku pet’ngelria, . . . ‘Several times he . . . got his bow ready and aimed at his armpit, and watched it [the arrow] shoot, . . .’ (CIU 2005:224); < pakig-te

pamaar(ar)- to heap up over the top # pamaaraaraa ‘he heaped something into it (container) up over the top’ / . . . tamakut naluutait anglallruut tua-i akutamek pamaaraarateng muriit qantat. . . . those offerings in their names were big wooden bowls filled to overflowing with Eskimo ice cream.’ (ELL 1997:298); < pak-te-

pamallir- to clear up after the weather has been wet for a period of time # NUN; cf. pakmani

pamani(ni) up there above # obscured demonstrative adverb; pakmani qavartut mikelnguut ‘the children are sleeping upstairs’; see pakemna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. pakam-; cf. pamallir-

pamater- to heap up over the top # < pakte-

pakte- to be full; to fill up # paktaa ‘he filled it up’ / HBC; > pakam(ar)-, pakmater-, pak’m-, pakqaar(ar)-; cf. pakemna

pakugte- to turn up the sides (especially of a grass basket as one makes it) # NUN

pakuk hook of a gaff # negciim pakwa ‘the hook of the gaff’

palagg’aayaq fur hat with ear-flaps # NUN, NS; from Russian малахай (malakháy); = malagg’aayaq

palagg’uutaq steamboat; scow # . . . caqerlua puyumek tangertua tamaani ellam menglekngalkiini. Umyuartequa, “. . . qaillunkiq nuniit ayuqniarta?” Cunawa aruvak tauna puyuq, palagg’uutaam puyuqelliniikii. . . . one time I saw smoke there on the horizon. I thought, “. . . what can their land be like?” It turned out that that smoke was the smoke from a steamboat.’ (KIP 1998:17); from Russian парахóд (parokhód)

palak’aaq strip of dried fish # BB; from Russian балка (bal'ká)

palan supporting post of bench in men’s community house # NUN

palanaq sheep # EG; from Russian ба́ра́н (barán) ‘wild sheep’

palaq it serves you right!; you got what was coming to you! # exclamation; < palarte-

palarte- to not get or give enough; to get or give insufficiently; to be insufficient # palartuq ‘he didn’t get enough’; palartaa ‘he didn’t give her enough’ / palartenituq ‘he got plenty’, ‘it is plenty’; anuqa palartentuq ‘the wind is blowing very hard’; neqet palartentuut ‘there are plenty of fish’; palarcaqunaku ‘don’t skimp giving things to him’; palarrngaitamken ‘I’ll give you what’s coming to you’ (positive or negative connotation); palartvenenani (he) acting with force, sufficiently’; . . . kiliryuklukek aipaak piluku, uirrucaqnek palartvenenkek. . . . thinking that each had wounded his opponent when they fought unmercifully.’ (AGA 1996:140); < PE palar-; > palaq

palatkaaq tent # NS; from Russian палатка (palátka); = pelatekaq

palayaq boat; skiff # in some areas, where ‘boat’ is anyaqta, the present word is used for ‘larger open boat’; Maavet-llu tekiteqarralamteni ayagallerput palayaruluta tua-i umyuqella’arqa. ‘I remember our boat excursion when we first arrived here.’ (CIU 2005:398); UK, BB, NR, LI, EG; perhaps from Filipino Tagalog palahu, negciim palartuq ‘he didn’t give enough’; palartaa ‘he didn’t give her enough’ / palartentuq ‘he got plenty’, ‘it is plenty’; anuqa palartentuq ‘the wind is blowing very hard’; neqet palartentuut ‘there are plenty of fish’; palarcaqunaku ‘don’t skimp giving things to him’; palarrngaitamken ‘I’ll give you what’s coming to you’ (positive or negative connotation); palartvenenani (he) acting with force, sufficiently’; . . . kiliryuklukek aipaak piluku, uirrucaqnek palartvenenkek. . . . thinking that each had wounded his opponent when they fought unmercifully.’ (AGA 1996:140); < PE palar-; > palaq

palayista boatbuilder # < palayaq-ta3

palesvak big boat # BB; < palayak-vak

paliaraq dryas (Dryas sp.); cotton grass (Eliophorum sp.) # exact identity uncertain to compiler; NUN; note voiced but geminated (or fortis) I, contrary to usual NUN pattern; < PE palliq (under PE pallie-)

palir- root; > palirte-, paliryi-; < PE palir-

palircima- to be burned by the sun # of dried fish; palircimaq ‘it is sun-burned’ / < palirte-ma-

palirte- to get suntanned # palirtuq ‘he got
suntanned’ / palirneq ‘sun-tan’; < palir-?

paliryi- to get burned on the stove; to get singed; to be suntanned # paliriyuq ‘he is tanned’ / < palir-?

palliun (paliun ?) strip of sealskin to pull kayak cover seam tight # NUN

palkaassaq, pal’kaassaq sailboat # from Russian ñapkác (barkás) ‘launch’; = kalpaassaq

pallakuq type of fish # locally rock bass (species ?); NSU

pall’illrit stitches around the opening of a kayak # (?)

pall’itaq handrail at entranceway to old-time dwelling # Aipaa-llu-gguq kanavet cingyaaqekiit qasgim pall’itaanun tus’arrluni qukaqlirkun anqertelliniluni aipani maligarrluku. ‘And when they started to push the other boy into the lower entrance, he stepped on the handrail at the entranceway of the qasgiq and sprang out through the middle door, following his partner.’ (CIU 2005:296); . . . yurangqaqainanrani kanani, pall’itami. ‘. . . while he was part way outside down there (pushing himself upward) on the handrail at the entrance looking around.’ (MAR2:2002:17); < + PY pa@itaq (cf. Naukan Yupik pa@itaq)

palqercetaaq deadfall trap # a trap designed so that an enclosure falls over an animal entrapping it when a prop is jarred by the animal; Tua-i-llu tamakunek pimariameng civvluku palqercetaaq paralunek-llu neqcirluku. ‘When they had finished with them they set up the deadfall trap using maggots for bait.’ (ELN 1990:25); < palqerte-cetaaq

palqerte- to fall over on top something, entrapping it # palqertuq ‘it fell over on top of something’ / palqertuq ungungssiarmun ‘it fell over the little animal’; < patu-qerte-; > palqercetaaq

paltuuk (LY, LK, NI, NUN, CAN, BB form), pal’tuuk (Y, HBC, UK form) coat; zipper design, parka; jacket # and paltuug-, palt’uug- to put on a coat # paltuugtuq ‘he put on a coat’; paltuugaa ‘he put a coat on him’ / Caqerluni Turpak ingna paltuqtaarrlugaaq, kitaki qer’aqrutnayalliparrnempa ikavet . . . ‘He opened his eyes and there was a beaver swimming down in the river. He said to him, “Hey, you down there, old beaver, you with a little cutting board for a tail, perhaps you could ferry me across . . . .”’ (CIU 2005:262); cf. Orlov-Pinart 1871 list (9)

paltuqtaq* beaver (Castor canadensis) # Palaqtaat pamyuit uquriut. ‘Beaver tails are fat.’ (YUP 1996:41); Uituq-gguq maaten paluqtaq un’a ketiini kuimmelra. Pia-gguq, “Unyuuq, paluqtaarrlugaaq, pamyulik ayallacuarkamek, kitaki qer’aqrutnayalliparrnempa ikavet . . .” ‘He opened his eyes and there was a beaver swimming down in the river. He said to him, “Hey, you down there, old beaver, you with a little cutting board for a tail, perhaps you could ferry me across . . . .”’ (CIU 2005:262); cf. paluqtaq, palurutaq; < PE paluqtaq

paluqtaq* mink (Martes americana) # EG; < palurte-
palunugqaltaq*: mink (Martes americana) # EG

palunggalria mink (Martes americana) # EG; < palurte-nqaa-
palunggalriaq mink (Martes americana) # EG; < palurte-nqaa-

her story-knife . . . ’ (ELN 1990:41); also plural for one such coat; paltuuka or paltuunka ‘my coat’; paltuugia ‘take off your coat’; Ittam-llu-gguq, anuuruluum atkullraineng naklegyugyugnaituq, waken ayakarlik, pal’tuugilriatun. ‘When he came in, he had no pity on grandmother’s dilapidated old pullover parka, and just burst out from it from here (from the front) as if taking off a (front-opening) coat.’ (CEV 1984:83); from Russian пальто (pal’tó)

paluruq ‘he starved’ / Ak’a tayima qerruluku wall’ palaluq ak’a tuquuliuyuksaaqniluku, unguvalrnanek alangaaquluteng tua-i. They were amazed at her surviving saying they had thought she’d already died from hypothermia or from starvation.’ (QUL 2003:74); > paluneq; < PE palu-
palurte-—pamyurrauluk

**palurte-** to lie face-down or belly-down # palurtuq 'he lay face-down'; palurtaa 'he put it such that the side which is usually upward faced down' / Tua-i-l' uirrerraraluku naliin qianganun palurllun, ellii-l' nutaan nalalliniluni. ‘And after attacking her and after she died, it (the bear) lay belly-down on top of her and it died too.’ (QUL 2003:78); > palurngalriaraq

**palurun** wooden prop used in kayak making # < palurte-

**palurutaq, paluqutaq** (HBC form) mushroom; by extension, quonset hut; turtle # > palurutarngalnguq; cf. palur-

**palurutarngalnguq** heather (Cassiope sp.) # < palurutaq-ngalnguq

**palute-** to respond; to be cooperative; to curve as it to close; to capsize (of a kayak) # palutuq

**palurte-** — pamyurrauluk

**pamair-** to be stubborn; to be slow to follow instructions # pamaituq ‘it is unresponsive’ / Cukameklikiangraatni-gguq pamailtaarluni. ‘As the others yelled for her to go faster, she didn’t.’ (LUKE 18:4) > pamairte-; < PY pam-

**pamairte-** to be slow; to be uncoordinated # used to describe a little child’s clumsy attempt to do something; pamriatuq ‘he is uncoordinated’ / < pamrig-ate-

**pamrig-** to be adroit; to be well coordinated # pamrigtuq ‘he is adroit’ / > pamrait-

**pamru-** to be trapped by ice with nowhere to go (of walrus) # NUN

**pamyra-** root; > pamesqatak, pamesquq, pamyruq, pamyuqaq, pamyurrauluk, pamyurtaq; cf. papsal-

**pamyerte-** to be itchy # < paame-?- # NUN

**pamyuq, pamsuq** (NS form) tail of animal or kayak; chorus of song; upper stern-piece of kayak; in general any tail-like thing or event # pamyuq! ‘encore!’ (exclamation urging another round of singing, drumming, and dancing, literally: ‘do a tail!’); see also Appendix 9 on parts of the kayak; . . . Kaviarara’urluq sugg’egminek ayagluni ‘(the fox turned red to its tail!')) see also Appendix 3 on demonstratives; < PE dem pamy-

**pamyuqtaq** coccyx, tailbone # LI; < pamy-?

**pamyurpalek** comet # < pamyuq-rpak-lek

**pamyurrauluk, pamyurrauluk** (HBC form) coccyx, tailbone. < pamy-?; Y, CAN, HBC, NUN
pamyurtaq, pamsurtaq (NS form) decorative tail on a parka or belt # Keglunrem-wa-gguq pamyua naqugutini maani, yaani pamyua agalria. Keglunrem pamyuaneak pamyurtarluni. ‘There was a wolf’s tail on his belt here; its tail hung there. It had a wolf tail for a tail-type decoration.’ (QL 2003:424); < pamy-taq

panaluq lantern # LI; from Russian фонарь (fonár’)

panaq large spear; lance # and panar- to spear # panartuq ‘he thrust or threw a spear’; panarara ‘he thrust a spear at it’, ‘he speared it’ / Maliggluku-llu aqvaqurlun AUDQET lqGEpG aqpaG aqpaG Kap’aqiku camek imumek panamek, caskumek. ‘He followed him running, and after he knocked him over he would stab him with a lance, a weapon.’ (MARI 2001:8); > panayuli; < PE pana

panayuli bumblebee # literally; ‘one good at spearing’; panayulim puukallruanga ‘a bee stung me’; Y, UK (and middle K); < panar-yuli

pangaleg- to run on four legs; to run at an extended gallop, both front legs striking, then both back legs; to crawl (EG meaning) # pangalegtuq ‘it is running on four legs’ / qimugta neqkaminun pangalegtuq ‘it is running fast’; Arnassagaq- pangalegtuq ‘the dog bounded to his food’; running on four legs’ / qimugta neqkaminun # pangalegtuq ‘it is meaning legs; to crawl (EG gallop, both front legs striking, then both back legs)’ < panar-yuli

pangalguq — papsalquq

to run fast or hard on four legs # Icivaq-

pangalvag- running hard’ / < pangaleg-pag
datax-

pangalpag-, pangalvag- to run fast or hard on four legs # Icivaq-

pangalpagtuq or pangalvagtuq ‘it’s running hard’ / < pangaleg-pag-

pangarvag- running around these (squirrels) ‘. . . they had one daughter. And, every year he threw a party for his daughter out of love for her.’ (YUU 1995:121); Y, NS, HBC, NI, NUN, CAN, K, BB, NR, LI, EG; < PE panik

apa’a eat #word used to tell a child to eat, or to refer to food when talking to a child; Tua-i-llu aaniin piluku pap’aqelluku aqumqerluku. ‘And then her mother talked to her, asking her to eat, sitting on the chair.’ (ELN 1990:4); imitation

papanglulaq bearded seal (Erignathus barbatus) that swims on its back#

papanglug- to swim with the tail flapping # Ugispautaa-tang taum neqerpiim, ugispacami-tang arularican tanggraar maavet imma murak, imma papangluleq. ‘That large fish came way up on the beach for her, and when it had beached way up for her it stopped and she saw that it was that it was the wood (she’d carved) and it had been flapping its tail!’ (MAR 2001:91); NS

papanuk palm frond used at Easter in the Russian Orthodox Church # probably a loan word of undetermined origin

paparnaq yellow pond lily (Nuphar polysepalaum) # they are used to cover picked berries in a bucket; Qenemciuq-gguq anluani pegnem nataqellruniluku. Nataqaa-gguq paparnaq nauvikululu. ‘He told them that it was with difficulty that he found his water hole (in the ice). He said he’d found it with a pond lily growing in it.’ (YUU 1995:90); < ?-aq

papiq bean # papit ‘beans’; from Russian бобы (bóby)

palpu drum handle # Waniwa una apqara’arcuem angalkum cauyaan papullra. ‘This was the handle of a shaman’s drum.’ (CIU 2005:266); = paklu; < PE paku

papsal- root; > papsalqiqaq, papsalquq; cf. pamy-
papsalqiqaq dried fish tail for eating # < papsal-
papsalquq tail or caudal fin of fish # Tua-i-ll-wa-gguq tekitaqami taikut imkut papsalquq melukaquurluku tua-i nerurarqekai Iluvaktum.
‘So, when he arrived, Iluvaktuq would eat the tail parts of the fish by sucking them up.’ (CUN 2007:86); < papsal-quq

**papsi-** emotional root; > papsike-, papsinarqe-, papsitaar-; < PE papdi-

**papsike-** to find (it) a nuisance / papsikaa ‘he finds it a nuisance’; NSU; < papsi-ke

**papsinarqe-** to be a nuisance / papsinarguq ‘he or it is a nuisance’; NSU; < papsi-narqe-

**papsitaar-** to tease # NSU; < papsi-?-

paq exclamation; used in reference to feces or other smelly, messy things when speaking to small children

**paq-** root; > paqte-, paqna-, paqumi-, paqrite-, paquussiig-

**paqna-** emotional root; > paqnakge-, paqnanarqe-, paqnatatar-, paqnaqagute-, paqnayug-; < PE paqna-

**paqnak-** to be curious about (it); to suspect (it); to check on (it) # paqnakaa ‘he is curious about it’, ‘he suspects it’, ‘he checks it’ / paqnakasaguta ‘he became curious about it’; Ca taringyugaqluku paqnakluku elpeci maa-i qaill’ ayuqellra paqnakluku. ‘You want to understand something, are curious about it, curious about what it’s like.’ (KIP 1998:305); paqna-ke-

**paqnanaq-** to be interesting; to be curiosity provoking # paqnarquq ‘it provokes ones curiosity’, ‘it is interesting’ / Tengssuucet akaar paqnaqagulku ‘Airplanes long ago provoked curiosity.’ (QUL 2003:590); nallunailngurmk paqnaqalruun ‘probable cause’ (legal neologism); < paqna-narqe-

**paqnat-** to be inquisitive by nature # paqnatartuq ‘he is inquisitive’; < paqna-tar-

**paqnaq-** to become curious about (it) # paqnaqagutaa ‘he became curious about it’ / . . . anuurlua-llu tupagyugpek’nani. Paqnayaqagulku ullagluku qavarpakaan angalartaa. ‘. . . and his grandmother wasn’t waking up. Getting curious about her he went to her and shook her gently because she was sleeping so much.’ (MAR2 2001:14); < paqna-yug-

**paqnaq-** to be curious about something # paqnaqagutuq ‘he is curious’ / Caqerluni cali ellanguq ukut yutu tass’uquluqu anuteqqaqit, qalarrluteng ikamaraqataarnilunguteng. Ellii paqnaqagulku taumek ikamarauryaramek. ‘One time also she became aware, and these people were leading her outside, holding her hand, and talking about going to play at sledding. She was curious about the activity of playing at sledding.’ (ELN 1990:3); < paqna-yug-

**paqrite-** to go missing; to discover (it) missing # with the implication that the thing was taken without permission; paqrituq ‘it went missing’; paqritaa ‘he found that it was missing’ / paqritauq ‘it was found to be missing’; paqricunga piqerutuwmek ‘I found that my axe was missing’; < paq-?; < PY-S paqita-

**paqtaara** explorer; investigator # literally: ‘one who checks on things’; < paqte-a-

**paqte-** to check; to go to check; to visit in the hospital, etc. # paqtuq ‘he is checking something’; paqtaa ‘he is checking it’ / angutem kuyvani paqtaa ‘the man is checking his fishnet’; paq’erta ‘he went to check on it’ and will be right back’; paqtesgu ‘check on it’; paqtaarluku ‘after checking on it’; paqtaput aanaput naiiulluvigmi ‘we visited our mother in the hospital’; Maaten-gguq tang pqaluku caullra uyantguq . . . yaqulecungaq taun’ qanerturalliniria. ‘When he looked in to check on what it was . . . he saw that it was a cute little bird that had been talking.’ (AGA 1996:134); < paq-?; > paqtaara

**paqumi-** emotional root; > paqumike-, < paq-?

**paqumike-** to be curious about (it) # paqumikaa ‘he is curious about it’ / Paqumikluku castun nanvam (nanuqam) etra ayuqelra emrem-llu neqnlirtacia. ‘They wanted to find out how the bottom of the lake was, and how the water tasted.’ (WEB2); NUN; < paqumi-ke-

**paqumiarqe-** to be interesting; to be curiosity provoking # paqumiarquq ‘it is interesting’ / NUN; < paqumi-narqe-

**paqumiyug-** to be curious # paqumiyugtuq ‘he is curious’ / NUN; < paqumi-yug-

**paquneq** speck of dust # NUN; < ?-neq1

**paquussiig-** (Y form), **paquussaag-** (K form) to try to see # when one is not supposed to; paquussiitguq ‘he is trying to see something’; paquussiga ‘he is trying to see her’ / < paq-?; cf. pangquussiig-

**paralqar-** to suddenly become maggoty # paralqertuq or paralqerara ‘it suddenly became maggoty’ / Aninqellirit-Llu paralqalliniip tep’ngarrluteng-Llu. ‘The ones they saved for eating later had suddenly gotten maggots right away and developed a stench.’ (ANUC. 16:20); < paraluq-qar-
paraluq maggot # and paralur- to be maggoty # paralurtuq or paraluraa 'it is maggoty' / Elluanguqaninermini qanrakun tamakut paralut angangem anggelliniut, iygen'gun-lu, ciuteqgen'gun-lu. ‘When her body had been readied for burial, maggots began to come out from her mouth, her eyes, and her ears.’ (CIU 2005:190); NS, Y, NI, CAN, K, BB, NR, LI, EG; > paralqaruq, paraluruaq grain of rice # paraluruq 'rice', literally: ‘imitation maggots’; Wall'u kiingan mukaamek suupiryukuvgu paraluruqnakuku. ‘Or else you could put only flour in the soup, leaving out rice and potatoes.’ (YUU 1995:62); < paraluq-uaq, paraluq-nguaq; cf. qup'lu, qup'luruaq

parrvik drawstring casing on skin boot or other clothing. < parte-vik

partak spruce root stretched above water, from which hang a rune of snares just above the water’s surface, to catch waterfowl; < PE parte(r)

parte-1 to seal out wind and cold by tightening a drawstring, belt, etc., on clothing # > parteq, parterin, parrvik

parte-2 to encounter; to meet # NUN; = pai-ter-

parteq drawstring at top skin boot; end of net that gets tied to a rock or the like (NUN meaning) # Ak’allaungamek-lu tapruamkek parterlutek. ‘Since they were made in the old times the drawstrings at the top of the boots were leather thongs.’ (CIU 2005:344); < PE parte(r)

parteraq drawstring tube at top of skin boot or other clothing; garter. = tarperaq; < parteq-aq

parterin drawstring casing on skin boot or other clothing. < parteraq-i

paruq small bug # variously identified as a wood louse, moth larva (which eats fur), or a tiny white bug on moldy fish or other moldy things; Tukuutnek quyurcinrici nunam qaingani, . . . 'Do not store up for yourselves treasures on earth, where moth and rust destroy, . . .' (MATT. 6:19); < PY paruq

pas- to reinforce; to stabilize # perhaps particularly to reinforce one's ability to support self and family # Ayuquin pascluluku yuugi. ‘Start living with something to buck you up.’ (QUL 2003:738); Ukuut tan'gurraat amci ayuqucirci pascirlukuq yuugi. Nuliangekuku elpecenek yuungnaq'ngukuci yuucirkuci

pascirluku. ‘You boys, it is time that you start trying to live by stabilizing your character, by following the teachings that you were given. Stabilize your way of life for when you get wives and start making a living.’ (QL 2003:738); > pascirissuun; < paste-3

pascirissuun clamp used to hold bent piece of wood in position until the bend becomes permanent # <pasciri-ssuun

pascuilinguq* restoring spring on a trap # <paste-yu-nte-nguq

pagserte- to smash down on (it) # Tua-i-lu ungavavakaan muriini qainangun piluku cetuminek niikarluku pagserrluku nalacani nutaana naalaparluni, nutaana tua-i naalaparluku ayagluni. ‘And because it was so alive he put it on top of the wood and pressed down on it with his fingernail smashing it, and when he had killed it, it had truly died, and after killing it he went on his way.’ (MAR2 2001:100); > pasgerute-; cf. pate-

paserute- to pack (it) on top of something # Atam-ghu’ arniqevkarikuma, tan’gaurlumek, tauna arniqluni tuqukan, apertuqanga taum, atam-gguq waten pasgerullluka qillerqullua qunguutniaraatgna. ‘If I caused a young man to be affected by woman’s emanations, if he died being so affected, if he implicated me, then they’d tie me up and put me right on top (of him) and bury me with him!’ (KIP 1997:129); < pasger-te

pasmaq store-bought shoe # BB; from Russian башмаки (bashmaki) ‘shoes’; = masmaq

пасмақ store-bought shoe # BB; from Russian

pasqerte- to crush or squash suddenly # pasqertaa 'he crushed it' / < passi-erte-

passaq loop or hole at the opening of a grass bag through which a drawstring is threaded; mouthpiece of water bottle # NUN; cf. pai-

passi- to be flattened; to be squashed; to be crushed; to be mashed; to flatten, squash, crush, or mash # pasiuitq ‘it got smashed flat’; passia (or passitaa) ‘he mashed or smashed it’ / passimaq ‘it is crushed or flattened’; = massi-; > pasqerte-, passiaq, passikcaq, passimquq, passin, pass’iqerte-; < PY-S pasa-

passiaq mixture of crushed aged fish eggs with crushed berries, seal oil, and sugar # a kind of Eskimo ice cream (akutaq) # Tua-i passiartulii. Quyanaqvaal-li niqkecivkarlua. ‘OK, I’ll eat...
some crushed aged fish egg and crushed berry ‘akutaq’. Thank you for giving me such delicious food.’ (YUP 1996:43); < passi-aq; > passiarkaq

passiarkaq low-bush cranberry (Vaccinium vitis-idaea) # Y; < passiaq-kaq

passiarkaq — patgute-
paste- to become set in a position such as hair that has been curled, a tree bent by the wind, a sled runner bent by steaming, an erect penis; opposite of penge-; pastuq ‘it became set’ / > pascir-, pascuilnguq, Pastuliarraq, Pastuliq # old village site on Norton Sound; Tuaten erqaaramuirrluku Pastulimun tekellinilutek, yugssallrani Pastuliq, ciuliamta tamana nuniit. ‘When dawn came, they arrived at Pastolik, when Pastolik had lots of people; (it was) our ancestors’ village.’ (MAR1 2001:8); < paste?, paste?

pataaskaq* suspenders # pataaskaq ‘pair of suspenders’; . . . ellii-lu gerrullikegtaaraagnegk pataaskalgegnek, cali-lu tamalkuita kanvviitaneke pilliniluki, angret-wa.’ . . . and to her [she had sent] a nice pair of trousers with suspenders, and she had sent candy to all and chewing gum too.’ (ELN 1990:56); from Russian подвязка (podvyazka) ‘garter’; = mataaskaq, macaaskaq

pataaq drill (for making holes) # and patar- to drill # partuqtuq ‘he is drilling’, pataraa ‘he is drilling it’ / NUN
pateq to slap; to hit with the flat of the hand # patgaa ‘he slapped him’ / tuvettlani tunuakan patpalruuq ‘when he choked I slapped him hard on the back’; Unatminek tua-i-ll’ pateglukulu nulluugken gun wall’u . . . kegginaakuun . . . ‘With his hand he slapped him on his buttocks or his face.’ (QUL 2003:310); > pasegut-, patgute-, patguur-, patneq, patkartaar-; cf. patkalleq; < PE pateq-

patemcug- to lick; to lick fingers # NUN

definitions
yaqunghi maavet patgullukek mermun, tuaten-
llu-gguq-am cali piaqameng assiyuitut, . . . 'They
howl like this, is said, oh do they howl, and it
falls on its back and slaps its wings here against
the water, and when they do that, it’s not a good
sign, . . .' (CIU 2005:288); < pagteg-te-

patkalluq plug tobacco # Y, UK; possibly a loan word of
undetermined origin

patituussaq potato # from English ‘potatoes’

patkalleq bald spot # . . . naqgugutnek
assirianek aturpek’nateng, atulricquit
keggagcetelrianek ilavkugnek; tangnirqelrianek
nuyangqerpek’nateng, patkallengqerciqut . . .
‘. . . rather than wearing a nice belt you’ll wear
a rough rope, rather than having beautiful hair
you’ll have bald spots . . .’ (ISAI. 3:24); cf. pateg-

patkar- to play a traditional ball game involving
hitting the ball with the flat of the hand #
Patkartaallrianek tangtullruunga. . . . Tua-i-
llu waten wii pegeskumku, uum-llu yaaken
patkalluku, ukulleraak-wa tegussulriik. 'I used to
see the game of hitting the ball with the hand. . . . If
I dropped it, this one would hit it, and these two
would seek to take it away.' (CIU 2005:312); <
pateg-kar-; this is likely the “hockey” game.

patteq-te to put a post in the ground # NSU; inlander; inlander # Ingrimun
mayurlutek tukuan taum negeqvaq cauluku
pillinia tamaani qalirilarniluki paugkumiut.
‘When they, went up the mountain, that host
of his faced the north and said to him that
there were the signs of the mainlanders.’ (YUU
1995:103); < paug(NA)-non-singular -miu

paukullutek support # support # paugun ‘a post’; Tangriiu,
puggaicallerpuk ikayuqikuk eulluarrlunuk.
Aulukestananuk uityayallerpuk aulukekiikuk
anaanama. ‘She, she is helping us, treating us
well in the time when we would have no
support. Our stepmother is watching over us when we
would remain without anyone to watch over us.’
(QUL 2003:524); > pauke-

paukullutek support # support # paugun ‘a post’; Tangriiu,
puggaicallerpuk ikayuqikuk eulluarrlunuk.
Aulukestananuk uityayallerpuk aulukekiikuk
anaanama. ‘She, she is helping us, treating us
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support. Our stepmother is watching over us when we
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(QUL 2003:524); > pauke-

paukullutek support # support # paugun ‘a post’; Tangriiu,
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Aulukestananuk uityayallerpuk aulukekiikuk
anaanama. ‘She, she is helping us, treating us
well in the time when we would have no
support. Our stepmother is watching over us when we
would remain without anyone to watch over us.’
(QUL 2003:524); > pauke-
they were married, they depend on each other, have become dependent on one another.’ (YUP 2005:198); < pauk-ke²-

paulaq spark from a fire # Ayagluteng tua tauna-lu tekiskunegteggu nakacumeggnek taumek una piqerkatni puyirrillagluni paulanek, kenemek. ‘Going along, when they overtook him, they would whip the fire with their bladders, making the sparks fly all over.’ (QAN 1995:174); < PE payu(la)

paume- to scratch # to relieve an itch; paumaa ‘he is scratching it’ / Y, NSU, UK, EG; = paame-; < PE pa(C)uma(t)-

paunger- to paddle with a double-bladed paddle # Erini tua aturluku paungellilinlu tuaktu qayat tungiitun. ‘While projecting his voice outward he paddled in the direction of those kayaks.’ (ELL 1997:392); NI; = paanger-; < PE paanj - (note that the Canadian Inuit cognates of this word have au as here)

paunr(aq*) (NS, LY, EG form) paunraq* (NS, LY, EG form) paunracunaruq* (LY, EG form) paundayok* (EG form) paunrarcurnaurtut (EG form) # arnam pautartaa kegginani ‘the woman applied powder to her face’ / Ilii-llu paulaq — payukucunguar- 2005:198); < pauk-ke

pavte- to put (it) out where it can be used or seen # pautaa ‘he put it out where it could be used or seen’ / pautauraq ‘it is in plain sight, is available for use’; NUN; = paive-; < PE pa(C)uva-

payqcaar(ar)- to come uninvited to eat # payaqcaartuq ‘he came over on his own accord to eat’ / Payaqcaarta malrugnek paningqertuq tamarmek aterlutek “Cikirnga.” ‘The freeloader has two daughters both named, “Give me.”’ (AYUQ. 30:15)

payari- to weld; to solder # payariuq ‘he is welding it’ / Qanertut, “Payariusngalla assirtuq.” ‘They say, “The welding’; payaria ‘he is welding it’ / Nirnarluq “Payarinngalla assirtuq.” ‘They say, “The soldering is good.”’ (ISAI. 41:7); from Russian пайт (payt’); > payari-

payarista welder # < payari-ta¹

payiggsiq sledgehammer # NUN

payigte- to take supplies on ahead # payigkeituq ‘he is taking supplies on ahead’; payigtaa ‘he is taking it ahead’ / NUN; cf. payugte-

payiq red-breasted merganser (Mergus serrator) # payigtaa ‘he is taking it ahead’ / NUN; cf. payugte-

payirpak common merganser (Mergus merganser) #

payugte- to take food over to a friend, relative, or neighbor # payugtaa ‘he took some food to her’ / payugun ‘the food taken over’; arnam paninun atii payugtesqellrua akutamek ‘the woman told her daughter to take some “Eskimo ice cream” over to her father’;

Qasgimterrlainarluteng tuaten. Nulirrita payuqgluluki neqkaitnek merkaitnek-llu. ‘They stayed exclusively in the kashim. Their wives brought them food and water for them.’ (CAU 1985:61); cf. payigte-, payukucunguar

pay’uqar- to have one’s legs get so cramped by cold that one cannot move #

payukucunguar- to present ceremonial food to (him) # Tua-i ikiitugteqatarqata, payukucunguatuit
taukut ikiitugteqataliit waten kanavet
cacit naqinganun aqumevakullrukt waten
caniqiliq’urluki. . . . ‘Before they went out to pick
wild celery, these celery harvesters were made to
sit in a row on the floor planks and they presented
ceremonial food to them. . . . ‘ (QAN 1995:170); cf.
payugte-
pec’aqaq — pekavyurte-

pec’agaq yellow wagtail (Motacilla flava); water pipit
(Anthus spinuiletta) #

pegennapiar after very much effort # adverb; <
pegrenm-qiapiar(ar)-

to lose one’s grip on something

pegg’ar- to stay up very late; to stay up all night
# pegg’artuq ‘he stayed up very late or all
night’ / Una aipaa erenrani qavalleq unugaaqan
pegg’araqlni. ‘The one who slept during the day
would stay up all night when it was night.’ (QUL
2003:442); < PE payyar-

peginga- to have or let (it) out of one’s grasp # Tua-

pegingasqenrilkiit rarraskata
cikum qaingani makut. ‘They told them that,
around one’s kayak, if not firmly holding onto
one’s big gaff, one should, at least, not totally
let it out of one’s grasp if they are walking on the
surface of the ice.’ (CIU 2005:4); < pegte-nga-

pegla- to engage in an unusual activity during sleep
# such as talking in one’s sleep, sleepwalking, having
a nightmare; peglaaq ‘he is sleepwalking, talking
in his sleep, etc.’ / cf. pel’i-

peglerute- to lose one’s grip on something
something; to break free of something # Taugaa
pegleruskwet ellinun atanummanricciquten.
‘But if you break free of him you will no longer be
under his control.’ (AYAG. 27:40); < pegle-nga-

pegla- to suddenly release # pegleraa ‘he

suddenly released it’ / Tatamqapiggluni ellii
cale aarpannilini, Turpak-llu tatamqenrilni
yaa-i iqyani peg,errermiki kvuvlinikai, . . . ‘Getting
quite startled she let out a scream, startling
Turpak over there who, when she sudently let
go of her container, spilled her berries that
she’d picked . . .’ (ELN 1990:28); < pegte-ler-

peglyturtle- to suddenly release # pegleraa ‘he

suddenly released it’ / peggluku igcetaa saskaq ‘releasing
the cup, he let it fall’; icivaq nasaurluni
pegtellrua ‘he recently broke up with his
girlfriend’; pegtaa iqmineq ‘he gave up chewing
tobacco’; pegqaarluku ‘after dropping it’;
KANGINGERAULLKU PEGGLUKU ‘acquitting him’
(legal neologism); Tua-i’ ll’ pillinia atutellinia:
Tii-iiq, tii-iiq, pegesnga, pegesnga-rual ‘So he
spoke to it, singing: “Sea anemone, sea anemone,
release me, release me!”’ (QAN 1995:78); WAVET-llu
ta’aqamegteguu man’a cali cenii tupigturluku
pitullruat, pegelrinarpek’uku. ‘When they finished
it (the basket) to here they would weave it
such that the rim wouldn’t “come undone.”’ (CIU
2005:148); > peginga-, pegtuqar-; < PY pyay-

peglauq ‘he is sleepwalking, talking
a nightmare; # such as talking in one’s sleep, sleepwalking, having

peglelertuki. . . . ‘Before they went out to pick

pec’aqaq — pekavyurte-
pekayag- to wander around # Pekayagnautuq iillakluku, . . . Tua-llu-gguq-am cam ilini tamaani pekayalgutegnerluni kelumegnun pavavet tagelliniluni pengumun. ‘He would wander around marveling at it, . . . Then one day he became tired of wandering around and decided to go farther up on the hill.’ (NAA 1970:2); < peke-?-"-

pektaaq marionette or figurine hung on a string in the communal men’s house and caused to move by pulling the string around during the Kelek (“Inviting-In Feast”). # < pekte-ctaagq

peke- to make a movement that attracts notice; to stir # pek’uq ‘it stirred’ / e.g., an animal or bird moving in the brush; > pekaksuar(ar)-, pekara-, pekarte-, pekavyurte-, pekayag-, pekte-, pek’nge-, peksag-, peksallag-, pektayiite-; cf. peksu, pekneq; < PE p0k0; NSU; = pekte-

pekeryaq crooked part of a tree; bend in tree limb # < ?-yaq

pekete- to walk; to move # peketuq ‘he is walking’; NSU; = pekte-

pekneq tall cottongrass (Eriophorum angustifolium) # NUN; cf. peke-; < PE p0k0

pek’nge- to begin walking of a child; to quicken or begin moving of an unborn baby. To start being up and around as in the morning #pek’nguq ‘he is starting to walk’ / Tua-i qavarluni unugpak, maaten tupagtuq ak’a yuut. ‘He slept all night, and when he woke up people were evidently already up and around.’ (MAR2 2001:40); < peke-"-

peksgate- to scatter; to distribute to different places # peksaqtut ‘they are scattered’; peksagtaii ‘he scattered them’ / . . . kinguqliqu urluteng ava-i kingutmun peksagcaanautengllu kingutmun cal’ ava-i kumturtellriit. ‘. . . in a single file, not scattered all over the place as they went back down to the ocean.’ (ELL 1997:172); Piyaramegnnun tekiskunung anluamun kangirinqellriam avatiniun peksaglututglung elaqvanun. ‘When they go to the square hole in the ice where they regularly did their ritual they distribute themselves around it.’ (YUU 1995:40); HBC, NI; < peke-?-; < PE pakyay- or pakyay - (under PE pako-)

peksgallag- to fly from its eggs # of a bird. peksallagtuq ‘it flew off’; < peke-"-llag-; < PE pakyay- or pakyay - (under PE pako-)

peklu, peksuq bird’s egg # Tegulerluku-am tua-i peksucukluu, makunun yaqulgnun uutekanun-luu peksusukluu. ‘I snatched it up thinking that I’d found an egg, thinking that it was an egg of those birds, the ducks.’ (AGA 1996:176); Y, LI, UK, and middle K; > peksurgalnguq, peksute-; cf. peke-; < PE pakyu

peksurgalnguq oval; < peksu-ngalnguq

pekstute- to find eggs # peksutuq ‘he found eggs’ this word is used even in areas where words other than peksu are used for egg / < peksu-te-

pekete- to move; to walk; to work (additional meaning in BB, NR, LI, EG) # pektuq ‘he is moving, active’; pektaa ‘he is moving around in it’ / ukvera pekcutuq ‘his faith is unshakable’; pektaituq ‘he isn’t moving’, ‘he is inactive’; pektairtuq ‘he has stopped moving’; sass’aq pekpailgan ‘before an hour passes’; NUNA PEKTUQ ‘there is an earthquake’; TEMEM PEXELLAGCESSUTAI ‘reflexes’ (medial neologism); Kuigata-ll’ tamaana cetii uqvigangqerrluni taqgaam marauluni paqguna keluat. Taqga petektagluni tamaani. ‘The shore of their river had willow, but with mudflats behind them. It was walkable there.’ (MAR1 2001:91); Aaw-alaingqertellriangi, pavani pepkaparklla cam ullagaresskiinga cetaumek ipigluni, nasqumikun uqvigirluni. ‘Gee, I suddenly took fright; as I was moving around a lot inland something suddenly approached me having four legs and bushes on its head.’ (MAR1 2001:80); = pekte-; < peke-?-; > petktayiite-, pektuq

pektayiite- to be steadfast; to be immobile; to stand firm # pektayitutq ‘it does not move’; Kenka . . . pektayimmari tamakuitmi. ‘Love . . . is steadfast in all things.’ (1CORI. 13:7); < pekte-ite-; < PE pakat- (under PE pako-)

pekugkalleq talon or claw of a bird of prey #

pekutaq shovel (specifically, snow shovel) # and pekutar- ‘to shovel’; EG, LI, NUN, NS; < pekte-taq; > pektaruaaq

pektaruaq sternum; breastbone # K, CAN, BB, NUN, Y; < pektuq-uaq

Pekyun Monday # literally: ‘time for activity’; Pekyumiyaayigqat ‘I’ll go on Monday’; unuamek Pekyunguuq ‘it’s Monday today’; < pekte-n

pekutyme- to be moved by (it) # Qanqaqamta tua-i una qanrutkeqataq’n garput yuvririzerput uum umyugaan pekyutkqecellinkii. Tua-i-luu qanrutkenriceararluku. ‘If we are going to speak,
we will examine what we are going to say, and realize that his mind will be (adversely) affected by it. And so we’ll decide not to say it.’ (QUL 2003:336); < pek-te-n-ke-

pelacinaik string twine Tua-i-llu qerruqaitnek neqet imiriaitnek melugnek ayuqucirluku. Ellii-llu imiriluni muiran-llu pelacinaigmek paingakun qillrulkuku . . . ‘(Her mother) also showed her how to fill the air-sack of fish with roe to dry it. She filled one and when it was full she tied its opening with string . . . ’ (ELN 1990:49); from Russian полог (poloténse) ‘towel’, or полотна (polotnyåny) ‘of linen’

pelagasselaviir to bless Erenret tamalkuitni pelagasselaviirnangmek pelagasselaviir-kaq, pelagasselaviir-kaq-n 2003:336); < pekte-n-ke by it. And so we’ll decide not to say it.’ (QUL be (adversely) affected realize that his mind will

pelak flag Elsam pelii ‘Alaska’s flag’; = vvelak or English (flag) emblems their from Russian there.’ (PSALM 74:4); have roared within your holy place; they set up mayurtaqekutateng pitekluku; cirlakiaqameng-llu Inglukesteten qayagpagallruut Agayuvigpagpeni cirlakillerteng pitekluku; cirlakiaqameng-llu can’get agulluki pelatekaq-kaq, pelatekaq-kaq-n

pelatertar- pelleryug- pelqel- imitation; = pelaqpelrauggq ‘it is a frog’; Tua-i-llu Agay’aq saw a frog and picked it up. When that frog hopped off, my uncle almost stepped on it.’ (PRA 1995:299); imitative; = pelaqpelqak

pelituq frog peleqpelrauguq ‘it is a frog’; Tua-i-llu Agay’aq saw a frog and picked it up. When that frog hopped off, my uncle almost stepped on it.’ (PRA 1995:299); imitative; = pelaqpelqak

pelatuug - pelatuuk frog # peleqpelrauguq or peleqpelraaruq ‘it is a frog’; Tua-i-llu Agay’aq started menstruating,
pellertar- to tend to feel squeamish or uncomfortable around wet, messy things # pellertartuq ‘he tends to feel squeamish’ / < peller-tar

pelleryug- to feel squeamish or uncomfortable around wet or messy things # pelleryugtuq ‘it happens; it passes in time’

pellernir- to be such as to cause (him) to not want to touch it # pellerniraa ‘it is such as to cause him to not want to touch it’ / < peller-ka

pelge- to feel squeamish, uncomfortable or repelled by (it) # pelgaa ‘he felt squeamish toward or repelled by it’ / Wall’u cat neqallret-llu tep’ngaqluteng uitatellriit. Pelgqeokenaki-gguq tamakut tegulaqilaput. ‘Or, food that is left out over his loneliness’; Cuya cali pelumek avuluku tamurvalallruuk, ancamegnegu-llu tumamegnun nutaan akagqurayaarluku nutaan tua-i-il’ iqmiutaagmegnun ekluku. ‘They used to pour into a little ball and then put it into their tobacco box.’ (CIU 2005:102); < pellug-te-?

pellernir- to be such as to cause (him) to not want to touch it # pellerniraa ‘it is such as to cause him to not want to touch it’ / < peller-ka

pellug- to happen; to pass in time # pellugtuq ‘it is over’, ‘it has happened’; pellugaa ‘he passed through it’ (time) / aiyuqngata. ‘Joseph spoke thus to them, because he didn’t see the various unfamiliar things before her awareness lapsed.’ (ELN 1990:3); Atakuq pelluggaartelluku unaukurtuq — waniwa erenrem aipaa. ‘After evening passed, it became morning — the second day.’ (AYAG. 1:8); > pellugcete; < pelug-2

pellugcete- to forgive (an act); to waive (a requirement); to “let bygones be bygones” # literally: ‘to let it be past’; pelugcetaa ‘he forgave it’ / . . . tauna pellukan imna-llu umbuyaq uytamaq pellugcecesqelluku. ‘. . . and when that incident passed, they expected him to dismiss it and forget about it.’ (TAP 2004:102); Piicagluci-llu nangengqakuvi, kitumun pagglungquerqvi pellugceciu, atavci cali qilamgelmguum pellugcetaauri picurlallci. ‘Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.’ (MARK 11:25); . . . cali pellugcerriaqi assiilungput, wangkuta pellugclaucimmetnu . . . ‘and forgive us our trespasses, even as we forgive . . . ’ (CAT 1950:1); < pellug-cete1.

pellugtaa ‘he is scraping it’ / pellugciuq ‘he is scraping a skin’; Y; > pellumrun; < PY-S paluy

pellukutaq, pelluqtutaq leaf of coltsfoot (Petasites sp.); leaf (in general) (NUN meaning) # the large leaves of the coltsfoot are put over a bucket of picked berries to shield them from the sun and air; < -kutaq, ?-kutaq; < PE palu

pellumrun skin scraper # Y; = eullumrun, tellunrun, urumerun; < pelugte-?-n

pe'lumessaak panties # dual; from English ‘ bloomers’

peluq ash of birch fungus (punk) or willow or cottonwood bark; volcanic ash # the ash of birch fungus is mixed with cuyaq ‘tobacco leaf’, to make iqmiq ‘chewing tobacco’; Cuya cali pelumeck avuluku tamurvalallruuk, ancamegnegu-llu tumamegnun nutaan akagqurayaarluku nutaan tua-i-il’ iqmiutaagmegnun ekluku. ‘They used to add punk ash to tobacco and then chew it; after taking it out (of their mouth), they would roll it in their palm into a little ball and then put it into their tobacco box.’ (CIU 2005:102); < palu(s)

peluskaq snuff # and peluskar- to take snuff # from Russian проська (próshka) = meluskaq

pelutsiaq, pelutsaaq saucer # and pelutsiar- to drink tea using a saucer # pouring the tea into the saucer and drinking it from the saucer; aanaka yuurqalartuq pelutsiarluni ‘my mother drinks tea using a saucer’; from Russian блёдца (blyúdtse) . . .

peñaq Dall sheep (Ovis dalli) # note that Dall sheep are not (presently) found in or near the Yup’ik area; < peñaq-iq; < PE арнак (under PE арнак)

peñaq (NS, NUN, NI, CAN, EG form), peñaq (NUN form), peñaq (NSU form) cliff; bluff
peng’garte- to worry (about) # especially about someone who has not returned; peng’gartuq ‘he is worried’; peng’gartaa ‘he is worried about her or it’ / peng’gartuq uiminek utherteksalan ‘she is worried about her husband because he has not returned yet’; peng’garrngaituq ‘he won’t worry’; Maurluan pillinia, “Aling tua-i peng’garrluten. Tua-i tekituten cavkenak.” ‘His grandmother said to him, “Oh, I was worried about you. Now you’ve arrived safely.”’ (AGA 1996:206);

pengeg- to resume original state after being unnaturally rearranged # for example, a tree bent by the wind straightening up again; opposite of paste-.
peng’garte - peqlicir-

pengegnair- to cease being a cause of worry; to eliminate as a cause of worry # pengegnairtuq ‘it stopped being worrisome’; pengegnairaa ‘he acted on it making it not worrisome’ / Amaiit-ghguq-am taa-iq avirluku tua-i pengegnairluku, amiat imna tua-i anesciigaliluki. ‘He braced their door [with a log] so that it wouldn’t be worrisome, that it, so that they couldn’t escape anymore.’ (ELL 1997:420);

pengegnaite- to not be worrisome # pengegnaiteq ‘it’s not worrisome’ / < pengeg-naite-

pengegnarqe- to be worrisome; to be a cause of worry # pengegnarquq ‘it is worrisome’ / Tua-i taa-iq avirluku tua-i ayagquynaqmiatleng pengegnarquqemiggluteng . . . ‘And when people are over twenty years old, you don’t have to worry about them so much . . . ’ (ELL 1997:48);

pengegtar- to tend to worry # peneggtartuq ‘he tends to worry’ / < pengeg-tar-

pengegtur- to worry about (him) # Tekitenrilan pengegturluku . . . paqluku pillinia qayaa waniwa tua-i ugingqaluni. ‘Since he didn’t arrive, they worried about him and went to check on him and when they did that they saw that his kayak was aground.’ (QUl 2003:92);

pengeggyug- to worry # peneggyugtuq ‘he is worried’ / < pengeg-yug-

pengke- to worry about (him) # pengkaa ‘he is worried about him’ / < pengeg-ke-

pengigaranq hives # pengigaranret ‘hives’;

pengiga’rte- to break out in hives # pengiga’rtuq ‘he broke out in hives’ / < penguq-i’-?ar(ar)te-

pengigareret

pengitag- to be lumpy (of the skin of an old walrus) # < penguq-i’-?

pengraliq rib # NSU; < PY pañjaq (under PE para-)

pengulkuk tussock of grass on the tundra #

penguq hill; mound # sizes of hills from large to small (according to a Nelson Islander): pengurpall’er, pengurpak, penguq, penguyaaq, penguruq, penguguayaq, penguquiner ‘a great big hill’, ‘a big hill’, ‘a hill’, ‘a small hill’, ‘a little hill’, ‘a tiny hill’, ‘a baby hill’, ‘an imitation hill’, ‘a baby little hill’, ‘a little bit of a hill’; the English word ‘pingo’ “frost heave hill”, comes from this Eskimo word (or probably the Inupiaq cognate); > pengiga’rte-, pengitag-, pengulkuk, penguqinquq;

pengunquq mound # < penguq-quq

penguqinquq mound # sizes of hills from large to small (according to a Nelson Islander): pengurpall’er, pengurpak, penguq, penguyaaq, penguruq, penguguayaq, penguquiner ‘a great big hill’, ‘a big hill’, ‘a hill’, ‘a small hill’, ‘a little hill’, ‘a tiny hill’, ‘a baby hill’, ‘an imitation hill’, ‘a baby little hill’, ‘a little bit of a hill’; the English word ‘pingo’ “frost heave hill”, comes from this Eskimo word (or probably the Inupiaq cognate); > pengiga’rte-, pengitag-, pengulkuk, penguqinquq; < PE pañjaq

pengutakuk upright of sled # NUN

equipe- to be wrinkled from soaking in water # of skin; peqlituq or peqliiraa ‘it got wrinkled’ / Tekicameng-llu yuuluki tamakut mcungelriit aturani it’gani pii tua-i peqlituqapiggluteng, . . .

And when they arrived she took off those wet garments of hers and saw that her feet were very wrinkled from being soaked, . . .’ (ELN 1990:33);

peqlicir- (NUl form), peqlicar- (CAN form) to soften an skin by extended soaking; to waterproof a skin by soaking it in urine # cf. peqlitre-
pequaq upper back part of parka # pequara 'its upper back part'; < pequq-
pequq-asuun backpack # HBC; < pequmig-cuun
pequminik back load # and pequming- to carry on one’s back # pequmingtuq 'he is carrying a load'; pequmiga 'he is carrying it on his back' / < pequmigcuun; > pequmigssuun
pequmiutaq decorative small wolverine “tail” on a bending tool # < pere-te
(Anas platyrhynchos) # NR
mallard
perayak mallard (Anas platyrhynchos) # NR
percissuun bending tool # < pere-te-2-i-cuun
peret- to bend # per’tuq ‘it bent’ / pertaa ‘he bent it’; perumaq ‘it is bent’; percimaq ‘it has been bent’; “Qallun qayalilallruceci?” “Mimernat navgurluki tua-i-llu, perr’irr akluikurluki . . .” “How did you used to make kayaks?” “(We) broke up stumps with roots and made the fittings from the bent parts . . .” (KIP 1988:259); > perete-, pemeq, pertaa, pere-, per’tuq; cf. peret-
perete- to bend (it) # peretaa ‘he bent it’ / NSU; = pere-; < pere-te-
perleqciir(ar), - perleci- (NUN form) to have stiff hands from the cold # perleqciirtuq or perleqciiraraa ‘his hands are stiff’ / = perleqciir(ar); cf. pere-
perneq bentwood rim around top of wooden bowl or other round wooden container # < pere-neq
perr’ite- to be clean # perr’ituq ‘it is clean’ / Y; < perr’ite-
perr- root; = epr-; > perrir-, perriss’uuk, perr’ite-
perrir- to wipe; to clear up (of water) (EG meaning) # perrirtuq ‘he wiped (part of) his body’; perriraa ‘he is wiping it’ / ak’a perrirtuq ‘it has already been wiped’; perririq ‘he is wiping something’; estuluq perrirru ‘wipe the table’; Ayainanermgni-llu ellii kiyrungluni, tua-i kegginani perriqalqulu piluni. ‘While they were traveling he began to get hot and sweaty, and so he wiped his face now and then.’ (PRA 1995:336); < perr-ir-; > periu, perr’irpak
perr’irpak, perrirpak completely clean # predicative particle; Qasgirteng-gguq cakneq pirkakellruat. Tan’gurrat-llu-gguq carrirtturnauraat qasgirteng carrinqegaaralu, caarrluggartairulluku perr’irpak, elatii-llu carrirulu. ‘They held their kashim in very high regard. The boys would clean their kashim, making it very clean, removing all dirt, debris, pollution; (it would be) completely clean, they’d clean the area around it too.’ (MARI 2001:27); < perrir-rpak
perriss’uuk dishtowel # perriss’uuet ‘dishtowels’; K; < perrir-; note that the nomination pattern in this word is that characteristic of Russian loan words
perriuksuar(aq)*) washcloth # < perriu-ksuar(aq)
perriu, perriutaq towel # . . . tamana perriu
kanavet cavvluku. Maaten cavtaaraa acia perriuten tamaa-i nutga. ‘. . . he felt around that towel down there, and realized that his gun was underneath the towel.’ (PRA 1995:335); < perrir’-; perrir-taq > perriuksuar(aq), perruqtaq
perrruteqaq dried grass # gathered in spring after the snow melts, when the grass is still pale and not yet brown; NSU; < perrrin-kaq
perleqciir(ar)- to have stiff hands from the cold # perleqciirtuq or perleqciiraraa ‘his hands are stiff’ / = perleqciir(ar); cf. pere-
perru dried soil # NUN
pertaq bent part of wooden container, hunting hat, etc. # . . . qantamek waten calillinilria, allungagkurluku, imkukiurluku-gguq tua-i mat’um pertan [atlirkaanek] atlirkiurluku. ‘. . . working on a bentwood bowl, preparing the bottom side for attachment to the oval rim.’ (QAN 1995:24); Pissurcuutengqetullrulliainameng tamakut wagg’uq ugtarcucuuterluteng nanacm waten muragnek pertaneq cingikeggluteng. ‘Those people had hats of bent wood hunting
hats with pointed tips that they used while hunting for resting seals.’ (QUL 2003:50);
< perte-aq1

**perte-** to bend (it) # pertuq ‘it arched its back’;
pertaa ‘he bent it’ / Tua-i-llu cuqçamegteki,
kumluryaraan ngeliniq, waken ikuseteng waten piluku, una-III’ kumlurteng ukatmun *perrluku*,
waten píqerluku. ‘When they measured it they would measure from their elbow to their thumb,
bending it like this.’ (CIU 2005:53); = perte-;
< pere-te2

**per’ucin** form for bending sled runners, boat parts,
etc.; < pere-?

**pereq** area behind # Kiitaki wani erurrrlua
cimirítkanka tayima wani *perunmi* uitaut,
taukunek ac’etniararpenga. ‘Then after you wash my body, my change of clothes are here in
the back behind me, so then you can dress me in them.’ (MAR2 2001:13); NS

**pespessaayaaq** water pipit (*Anthus spinoletta*) #
< imitative-yagaq

**pessuqe-** to be careful with; to be conserving
of; to be respectful of (food) # pessuqaa ‘he
is careful with it, conserves it’ / Ta¥-gken-
am neqallrem apqiitnek pessuqenricestii,
pessuqenricestaitnek pituit neqallret
cumikenripkenaki, tua-i-llu cumikenripakaqumteki, neqa nurnauciatun
taqgtenarkauluta-gguq. Imumek tua-i neqkaq
nurnarrlukan ilaput neqkairutenrilengraata,

petaar-- EG to move # EG; < pet-?

**petengtaq** adipose or dorsal fin of fish or whale
# Atam tua-i arveq tauna nalateqertelluku
arrluyagaq kelutmun man’a kuimurralliniri
*petenga* pingna mermi cegg’uq’urluni.’
Then right after they (killer whales) killed the bowhead whale, a young killer whale was (seen)
swimming slowly in the water toward the shore, its *dorsal fin* cutting through (the water).’ (CIU
2005:122); < petengte-aq

**petenge-** to set or cock (a trap or other spring-
loaded device latching it into that position and
thus relieving the immediate tension on its
spring); to undo something tied up # petengtaa
‘he cocked it’, ‘he undid it’ or ‘straightened it’
/ kapkaanaak petengtaq ‘he set (cocked) the
trap’; Uyamigani pillia wani qillrumaurlria ca.
*Petengluku* pillia aklanqurrun. ‘He examined
his neck pendant and saw that it was something
tied all up. When he undid it, he saw that it was
a weasel.’ (MARI 2001:93); cf. metengliiar-;
< pet’nge-te2; > petengtaq

**petengyaraq** skin or ivory wristguard # < pet’t-ney-

**petgar-** to spring up # petgartuq ‘it sprung up’ /
< pet-?; > petgartayuli, petgerneq, petgerrrii;
< PY-S patyän-

**petgartayuli, petngertayuli** locust # in Bible
translation; . . . ner’aqluni-llu petgartayulirpagnek
paatakaamek-llu yuilqurmiutarmek. ‘. . . he
would eat *locusts* and wild honey’ (MARK 1:6)

**petgeq** flake of dandruff # petgeret ‘dandruff’;
petgengqertua ‘I have dandruff’;
< pet-?

**petgerneq** chip or chipped part of something #
NUN; < petgar-neq1

**petgerrrii- (petgeri- ?) to chip (of enamelware or the
like) # NUN; < petgar-aq-li2

**Petmigtalek** Pikmiktalik # name of village sites on
Norton Sound and west of Bethel; literally: ‘place
with pit traps’; < petmik-talek

**petmik** pit trap; pit that one can’t get out of
# Kapkaanaitellermeggni pissurcuungtuat
tamakut petmiiit, igcetaat. ‘When they didn’t
have steel traps, those *pit traps* were the hunting
devices; they were things for the animal to drop
into.’ (MAR2 2001:71); Tuqutevkenaku. Igceciu
taqgaaam *petmignuu* maani yuilqumi. ‘Don’t kill
him. But cast him into a *pit* in the wilderness
instead.’ (AYAG. 37:21–22); cf. pet-; > petmigtalek
pet'ngall'aq — pia(ni)  BASES

pet'ngall'aq  adipose fin of fish # < pet-?

pet'nge-, petenge-  (NSU form) to spring off; to snap # HBC, NI

petuk  tether; line that ties boat to shore, dog to stake # HBC; = piug-, piyua-; < ?-, ?-a-

petug-, peyua-  to walk # peyugtuq 'he is walking' / HBC; = piug-?, piyua-; < ?, ?-a-

petukacir-  to go out pushing a sled # without using dogs # HBC; < peyug-?

pi  thing # and pi-  to do; to say # the meaning comes from suffixes and context; piuq 'he is acting'; pia 'he is doing it', 'he is acting on it', 'he is saying it to her' / pisciigatuq 'it cannot be done'; nakan pisit? 'where are you coming from?' / waten pi! 'do it like this!'; piyukuni pili 'if he wants to do it he may'; pisciigacetaa 'he is preventing her from doing it'; tan'gaurluq piug mortalguniluni 'the boy says that he is tired of hauling water'; piyugtacimitun 'as much as he wished'; piyungatacimitun 'as much as he was able'; piarkartangertuq 'there's something to do' or 'there's someone to do it'; piteng mayuutellruit ulerpagpailgan 'they took their things up with them before the flood'; piurnilkutaq 'something worthless'; temem piitescigaliikra (taangmek, kuingimek, wall' u innuneq) 'addiction (to alcohol, tobacco, or drugs)', literally: 'the body's state of no longer being able to do without'; Pimmiku larlungteg tevaarulluk 'egtelairat. ‘After a short while they would throw them, spit them out.' (KIP 1998:233); Tua-i aipani-gguq alingulluku qenercaaqermi pinritengnaqluki taukt qimugtet ut'rulluki. ‘Being scared for his companion, even though he was angry, he didn't let on, by doing something harsh, but rather brought the dogs back.’ (ELN 1990:73); often used, in the indicative mood, as the verb describing the observational act in an "observational construction" as for instance: Maaten-gguq piuq natermi aqumgalria, ingna-gguq-wa aaniingqellria natermi qinganit. ‘It is said that she saw that she was sitting on the floor and her mother was sewing on the bed.’ (ELN 1990:3); Maaten kiarluni piuq tumet makut, ataucim tuminglunin ayagluteng. ‘Looking around he observed that there were these tracks going in a single direction.’ (YUP 1995:78); see introduction section on “stress-repelling bases”

pia(ni)  up there; back away from the river # restricted demonstrative adverb; piani tunuquartellruunga ‘up there I fell on my back’; see pingna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. pi-
piacr- to die suddenly; piacrurtuq 'he died suddenly' / NSU; < pi-land
piarkaq cross-cousin; < pi-arkaq
piaskaq piece in checkers; and piaskar- to play checkers; piaskartuq 'he is playing checkers' / piaskat 'game of checkers'; piaskarluq 'let's play checkers'; from Russian нажка (peshka) 'pawn'
piaq baseball bat; and piatar- to play ball with a bat # piataaraa 'he batted it' (ball) / from English 'bat'
piapkaq enjoyable item; Kenirmiluni-llu picalqumek neqkamek taitaa ataminun . . . 'He also cooked savory food and brought it to his father . . .' (AYAG. 27:31);

Picetaar- to accuse; to provoke # Tuaten aptaat picetaartuq. 'They asked him that way in order to accuse him.' (MATT. 12:10); < picetaar- te³; > picetaaruclira

Picetaarin- to repeatedly try to get to act; to provoke; to tease; to pester # picetaartuq 'he is teasing'; picetaaraa 'he is provoking her' / < pi-cetaaq

Picetaarucilria plaintiff / < picetaarute-i-ria

Picetaarun temptation; provocation; accusation; lawsuit # < picetaar-n

Picetaarute- to accuse; to provoke # Tuaten aptaat picetaartuq. 'They asked him that way in order to accuse him.' (MATT. 12:10); < picetaar- te³; > picetaaruclira

Piciatun in any manner; any old which way; anywhere; of various kinds; at random # adverbial particle; piciatun piil 'do it any way you please or can'; pavavet piciatun elliniaten 'you can put them anywhere up there'; tumliaguq ungungssiarraat tumainteq piciatun 'it was full of tracks of various kinds of small animals'; Inangquarluni-llu niicugniurluni piciatun nepnek. 'Lying down she listened to the sounds of various sorts.' (ELN 1994:13); Tauna kass'aq piciatun yuuliriaruvkenani. 'That white man wasn’t one who lived life any old which way.' (YUU 1995:15); < pi-ciq-equalis

Piciluar- to accuse falsely # piciliraa 'he accused her falsely' / teglengariurlululu piciliraa 'he falsely accused him of being a thief'; Cari uima taum picilurtnguanka piksallkuma ilangciusunaku uitat’laasqelluku, . . . 'Also even though my husband falsely accuses me when I hadn’t done anything, they told me to let him be and not respond to him, . . . (YUP 2005:188); < pi-ciq-lir-
picingssag- to fool around; to clown # and picingssak clown # picingssagtuq 'he is clowning around' / picingssattaua 'he is clowning around for her'; Tua-il'-am imkut Wien-at pilangeqertelluki tamaa-ipicingssaucerlangqelliniuq-am angutet ilineek tua-i imuluul temcinaqtil, temcinangssatuli. 'And when Wien Airlines was in business, there was one of the men who was a comedian, and that one was very funny indeed.' (QUL 2003:592); Atama caavtaaqunia picingssautexsukciuq, . . . 'Perhaps my father will feel me, and I shall seem to be mocking him, . . . (AYAG. 27:12); < picingssag-
piciq fact; something that really occurred; occasion # Picit ill’ini uinga qayarturuylrim imarmi cikuliullermini cikum qaangani tan’qurr’ meg tanglini. 'On one occasion when he was hunting seals at sea, her husband, while hunting on the ice, saw a child.' (SOC 1946:313); < pi-ciq- equalis

Piciri- to act or be a certain way having something as one’s reason or purpose # used in the intransitive subordinative: . . . cakneq aliciuyulli qatami taum quallrani piciriunu. ' . . . he was very sad on account of what his father had said.' (QUL 2003:524); Tamatumek tamaa-i piciriunu agayulirtem aág’um Father Lonneaux arularinetenguellrrua. 'That was why Father Lonneaux tried to put a stop to it.' (TAP 2004:3); < pi-n-lir-
**Picirkangun** — Picurlaun

**Picirkangun** verdict; regulation # Picirkangutet ‘the regulations’; < picirkaq-nge-n

**Picirkaq** what will be; the future # ca Picirkaq piuciguq ‘whatever will be, will be’; Picirkauruteng Iqultun ‘conspiracy’; Qessangraan Picirkartuyarulluk ‘sexual assault’ (legal neologisms); < picirk-mik > Picirkangun

**Picirkiuraq** contract; predictional # PICIRKIUARAQ AlerquutNgurteksAuNANi ‘proposal’ (legal neologism); < picirk-kuar-aq

**Picirmike** to find pleasant to do # Picirmikaa ‘he finds it pleasant’ / < picir-mike-

**Picirmirqe** to be pleasant to do or experience # picirmirqaaq ‘it is pleasant’ / Picirmiaptarluni tua-i anuqa elliiin kegginanii . . . ‘the wind on her face was very pleasant . . .’ (ELN 1990:96); < picir-mirqe-

**Piciriyaraq** manner; custom; habit; tradition; way of life # ciuliamta Piciriyaraicetun pinarqukut ‘we should act as our ancestors acted’; Yupiik Piciriyaraat ‘Yup’ik customs’; Piciriyaraat ‘it is their custom’; Tuaten-am Piciriyarlaqamteggu tuavet-am aqumqerluteng uitaluteng. ‘Because it was their habit, they’d remained sitting there.’ (MAR2 2001:60); Piciriyarait amllertut tuullget. ‘Loons behave in many different ways.’ (CIU 2005:288); Man’a Yupiuluta ciuliamta Piciriyaraa caunrilleksunaicaaquia. Angayuqamta qanerqkehrualriik ‘Being Yup’ik, our ancestors’ way of life should not be regarded as something to be made light of. Our parents told us of these things in earnest.’ (QUL 2003:344); < picir-yaraq

**Piciu** to be correct; to be true; to be valid # Piciuqguq ‘it is true’ / Ilumun-gguq-qaa Piciuqguq? ‘is it true?’; [she asked them] if it was really true. When they told her it was true, she rejoiced, . . .’ (ELN 1990:67); < piciu-neq;

**Picijung** to happen; to come to pass # Picijurtuq ‘it came to pass’ / ciuliamta qanerrilt Picijurtuq ‘what our ancestors said has come to pass’; < piciju-urte-

**Picuiatcq** validity; correctness; measure of truth; veracity; accuracy # . . . Picuiatca naspeskeka. ‘. . . I had the opportunity to test its validity.’ (QUL 2003:708); Picuiatca nasvagluku ‘proving it (as in court)’ (legal neologism); < piciu-raq-

**Picuiatser** to verify # Picuiatserluku ‘verifying it’; < piciu-tassiar-

**Picitarsi** to act intentionally # also spelled pitsaqa-; see pitsaqa- for examples

**Picu-root**; < picu-; > picuqcaar(ar)-, picucaar-, picurlak, picurlag-, picurlitq-

**Picugte** to be proud # Picugtuq ‘he is proud’ / NUN; < picu-

**Picukegte** to be careful # Picukegtuq ‘he is careful’ / HBC; < picu-

**Picuqcaar(ar)** to be careful # Picuqcaartuq ‘he is being careful’ / Picuqcaartekauk ‘he is being careful with it, or on its account’; canauq Picuqcaartuq ‘he is being careful’ / < picu-

**Picuqcar** to be careless # Picuqcartuq ‘he is careless’ / HBC; < picu-

**Picurlagcetaar** to plot against (him) / Assiitellriim yuum Picurlagcetaalarai ellualriit . . . ‘The evil person plots against the righteous . . .’ (PSALM. 37:12); < picurlag-cetaar-

**Picurlagyaikutaq** something to prevent accidents or misfortune # < picurlag-yaikutaq

**Picurlak** something that causes trouble; misfortune # and Picurlag- to have an accident or mishap; to do wrong; to experience misfortune # Picurlagtuq ‘he is getting into trouble’ / Picurlagtuq ‘he is prone to trouble’; Picurlauvaa! ‘what a source of trouble!’; Maurluan taum kenekngamiu Picurlakarputuq ‘he is prone to trouble’; Picurlauvaa! ‘what a source of trouble!’; Maurluan taum kenekngamiu Picurlakarputuq ‘he is prone to trouble’; Picurlauvaa!

**Picuqcaar** object, trait, or person that causes a
problem; transgression # picurlautnguq ‘he or it is a cause of trouble’; < picurlag-n

picurlitqe- to be awkward; to be clumsy; to be accident-prone # picurlitquq ‘he is accident-prone’ / < picu-li?-teqe-

picuvlag- to act carelessly # picuvlagtuq ‘he is acting carelessly’; picuvlagaa ‘he is acting carelessly toward her’ / < picu-?

piicikaq caulking material of moss soaked in seal oil #

piicima because I am praying’; Camek piicagkun kaigakuvci, ukvengerguvci tua-i unakciqerci. ‘If you ask for something through prayer, if you have faith, you shall receive.’ (MATT 21:22); = piicar-; < pi-icag-n; > piicaun

piicar- to pray; to say the Rosary # HBC; = picicar-

piicekaq to make slick # e.g., glazing the runners of a sled with ice, waxing skis; piiragcaraa ‘he is making it slick’ / < piirag-car-

piicar- to pray; to say the Rosary # HBC; = picicar-

piicauq prayer # and piicag- to pray; to say the Rosary (Catholic) # piicagtquq ‘he is praying’ / piicautaa ‘he is praying for her’; piicagvikaat Ataneq ‘he is praying to the Lord’; piicimiga ‘because I am praying’; Camek piicagkun kaigakuvci, ukvengerguvci tua-i unakciqerci. ‘If you ask for something through prayer, if you have faith, you shall receive.’ (MATT 21:22); = piicar-; < pi-icag-n; > piicaun

piicetaaq caulking material of moss soaked in seal oil #

piiicikaq birch bark basket # K

piiciur- to pray; to say the Rosary # NI; < pi-ite-lir-

piiikinaq pig; bacon # from Russian ‘bacon’

piiiitsaaq pig # from Russian vépeu (pérets)

piiiiliite- to be indispensable # piilivitut ‘it is indispensable’ / Makut ayallat piilivitut. Angutungut’ermeng-llu ayallirturluteng ukliurlartut egaarkameggnek. ‘These cutting boards are indispensable. Even though they are males, they cut up food to be cooked using a cutting board.’ (CIU 2005:194); < piite-vik-ite-

piineq insole; boot liner # > piinerkaq, piinir-; < PE piinyoin-

piinerkaq dried grass used for insoles # Tua-i qanugpailgan piinerkarrleng ellivimm-llu acianun qemaggluki, . . . ‘And before it started snowing they got dried grass to use for insoles and put it under the cache, . . . ’ (ELN 1990:57); < piineq-kaq

piiniup there # extended demonstrative adverb; Gemini piini mayullinialrim pi, ukatmun yuurrnginarluteq qemimi tumai. ‘On the hill up there, going, the tracks were becoming more and more humanoid’ (AGA 1996:46); NS, UK, NUN; = pagaani; see pagna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives

piinir- to provide (skin boot) with an insole of dried grass # Canegnek piinirlluki ciunek tua-i-llu alliqsanek iluquilirlluki nutua all’ukek. ‘The boots were lined with grass in the bottom and were worn with woven grass socks.’ (CIU 2005:344); < piineq-lir-

piinssaaq, piinessaaq bean # from English ‘beans’

piipiçiq baby # Assiitaaqameng angalkunun pitullruut yuut; aataurtengaata, aanaurtengaata, piipicuaunngraata-l’ mikelnguut, tua-i clinic-aqllu. ‘When they were ill they took them to the shamans; even though they were fathers, or mothers, or little babies, children, they were taken to the “clinic”.’ (ELL 1997:520); from English ‘baby’

piirag-, piiragcete- to make slick; to be frictionless # piiragtuq ‘it is slick’ / . . . waniwa kelutaqamiu piiragiqeggluni qurrasqitaqan, . . . ‘whenever he’d scrape it, becoming slick, whenever it would slip’ . . . ’ (CIU 2005:162); = nepirag-, piirig-; < ?, ?-cete’, ?; > piiragcar-; < PE piđa-, or piđaary-

piiragcar- to make slick # e.g., glazing the runners of a sled with ice, waxing skis; piiragcaraa ‘he is making it slick’ / < piirag-car-

piirig- to be slick; to be frictionless # HBC, NSU; = piirag-

piirralluk (CAN form), piirralluk (Y, HBC form) small fish, such as tomcod, braided in strings for drying # Caneg-lluki ayuqenrilngurnek cikinaurait: piirrallugnek, neqerrluarnek wall’u assaliarrarnek. ‘They’d give them various things: braided fish, dried fish, or a little bit of griddle cake.’ (CAU 1985:43); < piirrag-, piirrag-lluk, piirrag-rlluk

piirraaq two-ply cordage burlap fiber or sinew; string of interleaved fish # Tua-i-am maurluata assikluki piirraaq elluatuunrilngengraata. ‘And so their grandmother approved of their cordage (that they were making) even though they weren’t doing it perfectly.’ (ELN 1990:8); > piirralluk, piirri-

piirraaq two-ply cordage burlap fiber or sinew; string of interleaved fish # Tua-i-am maurluata assikluki piirraaq elluatuunrilngengraata. ‘And so their grandmother approved of their cordage (that they were making) even though they weren’t doing it perfectly.’ (ELN 1990:8); > piirralluk, piirri-

piirri- to spin and ply fibers; to interlace # piirriuq ‘she is spinning and plying’; piirria ‘she is spinning and plying it’ / Tua-i-llu-am taukut alqai piirriuqquilllluteng cukatassiarlarteng. ‘Her sisters decided they wanted to ply and spin burlap fibers into cords (which would be used for making
piite- — pilagtur- BASES

outer boot socks), competing to see who was the fastest.’ (ELN 1990:8); < piirraq-li²

piite- to not have something; to be absent (additional meaning in NS, LY, NUN, EG) # piitua ‘he doesn’t have something’ or ‘he’s not here’; akinek piitua ‘I don’t have any money’; piilamta ‘because we don’t have something’; < pi-ite¹; > piilviite-; piitnaq; < PE pini- (under PE pi- hiệp)

piitnaq famine # and piitnar- for there to be a famine # Taŋaam maa-i mat’um nalliini, aaryungut amlleret makut ciulirneret, cam iliini piitnaq pinayukluku. ‘But at this time lots of the elders are becoming apprehensive that there will be a famine at some time.’ (KIP 1998:329); < piite-naq¹

piliavq beer # NR; from Russian nivo (pivo)

pikagguallek, pikagguaq helicopter # < pika(ni)-uaq-lek, pika(ni)-lek

pikagte- to mispronounce Yup’ik words by substituting the front velars g, gg, and k for the back velars r, rr, and q respectively; less commonly, to mispronounce by substituting back velars for front velars # this is a speech impediment; pikagtua ‘he mispronounces’ / pikagcami apengnaqerliniuiq qerrutaanga’ apelrua “keggutaanga” ‘because he mispronounced, when he tried to say the Yup’ik word for “I’m cold” he said the Yup’ik word for “she is biting for me”’; = pilegte-; < pi and imitative

pika(ni) up there above # restricted demonstrative pronoun; pika-i tang, gerruqacunguaq! ‘look, up there, a balloon’!; Nakacuut anutaqluki kalevteqaraqamegtuki pikaggun gasgim egalrakun. ‘When they were going to push through the kashim’s smokehole/ window up there.’ (CAU 1985:62); see pika(ni), the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > pikagguallek

pikaq future possession; something to act with # Ingulalit pikanggerraqamengu-llu qantamek itrutltreut qasgimi neqkautekesqelluku. ‘When they had enough (food) they’d bring in bowls (of it) to the “Ingula” festival celebrants in the kashim so they would have it to eat.’ (AGA 1996:112); < pi-kaq

pikarte- to obtain something # pikartuaq ‘he got something’ / Kiagmi-wa tua-i pikartelaamengu nurusngairulluteng. ‘In summer when they’d gather and harvest, they would no longer be in need of anything.’ (TAP 2004:9); < pikaq-te¹

pike- to own; to have as one’s things # pikaa ‘he owns it’ / pikaga ‘it is mine’; pikai ‘they are his, he owns them’; pikiu ‘have it as yours’; < pi-ke²; > pikesta, pikite-, piksagute-

pikesta owner # ut’ruata pikestiniun ‘he returned it to its owner’; Nunavut man’a nallullemteni pikestenggella picirramcetun yuullruukut. ‘When we didn’t know that this land of ours could have an owner, we lived following our own way.’ (YUP 1995:47); nuna pikesteliniggluku ‘conveying (land)’ literally: ‘supplying the land with an owner again’ (legal neologism); < pike-ta¹

pikite- to give something as a possession # pikitaa ‘he gave something to her’ / qetunrani pikitellrua angyamek ‘he gave his son a boat’; < pike-ite¹; > pikiu

pikiun, pikiyun gift; present # pikiuqekellrua angyamek ‘he gave his son a boat’; < pike-kaq

pikmayi- to determine ownership # NUN; < pike-?

pikna, pikeggna the one up there # restricted demonstrative pronoun; pik’um ‘of the one up there’; pikegkut ‘those up there’; Tukutukuarallraaq piksuuq, Canaluten tuani qiavagcit? ‘Hey, you old sandpiper, you up there, for what reason are you crying so much?’ (TUK 1974:3); Piqerluni egaleq pikna ikirtelliniluku yuum pik’um. Uyangtelliniuq arnaq pikna, . . . ‘Soon a person up there opened the window up there. A woman up there looked in.’ (QAN 1995:238); see pika(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. pik-

piksagute- to obtain; to take possession of (it) # piksagutta ‘he obtained it, got it as his own’ / < pike-yagute-

pilag- to slit; to cut into; to butcher # pilagged ‘he cut into it, butchered it’ / Cunawa-gguq tamaa-i tuaten pilagluki irnivikalallrit. ‘It turned out that they would have them give birth by cutting them (cutting their bellies open).’ (KIP 1998:191); > pilagtur-

pilagtur- to undergo or perform surgery. pilagturtuq
‘he had surgery performed on him’; pilagtuq
‘he performed surgery on her’ / pilagturiquq ‘he performed surgery’; pilagtulqe ‘one who has had surgery performed on him’; pilagtulluq ‘his surgical incision is long’; Tauna-llu Nakacuk tauna niitaqalialria pilagtiurun pilagtuq ‘he is making surgery before doctors came on the scene here.’ (AGA 1996:154); PILAGTURULUQ QINGAA ARULIARTELLUKU OR PILAGTURULUQ QUMIA ARULIARTELLUKU ‘performing an abortion’ (medical neologism); < pilag-tur-; > pilagtuq

pilagtuarun slender-shaped clam (species ?) # NUN; < pilagtur-a-n

pilaq saw # and pilar- to saw # NR; from Russian пила (pila)

pilegte- to mispronounce by substituting g, gg, and k for r, rr, and q respectively; HBC; = pikagte-; < pi and inative

pilgu- to have power; to be strong; to be capable # Tauna kayunra piluguq, pilgunruq. ‘The stronger one had power, more power to win the fight.’ (TAP 2004:36); Tamatum nalliini waten pilguirutteliit nem’i uitalallrunrit. ‘At that time the ones who lost their capabilities didn’t stay in the house.’ (TAP 2004:26); < pi-igu-

pili- to make something # piliqu ‘he is making something’; pilia ‘he is making something for her’ / Ayagun-llu piliaq malrugnek angtueaq qanqignek. ‘And God made made two large lights.’ (AYAG. 1:16); < pi-li-; > pilinguarte

pilaq homemade thing; thing made by possessor # Maaten itertuq kiuqguk can’t get curulutuq, avatitini-wa muriit kevraartut caningqaluting, uani-wa kaminiaq pilaq, kiatini-wa wulqitite, natra-wa marayq. ‘Upon entering (she saw) in their grass sleeping pads, and around them on their sides spruce logs, and toward the door, a homemade stove, and further in, shelves, and there was a dirt floor.’ (ELN 1990:12); < pi-liaq-

piliaq to make made (it) # piliaqaa ‘he made it’ / kia kameksiigken piliaqakek ‘who made your skin boots?’; < pi- liaq-ke-

pilinguasaq drawing; model; arts and crafts item; artifact; representation # and pilinguara- to draw; to make models; to do arts and crafts # pilinguartaq ‘he’s drawing’, ‘he’s doing arts and crafts’ / Pilinguasmi nauwa? ‘Where are the arts and crafts items?’ (YUP 1996:46); 200 cipluku cat pilinguat maani uitaniluki. Tekitelleteri irr’illruunga. ‘They say there are over two hundred artifacts here. When we arrived, I was amazed.’ (CIU 2004:412); < pili-uaq; > pilinguarta

pilinguarta illustrator # < pilinguara-ta

Pilip’iinaq Filipino # BB; from Tagalog Filipino Pilipino, or from English

pillaga- to be violent # pillagayuituq ‘he is a gentle person’; Ayuqniaryaqunaku yuk pillagayulria . . . ‘Don’t envy the violent person . . . ’ (AYUQ. 3:31); < pi-lla-

pillerkaq the future; time when something is to happen; what will (or is supposed, planned or expected to) happen; plans # pillerkani nallullunritaa ‘he knew that his time had come (that is, that he was going to die)’; Tua-i-llu malirgyeryugluku aigymciarluventing qalarrulture pillerkaqmegnek. ‘And so, wanting to chase him away, whispering they discussed their plans.’ (ELN 1990:110); Umyuaquluku qail’ pillerkani tuatnakuni. ‘He kept in mind what he was supposed to do if such a situation arose for him.’ (YUU 1995:6); Ak’a tamaani uksumi tariitelleriit alerqutenggelruut qail’ pillerkaatneq kiskata nengelmi. ‘In the olden days those who walked around in the winter had rules of behavior concerning how they should act if they fell in (through the ice or into open water) in the cold.’ (YUU 1995:68); Taukut-gguq tua-i ingkut Sagquralriit apurturqat yaqulget pillerkat, tekitellerkaat, neqet-llu kuimallerkaat Kaugutmi. ‘Those ones [stars], the constellation Orion’s Belt indicates (by its position) what will be with the birds (their migration), their arrival, and that the fish will swim (upriver) in June.’ (CIU 2005:364); Tua-i pillerkaq tekiskan, atam tayima kelenraingaitaangi. ‘When the time comes, they won’t fail to invite me.’ (CIU 2005:222); < pi-ller-kaq

pillerkaq- pillerkiau- to make plans; to establish goals; to predict; to serve as an indication for or of (it) # literally: ‘to provide or deal with the future’; pillerkertuq, pillerkiruqtuq ‘he is making plans for himself’; pillerkiaarua, pillerkiraat ‘he is predicting her future or making plans for her’, ‘it is an indication for or of it’ / Tua-i iiliallurluek taukuk allanrek yuurqerlutek yuurqainanermeegni pillerkiurluteng. They were
glad to see the guests, poured them coffee, and while they were all having coffee they discussed their plans.’ (ELN 1990:69); Tua-lili imumek wani pillerkirluku. Uumi atakumi, tua-i-lii tua-i tauna pillerkiruarteeng tekiskan, erenrem atakumi tua-lili’ elciq tamana aturulu. ‘This was the signal to begin. Some time later, at even time when the set time came, they began the process of the deflating the bladders, in the evening.’ (QAN 1995:160); 1994-aumi pillerkiruartaatleri kalikaauluku tnaqluku pingnaquateput, . . . ‘In 1994 when we first laid our plans to complete the book we were attempting, . . . (KIP 1998:xvii); Ernermi taumi pillerkiruartaatni cali piarkauluteng. ‘On that day, which they had decided upon, they would do it.’ (TAP 2004:27); < pi-lleq-1-kaq-ir.

pillaqar- to be fortunate; to be lucky # pillu’aqertuq
piliaqalliniuten-am # pillu’aqalliniuten-am mat’umek cetuamek!” This man approached him and saw that he was butchering the beluga. When he reached him, he said, “Oh my, such good luck you’ve had with this beluga!” (ELL 1997:266); Waniwa Agayutem pilingevkarakaat uitallerkaunteek nunami, pilluaqeraluta yuuciqukut maani. ‘Now God has given us this place as our dwelling place in the land, and we shall live well here.’ (AYAG. 26:22); < pi-luaqar-; > piluarqun

pilarqun gift given out at a “kassiyuq” feast # < pilluarq-rqe-n; NS

pilug- to put on footwear # pilugtuq ‘he is putting on footwear’ / = pilugutq-; < pi-?

pilugpiaq straight-grained wood # < pi-lupgiaq

piluguk skin boot (LY, HBC, NI, CAN, NK, BB meaning); clothing (NSU meaning) # and pilugug- to put on footwear; to dress # pilugutq ‘he is putting on footwear’; piluguq ‘he is putting footwear on him’ / in areas where both piluguk and kameksak (q.v.) are used for skin boot, piluguk is used for boots that go higher up the calf; pilugungk ‘my skin boots’; Aturanggerrluteng yu’p’igtarrlainarnek pilugunggerrluta, ivrucingqerrluta-lu. Yup’igtarrlainarnek sap’aikirtaunali-l’ enurnapiarluteng. ‘They had only Yup’ik style clothing, skin boots, and wading boots. Only Yup’ik style, no (western style) shoes, which were very hard to come by then.’ (KIP 1998:105)

piluk pirogi; meat (usually, fish) pie # UY; from Russian пицца (piroka)

pilu’uvkaaq rope # Jesus-aaq pilu’uvkamek qillrutellruatgen . . . ‘Jesus, they bound you with rope . . . ’ CAT 1950:22); NSK, Y; from Russian верёвка (veryóvka); = milu’uvkaaq

pinagneq, pinaggneq vanity # Y; “Cauga pinagneq?” “Yuk pinaggllartuk umyuarteqkumi ilamini quinrunyukluni, wall’u-qaas cakaartaunruyukluni cali umyuartunruyukluni.” “‘What is vanity?’ “A person is vain if he thinks that he is higher than his fellows, or if he thinks he’s more important or wiser.”’ (GRA 1951:34); < pinagte-neq1, pinagte-neq2

pinage- to feel oneself superior to others; to be vain; to be haughty # pinagtuq ‘he is vain’ / Y, NUN; < pi-?

pikan shoe # pinatek ‘pair of shoes’;

pinarqe- to be the cause; to be responsible for something that happens; to be guilty; to need something; to be possible; to be necessary # pinarqeliruatruq ‘he has become the responsible party’; Kiarrluteng pinarqut. ‘One must scan the area for them.’ (AGA 1996:100); Acianun
kanaa'get at'ernarqu, ta'ga pinaqellimiur, taw'am alingnarqessukluku piaqa ertulini penaunang.
‘One can go down below, it can be done, but I think it’s dangerous for it’s a steep cliff.’ (WEB2);
< pi-narqe-

pinaqenrite- to not be the cause; to be innocent; to not need # Canrilinguut yungcariste µ ek pinarqenritut ta'gaam naulluulriit. ‘Those who are well have no need of a physician, but the sick do.’ (MATT. 9:12); < pinarqe-nrite-

pinarqe-nlir- pincaq substitute item # such as matches used in place of money in a card game; HBC; < pi-? pincaq

pinevak- to make rope from sealskin cutting the skin in a spiral pattern # < pinve-?

pinevakaraq rawhide rope # < pinevakar-aq1

pineveq metarsus; instep bone(s) # cf. pineve-

pinevyacagaq* piece of fringed mink fur sewn at the border of a (dance) garment # < pinevyak-

pinevyak single hanging strip of a fringe on a garment # pinevyiit ‘fringe’; paltuuliuq pinevyalegmek ‘she is making a fringed coat’; Kingyaraa kana-i pinevyai arulaurluteng. ‘She looked back and saw that down there its fringes were in motion (indicating that he was still alive).’ (MAR2 2001:90); < pinevyak; pinevyacagaq

pingle ek pinarqenritut ta'gaam naulluulriit. ‘Those who are well have no need of a physician, but the sick do.’ (MATT. 9:12); < pinarqe-nrite-

piringaunegen, pingayunegen eight # Abraham-aaq tuqullruuq ak'allahurluni, allrakungluni yuinaat pingeq elgen akimiarmek cipluku. ‘Abraham died full of years, attaining the age one hundred and seventy five, (literally: twenty times eight plus fifteen).’ (AYAG. 25:7,8); see Appendix 6 on numerals; < pingayun-neq1-lek, pingayun-naeq1-lek

pingayupegcetaaq arrow with three-pronged point #

Pingayuciq the Trinity # < pingayuu-ciq

pingciq half-dried, smoked, packed-together Dolly Varden # NUN; = mingciq; < PE pingciq

Pingayuuguq half dollar’ (BB, LI; literally: ‘halving their two thirds’ meaning ‘the two times twenty cents plus half of a third time’, since twenty is the basic unit of Yup’ik counting); pingayunegen caniqalek ‘pyramid’; see Appendix 6 on numerals; > pingayirin, pingayuat, pingayuun, pingayuneq, pingayuin, pingayulek, pingayunegen caniqalek, pingayunegen; < PE pingayut

pingayuneq measurement of the width at their ends of the index finger, the middle finger, and the ring finger held next to each other # < pingayu(n)-neq1

Pingayuuciq the Trinity # < pingayuu-ciq

Pingayulek triangle # < pingayun-lek

Pingayuat the third one # pingayuat ingkut mikelnguut panikaqa ‘the third one of those children is my daughter’; PINGAYUAT NANNAVI ‘Beverly Lake’ (one of the Wood-Tikchik lakes near Dillingham); < pingayun-possessed ending

Pingayun three # pingayun arnat taigut three women are coming; pingayunegen getunrangqertuq ‘he has three sons’; pingayuurtut ‘they became three in number’; pingayuugut ‘they are three’; Pingayuuguq unani west coast-amí uum anuqem ataucim aperyaraa. ‘The label for this one wind down on the west coast is three-fold.’ (QUEL 2003:700); TANQILRIA PINGAYUUCIQ ‘the Holy Trinity’ (Catholic term); PINGAYUAK QUPLUKU ‘half dollar’ (BB, LI; literally: ‘halving their third’ meaning ‘the two times twenty cents plus half of a third time’, since twenty is the basic unit of Yup’ik counting); pingayunegen caniqalek ‘pyramid’; see Appendix 6 on numerals; > pingayirin, pingayuat, pingayuin, pingayuneq, pingayuun, pingayulek, pingayunegen, pingayunegen caniqalek, pingayunegen; < PE pingayut

Pingayuuneq measurement of the width at their ends of the index finger, the middle finger, and the ring finger held next to each other # < pingayu(n)-neq1
mulngakellriaruuq." "That one back there will not let us get away with it!" . . . "That successful provider back there is very careful." (ELL 1997:338); see piani, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives

pingnaqe- to try # pingnaqquq 'he is trying'; pingnaqaa 'he is trying to act on it' / PINGNAQELLRIIT QUYURTELLRIIT 'those who try to do things together, organization, association'; < pi-ngnaqe-, pi-ngnatug-; > pingnatugta, pingnatugyaraq

pingnatug- to provide for one's household, to take part in subsistence activities; to make a living # literally: 'to try hard'; Qavartaraqluta uksumi pingnatugluta akikarcungnaaqqamta kaviarneq, ulirnek-llu. 'We'd camp out in the winter making a living when we'd try to hunt for saleable furs, foxes and white foxes.' (KIP 1998:263); Qimugtetgun ta ¥ gaam pingnaqurluta, qayatgun-llu tallimteggun anguarluta pingnatugluta. 'Only by dogteam would we strive, and with kayaks paddled with the power of our arms we would provide for our people.' (QAN 1995:348); > pinagtugta, pingnatugyaraq

pingnatugta breadwinner; provider #< pingnatugta-

pingnatugyaraq subsistence #< pingnatug-yaraq

pinguarceciyaraq forgery #< pinguarceciyaraq

pinguarcet- to forge # a document, signature, etc. < pi-uar-cete-; > pinguarcetaraq

pingutaquq rearmost post of sled # NUN

piniarute- to become or make physically weak; to sap one’s strength # piniarutuq ‘he has become weak’; piniarutaa ‘it has made him weak, has sapped his strength’ / naulluutema piniarutaa ‘my illness is sapping my strength’; Tua-i-ll’ uum waniwa qerruinaam pitarkaq alaitevkarluku, cali piniarutevkarluku. ‘This float (on the harpoon) would keep the struck sea mammal from going out of sight and also make it become exhausted.’ (CIU 2005:14); < pinir-arute-

piniate- to be physically weak; to be bad (NUN meaning) # piniatuq ‘it is weak or bad’ / Qanruyutmek-gguq maligtaquttellria alerquatmun piniallerrkanl taitevkarluku unguvatuq. ‘They say one who follows the [traditional Yup’ik] maxims lives until he becomes frail (that is, survives to an old age).’ (YUP 2005:94); < pinir-ate-

pinimyug- to be pretty; to be cute # NUN

pinipaar(aq*) type of small bird (species ?) # < -ar(aq)

piniq strength; power # Tauna piniqerkaulkutu man’a qanruyun. ‘That instruction will be our source of strength.’ (YUP 2005:20); Aturluta pinin nanarciqerput. ‘So we sing and praise Thy power.’ (PSALM 21:13); direct nominalization of pinir-

piniqe- to like; to love # piniqaa ‘he likes it’ / NUN; < pinir-ke-

piniqnarqe- NUN to be very pretty. piniqnarquq ‘she is very pretty’ / < piniqe-narqe-

pinir- to be strong physically (of humans, animals, and machines); to be good; to be nice (NUN, NSU meanings) # piniq “he is strong or good” / piniqruq wangni ‘he is stronger than me’; pinirtassigutellriit ‘those who compete testing their strength’; angukara’urulunge’rmi piniq ‘even though he is an old man, he is strong’; Pinirtaciramitun-litu qet’erpaumaluku uitaurluni atqercuumiilami cali. ‘And with all her might she hung on to it and stayed there because she didn’t want to be swept away.’ (ELN 1990:27); see also piniq; < pi-neq2-ir1-; > piniate-, piniqe-, piniqnarqe-, piniun

piniteke- to overdo out of pride # pinitukeq ‘he is overdoing’ / < pi-

piniun energy; strength # Tauna piniqerkaulkutu, man’a qanruyun niitellerput piniutekarkalkutu wangkuta. ‘That instruction we heard will be our source of strength.’ (YUP 2005:20); < pinir-n

pinqegg- to be neat; to be precise # pinqegtuq ‘it is very neat’ / < pi-nqegg; < PE pinqyq- (under PE pi-)

pinrarcele- to celebrate the first accomplishment of a child (e.g., first game caught, first berries picked) with a feast and by giving the catch away #

pinrilmi- to occur on other occasions #usually used in the consequential mood or conditional mood; Pinrilmikuni-litu qansikirinarnermini alquaq akitimiaqan cavettlinauraa tuntum cirunra camaken pugmaluni. ‘And other times while he was shoveling snow when it (the shovel) hit something he would suddenly feel the a caribou’s antler poking up from below.’ (CIU 2005:162); Pinrilmianta-litu atamta taum qalarulluta cali assirlluta pillerkamtenek. ‘On
other occasions our father told us that we should behave well in the future.’ (YUP 2005:56)

**pinritenrite**- to definitely act; to definitely be a certain way # usually, but not always (see final example below), used in the subordinative, pinrittekenani ‘without fail’; pinrittekenani ‘without fail regarding it’ / taikina pinrittekenanak ‘come without fail’; Taugaam iliini pinrittekenanak aipagemnun unyuugaa nanguyukaryaaqqaqunun waten akulemegnun. ‘But without fail there will be times when one of us will be affected by what the other one does.’ (QUL 2003:256); Kiulliniuq qaillun pinritniluni. Pillinia Guy-am, ‘Qaillun pinritterituten. Qaillun pinrilinguq taitugmun pulamaluni agirrgaituq.’ ‘He answered that nothing had happened to him. Guy said to him, “Something must have happened to you. Anyone who is all right would not be approaching covered with fog.”’ (YUU 1995:79); < pi-rnite-rnite-

**pinve**- to cut a hide into a long thong; to unravel # pinvuuq ‘he is cutting a thong’; ‘it is unraveling’ / pinvutaa ‘he is cutting it into a thong’, ‘he is unraveling it’; Pelacinaneq yuulukanek piiteurlullermegnun, tua-i pinvekaaarturlutilung qiqagucutkialliniit tuaten tamaani kuvalillung. ‘When they, poor dear ones, lacked commercial cord, they’d make net-making twine and make the nets by cutting hide into thongs as best they could.’ (QUL 2003:506); > pinevkar-, pinevyak

**pinvute**- to break through a surface # waten amilliiaryaaquq waten-lu-llu-gguq pikam irua pinvulluni. Nugesciigiaqu’urluni, nugesciiganani maavet wangkuta tutmaqngamten. Tua-i piyaaqaqami tua-i pinvutaqluni, mayurciigaqu’urluni. ‘. . . she take a step like this, but in vain, when she did that, her leg would go through. She couldn’t emerge, just couldn’t get out onto what we step on. When she’d try, she’d break through, she couldn’t climb up.’ (ELL 1997:492)

**pipigaq** Russian (or other old and large) trade bead # literally: ‘real thing’; Ketiini man’a tangllinia, man’a-gguq qaayaan menglii tegglinek pipigarnek tua-i, tanqigpakuq-llu tua-i. ‘He looked down in front of it, and saw that the edge of his kayak’s deck was covered with these Russian trade beads, all bright and shiny.’ (CUN 2007:58); < pi-pik

**pipipiaq, pipipiarapk, pipipiarpak** yellowlegs (*Tringa sp.*); whimbrel (*Numenius phaeopus*); dowitcher (*Limnodromus sp.*) # imitative

**piqainaq** thing that is ready, ripe, easily done, available, etc. # piqinaugut ‘they are ready’; ukut caliaret piqinaunnuit ‘these tasks are not easily done’; < pi-qinaq > piqina-

**piqinaute**- to become or make ready, ripe, easily done, available, etc. # piqinaurtuq ‘it is ready’; piqinaurtaa ‘he made it ready’ / Tagetaa tua mengvailemgeng piqinaurruluq. ‘He had it be brought up and made ready before they even began to sing.’ (AGA 1996:152); Atu’urkait upluki tua-i pivailgata-ll’ tua-i qaqliluki, piqinaurruluki tua-i. ‘The equipment and clothing were made and provisions were prepared, all was made ready for use.’ (PAI 2008:2); < pi-qinaq-urte-

**piqaini**- to have it easy # because of having some convenient device, a helper, etc.; piqainiux ‘he has things easy’ / < pi-qinaq-i-

**piqassngiar(aq*)** one who does things very slowly # < pi-qar-

**piqer**- for something to happen presently or suddenly # Used mainly in subordinative; Piqerluuni itliiniuq saaniigmek itrulluni, qanikcarmek imarluni. ‘Presently she came in bringing a kettle with snow in it.’ (YUU 1995:4); . . . unaitqapiarluuni-llu tua-i tauna amirluq. Piqerluuni tauna amirluq may’iqtuq. . . . the cloud was very soft. Presently that cloud suddenly went upward.’ (ELN 1990:49); Tua-i tamakuneq qanerturautelluni. Piqerluung ukut nepaunateng qasgii-luq nepaunani. ‘So he spoke to them of these things. Suddenly they were silent, and the kashim was silent.’ (ELL 1997:376); With the ending -luni, this word also may function essentially as a particle without clearcut grammatical linkage to the subect of the (main) verb of the sentence: . . . tua-i-luq Piqerluuni ngelai qiangurrluteng, . . . and presently her laughs became crying.’ (ELN 1990:23); Piqerluuni qanuruluni cells pirtunglliuq. ‘Presently it began to snow and a blizzard started up outside.’ (MAR1 2002:37); Piqerluuni, kiaqucit iliini, tamalliniuq imn’ uyuqlikacagaat, tayin’ kiaqmi. ‘It happened that one summer their youngest brother disappeared, gone in the summer.’ (CEV 1984:73); With a transitive ending, there is reference to the general subject up to that point and to the subject past that point: Tua-i-lu
tagluni, qayuw’ cukangaqevkenani. Tekicami itran aaniin piluku qainganun saaniigkaq kaminiamp pisqelluku. *Pigertlu* Turpak unga itqertuq qalarrluni mertanqigqngaitniluni, . . . ‘And she (Elnguq) went up from the shore not trying to be particularly fast. When she arrived her mother told her to to put the kettle for hot water on the stove. As she (Elnguq) was doing this, presently Turpak suddenly rushed in saying that she’d never fetch water again, . . .’ (ELN 1990:62); Tauna-llu niiskengaqlaqengan uumikuaqan piaqami tua-i qasturikanirluni elpet niiskengaqlerpeni pilalliluni.

Atam *piqerluten* ayuqcinnun unakelangellinikii maa-i. Kituuan arulairluten-llu maa-i nangerngangnatulgelliniiuten. ‘It would become louder each time you heard it. And presently it would affect you such that it got to your well-being. Eventually you’d stop and could barely stand.’ (QUL 2003:536); < pi-qar-

piqerluku

piqertur-2

piqertuuraq hatchet # < piqertuutaq-cuar(aq)

piqerluku

piqerturtur- to strike/to hit/to whack once # *piqerturtur* ‘he took a whack at something’; *piqerturraa* ‘he took a whack at it’ / < piqer-2-tur-1; > piqertuuraq

piqertuutaq

piqertuutaq

*her axe from that person; if you are able to do it, you should chop wood for him or her.’ (QUL 2003:328); HK, CAN, BB, NR, LI; < piqer-2-tuutaq or < PE *piq(a)ruitar* (under PE *piqar)-; > piqertuutacuar

piqurtuutaq, piqrun whip; switch used in steambath; axe (NUN meaning); fly rod or spinning rod (NSU meaning) # < PE *piq(a)ruitar* (under PE *piqar)-

piqunqegg- to be agile; to be able to do things quickly # *piqunqegtuq* ‘he is agile’ / piqunqeggsgaraq ‘agility’; < pi-

piqulli- to be ill-humored; to be angry # piqulliuq ‘he is angry’ / < pi-?

pirci- to get a splinter # EG; < pi-?

pirci- for there to be a blizzard or similar storm with blowing snow or sand # impersonal subject verb; *pircirtuq* ‘there is a blizzard’ / atullruukut pircinanrani ‘we sang while the blizzard raged’; *pircirtluku* maantaurallruuq ‘while there was a blizzard, he stayed here’; qa’gyamek pircirtuq ‘there is a sandstorm’; Unuan ellamun anluni piuq, *pircirlii* natquik ayagaluni. ‘When night fell he went outdoors and saw that there was a blizzard with snow blowing across the ground.’ (YUU 1995:17); < piirta or piirk-ir-

pirlak, pilaq, pillaaq sled runner; keel strip on a kayak or open boat # Maaten- gguguq tang qecuneq tamana piat, ak’aki tua-i *pirlak* ikavet nuryagutelinlii akianun. ‘When they looked at the crack in the ice they saw that the sled runners would not reach to the other side (it was too wide for the sled).’ (AGA 1996:136); see Appendix 9 on parts of the sled; < PE pillay

pirpake- to cherish; to hold in high regard; to appraise highly; to look up to; to consider important; to value highly # *pirpak’uq* ‘he thinks he himself is great’; *pirpakaa* ‘he cherishes it’, ‘he hold him in high regard’, ‘he considers it important’ / Picuilengraan tua-i carrarnek itruskan, tauna tua-i pirpakaat. ‘Even if one (almost) never catches things, but brings in some little thing, then they hold him in high regard.’ (TAP 2003:14); Quyayaraq *pirpak’araat* yuut cali-llu maa-i aturaqluku quyalaameng neqekamegnek cali-llu canek aturkanek. ‘The Yup’ik people consider Thanksgiving important and celebrate it to show their gratitude for food and other necessities of life.’ (YUP 1996:56); < pirpak-ke-2; < PY-S pivaka- (under PE *pi(-))
pirraussaag- to be demanding and aggressive # Unani-llu pissurluni angu, pissurtengqerkan-gguq pitarkaq, angu piseqvenaku

pirraussaagesqeqvenakilnguq- inerqunarait. ‘At sea while hunting it is prohibited, they admonish them, that if the prey has a hunter already (that is, if it has been struck) one mustn’t act demanding and aggressive.’ (KIP 1998:147)

pirrec’vag-, pirretpag-, pirrelvag-, pirtepag- for there to be a severe blizzard # impersonal subject; pirretpagtuq ‘there is a severe blizzard’ / < pirta-pag²-, pirta-pag²-, pirta-pag²-, pirta-pag²-

pirtuk, pirta snowstorm; blizzard # Kiituan-gguq

pissalria, pisaqellria person from certain areas around the Yukon (Kotlik and Norton Sound and the Takhak area) in particular who uses s in many words where other Yup’ik speakers use y # pissaliit pilartut waten: “angsaq”, taugaa amall Yupiit pilartut waten: “angyaq” ; ‘those who say “s” say “angsaq” (boat) while other Yup’iks say “angyaq”’; < pisu3-

pissaraa ‘he is hunting it’ / pissaryaartuq ‘he is going hunting’; pissuryartutuq ‘he is going somewhere to hunt’; angutet pissurtut tuntunek ingrini ‘the men are hunting caribou in the mountains’; pissuryaurtaksaituq ‘he hasn’t yet learned to hunt’; Nutaan tua qayirraarluku imarpigmun malikluku tua elissalliniluku mat’umek waten pissuryarminek ellini. ‘Then, after he made him a kayak he went with him to the ocean and taught him his own way of hunting.’ (QAN 1995:216); Pugngaku pia, “Kitape’ una atam maliggluku ggun puq’aqan uallaguq nurulkaarluku pissurru.” ‘When it surfaced he told him, “Look, go after that one down there, and whenever it surfaces here, go over to it, and hunt it by spearing it.”’ (MAR2 2001:11); Nutaan uqpanteng aturluki qsuurneek pissurtuneg ceturnnanek-llu. ‘Then they used hooks with lures and fished for smelt and tomcod.’ (KIP 1998:319); PISULLREM IMIRAKAA ‘harvest report’ (resource management neologism); < pi-cur-; > pissura, pissurcuun; < PY pisur- (under PE pi(-))

pissurcuun, pissurcuun hunting implement # Ak’a-llu pissurcuucuuratullermegnii pissurcuuteteng cakneq tangnircaraluqi pilallruut, qaralirruqi tulurnuneq-llu canguaneq akluirqluqi. ‘Back then when they would construct and maintain their own hunting implements they’d generally make their hunting implements look nice, decorating them with ivory and added representational accouterments.’ (CAU 1985:96); PISURCUUN TICKET-AAQ ‘harvest ticket’ (resource management neologism); < pissur-cuun

pissurta hunter # Pissurtet tamarmeng pitameng nakacuit qelekluki. ‘All hunters saved the bladders of the animals they caught.’ (CAU 1985:71); < pissur-ta¹

pissuutaq hunting implement # < pissur-taq¹

pista one who does or did something; worker; servant; slave; caretaker; provider # Tamatum nallini ellirat tapeqluki aruqelallruit, waten angayuqameknii pissuurluteng ceturtmanni; ‘at that time when they distributed goods to orphans as well, to the ones who didn’t have their parents for caretakers’ (TAP 2004:2); Used without stress on the first syllable (though this is not indicated in the orthography), this word means ‘one who did or is doing something, the specific nature of which is clear from context’ (see Introduction on “stress-repelling bases”); thus, for example: Assirliameq-gguq taugek pilrikuq tua-i cali assiirikun ingluliuriq akinauryugngilani taumun assirliuni pisteklallmirun. ‘But if (the child) had been treated with kindness, he will also respond and will be able to reciprocate with kindness to
that person who had acted kindly toward him.’
(YUP 2005:134) (in the word in question, the second and third, rather than the first and third syllables, would be stressed; pitékálálmánum, since pi here is a “stress repelling” base); contrast this with, for example: . . . mikelnguq aani nielpaqamiq anqallerkaa-lu naciuta, aani naugaa kínga písteqsgdluku. . . . when a child becomes aware of his mother, he cries when she leaves home, and he wants his mother alone to be his caretaker.’
(YUP 2005:102) (in the word in question the first and third syllables would be stressed, písteqsgdluku, since písta here is lexicalized as ‘caretaker’); < pí-ta1

pita1 to be a certain size, amont, age, strength, etc. # pitaq ‘it is a certain size or age’ / waten pitaq ‘it is this size’; pitati ‘his agemate’; Taugaaq Joseph-aam qanruti, “Aalingenic. Agayucetun-gaam” ‘it is this size’; pita ‘his agemate’; Ta ¥ pitaq ‘it is a certain size or age’ / waten pitaq ‘was just right.’

pita-ciq extent # Tua-i-gguq yuuk imkuk nulgaingqavkenatek, angayuqaq takuuk, quyayaaqem pitaciutun. ‘Those two people were hardly reticent or expressionless, those parents of hers, on account of their great happiness (literally: to the extent of (their) happiness).’ (CUN 2007:34); . . . unuat qavicurtengellátini ayainanermini, qavarnim pitaciutuni . . . . . . after so many nights had come and gone while he was traveling, on account of being sleepy, (literally: in the extent of (his) being sleepy) . . . ‘ (QUL 2003:518); < pita-ciq

pitalqeg-te, pitaqge-te- to fit just right; to be appropriate in size or in another respect # pitalqegtuq ‘it is just right’; pitalqegtaa ‘he is evening it out, making it right’ / pitalqegglukek kameksiigka mingqekikek! ‘sew my boots so that they fit just right!’; Anngaa . . . neryugtaciatun nerevkaraqluku. Uyuraa-wa tua-i uquirikayagpek’nani pitalqeggluku. ‘She let his older brother eat however much he wanted. He was quite fat. His younger brother, on the other hand, was not very fat; he was just right.’
(QUL 2003:400); < pita-?, pita-?

pitaq, pit’aq caught thing; quarry; gift acquired at a feast # pitaq ‘he butchered the bearded seal which he had caught’; Tekicamegteki negat takuluki, tua-i-ll’ kalngagmun ekluku pitateng. ‘When they reached the set snares they checked them and then put their catch into the backpack.’ (ELN 1990:14); < pite-aq; > pitaq-, pitarkall’er, pitarkaq

pitaqe- to catch # pitaqaa ‘he caught it’ / tengmiq kan’a akingircimairala pitaqaa ‘that wounded goose down there is my catch’; pitaqestii ‘the person who caught it’; Taumek nakacuut aya qetennrifknurit’lallrullinkit pinariaqameng. Pilaquaumallruaqameng uterqura’aiqluteng pitaqevkarluteng-lu. ‘Then they’d never fail to send off the bladders (holding the spirits of the hunters’ catch) when the time came. And thus, being fortunate, they (the game animals) would return and offer themselves to be caught.’ (CAU 1985:40); < pitaq-ke2

pitar- to receive the specific gifts requested in songs, during old-time holidays such as the “Kevgiq” (“Messenger Feast”); to distribute shares after a hunt # CAN; < pi-ta-

pitar- to reach a certain amount, time, condition, etc. # waten sas’aq pitaruq, vvaiveklaak ‘the time is now 5 o’clock’; Taukut Nukalpikcit ullakuvckí waten wani pitariqerluku qiugararaqerluku tua-i tekitarkaugaci . . . ‘If you go to Nukalpikcit at this time (of the day), as soon as it (the sky) turns a certain shade of blue, you ought to be arriving there . . . ’; Tua-luullu qaillun qakemna pitarikan, man’a-’ga tua unuggsuun cikuyaraa. ‘It took place when a certain time arrived, in the month when the water freezes over.’ (QAN 1997:160); Tua-i-luullu qaillun tayima qullu pitarilu waten, pitarilu cikumun elagluku, cikuliurluni. ‘There was this much space remaining above him, this much space in the ice as he worked it, digging a hole in it.’ (QAN 1997:6); Imna picurlagnillra qaillun pitarian kinguakun teknelliniuq, tua-i cangatevkenani. ‘Then one day his hunting partner who he said had had an accident arrived in the village, looking fine and healthy.’ (CIU 2005:20); Tua-lu’l’ tayima qaill’ pitariluku tua-i tamaa-i caqerluni waten atakumi atiin ellimelliniluku, . . . ‘So then on a certain day in the evening her father asked her to do something for him, . . . ’ (ELL 1997:22); Qaillun tua pitarian tayima wavet wanagga
ingriurrluteng, . . . ‘With the passage of time they became mountains, . . . ’ (ELL 1997:226); Taśqa-llu-gguq waten, quill’ pitarigerluteng, culnguameng cugmeng-li’ nullutluteng, tuunttussuemng-li’ tunciq’qapiarenaurtut. ‘Well they went along in this way through life, knowing no other people, and when they hunted caribou, they caught many.’ (CEV 1984:73); < pi-ta-’-i’-

pitarkallr(aq*) bear # pitarkall’er ‘a/the bear’; Y; < pitarkaq-l-ler(aq)

pitarka?, pit’arka? thing to be caught; one who is going to catch something; prey; bear (Ursus sp.) (additional HBC meaning) # pitarkani-li’ maani amllerpaa! ‘there’s a lot of game here!’; PITARKAM ERNERMI ATACIMI AMLLERTACIRKAA ‘bag limit’ (resource management term); < pitaq-kaq, pit’aq-kaq

pitaryaraq the process whereby parts of a seal are used to make a seal # pitaryaraq

pitassiar-, pitassiir-, pitacid- to attempt; to try; to sample; pitassiartuq ‘he is trying something’; pitassiaraa ‘he is trying it’ / < pita-?, pita-?, pita-?

pitateke- to fit each other; to be equal; to correspond in some respect, often age; pitatekuk ‘they, correspond’; pitateka ‘it corresponds with it’ / pita-?, pita-?, pita-?

pi- to take game # pituq ‘he caught game’ / there is no generation here since pi is a ‘stress-repelling’ base (see Introduction); pitellruuq ‘he has caught game’; cetuamek pitukut ‘we took a beluga’; picuquq ‘he is a proficient hunter’; pidji ‘good hunter’; pitqallruunga ‘I caught a few game’; pitellruuq ‘he has caught game’; pitel’raa ‘I caught a lot of game’; pitel’ra ‘there’s a lot of game here!’; pitel’ra-caq ‘I am a lot of game here!’; pitel’ra-maani (additional meaning) (Ursus sp.) going to catch something; prey; bear)’ (CAU 1984:33); = pit’e-1; < pi-te-1; > pitaq; < PY pita-2 (under PE pi(-))

pit’e-1 to take game # pitaq ‘he caught game’ / this is a lexicalized version of pi- (above); pitellruuq ‘he has caught game’; Camek pit’esciggaliluta, picuirulluta, elluatuunnirlluni-llu temvut. ‘We will not be able to catch animals, and our bodies will no longer be strong and healthy.’ (YUP 2005:84); = pite-; < PY pita-2 (under PE pi(-))

pit’e-2 to rise (of the moon or sun); for there to be a new moon # pit’uq ‘it is rising’ / IRALUQ PIT’UQ ‘there’s a new moon’; Tua-i-llu cali una akertem pit’e’lla cali muri Kelleyulu. Pit’e’lla una ukatmun aya’aga, cali tua-i assirtuq puqangillerkam tungiinun, cukaaqan una pillra, una ayallra. ‘People also observed the behavior of the rising sun. When the sun rose and traveled swiftly, we considered that to be a good sign, since that means it is going in the direction of warmer weather.’ (CIU 2005:368); Cali-llu aqiyi imna pit’eqararrlla tua-i muri kellet putaram. ‘They used to observe closely when the (new) moon would first appear.’ (CIU 2005:362); Erenret pic’artuqalliniameng tanqiyiyarturruteng. ‘Because the days were, at that season, such that the sun was rising early, it was getting brighter.’ (CUN 2007:66); < PY pita-1 (under PE pi(-))

pitecaraq lance; large spear # < piteg-car-aq1

pitegcaun arrow # pitegcautet cingilgit ‘arrow heads’; Pitgaraaqekini lurluvermek angliuq’allini. Pitegcaun-llu-gguq ayagarrluni. ‘When he shot at him using his bow, he submerged himself. And, the arrow whizzed by.’ (ELL 1997:542); TULUKARUM PITEGCAUTHTI a certain constellation (literally: the raven’s arrow’); Y, NI, CAN, K, BB, NR, LI; < piteg-car-n

pitegcaraq lance; large spear # < piteg-cir-aq1

pitegculaq robin (Turdus migratorius) # imitative and -li; cf. aaqcurliq, curcurliq

pitegcurliq robin (Turdus migratorius) # imitative and -li; cf. aaqcurliq, curcurliq

pitegte- to practice shooting with a bow and arrow # . . . taum tua-i nukalpiartem qetunraa taunalllu elliraarurluq-llu waten, maliklutek maavet nunat elakaraatnun waten piteggniartuk, maliklutek pixiurtuuk. ‘. . . that great hunter’s son and the orphan would both go just outside of the village to practice shooting together.’ (QAN 1995:216)

pitek arrow # and piteg- to shoot with an arrow # pitaq ‘he shot it with an arrow’ / . . . waten-gguq tua-i pitgem yaaqsinricaaqaa, . . . ’ . . . it is said that an arrow could easily reach him (literally: wasn’t far from him), . . . ’ (CUN 2007:92); > pitegcaraq, pitegcaun, pitgar; < PE pitay-

piteke- see at piteke-

piter- to act or be in a certain way having something as one’s reason or purpose # used only in the subordinative (this is the counterpart to pitegqerr- ‘to have a reason or purpose’ for use with subordinative endings): camek piterluni tuaten pillrua? ‘For what purpose did he act like that?; < pi-n
pitgaqu- — piunrir-

**pitgaqu-** to shoot with arrows # pitgaquq ‘he shot arrows’; pitgaqua ‘he shot arrows at it’ / Ancetaaratni tua-i anlliniuq, aren, anngan imna kapuryaagqiluutit, pitgaquluku tuaten. ‘When she came out, they speared her and shot her with arrows in vain.’ (QUL 2003:76); Yuut pissutullruut nutgunateng. Taâgaam naraulkuntnek tallimegtaggun piaqluteng pitgaquluku tuaten. ‘People would hunt without having guns. However, they would use spears with their hands, and shoot them with arrows.’ (YUU 1995:66); < pitgar-qu

**pitgar-** to shoot (at) with an arrow # pitgartuq ‘he shot’; pitgaraa ‘he shot it’ / “Kita'ak ikna nalkengnaqluku pitgarru.” Pitgaraa uniurrluku. ‘“Go on, try to find it and shoot at it.” He shot at it, missing it.’ (AGA 1996:168); < piteg-a-; > pitgaqu-

**pitgarcuun** tassel hanging from the armpit or just below the armpit of the traditional Yup’ik parka # with red beads said to represent the blood of the legendary hero Apanuugpak (or Iluvaktuq ?) who had been shot with an arrow in that part of his body; < pitgar-cuun

**pitke-** to act on account of (it); to act having (it) as a reason; to act for the sake of (him) # used in the subordinative; pitekluku ‘on account of it’, for the sake of it’ / elpet pitekluten ‘it was for your sake’; Tamana tua-i pitekluku qacungakitullrulliniuq alikaunani-llu ilaminek. ‘And it was for that reason he had learned to be fearless and mock his fellows.’ (CIU 2005:202); Tua-i nutaan taulu tua-i qanlliniluni ca pitekevenaku qaini man’a pitekluku wanig’ tua-i nunanirunriniluni cakneq. ‘So he finally stopped and said that it was not on account of anything else, but on account of this body of his, he wasn’t happy at all.’ (ELL 1997:562); < pi-teke-

**pitqua-** to give up and let whatever will happen, happen; to accept one’s fate # piquaguoq ‘he accepted his fate’ / < pi-

**pitsaqenrite-** to act unintentionally; to happen to act # pitsaqenrituq ‘he acted unintentionally’; pitsaqenritaa ‘he acted unintentionally toward him’ / pitsaqevkenan ‘by accident, unintentionally’; pitsaqevkenaku ‘acting by accident toward him’; pitsaqenritamken ‘I didn’t do it to you intentionally’, ‘excuse me’, ‘I’m sorry’; navellruuaq pitsaqevkenaku ‘I broke it accidentally’; Pi, pitsaqevkenaci-qaa niitellruuq ilaci wall’u-q’ niiteksaituq . . . yung’e qaaraallraneq. ‘Did one of you ever happen to hear — or maybe hasn’t heard — about how it first got inhabitants?’ (QUL 2003:598); < pitsaqe-n-ri-te-

**pitsaqtunmek** intentionally # essentially a particle; Usuutallraaq, elpetun wii ayuqenrituq. Yuk anerteqelltria pitsaqtunmek tuqunganitaq ‘You lousy person, I’m not like you. I won’t kill a living person intentionally’ (NAA 1970:9); < pitsaqe-n-abl.-mod.

**piu-** to exist; to be the (right) one # piuguq ‘he is walking’ / NUN; = peyug-

**piug-1** to want # Angutet ciumek petugtatuut. Alimutnek, aasgaanek, alliqsanek, wall’u neqet amitnek piugtuq ‘he wants’ / Cuamutnek, aasgaanek, alliqsanek, wall’u neqet amitnek piugtuq. ‘The men posted the first requests. Some of them would want mittens, gloves, twined grass socks, or fish-skin items.’ (CAU 1985:24); = piyug-

**piug-2** to walk # piugtuq ‘he is walking’ / NUN; = peyug-

**piugnga-** to be able # Tuaten yuum piugngataminun cikiqenglallerkaa qanruyungtuqapiartuq. ‘In that way it was very much the accepted practice for a person to give however much he was capable of.’ (CAU 1985:27); = piyugnga-

**piunrir-** to cease to exist; to die; to annihilate # piunrirtuq ‘it ceased to exist’; piunriira ‘he annihilated it’ / . . . ellam piunrirvianun. ‘. . . until the world ceases to exist.’ (AGA 1996:94); Nevaararqut-gguq tuaten assinritaqan tauna tangvagtegten wall’u ili, tungayii wall’u irniara piunrirarkaugaqan. ‘They ran on water with outstretched wings like that when things would
be bad for some of the people watching them, or if their relatives or child would soon die.' (CIU 2005:288); < piu-nrir-

piurt(ar)- to keep acting or being as one is # piurtuq 'he continues as he has been'; piuraraa 'he continues acting toward it as he has been acting' / piuraa 'goodbye!', 'stay as you are!' spoken to one person; piurtok! 'goodbye!' spoken to two; piurci! 'goodbye!' spoken to three or more; < piur(ar)-; > piuryaraq

piurte- to become ready for use; to come into existence; to create # piurtuq 'it became ready for use' / tepa piurtuq 'the aged fish is ready'; Waten-ll' iqvaquaglutek atsat piurtuqta. 'They would go berry picking when the berries were ready.' (AGA 1996:200); Tauna nallunalikutuqaa akqutma unugmi tamalluitun nunami. 'This is the indication of the promise I made to all living creatures in the world.' (AYAG. 9:17); Nunat have to all living creatures in the world.' (QUL 2003:266); < pi-urte-

piuryaraq manner; custom; habit # < piur(ar)-yaraq

piuviyucug- to be proud; to be haughty; to be stuck-up # piuviyucugtuq 'he is haughty' / NSU; < pi-?

pivagte- to become eager; to be enthusiastic; to be enthusiastic # pivakat 'he wants to do something' / = piug-

pivagaq* baby animal; baby bird; chick;
cub # Carayiit piyagaaquluki piqameng alingnaaq'lartut. 'Bears get frightened when they (hear noise) thinking it’s their cubs.' (ELN 1990:18); Elpeci cissirpiit piyagaitni, . . . 'You generation of vipers, . . . ' (MATT 3:7); . . . taucetun yaqulgem piyagamituk evaluaciatun yaqugmi aciagnun, . . . ' in that way, like a bird nesting its chicks under its wings, . . . ' (MATT 23:37); PIYAGAAT TENGUTIT 'July', (CAN usage), literally: 'month when the young birds take flight'; < pi-ya(g)aq

piyaraite- to lack a set or determined pattern for acting # piyaraituq 'there’s no set way to do it, or for it to occur' / Tamaa-i tamana tuaten ayuqucia up'nerkami-llu navgurluni ayallra piyaraunani ernermek-llu taumek piyuanuni. 'As was their way, they got out (of the sled) and walked, while some of them led the dogs.' (ELN 1990:11); = peyug-, piug-; < ?-a-; > piyugteq-

piyug- to want # piugtuq 'he wants something' or 'he wants to do something' / = piug-; < pi-yug-

piyugtaq to walk # piyugtuq 'he is walking'; piyuagaa 'he is walking over or through it' / Tua-i-llu pilaucimegetun tua-i-yuuluteng piyualuteng, ilaita-llu maryaralluki qimugtuq. 'As was their way, they got out (of the sled) and walked, while some of them led the dogs.' (ELN 1990:11); = peyug-, piug-; < ?-a-; > piyugteq-

piyugteq- to be eager; to be enthusiastic; to be enthusiastic # pivakat 'he wants to do something' / = piug-; < pi-yug-

piyugteq- to be eager; to be enthusiastic; to be enthusiastic # pivakat 'he wants to do something' / = piug-; < pi-yug-

piyunarquciq authorization; rights when used in the plural # piyunarquciqun aturluku 'exercising one’s rights'; Piyunarquciq Piyunarquciqumulrianeq Anguyagternek U.S.A. ‘The Bill of Rights of the Constitution of the United States of America.’ (NAA 1971:1); . . . apluku-llu, “Qanrusikut qailurrn ayuqellriamek piyunarqucingerlluten waten

pivakat to boast; to be proud # pivakuq 'he boasts about himself'; pivakaq 'he boasts about her' / < pi-vak-ke-; < PE pivaka- (under PE pi-(-))

pivik place; room; space; time # pivigtutuq 'there’s a lot of space'; pivigkaitukut qiaryigtaqluni-kcuq waniw' umyuamkun tua-i. 'Poor old me, now I can only do things in my mind! My mind is willing, but my body is weak.' (QAN 1995:356); < pi-yug-teq-

pivikaq one of many such occasions or occurrences # used primarily (only?) as in the following examples: Tua-i-llu pivikat iliini qimugta im’ tamalliniluni, tua-i tamana tuaten ayuqucia up’nerkami-llu navgurluni ayallra piyaraunani ernermek-llu taumek piyuanuni. 'As was their way, they got out (of the sled) and walked, while some of them led the dogs.' (ELN 1990:11); = peyug-, piug-; < ?-a-; > pivikaq

pivugteq- to be eager; to be enthusiastic; to be enthusiastic # pivakat 'he wants to do something' / = piug-; < pi-yug-

pivikutqisukluki puqaluni piaqameng aciagnun, . . . '. . . in that way, like a bird nesting its chicks under its wings, . . . ' (MATT 23:37); PIYAGAAT TENGUTIT 'July', (CAN usage), literally: 'month when the young birds take flight'; < pi-ya(g)aq

pivital excitement; excitement; joy; passion # < pivita-
pilarkit?’ ‘and they asked him, ‘Tell us how you have the authority to act like this?’’ (LUKE 20:2); < pi-yunan-tek

piyurrluar(ar)- to treat nicely; to be courteous # NUN

piyuun proposal; wish # piyutekarput ‘it is our wish’; < pi-yug-n

pu- deep root: swelling, rising in a hemisphere; cf. pуге-, пупик, пуве-

pualla- to stand up and dance # a fast-paced northern-style Eskimo dance done by men; puallauq ‘he is dancing (this way)’ / Maaten uyangtuq, qasgim natrani yucuayagaat unkuq puallalriit, mingqutnek ayyarurluteng; akngirnalitanek nacangqerrluteng amillerluteng. ‘When he peeked in he saw on the floor of the kashim many little people down there dancing away with needles for walking sticks and thimbles for hats.’ (GRA 1901:280–281 & PRA 1995:453); Y, NUN, NS; < PE пуга

pucegluku barrel; LK; < пукака-ngluku

pucikar-, pucickar (NUN form) to fall down head- or face-first # pukarqutuq ‘he fell down’ / Пикерлуни amiik ikirrluni uguq pukarlnuni ilutmun. ‘Suddenly the door opened and a person tumbled in head first.’ (ELN 1990:67); > pucikpag-; < PE пуга

pucikpag- to fall hard # пукапагутuq ‘he fell hard’ / < пукар-паг-

puckacuar(aq*) condenser # of a motor; < puckacuar-пак

puckaq barrel; keg # Kanguini taum cali iqvaraquteng puckanek имирутлунг; atsalugpiarutengluteng, ‘After that they’d pick berries filling barrels with them when they had gotten a supply of salmonberries.’ (ELN 1990:30); UY, CAN, K, BB, NR, LI, EG; from Russian бочонок (бохонок); > pucengluku, puckacuar, puckarpak

puckarpak coil # of a motor; < puckqap-пак

pucuunaq barrel; keg # NSK; from Russian бочонок (бохонок)

pucuur- to kiss # пукуртук ‘they, are kissing’; пукурлун ‘he kissed her’ / LI, EG; possibly a loan word of undetermined origin

puga’ surfaced seal; blackfish coming to the surface (HBC meaning) # пуге ‘surfaced seals’; . . . киаппак куигак таманiga puget-llu itqetaarlaamegteggu, una-i tua-i милюнаураи циманек пуга атали нъл’артаулкун tuquteksaunuki таугаам. Tua-i англанитекларai ul’ акан итраката puget. Caucaини-llu tua-i puget unkuq мулуракаал, циаваллуутуng анзилумаарутут. ‘. . . because all summer seals came up that river of theirs, he’d target them with stones whenever they surfaced, sometimes hitting them without killing them, however. And he enjoyed them whenever the water came up and when the seals would come upstream. Without knowing that those seals were down there in the water he’d target them and they’d dive making a big splash.’ (MAR2 2001:6); direct nominalization of pуге-

pugel- to suddenly come to the surface # пуглертук ‘it came to the surface / Carvanian valley

pugler- to suddenly come to the surface # пуглертук ‘it came to the surface / Carvanian valley
gmian tekiarrlunin taumun напатармин тва-и тегулерлунку пуглерани нутана анеряаарлуни. ‘Since that river had a strong current she got to that post right away and quickly grabbed it and when she bobbed to the surface she took a breath of air.’ (ELN 1990:27); < пугел-, пуглере-, пуглере-, Punguuaryaraq, пугураяаq; cf. пу-, нуге-, пугсуаa, пугве-, < PE пуя-

puglerneq swamp # Y; < пуглер-neq

puglerete to float # NUN; < пуглер-ет-

Punguuaryaraq old-time Yup’ik holiday celebrated shortly before the “Nakacuiryaraq” (“Bladder Feast”) # HBC; < pugue-nguar-yaraq
pugsuaq ptarmigan net \# cf. puge- pugte- to bring to the surface \# literally or figuratively; pugtaa ‘he brought it to the surface / keniramek uquq pugtaa ‘she ladled the oil from the boiled food’; pugciuq ‘he brought something to the surface’, ‘he is skimming oil from the surface’, . . . camek pugcikuma taukuni nunani, qanerqarnuqmket pugcikuma, nunat amilleret ganemcitgun niiqiqaatngya, . . . . if I bring up something controversial a lot of villages will hear about me through word of mouth, . . . ’ (YUP 2005:16);
< puge-te^-^-^-; > pugta-, pugteqrun

pugteqrun ice piece that comes loose from the bottom and rises to the surface of the water in spring \# < pugte-quer-n

pugta- to float \# pugtauq ‘it is floating’ / Cikumun tekiskucvi pugtaliramun, uivurciqerci un’a avatii kiarqurluku. ‘When you get to floating ice, go around it and scan the area around it.’ (YUU 1995:67); < pugta-a-; > pugtaqutaq, pugtaun, pugtassaq; PE pugta- (under PE puya-)

pugtaqutaq float on a fishnet; bouy \# . . . pugtaqutarliruluki tunutelligit igyarailkun-lle- gguq pikalget. ‘. . . they’d prepare fishnet floats from (inflated) loon throats when available.’ (CIU 2005:82); < pugta-kutaq

pugtassaq dead maret’s-tail (Hippuris vulgaris) that floats on ponds in the spring (color is brown, appears tubular) \# NUN

pugtaun, pugtauq lung; float; buoy; life-jacket \# pugtauq ‘the lungs’; pugtauqiquq ‘he has an affliction of the lungs (such as tuberculosis)’; pugtauq calirniqerrluni ‘the lung collapsing’; K, Y, NI, CAN, HBC, BB; < pugta-?-n, pugta-?-taq

pugtaqutaq float on a fishnet; bouy \# . . . pugtaqutarliruluki tunutelligit igyarailkun-lle- gguq pikalget. ‘. . . they’d prepare fishnet floats from (inflated) loon throats when available.’ (CIU 2005:82); < pugta-kutaq

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pugterte- to set afloat \# pugtertuaq ‘it started to float’; pugtertuaa ‘he set it afloat’ / pugterqaarluuki ‘after he set it afloat’; Ul’uq taoqsaunani ernerrluni yuinaagnex malrugnek, meq nunam qaingani et’uriinarluni, kiituanu angyarpak pugerttaa. ‘It flooded and before it had ended forty days had passed, the water grew deeper on the surface of the land, and he (Noah) finally set afloat the ark.’ (AYAG. 7:17); Alying arem tua-i-gguq tang man’a asgulirmar taa-i pugtertlliria, qayaurrunluni avavet. ‘Oh my, it is said that the area downstream was filled with kayaks set afloat.’ (ELL 1997:390); < puge-te^-^-^-;

pugug- to peck at thoroughly \# Tua-i-llu cat iliitni unugmi iralillrani, amini inna qerqaalleraam amia qertellruamiu-gguq elaturrem natiini, ac’amiu tauna angamtiengluni pugullia uqiluzzu tua-i pugulluq an’allagaqunluni kanavet aciminun. ‘Then one moonlit night since he had stored his raven skin somewhere in the porch, after he put it on he flew off and pecked at (that dog) pecking holes in it and defecating down below him.’ (MAR1 2001:73); NS; cf. puguk-

pugugyuk design on bent wooden hunting hat \# NUN

pugultu lemming (Lemmus trimucronatus) \# NUN; = puveltuk; < PY-S puvaltu

pugutar- to talk about (it) omitting certain things (as because one does not know them well) \# Pugurtarluku qanrutekrarlqa tiringunanritaq. ‘I talk about it leaving some things out because I don’t know it fully.’ (MAR2 2001:47)

puyar- to skim the surface of a liquid \# NUN; > puyanerrluk

puyanerrluk foam in cooking pot or the like \# NUN; < puyar-neq-rluk

puyaraq neck opening of a pullover parka; parka ruff; hole at inside end of tunnel entrance to old-time house or kashim # Tamaa-i-am imarniteteng-wa tua waten acaaqekteng tuqqaam puyarat ukut pugevkenaki, . . . ‘It’s when they put on their seal-gut rain parkas but don’t let their heads go out through their neck openings, . . . ’ (QUL 2005:356); Puyararluteng imumek tua-i, puyararluteng miyurarluteng piagluteng. ‘They had underground entrances back then, underground entrances out of which they would climb.’ (QAN 1995:112); < puge-yaraq

pukak snow that is soft but granular, found under the top layer, good for making “Eskimo ice cream” \# NUN; < puke- (new PI pukak)

pukiq trim on a parka; light-colored, soft belly skin of caribou or reindeer used in fancy parka designs (now largely replaced by calfskin) \# Tua-i-gguq atkuliaqameng uggun wani pukirnek qaralilaraattat cali-llu akiakun; miryarualirlukek-gguq. ‘When women make fancy parkas, they always put strips of the light fur from a caribou favn belly here and underneath (the shoulders); these are representations of vomit (on account of a certain well-known story).’ (CIU 2005:130); see Appendix 9 on parts of the parka; > pukirraq; < PE pukir

pukirta to take the blame for something \# NUN
pukiqur- — pulengte- BASES

pukiqur- to gather (it) although scarce # NUN
pukirneq skin of young caribou, used for making trim # Canek tua-i atkuqkanek, imarmiutarnek naatanek, piciatun pukirnernek, tua-i tamakunek iluvauqilinilriik. ‘They brought bundles of mink pelts and young caribou skin for parkas into the kashim.’ (CIU 2005:134)
pukirraq light-colored fur from caribou fawn # < pukiq-rraq
pukite- to pick and eat little things; to pick lice and squash them with one’s teeth # pukituq ‘he is picking’ at things; pukitai ‘he is picking at them’ / Igvaqataararaa neviarcaq, kegginaa ayimngaluni, carayiim amianek kumakiraralria, pukiartaqluni nerestainek. ‘He slowly got the girl into his view and saw that her face was ugly, that she was delousing a bearskin, picking its lice and squashing them with her teeth.’ (MAR1 2001:78); < PE pukit0-
pukug- to eat bits of meat clinging to a bone after most of the meat has been removed; to pick berries carefully from scattered sites because they are few in number (NSU meaning); to pick up small object or pick berries (NUN meaning) # pukugtuq ‘he is eating the bone clean’; pukugaa ‘he is eating the meat clinging to it’ (bone) / tuntuviim enranek pukugtuq ‘he is eating a moose-bone clean’; Tua-i-llu-am aaniita pukunqercaarluki nerestainek, . . . ‘After their mother told them to eat their food carefully taking all the bits of meat from the bone, . . .’ (ELN 1990:4); more generally, figuratively, or by extension, means ‘to deal with it bit by bit’, ‘to pick away at it’; Maa-i mat’um nalliini tuar qanrucciaqameng pukukaqluku una, una amaken aqvaluku qanqautekaqluku, taringnaunani. ‘And it seems like when they talked to people these days, they’d deal with it bit by bit, and then they take something from over there and talk briefly about it, to the point where it is not understood by anyone.’ (YUP 2005:32); Anngameng-llu-gguq, nunat-ll’ taq g’ qayginritqallret pukugluki. ‘When they came out of the kashim, they dealt bit by bit with the villagers who had not been in the kashim.’ (CEV 1984:86); < PE pukuy-
pula- to go forward through a thicket, clouds, darkness, etc. # pulaq ‘he is going forward’; pulaa ‘he is going forward through it’ / pulararrarluta canegpagteggun tekitellruukut kuigem ceninun ‘after going through the tall grass we arrived at the bank of a river’; Maururluan-gguq inerqurqekii tutgara’urluni cangraan pingraan kuigem akiani canegpagnun pulaqaasqevkenaku. ‘His grandmother warned her grandson that no matter what he must not go into the tall grass on the other side of the river.’ (CET 1971:1 & PRA 1995:451); > pulaar-, pularaq, pullarte-: < PE pula-
pulaar-1 to borrow # pulartaq ‘he borrowed something’; pulaaraa ‘he borrowed it’ / NSU; probably from English ‘borrow’
pulaar-2, pularaar(ə)- to walk through the brush or woods # pulartaq ‘he is walking through the brush or woods; pularaaraa ‘he is wandering through it’ / Qayuw’ tamaavet tunumegggnun pulaarluteng qakinernek piqattalliniameng nigertuutacuarmek maligluteng piluteng. ‘This time, since they were going to walk through the forest behind their fish-camp and look for standing but dry small dead trees suitable for use as kindling, they took an axe along with them.’ (ELN 1990:38); < pula?-=
pula’avkaaq, pulaskaq (NUN form) safety pin # from Russian (bulávka) ‘pin’; = kula’avkaaq
pulate- to insert; to bury; to put into the midst of something # pulataa ‘he put it into something’ / Makut-llu maa-i muriit, makut egkuart pulataqamegteki-qiq tua-i qaillun piluki tayima pulatelartuki. ‘And these wooden uluaq handles, I’m wonder how they embedded them (the blades into the handles) when they inserted them.’ (CIU 2005:172); < pula-te-
pulayaraq, pulasaraq (NS form) path, as through the trees or bushes # Pulasarangqerlluni kuiuk uqvigangqerrami. ‘The area behind where they dwelt had a pathway because it had willows.’ (MAR1 2001:81); < pula-araq
pulengtaaryaraq multiplication # < pulengte-a-tur?-yaraq
pulengtaq frequently; often; repeatedly # adverbal particle; pulengtaq tailartaq ‘he comes often’; Pulengtaq alangrunek pitullruut. ‘They would frequently encounter ghosts.’ (KIP 1998:203); < pulengte-
pulengte- to do again; to repeat # pulengtuq ‘he is repeating his action’; pulengaal ‘he is repeating it’ / pulengliuni akutamek neqliurtuq ‘he helped
himself to the “Eskimo ice cream” again; nanvaq pulengtaarluiku kuimeneg’erpegu mernuyuituten ‘you don’t get tired even though you swim the lake repeatedly’; Tua-i-am attullinniq: “Aa-ii-yaar! Aa-ii-yaar!” (pulengluku qulerqunek) ‘He sang: “Aa-ii-yaar! Aa-ii-yaar!” (repeated ten times)’ (YUU 1995:105); > pulengtaarturyaraq, pulengtaq

**pulqerte-** to plunge through # pulqertuq ‘he plunged through’; pulqertaa ‘he plunged through it’ / Aqvaqrsaaqluini anguciqngalani tamaavet qecliniluni qanikcarmun pulqercukalriamun pulqertluni . . . ‘He ran but since it seemed that it was going to overtake him, he jumped into the soft snow, plunging in . . . ’ (MAR1 2001:11); < pula-qerte-

**pulqig-** root; > pulqig-, pulqima-

**pulqigte-** to assemble items into a whole # pulqigtai ‘he assembled them’ / < pulqig-?

**pulqima-** to be in clusters # pulqima- 'clusters'; < pulqig-ma-

**pulqigmeq** to plunge through # pulqertuq ‘he plunged through’; pulqertaa ‘he plunged through’ (YUU 1995:105); > pulengtaarturyaraq, pulengtaq “Aa-ii-yaar! Aa-ii-yaar!” (repeated ten times)’ (MAR1 2001:6); < pulenglluku qulerqunek ‘He sang: “Aa-ii-yaar!” (pulenglluku qulerqunek) ‘He sang: “Aa-ii-yaar!”’ (PAI 2008:278); < pupsug-pag (Poria obliqua) ‘ annoy, to irritate, to mess with’ (QUL 2003:38); > pupignaq, pupigpak, pupiguquaq, pupigquaq-, cf. pu-

**pupcep’ag-** to pinch hard # pulcep’agtq ‘he pinched something hard’; pulcep’agaa ‘he pinched it hard’ / < pupsug-pag-

**pupeckaq** hairpin # < pupsug-ckar-

**pupecker-, pupeskar-** to pinch lightly # pupeckartuq or pupeskartuq ‘he is pinching something lightly’; pupeckaraa or pupeskaraa ‘he is pinching it lightly’ / Akuni teguqerluku, pupeskarluku, cangraatni tua-i apqaungraatni ullag’tarlia tauna nukalpiartaq, waten piqerluku kenini. ‘Taking hold of the hem of her garment by pinching it lightly, even though they questioned her, nevertheless, she went over to that young man, holding her folded the flair (of her parka) like this.’ (MAR2 2001:57); < pupsug-cker-, < pupsug-qar-

**pupespag-, pupesvag-** to pinch hard # pupespagtuq or pupesvagtuq ‘he pinched something hard’; pupesvaa or pupesvagaa ‘he pinched it hard’ / < pupsug-pag-, pupsug-pag-

**pupignaq, pupignarliq** poisonous mushroom; toadstool # Tua-i-luq aaqaaqmakunek nertuniluki ilait-gguq taagarqap, ‘Then their father told them that these (mushrooms) were edible but that others, the toadstools, were not to be eaten and were deadly poisonous.’ (ELN 1990:29); < pupik-naq', pupik-naq'-li'

**pupigpak** smallpox # < pupik-rik-

**pupiguqaq** bracket fungus that grows on birch trees (Poria obliqua) # < pupik-uaq

**pupik, pupicuk** (NUN form) infected sore; impetigo # and pupig- to get impetigo # pupigtuq or pupigaq ‘he or it (body part) got impetigo’ / . . . yuut makut qaingit pupilmuliki.

**pupingerta** to squeak # of mice; pupingertuq ‘it is squeaking’ / . . . kaviaret pissuraqluki . . .

**pupingqaaq** # of mice

**pupingerta-** to squeak # of mice; pupingertuq ‘it is squeaking’ / . . . kaviaret pissuraqluki . . . uugnaraunguarluta. Avelngaunguarluta. Pupingertuq, teriqa-tu’ qaskellikanirluta pupingaauqarluta. ‘. . . to hunt . . . the foxes . . . we’d pretend to be mice (voles). We’d make squeaking sounds, and when they sensed the noise we’d keep squeaking at intervals and do it more quietly.’ (PAI 2008:234)

**pupingqaaq** to have a frostbitten spot on one’s skin where one has touched a cold object # pupingquaqurqaaq or pupingquqaqaaq ‘it (body part) or he got frostbite spots’ / < pupik-?; < PE pupinqu- and puvinqu-

**pupisir-** to pay with the necessities of life # Akilirluki mingqellrakunek aklunek canek atu’rurkaitnek. ‘Paying the ones who sew with these things they are going to use. It’s called “pupisiruq”’. (PAI 2008:278); cf. pup suk
pupsugcetaaq snowshoe # especially one with pointed front; Tua-i imkut anguyiit pupsugcetaarrlainarenk-gguq tanglugnqetutu. Maligcaaqekit saskumeqnek aivalurluteng, pupsugcetaarita ciungit iqalluguanan tut’aqameng paarvagaqluteng ava-i. ‘Those warriors always used snowshoes with pointed fronts. When they were being pursued by those with weapons, whenever the front end of their snowshoes landed on the snowdrifts they’d fall forward.’ (CIU 2005:128); < pupsug-cetaaq

pupsugyuualkek kayak end part # NUN; < pupsug-?lek

pupsuk pincer; pincher; scissors (additional meaning in CAN, NI, HBC; when dual: pupsuuk) # and pupsug- to pinch; to cut with scissors (additional meaning in CAN, NI, HBC); # pupsugtuq ‘he is pinching something’; pupsugaa ‘he is pinching it’ / Wiinga kep’ilallruatnga pupsuugnek, pupsuarluki, pupsuuk, pupsugcetaaq, pupsugyuualkek, pupsulek, pupsuneq; < PE pupespag-, pupsugcetaaq, pupespag-, pupsugcetaarita, pupsugyuualkek, pupsulek, pupsuneq; < PE pumyu!

pupsulek crab # < pupsuk-lek

pupsuneq measurement from the thumb (outer edge of nail) to the second joint of the index finger curled up with section from tip to first joint along inner edge of thumb # < pupsuk-neq

pupungluur(aq*), pupumeluar(aq*) (K, CAN, Y form), pupumeluar(aq*) (BB form) white spot, possibly a mold, inside the gill covers of an aged fish head # an indicator that the fish is ready to eat; pupungluuraat or pupumeluaarat ‘spots of this sort’

puqelvag- to have burning pain; to have a high fever # Makut maa-i avani akkiit pivailgata, akerta imuqek puqelvaglunii illugnarillira tekilluku pingaqan, makunek maa-i illugcaalkucirluteng pitullruutu. ‘Before (glass) sunglasses were available here, when the sun was such as to cause burning pain to the eyes, they would use these (slit-type goggles) to prevent snow blindness.’ (CIU 2005:259); Qaika puqelvaglunii, . . . ‘My body is wracked with fever, . . . ’ (PSALM 38:7); < puqla-pag

puqiate- to be stupid; to lack intelligence # puqiatuq ‘he is stupid’, ‘he’s slow mentally’ / < puqig-ate-; < PE puqiyit- (under < PE puqi-)

puqi- to be intelligent; to be smart; to be articulate # puqiituq ‘he is smart’ / Elissarciiqan nevni waten atucelluktu puqiituraliamun elissarciiqan. ‘You will teach her at your house letting one who is good with his mind teach her by singing.’ (TAP 2004:75); > puqaite-, puqigli-, puqigneq; < PE puqi-

puqigli one who is very intelligent # . . . avani ciuqvani waten imarpigmiut with imutun atanavgut puqiglitun pitullruiliniit puqigkut akulmiut, nunamiut.’ . . . long ago those living on the coast regarded the inland people as very intelligent authorities.’ (QUL 2003:628); < puqig-li

puqigneq wisdom # Catholic term; < puqig-neq2

puqla warmth; heat; hot water; the living spirit or life’s force of an individual person # kaminiam puqilin qavarnikvakaraanga ‘the stove’s warmth is making me sleepy’; puqlii cauga? ‘what is his temperature?’; puqilaa ‘he put hot water in it’ to warm it up; Ellii-llu murilkenrilami tatamluni, kegginaa-llu man’a kaviriqertelliami puqlanga’arrluni. ‘And because she wasn’t watching she got startled, and her face felt as if it had turned red since it had become very warm.’ (PRA 1995:336); < puqigtuq ‘he is smart’ / Elissarciqan nevni waten atuucelluktu puqiituraliamun elissarciiqan. ‘You will teach her at your house letting one who is good with his mind teach her by singing.’ (TAP 2004:75); > puqaite-, puqigli-, puqigneq; < PE puqi-

puqlanmiu black person; African-American # BB; < puqla-miu

puqlaneq sun # NUN, EG, UK; on Khromchenko 1824 list (13) and on Orlow-Pinart 1871 list (22) for EG, and on Wrangell 1839 list (18) for K; < puqla-neq2

puqlanir- to be warm or hot, but not excessively so # applies to liquids that are not hot enough to burn one; to have a fever; to be sunny (additional meaning in NUN) # puqlanirtuq ‘it (e.g., coffee) is hot’ / mikelnguq puqlanirtuq ‘the child has a fever’; Tua-i tuaten ciimiaqaluki meq aanita akungqavkarluki aatiit qercuanri puqlaniriita taugaam ataqevkarluki. ‘She changed the water at intervals several times more making the water warmer each time and letting their father soak his frozen (toes) until they were completely thawed.’ (ELN 1990:77); < puqla-neq2’-ir1

puqlassuun hot-water bottle; thermos; heating pad; < puqla-cuun

puuriur- (puuriu- ?) to pick berries although there aren’t many # NUN
putu1- women’s welcome dance # and putu2 to dance the women’s welcome dance #; Angutet cetaman nangermeng puallalriit arnaq-wa qukaatni putulria. ‘Four men dance standing and a woman in the center does the woman’s dance.’ (AGA 1996:117); Y

putu² to make a hole through; to pierce # and putu² leather piece on a skin boot with a hole for the bootlace; hole in skin boat covering for lashing it to the frame # putu²q ‘it (e.g., drill, icepick) went through’; putu² ‘he or it pierced it’ / narulkallrua putuluku ‘he speared it, making a hole through it’; . . . ciut基kun egulurcuituit itqercami ilqurra qamra putuluku ilutmun. Tuqulluku. . . . through his ear her sinew awl entered his brain piercing inwards. She killed him (that way).’ (MAR1 2001:90); Tua-i ussukcauicamektegi, ac’eqaarluku menglii pututginn qavyamek unavet tua-i tugucirvianun, tua-i waten qeluurluku tua-i cagnilluki tua-i uivemun tua-i yaavet ciunganek. ‘Since they did not attach them with nails during that time, the skin covering of the frame boat was stretched to fit the frame, then lashed onto the frame using a rope which was put through the set holes, starting from the front to the back and all the way around.’ (CIU 2005:16); NI, HBC, Y, NS; > putuq, puturta-, putukite-, putukumyuar(ar)-, puturte-; cf. putukuq; < PE putu

putulkia- for the toes to be visible # It’gat-wa kiugkuk, yinarat putulkiaqagurluteng, ceturngalriit uatmun. ‘Oh my there were feet, of people, with the toes sticking out, with the legs stretched out toward the exit.’ (MAR1 2001:48); < putu²q?-?

putukite- to stub one’s toe # putukituq ‘he stubbed his toe’ / putukisvikaa ‘he stubbed his toe on it’; putu² ‘he or it pierced it’ / narulkallrua putuluku ‘he speared it, making a hole through it’; . . . putulkia- putukumyuar(ar)-, puturte-; cf. putukuq; < PE putu

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putukuyuar- — puve-

**putukuyuar-** to run on water with outstretched wings # of a bird; < putukuq-

**putulirissun** hole puncher # < putuʔ-lir-iʔ-ssuun

**putulri** loop for bootlace on a skin boot or other such thing # < putuʔ-

**putuneq** hole # < putuʔ-neq

**puturtua-** to get a hole in one’s boot sole #

**puturtuaguq** ‘he got a hole in his boot sole’ / NUN; < putu-?

**puturte-** to have holes (of the sole of a skin boot) #

**puturtua-** to get a hole in one’s boot sole #

**puturtuaguq** ‘he got a hole in his boot sole’ / NSU; < putu-?

**putuskaq** pillow; cushion # putuskirluni

**putuskaa** teguluku.

‘She went up, and she cried and cried holding her mother’s pillow.’ (ELL 1997:120); from Russian гу́лф (podúshka)

**puucukcuarute-** to bang one’s head repeatedly on a surface # puucukcuarutuq ‘he is banging his own head’; puucukcuarutaa ‘he is banging her head’ / < puug-qar-; > puukaqercetaaq, puukaryailkutaq, puukpag-

**puukaqercetaaq** spring snare for catching ground squirrels # < puukar-qar-cetaaq

**puukaryailkutaq*** brush bow at the front of a sled # < see Appendix 9 on parts of the sled; < puukaryailkutaq

**puukicaaq** button # Maa-i-gguq ukut tulut piliarraa nanguyutet, maa-i-rpak kuukicaanek wall’ puukicaanek pitukeput. ‘These things fashioned from ivory are fasteners; at present we term them buttons.’ (CIU 2005:236); from Russian пуговица (пу́govitsa); = kuukicaaq

**puukpag-** to bump hard # puukpagtuq ‘it bumped hard’; puukpagaa ‘it bumped it hard’ / < puukar-pag-

**puuliq** bullet # Pitaqavi-qaa iluani pitallerpeci nataqaqavciu puuliq atunqigtelaraci? ‘When you caught game, and when you found the bullet inside the animal you caught, did you use it again?’ (KIP 1998:263); from Russian пуль (пули) ‘bullets’; > puulissuun

**puulissuun** bullet mold # < puuliq-liʔ-ssuun

**puurtua-** to choke and gasp for breath as when wind blows in one’s face # = ep’ua-, purtua-; < epe-ur-tur-

**puusar-** to cross oneself # in the Russian Orthodox faith; puusartuq ‘he crossed himself’ / puusa(а) ‘cross yourself’, ‘make the sign of the cross (on yourself)’; from Russian Боже (Bóžhe) ‘God’ vocative

**puussiq, puussiiq** domestic cat # from English ‘pussy’; = puss’iq

**puvair-** to subside; to come down # of swelling; puvairtuq ‘the swelling came down’; puvairaa ‘it caused the swelling to subside’ / < puve-iʔ-

**puve-** to swell # puv’uq ‘it swelled’ / puvumauq ‘it is swollen’; nangteqlemni aqsiigka puvľruku ‘when I was ill my abdomen became swollen’; Ak leng-gguq piqarraqami-gguq tuani pingnatullermini tutgara’urluq tauna akekatalikkigguq unateurlui. . . . Kavirpak, puveauglentug. ‘Poor thing, when he first started subsistence hunting, that grandson, his poor hands. . . . They were all red and began to swell up.’ (NAA 1970:4); > puvair-, puvsaq, puvute-, puvyaq; cf. pu-, puge-; < PE puvə-
puveltuk northern red-backed vole (*Myodes rutilus*)

puvsaq crop or craw of ptarmigan # NSU; = puyuaq; < puve-yaq

puvute- to swell up exerting pressure inside a confining area # Qaneryaraq-gguq anssaayuituq ikiuluni kitngiarulluni puvucuumani-llu. Qemangqaurallra-gguq assinruuq. ‘The say that one’s hurtful speech doesn’t try (of itself) to come out; it doesn’t kick or apply outward pressure. It is better to keep it stowed away inside oneself.’ (YUU 2005:52); < puve-te

puvyak air pouch of walrus to store air while underwater or asleep; crop or craw of ptarmigan # = puvsaq; < puve-yaq

puya, puyalleq type of whipped “Eskimo ice cream” (akutaq) made from moss soaked in aged seal oil # and puya-, puyalete-, puyalette- to be rancid of grease or oil; to be dirty (meaning in NSU) # puyauq or pusaq ‘it is rancid or dirty’ / uquq puyaciaralria. ‘Just when he did that he saw a kayak on the shore; a new kayak waiting to become rancid (that is, for the oil put on its sealskin cover to become rancid so that the kayak would be ready for use).’ (CUN 2008:60); < PE

puyiar- to stream forth; to be steaming # Unuakumi erenret waten puyiallaglutug tua-i imumek tanqigiyartuaraqerluku, taukut-llu tua-i Sagguralriit tevirluteng. ‘In the mornings with day [the rays of the sun] streaming forth and it becoming bright, the constellation Orion would set.’ (CIU 2005:364); Ilait puyiarlutug ugaan nutaan ipunerram, . . . ‘Some were steaming because they had just been laddled out, . . .’ (QUL 2003:222); < PE puya

puyiar(ar)- to steam (emit steam) # Anqerraarluni itliniuq tenganitqaratuarqerluku, taukut-llu taukut-llu tua-i

puyiir(aq*), puyiq redpoll (*Carduelis* sp.); pine grosbeak (*Pinicola enucleator*) (LI meaning) # < ?-iq, ?-iq, ?

puyir- to be or make smoky; to fumigate; to burn incense # puyirtuq ‘it is smoky’; puyiraa ‘it is making it smoky’ / . . . piuq era uptaqamegteggu ierpirqarlugak puyiallaglutug ayunek. ‘. . . she stated that when they got the house ready, before the two of them came in, they’d make smoke by burning the Labrador tea plant here.’ (CAU 1985:54); < puyuq-ir-; > puyiar-, puyiqun, puyirvik

puyivik, puyivaraq chimney; stovpipe # Tua-i-llu kitngiuni imkunek kaassapiguqkaakit puyivigivagalrugnegk glass-anek atunglutug. ‘Then, after that, they started using kerosene lamps with glass chimneys.’ (CIU 2005:186); < puyir-vik, puyivaraq

puyitaaraq redpoll (*Carduelis* sp.) # HBC

puyiqun volcanic rock used as a sharpening stone # < puyir?-n # NUN

puyunguaq puffball (*Lycoperdon* sp.) # NSU; < puyuq-nguaq

puyuq smoke; steam; water vapor # Anngami ketmun imarpimuq ingilliutq camnani camani puyuq. Angyarpim tua-i puyuqelliniluku. Ellii tangeqsalimi angyarpagmek puyilriamek cauciuakni puyuq camnani. ‘When he went, he looked toward the ocean down there and saw smoke. Apparently it was smoke coming from the big ship. Because he’d never seen a ship making smoke before, he didn’t know what that smoke was.’ (QUL 2003:392); > puyir-, puyunguaq, puyuqair-, puyuqaq, puyuqumaar(aq*), puyuqair(aq*), puyuqna, puyurkaq, puyurninaq-, puyurqe-, puyurruaq, puyurte-, puyurtuq, puyurtur-; < PE puyur

puyuqaira- to clean (a gun) # puyuquaira he is cleaning it’ / < puyuq-air?-; > puyuqairin

puyuqairirin ramrod; gun-cleaning rod # < puyuqairi-n

puyuqaq smoked food # NUN; < puyuq-

puyuqeq to be smoked; to be full of smoke (of clothes); to smoke (meat) # puyuqeq ‘it has been smoked’, ‘it smells of smoke’; puyuqaq ‘it has been smoked, smells of smoke’, ‘she smoked it (meat)’ / . . . kemek puyuqairarluq keniulluku. ‘. . . after she smoked the meat she cooked it for her.’ (YUU 1995:36); < puyuq-; > puyuqin, puyuqeq

puyuqin fireplace in a smokehouse # < puyuq-i

puyuneq soot # Ayainanermiini, cali ciunra auqna tan’gertangliiniuq, tuar-gguq puyuneq. ‘As he
was traveling, the area ahead started to get dark; it looked just like soot.' (YUU 1995:84); < puyuq-neq

puyuqumaar(aq*) American dipper (Cinclus mexicanus) # < puyuq-?-ar(aq)

puyuraar(aq*) nagoonberry; wineberry (Rubus arcticus) # locally often: 'strawberry'; K; < puyuq-?-ar(aq); > puyuraarpak

puyuraarpak raspberry (Rubus idaeus) # literally: 'big nagoonberry'; < puyuraar(ar)-pak

puyurcivik smokehouse # Maaten-gguq tua-i tekicaaqaa tauna nunasek, aren netaunani, qulvaavtaunani, puyurcivitaunani. 'He reached their village and saw that there were no houses, no caches, no smokehouses.' (CUN 2007:126); < puyurte-i-vik

puyurkaq gunpowder; wood for smoking fish
# Ilaita tuknilrianeq piyugameng puyurkaq amillerikulu piliaraat. 'Some of them would increase the amount of gunpowder when they wanted them (the bullets) to be more powerful.' (KIP 1998:261); < puyuq-kaq; > puyurkarvik

puyurkaqvik gunpowder container; powder horn
# puyurkirissuun 'gunpowder measurer'; < puyurkaq-vik

puyurkirissuun powder measurer # < puyurkaq-li2-ssuun

puyurninarqe- to smell of smoke # puyurninarquq 'it smells smoky' / < puyuq-ninarq-

puyurniq nagoonberry; wineberry (Rubus arcticus) # HBC; < puyuq-?

puyurqe- to be smoked; to feed the fire when smoking fish # puyurqt 'they are being smoked'; puyurqai 'he is feeding the fire to smoke them' / < puyuq-rg2-

puyurruaq cigarette; pipe; cigar # < puyuq-uaq

puyurte- to smoke (fish) # puyurtut 'they are being smoked'; puyurtai 'he is smoking them' / Ernerpak-luw naaqaan kumarrluki kenillret kumavkarluki tamakunek aruvaganek murirturluki puyurrtiluki neqet. 'All day every day they’d make a fire in the fireplace and keep it lit, putting wood on it, to smoke the fish with its smoke.' (PRA 1995*:462); < puyur-te2-;
> puyurcivik

puyurruaq cigarette; pipe; cigar # < puyuq-uaq

puyurtuq cigarette; pipe; cigar # NSU, NR, LI, EG,
**Bases**

**qa-** speaking, vocalizing / deep root; cf. qalarte-, qaneeq, qayag-, qalarte-, qalmar-, qalrir-, qaci-, qantqe-, qas-, qatek, qarte-, qarute-, qa-qa-

**qa** really?; is that so? / exclamation; also used as an enclitic when asking a yes-or-no question; see enclitic section

**qaa-2** surface / Kwaten qanrutkellruat; cunera’arat- am aqvalirturluteng qaangakun . . . ‘That’s how they told it; the young men ran over the surface of the ice . . . (WEB2); NUN; = qai-; cf. qaaq; < PE qado-

**qaacullraq** slipper / Y

**qaalu-** root; > qaluciaq, qaluraq, qalurar-, qaalu-

**qaaluciaq** spoon / HBC; < qaalu-?; > qaluciaqar-

**qaaluraq**- to make murmuring sounds / Angukar tuavet amiigem canianun aqumluni, cakemkut elaturrami qaalurangluteng arnanek tuaten avuluteng, arnarpalluut. ‘An old man sat there near the floor opening, inside, and the ones in the enclosed entryway started making different murmuring sounds, these being mostly women.’ (ELL 1997:296)

**qaalu-** root; > qaluciaq, qaluraq, qalurar-, qaalu-

**qaam** no / exclamation; qaang, waniku ayagngaitua ‘no, I’m not going to leave soon’; = qang’a

**qaaq** wave / NUN; = qaiq cf. qaa-2; < PE qaya(κ)

**Qaaritaaq** indigenous Yup’ik holiday celebrated in autumn in which participants with painted faces or wearing masks would go door to door asking for food; Halloween; participant in this festival or this activity (especially one of the two doing this at the beginning of the “Bladder Festival”) / **qaaritaar-** to participate in this festival; to go trick-or-treating (NUN meaning) / the participants say “qaaritaaa cikirracia”, (‘qaaritaa; give me a little bit’) in a low voice; the holiday is sometimes referred to as “Masked Festival” or “Asking Festival” in English; because this festival occurred around late October and because of what the participants did, the word “Qaaritaaq” is often used for Halloween nowadays; Nunameggnun-gguq elkartaqameng cikullran kinguani uskurmar Qiaraaitaallruut ernerini qavcini. ‘When they settled down in their village after freeze-up in fall time they’d celebrate “Qaaritaaq” over the course of several days.’ (CAU 1985:43); Amlleret cali qanertut kegginateng mingugluki Qiaraaitaallruunikuki. . . urasqamek kangiplumgek tuaten. ‘Many people say that they celebrated “Qaaritaaq” by painting their faces . . . with bluish-gray clay and charcoal.’ (CAU 1985:43); Taukuk-gguq apqek qaaritaak qantaneq itequrrirraartellukek unuauqani nutaan Nakaciqayagnilaraat.

‘They began the Bladder Festival after two individuals, called “qaaritaaq”, went into the houses with bowls (for food) every day.’ (CAU 1985:57); . . . naugga maani school-arvigpece . . . Qaaritaaqulartuci tamatum tamaa-i unuggsuutiini tamaa-i ayagnenglartut. ‘. . . they’d start [the Qaaritaq festivity] in the month in which at your school you have Halloween.’ (QAN 1995:160); > Qaaritaarvik

**Qaaritaarvik** October; Halloween / see Appendix 7 on the Yup’ik calendar; < qaaritaaq-vik

**Qarpak, Qaarpagyaraq** indigenous Yup’ik holiday celebrated in the coastal area only (elsewhere combined with Qaaritaaq, shortly before the Nakaciuryaraq (“Bladder Feast”) / said to be an alternate name for Qengarpak (q.v.)

**qaarsaq** herring egg / qaarsat ‘herring roe’ / Y, NS: = qaryaq, qaryaq, qaryak; < -.yaq; < PE qa(C)aryar

**qaaryak** skin sore; acne pimple / qaaryiiit ‘rash’, ‘pimples’; sass’ama tayanneqa qaaryangevkaraa
‘my watch caused my wrist to get a rash’; = qayraq, qayraq, qaarsaq; < PE qa(C)aryar

qaategte- to feel lazy; to be languid; to be listless; to be lethargic; to be torpid # qaategtuq
‘he is lethargic’ / akwaugaq kiirketirli
qaategpiaallunga ‘yesterday when it was hot
I didn’t feel like doing anything at all’; Taumek
tauten qaategkenata uitaksaunata alaitellrani
pisqutkellrukvut. ‘That’s why it was our rule not
to be lazy and sit idle when [the fish] made their appearance.’ (YUP 2005;86)

qaavesga- to be beached # . . . paacakayak
qaavesgalria taman’ qacaqerpillunlu kiagmi taman’
tepelqellunikii . . . a huge barge beached
by the squall in the summer, driven ashore . . .’ (KIP
1998:233); cf. qac(a)!

qac’ag- to make dancing motions with one’s
body following the beat of music # qac’agtuq
‘he is moving to the music’ / niicugnissuutet
kumallratni qac’agturrallruuq anngaqa ‘when
the radio was on my older brother was making
dancing motions’; < PE qac(c)a!

qacagli- to come loose # qacagliuq ‘it is
coming loose’; < qacagte-i

qacagte- to be loosely attached # qacagtuq ‘it is
loose’ / K; > qacagli-, qacalke-

qacalke- to fit in loosely # Itqertaqluteng
qacalkelluteng mik’nateng. They go in (into
the mouse holes) and
fit in easily,
being small.’ (PAI
2008:178); < qacagte-ke

qacangqi- to clap # NUN; < qacarte-?

qacarte- to hit or slap with the hand; to blow against
of wind # qacartaa ‘he or it slapped it’ / anuqem
nep’ut qacartaa ‘the wind is hitting our house’;
Yuum qacareskaten ulluvagpegun inglua-lu
manikiu; . . . ‘If anyone strikes you on the cheek,
offer the other also; . . .’ (LUKE. 6:29); = qassarte-;
> qacpag-, qacap’ag-, qacarneq, qacarte-; cf.
qacguurr-, qacar-; < PE qacar-

qacauqa edible, sweet sea anemone found on rocks
(species ?) # NUN

qacegtu- to be broad-chested # Angevkenani-
gguq anguteccuraaq, qacegtulunu tauguam
uqilaqapiggluni . . . It is said that little man was
small, but he was broad-chested and could run
very fast . . .’ (MAR1 2003:23); Y; < qatek-tu-

qacelli- pain to sting, burn; to whine (additional NSU
meaning) # Y; NSU: = qatli-; < PE qacali-

qacervag- to sting badly # qacervagtug it is stinging
badly’ / Elliiin ayuqucia assiitqapiarluni, igyara-
lulu kinerteqapiggluni, iik-lu tuaten qacervaglutek
uicunainatek. ‘Her condition was very bad; her
throat was very dry, and her eyes stung so badly
that it hurt to open them.’ (ELN 1990:49);
< qacelli-/qatli-pag

qacguur- to slap at intervals; to play a guitar #
qacguurtug ‘he is slapping something’; qacguuraa
‘he’s slapping it’ / cf. qacarte-

qaci- to have a deep voice; to be deep of the voice.
qaciq ‘he has a deep voice’ / erinii qaciq ‘his
voice is deep’; cf. qa-

qacig- easily done #root; > qacigikanir-, qacigli-,
qacignare-, qacigte-; also used in the quantifier/
qualifer construction: Tutgara’urlullraq,
qaciita-qa imarpigmun pilaryukluki ciungani
imarpigteksaileng’erpert uptuten? ‘Grandchild,
do you think that they are not big tasks even
though you’ve never been to the ocean before,
and thus you are getting ready (in that way)?’
(QUL 2003:248); Arenqia, qacigarmeng-
gguq imkut nunat cir’iqertut tuntunek
caperqek’ngamegunke. ‘Oh my, that village
suddenly had a goodly supply of caribou, and
it was easy for them (to catch them now), which
they had thought to be hard (to catch).’ (QUL
2003:290)
qacigikanir- to become easier # qacigikanirtuq 'it has become easier'; panimi ikauryaurcami qacigikanirtuq 'since her daughter has begun to help, her work load was lessened'; < qacig-kanir-

qacigli- to find something becoming easier (as with practice or the passage of time) # qacigikanir-

qacigikanir- to become easier # qacigikanirtuq 'he is busy'

qacigte- to be unoccupied; to have (leisure) time # qacignarqe- to be easy; to require little effort to be difficult # qacignarquq 'it is easy'; qacig-ke- to engage in illicit sex # of a shaman ridiculing another shaman # qacuringaak 'he ridiculed her'; qacungiit 'he mocked someone'; qacungakanik 'she doubted his abilities', saying that the sled he had made was bad'; Tamana tua-i pitekluq qacungakitullrulliniuq alikaunani-llu ilaminek. 'For that reason he was fearless and would mock his fellows.' (CIU 2005:202); < qacu-2 root; > qacuir, qacunge-, qacute-, qacuqallag-

qacuir- to despair; to get discouraged # Piningqerqina qacuriaqunak-llu . . . 'Be strong and of good courage . . .' (ALER. 31:23) qaculluk wolf fish (Anarhichas sp.) # the black skin of this fish was used for trim on parkas; Y, NS; < ?-lluk qacuneq eddy # LI; < qacu-1-neq1

qacungake- to doubt (his) ability or accomplishments; to mock; to ridicule # qacungakaa 'he ridiculed her'; qacungakiaq 'he mocked someone'; qacungakaq ikamraliailla assiitniluku she doubted his abilities, saying that the sled he had made was bad'; Tamana tua-i pitekluq qacungakitullrulliniuq alikaunani-llu ilaminek. 'For that reason he was fearless and would mock his fellows.' (CIU 2005:202); < qacu-2?-...

qacuniar- to engage in illicit sex # cf. acuniar-

qac'uqerte- to suddenly go slack # Qac'uqertaqan cayukaniraqluq pituut taprualut. 'Whenever it goes slack they pull in the sealskin line.' (PAI 200:382); < qacu-qerte-

qacurqe- to ridicule through song # of a shaman ridiculing another shaman # qacurqin or qacurqiisun 'ridicule song'; Qacurqiisuitnun yuarutet tamakut ap'tallruit. 'Yuarutetgun qacurqiaqata ilameggnek, yuarutait aptuit, pingguq qacurqissuitut. Kiimi pinrituq tauna. Allat-qacurqissun 'ridicule song'; Qacurqiisuitnun yuarutet tamakut ap’tallruit. 'Yuarutetgun qacurqiaqata ilameggnek, yuarutait aptuit, pingguq qacurqissuitut. Kiimi pinrituq tauna. Allat-qacurqissun 'ridicule song';
qacutē- to refuse (him); to deny (him) his request; to turn (him) down # qacutāa 'he refused her' / Ciungani-luq qacutēsailamken camek catyagaqvæt. ‘Previously I hadn’t refused you when you wanted anything.’ (QUL 2003:382); Tua-i taum pinirinilinulu tua-i nutaan-luq tua-i tuaten tua-i cali tua-i qacutenriculaqluku tāγqam tua-i wanirpak cikirciγaγaμqi pivkenaku. ‘In the end he didn’t give him what he wanted; he wasn’t intentionally denying him, but at that moment he wasn’t able to give him what he wanted.’ (QAN 1995:141); < qacu-

qacuvallag- to be disappointed # qacuvallagtuq 'he is disappointed' / Culurcan tua-i arenqiattellinuq qacuvallagni, pilallruani nulirqeciqniluni . . . Tua-i qacuvallinni iluteqnilinuuq cakneq. ‘When he docked he was out of luck and he was disappointed since she’d told him she’d be his wife. Because he was disappointed, he grieved very much.’ (YUU 1995:11); < qacu-

qagaa(ni) outside; in the north # qagaa(ni) greenhouse # qagaa(ni) outside; in the north . . . ‘Then another time when he and some other persons were following the shore of the headwaters lake while hunting birds, . . .’ (AGA 1996:182); Kemgā Kristussam akurturici; qagatii tuqilnguq nericiu. ‘Receive the body of Christ; taste the fountainhead of immortality.’ (ORT. 2006:28); < -n; > qagatēq, qagatengqerr; < PY qayān

qagateke- to depend on # < qagan-ke²- # NUN

qagatengqerr- to have someone to support one or to depend on # < qagan-ngqerr- # NUN

qageq blackfish that has been boiled and allowed to set in its cooled, jelled broth # qagret plural ‘day-old cooked blackfish’; qagerturtuq ‘she is eating day-old cooked blackfish’; Neqkiurluteng atakumi, imirlukulu-lu tauna, mirluki-il’ mer’atnek, nutaam nek’eggiluki puqlaunrilngurmun; kenirrlluki. Qagiltuŋ-gguŋ. ‘They’d prepare the dish in the evening, filling that (bowl), adding their broth to then, setting them in a cool place after cooking them. That’s what’s meant by making “qagret”.’ (PAI 2008:214); cf. qager-

qager-, qagerte- to explode; to pop; to burst # qagertuq (qagerluni or qagerrluni) ‘it exploded, burst, popped’ / qagertaa or qagerqaq ‘he popped it, burst it, exploded it’; Ellam qukanun tekicami tanqik tauna qagertellinuluq, qagerekmilnuq nallunaunani camma tanqiqiqertellinuluni, . . . ‘When he got to the middle of the sky he burst open the light, and when he burst it open, down below it was obviously lit up, . . .’ (CUN 2007:112); Cunawa tuani anluaq tauna ullaglulu nutaan tamakut nakacuut qagertullinlilkait qagertullinluki-llu cikum acianun qerrluki. ‘The explanation is that they’d go over to the hole in the ice, burst those bladders, and after bursting them, put them through under the ice.’ (ELL 1997:292); < ?; > qagerte-, qag’erte-, qagpag-, qagra-, qagrute-; cf. qageq

qag’erneq hernia / qag’ermengqertuq ‘he has a hernia’; pilagurturtuq qag’erneni kitugcelluku ‘he had surgery to have his hernia fixed’; < qag’erte-neq¹

qag’erte- to explode; to burst; to pop # qag’ertuq (qag’errluni) ‘it exploded, burst, popped very suddenly’ / < qager-?: qag’erneq

qagercetaaq explosive; bomb; dynamite # < qagerte-cetaaq

qagerneq hernia # < qagerte-neq¹

qagken from out there # look under qagaa(ni)

qagkumiq, qagkurmiq northerner; Inupiaq Eskimo (Y, NS meaning); Yukon Yup’ik Eskimo (K meaning); Yukon or Kuskokwim Yup’ik Eskimo
(BB meaning) # Tua-i qagkumiut Aanakalliim kinguveqai. Makumiunguit itait. ‘So, the people up north are the descendants of Aanakalliiq (the legendary baby with the big mouth). Some of them are people around here.’ (AGA 1996:210); < qagna-miu

qaglak upper part of bowl or bucket (with a groove for the bottom piece); outer rim around cockpit coaming in a kayak (and groove for tying the kayaker’s raincoat to to keep the water out)
# Makut-ggur-am maa-i qagglaget tamaani ilangartaqameng-Llu, waten aviukarqameng-Llu imirluki canek piyuitellruit waten qagglaget. Tua-i-ggur-am uum nalamalrim waten teguaqamiu, waten tua-i qaqlategmek ciki’irqatni igetulliniut imairulluteng. ‘These bowls or buckets with grooved upper parts — when someone died or when they offered food to the dead, they never used ones with grooved upper parts. It was believed that when the deceased were offered food in bowls with grooved upper parts, the bottoms usually fell off, losing all the contents.’ (CIU 2005:130); see Appendix 9 on the parts of the kayak; > qaglaya(g)aq; < PY qayla(k)

qaglaya(g)aq bowl with grooved upper part made of a separate piece of bent wood # < qaglak-ya(g)aq

qagna the one outside; the one to the north # extended demonstrative pronoun; qag’un ‘of the one outside’; qagkut ‘those outside’; qagna marastuuq, murikellutenu piyuakina ‘it is muddy outside, walk carefully’; see qagaa(ni) or qi(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > Qagkumiui, qagte-; < PE qay-

qagpag, qag’pag- to explode violently # Tua-i-ggguq taugamtaqamenga nutaana qagpagalet-Llu pikagnek, unguvangaunata tamaani. ‘Only in the shallows would they (the ice ridges) violently thrust upward, and there they apparently couldn’t live.’ (KIP 1998:191); < qager-pag

qagra- to explode repeatedly # Unani-gguq et’ulriami qagrayuunatem pituuq. ‘Out there, in the deep water area, they [ice ridges] were never thrust upward.’ (KIP 1998:191); < qager-a-

qagruute- to burst through net or trap # of fish; qagrutuq ‘it burst through’ / < qager-te-

qagte- to speak Inupiaq # qagtuq ‘he is speaking Inupiaq’ / Y, NS; < qagna-

qagte²- to protrude or curve out # Waniwa-am ukuni ulani tangerturalemmi wii una-gguq waniw’ qagtemyaagni wii waniw’ atuyunaketuktemun uquiriqaama . . . ‘As I am looking at these semilunar knives I think I’d like this one here which isn’t too curved at the bottom when I remove oil from something . . .’ (CIU 2005:172); Waniw’ tua-i una uquiritkarniqiapiar, waten qagtevlaagni man’a. Qagtellriet anagulluteng wii atuyunakenritanka. ‘Here this one would be good for removing fat, since it curves out only a little. I don’t like ones that curve out too much.’ (CIU 2005:174)

qai- surface; top # eiliu egan kaminiam qainganun! ‘put the pot on top of the stove!’; kuskayagaq qavartuq qaimni ‘the kitten is sleeping on top of me’; estuulum qaingantuq ‘it is on top of the table’; qaimbuatuguq mikelnguq ‘the child clings’ to his parents, literally: ‘the child is a thing of the surface’ of his parents; Maaten-gguq piuq natermi aqumgalria, ingna-gguq-wa panii mingqellria ingleret qaingatni. ‘She realized that she was sitting on the floor, and her mother was sewing on top of the bed over there.’ (ELN 1990:3); Imumek-gguq tua anuqengleremini mer’em qainga nalgalingulnia ugaan anuqlim, puyuruangulni man’a tanglleq. ‘At that time when it got windy the surface of the water got snow particles blowing low over it on account of the wind, looking like some kind of smoke.’ (QUL 2003:488); Tangnircarluku qaiseng, keggutnek-Llu aqevlaqyarluteng, nasqurrucirluteng uaymigluteng-Llu, paiyvluki maavet, tangniqueuluki. ‘They adorned their bodies [literally: their surface] when they danced, and animal teeth dangled from their belts. They wore headdresses, and necklaces hung from their necks as adornment.’ (TAP 2004:71); teq’umeq. Enurcetaangta teq’umeq. Teq’umeq qaika erurluku. ‘She had me wash with urine. I washed my body with urine.’ (YUP 2005:266); Mer’em qaingaaraanga aneryaarciigaietzvakulua, . . . ‘The water closed in over me, keeping me from breathing . . .’ (JONA. 2:5) NS, Y, HBC, NI, CAN, K, BB, NR, LI, EG; = qaa²-; > qaivar-; cf. qalike-, qasmegute-, qasqite-, qakvar-, qaliq, qalliq, qaspeq, qayaq, qasruq, qakvar-, qaiq; < PE qadd

qailir- to be rough (of water); to have lots of waves # qailiruq ‘it (water) is rough, has lots of waves’ / Piaken taugam neeqvam, calaram-
neologism; qaillukuarta 'council member'

to mess around; to tinker; to plot; qaillukuar-

qailiur- — qaitu-

to deal with rough water # qailurtuq

qaill' adverb; how # qaillun, qaill'

interrogative

qailiur- — qaitu-

qaillukuar-ta > qaillukuarta

unable to do that. ’ (YUU 1995:93); < qaillun-;

he began to feel irritated as to why he was

tried various things, tuaten picirminek. ’After he

cangayunglliniuq ciin qaillukuaryaaqerraarluni

and do something to me.’ (ELL 1997:88); Tua-i

against me

thoughts turn bad, you might

plot assiilkan qaillukuarlua piciqngatarpenga. ’If your

Umyuan
good or bad;

trying to do something’; qaillukualriit 'those

piilerkameggnek 'they are deliberating over

into trouble'; qaillukuaruciut ulerpakan

messing around so much, she finally got

over it'; qaillukuarpakarluni picurlagturainartuq

conferring'; qaillukuarutaa 'he is deliberating

with it' / qaillukuartut 'they are deliberating,

messing around'; qaillukuaraa 'he is tinkering

or a negative connotation;

qaillukuartuq 'he is

with either a positive

to deliberate; to confer #

to generally be rough (water) # qaituuq

qaitu- to act, change or deal with things

in various ways (that may be hard to explain

or describe exactly, or which the speaker
doesn’t want to explain or describe exactly) #

qailluqtaartuq 'he/it is acting in various ways';

qailluqtaaraa 'he/it is acting toward her/it in

various ways'; ella qailluqtaartuq 'the weather

kept changing'; . . . maaten pia kana-i cauluku

anuqa talligni qailluqtaaqek. ’. . . when she went

she saw her down there facing the wind with her

arms moving in various motions.’ (ELN 1990:42);

< qail(un)-qtaar-

qaillqerte-, qailluqerte- to change one’s mood or

behavior abruptly. qailluqertuq ‘he changed

abruptly’ / < qail’-qerte-, qailun-qerte-

qaik wave # qairet anguyaput uvaavkaraat ‘the

waves made our boat rock’; qairteggun (or,

much less commonly, qairetgun) ‘through

the waves’; Wagg’uq-am aqumgalaqunta

angenjurat’larciqaaqut imarpimi qairan. ’That is
to say, if we sat (where we weren’t supposed to)
a wave on the sea would surely overwhelm us.’
(CIU 2005:194); = qaaq; cf. qair-, qaire-, qairvak, qaitu-; < PE qa(y)a(k)

Qairuarmiut legendary village set on high ground

in the world of the “little people” (ircenrraat) #

qairvak big wave # and qairvag- to be very rough

(of water); to have big waves # qairvagtuq ‘it has

big waves’ / Mer’em anguyagtek taukuk qairek

qairvagluni aterpagcimalriik. ’When it was very

rough those two big waves were termed “the

water’s warriors.”’ (YUP 2005:266); < qair-vak

qairvaaq big wave capable of breaking shore-fast ice

# < qairv-aq

qaitaq beanbag-like toy # and qaitar- to play with

a beanbag # qaitartuq ‘he is playing with a

beanbag’; Y, NS

qait- to have something wrong with one; to be

how?; to tell how something it; to expose or

reveal facts about (it/him) # qaituq ‘there is

something wrong with it’ / qaita? ‘how is he,
she, or it?’; qacit? ‘how are you?’; qaienritua
‘I’m fine’; Nunat imkut qailuku qanliniluteng,
ilateng qanrulluki. ’The village talked, exposing
her, telling their fellow community members.’
(MARI 2001:48); NS; cf. qailun

qaitu- to generally be rough (water) # qaituuq

‘it has generally has (big) waves’ / Taum-am

pillinia Akuluraqam camna qaituniluku piaqaat.
‘But that one said he had heard how stormy Etolin Strait was.’ (QAN 1995:324); < qaiq-tu-
qaivar- to come to the surface # qaivartuq ‘it came to the surface’ / qaivartaa ‘he brought it to the surface, or put it on a surface’ as on a table; erenret qulen kinguutni kit’el’eeg qaivartuq ‘after ten days the drowned body came to the surface’; qaivarluten! ‘come in!’ from the notion of coming into an old-time house through an underground tunnel, or ‘come up!’ as up to a second floor; Kitaki, yuut ellitunun qaivarpailegpet murilkeqaqerkuk. ‘Well then, before you go up to the level of the human world, observe us first.’ (CIU 2005:88);
< qai-var-; > qaivarrvik
qaivarrvik elevated storage place; platform cache # < qaiyar-te-vik
qakegte- to lift up the parka, shirt, skirt, or dress one is wearing # qakegtuq ‘he lifted up his garment’; qakegttaa ‘she lifted it (skirt) up’ / Taugaa tamarma angilllurrunritua. Maatekaarlaa taugaa meungellrununga. . . . Taugaa nengliirluini. . . . qakeggluu iluapeqa waten qemralaakilaku. ‘I didn’t completely submerge. I only got wet to here. . . . However, it was cold. . . . I lifted up my outer garment and quickly and repeated squeezed the water out of my undershirt and wrung it out.’ (QUL 2003:730)
qakemna the one outside; the one to the north # obscured demonstrative pronoun; qak’mum ‘of the one outside’; qakmumeq ‘from the one outside’; qakemkut ‘those outside’; qakemna ciin neplirpakarta? ‘why is that one outside so noisy?’; Tua-i caqerluteng una-wa angun. ‘Waking up from her sleep she became aware of a man’s voice, and when she opened her eyes, she observed that the Mikellaq and Turpak were both pale, and there was this man.’ (ELN 1990:39);
> qakineq, qakir-, qakirpk, qakite-
qakirpk all pale, dry, bleached # particle; Maateng-gguq tang qinerrluini pia imna tua-i qimugtem qamiqurrus enra qakirpk. ‘He looked in and observed that there was a dog’s skull all bleached.’ (CIU 2005:10); < qaki-rpak
qakiciraq fork in a tree #
qakiyaq* silver salmon; coho salmon (Oncorhynchus kisutch) # Kinguutgun-llu iqalluut qakiyaat piluteng . . . qakiiyarcurluteng-llu teq’erkaamaqnek . . . ‘After the run of dog (chum) salmon, the silver salmon come . . . So they fish for silvers to age underground . . . ’ (PRA 1995*462); from Aleut qakiidaax (qakiioaX)
qakime- to get a dried skin soaking wet #
qakineq dry dead standing wood (dead tree, or part of tree) # good to burn; Piyuanginermeggni qakineq依次taarmek tangrameng iqullumu unicummiilamegguq-llu tamarnayukluku tua-i elkek Turpak-llu iqulimqletukeveggtluku Mikellaq maligcuarluku yuallrani cali qakinernek, . . . ‘While they were walking, when they saw good dry standing wood they toppled it, and since
they did not want to leave it behind, thinking that they would lose its location, and Turpak carried it each one at an end, following Mikellaq as she looked for more dry standing wood, . . .

(ELN 1990:38); < qaki-neq¹

qakir- to be rancid # qakirtuq ‘it is rancid’; NSU; <qaki-?

qakite- to have an irritated throat # qakituq ‘he has an irritated throat’ / Y; < qaki-?-

qaklile- to scale a height # qaklite- ‘he reached’

qakire- to be rancid # qakirtuq ‘it is rancid’; NSU; < qakir-

< qakir- — qakvar-

qakma(ni) outside; out there # obscured
demonstrative adverb; qakmaken ‘from out there’; qakmavet ‘to out there’; qakma ‘out there!’;
ellicicarmek qakmani neqkaput aqvaki ‘get our food from the little cache out there’; Uitainanrani nem tunuanek qakmaken kegluneq qakem’ marup palliniluni. ‘When he was lying in wait he heard this wolf out there from behind the house, from outside there, howling.’ (QAN 1995:116); see qakemna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem.
qakam-

qaktec to breach (whale, fish) # qaktuq ‘it breached’
/qaktaartuq ‘it is repeatedly breached’
/qakmavet ‘to out there’
/qakma ‘out there!’;
ellicicarmek qakmani neqkaput aqvaki ‘get our food from the little cache out there’; Uitainanrani nem tunuanek qakmaken kegluneq qakem’ marup palliniluni. ‘When he was lying in wait he heard this wolf out there from behind the house, from outside there, howling.’ (QAN 1995:116); cf. qasqite-

qakte-² to be emotionally distressed (due to disobedient individuals, a messy house, too many chores, etc.) # NUN

qaku when? (in the future); how long from now?;
a certain unspecified (or unspecifiable) time afterward; # particle; qaku ayagciqsit? ‘when will you go?’; Taukut tua-i nangneqlilirillruut Anagcirmiut tuani. Qakuani-llu ayagciqami tuani. qayutun allrakut

qakuaqan — qakuan

when some time had elapsed # particle; Qakuan, taukut ayagyuut uqlilaariit paqnavugluteng kinguner meggnun utertelliniut, tuncinraat maliggluki. ‘Sometime later, those fast-running young folk, being curious, returned to where they’d come from, following the caribou tracks.’ (CAM 1983:324); < qaku-consequential

qakuaqan at what times?; at various times # particle;
Qakuaqan-mi yuralriit ayagnillruat? ‘At what times then did the dancers begin (dancing)?’ (KIP 1998:163); Qakuaukan yaaruiciaqamiu taum Nukalpiartayagaam tun’aqamiki tuaten pinauraraa, nuriqeciñiluku, . . .’ At various times when that little Nukalpiartaq made her story knives, when he’d give them to her, he’d say that he will have her for a wife, . . .’ (YUU 1995:10); < qaku-contingent

qakun hackles of dog or wolf; long hair on the back of the neck of dog or wolf # < ?-n

qakumi- to occur long afterward # used only in the negative subordinative; qakunivkenani ‘not long afterward’; < qaku- neq²-i-

qakurnaq frost on trees etc., as in the fall # and
qakurnar- to frost as in the fall # qakurnar- ‘it got frosty’ /
Man’a-ll’ ella qerruyiñaranarluni unuakumi-llu caqerluni qakurnarluni. ‘At this time it was starting to get a bit cold and one morning there was frost.’ (ELN 1990:55) Wine-arkat naucetaarit piunrillru kavtagteggun calil-ulu atsangulit napat qakurnam piunrilluki. ‘He destroyed their grapevines with hail, and the frost destroyed the fruit trees.’ (PSALM 78:47); < PE qakur-

qak’urte- to nag; to scold # qak’urtuq ‘he is scolding, nagging’ / qak’urutaa ‘he is nagging her, scolding her’; NUN

qakussaag- to probe manually # perhaps specifically
in sexual terms; NUN

qaku’urtaq hawk owl (Surnia ulula); northern
goshawk (Accipiter gentilis); northern harrier,
marsh hawk (Circus cyaneus) # > qaku’urtaruqaq

qaku’urtaruqaq, qaku’urrtaqagaq boreal owl (Aegolius funereus) # < qaku’urtuaq-uaq, qaku’urtaa-yag(g)aq

qakvar- to win in a game; to feel uplifted; to leave behind in a race; to emerge from; to remove
from water # qakvartuq 'he won, feels uplifted'; qakvari 'he beat them'; 'he took them out' / qakvautuq 'he took fish out of the water'; cf. qai-/, qakte-

qakvayak grass # Uani-gga amik, makuneng qakvayageng, auqatek tamalkurmek caniqerrilitarlutek. 'In winter the entranceway was closed off on both sides with woven grass partitions.' (CEV 1984:30); HBC; = qayikvayak

qalamciq story; tale; account of something that happened # and qalamci- to tell about something that happened # qalamciuq 'he related what happened' / qalamcitkaa 'he told about it'; Taqiucami qalamciminek maaten piuq kan'a it'gain ciukaraatni. 'When she had finished her account she looked and saw that there was a den down there right in front of her feet.' (ELN 1990:51); . . . aatii ak'a itellruami nerngellrullinilria tuaten qalamciluni. '. . . her father had already started eating and was telling about the events that had taken place.' (ELN 1990:65); < qalarte-ciq; > qalamcite-

qalamcite- to tell (him) about something that happened # qalamcitaa 'he told him about something that happened' / Tua-i-llu qalamcilluku nut'ni-gguq tekipailgagu taum ullagarcaaqluku . . . 'He told her that before he could get to his gun, that one (the animal) had rushed toward him . . .' (ELN 1990:64); < qalamci-te-

qalangssak story; tale; account of something that happened # Elngum ak'a niitellrung'ermiu cali nicugniluni aanami qalangssiinek. . . 'Even though she'd heard it already, Elnguq also listened to her mother's tale . . .' (ELN 1990:67); < qalarte-ngssak

qalaria- to yell; to scream # NUN; cf. qalaria-

qalarcissuun larynx; microphone # < qalarte-te-

qalarreneq, qalarcaraq the ability to speak # Yuqetun qalarcaramek elicungcartuq 'he's studying how to speak in Yup'ik'; < qalarte-neq, qalartere-yaraq

qalarte- to talk; to speak # qalartuq 'he is talking' / qalaruua 'he is talking to her'; qalarutuk 'they_ are talking with each other, having a conversation'; qalarutkaa 'he is talking about it'; Tua-i tuani keggsularniluki neqet qalarluni. 'Then she said that the fish there bite.' (ELN 1990:69); Aaniin-llu murilkesqelluku piani aipaqluku qalarusnguarluku, qanercetaaraqluku tuaten. 'And when her mother told her to watch her (the baby), she kept her company, pretending to talk with her, and trying to let her say things.' (ELN 1990:20); UMYUALIURTET QALARUCYARAAT 'mental health counseling'; UY, K, BB, NR, LI; > qalamicq, qalangssak, qalarcissuun, qalarreneq, qalarcaraq; cf. qa-, qalaria-

qalem- root; > qalemqar-, qalemtaayuli

qalemyaar- to be curved up # Kankiim-llu pia iqua qalemyaraarluni ukatmun. 'And the front of the skate was curved up this way.' (PAI 2008:236)

qalemqar- to gobbled up; sucking in # qalemyaar 'he gobbled it up' / < qalem-qar-

qalemtaayuli elephant # < qalem-?-a-yuli

qalengguq tumor; lump in flesh # NUN

qaleqcuuk grebe (Podiceps sp.) # Caqerluni-llu Elngum muriikaa nanzamila ilua, kankut qaleqcuugut ukakaraagni-wa mermi ungluungalingguq. 'And it happened that Eligquq looked out on the lake, there were grebes out there, and closer to her than two of the grebes was what seemed to be a nest in the water.' (ELN 1990:105)

qaleqmacir(ar)- to tickle # NUN; = qel'qecir(ar)-; < PY-S qalaqa-

qalervag-, qalerpag- to bawl; to cry loudly # qalervagtuq 'he is bawling' / qalervautekaa 'he is bawling over it'; qalerviin 'because he's bawling'; Arenqiapaa irniarpuk una tua-i atayugluni qalervalartuq atani nerinikluku iteryunritniluku. 'Oh dear, this child of ours wants his father and cries loudly all the time hoping to see him, saying that he (his father) had not wanted to come in.' (MAR2 2001:76); < qalrir-pag-

qaliq- to put on such a parka # Man'a-wa kavirun cali caniqliqtukiit, qaliliaqameng atutukiit, qemirrlugutnun tuaten qaliq-
`qaliqaq — qallama-`

**qaliqaq**
- roof #
- under **PE** qala-

**qaliqar-**
- to get food poisoning; to get sick or get sick and die from eating foods said to be incompatible, such as aged fish and salmonberries; to get ill from overeating
- *qaliqertuq* 'he got sick from eating the wrong foods, or too much food' / HBC, NUN

**qaliqerrun**
- log above door of semi-subterranean house or men's community house
- under **PE** qaliq-

**qaliqerkaq**
- roofing material # such as tarpaper or corrugated metal sheeting
- Ellangellemni net **qaliqerkait** pagkut caviiit mamptuiarluteng... Tamakut nangyuilnguullrulliniluteng tamaa. ‘When I first became aware of things, the houses' roofing material, up there, the metal sheets, were quite thick. ... Those did not deteriorate right away.’ (KIP 1998:323)

**qalirneq**
- one on top; roof; uppermost one
- under **PE** qaliq-

**qallaciir-***
- to cut the umbilical cord
- *qallaciirluku-w’ tua-i.* ‘He went to her and told her to cut its umbilical cord.’ (CUN 2007:34)

**qallaciq**
- navel; belly button
- under **PE** qall-

**qallaksugte-**
- to simmer
- *qallaksugturq* ‘it is simmering’ / Kan’awa-gguq imarkuaq... manimalria *qallaksugqurluni-gguq.* ‘And there was the broth down there... set (on the fire), simmering.’ (CUN 2007:126)

**qallalerte-**
- (HBC form) to gurgle (of the chest area); to wheeze
- *qallalerqiuq* ‘he has a heart murmur’; *qallalerqiuq* ‘his chest makes a rattling sound as he breathes’ because it is full of phlegm, he is wheezing

**qallama-**
- to have boiled
- *qallamaq* ‘it has already boiled’ / *qallamalria meq* ‘boiled water’.

**qami**
- ‘And this red strip, which is always stitched next to it, is a design that is also stitched on the front and back plates on women’s fancy parkas and on the small plates below them.’ (CIU 2005:142)

**qallamaq**
- ankle-high skin boot for dress wear; coveralls; overboot (or boot padding ?) of throat hair part of caribou skin used to reduce the boots’ noise in snow; slipper; sock

**qalla-**
- to be boiling; to churn (of liquid)
- *qallauq* ‘it is boiling’ / Tua-i-llu-am makucia teggvakaan pakikataraqqa, arenqiaapa, tua-i tang cakneq gerraleryulianga, tuarpiaq imkut *qallalriit.* ‘Then as I started to part the hard lump to check underneath, oh my gosh, I was so terrified; they (the mass of lice) looked like boiling water.’ (CIU 2005:210)

**qallalerte-**
- under **PE** qall-
qallaneq eddy; spring with pool # . . . aaniinugnek
imum taukuk aatameng pitain enrit tunut tunit
uvet imumun uakarameggni ingrim waten
acianun qallanenuarun um kic’arturturce’tallinikai.
‘. . . their mother would have them go throw the
bones of the caribou that their father had caught
into the little spring-fed pool down from their
place at the base of the mountain.’ (QUL 2003:82);
< qalla-neq1
qallange- to be boiling; to begin to boil # qallanguq ‘(liquid) is boiling’ / qallangcaraa
or qallangevkaraa ‘he is making it boil’;
quallangevkaruarluku ‘simmering it’; Maaten
iterutut kiiringellrullinilria ak’a tamana ena,
aaniit’il’am cali keningellrullinilria, ak’a-lu
qallangengellrullinilria tauna keniraq. ‘When they
came in they saw that the house had already
become warm, that their mother had started
to cook too, and that the stew was already
beginning to boil.’ (ELN 1990:98); < qalla-pag-
qallarvag- to be at a rolling boil # qallarvagtuq
‘it is boiling hard’ / Tua-i-gguq tamakut, ak’a
anglkut tamakut, paqettleuyaaqaat taigaam-
gguq tauna egatii qallarvagtluralria caucitellruat.
‘It is said that those shamans of long ago had
gone to investigate it but could not determine
what it was that kept boiling in her pot.’ (CUN
2007:74); < qalla-pag-
qallate- to be boiling; to churn (of liquid); to be hot
(of objects or weather) (EG meaning) # qallatuq
‘it (liquid) is boiling’ / on Khromchenko 1824 list
(2) for EG and Orlov-Pinart 1871 list (19) for EG,
as applying to hot weather; . . . arulaiyuunani
qallaluni tua-i uivluni, meq imna. ‘. . . that water
churned and swirled around continually.’ (MAR2
2001:44); < qalla?-; > qallaksugte-; > qallate-; cf.
qallate-
qallate2 to talk; to speak; to discuss; to preach # qallatuq ‘he is talking’ / K; Meqpayagarmek
qimuktenguellrungu imumi, yuqetun-llu
qallatenriraraqgluni. ‘I had a shaggy dog; it
could almost but not quite speak like a person.’
(UNP2); Quyaqerluni-llu cangniluni qallaluni
nasvagluglu aamuninun, . . . ‘Speaking happily she
said that she’d caught a fish and she showed it
to her mother, . . .’ (ELN 1990:70); > qallate-2; cf.
qallate-3, qa-; < PY qa-la-
qallautaq to boil (it) # qallautaa ‘he boiled it’ /
Cali-lu enriiulluki qallautaqliuki. Tuamta-lu
kumlacirluki tuaten ner’aqluki. ‘Also they’d boil
them until the bones were soft. Next, they’d let
them cool and eat them.’ (YUU 1995:60);
< qallate-2
qallate2 to speak to (him) # qallautaa ‘he
spoke to him’ / Jesus-aam ataam qallautai
ayuqestassigutnek . . . ‘Jesus again spoke to them
with parables . . .’ (MATT. 22:1); < qallate-2
qalleq rust # and qaller- to rust; to be rusty # qallertuq ‘it rusted’; merput elagamen’ek pilleq
qallertuq ‘the water from our well is rusty’;
Tukuutnek quyurcinirci nunam qangini, parut
qallrem-lu piuniqriciqgtaki, . . . ‘Do not store up
for yourselves treasures on earth, where moth
and rust destroy, . . .’ (MATT. 6:19); > qalleryak;
< PE qaalar
qalleryak orange (color) # < qalleq-yak
qall-i- to do topstitching on (it) # (?)
qallin stomach fat of ground squirrel # qallitek ‘the
two fat sacs in a squirrel’s abdomen’; Quliranek-
llu niitelaami qallitenggerniluki, nasvitevkarluni
tamakunek. ‘From the old-time stories she’d
heard, she knew about the twin sacs for fat storage
inside the abdomens of ground squirrels and
she had [her mother] show them to her.’ (ELN
1990:15); < PE qatilin
qalliq* one on top; outer layer; skin scraper
(additional HBC meaning) # qalliliraa ‘he
put an extra one on top of it’; Waten-am
pilugunqicuiruluki cali all’uku ujiggelcarluku,
qallil makut aug’arterluki. ‘They had him wear
lightweight footwear and remove his heavy
outer graments.’ (TAP 2004:39); > qaliiputaq,
qallissaaq; cf. qaliq; qai-; > qalliqe-; < PE qal-oil
(under PE qa-d)–
qalliqe- to stack # Tua-i-llu imumek yurainanratni
arnat ilitt itericicq, qantaneq teguniarluni
payuggluni qalliqurluki. ‘While they were dancing
one of the women would come in, bringing in
bowls of food carrying them stacked one on top of
the other.’ (QAN 1995:168); < qalliq-ke2
qallissaaq sweater; LI; < qalliq-?
qalluar (qalluar-) to rinse a cleaned seal intestine
in salt water # NUN; > qallurar
qallurarun (qallurarun) seal intestine spreader;
holder for end of gut when it is washed # NUN;
< qalluar-n
qalluvik traditional garment covering the legs and torso; coveralls; overalls; snow-go suit; chest waders; union suit (one-piece long underwear) # the singular is qalluvak; Tamaani mikelnguaarat qalluvagnek caqunguetullruit aturarngessuitellemeggni. 'Back then little children had body garments of the overall type when people didn’t have (modern-style) clothes.' (MAR2 2001:47); < ?-vak-dual; < PE qalvalak

qalmar- to summon a dog by clicking the tongue or otherwise making vocal sounds; figuratively, to try to attract a man by flirting # qalmarqu ‘he is summoning a dog’; qalmaraa ‘he is summoning it’ / Tua-i-qqgu naqugutaillingacaglutini, nuquyuteq-wa-gqgu qalmalriik ciuqerrani. ‘Her belt was carelessly tied around her waist, and the end pieces were clicking, clattering about in front of her as she walked.’ (CIU 205:90); cf. qa-; < PE qalmar-

qalqapag axe # and qalqapag- to chop # qalqapagtuq ‘he chopped’; qalqapagaa ‘he chopped it’ / Kegglangqersugaunateng-nil, qalqapiit tamaan’ ayagngaarallratini, kegglyaungnaunik murugat kepurluki, piaqluteng, ‘They didn’t have saws, axes had just begun to become available, they didn’t saw wood, but cut it (with an adze).’ (CEV 1984:29); Y, NI, HBC, NS, UK; ?-vak-nil, ‘the shape of a man in burial position; > qalervag-, qalria-, qalriur-, qalriqsaar(ar)-; cf. qa-; cf. Wrangel 1839 list (13); < PE qalval-

Qalraq Kalskaq, village on the Kuskokwim River; etymology unknown to compiler

qalqaruq raven (Corvus corax); possibly also magpie (Pica pica) # EG; cf. qalqerayak

qalqerayak black-billed magpie (Pica pica) # cf. qalqaruq; from Eastern Aleut qalqaraya-X

qalria- to make sounds other than those of human speech # applies to animal sounds, or non-speech sounds made by humans; qalriaguq ‘it cried out’ / Kuimalrutuk tua-i, ellaata tua-i qalriucimegnek qalriagurluni, ‘Aa-ta-ta-ta-ta-ta.’ ‘While they were swimming she’d cry out with their usual cry, “Aa-ta-ta-ta-ta-ta.”’ (AGA 1996:220); Kegginqallruit qalriallukili-il ellaata qalriucitnuit. ‘They’d put on masks and crying, mimicking their usual cries.’ (AGA 1996:30); < qalriur-; > qalriaciq, qalriateke-

qalriaciq animal’s call # < qalria-ciq

qalriateke- to beg, wail, or whine repeatedly for # qalriatekaa ‘he is begging for it’ / < qalria-teke-

qalriqsaar(ar)- to howl and whistle (of wind outside of house) # NUN; < qalriqsaar(ar)-

qalriq seal’s cry; large, male bearded seal giving its mating call # and qalriq- to cry out; to shriek; to make an inarticulate vocal sound # qalrirtuq ‘it shrieked’ / Qalemam-llu qalrirluni aryuqluki ilini qetaarluki tamalkuita. ‘And Qalemaq, crying with joy, hugged all her family members, being so glad to see them.’ (ELN 1990:82); Nitenringermi taakken cali inili murak kalevvluku ciutmun tugruqiquq, qalriq tua-i. ‘Even though one doesn’t hear anything, sometimes if he jabs a piece of wood into the water, only then [would one hear] the cry of the seal [by means of the wood].’ (AGA 1996:196); the seal is said to go around the ocean and collect ring-like markings on its flippers; the subject of legends, such as that it is in the shape of a man in burial position; > qalervag-, qalria-, qalriur-, qalriqsaar(ar)-; cf. qa-; cf. Wrangel 1839 list (13); < PE qalval-

qalriur- to twitter (of birds); to make a certain characteristic sound # qalriurtuq ‘it is twittering’, ‘it is making its sound’ / Icigg’ qanikcaq man’a tutmalrioniq qalriuraurqelria. ‘You know, the snow when it is stepped on makes a certain sound.’ (ELL 1997:514); < qalriur-

qalru northern pike (Esox lucius) # UK, LI, EG; < PY qalru

qaltaq bucket; pall # Arcaqerluku tan’gurraq qaltauq pull’uku meresqumavkenaku. ‘In particular, a boy was told not to drink by bending his head down into the bucket.’ (CIU 2005:200); HS, Y, NI, CAN, K, NB, NR, LI; > qaltaq, qaltaq; cf. qantaq; < PE qalva-

qaltacikaq barrel # NSU; < qaltaq-?

qaltaq, qaltur(aq*) bucket; pall # NUN; < qaltaq-?; cf. qantaq

qaltayak bucket made from old kayak skin # . . . alaqutliniur taum qaltass’im ayuqnguarang. ‘. . . he found one just like that bucket.’ (WEB2); NUN; < qalriq-

qalriq

qalu dipnet # and qalu- to dip with a dipnet; to bail a boat # qaluuq ‘he is dipping with a dipnet’; qalu ‘he is bailing’ or ‘he caught it with a dipnet’ / Tua-i waten kiagaqan maurlurlua qaluuq ‘he is bailing it’ or ‘he caught it with a dipnet’; < qaluuq ‘he caught it with a dipnet’ / NUN; < qalriq-

qalu dipnet and qalu- to dip with a dipnet; to bail a boat # qaluuq ‘he is dipping with a dipnet’; qalu ‘he is bailing’ or ‘he caught it with a dipnet’; < qaluuq ‘he caught it with a dipnet’; (CUN 2007:116); Kusquvvagmiut canglartut qusuurnek qaluneq aturluteng ‘Kuskokwim people catch
smelt using dipnets'; > qalun, qaluryarqe-, qalutaq, qalute-, qaluurun, qaluviaq, Qaluyaaq; < PE qalu(-)

qalugneq woman’s emanation # said to be capable of depriving men of their hunting ability or success; Aunrayaurerskuni-llu cali aunrallruluni, qalugnera-gguq tua-i tukniriluni. Amam-gguq iliipicuirnutnarquq. ‘And they told her that her emanations would become strong after she had her first menstrual period. They say some women cause men to lose prowess at hunting.’ (YUP 2005:154)

qalugneq — qamaneq

qalugtarnaruaq sternum; breastbone # HBC; < qaluutarnaruaq

qalugtarnaruaq qalugsaq (NS form) harpoon head; lance point # < ?-yaq; < PE qalugyallermini

qalugyaq, qalugsaq harpoon head; lance # < qalu(-)

qaluyaaq, Qaluyaaq; Nelson Is. # may be used in the plural: Tuani pissullruukut unani akulurami Qaluyaat Nunivaama-llu akuligii. ‘At that time we were hunting down there between Nelson Is. and Nunivak Is.’ (YUU 1995:25); Qaluyarriut ‘Nelson Islanders’; < qalu-

qaluviaq wooden bowl # < qalu-vik-aq

Qaluyaarmiut ‘Nelson Islanders’; < qalu-

qaluyaaq "Eskimo ice cream" (akutaq) made with aged fish roe # NS; = qamaumaq

qaluyaaq — qamaumaq

qaluviaq — qalugneq

qaluviaq wooden bowl # < qalu-vik-aq

Qaluyaarmiut ‘Nelson Islanders’; < qalu-

qaluyaaq "Eskimo ice cream" (akutaq) made with aged fish roe # NS; = qamaumaq

qaluviaq wooden bowl # < qalu-vik-aq

Qaluyaarmiut ‘Nelson Islanders’; < qalu-

qaluyaaq "Eskimo ice cream" (akutaq) made with aged fish roe # NS; = qamaumaq

qaluyaaq — qamaumaq

qaluyaaq "Eskimo ice cream" (akutaq) made with aged fish roe # NS; = qamaumaq
qamangaq — qamiqiqeq-

qamangaq anklebone; wristbone; medial aspect of distal end of tibia or fibula # < PE qamånar
qamangatak half-dried, boiled fish #; EG
qamat(ni) inside; upriver # obscured demonstrative adverb; qamaken ‘from in there’; qamavet ‘to in there’; qamamun ‘toward in there’; qamani taqukamek tumcilliniq upriver ‘he came across the tracks of a bear’; qamaggun ta ¥g aam anteksaunaku qiagu’rtuq ‘he cried inwardly’, literally: ‘without letting it out he kept crying’; . . . pia tua-i qumingeqatarniluku qama-i. Imna tutgara'urluq ak'anun qama'ancuumiilami patagmek angliluni, . . . ‘she told her that she had a fetus inside. That grandson [the fetus], because he didn’t want to be inside (her) for a long time, grew quickly.’ (MAR2 2001:25); see qamna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem qam-
qamaquq cockle; clam# EG; from Aleut qamaqu-X
qamaquq half-dried, boiled fish #; EG
qamaquq anklebone; wristbone; medial aspect of distal end of tibia or fibula # < PE qamånar
qamqcataq 'from in there’; qamavet ‘to in there’; qamamun ‘toward in there’; qamani taqukamek tumcilliniq upriver ‘he came across the tracks of a bear’; qamaggun ta ¥g aam anteksaunaku qiagu’rtuq ‘he cried inwardly’, literally: ‘without letting it out he kept crying’; . . . pia tua-i qumingeqatarniluku qama-i. Imna tutgara'urluq ak'anun qama'ancuumiilami patagmek angliluni, . . . ‘she told her that she had a fetus inside. That grandson [the fetus], because he didn’t want to be inside (her) for a long time, grew quickly.’ (MAR2 2001:25); see qamna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem qam-
qamcetaaq sugar # NSU; < ?-cetaaq; cf. qame-
qamcetaar- to eat a little to stave off hunger pangs # Ilii tuaten tua-i nutarinrarmek kepulluni wall’ pisciryaata keggluku, wagg'uq qamcetaarluni. ‘Some people would cut off a piece of fish or bite some off if they were easy to bite off, and that was what was called “qamcetaarluni” (staving off hunger pangs).’ (MAR1 2001:52); Y, NUN, NS; cf. qam-
qame- to die down (of a fire); to extinguish (additional NS, and NUN meaning); to taper off (in size, volume, etc.); to retreat from sight; to become dispirited # qam’uq ‘it died down’ or ‘it tapered off’ / kamniaq qamtam ‘he turned the stove down’; puyircivian kenra qamlliniuq ‘the fire in his smokehouse has died down’; qamesgu! ‘turn it (the light, the burner on the stove) down’, or ‘turn it off!’ (NS, NUN); Tua-i tuani Apanuugpak qamlermiini taryumek maaken aalemtaalllinuq. ‘Apanuugpak in his panic and desperation was gulping down salt water.’ (CIU 2005:46); > qamenuq, qamleq; cf. qaamyuar(ar)-, qamcetaaq, qamcetaar-; < PE qama-
qamenuqacaq one of last three last ribs below the side rail at bow and stern of kayak # NUN; < qamenquq-
qamenuq innermost recesses of something; tapered part at end of kayak; bladder of animal (where the spirit resides after death) # Pitsaqevkenak qavaqallinikuvet tua-i ayuqucin caleryautiini qamenuqpenun itqerrskina! ‘If you accidentally fall asleep and you feel a jolt, retreat quickly into your innermost recesses (your bladder)!’ (QUL 2003:50); Tauna ta¹gken tallirraq, qamenuqmi qamani qantaq uitauq kan’a kaungermi-llu enurluku. ‘About the reach-extender (“little arm”), say a bowl is inside in the tapered area of the kayak and even though one reaches in he can’t get at it (these are useful).’ (PAI 2008:298); Mak’arutmini tua-i qamenuqminun kiavet itqertelliniluni. ‘When he awoke he plunged into the end part of his kayak.’ (PAI 2008:434); < qam(na)-quq; > qamencuaq
qamigat- to go seal hunting with a small sled and kayak during the spring # qamigartuq ‘he is going seal hunting’ / . . . piciryarangqallinniamong qamigalriit kanaraqameng tua-i waten mermun, wagg’uq pitarkateng aviukaqluteng neqkaitnek cikirluki. Taquateng-am ilairtaarlluki mermun eg’artetulllinikait. ‘. . . because they had a certain custom, those who went seal hunting on the ice, when they went down to the water they would give some food as an offering to the animals they would catch. They’d remove a portion of their food and throw it into the water.’ (QUL 2003:48); > qamigaun; cf. qamite-; < PE qamigat-
qamigaun small sled (especially one carried on a kayak, used to transport the kayak when one reaches stretches of ice on the water); child’s store-bought sled # also dual, qamigautek, for one sled; Ekluni maavet qamigaugenun negcigmek cali tegutnek-llu ang’aqluni. ‘He got into the little sled here taking along a gaff and seal spear.’ (KIP 1998:9); < qamigat-
qamiqiqeq- to have a headache # qamiqiqeq ‘he has a headache’ / qamiqiqequn ‘headache remedy’,

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‘aspirin’; qamiqum enra ‘skull of a living person or animal’; Qasgimi unuakumi tupalliniluni nat’liqengssaanrinlergermi qamiqiqkacagararluni.

‘He woke up in the kashim in the morning and even though he didn’t have body pains, he had quite a headache.’ (QUL 2003:572); < qamiqiq-liqe; > qamiqiqerpagyaraq, qamiqisaraq, qamiqukuyuak, qamiqulle, qamiquulle, qamiqukuyugnek

qamiqiqerpagyaraq — qamneq

to make aged fish heads, after digging a pit, they’d put (fish) heads in the pit, and when it was full, they’d cover them with soil.’ (PRA 1995*:461); LK, BB, CAN, NI, NUN, NR; < ʔ-quq; > qamiqiq-, qamiqikuyuak, qamiqulngu-, qamiqum erra, qamiqulnguq, qamiqurpak3, qamiqurpk2, qamiqurrluk

qamiqurpak1, qamiqurpayagaq*, qamirvayagaq* goldeneye (Bucephala sp.). < qamiqiq-rpak, qamiqiq-payagaq, qamiqiq-payagaq

qamiqurpak2, qamirvak, qamiq’vak type of moth (species ?). < qamiqiq-rpak, qamiqukuyak, qamiqulngu-

qamisvak large freight sled # also dual for one sled; Y; < ʔ-vak; cf. qamite-

qamite- to give something to take along on a journey # qamita ‘he gave her something to take along’ / aanavet-am qamitaanga ukunek neqnek ut’rutarkamnek ‘your mother gave me these fish to take along when I go home’; cf. qamisvak, qamigar-; < PY qamite-

qamlleq ash # Aling nakleng. Tua-i-wa maurlurlurpek kat’um picirkiitii aturluku waniwa cikmirlraten. Ellii iigken kevillrukek camek neqnek assimrlngurmeq avuluku, qamllermek-llu avuluku akuqaarluni qavallerpeni iigken kevillrukes. ‘Your grandmother blinded your eyes. It was she who filled your eyes with a mixture of old food and ashes while you were asleep.’ (CIU 2005:284); . . . missuullernek all’uteng qamlleraluteng-llu.

‘Your grandmother blinded your eyes. It was she who filled your eyes with a mixture of old food and ashes while you were asleep.’ (CIU 2005:284); . . . missuullernek all’uteng qamlleraluteng-llu.

qamna the one upriver; the one inland or inside # obscured demonstrative pronoun; qialria qamna irrian ullaggu! ‘go to your child, who is crying inside the house!’; qam’um ‘of the one inside’; qamkut ‘those inside’; “... Eqnarqut qamkuqtat!” Ayumian-ggur-am nunullinii qamkut qasgimiut carayii. “... So irritating, those darn ones in there!” The ghost began to upbraid the ones inside, the ones in the kashim.’ (ELL 1997:538); see Appendix 3 on demonstratives; < PE dem. qam-

qamneq agate # NSU
qamqiarte- to extend to the top of (it) # Tua-i aklulurluni kameksilunu-llu nayiignek irugni qamqiarrlukel, mikelinguq-llu tauna kameksiluku takupiqinek. ‘So she worked on the clothes and made sealskin boots, reaching the top of her thighs; she made very tall boots for the child.’ (MAR2 2001:89); NS

qamquinaq men’s high wading boot # NUN

qamungelia old bear #

qamuq sled or other pulled thing # and qamur-to pull; to drag behind qamurtuq ‘it is dragging behind’; qamurara ‘he is pulling it’ / Tua-i-llu ilami qanruccatum qimugtet taukut ayagluteng, taukuk ikamrak qamurlukek, tamana tumyaraulliniria aturluku. ‘And then when her siblings said something to those dogs, the dogs pulled the sled forward following the path that was to be their trail.’ (ELN 1990:4);

qamuqataq, qamuqayak, qamuraq, qamurar-, qamurcuun, qamurralek, qamurrar-, qamuutaq; qamurrucuaq; cf. qamauk

qamuqayak wisdom tooth # qamuqayiit ‘wisdom teeth’; < qamuq-?-yak

qamurqaq drawings made on a mask (NUN meaning); writing (Hooper Bay meaning) # < qamur-aq

qamur-, qamuri- to draw; to write (Hooper Bay meaning) # qamurartuq or qamuriuq ‘he is writing’; qamuraraa ‘he is writing to her or on it’ / atren qamuruuygu! ‘sign your name!’; Hooper Bay; < qamur-?, qamuuq-aq-li2; > qamurauq

qamuruun etching brush; paintbrush with squirrel twill # NUN; < qamirar-n

qamurcuun sled brake; wagon # < qamuvuq-cuun

qamurraclek legendary being with some sort of dragging appendage # (??); < qamuq-?-lek

qamurrar- to be pulling a sled # qamurrartuq ‘he is pulling a sled’ / Tua-i tauna aasaqqluni wall’u Tacirrulni, wallu’u camek qamurracuarluni, tua-i kevgaat amkut. ‘He would discreetly arrive in Saint Michael, or he might be pulling something trying to disguise who he was, the messenger of the village over there.’ (TAP 2004:33); Y; < qamur-?

qamurri- to have light streaming out of it (like a comet) # NUN

qamurrucaq sled # NSU; < qamuq-cuar(aq)

qamutuq pulling device; towline; thing that one pulls; drag handle # taryaqvq qamurara qamutakun ‘he pulled the king salmon with a drag handle’; Ingna-gguq-ggu arnaq kasmurrartiit, ikamrak taukuk kasmurrartiik, tauna-llu angun qamutaartunli. ‘That woman [was pushing] its handlebars, the sled’s handlebars, and that man used a towline for pulling it.’ (ELL 1997:42); < qamur-taq; > qamutuarrsuum

qamutuarrsuum sled with high handlebars on which the driver rests his arms # also dual for one sled; Y; < qamutaatuq-ssuum

qanaa- to speak; to talk qanaaguq ‘he is talking’ / qanaataa ‘he is talking to her’; qanaatuk ‘they are talking to each other’; Tua-i-llu tuaten qanaaguraqerluteng tamakut imkut nakacuut paivvluki nutaan. ‘And, then, having discussed the matter, they brought out those bladders.’ (ELL 1997:284); Tava-qaa qunguturan qaanaat. Ciin yugmek qanaaskengenganak pivakarcit? ‘Can it be that you were talking to your pet?! Why did it seem as though you were talking to a person?’ (QUL 2004:148); NSK, LY, HBC, NI, EG; < qanera-

qanak ceiling board (of old traditional-style dwelling, sloping between rafters); caved-in area of a bluff along a river # Natermelnguut cikuluki nem-wa iluani maani kanerluki cat qaniit-llu. ‘Things on the floor would freeze and inside the house the roof boards would frost up.’ (QUL 2003:2); > qanakutaq, qanakvaggaq; < PE qanaa!

qanakutaq tarpaulin; cover # Y; < qanak-kutaq

qanakvaggaq tent # Tekicarturaa qanakvaggaq irnerluk igvaqataaraa neviarcaq tauna imarnitegnek mingquralria. ‘He was arriving at the gutskin tent, she was gradually coming into his view and he observed a young woman sewing a gutskin raincoat.’ (MAR1 2001:76); < qanak-vak-raq

qanciur to set the table; to wash the dishes # qanciurtuq ‘he is setting the table’ or ‘he is washing the dishes’ / qanciura! ‘set the table!’ or ‘wash the dishes!’; < qantaq-liur-

qanegyaaq shinbone # K, Y, NI, CAN, BB

qaneksuar- to speak quietly; to mumble; to grumble; to whisper qaneksuartuq ‘he is mumbling, etc.’ / < qaner-ksuar(ar)-, qaneksuar(ar)-
qaneksugte- to speak quietly; to mumble; to grumble; to whisper; to wonder # qaneksugtuq 'he is grumbling' / . . . angayuqak akemkuk qaneksugtaqalmeqnek nepairtuk. ‘. . . after talking quietly her parents across there fell silent.’ (MAR2 2001:80); . . . tua-i tuarpiaq tang wanni agyat ikgelilriit. Igkeliameq tua-i, igkeliatua umyuqqa qaneksugteartuq. ‘. . . the me it seems to me that the stars have become fewer. Because they have become fewer, my mind wonders why it is so.’ (CUN 2007:66); < qaner-ksugte-, qaner-ksugte-why it is so.’

qanemyuugar- to complain # qanemyuugartuq 'he is complaining over it'; qanemyuugaun 'a complaint'; qanemyuugautekaa 'he is complaining to him'; qanemyuugautaa 'he is complaining' / qanemyuugautaa 'he is arguing with her'; HBC; < qaner-?

qanepsug- to whisper; to talk quietly # EG; < qaner-

qaneq mouth (anatomical) # and qaner- to speak; to utter; to converse (additional NS, HBC, Y meaning) # qanertuq 'he is speaking'; qaneraa 'he said it' / qanrutua 'he told her'; qanrutuk 'they are speaking to each other, talking together'; qanrutellruanga tainiqiciiquiniu 'he told me that he would come again'; qanrutellruanga tainiqigescallemua 'he told me to come again'; qaneryaurci Yup'ig'tun 'learn to speak Yup'ik'; qanra 'his/mouth'; qanqa 'my mouth'; qanren 'your mouth'; Tanqiyutaangarrniluku tua-i qanran cali anglluutellliniluku. 'When he said that he could see a little bit of light, they dove into the water with him again.' (CIU 2005:284); kausqessuitai cuukviit qanritgun 'he told us never to poke pike fish in their mouths'; Tauna taj'gken qanemciiteq qanataekvekenakulu.

qanemci, qanemciq story; factual account # and qanemci- to tell; to talk about something; to relate something one has experienced # qanemciuq 'he is talking about something' / qanemciq-ke 'he is telling a story'; qanemciqtaa 'he is telling a brief story' / qanengssautaa 'he is telling her something'; qanengssii 'short items of speech (or writing)'; Waten-wa tua-i qanengssak man'a tua-i waten piulria. 'This story is told as it is.' (CIU 2005:46); # < qaner-ngssak

qaneplugte- to argue; to gossip # qaneplugtuq 'he is arguing' / qaneplugtaa 'he is arguing with her'; HBC; < qaner-?

qanercetaar- to try in court; to judge; to try to induce to speak # qanercetaaraa 'he is judging her' or 'he is trying to get her to speak' / Aaniin-llu murikeseqelluku piani apiqelluku qalarusnguarluku, qanercetaaraqlluku tuaten. 'When her mother told her to watch her (the baby), she kept her company, pretending to talk to her, and trying to get her to speak.' (ELN 1990:21); the following are legal neologisms:
Bases

qanercetaaraum- — qaneryaqeq-

qanercetaanqigcaraq cuqciistem cuiqerrani ‘adjudication’; qanercetaanricenarluku ‘dismissal’; elluturqevkenani qanercetaariyaaqellrat ‘mistrial’; < qaner-cetaaq; > qanercetaaruma — qanercetaarvik

qanercetaaraum- to be taken to court # Tuaten- am ayuqelria makunun alarrnarqellrianun icercivignun, qanercetaarumaqluni-llu [pilaratuq]. ‘One who is like that becomes involved in bad situations, ends up in jail, gets taken to court.’ (YUP 2005:70); qanercetaarumaaqluni — qanercetaarumalria ‘defendant’ < qanercetaar-<qanercetaarvik

qanercetaarvik court of justice # Qipnermi Yup’igtun qaneryaraq aturpallularaat agayuvigni, qanercetaarvigni, kipusvigni, amlleret-llu nem’eggni. ‘In Kipnuk they really use the Yup’ik language in church, in court, in the stores, and many people do so in their homes.’ (KIP 1998:ix); ErNeq QANERCETAARVIK (‘Biblical’) Day of Judgment’; the following are legal neologisms: qanercetaarviiit ‘juristic’; qanercetaarvignun caliaqnarqellria ‘court case’; qanercetaarvignun cimircetaariyaraq, qanercetaarvignun akilircetaariyaraq ‘civil suit’, ‘litigation (as in a civil suit)’; qanercetaarvik qigcikevkenaku ‘contempt of court’; qanercetaarvigtaat ‘legal terminology’; < qanercetaarv-vik

qanerciigate- to be unable to speak; to stutter; to be impossible to speak to (that is, to be disobedient, unresponsive or unheeding by nature) # qanerciigatuaq ‘he cannot speak’, ‘he cannot be spoken to’ / Qanerciiganateng pingnaq’ngermeng, piyaqlirluteng-llu qanerluteng. ‘They [stutterers] have difficulty speaking even though they try to, but finally they do speak.’ (ELN 1990:99); < qaner-ciigate-<qanerciigar-ta

qanerciryaar- to be obedient; to listen and to heed # qanerciryaartuq ‘he is obedient’ / Cali qanernginanrani nangertaqluni ellimeraqani, qessasuunani, qanerciryaarluni atami qanellra maligtaqurluku. ‘Also while she was being spoken to, being asked to do something, she would stand up, and she was never recalcitrant, and she listened to and was heedful of his father’s words.’ (MAR1 2001:30); < qaner-ciryaar-

qanercuuciuerta radio operator # < qanercuun-liur-ta

qanercuun telephone; radio transmitter # Ak’a tua-i qanercuutelliniluki Taprarmiunun piqatarniluki. ‘They had already phoned them that it was going to take place in Stebbins.’ (TAP 2004:32); < qanercuun; > qanercuuciurtta

qanerkqaq speech to be presented; something to talk about; gossip # qanerkiurtuaq ‘he is preparing the speech he will present’ or ‘he is visiting around to collect gossip to talk about later’; qanerkairutua ‘I have nothing further to say’

qanerkikaq whitefish (species ?) # EG; < qaneq-?

qanermiaq thing held in the mouth; respirator used in steambath # < qaneq-mik

qanerniar- to speak by way of justification; to speak by way of explanation; to confide # Tua-iqaluun qanerniarutak tua-i umyuani assinrilan maururluni aigua tua-i cali pinayukluni piunrirrniluku. ‘He explained to them that he had killed his grandmother because she had become unpredictable and he did not trust what she might do next. (CIU 2005:286); < qaner-niar-

qanerpak big mouth; person who talks a lot; sculpin, locally: devil fish # “Aling, tuquciiq-uuq!” Tua-iqaluun qanerpauvaa! ‘Oh dear, she’ll choke on a bone!’ And then her grandmother said, ‘Oh dear, such a big mouth!’’ (CUN 2007:120); < qaneq-rpak

qanerrsuun tongue # EG; < qaner-cuun

qanertta spokesman; translator # qanercirrgala ‘be my spokesman or translator!’; Ikegkut qasgimiut qanerttiita, atanrata, arviisqatek. ‘The spokesman of that kashim across there, their leader, wants you2 to come across.’ (ELL 1997:370); < qaner-ta

qanerter- to suddenly say something; to blurt something out # Umyuarput cangraan angliqeriqtewkena ilamtenun qanertesqevkena. ‘No matter what frame of mind we’re in, we are not to puff ourselves up before our fellow men, and blurt something out (without thinking first).’ (YUP 2005:44); < qaner-ter-

qanerviggaq* close friend; confidant # Anirta yuullrulliniut; qanervigqaqalagemken tua-i, tutgarrluk. ‘How fortunate that you were born; you are my confidant, grandchild.’ (CUN 2007:78); < qaner-vik-rraq

qaneryaqeq- to speak in vain; to stutter # qaneryaqeq ‘he is speaking in vain’; ‘he is stuttering’ / < qaner-yaaqe-
qaneryaraq language; word; saying; Bible
# kitak cali apqerru qanellren cukauanak, capernalingurnek qaneryanehek aturluten ‘please repeat what you said, slowly, using simple words’; Yugctun qaneryaramek elicugtuq ‘he wants to learn the Yup’ik language’; Kass’alugpiat qaneryaraat ‘the Russian language’; Qaillun-llu piluta cat nallunriciquesta tamaani ayagayairait-llu nalluluki, qaneryairait-llu nalluluki. ‘And I wondered how we were going to go from place to place, not knowing how to get around and not knowing their language.’ (CIU 2005:406); Tua-i tuaten pitaluku, qaneryararkairutua tua-i waniwa. ‘That much, and now I have no further words to say.’ (QAN 1995:158); Yugtun Qaneryaramek Calivik ‘The Yup’ik Language Workshop’; < qaner-yaraq; > Qaneryaraqegtaar, qaneryariurta

Qaneryaraqegtaar(aq*) Bible; the good word
Agayutem angayuqauvian qaneryaraqegtaari nunanun allanun cali qalarutkarkauganka, . . . ‘I shall preach the good word of the kingdom of God to other lands also, . . .’ (LUKE 4:43); this word is spelled “Kanerearakgtar” in the Moravian orthography; < qaneryaraq-kegtaar(aq)

qaneryariurta preacher; pastor; linguist
Tayima ukaqvaggun ta ¥ gaam, tuar wangni ukaqvaggun, nutaan makut qaneryariurtet tekilluteng. ‘But it was in recent times, from my point of view, these pastors arrived.’ (KIP 1998:141); < qaneryaraq-liur-ta

dalugte- to grumble; complain
‘he is grumbling’ / qanevlugtuq ‘he is complaining to him’; < qaner-

qang’a no # exclamation; ‘Tanglartuten-qaa elitnaiuriste ÷ ëk?’ ‘Ii-i tanglartua, atam nuyangqertut, iiluteng-llu allayugnek.’ “Qatellrianek.” “Pelatekacetun-qaa?” “Qang’a, qilagcetun.” “Did you see the teachers?” “Yes I saw them; they have hair and eyes that are different.” “Different how?” “White.” “Like tents?” “No, like the sky.” (ELN 1990:108); = qaang; > qang’a-llu

qang’a-llu on the other hand; contrary to what might be thought adverb; or; or else; either . . . or # conjunctive particle. qang’a-llu unuamek tekitnayukaqa ‘on the other hand, I thought he would arrive today’; Pivakarluni-llu piunrirluni malluuluni nunat akuliitni, qang’a-llu yulqumi, qang’a-llu mermi. ‘As he continues to live that way, he dies, and his body may be found in the middle of a town, or in the wilderness, or in the water.’ (YUP 2005:70); Tua-i angutngurtaqameng qang’a-llu arnautaqameng tuatnalartut; . . . ‘Whether they become men or they become women they do like that; . . .’ (CAU 1985:171); < qang’a-llu

qanganarluq marmot (Marmota caligata) # NR; < qanganaq-rluk

qanganaruq wormwood (Artemisia sp.) (LK meaning); yarrow (Achillea sp.) (EG meaning) # literally; ‘imitation squirrel’; tepturraarlua unatenka qanganaruanek perrillruanka ‘after eating aged fish heads, I wiped my hands with wormwood’, to remove the odor; the leaves of this plant are also used to make a medicinal tea; < qanganar-uq

qangiar(aq*) man’s brother’s child; man’s nephew or niece through his brother # < ?-ar(aq); < PE qa&i!a3

qangkun as one usually does # adverbial particles; qangkun qessaminartuq ‘as usual, he would also be disinclined to do something’; Tua-i-ggur’ atam tua-i uksuaqertelluku, waten qangkun tua-i nem’ini elaqlinggeng’ermi-llu yugnek, kiirrami uitaavululliniani unugmi, . . . ‘And, it is said, when autumn came, as was his usual practice, even though he had neighbors by his house, he’d very much be by himself at night, . . .’ (KIP 1998:243); Al’qaat-gguq-gga qangkun, ilutequreluni. ‘And their sister too, was in sorrow.’ (CEV 1984:74):
< ?-vialis

qanglluk, qanglluq deep hole in a riverbed # Y, HBC, NS; < PE qa&niar

qangni- to tarry; to take a long time # NUN

qangqiirq ptarmigan (Lagopus sp.) # Maaten murilkut qangqiiret misgalrit avatitni napayagaat akuliitni. ‘They observed that
around them there were ptarmigans landed on the branches amidst the brush.’ (ELN 1990:12); Nerumiameng aaniita negarkiurluki maqaruarcuutnek, qangqircuutnek-lu. ‘When they’d finished eating, their mother prepared snares for them, rabbit snares and ptarmigan snares.’ (ELN 1990:13); NK, CAN, BB, NR, LI; < -i-q

qangquaq frozen “Eskimo ice cream” (akutaq) # NUN

qangquacq bunched berry or ground dogwood (Cornus canadensis) # < qangququllaq, qangquullaaq (HBC form)

qangquaraq ‘he is crunching, crunching’; Pilliniut imna tua aanani nerellrullia enturumaan qangquarluku nangkacagarluku. ‘They saw that it [cannibal baby] had eaten his mother, bones as well, crunching on her and finishing her off completely.’ (QUL 2003:268); > qangququllaq; cf. qa'quq; < PE qa&qu3-

qangvallaq ‘thing of when (in the past)’ # used to ask the age of an inanimate thing qangvallallaq? ‘how old is it’; literally: ‘a thing of how long ago is it?’ < qangvallaq-llaq

qangvaq-llaq qangvaq when (in the past); how long ago?; for some time # adverbial particle; qangvaq tekilletrusit? ‘how long ago did you arrive?’; Ukut Caniliarmiut qangvaq imumi uani piqallrulrit. ‘Some time ago Caniliaq people did that.’ (TAP 2004:106); > qangvaqullaq; cf. qa'quq; < PE qa&vaq

qangvarpak for how long?; for a long time # adverb particle; qangvarpak naulluuga? ‘how long has he been sick?’; ayaumaq qangvarpak ‘he has been away for a long time’; Waniwa qangvarpak tangyuiqalakalaavcia tangvaurallerkarpecenun ayakatalrianga. ‘Since you have not looked at me for so long, I’m going to a place where you’ll always look at me.’ (CUN 2007:70); < qangvaq-llaq

qangi- to start on a journey # qaniuq ‘he is starting out’ / NUN; > qanii-; cf. qanite-

qaniciurta scavenger; trash collector # < qaniqaq-liur-ta

qanii- to take supplies on ahead # qaniuq ‘he is taking supplies on ahead, coming back for more’ / qaniuq atu’urkamterik ataucikun ayaucesciialamikut ‘he took our belongings on ahead because he couldn’t take us [with our belongings] in one trip’; < qani-i-

qanikcaq* snow on the ground # puyuqnerem qanikcaq tunguria ‘the soot is turning the snow dark’; Umyuangarcami-il’-am ellili anggit’li’luni qanikcarmek. ‘An idea popped into her mind to make a missile out of the snow to throw.’ (ELN 1990:101); NSK, Y, HBC, NUN, NI, CAN, K, BB, NR, LI, EG; < qanuk-?; > qanikcir-

qanikcir- to be or get snow-covered # usually of the ground; qanikciruq ‘there is a lot of snow on the ground’; qanikciraa ‘he put snow on it’ / < qanikcaq-llaq

qanikcirun, qanikciressuun snow shovel; shovel (of any sort) # qanikcirucilallruukut ‘they used to make snow shovels’; < qanikciur-n, qanikciur-i-2-cuun

qanigir- to babble (of babies) # NUN

qaniq- to perform shamanistic incantation wherein helping spirits were invoked # qaniq ‘he performed an incantation’ / Tua-Ilu imkunek angalkunek qanikciruq, tuurrateng-am imumek taitqeeqaluk’a’arqiti qaniqueqatarniluki pitullruit, . . . ‘They used to say about those shamans that when they were going to summon their helping spirits they’d perform this ritual incantation, . . .’ (QUL 2003:574); Tua-Ilu imkunek angalkunek angalkunek angalkunek angalkunek tuurrateng-am imumek taitqeeqaluk’a’arqiti qaniqueqatarniluki pitullruit, . . . ‘Then, when the shaman was done performing his incantations up there, . . .’ (QAN 1995:172); > qaniqun; cf. qa-

qaniquq, qaniquussuaq shaman’s incantation to protect one from illness # < qaniqun, qaniqu-; qaniqu-?

qanir- to snow # qanirtuq it is snowing; qaniraq ‘it is snowing on it’ / maa-irpak qaquir’atruk ‘this season it snowed early’; Qaniriuluni, pirciriuluni natmun ayayunaunani. Neqkarcuyunaunani, . . .

qangquaq — qanir1-
‘It snowed, and there was a blizzard, and one couldn’t go anywhere. One couldn’t get food, . . .’ (KIP 1998:337); ayalaq qanitaa ‘it is snowing on the one who left’ i.e., it has begun to snow along his route, after he left, to his disadvantage; < qanuk-ir-

qanir²- to put siding on # Nel’itulruulit
naparyalegnek waten akiqliqliuki muraganek-llu
pagkut pirraarluki ukut-llu nutaan muraganek
qaniturluki, qanirluki. ‘They used to make houses
and put two foundation poles across from each
other, and after that they put on siding of wood.’

(ELL 1997:418); < qanuk-ir-

qanirturluki, qanirluki

qanirtuun ‘rule of behavior or principle
to prevent later difficulties’; Tua-i tauna
qanirtuungguluni tamaa-i. Cat makut
qanirtuungssaaarut nalluaci tua maa-i. ‘That
is the rule. We don’t know these little rules
nowadays.’ (ELL 1997:590); cf. qaneq

qanisqineq caked snow on the water # Tua-i-
qanisqineq
tuam-i. ‘And then when he reached the caked-up snow on the water,
in the shallow area, the ice that had floated on
the water, he went up.’ (KIP 1998:5); < qanuk-?-neq

qanitairaq raven (Corvus corax) # EG

qanitaq dumping place; garbage dump; midden
# Nutaan-am tua-i taum ayaninran qanitairaq
akuyuskunek tautgaam tangerrasuumariqiqlukite
piani, qanitairaq, ciqitairaq tua-i akaguarluk
akuyullutuek. ‘Then when the older man told him
that only if the two of them mixed themselves
into their refuse heap would they become visible,
they rolled around and stirred themselves into
their refuse heap, their dump area.’ (CIU 2005:216);
> qaniciurta; < PE qanit(t)ar (under PE qani-)

qankurpak big bowl # < qantaq-?-rpak

qanli- to get near; to approach # qanliuq ‘he is
getting near’; qanlia ‘he is getting near it’ /<
qante-i-; < PE qanli- (under PE qanat-)

qannguaq gossip; rumor; chatter # and qannguar-
to gossip; to spread rumors; to talk idly; to
babble; to tell malicious lies; to malign; to
slander # qannguartuq ‘he is gossiping’, ‘he
is babbling’ / qannguarutaa ‘he is maligning
her’; qannguarutaka ‘he is gossiping about her’;
qannqualriit niicugnakunak! ‘don’t listen to
the gossipers!’; Irr’aq-wa taqsuqsugnaunani
qannguarturalria, . . . ‘Irr’aq seemed not to get
tired at all and babbled on and on, . . .’ (ELN
1990:45); Picienrilkiinek uum picilirluku
qannguarulluku picuinrulnurnek. ‘Accusing
another of things he did not do, maligning and
defaming him, is a way to destroy him.’ (YUP
2005:78); Sagciyaqunaci qannguarunek. ‘Don’t
spread gossip.’ (ANUC. 23:1); < qaner-nguaq

qanpag- to shout # qanpagtuq ‘he shouted’
/qanpaguutaa ‘he shouted at him’;
Qanpaganlukkena anglicangnaquluku irniaci.
‘Try to raise your children without shouting
repeatedly at them.’ (YUP 2005:102);
< qaner-pag²-

qanqataite- to be outspoken; to be a loudmouth; to
speak without thinking about the consequences
or implications of one’s words # qanqataititutq
‘he talks a lot’ / Qanqataipakaucerriniit
qanqataititutq qaum-am umyugaa navegluku. ‘In as much as he speaks
without thinking of the consequences so much,
he hurts the other person’s feelings.’ (QUAL
2003:338); < qaner-qat-taite-

qanquciar(ar)- to whisper # qanquciar’rutuq
‘he is whispering’ / qanquciarautuq ‘he is
whispering to her’; NUN, HBC < qaner-?

qanrenqegg- to be talkative; to be articulate; to be
loquacious # qanrenqeggituq ‘he talks with ease’
/qanrenqegggiatuq ‘he doesn’t speak much’;
qanrenqegggiarutuq ‘he doesn’t say much any
more’; < qaner-nqegg-

qanrugute- to converse with # qanrugutaa he is
conversing with him / < qaner-?-te³-

qanruciq word; term; phrase; act of speaking #
Aren, tuaten qanruciqutuq nut’n tegulliniluku.
‘Well, in accord with his word (that is, as soon
as he spoke like that) he (another) grabbed his
(own) gun.’ (QUAL 2003:540); < qaner-ciq

qanrute- to tell (him); to ask one to do something;
to talk to (him); to speak to (him); to converse
(legal neologism) # qanrututq ‘they spoke to each other’; qanrutaa ‘he told
him’; Qanrututut, “Qavangurturta agiirtuq.”
‘And they said one to another, “Behold,
this dreamer cometh.”’ (AYAG. 37:19);

qanrutkumaarkarilmgutuq ‘confidential
information’ (legal neologism); qanrutaa kaigniluni
‘he told her that he was hungry’; qanrutaa
ikayuusqelluni ‘he told her to help him’; < qaner-
te³-; > qanruyun; see qaner-
qanrutke- — qap’ite-

**qanrutke-** to tell about (it) # qanrutkaa ‘he is talking about it’ / Wii tua-i nalluyagutenritlenka qanrutksungenqanka. ‘I am able to talk about the things I have not forgotten.’ (AGA 1996:88); < qaner-teke-

**qanrutkuma-** to be talked about; to be spoken of; to be explained # Allaniyuraraq-am cali waten meaning-aq tamana qanrutkumaq. ‘Also the way of treating guests, its meaning or significance, is explained.’ (YUP 2005:214); < qaner-teke-

**qanruyun** maxim; saying; proverb; wise words; teaching # Yupiit qanruyutait ‘Yup’ik teachings, words to live by’; Tua-i-wa alerquutet naivcimaaqluteng qanruyutetgun wall’u allatgun qanegssagteggun quli’irteggun-llu. ‘It is because the rules or precepts about what one should do are revealed through wise sayings, maxims, or through other tales and traditional stories.’ (CAU 1985:12); < qanrute-n

**qanciur-, qankurpak**; cf. qaltaq; cf. Barnum 1901 list (13); < PY

**qantaq** plate; bowl; dish # qantam imaa ‘the content of the bowl’; qantaq akutamek imalek ‘a bowl containing “Eskimo ice cream’”; Erurturarraarluku-llu qantamun ekluku patuqerluku qulqitnun elliluku. ‘And after washing it repeatedly they put it in a bowl, covered it, and put it on the shelves.’ (CAU 1985:46); > qanciur-

**qante-** to be near; to be close # qantuq ‘he is nearby’; qantaa ‘he is near it’ / qanelnguq ‘the one nearby’; Y, NUN, NS; > qanli-; cf. qani-; < PE

**qanugglir-** to snow # NUN; < qanuk-ruluk-ir-

**qanugpag-** to snow heavily # qanugpagtuq ‘it is snowing heavily’ / < qanuk/qanug-pag

**qanuk** snowflake # and **qanug** to snow # qanuut ‘snowflakes’; Tua-i qanugpaglan piinerkarrluteng elliviim-lu acianun qemanggluki, . . . ‘And before it began to snow they’d stow the raw material for dried grass insoles under the cache, . . .’ (ELN 1990:57); > qanikcaq, qanikciurun, qanir-,

**qanunge-** to snow # qanunguq ‘he is snowing’, literally: ‘it is acquiring snowflakes’ / Mecungnariluni-ll’ ellangllungluq kiagmi, uksumi-ll’ qanugluni pirtungaqluni. ‘The weather caused one to get wet, raining in summer, and in winter it would snow and blizzards would come.’ (KIP 1998:33); < qanuk-nge-

**qanvallagate-** to speak angrily to (him); to yell at (him) # . . . qanvallagatelriani mikelnguut . . . cangayuyagarlartut, . . .’ ‘being yelled at, children . . . feel hurt,’ (QAN 2009:104); < qaner-pallag-a-te-

**qanyu-** to be articulate; to be loquacious # qanyuq ‘he is articulate, a good speaker’ / < qaner-yu-

**qanyuimguq** mute person; silent person # . . . niicuilnguut niicaurcetai, qanyuimguut-llu qaneryaurcetai. ‘. . . he caused the deaf to start hearing and the mute to start speaking.’ (MARK 7:36); < qanyuite-nguq

**qanyuite-** to be silent; to be mute # qanyuituq ‘he never speaks’ / qanyuunani ‘never speaking’; < qaner-yuite-

**qapacak** bald head #

**qapagqu-** to remove seal blubber from skin # NUN

**qapaun** brown rock # NUN

**qapauate-** to get an imprint of something pressing into it # . . . man’a-ll’ tua-i imarnitegken nungiritiuk maavet kiekkinaanun qapausngaluni ugaan carnig, nunngqalluni. ‘. . . now the [hood draw-] string of his seal-gut rain parka was imprinted on his face here, so tightly was it drawn.’ (QUL 2003:158); cf. qapngute-

**qapengte-** to spear # qapengtaa ‘he speared him/it’ / Apanuugpiim tamakut nagiiquyani teguluki qapengtelliniluku. ‘Apanuugpak took his spear and speared him.’ (ELL 1997:392)

**qapiamcetaaq** spent ammunition shell tied to a piece of string and used as weapon for small game such as small birds # NUN

**qapiar-** to skin a seal or other animal by pulling the skin back over the body rather than splitting it; to remove blubber from skin (NUN meaning) # qapiartuq ‘he is skinning something’; qapiarar ‘he is skinning it’ / > qapiarcuun; < PE qapiarcuun, qapiarun

**qapilaaq** mussel # Eqtarmiut qapilaallritun tutmalartut cingiligit! ‘Their arrows landed on the empty mussel shells of the Eqtarmiut (that is, they did not hit their intended targets).’ (ELL 1997:416); < PY qapilaaq

**qapilugu-** to be tired of eating the same food all the time # qapiluguq ‘he’s tired of eating the same food all the time’ / HBC; < -ingu-

**qap’ite-** to be sunk into mud or similar matter; to get mired # qap’ituq ‘it sank in, got mired’;
qap’ita‘ he sunk it into the mud / qap’isngauq
‘it got stuck in; qap’itaartuq ce‘rami ‘he keeps getting stuck on the beach’; Tauna-ggur
kiimu irunrig qap’illiukeg pilria mcitutur unui
tamarmeng, nekevyugnaunani nengelmi, . . .
‘That one, they say, who has himself sunk his
legs into the mud gets wet, all his clothes (too), and
can’t stand up in the cold, . . .’ (WEB2);
< PE qappti-
qapleyak bubbles coming up in the water # . . .
anluani kanavet uyangellinia, anluara-ggug
imumek qapleyagnek, waten camen piluni. ‘. . .
he peered into the hole in the ice and saw bubbles
coming up.’ (QUL 2003:246)
qapngute- to get an imprint of something pressing
into it # Yug-imna imnarterturluni makua-llu-
ggugu cognisngimiyi qapngulluni. ‘That person
was wearing a gut rain parka and since this part
[around the face] was so tight it had left an
imprint on his skin.’ (QUL 2003:246); cf. qapaupte-
qapneq foam; froth # qapneriraa ‘she skimmed
the foam from it’; . . ., nauw’ imkut qapneret
nallunritliki qapuut imkut, imma inguqallra
cikuugurngatleq tamakuciulun’ tua-i
qapnerugainarluni. ‘. . . that foam — perhaps you
know as froth — what had been a background
of ice was now entirely foam.’ (QUL 2003:508); cf.
quak; > qapniurteqe-
qapniurteqe- to finish the job; to go through completely
# Qaqiciiksaituten. Qaqiciiksaitaatgen, cali
piciqaatgen unuaq. ‘You haven’t finished the
job yet. They haven’t finished with you, they will
come after you again tomorrow.’ (CIU 2003:222);
Tua-i taum uilingiatam pia, “Tua-i qaqicigarpenga
nuliqsagutarpenga.” ‘The spinster woman said
to him, “You have gotten me completely (held on to
me in all the different forms I’ve taken to evade you).
Now you have acquired me for a wife.”’ (CIU
2000:524); < qaqite-?
qaqima- to be complete; to be completely equipped;
to have everything needed; # qaqimaq ‘it
is complete’ / Taugken tuaktu akiqliput,
elliraat, anangqerraatung qaqaalutung
angayuqeluammaliraciut qaqaaliraciut
ayuqlugtung. ‘But our neighbors across from
us, orphans [though they may have been], had a
mother, and [their lives] were complete, just
like having a complete set of parents.’ (YUP
2005:30); . . . qaayat aklinggeturrut qaqaalutung,
negcikcuarlutung, tallirpcuarlutung
muraggarmek, . . . . kayaks had all necessary
equipment, having a little gaff, and a reach-
extender, . . .’ (ELL 1997:590); Ena tua-i man’a
qaqaaluni, tuaquluuni. ‘This household had
everything; it was wealthy.’ (QUL 2003:366); . . .
pisumacirpeceq qaqaarikuvel . . . . when
you have finished doing the things commanded of
you . . .’ (LUKE 17:10); < qaqi-
qaqimirte- to be all there; to be complete in number
# qaqimirtut ‘they are all there’ / < qaqi-?
qaqite- to finish; to complete; to go through all; to not omit or pass over any; to spend (period of time); qaqituq ‘it is finished’; qaqtaa ‘he finished it’ / qaqiciuq ‘he’s done everything’; Tauna tua-i avenqegkuralliniluku yuut qaqilluki. ‘He divided it evenly between the people, (giving portions to) all of them.’ (YUU 1995:22); Jacob-aq-llu iraluq qaqilluku tuantuq. ‘And Jacob stayed there spending the month.’ (AYAG. 2:2);< qa3a qa3aq

qaquaq crosspiece or ball-like hand grip at upper end of single-bladed paddle # > qaquaqnginaq; cf. qaquq; < PE qaqu(3) qaquaqnginaq single-bladed paddle hand grip at upper end that is one piece with the handle #< qaquaq-?-inaq

qaquaq middle finger # K, NI, CAN, HBC, NUN, BB; cf. qaqqauq; > qaquqite-; qaquurtuute-; < PE qa3a-qaqi-qaq’ulektaaq pilot bread; cracker # Y, NS; < qa3a qa3aq-

qaq’uq* bread # qaqqauq ‘she is making bread’; Tamakut-am qatellriapii tunawa loaf-at makut qaqqut, tamakucit iinrukluki qemagguki. ‘Those big white things, which turned out to be loaves of bread; they put them away to be used as a kind of lucky charm or medicine.’ (MAR2 2001:70); Y; NS; from Inupiaq qaqqauq ‘bread’, from Inupiaq qaqqauq- ‘to crunch’ (cognate of Yup’ik qangqur-q. v.); > qaqqauq; qaqq’ulektaaq

qara- to have all that one wants or needs # qaraq ‘all his needs are met’ / NSU; < PE qara-

qaraliq insignia; mark; decoration as on a parka # angli-ll’ atkugpet taukuni qaraliini tangniquvaa! ‘wow, the designs on your parka are beautiful!’; Mauurlumi-luu eniini ellii Elnguq irr’iqapiggguni qaraliaralegmek kaminiamek tuaten ayuqellriamek tangerpaalui. ‘And at her grandmother’s house, she, Elnguq, was very much amazed seeing for the first time a stove with decorative metalwork like that.’ (ELN 1990:7); ELLAM QARALII ‘constellations’; < PY qara-

qari- to delay; to stall # qariuq ‘he is delaying’; / qaritaa ‘he delayed him, stalled him’; . . . nunurciqaat tauna qaritellerteng-llu, man’a-ll’ bingo-llerteng arulaitellira . . . . they will scold that one for interfering with them or stopping their bingo game . . .’ (TAP 2004:34); often occurs in the negative: Uini qasgimi qavaan qarivkenani qasgimuq agqerrluki, qasgimut tupaggelliniluki, tauna panini irniaranun ak’a nangqatalliniluki. ‘Because her husband was sleeping in the kashim, without delaying she ran over to the kashim, awakened the residents of the kashim and told them that her daughter was about to be consumed by her baby.’ (CAM 1983:322); > qariteke-

qariteke- to be slowed down by (it); to be delayed or halted by (it) # Tua-i tamana qaritekaqluku tuaqgaa-gguq tua cukariartarluki angullrak. ‘And that would slow her down, but it was said that she kept getting faster and faster at catching up to them.’ (ELL 1997:486); Akiirluku kitulliniluki, ilangcivkenaku, qaritekevkenaku. ‘We passed by it on the other side of it ignoring it, not wasting his time over it.’ (QUL 2003:420); < qari-teke

qarliar(aq) black-legged kittiwake (Rissa trydactyla) # NUN; = arliaq, tarliaq, from Aleut aqlliaX

qarmaq lump of earth; piece of sod # < PE qarmar

qarriimar- (qarriimarr-) # to be a good hunter # NUN

Qarr’unaaq Kokhanok # village on the south shore of Lake Iliamna

qarte- to yell; to shout; to speak loudly in a commanding voice # qartuq ‘he spoke loudly’; qartaa ‘he spoke loudly to him’ / Ataput-llu qenertellriacutun qanerllruut, arulairrluta nem iluan aqmevekrlluta, nepsarpak qagguurluteng caknax qarrluteng. ‘And our father would speak as if angry, stopping us in the middle of house and having us sit down, speaking loudly, shouting hard.’ (MAR1 2001:27); Agayulirmat agayussuutet ayagniqaki qarrlutua . . . nangqetellriamun malirqesqelluta, . . . ‘The
priest, holding the religious articles in out first, speaks commandingly to us telling us to follow the . . . suffering one, . . . ’ (CAT 1950:92); NS; cf. 
qarute- — qasgiq

qarute- to persuade; to encourage; to comfort; to console; to induce (to do something); to convince; to bribe # qarutuq ‘he is persuading someone’ to do something; qaruta’ he is persuading her’ / Qaruteqaqtaq nani qiamalliniria. ‘Although she tried to console her, she kept crying, unable to stop.’ (YUU 1995:11); qaruciyaraq or qaruyun ‘comfort, encouragement’; cf. qa-, qarte-; < PY qa3ut0-

qaryaq fish egg; herring egg on kelp # EG, NUN (with a of the first syllable underlyingly aa but compressed); = qaarsaq, qaaryaq, qiaryaq; < PE qa(C)a3ya3

qasegpallr(aq*), qasegpakayallr(aq)’ big kashim # . . . tua qasegpakayallraam-gguq, tua qasegpallraam elaqianan taumun nerpal’ermun itqataralliniuni.’ . . . and next to a great big kashim, a big kashim, was a very large house, which he entered cautiously.’ (ELL 1997:418); < qasgiq-rpallr(aq) 1

qasgiq men’s community house; “kashim”; steambath house # and qasgi- to go to the kashim # originally a moderately large structure in which the men of a community resided and worked; also used for sweatbaths, dances, and feasts; few if any of the original buildings of this sort remain; in some areas the word is now used for the small, low buildings in which steam baths are taken (see also maqvik); note that the English word “kashim” for these structures comes from the relative case form of the Yup’ik word qasgim, as in qasgim natra ‘the floor of the kashim’ (see also Kusquqvak ‘Kuskokwim River’, where the English comes from the Yup’ik in the same way); Tauna tua-i qasgi kan’a quyinggavikurluq. Qakmaken unuakumi erteqatarluku, arnaita anguteteng neqliurluku qantatgun qaartut. ‘When they were going to “take over” a kashim the “attackers” would choose a fast runner.’ (TAP 2004:39); < qasgi-miu

qasgiaq noise of impact # Tua-i-ll’ tu’ami qatngerpak tu’ellininaurtuq, qasiarlu-llu ekviiat aciatgun ayagluni, Napaskiarmiut-llu niiluku. ‘When it landed it would land with a loud impact, and the sound of its impact would go under the cut-banks of the river, and the people of Napaskiak would hear it.’ (CIU 2005:40); > qasiakpeiar-, qasiarcetaaq; < qasgi-

qasiakpeg- to readily conduct sound # qasiakpegan ‘when it conducted sound better’; Qanikcaq imna mamturiqami qasiakpielartuq. ‘When snow gets thick sound can easily travel through it.’ (PAI 2008:230); < qasiakpeg-

qasiarcetaaq bell # < qasiarte-

qasiarte- to make a ringing noise # qasiartuq ‘it is ringing’ / < qasiq-? > qasiarcetaq

qaskeli- to become quieter; to decrease in volume (of sound) # qaskelluq ‘it became quieter’ / tiiviq qaskellaarru! ‘turn the television down!’; < qaskeli-

qaskiq color; intensity of color # qaskinggertuq kavirlimek ‘it has the color red’; meq qaskiituq
‘water has no color’; Una-ilu tegkalqiunam kay eegitutun cali waniwa tua-i qasqirluni. ‘This one has about the same shade as a “real rock” (type of rock).’ (CIU 2005:208); cf. qas-

qaskite- to be quiet; to be low in volume # qaskituq ‘it is quiet, low in volume’; qasqini ‘quietly, softly’; < qas-kite-; < PE qatakit- (under PE qata)

qasmegute- to overlap # qasmeguta ‘it overlaps it’; Aren, tekicani taun nukalpiarpallraam teggullinina, amilkurlurluku tua-i, unatni waten qasmequterpauluki. ‘Oh dear, when he reached him that big man in his prime got a hold of him and, he being so thin, his (the big man’s) hands overlapped (when he put his arms around him).’ (QUL 2003:282); Tulimarluteng-gqwuq waten qasmegusngalriamek. ‘It is said that their ribs overlapped each other.’ (QUL 2003:318); cf. qai overlap each other.’

qasmig- to put in one’s kayak # qasmigaa ‘he put it in his kayak’ / NUN; < qayaq-mik

qasmigutaq sealskin loop to hold harpoon shaft at stern of kayak # NUN

qasmii- to tuck shirt in pants # NUN

qasmik- to carry in one’s kayak # qasmikaa ‘he is carrying it in his kayak’ / NUN; < qayaq-mik

qasrulek1 birchbark bucket # < qasrulek

qasrulek2 birchbark bucket # < qasrulek

qasrulek3 birchbark bucket # < qasrulek

qasperrluk fish-skin parka that could serve as a tent # < qaspeaq-rluku

qasqaara- to make noise # Watpik qassayaraalriamek mikelguarnek watpik pitaunani. ‘There were absolutely no children making noise at all.’ (QAN 2009:186)

qasqite- to scale a mountain or other height; for a stage of life (usually, childhood) to be over # qasqitug ‘he reached the top’ or ‘it (childhood) has passed’; qasqitaa ‘he scaled it’ / Yuuyuksaarpekuk, qasqiraeskvet pikavet kingyarluten molirlqeqatik. ‘In case you think we are humans, when you get to the top, look back and observe us.’ (QUL 2003:112); Pinarimi tua-i angliarilmuq nulirtulliniq yun’erraraullni qasqican. ‘When it was time and when he’d grown up, he got a wife, when his boyhood was over.’ < qasrulek-, qasqite-, qai-

qasrulek ribbon seal (Histriophoca fasciata) # Qasrulek-llu tamakut up’nerkim qasrulekuq waten. ‘And in spring ribbon seals are very rare.’ (PAI 2008:52); < qasruq-lek, qasruq-lik, qasruq-lik; cf. qai < PE qa(C)03ulay (under PE qa(C)03)

qassarta- to hit; to slap with the hand; to blow against (of wind) # NSU; = qacarte-; < PE qa(C)03

qassarte- to hit; to slap with the hand; to blow against (of wind) # NSU; = qacarte-; < PE qa(C)03

qassayaa(g)aq* frozen raw whitefish aged before freezing and served frozen # Qassayaangertiua ama-i kumlivigmi, neryartuqina tekiskuvet, . . . ‘I have frozen aged whitefish in the freezer; come eat when you get in, . . .’ (PRA 1995:429); < qassaq-ya(g)aq

qassaya(g)aq* frozen raw whitefish aged before freezing and served frozen # Qassayaangertiua ama-i kumlivigmi, neryartuqina tekiskuvet, . . . ‘I have frozen aged whitefish in the freezer; come eat when you get in, . . .’ (PRA 1995:429); < qassaq-ya(g)aq
qass’uqitak open marshy area, as when a lake has dried up and grasses have started to grow in its place
qassuutaq large ladle < qayuq-taq’
qasuuciaq small ladle < qayuq-ciq-’; qassuciarraq small ladle < qayuq-ciq-?
qasuuciarraq* spoon < qassuciarraq
qasuuciarraq* spoon < qayuq-ciq-?; qasuuciarraq* spoon < qayuq-ciq-; cf. qasuuciarraq
qasuuciarraq* spoon < qayuq-ciq-?; qasuuciarraq* spoon < qayuq-ciq-;
cf. qasuuciarraq
qastu- to be loud qastuuq ‘it is loud’ / qas-tu- qas’urneq place where ice forms on the edge of sandbar; overflow on sea, lake, or river ice in spring
qastucaqerru ‘would you please turn it (radio, TV, etc.) up’ / qas-tu-
qastucaqerru ‘would you please turn it (radio, TV, etc.) up’ / qas-tu-
qasvar- to ladle qasvaraa ‘he ladled it’; NS, NUN; = qayvaun; < qasvar-n
qasvar-n
qatangllugte- to be loose fitting qatangllugtuq ‘it is loose fitting’ / < ?-nglluk
qategmiaqar- to fall forward on chest
qategpagate- to yell; to shout # Qategpagalluta pikumteni qategpagatellerput atanqelluku uitatuq. ‘If we address him by yelling, then he stays unresponsive [when not yelled at], only responding to our yelling.’ (YUP 2005:124); < qatek-rpaga-?
qategpagate- to yell; to shout # Qategpagalluta pikumteni qategpagatellerput atanqelluku uitatuq. ‘If we address him by yelling, then he stays unresponsive [when not yelled at], only responding to our yelling.’ (YUP 2005:124); < qatek-rpaga-?
qategpagatellerput
qatemquq white spot qatenqurraunani ‘without a white spot on it’; < qater-quq
qater- to be white qatertuq ‘it is white’ / arlunat qatetuuq ‘polar bears are white’; Tangerrsugluku maaten pia qainga kavirlimek-llu qaterluni. ‘Wanting to see it, she observed that its top was red and its bottom was white.’ (ELN 1990:28); < qaterli, qaterliq

qaterli, qaterliq white thing; arctic fox; white fox (Vulpes lagopus); small white bead; white clothing used when seal hunting in winter # Tua-i-llu itertuq maaten narctuumaluni qaterliviialuk-wa qaspera. ‘And then when he came in he had on an old white cover parka with its hood pulled up.’ (CIU 2005:352); = qaterliar(aq’); < qater-li-

qaterliar(aq’)* arctic fox; white fox (Vulpes lagopus); small white bead # Ataam kingunnarak qaterliar iterluni, cali tuaten qaterliararuamek kegginaqurluni, . . . ‘When he went out, a white fox came in, one wearing a white fox mask, . . .’ (CIU 2005:274); Y, NS, HBC; = qaterli; < qater-li-ar(aq)

qatermin white parka used for hunting in snow and ice # Yug-una picuumirtacini niilluku, melquegcuqatalria, anluni tua-i nut’ni teguluku aturani-Ilf qaterminit niiturluni, . . . ‘A person who is about to go hunt a furbearer, heeding his desire to catch it, goes out taking his gun and wearing his clothing, his white parka, . . .’ (AGA 1996:94); < qaterli-

qaterpak very white; all white # predicative particle; Tua-i anqaliamqang tekkiaaliamqang ellauilliiniumak maaten piuq ella man’a qaterpak qeqvaqtaarturluni-llu, yaani-wa kenrungalguq kumailria. ‘When they finally went out and when they arrived at what turned out to be the outdoors she looked around and saw that the world was all white, and that it was sparkling and in the distance a fire seemed to be burning.’ (ELN 1990:4); < qater-rpak

qaterquq white spot # qatenquqarunaun ‘without a white spot on it’; < qater-quq

qater- to be white qatertuq ‘it is white’ / arlunat qatetuuq ‘polar bears are white’; Tangerrsugluku maaten pia qainga kavirlimek-llu qaterluni. ‘Wanting to see it, she observed that its top was red and its bottom was white.’ (ELN 1990:28); > qaterli, qaterliar(aq), qaterlia, qatenquq, qaterpak, qaterquqtagtaq, qat’ri-, qatrin; < PE qat’-
evsiaran inglua, qat’gai ukut, nanglliniluku nanertuumaita. ‘When he looked at that daughter of his he observed that her other breast was already gone — her chest here had been eaten, bones and all.’ (MAR1 2001:10); < qatkegglugte-, qat’gailitaq, qat’galngu- qatguur- to shout repeatedly # qatguurtuq ‘he is shouting’; qatguuraa ‘he is shouting it’ / qatguurtuuta ‘he is shouting at or to her’; Qatguuruteksaunaki, qanpallagateksaunaki, tuűgaa qaampiarulluki, inerquraqluki. ‘Without shouting at them, without yelling at them, just speak seriously to them, telling them what one ought not to do.’ (YUP 2004:122); < qatek-ur- qatkeggliq widgeon (Anas americana) # < qatek-keggliq qatli- to sting # qatliuq ‘it is stinging’ / qatlinarquq tauna naucetaaq ‘that plant causes stinging (when touched or tasted)’; Ellii-am tua-i nangercamalua qalunyugluni iik-llu qatlim ugaani usisngasciiganatek. ‘And she stood up alright but felt dizzy and her eyes wouldn’t open on account of the stinging.’ (ELN 1990:49); Tua-i maurlurlua tauna yagarcepakaami caqerluni qantamek piluni akutellinilria qatlinarqellrianek avuluku. So his grandmother, because she was so busy, took a bowl and mixed ashes with fish eggs, adding some stinging compounds to it.’ (CUN 2007:4); K, NI, CAN, NUN, BB; = qacelli-; > qacervag-, qatlinaq qatlinat-wa ilavkuut. Ak’a tamaani ilavkugtangqellruuq qatlinanek piaqluki. ‘Nettle plants are (made into) rope. Long ago there was rope called nettle (rope).’ (KIP 1998:129); < PE qat&u3-qat’nguq, qat’ngun, qatngun half-sibling; cross-cousin; close friend whose requests one mustn’t refuse # Icîw’ maa-i qalequcuugut kanaaqlaqticuilnguq nuniit. ‘Nevertheless that old woman would shout at him, saying that he wasn’t going to eat.’ (CET 1971:11 & PRA 1995:451); < qatek-pag- qatngicailkutaq shock absorber # < qatngite-cailkutaq qatngite- to jolt; to feel a jolt # qatngituuq ‘it jolted, felt a jolt’ / Atam tangerqakuk ayuqucin qatngitiartuq ugaan tua-i ëqìgken tuknitaciak! ‘You [literally: your condition] will feel a tremendous jolt when he looks at us because his vision is so strong.’ (QU0 2003:48); > qatngicailkutaq; cf. qatngerpak; < PE qatnur- qatlinguq, qatngunq, qatngunq half-sibling; cross-cousin; close friend whose requests one mustn’t refuse; qatek-aq 3; qatek-aq 3 qat’gagglugte-, qat’gailitaq, qat’galngu- qatguur- — qatugaq
qatviaq  moose hide tanned on both sides; leather prepared like suede; tarpaulin 
fecigkilingurnek-llu qatvianek. ‘Everyone who possessed good cloth, ... thin leather, brought it.’ (ANUC 35:23); > qatviista; < PY qatviaq

qatviista tanner; leather worker 

qaucirte- to have wrinkled skin from too much wetness; to be waterlogged 

qaucirtuq ‘it is wrinkled’ / Imarnitek-wa-gguq tua-i qauciresek, mecungqapiarlutek. ‘His gut rain parka was waterlogged, completely soaked.’ (QUL 2003:248)

qaucuk sore on scalp 

qaunqesta caretaker; overseer 

qaunqestekaat ‘he is their overseer’; Atanrem Cain-aq aptaa, “Nauwa-mi kinguqliin Abel-aaq?” Kiugaa, “Nalluaqa, kinguqliin-qaa qaunqestekaanga?” ” The Lord asked Cain, “Where is your brother, Abel?” He answered him, “I don’t know; am I my brother’s keeper?”” (AYAG. 4:9); < qaunqesta

qaunqista caretaker; overseer

qaunqisten- = qauq ‘he is an overseer’; < qaunqesta

qaunqeq, qaunqiig* spectacle eder (Somateria fischeri) # qaunqeq or qaunqig presents as ‘sawed eiders’; qaunqruuk or qaunqiirruuk ‘it is a spectacle eider’; Tua-i-l’ nutaa ingcata unkumiutaq imarpigmiutaat qecililriit cingyaalut, kukumyaraat, metraat, qaunqeq; ... Then when the ocean birds molted, the ones with thick skins, the king eders, surf scoters, black scoters, common eiders, spectacle eders; ...’ (PAI 2008:158); < PE qaunqeq

qaunqenritua ‘I’m too busy’ to give it attention; qaunqenritua ‘I’m too busy’ to give it attention; 

qaunqiuq ‘he’s taking care of something’; ayakuma qimugteka qaunqequi! ‘please take care of my dog when I go!’; qaunqeqestekaat ‘he is their overseer’; qaunqeqestekaat ‘he is their overseer’; 

qaunqeqesta caretaker; overseer

qaunqeqestekaat ‘he is their overseer’; Atanrem Cain-aq aptaa, “Nauwa-mi kinguqliin Abel-aaq?” Kiugaa, “Nalluaqa, kinguqliin-qaa qaunqestekaanga?” ” The Lord asked Cain, “Where is your brother, Abel?” He answered him, “I don’t know; am I my brother’s keeper?”” (AYAG. 4:9); < qaunqesta

qaunqista caretaker; overseer

qaunqisten- = qauq ‘he is an overseer’; < qaunqesta

qaunqeq sore on one’s scalp 

qaunqeq† sore on one’s scalp and qaum- to have sores on one’s scalp 

qaunqiig* spectacle eder (Somateria fischeri) # qaunqiig or qaunqig presents as ‘sawed eiders’; qaunqruuk or qaunqiirruuk ‘it is a spectacle eider’; Tua-i-l’ nutaa ingcata unkumiutaq imarpigmiutaat qecililriit cingyaalut, kukumyaraat, metraat, qaunqiig; ... Then when the ocean birds molted, the ones with thick skins, the king eders, surf scoters, black scoters, common eiders, spectacle eders; ...’ (PAI 2008:158); < PE qaunqiig

qaunqiig# forehead; brow 

qaunqiig# forehead; brow and wash their hair with it as a medicine for their head sores. They’d prepare boys’ urine, aging it a long time, and wash their hair with it as a medicine for their head sores. They’d heal.’ (YUU 1995:52); > qaunqiig

qaunqeq† sore on one’s scalp 

qaunqeq† sore on one’s scalp and qaum- to have sores on one’s scalp 

qaunqeq† forehead; brow

qaunqeq† forehead; brow and wash their hair with it as a medicine for their head sores. They’d prepare boys’ urine, aging it a long time, and wash their hair with it as a medicine for their head sores. They’d heal.’ (YUU 1995:52); > qaunqeq

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qaunqeq† forehead; brow and wash their hair with it as a medicine for their head sores. They’d prepare boys’ urine, aging it a long time, and wash their hair with it as a medicine for their head sores. They’d heal.’ (YUU 1995:52); > qaunqeq

qaunqeq† forehead; brow and wash their hair with it as a medicine for their head sores. They’d prepare boys’ urine, aging it a long time, and wash their hair with it as a medicine for their head sores. They’d heal.’ (YUU 1995:52); > qaunqeq
qaurtar-—qavaara-

Allani-ll’ nunani tategmek. ‘We call it (the forehead) “cung’uq”. In other villages, “qavaraq”. And in yet other villages “tatek”. (CIU 2005:164); LK, HBC, NUN, BB, CAN, < qauq-

qaurtar- to brace a rifle on top of something to steady one’s aim # NUN

qaurtuli very whitish clay # Qaurtuli qaceckenruuq urasqami, aipaa. “Qaurtuli” is much whiter than “urasqaq”, but it is like it (being light-colored clay). (PAI 2008:282)

qaurtq broad whitefish (Coregonus nasus) # qurturtuq’tuq ‘he keeps eating whitefish’; Tua-i imkunek nerlallemerleq qurtunek cetegtanek nerlartukut, qurtunek-llu kinertarnek avuluki. ‘Concerning those we used to eat, we ate frozen whitefish, adding some dried whitefish.’ (MAR2 2001:49); Y, NI, HBC, UK, NSK; cf. qauq2

qavacilleq dried eye mucus; “sleep” in the corner of Qaurtuli

qavamli- to take a nap # qavamliuq ‘he is taking a nap’ and qavaliqtar to jump-rope # NUN

qavamli- to take a nap # qavamliuq ‘he is taking a nap’ / < qavar-?

qavangcar- to put to sleep # by rocking, soothing, or otherwise causing to relax; qavangcartuq ‘he is trying to go to sleep’; qavangcaraa ‘he is putting her to sleep’ / Inarrluni qavangcartuq teggalqumek akicirluni. ‘Lying down he tried to sleep using a rock as a headrest.’ (AYAG. 28:11); Caaqami-llu aaitita qavangcaasqaqluki taqsuqqaami, quirimqatnitaqamiki. ‘And sometimes their father would tell them to try to sleep when he felt tired and he didn’t tell them another story.’ (ELN 1990:6); < qavarg-car-

qavanguq dream # qavangumi ayagtuq iralumun ‘in my dream I went to the moon’; qavangqua ‘he dreamed about it, her’; Apteqigcani qaill’ pikianek, qavangunimik qalamcilluki. ‘When he asked her again, she told her about her dream.’ (ELN 1990:25); < qavar-?; < PY qavanuq (under PE qavar-)

qavangurtur- to dream # qavangurturtuq ‘he is dreaming’ / unuk qavangurtua ayallinirlitanga ikamrarlua yuilqumun ‘at night I dreamt that I went on a sled journey to the wilderness’; Qavangurturtuq mayuryaranek, tekisngaluteng nunamek qilagmua, an’gilaq mayurluteng atrarluteng-llu tauktguq. ‘He dreamed of a ladder, reaching from the earth to heaven, with angels going up and coming down on it.’ (AYAG. 28:12); < qavar-tur?; < PY qavangurtur- (under PE qavara-

qavani (qauqa(ni)) inside; inland; upriver extended demonstrative adverb; Imarpik-lu cikuirucan qavavet neq’llirernun upagluteng, ‘When the ocean became free of ice, they moved upriver to their fishcamp.’ (KIP 1998:53); Taigaqami qavaken Kusquqvagmek ayagluni cerfitaraqun maavet-llu Carinermun tekilluni. ‘Whenever he’d come from upriver, from the Kuskokwim and along the coast arriving here at Canineq.’ (YUU 1995:15); the v in this word sounds like English “w” even for HBC, because it is in fact an intervocalic ungeminated ù. HBC writers may prefer to use ù in their spelling; see qauna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives

qavap’ag- to sleep deeply or late # qavap’agtuq ‘he’s really sleeping’ / < qavap’ag/qavar-pag-

qavaqar- to fall asleep # qavap’tuq ‘he fell asleep’ / Pitsaqevkenak qavap’tuqwalluket . . . ‘If you happen to accidentally fall asleep . . .’ (QUL 2003:50); < qavar-qar-

qavaq sleep and # qavartuq ‘he is sleeping’ / qavaa mamtuq ‘he is a deep sleeper’, literally: ‘his sleep is thick’; qavaraqama ‘whenever he sleeps’; Ilai-lu ukut sarr’irangluteng Turpak tauq’gen kavanertuami neplingraagnek pekteksaunani qavaarluni. ‘Her sisters began to stir around, but Turpak, who was a sound sleeper, continued to sleep without stirring despite their noise.’ (ELN 1990:21); Cali-gguq tua-i qavagaqluani. Qava’arqami-gguq qavananartuq, ertenga-llu qavarluni. ‘Also he would always be sleeping. Whenever he slept, he would sleep a long time, and even though dawn broke he’d be sleeping.’ (QUL 2003:70); . . . qavan peggluku qavaryungerpet. Qavaq caunrtuq, ‘. . . give up on your (getting plenty of) sleep, even though you want to sleep. Sleep is nothing.’ (YUP 2005:102); > qavaciileq, qavamli-, qavangcar-, qavanguq, qavangurtur-, qavap’ag-, qavaq, qavaqar-, qavara-, qavarcetaq, qavarcuun, qavarni-, qavartar-, qavaryug; < PE qavar-qavara- to doze off repeatedly; to be sleepy (NS, LY, NI, CAN, EG meaning) # qavaraq ‘he is repeatedly dozing off’ or ‘he is sleepy’ / . . . qavaraaqami anguarutni taman’
sleeping bag; bedroom; bed (in NUN)
qavarvik
Qavarteq
near Aniak; Whitefish Lake # = Qavartaaq, marten (Martes qavcicuar(aq*) qavcicuaq to be fast asleep; to be in a deep sleep; qavaryug- to become alert after being qavarniir-, qavarniirte- to be sleepy # qavarniuq 'he is sleepy' / qavarni- qavarcuun sleeping bag# < qavar-cuun rope for climbing # NUN qavarcetaaq sleeping pill; general anesthetic; < qavar-cetaaq qavarcuun sleeping bag# < qavar-cuun rope for climbing # NUN qavartoq Whitefish Lake # near Aniak; = Qavarteq; < qavartar-? qavartar- to stay overnight during a journey; to camp out # qavartartuq 'he is staying overnight' / kiaq qavartaryallruukut ingrinun atsiyallemteni'i 'in summer we went camping in the mountains when we went berry picking'; Tua-i-llu ayaumaluteng unuauqani cukavkenateng kaassalinacuarluteng. Tagqaqluteng, malruqugneq-Llu qavartarluteng. 'And so they traveled every day, not fast, with a little gasoline outboard. They went up, camping twice on the way.' (ELN 1990:197); Tua-i-yaaglutek qavartaraqlutek, unuagqatek qavartaraqlutek. 'And so they, traveled camping out; when night came upon them, they’d camp out.' (QUL 2003:288); < qavartar-?; > Qavartaaq Qavarteq Whitefish Lake # near Aniak; = Qavarteq; < qavartar-q qavarkik sleeping bag; bedroom; bed (in NUN) < qavark-vik; < PY-S qavarkik (under PE qavark-) qavaryug- to be fast asleep; to be in a deep sleep; to sleep very soundly # i.e., hard to wake up; qavaryugtuq 'he is in a deep sleep' / ... inarrluni qavaqalliniluni. Qavalliniluni, lua-i qavaryugluni. '... he went to bed and fell asleep. He slept; he slept very soundly.' < qavark-vik qavciurte- to become quite a few in number in number; to have become how many? # qavciurtut 'they have become quite a few'; 'quite a few of them have occurred', 'a good number of them have occurred' / Allrakut qavciurtat tayima maani egilrallucima? 'For how many years now have I been traveling?' (literally: 'the years have become how many') (CUN 2007:58); Angutem arnam-llu agayulirta qanrutarkaugaak qavciureskata ernenret kassuutellerkamegnek. 'The man and woman will talk to the priest a good number of days before they are to get married.' (literally: 'when the days become a certain number') (CAT 1950:95);... unuut qavciurtgellratni . . . . . when the days become a good number of days before they are to get married.' (literally: 'when the days become a certain number') (CAT 1950:95);... unuut qavciurtgellratni . . . . . when a number of nights had passed . . .' (literally: 'when the nights had begun to be a considerable number') Qavaken nutaan kiaqlimiteqek paluqtarmek kipukenaguqtuteng imkunek-llu qanganarnek, qavciurte- to become quite a few in number in number; to have become how many? # qavciurtut 'they have become quite a few'; 'quite a few of them have occurred', 'a good number of them have occurred' / Allrakut qavciurtat tayima maani egilrallucima? 'For how many years now have I been traveling?' (literally: 'the years have become how many') (CUN 2007:58); Angutem arnam-llu agayulirta qanrutarkaugaak qavciureskata ernenret kassuutellerkamegnek. 'The man and woman will talk to the priest a good number of days before they are to get married.' (literally: 'when the days become a certain number') (CAT 1950:95);... unuut qavciurtgellratni . . . . . when the days become a good number of days before they are to get married.' (literally: 'when the days become a certain number') (CAT 1950:95);... unuut qavciurtgellratni . . . . . when a number of nights had passed . . .' (literally: 'when the nights had begun to be a considerable number')
Bases (QUL 2003:518); Tua-i-am nutaan allrakut qavicurata pisqengaiciteng nutaan tamana atungellruit. ‘Then after several years they began to use that one since they’d told them to do that.’ (TAP 2004:60); . . . allrakut-llu qaciurrutulat, aakaarpaan naken-llu waniw’ kingunengqerrucintulutek. ‘. . . so many years having passed, because it had been such a long time now, they said they didn’t know where they had come from.’ (QUL 2003:668); note that qavicurte- also means, coincidentally, ‘to become a wolverine’; < qavin-urte-

qavi- to kill or otherwise harm one in his/its sleep # Tua-i-am qavarngan qaviluku camek imumek qavissuutmek, tamaani picirsaraqellratni yuut. ‘And then when he slept he killed him in his sleep with a something for killing one in his sleep, as was people’s way back then.’ (MAR1 2001:90); Tua-i picim iliini tauna maurlua . . . tauna tua tutgarami iik, qaviluku, qavaani kenillrem araaneek, qamellranek, iik tua-i kevillinilukek . . . ‘Then one day his grandmother, her grandson’s eyes — doing it to him while he slept, in his sleep — she stuffed his eyes with ashes from the firepit . . . ’ (ELL 1997:13); < qavar-i

qavir linguaq a certain constellation (?) that resembles an eyebrow # NUN

qavluq eyebrow; eyebrow hair # qavluk ‘eyebrows’, qavlugka tunguuk ‘my eyebrows are black’; qavlungka meq’ut ‘my eyebrow hairs are falling out’; < ?-luq; cf. qavluloq, qavyurte-; < PE

qavya, qavyak walrus-skin line made from the outer part of a split thick skin # Man’a-wa qavya, tua-i atulriarullrulria, maaten wii murilkua. Wangkuta-llu maaten ellangua angyarluta angyapiamek, tua-i imkunek maklagnek amilegmek. Tua-i makunek maa-i qavyanek tugutengqelallruuq. ‘Walrus-skin rope like this was very useful when I was little. When I first became aware of my surroundings my family had a frame boat covered with bearded seal skins. The skin was lashed onto the frame with these walrus-skin ropes.’ (CIU 2005:12)
qawkumiupriver person; resident of the upriver area < qa̱u̱gna-plural-miu; also spelled qa̱gkumi
qayaarcitaaqbell # HBC; < qayaarte-citaaq
qayaarte- to ring # qayaartuq ‘it is ringing’; qayaarteqtartuq ‘it’s going to ring’; > qayaarcitaaq
qayaq-root; > qayaga-, qayapag-; cf. qa-
qayaga-to call repeatedly # qayagaq ‘he is calling repeatedly’; qayaga ‘he is calling her repeatedly’ / < qayag-a-; > qayagaur-
qayagaur-to call over a distance # qayagaur ‘he called out repeatedly’; qayagaq ‘he is calling repeatedly’ / < qayag-a-; > qayagaur-
qayagaur-to call over a distance # qayagaurq ‘he is calling out’; qayagaraa ‘he called out to her’ / Imna Pili Elngum qimuŋtuq qayagaurqaraatni niicuummialna tua-i uamcevekenateng taumun ayagluteng unilluku. ‘Because Pili, Elngum’s dog, did not hear them when they called to it repeatedly, they did not let him delay them, but left it behind.’ (ELN 1990:17); < qayaguru-
qayagpag-to call loudly; to yell; to shout # qayagpagtuq ‘he called loudly’; qayagpagaa ‘he called her loudly’ / < qayag-pag-; > qayagpag-
qayagpag- to call loudly repeatedly # qayagpagaq ‘he called out loudly repeatedly’; qayagpagaa ‘he is calling her loudly repeatedly’ / < qayag-pag-; > qayagpag-
qayagpag-# qayagpagtuq ‘he called loudly’; qayagpagaa ‘he called her loudly’ / < qayag-pag-; > qayagpag-
qayagpagyuli guilmot (Cepphus sp.) # < qayagpagyuli
qayaq kayak # and qayar-to kayak # qayartuq ‘he is kayaking’ / qaya (or qassa for NS and NUN (where it is pronounced ‘qass’a’)) ‘his kayak’; Imkut tua-i tamakut-llu waten atuartellriit, temiururqattiyruut, qayuraqata, nerluki tuuten a̱g’altelng makut piaqjuku. ‘And even those who had become fathers, who had become adults, when they were working on a kayak, would eat the scraps they’d removed [from the skins].’ (ELL 1997:294); Nut’a-am angturilun niμqayqaygara tan tar qayurtussuunam pilliniuq taaγ̱a-i, qassateuruqermi. ‘Then he grew up and he never went kayaking even though he didn’t lack for kayaks.’ (WEB2); > qasmig-, qasmike-, qayartur-, qayaurartalek, qayavaliil; cf. qai
qayartur-to go kayaking; to hunt for seal (especially for NUN, with, or nowadays, without a kayak) # qayarturtuq ‘he is kayaking’, ‘he is hunting seals’ / < qayaq-tur-
qayaruartalekdowitcher (Limnodromus sp.) # < qayaaq-uaq-talek
qayavaalilieclamation used when one sights a kayak approaching in the distance # NUN; < qayaq-
qayegyaqspotted seal (Phoca largha) # = qayigsaq; < PE qa̱qiyyar # NUN
qayemguthick shore-fast ice # Aren, tus’arcami imna qa9eμguyuŋ tamaaŋguyuŋ tayiuŋ’ pekluni itraqil. ‘When he landed he started walking over that thick shore-fast ice and walked heading to the land.’ (QUL 2003:684); < PE qa̱qamuŋ(μ)
qaygiqmen’s community house; “kashim”; steambath house # see qasgiq for more information; Cuuk ukuk malruk qayigimi upletuk, qalirlutekl-llu. ‘These two people got ready in the kashim and put on gut rain-parkas.’ (CAU 1985:53); HBC; EG; = qasgiq; < PE qa̱qi
qayigsaqspotted seal (Phoca largha) (in NSU); ringed seal (Pusa hispida) (in CAN this is used if a local person is named naiq, the usual word for this type of seal) # = qayegyaq; < PE qa̱qiyyar
qayikyangrleaf grass (Agropyron sp.) # Maaten tang aqiqsqitam ciuniu tangerqarren aqarv kankuk waten iqugteklutek akuliik qa9i!ya3 qaγ̱i!ya3 koqerren. ‘When she got down quite low, she saw two lakes separated by a strip of land where wheate grass was growing.’ (AGA 1996:218); = qavkayaq; -vak-yak
qayruqtree bark # = qasruq, kasruq, HBC; < PE qa(C)̱ur
qayu-root; qayucita? ‘what time is it?’ (HBC); > qayumi1, qayukikika, qayutun, qayuwa; cf. qallun
qayoguearte-to crack when bending # NUN
qayumi1just as could be expected; indeed # of land where wheat grass was growing.’ (AGA 1996:218); = qavkayaq; -vak-yak
qayumikika, qayumiki, qayumi2I don’t know # of land where wheat grass was growing.’ (AGA 1996:218); = qavkayaq; -vak-yak
qayumikika, qayumiki, qayumi2I don’t know # of land where wheat grass was growing.’ (AGA 1996:218); = qavkayaq; -vak-yak
qayuq soup; broth; blood # = qassuutaq, qassuuciaq, qasuuciaq, qayuqeggglq
qayuqcaniar-to barter for food; to ask if one has something to trade for food # NUN
qayuqeggglqtundra hare; arctic hare; Alaska hare (Lepus othus) # locally: jack rabbit; Cali-am elii murilkelluni kiarqurluni ungungsiarnek.
to jump; to perform a certain component

qayuwa this time; to my surprise; for some

qayuwellarcit. 'She took her pail and put it

qayuwa taiguten 'you came,

qayuwa ayuqa? 'what is it

qayuwelliqerrluni. 'She took her pail and put it

qayuwa tang neq’liqellriakut ‘this time we
did catch a lot of fish’; Tua-i-llu tekicaqliamek
qayuwa’ itqertevkenani aatani ikayualuku tauna
kemek ellivigmun itertellragu. ‘This time when
they finally arrived home she didn’t go right in
but instead she helped her father put the meat
away in the cache.’ (ELN 1990:65); Qayuwa atam
neryuumiilnguq tua-i, . . . ’For some reason
he didn’t want to eat, . . . ’ (CUN 2005:338); < qecik-kite

qayuqegglirpallugnek tangaaluni.
‘Again she was on the lookout for animals.
And again she saw mostly arctic hares.’ (ELN 1990:65);
Y, NS, HBC, K, NUN, BB, NR, LI < qayuq-keggliq

qayutun how many?; how much? # interrogative
adverb; qayutuneq (qayutuneng) pingqercit ‘how
many do you have?’; qayutuugat? ‘how many are
they?’; HBC, Y, NS; < qayu-equalis

qayuuta to jump or hop repeatedly; to jump rope
qecgaur- # qecgaurtuq ‘he jumped repeatedly’; qecgauraa
‘he jumped over it repeatedly’ / qecgaururluni
maqaruuaq ayakartuq ‘the rabbit fled hopping’;
Mingqerraarluki-Llu qaingani qecgaurluteng,
cikumek tuaten tugaurulu, aunarcetaarluku-
gguq. ‘After they sewed up [the holes from the
harpoon], they jumped up and down on its surface,
and poked it with ice, making it bleed inside.’
(YUU 1995:22); < qecg-a-ur-

qecigkite- to be thin # of a skin or similar thing;
qecigkituq ‘it is thin’ / Allgiaraat imkut
qecigkilnguaraat arnat atkuktullruit. ‘Oldsquaw
[skins], being thimer, were used for women’s
parkas.’ (CIU 2005:338); < qecik-kite-

qecigpak walrus (Odobenus rosmarus) # LI, EG;
< qecip-pak

qecigluk warm spot in river that does not freeze #
K, BB; < qecig?-; cf. kiglukqecip’ag- to
spit hard # > qecip’atuli

qecig’atuli beluga (Delphinapterus leucas) # LI;
< qecip’ag-tuli

qeciq spittle # and qecir- to spit # qecirtuq ‘he spit’;
qeciraa ‘he spit at it’ / qeciruua ‘he spit it out’;
Tuamteluq meqgsugyaaluteng pikata pinaurait,
‘Kitek qecigaqaa.’ Qeckiqaaqan qecia qapnerikan
pinaurait, ‘Mequngseksaitelliniuten cali.’ Tua-i
tau’qken qecia qapengkan pinaurait, ‘Kitak
nutaan mer’a, mequngliliuten.’ ‘When they
(CIU 2005:198); > qecip'ag-, qeciqar-, qecirniir-, qecirvik, qeciryailkun

**qeciqar-** to have an attack of diarrhea # qeciqertuq 'he had diarrhea' / NUN; < qecir-qar-

**qeciqutaq** seal or walrus stomach or walrus bladder inflated to serve as a net float or used as a water container # < qecik-kutaq

**qecirniir-** to eat something to remove the taste of what one has just previously eaten # e.g., to have "Eskimo ice cream" (akutaq) after dried fish; qecirniirtuq 'he is having some food after the main course' / < qecir-neq

**qecirvik** spittoon; spit can # qecirvingqellruyaaqut kuuvviarutnernek 'they used old coffee cans as spit cans'; < qecir-vik

**qeciryailkun** something eaten after eating frozen fish or receiving communion # < qecir-yailkutaq

**qec'issuun** vise; clamp. < qet'e-i

**qeckar-** to jump # qeckartuq 'he jumped'; qeckaraa 'he jumped over it' / qeckaraluni ayakpagtuq 'it took off jumping'; Irr'a-llu tass'uqluku. Irr'aq-am tua-i pilaucimitun tua-i aqvaqualuni, qeckaqa'qluni tuaqen agaqaqluni piluni. 'Since Irr'aq wanted to hold hands with them, they held hands with her. Irr'aq in her fashion would run, jump and now and then hang suspended held up by their hands.' (ELN 1990:83); Y, NI, CAN, K, BB, NR, LI, EG; < qeceg-qar-; > qeckartaayuli

**qeckartaayuli** kangaroo. < qeckar?-a-yuli

**qec'nge-, qeckgerte-** to bounce off; to jump up # qec'nguq 'it jumped'; qec'ngaa 'it jumped it' / neqa qec'nguq 'the fish jumped' out of the water; Ellaita-llu tekicatgu nalteng qecengvikluku tua-i-am aviarrluni-am pillermi iquiluni. 'When he reached the place they were [hiding] they jumped at him and when he jumped aside to avoid being captured he slipped and fell.' (ELN 1990:110); < qeceg-nge-, qeceg-?

**qecug-1** to pull out with the roots intact # qecugaa 'he pulled it out' / qecugciigatuq 'it can’t be pulled out'; qecuutaa 'he pulled it out with the others, unintentionally'; Waten uksuarmlu nakaciuqata'arqameng tamaa-i ikittugnek pitullruut qecugluki waten nalukuneng kenerkameggnek. ‘In fall, when they were going to hold the Bladder Feast, they’d pull up wild celery stalks to use as a torch when they send off bladders through the ice hole.’ (QAN 1995:136); > qecuqaq, qecugmig-, qecuguaq, qecuur-; cf. qecuneq; < PE qac(c)uy-

**qecug-2** for ocean ice to break off from the main ice # Aren, maaten tang kiaqerrluni pilliniuq kelutmun, ak’akik’ tua-i atertengellrullinkii anuqlliria-wa. Tua-i kelua ak’a yaaqsigillrulliniluni. Pamaggun qecuulluku keluakun. ‘Quickly, he looked back at the shore and saw that he had drifted away, and the wind was blowing hard. The area behind him was already a long distance away. The ice had broken off way back there.’ (QU 2003:508); NI; < qecuneq

**qecugaq** woven thing # < qecug-aq¹

**qecugmig-** to grasp with the hands; to scratch by clawing # qecugmigtuq 'he grasped, it clawed’; qecugmigaa 'he grasped or clawed it' / Aren, ang’uqercamiu ciutegkenkun qecugmigtuq nuqtteliniluku. ‘Well, when he finally caught up with him, he grabbed him by his ears and pulled him.’ (QU 2003:428); < qecug-mik

**qecuguaq** edible fiddlehead of spreading wood fern (Dryopteris austriaca) # Y; < qecug-uaq

**qecuneq** crack in (ocean) ice exposing open water; open lead in (sea) ice # Maaten-gguq tang qecuneq tamana piat, ak’akik’ tua-i-pirtaak ikavet nuryagutellinilrik akianun. ‘Lo and behold, they saw that crack in the sea ice was now to wide to reach across with the sled runners.’ (AGA 1996:134); Aren, angalkuullerami tua-i-mata’arrluni atkuni yuuyerluku luumaarluni apqitnek tengluni taman’ arviryaaqellinia qecuneq. ‘Oh dear, since he was a shaman he stripped down and slipped out of his parka and flew through the air by shamanistic means, as it’s called, flying and crossing over the open lead.’ (QU 2003:508); < qecug-²neq

**qecuqite-** to choke on liquid; to drown # qecuqituq 'he choked’ / tauna meqiu qecuqicaaqevkenak! ‘drink that, being careful not to choke!'; Qecuqiluteng tua-i kuigni uitalriani cuignilnguut. ‘The otters, being being stuck [in the trap] in the river, would drown.’ (PAI 2008:224); < ?-ite³-
qecuur- to pull repeatedly # qecuurtuq ‘he pulled repeatedly at something’; qecuuraa ‘he pulled it repeatedly’ / Atam tua-i taumek nangnermek pakegviessaamek picirlutek kenkutenrilrii arnaulluulluqellriik. Tegullutek tua-i qecuurullutek callunglutek. ‘On account of that last fish head, they stopped loving each other, those two old ladies. They began to fight, grabbing each other, and pulling at each other [at each other’s hair].’ (QUA 1997:9); < qecug-ur-

qela spirit # and qela-1 to practice divination # perhaps particularly through determining a person’s ailment by tying a string around his forehead and testing it by pulling in different directions # qeliauq ‘he is divining’; EpriLnguq Qela ‘the Holy Spirit’; Y, NUN; > qelalak, qelatu; cf. qelarvag-, qelalernarqur (NUN form)

qela- to cause qelanernarqur, qelalernarqur (NUN form)

qela-1 to have cramped muscles # EG

qela-2 root; > qelanmarqur-, qelapegte-; < PE qela-

qela-3 root: > qela-, qelarvag-

qela-4 to put up the sail; to go or pull up a cliff or pole using a rope # NUN

qelake- to hold on to (it) # Umyuarteqliami-gguq ‘Aren, ukuk caskukatek qelaakenritakek. Piarkaunuq naqieqna caviggatek guq tayima, “Aren, ukuk caskukatek.”’ (QUL 2003:510); < qelengtak qerrulliignu

qelali- to be pitch black # NUN; < qela-

qelanmarqur-, qelamarqur- (NUN form) to cause one to waste time # qelanmarqur ‘it makes one waste his time’ / Anguarluni kessianeg qelanmarqur, nerininarqur. ‘Paddling, it always slows one down, makes one anxious.’ (AGA 1996:100); < qela-?-narqur; < PE qe\n
qelapegte- to hinder; to be lethargic # qelapegteuq ‘he feels hindered, is lethargic’; qelapegtaa ‘he is hindering her’ / Kitak tua-i makut wani wiingalulu qelapegutenka kitugikilit waken ayagluteng. ‘Well now, let those things that hold me back be remedied from now on.’ (NAT 2001:230); < qela-

qelarvag- to be pitch black # qelarvagtuq ‘it is pitch-black’ / NI; < qela-pag;

qelatu- to have powers of divination # “Imuuguten-qaa gangyarvak niiskengaqa angalukuq?” Im’um kiuq, kiuqaa: “Ii-i, taungunga.” Apta-am ataat kiuqum, “Imuuguten-qaa gangyarvak niiskengaqa qakmani qelatu?l?” “Are you the one I’ve heard about all these years, the shaman?” That one back there asked. He answered him, “Yes, I’m that one.” Again the one in there asked him, “And are you the one I’ve heard about all these years from up north that has powers of divination?”’ (MAR2 2001:32); Y; < qela-tu

qelcaq, qelcavak net into which fish are driven by people who walk in and thrash the water (Y meaning); bird snare made of spruce root (K meaning); seine (NS meaning) # < ?, ?-vak

qelemneq penny # cf. qelme- # NUN

qelemte- to blink # qelemtuq ‘he blinked’; qelemtak ‘he blinked them’ (his eyes); < qelme-

qelmyaq (UY, middle K form). qelmsaq (NSU form) eyelash # < qelme-yaq, qelme-yaq; cf. qemeryaq

qelenglak scar; kink; wrinkle # Cunawa-gguq tang taukut qelenglaita wani pilallinikait, arnat tamakut qellugcetllallinikait. ‘The reason, it turned out, was that those women were leaning to one side because of the scars from the incisions made on them.’ (QUL 2003:510); < qelengte-rrlak

qelengneq pleat # < qelengte-neq’

qelengquq lump; hard berry # NUN; < ?-quq

qelengte- to pleat; to tuck; to wrinkle # qelentuq ‘it is pleated, wrinkled’; qelengtaa ‘he pleated or tucked it’ / qelengtak qerrulligni kivyugngagnqeg ‘he made a tuck in his pants because they tended to slip down’; > qelengneq, qelenglak; cf. eqe-

qelerte- to bother; to frustrate # NUN

qelkataq treasured thing # < qelke-

qelke-(K form). qelke-(Y, HBC, NI form) to save; to keep; to conserve; to take care of # qelkaa ‘he kept it’ / lumarrallruar qelkaa callmaknluku qerrullignun allgumalrignun ‘he saved the little piece of cloth in order to have it as a patch for the torn pants’; Tua-Illu wiinga tua-i kinguneq qellugcetllallinikait. ‘The reason, it turned out, was that those women were leaning to one side because of the scars from the incisions made on them.’ (QUL 2003:510); < qelengte-rrlak

qel’ketalria ‘one who takes
good care of things'; > qelkataq, qelketar-; cf. qelaake-

**qelketar-** to habitually conserve and take care of things # qelketartuq ‘he is one who habitually takes care of food and belongings well # Aauga avani kiagceciarkauiliniuq. Qelketanruiluni yuugarkauiliniuq, catuliulini. ‘That one will conserve the summer’s fish, making them last for the whole winter. She’s one who will live her life conserving food and supplies, being that way.’ (CIU 2005:188); < qelke-tar-

**qellucungaq** one who has the same name as oneself; namesake # = qelluraq; < qelluq-cungaq

**qellugtaq** sourdock (*Rumex arcticus*) # Y

**qellute-** to be bent or distorted in shape as from a scar # Tamaani-gguq arnat makut kangarnaurtut inglumeggunun qelluggluteng, kangaqcaarnaurtut. ‘There, it is said those women would walk bent over to one side, they’d walk as best they could. The reason was that they’d have them give birth by cutting [their abdomens as in a C-section].’ (KIP 1998:191); Tua-i tang qanemcinek-llu neq’ayugteqsunrilama, uguan’ qellugtem. ‘I do not readily remember stories on account of [my] decrepitude.’ (ELL 1997:400); cf. qelluqite-

**qellukaq** aged seal flipper #

**qellugtaq** colon (anatomical) # < ?-luq; > qellucungaq, qelluraq

**qelluqite-** to suffer aches and pains; to pull taut # Wall’u arnassagarnek amllernek pitaicaaqluni, taigaam ilait cali qelluqilluni tuaten, tuavet maklagmun tut’elliniuq ngelqaqu’urluni. ‘. . . while he was staying in the tent with his eyes closed, a snow bunting landed on their tent and started chirping up there.’ (QUL 2003:388); > qelemqay, qellemte-

**qelluq** to open (can etc.) # . . . kellarvini teguamiu angitai. Qelpermomimai imai egtau avatmun, . . . ‘. . . when he took his pouch he untied it. When he’d opened it he threw its contents about.’ (ESK 1899:477); Paqayagyusakau tuan’ tunuquyagaq qelpperluq tava ila langresqelluku. ‘When they became curious about the caribou fat, he opened it and told them to look inside.’ (CAU 1985:38); > qelemqay, qelme-

**qelqerrute-** to tickle # qelqerruteq ‘he is tickling someone’; qelqerrerara ‘he is tickling her’ / HBC; = qaleqmacir(ar)-

**qelqerruteq** to be close together # Wii-llu piyugyaaqlua tuaten amta-llu qelqerruteng. ‘I wanted to be like that, but [my stitches] were close together.’ (QAN 2009:130)
qelquaq — qemak

qelquaq kelp; textured lungwort (a lichen) (Lobaria scrobiculata) # > qelquayak; cf. elquaq
qelquayak beach greens (Honckenya peploides) # HBC; < qelquaq-yak
qelquaq shaman’s paraphernalia # Y
qelta fish scale; bark of tree; eggshell; peel # qelt ‘scales’; Manuni tangellinia, akakigem qeltii nepingalria. ‘He took a quick look at the front of his garment and saw that there was a whitefish scale clinging to it.’ (YUP 2005:182); HBC; < qelquaq-yak qeltairissuun; qeltengalnguut; < PY-S qalt0
qeltaiq ‘device for removing scales; peeling implement’ # < qelta-ir-2
qeltii ‘fish scale; bark of tree; eggshell; peel’ # literally: ‘things like fish scales’; < qelta-ngalnguq plural
qeltel ‘to pull up; to tighten; to be cramped of a muscle’ # qelu ‘it is tight’, ‘it is cramped’; qelua ‘he pulled it up’ / qelutaa ‘he tightened it’; kuimallemni qeluqercaaqellruuq iruma ‘when I was swimming one of my legs got a sudden cramp’; kiimenani-llu-gguq urluvni tauna qelusciigataqluku yugnek ta ¥ gaam nanercirluni qeluaqluku. ‘By himself he could not pull back his bowstring, but with others to hold it down he would pull it back.’ (YUP 2005:236); > qeluarci-, qelun, qeluyaraq; cf. qelurni-,
qelarci ‘to be edematous; to have dropsy; to suffer severe muscle cramps in the legs due to starvation or nutritional deficiency’ # qeluarciuq ‘he has fluid in his tissues’ / Arenqiatuq-gguq cirliq’ngengami tua-i peggluku. Qeluarciluni urluvra-gguq qelutairtuq, qelutii kevkartuq. ‘He told him that his bow had lost its bowstring, that its bowstring had snapped.’ (ELL 1997:80); < qelu-n; > qelutaraq, qelutnguuyaq, qelutviaq, qelutviar-
qelun ‘piece of flesh under the tongue’ # NUN
qelumirrssuun meat hook # NUN
qeluqlite- to suddenly strum on something under tension (to beat a drum; to pluck a string) # Taºgaam cauyat qeluqliterril riit tallunririlellru. Tuarpiaq tamana kaugtualaq. ‘But he knew how to beat drums. It was as though he was pounding on it.’ (KIP 1998:11)
qelurni- to have droopy eyes; to be sleepy # qelurniuq ‘he has droopy eyes’; cf. qelu-
qelutaraq (K, Y, NI, NUN, CAN, BB form), qeluternaq (HBC form) tendon under tongue # < qelun-
qelutnguuyaq bucksaw; bow saw; coping saw; hacksaw # i.e., a saw whose blade is under tension; NUN; < qelun-
qelutviaq stringed musical instrument, such as guitar, banjo, or harp # Nanrarciu Ataneq aturectaagun; atuuciu aturectaarluci qelutviaryaratgu. ‘Praise the Lord with the lyre; make melody to him with the harp.’ (PSALM 33:2); < qelun-
qelutviar- to cough hollowly # qelutviartuq ‘he is coughing hollowly’; HBC; < qelu-
qeluyaraq notched end of bow where bowstring is fastened # < qelu-yaraq
qemag-1 to not want to leave # usually of a child; qemagtguq ‘he doesn’t want to leave’ / cf. qemak
qemag-2 postural root; > qemagte-, qemangqa-; cf. qemag-
qemagte- to put away for safekeeping; to place (body) in coffin # qemagtuq ‘it was put away’; qemagtaa ‘he put it away’ / Tuaten tuan’ angilluku kalmaanaminun qemagarluku. ‘He untied it and put it away in his pocket.’ (QUL 2003:566); < qemag-2 te1-; > qemaggvik
qemaggvik, qemaggviutaq pocket; sewing box; container; bag # < qemagte-vik, qemagte-viutaq
qemak thing one puts away # Tamaani nerescticullratni yuut, imumek teguurluki qemakelliaq megtekuti keggluku nuyait cipelggluku neresstait ciirqaqluku. ‘Back then when people had lots of lice, one would take them when he had...
them as something to be put away, and using his teeth on them strip them off the hair, smashing their lice.’ (QUL 2003:46); direct nominalization of qemag-

qemangqa- to be put away for safekeeping # qemangqaq ‘it is stored away / Nunakegcarluki natmun ilameggnun qemangqavkarluki. ‘They would have their relatives put them in a good place and keep them stored there.’ (TAP 2004:59)

qemeryaq, qemersaq (NS form) eyelash # qemeryami akulligun kiarqurluni . . . ‘. . . through the spaces between his eyelashes he look around . . .’ (ESK 1899:478); LY, K, HBC, NI, NUN, CAN, BB, NR, LI, EG; < ?-yaq; cf. qelemyaq; < PE q0m03ya3 qemiq* hill, especially part of a ridge of hills; lead line or float line of a net; back or backbone (anatomical) # and qemir- to string the lead line or float line of a net # qemirtuq ‘he is stringing’ a net; qemiraa ‘he is stringing it’ / Tua-i-gguq maal-i ayallinilria qemiq-llu tua-i tekicamiu qemiq tevvliniluku. ‘And so now he had gone, and when he reached the hill he went up and over the hill.’ (ELL 1997:52); Tamana neqlillrat napalirluni uatiini-wa ce÷ ‘aq, akiani-wa nunapik, qemirtarluni, . . . ‘That fish-camp of theirs had lots of trees and downriver from it was a sand beach; on the other side there was tundra with some hills, . . .’ (ELN 1990:17); > qemirrluk, qemirrlugte-; < PE qemi3 qemirrlugte- to have a backache in the middle of a traditional Yup’ik parka with three tassels hanging from it, often having a “drawn bow and arrow” or a fish-tail design stitched on it; smaller plate below the large front and back plates on parka # < qemirrluk-?-n

qemirrlugun piece of calfskin in the middle of a traditional Yup’ik parka with three tassels hanging from it, often having a “drawn bow and arrow” or a fish-tail design stitched on it; smaller plate below the large front and back plates on parka # < qemirrlugun

qemirrluk spine; backbone; back # < qemiq-rrluk; < PE qamikluq and qamikluq (under PE qamik)

qemitaag- root; > qemitaagte-, qemitaange-

qemitaagte- to be in a hurry, wanting to go but prevented from leaving # qemitaagtug ‘he is in a hurry’ / Unuakumi ayakuvci qemitaaggiclu tuvvet ciunerpecenun cukangnaqulci ayagarkaugucu . . . ‘In the morning when you leave in a hurry go quickly to your destination . . .’ (KIP 1998:35); < qemitaag?-?

qemitaange- to begin to hurry # qemitaanguq ayagarkaullni mallgian ‘he is beginning to hurry because his departure time is approaching’; < qemitaag-nge-

qemitaq* muskrat or squirrel that has been hung by the neck to dry after being skinned # Tua-i qemitauciqapiggluteng ilaait-llu kass’areskuni aatiita ang’aqluki qemitarnek piarkaulluni . . . ‘They had so many dried squirrels that he decided that he should take some dried squirrels to their grandmother when he went to the fur traders, . . .’ (ELN 1990:17); Uksuarmi atam uqungetuut qanganaat. Tua-i amiirluuki waten inglukegluklu qemiciluki agartaqaput. ‘In fall the squirrels would start to get fat. After they skinned them they make dried squirrel of them, hanging them up in pairs.’ (CIU 2005:150); < qemite-aq

qemite- to strangle # qemitaa ‘he strangled it’ / qemituq (ellminek) ‘he hanged himself’; maqaruaq kapkainaangani tuqtuaa qemilluku ‘he killed the rabbit that he had caught in the trap by strangling it’; > qemitaq; < PE qamit-

qemqacyar- to squeeze # NUN

qemrar- to mash by squeezing with the hand to remove liquid # qemratuq ‘he squeezed something’; qemraraa ‘he squeezed it’ / Tua-i-llu uksuarri tan’gerpiit amlleriata, qaill’ piluku-ll’ eklu ku qantamun qemrarluku puyalereski uryu, . . . ‘In the fall when there were lots of crowberries, they put them with rancid moss in a bowl and squeezed it by hand, . . .’ (PAI 2008:108); > qemrarissuun

qemrarissuun wringer # < qemrar-i?-cuun

qena- to be sick; to be ill # qenauq ‘he is sick’ / UK, BB, NR, LI, EG; > qena-, qenan, qenavik; < PY qena-

qena- to moan # Tua-i-llu akurcan qenaalriamek niulluteng camaken. ‘And for a long time they heard someone moaning down there.’ (CAU 1985:87); Qeralliniluni igvallinia nukalpiaq una nevengqaluni, matangqaluni tua-i uligtuumaluni, qenaagurluni tua-i. ‘He went across and saw a young man lying naked with a blanket, and moaning.’ (PAI 2008:396); < qena-a-

qenagyaaq shinbone # K, Y, NI, CAN, HBC

qenan illness; disease; sickness # Qenatekluki tualap uqungetuut-gguq. ‘They’d get sick from them and die.’ (CIU 2005:82); BB, NR, LI; < qena-n
qen’aq mud # EG; this word may actually be ken’aq
qefarqe- to be infuriating # qenarquq ‘it is
infuriating’ / qenarquvaa! ‘how infuriating!’ =
eqnarqe-; < eqe
qenavik hospital # BB, NR, LI; < qena-vik
qenavyuq underhair # LI; = qinavyuq; cf. qivyuq
qener- root; < eqe-; > qenerte-, qennga-, qennge-,
qennguar-; < PE q0n03
qenercinrraq*, qenercenrraq*, qenerteq (HBC
form) swollen lymph node in the neck; gland;
tonsil # < ?-nerraq, ?-nerraq, ?; cf.
qenerte-; < PE q0n03ci3
qenerrneq anger; wrath # Assiilnguut aynillrit:
1) pinaggneq 2) aglumanaq 3) arniurnaq 4)
qenerrnaq 5) iluliurnaq 6) ciknanaq 7)
‘The [seven deadly] sins are as follows: 1) pride,
2) greed, 3) lust, 4) wrath, 5) gluttony, 6) envy,
7) sloth’ (CAT 1950:75); < qenerte-neq
2
qenertuq ‘he is angry’ / qenrutaa ‘he is angry at him’;
Qenertaqameng-wa ta¥gaam umyuateng assiitaqata “God damn you”-tulriit.
‘Only when they’re angry, when they are in a bad
frame of mind, do they say “God damn you.”’
(QUL 2003:586); < qener-?-; > qenerrneq;
cf. qenercinrraq
qengacuar(aq*) horned puffin (Fratercula corniculata)
# < qengaq-cuar(aq)
qengakuatuli nasal consonant # the Yup’ik voiced
(erinelget) nasals are m, n, ng; the Yup’ik voiceless
(erinailnguut) nasals are ḿ, ń, ńg; < qengaq-kuar-
tuli
qengallek king eider (Somateria spectabilis) # Imkut-
llu makut gengallek atkuliikutili ngurgnurnun.
‘They made those king eider [skins] into parkas for
children.’ (KIP 1998:137); < qengaq-?-lek; < PE q0n03
qengapcuar(aq*) limpet shell # NUN; < qengaq-?-cuar(aq)
qengaq nose; deuce in cards (additional meaning
in Y) # also dual for one nose or both nostrils;
quengaka umciuk qusrama ‘my nose is plugged
because I have a cold’; . . . ilait iirpauluteng,
quengapcuar(aq), qengakuatuli,
qengallek, qengapcuar(aq), qengaraq, qengarar-,
tua-i qenngapiaq. Tua tangellni tamalkuan uirrsugturtii irniayaalria. ‘… now downriver from you two there is a black bear that is very bad tempered. She has a cub and wants to fight anything she sees.’ (QUL 2003:376); < qener-nga-; > qenngaitaq, qenngaliq.

qenngaitaq- to be slow to anger; to be even tempered

qenngaliq one who is easily provoked or angered; bad-tempered person # < qenngaliq

qenngituq cartilage in fish-head # cf. qengaq; < PE qun&u;

qennguq, qengaq

qenngutaq ‘he is becoming angry’ / qengutaa ‘he is becoming angry at her’; qengutkaq ‘he is becoming angry on account of it’; … qenguti ‘angry, enraged’
elicetengnaqci, elpeci tuaqgam elitnauraiceci. ‘… even though you all become angry at them, they are trying to get you to learn, they are just teaching you.’ (KIP 1998:65); < qener-nguar-

qennguq bridge of nose # and qennqi- to hit a fish on the head to kill it # qenngia ‘he hit it’; Ulmi tua-i iverluteng qalualuteng, wangkuta keluitni kellulluki qenngiste. ‘They would wade in the high tide and dipnet fish, while up on land we watched them and were the ones who hit the fish on their heads to kill them.’ (PAI 2008:138); > qenngitaq; cf. qennguq, qengaq

qenngitaq, qennsiqqun club for hitting fish # < qenngi-taq, qenngi-cuun

qennguar- to sulk # qennguartuq ‘he is sulking’ / Tua-i-llu makyutarraarluteng ayakataata Irr’aq nacigluni qennguarluni. ‘After they ate breakfast, when they were about to leave, Irr’aq cried wanting not to be left behind, and she sulked.’ (ELN 1990:111); < qener-nguar-

qennguq cartilage in fish-head # cf. qenngi, qengaq; < PE qanuq(s)

qenqerte- to suddenly get angry # qenqertuq ‘he suddenly got angry’ / qenqerrutaa ‘he suddenly got angry at him’; qenqerruaqumi ‘don’t get angry at me’; Tua-i-llu ellii piciriqumavnkenani qenqerrluni nalluyaguarrrlukek-llu carayiiq qastuluni pia, ‘Wii-qaa?’ ‘And she, not wanting to be blamed, flew off the handle, forgetting about the two bears, and loudly said, “Me?”’ (ELN 1990:19); < qenerte-qerte-

qenu broken or slush ice # and qenu- to freeze # in some areas, especially of BB and CAN, this is the general word for all ice and freezing; qenuq ‘it froze’; Qenuq acianun tapiy’ kalevvluki tamakut nakacuut, ayagtelluki camaggun. ‘They’d push those bladders under the ice, and send them off down through there.’ (KIP 1998:297); > qenuilquq, qenunguaq, qenuriun, qenular(aq); < PE qenu

qenuilquq open hole in river ice during winter; fontannelle the soft spot in a baby’s skull # Uksurqan-gguq ima tuaqgaam uani kuigata paiqang kiakaraani qenuilquq, tua-i qenuilququratulliniaqelria, tua-i cikuyuanaku, piciryaaluq. ‘It was said that in the winters not far up from the mouth of their river there would be an open hole in the river ice, customarily open water where it never froze, ever.’ (QUL 2003:158); K, CAN, NI, HBC; < qenuite-quaq

qenuriun, qenuriun, qenuirissuun dipper for removing fragments of ice from a water hole or fishing hole in the ice # Mikellaq-wa kinguani kalngagluni missuullermek, Turpak-wa kinguani tegumiarluni cikuliurutmek, ellii-llu kinguani qenuirutmek tegumiarluni. ‘And Mikellaq came next, carrying a gunny sack on her back, and then Turpak, carrying an ice chisel, and behind them herself, carrying an ice dipper.’ (ELN 1990:69); < qenu-ir-n, qenuriun, qenuriun, qenuirissuun

qenunguaq glass # Y; < qenuo-uaq

qenular(aq*) thin ice # < qenu-?-ar(aq); cf. cikular(aq)

qenutaq dog whip # Wiinga Artuqailinguq Ataneq kaugtuarciqanka qenutaq ‘I, the All-powerful Lord, will strike them with my whip . . . ’ (ISAI. 10:29); possibly from Russian knyt (knot)

qep’ag- to hug or squeeze vigorously # qep’agtuq ‘he squeezed something hard’; qep’aga ‘he squeezed it hard’ / aryuqngamiu uini qep’aga ‘since she was glad to see her husband, she gave him an enthusiastic hug’; < qet’e-pag-

qepagte- to serve food in a kashim (men’s community house — qasgiq) # qepagtaq ‘she is serving food to him’ /
qepirte- — qercurpak

qepirte- to act forcefully or vigorously # qepiruq
‘he is acting vigorously’ / qepirutaa ‘he is acting vigorously on it’

qepsuun belt # NS; < -cuun; cf. qep’sun

qep’t- to roll up the skirt or him of one’s garment and tie it at the waist; to fasten a belt around the waist # Kasnguyunrituq-llu qep’sun. ‘He wasn’t ashamed, he fastened his waist sash . . .’ (MAR1 2001:69); > qepyun

qepyun, qep’sun (NSK form) belt; loincloth; waist

qep’sutiin sash worn by dancers # . . . tuaten-gguq qep’utiin quillie tenguqlirteqapiggluni. ‘. . . and above his waist sash it (his garment) was overstuffed as if ready to burst.’ (MAR1 2001:69); < qepte-n, qep’t-n; cf. qepsuun

qer- dimensional root; > qerkite-, qertu-; = ker-, qur-; qer-

qepyun, qep’sun (NSK form) belt; loincloth; waist

sash worn by dancers # . . . tuaten-gguq qep’utiin quillie tenguqlirteqapiggluni. ‘. . . and above his waist sash it (his garment) was overstuffed as if ready to burst.’ (MAR1 2001:69); < qepte-n, qep’t-n; cf. qepsuun

qer’taq fish rack # also plural for one fish rack;
innullruuga taryaqagvaneq ulligtamnek qer’anun ‘I hung the king salmon which I had prepared on the fish rack’; Taugken qer’at kevraarturpallugnek piliaruluteng. Qer’aliaqaluteng muraganek cetamaneq naparciraarluteng tua-i-llu malrugnek muriqnek aglucetun elakanek. ‘The fish rack was made mostly of spruce wood. They would make fish racks by first putting four pieces of wood as poles, stuck into the ground, with two parallel pieces fixed horizontally on top of the two pairs of poles.’ (PRA 1995*:460); = ek’raq, ker’aq; < PE ak’raar-

qerarrun sail # = qerrarun; < qerar?-n; < PY qararun
(under PE ak’arar-)

qeraryaraq bridge; crossing place # < qerar-yaraq

qercir- to scrape and bleach a seal skin # qerciraraa ‘he scraped and bleached it’ / NS, Y

qercuq- to get frostbitten (NUN meaning); to freeze-
dry a skin outside in winter until it gets while (CAN meaning) # > qercua-, qercuqaq/qercuqaar-, qercurpak, qercurtaq

qercuqaar- # qercuqagq or qercuqagaa ‘he or it got frostbitten’ / akwaugaq manallemini qercuqalinjaga tekmekun ‘yesterday when I was hooking for fish I got frostbitten on my index finger’; qercuamaq ‘it is frostbitten’; qercuanq or qercualleq ‘frostbitten spot’; Tua-i-llu kamalarii itrami cunaw ‘qercuullikii’ qaterpak-llu putukui. ‘And then when he came in he removed his footwear and it turned out that his toes had evidently gotten frostbitten and were all white.’ (ELN 1990:77); < qercur-a-

qercuqaq hard frozen fish # and qercuqaar- to freeze (it, blackfish or the like) # Aren, tua-i pitani tauktu qercuqerluki utercami, . . . ‘Oh, when he came home he froze what he’d caught, . . .’ (QUL 2003:248); Aling, tugara’url’er tanem qercuqayaarnek nutaranek nekangqerpagta. ‘Oh my, how it is that that grandchild now has some fresh frozen blackfish for food.’ (QUL 2003:248); NI; < qercur-qaq

qercurpak all white # predicative particle; . . .
anuqliirliuni imarpik qalirliuni cakneq, qairet tua-i qagraluterung qercurpak, ‘. . . it was very windy, the ocean had rough waves, the waves were breaking, all white.’ (CIU 2005:246); Tupiganek-gguq canegnek amingqetullrnat, takamut akulitgm qineretaa kiavet, neviarcaq kugna ekgumi caliuralria. Iripurnu, qercurpak-gguq tuarpiaq. ‘Back when they used doors made of woven grass, hepeeked at her in there through the spaces between the grass of the door and saw that the girl in the back of the house was working. She had big eyes; it was like she was all white.’ (UNP1); Ketiini-gguq-gguq, qurrullugpakay, ugaani-gguq teq’im, imaa qercurpak teq’umeng. ‘And there below him was a great, wicked cask of urine. Oh the way the urine in it looked, why it was pure white with age!’
qerqulluk | partition of woven of grass; woven grass for there to be the crunching sound as qerqiugtel-

qerkilqurrqaq* | lowest point # Tua-i-am qanlarlut kaugpiit qertunqurraqt qerkilqurralluki tangtuyukluki. ‘They say they think walrus view high places as being low spots.’ (QUL 2003:64);

qerkite- | to be low # of cliffs, hills, not airplanes, trees; qerkituq ‘it is low in height’ / Elaturrat assinuralurt pilimaameng elaqliq amiiq qerkilruluni iluqirmi. ‘Porches are better when they are made with the outside doorway lower than the inside one.’ (GET n.d.:19); < qerkituq ‘it is low’; < qer-kite2-; > qerkilqurrqaq

qerqulluut | imkunek mat (for insulation or the like) # . . . irniami 2003:580)

qerralerete- | to be incoherent; to be mentally upset # Tua-i qilqalermimi ukugnegiil uraagminmek, qerralerluni . . . ‘So when he got excited about seeing his two cousins, he babbled incoherently. . . .’ (KIP 1998:227); Tua-i umyuani qerralerentaag tua uitangnaangaqngami uitaluni. ‘Although his mind was very upset, he stayed because he was really trying hard to stay.’ (QUL 2003:574); cf. qerra-

qerqullucuarnek- llu curulugkayagaitmek piluk’ tapiqaqluki nemaqaluki. ‘They would include a small woven mat and wrap it around it.’ (KIP 1998:125);

qerranquq2 | to be up off the ground, partially or totally, qerrata-

qerranquq1 | blister # = erraneq; < qerra-neq1, qerraneq, qerranquq qerranquq2 cave # Carr’ilqaq tamalkuan elpenun cikutekciqqaq qerranquq-llu tuani uitaliria tapqulluku. ‘The entire field I’ll give to you and also the cave that is there I’ll include with it.’ (AYAG. 23:10); < qerra-qq

qerranret | ribcage # < qerra-neq*-plural

qerrari- | to get blisters # qerrariuq or qerraria ‘he or it (body part) got blisters’ / qerrariunga it’gamkun ‘I have blisters on my feet’; < qerra-i-

qerrarta- | to undercut a river bank # as the water or a legendary creature might; qerrartaaj ‘it is undercutting it (the bank)/

qerrarun | sail # Man’a-w’ call’ tengssuuterpall’e, akaartaq call’a tamaani. Man’a-w’ cali angyaq akaartaq qerrarutluni-llu. ‘There was also a big old airplane, one from long ago, there. And also a boat with sails, one from long ago.’ (KIP 1998:61); = errarun, qerrarun; < qerrar?-n; < PY qerrarun (under PY qerrar-)

qerrata- | to be up off the ground, partially or totally, not collapsed # Makut maani tatkit imuugut tua-i nunamek qerrataluteng. . . . ‘These kayak racks here are high off the ground.’ (QAN 1995:144); Cuunaateng-ggur ikegkut qerrataluteng-gguq taqgun enellnet. ‘They weren’t inhabited, but those old houses across there were still standing (not caved in).’ (CEV 1984:47); < qerra-?-
qerratarte- - qerriryk

**qerratarte-** to lift or raise up; to be lifted up; to open the door a little # qerratartuq ‘it went up by itself’; qerratarta ‘he raised it up’; ‘he opened it a little’ / tengssuun qerratartuq ‘the airplane lifted off the ground’; anuqem pelakekam caniaaq qerrataqercetell tua ‘the wind made the side of the tent rise up’; Mecungunli; canegtaaik napalegmi pikan, napayagaat kargntinek aqyemeliuni ilumuni iterrluki, aturani mecungelrrii qerratlluki, kemni agtuusngavkepkanak. ‘If he gets soaked and there’s no dry grass around, but if one is where there are trees or brush, he should break off the ends of the branches and insert them between his body and his clothes, raise the wet clothes off his body and not allow them to touch his flesh.’ (YUU 1995:68); < qerra-?; > qerratatarun

**qerratarun** roof “rib” of house # Qerratatarun-llu makut aglut taügaam, keyimeng-taw’ tunguuanarutut pgakut-Ill’ qerratatarut, evegneng amaqiriluent nunameng cillaqikacagiriluent. ‘The ribs and beams supporting the roof stood out, because they alone were blackened with soot; there was grass on top of the ribs, with an outer layer of sod on top of that.’ (CEV 1984:30); HBC; < qerratarte-un

**qerrayaq** little room at side of entrance; corner # NUN

**qerrayurneq** cave; valley; dip in land # < qerra-?

**qerre-** root; > qerrerrute-, qerrler-, qerrsaq, qerte-; cf. qertuneq

**qerrercercete-** to freeze-dry # Ulugturluki-llu erviurturarraaluki taqkuni nuluki qimugtem piyugngaijiiun wagg’uq qerrercercettuki nengleme. Tua-i-gguq tuaten nengelmi qerrercercetellret ciuiyuitut waten kinengraateng. ‘Then she’d wash the skins by hand, and when she was done, she would string them on a line and hang them out where the dog couldn’t get at them, in the cold, to freeze-dry. Fish skin that was freeze-dried was difficult to crack or break.’ (CIU 2005:146); cf. qerru-

**qerrrerrute-, qerrrelquute-** to be uncomfortably crowded # of people, or things that are crowded together; qerrrerrutut ‘they are crowded’; qerrrerrutai ‘he crowded them together’ / tangerceraarvqmi yuut qerrrerrutellruut akwaugaq ‘the people were crowded in the movie theater yesterday’; < qerre-?-te5-, qerre-?-te2-; cf. qugrute-

**qerretrar-** to form a hard snow crust during a cold spring night preceded by a warm day # NSU; = qetrar-; < PY qiratrar- or qiqtarrar- (under PE qir- or qiqa-)

**qerrike-** to masturbate (refers to males) # NUN

**qerringga-** to freeze-dry in a crack; to be stuffed in to something # . . . qayaan ilua tanglinlia, apqit ayapervian qayaan wani paingan ayagkaripin kelauni caviggaa pikna qerriguurqaurialria. ‘. . . he looked at the inside of his [the other’s] kayak, behind what they call the kayak’s stanchion here by the hatch, and saw that his knife was lodged there.’ (QUL 2003:642); < qerte-nga-

**qerrjetaaar-** to sparkle # qerrjetaartuq ‘it is sparkling’ / Tangvaurallrani-tang imarpigmia utama anguaruiti-llu qerrjetaalnguangu utama pellakili. As she was watching it [the kayak as it was going] out on the sea, its paddle sparked in movement until it disappeared in sight [in the distance] as if tired of sparkling.’ (MAR2 2001:98); < qerrir-qetaaq

**qerrir-** root; > qerrjetaar-, qerrraayaq, qerrrar-, qerrcetete-, qerrirliq, qerrrun, qerrryak

**qerrraayaq** bald person # NUN; < qerrir-

**qerrir-** to shine (it); to polish (it) # qerrirccaraa ‘he is making it shine’ / Tungulriit-am auavgut qerrrrcautnek pilarait un’gani, tungenq’apiariluent. ‘They call those black ones [stones] the ‘polishers’ down there; they are very black.’ (AGA 1996:158); < qerrir-car-

**qerrcetete-** to be shiny # qerrrcetiuq ‘it is shiny’ / < qerrir-cete-

**qerrricellria** silver-colored thing; silver (metal) # Makut maa-i ellait ciuunerkaten: suulutaaq, qerrricellria, punerneq-llu; . . . ‘This is the offering that you shall receive from them: gold, silver, and brass, . . .’ (ANUC. 25:3); < qerrcete-ria

**qerrirliq** silver-colored thing; silver (metal) # Agayutnguarit atanruvuit piiliaquamaat qerrrilimek suulutaaamek-llu; yuut unaitgin taqumaluent. ‘Their chief idols are made of silver and gold, fashioned by the hands of humans.’ (PSALM 135:15); < qerrir-li

**qerrirun** ramrod # NSU; < qerrir-?-n

**qerrryak** tin (metal) # Tamarmeng makut ekuyuilka, suulutaaq, qerrrril, punerneq, cauvik, qerrryak, wall’u imarkaq, . . . ‘All of these (metal) which don’t burn: gold, silver, brass, iron, tin, or lead, . . .’ (NAAC 31:22); < qerrir-yak

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qerrin — qerruqutaq

**qerrin** bullet mold # used in the dual, qerritek, for one mold; < qerruq-li-n

**qerrler-** to be uncomfortably crowded # qerrlerutuq ‘it (the space) is crowded’ / qerrlerutuq ‘he is being crowded by others’; qerrlerutaat ‘they are crowding around him’; tangercteaark qerrlerutuuq ‘the theater was crowded’; yugugaa-tlu maligtaat qerrlerulluku-lu.

‘... many people followed him and pressed in on him.’ (MARK 5:24); < qerre-?; < PE qaark-

**qerrluq** lip; any one of the stones around firepit # qerrlugka ‘my lips’; Igyarait ikingqaut qungutun, alunguteteng iqluyaramun atularait, qerrluit imangqertut ciissirpiit tuqunaitnek. ‘Their throats stand open like graves, they use their tongues to tell lies, their lips are full of the serpents’ venom.’ (ROMA. 3:13); K, Y, NI, CAN, NUN, BB; < ?-luq; > qerrlurcaq; < PE qaqlu!

qerrlurcaq fishhook that is baited and set below the ice, held in place with a stick across the hole, and left unattended to be checked periodically # qerrluq-car

Qerrlurcarturvik the month of October # < qerrluq-tur-vik

**qerrsi-, qerrsig-** to speak in a deep voice # qerrsigtuq ‘he is speaking in a deep voice’ / “Aullu!” Qanertuq taqukarpak erinvauluni qerrsiqapiggluni. ‘Aullu!” said the big bear with his loud deep voice.’ (KUU 1973:31); < PE qa3ya

qerrsiqapiggluni blue thing # NUN; cf. qesur-

qerru- to freeze to death # qerruq or qerrua ‘he froze to death’ / Tauna yul’inguallni ellami paqtellinia, arnaq pikna aklunani maturm qerruqaraa ravia uqetmun caugarrluni, anuqim tunulluku, qerrulluni qungingalun. ‘He went outside to check on that model of a person he’d made outside, and there was a woman up there, who was without clothes, shivering with her back to the wind, curled up and cold.’ (ELL 1997:102); > qerrute-, qerruyanarq-; QERRUYAPRIARLUUNI ‘suffering from hypothermia’; < PE qiok-

**qerrua-** to tailor so as to enlarge # NUN

**qerruarte-** to get a sliver in one’s flesh # qerruarteq or qerruatara ‘he or it got a sliver’ / > qerruarun cf. qerrur-; < PE qaru(C)ark-

**qerruarun** sliver in the flesh # < qerruarte-n

qerruinaq harpoon float # Yuk alerquualunli kitngukan qerruinaa tua-i teguqangnaqeqelluku. ‘A person was instructed to try to grab his float if his kayak turned over accidentally.’ (CIU 2005:12); < qerru-inaq

**qerrulliik** dual pants; trousers; underpants (BB meaning) # the base is qerrullig- as in qerrulligpiik ‘a big pair of pants’; minugiglemi qerrulligka mingugglinaurtellruuk ‘when I was painting my pants got all covered with paint’; . . . Irr’aq-lu suukiiagnek, elli-lu qerrullikektaaargnek, pataaskalgenegnek, . . . [gave] Irr’aq a pair of socks, and her, a nice pair of pants with suspenders, . . .’ (ELN 1990:56); NS, Y, HBC, NI, NUN, CAN, K; > Qerrullik, qerrullilaak, qerrulliikvi; < PE qaqliy

Qerrullik Kotlik # village on the Yukon delta; said to have been so named because the river there resembles a pair of pants in form; < qerrulliik

qerrulliik heart in cards # BB, NI; singular of qerrulliik

qerrullilaak dual underpants; bloomers # < qerrulliik-l(aq)

qerrulviik dual big pants # < qerrulliik-vak

**qerrunqegg-** to be fully inflated # qerrunqegtuq ‘it is fully inflated’ / qerrur-nqegg-

**qerruq** arrow; bullet # Anuurluum teguamii pitgartuq, qerrua ayakartuq avavet. Tutgara’urluum teguamii pitgangnaqellriim, qerrua igtuq acianun. ‘When the grandmother took it and shot the bow, her arrow flew to over there. When the grandson, took it when trying to shoot the bow, his arrow fell to the ground at his feet.’ (MARI 2001:81); QERRUM AYEMNERA a certain constellation (literally: ‘the break in/of the arrow’; English name not known to compiler); Y, NS, HBC, NI, NUN; = erruq; > qerrirun, qerritek, qerruyaarcuun; < PE qaak

qerruqacunguaq, qerruqacetaaq inflated ptarmigan craw; balloon # Nem kiircallra ayuquq qerruqaceliratun qerruqacetaamneq ukinelegmek. ‘Heating the house is like trying to inflate a balloon with a hole in it.’ (GET n.d.:4); < qerrur-qar-cuk-nguaq, qerrur-qar-cetaaq

qerruqutaq inflatable container or container-like thing, such as a balloon, ptarmigan’s crop, stomach sac of mammal # Tua-i-lu qerruqutaqeq neqet imiyiyaraitnek melugnek ayuqucirturluku. ‘She showed her how to fill the
qerrur- — qes’arte-

air sac of the fish with fish eggs.’ (ELN 1990:41); < qerrur-kutaq

qerrur- to inflate # qerrurtuq ‘it inflated, swelled with air’; qerruraa ‘he inflated it’ / nayiim amia qerruraa ‘he inflated the hair-seal skin’; qerruumauq ‘it is inflated’; Pitaqameng nakacugtateng ilaqluki qerrrulklu. ‘Whenever they caught game animals they’d inflate their bladders and add them to those of previously caught animals.’ (CAU 1985:60); > qerruinaq, qerruqacunguaq, qerruyutaq, qerruraq, qerrurissuun, qerruyaq; cf. qerrurarte-; qerrur i; < PY q03u-

qerruracunguaq, qerruqutaq, qerruraq,

qerruissuun, qerruyaq; cf. qerrurarte-, qerra-; < PY q03u-

qerruraq sealskin poke; any inflated thing # < qerrur-aq'

qerrurcuun nozzle of something inflated, such as a bladder float, tire tube, etc. # < qerrur-cuun

qerrurissuun tire pump; air compressor # < qerrur-i-cuun

qerruskaq one who gets cold easily # < qerrur-?

qerrute- to be cold # of humans and animals;

qerrutuq or qerrutaa ‘he is cold’ / qerrupa! ‘my, how cold I am!’; qerrutaanga ‘I feel cold’; Unuakumi tupiimi mak’arrluni piuq aanii kumarteqatalria, nengllikacaarluni ilua nem, ellii-llu qerrutqapiggluni. ‘In the morning when she woke up she sat up in bed, she observed that her mother was going to make a fire in the stove, that it was very cold inside the house, and that she herself felt very very cold.’ (ELN:1990:60); = errute-; > qerruskaq; < qerrutte-

qerruunaq (qerruuneq ?) measurement from fingertip to armpit or chest # NUN; = quruneq

qerrutauq (qerrutaq ?) clouds on the horizon all around but with blue sky above # NUN

qerruyaarcuun shotgun # NS, Y; < qerruq-ya(g)ac-cuun

qerruyanarqe- to be very cold # of the weather;

qerruyanarquq ‘it is cold’ / Cali kesianek nel-lu kumaaraliuruvkenateng, qerruyanaqluteng kesianek. ‘Also the houses didn’t have fires going constantly, and they were always very cold.’ (KIP 1998:295); < qerruyanarqe-; < PE qiruya- (under PE qiru-)

qerruyaq, qerruyak goose pimple, goose bump; air bubble under ice # qerruyanka anqertellruut anlemni nem’eek nenglemun ‘I got goose pimples when I went out of the house into the cold’; < qerrur-?, qerrur-?

qerrvik ivory fastener for sewing bag # NUN

qertat tubers collected by the mice; mouse food # Y; < qerte-aq-plural

qerte- to put into a confining space; to stuff # qertaa ‘he put or stuffed it into a confining space’ / qerqaarluku ‘after stuffing it in’; qercaku ‘because he stuffed it in’; qerreskuvgut ‘if you stuff it in’; Cunawa tuani anluag tauna ullaqluku nutaan tamakut nakacuut qagerqetullinikait qagerqerraarluki-llu cikum acianum qerrluku. ‘The explanation was that, at that time they’d go over to the ice hole, and then after puncturing and deflating the bladders, they’d stuff them under the ice.’ (ELL 1997:292); < qerre-te-

qertpee- to be high # of cliffs, hills, not airplanes, trees; qertuuq ‘it is high’ / nunamun qertulriamun nel’iqatartua ‘I am going to build a house on the high ground’; = ertu-; > qert unpuk, qertunrraq

qertuniq gas in one’s stomach or otherwise confined; gas pressure; height of something; compressed air # qertuniqua ‘I have gas in my stomach’; Elqaarluki qertunriutenqegcaararaarluki . . . kic’arturtelluki taukut nakacuit elakamun, kuigem iluanun ukimalriamun. ‘After deflating them and completely relieving the pressure in them, . . . they had their [the animals] bladders sunk through a hole in the river’s ice.’ (QUL 2003:36); Atam tua-i akerta qertunrirluku pitlinilira. ‘The sun’s height [above the horizon] became less and then it set.’ (NAT 2001:220); < qertu-neq-; > qertunrرق; cf. qerrute-

qertuniur- to burp # qertuniurtuq ‘he burped’; NUN < qertuneq-liur-

qertunqucuk hummock; mound # < qertuneq-qucuk

qertunrraq* highest place # Kaugpiit atam makut cikut taugaam qertunrraqini ugingangnaquratutu. ‘The walrus would try to stay hauled out on only the highest places on the ice.’ (QUL 2003:64); < qertu-neq*-quq-raq*

qeturvik mouthpiece of seal float # NUN

qes’arte- to suddenly embrace # Tua-i ellii quyaqerluni qes’ararluku tauna qimugte. ‘Thankfully she threw her arms around her dog.’ (ELN 1990:54); < qet’e-arte-
qesran - pouch # NUN; = qisran, cf. issran

qessa- to be unwilling to act; to refuse to do something; to feel lazy # qessauq ‘he doesn’t feel like doing anything’ / qessam angraaten ‘the disinclination to do things has become habitual with you’ (idiom; literally: ‘sloth agrees with’); Ellii-llu up’nerkiyuryungluni, umyuquarengluki up’nerkiveng tuaten-lu qessangluni cayuumiirutengluni. ‘She began to yearn to go to spring camp and all she could think of their spring camp and she no longer felt like doing anything.’ (ELN 1990:93); > qessaircir-, qessaite-, qessake-, qessalgu-, qessanake-, qessanayug-, qessaneq, qessanquq, qessamkaq; < PE 0q(0)yaxa-

qessaircir- to willingly do unrequested favors (in the hope of being rewarded); to try to ingratiate yourself # qessaircirtuq ‘he is performing favors’ / Kamilarcaaqeciquten qessairciucirpetun ayautarkaugamken. . . . Cirliqnguarpek’nak, qessairciucirpetun maligesnga. ‘In vain will you take your your boots off [and try to stay] in accordance with your propensity to willingly choose [to be with her], for I’m going to take you away with me.’ . . . Don’t pretend that you’ve been overcome by the power of another, in as much as you had willingly chosen [to be with her], follow me.’ (MAR2 2001:82); < qessa-ir²-cir-

qessaime- to industrious; to be hard-working; to not be lazy # qessaituq ‘he is industrious’ / Tua-i imna tauna tua-i cayugpagluni, tua-i caliyugpagluni, . . . ‘Since that girl wasn’t lazy, she always wanted to do something, always wanted to work, . . . ’ (ELL 1997:136); < qessa-ite¹-

qessake- to refuse to allow (him) to do something; to forbid (him) from doing something # qessakaa ‘he doesn’t want or doesn’t permit her to do something’ / Ellii-llu ikamraqatalliniata maligesnga. ‘In vain will you take your your boots off [and try to stay] in accordance with your propensity to willingly choose [to be with her], for I’m going to take you away with me.’ . . . Don’t pretend that you’ve been overcome by the power of another, in as much as you had willingly chosen [to be with her], follow me.’ (MAR2 2001:82); < qessa-ke³-

qessalgu- to always be lazy # qessalguuq ‘he is lazy’ / < qessa-lgu-

qessamkaq lazy person; sluggard # < qessa-?
children are sleeping with me, I can’t get up to give you anything.’ (LUKE 11:7); < qessa-niur-qessayagute-
qessayagutaa ‘he doesn’t want it anymore' / Tua-i umyugan qam’um asgurakluku, tua-i qanrunenqegaarallruani, qessayagutenritnyukluni umyuarteqluni, . . . ‘And in her mind she was reluctant to believe her because he had convinced her otherwise and she still thought it might not be the case that he no longer wanted her, . . .’ (QAN 1995:292); < qessa-yagute-
qessayagutenritnayukluni umyuarteqluni, . . . ‘And in her mind she was reluctant to believe her because he had convinced her otherwise and she still thought it might not be the case that he no longer wanted her, . . .’ (QAN 1995:292); < qessa-yagute-
qessayagutenritnayukluni umyuarteqluni, . . . ‘And in her mind she was reluctant to believe her because he had convinced her otherwise and she still thought it might not be the case that he no longer wanted her, . . .’ (QAN 1995:292); < qessa-yagute-
tauna upcettllria. ‘... according to the custom of treating bodies of the deceased back then, he had them provide support for his back with two pieces of wood, as they say, poking those pieces of wood into the (dirt) floor of the house, ... He had it as a back support that which he had them prepare.’ (QUL 2003:546); < qeter-qar-liitaq

qetrar-, qetr(ar)- (NUN form) to form a hard snow crust during a cold spring night preceded by a warm day # qetrartuq ‘the snow is crusted’ / Qetraraqan askiluku tua-i cukamek ayagaqluta. ‘When the snow is crusted, we like it as we travel fast then.’ (KIP 1998:269); = qerretrar-; < PY qiratrar- or qiqtrar- (under PE qira- or qiqa-)

qetrul hard stone used for tools and weapons #

qetu- root; > qetunraq, qetupseq, qetupserte-, qetruk hard stone used for tools and weapons#

qetugte- to hurry # qetugtuq ‘he is in a hurry’ / qetugtuaq ‘he is dexterous’ / qetugangraata. ‘And they would make us parkas sewing all night long by those old-time people were — then our mother were lots of us [children] — oh my, how skillful mingeqkuni unugcuutmek kenurrirluni. ‘There were lots of us [children] — oh my, how skillful those old-time people were — then our mother would make us parkas sewing all night long by the light of a small night lamp.’ (CIU 2005:172); Y, NS, HBC, NI, NUN, CAN, K, BB, NR, LI, < qetu-nraq, qetu-nraq; > qetunrir-; < PE qetunrar

qetunrir- to give birth; to rear many children # NUN; < qetunraq-liir-

qetupseq weakling # Y; < qetu-?; > qetupsertel

qetupsertel- to be weak; to be uncoordinated # Y; qetupsertiqt ‘he is weak’ / < qetupseq-

qeturi- to relax one’s muscles # qetuliaq ‘he relaxed his muscles’ / Tegg’yvenekan atam qeturiluten. ‘Don’t get tense, relax your muscles.’ (MAR 2001:84); < qetu-i-

qetute- to be soft; to be pudding-like # qetutuq ‘it is soft’ / qetuliuq ‘the soft one’; Ukuk wavet ayagluni qeckaryaqaqan iruk qap’itaqlutek, tamatum qetulilluki nevum marayauryyulluq. ‘Whenever he would try jumping here, his legs would sink into the mud; that mud got soft on him, becoming soft mud. You know how soft mud is, like so.’ (QAN 1995:200); < qetu-?; < PE qetut-

qevca- to bounce away repeatedly; to splatter out repeatedly # qevcaaq ‘it bounced repeatedly’; qevcaaga ‘it bounced repeatedly on it’ / < qevcerte-

qevcerte- to bounce away; to splatter out # for example, something that fell, hot oil that spatters, etc.; qevcerteq ‘it rolled away’ / Piqerluni tua-i tauna uging’a qanikciusuarainanrani atsalugpia kan’a inglua yura’artelliniluni. Qevcercan teguqerluku iqemkarluku tamualliniluku. ‘Suddenly, while her husband was carefully clearing the snow half a cloudberry popped out. When it bounced away from where it was, she grabbed it, popped it into her mouth and chewed it.’ (CUN 2007:128); Atam ca tuarpiaq akalria qaagna cauga, natquigem akulini qevcertaqluni waten. Camun nagtaqami qevcerrluni yaatut’aqulluni. ‘What could that one in there be, something that seems to be rolling in the midst of the snow, blowing along the ground,
bouncing away like that. When it gets caught on something, it bounces and lands further over.’ (MAR2 2001:74); > qevca-a; < PE qovca-y-

qevelqaquur- to glitter # Imumek akercirluku imarpgimi uyangqalriani una-i mer’em iluani qevelqaquurluteng tua piciatun. ‘When the sun is shining, when one looks into the ocean one can see them glitter throughout the water.’ (QUL 2003:696); < qevleri-te-

qevelqetaar- to sparkle; to glitter # . . . wall’ nani iliini tarenrani wall’u cam ilaq’apiaraani kegginaitni arnat qevelqetaaaryluteng qaraliit cat imukt. ‘. . . or, somewhere in a picture, or on women’s faces, such decorations sparkle.’ (QUL 2003:696)

qevinga- to be neglectful of; to be neglected / qevelqetaar- to sparkle; to glitter # NUN; exact identification unknown to compiler; cf. qevelqaquur-

qevelqaquur- — qian

qevelri- to become shiny; to start to glisten. # qevelriiq ‘it became shiny’/ qevelria ‘he made it shiny’ / kaminiam qacarneri perrirluanka qevelriluki ‘I wiped the sides of the stove until they began to shiney’; < qevelte-

qevelri- flee; small fly # NUN; exact identification unknown to compiler; cf. qevelte-

qevelramp very glittery; very shiny # particle; . . . tua ciugcettalniliuni pilliniuq tungulriga pagma atralriga uskurarluni, uskurara-gga qevelramp tua quletmun tayima. ‘. . . looked up and saw a black thing up there descending attached to a thread; and the thread was all aglitter all the way up.’ (ELL 1997:238)

qevelte- to shine; to glitter; to sparkle. # qevelramp ‘it is shining’/ qevelerta ‘he made it shine’ / > qevelramp-; qevelri-, qevelrsaq, qevelrtaar-; cf. qerleri, qevlii; < PE qovla-

qevelramp- (NUN form), qevlia- (NSU form) to shine; to glitter; to sparkle. cf. qevelramp-

qevelte-1 to neglect; to forsake # qevtaa ‘he is not taking good care of it’ / > qeveltinga-

qevelte- to neglect; to forsake # qevtaa ‘he is not taking good care of it’ / > qevelteringa-

qevelte-2 to be angry; to be frustrated # qeveltuq ‘he is angry or frustrated’ / qevuta ‘he is angry at her’; < PE qov(t)-

qey- to cry # qeya ‘he is crying’ / = qia-; HBC, LI, NS, UK, NR; < PE qi-

qeyurliq blue color; blue thing # HBC; = qesurliq, qiugliq, qiurliq; < qesur-li

qia- to cry # qia ‘he is crying’ / = qia-?

qi- to cry # qia ‘he is crying’ / qiatekaa ‘he is crying on account of her or it’; qiavkaraa ‘he is making her cry (intentionally or accidentally)’; Unuakumi tupagtq ak’a makjellirulliriri, qialriamek-li niicami piuq Qalemaq qiaqcaarali. Qialuku-li nutaan tangerpaaluami tua-i alangaarluni. ‘In the morning Elnguq woke up and noticed that her family had already gotten up, and she heard someone crying. It was Qalemaq crying quietly. Since this was the first time she’d ever seen her crying, Elnguq was quite surprised.’ (ELL 1990:75); NS, LY, NI, NUN, CAN, LK, BB, NR; = qeya-; > qiaculngu-, qian, qiarqe-, qiateke-

qiacua- to be tearful # < qia-?

qiaculngu- feel like crying; to be on the verge of crying # qia ‘he is crying’ / Cakneq-lli elliini unmyugaa qiaculnguvaam tuamta-llu. ‘Oh, how very much that one, in her mind, felt like crying then.’ (UNP2); < qia-?-lngu-

qian dirge; mourning song; song sung during the “Elriq” (“Greater Memorial Feast”); deceased person for whom “Elriq” is held # Caluku-kiq
man’a qiateэрлууqa nullunrico’u? ‘How do you happen to know my dear old mourning song?’ (CUN 2007:28); < qia-n

qiaq edible lining of seal intestine # > qiaqyaq, qiaqytige-

qiaqte- to make (him) cry intentionally # qiaqtaa ‘he made him cry’ / Atam, inglululaqvuqvi qiaqtelarmiaraatgen cali nakukluten, inerquuteka atunrilkuvgu. ‘Look, if you tend to counterattack them, they’ll make you cry, picking on you, if you don’t follow my warning.’ (YUU 1995:49);

< qia-qte-

qiaqyaq herring eggs # so called because they crackle when eaten; NUN; = qaarsaq, qiaqyaq, qaaryak, < qaq-yaq or < PE qa(C)aaryak; cf. qaarsq

qiaqytige-, qiaqetyge-, qiaqartege-, qiar- (LI form) to make a crackling or crunching noise to have a grinding feeling in joints # qiaqyteqtuq ‘it is making a crackling noise’; qiaqytigaa ‘he is making a crackling noise with it’ / cikut qiaqyiggluteng kuiikgun an’ut ‘the ice is going out the river, crackling as it goes’; ‘Nem’elnurniill’ qakma waten man’a qiaqyiqaratulruumeng qanikcamun waten tutmalrani, tutmarqateng. ‘When one is inside the house, [one can hear] crunching sounds when the snow is being stepped on, when they step on it.’ (ELL 1997:514); Tua-i pivakat ililiit unugmi tupagyartuqalliniq angayuqaak akemna tang meciknauquniu, taum tua-i.-llu. ‘One time at night her parents woke up, and someone on the other side would make crunching sounds when the snow is being stepped on, when they step on it.’ (CAU 1985:88); < qiaq-tieg-

qiaqyimtaaq cartilage # K; < qiaqytige-

qiateke- to mourn over (him) # qiatekkaa ‘he is mourning over him’; Taqgaam-gguq tamana qiaitii waten-gguq qiatekuruatq tamani umyuuigaqameng waten qiateku’urluteng aturpagturluteng, aturturluteng. ‘It is said that they’d mourn over him like this when they were in a grieving state of mind, singing, always singing his dirge.’ (CUN 2007:24); < qia-tekehr-

qigaq seal flesh with blubber # NUN

qigcig-1 to look sideways without turning one’s head; to look at using one’s peripheral vision; to look out of the corner of one’s eye # qigcigtuq ‘he is looking out of the corner of his eyes’; qigcigaa ‘he is looking out of the corner of his eyes at her’ / Ilaminun-gguq-am cunawa tangermeyulkuni kanavet waten meciknauquniu, taum tua-i kanavet qigcigluku tangvallinikii. ‘Thinking that a companion of his might see him if he focused on him down there, he looked at him out of the corner of eye.’ (QUAL 2003:98); > qigcimiate-, qigeekehr-; cf. qigcig-2; < PE qiky- (under PE qika-)

qigcig-2 emotional root; > qigcignteq-, qigciyug-, qigcike-; cf. qigcig-; kencig-; < PE qika-

qigcignteq- to cause one to feel respect; to be esteemed # qigcignteq ‘it causes one to feel respect’; Arcaqerluki makut ciulineret, angayuqaak-llu, arnat, amassagaat qigcignteqqullunilt calcneq takarnaqluteng. ‘Especially elders, parents, women, and older women, were esteemed, and treated with deference.’ (YUP 2005:54); < qigcig-2-narqe-

qigciyug- to feel respect # qigcignteq ‘he feels respect’ / … angucetangqullunilt Simeon-aamek aterluni, tauna eulliaruqiut, qigcigiyulgullunilt. ‘… there was a man named Simeon; he was righteous and devout person.’ (LUKE 2:25); < qigcig-2-yug-

qigcike- to respect; to esteem # qigcikaa ‘he respects it’ / Tua-i-llu cali makut nunani waten pingnaatungengamta yuum anklui qigcikluki calcneq. ‘When we started to make a living, we were extremely respectful of a (another) person’s belongings in the villages.’ (YUP 2005:54); < qigcig-ke-

qigcimiate- to feel disgraced # qigcimiatuq ‘he feels disgraced’ / Picurlaumallrunilteng piaqata tamakut angutet ciunrit calcneq-gguq uitanerrluggnaurtut. Qigcimianateng. ‘When things didn’t go well for them, the leaders of those men would not be at ease. They’d feel disgraced.’ (CAU 1985:88); < qigcig-?-ate-

qigeekehr- to glance or peek out of the corner of one’s eye # qigekehrtuq ‘he glanced sideways’; qigekehraa ‘he glanced sideways at it’ / < qigcikluki

qigciqiv ivory spear head # NUN

qiguiq*, qiguir(aq*) red (tree) squirrel (Tamiasciurus hudsonicus) # < ?-iq, ?-iq; < PY qiyuq

qiilera- to make gleeful sounds # qiilertuq ‘he is gleeful’ / qiilertuq ‘he is gleeful over
it'; qiilertua unuaqu aanaka tekiteqataan ‘I’m excited because my mother is going to arrive tomorrow’; . . . nutaan tua-i aatiin apcan maliguculuni pisqelluku. Tua-i-am ellii qiilerrluni uptelaagluni apqaurluni qavcinek kapkaanarnek pisquciminek. ‘. . . when she asked if she could go along, her dad answered giving her permission. And so she excitedly got ready quickly and asked about how many traps he wants her to get.’ (ELN 1990:50); < qiilert-; > qiilera-; < PE qi(C)0li3 (under PE qi(C)0li3) qiimiu — qikuq

qiimiu northerner # specifically resident of the Norton Sound (Unaliq) area (q.v.) # Atraan aptaa waten qagkumiut aperyaraqngamegteggu, “Qiiq.” Aptaa, “Kia qiirirtaten?” ‘Because the northern people’s term for themselves sounds like it has the word for “gray hair” [“qiiq”] in it, he asked him, when he came down (from the north), “Who removed your gray hair?” (TAP 2004:41); < qii(ni)-miu

qiin root tool; digging tool # NUN

qiini outside; in the north # extended demonstrative adverb; Tua-i-gguq tuani qiini nunani nukalpiaq tauna qetunrangqellria tan’gurrarmek. ‘And, they say, there in the north in a village there was this hunter who had a son, a boy, and he never let him go hungry as he raised him.’ (MAR1 2001:68); Tua-i anulluki qiivet camek imiqerluki uqamalkuciqerluki anuqem tengcuarai elliki. ‘Take them outside fill them with something to weight them down so that the wind won’t blow them away, and set them out there.’ (MAR2 2001:7); NS, UY, UK, NUN; = qagaani; see qagna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > qiimiu; < PE dem. qay-

qiig* gray hair # Aanaurlua arnassagaqapiaraurrliu tua-i-gguq qamiqurra qiiirtelliniluni. ‘His poor old mother had become very much an old woman, and her head had become all gray hair.’ (CUN 2007:61); < PE qiðar

qiirayuli peregrine falcon (Falco peregrinus). < imitative and -yuli

qiitek window frame; skylight frame # NUN; = qiteq

qiive- to tremble; to shake; to quiver; to curl (hair) # qivuq ‘it is trembling’ / qivttaa ‘he is shaking or curling it’; angukara’urluum unatai qiivelartut

‘the old man’s hands tremble’; Alingem ugaani Cikemyaq pekescigenani tuani uitalliuq qivuq nuqtni cacnq. ‘On account of fear Cikemyaq couldn’t move and stayed there trembling badly.’ (CIK 1972:21); < PE qiva(–)

qivusaaq drill # cf. qive-;

qikar- to ponder, standing still and worrying about the future # < PE qikar-

qikertaq island # kan’a tang qikertarraq atsipialria ‘look, that little island down there has a lot of berries’; Ayainanermini tua-i qikertamek taumek cali tekituq. ‘As he was traveling he came upon an island. That woman had told him that if he should come to some island and it seems strange to him, then he ought not go there.’ (CUN 2007:44); cf. qikerte-; > Qikertarpak; < PE qikarteq

Qikertarpak St. Lawrence Is. (Y, NI meaning); Stuart Is. (NS, Y meaning); Kodiak Is. (EG meaning) # literally: ‘the big island’; Tua-i-gguq tuani keggani Qikertarpqami Taciirmiut ketitti nunikpak, qanemciulria tauna niillaqqa. ‘Out there on Stuart Is., there is a giant person offshore from Stebbins that I hear stories about.’ (MAR1 2001:88); < qikertaq-rpak

qikerte- to go up to a height to scan the surrounding area # qikertuq ‘he is looking around’; qikertaa ‘he is looking around for it’ / cf. qikertaq

qikiq* tripod for holding a pot over a fire #

qikiq2 woven beach grass rope used to hoist kayak onto kayak rack # NUN

Qikmirtalegmiit Kikmiktalikamiut # site on the north shore of Nunivak Is.; < *qikmiq-talek-miu- plural; cf. qikmiruaq

qikmiruaq pussy willow catkin; calyx; cuplike part of a flower, cone, etc. # . . . tangnircautai naunraat, tapeqluki naugaaraat, qikmiruart-ilu atauciurnerrluki. ‘. . . its cups, its calyces, and its petals were of one piece with it.’ (ANUC. 37:17); originally literally: thing like a dog; < *qikmiq-uaq; cf. Siberian Yupik and Sugpiaq qikmir ‘dog’ ( < PE qikmira)

qikulnguyaq peanut butter # NUN; < qikuq-

qikuq, qiku, qikuyaq clay; oil lamp made of clay # qikuquq ‘it is clay’; qikumek ak’allamek aanaka nalaqtellruuq ‘my mother found an old clay lamp’; Egatait-wa qikut. Tamaani
egacstengqellruut, qailun egaciyaq
nallunriceaitneq. ‘Their pots were of clay.
Back then they had pot makers, who were
their specialists in the art of making pots.’ (YUU
1995:27); > qikulnguyaq, qikuyak

qikuliurta potter # . . . caunrirluki-llu
navguumalriutun qikutun qikuliurtem
pilallratun. ‘. . . and dash them to pieces like a
potter’s vessel.’ (PSALM 2:9); < qikuq-liur-ta

qikutaq bin used for temporary storage of fish
before they are prepared for drying # Tuani
qikutarluteng caniatni ger’at. Qikutaq tuskallerneq
avaterluni ilua-llu nat’liumaluni tuskaneneq. ‘There
they had a fish bin next to the drying racks.
The fish bin had old planks on the sides and a bottom
made of planks.’ (PRA 1995*:461)

qikuyaq infertile soil on which nothing grows and
which oozes water when stepped on # < qiku?-?

qilaamruyaaq either of two lanterns hanging from
the kashim ceiling during a dance # Waten
yura’arqameng pagaavet agarrluki muriit
kenurranek imirluki, qilaamruyaanek
yurameng pagaavet agarrluki muriit piliat
Waten the kashim ceiling during a dance #
which oozes water when stepped on # < qiku-?

qilaamruyaaq2 lanterns with lamps inside hanging up there;
‘Whenever they’d dance they’d have wooden
lanterns with lamps inside hanging up there;
they were termed “qilaamruuyaq”.’ (AGA
1996:84); < qila?q-

qilaq- to make a fishnet by a knot tying–like
process; to mend a fishnet; to knit # qilaqtuq
‘he is knitting it’ / Qilaqgluki kuvyacuariaqluteng,
‘They would make small-mesh nets through a
knot tying-like net-making process.’ (YUU 1995:66); Maa-i-am tua-i
cuqmegteggun tayima qaillaamalria;
cuqmegteggun tua-i qillrat. ‘Now the net was made
according to their own measurements; through their own
measurements they made the net.’ (CIU 2005:84);
> qilagaq, qilagcuun, qilagaq, qilekteggu; < PE
qilaya-?

qilagaaq1 knitted thing; net that been made by a knot
tying-like process # Tua-i pingnaquneli
piliuni taqipailaggu-llu aipaa up’nerkarluni
kitgianunllu tekipaiilgan taum qilagami. ‘She did try, and
before she could finish its [the sock’s] mate,
spring came, and this was even before she had
reached the heel of her knitting.’ (ELN 1990:32);
< qilag-aq1

qilagaq2 roof of the mouth; hard palate # < qilag-
aq2; < PE qilayar (under PE qilay)

qilagcuun, qilaun net-making device; netting
shuttle; knitting needle # Maa-i makut
kuvyiaqameng qaluliaqameng-llu qilagcuettelrit
makut imruyutaat. ‘When they made fishnets,
and dipnets, these net-making devices, these
netting shuttles [were what they used].’ (CIU
2005:92); < qilag-cuun, qilag-n

qilaggluk cloud # NUN; < qilak-rlluk; < PE
qilayluy (under PE qilay)

qilagkaq yarn; fishnet twine # < qilag-kaq

qilagmiutaq* heavenly personage (in Bible
translation and Christian prayers, etc.); lemming
(Lemmus trimucronatus) # literally: ‘one that comes
from the sky’, lemmings are called by this name
because they were traditionally said to fall from the
sky; Qilagmiutaat Ayuquciit ‘the virtues’ (Catholic
term); < qilak-miutaq; < PE qilaymiu(C)utar
(under PE qilay)

qilagtturaq splicing of line loop through seal
harpoon head # NUN

qilailleg- to be overcast or whited out # of the sky;
< qilak-?-?

qilak sky; heaven; ceiling # Anngami piq ella
tanqigingaaralria ngelii ava-i tanqinruluni,
qilagni. When she went out she saw that it was
beginning to get light and the horizon was
brighter than the sky up above.’ (ELN 1990:68);
. . . pik negocioyeggu qiliim angayuqavua. . . . for
thiers is the kingdom of heaven.’ (MATT. 5:3); . . .
nunam qaingani pili qilagmitun . . . . on earth
as in heaven . . . (MATT. 5:10); Qilim Menglui or
Qilim ngelii ‘horizon’; > qilaamruuyaq, qilagaq?,
qilaggluk, qilagmiutaq, qilailleg-, < PE qilay

qilakeggun net gauge # implement used to measure
the mesh size while making a fishnet; < qilag-kegte-n

qilakutaq canopy; awning; # Tuamta-llu Agayun
qilagmiutaq* literally: ‘puffins’ translation and Christian
prayers, etc.); lemming (Lemmus trimucronatus)
# (NUN meaning) ‘puffins’ literally:
translation and Christian
prayers, etc.); lemming
(Lemmus trimucronatus)
# (NUN meaning)

Qilangaarusvik August # literally: ‘puffins’
departure time’; see Appendix 7 on the Yup’ik
calendar; NUN; < qilagq-aq-te-’vik (with ai
becoming aa per Nunivak dialect)

Qilangaaq tufted puffin (Fratercula cirrhata); horned
puffin (Fratercula corniculata) (NUN meaning) #
Ayuquciitqulun piqallurruua ngelii ngelii
kuwangqutng ayuquciitlu tuullegneg, qilangagq,
naruangan, . . . I learned to make various things
qilirtaq — qilungayak

Bases

[on masks]; we made likenesses of loons, paffins, seagulls, . . . ’ (AGA 1996:98); > Qilangaarusvik; < PE qilanaq

qilirtaq inlaid piece of ivory; stone in ring; diamond # and qilirtar- to sparkle # Meluskarviiullungatellrulliniluni maaten tangrra qa. Tua-i-am qikkrrqaaqmaulliniluni, tua-i-wa picaggerrumegteki. ‘I see that it evidently was a snuff box. It was with inlaid decoration because they treasured them.’ (CIU 2005:102); Tanqiktalria agyacaru, caucin paqak’larq wii. Ak’akii ellam qulini, qilerta(a)’tun qilagmi. ‘Twinkle, twinkle, little star, how I wonder what you are. Up above the world so high, like a diamond in the sky.’ (MIK 2006:47)

qillerneq knot; “knot” in throat # qillerneq meaning) # < qillerte-neq; < qilarnor; cf. Nelson 1877–1881 list (59, 60)

qillerpautaq hair braided in two braids with beads

qilleryugtuq to have an asthma attack # qillertyugtuq naniteysiyaagtq ‘the string for tying is too short’; < qillerte-taq

qilnganeryaraq grief #

qilqar- to suddenly tie; to die from an asthma attack # qillqrtuq ‘it got tied up’; ‘he died of an asthma attack’; qilqaraa ‘he tied it’ / qilqutaa ‘he tied it to something or with something’; Tuamta-l’ naunraat nallitini, makiraatqameng, kamilarruteng it’gamegnun yualurrq qillumqiltuk. ‘At salmonberry time, when they were going to gather them, they’d take off their boots, and tie a thread to to their toes.’ (YUU 1995:36);

qilqucngiar(aq*) something that is all wrapped up, tied up, bound # Ciciraa camek uumek qilqucngiarmek nemrumaurluni. ‘He gave him something all tied up, all bound up.’ (MAR 2001:64); < qiller-?

qilri hawk (species ?) # NUN; < PI qilriq

qilucuk inflamed appendix # < qilu-cuk

qilu, qiluq, qiluk intestine; entrails; gut # Mingqaat qarlirkiuialrait makliit maklaarat-llu qiluitmek. ‘They make decorations for the grass baskets from bearded seal and young bearded seal gut.’ (YUU 1995:60); Tengssuutcuarkun tengginanermini tuar igtqatalalria. Qilui-llu iluani qama-i qungvagyugaqutleng. ‘While she was aboard the little plane, it was like she was going to fall. Her intestines, inside of her, became all queasy.’ (PRA 1995:376); qilurpiit ‘large intestines’; > qilucuk, qiluguaq, qilunaq, qilungayak, qilnguuyaq; < PY-S qilu

qilua- to bark repeatedly # qiluagq ‘it is barking repeatedly’; qiluagaa ‘it is barking repeatedly at her’ / < qilug-a-

qilug- to bark repeatedly # qiluagq ‘it is barking repeatedly’; qiluagaa ‘it is barking repeatedly at her’ / < qilug-a-

qillrutaq rope or string for tying # qillrutaq

qillrulluku paingakun aipirluku-llu aanami iluani qama-i qungvagyuqateng. ‘While she was aboard the little plane, it was like she was going to fall. Her intestines, inside of her, became all queasy.’ (PRA 1995:376); qilurpiit ‘large intestines’; > qilucuk, qiluguaq, qilunaq, qilungayak, qilnguuyaq; < PY-S qilu

qilunaq intestine’s J-hook after stomach (specifically of a walrus) # < qilu-? # NUN

qilungayak belt of floating ice formed by currents, sandbars, etc. # < qilu-nyagayk

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qilunguuyaq small intestine; single macaroni noodle (neologism) # < qilu-? # NUN
qiluraaq, qilunguaq tube; pipe # literally: ‘thing like an intestine’; < qilu-uaq
qimag- to flee; to run away # qimagtuaq ‘he fled’; qimagaa ‘he fled from her’ / Ayagaaqan yuqlumi, yaaqinsgraang qimagqalugu tangercecuunateng. ‘When he’s traveling in the wilderness, even though he’s far away, they flee from him, not allowing themselves to be seen by him.’ (YUP 2005:100); > qimaguyuq, qimalria; < PE qima!-
qimaguyuq, qimaguuyaq gosling; duckling; domesticated animal # Up’nerkami maani yuqlumma qimaguyut tangliriaqatanga. ‘When they ran short of food, and ran short of food for the dogs, they’d go down to Black River.’ (AGA 1996:130); < qimagta-i
qimagcinraq* dog feces; dog track; trace or thing of dogs # . . . piuq makut qimucinrangaangut tumet caumaaluteng taum unitamek tungninun. ‘. . . she saw what looked like dog tracks going toward the place they had left [the meat].’ (ELN 1990:63); Piqerluni cakian ellimerutlia akuesqelluktu qimucinrarneek ananeek. ‘One day her mother-in-law ordered her to make Eskimo ice cream with dog feces [instead of berries].’ (MARI 2001:70); < qimguta-linraq
qimucivilkuk “dog pit” for dog remains to be put in # K; < qimguta-li-vik-?-lkuk
qimuggluaq* doggie # Tua-ill’ cat iliitni tua-i iqvaryaqтарлуну tauna imna qimuggluaq, uptengraan qayuw ‘ciun un?’ upcunrita? ‘And then one day while she was getting ready to go pick berries, she wondered why it was that this time her doggie didn’t get ready to go.’ (QUL 2003:458); < qimguta-rllugaq
qimuggnuuaq non-husky dog # = qimutengnuaq; < qimguta-uaq
qimugkar(aq*), qimugkaraq puppy. # Yuungani . . . nutaan tawani taw’ uitaluni qimugkararneq irnillinun. ‘When let her off . . . then while she stayed there she gave birth to puppies.’ (WHE 2000:198); NSU, NUN; < qimguta-, -kar(aq), qimguta-kar(aq)
qimugkauyar(aq*) puppy; dog # Taugaam qanerluni qimugkauyteng ak’allaurcata quyaniluni ukunek Pilim qimugkauyarainek tua-i cimiqciqniluki anglikfta. . . . ‘However, he said that since their dogs had gotten old he was thankful for Pili’s pups, and that he’d have them as replacement [dogs] when they grew, . . . ’ (ELN 1990:62); Tan’gaurluq-gguq qimugkauyartun ayuquq. ‘They say a boy is like a puppy.’ (QAN 2009:228); < qimguteg-
qimugta dog # qimutii ‘his dog’; qimutegtem pamyua nanituq ‘the dog’s tail is short’; Ikamraat tua-i uciaqpiararluni, qimugtait-llu anglikata, . . . ‘However, their sled was heavily loaded and their dogs were straining hard to be on their way.’ (ELN 1990:11); Maa-i makut qimugtii umyangqerrsaqut, qanerciigatut tua-i uciaqapiararluni, qimugtait-llu anglikata, . . . ‘Dogs do have minds, but they can’t speak.’ (QAN 2009:1-2); irAlum qimugtii ‘the star Sirius’ (literally: ‘the moon’s dog’); the word qimugta also refers to a boy chosen to follow the two “mothers” (“aanak”) and try to grab “Eskimo ice cream” from them during the “Aaniq” holiday; < qimguteg-ta’; > qimgucin, qimgucivilkuk, qimuggluaq, qimuggnuuaq, qimutengnuaq, qimugkauyar(aq), qimukcuvar(aq), qimulvak
qimutengnuaq non-husky dog # = qimuggnuuaq; < qimguta-uaq
qimukcualler(aq*) puppy; small dog # < qimgutka-cuvar(aq)-ller(aq)
qimukcuvar(aq*) puppy; pussy-willow catkin # NUN; < qimguta-kcuvar(aq)
qimulrayak big bad dog # Tauna-gguq qimulrayag aciani maketnanrilria upuyutekluku . . .
‘Speaking ill about that big bad dog which had ceased to arise from her bed . . .’ (WHE 2000:198); qimulvak-rayak

qimulvak big dog # qimulval’er ‘great big dog’
Tua-i-lulu tauna tukaq qimugtengqelliniluni qimulval’ermek angqapigettleliamek tungulriamek ciutek-lulu palungalutek. ‘And that host of his had a dog, a great big dog, a huge one, black with laid-down ears.’ (MAR 1 2001:53); < qimugta-vak;
> qimulurayak

qimunqe- to age quickly after staying youngish throughout one’s life #

qinangnir- to look into corners, bays, etc. # NUN

qinartuq ‘he rejected something’ / NUN, HBC, NSU; > qingarniur-, qingir-, qingiun; < PE qinar-;

qingar- and qingaq fetus # qingaqaa ‘he rejected it’ / NUN, HBC, NSU; > qingarniur-, qingir-, qingiun; < PE qinar-;

qingaraa ‘he rejected something’ / NUN, HBC, NSU; < qingar

qingarqamek-gguq tua-i tut’aquk camaggun qairek. ‘It is said that a pair of waves hit down there in reaction to one going out on the ocean who breaks traditional rules concerning miscarriage or stillbirth in his household.’ (KIP 1998:189); < qingarniur-

qingaryug- to feel displeased; to be indignant # qingaryugtuq ‘he is displeased’ / Imarpim qenqercaraa. Meaning-aara Eskimo-ryarakun imarpim-gguq qenqercaraa, qingaryugluni-gguq ‘This is how the ocean gets angry. In [Yup’ik] Eskimo feeling displeased or being indignant is the word we used to describe the ocean that is angry.’ (YUP 2005:266); Tautqaam Jesus-aam tangramuki qingaryugtuq qanrulluki-lulu,
“Mikelnguut wangnun taivkarkici, . . .’ ‘But when Jesus saw them, he was indignant and told them, “Let the children come to me, . . .”’ (MARK 10:14); < qingar2-yug-

qingir- to impregnate (meant literally); to get pregnant # qingiraa ‘he got her pregnant’ / Adam-aam nuliana Eve-aq qingiraa. ‘Adam got his wife Eve pregnant.’ (AYAG. 4:1); < qingaq-lir-

qingirte- to scrutinize; to watch or examine critically # qingirtuq ‘he is looking closely’; qingirtaa ‘he is examining her critically’ / Arenqiallugutiekaait qingirlluki yuaraarluki, arenqiallugutii-lulu-gguq nalaqngameggu, piqatuq piyugnaunateng tauna auq arluku.
‘After looking for the causes and analyses of the problems, when they locate them, they would remove them, but not without careful consideration.’ (KIP 1998:223); Pilapigeskuvet qessavkenak tumella aigna qingirteqerru. ‘If you are really what you say you are, don’t be reluctant to check the path he has taken.’ (QUL 2003:534)

qingiun semen # Tautqaam Onan-aam . . . qingiutni ellii . . . cailkaman yuq’atruq . . . But Onan . . . spilled his seed . . . on the ground . . .’ (AYAG. 38:9); < qingir-n

qinkiq female sedge plant (Carex sp.) # Nanvat-lulu ceraitnii uitalriamek kelugkarnek-gguq makunek qinkinek kelirliuki. ‘They’d use these coarse grasses that are found around the lakes, the female sedge plants, to make stitches in them (or weave them).’ (MAR 2002:48); Y; < PE qinki(q)

qinqr- to take a peek # qingertuq ‘he peeked’; qinqeraa ‘he peeked at it’ / Tekicamiu
to die he hallucinated [seeing] Apaqussuag . . . since he was about to die.’ (QAN 1995:142); < qinu?-)

qinuir- to quiet down (of a child); to calm down (of a person or the weather) # qinuirtuq ‘he calmed down’ / Tamaa-i tua-i tuqagnek nunat imkut tua-i qinuiruttiniluteng ‘Then when they, died that village became peaceful.’ (QUL 2003:456); < qinu-ir-

qinuite- to be quiet (of a child); to be calm (of a person or the weather) # qinuituq ‘he or it is calm’ / qinuunani ‘(he/it) being calm’; < qinuite3; > qinuitneq; PE qinuinjel- (under PE qinu-)

qinuiteq peace # Catholic term; < qinuite-neq

qinurqe- to pester; to provoke # qinurqaa ‘he is provoking her’ / Camek tua-i qinurqestaunateng nutaan tuani uitalliniluteng nunani. ‘Now they lived in that village without anyone creating disharmony among them.’ (QAN 1995:124); < qinurqeq

qinurqe to be quiet (of a child); to be calm (of a person or the weather) # qinuq ‘he is upset and fussing’ / ciin qinuvakarta? ‘why is he fussing so much?’; Tuaten-am ilaksaaqluku cangalkevkenaku. Tua-i-am qinuirutliniluteng. ‘Then when they died that village became peaceful.’ (QUL 2003:456); < qinu-ir2

Qinuyang South Naknek #

qinuyunqegg- to be untamed; to be wild # NUN

qipalluraq inner canthus (inner corner of eye around tear duct) #

qip’aq thick intertwined thread # qipiuq ‘she is making thread’; Kuvyait-wa cali qip’at yualut. ‘And their nets [were made from] thick, intertwined sinew.’ (YUU 1995:66); < qipe-aq1; > qip’apak, qip’ayagaq

qip’ardak rope # NUN; < qip’aq-ardak

qip’araar to play or compete with a slanted pole over which one flips trying to land on the feet # Pugutiini amigmat pillianiak, kitak-gguq keggani qasgim uqrani qip’artaarliut, muragaq kapulluku qeckaraluku qip’artaataarliut. (Wii-ll’ naspaaqtang’erma kanarma ulpiartelallruunga nalluanluk) ‘As soon as he came out the door, they asked him to join in flipping in the lee of the kashim, as they used to put a pole slanted in the ground and compete in flipping over the pole. (Even though I tried, I would somersault, landing head down because I didn’t know how.)’ (KIP 1998:227); < qip’araart-
qipaun net shuttle; net-hanging needle # < qipe-?-n # NUN
qip’ayagaq* smaller diameter intertwined thread; wire (NUN meaning) # < qip’aq-ya(g)aq
qipe- to twist; to ply thread # qip’uq ‘it is twisting’; qipaa ‘he is twisting it’ / Taluluni tuaten imkunek yualunek, makut ungungssit cat, tuntut taqakat-lu yuualuitnek waten qupurruluqi, qupurrrerraarluki qip’iluki, qip’urluki yualuktullruit tamaani. ‘They split that sinew; they’d ply the sinew of these animals, the caribou and the seal, and after they’d plied it, they’d make plied thread, by intertwining the sinew; that’s how they used them for thread back then.’ (ELL 1997:138); > qip’aq, qipaaq, qiperrlugte-, qipme-, qipmeq, Qipmeq, Qip’ngayaguq, qipsaq, qipsuun, qipuurayaq, qipuma- qiperrlugte- to fret actively and noisily # of a dog pulling on its chain and making noise, or of a fussing child, or of a person tossing in his sleep; qiperrlugtuq ‘it is fretting’, ‘he is tossing in his sleep’ / Tua qiperrlugpenni tua-i maligtquraulluni taukuk angayuqqagmi tayima alerquaguralaagni maligtqurarutesqelluku. ‘Without making a fuss he went along because his parents used to give him guidance and had him follow it.’ (ELL 1997:136); < qipe-rrluk
qipiamcetaaq toy for boys; bolas # NUN
Qipneq Kipnuk # village on the coast south of Nelson Is. in the Canineq area; Qipnermiut ‘the people of Kipnuk’; < qip-neq
qipmeq bend in a river # Cakmani-gguq qipnerem, kuigem qipnerem– anerluki kuik tamana qipluni-lu. Wani-gguq amatiini uitaq qipnerem. ‘Downriver, at the bend, the river’s bend — going downriver the river turns. He lived behind the bend.’ (QAN 1995:46); < qipe-neq
Qip’ngayak Black River # site on the coast south of the mouth of the Yukon
qipsaq, qipsak screw; thread on a pipe or bolt # Qallun tua-i qaqlentgaraan aq’arngaitniluku. Cunawa-gguq qipsaqek, ellminek qipulluni itetulimek agavigluni. ‘No matter how it was pulled, they say it wouldn’t come out. The reason was that it was hung with a screw setup that would twist itself in.’ (QUL 2003:366); = qivvsaq; < qipe-yaq, qipe-yaq
qipsuun screwdriver or other device for twisting # < qipe-cuun
qipuma- to be twisted; to be warped # physically or in one’s character; qipumaq ‘it is twisted’; lignonun tanglella assirluni qamna taqigen iluani, umyugaan alerquutit qipumalriatun ayuquuni. ‘In the eyes she’s attractive, but inside her, the moral character is as if it’s twisted.’ (YUP 2005:176); < qip-me-
qipuurayaq drill # LI; < qipe-ur-
qiia- to harass sexually # NUN
qiitulik ruddy turnstone (Arenaria interpres) # NUN
qiqiyialuq hawk (species ?) # HBC; < imitative and -yuli
 qiili- to harden (of prints in snow); to be stuck open (of a trap) # NUN
qiri- to want something from someone # NUN
qirruarte- (qirruarte ?) to mope when bothered by someone # NUN
qirussiq* decorative appendage # ornament on hat, mask or dance baton; Maa-i eniraraatuq makut taugeam qirussit simiarlartut. ‘The only things that changed on dance sticks were the ornaments.’ (TAP 2004:59); Waten ilait kegginaqut qirussingqerrlallruut, cat imarpigmiutaat tengmilqut–murag-man’a waten tuaqagaam akapeneqgaqulluni aneq melqunek pingqerrlqanun’. Unatnek-lu agalutun, unaksuarnek, qirussit iliitunun pimalutun. ‘Some of the masks have appendages. Certain ocean bird masks were ringed with wooden strips with feathers on them. Little human hand carvings would hang from the appendages.’ (AGA 1996:38)

qiqian pouched # such as a pouch for a harpoon head; includes pouch-like things such as the calyces of;
cloudberries; qisratairai atsalugpiat ‘she removed the calyxes from the cloudberries’; Aren tamakut imkut qyat pugtrettliit tuaten pitgecautemeng qisrakusuarait katagtuurluki . . . ‘So those kayaks floating down there were dropping some of their little arrow containers . . .’ (ELL 1997:388);

qissengqa- to be pouting # qissengquaq ‘he is pouting’ / HBC; < qisserte-ngqa-qisse-

qisserte- to pout # qissertuq ‘he pouted’; qissertaa ‘he pouted at her’ / HBC; > qissengqa-; cf. qissiq

qissinga- to be insane; to be rabid # qissingauq ‘he is insane’ / qiste-

qisse-

qisse-

qissiq

qissinga- to be insane; to be rabid # qissingauq ‘he is insane’ / qiste-tu-, < qistelar-

qiteq window frame; skylight frame . . .

qiug-

qiyu(!)(-)

qiu blueberry (Vaccinium uliginosum); water sky (reflection of open water in the middle of an ice field seen as a dark blue area in the sky) # and qiug-

qiu- to be or become bluish # qiuquq or qiugaa ‘it is or became bluish’ / IQvaraqluteng-llu qiunek akutarkameggnegn. ‘They would pick blueberries to use in their Eskimo ice cream.’ (PRA 1995:461 (see 1997 or further reprintings)); Tua-i-llu qiut piata cali iqvarluteng tamakunek. ‘And when the blueberries were ready, they picked them too.’ (ELN 1995:43); Tua-i-llu nererraarluteng keniramek tamakunek qiurpaungalngurnek cikiani ellii naspaaluni tua-i neqniqpiarluni. ‘Then after eating the cooked food, he gave her some of those things that looked like big blueberries, and she tried them and they were very tasty.’ (ELN 1990:113); = qeyu-; > qiugaculteq, qiugcete-, qiugliq, qiugcuar-ellriia, qiukcaq, qiuneq, qiungaar(ar)-, qiug, qiuracetaq, qiurliq, qiurqe-, qiute-, qiuryaq, qiugtalek; cf. quesut-; < PE qiyyu(γ)
**qiugaaq** - blueish area; water sky (reflection of open water in the middle of an ice field seen as a dark blue area in the sky); shade of new growth of hair on a man’s face # Ak’auniutriq-gguq yun’erra’ar an’uq qiugaariluni, ungangaaarluni. ‘Before long a young man came out, with the shade of new hair growth on his face as he was just beginning to get whiskers.’ (CUN 2008:60);

**qiugce-** - to be blue # Imarpik-llu un’a tua-i mertaunani ecirluku. Tauna tua-i, nanvatun tua-i waten ayuqurluni piami, quliii qiucequrallinilria. ‘The ocean out there had no open water, being covered with a thin film of ice. But because that one place was in fact [open] like a lake, up above it there was a blue reflection.’ (CIU 2005:6);

**qiugcete-** - to be blue # < qiur-?

**qiugliq** - blue color; blue thing # Qaillun qucillgaam iik qiugliurtellrak. ‘How the crane’s eyes became blue.’ (PRA 1995*:396);

**qiugliurtellrak** - black turnstone (Arenaria melanocephala) # < qiu?-cetaaq

**qiugliurtellria** - young man who has recently begun to show dark shade of facial hair # < qiu-?-nge-ar(ar)te-lria

**qiugliq** - blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li

**qiugliq** - hair # qiuqliinka plural ‘my hair’; NUN; < qiu-?

**qiugliq** - to shear; to clip off growth; to cut closely (as when cutting hair close to the scalp or cutting grass off at the ground) # qiurtuq ‘he is shearing something’; qiurai ‘he is shearing them off’ / Aaqiitaayaarrluaqapigtua. ‘Dear ol’ Aaqiitaayaarrluaq went to cut grass stalks, gathering grass.’ (JOE 2008);

**qiugliq** - shears; lawnmower # < qiur-cuun

**qiurgacetaaq** - black turnstone (Arenaria melanocephala) # < qiu-?-cetaaq

**qiurgacetaaq** - black turnstone (Arenaria melanocephala) # < qiu-?-cetaaq

**qiuracetaaq** - black turnstone (Arenaria melanocephala) # < qiu-?-cetaaq

**qiuracetaaq** - black turnstone (Arenaria melanocephala) # < qiu-?-cetaaq

**qiurliq** - blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li; > qiurpak

**qiurliq** - blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li; > qiurpak

**qiurliq** - blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li; > qiurpak

**qiurliq** - blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li; > qiurpak

**qiurrak** - whirlpool # NUN

**qiurqaq** - branch # NUN, NSU; < ?-yaq; cf. avayaq

**qiurqaq** - branch # NUN, NSU; < ?-yaq; cf. avayaq

**qiurgiipa** - in great numbers # adverbial particle; Kukumyarauluteng anglluq’ertut, angluq’erraarluteng-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

**qiurniina** - branch # NUN, NSU; < ?-yaq; cf. avayaq

**qiurniina** - branch # NUN, NSU; < ?-yaq; cf. avayaq

**qiuryaq** - in great numbers # adverbial particle; Kukumyarauluteng anglluq’ertut, angluq’erraarluteng-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

**qiuryaq** - northern lights; aurora # also plural for the aurora; qiuqiinanrani-gguq kukumyaraurquvet qiuryat atrarcqut aytalluten-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

**qiuryiyak** - northern lights; aurora # also plural for the aurora; qiuqiinanrani-gguq kukumyaraurquvet qiuryat atrarcqut aytalluten-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

**qiuryiyak** - in great numbers # adverbial particle; Kukumyarauluteng anglluq’ertut, angluq’erraarluteng-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

**qiuryiyak** - in great numbers # adverbial particle; Kukumyarauluteng anglluq’ertut, angluq’erraarluteng-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

**qiuryiyak** - in great numbers # adverbial particle; Kukumyarauluteng anglluq’ertut, angluq’erraarluteng-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

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**qiuryiyak** - in great numbers # adverbial particle; Kukumyarauluteng “Eskimo ice cream”; “Akutaryunkeqapigtua.” Akutamek cikirngani maaten pillia qiuryallinilria. ‘When she gave him some “Eskimo ice cream” he saw that it had human fingernails put into it!’ (MAR1 2001:65); < PY qiuryi

**qiuryi** - to make a crunching or growling noise (as when walking on snow, or the stomach growling, but not an animal growling) # NUN

**qiuty** - to make blueish; to bruise # qiuqaa ‘he bruised it, turned it blue’ / . . . kinguvra, qamiqun qiuqaa, elpet-llu kitngiakun kinguvra kegciqan. ‘. . . his descendant will bruise your head, and you will bite his descendant on his heel.’ (AYAG. 3:15); < qiu-rqe

**qiuryaq** - northern lights; aurora # also plural for the aurora; qiuqiinanrani-gguq kukumyaraurquvet qiuryat atrarcqut aytalluten-llu ‘they say that when the aurora is out, if you whistle, the aurora will come down and take you away’; = kiuryaq; < qiu-yaq, qiu-yaq; < PE ki(C)u3ya3

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Bases

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taum qanrutekgatgu anluni, qivruq’allermini taumek getunrarminek uirlerluku qimuget nalatellranek aquiqcaaraainanranrani. ‘Oh, when they told his father about it, he went outside brokenhearted because of the death of his son from being mauled by a dog while playing.’ (QUL 2003:132); > qivruke-; < PE qivru-

qivruke- to mourn over; to be sad on account of; to be grieving for # qivrukka ‘he is mourning over it, is sad over its loss’ / Elllin-lu waniw’ qetunrani qivruksaangamiu tua-i waniw’ qenerniluni. ‘He said that he was angry, because he was in grief over his son.’ (QUL 2003:134); < qivruke-

qivvuq screw # NUN; = qipsaq; < ?-yaq

qivyunguaq a certain plant (species?) # < qivyuuq-

qivyuuq, qivsuq (NS form) underhair; down # meqtavuet qivyuit allakaqiki ‘when you pluck (birds), put their down aside’; Imkut-llu enirarautet cali tuaten qivyurrarnek nuulirluki. ‘Their dance batons had down feathers at the tips.’ (AGA 1996:86); > qivyunguaq; cf. qinavyuq, qenavyuq; < PE qivyu(3)
quacerte- to have wrinkled skin from soaking in water # NI

quagci, quagciq sourdock (Rumex arcticus) # Kinguani taum quagcilluteng kenirluki-llu puckamun qemaggluki uksurpak cali akutaqluki nerciqngamegteki. ‘After that, they’d gather sourdock, cook them and store them in a barrel, because they’d be eating them in “Eskimo ice cream” all winter.’ (ELN 1990:43); Y, NSU, NI, CAN LK, BB, NR, LI; > quagciq-

quagciq kayak paddle with blade that gets thinner toward tip # < quagciq-uaq

quaguk sharp edge; ridge # . . . quagiluni una. Quaguin qangit cali tua-i tevaumaluteng. ‘. . . this one is made with sharp edges. The surfaces [sides] of its sharp edges have incised grooves.’ (CIU 2005:34); > quagukek; < PE qu(C)aydu

quagulek three-cornered skin-sewing needle; glover’s needle # Waten mingqellriani nauwa amuyaqelartuq tua-i iliit pisciigani mingqutpiakun. Tua-i-llu piciquktuk, ‘Aling amuyaqvaa-lli uumi. Quagulegmek cimiqata’arqa amuyaqaqilngurumek. ‘When sewing sometimes the needle can’t be drawn through [the skin], if it’s a regular round needle. Then we say, “Oh my,

this doesn’t go through well. I’m going to change to a glover’s needle, which never has trouble being drawn through.”’ (CIU 2005:240); < quaguk-lek

qualqamyi- to get ripples as water calms from a disturbance # NUN

quannya- to be stupid # quannyaq ‘he is stupid’ / NSU

quaq meat or fish to be eaten raw and frozen # < PE qu(C)ar; see Adams (21)

quarraq larch; tamarack (tree) (Larix laricina) # Una-

gguq waniwa quarnaq uqamailnguq aavangtak. Tua-i waniwa taqumaluni kaugtuutauluni, makunek tua-i imkunek unarciarkataaqmeng atutuliuli. ‘This, here, is a heavy tamarack burl. It has been made into a sledgehammer, or maul, used when they got wood of the sort used for making implements.’ (CIU 2005:160); Makut-
lu cali nekevraartut tamakut tua-i quarkanek pitukait teggappiggluteng. ‘And these spruce-like trees they call “quaran” [tamarack] are extremely hard.’ (QAN 2009:302); < -naq

quarruk stickleback (Pungitius pungitius), locally needelfish # Tamaani neqait makut quarraaket, pitaqetuit qaluluki. . . . Quarraquet ayuqenrilngurteggun taqluki nerlallruit. Ak’allicirluki, mirirluki taryirluki puckamun ekluki. Ak’allaurcata-llu nerluki. Kenirluki-llu uqirluki ner’aqluki. ‘In those days they used dipnets to catch sticklebacks. . . . They prepared the sticklebacks in various ways to eat them. They’d age them. They’d put them in water, salt them, put them in barrels. When they were cured they would eat them. Sometimes they added seal oil to them after they cooked them and ate them that way.’ (YUU 1995:61); Arnaurluullugii uyangtuq, quarruk un’a asguqcaaralria aturluni. ‘The little old lady looked down [over the side of the boat], and there was this needelfish making its way upriver, and singing.’ (QUA 1997:29); Y, HBC, K, NI, BB, NR, LI, EG

quarta1 cataract in the eye # and quarta- to have a cataract # quartaq ‘he has a cataract / K, Y, NI, CAN, NUN, BB; = quverta; < PE quvæta-

quarta2 anal itch # and quarta- to have an anal itch # quartaq ‘he has an anal itch / Y, NUN; < quyæta-

quaryarnaq yellow-fin sole (Limanda aspera) # NUN

quasqiarte-, quasqite- to slip # NUN, EG; = qurasqite-, Úgasqite-
qucak — qugtar-

**qucak** messy person # and **qucag-** to be messy # qucagtuq 'it is a mess' / qucaugtuq 'he is a messy person'; cf. qucavvliq-

**qucakiq** black currant (*Ribes hudsonianum*) # BB

**qucavvliq-** to not be dexterous # NUN; cf. qucak

**qucavvlag-** to be untidy; to be unkempt # HBC

**qucavvluk, qucanglluk** unkempt person; messy person # Imuunrituq-qaa pangalegturluni ayatuli qucanglluulliunalqun napcuumiinani? Isn't that the one [the story] about the one [animal] that ran along not wanting to get caught in the trap of the messy people? (CIU 2005:154); < qucak-rluku; cf. qucavvluk

**quckutnaq** story knife # and **qucgutar-** to tell stories illustrating them with a story knife # qucgutartuq 'she is telling stories using a story knife'; HBC

**qucgutartuq** knife; HBC

**qucillngaq** sandhill crane (*Grus canadensis*) # Tua-lli-sandhill crane

**qucillngaam** irugni nengllukek mikelnguut = qucillngaq cf. CAN, LI, BB, NR; tacellgaq, qucilkuryuk; have been blue.' (PRA 1995*:396); = HBC, NI, CAN, LI, BB, NR; cf. tacellgaq, qucilkuryuk; = qucillngaq

**qucillngaq** sandhill crane (*Grus canadensis*) # Qucillngaam irugni nengllukek mikelnguut qerarcetai. 'The qucillngaam irugni nengllukek mikelnguut = qucillngaq cf. CAN, LI, BB, NR; . . . And ever since then, they say, all cranes' eyes have been blue.' (PRA 1995*:396); = HBC, NI, CAN, LI, BB, NR; cf. tacellgaq, qucilkuryuk; = qucillngaq

**qucillgaat** yuarluni. . . . Tuakenirnek-llu-gguq piyuaqtararalria atsanek qucillgaq

**qucilkuryuk** sandhill crane (*Grus canadensis*) # NUN; cf. qucillngaq

**qucuniq** red-throated loon (*Gavia stellata*) # HBC, NUN

**qucuniaq** tree swallow (*Tachycineta bicolor*) # NR; = eqqmelnguq, qungmelnguayaaq; < ?-mete-nguq; cf. equk

**qucuniq** cottonwood (*Populus balsamifera*) # . . . qulvarviit waten tutemqangqetullruut imumi, avngulek man'a, qungmelnguaq, inna ellegpak, waten ak'lirturaumaluni ... . . . the caches had [notched] stairways, balsam poplar, cottonwood [two names in both Yup'ik and English for the same tree], very thick [logs]; from that was made the stairway . . . (CUN 2007:80); BK, CAN; < ?-niite-nguq; cf. equk

**qugauk** long tooth; canine tooth; tooth; protruding tooth; supernumerary tooth (canine tooth growing through gums); wedge; wooden spike; club (for hitting) # Quqaukuk pakmani elliciqq qasgim egalran menglinun. Ciumek pugelria allam yuum nasqurra’arluku, nasqurra’lku aqtagurciqa taqinarluku. ‘A big wooden club will be placed up there by the skylight of the kashim. The other person will club the head of the first one to reach the top instantly killing him.’ (NAA 1970:9); Una waniwa keputii, ukut-llu waniwa quqaukuk melligaraa-llu waniwa una, una-llu ukicissuutii makut maa-i cassuukarai uitaut. ‘This adze of his, his wedges, his carver’s hook, his drill, these little tools of his, they remain.’ (MAR 2 2001:6); , his carver’s hook, his drill, these wedges his, his wedges, his carver’s hook, his drill, these wedges

**qugaur** to be overcrowded # qugrutuq ‘it is overcrowded’; < ?-te3; cf. qerrellrute-

**qugtar-** to gather firewood # qugtartuq ‘he is gathering firewood’; qugtaraa ‘he is gathering firewood for her or it’ / Taugken atani cakneq ikasurluku, qutgnek-llu ikasurluku qugtarturluni kiaamgi, equt alaitaqata. ‘However, he’d help his father, help him with firewood, getting wood in the summer when the firewood appeared [no longer under the snow].’ (MAR1 2001:30);
< ?-tar-; cf. equkalso spelled equgtar-; < equk-tar²; > Qugtarvik; < PE qədʊxtar- (under PE qəduy)
Qugtarvik King Salmon River # on the Alaska Pen.; < qugtar-vk
qugtuqaq femur; thighbone < ?-tuqaq; > qugtuqaruq; cf. equk
qugtuqaruq tall thin pail # literally: ‘imitation thighbone, ‘thing like a thigh’; < qugtuqaq-uaq
qoguquguaq pectoral sandpiper (Calidris melanotos) # NR; imitative
qugyinraq* swan quill # Qaqimaluni man’a piuq, nakruterluni-lu ukunek. Waten ayuqellriit wangkuta imumi pitullruaput qugyinranek, qugyuum yaqqurinneq. ‘When finished, it [the arrow] would have these stabilizers. For the ones like these [the stabilizers], back then we “qugyinraq”, swan’s wing [feathers].’ (CIU 2005:34); < qugyuk-linraq
qugyuguaq fleabane; groundsel (Senecio congestus) #; Cali-llu qeltairraarluki tayarulunguat, qanganaruat, atsaruat, qugyuguat-llu ikituut-llu ner’aqluteng. ‘Also, after peeling the fresh willow shoots, the artemisia, the chamomille, the groundsel, and the wild celery, they’d eat [them].’ (PRA 1995*:461); K; < qugyuk-uaq
qugyuk, qugsuk (NS form) tundra swan (Cygnus columbianus) # Iliini qugyütit gaita amitnek mingqaat qaralililallruit. ‘Sometimes they’d make decorations on their baskets from the skin of swans’ feet.’ (YUP 1996:42); < qugyuk-uaq
qugyutnguaq ‘mare’s-tail (Hippurus vulgaris) # Y; < qugyuk-?-uaq
quilekupiaq ice crystal from extreme cold weather; silvery speckle # and quilekupiaq- to have silvery speckles (on dried fish, or an exterior surface in the cold) # NUN
quinag- emotional root; Y, HBC, NS, NI; > quinagnarqe-, quinagyuq-, quinake-; < PE quinyinay-
quinagnarqe- to be repulsive; to be ugly; to be disgusting; to be earthy # quinagnarquq ‘it is repulsive, ugly, disgusting, earthy’ / Quinagnam-wa nunevailganga tamaani agleyaurpailegma-
ll’ tauna tuan’ tekiartellrukeka. ‘I came upon it before the awareness of earthly matters had sunk in for me, before I started menstruating.’ (AGA 1996:180); < quinag-narqe-
quinagyuq- to be disgusted; to be repulsed # quinagyuqtuq ‘he finds something disgusting’ / < quinag-yug-
quinake- to find (it) disgusting # quinakaa ‘he finds it disgusting’ / Neqet taquttuqunguurrniluk’ teguncunaitniluki, quinak.luki. ‘They said that the food had turned into a grave, so that it inhibited one from taking any of it, as they found it disgusting.’ (ELL 1997:512); < quinag-ke²-
qukacenga*, qukacuayaalek wasp # literally: ‘one with a little waist’; qukacengaat eniiit nallumni tut’ellruaqa ‘I unknowingly stepped on a wasp nest’; < qukaq-cenga, qukaq-ctaar(aq)-ya(g)aq-lek
qukailitaq belt # EG; < qukaq-ilitaq
qukakirir- to be in (water, mud, tall grass, etc.) up to the waist; to extend as far as one’s waist # qukakiriruq ‘he’s in up to his waist’ / qukakirinarquq ‘it’s waist deep’; < qukaq-kirir-
qukalek nine in playing cards # NUN; < qukaq-lek
qukaq middle; center; waist; lumbar vertebrae; lower back # and qukar- to reach the midpoint # . . . teq’allermek pilisqe gelagi unuakurpak elagluni, maaten erneq qukanun atumi tumilik piak kavirpak qerrarnerek-wa malruk. ‘. . . she made a pit since she’d been told to do so, digging all morning, and when the day reached its midpoint [at noon] she observed that the palms of her hands were all red and that there were two blisters there.’ (ELN 1990:42); Kan’a-w’ natran qukanuni ukinerpall’er. ‘And in the center of its floor there was a great big hole.’ (QUL 2003:622); Taum-llu aipaan teguamiki qukanunke pluklu, iquatgun-lu usguluki. ‘And when his companion took hold of them he cut them through their centers, he tied them together at their ends.’ (CAU 1985:85); IRALUM QUKALLRA ‘half moon’; ERNEREM QUKALLRA, ERNEREM QUKALLRA, ERNEREM QUKARYARA, ERNEREM QUKARYARA ‘noon, midday’; erenrem qukaryaran tektita ‘the day has reached its midpoint, it is noon’; > qukacenga, qukailitaq, qukalek, qukaq, qukanqeq, qukaralek, qukartuqar-, quki-, qukvir-, qukakirir-
qukaqliq* middle one. < qukaq-qliq
qukarneq middle area; midsection of a fish # < qukaq-neq
quk’arte- to subside (of bad weather) and then start up again # NUN
qukartur- to act on the middle of (it) # qukartuqaa
‘he did something to it in its middle’ / tangrraanga qukartuqerlua ‘he looked at me squarely in the eye’; . . . yugnuq keggiaat armat-luq qukarturaluki keggiaat tangryuqsiit, nutaan pissungaaqmeng pitarkunam atupiarluuki waten kiarutkaqamegteki nutaan inngit tuknitulriri
‘. . . they didn’t want men to look women directly in the face, so that when they went hunting their eyesight would be strong for seeing the game.’ (QUL 2003:48); < qukaq-tur²
qukarralek nine in cards # NI; < qukaq-raaq-lek
qukassaq old-fashioned rope used for hanging fish # EG; < quka-
quke- to refrain from going from house to house during one particular day of the “Qaaritaaq” (“Asking Festival”) # on the other days of which the people did go from house to house; HBC; cf. qukaq
quki- hit or otherwise act right in the center of something # Tua-i-gguq imna asaagqat ayalria, atrarluni-llu; arenqiaapa-gguq maklak tauna pugtainanranumi qemirrluuluk, maklim qemirrluuluk. ‘And then, it is said, that flying harpoon descended; and oh my when that bearded seal surfaced, it hit right in the middle of its back, it penetrated, [into] the bearded seal’s back.’ (CIU 2005:58); < quka-i³
qukilingu- to have one’s ears hurt by loud noise # qukilinguq ‘his ears hurt from the noise’ / Iquklingitatalranimi tua yaan’ quyigiqerlua pillranim tua-i niitellngunaqlunimi inquklingiarteqiinilunimi. Qavcirquenek-gguq tua taatnuaq. Arcarinarlnumi taan’ iqua qukilingunaqrllra. ‘As it (the song) came to an end, the pitch of her voice got so high that it was painful to hear. She did that several times. Its ear-splitting end got worse and worse.’ (ELL 1997:204); ‘Li’-Illrani eriniq qukilingunaqlunimak qingiraqerlua. ‘When he made a “wee” sound his voice became ear-splitting and painful. (YUU 1995:110); < qukir-ingu-
qukir- to hurt or be hurt in the ears, or annoyed, by loud noise # qukirtuq ‘his ears hurt from the noise’ / qukirta ‘he is hurting her ears with his noise’; qukirtarpenga ‘you’re hurting my ears with your noise’; NUN, NS; > qukilngu-; < PE qukrit-

Qukitiitq Fourth of July holiday # Yuut aqvautelartut Qukitiiini. ‘People have races on the Fourth of July.’ (YUP 1996); < quki-(u)tiitq
qukvir- to part and pull back each half # qukviraa ‘he parted it’ / nuyiuarlaaluq qukvirai nuyanka ‘after combing my hair she parted it’; Aren erinani-gguq ancaku qayat imkut avegyartullinluteng, qukviruteng. ‘Oh, when he let out his voice, all those kayaks started to divide, parting and moving aside.’ (ELL 1997:392); < qukaq-?²; < PY qukvir-

qula’ area above; ten; ten in cards # qulli ‘the area above it’, or ‘its deck-stringer’; nem qulli nunam qul’ariikut. ‘Those bladders up above the door were very dim.’ (YUU 1995:87); . . . tengaurluteng nunam qul’ariikut.’ ‘. . . flying through the area above the land.’ (NAAQ 11:31); the use of this word for the number ten is because there are ten digits in the upper part of the body; qula ‘ten’, when used in counting: malrunlegen, pingayunlegen, qlingunrta’ar, qula ‘seven, eight, nine, ten’; qulun (or quilet) ‘ten’, when used in a sentence: Tua-i-kuk utuleqayagaaq qilen uitilluit nanvam cejniuni. ‘The ten little pintail ducks evidently stayed on the shore of the lake.’ (PEK 1977:25); qulqen pingqertuan ‘I have ten’; qukiqunrita’ar, qula ‘seven, eight, nine, ten’; used in counting: malrunlegen, pingayunlegen, qlingunrta’ar, qula ‘seven, eight, nine, ten’; quluk qulnguut ‘they stayed on the shore of the lake.’ (PEK 1977:25); see Appendix 6 on the numerals; > qulair-, qularaq, qulcungaq, quleqsig-, qulcungaq, qutmun, qulmurte-, qulqin, qulruarte-, qullnrutaitnguruut; < PE qulair-

qulaaq*, qulafore or aft deck-stringer of a kayak # Makut-llu cali unarcianek cauyanret, cauyarait, paingit-llu qulaat-llu pagkut. ‘And they make the ribs as well as the cockpit and deck stringers out of straight-grained wood.’ (PAI 2008:266); see Appendix 9 on the parts of the kayak; cf. qula*; > qularaq

qulagirte- to visit # qulagirtuuq ‘he is visiting’; qulagirtaa ‘he is visiting him’ / EG

qulair- to pass over # qulairaam ‘it passed over it’ / qule-i²

qular- to intentionally omit something while speaking # Tamaa-i qulayugnuamateng
augkut ciuliat taringepiartelluki ayagyuateng qanrutetullruait tamaa-i. ‘Those elders did not keep things from their young people, but taught them everything they needed to know and understand.’ (YUP 2005:156); Wangkuta tan’gurrani ellangarteqarrarallemteni qularluteng pillunritut tungemteriun arcaqerluku mat’um arnam tunginun. . . . Qualtaekwenaku naviguuteklkaa uum arnam ap’allahiniikit wangiutnun. Tua-i qularpek’nateng.’ When we young men first became aware of our surroundings, those people did not withhold things from us, especially about women. . . . They told us ways a woman can harm and ruin us without remorse. They did not withhold things.’ (YUP 2005:162); Apeqmeggnenek qularpek’nateng qanrutkenitengnaqevkenaku. It was what they termed “qularpek’nateng” (not withholding information), which means they didn’t try to censor anything.’ (ELD 1984:24); cf. qul-ar-

qular- to refrain from talking about something; to refrain from saying the name of someone recently deceased by calling a similarly named object by a different word # this widespread Eskimo practice resulted in the adoption of descriptive terminology for objects (including body parts) that bear the name of the deceased; the original term was reinstated after a child was born and given the name of the deceased, but in some cases the substitute term had become so well established that it remained in use; qul’artuq ‘he is refraining from saying the name of a deceased person in this way’; qul’aryaraq ‘the practice of giving objects new names (for this reason)’; Uani-am nunamta nunini Nuqarrluiut amllertut atret. Tamana tua-i piluku cali ilaia, wagg’uq qul’arluteng “Egutnek” piaqluki. Ukat wani Tuntututilmiut qul’arenqegtut, qualtaekluki apqitnek. Tamakut-llu piunnirllret apernikurqurattullruamegteki tamaani. ‘Down around our area, there are have been many people named “Nuqarrlui” (literally: “old atlatl”). So those people call them (the atlatls) “egutet” (literally: “throwers”), thus refraining from saying the name of the dead. The people from Tuntutulik follow the custom of refraining from saying the names of the dead, it’s called practicing “qul’ar(yaraq)” toward them. Back then (it was done) because they would avoid saying the names of those who had passed away.’ (CIU 2005:52); cf. qular-

qularaq fore and aft lengthwise deck stiffeners of kayak # see Appendix 9 on the parts of the kayak; < qulaq-

qulcungaq eight in playing cards # NUN, NI; < qula-cungaq

quleqsquig- to be located high # quleqsigtuq ‘it is high up’ / quleqsigiuq ‘it is getting higher’; < quleq-sig-

quletmun upward # adverbial particle; Tua-i-llu annganung ellii ciuggluni quletmun piuq imna ella amirluunani, akercirluni-llu. ‘And when they came out, she tilted her head upward and saw that that sky wasn’t cloudy, and in fact it was sunny.’ (PRA 1995:429); < qule-tmun

quli- to make aged fish (Dolly Varden, trout, or silver salmon) in fall and freeze them in rock-lined ditches for winter use # NUN; < quluk-li-

qulic’aq oldest one; firstborn #

qulicungaq older brother # Qulicungama-w’ tua-i qanemcillra man’a nalluyagucuilkeka. ‘I never forget what my older brother related.’ (KIP 1998:125); CAN, NI; < qulic’(caq)-cungaq

qulig- to crack (as from dryness); to suffer great thirst (even to the point of death) # quligtuq or quligaa ‘it cracked’ / ellalliqsaian naucetaarvik qulinguq ‘because it hasn’t rained the garden (soil) is cracking’; . . . Moses-aamun qanerluteng, “Ciin anucikut Egypt-aamek quligellutu tuvkvaryaarturluta irniaput-llu ungungssiput-llu?” . . . saying to Moses, “Why have you brought us out of Egypt, letting us die of thirst along with our children and livestock?”’ (ANUC. 17:3); > qulineq; < PY quliy-

quliiik back (anatomical) # HBC; cf. quliq

qulineq crack # < qulig-neq

qulip’ak, qulip’agaq skin boot with beaver trimming # NS

quliq side rail of sled # see Appendix 9 on the parts of the sled; cf. qula, quliiik, qulliq; < PE qulir

quliranguarrsuun story knife # EG; < quliraq-uaq-cuun

quliraq’, quliraq(?) legend; traditional story; subject of a traditional story # handed down by word of mouth and involving fictional, mythical, legendary, or historical characters, or animals taking on human characteristics, told for entertainment and edification; Una wani uluaq umyuartequataqa waniwa qulirauluku niigartellruaqa, . . . ‘I remember this [kind of] semilunar knife; I heard about it
as the subject of a story.’ (CIU 2005:174); Quliraq tauna, nukalpiqat taun’ qeqqaci’irtelermi
 tua-i qeqqaciraucimitun tuqullilunilu, . . . ‘The
 subject of the traditional story, the man in his
 prime, when he fell on his back, just when he
 fell on his back, he died, . . . ’ (AGA 1996:114);
 Quli’irmek tutgara’urluquralrignek kiimek . . .
 ‘It’s a story about a grandson and grandmother
 who lived by themselves . . . ’ (CUN 2007:116);
 > quliraqta—qulngurun
 quliraq cf. Goodnews Bay # Yup’ik people, around Russian Mission and
 > qulirarta quliranguarrsuun; qulirarta, quliri-; < PE
 quli3a3-(CAU 1985:65); who lived by themselves . . .’
 about a grandson and grandmother
 ‘It’s a story tutgara/urluquralriignek kiimek . . .
 Quli’irmek fell on his back, he died, . . . ’ (AGA 1996:114);
 > quliraququt arnak qulliniluni, . . . ’ (CIU 2005:174);<
 tua-i-llu taukuk arnak qulliniluni
 ‘things that are stacked one above the other’;
 Tua-i-llu Kuul’tilakessaaq mayurluni qullirmun,
 naspaaluki-llu ingleret. ‘And then Goldilocks
 went up to the attic, and tried out the beds.’
 (KUU 1973:21); Yukutaq nem qilikacakgimun
 pikuni, nem maqarqutii tamaamelnguq
 assiiruciuq amlq-llu kiiq cagmaruyarcigilunii
 amllermek-llu akimek cagmarciqiluni. ‘If
 moisture gets into the attic of the house
 the entire insulation of the house
can be ruined, and much heat will begin to be
 lost, and also much money will be wasted.’
 (GET n.d.:7); INGELREK QULLIQELLRIK ‘bunk-bed’; cf. qula,
 qulliq; < PE qullir
 Qulliq Lake Nerka # one of the Wood-Tikchik lakes
 near Dillingham; this word may be the name of only
 part of the lake
 Qull’iq* Chukchi Peninsula of Siberia # also plural
 for the peninsula; Qull’irmiut ‘residents of the
 Chukchi Peninsula’; NSU
 qullsur, quil’ssur- (Y form), qulyug- to be or cost ten
dollars # qullsurtuq ‘it costs ten dollars’ / < qule-
cur-, qule-cur-, qule-yug-
qulmurte- to rise; to go up; to ascend # qulmurtuq
 ‘it is going up’ / < qule-murte-
qulnguritara(aq*) nine # literally: ‘not quite
ten’; qulngurita’ar ‘nine’, when used in
counting: pingayunlegen, qulngurita’ar,
qula ‘eight, nine, ten’; qulnguritaran (or
qulnguritarat) ‘nine’, when used in a sentence:
qulnguritaran yuut taillruut ‘nine people
 came’; qulnguritarasugut ‘they are nine in
number’; qulngurita’arnek qimugtengqertua
 ‘I have nine dogs’; qulnguritaratara (the
ninth one of them); Alerquutet qulnguritarat: ilan
piciliryaqunaku.’ (YUA 1945:44 & LIT 1972:21);
The ninth commandment: Thou shalt not bear
false witness.’ See Appendix 6 on numerals;
< qula-u-nritar(ar)-
qulngurun tenth (one or part) # . . . cikutvet-llu
tamalkuita qulngurutait tunlarciqanka . . .
‘. . . of all that you give I will surely give one
 tenth . . .’ (AYAG. 28:22); Alerquutet qulngurutiit:
cikkayaqnak ilavet ilinek . . . ‘The tenth
commandment: Thou shalt not covet thy
neighbor’s . . . ’ (YUA 1945:44 & LIT 1972:21);
< qule-u-?-n
qulngurutailnguut nine # Qulngurutailnguutni
Ilalkescillra. 'At the ninth Station of the Cross.'
(CAT 1950:67); see Appendix 6 on numerals; NS, Y;
< qula-u-?-n-ite-ngu

qulnguyan nine # see Appendix 6 on numerals; BB, LI;
< qula-u-?-n

qulrin, qulqvurik shelf # qulqitet 'cupboard';
Qulnguuyan nine # see Appendix 6 on numerals; BB, LI;
< qula-u-?-n

qulqin, qulqvurik shelf # qulqitet 'cupboard';
Pelatekam iluani estuulurtarluni, kaminiamek, qulqitnek, ingleret-wa. 'Inside the tent there was a
shelves, and beds.' (PRA 1995*:460);< qula-?-vik

qulruartuq 'it overshoot'; qulruartaa 'he overshoot
it' / Ellakun-ll' anguarluteng qulruarqaluku
pitaqsugnaitem ugaani kituraqluku pilallinilriit.
'And he would paddle through the air, going
above them, unable to catch them, he’d pass right
over them.' (ELL 1997:326);< qule-?-
quluq 'hump on person’s back' # cf. qulgte-; < PE
qulcuq

qulugcaraq sourdough pancake # LI; < ?-yaraq; cf.
quluq

qulugneq hump on the back # UNGUNGSSIQ
Qulugnelek ‘camel’; Tua-i Sarai pitekluku
atarakta Abram elluarluku ciumiuraa,
cikiruku-llu quysnginek quingirgalngurneuk,
kuluvagnek, ciulvagnek, piistenek, ungungssinek-
luku qulugneqnek. ‘On account of Sarai, their chief
greatened Abram properly, and gave him sheep,
goats, cows, donkeys, slaves, and camels (humped
animals).’ (AYAG. 12:16);< qulgte-neq

qulgte- to be hunchbacked or stooped # qulguqtuq
‘he is hunchbacked or stooped’ / UNGUNGSSIQ
Qulgteellria ‘camel’; Ungungssiq qulgteellria
mingqutem ingakun iiterkaa qacignarqenruuq
tukiurliim Agayutem angayuquvianun
iiterkaani. ‘It is easier for a camel (humped
animal) to go through the eye of a needle than
for a rich man to enter God’s kingdom.’ (MARK
10:25)
quluq aged fish (Dolly Varden, trout, or silver
salmon) made in fall and then frozen for winter
use (NUN meaning); aged blackfish prepared
by placing them in a grass of moss line hole in
the ground (CAN meaning) # = qussuk; > quli-;
qulingnaq; cf. qulugcaraq; < PY quluk

qulungnaq aged blackfish # NS; < quluk-naq?
quulingnguto- to be baggy; to be soggy; to not be
energetic # NUN

quluruq sulfur; brimstone; Hell # Atanrem-llu
ellallircetaa Sodom-aamun Gomorrah-mun-llu,
kenermek quluruamek-llu, . . . ‘And the Lord
rained down upon Sodom and Gomorrah fire
and brimstone, . . .’ (AYAG. 19:24); Assiitellrianun
yugnun pircireeciqaq kumarliaqet qetegmek
quluruamek-llu; ‘On the wicked he will rain
burning coals and sulfur;’ (PSALM 11:6); Ukuk
malruk egcimauk unguvarrarmek nanvamun
quluruamek ekualramun. ‘The two of them where
thrown alive into the lake of burning sulfur.’
(REVE. 19:20)
qulvuaq area high up # and qulvar- to elevate #
qulvartuq ‘it is put up’; qulvaraa ‘he put it in
a higher place’ / qulvaumaq ‘it is elevated’;
quvanek ‘from high up’; Tengengami
tua-i mayulliluni pitaqsugnaitem ugaani kituraqluku
pilallinilriit; ‘And as much as she’d become tired,
high above she flapped her wings now and then as she’d fly.’
(AGA 1996:218); < qula-var-;
qulvuq

qulvaq area high up # and qulvar- to elevate #
qulvartuq ‘it is put up’; qulvaraa ‘he put it in
a higher place’ / qulvaumaq ‘it is elevated’;
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tua-i mayulliluni pitaqsugnaitem ugaani kituraqluku
pilallinilriit; ‘And as much as she’d become tired,
high above she flapped her wings now and then as she’d fly.’
(AGA 1996:218); < qula-var-; < qulvarvik

Qulvinraq Kolavinarak River # the stream along the
southeastern side of Nelson Is.

qumaq tapeworm often found in fish or seal #
qumiq ‘he or it has tapeworms’; Cam cam
uum asmuurmianga qumiim cam . . . ‘Some sort
of a tapeworm is tearing me apart . . .’ (part of chant
or song) (MAR2 2001:100);< quma(a)

qumaqite- to be totally preoccupied with sex,
becoming enervated # apparently of men
only; qumaitq ‘he is “sex crazy”‘ / angun
pissutuli aglenrarmek arniuquni qumaqiciiquq,
picuirulluni-llu ‘if a hunter gets sexually
involved with a woman who just menstruated
for the first time, he will be “sex crazy” and will
no longer be able to hunt’; = qumiqite-;
qumcir- emotional root; NUN; > qumciryug-,
qumcinarqe-, qumcitar-; cf. qungvag-; < PY
qumci(0)-
qumciryug- to feel ticklish # qumciryugtuq ‘he feels ticklish’ / NUN; < qumciryug-

qumcimirarqe- to make one ticklish # qumcimirarquq ‘it makes one ticklish’ / NUN; < qumcimir-narqe-

qumciritar- to be ticklish by nature # qumciritartuq ‘he is ticklish by nature’ / NUN; < qumcir-tar-

qume- to freeze # qum’uq or qumaa ‘it froze’ / Tuamtellu ilii anagullutek piluguugni mecungtellrullinikatek cingiryaraak qumuskaku tauna cal’ tua cingiryaraak patgumaaqluku. ‘And if one’s skin-boots had gotten too wet and their bootlace froze to it, they’d put their hands over it (to thaw the lace).’ (QUL 2003:2); HBC, NUN, NI

qumig-, qumiar- to hold inside (clothing) # and qumik, qumiaq enclosed thing; thing inside; fetus (additional meaning for HBC, NUN, NS, Y) # qumigtuq ‘he put something inside’; qumigaa ‘he put it inside’ / qumigluku anutaa irniani ‘she brought her child outside, holding it inside’ (her parka); Ataki tang tauna tua-i qumia nep’ngekan pinerlifiqueqernauqa, tua-i qanrusnguaqaq ‘See here, tell me if her fetus starts being stuck [during birth] so I can help her [to give birth].’ (QUL 2003:512); > qumilek, quminge-

qumilek pregnant woman; prune (BB meaning); # literally: ‘one with a thing inside’; < qumik-lek

quminge- to get pregnant # quminguq ‘she got pregnant’ / qumimgellemni ‘when I got pregnant’; < qumik-nge-

qumiqite- to be totally preoccupied with sex becoming enervated # apparently of men only; qumiqituq ‘he is sex-crazed’ / = qumaqite-

qumli- emotional root; > qumlike-, qumlinarqe-, qumliyug-

qumlike- to be annoyed at (him); to feel contempt for (him); to scoff at (him) # qumlikaa ‘he is annoyed at him’ / Ilaita-gguq qanrutaqaceteng asgurakuki qumlikuki-llu pilartait, tamaa-i tamakut alangrutuut. ‘Some people when told things [about ghost] don’t believe the people who tell them, and scoff at them, and these are the ones who see ghosts.’ (QAN 1995:204); Atawaqertuci qumlikekaceci nanglluci-llu . . . ‘Blessed are you when people revile you, and persecute you . . . ’ (MATT. 5:11); < qumli-ke-

qumlinarqe- to be annoying # qumlinarquq ‘he is annoying, irritating’ / qumlinaqvaa! ‘how irritating!’, ‘darn him!, who does he thing he is?’; < qumli-narqe-

qumliyug- to be annoyed # qumliyugtuq ‘he is annoyed at someone’ / < qumli-yug-

qunackegg- to be very tart; to be very sour # qunackegtuq ‘it is tart’ / Waten-gguq kavirliturraarluni, imkunek qunackellrilit icuqq ‘kavirliit, makuneq cimerlinek, wall’ cukilegnek, tamakut tamaa-i cal’ inerquulluki. ‘After eating cranberries, which, as you know are very tart, they were told not to eat smelt or sticklebacks.’ (KIP 1998:193); cf. qunarliq, qunarqe-

qunarliq sourdock (Rumex arcticus) # NSK, UK; cf. qunackegg-, qunarqe-

qunavte- to split sinew or bark # qunavtaa ‘he split it’ / Tua-i maurluan kemyuksagucamiu, yualunek qunaveciraarluni piirriluni qelutekiuqiliu allamek tamana urluveq. ‘When his grandmother gained more confidence in him, she split some sinew, and then made a new bowstring for that bow.’ (YUU 1995:2); > qunavun

qunavun sinew splitter; bark splitter # Aren tua-i kekvartellinian, pikaitenrilami yualunek qelutekiuqini’luku’ tamaa-i, imkurluki qunavuqnek, qupurruliuki. ‘Oh dear, because it had broken and since she didn’t lack sinew, she began to make a string for his bow, doing this with a sinew separator, separating the strands.’ (ELL 1997:80); < qunavte-

qungag- to withdraw or retreat to a smaller area; to pull back to a smaller area; to bunch up (of stitches being sewn) # qungagtuq ‘it/he withdrew, retreated, pulled back’ / qungagtaa ‘he pulled it back, brought it into a smaller area’; Tua-llu tua-i tamakut imkut qayarugaat qungallinilungu tuavet nunanun. Qungagluteng taguriitaa akiatnun ika-i . . . kuigem akianun ikavet carr’ilqerrarmun mayurluteng, aren tua-i atakuyarcilliniluteng. ‘Then that great host of kayaks retreated to that village. When they retreated further up across there on the other side . . . [they] went up to the other side of the river to a clearing and waited there for evening to come.’ (ELL 1997:394); Tak’uq tauna qanemciq, ilii pivkenaku piciqaqa, qungaggluki ilii qanrutkeqerluku carraq. ‘That story is very long, but I will tell a portion of it, I’ll tell it condensing it.’ (CIU 2005:70); Imkunek-llu itallernek tupigluki kangrit, aciit kankut qungaggluki. Perriutarraat. ‘They wove those tall cotton-grass
stalks, *pulling together* the lower parts of them. The results were small wipers.’ (CAU 1985:23);

**qungagyug-** to painfully shrink or shrivel due to starvation # of the stomach; < qungag-yug-

**qungasvik** trunk, box, bag or other storage container; bentwood box; sewing box # Tua-lloo-gguq atakuwan irlirluni, pillia pakmani ca imna gqungsiggani aqvasqell’uku mamterami tayim aganiluku. ‘Then when the moon rose in the evening, she asked her to get a bag that was hanging in the food cache.’ (AGA 1996:162);

< qungagyug-

**qungate-** to put away; to stow # qungatuq ‘it has been put away’; qungataa ‘he put it away’ / qungaciuq ‘he stored something away’; Cali nunam naunrainek kiagmi katurrluki, cat tamalkuan uqvigaat-llu avasait qungalluki cungagcetellratni uqumek egnirluki. ‘Also, in summer they gathered the land’s plants, and they’d put away willow shoots while they are green adding seal oil to them.’ (MAR1 2001:23);

> qungate-vik

**qungcungqa-** to have the knees flexed # qungcungqauq ‘his knees are flexed’ / tuqumalriit qungcungqaita qungitelallruit ‘they used to bury their dead with their knees flexed’; < qungcur-taq

< qunguq-li

**qungcuq** back of the knee # and **qungcur-** with knees flexed and legs folded toward the body # postural root; > qungcungqa-, qungcurte-, qungcuutaq; cf. qungte-; < PE qu&cu3-

**qungcuutaq** child’s sleeping bag made with sleeves; bunting # < qungcur-taq

**qungelu-** to crouch; to curl up; to be huddled # Judah yugtutulitun ayuquq, pitani tuquqarluku utertaqluni igteminun, qungelraluni-lloo tuani. ‘Judah is like a lion, after he kills his prey he brings it to his den, and crouches there.’ (AYAG. 49:9); Qimugta-wa ugna qungelralria amlliqka, agtungrammi-l’l’ cavkenani. ‘I stepped over the dog *huddled* in the entranceway, and even though I touched it, it didn’t do anything.’ (YUU 1995:81); cf., qungte-, ungelruma-

**qungi-** to bury # qungia ‘he buried her’ / NUN; < qunguq-li2-

**qunginga-** to have one’s legs folded (and sit hunched up); to be hunched up # qungingauq ‘he is sitting in a ball with his legs folded up toward his chest / . . . aklununi matarmi qerruyuaralria uqutmun caugarrluni, anuqii tunulluku, qerrulluni qungalingaluni. ‘. . . without clothes, naked, shivering, facing away from the wind, with its wind at her back, being cold, *all hunched over and curled up*.’ (ELL 1997:102); < qungte-nga-

**qungisvik** cemetery; graveyard # < qungite-vik

**qungite-** to bury # qungita ‘he buried her’ / . . . tua-i yuunrian qungitelliniulu. ‘. . . and so, when she died they *buried her*.’ (ELL 1997:434); < qunguq-li2-te; > qungisvik

**qunglullag-** to twitch; to shudder # Kap’lerraarluku-l’ tua-i arulatliniliuku tuana, una-l’l’ qunglullagluni. Qunglullakarluini tua-i tuquerluni. ‘After stabbing him, he shook him; he *shuddered*. He shuddered spasmodically and fell dead.’ (QAN 1995:48); K, Y, NI, BB; < -llag-

**qungmelnguayaaq** tree swallow (*Tachycineta bicolor*) # LI; = qgmelnguq; < -mete-Ingu-?-ya(g)aq; cf. equk

**qunge-** to fold one’s legs # qungtuq ‘he folded his legs’; qungtaa ‘he folded her legs’ / qunglluni ‘folding his (own) legs’; > qunginga-; cf. qungcur-, qungelra-, qunguq

**qunguiq, qunguir(aq*)** arctic or white fox (*Alopex lagopus*); black bug that infests fish that are being dried # < qunguq-iq

**qungug** grave; coffin # Nunaminun tekitelliq can’gurneret ta’gguam ukut, ik’ikika-wa keluatni qungurugaat! ‘He arrived at his village and observed that all that was left was grassy mounds, and behind them were oh so many graves!’ (MAR1 2001:93); also dual for one grave; > qungte-, qunguiq;x cf. qungte-, qungutauraq

**qungutauraq** pet; domesticated animal # not a work dog; originally a wild animal kept for a time as a pet; qunguturuiq naruyamek ‘he made a pet of a seagull’; Arenqia, qungutauraqa ima ta’m neqkaaneq pillemni qanaatelaamku tua-i kiimmelama aipaqcirkamtun, . . . ‘My goodnes; When I give my pet food, I do talk to it because I am alone, and it is like my companion, . . .’ (QUL 2003:148); Nayiyagaat melqurrit assipiat. Ut’rucuitait. Unani tua-i qungutauraqerraarluki ilait ayagcetaqluki. ‘The fur of ringed-seal pups is beautiful. They didn’t take them home. After
keeping some as pets for a time down on the ocean, they’d let them go.’ (PAI 2008:42); cf. qunguq; > qunguturi-

qunguturi- to keep an animal as a pet # Ta.ggam tua-i makunek ungungssiarnek aiparrarkaminek qunguturingnaqu’iryaaqaluni. Nalayulkugluteng-am qunguturiurluryaagaqan ungungssiarraat makut. Ayuqenrilngurnek tua-i ungungssiarnek qunguturingnaqaluni. ‘However, he kept on making pets, companions for himself, of various animals. But, poor thing, whenever he made pets, those animals would go and die. He made pets of various different animals, but in vain.’ (QUL 2003:138)

qunguturiurta cowboy; shepherd; herder # < qunguturaq-liur-ta

qungvag- emotional root; > qungvagnarqe-, qungvagtar-, qungvagyug-, qungvake-, qungvacir-; cf. qumcir-

qungvagnarqe- to be ticklish (cause one to be tickled) # qungvagnarquq ‘it tends to tickle one’ / asguruaqa qungvagnarquq ‘my parka ruff tickles’; < qungvagnarqel-

qungvagtar- to be easily tickled # qungvagtarruleq ‘he is ticklish by nature’ / < qungvag-tar-

qungvagyug- to be tickled # qungvagyugtuq ‘he is in a ticklish mood, is tickled by something’ / < qungvag-yug-;

qungvagyug-ya- to feel queasy # qungvagyugyuq ‘he or it felt queasy’ / . . . akagluni cikmirmi, tua-ilu tuć’ami pengum terr’anun uilluni pagna qilak tangerrluku, tuarpiaq tamana nuna uivaalria, ilua-ilu cali qungvagyurluni.’ . . . she rolled down with her eyes closed, and when she landed at the bottom of the hill she opened her eyes and looked up above at the sky and the ground was as if it were revolving, and her insides got all queasy.’ (ELN 1990:27); < qungvagyug-

qungvayug-ya to be tickled # qungvayugtuq ‘he is in a ticklish mood, is tickled by something’ / < qungvag-yug-;

qungvake- to be tickled by it; to give a creeping feeling by (it) # qungvakaa ‘he has a ticklish or creepy feeling on account of it’

qungvagciri-, qungvagciur- to tickle # qungvagciiraa ‘he is tickling her’ / qungvagciirluku mikelnguq ngel’arcetaa ‘he made the child laugh by tickling him’; < qungvag-?

qungyar- to be jealous (between men and women) # qungyartuq ‘he or she is jealous’ / qungyautekaa ‘he is jealous on account of him [his rival].’; Qungyarnarqellriit umyuamek navgurinarqellriit ciuteqpeggun niiteng’erpeki, angu ukveqsaqunaki tamakut. ‘Absolutely do not believe those things that cause jealousy and wreak havoc in the mind even if you hear them with your own ears.’ (YUP 2005:32); > qungyarcetaaq; < PE qungyar-

qungyarcetaaq bird decoy # < qungyar-cetaaq

qunigge- to have dried mucus in one’s eyes # qunigquq ‘he has dried mucus in his eyes’; NUN; < qunik-?

qunik dried mucus in eye; “sleep” in eye # NUN, EG; > quniggluk, qunigge-; < PE quniy and qulvi

quniggluk dried mucus in eye; “sleep” in the eye; HBC; < qunik-tuluk

qunu- to be reluctant to part with one’s possessions # qunuqu ‘he is reluctant to part with something’ / qunuqu akiutminek ‘he is reluctant to part with his money’; > qunuite-, qunuqe-;

qunuite- to be generous; to be unpossessive # qunuituq ‘he is generous, not possessive’ / < qunu-ite-

qunuke- to be reluctant to part with (him or it); to feel possessive of (him or it) # qunukaa ‘he doesn’t want to part with it’ / ayakatallrani qunukaaqaa ‘when he was about to leave she didn’t want him to go’; Aullut’ar, qunuksaaqvagciqnen, kiima elliquma aliayuqciqngama. ‘Oh dear, how very reluctant I am to part with you, since I’ll be lonely when I’m by myself.’ (QUL 2003:378); < qunu-ke-

qununarqeg- to be something that one does not wish to part with; to be precious # qununarqeg ‘it is precious’ / qununarqellriit ‘precious things’; Unguvasi-qaa qununarqernuug ‘neqkani, temsi-tlu qununarqernuluni aturarkani? ‘Isn’t your life more precious than food, and your body more precious than clothing?’ (MAT. 6:25); < qunu-narqe-

qununiq legendary person who lives in the sea and wears a gut rain parka; seal that appears in human form; mermaid # Wiinga qununinek niitelaryaaqua ta읍g'am waten ungungssiuulu, ukuk uatek tukuklelutek, yuuluni keggatii arnailuni nuyarpiluni. ‘I have heard about “qununit”, but I have heard that the lower half of its body is that of a seal, while the upper half of its body is that of a woman with long flowing hair.’ (CIU 2005:276); = kun’uniq
qunutungar- to be stingy # qunutungartuq ‘he is stingy’ / < qunu-tu-ngar-; cf. qunutungar-cuun

qunutungarcuun dip in back of neck # cf. qunutungar-cuun

qunuyug- to feel reluctant to part with something; to be stingy with something # qunuyugtuq ‘he feels reluctant to part with something’ / Qunuyugpek’nata ikayuuteluki tuaq’agam pisqelluki ikayurnarqelirianek. ‘They told us to help those in need of help without being stingy.’ (YUP 2005:48); < qunu-yug-

qupa½ half; half-dollar; dime (additional BB meaning in those areas where 20 cents is the basic unit of money) # and qupe- to split; to crack # qup’uq ‘it split’; qupa‘ he split it’ / qupumaug egalere eciça ‘the windowpane is cracked’; Imnartuq utertelleq qamiganrinjergmi taum tua-i pitami qupineck kikillinuluku . . . ‘He gave the dear one who went home without having gone seal hunting half of his own catch . . . ’ (QUL 2003:632); Atamullu equgcuetut tamakut kaugturluki qup’artaqluki makut equut. ‘And again, by pounding on those wedges they would split these pieces of wood.’ (MAR2 2001:6); Kepraarluku tuani qupa. Qupnaniq qup’uq. ‘After he cut it (across the grain), he split it. When he split it, it split.’ (MAR2 2001:8); PINGAYUK QPLUKU ‘half dollar’ (BB, LI; literally: ‘halving their, third’ meaning ‘the two times twenty cents plus half of a third time’, since twenty is the basic unit of Yup’ik counting); > qup’arte-, qup’ayagaq, qup’ayagaq, qupneq, qup’ssuun, qupucaaraat, qupun, qupun, qupur-, qupurre-; < PE qu-apa-

qupalaaq robin (Turdus migratorius) # EG

qupanuar(aq*) gray jay; camp robber (Perisoreus canadensis) # < -ary(aq)

qup’arte- to immediately split # qup’artuq ‘it immediately split’ / Aaqitaayaaraarluafluuum auq’um qup’artaq arnegialami. ‘Dear old Aaqitaayaaraarlua split me in two, oh dear.’ (JOE 2008); < qupe-arte-

qup’ayagaq fish cut in half to hang and dry # NUN; < qupa-aq-yagaq

qup’ayugaq one having the same name; name sharer # usually people stand in this relationship if they were named after the same deceased person; Stubbins area

qupcunagaq* quarter; 25 cents # < qupa-cunagaq

qup’issuun, qupcun wedge; rip saw; or other splitting tool # Muragkiurnarqaqameng-gguq enernek qup’issuutnek aturluteng muragkiuraqluteng. ‘Whenever they needed to split wood, they’d split the wood using bone wedges.’ (CAU 1985:89); < qupa-i-cuun, qupe-cuun

qup’luq maggot; grub; larva and qup’lu- to become maggotty # Y, HBC, NI; = qvulv; > qup’luruaq; < PE qup’luruk

qup’luruaq, qu’lunguaq grain of rice; macaroni noodle # literally: ‘imitation maggot’; Y, HBC; < qup’lu-uaq, qup’lu-nguaq; cf. paraluq, paraluuaq

qupneq fissure; crack; crevice; crevasse 
Qupnenggelartut ilait evunret tua-i nequtulrianeq qanikcam qilibriumuki. Tamakut-gguq tamaa-i nequttukut ellegluteng. Ta qupngur- for there to be open water with icebergs beyond # NUN

qupcaara(aq*) piece of split kindling # < qupe-?

qupun wedge; lateral line of fish; short narrow V-shaped calf skin piece on the shoulder of a traditional Yup’ik parka # < qupe-n

qupur- to split repeatedly; to split (it) up # qupurtuq ‘it split’; qupuraa ‘he split it up’ / Ellam nengliin cakneq cimqetaalalrim maani Alaskami umcigutet caulking-aanek atelget qupurct’larai. ‘The coldness of the air, which varies greatly here in Alaska, causes the insulation called caulking to develop cracks.’ (GET n.d.:18); < qupe-ur-

qupurre- to split finely # Taluluni tuaten imkunek yualunek, makut ungungssit cat, tuntut taqutkat-lu yualuitnek waten qupurruli, qupurrerraarluki qip’iluki, qip’urluki yualukttulruit tamaani. ‘She split those sinews from caribou and seals, into strands split them finely, and after splitting them finely she would twist them, and that’s how they’d get their thread, back then, bysplitting them [the sinews].’ (ELL 1997:138); < qupe-?; > qupurrissuun

qupurrissuun sinew splitter # Tua waten ipeglugleng minqecretun tuaq’agaam elleglugleng. Taq’agaam kankut iquit cakneq ipeckegglugleng tamakut tama-i taluusuteluki, qupurrissuutekluki. ‘They
were sharp like needles, but thick. However, at their ends down there they were very sharp; those were their sinew separators, sinew splitters.’ (ELL 1997:140); < qupurru-i-ssuun

qupurruyuli a certain legendary being with a human female face and is a spirit belonging to a shaman that helps people in distress at sea by bringing them a box of provisions on its back # Tauna-am Qupurruyuliq pikestemini tuani tua-i atulliniuq capermaqluni. ‘Qupurruyuli performed in miraculous and extraordinary ways for its owner.’ (CIU 2005:124)

quq’uyaq legendary old and hard-to-kill polar bear # Tua-ll’ tua-am niitelartuq piinanermini, wagg’uq makunek quq’uyanek, caskum iterngailkainek. Qaingit tamarmeng enrulrianek, tua-i aqsaat-ll’ enruluteng. Tulimarluteng-gguq waten qasmegusngalrianek. Tua-i narulkam iterciiganaki. . . . Imkuciuyaaqluteng, arlunauyaaqluteng ta ¥ gaam ak’allaum, ugaan’ ak’allaum, aqsait-llu enrilqurriulluteng, enrurrluteng tamarmeng. Igyarait-gguq ta ¥ gaam kiimeng callaluteng anarcuutait-llu. ‘And so while he was living, he heard about animals called “quq’uyaq” that weapons cannot enter. Their body is all bones, and their abdomen is all bones. It is said that their ribs are all overlapping. Spears cannot penetrate them. . . . They are actually polar bears, but they are so old that their abdomens are bones. Their esophagus and rectum are the only openings in their bodies.’ (QUL 2003:318); from Inupiaq (King Is. dialect form) quqquyaq, or < PE (presently PI) quqquyaq, qurr- dimensional root; NSU; > qurkite-, qurtu-; = qurra-, ¥ gasqi-

qurak prostate # cf. qugar

qurayarnarqe- to be slippery # qurayaranarq eq ‘it is slippery’ / HBC; < qura-yanarqe-

qurasqite- to slip # qurasqituq ‘he slipped’ / HBC; < qura-sqite-

qurkite- to be low # qurkituq ‘it is low’ / < qurkite-

qurrailitaq diaper # < qurre-ilitaq

qurrasqi- root; > qurrasqinarqe-, qurasqite-; = qura-, ¥ugasqi-

qurrasqicailkun device to keep one from slipping # . . . qurrasqicullerkaa piamiu ussukcallruar-gguq kep’arrluku nuunganun kaugtuarluku kaputaa, iqua pugumautelluku, qurrasqicailkucialluku. ‘. . . concerned about it being slippery, he cut off an old nail and poked it, hammering it, into the end [of his walking stick] letting it protrude and serve as a device to keep him from slipping.’ (QUL 2003:528); < qurrasqite-yaalikun

qurrasqinarqe- to be slippery # qurrasqinarquq ‘it is slippery’ / < qurrasqite-narqe-

qurrasqite- to slip # qurrasqituq ‘he slipped’ / qurrasqicaunak; qurrasqinarqeqapiguq! ‘don’t slip; it’s very slippery!’; NS, LY, NI, NUN, CAN, LK, BB, NR; < qurrasqi-?; > qurrasqicailkun

qurre- to urinate; to spawn (of fish) # qurr’uq ‘he urinated’; quraa ‘he urinated on it’ / qurrsgutua ‘I have to urinate’; iqalluarpiit qurr’ut ‘the herring are spawning’; Tua-i-llu-gguq yuqercuguaqili. Arnassagaam-gguq pia, “Ataki tumamnun qurr.” Tutgarrluum kiugaa, “Aa-aa, kiika-wa tumamun qurrng nallukeka.” ‘And so he pretended to have to relieve himself. The old lady said to him, “Go ahead and urinate into my palm.” The grandson answered her, “Er, ah, I don’t know about urinating into a palm.”’ (CET 1971:13 & PRA 1995:451); > qurrenkaulug-, qurrailtaq, qurrasraraq, qurrsuan, qurrrun, qurrvik; < PE qura-

qurrenkaulug- to be spawned out of (fish) # NUN; < qure-?

qurrulk, qurrlugtaq spring; waterfall # cf. qurre-, qurrul-; < PE qurrlur-

qurrul- to cascade down # qurrurtuq ‘it cascaded down’; qurrulraa ‘it cascaded down on it’ / Kuigem qurrulriim Eden-aami mertelarua naucetaarvik. ‘In Eden a cascading river watered the garden.’ (AYAG. 2:10); Tangerqallinia anngani augmek tua kegginaa qurr’utarluni. ‘She saw her brother and noticed that his face had blood flowing down it.’ (QUL 2003:474); cf. qurr-, qurrulr-; < PE qurrul-

qurrasaq urethra; penis # < qurre-yaarq

qurrsuun penis # Angun naulluutengluni qurrusuutnikun maq’laqui, maqellra menuulriaruuq. ‘If, getting a disease, a man has a discharge from his member, then he is ritually unclean.’ (LEVI. 15:2); < qure-cuun

qurrulkurlluq urine bucket # specifically for urine (without feces) to be saved for skin-processing and washing purposes; Cali-am wii aüguna
maurulirutka murilkelallruamku, waten
makuciq teq’itqata’aqariu tua-i munarulluki
kemeggliryarpaiaqallit auig’ arturarraarluki
keliganqegaarturluki nutaan quqregmun
teq’umek imalegmun akuruluki. ‘Since I always
used to watch my late grandmother doing things,
when she was going to treat this kind of thing
(fish skin) with urine she would carefully scrape
off all the meat from it, and when it was totally
clean, she would put the skin into the urine
bucket, containing urine.’ (CIU 2005:146);
< qurrun-luk

qurrun chamber pot; honey bucket; commode;
potty # Cali ilaitni qanallruut qurrutnek
ciiciuralaaqelluki picuciqniluki qessayuikata.
‘Also sometimes they said that they’d tell them
to go empty the commodes, saying that they’d be
good at catching game if they weren’t reluctant
to do things.’ (CAU 1985:91); aagcetuli qurrun
‘flush toilet’; < qurre-ni> qurrullu; < PY-S
qurrun (under PE qua-)

qurtu- to be high # / qurtuq ‘it is high’ / < quq-teq
quuruneq measurement from fingertip to the armpit
or chest # NUN; = qurruneq

qus’alugarte- to start coughing # Tangvalriani
qus’alugarteq tua-i pirraarluni. ‘As one
watched him he would do this and start coughing
then.’ (CIU 2005:196)

qusenglluq CAN bronchitis (bad cough with
sputum) # CAN; < quser-nglluq

quseq cough; cold # and quser- to cough; to have
a cold # qusertuq ‘he is coughing’, ‘he has a
cold’; qusraa ‘he is coughing at him’ / igenous
qusqergaarka ‘he cleared his throat with a
short cough’; Taagken-gguq tua-i im’ukvertalria
qusqerluni carriraa ‘he cleared his throat
with a cold’ qusertuq ‘he is coughing’, ‘he has a
cold’ quser-nglluk tuai piultuki pillia, ilani qusenggraata
cakneq qusuyuuni. ‘They say, however, concerning
one who believes in these things that, even if
his associates have colds, he never gets colds.’
(YUP 2005:74); = quyeq / quyer-; > qus’aluguq-teq,
quesperk, qusep-, ququircaun; < PE quyer-
quesperpik the flu epidemic of 1918 # < qusertuq-
quusirvik May # see Appendix 7 on the Yup’ik
calendar; < qusuq-?-vik

qusngiq reindeer; sheep # This word was probably
used prior to 1900 in regard to reindeer pelts traded
from Siberia, where cognates of the term are used for
reindeer in Chukchi and Koryak, native languages
of reindeer herders there; reindeer herds came to
the Yup’ik area around 1900, when the government
sponsored reindeer herding in Alaska with animals
and herders from Siberia (later from Lappland). In any
event, in the early decades of the twentieth century
this word was used in Yup’ik Bible translation in place
of sheep, because reindeer, like sheep, are gentle,
domestic animals that need protection — essentially
the only such animals known to Yup’ik people at the
time. Later, with the decline of reindeer herding and
with increasing familiarity with the English Bible, the
word qusngiq in the Bible was understood as sheep,
especially in the Kuskokwim and Bristol Bay areas,
while it retained its original meaning, reindeer, in
other Yup’ik areas. Piluguuk-wa tang qerrcurpak
qusglinnaq atrarugtegni-lii cakneq miluupaa,
uuggun ciuqamegnegun alngarlutek, maaggun-
luu caniqamegnegun alngarlutek. ‘And her boots
were of reindeer skin, all white, and, wow, were
the vertical stripes ever striking in appearance,
and there were dangling tassels on the sides.’
(CIU 2005:274); Mulngakici qaneryariulranek
piqunrilingurnek. Taukt u.llaraicicci qusngit
amittnek aturarluteng, tauxaamay ilumeqeggun
keglunruluteng alngarqurt. ‘Beware of false
prophets, which come to you in sheep’ clothing
but inwardly are ravenous wolves.’ (MATT.
715); from Chukchi qora’ ‘reindeer’, or Koryak
qoya’ ‘reindeer’; = quyngiq; > qusngiliur-
quningralnguq, quusngiyagaq

qusngiliur- to herd sheep or reindeer # < quusngi-
liur-; > qusngiliurta

qusngiliurta shepherd; reindeer herder # Wiinga
qusngiliurtenguungu assirlua, qanertuq Ataneq;
qusngiliurteng assirliim unguvani pegtarkaugaa
qusgngit pitekluki. ‘I am a good shepherd, says
the Lord; a good shepherd will lay down his life
on account of his sheep.’ (YUA 1934:21 & LIT
1972:10); < quusngiliur-ta

qusngirngalnguq* goat # Ingrit-luu alingalliimeng
gecqallruut qusngirngalngurtun; pengut-luu cali
gecqauruteng qusngiyagartun. ‘From fear the
mountains jumped about like goats, and the hills
jumped like lambs.’ (PSALM 114:4); < quusngiq-
qungirngalnguq

qusngiyagaq* lamb; reindeer calf # Isaac-aq
qanertuq. “Muragkgqertuten kenermek-luu
kumarcisuutekatnek, nauwa-mi qusngiyagaq
ekuagarkau?” ‘Isaac said, “You have wood and
kindling to build a fire, but where is the lamb
for the sacrifice?”’ (AYAG. 22:7); < quusngiq-yagaq
qusngulluk — qutug-

qusngulluk bronchitis (bad cough with sputum) # quser-?lluk
quspag- to cough hard # < quseq/quser-pag2-
qusrircaun cough medicine # < quseq-ir2-car-n
qussig- to be located high # qusigtuq ‘it is high’ / qussigturanritgun cali ayagnirluki waten aciisiginallratnun, . . ‘We are three in number when something was given to the oldest, then it [the gift giving] would proceed from the highest [in age] down to the lowest [in age], . .’ (TAP 2004:97); = quyig-; cf. qula
qussuk aged fish (Dolly Varden, trout, or silver salmon) made in fall and then frozen for winter use # Y; = quluk
qussuq middle finger (?) # EG
qussuuq (Osmerus mordax) # kiagmi rainbow smelt
qussuk aged fish (Dolly Varden, trout, or silver salmon) made in fall and then frozen for winter use # Y; = quluk
qusva- emotional root; Y, NS; > qusvake-, qusuvuq
qusvake- to be happy over (it) # qusvakaa ‘he is happy over it’ / Y, NS; < qusva-yug- makes one happy’ / Y, NS; < qusva-narqe- happy over it’ / Y, NS; < qusva-ke
qusvayug- to be happy # qusvayuftuq ‘he is happy’ / Y, NS; < qusva-yug-
qusvake- to be happy over (it) # qusvakaa ‘he is happy over it’ / Y, NS; < qusva-ke
qusvanarqe- to make one happy # qusvanarquq ‘it makes one happy’ / Y, NS; < qusva-narqe-
qusvayug- to be happy # qusvayugtuq ‘he is happy’ / Y, NS; < qusva-yug-
quta1 solid ground # Ungungsilkuk tangellren piuleq tauqam catarulluni, petmigmek-lu qutailngurnek mayurtarka piuunritlerkaminunllun ayagluni, . . ‘The beast that you saw was, and is not, and is about to ascend from the bottomless (literally: one without solid ground (at the bottom)) pit and go to destruction.’ (REVE. 17:8); cf. quta; > qutailqite-, qutirtur-, qutqir-; < PE qutagaa
quta2 two of a kind in playing cards # HBC etymology unknown to compiler, but cf. quta1
qutailqite- to trip; to stumble # < quta1-ite1-ite3-
qutak rotten meat; odorous thing; body odor; especially crotch rot # and qutag- to be rotten (of meat); to be odiferous # qutagtuq or qutagaa ‘it is rotten, smelly’ / qutagninarquq ‘it smells rotten’
qutegneq vanity # < qutegte-neq
qutegte- to gloat; to boast; to act as if one is better than others # qutegtuq ‘he boasted’; pitniluni maklaarnek qutegtuq ‘he bragged, saying that he caught some bearded seals’; qimugtevvut-ggem qagna qutegtellria ‘our dog out there is acting as if it is superior’; Qut’gutkenrilgerminiu tua-i picullni tamakutgun nakacugteggun Nakaciiumu picullira nallunaitaqluni. ‘Even though he did not boast about his ability to catch game, his prowess at hunting is revealed during the Bladder Festival through those bladders of his [the bladders from the sea mammals he had caught].’ (CAU 1985:91); > qutegneq, qutegnga-, qutkaq
qutegnga- to be arrogant # qutegngauq ‘he is arrogant’ / Allam umyuagaakun pingaunii wii, wiu tauggam umyuamkun tua-i. Tua-i-gguq qutegngaluuni. Ilani catkevkenak picirkqayunaunani-lu. Angrenuluni ilamini ukuni, qutegngaluuni-gguq tua-i. ‘I would ignore the thoughts and feelings of anyone else, but only [pay attention] to my own thoughts and feelings. Such a person is said to be arrogant, disregarding his associates, not taking them into account. He holds himself greater than his fellows; they say that he’s arrogant.’ (YUP 2005:40); < qutegte-nga-
quittur- to walk on shore as when beachcombing as a boat accompanies one out in the water # NUN; < quta-
qutkaq arrogant person # Waten pilqaanga civuqliuluku: “Yuullerpeni qutkaqyanuuq.” ‘This is what he told me first: “Do not be arrogant while you live.”’ (YUP 2005:48); HBC; < qutegte-?
qutinguk sealskin parka (NUN meaning); parka made with two caribou skins (CAN meaning) # > qutnguyagaq
qutnguyagaq young seal # HBC; < qutnguk-yagaq
qutqir- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < quta-
quultur- to mispronounce # NUN
qut’raaq, qut’rauk sandhill crane (Grus canadensis) # Y, UK, LI; from Aleut quđnaaX, and/or imitative of the cry of the crane, which is expressed as qeter-r-r-r/
qutag- to snore # qutugtuq ‘he is snoring’ / Unuaquani tupagyarturtuq tan’germun, qutdliria-wa kina. ‘The next morning she woke up to the darkness and there was someone snoring.’ (ELN
quu2- - root; > quuleciraq, quulerte-, quulqaq, quunaq, quunanqe-, quunite-, quussniaq; cf. quu; < PY-S quyələrə-

quuqaarpak legendary animal said to live underground; mammoth (Mammuthus primegenius) # the tusks of these animals are found in Yup’ik areas and were traditionally identified with legendary animals said to live underground at the present time; lik tuarpiaq akagnanatek. Keggutai-wa imkut quuqaarpiit keggutaiçetun ayuqngacaqellirriit tağiçaam allyuululteng. Caucinaku tua-i. ‘Its eyes were like they were rolling. Its teeth seemed like the teeth of the “quuqaarpak” but strange. We didn’t know what it was. (YUU1995:24); Narulkaquyaalgukuku-gguq un’a cayagaq. Kanaqlayagartun-gguq un’a angtaluni qa’ka’narnaartuq quuqaarpak. ‘They were attempting to harpoon some little thing down there. It was as big as a baby muskrat, and it would breach, that “quuqaarpak”’. (AGA 1996:188); E. W. Nelson (1899:443) states: “The bones of the mammoth ... are said to belong to an animal known as the ki-lug-u-wuk [or] ko-gukh-puk ... The creature is claimed to live underground, where it burrows from place to place, and when by chance one of them comes to the surface, so that even the tip of its nose appears above ground and breathes the air, it dies at once. This explains the fact that the bones of these animals are nearly always found partly buried in the earth. The Eskimo say that these animals belong to the underworld and for that reason the air of the outer world is fatal to them.” also spelled equqaarpak; < ?-rpak; > quuqiinraq; cf. Orlov-Pinart 1871 list (6)

quuqiinraq fossilized mammoth ivory # Una tang teggalquurr venomani enrullinilira quuqiinrarmeŋ pitukiit. Im’um ak’a tamaani nunavut ungungssirpangqellri makunek wagg’uq quuqiinrarmeŋ, una waniwa quuqiinrarmeŋ pitukengaqqelliat. Maa-i-lu waatu nallemteni yuarastait nalkutaqluteng, nalaltaqatugen makunek maa-i enernek. ‘Apparently this is not a rock but a kind of ivory (“bone”) they called mammoth ivory, it comes from a large animal that lived in our area long ago, mammoth bone/ivory. At the present time, people still find mammoth ivory/bone when they look for it.’ (CIU 2005:208); < quuqaar(pak)-linraq

quuk thing carried on the shoulder; firewood (EG meaning) # and quug- to carry on one’s shoulder # quuget ‘firewood’, ‘shoulder loads’; HBC; EG; = equk/quuk

quuleciarunringlyug* unleavened (bread) # Ernerni malrunlegni nerlarciquci quuleciarunringlyuneŋ kelipanek. ‘Seven days shall ye eat unleavened bread.’ (ANUC. 12:15)

quuleciarq, quuleq (Y, HBC form) sourdough; homebrew # Urtamek tamaani quuleciarulrnut assaliaqameng carrarmek ilaikuqaluteng. Tua-i-lu tauna ilaakuq mermek auluku uitavkaarrraarluku-llu unugpailgan mukaamek ilaikuq. ‘From the dough they made sourdough, and whenever they made pancakes, they’d leave a little bit [of the dough]. And then, to that which they left [the “sourdough starter”] they’d add water, let it stand and before the evening, add some flour.’ PRA (1995*:460); < quu²-?-cir-aq’, quu²-?; > quuleciarunringlyug, quulemninarqe-, quulrincaun

quulemninarqe- to smell sour # quulemninarquq ‘it smells sour’ / < quuleq-ninarqe-

quulerte- to be sour; to have heartburn # quulertuq or quulertaa ‘it is sour’ / < quu²-lerte-
**quulqaq** heartburn # HBC; < quu²-?
**quulircaun** baking soda; antacid # < quuleq-ir²-cuun

**quumig**- to grasp in one’s lap or crotch; to hold back one’s urine or feces # quumigtuq ‘he is holding something’; quumigaa ‘he is holding it’ / murak quumigluku nayumiaqaa ‘grasping the wood something’; quumiga ‘he is holding it’ / quumigtuq ‘he is holding it’

**quumkaute**- to close around; to clasp # Tua-i-

**quunarliaraq** (Oxycoccus microcarpus)

**quunarliq** # baking soda; antacid # < quuleq-ir²-

**quunaq** sourness; sourdock (Rumex arcticus)

**quunenge**- to become calm (of weather) #

**quumkaute**- to close around; to clasp # Tua-i-

**quunarqellriamek**-llu

**quunarquiv** ‘it tastes sour’ / quunarquq ‘it tastes sour’

**quunaq** sourness; sourdock (Rumex arcticus) (additional Y meaning) #; Y; < quu²-naq¹; > quunarliaraq, quunarliq

**quunarliaraq** bog cranberry (Oxyccocus microcarpus) # HBC; < quunaq-li²-ar(aq)

**quunarliq** wild rhubarb (Polygonum alaskanum) # EG; < quunaq-li¹

**quunarq** to taste sour # quunarquq ‘it tastes sour’ / Iliit-llu aqvaqurluni urungalngurmeq aqvatuq, quunarqellriamek-llu mecluku, . . . ‘And one of them ran and got a sponge, and filled it with something sour [vinegar or sour wine], . . .’ (MATT. 27:48); < quu²-narqe-

**quunenge**- to become calm (of weather) #

**quunertuq** ‘it is calm’ / Anuqet tamalkuita tanglaryaaqaa quunumg-gguq ngeloaaquaqaa qaullra. ‘It is said that he would see the island down there and the time it would take to cross over to it would match the period of calm weather.’ (MAR2 2001:95) (note: quunumg may be an archaic form of quunuum); cf. quuneq

**quunerraq** ‘it is calm’ / Anuqet tamalkuita tanglaryaaqaa quunumg-gguq ngeloaaquaqaa qaullra. ‘It is said that he would see the island down there and the time it would take to cross over to it would match the period of calm weather.’ (MAR2 2001:95) (note: quunumg may be an archaic form of quunuum); cf. quuneq

**quuarllung**- to close in on or around (it) # Pikna tua-i tangerqallia can’get quuarlluku actimun elivqerringaluteng pika-i, angpartelliniluni. ‘When she looked up above her she saw that the grass had flattened downward covering the hole, so she parted the grass to open it up.’ (MAR2 2001:72); < quu²-te³-

**quurute**- to close in on or around (it) # Pikna tua-i tangerqallia can’get quuarlluku actimun elivqerringaluteng pika-i, angpartelliniluni. ‘When she looked up above her she saw that the grass had flattened downward covering the hole, so she parted the grass to open it up.’ (MAR2 2001:72); < quu²-te³-

**quuurut**- to close, to become closed #

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quuskegcir- to smile # quuskegcirtuq 'he smiled'; quuskegciraa 'he smiled at him' / Angun-lu tan'gaurluq tangerlluku waten quuskegcirigannuku ugaard unqacinyukuku. 'And, seeing a man, a young lad, we couldn’t smile at him because he might develop affection for us.' (YUP 2005:156); < quuyur-kegte?-?
quusniaq sourdough # NR; < quu
quussniaq
quuskegcir- to smile # quuskegcirtuq 'he smiled'; Maaten piuq maurlua quuyurpak, quyam uganani. ‘When she looked she saw her grandmother, with a big smile on account of being grateful.’ (ELN 1990:107); < quuyur-pag2-
quuyurrar(ar)- to smile continuously # quuyurrar(ar)tuq 'he is smiling continuously' / quuyurrallruuq 'he was smiling continuously'; quuyurrarautaa 'he’s smiling at him continuously'; may be used in the quantifier/qualifier construction: quuyurra armai (he) smiling continuously; < quuyur-?-ar(ar)-
quuvauk light gray or brown dog # qimugtengqertua quvaugmek 'I have a gray dog'
quve- to decrease in size; to shrink # Tuamtell-gguq quvngamek tuana call' Nagiiquyarta qagkumiu, cali-gguq tua-i mikliyaaquq. Nutaan-ggur-am ellii tua-i quvangami cali tua-i mikcuaurrulu. ‘And when they decreased in size, Nagiiquyarta, the one from up north, became smaller. And then when he shrank he became very little.’ (KIP 1998:225); Nulaaqamek angenuaraqlun, quv'agamek-lu mikellruaqlun. ‘Whenever they expanded [to their full size by standing up], he seemed to be the bigger one, and when they shrank down [crouched], he seemed to be the smaller one.’ (YUU 1995:88); < PE quva-
quvorta cataract in the eye # HBC, NUN; = quarta1; < PE quvorta-
quvlu, quvluaq maggot; larva; grub # NUN; = qup'lu; < PE qups'luqquvluruaq grain of rice # NUN; = qup'luuaq; < quvluaqquvqetaaqar- to shrug one’s shoulders # NUN; < PE quva-
quya- to be thankful; to be grateful; to be glad; to be appreciative # quyaqu 'he is thankful, glad’ / quyatkeaa ‘he is thankful or glad because of it’; quyavikaa (or, quya) ‘he is thankful to her’, ‘he thanks her’; quyakaa ‘he appreciates it’; quyataa ‘he is thankful because of something that has happened to her’; Tua-i-ll'-am ellii quyimmPiliuillian tekicell quell’uku tuaten paircellu. ‘And because she was thankful since it evidently
quyana — quyungqa-  

Bases

was Pili, when it came over she hugged it and let it lick her.’ (ELN 1990:90; Elpenga’arllunilu quyuluni mertesqellini man’a tekilluku quyatekluku, irniiaali-llu cavenkani. ‘Becoming aware [of these things] one would be grateful, being thankful that his life had extended up to this time, and that his children were okay.’ (TAP 2004:76); > quyana, quyarnerq-, quyavike-, Quyayaraq; < PE quy-

quyana thank you # exclamation; quyana tailuten ‘thank you for coming’; quyarnapiit-lli ‘thank you very much’; “Quyana.” “Aang.” “Canrituq.” “Thank you.” “You’re welcome.”<; < quyana-na; < PE quyanaar (under PE quy-

quyanarqe- to cause one to be thankful # quyanaarquk ‘it makes one thankful’; quyanaaqvaa ‘thank you very much’; quyarnerqellriit ‘those things or people that make one grateful’, ‘aknowledgments (as in a book)’

quyavike- to be thankful to (him); to thank (him) # quyavikaa ‘he is thankful to him’, ‘he thanks him’ / quyavikamken ‘I am thankful to you’; . . . itqertut, mertamegnek itrrulluteng. Maurlutaallu quyavikliku, qannulluki-llu tua-i qessiegnguq pickularnilnit, cicikirluki-llu sugg’aliyaarnen. . . . they burst in, bringing in the water they’d gotten. Their grandmother thanked them, telling them that those who aren’t reluctant to do things have good fortune when hunting, and she gave them little crackers.’ (ELN 1990:90; Elppermi akiillrulurtuk kalulekmgmek uillergmek atullerkaq thermostat-am quyiltiirnmem uiaurallerkaani. ‘It’s usually a lot cheaper in terms of electricity to use a blanket than to keep the thermostat turned high.’ (GET n.d.:6); = quygiktaciq, quyigi-; cf. quas

quyigi- to go higher and higher # quyigtuq ‘it is going higher and higher’ / Akerta quyigtaciit effertelluku uillergpallpa’artellinuiq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quygiktaciq height; score; level (e.g., grade in school) # quyigtacia ‘its height’; ‘his score’; Camek quyigtaciit effertelluki niuggluguqpa’artelliniuq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quygiktaciit ‘its height’; ‘his score’; Camek quyigtacigluqen niitaurnermek taqellritisit? ‘What grade were you in when you quit school?’ (KIP 1998:259); < quyig-ta-i-ciq

quyniq reinder # HBC; = quyniq (q.v.)

quypag- to cough hard # HBC; < quyeg / quyer-

quyungqa- to be gathered together # quyungqaut ‘they are gathered’ / Maaten anngameng qasgi uivaat, tunuat igyaratt, aren tua-i yuguggluguguaat quyungqaliriit. ‘When they went outside they went around the kashim, and when the back area came into their view, they saw that

Quyayaraq Thanksgiving # Quyayaraq pirqak’laraat quyut cali-llu maa-i aturaqlluku quyalamaam neqekangaqameng cali-llu canek aturannek. ‘The Yup’ik people consider Thanksgiving important and celebrate it because of their gratitude for food and other necessities of life.’ (YUP 1996:56);

Tanqilria Quyayaraq ‘Holy Eucharist’ (Catholic term): < quyia-yaarq

quyeq cough; cold # and quyer- to cough; to have a cold # Nulirra quyertuq, quyerraarluni pia takusaami, “Niituten-qa?!” Kiunrituq. ‘His wife coughed, and after she coughed she said to him, when she looked over her shoulder, “Did you hear?” He didn’t answer.’ (MAR1 2001:61); HBC, NS; = quseq / quyer-; > quypag-; < PE quy-

quyig- to be located high; to be high in status, spirits, etc. # quyigtuq ‘it is high’ / Umsugaa tugara’urlum quyigtuq, anglianiuq. ‘The grandson’s spirits were high; he was enjoying himself.’ (MAR1 2001:76); Quyliriamu-llu calingerpeckullunritarkaulluci. ‘And even if you work in high positions, you will know [what to do].’ (YUU 1995:57); Amlermi akiillrulurtuk kulluleqgmen uligmek atullerkaq thermostat-am quyilriemi uiaurallerkaani. ‘It’s usually a lot cheaper in terms of electricity to use a blanket than to keep the thermostat turned high.’ (GET n.d.:6); = quysig-; > quyigktaciaq, quyig-

quyiga- to be located high; to be high in status, spirits, etc. # quyig-i ‘it is high’ / Umsugaa tugara’urlum quyigtuq, anglianiuq. ‘The grandson’s spirits were high; he was enjoying himself.’ (MAR1 2001:76); Quyliriamu-llu calingerpeckullunritarkaulluci. ‘And even if you work in high positions, you will know [what to do].’ (YUU 1995:57); Amlermi akiillrulurtuk kulluleqgmen uligmek atullerkaq thermostat-am quyilriemi uiaurallerkaani. ‘It’s usually a lot cheaper in terms of electricity to use a blanket than to keep the thermostat turned high.’ (GET n.d.:6); = quysig-; > quyigktaciaq, quyig-

quyertaarluni quyigtaciit ‘its height’; ‘his score’; Camek quyigtaciit effertelluki niuggluguqpa’artelliniuq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quygktacic height; score; level (e.g., grade in school) # quyigtacia ‘its height’; ‘his score’; Camek quyigtaciit effertelluki niuggluguqpa’artelliniuq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quyilriani-llu quyigtaciit ‘its height’; ‘his score’; Camek quyigtaciit effertelluki niuggluguqpa’artelliniuq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quyunter- to knock # EG; the form recorded here may actually have initial k; = kuyunter-

quyyur- gathered together # postural root; yuut quyymmeng nicuangat atanerpak ‘the people are listening, gathered together, to the president’; > quyungqa-; quyute-

quyungqa- to be gathered together # quyungqaut ‘they are gathered’ / Maaten anngameng qasgi uivaat, tunuat igyaratt, aren tua-i yuguggluguguaat quyungqaliriit. ‘When they went outside they went around the kashim, and when the back area came into their view, they saw that
there were lots and lots of people gathered there.' (QUL 2003:424); > quyur-ngqa-

**quyurrvik** meeting place; community hall #
quyurrvikaat ‘they gathered at it’; < quyurte-vik

**quyurte**- to gather together; to collect # quyurtut ‘they gathered’; quyurtai ‘he gathered them’ / quyurtut ‘they got together for a time’, ‘they had a conference’; Ayagniameng atakumi tamarmeng **quyurrluteng**. ‘When they were going to start they all gathered together in the evening.’ (CAU 1985:71); Tancericaaqluku atakuraqan, nunat cuit **quyurrluki** qaygimun, ilalkelluku, . . .
‘He displayed him every evening, gathering the people of the village in the kashim, and tormenting him, . . .’ (CEV 1984:76); quyurtellrat arulairluni ‘adjourning (the meeting)’;

**pingnaqellriit quyurte**riit ‘those who try to do things together, organization, association’;
> quyurrvik

**quyuuq** rainbow smelt (*Osmerus mordax*) # HBC; = qusuuq

**quyvag**- emotional root; HBC; > quyvagnarqe-, quyvagyug-, quyvake-; = qusvag-; < PE quvya(yu!)-

**quyvagnarqe**- to make one happy # quyvagnarquq ‘it makes one happy’ / HBC; < quyvag-narqe-

**quyvagyug**- to be happy # quyvagyugtuq ‘he is happy’ / HBC; < quyvag-yug-

**quyvake**- to be happy over (it) # quyvakaa ‘he is happy over it’ / HBC; quyvag-keż-

For other words that sound as if they start with r, look under **er**

**rritar**- to pluck a bird # EG; = eritar-, erritar-, neritar-

**rruur**- to wash (dishes) # rruurumaq ‘it has been washed’; EG; = erur-
saaganeq kayak side-stringer # see Appendix 9 on parts of the kayak; = caaganeq; cf. sagte-
saagaq, saagraun sled brake # see Appendix 9 on parts of the sled; K, BB; < ?, -n; cf. esaq, sagte-
saalaq shortening; lard # Tunrraarluki-llu melqulget aturyukmeggen canek paivciluni, mukaamek, saalaq, kuuvviamek, saayumek, suutamek, taryumek, saarralamek-llu. ‘After selling the pelts, he set out the various items they’d want to use: flour, shortening, coffee, tea, soda, salt, and sugar.’ (PRA 1995:461 (see 1997 or further reprints)); NSU, Y, CAN, K; from Russian cƒkj (sálo); = caalaq
saaliq vest # NR; from Russian ifkm (shal’) ‘shawl’
saaneq yardage (of fabric); sheeting # Mulut'uugtut saanermek suulutaamek, . . . ‘And they did beat the gold into thin plates, . . .’ (ANUC. 39:3); < PI saat1-’be thin’ (but PI should be PE); and -neq
saanigguaq teapot # < saaniik-uaq saanik, sainik, saaniik kettle # Piluguuk, cuukiik, ilupri, qerrulliik, atkua, qaspera, kaumatii, egatekai, saanigkaa, kenirvigkaa, neqkai, cali yuurqerkai. Ca tamalkuan pingnaqluku pilartut. ‘Boots, socks, underwear, pants, parka, parka cover, gloves, pans, cooking pot, kettle, food, and tea. They tried to provide him with everything.’ (TAP 2004:78); from Russian xƒqybr (cháynik); = caanik, cainik; > saanigguaq, saanili-, saaniili- to heat a kettleful of hot water; to make tea # saaniliuq ‘he heated the kettle; made tea’ / saanilitaa ‘he made tea for him’; Tua-i-llu yuurqamek taukut irniatek aukanek masslirraarluki, saarralamek-llu kanverraarluki avqukcarluki cikirluki. ‘And then when their parents were going to have tea they buttered the bread that went with the tea and sprinkled some sugar on it and gave some to their children.’ (ELN 1990:5); saarralassiyiaaglugni ‘showing symptoms of diabetes’, medical neologism; UY, K, CAN, BB, NR, LI, EG; from Russian cáxap (sákhar); = caarralaq; > saarralarninarqe-, saarraltusiyaagngailniggnuaq, saarralir-
saarralarninarqe- to be sweet; to be sugary # kuuvviqa saarralarninaqsiyagtuq ‘my coffee is too sweet’; < saarralaq-ninarqe-; > saarralarninarqellria
saarralarninarqellria sweet thing; candy # < saarralarninarqe-ria
saarralartusiyaagngailniggnuaq* diabetic # < saarralaq-tur²-siyyaq-ngate-nguq
saarralir- to add sugar # saarralirta ‘he added sugar’ or ‘it has had sugar added’; saarralira ‘he added sugar to it’; Saarralirlluku-llu malrungnek saksagnek, akulluku saarralag urugvianun. ‘Add in two cups of sugar, stirring the sugar until it dissolves.’ (YUU 1995:64); < saarralaq-ir¹-
saaruin story knife # < Y; = yaaruin
saaskaq, saaskaq cup # from Russian чашка (cháshka); = caskaq, caaskaq, saskaq, saskaq
saayikaaq washtub; washing machine # NR; from Russian чайка (sháyka)
saayirissuun teapot; tea kettle # Mermek puqliriqataqvut kuuvviarkamek, saayurkamek wall'u allam pikaaqek, arenqirruq saayirissutetikun puqlirillerqak egatekun patuilingurkon pikenani. ‘Whenever you heat water for coffee or tea or anything else, it is important not to heat it in a pot or tea kettle without a cover.’ (GET n.d.:14); < saayuq-ir¹-i²-cuun
saayuq tea (either the leaves or the liquid) # and saayur- to drink tea # Wii tang nerellruama kainirlunga, saayuryugtua taugalma. ‘I’m not hungry because I’ve already eaten, but I’d like to drink tea.’; Quliranek niicugniyukuvci, . . . kelgiluci, neqkegcarluki, akutarturtelluki saayumek-llu nutaan assilriamek culriamek saayirlluki attirlluki yuurgertelluki nurusngairlluki saayumek. ‘If you want to listen to stories, . . . issue invitations, provide good food, let them eat Eskimo ice cream, and give them an inexhaustable supply of good strong tea to drink out of saucers.’ (ELL 1997:333); LK, CAN, BB; from Russian чай (chay); = caayuq; > saayirissuun
saginga- to be spread out # sagingaut ‘they are spread out, arrayed in front of us’ / Umyuaqellruyuqaaqa augkut iqugmiiutaat wani sagingallratni. ‘I recalled it when those bag fasteners were spread out before us.’ (CIU 2005:236); < sagt-nga-
sagiq flounder, either starry flounder (Platichthys stellatus) or arrowtooth flounder (Atheresthes stomias); sand dab (Citharichthys sp.) # BB; from Aleut chagix (cayix); = cagiq
Sagquralriit the constellation consisting of the aligned stars in Orion’s belt # means ‘strewn ones’ in Yup’ik; three or four stars; Sassaunatengwa pilallrulriit. Agyanek taugqaam pagkuneq sas’sirluteng. Muriikkulluki agyat pagkut pillruit. Ingkut-lu yaani pingayun quilliquralriit, Sagquralrianeq pilallrul, erteqatarqan pug’aqluteng. Sassa’aqluki pagkut agyat. Aling aren, muriikkulluteng yuut yuullruut. Agyat tua-i cuqyutekluki. ‘They didn’t have clocks. However, they told time with the stars up there. They observed them very carefully. Those three in a vertical line, called “Sagquralriit”, they came up every day. Those stars were their clock. Oh my, people lived their lives observing them, They used the stars to measure time.’ (KIP 1998:55); Nangyartullrani taukut tua-i Sagquralriit imkut cetaman waten unuakuarmi erenret mayuqatallratni, tua-i-lu tuma taivirluteng.’ At the end of the moon’s cycle, the four stars “Sagquralriit” would start disappearing just at daybreak in the early morning.’ (CIU 2005:364); Tua-i-gguq neqet tut’ellerkaat taryaqviit, yaqulqet-lu tekikellerkaat imumek piyarrateng mull’arrluku piarkaugaqata tua-i tuaten tuakut aperturqaat. Ellumun sas’aqniraituq taukut Sagquralriit agyat ikegkut nallunrilkeput. ‘If the bird season and the salmon season were to come at their usual time, those stars would show it. They say that those “Sagquralriit” across there, those stars which we know about, are the timekeepers for the seasons.’ (CIU 2005:364); = Cagquralriit; < sact-ur(ar)-lria-
sagt- to scatter; to spread out; to be in disarray # sagtut ‘they are in disarray”; sagtai ‘he scattered them, spread them out’ / man’a nep’ut sagtut ‘this house of ours is a mess with everything scattered around”; sagtaa kuvyani ‘he is spreading out his net’; . . . neviarcararar tuacetun cali manua saggluku nerevakatullinia. ‘. . . having her spread her skirt out in front, she would have the girl eat.’ (CIU 2005:188); = cagte-; > saginga-, Sagquralriit, sagt-; < PE ci’dy-; cf. yagte-
sagtet dog-team gangline and harnesses # < sacte-plural
Saguyaq Clark’s Point # cannery site at the mouth of the Nushagak River
sainar- to sign one’s name # sainartuq ‘he signed’; sainaraa ‘he signed it’ / sainarluku! ‘sign it!’; sainarileq ‘endorsement’ (legal neologism); from English ‘sign’; > sainarileq
sakaassiiik church caretaker; secondary chief (LI meaning) # from Russian за́ка́зчик (zakázhik) ‘client’
salayaq dock; wharf; cannery; saltery # salayamun itutuq ‘he pulled up alongside the wharf’; BB, NR, LI, EG; listed in Barnum 1901 list from Nelson Is. for the mouth of the Yukon and glossed as ‘summer storehouse for fish’; from Russian сам’páin (saráy) ‘shed’
salkuuyaq, sal’kuuyaq casserole of meat or fish with potatoes, onions, etc. # from Russian жаркое (zharkóe) ‘roast’; = cal’kuuyaq; > sal’kuuyarvik
sal’kuuyarvik frying pan # EG; < sal’kuuyaq-vik
sangupaluq swallow (species?) # EG
sanqegg- to be at peace; to be satisfied; to be straight, young and flawless; to be aware and alert # sanqeqtuq ‘he is at peace’, ‘it is flawless’, ‘he is aware and alert’; sanqeggan ‘because he/it is at peace, flawless, aware and alert’; Kitaki tutgarrlung, sanqegtorlriamek atam equyarmek waten pitalriamek avayangqeqanrilngurmeq yuarluten, pingayunek yagnernek kepucartua. ‘See here, grandson, look for a straight, young, flawless piece of wood, with no big branches, and cut off three arm lengths of it.’ (MAR2 2001:8)
sapakaq fox # EG; from Russian соба́ка (sobáka) ‘dog’
sap’aiklek jack in cards # LI; < sap’aiklek
sap’aik shoe; manufactured boot # ukiagnek sap’aikgni allagneq piqu ‘because his shoes have holes in them he bought another pair’; Tuamtallu tamaani yuulriit sap’aiknek atyuynateng. Pilugugluteng taug‘aam, . . . ‘Also in those days people never wore manufactured footwear. Only skin boots, . . . ’ (YUU 1995:66); from Russian canorí (sapgo) ‘shoes’; = cap’aik; > sap’aiklek
sapat’ag- to scold # sapat’agaa ‘he is scolding her’ / K; = savat’ag-
sapeq cigarette # BB; possibly a loan word of undetermined origin
sapun fence # EG; = capun
sarrsa- to drink tea # sarrsauq ‘he is drinking tea’ / sarrsuyuguten-qa ‘would you like to have some tea?’; BB; from Aleut cha’aksa (caXsaX) ‘fish broth’; = carca-
saskaq, saskaaq cup # from Russian чашка (cháshka); = caskaq, caaskaq, saaskaq, saskaqaq; > saskiurun
saskiurun dishtowel # < saskaq-liur-n
saskuk, saskuq implement; tool; weapon # saskulun-taag ‘he is using a weapon’ / saskulluArqessArAq to make you a.
Raven said to him, “Oh, for goodness sake, because you don’t have anything.” ‘Raven said to him, “Oh, for goodness sake, because you don’t have anything.”’ (QAI 1984:27);
saskurrailavet ‘he hit the dog with a weapon’; Tulukaruum pillinia, saskirluni kaugtullrua qimugta ‘he hit the
dog with a weapon’; Tulukaruum pillinia, saskirluni kaugtullrua qimugta ‘he hit the
sayangaq front area of hill, mountain, etc. # Aren qangaaq anlliniuq waten ingrim sayangaakun. ‘Well, the squirrel came out like this on the
sayangaakun anlliniuq waten ingrim sayangaakun. ‘Well, the squirrel came out like this on the
sayiit ‘red salmon (Oncorhynchus nerka)’ # sayiit ‘red salmon (plural)’; Tuamtelullu pelluatta taryaqvagnek cali tamakunek tuamtelullu iqlallugnek neqnek tua-i sayagnex, kangitnermek, qakiyarnek, imarpinrarnek, qusuurnek. ‘And then when they’re done with king salmon, there are chum salmon, red salmon, dog salmon, silver salmon, whitefish, and smelt.’ (YUP 2005:86); = cayak; < PY cayak
seg- to cut fish in preparation for drying; in places where ulligte- (q.v.) means to cut fish in preparation for drying, seg- means to cut open the abdominal cavity of a fish or mammal # underliyingly [e]seg-; segtuq ‘she is cutting fish’; segaa ‘she is cutting it’ / seg’umaq or segg’umaq ‘it is cut, ready for drying’; sek’kuvet ‘if/when you cut fish for drying’; Tua-i amlinernek-Llu piliqlanrilnguq tua-i qavcinek-Llu piliqlanrilnguq tua-i qavcinek-Llu pill’uni, anurluan imum segluki agarrlarai imkut neqtarrai. ‘He didn’t catch much but he did catch some, and his grandmother cut in preparation for drying, and hung those few fish he caught.’ (MAR2 2001:4) Y, CAN, K, BB, NR, LI, EG; = ceg-, essesg-; > seg’aq, segg’aruqaq, segvik, segyaraq; < PE ciðay-
seg’aq, segg’aq fish cut in preparation for drying # Aram segg’anek cikiraa inisqelluku. Mecaq’am tegua. Egmian-Llu segg’aq celltu’urtuq iggluni-Llu cailkamun. ‘The woman gave him a cut fish, telling him to hang it up. Mecaq’aq took it. And, immediately the cut fish slipped out of his hands and fell on the ground.’ (UUT 1974:11); < seg-aq¹, seg-aq¹
\textbf{segg'\textsuperscript{a}nqegg-}, \textbf{segganqegg-} to be alert; to be full of vigor # Moses-aaq allrakungluni yuinarnek arvinlegnek tuqullruuq; \textit{segg'\textsuperscript{a}nqeggum\textsuperscript{a}luni} iik-lu cali takviglutek. ‘Moses died at 120 years of age; he was full of vigor and his eyesight was sharp.’ (ALER. 34:7); Kiarammallinkii pau\-gani \textit{segg'\textsuperscript{a}nqeggiluni}. ‘He became alert and scanned the mainland for her.’ (WHE 2000:198); Paalagaqluta erenrem qukallrini, unugmi pilriacetun, \textit{segganqell\textsuperscript{i}riit akulitni tuqumalriatun ayuqiriluta}. ‘We stumble in mid day as if in night, among the vigorous we are like the dead.’ (ISAIA. 59:10); < \textit{segg'\textsuperscript{a}-nrqegg-}

\textbf{segg'\textsuperscript{a}r-} to become more active; to become wide awake. \textit{underlyingly} [e]ssgar-; \textit{segg'\textsuperscript{a}rtuq} ‘he became wide awake’ / alanguru\textsuperscript{im} qavalria \textit{segg'\textsuperscript{a}rqa} ‘the unnatural occurrence caused the sleeper to become wide awake prematurely’; Caarkaucini umyuaqengnaqluku \textit{segg'\textsuperscript{a}ngcarluni}, umyuqaqerluku, aatani cunaw’ malikarkaullinkii. ‘Trying to remember what she was going to do that day she made an effort to become fully awake, and then she remembered that she was going to go with her father that day.’ (ELN 1990:15); = \textit{cegg'\textsuperscript{a}-}, essgar-; > \textit{segg'\textsuperscript{a}nqegg-}; < \textit{PY ayuq\textsuperscript{e}laq(a)-} (\textit{under PE ADA})

\textbf{segg'\textsuperscript{a}ruaq} split and dried pike # LI; < \textit{seg-aq'-uaq}

\textbf{segyik} dock # LI; < \textit{seg-vik}

\textbf{segyaraq} cannery # LI; < \textit{seg-yaraq}

\textbf{selapaq} broad-brimmed hat # \textit{from Russian} шляп\textsuperscript{a} (shly\textsuperscript{a}pa); = cillapaq

\textbf{Selavi} Russian Christmas # \textit{celebrated on January 6; from Russian} \textsuperscript{слави} (slav\textsuperscript{i}) ‘praises’; = \textit{S'laavi}

\textbf{seleg-} to do as one wishes # \textit{often of the mischievous behavior of a child; seleqtuq} ‘he is doing as he wishes’ / \textit{segganqell\textsuperscript{i}riit

\textbf{selin} whetstone # EG; = cellin, ellin

\textbf{selip'ussaq} slipper # BB; \textit{from English} ‘slippers’

\textbf{seng'\textsuperscript{u}r-} to overflow # \textit{underlyingly} [e]ssngur-; \textit{seng'u\textsuperscript{tuq} or seng'\textsuperscript{uraa} ‘it is overflowing’ / Y; = ceng'\textsuperscript{ur}-; < \textit{PY ci\textsubscript{u}ng-}

\textbf{senkaq} land otter (\textit{Lontra canadensis}) # Keltellanirit camek, yaaqvanun-lu tamakut \textit{senkat}. ‘They weren’t wary of anything, and they went a great distance, those \textit{otters.’} (QAN 2009:254); Y; = cenk\textsuperscript{a}q, sink\textsuperscript{a}q

\textbf{seq} sweat; perspiration; condensation # and \textbf{ser-} to sweat; to perspire; to have condensation form on it # sertuq ‘he is sweating’; ‘condensation is forming on it’ / Elcessuutengqerqvet egmian kumareskiu kenivrigpet egalri \textit{seng'ekata}. ‘If you have ventilator [fan], turn it on right away if your kitchens windows start to get steamed up.’ (GET n.d.:14); \textit{underlyingly} [e]ssq\textsuperscript{e}/[e]sser-; K, Y, NI, CAN, BB; = es\textsuperscript{eq}/esser-, ceq/cer-; < \textit{PE \textsuperscript{a}dir-}

\textbf{serr-\textsuperscript{ir}} to move and make noise as one wakes up from sleep # Kiavaqanrankun irniara \textit{serr'\textsuperscript{ir}tuq}, ūgayalaagluni atkuilaagluni tegua. ‘Just as she came in his child \textit{began to wake up}, and after quickly taking off her parka and clothes, she held him.’ (MAR2 2001:79); Ila-ilu ukut \textit{serr'\textsuperscript{ir}glunten} Turpak tua\textsuperscript{gu}n qavanertuamig neplingraagnek pektu\textsuperscript{a}kunani qavaarluni. ‘Her family members began to \textit{move around as they woke up}, but Turpak slept on without moving even though they were noisy, since she always slept soundly.’ (ELN 1990:21); cf. \textit{segg'\textsuperscript{a}-}

\textbf{serrsallag-} to make a sizzling sound # \textit{Qiatmek tamatumec atururainanrci serrsallalin\textsuperscript{ilun}teng kankut ellilara\textsuperscript{at}. ‘As he was singing that dirge that kindling down there \textit{made a sizzling sound} [from his tears].’ (CUN 2007:28); \textit{initiative}

\textbf{setiinkaaq} pig # Sulutuatautun kulutetun \textit{setiinkam} cigvikve\textsuperscript{kiitun}; tuaten ayu\textsuperscript{u}qur arna\textsuperscript{q} kenegnalria tua\textsuperscript{gu}k ellatu\textsuperscript{kenani}. ‘Like a gold ring on a pig’s nose (literally: as its nose bead), that is what a beautiful woman is like without good sense.’ (AYUQ. 11:22); = cetu\textsuperscript{inkaq}, ceti\textsuperscript{inkaq}, citi\textsuperscript{inkaq}, \textit{setiinkaaq}; \textit{from Russian} задинка (zadinka) ‘back cut of meat’

\textbf{siimaq} stone; rock; gallstone or kidney stone (additional meaning for \textit{NUN}) # \textit{Qeterya(a) l\textsubscript{c}uci\textsubscript{q}allrullua ta\textsuperscript{gu}g-i\textsuperscript{rci}\textsuperscript{te}g\textsuperscript{ik}\textsuperscript{arv}\textsuperscript{ell\textsubscript{a}lriatun}, taumeg\textsuperscript{te}g\textsuperscript{ik}\textsuperscript{arv}\textsuperscript{ell\textsubscript{a}lriatun}. ‘After climbing up he made a sizzling sound that kindling down there \textit{made a sizzling sound} [from his tears].’ (CUN 2007:28); \textit{initiative}

\textbf{siimameg} taumeg ta gken ellatuvkenani. ‘Like a gold ring on a nose (as its nose bead), that is what a beautiful woman is like without good sense.’ (AYUQ. 11:22); = cet\textsuperscript{inkaq}, ceti\textsuperscript{inkaq}, citi\textsuperscript{inkaq}, \textit{setiinkaaq}; \textit{from Russian} задинка (zadinka) ‘back cut of meat’

\textbf{siimaurtelliur} \textit{ka-}\textsuperscript{i}. ‘After climbing up he \textit{made a sizzling sound} that kindling down there \textit{made a sizzling sound} [from his tears].’ (CUN 2007:28); \textit{initiative}

\textbf{siomsqarqaa} split and dried pike # LI; < \textit{seg-aq'-uaq}

\textbf{siqivik} chain # BB, LI; \textit{from Russian} чеп\textsuperscript{ь} (tsep')

\textbf{siissiq} insect; bug; cold-blooded crawling thing; pimple # and \textbf{siissir-} to become infested with insects; to become infected # BB; = ci\textsuperscript{issiq}, ci\textsuperscript{isir-}

\textbf{siligaq, siliyaq} jelly; jam # \textit{from Russian} желё (zhel\textsuperscript{e})
silin vest # from Russian жилет (zhilet)
simap large rock; boulder # NUN; < siimaq-raq
singssiiyaq elf; dwarf # LI; = cingssiik
sitaaq old-style coffin in which a person was interred with his knees folded and drawn up near his chin, formerly elevated on four short posts # = citaaq
sitinkaq pig # Ner'aqluteng tuaten sitiinkaat kemgitnek . . . 'They eat the flesh of pigs . . .'
(sISAI. 65:4); from Russian pfl∫yrf (zadínka) 'back cut of meat'; = cetiinkaq, cetuinkaq, citiinkaq, setiinkaq
siyuq small thrush-like bird (species ?) # . . . qeyaqanrakun siyuq egalerkun uyanglluni uikesqelluni. '. . . while she was crying the little bird peeked in through smokehole and said that he wanted to marry her.' (GRA 1901:279); = ciyuq

The following words written with initial clusters of two consonants are all from Russian or English. They may be pronounced and written with an e before the initial consonant cluster; for example, stuuluq ‘table’ may also be estuuluq.

skaapaq, skaapaaq shelf # skaapat, skaapaat 'shelves; cupboard'; from Russian шкаф (shkap)
skauk barge # EG; from English 'scow'
skuulaq (Y, HBC, NI, NUN form), skuuluq (BB, NR, LI, EG, NI form) school # and skuular-,skuulur- to go to school # from Russian школа (shkóla) and /or English school; > skuularaq, skuularista, skuularvik

skuularaq, skuuluraq student # < skuular-aq', skuular-aq'
skuularista, skuulurista teacher # < skuular-i2-ta', skuular-i2-ta'
skuularvik school #Y, HBC, NI, NUN: < skuular-vik

skuulutaq skillet; frying pan # from Russian сковородá (skovorodá)

skuutaq sheet (rope) of sailboat # from Russian шкот (shkot)

S'laavi Russian Christmas # Kass'alugpiat calilu Kass'alugpiaruq iniqallugqeg Inuqtatuyuq S'laavilrianun January-mi. 'Russian Orthodox and also those who aren’t Orthodox celebrate Russian Christmas together in January.' (YUP 1996:55); = Selavi; celebrated on January 6; from Russian слава (slávi) 'praises'

smiiyaq snake # EG; from Russian змея (zmeyá)
snuukuuq snowmachine # may be used in the dual for a single machine; Kanavet snuukuuq qaunitellruagka Yaaqsinrituk. 'I left my snowmachine down there. It isn’t far.' (PRA 1995:191); from English 'snow-go'

spaak spark plug # from English
spickaq (NI, HBC, CAN form), spiickaaq (Y, EG form) match # from Russian спичка (spíčka)
staalista churchwarden; church caretaker # from Russian стёйп (stárosta)
stakaanaq glass pitcher; chimney for kerosene lamp # BB; from Russian стакан (stakán) ‘drinking glass’
stelussaq carpenter’s plane # and stelussar- to plane wood # stelussaumaq ‘it has been planed down or smoothed’; from Russian стру́ж (struzh); = stelussaq
stikluuq, stik’luuq glass # substance or drinking glass; from Russian стекло (stekló)
stulussaq carpenter’s plane # and stulussar- to plane wood # from Russian стру́х (struzh); = stelussaq

stuuluq table # . . . stuulum qainganun ellisqellukek caniqqilukek. '. . . asking her to place them side by side on top of the table.' (QUL 2003:380); from Russian стол (stol); = estuuluq

suassaaq wild soup greens of any kind # = cuassaaq

sug- root; > sugaq, sugar-, sugkite-, sugtu-, suguaq, suungcarista; see also cuk, yuk; < FE інч
sugaq small doll; figurine # and sugar- to play with dolls # sugartuq ‘she is playing with dolls’ / sugarviutaq ‘container for dolls’; BB, NR; = cugaq, yugaq; < sug-aq'; > suguraaq; cf. suguaq
sugaruaq small doll; articulated figurine for play # BB; < sugaq-uaq

sugg’agte- to make a swishing sound in the air # Ayainanermiini naken immumek sugg’aggelirriamek niicámi piqalliniuq Tulukaruk man’a. ‘As he was going along, he heard the sound of wings swishing from somewhere and then saw that it was Raven.’ (QAI 1984:27)

sugg’aliq cracker; pilot bread # specifically means the manufactured, substantial unsalted crackers known
“salted fish or meat that is eaten after it
sulunaq
song sparrow
(Melospiza melodia)
sulissuliar(aq*)

sukutaq moisture # EG; = cukunaq, kucunaq

sulunaq salted fish or meat that is eaten after it
cut up and leached to remove excess salt #
Sulunanek-llu neqnek tegulluten erunqigtaarluki
pingayurqunek, mumun-llu akurrluki unuqpaq
uitavkarluq. ‘Take salted fish, wash them,
changing the water three times, and let them
soak in water overnight.’ (YUU 1995:63); from
Russian сулённый (solyo’nyy); = culunaq;
> sulunivik

suluniwik

sumcarista doctor # NR; = suungcarista

sumpaq jacket # NR; from Russian шёто
(shúba)

sumpuluq gun-cleaning rod; ramrod # from Russian
шомпол (shómpol)

sun’aq ship; barge # Maaten tamana ingriuyukla
alairtuq sun’an tangurataqlinikek. ‘The thing
I had thought was a mountain came into view
and it turned out to be the sail of a ship.’ (KIP
1998:15); from Russian сьдно (súdno)

sup’akaq shoe-pac # EG; from English

suraq blueberry (Vaccinium uliginosum) #
Qenqaqegcinruunga elpeni. Kuigem akiani
ingrim menglini surat narkenka. ‘I have a better
nose than you. On the other side of the river at
the edge of the mountain I smell the blueberries.’
(MAQ 1973:13); = curaq; > surav’ak

surav’ak type of large blueberry (Vaccinium sp.);
locally: huckleberry # BB; = curavak; < suraq-vak

surruppak mallard (Anas platyrhynchos); shoveler
(Anas clypeata) # = curcuppak; imitative and
< -rpak

surviv- to examine # MY; = curvir, cuvir-, ivrir-,
suvrir-, yivrir-, yuvvir-, yurvir-

suugi- to scrub; to wash floor, walls, etc. # suugiut
‘he is washing the floor’; suugia ‘he is scrubbing
it’ / Maaten piut aaniit kiugna taklalria caniani-
wa ca qatellriamek imgumaluni, maurluat-wa
natermi wa ca qatellriamek imgumaluni, maurluat-wa
natermi suugilria. ‘When they looked they saw
that their mother was lying down back there and
next to her there was something wrapped up in
white, and their grandmother was scrubbing the
floor.’ (ELN 1990:9); also spelled essugi-; = cuugi-;
> suugissuun

suugissuun scrub brush # < suugi-cuun

suukiqi sock # suukini callmagaa egumulmaria
’she darned her unraveled sock’; Suukimek-llu
cauñata. Suuksiingessunata wangiut. ‘We
didn’t have any socks. We never had any socks.’
(KIP 1998:139); from Russian чулки (chúlki)
‘socks’; = cuukiq

suukuyaq, suukuuq silk # from Russian шёлкое
(shyólkoye) ‘silken’
suuliyar-, suuliar- to go to a movie or a show # suuliyartuq or suuliaruq ‘he went to a movie or a show’; < suuq-liyar-

suuluciiyurta goldsmith # < Calistekameggnek piut suuluciiyurterek agayut’lisqelluku; . . . ‘They hire a goldsmith to make a god; . . .’ (ISAI. 46:6); suulutaaq-?-ta

suulutaaq gold # Agayutmek nallulriit agayutengqertut pilianek qerrirlinek suulutaanek-llu, yuum unatmikun piliarinek. ‘Those that don’t know about God, have gods of silver and gold made by the hands of man.’ (PSALM 115:6; from Russian золото (золото)); > suuluciiyurta

suungcarista medical doctor # BB; = yungcarista, cungcarta, summcarista; < sug-u-nge-car-i-

suupaq soup; stew-like soup served as a main course # Suupan ata nerkiu nangluku, kaigaqameng-gguq umyuauq’larait ciinlluguaraluteng ciin nerellrunrilucimeggnek taumek neqmeggnek. ‘Be sure to eat all your soup, because, they say, when people are suffering famine they think about it and regret not having eaten their food [when it was available].’ (ELN 1990:5); from Russian (sup) and/or from English; = cuupaq

suuq movie; show # from English ‘show’; > suuliyar-, suurviv

suuri spotted seal (Phoca largha) # NUN; from Aleut isu'gi (isuriX); = issuriq

suurviv movie theater # < suuv-q-vik

suuvir- to examine # MY; = cuurvir, cuvvrir-, ivriri-, survvir-, yivrivr-, yuvrir-

suy’uqerte- to become very sad and despondent # < suyute-qerte- (?)

suyute- to turn down a stove or lamp # suyutaa ‘he turned it down’ / suyusngaq ‘it is low, dim’; = cuyute-; cf. cungu-; > suy’uqerte-
taangaq liquor # and taangar- to drink liquor #
taangartuq ‘he is drinking’ / Taangaryungqellrit
nertmulrift-luq cairuciingata. ‘Heavy drinkers
and gluttons will come to have nothing.’ (AYUQ,
23:21); TAANGAM ANGLICURLACETELLIRA JUMILLAN
‘fetal alcohol syndrome’ (medical neologism);
ANERNERAKUN TAANGAM CUYUTI ‘breathalyzer’
(legal neologism); taangparalalria ‘alcohol
overdose’ (medical/legal neologism); from Aleut
taanga yan (taa=) or Sugpiaq taangaq ‘water’; >
taanganrirciigate-, taangarvik, taangaryaraq,
taangatu-, taangiqe-; cf. Zagoskin 1842 list (1), Dall
1866 list (8)
taangaryaraq (excessive) drinking # < taangar-yaraq

> taangaq — tackaq

‘he is swatting himself’; taarria ‘he is swatting
her’ / > taarrin; < PY taar(ar)i-
taarrin, taarrissuun steam bath switch or whisk # a
small bundle of branches used to swat the body
during a steam bath; also plural for one switch; < taarrri-n,
taarrri-cuun
taarte- to coat with tar or pitch # Angyarpali
muragmek assilriamek uitavililuki ucci, taarrluku
ilua elati-luq ‘Make an ark of good wood, make
compartment for its cargo, cover it with pitch
inside and out.’ (AYAG. 6:14); < taaq-te-
taassiq dishpan # from Russian таз (taz)
taatuggluk mist # < taituk-rlluk # NUN
taatuir(aq) Kittlitz’s murrelet (Brachyramphus
brevirostris) (identification uncertain) # =
tauiur(aq); NUN
taaavaaq leaf tobacco # NSU; partly from Russian
raban (tabák)
taave- to hurry excitedly # NUN; = tave-; > tavqar-
taavtaaq clam # Tua-i atralliniuq piyuluni tuavet
qanrucatni cat ceayiit amlleriniluki,
taavtaat,
amyiit-luq. ‘He walked down there when they
told him that those things of the shore were
becoming plentiful, the clams, and the oysters.’
(CIU 2005:322); = aatevtaaq, tavtaaq; NI; < PY
taavtaaq
taayam come! # exclamatory particle; < taa=am #
NUN
tacellgq sandhill crane (Grus canadensis) # NSU; cf.
qucillgq; < PY tatulay

> taq — tategorie-
taces- dimensional root; > taceskite-, tacestu- = cacet-
< taces-kite-
tacesstu- to be unwavering, stable, strong, brave
# tacestuuq ‘he is unwavering, stable, strong,
brave’ / NS, Y; < taces-kite-
tacesstu- to be unwavering, stable, strong, brave
# tacestuuq ‘he is unwavering, stable, strong,
brave’ / NS, Y; < taces-tu-; > taceturqaur-
tacturqaur- to comfort (someone) # < tacestu-?
tacilaq sharpening or grinding stone; whetstone #
NUN
taqi sandspit and bay formed by it; lagoon #
> Taciq; PE taciq

Taciq St. Michael # village on the southern shore of
Norton Sound; < taciq
tackaq woman’s beaded hairnet # perhaps from
Russian cérka (séłka) ‘net’
tag’aq surf; tide that brings things ashore #
patuqcautaa ciulavigneq imarpim cenini tag’am erullrnek, . . . she covered it over with sea
glass root which the surf had washed over,
exposing it on the shore of the sea, . . .’ (MAR2
2001:90); < tage-aq’
tag’arte- to quickly go up on the shore; to quickly
pull (it) up onto the shore # tag’artuq ‘he quickly
got out of the water’; tag’aara ‘he quickly
pulled it out of the water’ / . . . Cupluralriim
qayani tag’arrluku-w’ tua-i itqerluk’ tangvaurluki
palurmaluni. ‘ . . . Cupluralria quickly pulled
his kayak up on the shore, hid it out of view,
and observed them lying on his belly.’ (AGA
1996:188); < tage-ar(ar)-
tagaurak rainbow trout (Salmo gairdneri) #
tagcilleq thing washed ashore from the sea # Iliit-llu
(tagcillernek nakacullernek tangyuunateng. ‘One
of them said that in summer lots of things get
washed up on the shore, but they never see
bladders that have been washed up.’ (CAU 1985:35);
< tage-te-
tagcirayuk barnacle # < tage?-yuk
tag- to go up from a body of water; to go up any
gradual incline; to move back from the center of
attention # for to go up (not following the lay of the
land) see mayur-; tag’uq ‘he went up’; tagaa ‘he
went up it’ / tagtaa ‘he pulled it up and away’
e.g., pot from stove, boat from water; tagutta ‘he
brought it up with him’; cen’aliurpek’ naci amci
tagi! ‘don’t play on the shore, come up right
now!’; anganyu tagta ‘he pulled his boat ashore’;
tag’uq imarpigmek kuigkun ‘he went up from
the sea by the river’; tagciraa ‘he motioned to
taun ‘he climbed up on the shore, land otters, or mink
# Camani tua gaam qanikcaam aciani kuiget
cenainti kangarluteng tagelviivayamegleggun. ‘Down
there, however, under the snow at the shores of the
rivers they’d go through their passageways.’
(PAI 2008:222); < tage-?
tagenuq tunnel passage under the ground # from
the water to the den # < tage-quq
taggiyar- to climb up on bed # NUN
tagura- for there to be a sudden gust of wind #
NUN
tagtaq winnings in a gambling game # < tage-te2-aq’
tagte- to bring in toward oneself and/or upward #
for example, one’s winnings in gambling, something
taken up off the floor, a pot from the stove, a boat from
the water, guests on their way to visit someone else,
etc.; tagtaa ‘he brought it toward him or up’ /
Nuuq’lerluku keggngaguc manani, tageltraad, . . .
‘She quickly pulled it [the line], because it [the
fish] bit her hook, and she quickly brought it
in, . . .’ (ELN 1990:23); Pitaqngakku wangkuk
ikayualuku tagluku tauna maklak. ‘When he
came up, he was kept from returning to the
bearded seal.’ (YUU 1995:24); < tage-te-
taguyun corner post of traditional house # < -n
tagutuar(aq*) pet # NUN; < -ar(aq)
taguyun basket or other device for bringing things
up from the shore # < tage-te-n
tai- to come to the area of the speaker # taiguq ‘he
came here’ / taiqaa ‘please come over here’;
qanruuta taisqelluku ‘he told someone how to come
over to him’; elucirararaa taisqelluku ‘he gestured
for him to come over’; neqkat taigut ‘the food
has come, has been brought’; Cassurluten tang
tua maavet maa-i taisqelluku ‘he gestured
for him to come over’; Cassurluteng
tugnuut ngaawu maa-i taiqaa ‘I came here’ /
taiqaa ‘please come over here’;
anganyu tagta ‘he pulled his boat ashore’;
tag’uq imarpigmek kuigkun ‘he went up from
the sea by the river’; tagciraa ‘he motioned to
him to come up’ / egan tagesgu! ‘remove the pot
from the stove!’; Taqngamek ngayteq tagulluki
-taglutuk. ‘When they, were done they came up
from the shore bringing their catch with them.’
(ELN 1990:23); Inglerunuq tagluni, maaten pia
kegginaq mikelnguam kavirkap qacuqappigluni,
iik-llu cikmiumalutek. ‘She got up on the bed,
and observed that the infant’s face was all
red and wrinkled and its eyes were shut.’ (ELN
1990:10); > tag’arte-, tag’aq, tagcilleq, tagcirayuk,
tagelviivayq, tagenquq, tagtaq, tagte-, taguyun;
< PE taya-
tagelviivayq tunnel passage under the snow # from
the water to the den of muskrats, land otters, or mink
# Camani tua gaam qanikcaam aciani kuiget
cenainti kangarluteng tagelviivayamegleggun. ‘Down
there, however, under the snow at the shores of the
rivers they’d go through their passageways.’
(PAI 2008:222); < tage-?
tagciir- to be foggy # impersonal subject; tagciiruq ‘it
is foggy’ / taiciqan ‘it is foggy’; taillrani ‘when
it was foggy’; taici ‘because it is foggy’; Tua-i-
llu mer’em makauri tamakut aturluki imumek
kiarnaunani taiciiruni compass-aitellratni,
taigtur-1 to smooth # taigturaa ‘he is smoothing it out’ / Ayumian tua-i imna qanganaketaaraminik all’uni taigtuqluu.”

’tight away he put on his very good squirrel parka and smoothed it out.’ (MAR2 2001:113)

taigtur-2 to be outside without a coat # HBC; (?)

taikanir- to come closer; to bring closer; to explain, to clarify # taikanirtuq ‘it moved a little closer’; taikaniraa ‘he brought it closer’, ‘he explained it’ / Apyerarat ayuqenrilata taikaniualrit’ itai ituk ililtnek canimegtaggu ingangertut, . . .

‘Because the words are different, some of them have explanations written next to them, . . .’ (CAU 1985:220); Aughtuk ava-i taringetaarukaaraka example-aak qanllemnun apqengagka kenkanmun taikaniquontunayukluukeq qanquatak’luugtagka.

‘I have spoken about these two examples because I thought they’d clarify for us the principles of love.’ (YUP 2005:12);< tai-te-2

taitai come here! exclamation used, especially to children, in place of the usual second person optative taiti; < tai-tai

taitae-1 to pass (it) here (to speaker); to give it over (to speaker) # not in the sense of giving a gift; taituq ‘he passed something over’; taitaa ‘he passed it over’ / minguqissuun taisgu ‘pass, or give, me the butterknife’; taryuq taiteqerru ‘please pass, or give, me the salt shaker’; tailluku ‘passing it here’; < tai-te-2

taitae-2 to bring (it) here (to speaker); to come or to bring for speaker # taituq (or taciuq) ‘he brought something over’; taitaa ‘he brought it over’ or ‘he came over or brought something over for him’ / Tuani tua-i armaurteqarrallemeni aanaana uumeq taitaanga allgiaraam amianek. ‘Then when I first began menstruating my mother brought this skin of an oldsquaw duck for me.’ (YUP 2005:266); Ayagecicuq-llu qamiqiresqelluku John-aq itercivigm. Taum-llu qamiqiraat taitaa qantakun, tunluq-llu nasaurlurmun, . . . ‘He sent someone to decapitate John in prison. And he brought his head on a platter and gave it to the girl.’ (MATT. 14:10–11); Allanek-llu cali akinek tailluka neqkanek kipuyutkamte. ‘And we’ve brought other money to buy food for us.’ (AYAG. 43:22); < tai-te-2

Taikaniar- to sing and through song ask for specific gifts from the other village’s people (host from guests, or guests from host) as during the “Kevgiq” (“Messenger Feast”) # < tai-te-naur-?

Taikir(aq)* Kittlitz’s murrelet (Brachyramphus brevirostris) (identification uncertain) # = taatuir(aq); Y; < taituq-ir(aq); < PY taytuyi(C)aq (under PE taytuy)

Taituk fog; mist # taitugmun ‘into the fog’; taituqm akulini ‘amidst the fog’; Aren, taituqlinilini-ll’ qakemna. Tua-i langerqauveni yaaqvanun, taitirluni. ‘Oh dear, a fog developed out there. And so one couldn’t see into the distance; it was foggy.’ (QUL 2003:96); > taatuggluk, taituir(aq), taicir-, taivar-, < PE tay-tatu

Taivikar- to be stormy # of weather; taikkartuq ‘stormy weather is closing in’ / < taikkar-

Takaayi- to be or make elongated # . . . nanvarraq iquknani, takaayiurluni waten . . . ‘the pond wasn’t wide, it was elongated . . .’ (PAI 2008:168); < take-?
takaite- — taklarte-  BASES

takaite- to lack self-restraint; to be overly forward; to have no feelings of proper respect for others / takaitevkenak ‘don’t be forward, disrespectful’; Tauna arnaq takaunani, kasngukenani ellminek, nem’ini-llu uitayuunani; . . . ‘That woman is loud and wayward, is never ashamed of herself, never stays at her home; . . . ’ (AYUQ. 7:11); < takar-ite

< ?-neq

< PY

< takarnarqe-n

takar- emotional root; > takaite-, takaqe-, takarnarqe-, takartar-; < PY takar-

< takarnarqucirista

takartar- to tend to feel shy or intimidated by one’s nature; to be a shy person / takartartuq ‘he is shy by nature’; Tua-i-llu wangkuta ayagyuani tuaten ayuqesqelluta arcaqerluta pitullruitkut, niisngulata, takartarluta. ‘They especially asked us young people to be like that, to be heedful and respectful.’ (YUP 2005:14); < takar-tar-

< takaryugtuq ‘he feels shy’ / Nutaan-gguq nerumariuteng aklui Cung’um aqvaaki nallunrirluni uikaqcinimek tauna takaryuum-llu-gguq tull’uku puqlang’arrluni-llu-gguq arenqiyanani-gguq tua-i man’a ayuqcia. ‘When they’d finished eating when Cung’uq went and got her luggage, she said that having found out that he was her future husband, shyness came over here and she became flushed all over, and that’s just how it was.’ (ELN 1990:82); < takaryug-

< take-?

< take?

< PE taka-

takelmur- to cut, mark, etc. lengthwise # adverbial particle; < take-tmun

< takelmur-

< takelmur-

< take-

< taklemur-

< take-

< take-

< taklay-

< taklar-

< taklar-

< taklarte-

< taklarte-

< takkla-
lay down across from her.’ (QUL 2003:234); < takla?- 

taklaur(ar)- to rest lying on one’s back #
taklaurtuq ‘he is resting on his back’ /
Angalkut qavciulruteng-am unani tuunriluteng,
qavaraaylaunlituytuluro uani aamiiq uitliini
iglermi taklaualrermini kelutmun cauluni.
‘Several shamans were conjuring out there, and
the grandson was nodding off when he was
resting on his back facing the back (of the kashim)
on the sleeping bench above the door.’ (MAR2
2001:21); < takla-ur(ar)-

taklay’ar- to lie around lazily # has negative
connotation;
taklay’artuq ‘he is lying around’ /
< takla-?-

< taklaur(ar)- to lay down across from her.’ (QUL 2003:234);

< takla-?

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connotation;
taklay’artuq ‘he is lying around’ /
< takla-?-

< taklaur(ar)- to lay down across from her.’ (QUL 2003:234);

< takla-?
takumcunarqeq to be pitiful; to merit compassion
# takumcunarquq ‘he merits compassion or is pitiful’ / Tua-i-lu Turpak neeqiringinanrani Elngum
murikartaa manani talairripiim ullakii
take gender # talairripiim ‘optic nerve’; ingelliniluni yuut ingita

takumcutar- to be compassionate # takumcutartuq
 ‘he is compassionate’ / Caprilnguq Agayun,
takumcutalria Aatama, ilutequk assiliinguut
aturlalput pitekluki, . . . ‘Almighty God, our
compassionate Father, we are grieved on account
of the sins we commit, . . . ‘ (CAT 1950:71); < takumcu-narqe-
takumcunarqeq to feel compassion; to feel pity #
takumcunarquq ‘he merits compassion or is
pitiful’ / Talir- ‘they are dancing Inupiaq-style’ / Iciw’ imkut qagkurmiut
aqumiqerluteng iqukliqa’arrluteng, tua-i-gguq
‘You know how those Inupiaqs sit in a
line and dance Inupiaq style.’ (AGA 1996:118); Y;
takumcunarqeq to have good eyesight # takvigtuq ‘he
has good eyesight’ / < takvik-tu-
takvik pupil of the eye # and takvig- to see
normally # takvigtuq ‘he sees normally’ / TAKVIIM
TUMYARA ‘optic nerve’; ingelliniluni yuut ingita
takvigateitnek. ‘He had gotten eyes that were
able to see better than (normal) people’s eyes.’
(QuL 2003:392); > takviate-, takvigtu-; cf. taka-
< PE takviy-
takviun pupil of the eye # NUN; < takvig-n

tala- to be confused; to be mixed up # EG; < PE
tala(-)
talaariq rainbow trout (Oncorhynchus mykiss) #
Tua-i-lu Turpak neeqiringinanrani Elngum
murikartaa manani talairripiim ullakii
takviate- nguar(aq) # takviate- to have poor eyesight; to see poorly
(of the eyes) # takviateq ‘he has poor
eyesight’ / Taũgaam iici takvialkata, temci-lu
tan germeciqut; ‘However, if your eyes are poor,
your body will be in darkness;’ (MATT. 6:23);
< takvig-ate-; > takvialnguar(aq)
takvigtu- to have good eyesight # takvigtuq ‘he
has good eyesight’ / < takvik-tu-
takvik pupil of the eye # and takvig- to see
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(of the eyes) # takviateq ‘he has poor
eyesight’ / Taũgaam iici takvialkata, temci-lu
tan germeciqut; ‘However, if your eyes are poor,
talinneq back of the head; dip in back of neck # NUN; HBC; < ?-neq'
taliruaq type of clam # NI
talite- to shelter from wind, sun, rain, snow, etc.; to shade # talituq 'he or it is sheltered'; taltaa 'he or it is sheltering it' / Talituteluki akertemun, qtingirullerkarteng man’a taliluku. ‘They had them (the visors) as shades against the sun, shading against their being dazzled by it.’ (CIU 2005:244); > talicivik; < PE talit- (under PE talu(-))
talkar- to darken suddenly # NUN
talkarte- to get or give a small scratch; to be vaccinated or to vaccinate against smallpox # talkartuq ‘he got a small scratch or vaccination’; talkartaa ‘he gave her a small scratch or vaccination’ / < tallegtete-qarte-
talleggssuuun steel wool; scouring pad # < talleggste-
tallegneq scratched spot; healing wound # < tallegtete-
tallegte- to scratch; to scour # tallegtuq ‘it was scratched’; tallegte-
tallegcissuun steel wool; scouring pad # < tallegte-
tallimaat fifth one # talitamaat, tallimarraq, Tallimirin; < PE caliy-1
tallimaat fifth one # a selectional word; irniamegnuk tallimaat kassuuteksaituq ‘our fifth child hasn’t gotten married’; TALLIMAAT NANNAT ‘Lake Kulik’ (one of the Wood-Tichik lakes near Dillingham); < talliman possessed ending
talliman five groups or pairs # Quyurciyaram nalliini ataneq cikilarkaugarcgi quyurtellerpeci avenrita tallimaingitnek. ‘At the time of harvest you shall give to the master the one fifth part of what you have gathered.’ (AYAG. 47:24); Kuluviit akiqiqerkat tallimainguluki kiputellruunga, . . . ‘I have bought five pairs of oxen, . . .’ (LUKE 14:19); ukut tallimainguluteng avguama ‘these are divided into five groups’; < talliman-in
tallimaneq measurement from one’s fingertips to his armpit with the arm (and hand) outstretched # < talliq-neq'
tallinirneq measurement from the extremity of one’s fist to his armpit with the arm outstretched # < talliq-
talliq arm (anatomical) # Yuk tua-i tallimi nanillranek pitegcaucinrilkurlluni; yuum tallini cuqyutekluku. ‘A person never made his arrows
shorter than his arm; a person used his arm as his measuring tool.’ (CIU 2005:32); Walf’u-gguq canek tegulaapakarlua ernerpak amllernek canek tegulaapakarlua, talligka yuarama nuugatnek ayaglutek talligka nangengaituk. ‘Even having held and carried many things all day, my arms, starting at my finger tips, will not wear out.’ (YUP 2005:72); > talliman, tallimaq, tallineq, tallinin, talliqu, talliqun, Talliqu, Talliruq, Talliraq, talliraq, tallirpacuar(aq), tallirpik, tallirraq
talliqun corner timber in a kashim (men’s community house) # < talliq-?
am
Talliqu Alaska Peninsula and Aleutian Islands # Talliqurmiu ‘Aleut’; < talliq-qq

talliqquq flipper of seal; foreleg of animal # Alaska Peninsula and Aleutian Islands # Talliquq

talliquq corner timber in a kashim (men’s right hand # tallirpingqertuq ‘he is right-handed’; tallirpik

tallirpacuar(aq) short-handled gaff #
tallirpik right hand # tallirpingqertuq ‘he is right-handed’ (literally: ‘he has a right hand’); . . . tekiskani tallirpin tunginun avitarkauluni, tallirpiteng-gguq talliteng nalluit. ‘. . . when it (the bear) gets to one, he should dodge to its right-hand side, since they (bears) aren’t right-handed.’ (YUU 1995:70); Ta’uqam elpeci cikiqengkuvuci iqsurin neci nallulit tallirpilirnerpeci caliariinek. ‘But when you give alms, do not let your left hand know what your right hand is doing.’

(< talliq-aq open skin boats, and sleds; used for making curved parts of kayaks, stump #
tallirraq curved part of major lateral root on spruce stump # for making curved parts of kayaks, open skin boats, and sleds; < talliq-naq

tallirraq hook used to pull things from the end of the kayak to the cockpit, the other end being used to push thing to the end # < talliq-raaq
tallur- emotional root; > talluqe-, tallurmarqe-, tallurtar-, talluryug- < PE talur-

tallurnarqe- to cause one to be shy, respectful, deferential, or intimidated # tallurnarquq ‘he makes one feel shy’ / < tallur-narqe-
tallurtar- to be habitually shy, respectful, or intimidated # tallurtartuq ‘he is shy by nature’ / < tallur-tar-
talluryug- to feel shy, respectful, deferential or intimidated # talluryugtuq ‘he feels shy’ / Waten-llu iterpaalulriani, friend-ama nem’eggnun aguskanga, tua-i pekviiniinii nerestem keggengraanga tua-i kumeeyunramku talluryugla pekviini ialtalua. ‘Thus, upon coming in for the first time, if my friend brought me over to their house, even if a louse bit me and I had no good alternative, and even if I wanted to scratch it, feeling respectful I’d accept things that way because I had no alternative.’ (YUP 2005:140)
tallurna thank you! # exclamation; tallurnarpiit-li! ‘many thanks!’; < tallur-na

talma- to spawn (of fish) # talmaqtut ‘they are spawning’; NUN; < PY-S tamlay-
talu partition between the areas of two families in a shared house # < PE talu(-); cf. taluyaq, talurte-
talun, talurissuun, talussuun sinew splitter # Talutet imkuulartut cingickeggluteng tua
ellegluteng taugaam. ‘Sinew splitters are sharply pointed, but also thick.’ (ELL 1997:140); < talu-n, tulur-i-cuun, talussuun

**talu** split sinew # and **talu**- (NI, NUN form), **talur**- (K form) to split sinew # taluuq or talurtuq ‘it is split’; talua or taluua ‘he is splitting it’ / Aren, uptenga’arcan maurlurluan taum caqussayuag uqumek imillinia, mingqutmek-llu cikirluku, yuuluarnek-llu, yuuluneq imkunek taluanek qavcirrarnek. ‘Oh, when she was ready that dear old grandmother of hers filled a poke with oil, and give her a needle, and thread, a few pieces of split-sinew thread.’ (QUL 2003:236); Kinererraarluki-llu talumek taluluki. Nutaan-llu tua-i talurraarluki picirriluki. ‘After they dried them, they split them with a sinew splitter. Finally then, after they split them they’d ply them.’ (CIU 2005:84); > talun, taluutaq

**talurte-**, **talugte-** to go out of sight # talurtuq ‘he went out of sight’, taluortuq ‘he went out of sight’; Yaaqvanun-llu ayallerkaqa alikellrua nunat talugluki, nunat talugluki ayakuma tuunramun nernayuklua. ‘I was afraid to go far out of the sight of the village, thinking that if I went out of sight of the village a spirit would eat me.’ (ELL 1997:140); < talun, taluutaq

**taluyaneq** measurement, the distance from the folded elbow of one outstretched arm to the ends of the fingertips of the other outstretched arm # < taluyaq-neq’

**taluyaq** fish trap # also plural for one fish trap; taluyat can’giircuutai imarmarneq cangellrulliniut ‘his blackfish trap caught a mink’; Kuigpamqiut canglartut manignarnek taluyarpagteggun ‘Yukoners catch loche with large fish traps’; Tauna-gguq atam can’giig kuimarmalra, tua-illu-gguq ukunun taluyannun tekiluni, . . . ‘That blackfish, they say, was swimming along, and he came to this fish trap, . . .’ (ELN 1990:5); > taluyaneq, taluyarkaun, taluyiurun; cf. talu

**taluyarkaun** chicken wire or wire mesh # raw material for modern fish traps; < taluyaq-kaq-un

**Taluyat** the constellation Bootes # literally: ‘fish traps’; < taluyaq-plural;

**taluyiurun** willow root # used for lashing of a fish trap; NUN; < taluyaq-liur-n

**taluutaq** sinew splitter; grass comb (?) # < talu-taq'

**taluute-** to move (it) around # . . . culuni-gguq taluuttanrirai . . . ‘so it is said, it can no longer move its wing feathers around . . .’ (KIP 1998:227)

**tamaa** at once; right away; immediately; as soon as possible # adverbal particle; tamaa ut’reskina! ‘come back right away!’; Makut allerququt atuquvki qerrungaituten, wall’a tamaa pinialingaunak. ‘If you follow these rules you won’t get cold, or (if you do) you won’t get weak right away.’ (YUU 1995:69); cf. tamaani

**tamaani** there (at that place or in that situation whose identity is immediately known to listener); back then (in the distant or relatively distant past) # extended demonstrative adverb; Ce’narmun auqiriyaqatarutukut, tamaani amllernek auqirkanek manguq tangaalartukut aquigaqamta. ‘We’ll go gathering firewood on the shore; there we see lots of wood to gather when we play.’ (ELN 1990:18); Tamaani qasgimi kalukalarut, anganiluteng, ‘Back then they’d have the traditional feasts in the kashim, and enjoy them.’ (YUU 1995:8); AK’a TAMAANI ‘a long time ago’; see tamana, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; cf. tamaa; > tamaaten

**tamaaten** in Your (God’s) manner; according to Your will # used in Russian Orthodox and Roman Catholic translations of Christian prayers and other religious texts; Atavut wangkuta, tayimanelnguq qiliit qingatnii, tamaaten tanqignaurtuq atren elpet; tamaaten tumnaurtuq elpet angayuuqacun; tamaaten piunartuq pikirciucun elpet qillun qiliit qingatni tuaten nunam qingani . . . ‘Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as in heaven . . .’ (ORT 2006:26); Atamta, qiliit qingatnelnguq, tamaaten tanqignaurtuq atren elpet; tamaaten tumnaurtuq angayuuqacun; tamaaten piunartuq pikirciucun nunam qingani qiliit qingatni elucimitun . . . (same part of the Lord’s Prayer) (CAT 1950:1); Atamta ilukeginaurtut qilumelnguut! Tamaaten nunaniryugnaurtut nunanelngurni! ‘According to your will may those on earth be happy! According to your will may those on earth be joyful!’ (ORT. 2006:33); < tamaan(i)=equalis

**tamacefaaq** bird-skin parka # < tamar-?; > tamaceni-

**tamaceni-** to make a parka out of various types of bird skin # < tamacenaq-li?-

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**BASES**

**talu — tamacef**-
tamak’acagar-, tamak’ackagar-, tamak’akackagar- absolutely all # used in the quantifier/qualifier construction; Waten qasgimi quyurtaqameng piqatarqata angutet imukt tamak’acagarmeng ukveqngamegtekik angalkuut, unugcuutmun ayakata’arqata angalkuut iliit, angutet imukt tamak’akackagar-meng qasgilaliniiut, tua-i tan’gurraat-llu tamak’acagar-meng qasgiluteng. ‘When they gathered in the kashim, when they were going to do that, all those men, since they believed in shamans, when one of the shamans was about to go to the moon, all those men would go to the kashim, and the boys would all go to the kashim.’ (QUL 2003:556); Tua-i-ll’ ellangellma kinguakun tengssuun nelpiryaqlirtuqameng tua-i- tamak’acagamta pqnaknauqp. ‘And after I became aware of things, whenever an airplane would finally make noise and be heard, absolutely all of us would be curious about it.’ (QUL 2003:590); see Appendix 2 on the inflection of the quantifier/qualifier construction; < tamar-kaca(g)aq

tamalkuq one dollar; the whole thing # singular form, as a noun, of tamalkur-

tamalkur-all; whole; entire; every # used in the quantifier/qualifier construction though usually only with third fourth person endings as with first and second (and often fourth) person the shorter base tamar-is used instead; ak’a pqatellruanka negat tamalkuita ‘I already checked all the snares’; Quyaviksuganka cakneq ciulirneret tamalkuita ikayuutellret . . . ‘I want very much to make noise and be heard, of us absolutely all # Tengmiirvigmi-llu’ (KIP 1998:vii); Tua-i-ll’ pivakarluni nulirra imna tayim’ tamarluni. Nuliani tamariluku taum nukalpiartam. ‘His wife was nowhere to be seen, lost. That man in his prime had his wife go missing on him.’ (QAN 1995:102); < PE tamar-

tamar-1 all; whole; entire; every # used in the quantifier/qualifier construction; used mostly with third and fourth person endings, tamarmeng tangellruit ‘they all saw them’; tamaita tangellruit ‘they saw them all’; tamiin ‘all of it’; tamarkenka ‘both of them’; yuk tamarmi ner’uq ‘every person is eating’ (note the use of the singular; this sentence is equivalent to yuut tamarmeng ner’ut ‘all the people are eating’); nangerciqua tayim’ imna tayima memnuqa tamarmi catunani. . . . ‘I stood up, and all my tiredness was gone.’ (QAN 1995:348); Ta’ugaam tamarma angullurniritua. Maatekarlua ta’ugaam mcungellruunga. ‘But not all of me went under the water. I got wet only up to here.’ (QUL 2003:730); see Appendix 2 on the inflection of the quantifier/qualifier; > tamakuq, tamakur-, tamarmirte-, tamat, tamatmun, tamiini, tamqapiar-; < PE tamar-

tamarmirte-to do something wholeheartedly; to do something in its entirety # Tengmiirvigmi-llu tua-i tamarmirruteng yuiluruteng makut nunat. ‘And in March the village had emptied of people altogether.’ (KIP 1998:268); Ta’ugaam Agayutem angayuqauviani kina imna Agayutmun tamarmirruq calikuni, ellini angenruuq. ‘But
whoever in God’s kingdom devotes himself 
wholeheartedly to God, such a person is greater 
than him.’ (LUKE 7:28); < tamar-mirte-
tamarqellriit scattered ice in ocean < -Iria-plural 
tamat all kinds # Itrutu tuntunek tuaten aminek 
meqarin, nayirnek tuaten mallunek, 
maklaarnek-lu mallunek tamanek. ‘He brought 
in caribou with skins that had shed, beached seal 
carcasses, and beached bearded seal carcasses 
of all kinds.’ (MAR2 2001:9); < tamaru-
tamategte- to sew skins together for a parka # 
tamatmun in various directions # adverbial particle: 
< tamar-tmun 
tamatuu- to be that # Tua-i kamaku’urlu nuliani 
piksainglegraan. ‘He was constantly 
alleging things of his wife even though she hasn’t 
done anything. That’s (an example of) what it is.’ 
(YUP 2005:200); < tamatu-
tamiaa- everywhere # adverb; meq tamiaa uitauq 
‘water is everywhere’; < tamiaa-
tamluq-naq tamlurun 
chin tattoo # Tauna-gguq 
tamlurutengqertuq. Ak’a arnassagaat 
tamlumegteggun qaralingqetullruut gguun. 
Tamluruitat-gguq tua-i. Mingqutmek kapurluteng 
tamluruciaqluteng. ‘That one had a 
chin tattoo. In 
the past old women had decorations on their 
chins here. Those were their 
chin tattoos. They 
would make chin tattoos by pricking the skin 
repeatedly with a needle.’ (KIP 1998:179); 
< tamlu(q)-?-n; < tamulu3un (under PE tamlu) 
tamqapiar- all; whole; every # used in the 
quantifier/qualifier construction: . . . nag’arrluni 
acilqullermun mecagmun paallagluni, 
tamqapiarmi mecungurrluni, . . . ’ . . . tripping on 
a root she fell headlong into a puddle, getting 
completely soaked, . . . ’ (ELN 1990:36); < tamu-
tamqapiar(ar)- 
tamu- to chew once # > tamua-, tamuala-, tamuanq, 
tamukaaq, tamukassaq, tamukassaar-; cf. 
tamluq; < PE tamu-
tamuaa- to chew # tamuaaq ‘he is chewing’; 
tamuagaa ‘he is chewing it’ / tamuallrua 
arucetaaq ‘he chewed on the dried fish skin for 
a long time’; tamuaksugtuq ‘he is nibbling’; 
. . . teguvaligagu-lu qimuqkauyaraam ak’a 
tamualuku igqalliniluku. . . . and before she could 
pick it up, the puppy had already chewed it up 
swallowed it down.’ (ELN 1990:78); < tamu-a-; 
> tamuayagaq, tamuayarat 
tamuali- to chew food to prepare it for eating # 
usually for a child; tamualituq ‘he is chewing 
food for someone’; tamualia ‘he is chewing it 
for someone or he is chewing food for her’ / 
tamualiaq ‘food chewed up for someone’; irnian 
neqerrlugmek tamualita ‘she is chewing dried 
fish for her child’; Turpak-lu elkek tamualiaqluki 
neqerrlugneq cali keggutait piniriksailata. ‘Turpak 
and she would chew on the dried fish to soften it 
for them because their teeth hadn’t gotten strong 
yet.’ (ELN 1990:76); < tamu-aq-li-2 
tamuanaq spawning fish hung to dry # 
tamuayagaq chewing tobacco # BB; < tamua-
yaq 
tamuayaraq molar # < tamua-yaraq 
tamukaaq edible pussy-willow catkin # < tamu-? 
tamukassaq skin to chew on such as dried fish skin 
# and tamukassaar- to chew on a skin to soften 
it # tamukassaartuq ‘he is chewing on a skin’; 
tamukassaaraa ‘he is chewing on it’ / < tamu-
tanaaluk boy # said to be an old term; < taneg-? 
tane- (NUN, NS form), tanegte- (HBC form) to scrub; 
to wash one’s hands # tanaa ‘he is scrubbing 
it’ / taniuq ‘he is scrubbing’, ‘he is washing his 
hands’; > tan’gun; cf. tanir-, tanukar- 
taneg- root; > tanaaluk, tanekciqagaq, 
taneqmitaagluq, tan’gurqulaaq; < PY-S tan’yarar 
tanekciqagaq* young boy # NI; < taneg-? 
taneknaarall(aq*) young boy # Aren, 
tanallayagaqtaaq-gguq-am im’ taneknaarall’er 
quyaqanrituq! ‘Well, that little squirt, that young 
boy wasn’t happy!’ (QUL 2003:532); NI; < taneg-
?llr(aq) 
taneksagglugaaq* young boy # HBC; < taneg?- 
rllugaq 
tanektallra(q*) young boy # Tauna-gguq 
tutgara’urlu tanektallrauluni angevkenani tua-i. 
‘His grandson was just a young boy, not very big.’ 
(AGA 1996:164); NSK; < taneg?-llr(aq) 
tanem ever; why; how on earth! # adverbial participle; 
used with exclamations and questions, expressing
perplexity or exasperation; ciin tanem ayallrusia? 'why did I ever leave?'; ingna tanem nervakarta! 'why on earth does one keep on eating!'; qallun tanem pilrussu? 'whatever did you do to him?' Aling, angli-lli-llu tanem qavallinivaa-ll' taumi tan’gaurlumi! 'Oh my, how on earth can it be that that boy has slept so much!' (CUN 2007:4); KIITUANI TANEM OF KIITA GANI TANEM 'oh, what if it had happened!' > tanemkur-; < PY-S tanam

tanemkur- to express (unwarranted) exasperation toward (him) # Tamakut tamaa-i pikeyllengraa apqiinek tanemkurluq qanrutagluku. 'Even though she hasn’t done anything, he speaks to her, as it’s termed, *expressing exasperation* toward her.' (YUP 2005:200); < tanem-?

tang look! # *exclamation*; tang, pagna tengssuun look! # tang, pagna tengssuun Look, already the wolves have been been drawn when her father saw those paw prints he said, "Unugmek." 'He called "Ernermek" when there.' (ELL 1997:152); Aciraa-llu tanqik 'Ernermek' tan’geq-llu "Unugmek." 'He called the light "Day" and the darkness "Night".' (AYAG. 1:5); > tangercetee-, tang’eri-, tang’erliq, tang’erpak; < PE tanjor (under PE tanak)

tangercetaaq movie # and *tangercetaar* - to watch a movie # tangercetaartuq 'he is watching a movie' / George Bunyan-aam Naparyarmiuk ukuk paluqtaraatuq kegginaq pilialqak 1946-aami tangercetaalillratin Disney-nkut Alaska Eskimo-mek. 'George Bunyan of Hooper Bay made these beaver masks in 1946 when the Disney company made the movie "The Alaskan Eskimo".' (AGA 1996:57); < tangerr-cetaaq; > tangercetaarvik

tangercetaarvik movie theater # < tangercetaar-vik

tangercetaar to show # tangercetuq 'he let himself be seen'; tangercetaa 'he showed it' / sap’aqigni yuuluukeq sukiiqegtaaraaggni qiliqak tangercetaq 'taking off his shoes, he showed his brand-new knitted socks'; < tangerr-ceta-

tangercete- to be dark # tangercetuq ‘it is dark’ / < tan’gericaani ‘being dark’; Ernertaunani nuniit tan’gercetaaroq. 'There being no day, their village was continually *dark*. (CIU 2005:302); < tan’geq-cete-

tangercete- to be dark # tangercetuq ‘it is dark’ / < tan’gericaani ‘being dark’; Ernertaunani nuniit tan’gercetaaroq. 'There being no day, their village was continually *dark*. (CIU 2005:302); < tan’geq-cete-

tan’geri- to become dark # tangercetuq ‘it is dark’ / < tan’gericaani ‘being dark’; Ernertaunani nuniit tan’gercetaaroq. 'There being no day, their village was continually *dark*. (CIU 2005:302); < tan’geq-cete-

tan’gerliq black bear (*Ursus americanus*) # . . . taum tang’gerliq tauma pikii, "Arenqiapaa, usuuq tang pivakarluni nayagarpet pitagerkurqetaqatigiten. ‘. . . that black bear said to him, “Oh for goodness
sakes, your younger sister is eventually going to kill you.’’ (QUL 2003:378); < tan’geq-li-

tan’gerpak  crowberry;  curlewberry  (Empreratum  nigrum);  locally:  blackberry  # Tua-i  taugken tangircaucururlaamgtekii’ll’am tamaani, tuarpiaq makut tan’gerpak kepcimalriit. ‘Since they always decorated them in those days, these appear to be dyed with crowberries.’ (CIU 2005:148); Nunivaarmiut pituit paunranek. Ilaitalllu quaqkut Hooper  Bay-riumiit, Chevak-armiutlll kavluakaneq pituluki tamakut tan’gerpakang  wangkuta pitukput. ‘Nunivak people call them “paunrat”. Some people at Hooper Bay and Chevak call them “kavlakua(raa)”, and we call them “tan’gerpiit”’. (CIU 2005:216); UY, NI, CAN, K, BB, NR, LI; < tan’ger-raq-pak

tangerr-  to see # tangertuq ‘he sees’ (something); tangrraa ‘he sees it’ / tangerrsuugaqa ‘I want to see it’; tangerrluku ‘seeing it’; tangenriiit or tangenriita ‘he doesn’t see it’; tangerciqamken unaqaq ‘I’ll see you tomorrow’; tangerrruuk ‘they see each other’; tangertuq ellmike tangenriiurutkun ‘he sees himself in the mirror’; tangerrluku kaillin ‘because of his hunger’ literally: ‘seeing his own hunger’; Qialuku-llu nuutaan tangerrlukuama tinua-i alangaarluni. ‘Because she was seeing her crying for the first time she was very much surprised.’ (note use of transitive subordinative on qiia-) (ELN 1990:75); < tang-; > tangaa, tangenqigcinarqe-, tangercetaaq, tangercetaar-, tangercete-, tangerrinar-, tangerrnarqe-, tangerrsuutaq, tangerrsuutek, tangnerraraa, tangnerrayak, tangrruuaq, tangrruuar-, tangssugnarqe-

tangerrnaita-  to not be visible; for visibility to be poor # tangerrnaituq ‘it is not visible’ or ‘visibility is poor’ / Tangerrnaunani  samiyai  irugkenek-llu  nasauruum  tangyuanun. ‘Visibility being poor, he didn’t   see the girl’s legs.’ (KIP 1998:287); < tangerr-naite-

tangerrnarqe-, tangerrnau-  to be visible; for visibility to be  good # tangerrnarquq ‘it is visible’ or ‘visibility is good’ / Man’a cenax napailan yaaqvarun  niartellrii  tangerrnaraa  ava-i malrugnek tungulrii  cagnek tangerrluni. ‘Because that shore didn’t have trees and because visibility was good when one looked into the distance, one could see two black things.’ (ELN 1990:19); < tangerr-narqe-, tangerr-naq’i-u-

tangerrsuutek  binoculars  # < tangerr-cuun-dual

tangertaagute-  to exchange knowing glances with one another # tangertaagutut ‘they are exchanging knowing glances with one another’ / ciin tangertaagucetek ‘why were you, exchanging knowing glances?’ < tangerr-?-te-

tangevkar-  to let one see, or be seen # Irniaqellinikii angayuqagminun-llu tangavkayunkuku. ‘It was her child and she never let it be seen by her parents.’ (QUL 2003:264); < tangerr-vkar-

tangevkayak, tangevkayagaq  strip of seal blubber from which oil has been rendered; seal cracklings # NI; < tanqeq?-kayag-, tanqeq?-kayag-aq-

tangiq  bowpiece on keel of kayak (or open boat) # NUN

tangke-  to look at; to see; to watch # tangkaa ‘he is looking at it’, ‘he sees it’ / Man’a uskuraa qerrunam uum tangerrlluku kinguneqa-am neq’ akekeka, mangagciurarqata kaupgnagang tangketullruamki. ‘Seeing this poke’s skin line, I am reminded of how things used to be since I used to see them when they scraped walrus skin.’ (CIU 2005:16); NS, Y; < tang-ke-

tangluq snowshoe # and tanglur-  to snowshoe # tanglurtuq ‘he is snowshoeing’ / Imkoneq tanglunek at’ettlliniut tanglul . . . Mruuayailkutet imkut qankarmi qetulngurmi. ‘They used to put on those snowshoes. They are devices to prevent one from sinking into soft snow.’ (QUL 2003:558); TULUKARUM TANGLURLALLRI OR TANGULLEL ‘the Milky Way’ (so called because in legend the Milky Way is the snowshoe trail of the Raven when he retrieved the sun); < PE tanlur

tanglurar(ar)-  to walk across the snow using snowshoes # tanglura’artuq ‘he’s walking with snowshoes’ / tanglurallruuq ‘he walked with snowshoes’; Tanglura’arluni calaratmun ayalliluaq tauna imna tulukaragaurluq. ‘Walking with snowshoes that bear old raven went toward the south.’ (CUN 2007:112); < tanglur-?

tangnerraq  thing or person seen for the first time or not recognized # and tangnerrar-  to see for the first time; to not recognize at first # tangnerrarartuq ‘he sees something for the first time’; tangnerraraa ‘he sees it for the first time’, ‘he doesn’t recognize her at first’ / tangnerrarruni allanernek mikelnguq qiagquk ‘the child cried at the sight of the strangers’; tangnerraryaaqamken

tangerrsuultaq  camouflage # < tangerr-yailkutaq

tangerrnarrarq -
‘I didn’t recognize you at first’, ‘I thought you were someone I hadn’t seen before’; < tangerr-nerraq

tangnerrayak stranger or strange thing seen for the first time # Aren, tua-i makut illayualuteng naken paiyngalillranek tangnerrayagmek. ‘My, those around here were amazed at the stranger and where she appeared from.’ (QUL 2003:232); < tangerr-nerraq-yak

tangniite- to be unpleasant to look at. tangniituq ‘it is unpleasant to look at’, ‘it looks bad’ / Kegginaa tua qiuk’acagarluni tua-i tangniinani tua-i kegginaa qiuluni! ‘His face was very blue, his face was unsightly being blue!’ (ELL 1997:580); < tang-niite-

tangnircar- to strive to look nice; to decorate # tangnircartuq ‘he strove to look nice’; tangnircaraa ‘he decorated it’ / < tangnir(qe)-car-; > tangnircar-

tangnircaun ornament; decoration # Cali uyamigluteng, uyamigneq piluteng cali tamakunek nasqurrucirluteng-llu tangnircautekluki pilartut. ‘Also they put on necklaces, and by using necklaces and putting on headaddresses they had these items as ornamentation when they danced.’ (TAP 2004:71); < tangnircar-n

tangnirqe- to be pleasant to look at; to be attractive # tangnirquq ‘he is pleasant to look at’, ‘it looks good’ / tangnirqutkaq ‘something with which to beautify oneself’; Assirluteng tua-i tangnirqepiarluteng kenugngaluteng cakneq. ‘They were nice, very attractive, all spruced up.’ (TAP 2004:71); < tang-nirqe-; > tangnircar-

tangnirliq to be visually attracted; to be infatuated # tangniriquq ‘he is infatuated’; tangnirriqaa ‘he is infatuated with her’ / nukalpiaq tangniriqquq neviarcamek ‘the young man is infatuated with a girl’; < tang-?-liqe-

tangnirnar- to see without doing anything else; to see without responding to what one sees; to ignore; to overlook # tangnirnaraa ‘he just saw it/him and ignored it/him’ / tangnirnarpek’naki ‘don’t ignore them’, ‘don’t overlook them’; < tangerr-nar-

tangnirriu look at him! it!; see! # imperative particle; Uyivaangam, atinun qer’ararutlia: “Tangnirriu! Qetunraan amalikelluku, qetunraqvakaqen!” ‘Uyivaangagq brought him across to his father: “Look at him! You thought your son was a great man, this one here who was your son until now!” (CEV 1984:86); Maurlurlan pillinia, “Tangnirriu, iicwa qanrutellruyaaqekemken iqlungarniluki makut nukalpiat.” Her grandmother said to her, “See, remember how I told you that young men were liars.”’ (YUU 1995:11); < tangerr-?-optative

tangnacugyaraq hallucination # BB; < tanggruar?-yaraq

tangrualurta theater manager, projectionist # < tanggruar-liur-ta

tangrruaq hallucination; vision; illusion; movie # and tangrruaq- to hallucinate; to have visions; to go to a movie; to imagine things; to visualize; to picture (in the mind) # tangrruartuq ‘he is hallucinating, having a vision, watching a movie, etc.’; tangrruaraa ‘he is hallucinating it, imagines he sees it, sees it in his mind’s eye’ / tangrrualqa alingnarqellruuq ‘the movie I saw was frightening’; Qaneqsaunateng tangvauteqerluteng aanin pillinia, “Aling, waniwa-qaa tangrruartukut wangkuta?” ‘Without saying a word they just looked at each other and his mother said to him, “Gee, are we imagining things?”’ (QUL 2003:190); Tangrruaqamqii yuut tamakut ciumteri yuullret takumcuuqaluteng yuullrulliniut. ‘Whenever I picture those people who came before us, (I think that) they led pitiful lives.’ (YUU 1995:52); MALRUGNEK TANGRRUARLUNI
‘(he/she) having double vision’ (medical neologism); < tangerr-uaq; > tangrruqgyaraq, tangrrualiuuta, tangrruarar-, tangrruarun, tangrruarvik

tangrruarar- to watch with enjoyment #
tangrruarartuq ‘he is watching’; tangrruararaa ‘he is watching it’ / < tangrruaq-?

tangrruarun fictitious thing # < tangrruar-n

tangrruarvik movie theater # < tangrruar-n

tangrruu- to be visible; to be seen # tangrruuguq ‘it is visible’, ‘he was seen’ / tangrruu-ullruuq- gguq Mamterillermi ‘they say he was seen in Bethel’; . . . kass’am aklua caitqapik maani tangrruuugnaunaku. ‘. . . goods of the white man definitely weren’t seen here.’ (AGA 1996:12);

Cali maa-i amllerteggun tangrruugut imumirpak Yupiit piciryarait. ‘Also, at the present time, in many ways the age-old Yup’ik customs are to be seen.’ (KIP 1998:vii);

Atam tua-i tayima nayagaan qasgilluku tangssiitniarai yuut. ‘Look, they’ll soon bring your sister to the kashim to entertain the people.’ (CIU 2005:222);

Avaqutaa-ata, uitavkenang! Ukut tangssiliuki, piki atakuat nanilcarluk’! ‘Son, don’t stay idle. Entertain these people, make their evening shorter!’ (CEV 1984:81);

tangvag- to look at; to watch # tangvagtuq ‘he is watching’ (something); tangvagaa ‘he is watching it’ / tangvagcetuq ‘he is letting himself be seen’ going out, visiting, etc.; E. W. Nelson-aaq tangvallminek Massercullermiut nuniitni petugtalrioneq qanemicuq. ‘E. W. Nelson spoke about the “petugtaq” celebration that he had seen in Marshall.’ (CAU 1985:25);

E. W. Nelson-aaq tangvallminek Massercullermiut nuniitni petugtalrioneq qanemicuq. ‘E. W. Nelson spoke about the “petugtaq” celebration that he had seen in Marshall.’ (CAU 1985:25);

Another precept is that if a person gets a bone caught in his throat then he should be made to swallow a ‘strip of rendered seal blubber’ while one holds on to the end of it, and after he’s swallowed it, one pulls out the blubber strip and draws it (the bone) out.’ (YUU 1995:50);

tangvagcetuq ‘he is letting himself be seen’ going out, visiting, etc.;

E. W. Nelson-aaq tangvallminek Massercullermiut nuniitni petugtalrioneq qanemicuq. ‘E. W. Nelson spoke about the “petugtaq” celebration that he had seen in Marshall.’ (CAU 1985:25);

tangvagqullminek Massercullermiut nuniitni petugtalrioneq qanemicuq. ‘E. W. Nelson spoke about the “petugtaq” celebration that he had seen in Marshall.’ (CAU 1985:25);

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E. W. Nelson-aaq tangvallminek Massercullermiut nuniitni petugtalrioneq qanemicuq. ‘E. W. Nelson spoke about the “petugtaq” celebration that he had seen in Marshall.’ (CAU 1985:25);
tanqiAt — tapernaq

**tanqiAt-** to be dim; to lack brightness # tanqianani ‘being dim’; < tanqik-ate-

**tanqigcete-** to be bright # tanqigcetuq ‘it is bright’ / unuaquan tanqigiarautivi ‘as soon as the morning was light’; < tanqik-ete-

**tanqik** brightness; moon (NUN meaning); month (NUN meaning); holy thing # **tanqig-** to be bright # tanqigtuq ‘it is bright’ / akertem tanqitian ‘like the brightness of the sun’; tanqia kenuraam qitngiraNtaq ‘the brightness of the lamp is dazzling’; tanqiggaptuq NUN ‘the moon is shining’; Tua-llu Agayun alerqiquq, “Tanqigtanqil” — tanqik-llu puurrliinn. Agayutem-llu tanqik tangrramiu assikaa. ElliiNn Llu avtak tanqik tan’geq-llu. ‘And God said, “Let there be light” — and there was light. And God saw that the light was good, and God divided the light from the darkness.’ (AYAG. 1:2-4); Tanqiguq! Tanqiguq! Tanqiguq! ‘(It is) holy! (It is) holy! (It is) holy! (ORT 2006:25); Taqkat tanqigTanqat ‘March’ (NUN usage), literally: ‘seals’ month’; Tengaurtet Tanqiat ‘April’ (NUN usage), literally: ‘kittiwakes’ month’; see Appendix 7 on the Yup’ik calendar; also listed for ‘moon’ on Wrangell 1839 list (17) for K; > tanqiAt-,
tanqigcaq, tanqigte-, tanqilissuun, tanqiri, tanqiluryaq, tanqiun, tanqvuytir- cf. Petroff (10); < PE tanqir

tanqigcaq bright one; holy one # < tanqig-caq

tanqilissuun calendar # NUN; < tanqik-li?-cuun

tanqiAtira bright one; holy one # Agayun qanertuq, “Taikaniryauqun. Kamilarten taqgaaam, nangengqaqviin tauna tanqigiarautiun.” ‘God said, “Come no further. Rather, take off your shoes, for the place where you are standing is holy ground.”’ (ANUC. 3:5); tanqiliqaliriq ‘he brought him some holy water’; Anerneq Tanqiri ‘the Holy Ghost’; the following are Catholic neologisms: Tanqiri At Im Amazing-erluni, (of the Virgin Mary); Tanqiri At Ilaqriq ‘Holy Communion’; Tanqiri At Quayaraq ‘Holy Eucharist’; < tanqig-iria

tanqiluryaq cold month # Tanqiluryaq Ciuqiqi ‘December’ (literally: ‘first cold month’); Tanqiluryaq Ciuqiqi ‘January’ (literally: ‘second cold month’); NUN; see Appendix 7 on the Yup’ik calendar; < tanqik-?

tanqvuytir- for a flicker or glimmer of light to be visible # . . . tan’gercetakagagapgenan’, tanqvugmek caksuarla-rria-gga tua tanqvuygtekuarlria. ‘. . . not being completely dark, there was a little bit of light, a little light was glimmering.’ (ELL 1997:156); < tanqig-?

tanqiusaur fontanelle; baby’s soft spot on head # NUN; < tanqiun-kuar-

tanqiun seal-gut skylight window # NUN; < tanq-ri; > tanqiAtuar

tanukar- to scrub # Nl; cf. tane-; tanir-
tanugun scrubber # tanugukar ‘small scrubber’; cf. tane-, tanir-

tapengyak binding material (dried grass, skin) # Una-llu tua-i terua tua-i ak’allautarcami tapengyaarayagarmek qup’arcailkuterluni, teriterluni. ‘Since this notch had become old it has a notch reinforcing feature, something to prevent its splitting, from a little bit of binding material.’ (CIU 2005:30); Pigerluteng agarciaut tapengyagmek pikavet, uqume-lun mingugluku tapengyak tamana aqsaqarlelqe. ‘They hung binding material up there, smeared the binding material with oil — that spiral cut strip from an animal stomach.’ (MAR 2001:17); < taker-yak

tapenuq double amount (for example, a double set of raingear that a hunter might use when encountering wet weather at sea) # NUN; cf. tate-; < ?-n

tapeq something given, taken or brought along with something else # Tamatun nalliini kalukarpek’nateng. Piultra taugaaam tauna angutem neqarrmek wall’u akuttarremek tapengqerrsgnaluni. ‘Around that time they didn’t hold a feast. But, that thing that the man requested could be supplemented with a little bit of fish or Eskimo ice cream.’ (CAU 1985:24); Tayimnguqerluni imna arnaq an’uq umyugaan umyuarteqellranek tegumiarluni qaltamek mer’utmek tapenuq. ‘After that woman was gone a short time, she came back bringing what he’d wished and also a container of water.’ (MAR 2001:24); > tapir-; < PE tapar(-)

taper- root; > tapengyak, tapernaq, tapraq, Tapraq, Tapraluk

tapernaq coarse seashore grass used when dried for making baskets and other things (Elymus arenarius or Elymus mollis) # Makut-llu taperrnat, imarpiim ceNni naumatulit, arnanun arcaqerluteng aglenrarauluki pisqevkenaki.
tapir- to give, take or bring something along

thong or rope used for binding things

tapraq* Tapraq Stebbins # village on Norton Sound; < tapraq*
village on Norton Sound; < tapraq*

fold; crease; pleat # < tapte-neq

from its markings, chin tattoo; cockle # < tap'luqutyaq

which resemble chin tattoo; partly from Inupiaq
taplegte- to double; to do two things in one action # (?); < tapeq?

tap'luqutyaq chin tattoo; cockle # from its markings,

which resemble chin tattoo; NSU; partly from Inupiaq
tavluq 'chin'

tapneq fold; crease; pleat # < tapte-neq'

tapquete-, tapquette- to include with another
or with the others # tapquuta or tapquuta

'he included it along with the others he was
acting on' / Akiliriscigailkuvet ingleten-lu
tapquuta or tapquuta

hide thong or rope # Ayumian tua-i egaleq

made of tree roots or animal hide; isthmus; spit
of land # I'marnitek-lu yaavet cali ununkt nacitet

kangiraitnun elliluku cali maavet qillrulluku,

brown (or grizzly) bear
taqailnguq* of a young bearded seal # < tapruaq-

or spotted seal and used for binding and making

king salmon nets # < tapruaq-
tapruaq man's large median stone lip-plug #

NUN

tapruaaraq (or)2 semipalmated plover (Charadrius

semipalmatus) # NUN

tapruraq thin line made from thin skins ringed

or spotted seal and used for binding and making

king salmon nets # < tapruaq-
tapruaq-? to include with another

or with the others # tapquuta or tapquuta

'he included it along with the others he was
acting on' / Akiliriscigailkuvet ingleten-lu

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hide thong or rope # Ayumian tua-i egaleq

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NUN

tapruaaraq (or)2 semipalmated plover (Charadrius

semipalmatus) # NUN

tapruraq thin line made from thin skins ringed

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king salmon nets # < tapruaq-
tapruaq-? to include with another

or with the others # tapquuta or tapquuta

'he included it along with the others he was
acting on' / Akiliriscigailkuvet ingleten-lu

consistent

'he included it along with the others he was
acting on' / Akiliriscigailkuvet ingleten-lu

consistent

tap03(-) taqailnguq* of a young bearded seal # < tapruaq-

or spotted seal and used for binding and making

king salmon nets # < tapruaq-
tapruaq man's large median stone lip-plug #

NUN

tapruaaraq (or)2 semipalmated plover (Charadrius

semipalmatus) # NUN

tapruaq thin line made from thin skins ringed

or spotted seal and used for binding and making

king salmon nets # < tapruaq-

thong or rope used for binding things

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kangiraitnun elliluku cali maavet qillrulluku,

brown (or grizzly) bear
taqailnguq* of a young bearded seal # < tapruaq-

or spotted seal and used for binding and making

king salmon nets # < tapruaq-
tapruaq man's large median stone lip-plug #

NUN

tapruaaraq (or)2 semipalmated plover (Charadrius

semipalmatus) # NUN

tapruaq thin line made from thin skins ringed

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king salmon nets # < tapruaq-
tapruaq-? to include with another

or with the others # tapquuta or tapquuta

'he included it along with the others he was
acting on' / Akiliriscigailkuvet ingleten-lu

consistent

'he included it along with the others he was
acting on' / Akiliriscigailkuvet ingleten-lu

consistent

taqaq — taqmigte-

**taqaq** vein # HBC; = taqeq; < PE taqar and taqa

**taqayuqerte**- to be fatigued; to be tired from overwork # cf. taqe-

**taqcagte**- to be about to finish what one is doing # < taqe-

**taqcipa** African-American; black person; Negro #
NUN; from Inupiaq trade jargon taaqispak; = taaqispak, taqispak

**taqe**- to quit; to finish # taq’uq ‘he finished’;

**taqeq** to be about to finish what one is doing #

taqeqnertuq ‘it is time for a short break’;
taqumanrituq ‘it is not completed’;
taqitaa ‘he finished with it’;
taqaa ‘he finished it’ / taqutuq ‘he completed

**taqeq** and vein # HBC; = taqeq; < PE taqar and taqa

taqeqnertuq ‘it is time for a short break’;
taqumanrituq ‘it is not completed’;
taqitaa ‘he finished with it’;
taqaa ‘he finished it’ / taqutuq ‘he completed

**taqeq** to be about to finish what one is doing #

**taqmig** to insist # taqiirtuq ‘he is insisting’ /
taqirrataa ‘he insists that she act’; “Pivkenak
tutgara’urluq nulirqeciiperenga nugusnga.”

 Arenqialan taqirran tutgara’urluum nugutaa elaturnamekunagnun. “Grandson, don’t act that
way! You’ll have me as your wife, pull me up.”

Because she insisted, that grandson pulled her up
into the entry porch.’ (MAR2 2001:40); < taqe-?

**taqik** (Chevak (only?)) genitalia # and taqig- to have sex;

**taqikartuliq** slough with lake at end # < taqik-?

**taqikataq** whitetailed ptarmigan (Lagopus leucurus) # BB; cf. taqik

**taqikcar**- for there to be a south or east wind with

**taqig** stormy weather, a harbinger of fish coming in #

**taqikle** clam # HBC; < taqik-lek

**taqin** to kill instantly # Qugcuulkvak pakmani

elliciquq qasgim egalranun. Ciumek

**taqiq** pugelria allam yuum nasqurra’arluku,

**taqiqcartuliq** (Lagopus leucurus) whitetailed ptarmigan

**taqiqcartuliq** slough with lake at end # < taqik-?

**taqiqanaq** trout (sp. ?) # EG; cf. taqik

**taqmak** dress # and taqmag- to put on a dress #
taqmagtuq ‘she is putting on a dress’; taqmagaa

**taqmak** to kill instantly # Qugcuulkvak pakmani

**taqmak** dress # and taqmag- to put on a dress #
taqmagtuq ‘she is putting on a dress’; taqmagaa

**taqmak** to kill instantly # Qugcuulkvak pakmani

**taqmak** dress # and taqmag- to put on a dress #
taqmagtuq ‘she is putting on a dress’; taqmagaa

**taqmak** to kill instantly # Qugcuulkvak pakmani

**taqmak** dress # and taqmag- to put on a dress #
becomes a woman, grown up fully, is no longer a child, no longer a little girl, nor a young lady, but rather becomes a woman, grown up.' (YUP 2005:172); < taqe-?

taqmeq, taqneluk (NUN form) adult
# Maqirracelluki-lu qantatgun, qantarraggun payuggluki makut neviasararlaa taqnerurtinga’artellriit. ‘After they’d taken a sweatbath, the young women, those who had just reached adulthood, brought little bowls of food to them.’ (AGA 1996:80); < taqe-neq', taqte-neq'

taqnipak African-American; black person; Negro
# HBC; from Inupiaq trade jargon taqnipak; = taqispipak, taciqipak

taqsuairi- to be insistent # < taqe-?

taqsuqair- to be tired # physically or otherwise; to be tired physically or otherwise;
taqsuqairtuq ‘he is tired’ / taqsuqairtuq ‘he has gotten all rested up’;
< taqsuqair-2; > taqsuqaircar-

provisions for a trip or outing # taqutiiq

‘the next day they got up early, and prepared the food for their outing, because they were going to hunt for eggs all day, and they went on their way, . . .’ (ELN 1990:35); > taquito-; < PE taqu(C)ar

taqucivik factory # < taqe-2-i-vik

taquite- to provide with food for a journey #
taquiteq ‘he gave him food for the trip’ / Ellinllu-qqug qantaa, taquiquatuanuim taum’ anamani, qantaa akutamek imarluni. ‘His mother, they say, always gave him food to take with him on his trip in his bowl with Eskimo ice cream in it.’ (AGA 1996:188); < taquaq-li-te-

taquitiitq graduation; celebration of the end of something (e.g., war) # quayacillicu

‘There is this precept that if a bear charges, a person shouldn’t flee, but should stay in place without moving.’ (YUU 1995:70); Taqqukat

TANqAT ‘March’ (NUN usage), literally: ‘seals’ month’; see Appendix 7 on the Yup’ik calendar; > taqukanguaq, taqukassuun, taqukinraa

taqukanguq reindeer moss (a lichen) # < taqukaq-

taqukaq seal net # NI, NUN; < taqukaq-ssun

taqukinraa* product of a bear or seal; bear gut;
bear scat; seal product # Taqukinraat-gguq

mikut makuni umkumiutarni irnerrlugni

bear scat; seal product # Tauna-am

nangegiallruut. ‘Bear gut [parkas] are said to last longer than sea mammal gut [parkas].’ (CUN 2007:56); < taqukaq-linraq

taqukassuun store-bought; manufactured article;

prepared item; finished item # taqumalriit

taqurliten! ‘ask your sister to braid your hair!’
taquupseq, taquupiitaq; < taqurliten!

taquupseq earring # Y; cf. taqqu

taquq1 braid # and taqur- to braid # taqurtuq ‘she is braiding her (own) hair’;
taquqa ‘she is braiding her (another’s) hair’ / taquumaq or nuyai

‘bear hair is braided’; alqerpet-gguq

taquurliten! ‘ask your sister to braid your hair!’;
< taquutaq; cf. taqqu, taquqseq, taquqipiitaq; < PY-S taquq

taqquq2 wall; area right alongside; side area
# taqurrani ‘at its wall’, ‘against its wall’;
tumyarat taqurratni ‘at
the side of the path’; Ullagluku, tangluugni qulvarvimm taaq̱̱ranun ellilukek, nem qanganun mayuulliniuq egalerkun qinerrmaluni. ‘Going over to it, he placed his snowshoes against the side of the cache, and went up to the top of the house to peek in through the window.’ (YUU 1995:86); . . . ketiinnun aqumqerluku amiigem taq̱̱taqutaq, taq̱̱upiitaq, taq̱̱upik ‘earring # HBC; cf. taq̱̱taq— tariitgayugutellermeggni egalra tarenriurluni kan’a-i uqumi qanagat gagatmun, ellakeggan-llu . . . ’ And then their little house’s window was reflected in the oil inside the bowl. (CIU 2005:126); < tarneq-ir²⁻; > tarenriyaraq

tarenriyaraq area between the shoulderblades; base of the neck # K, CAN, NI, BB; < tarrnir-yaráq

tarenriur- to look at one’s reflection # tarenriurtuq ‘he is looking at his reflection’ / Unavet atrarluni tarenriurluni mermun, ellakeggan-llu . . . ‘He went down there and saw his reflection in the (still) water, since the weather was good . . .’ (AGA 1996:42); < tarenraq-liur-; > tarenriurun

tarenriurun mirror # Tava-llu pilliak, ‘Uqumek atam egaqertek tarenriuqerniartututkalukut naliqurtun keneqnaaenirtuk.’ ‘Uqumek egalikullu qallarvaulluku. Tarenriurutaitellermeggni. ‘She said to them, . . . ‘You, cook blubber into oil, so that we can (use it to) see which of us is the most lovely.’ They2 cooked the blubber, bringing it to a boil. That was when they didn’t have any mirrors.’ (MAR1 2001:59); Maa-i tanglartuku tuarpiaq tarenriurtukrut malerqutuqertqerit tarenriurutaitellermeggni . . . ‘Now we see as through a glass, darkly . . .’ (1COR. 13:12); < tarenriur-n

tari spirit # Tariit tamakut alingnaaqniaqait — nakacuut tariit. ‘Their spirits can cause havoc — the spirits of bladders (of caught game).’ (CAU 1985:70); Igauçiriit iliti piuq ukvurruniluku tamakut tariita tamaneellallrat, tuaq̱̱gaam tangrrumavkenateng. ‘One of the writers states that they believed that the spirits were in the bladders but they were invisible.’ (CAU 1985:95); < tariite-, tarike-, taringe-, tarirte-; cf. tari-i2, tari

tariite- to lack understanding # tariituq ‘he lacks understanding’ / Makut-qaa aallquipunnegripun aturlit tariitelartut? ‘Do those who follow evil have no understanding?’ (PSALM 53:4); < tarii-i2-

tarikuq ‘he is watching for something’; tarikaa ‘he is looking after her’ or ‘he is bothering her’ / Taumek tarihici nalluavciu erenret naliatni
Atanerpeci tekitellerkaa. ‘Watch out therefore, because you don’t know on which day your Lord will come.’ (MATT. 24:42); < tari-ke²; > tarikesta
tarikesta guard; watchm # Elpeci
tarikestekangertuci, ayacigi . . . ‘You have a watchman, go on your way . . . (MATT. 27:65); < tarike-ta³
taringcetaaran metaphor; example; explanation; parable # Elpeci
taringcetaarucirluta qanrutetullrukut, . . . ‘They gave us the following example, . . .’ (YUP 2005:158)
taringe- to understand; to comprehend # Elpeci
taringuq ‘he understands’; taringaa ‘he understands it’ / taringenritamken ‘I don’t understand you’; Cali-llu tamalkuan pinritevkenak taringengnaqniaran. ‘And also you should try to understand everything without exception. If you don’t understand it, you should ask the seller to translate it.’ (NEL n.d.:8); Y, NSK, HBC, NUN, CAN, K, BB, NR, LI, EG; < tiringe-; > taringcetaaran, taringnauran, taringun
taringnauran explanation # Elpeci
taringnaurutait ‘explanations of the terms’; < taringe-naur-n
taringun understanding # Catholic neologism; < taringe-n
tarirte- to talk in a voice audible to one’s listener but not to a third party; to whisper # Elpeci
tarirtuq ‘he is whispering’ / tarirutaa ‘he is whispering to her’; HBC; < tarr-?-
tarliaq mew gull (Larus canus) # NR; = arliaq, qarliar(aq), from Aleut aĝliga⁄(a3li!aX)
tarnaq¹ wild celery; cow parsnip (Heracleum lanatum) # = tarnaq; > tarenraq,
tarnaq² soul; spirit; soul of person # Elpeci
tarnaq³ soul; spirit; soul of person # Elpeci

tarnepik pagglugmek uqamaituq ‘his soul is weighted down with rancor’; = tarnaq²; > tarenraq, tarenrir-; cf. taru; < PE tar(a)nár

tarnik poisonous plant that grows around ponds (species ?) # cf. tarnaq¹ # NUN
tarperaq drawstring tube at top of skin boot or other clothing # NUN, HBC; = parteraq
tarr- root; > tarranqegg-, tarrarte-, tarr’u
tarranqegg- to be active and healthy # Elpeci
tarrarte-, tarrirte-, tarrate-, tarrite- to wander around; to roam around # Elpeci ‘he is wandering around’ / Tua-i-llu tag’urluteng caaqameng yugnek tangraqluteng tarrattellrianek. ‘And coming up from the shore occasionally they’d see people wandering around.’ (ELN 1990:112); Macaaskaarrluk-gguq tarrirnaurtuq alingnartaarluni, keggutini aipaa cataunani. ‘Macaskaarrluk, they say, would roam around acting extremely scared, with one of his teeth missing.’ (MAC 1977); Catngunrilingut assiitellriit yuut tarratelartut yuullguteteng iqluurluki. ‘Worthless evil people go around telling lies to their fellows.’ (AYUQ. 6:12); Tua-i tarritaqamta aquiluta, ernerpak tamana umyuaqenriqarluku umyuaqarcarturnaurput alerquuterralput. ‘And whenever we roamed around, playing, after not thinking about it all day, then we would begin to recall our rules of behavior and life.’ (YUU 1995:49); < tarr-?-, tarr-?-, tarr-?-, tarr-?-; cf. tararte-; < PY-S tarar-
tarr’i listen; let’s see # NUN; exclamation; cf. tari

tarriarte- to suddenly wander # < tarrirte-
tarr’u go away; leave me alone # exclamation used toward dogs, bees, etc.; < tarr?
tartuq kidney # Elpeci
tartuq ‘kidneys’; Ayiimi-am tua-icikmirluni atulliniluni, “Avanir avani yav’anii, taluyaruaqmuta taluyaput civluki, aqsagka nangugtagka, tartugka nangugtaka. Cat ilait, tuntut ilait mangirrsuggutaarilnguut.” ‘As he (the blackfish in the story) went on his way, he closed his eyes and sang, “Way over there our fish traps are set. I scrape my belly against it. I scrape my kidneys against it. Some caribou have no teeth.”’ (CIU 2005:92); < PE tartu
**taru, taruq** human being; person # *this word is sometimes known but rarely used instead of yuk, the usual word for person, but it (taru) is the standard word for 'person' in EG, is used sometimes in NUN (and elsewhere perhaps), and is historically identifiable as an ‘Aglurniut’ word; it may have been a shaman’s word elsewhere; Nunivak example: Pingineranmini qamani arnalquaraungangur qalliniur, ‘Tututgírlrug, *tarum* ityulliikqug, itraakug, curraumaarru.’ ‘At that moment someone who seemed to be an old lady spoke from within, “Grandchild, a being has never come in on us; someone is here; go out to (meet) him!”’ (WOR 2007:112); Aglurniut example: Kwangkuta *taruni* pitekluta taraurtellraten nunamteni maani kapevkarluten-lu panamek anguyiit ililtnun, . . . ‘On account of us *men* (humans), you became a *man* on our earth here and let yourself be pierced with a spear by some of the soldiers, . . .’ (SBO 1896:9 & 2006:8); > tarungssak, tarupiaq, taryaqvagcuun, taryaqvayagaq; < PE taryaqvaq

**taryaqvayagaq** * jack king salmon, a small, immature king salmon # < ?-ya(g)aq

**taryiraq, taryiqtitaq, taryitaq** salted salmon strip # < taryir-aq?, taryuq-?, taryiraq?

**taryir-** to salt; to add salt to (it); to be salty # taryirtiq ‘it’s salty’; taryiraq ‘he salted it’ / taryissiyaatgq ‘it’s too salty’; taryiumaq ak’a ‘it’s been salted’; Taqngata-lu nutaana akurrulkku mermun *taryirluku*, erenregni malrungi. ‘When they are done, soak them *adding salt* to the water, for two days.’ (YUU 1995:60); < taryuq-lir-; > taryiraq

**taryirruussun** saltshaker # < taryir-i?-cuun

**taryuq, tarsuq** *(NS form)* salt; brine; ocean; sea # Talliman tuàqaam cipcaaqatqamik *taryuyaglun* qallun mey’unaanuni. ‘But whenever he exceeded the limit of five, it tasted *salty* (it would be brine) and was not drinkable.’ (ELL 1997:332); > taryitaq, taryurngalnguq, taryurrukluk, taryirruussun; < PE ta(ð)yur

**taryurrukluk** salt rime or crust # *as collects on boot soles when walking on sea ice*; < taryuq-rrluk

**taryurngalnguq** * Epsom salts # < taryuq-ngalnguq

**tas**- see ta-

**tass’iguqciur**- to run out of time # NUN

**tassiiitaq** breastplate used when carrying a backpack or other back-load #

**tass’uqeq, tass’ur-** to hold by the hand # *tass’uqeq ‘he is holding hands with someone’; tass’uqaa ‘he is holding her hand’ / tass’uquk ‘they2 are holding hands’; Annageng Qalernakuk Mik’aq-luq es’arullutek Irr’am-llu tass’uqeq iaqertuq tass’uqeq. ‘When they went outside Qalernak and Mik’aq hugged each other, and because Irr’aq wanted them to hold her hand, they both held her by the hand.’ (ELN 1990;83)

Aren, tua-i qakma *tass’urluku* ayautellinaaqekii tuaun tan’gerlim, pekqurlutek. ‘Well, that black

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**tarvaq, tarvak** wild celery; cow parsnip *(Heracleum lanatum)* and *tarvar-, tarvag-* to fumigate and ritually cleanse (one’s body) with the smoke of burning wild celery # Tua-i tavgqeken tua-i tamakuq itcumteki, qilergarrluku kwa’a’llrulkku tua-i tarvarluta. Unuaqan qanlliniur, ‘They used these kinds of beautifully decorated *dance fans*, each person who stood up to dance would be holding *dance fans* like these.’ (CIU 2005:298); < taru-?

**tarvaq, tarvak**-cuun king salmon net # < taryaqvak-cuun

**taryaqvak, tarsarpak** *(NSU form)* king or chinook salmon *(Oncorhynchus tschawytscha)* # Kinguatri-
bear walked him there, *holding his hand.*’ (QUL 2003:386); < PE tatuyur-
taste- to fray # of rope, thread, etc.; tastuq ‘it frayed’;
tastaa ‘he frayed it’ / Cetuat-llu yualuitun ayuqluteng tua-i, tastanuqutateng. ‘Beluga sinew seem never to fray.’ (PAI 2008:106); = caste-
tastuqite- to become stuck because an opening is too small to go through # tastuqite-; < tastur-ite

taste- of rope, thread, etc.; tastuq ‘it frayed’; to fray #
taste- to be startled # tatamuq ‘he got startled’
tatamallag- to suddenly get startled # < tatame-llag-
tatatite- to be quick to respond (and help out) #
tataite- to become stuck because an opening is too small to go through # tastuqite-; < tastur-ite

tastur- to be too big to fit into # tastuur ‘he got stuck’ /

tatervak one who is slow to respond # Imna
tatervak-gguq tua-i tauna. Makut-llu ungungsiit ilait tatervaugut. Tuntuiviit-

lla makut ping’ermeng aquqayugluteng, nangertevkenateng. ‘That person, however, who stays seated even though he hears you, is a slow responder. And some of the animals are also slow responders. These moose want to stay on the ground and not stand up no matter what happens to them.’ (YUP 2005:72); < ?-vak; cf. tataite-
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tatervak-gguq tua-i tauna. Makut-llu ungungsiit ilait tatervaugut. Tuntuiviit-
tauqak'estauqa see what happened, that's what you get # exlamatory particle; NUN
taumiqlak thing from there or then or # tauna-localis-
tauna that one; the thing near the person being spoken to # restricted demonstrative pronoun; taum ‘of that one’; taumu ‘in that one’; taukut ‘those’; saskaq kitak tauna taiteqerru ‘please hand me that cup’; pania neryunqeqtuq, taumek uqurilria ‘her daughter loves to eat, and for that reason she is fat’; see tau(ni) or tava(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < tau(prefix)-una; > taunginarmek, taungu-
taunginaq, taunginarmek without anyone intending it to be so # particle; taunginaq tangrraqa ‘I see him unintentionally on his part or mine’; tuqullruuq taunginarmek ‘he died of natural causes, not by the acts of a person’; < tau(na)-nginaq, tau(na)-nginaq-abl.-mod.
taungu- to be that one # taunguuq ‘it is that one’ / “Imuuguten-qaq qanarpak niiskengaqaa angalkuq?” Im’um kiugum kiugaa, “Ti-i, taunguunga.” “Are you that one, the shaman I’ve heard of for so long?” That one in there answered him, “Yes, I’m that one.”” (MAR2; 2001:32);
< tau(na)-
tautek forehead # LI; = tatek; < PY-S tatak
tautunrir- to become frail; to become terminally ill # NUN
tav-a, tauq-a that’s enough; well then; and then; that’s all # see tau-a for forms with various enclitics
tavallut‘ava it happened and there’s nothing that can be done about it. exclamation; NSU; < tava(ni)-?
tava(ni) (tauq(a)) there # restricted demonstrative adverb; the ‘v’ in this word sounds like English ‘w’ even for HBC because it is in fact an intervocalic ungeminated uq; HBC and NUN writers prefer the spelling tauqani (or tawani), since for them ‘v’ would sound like English ‘v’ rather than like English ‘w’; tavatellengraan (tauqatellengraan) ‘even though it was like that’; tavatnatulit (tauqatnatulit) ‘those who
aviqiarcetellri tayarneni ‘he sprained his wrist’; Tua-i pisqengan tayarnerikun teguqalliniluku, Aren, tayarnerikun teguqalliniluni ununggssiuarcartulliniuq, imna tua-i ununggssiq. ‘Then, as he’d been instructed he grabbed her by the wrists. And when he grabbed her by the wrists she started to turn into an animal.’ (QUL 2003:240); < ?-neq

< PE tayarneri’iryailkutaq, tayarnerilitaq, tayarnerun; < tayarneq-ir(ar)-yailkutaq, tayarneq-ir-yailkutaq wrist guard # < tayarneq-ilitaq bracelet; wristband # < tayarneq-n

tayarnerun knitted cuff on a sleeve to keep out the cold # < tayarneq-n

Tayarumiu Japanese; Chinese; Asiatic # NUN; < Tayaruq-miu

Tayarq¹ Aleutian Aleut # EG; > Tayarumiu; from Aleut taya- (taya-r-x) ‘person’

tayarq² mare’s-tail plant (Hippurhus vulgaris) # Taum nanvam ce “akacagii canegtarluni akuliitni-wa urut unaqvaatni-wa iitaat auluteng tayarunek, meq-wa un’a. ‘There were grasses right along the shore of that lake and between them was moss, and toward that water down there green tall grass interspersed with mare’s tail.’ (ELN 1990:36); > tayarulunguaq

tayarulunguaq new edible willow growth # Calilu qeltairraarluki tayarulunguat, qanganarut, atsarut, qugyuguat-llu ikiitut-llu ner’aqluteng. ‘And also, after peeling the outer layer off, they’d eat new willow shoots, artemesia, chamomile, groundsel, and wild celery.’ (PRA 1995*:461); < tayimnguq, tayimnguvakarcit? ‘why were you away for so long?’; Ayagluni tayima uterciiqnuni atata. Ayagluni ernerpak-tang tayimnguq. ‘He left — going somewhere else — saying he’d return later. He left, see, and he was gone all day.’ (MAR2 2001:96); < tayima-urte-

tayimngurte- to disappear; to cease; to get lost # tayimngurtuq ‘it has ceased’, ‘it has disappeared’ / “Angayuqaaq! Cam-tang ayakauteqataqikuk!” Qayagaulriik-gguq taukuk nepairusginartuk tayimngurrulni. “‘Master! Look, something is about to take us away!’ Those two which were calling out became silent as their cries faded and finally disappeared.’ (PRA 1995*:396); < tayima-

tegak male seal in rut # Y, NUN cf. tek’ar-; < PE tayyay

tegalqingayaraq(⁄)² Aleutian tern (Sterna aleutica); arctic tern (Sterna paradisaea) # NR
tegalquq rock; stone; kidney stone; gallstone # HBC, UK; = teggalquq
tegelciq thief # HBC, NI; < tegleg-
tegelkar- to suddenly steal; to snatch # < tegelkar-; > tegelkassaagalria
tegelkassaagalria thief # Winga-llu tua-i qanrucimaqama qalaruciliamek nall’arkengaqama imutun tua-i tegelkassaagalriatun ayuqlelaarianga umyuamnek auy’anritaqan. ‘When I encounter someone giving instruction, I’m like a thief for my own wisdom, that is, if I don’t forget it.’ YUP 2005:16); < tegelkar-saag-?-lria
tegel’pag- to steal in a big way # . . . tua-i-llu cumikenriceuaqaatni tegel’pagluni, picurlatmuaqutekluku. ‘. . . whenever they aren’t watching him he’ll steal in a big way and get himself into a lot of trouble over it.’ (QUL 2003:342); < tegel’pag-

tayimmatmun into the area out of sight, as in the distance # adverbial particle; Tua-i tayimmatmun-am tua-i pitlinikii taun’. Maaten-gguq tua-i pitegcaun tamana tarikaa kemganun pululliniria. ‘Then he shot it, shooting into the area out of his perception. When he sensed [the path of] his arrow, he realized it had pierced its flesh.’ (CUN 2007:6); < tayima-tmun

tayimngu- to be elsewhere; to be lost # tayimnguq ‘he is elsewhere’ / tayimnguvakarcit? ‘why were you away for so long?’; Ayagluni tayima uterciiqnuni atata. Ayagluni ernerpak-tang tayimnguq. ‘He left — going somewhere else — saying he’d return later. He left, see, and he was gone all day.’ (MAR2 2001:96); < tayima-

tayima elsewhere # adverbial particle; refers to the absence from the speaker’s and listener’s area of that which is talked about; from ima (see ima) and the sole Yup’ik prefix ta-; also spelled ta-ima; tayima ayallruuq ‘he has left, has gone elsewhere’; tayima tang issratka tamarngalkeka ‘I think I have lost my tote bag’; < ta(prefix)-im(na); = taima; > tayimngu-, tayimngurte-
teggalqupiaq a particular type of small dark stone used for whetstones, not broken when exposed to heat # < teggalquq-piaq
teggalquq rock; stone; kidney stone; gallstone # Tua-llu tua caqerluni — nateqvani-lu tuyama pillrua — uumek teggalqumeq tekstelliniuni tua net’un tua angtaluni. Tua-i teggalqurruluni. ‘And then one day — I don’t know exactly where — he came upon a rock as big as a house. It was a rock.’ (ELL 1997:236); UY, NK, NI, CAN, BB, NR, LI; = tegalquq; < tegge-qq; > teggalqupiaq
tegganeq elder # Pitqerraaqan arcaqakluki teggenquq hard thing; hard, unripe berry; styloid teggiuq ‘it hardened’
tegg'eraq shrubby cinquefoil or tundra rose hardwood # = etgeraq; < tegge?-;
tegg'eraq metal; bead # Caviggaat-lu qeltaitnek waten ituqurluki tua-i. Milkenranu aqumillitarpmu tugqisaayluni. ‘She sat down in the big chair and it was too hard. She sat down in the smaller chair and it was too soft.’ (KUU 1977:15); > teggalquq, tegganeq, teggarvak, teggenquq, teggliliurrsuun, tegglirraagnek, tegge-eraq, teggliliurrsuun, tegglirraagnek, tegge-eraq;

teggenquq hard thing; hard, unripe berry; styloid processes (bones in fish); tumor; lump in flesh; elder person (additional NS meaning) # < tegge-qq

tegg’eraq hardwood # = etgeraq; < tegge-?
tegg’erap shrubby cinquefoil or tundra rose (Potentilla fruticosa) # a plant from which a tea is made; often in plural: teggerpiit < tegge-rpak

tegg’i- to harden; to tense up # teggiuq ‘it hardened’ / Tegg'ivkenak / Tegg'ivkenak

teggia- to become tense; to be hard in some places and soft in others # teggiaguq ‘it got partly hard’; < teggi-a-
teggig'ete to giggle # teggiatuq ‘he is giggling’ /
teggneraq* elder # Takaqenrikacagarluku-llu tua teggerauragrun, ciuq'iq'ngermeteggu carraungraan itutenuilani. ‘And even though he was an elder, if he didn’t bring in even a small gift, he would lose the people’s admiration and respect.’ (TAP 2004:14); < tegnego-aq

teggssak hardwood for bows, sled runners, etc. # NUN: < tegge-

tegg'utaq splint; cast; brace # tegg'ucirtuq ‘it is splinted or braced’; tegg'uciraq ‘he splinted or braced it’; < tegge-taq

teggvak conical wooden trap for otter or mink # the traps are built strong to withstand the animal’s biting; the animal drowns in the trap; . . . cuigningurcuutet tamakut pituit taluyat. Teggvagnek aterluteng, . . . Cui ningurcuutet tua kigen tamakut tegviit, . . . ‘. . . those otter traps were (a sort of) fish trap. They called it “teggvak”. . . . Otter catching devices were “teggviit”.‘ (PAI 2008:224)

tegke- to be too hard in texture for (him/it) # tegkaa ‘it is too hard for him’ / < tegge-ke³-

tegleg- to steal # teglegtuq ‘he stole’; teglegaa ‘he stole it’ / teglegia ‘he stole from him’; teglegiug ‘he stole from someone’; teglegumauq ‘it’s been stolen’; teglegyaqunak ‘do not steal’; pikqanaili teglegelleg ‘embezzling’ (legal neologism); > tegeliq, tegel'pag-, tegelkar-, teglenar-, tegliur-; cf. tegu-; < PE t0!u-

teglek white mark on fingernail (“theft mark”) # NUN; direct nominalization of tegleg-

teglengar- to be a thief # Angayuqaagni-llu-gguq cakenriarkukulkeq inerqumayuilami, teglengariluni tua-i. ‘If one is never admonished, he can cease paying attention to his parents and become a thief.’ (YUP 2005:134); < tegleg-ngar-

teglessaagta, teglegissatuli thief # < tegleg-ssaag¹-ta', tegleg-i²-saag¹-tuli

tegliur- to steal something # Kass’am taum tegliurlrurakuku melqulugmumin, . . . ‘That white man thought that he was stealing his furs, . . . ’ (YUP 2005:22); < tegleg-liur-

tegqaq hardwood for bows, sled runners, etc. # < tegge-

tegquciraq cord to make a seam in a kayak # NUN

tegu- to take; to take in hand; to pick up # tegua ‘he took it’ in his hands / tegutuq ‘he took something’; teguu ‘take it!’ ‘pick it up!’; seg’at tegu urarai ellaqluki iqairissuutmun ‘she is gathering the cut fish and putting them in the wash tub’; . . . aanii tauna irniq murilkuralaagq qagaq teguaqluku. ‘. . . because her mother constantly watches that baby and she picks it up whenever it cried.’ (ELN 1990:10); tegunquqggaunakina unilleg (mikelngurnek wall’u cautminek) ‘abandonment (of children or property)’ (legal neologism); > teguaq, tegu-, tegukengaq, tegural-, teguler-, tegullitaq, tegumiaq, teguqar-, tegun, teguneq, tegusta, tegute-, teguyaraq; cf. tegleg-; < PE tayu-

teguaq something taken; adopted child; captive; crimp in the sole of a skin boot # Allani nunani Agaligimiuni teguwartangelluniug anarmee. ‘In another village, Arolic, there was a captive woman.’ (YUU 1995:17); . . . tuaqan-gguq tauna egatii qallavargatalria caucitellruat. Tuarpiq-llu-gguq tang yuum piluguan nat’raa teguartluni iquuq mugnikun, qallaucaarturqii. ‘. . . however, they didn’t know what was in that pot of hers boiling away. It was like a person’s skin boot’s sole having crimps at the ends, that was being boiled.’ (CUN 2007:74); Nalluyaguteqeryaquci teguarlulleri Egypt-aami. ‘Never forget that you were captives in Egypt.’ (ALER. 24:22); TEGUARKAQ AKTLULARIA ‘collateral’ (legal neologism); < tegu-aq' > teguarcuun, teguarun; cf. Nelson 1877–1881 list (103)

teguar cuun, teguarun device for crimping boot soles # < teguaq-cuun

tegui- to forfeit; to lose something by it’s being taken away # teguiluku ‘forfeiting it’; < tegu-i-

tegukengaq animal caught without weapons by hand; captive person; arrested person # < tegukenga-aq

tegukenge- to capture (an animal or person); to arrest # KALIKARTAQ YUGMEK TEGUKENGSSUUN ‘warrant (for arrest)’ (legal neologism); < tegukenge-; > tegukengaq

teguler- to grab; to quickly pick (it) up # teguleraraa ‘he grabbed it’ / Tegulerluku-am tua-i peksucuklua, . . . ‘I quickly picked it up thinking it was an egg, . . . ’ (AGA 1996:176); Tua-i'll’ taumeq teguleramiiq egatmek taumeq qamiqurra kun kuvvliniluku. ‘Then he grabbed it and dumped the contents of the pot on her head.’ (CUN 2007:16); note that when a vowel-initial suffix follows this base, the semi-final e is usually not deleted, hence
its presence in teguleraa (cf. also bases ayaper- and ellimer-); < tegu-ler-
tegulkaute- to be bunched together (of hair or the like) # NUN
tegullitaq pot holder # < tegu-?-taq

tegumiaq something held in the hand or arms;
dance fan; baby’s rattle # Tauna ayarulilleq
angun qasgimelnguut qukaatnun piluni
tamatumek ayarumek tegumiarluni.’ That man
who made the staff went to the middle of the
people in the kashim holding that staff
in his hand.’ (CAU 1985:25); < tegu-mik; > tegumiaq;
< PE t0!um(m)I(C)a3 (under PE t0!u-)
tegumiaq to hold or carry in one’s arms or hand(s)
# tegumiaq ‘he is holding it’ / Tua-i-llu ava-i
ciungatni uterrluni piicikani-llu
tegumiaqluku.
‘And over there in front of them she was going
along carrying her birchbark basket
in her hands.’ (ELN 1990:103);
Nepcurlim tegumiAqestii
‘cam follower in a motor’; tegumiaq-
keilluku ‘holding something in trust for him’
(legal neologism);
< tegumiaq-ke
tegun recovery hook, used to take killed seals out
of water; harpoon that is used without an atlatl
(throwing device) # < tegu-n; < PE t0!!un
(under PE t0!u-)
teguneq warp strand when twining grass # see
keluk for the weft strand; < tegu-neq
teguniyagaq fibrous stem of plant #
teguqar- to clutch in the hands, claws, or the like#
pitani avelngaq iggiayulim teguqerluku
tengutaa ‘the owl flew away with the mouse it had caught,
clutching it’; < tegu-qar-
tegurciurun, tegurriurun tangle remover;
comb with widely spaced teeth # Aŋgut-lu
negartulriit nuyiurutet tegurriurutnek piuratuit.
Maa-i tua-i tegurciuruciaqellinikait makut-am
maa-i. ‘Those combs with widely spaced teeth
are tangle removers. These tangle removers
were the ones they made.’ (CIU 2005:212); < ?-un, ?-un; cf.
tegute2-
tegusta policeman; state trooper # literally: ‘one who
takes (people)’; < tegu-ta1
tegute-1 to take something; to pick up something #
tegutuq ‘he took something; he picked something
up’ / Tua-i-lu Turpiim taum aipaanek saaniigem
cikilaagluku, cikiliurutmek tegulluni qalarrluni
elaka-am cikumaarkauniluku. ‘And Turpak
hurriedly gave her the other kettle, and picked up
a shovel, saying that the water hole will be frozen
over.’ (ELN 1990:61); < tegu-te3-
tegute2 to be tightly tangled # tegutut ‘they are
tangled’ / nuyanka tegutut ‘my hair is tangled’;
cf. tegurciurun
teguteguaq pectoral sandpiper (Calidris melanotos); #
HBC; = tukutukuar(aq*)
teguyaraq handle # Tua-l-llu tekicamiu amik pia
allayugmek teguyarluni. ‘And when she got
to it she saw that the door had a strange kind of
door handle.’ (ELN 1990:112); < tegu-yaraq
tegyi(ar)- to peek; to spy # NUN
tekagte- to move around # with negative connotation,
perhaps of purposeless motion; (?) > tekallingqaq
tekallingqaq one who messes around, is careless in a
silly way # < tekagte-2-
tek’ar- to have an erection of the penis; to have
something projecting out; to spew forth #
tek’artuq ‘he has an erection’, ‘he or it has
something projecting out’ / Piqerluni-ggur ur’,
qeyngiinaani, tukua ak’a-ll’ augmeng tek’allaglun’
qanmikun. ‘Suddenly, being squeezed harder
and harder, his host just spewed forth with
blood through his mouth.’ (CEV 1984:86); Enermek
ipegcaumalriamek tekauralriarcitukminek
anguarutni cimiraa tag’uraqerlutek. ‘As they,
two were going up he exchanged his paddle for one
with a sharpened bone projecting out from it.’ (CIU
2005:18); > tekallragte-, tekarte-, tek’i-
tekallragte- to stand on end (of hair) # NUN;
< tek’ar-?
tekalragte- to pack (things) so loosely that they
don’t all fit # NUN
tekarte- to protrude; to stand on end # NUN;
< tek’ar-
tekciuk, tekciugaq, tekciuggluaq, tekcitak (CAN
form), tekciqa(aq*) (NUN form), tekcilunaq
savannah sparrow (Passerculus sandwichensis) #
< ?, ?, ?-naq?, ?-rlugaq
tekep’ag- to urinate in an arc (refers to male) #
NUN
tekeq index finger; thimble (additional meaning
in Y, UK, HBC, NR, LI, EG) #. tekmiqun
gerruartaq ‘he got a splinter in his index
finger’; Cukaringellrani-gguq imna tauna
naqgutmiutarraa keglnrem pamyua
wani agalria, tuarpiaq-gguq avani tekeq
nengingauralria. ‘When he ran faster, that wolf tail hanging on his belt was just like an index finger sticking out.’ (QUL 2003:426); > tekeryuk, teklín, teksneq, tekrún: < PE takar

**tekeryuk** wingtip feather # . . . tua-i-gguq

imumek yaqulgem *tekeryuanek* mer’uciallruit. *Tekeryuk* akurruluq aitartellulkulli qanranun ellangartellulkulli. Ellanganiqreskan-luq cipeegglulkul. Tua-i-gguq miitaq. . . . they used a bird’s wing feather to give them (children) water. They’d dip the wing feather and have (the child) open his mouth and then let the water run in (from the feather held above the mouth). When it quit flowing, they’d squeeze out more with their hands. So that’s how they gave him water.’ (CIU 2005:198); < tekeq-yuk

tekei hard white bone inside the cranium of fish # NUN

*ték’i*- to have an erection # NUN; cf. tek’ar-

teKiarte- to arrive at destination directly (in time or space) # Aanakalliuq ciutegni *tekiarrlakek* qanerluní. ‘Aanakalliuq (the legendary cannibal baby) had a mouth that extended right to his ears.’ (AGA 1996:208); < tekte-arkaq

**tekingnaqe-** to try hard to reach one’s destination # tekingnaquq ‘he trying hard to get to where he’s going’; tekingngaqaa ‘he’s trying hard to get there’ / Nutaan tua-i pitacirmitun *tekingnaquinuq*. Tua-i anguvailgani tekitelliluni. Tekicami itqerrluni ingleminun aqumqalliniuq. ‘Now then with all her might she tried to get there. And, before it could overtake her she arrived. When she arrived she went right in and plopped down on her bed.’ (YUU 1995:12); < tekite-ngnaqe- (cf. tuquete- and tuqungnaqe-)

**tekiq** earwax; cerumen # < PE takôa(k)

tekiqatar(an)- to dance before the host villagers during a holiday; to dance the arrival dance # said of the guest villagers; Qasgimun ciuñiameng, *tekiqatararluteng*. *Tekiqatararluteng* imkut allanret yurarluteng. Yuraraqarluteng imna *tekiqatararaskaq* iterluni kana-i kan’a neviarcq . . . ‘When they were received at theakashim they did the arrival dance. Doing the arrival dance those visitors did dance [with spirit]. When they were about to dance, that girl who was going to do an arrival dance went in . . .’. (CIU 2005:352); . . . waten qamaken Takcanek curukallrat kiagi. *Tekiqatararluteng-gguq* kanani Tuutalgarmiut ketiitní, tamaaken egalertzessuymeggnek tagvaiyaqkent, arulamek waten *tekiqata’arcuutmeqgnegn-wuq* pilliniluteng. ‘In the summer the festival guests had come from Takcak upriver there; they were doing the arrival dance down there in front of Pilot Station before they came up from their canoes. They danced to a proper arrival dance song.’ (AGA 1996:152); < tekite-?

**tekitarka** future # Utuk kalikaaat aturluki piyyutekaput pugtavkaumataksequlluki eliteput ciuñinmerteeq *tekitarkami* aturarkauluki. ‘Using this book, it is our wish that what we have learned from our ancestors will be thus available to “stay afloat”, to be used in the future.’ (KIP 1998:x); < tekite-arkaq

**tekitarkam** meal on arrival; welcome meal # Uini tekitnayukgamiu kenilliniuq *tekitarkamiu* lukultuk. ‘Because she thought her husband would arrive, she cooked, preparing him a welcome meal.’ (YUU 1995:127); < tekite-taq

tekite- to arrive; to reach; to come upon # tekituq ‘he arrived’; tekitaa ‘he reached it, got as far as it’ / tekituq nunamun ‘he arrived at the village’; tekituq elamakem ‘he came upon a water hole or he arrived from a water hole’; tekiuciyaraq ‘importation (of banned substance)’ (legal neologism); > tekiqatar(ar)-, tekiutaq, tekingnaqe-, tekitarkaq, tekiute-; < PE tekite-

**tekituqt** meal on arrival; welcome meal # Uini tekitnayukgamiu kenilliniuq *tekitarkamiu* lukultuk. ‘Because she thought her husband would arrive, she cooked, preparing him a welcome meal.’ (YUU 1995:127); < tekite-taq

**tekiute-** to arrive with (it); to bring with one # tekiutuq ‘he arrived with something’; tekiuta ‘he arrived with something’ / Carayagmek-gguq tangellret tuaten aqakuaniriqameng ciqitami, naullutmek ciuñermeggnun *tekituttut* naulluvkarluki. ‘It is said that if those who have seen a ghost don’t roll around in the dump area, they bring sickness home with them, causing people to be ill.’ (YUU 1995:7); Tua-i tekiucamiu, ituttluu nem’un aipani pillinia, “Kitaki, una waniwa elluarrluku, aulukniarn!” ‘So when he arrived with him, he took him into the house and said to his wife, “Please care for him well!”’ (QAN 1995:14); < tekite-te-; < PE takiðuta- (under PE takit)

**tekiusiar**- to go farther toward one’s destination # tekiusiar turq ‘he went on toward his destination’ / Tua-i ayuqicini uutumarcyaraa atmiurluni taumek tua-i atamakinek qatunemguyuq *tekiusiarluni* pilliniuq, utertelliniuq. ‘When he felt
better, he put on his backpack filled with caribou, went on his way to his kayak, and then headed home.’ (QUL 2003:540); < tekite-vsiar-
teklin measurement from the tip of the thumb to tip of index finger when each is stretched out away from the other # < tekeq-
tekneq measurement being the width of the last section of one’s index finger # < tekeq-neq

1 tekpacuk back part of fish stomach # < ?-cuk
tekrun thimble # NSK; < tekeq-n

Teksik Tikchik Lake (and River) # one of the Wood-Tikchik lakes near Dillingham
tela’a what a surprise! # < tekeq-?
tellunrun skin scraper # K; = ellumrun, pellumrun, urumerun; < ?-n; < PY-S pahyu-
telt oh yeah; that’s what you say # expression expressing a mocking attitude
tema body; main part to which something is attached # temet ‘bodies’; Elkek-llu Turpak-llu aipaqluku Irr’aq apqaurluku nallunrilkekngamegnek canek piciatun tuaten temiin atritnek . . . ‘She and Turpak kept Irr’aq company asking her about what words she knew, including the names of various parts of her body . . . ’ (ELN 1990:66); Pissurcuukarani ta ¥
temakut tua-i cali-llu tememini maani qaimini uitalriit yuunanritui pissurcuutekngamiki.

‘However, he wouldn’t take off his few hunting accessories which stayed on his body here, on his clothing, because those were the things he’d hunt with.’ (CIU 2005:26); TEMEM PEKCELLAGCESSUUTAI ‘reflexes’ (medial neologism); > temeqliq, temeqvanek; cf. temia-
temi- emotional root > temciarauteke-, temcike-, temcinarqe-, temciyuke-; < PE temci-
temciarauteke- to laugh at derivisely # temciarautekka ‘he is laughing at her derisively’ / < temci?-teke-
temcike- to find (it) funny; to laugh at # temcikaa ‘he finds it funny’, ‘he is laughing at it’ / Tua-i iliikun temciiklartua wangnek . . . ‘And sometimes I laugh at myself . . . ’ (YUP 2005:206); < temci-ke-
temcinarqe- to be funny # temcinarquq ‘it is funny’ / < temci-narqe-; > temcinarqellria
temcinarqellria a joke # temcinarqerrlulriit ‘some things that are slightly funny’; < temci-narqe-ria
temcitar- to tend to find things funny # temcitartuq ‘he tends to find things funny’ / < temci-tar-
temciyuq- to find something funny; to be amused # temciyuqtuq ‘he finds something funny’ / < temci-yu-
temeqliq* undershirt (BB meaning); innermost part # Tua-i-gguq çerâmi tuaten anguyak ayagnillruluku wii niitela’arqa. Taü̍gken pavani temeqliiinni aavcaalrîgey åvangillruluku nitaqlua. ‘I hear that war started that way on the coast. However, inland there I hear that it started with two people throwing darts.’ (CIU 2005:22); < tema-qliq
telemqvanek from long ago; from far away # adverbial particle; < tema-qva-ablative-modalis; cf. temiyig-
temia- to have a throbbing pain # Aatii apcani ellin qall’ ayuquciagnek kiuluku puqâlanîqiapiarnulukèk temialutek-llu aviranaqule. ‘When she asked her father how they felt, he said that they were very warm and were throbbing with a pain that he’d rather not have.’ (ELN 1990:78); cf. tema
tem’iq rumbling noise # tem’iq niitaa ‘he heard a rumbling noise’; tem’irpak ‘a big rumbling noise’; > tem’irte-
temiquyugglugaq bearded seal (Erignathus barbatus) that is very large # NUN
temirta adult # temirtet ‘adults’; Imkut tua-i tamakut-llu waten ataurtellriit, temirtengurtellriit tuaten, qayiuraqta, nerluki tuaten aüg alteng makut piaqluki. ‘And even those who had become fathers or adults, when they made kayaks, would eat the scraps (of skin) which they cut off.’ (ELL 1997:285)
tem’irte-, tem’i- to make a rumbling noise # tem’irtuq ‘it is rumbling’ / Tua-i piuqaerulehu cama-i nevuq qasgim aiaqen tem’irrluq tuaten kitulliniluni. ‘Soon it moved through the ground under the kashim making a rumbling noise.’ (QAN 1995:190); < tem’iq-?, tem’iq-
temli- to sleepwalk # temliuq ‘he is sleepwalking’ / Aaniin qall’ piqerluku nallunrilamiu temlittucia Turpiim. ‘Her mother woke her up knowing about Turpak’s sleepwalking habit.’ (ELN 1990:21); cf. eme-; < PE temli-
temtemtaaq pectoral sandpiper (Calidris melanotos); ruffed grouse (Bonasa umbellus) # imitative
temyig- (K form), temyi- (BB form), temyi- (NUN form) to be old; to be elderly # temyiqtuq ‘he is elderly’ /
tengak | pubic hair | tengiit ‘pubic hairs’; | tengayuk; | < PE taŋay or taŋa

tengaraq | sail | and tengalar- | to sail | tengalaruttuq ‘he or it is sailing’; Tua-i cav’urluta ayagaqamta wankutini cukangataqulta. Tengalaruttuq tāuq qaam pilriit cukaugaqteng. ‘When we rowed it seemed to us that we were moving fast. Those who used sails, however, would really go fast.’ (YUU 1995:31); < teng-; > tengalaruaq, tengalarucuun; < PE taŋalkar- (under PE taŋa)-

tengalarucuun | sailing vessel | < tengalar-cuun
tengalaruataq | flag | < tengalar-qaq

tengaur- | to be in flight; to fly around | tengaurtuq ‘are the planes flying today?’; < tengue-ur-; > tengaurcuun, tengaurta

tengaurcuun (BB, LI, NR form), tengaurruuaq (EG form) airplane | # < tenguar-cuun, tengaur-cuun
tengaurta | black-legged kitiwake (Rissa tridactyla) | # Tengaurtet Tanqiat | ‘April’ (literally: ‘kitiwake’ month); NUN; < tengaur-qaq; > Tengaurtet Tanqiat

tengayuk | throat hair of caribou | < tengak-yuk; | < PE taŋayuy (under PE taŋa or taŋa)
tengayuk2 | index finger | # word used in a finger-naming jingle; | ?-yuk

tenge- | to fly; to take off in flight | teng’uq ‘it flew off’ / ak’a tamaani yuit ukvallerluut angalkut tengyugnciatnek iralumun ‘long ago people used to believe that shamans could fly to the moon’; Tua-i tengguiiluni. Tenggani tua-i mayullinni pagaavet qulvanun. Tua-i mennullerkani piluku tua-i qulvan niqaciuartaq qulvanun. ‘It flew off. When it flew off, it went up high above. To stave off tiredness, it flapped its wings now and then until it went high above. To stave off tiredness, it flapped its wings now and then when day broke, because he started to want to eat, he took his arrows and he went on to hunt birds. He hunted birds all right, but there were no birds.’ (ESK 1899:476); > tengempak, tengmiaqcurluq, tengmiarcuun, tengmiarluq, Tengmiirvik, tengmiqsaq; < PY tiŋmi(C)aq

tengelpag-, tengelvag- | to punch hard with one’s fist | # tengelpagaa or tengelvagaa ‘he punched him hard’ / Aren, ullagarlulu-gguq qayyuegglim tengelpaguruluraa, man’a tua-i aren ayakutaraa akgirrulu. ‘Gosh, the arctic hare punched the poor thing, and hurt it in the temple area.’ (QAI 1984:5); < tenglug-pag2-
Mt. near Marshall; E. W. Nelson (ESK 1899: 45) states: “This is described as an enormous eagle which varies in its habits according to locality. . . . said to catch either whales or deer.” < tengmiaq-rpak

tengmiarlluk (HBC form), tengmiarpak (Y form), tengmirrluk (NUN form) golden eagle (Aquila chrysaetos); bald eagle (Haliaeetus leucocephalus) # < tengmiaq-rrluk, tengmiaq-rpak
tengmiirviguaq March # see Appendix 7 on the Yup’ik calendar; < tengmiaq-?-vik-uaq

Tengmiirvik April # see Appendix 7 on the Yup’ik calendar; < tengmiaq-?-vik

tengmilqiq bird; fowl # NS
tengmiqsaq type of bird (species ?) # < tengmiq-?
tengqucuk tip of parka hood # Y; < ?-qucuk
tengru- to be enthusiastic or eager especially, to be eager to go # tengruuq ‘he is acting enthusiastically’ / tengruluni imirarkani ‘he eagerly filled out the forms’; Tua-i-llu-am ellii tengrukluni umyuarteq’ngengami uksiyallerkamegnek, qavanguengluku-llu ayagviteng, ‘And she started to be eager thinking about how they’d be going to fall camp and she started to dream about where they would go.’ (ELN 1990:44); > tengrucetaarun, tengruke-; < PY t̠aŋru-

tengrucetaarun preview (as of movie) or anything to arouse enthusiasm # < tengru-ctaar-n
tengruke- to be enthusiastic about (it) # tengrukaa ‘he is acting enthusiastic about it’ / Maa-i cali yuut quyurrlluteng callerkarteng tengruk’laaqit, cali neqkun ilaliurutlerkarteng caknek tengrukulu. ‘People are enthusiastic about what they are going to do when gathered together, and they are very enthusiastic about their fellowship through the (shared) meal.’ (CAU 1985:13); < tengru-kek̠-

tengssuuciurta pilot # < tengssuun-liur-ta

tengssuun airplane # miskunani tengssuun agirtuq ‘the plane is approaching, just barely visible’; tengssuun mit’uq ‘the plane landed’; tengssuun teng’uq ‘the plane took off’; Piuq maaten pagna carpak tengaulria quleqvarni caucianek ellii apcan aaniin piluku tengssuutungiluku. ‘When she looked she saw that there was a big object flying way up there, and when she asked her mother what it was, she told her that it was an airplane.’ (ELN 1990:92); Cali-llu kass’artaunani, tengssuutuaunani-llu man’a. Levaanek-llu tangyuitellruunga. ‘There were still no white people, and no airplanes here. I never saw outboard motors.’ (YUU 1995:31); < teng-ccuun; > tengssuuciurta, tengssuuterpak
tengssuuterpak, tengssuulvak, tengssur’vak big airplane # < tengssuun-rpak, tengssuun-vak, tengssuun-vak

tengtarkaq Alaska cottongrass (Eriophorum sp.) # NUN
tengte- to blow away # tengtuq ‘it was blown away’; tengtaa ‘it blew it away’ / anuqem kalikaq tengtaa ‘the wind blew the paper away’; tengesngaitaa or tengn’gaitaa ‘it won’t blow it away’; < teng-čee-t; < PE τουτα- (under PE τουτα-)
tengtengaaq guitar; banjo; ukulele; or other plucked stringed instrument # imitative
tenguga’rte- to be unable to breathe because of a blow in the solar plexus; to have the wind knocked out of one # tenguga’tuq ‘he cannot breathe’ / < tenguk-ar(ar)te-
tenguggluk “Eskimo ice cream” made with fish liver # < tenguk-rrr-luk
tengugpalek burbot, loche (Lota lota) # EG; < tenguk-rpak-lek
tengugtaarun game of tug-of-war # < tenguk-?-a-n
tenguk liver; solar plexus # Kaigamek-llu tua-i qassarlutek tenguaan iliinek. ‘Since they were hungry, they ate some of its liver raw.’ (ELN 1990:61); > tenguga’rte-, tengugpalek, tengugtaarun, tenguggluk, tenguge-, tenguglirte-

Tengun August # see Appendix 7 on the Yup’ik calendar; < tengen

tenguqe-, tenguqaar- to show physical strain by facial expression # as when lifting a heavy object or defecating; tengugq ‘he is straining’ / Atmagluku ut’rutaa tavaten tengugluni. ‘Uqamaitengnaagar una.’ ‘He brought it back carrying it on his back and showing the strain. ‘Oh, it’s so heavy.’” (MAR1 2001:81); < tenguk-?, tengug-?
tenguqlirte- to have a feverish, throbbing pain; to be puffy and sick-looking # tenguqlirtuq ‘he or it (body part) is puffy and sick-looking’ / . . . tuaten-gguq qep’sutiin qulii tenguglirteqapiggluni. ‘. . . he was painfully full above his belt.’ (MAR1 2001:69); Caluteng nunurnganateng-llu, wagg’uq
umyuameng qamum tenguqlirutekvaka’arqaku una qanrutarkani, tutgarani, usruni, cani pini tungayani, umyuami apiqiitnek tenguqlirutekvaka’arqaku tua-i qanrutaqluku nunurnganaku. ‘They (the elders) would seem to be scolding them in some way, but inwardly in the mind it would be very much a source of pain to have to talk that way to one’s grandchild, nephew, or any sort of relative.’ (YUP 2005:46);

< tenguk-?

tengurpag— to occur late at night # NSU;
tengurpagtuq ‘it happened late at night’ /

< ?-rpak
tengute— to fly away with (him/it) # tengutuq ‘it flew away with something’; tengutaa ‘it flew away with her’ / Taunagguq arnaq mertallrani atakumi taum wani yaqulpiim tengutelliniluku natmun qavavet ingrimun qertulriamun Kuigpiim ce ÷ iini, tuavet tua-i mis’ulluku. ‘And when that woman was getting water in the evening the huge bird flew off with her to somewhere inland on the high mountain beside the Yukon River, and landed with her there.’ (AGA 1996:86);

< tenge-te

> Piyagaat Tengutiit
tepci- to taste; to have the taste in one’s mouth # tecpiyugngaqa ‘I can taste it’; < tepa-ci-
tepcuar(aq*) fish that has been frozen after being allowed to age slightly, eaten uncooked and frozen # < tepa-cuar(aq)
tepe- to drift ashore # tep’uq ‘it drifted ashore’ / tepaata ‘it (e.g., the wind) brought it ashore’; > tep’aq. tep’erluaq; < PE tapa-

Tep’arluaq alternate name of the legendary hero, Kukugyarpak (q.v.) # < tep’aq-rrluk-aq²
tepkegauna perfume # Tamakut aturluki kencignarqellriamek mingugkiumiartuten pilaucicetun tepkegauciaqameng tepkegaucitudlit.

‘Using these, you shall make a sacred ointment in the manner of a perfume when he makes perfumes.’ (ANUC. 30:25);

< tepkegte-car-n
tepkegiria incense; fragrant spices # . . . tukuutt megnek-llu cikiraat, waniwa suulutaamek, aruvagkamek-llu tepkeggiamek, uqumen-llu. . . . they gave her riches, gold, fragrant incense, and oils.’ (MATT. 2:11);

< tepa-kegte-;

> tepkegcaun
tepli— to have a good smell; to have a good aroma # tepkegtuq ‘it smells good’ / Piqerluni atam kenerriullinilria tauna maururlua, tua-i-gguq tepggiamek man’a nem ila tua-i arenqianani. ‘Soon his grandmother started up a fire and the inside of the house took on a pleasant aroma.’ (CIU 2005:284);

< tepa-li;

> teplicir(aq)
teplicir(aq*) aged fish head # NUN; < tep’li-ili'-cir'-aq¹
tepluar- to spit # tepluartuq ‘he spit’; tepluaraa ‘he spit on it’ / NUN; cf. tevvaar-
tepn’gaaayak fish that has been frozen after being allowed to age slightly, eaten uncooked and frozen # < tepa-?-yak
tepsaare- to stink; to be odiferous # tepsarquq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurluq tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151);

< tepa-?
teptu- to be odoriferous # teptuuq ‘it is odoriferous,
teptukuyuq — terikaniq

has a strong smell' / < tepa-tu-; > teptukuyuq, teptuyak

teptukuyuq valerian (Valeriana capitata) # this herb was boiled, and the resulting liquid poured over linen nets to remove any fishy smell so that the smell would not scare fish away; Y; < teptu?-
teptuli high-bush cranberry (Viburnum edule); odoriferous plant or insect # < tepa-tuli

teptuyak beach greens (Honckenya peploides) # < teptu-yak
tepumirtur- (Honckenya peploides) beach greens
tepu-yak # < teptu-yak

tepumir-teq'aq teq'ar-, fish aged or stored in a pit; pit # and teq'ar- to bury in a pit # teq'ertuq 'he is burying something'; teq'eraa 'he is burying it' food or other thing / < teq?-; > teq'aciileq
teq'aciileq, teq'alleq pit; hole in the ground #

Tep’liqtaraqameng teq’allirraarluteng qamiquek imiraqluku teq’alleq tua-i-lulu muiran nuunamek patuluki. ‘When they were going to make fermented fish, after they made a pit, they filled it with fish heads and then when the pit was full up they covered it with soil.’ (PRA 1995:461 (see 1997 or further reprints); < teq’ar-cilleq, teq’ar-illeq

teq’aq fish aged or stored in a pit; pit # and teq’ar-to bury in a pit # teq’ertuq ‘he is burying something’; teq’eraa ‘he is burying it’ food or other thing / < teq?-; > teq’aciileq
teq’aq, teq’ar-y, teq’ayuli (Y form), teqelquayaq (NS form) arctic tern (Sterna paradisaea); Aleutian tern (Sterna aleutica) # < -ar(aq), -yuli, -
teqsuqaq adipose fin of a fish; tail feathers of a bird; tail fin of an airplane # Cayut-at-llu avaitat waten allgiaraat teqsuqtanek kapusvikluki qivyurrarneq nuulirluki. ‘On the periphery of the drums they stuck in oldsquaw tail feathers, attaching a few down feathers on their tips.’ (AGA 1996:87); < teq?-qaq
teq’uciq coccyx; human tailbone # Y; < teq-uciq
teq’ulungssaq, teq’uq, ter’aq, terlak, terr’ilitaq, 69:2); > teq’aq, teq’ar-, teqsuqaq, teq’uciq, the bottom; I am sunk in the depths, . . . ’ (PSALM mire and mud I sink, I cannot get a foothold on

teq’umek anemone/anus, sea anemone/anus, release me, let me go! I’ll reward you with one of my uncle’s wives, the fatter one,’ (CUN 2007:96); Alining aqenjiapaap-ll’, etiq tang pegteqernga. Angama nulirran assiqurgat neq, ‘Poor dear

teq’ulungssaq, teq’aq, ter’aq, terlak, terr’ilitaq, 69:2); > teq’aq, teq’ar-, teqsuqaq, teq’uciq, the bottom; I am sunk in the depths, . . . ’ (PSALM mire and mud I sink, I cannot get a foothold on

teq’ulungssaq, teq’aq, ter’aq, terlak, terr’ilitaq, 69:2); > teq’aq, teq’ar-, teqsuqaq, teq’uciq, the bottom; I am sunk in the depths, . . . ’ (PSALM mire and mud I sink, I cannot get a foothold on
terikarte- to stand alert; to be proud in a silly way # cf. terikaniaq

terikeggiqate- to not be very sensitive to sound or motion # terikeggiatuq ‘it is not sensitive’; terikeggiarluruq ‘it is less sensitive’; < terikegg-i-ate-

terikegg- to be very sensitive to sound or motion # Uliirert tua-gken terikeggluteng, ciu-teggluteng. ‘White foxes, on the other hand, are very sensitive to sound and motion; they have good ears.’ (PAI 2008:230); terikenruuq ‘it is more sensitive’

terlak, terlaaq* swale; dry creek bed; pit; ditch; socket # . . . kucuqut iciw’ iruyagait nengqelalriit terlauluteng tua-i akagenqeggluteng . . . ‘. . . the pelvis bones, you know, their little leg joints, have places (where they fit) which are round sockets . . . (CIU 2005:68); . . . alerquaqurallruani maaggun terlaarteggun aurulluku lluaasqelluku . . . ‘because she’d instructed him to approach it by crawling through the swales. . . (MAR2 2001:108); < teq-?

terrepresenta- to catch (a person) talking about one # NUN
terrigyug- to yearn for fresh fish # NUN

terr’ilitaq diaper # < teq-ilitaq
teruvalu(a)gq* donught # literally: ‘little imitation anus’; K, BB; < teq-uaq-ya(g)aq

tertuq humpback salmon; pink salmon (Oncorhynchus gorbuscha) # NSU
tertuq lynx (Lynx canadensis) # literally: ‘one well endowed with a bottom’; TertuqI maqaruanek nertuut. ‘Lynx eat hares.’ (YUP 1996:41); < teq-tuli

terus area at foot of person, animal, bed, etc.; bed partner who sleeps with his body heading in the opposite or the perpendicular direction at the end of the bed; notch for bowstring in end of arrow shaft or at end of bow # ingleret teruat ‘the foot of the bed’; teruklutek inareskitek! ‘you go to bed each facing opposite directions’ (head-foot)); Una-lлу nakrutain aciat nemervimi ngeliinek, wangkuta piciyarallemcetun avani, kavirquranuluni terani tekilluku. ‘An area below the stabilizers starting from the binding, in accordance with our custom, is painted red all the way to its notch.’ (CIU 2005:34); Tua-i-llu iluvaucameteggu aviuqaqyikluku tauna tuqumalria, natiunun teruuanun-llu aviuqaarluteng . . . ‘And when they brought the bowl of food further in to the house they’d put a pinch of food by its [the body’s] foot area as a food offering for the deceased . . .’ (CAU 1985:122); Taqukan . . . paalagvyiklinia. Waniwa-gguq patginanarani, yuk imna tengelria ciuqerranek, pagg’un quiliikun. Yaavet-llu teruanun tuq’ami ngel’arturluni. ‘The bear sprang it him. Then while it was slapping (at him), that person flew up in front of it, and over it. When he landed at its feet behind it he was laughing.’ (YUU 1995:13); cf. teruvaiktitaq

teruvaititaq, terupaititaq great-great-grandchild # LI; = neruvaititaq; < teru-ilitaq, teru-ilitaq
terlereti- to begin a coiled grass basket # NUN
terleuvaluuk coccyx; human tailbone # BB, K, NI < teq-?
teteng-1 to have a grinding feeling in the joints # tetengluteng ‘grinding feeling in joints’; NUN; cf. tetengquq
tetengquq cartilage # HBC; = tatangquq; < PE natangquq

tetengte- (NUN form), tetengte-2 (NI form) to bulge; to be full almost to bursting # . . . tuaten tua-i tumyarani peknginanermiri tekitelliniuq maklirnarmek uumen anrutarpall’ermek, cakneq-gguq tetengvaa. ‘. . . while he was walking on the trail he came upon a large bearded-seal stomach, and, on my, was it full almost to the point of bursting.’ (QAN 2009:320)
tetgaq upturned part at front of sled runner # see Appendix 9 on the parts of the sled
tevaar- to carry (a child) on one’s back # tevaar ‘she is carrying him on her back’ / < teve-a-
tevagnekq engraved mark; ditch # Tua-i-ll’am waniwa taum yuut iiita aklii nulluinaaktanggellurriniuq ukuneq tevagnernek waniwa talliauluteng. ‘Some people’s belongings had recognition marks — these engraved marks, five in number.’ (CIU 2005:162); Makut-gga tevagneret waten tua-i ayuqanganiteng; tangllallrulki. ‘Also there were ditches looking something like this; you must have seen them.’ (ELL 1997:242); < tevagnekq

tevak grove # Cali-llu tua-i caniryamek waniwa tangerpek’nii, tuaqaam ukuneq tevaknek. Kan’a-lлу akitnain ciungatun ayuqsaalqini, tevaknek tuaqaam tua-i piluni elalirnemekun. ‘I don’t see an extra point on it, but I see these grooves here. And the front end of the point resembles an “akitnaq” (a certain type of arrow); but it
has grooves on its outer side.’ (CIU 2005:34);
> tevagneq
tevatevaq, teviteviar(aq) (NUN form) American
golden plover (Pluvialis dominica); black-bellied
plover (Pluvialis squatarola) # imitative
teve- to go over or through a portage; to set (sun,
moon, etc.) # tev’uq ‘he is portaging’; tevaa ‘he is
portaging over it’ / tevutaa ‘he is taking it over
a portage’, akerta tev’uq ‘the sun is setting’; Aa
ciin pikna umyuama qam’um teveviknaluku alka
pikna? ‘Ah, why is it that in my thinking I find
it feasible to go over that one up there?’ (MAR2
2001:15); = et’ve-; > tevaar-, tevte-, tevyaraq,
Tevyaraq, tevyuli; < PE ateva-
tevegtu to make spaced cuts on fish flesh #
tevgtuq ‘it has widely spaced cuts on it’;
tevgtua ‘he made the cuts in it, spacing them
widely’ / Nerneck-m-Llu taqngamek
uptesqellukek taq’amt’-Llu aanigneng-Llu
taum aanita makut pisqqaat caneng ta’guna
nerungnarcarluk’ tevegtuareklu. ‘When they
had finished eating she asked them to get ready,
their mother asked them to make it (the fish) look
appetizing, cutting it evenly.’ (WEBI1)
tevegte to cut fish into chunks # so as to put into a
barrel with oil; tevgtaa ‘he cut it up’ / tevicciuq
‘he is cutting fish up’; tevigtaq ‘a chunk of fish
put into a barrel with oil;’ HBC
tevinga to be draped over something # tevingauq
‘it is draped over something’ / < tevte-nga-
tevir- to disappear; to dematerialize; to vanish;
to set (sun, moon, etc.) # tevirtuq or tevriaraq
‘it is gone’ / akerta tevirtuq ‘the sun set’;
Cali Caninermium qanrutkaa tua-i erenrani
uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this Canineq person talked about how
on that day (after the death) after they’d been
切割着一个半月亮形的刀他们停止
on that day (after the death) after they’d been
 mediante. ‘Also this person talked about how
on that day (after the death) after they’d been
 cutting it evenly.

Cali Caninermium qanrutkaa tua-i erenrani
uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this Canineq person talked about how
on that day (after the death) after they’d been
 cutting it evenly.

Cali Caninermium qanrutkaa tua-i erenrani
uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this person talked about how
on that day (after the death) after they’d been
 cutting it evenly.

Cali Caninermium qanrutkaa tua-i erenrani
uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this person talked about how
on that day (after the death) after they’d been
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uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this person talked about how
on that day (after the death) after they’d been
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uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this person talked about how
on that day (after the death) after they’d been
 cutting it evenly.

Cali Caninermium qanrutkaa tua-i erenrani
uluararraarluteng akerta-Llu tevin taqtluteng.
‘Also this person talked about how
on that day (after the death) after they’d been
 cutting it evenly.
quلغungunrita’arnek cipluku. Yuunrluni-llu. ‘Methuselah’s years amounted to one half of a thousand, and twenty times twenty-three, and nine in addition (total: 969). And he died.’ (AYAG. 5:27); from Russian туччя (tysyacha); = csissitsaag

tiivartar- to make a crackling noise (as of lightning or the like) # NUN

tiiviq television # and tiiviir- to watch television # from English ‘TV’

tiinyaq tiny usually black sea anemone # NUN; cf. eteq

ti’assiq northern pintail (Anas acuta) # NSU

titiq ostitus; runny ear # (Kwethluk); possibly from Russian тесть (tech’) ‘to flow’

tu- deep root: impact; cf. tuk-, tut’e-, tuma, tuner-, tugu-, tuuki-, tumak, tung-

tua-i that’s enough; well then; and then; that’s all # exclamation, conjunction; often marking a change in theme; TUA-i-LLU ‘and then’; TUA-i-NGURITUQ ‘goodbye’, ‘this is not the end’; TUA-i-QAA? ‘is that all?’; TUA-i-WA ‘just because’; tua-i-gguq tauluk annganrealiik qavainanegi uksumi kiangelliniluni ‘and so, it is said, while those two brothers slept through the winter, summer had arrived’; tua-i-aksiunga ‘that’s enough, I’m full in response to being offered more to eat’; = tava-i, taüga-i; < tua(n)i-]

tuakenirnek from that time on # adverbial particle; Aqumqanarakun, tauna Nukalpiartayagaq itqerrluni. Itqercami pillinia, “Waknirnek tua-i nuliqsagutamken.” Nuliqsagullinilia inma tuakenirnek. ‘A young proficient hunter rushed in just as she sat there. When he came he said to her, “From now on I’m taking you as my wife.”’ (YUU 1995:12); < tuaken (at tuani)?-ablative-modalis

tualleq large, moving ice floe that breaks away from shore ice after ocean swell # < tuaq-lleq

tuallituar- to consider what going to happen and accept it (? # Tuallituarluni tua-i umyugaa piqtaryukluni. ‘His mind considered it, thinking they were going to come after him.’ (PAI 2008:388); Tuumelt’ pinanermeggni ukut qanernaurtut, cali waniw’ alikellama ayagnilla, tuaq-tuallituarluni, tuaq-llu-guq qakma aang’ itqartut. ‘Meanwhile they would talk, and consider the origin of my fears, and the mothers were about to come in.’ (KIP 1998:309

tuamta-llu, tuamtellu then again; furthermore; moreover # conjunctive or adverbial particle; tuamta-llu taqngameng nernermek anngarunik neryarturtung ‘and when they got through eating again they went to his older brother’s to eat’; agayulirta ayaggaarluni tenguutuutkimun tuamta-llu enermek qip’arrluni ‘the priest left with his airplane and then came back again the same day’; Anuqengucateng arulinaatut qapcruurtung. Tamaannlunteng-llu ernerni amlerni. Tua-i-kiinga urnqalalliniit saayumeq saarralirluku. Tuamta-llu saarralautaitruttunluntung. ‘Because it got windy on them, they stopped and were weatherbound. They were there for many days. They drank only tea with sugar. Furthermore they ran out of sugar.’ (YUU 1995:15); Cali tuamta-llu yuulqiyuk mer’ilkuni mermek . . . ’And moreover if a person is out of water in the wilderness . . .’ (ELL 1997:590); < tua(n)i=amtla-llu

tuani there # restricted demonstrative adverb; tuani aqumgarluurq ‘he was sitting there’; tuanet elliiu ‘put it there’ near you; tuaken teguu ‘take it from there’; tuanetluku ‘for that reason’; see tauna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; = tavani; > tua-i, tuakenirnek, tuamta-llu, tuar, tuaten, tuatkacagaq, tuatna-

tuaq shore-fast ice on the ocean # ‘Tuia-i kanaami alerquillratun tuam ngelibun ungalatmun ayailiniluni. Ayagurtuqrluni cingineq una igvaryartullinina ingna yug aqumgalria tuam, caniani-w’ aulg’ maklak. ‘When he got down (to the shore) in accordance with instructions he went southwards along the edge of the shore-fast ice. After going along for a while he started to round a point and saw that person sitting there on the shore-fast ice with that bearded seal next to him.’ (YUU 1995:12); < tuaq (at tuaq)=ablative-modalis

tuar, tuarpiaq like; similar to # adverbial or conjunctive particle; Maaten murikka kegginaa, iirpiik ukuk qukaani. Nutaan tuar mikelnguun meqalnugeni tangelliria, elitaqvenukarrut. ‘When she observed his face, there were two big eyes right in the middle of it. It was like she was seeing a child for the first time; she didn’t recognize him.’ (ELN 1990:7); the postbase -piaq is often used with either the word tuar (hence tuarpiaq) or with the word indicating the thing to which the comparison is being made; tuar Yupiaq ‘like a Yup’ik’; tuarpiaq
tuaten — tuigte-

yaani aatamitun nangengqalria ‘over there, he was standing just like his father’; < tua(ni)-?, tuar-pik

tuaten like that # adverbial particle; tuaten pinrilu! ‘don’t act like that!’; > tua(ni)-equalis: > tuatequa-

tuatequa- to give up; to accept things the way they are; to resign oneself to circumstances beyond one’s control # Aren, tua-i umyuaminek anglaninringami, a, tuatequalliniluni tua-i umyugaa, “Tuqukilii tua-i, nangteqelnguunga, . . .” ‘Oh dear, since she wasn’t happy anymore she just gave up, thinking, “I should just die; I’m so tired of the torment, . . .”’ (QUl 2003:74);

< tuaten-?-

tuatkacagaq exactly like that # adverbial particle;

< tuani-kacag(ar)-
tuatna to act that way # tuatnaa ‘he is acting that way’; tuatnaa ‘he is acting toward it that way’ / tuatna! ‘do it like that!’; tuatnallruunga ‘I did it that way’ (the way you were talking about); . . .

tamakut cali a ¥ gkut ciuliaput tuatnaut.

‘. . . the same happened to our ancestors.’ (ELL 1997:432); Elpeci-ll’ tan’gaurlurni agurrlugmek tuatnaqeryaqunaci. ‘And you boys, don’t ever behave like that.’ (KIP 1998:122); Kusquqvagmi tuatnaaqameng, Kuigpagmun tevtulliniut. ‘When they did that on the Kuskokwim, they would cross over to the Yukon.’ (YUU 1995:41); tuatnallruniluku ‘alleging it happened that way’ (legal neologism); < tua(ni)-tna-; cf. watna-

< tuave-(HBC form), tuavte-(NUN form) to be very busy; to be swamped with work # tuavtuq ‘he is very busy’ / tuavluq ‘he was swamped with work’; tuavluni ‘(he) being swamped with work’; tuaveqatartuten ‘you’re going to be swamped with work’; tuavnarquq ‘it is such that it will swamp one’

tuc’araq step; rung of a ladder; rug # < tut’e-yaraq

tuc’efaq, tuç’inaq (HBC form) insole # < tut’e-?, tut’e-?

tuc’ete- to blame it # tuc’etaa ‘he blamed it on someone’ / angutem tuc’etaa qimugtemi tuqullrua arnamun ‘the man blamed the death of his dog on the woman’; < tut’e-cete

tugaur- to strike or jab repeatedly as with an ice chisel # tugaurtuq ‘he is striking or jabbing something’; tugaura ‘he is striking or jabbing it’ / manaryallemni ukiciunga tugaurturlua manarvigkamnek ‘when I was going ice fishing

I made a hole at my fishing place by using an ice chisel’; Minggerraarluki-llu qangiuc qeqgaurlurent, cikumek tuaten tugaurluku, aunnarctaarluku-gguq. ‘After he sewed them (the holes in the carcass), they jumped up and down on top of it, and jabbed it with a piece of ice trying to make it bleed.’ (YUU 1995:22);

< tugerc-?

tugeq ice chisel for making holes in river, lake, or sea ice # and tugerc- to strike with the point of a stick, ice chisel, etc.; to hit the cut-bank (of water in a river) # tugertuq ‘he or it struck something’; tugraa ‘he struck at it’ / massinam tugerciutti ‘piston’; = tuuq; > tugeryaraq, tugkar(aq), tugneq, tugrun; cf. tu-; < PE tuyə(q)-

tugeryaraq large log parallel to the back of a kashim that supports the planks that cover the firepit # < tugeq-yaraq

tugciqar- to lace a thong through loops on a kayak skin and tighten it # from

tugiryarte- to have pain (in bones) # NUN

tugkapagaq trout fry # NUN

tugkar(aq*), tugkar(aq) walrus tusk # Tuluuluteng-lu wall’ tugkarauluteng aperyaramaggni makut aqciit. ‘These inlaid design pieces are ivory or walrus tusk as they say.’ (CIU 2005:102); < tugkar(aq); < PE tuyəkar(aq) (under PE tuyə(-))

tugglugpak male grass plant # < -pak

tugneq place where the ice has been picked; the way to use an ice chisel; point where the river current cuts the bank at a bend # < tugerc-neq

tugrinaq “Eskimo ice cream” made with sourdock #

tugrun ice chisel # < tugerc-

tuiq- turned around # postural root; > tuignga-, tuigate-

tuiginga- to be turned around 180 degrees # tuigingauq ‘he is turned around 180 degrees’ / < tuig nga-

tuigate- to turn around 180 degrees # tuigituq ‘he turned around’; tuigtaa ‘he turned it around’ / ataucirqumek tuigituq ayallermi ‘he turned around once as he left’; . . . ciuliste ciungatnun taukut qimugte i pirraarluku, utetmun-llu ikamrak tuigqaurraarlukek tua-i uterrlutek, . . . after he secured his leader at the head of his dogteam, he turned his sled around and headed home, . . .’ (ELN 1990:65)
**tuir(aq*)** — **tukriar-**

**Bases**

American tree sparrow (*Spizella arborea*)

# ... pug’u-q-gguq maaten tuirauluni imna tua-i yaqulget wani kanevnekacagiit. Nakleng. ‘... he got to the surface and saw there a tree sparrow at the bottom of the little scattering of birds. Poor thing.’ (KIP 1998:113); < ?-iq
tuk- deep root; > tukar-, tuker-, tukriar-, tukriar-; cf. tu-
tukaayuq wild parsley (*Ligusticum scoticum*)

**tukangcar-** to raise, to rear (a child) # literally: ‘to try to induce to kick’; tukangcaraa ‘he is raising her’ / < tukar-ngcar-
tukar- to kick with both feet (from a lying position, as a baby does) # tukartuq ‘he is kicking’; tukaraa ‘he is kicking it or him’ / Tangerqeraak-tang mikelnguyagaq una tukalria, tan’gaurluuluni.

‘They took a look at this little child kicking and it was a boy.’ (MAR2 2001:99); . . . uyu’urmi qayaa kinertanek tua-i ucivigtutaciatun ucililliniluku. Tukarluki tuaten nek’egtaqluku. ‘... he loaded his brother’s kayak with as much dried meat as it would hold. He’d pushed them in with his feet, packing them in place there. (QUL 2003:408); < tuk-?-; > tukangcar-; < PE tukka3-
tukar(ar)- to explain the masks during a dance during the Kelek holiday # said of shamans; tuka’artuq ‘he is explaining the masks’; CAN; cf. tukar-; > tukaraun

tukaraun shaman’s mask, song or figurine # CAN; < tukar(ar)-n
tukarta rope; cord; loop of line through seal harpoon head < + PY tukarta (cf. *Siberian Yupik* tukarta ‘seal harpoon line’)
tukeqnire- to resist; to pull # Tukeqnirtengermeng-gguq pissuutalinguq tua-i arulairngaituq. ‘If they try to pull back and resist, one without powers won’t be able to move.’ (PAI 2008: 400); tuker-?
tuker- to push or brace with one’s feet; to hatch (of an egg) # tukertuq ‘he is bracing himself with his feet’; ‘it is hatching’; tukaraa ‘he is pushing against it with his feet’ / tukqertuq ‘it (gun) kicked’; kayangutanka isuraalinaa tukellruuq akwaugaq ‘the sandpiper eggs which I found hatched yesterday’; ... ungiliit tua-i qerruluteng tuquluteng, a¥gkut ta¥ggaam inggiyagait tukeryutullruut. ‘... the lice would freeze to death, but their little nits would hatch.’ (CIU 2005:214); Tukervik ayagaq ‘deck beam just fore of the cockpit deck beam of a kayak’; < tuk-?

**tukervik** strut fore and aft next to large strut running across top of kayak; one of the three ribs in front of hatch # NUN; < tukervik
tukeryaraq chopping block for splitting pieces of wood # < tuker-aryaq
tukir- to be a guest # tukirtuq ‘he is a guest’; tukiraa ‘he is a guest of his’ / Kauturyaraat-am yugnun tukitututeng. ‘Swallows, it seems, like to stay with people.’ (AGA 1996:44); Y, HBC, NUN; < tukur-ir-; > tukirvik

tukirvik hotel; room or apartment (for rent) # < tukir-vik
tukite- to give out gifts to (him) # Maaten-gguq tauna angukar piat tuaten-gguq tukitelliat canek, cikirtulliat. ‘When they looked at that old man they noticed that they were giving him gifts, presenting them to him.’ (MAR2 2001:70); NS; < tukuq-?
tuk’nayaaq fish fry (baby fish) # < tuker-?-ya(g)aq

tukni- to be strong; to be potent; to be powerful (of medicine, eyeglasses, shamanistic powers, odors, etc.); to be strong (in any sense) (EG meaning) # tukniuq ‘it is potent’ / una tukninruuq taumi ‘this one is more powerful than that one’; ackiigken tukniuk ‘your eyeglasses are strong’; Atam clorox-aartun ayuqut tamakut teq’ut tuknirilriit. ‘That urine that becomes potent is like Clorox.’ (ELL 1997:446); KANGINGNAURTET TUKNINRIT ‘grand jury’; > tukniate-; cf. tu-
tukniate- to be weak # tukniatuq ‘it is weak’ / ... yuut tangellratni angalkuungermi imuuluni tuknialnguq. ‘... in the view of the people. Even though he was a shaman, he was weak (in his powers).’ (QUL 2003:28); < tukni-ate-
tukpag- to kick hard # < tuker-pag-
tukriar- to knock # tukriartuq ‘he knocked’; tukriaraa ‘he knocked on it’ / unuum qukaani yugnikek’ngaaq tukrialruuq kaingellermini ‘in the middle of the night my friend knocked when he was hungry’; Kaigaci, tua-i cikirmaciquci; yuarci, tua-i nataquciiquci; tukriarci, tua-i ikiraciquci. ‘Ask and you will be given, see and you will find, knock and it will be opened for you.’ (MATT. 7:7); < tuk-?-

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tukriayuli — tulukaruk

**tukriayuli** legendary underwater dweller that knocks on the earth’s surface # tukriar-yu-li

**tukrun** doorstop or the like # < tuker-n

**Tuksu**k Toksook Bay #

**tukulleggaq**′ beach greens; sea chickweed (Honkenya peploides) # NUN literally: ‘small foot’; < tukullek-rraq; cf. it’garrake

**tukulleguaq** plant type (species ?) # EG

**tukulleggaq** Bases 640

**tuk‰uq** host; wealthy person; in-law acquired wealth; # Y, HBC, NUN; < tukuq-

**Tukurliq** to be crassly well-off; to be ostentatious
tukurtaar- edible yellow seaweed (species ?) # NUN;
tukurnaq flipper of seal; foot (of human or animal)

**tukullgi** tukullegqaq type (species ?) tukullgek (HBC, NUN additional meaning) # tukullgek ‘flippers’ or ‘feet’; Tua-i yuviarliuku pivakarliuku tukullgi cillartait tuaggun tua-i angqulrilunikii taum nagiiqiyum. ‘And he examined its flippers, spreading them apart and saw that the spear had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maani qanikcami, cuum tumai had caught it there.’ (CIU 2005:62); Cali-wa ukut cuum tumaim tukullgi murualriit maan...
“Wii-tuq-tam kingumek ayakarlua, ernengullami.” . . . inside the kashim Raven said, “I should go at last; let me bring you all daylight.” (YUU 1995:86); TULUKARUUT NEQAI'T ‘baneberries’ (Actaea rubra), (literally: ‘ravens’ food’); the plant bears poisonous berries; TULUKARUUM AYARUA ‘the constellation Orion or Orion’s belt’, (literally: ‘raven’s walking staff’); TULUKARUUM PITEGCAUTH ‘a certain constellation’ (undetermined); TULUKARUUM TANGLURALARI ‘the Milky Way’ (so called since in a traditional story the Milky Way is Raven’s snowshoe tracks as he walked across the sky having stolen back the sun); Tuluka3 Raven’s snowshoe tracks as he walked across the sky called since in a traditional story the Milky Way is (literally: ‘raven’s walking staff’); TULURTA ‘he leaned it against something’/ wiingaq ‘my older sister had a really nice ivory story knife but she dropped it in the pond’; Tulur-Akim tANglurAllri said of seaweed; Tulu3ya3 ya(g)aq; < PE tuma!-; < PY tuma!-yaq, tuma!-ya(g)aq; < PE tuma!-yaq. ‘Its stomach was slashed open. It had only canine teeth.’ (AGA 1996:172); < tuluq-yaq, tuluq-ya(g)aq; < PE tuluryaq (under PE tulux)

tuluryaq, tuluryaak canine tooth; eyetooth # Aqsiiq ullingqalutek. Tuluryagglaarnarnek kegguterluni. ‘Its stomach was slashed open. It had only canine teeth.’ (AGA 1996:172); < tuluq-yaq, tuluq-ya(g)aq; < PE tuluryaq (under PE tulux)

tuluvkuyuqgaag feather # Tuluvkuyuqgaag taqgaam meciqerluku qantar-im ‘minugluku. ‘Then he took a feather and dipped it into the mixture and painted the bowl.’ (AGA 1996:106); cf. tuluk

tulvaaq, tulvaarraq heavy cloth; denim # Wiinga-w’ pingenratgun pillruama, ililt-llu tulvaarraqke nituqlukalria alkungyugviqaqatni. ‘Since I was there when it became available, one of them would come in bringing heavy cloth since someone had requested wall covering material.’ (AGA 1966:120); from Russian тёлёвый (tölevyy) ‘roofing felt’

tuma footprint; track; trail # tumet tracks; tan’gerlim tumai maligcuarturluki pissullruat ‘following the black-bear tracks, they hunted it’; Nutaan cikumi cali, qinga man’a assingraan, imarpigmi, ciuneni yuvrirrilaluruku tumtangengraan. ‘Although the surface of the sea ice looks good, one has to keep checking his foreground even though there may be tracks there.’ (YUP 2005:4); > tumci-, tumengqerr-, tumingiq, tumlia-, tumliqeq-, tumnirr-, tumte-, tumyaraq; cf. tu; < PE tuma

tumag to be bitter-tasting and dry # said of seaweed; tumagtuq ‘it tastes bitter’ / NUN; > tumagaq, tumagliq; < PE tumay-

tumagaq tannin # Cuukvaguat tumagaitnek meq imirluku tua-i. ‘The bitter part of the alder (bark) was added to the water [to make dye].’ (CIU 2005:350); < tumag-aq

tumagcur to grab small ball-like portions of Eskimo ice cream carried by women and hide them in the cracks as in the porch of the men’s communal house, to be looked for later, during the “Aaniq” holiday # said of certain boys called “dogs” (qimuglet (q.v.)); CAN; < tumak-cur- (?)

tumagliq low-bush cranberry (Vaccinium vitis-idaea) # Umyuaqertilimmik-lu imukt kaviriit tumaglit apluku aatiit qaku aqvaciucianek puckaq, calil-llu tumagliqelmek akutaryungniluni. ‘And when she recalled those red cranberries, she asked their father when they’d get the barrel, saying that she was beginning to want Eskimo ice cream with cranberries in it.’ (ELN 1990:66); < tumag-li; < PY tumayliq (under PE tumay-)

tuluruq large piece of bent wood firmly fixed to the ground over which a skin is placed for scraping and stretching # < tuluq-uaq

tuluruaq large piece of bent wood firmly fixed to the ground over which a skin is placed for scraping and stretching # < tuluq-uaq

tulurtaa ‘he leaned against something’ / wiingaq ‘my older sister had a really nice ivory story knife but she dropped it in the pond’; Nuusaarpiit taqumaut tumagaitnek tumagiq; < PE tuma!-yaq, tuma!-ya(g)aq; < PE tuma!-yaq; > tumagaq, tumci-, tumengqerr-, tumingiq, tumlia-, tumliqeq-, tumnirr-, tumte-, tumyaraq; cf. tu; < PE tuma

tulurte- to lean against something; to support it by putting it on something (e.g., the surface of the ice) # tulurguq ‘it is leaning against something’ / wiinga-w’ tanei tani tamatum egkum iquani, naparyarluni aught nautilria, waten nangerrluua tulungqalua ikavet tangvaarkeka ‘I was here, at the end of the back wall which had a post, standing and leaning against it as I watched her’ (ELL 1997:282); < tulur-ngqa-

tulur- leaning against something, supported by something # postural root; > tulungqa-, tulurte-; < PE tulur-

tuluruaq large piece of bent wood firmly fixed to the ground over which a skin is placed for scraping and stretching # < tuluq-uaq
tumak — tumte-

**tumak** (K, Y, NI, CAN, HBC, BB form), **tum’i** (NUN form) palm of hand # “Wall’uq’ tumiqemnum?” “Yuut tumaitnun qurrsiaaqkuk!” “Or, how about into my palms?” “We do not pee in people’s palms!” (WOR 2007:19); > tumacur-, tumagneq; cf. tu-

**tumagneq** measurement of the width of the palm (flattened and with the fingers and thumb held together) # < tumak-neq

**tumangqa-** to be assembled; to be “in shape” (of a person) # tumangquaq ‘it is all together’, ‘he is in shape’ / < tumar-ngqa-

**tumangqauq** ‘it is all together’, ‘he is in shape’ / < tumar-ngqa-

**tumar-** assembled # postural root; > tumaranqellria, tumarayuli, tumangqa-, tumarte-; < PE tumar3-

**tumaranqellria** stone that breaks when exposed to heat # < tumar-?-nqegg-lria

**tumarayuli** legendary magical kayak type that can repair itself # < tumar-?-yuli

**tumarcat** jigsaw puzzle. < tumarte-?

**tumarme** wristbone; tarsus (bone in middle of foot); styloid processes (bones in fish); assembly (assembled thing); one of several ice pieces that have suddenly surfaced after being stuck to bottom # Tuamta-llu Agayun qanertuq, “Qilakutartangli tumarnermek mer’ek akuliik, . . .” ‘Then God said, “Let there be a canopy assembled in the midst of the waters, . . .”’ (AYAG. 1:6); < tumarte-neq

**tumarte-** to assemble; to fix; to put “in shape” (of a person) # tumarutq ‘it is repaired’; tumartaa ‘he fixed it’ / levaani angiqaarlukut tumartaa ‘he assembled his motor after taking it apart’; Nangtequtii alaitenrilengraan tuunramikun ta¥ gaam caliluku, kituggluku, tumarrluku, ayaggluku. ‘Even though his affliction wasn’t visible, he (the shaman) worked with his spirit powers on him (the patient), fixed him up, shaped him up, and cast out his affliction.’ (ELL 1997:520); < tumarte-ar(ar)te-

**tumci-** to find tracks # tumciuq ‘he found tracks’; tumcia ‘he found its tracks’ / < tuma-ci-

**tumengqerr-** to have an opportunity to act # tumengqertuq ‘he has an opportunity’ / tumengqerquma ‘if I have the opportunity’; < tuma-ngqerr-

**tumig-** to cup something in hand; to cup the hands # NUN

**tumingu-** to be very hungry; to growl (of the stomach); to have food caught in the lower part of the throat # tuminguuq ‘his stomach is growling’ / NUN; < -?-Ingu-

**tumingiq** insole # tumingirkat ‘dried grass to be used for insoles in boots’; NUN; < tuma-

**tumite-** to have food stuck in the esophagus # NUN

**tumkaq** the path that one will take # Taum armnam . . . taraq ayaultellriina ang ALERT iliita twumquetumyaarantuq, apertuulluku-gguq tumkaanek. ‘One of the shamans took along the soul of a woman . . . on the pathway of the dead, showing her the path she will take.’ (CAU 1985:120); < tumakaq

**tumke-** to go by way of (it) # tumkak ‘he went by way of it’ / tumekluku ‘going by way of it’; < tuma-ke2-

**tumlia-** to be full of footprints or tracks # tumliaguq ‘it is full of prints’ / Tua-i tamana tumyaraak tumlialuq piciatun ungungssiaraat tumaitnek. ‘That trail of theirs was full of tracks, the tracks of various animals.’ (ELN 1990:62); < tuma-lir-a

**tumlliqe-** to have a bad trail # tumlliquq ‘he has a bad trail (to travel on) / Tumkegpagluni tua-i tumlliqsugnaunani. ‘He had a perfect trail, definitely not having a bad trail.’ (QAN 1995:316); < tuma-lliqe-

**tumnaq** large oblong wooden bowl that can be used as a serving dish # tumnacuar or tumnaraq ‘small oblong wooden bowl’; Qasgimiut uitainanratni itliniuq kan’a tumnaq-wa-gguq tegumiara akutamek imarluni, . . . ‘While the residents of the kashim were waiting there, she came in carrying a platter full of Eskimo ice cream, . . .’ (CIU 2005:378); < PE tumnara

**tumniqaq** large oblong wooden bowl that can be used as a serving dish # tumnaqar or tumnaraq ‘small oblong wooden bowl’; Qasgimiut uitainanratni itliniuq kan’a tumnaq-wa-gguq tegumiara akutamek imarluni, . . . ‘While the residents of the kashim were waiting there, she came in carrying a platter full of Eskimo ice cream, . . .’ (CIU 2005:378); < PE tumnara

**tumte-** to follow tracks; to trail # tum’artuq ‘it is following tracks’; tum’artaa ‘he is following its tracks, trailing it’ / Nernginanermeggni aatiit piuq nutaranek tuntuvagtarnek tumniluni nutegyallermi qangqiirmek. Unauq nutaan ikamrarluni tum’artarqauniluku. ‘While they were eating, their father said that he saw moose tracks when he hunted ptarmigan. Tomorrow, he said, he’d go by sled following its tracks.’ (ELN 1990:58); < tuma-te-ar(ar)te-
tumyaraq — tungaite-

Camek-llu tumllutek, cam-llu taum nerrliniluki talliman cangtak. ‘And they found the tracks of something, and that something had eaten five of the things (rabbits) they’d caught.’ (ELN 1990:89); > tum’arte-
tumyaraq trail; path; road; route; way (figuratively)

to sell; to trade # tuneniar-tuq ‘he is selling

to exchange; to give; to trade; to sell # tun’uq
tune-
to herd reindeer # < tuntu-liur-
tunciur-
tube’

Tua-i-llu tagluni . . .
tumyaratgun single trail: may be used in the plural for a path or way grandfathers’ instructions as their not to forget but to strive to use our fathers’ and tumyaraqluku pingnaquraasqelluki. ‘I told them apa'urlumta-llu qalaruyutii nalluyagutevkenaku at his destination.’ (CIU 2005:282); Atamta the way by feel, the poor old one arrived rlulliniluni. ‘Since he knew tua-i tekite

# Tumyaraq tua-i nallunrilamiu caavtaarturluku

tumyArAA ’
mikelNgurkAm kAyANgum tumyArAA ’

Fallopian tube’ # < tuma-yaraq

ureter; urethra’ # < tunertu-
tunertu-
tunertu-
tunernaa ‘he sold something to him’;

sold his little old boat for one hundred dollars’; angyacuarallni tunaa yuinarnek tallimatun ‘he can’t give any more’, ‘he has no more to give’; angyaaruallini tunaa yuinarnek tallimatun ‘he sold his little old boat for one hundred dollars’; tun’ivikaa ‘he sold something to him’; . . . uumun ciuqlirmun tegnernmun tunqcqat. Cali yuarlutfeng, yuarlutfeng, cali ang’uralruq saq nugka ungarlufkallinun tun’ululu. . . they will give it to the first elder. And, while searching and searching, and if they find something greater they give it to the next ones.’ (TAP 2004:97);

Tecikamiu tunngaku pillinua taum, “Una-mi cauga?” ‘When he reached him and when he gave it to him that person said to him, “And what then is this?”’ (YUU 1995:21); > tuneniar-, tuniaqe-, tuntur-
tuneniar- to sell; to trade # tuneniar-tuq ‘he is selling or bartering’ / Qanemitaamken . . . Kass’amek maavet tekiteqarraallermek maani Caninermi pektelagerrallermek tuneniarlumi. ‘Let me tell you . . . about the white man who was one of the first pioneers here, who was one of the few to travel around the Canineq area selling goods.’ (YUU 1995:15); < tune-niar-
tuneniarluni. ‘I heard something from down there from the direction in which his wife from here, that is, he had come to get his wife from here, that is, he had come this way in order to find out about her’ / . . . nuliani wani-gga maaken aqvallruniluku tungairniluku tau-i-gga paqniluku . . . saying that he had specifically come here to get his wife from here, that is, he has been left behind # tungairaa ‘he went back to get her’ / . . . nulllani wani-gga maaken aqvallruniluku tungairniluku tau-i-gga paqniluku . . . “I’ll see you in person’; ligpegun-gguq tauq ga maakken aqvallruniluku tungairniluku tau-i-gga paqniluku . . . ‘when you have seen it in person with your own eyes.’ (YUP 2005:78); Ilumun Agayutem ellin tungaunani eriniatesciigalamikut cauyakan uuqgun eriniatesciiluta pituluni. ‘Truly since God himself cannot speak to us in person he speaks to us through this drum.’ (CIU 2005:116); Agayun tungaunuku tangellruaqa, taugken cali uguvaluq. ‘For I have seen God face-to-face and yet I am
still alive.’ (AYAG. 32:30); Maa-i tanglartuk tarenrirнутkun meckutesciganata, tuani tаугken tungаunata tangваuciiqut. ‘Now we see as through a glass darkly, but then we will see face-to-face’ (1СOII. 13:12); < tunge-ite- (?)

tungayak — tungulleralria

his bound them. She bound them till she got to the part where they would taper to an end . . .’ (MAR2 2001:7)
tunglar- to harden; to tense up the muscles # EG
tungliq* second one # functions as an appositive or as a selectional word; irniak tungiq angtungguq or irniaragnek tunglaik angtungguq ‘their second child is a male’; < tunge-liq; < PE тун(а)лик (under PE тун-)
tunglirneq the particular side of some specified geographical place or direction # Nunivaam tungsroonatun erinatangluni, asveyagaam eriinek, qilugturalria tuarpiaq-lлу. ‘From the Nunivak side a voice arose, a young walrus’s voice, like barking.’ (KIP 1998:7); Tuа-i-lлу- ва тua-i inerqungraatni uivqertellria calaram kiugum tunglirneq atu’urrluku. ‘Even though they’d warned her, she quickly went around toward the side on the eastern side.’ (CIU 2005:120); Sagquralriit atakumi agaalirnerken ungаlam tunglirnerakun mayuraqut . . . ‘The “Sagquralriit” (a particular constellation) in the evening across there rises up from the southern side . . .’ (CUN 2007:66); < tunga-lирнеq
tungmagte- to bury (the dead) # tumngagte ‘he is burying her’ / tuqulriit yaaliakuani tungmagtelarait ‘they bury their dead on the second day after death’; tumngagesgu ‘bury him’; tumngagingalria ‘buried one; grave’; Waniwa’ tuqu'urluquma tungmagtevkenii pikavet таугаам quлvarвипсеченун mayuullua kiavet egkuanun man’a caniqaq maktatekluku аqumllua uitavkaqicia. ‘When I die, poor me, don’t have them bury me, but rather take me up to your fish cache and set me up sitting against the back wall.’ (QUL 2003:244); tuqulriiteq

tungu- to be black # tunguuq ‘it is black’ / тунгура тунуа ‘little black spot’; > tumguuralria, tumguurila, tumguuirlа, tumguurila(ғ)aq, tumungua-, tumungualnuq, tumunqeggluiq, tumuglueq, tumunquculuk, tumunququq, tumunqurpагтаq, tumupak, tumuri-, tumuryak, tumurpak, tumussiqtaku; < PE тун-
tunguleq black scoter (Melanitta nigra) # cf. tumguuleq

tungvagte- to bury (the dead) # tumngagte

tungu- to be black # tumguuq ‘it is black’ / tumguuralria ‘little black spot’; > tumguuralria, tumguuirlа, tumguurila, tumguuirlа(ғ)aq, tumungua-, tumungualnuq, tumunqeggluiq, tumuglueq, tumunquculuk, tumunququq, tumunqurpагтаq, tumupak, tumuri-, tumuryak, tumurpak, tumussiqtaku; < PE тун-
tungvagte- to bind the spiraling strip of wood onto the longitudinal strips of a traditional fish trap # “Waten atam cali,” tungicesqelлuki im kut. Im kut tungiskilidi anuurruan imum. Tua-i tungilluki iquklitevenkenа . . . “Like this also,” she instructed him how to bind them (the longitudinal strips). That grandmother of
tungulria black thing # tungulria yaassiiq
taiqerretru ‘please bring me the black box!’;
< tungu-ria

tungulriaya(g)aq* cross fox (Vulpes vulpes var.) #
< tungu-ria-y-a(g)aq

tungunga- to have a dark complexion #
tungungauq ‘he is dark’ / An’uq, maaten
tangraak imkuk angayuqaagken tan’gurra’urluq
una tungungaluni qaterpek’nani-llu makutun
ayuqevkenani miklenguarun tunguluni-llu
kemga, tauqam kenengnarluni. ‘When he was
born, his parents looked at him, and the lad
had a dark complexion, not white like these other
children, dark of flesh, but attractive.’ (MAR2
2001:26); < tungu-nga-

tungungalnguq* gray thing # < tungu-ngalnguq

tungunqeggliq black scoter (Melanitta nigra) #
cf. tunguleq; < tungu-quq-rpak-taq

tungunqurpagtaq iris of eye # K, Y, NI, CAN, HBC,
BB; < tungu-quq-rpak-taq

tungupak black person; African-American #
< tungu-rpak; cf. taaqisipak

tunguri- to blacken # tunguriuq ‘it turned black’;
tunguria ‘it blackened it’ / Tulukaruum
Tungurillra ‘How the Raven Became Black’ (MAR1
2001:74); < tungu-i-

tungurpak all black; very black # predicative particle;
Caqerluni ellarayanguq Agayunerrluni tua-i
anuqlirluni caaqameng tua-i amirlut tengnaurtut
agaatmun tangvulriani iliini-llu amirliqapiggpluni
tungurpak kallaggluni tanqigpallagaluni-llu
tuaten. ‘One day the weather became stormy and
for a whole week it was very windy. Sometimes
when they watched the clouds they would slide
across the sky, and sometimes the sky would
be very dark with thunder broken by occasional
lightning.’ (ELN 1990:41); Elleurluan-wa man’a
anernera tungurpak. ‘Poor him, now his breath
was a black vapor!’ (QAN 1995:244); < tungu-rpak

tunguryak, tunguyaq brown thing; gray thing;
black thing (NUN meaning) # < tungu-yak,
tunguya(g)aq

tungussiqatak dark colored (from mud or sand)
piled ice # < tungu-?

tungvagte- to put away for later use # tungvagtaa
‘he put it away’ / NSU; cf. tungmagate-

tungyuq, tungyu incoming tide # tungyirtuq ‘the
tide is coming in’; NUN; < tunge-?; < PY-S
tyunyuq

tuniaqa- to sell (it); to trade (it) # tuniaqaa ‘he sold
it’ / Melqulget amit tuniaqlerait. ‘they sell the
skins of fur-bearing animals.’ (YUP 1996:41);
< tune-niar-ke2

tuniar- to sell things; to trade things; to market
things # tuniartuq ‘he is selling’ / Tunianete
arenqiallugcuagutarnak. ‘The marketing of
insurance’ (NEL 1978:6); tuniarutkaa ‘he is selling
(or sold) it’; < tune-niar-

tuniarta seller; dealer # Paqluki qavcin tuniartet
cali-llu qularutekluki piyuketen cali-llu
nuataan assinrulriamek kiputarkiurluten.
ayuqeltuquluki-llu aiitt tuniarta
kaqerluni tua-i iliini-llu malia. ‘Check out a number of
dealers
and talk about
the things you want and determine which is the
best one to buy, comparing prices and coverage.’
(NEL 1978:8); < tuniar-ta

tuniarvik marketplace # Cass’ami quingnunrta’armi
cali ayiimi tangertuq allaneq qaciqtellraneq
tiuniartevigi. ‘At nine o’clock when he went
on his way he saw others taking it easy in the
marketplace.’ (MATT. 20:3); < tuniar-vik

tuniqtaq jade # NUN; probably from Inupiaq
uniqtaq ‘soapstone lamp’ (from PI uniq
‘legendary pre-Eskimo’)

tunngaq tufted puffin (Fratercula cirrhata) # NUN;
< PY tunngaq

tunqaq saucepan; bowl

tunrike- to feel beholden to (him); to feel
embarrassed around (him) # tunrikaa ‘he feels
beholden to her’ / < tunrir-ke-

tunrir- to feel embarrassed because one is imposing
on someone; to feel beholden because of an
tuntu — tunu

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inability to reciprocate for things someone has done for one; to feel embarrassed by the actions of someone (such as a child for whom one feels responsible) # tunrituq ‘he feels embarrassed’ / tunriutekaa ‘he feels embarrassed on account of it’; tunrituq ‘he never feels embarrassment’;
> tun’ernaq-, tunrike-

tuntu caribou (Rangifer tarandus); reindeer (additional meaning especially in K, BB) # tunut neqait amlertut nunamerti tuntutailan ‘reindeer moss is plentiful in our area because there are no reindeer’; Nukalpiaq-gguq tauna uitaqrellia, kuigem ceñiini. Kimi yuuluni. Pavavet tunrukeq pissuraqluni. Unavet-llu imarpigmun issurissuraqluni. ‘A young proficient hunter, they say, lived by shore of the river. He lived alone. He’d hunt caribou up there back from the river. And he’d hunt seal down there out at sea.’ (YUU 1995:105); especially in K and BB this word tuntu is also used for reindeer, the smaller domesticated relatives of caribou, which were introduced into the Yup’ik area around 1900, and to distinguish relations of caribou, caribou are sometimes called tuntupik or tuntupiaq; (literally: ‘genuine caribou’); TUNUT NEQAIT ‘reindeer moss, a lichen (Cladonia rangiferina)’; > tuncir-, tunrulek, tunnaq, tuntuq, tunturpak, tunruksiik, Tuntutuliaq, tuntuvak, tuntruyuq
Tunturyuk; < PE tuntu

tuntu lek reindeer herder # < tunu-lek

Tuntuq a constellation formed of Perseus and Auriga # HBC

tuntuq one side of two-piece end or next-to-end deck beam of kayak # tuntunak ‘two-piece deck beam of kayak closest or next closest to bow or stern’; see Appendix 9 on the parts of the kayak; < tuntu-naq’

tuntu- to give (it) away # tuntuara ‘he gave it away’ / li-i, aruqutekluki, imkut-il’ inuguarugani tuntruluki tamalkuita. ‘Yes, they distributed them. They gave all her dolls.’ (KIP 1998:127); Tukuuqapiggiluni-gguq tuntruluni, uligetllu-gguq tukuunqelluq. ‘Being very rich she became able to give away gifts, and she was wealthier than those with husbands.’ (MAR1 2001:16); < tune-tur1-

tunturpak horse (NSU meaning); moose (EG meaning) # literally: ‘big caribou’; < tuntu-rpak

tunfturyuq caribou of some sort in stories with a porcupine; legendary caribou-like creature # Tunturyuyuktulqauq cassuaqtarta tukaarqamunginiraa? ‘What is this darned caribou creature doing messing up my trail?’ (QAI 1984:17); . . . issaluq at’reskii kuimarcigani, tunturyuyuk’il’ ingluklermegni. Tunturyuyuqmoospairsaagyngaani qessaqtarluini ellmeneq piarkauniluni. . . . porcupine drifted down unable to swim — it was when porcupine and caribou-like creature were rivals — even though caribou-like creature wanted to go out to meet him in the water, he said he could do it (get to land) himself.’ (AGA 1996:114); < tuntu-?-yuk

Tuntuq the constellation Ursa Major # literally: means ‘great caribou’; Wiinga-llu nelluvkenakituqktaq Sagquralriit, Kaviaraat-llu nellunirt’allluyaqanka. Cali-Ilu Tuntuq pikani. ‘As for me, I recognize “the Spread Out Ones” (Orion’s Belt), and I used to recognize the “Little Foxes” (either the Pleiades or Ursa Minor). Also, the Great Caribou (Ursa Major) up there.’ (CIU 2005:368); < tuntu-yuk; < PE tuntuquyuq (under PE tuntu)

tuntuksiik, tuntuksiqaq, tuntuksiyaangalek yellowlegs (Tringa sp.); solitary sandpiper (Tringa solitaria) # derivation (connection with caribou) semantically unclear to compiler; < tuntu-?, tuntu-?, tuntu-?

Tuntutuliaq Tuntutulik # village on the Kuskokwim River below Bethel

tuntuvak moose (Alces alces) # Piqerluni aatiin tuntuninrarnek tunmek apertulluuk, tua-ilI unuakurpak maliggluki tamakuituq. ‘Then her father pointed out to her the moose tracks, and they followed those tracks all morning.’ (ELN 1990:59); tuntuviit ‘moose (plural)’; tuntuviim kemga ‘moose meat’; tuntuviin cirunrek ‘moose antlers’; < tuntu-vak; < PY-S tuntuvak (under PE tuntu)

tunu back of; area in back of # applies to human bodies, buildings and similar immovable objects, etc.; opposite of manu; tunumi ‘behind me’; Taqngamiu nem’eng-am tunnuvan uitavillmun johnnuqenaciluni inggaliurlaniluni. ‘When he finished it he sat down behind their house where he had lived, put on his hood, and leaned on his side.’ (ELL 1997:112); Tunnumun kinguvaq Satan-aaq. ‘Get thee behind me, Satan.’ (MARK 8:33); < tunucuk, tunuirun, tumunig-, tumunike-
tunucuk back of head just above the neck; occipital bump # Umyuangarcami-ll'-am ellii angqit'liluni qanikcarmek. Turpak-llu tunucuarrluku milqerluku. ‘When she suddenly got an idea, she made a snowball and threw it at Turpak, hitting her in the lower back of the head.’ (ELN 1990:101); K, Y, NI, CAN, BB; < tunu-cuk; cf. Nelson 1877–1881 list (112, 113)
tunuirun shortcut channel # Agna taugken imna tumyaraqelallerput tunuirukarauluni. ‘The route we take across there was a little shortcut channel.’ (CIU 2005:40); Y, HBC; < tunu-ir

tunumig-to carry on one's back # tunumigtuq 'he is carrying something or someone on his back'; tunumigaa 'he is carrying her on his back' / Elnguq takumcunarian aatiin tunumikluku ut'rulluku. 'Because Elnguq became so pitiful, her father brought her home, carrying her on his back.' (ELN 1990:16); < tunu-mig-
tunumike-to have at or on one's back # tunumikaa 'he is carrying it on his back' / Tua-i tunumikluku mamteranun tekicami-am tua-i, malruulutek, tua-i teguqatarlukek tunumikluku ciuqerranun mip’allalliniluni. ‘Then, with him on her back, whenever they came to a smokehouse, she’d had him look in.’ (CIU 2005:388); < tunu-mik-ke2

tununeq Tununak # village on Nelson Is.; < tununeq1
tunupirtaq common loon (Gavia immer) # NUN; < tunu-
tunupirte-to put on clothing back to front # NUN; < tunu-
tunupista male common eider (Somateria mollissima) # NUN; < tunu-
tunuq tallow; back fat; back of body (K, Y, NI, CAN additional meaning) # < tunu; > tunuquyugaq, tunuruaq
tunuqliq* one right behind # tunuqliqu’rluteng 'one right behind the other'; < tunu-qliq
tunuquyugaq, tunuquyugaquq caribou tallow # CAN, Y; < tunu-quq-
tunuruaq pancreas # HBC; < tunu-uaq
tunute-to turn one’s back (on) # tunutuq ‘he turned away’; tunutaa ‘he turned his back on her’ / tunuyutuk ‘they, are turned back-to-back’; Tua-i ataam tunuluuki ayalliniluni, ayagturaliniluni tua-i. ‘Turning his back on him, he left and kept on going.’ (CUN 2007:44); < tunu-te2

tunutellek, tunutlek, tunucellek, tunallek, tunucillek (HBC form) arctic loon (Gavia arctica) # Tua-i pivakarluuni tunutellgem kayanguneke tekicami-am tua-i, malruulutek, tua-i teguqatarlukek tunutellek ciuqerranun mip’allalliniluni. ‘So when she came upon the loon eggs, they were two in number and as she was about to take them, a loon landed all of a sudden right in front of her.’ (AGA 1996:214); lingilunguq Tunutellegk-llu ‘the Blind Boy and the Loons’ (story title) (ELL 1997:6); < tunu-?, tunu-?, tunu-?, tunu-?, tunu-?
tupag-to wake up # tupagtuq ‘he woke up’ / tupagtaa ‘he woke her up’ intentionally or accidentally; tuparqaa or tupagqaa ‘he intentionally woke her up’; tupumaq ‘he is awake’; tupagyarartuq ‘he woke up early’; tupagyararaltuq ‘he wakes up early’; tupil! ‘wake up’!; tupagesgu ‘wake him up’; Tua-i-ll’ makcami pilliniuq. ‘Waqaa! Tutgar, tupaksaituten-qaa?’ Kiulliniluku ak’a tupallruyaaqniluni, . . . ‘When he got up he said, “Hello there! Grandchild, haven’t you awakened yet?” And he answered him saying that he had indeed already awakened, . . .’ (QAN 1995:52); > tupagyaqaqeq, tupautaq; < PE tupay-
tupagyaqaq-to experience “sleep paralysis”; to partially awaken, feeling that one cannot move # one having this experience feels that he will regain his ability to move after he makes even the slightest movement; tupagyaqaqeq ‘he woke up feeling that he couldn’t move’ / < tupag-yaqeq

tupautaq breakfast # and tupautar-to have breakfast # Tupagcami tupagluuni, tupiimeng tupautaararluteng upluni . . . ‘When she woke him up, he woke up, and when they all woke up, after having some breakfast, he got ready, . . .’ (MAR2 2001:67); < tupag-taq1
tupeg-to be excited to see someone (NSU meaning); to be responsive (NUN meaning) # tupegtuq ‘he is excited to see someone’ / > tupeke, tupgiatte-
tupeke-to be excited to see (him) # tupekaa ‘he is excited to see him’ / NSU; < tupeg-ke-; = tupke-; < PE tupaka
tupgiatte-to be unresponsive # < tupeg-ate- # NUN
tupiiliarumelria woven-grass sock # < tupig-piaq-um-a-ria

tupicilleq one of six holes in rim to lash to frame of kayak # NUN; < tupiq-?
tupig- — tuqu

**tupig**- to weave # tupigtuq ‘she is weaving’; tupigaa ‘she is weaving it’ / tupigtuq canegnek curulugkaminek ‘she is weaving a grass mat for herself’; Missuugtaitellrani can’giirucilallruut tupilguluki can’get . . . ‘When there weren’t any gunny sacks around, they’d make containers for blackfish by weaving grass . . .’ (KIP 1998:85); > tupigat, tupipiarumalria, tupilluk; < PY tupigaq woven thing; grass mat; string of small fish arrayed for drying # . . . qunguliluku muraganek, yaassigenkegglukek qunguk, tupiganek-llu iluqlilirlukek. ‘. . . they made him a coffin out of wood, making it rectangular shaped, and they lined the coffin with grass matting.’ (YUU 1995:42); < tupig-aq
tupilluk wide finely woven grass mat # NUN; < tupig-
tupiq’uyaq mosquito-net tent around a bed # NSU; from Inupiaq tupiq ‘tent’ or tupiyu’aq ‘little tent’
tupiq lashing # and tapisir- to lash # perhaps only the type of lashing used to hold the ribs and stringers of a kayak together; > tupidilleq, tuspirute-, tupiutaq; < PY tupi3-
tupirtaarute- to baste in sewing # Y; < tupiq-?-
tupiutaq lashing of kayak hatch to its supports # NUN; < tupiq-
tupke- to take care of; to accept; to babysit # tupkaa ‘he is taking care of her’ / Ta’iga-ggur taum civunran ta’ug’, tepeklu, uingyurilami. ‘She accepted him because prior to that time she had not wanted to get a husband.’ (CEV 1984:61); . . . ancamiu tepeklu, piurallina, qayar tamana, kinnacirturallina. ‘. . . when it was taken outside he took care of the kayak as it dried.’ (WOR 2007:108); NUN, HBC; = tupeke-; < PE tup0k0-
tupugaq hardwood; hickory # perhaps from Russian дубовы́й (dubóvyuy) ‘oaken’
tupuk whitefish (species ?) # NSU; from Inupiaq tipuk ‘whitefish’
tupuluq axe # UK, EG; from Russian топор (topór)
tuqluk tunnel entrance to traditional semi-subterranean house # NSU; from Inupiaq tuqsuk ‘tunnel entrance’
tuqluq throat; trachea; windpipe # and tuqlur- to call out; to summon; to call be name; to telephone # tuqlurtuq ‘he is calling out’; tuqlurua ‘he is calling out to her by name’ / Tua-i waten nangniqatarmiaqameng imkut ingluteng tuqlurluk’ taisqelluki. ‘So when they were going to have the final session, they would call by name or summon their rivals to come over.’ (AGA 1996:14); . . . tuqluqatni tuqiqameng ingluteng tuqlurluk’ taisqelluki. ‘. . . if they him call by name, he will come and not help out those over there (where he is).’ (TAP 2004:20); tuqlum Paanga (NUN usage) ‘larynx, voice box’; > tuqluk; cf. turquq; < PE tuqulu(y) and tuqlur
tuqluun kinship term; calling name (the name by which a person is customarily called or referred to — often a relational term or based on one — as distinct from his or her actual name) # tuqluucira ‘he gave her a calling name’; < tuqlur-n
tuqmik bucket; pail # . . . nem-llu ilua kiaurllu. Pilliniuq tuqmigangelliniñia, mermek imarluni. Umyuarqarqiniñiq, ‘arnaq-llu kan’a meqsunga’arteqsaunani.’ ‘. . . he looked around the interior of the house. He looked and there was a bucket, with water in it. He thought [endeavoring to guide her actions by the power of his mind], “that woman down there hasn’t gotten thirsty for a while now.”’ (YUU 1995:86); K, NR, LI, EG; < PY tuqmik
tuqniar- to finally swallow with difficulty # Iggluku ca tuqniarluni mermek tuvengelggluni neviarqam imma mertuq pega wyglądaqarluni igyaraani pellulgluku. ‘She swallowed something, swallowing water with difficulty, chokingly she drank the water with it, finally getting past the throat.’ (WAR 2002:25)
tuqsiiq small harpoon or dart for seal # EG Tuqsuk Tooksok Bay #
tuqsuk widening or bay at the mouth of a river # cf. PI tuq’uk ‘entrance tunnel to house’
tuqtuq inboard engine; boat with an inboard engine # Y, HBC; imitative
tuqu death # and tuqu- to die (animals or humans) # tuquq ‘he died’ / tuqamaq ‘he is dead’; tuqulkan akuitneq ekuagliartut ‘they burn the clothes of those who have died’; Wiinga nanikuallruunga cakneq aanaq tuquarluni. ‘I was overwhelmed and felt despair when my mother died.’ (YUP 2005:142); Tuqu, cukia nanta? ‘Oh death, where is thy sting? (1CORI. 15:55); Nangyaryugaqluteng-llu ilait qailullu

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ayuqellerkaanek *tuqum* kingua . . . ‘Some fear what it will be like after death . . .’ (CAU 1985:151); Wangkuta tan’gurrarni arnaq una qanruqamegteggu wangkutunun una nancecuitaat, arnaq-gguq *tuquguq*. Tua-llu tua-i *tuqucciu* una maaten tarinngulu pinaurput ava-i aûña nulirturpailemta arnamek agturakengkunta tua-i tuqettirriatun ayuqulta man’a unguvaqallemte tememta qaillun kayutacirkaa. ‘When we young men were instructed about women, they never failed to include the statement, “It is said that a woman is death.” When I came to understand what they meant when they said that a woman is death, it was like a woman caught and killed us if we touched her before getting married, affecting our health and well-being while we were alive.’ (YUP 2005:162); . . . pitekluta aunrallruami tuqutekluta-llu anirtuamikut . . . '. . . for us he bled and died for us . . .' (YUA 1945:49 & LIT 1972:25); > tuqucetaaq, tuquilria, tuquuma-, tuquunaq, tuqunarqe-, tuquneq, tuqunquq, tuqunret, tuqutarayuli, tuqute-, tuquyia-; < PE tuqu(-)

tuqucetaaq poison # < tuqu-cetaaq

tuqui- to experience a death (as of a family member) # tuquiguq ‘someone near to him died’ / Tua-i-llu *tuquingam* nem iluani watqapik pupsuarngaunateng, uluarngaunateng, ernerni tallimani. ‘When they have had a death in the house they absolutely will not use scissors or a knife for five days.’ (KIP 1998:125); < tuqu-i-

tuquilria mourner # < tuqui-Iria

tuquma- to be dead # tuqumaq ‘he/it is daad’ / tuquceyuksaqaq ‘I thought it was dead’; < tuqu-ma-; > tuquma-

tuqumarlisia corpse # KANGINGNAURISTA TUQUMALRIANEK ‘coroner’; < tuqumalria-Iria; QANILU TUQUMALRIIM TUQULLRAN KANGINGNAURISTU Q’AILLE ‘coroner’s inquest’; > tuqumarlirrii

tuqumarlirrii the dead; cemetery (additional LI meaning) # tuqumarlirrii nuniit ‘the land of the dead’; unguvalriirrii tuqumarlirrii-llu ‘the living and the dead’; < tuqumarlia-plural

tuqmkassua (tuqmkayua ?) small sculpin with striped markings around jaw (sp. ?) # NUN

tuquaq, tuquarliiq poison; poison water hemlock (*Cicuta* sp.) (EG meaning) # < tuqu-naq1, tuquaq-

tuquinarq- to be poisonous # tuquanarq ‘it is poisonous’ / . . . neryuaniitniluki *tuqunaqniluk*. ‘. . . saying that they weren’t to be eaten, that they were poisonous.’ (ELN 1990:29); < tuqu-narq-

tuquneq (the) dead # tuqunret nuniiit ‘the dwelling place of the dead’; < tuqu-neq

tuqungnaq- to try to kill # tuqungnaqaa ‘he tried to kill him’ / Taûgaam tua-i allanret naken tekettirrii tuqungnaq’urliuki. ‘However, he’d try to kill the strangers who arrived from anywhere.’ (QL 2003:622); Imarpigmi waten nall’arutaqameng qanecietulliniumeng, qanemciucettulliniumeng, tamaa-i *tuqungnaquirilumieng . . . ‘At sea whenever they encounter each other they’d tell each other stories, just tell each other stories, because there they do not try to kill each other . . .’ (QL 2003:686); < tuqute-ngnaq- (cf. tekite- and tekinqnaq-)

tuquqncuar(qa*) freckle # < tuquqncuar(qa)

tuquqmq mole on skin; dead plant; dead branch # Y; < tuqu-qm; > tuquqncuar(qa)

*tuqutarayuli* murderer; killer # < tuqu?-yuli

tuqute- to kill; to choke on a bone (additional K meaning) # tuqutuq ‘he choked on a bone’ (K usage); tuqataa ‘he killed it or her’ / ellminek tuqutuq ‘he killed himself’; tuquciuq avelngarnek ‘he killed some mice’; tuqulluku ‘killing it’; tuquciyaqunak! ‘thou shalt not kill!’; tuquaciuq ‘don’t choke on a bone’; tuquciyaraq ‘I almost choked on a bone’; tuqulluku ‘killing it’; tuqicelled lu ‘homicide, murder’; ellminek tuquciyaraq ‘suicide’; tuquciyaraq, 5-99 allrakuni itengqayugngaluni ‘manslaughter’; alakelluku tuquciyaraq, 20-99 allrakuni itengqayugngaluni ‘first-degree murder’; pitaqutmek tuquciyaraq, 20-99 allrakuni itengqayugngaluni ‘second-degree murder’; unguvalru ‘killing it’; tuqicilled lu ‘justifiable homicide’; < tuqu-te-

*tuquiyia*- to be in the throes of death # tuquiyiaq ‘he is in the throes of death’ / tuqu-?

*turqe*- to land multiple times # Qanikciurutiin-I1 egqaqellra qakma qakmum nemta qainganun *turqelluni*. ‘(The snow) that he’s shoveling is
turquq, turquuq - throat; trachea; windpipe # Y;< ?-quq, ?-tuqaq; cf. tuqluq
turuluq, turuluk - cousin; good friend # Tauna-am, ukuk-gguq Apanuugpiinkuk Pangalgalria-lлу turuluqeliku. ‘Those two, Apanuugpak and Pangalgalria, were cousins, good friends.’ (CIU 2005:42); Avaken ayagluni elissallruami, usvituriuraami elissarluni, tua elitkacagarlutek tauna-llu Turuluni-ll’, Turulullraminek-llu pilaqengani elissarluku tauna. ‘Because from the time when he was first able to understand, he learned, they both learned, and he taught his Good Friend, the one called his Good Friend.’ (ELL 1997:42)
turtuniaq - big clam (species ?) # EG

turquq - to have justifiable anxiety # tusngaqenmek, acini tusngaqenmek, acini
tusnganeq foundation # Tusngawikiu Ataneq. Ukverluten, cacetuluten. ‘Let the Lord be your foundation. Have faith, take heart.’ (PSALM 27:14); < tusnga-vik, tusnga-neq
tusrun, tusrulluk - short, narrow, V-shaped calfskin on the shoulder of a traditional Yup’ik parka #< tusek-n, < tusrun-llu
tuss’aq - ace in playing cards = tuussaq; from Russian туз (tuz)
tuss’aqerte- to abruptly change from being happy to being sad # HBC
tuss’araq - step; rung of a ladder; stage # Ilii-llu amirkam makliim qainganun nangerrluni tuss’araqluku yuraqatararaqluni. ‘Sometimes when one was going to dance, he’d stand dancing on top of a bearded seal skin, having it as his stage.’ (AGA 1996:194); < tut’e-araq; < PE tutya(a3)(under PE tuta-)
tussite- to be crippled; to be lame; to limp # tussituq ‘he is lame’ / tussilluni ‘limping’; tussicami ‘because he is limping’; tussiskuni ‘if he is limping’; cukitellruami akwaugaq tussituq ‘he is limping because he stepped on something sharp yesterday’; < tut’e-
tus’un, tus’utaq - elevating block; prop; wedge; time or amount of impact or occurrence # Tamatumek yuarutmek tus’utaq ‘It was an indication then with that song that the time had come.’ (TAP 2004:105); < tut’e-n, tut’e-taq‘
tut’at - plural fish in a basket, dried and packed down # < tut’e-aq‘
tut’e- to step on; to land on; to arrive not of people; to come over one (of an emotion (see below)) # tut’uq ‘he stepped on something’; tutaa ‘he stepped on it’ / anaq tuc’aqunakul ‘don’t step on the feces!’; tuq’urarai ‘he keeps stepping on them’; taryaqviit tut’ut ‘the king salmon have arrived’; uksuq tull’uku cataitellruuq ‘he was gone until the arrival of winter’; tuskii-wa ‘and it landed on it’; this base (and perhaps only this verb base) can be used with a subject that is a verb base
expressing an emotion used directly with a relative case noun ending as in the following: iliteqem (qiam, alingem, angniitem, or angnim, etc.) tutaa ‘grief (crying, fear, sadness, happiness) came over him’; qenqertem tut’engaani . . . uitangnaquni anertekaqapigiluni unatek-lu qet’erpaumalutek ‘even though sudden anger came over her . . . she tried to remain (as she had been) breathing hard and with her hands tightly clasped’ (ELN 1990:61); Makut atawaqautet tull’it Joseph-aumiunitu . . . ‘May these blessings come upon Joseph . . . (AYAG. 49:26); see also derived forms tuc’araq, tuc’en’aq, tuc’ete-, turqe-, tusnga-, tuss’araq, tussite; cf. tu-

tutek bedmate # and tuteg- to sleep next to (another); to sleep with (her) # tutegtuq ‘he is sleeping next to someone’; tutgaa ‘he is sleeping next to her, sleeping with her’ / tutegtuq or tutgutuk ‘they are sleeping together; mikelmeni anngaqa tutkelallruaqua ‘when I was young I had my big brother for a bedmate’; Rachel-aq qaqtuguq. ‘Waniwa pisteka Bilhah. Tutgu irniangniartuq wiinga pikamnek, aanaaurriartuq “Waniwa pisteka Bilhah. ‘Sleep with her so that she can have a child for me, so that I can become a mother through her.”’ (AYAG. 30:3); > tutga(aq); cf. tutgaraq-rrluk, tutgarrluguq grandchild; darned grandson # term implying irritation, frustration, etc.; Tutgarrluguq, keneq mallegpiinaku, uuciquqen! ‘Darned grandson; don’t get so close to the fire; you’ll get burned!’ (UNP1); < tutgaraq-rrluk

tutmaqaq stair; rung of a ladder; bridge (Y meaning) # . . . quelvarvit waten tutemqangqetullruqt imumi, avngulek man’a, quniiqinuq, imna ullegpak, waten ak’lirturaumaluni . . . ‘back then elevated wooden crosspieces were rotten. “Oh my, I must have slept a long time!” (MAR1 2001:92); < tut’e-mar-q; > tutmaryaraq, tutmaqaq; < PE tutmaqar- (under PE tut-)

tutmaryaraq mat; walkway # < tutmaryaraq

tutneq wooden crosspiece for the foot on a snowshoe # Maaten tanglugni tekiteliik ak’llallirrutek. Tegumiak qeciqiik tutneqek pilliak arulliuk. ‘Caknekq-lili wangni qavallinivaa!” ‘He went to his snowshoes and saw that they were bleached and had become old. ‘When he picked up the leather webbing, its wooden crosspieces were rotten. “Oh my, I must have slept a long time!”’ (MARY 2001:92); < tut’e-neq-

tutvique- to fear (him); to be afraid of (him); to respect (him) # EG

Tuulkessaqaq Tuluksak # village on the Kuskokwim River upriver from Bethel; etymology unknown to compiler

tuulmek common loon (Gavia immer); yellow-billed loon (Gavia adamsii) # “Caqua tam tuulek?” “Yaquipagnek-wa pitukait, tunutellegpaganateng, . . .” “What is this ‘tuulek?’” “They refer to them as great big
birds, and they look like big loons, . . .” (QUL 2003:170); cf. tunutellek; < PE tu(C)utlay

tuunralek shaman; person with a familiar spirit # Ukvekan-qaa *tuunralek* (angalkuut)? Tuunricellartuten-qaa? Qang’a-lu lirnaten? Qang’a-lu itlen? Ak’allaat-qaa piciryaratirr aturlaraten? ‘Do you believe in *one with familiar spirits* (shamans)? Do you let the power of the shamans’ incantation and conjuring be used on you? Or your children? Or your family members? Do you follow the old ways?’ (CAT 1950:76); Taűťam-gguq amleq, tamaani tuunraleqeggun pitullermegni, amleq-gguq nalkuqalartuq tamakut *tuunralget* pissuutitnek. ‘However, back then when they relied on *shamans* a lot (of game and the like) was found with the shamans’ hunting devices.’ (AGA 1996:154); < tuunraq-lek

tuunragayak evil spirit; the Devil; Satan # *Niitellemnek waniń* . . . *qanemcikciqaqa qasgim qanemcikellratnek, tuunragayiqjim iterqaagellranek.* ‘I’m going to tell it exactly the way I heard it . . . just as they told it in the kashim, about how an evil spirit tried in vain to enter.’” (QAN 1995:184); “‘Ayi tuunragayak” . . . Nutaan tuunragayiqjim unitaa . . . ‘Go away, Satan” . . . So the Devil left him . . .’ (MATT. 4:6–7); < tuunraq-kayag-

tuunraq, tuunraq*) (NUN form) shaman’s helping spirit; familiar spirit; nowadays *often devil* # *Tuunraq* tuauna ikayuqellriatun pikaqluku, kiŋan anirnutekkluku tamaani, yuungcaristenani-lu lillenganqarraalleminni. ‘He’d have that *spirit* as a source of help, only for saving people then, as there weren’t any doctors around when I first became aware of things.’ (AGA 1996:34); Tua-lii-wa cali atralriaten tuunram nuninun, Anirturteknit, navgurluku amiiga avsailucirpetun; . . . ‘And You did descend into the realm of the devil, My Savior, shattering its gates with your power; . . .’ (ORT. 2006:37); TUUNRAM CIUTI ‘mushroom’ (NUN usage); literally: *‘spirit’s or devil’s ear’*; < ?-raaq: > tuunralek, Tuunrangayak, tuunri-.< PE tu-yànara

tuunri- to use spirit power; to traffic with familiar spirits # tuunriq ‘he is using spirit power’ / Ataauriqaumi auq’uqekm *tuunririñek* tangertua. Alingelqa tauna avusuítaita. ‘Once I saw spirit power being invoked. I’ve never forgotten the fright I felt.’ (AGA 1996:54); < tuunraq-i’-; < PE tu-yànri-

(under PE tu-yànara)

tuupicaaq quarter; twenty-five cents # LI; from English ‘two bits’

tuuq ice chisel for making holes in river, lake, or sea ice # = tugeq

tuurkaq bread # LY; perhaps from English ‘dough’

tuusiiq, tuuyiiq lesser golden plover (*Pluvialis dominica*); black-bellied plover (*Pluvialis squatarola*) # = tuvk; < tuu-Ni; < PE tuûyïn

tuuskaayag-, tuuykayag- to be disoriented; to act scatteredbrained # *tuuskaayagtuq* ‘he is disoriented’; tuuskaayagar “confusion” ;< ?-kayag-< PE tucilar-

tuussaq¹ horizontal log in men’s community house # NUN

tuussaq² ace in playing cards # NUN; = tuussaq; from Russian *ty3* (tuz)

tuuta* frozen-over place; ice bridge between floes #

tuutaaluciq Hutchin’s Canada goose (*Branta canadensis hutchinsii*) # NSK Tuutalgak, Tuutalgarmiut Pilot Station # village on the Yukon; < tuutaq-lek-?, Tuutalgak-miu

tuutangayak Canada goose (*Branta canadensis*) # tuutangayiit ‘Canada geese’; Y, HBC, NI, NUN, CAN, LK, BB, NR; < tuutaq-kayag-

tuutaq labret # Makut-lu-gguq-am yuut invites *tuutararluteng aqumganauturut, cunawa-gguq asveret. ‘And some of these “people” seated there had labrets, and were actually walruses.’ (ELL 1997:344); > Tuutalgak, tuutangayak, tuutarauq; cf. Nelson 1877–1881 list (107); < PE tu(C)utak

tuutarauq rose hip (*Rosa acicularis*) # literally: *‘imitation labret’*; Issaluuq-gguq tauna ayainarermi kuiingga akianun takuyartuq tuutararluteng agkut. *Tuutaraut* atam tangnirqeyagarluteng picalqurruyaarluteng-lu pituit. ‘One day as the porcupine was wandering along a river he saw many, many rosehips across the river. To the porcupine, rosehips are very tantalizing, appetizing, and delightful to the eye.’ (CIU 2005:260); < tuutaq-uaq

tuwapak piece of gravel # NUN; cf. *Muset 1891 list* (5), *Barnum 1901 list* (45); < PE tuvapay

tuvaar(ar)- for ice to break up unplugging the river mouth; for shore-fast ice to break up # < tuvaq-ir5-
tuvaq  shore-fast ice # = tuaq; > tuvair(ar)-; < PE tuvaar
tuvartaq  big seal that stays on pack ice and has pups in spring (species ?) # NSU; < tuvaq-taq
tuvu- root; > tuvcuguaq, tuvculqarrqaq, tuvcunguarvik; cf. tuve-
tuvcuguaq  Adam’s apple # CAN, BB; < tuvcu-uaq
tuvulir- to get food stuck in throat # <NUN; tuvte-
tuvculqarrqaq  tumor; lump (in flesh) # K; < tuvcu-qq-raaq
tuvcunguarvik  lump in throat # K, Y, NI, CAN, HBC, BB; < tuvcu-uar-vik
tuve- to cake up; to become lumpy # tuv’uq ‘it caked up’ / > tuv’i-, tuvlak, tuvute-; cf. tuv’i-
tuv’i- to become constipated # tuv’i ‘he has become constipated’; < tuve-
tuvlak  lump of caked matter # as in batter or snow.
< tuvqa-
tuvqa- emotional root; > tuvqake-,, tuvqatar-,, tuvqayug-; cf. tuvraq
tuvqake- to act generously toward (him) # tuvqaka’a ‘he saved some and shared with him’ / tuvqakiyaraq ‘generosity’; Wiinga-llu irnianka pissiyaanrilengramki, tuvqakluki anrutait. ‘Even if I didn’t have much for my children, I made sure their stomachs didn’t go empty.’ (QAN 2009:34);
< tuvqa-
tuvqatar- to be of a generous nature; to be considerate # tuvqataruq ‘he is a generous person’ / Una tuvqataryaraq cali ilani umyuaqugluki, qugnyugpek’nani. ‘This generosity is a matter of thinking of others and not being selfish.’ (YUP 2005:94); < tuvqa-
tuvqayug- to act generously # tuvqayugtuq ‘he’s being generous’ / Man’a ilameggnek aulukillerteng wall’u ilameggnek tuvqayugturluteng yuut imumirpak pikngamegtekku, tamakut-llu tua-i tuqlilet tuaten ayuqutelllurlinikait. ‘Because this matter of watching over one’s fellow man, or being generous to one’s fellows, was a characteristic of theirs, they treated the dead in that way.’ (CAU 1985:105); < tuvqa-
tuvqertat set of twenty loche fish # < -plural
tuvraq successful hunter; one on whom one can depend # Tuvram-qaa ayuucia nullauci? Caggu tamin pitaqluku canek tua-i tekiuaqgluni nunamiutarnarneq imarpqmiutarnarneq-llu. ‘Do(n’t) you know what a “tuvraq” is? It’s one who brings home all sorts of sea and land game animals.’ (CIU 2005:132); cf. tuvqa-; < PE tuvraq

tuvte- to choke; to become choked # tuvtuq ‘he choked on food’, ‘it got choked up’; tuvtaa ‘it choked it’ / tuvcapartuq ‘I almost choked to death’; kuik tuvtuq cikumek ‘the river became choked with ice’; tuvun ‘object caught in the throat’; Waterqall’ er pinaluni aüguna pillinilria, anirtima nuliraq camek-llu mertallermi.
tuangrrlruunq mell’ermi-llu tuvcapartuunq, aüguulliniuq ava-i. ‘No wonder that, when my wife was packing water, she had a vision of something when she drank and she almost choked, and it was that one!’ (MAR2 2001:27);
< tuvculir-; cf. tuve-; < PE tupat-
tuvute- to be constipated # tuvuta ‘he is constipated’ / < tuve-
tuvuricaraq constipation # CAN, NI, BB, HBC; cf. tuvute-
tuyek shoulder # HBC, NUN; = tusek; > tuskuar-; < PE tuya
tuyik lesser golden plover (Pluvialis dominica); black-bellied plover (Pluvialis squatarola) # NUN; = tuuiyik; < PE tuðiy
tuynga- to rest on a base or foundation; to depend on something; to be attached # HBC; = tusnga-
tuyngavik, tuynganeq foundation # HBC;
< tuynga-vik, tuynga-neq
tuyuq1 reader; lay preacher; pastor; village chief (LI, EG meaning) # possibly from Russian төён (toyünü); perhaps influenced by tuyuq1
tuyuq2 thing that one sends; mail-order item # and tuyur- to send; to send for; to order (e.g., by mail) # tuyurtuq ‘he ordered something’; tuyuraa ‘he sent her something’ / tuyullruuq geturnarnikun tuyullruuq ‘he ordered tobacco through his son’; tuyullruuq paltuugmek Sears-Roebuck-aanek ‘he ordered a coat from Sears-Roebuck’; tuyuutar ‘he ordered something for her’; tuyuqai neqerrluut geturnarnun ‘he sent the dried fish to his son’;
Qanerluni-llu qanganartellikan tuyurciqniluten pitainek. ‘And she said that if he happened to catch ground squirrels he will send you what he’s caught.’ (PRA 1995:299); Maurluan tua-i taum tuyurtelulliniqita tuvaqglututku Kuinerrarmi aqvaqellutek. ‘That grandmother relayed a
tuyurcuun — uamqutke-

message to her relative in Quinhagak he should get them.’ (PAI 2008:326); > tuyurcuun; < PE tuyur-
tuyurcuun mail-order catalog # < tuyur-cuun
Tuyuryaq Togiak # village in the Bristol Bay area; < -yaq

uakarar- area right downriver from possessor # uakaraani ‘just downriver of it’, immediately on the downriver side of it; Pitegcurlim taum ikani Caputnguarmiut uakaraatni elanellruarii akma uitaq. ‘Robin’s dugout nest was across there right downriver from old Chefornak.’ (KIP 1998:177); < uan-karaq
ualirneq area toward the exit # < ua(ni)-lirneq
uamcaaq half-dried, boiled fish # EG
uame- to waste time; to occupy time frivolously # uamq ‘he is playing around without accomplishing anything’ / uamtaa ‘he is wasting her time, keeping her from working’; uamutkaqa ‘I’m using it to waste time or it is delaying me’; Una waniwa qanemckqata’arqa tak’urangraan. Umateqataramci. ‘I’m going to tell this story even though it is long. I’m going to take up your time.’ (CIU 2005:280); > uamqe-, uamulqutaq; < PE uoda(t)-
uamqe- to play; to fool around; to babysit; to distract # uamq ‘he is playing’; uamqaa ‘she is babysitting him’ / uamqui ‘she is babysitting’; uamqitaa alqani ‘she is babysitting for her older sister’; Uamqelnguqertua, maryarteqataramken. ‘I’m tired of fooling around, now I’m really going to lead you.’ (NAA 1970:6); Makut uamquraqeryartuqernaunka. ‘I am going to distract them.’ (QL 2003:472); Y, LI; < uame-?; > uamqun
uamqun toy; something that serves or acts as a distraction or hindrance # Kiimmelngerpet ayakaa, uamqutaileng’ertep tekiarararunrullerkarpenu. ‘Go alone without anyone to hinder you, so that you can return right all the sooner.’ (QL 2003:528); < uamqe-n
uamqutke- to toy with; to have as a toy # uamqutkaa ‘he toyed with him’, ‘it’s his toy’ / Tua-am unitevkarluni tua-am paqnyagulluku aqevluni anguluku. Uamqutkumallia ernerpak nukalpiartani tauna. ‘He’d allow himself to be left behind, and then being curious about him, he’d run and overtake him. Thus he toyed with that young man all day.’ (NAA 1970:8); < uamqun-ke2-
uar to wail; to yelp repeatedly # qimugta uarauq
uar to let out a yelp (of dogs mostly) # uartuq 'it
uaqnaq southwest # LI; < ua(ni)-?
uaqliq part of house near the door; area downriver
uan body from the waist down; skirt; haunch #
Uaspataq God # used in Russian Orthodox prayers;
Naklekikut wangkuta, Uaspataq, naklekikut
wangkuta. ‘Have mercy on us, Lord, have mercy
on us.’ (ORT 2006:54); from Russian господь
(gospod’) ‘God’, ‘Lord’
uaassaq horse # LK; from English ‘horse’
uaissaq west; west wind (NSLI meaning); north;
north wind (NU meaning) # < PY u(y)atsaq or
u(y)atyaq (under PE uyan)
ua?ta area downriver or toward the exit from
possessor # uataira ‘he went by the downriver
side it’; Nem-wa keluani agayuvik. Agayuviiim-
llu uatitaa ‘the area by the house. And on the
downriver side of the church is the
clinic.’ (PRA 1995:107); cf. uan; < ua(ni)-te->
ukarar-; < PE uyan
uataq cotton # NSU; from Russian вата (вата)
‘wadding’
uc?i load; cargo; burden # qayani ucilaar taquanek
‘he loaded his kayak with provisions’; Tua-i
caknerlutek kasmurlutek, makelvall’er-w’ uciak.
‘They were working very hard, pushing it [the
sled], as its load was a huge bearded seal.’ (QUL
2003:252); > uciar-, uciir-; cf. ucinglluk; < PE uci
uciar to be heavily laden; to be completely full of
cargo # uciartuq ‘it is loaded down’ / Çaqerluni
tuaten unaukumi kiarreninani, atam qua’sha
angyaq igvallinilria, tua-i-gguq uciarluni. ‘One
time, in the morning when he was scanning his
surroundings, a boat appeared upriver, and it
was heavily laden.’ (YUP 1005:11); < uci-?; < PE
uci(C)ar- (under PE uci)
uciri- to unload # uciirtuq ‘it has been unloaded,
is now empty of cargo’; uciira ‘he unloaded it’
/ uciirat paacaq tuskanek ‘they are unloading
lumber from the barge’; < uci-ir-; > uciirta,
uiiriuk; < PE uciinir- (under PE uci)
ucirta longshoreman; cargo handler # < uciirta-
uciirvik dock; wharf # < uciir-vik
ucir- to unload # uciirtuq ‘it has been unloaded,
is now empty of cargo’; uciira ‘he unloaded it’
uciirat paacaq tuskanek ‘they are unloading
lumber from the barge’; < uci-ir-; > uciirta,
uciiriuk; < PE uciinir- (under PE uci)
uciirvik dock; wharf # < uciir-vik
uicing- root; > ucinglluk, ucinguq, ucingvak
uclingluar(aq) medium-sized beaver # <
ucinglluk-ar(aq)
ucinglluk beaver in its third year # < ?-nglluk;
> ucingluar(aq); ucingvak; cf. uci
ucinguq old woman # EG; from Sugpiaq ucinguq
ucingvak large beaver # < ucing(luk)-vak
uluryaq whirlwind # Y; = ull’uyaq; < ?-yaq; < PE
ulo(t)luyar-
ucngate- to be haughty (especially because of what one has unexpectedly acquired) # ucnngatuq ‘he is haughty’ / Kanavirta una imumek ucngatekenani piyaraurlia. ‘A person who is downcast is not haughty.’ (QUL 2003:110); ucnngalnguq ‘one who is haughty (especially on account of his new wealth)’; < ?-ate- or ?-ngate-

ucgunaq, ucguuaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
ucukacelngiir(aq) song sparrow (Melospiza melodia) # ucuk-?
ucukcaq nail; peg # NSU; = ussukcaq; < ucuk-?
ucumqatak anal fin # NUN; < ucuk-?
ucur- emotional root; > ucuqe-, ucurnarqe-, ucuryagte-, ucuryug-; < PE ucu3-
ucuq- to praise; to be in awe of (him); to express one’s respect toward (him); to revere # ucuqaa ‘he praises, reveres, or respects her’ / ucuqaa ‘he is worthy of respect’, ‘he is praiseworthy’ / Tengssuutet tamaani ucnurnarquciq ‘he is haughty’ / Kanavirta una imumek ucngatekenani piyaraurlia. ‘A person who is downcast is not haughty.’ (QUL 2003:110); ucnngalnguq ‘one who is haughty (especially on account of his new wealth)’; < ?-ate- or ?-ngate-

ucgunaq, ucguuaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
ucukacelngiir(aq) ucugnaq, ucuguaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
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ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
ucukacelngiir(aq) ucugnaq, ucuguaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
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ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
ucukacelngiir(aq) ucugnaq, ucuguaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
ucukacelngiir(aq) ucugnaq, ucuguaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
ucguymqitak oval shape # NUN; < ucuk-?
ucuilleq front lateral fin of fish # BB < ucuk-?
Ugashik # EG; from Sugpiaq name, Ugaassiq
Ugaassat — Alaska Peninsula and/or Aleutian Islands
ug'arte- or ug'ar- to be good weather for traveling # ug'artuq 'he slipped and almost fell off, and she got frightened because if she did fall she’d certainly be scolded since they’d told her not to climb, thinking that she would fall down.' (ELN 1990:47); UY, UK, LI; = qurrasqite-; > ugasqinarqe-; < PE qara(ya)qit-

ugayar- to strip bare; to take off one’s clothes; to pillage; to rob, to plunder # ugayartuq ‘he got undressed’; ugayaraa ‘he stripped him of his possessions’ / anguyagtet ingluteng ugayarait ‘the soldiers plundered the enemy’; arnam uini ugayaraa cavullermegni ‘the woman left her husband destitute when they got divorced’;

ugayaran legendary giant in Kuskokwim-area folklore #

ugayarituli thief; robber # Tukuutnek quyuqinrici nunam qaigani, . . . ugayaratulit-llu navgulluteng teglegciqngatki. ‘Lay not up for yourselves treasures upon earth, . . . where thieves break through and steal.’ (MATT. 6:19); < ugayar-i-tuli

guyite- to give one’s belonging to (a younger female when a girl has her first menses) # ugayitaa ‘they gave something to her’ / Icw’ arnaurtameng tamaani cateng nauanguteng pikenritullrukait, waniwa-gguq ugayiqurluki. ugayiqurlurtlu cateng tunlarait ilamegnun. Taumek tua-i yaaruitmek cikillranga ugayillua aren quyqapiarallruungu tua-i. ‘You know, in back in those days when a girl had her first menses they did something called ugayiqurluki. They gave their things to their (younger relatives). When her story knife was given to me, I was very happy.’ (CIU 2005:320); Tua-i-gguq taqinek tamakut uayiqurluki canek tua-i piciatun-gguq cairluku tua-i. ‘And they they would give them her belongings, taking various things from her.’ (KIP 1998:125); < ugayar-ite2.
uge- root; > ugi’irte-, ugitere-, ugte-1.

ugi... instead of ui... at the beginning of words for some speakers in the Togiak area; for example ugitauq instead of uitaq ‘he is staying’; uging’a instead of uniga ‘her husband’, and ugit’ellruuq instead of utellruuq ‘he opened his eyes’ (note the gemination in uging’e- as is usual in non-stress repelling (see Intro.) “short” words and bases); li-i, ak’arpagnu ugit’alliniliu nallumini. Tua-i-li’ tauna-llu gguq imna uging’a cataunani tayim’, ugit’ayuilami-gguq uging’a tauna ayagtututuami, ... ‘Yes, without realizing it she had stayed with them for a very long time. And that husband of hers was gone; he never stayed idle; he was always going somewhere,.’ (CUN 2007:126); see also uga... ugingagumaq mother bearded seal swimming near an ice floe on which her pup is lying # NUN(A ugnaaq sea lion (Eumetopias jubatus) # Nayiit, makliit, isuurtit, cali allat, wall’u asveret, uginat, cetuat-lu nakacuit piaqluki. Cali negeqlirmiut makliit, issurit, cali allat, wall’u asveret, uginat, ugingangnaquratuut qertunqurraitni / Kaugpiit atam makut cikut ta u!u!na-X ‘broad-shouldered sea lion bull’

uginga- to be perched on an elevated flat object, such as a floating block of ice, the shore, or a table # ugingaq ‘it is perched on something’ # Kauppiit atam makut cikut tauga’am qertunqurraitni ugingangnaqurraitni. ‘Walrus, however, always try to stay perched on the highest parts of the ice.’ (QUL 2003:64); < ugte¹-niga-

ugirte- to beach (of a boat); to pull (a boat) onto shore # ugituq ‘it (boat) beached’; ugitaa ‘he beached it’ (boat) / < uge-.-

ugiyaaqar- to run aground (accidently or purposely) with a boat # NUN

ugka’ cooked food # Tua-i ikirmagaaqata taukut, cillangqaaqata, cillaptertaqata taluyat neqnek-gguq tua-i nallunailkutaautuq taluyat uqekanmegnek. ‘When the fish traps were seen open it was a sign of fish, of their future food.’ (CIU 2005:370); Tua-i-llu-gguq egan tauna teguamiu kenallermun kanavet kuvvliniluku ugtekutuumaan. ‘She took the pot and dumped it on the fire, along with the food in it.’ (CUN 2007:126); < + PE uyka- (cf. Siberian Yupik uxka ‘cooked food’) ughan from downriver or by the exit # look under uan(i)

uglaniiq ferocious bear # LK; < ?-iq

uglarun pancreas # CAN; < ?-n

ugluussiq caterpillar # NUN; perhaps from Inupiaq uyuk ‘bearded seal’ and postbase-ciq (q.v.); cf. discussion at ugguaq

ugna the one downriver or by the exit # restricted demonstrative pronoun; ugunaamiqmiurmun ikircessgu ‘let the one at the door open it!’; uq’umun ‘to the one downriver or by the exit’; uqkut ‘those downriver or by the exit’; Waniwa Pengurmiut Atriviqmiut-lu uqkut uitallruut yaaqsiutukenateng, ‘The downriver villages of Penguq and Atrivik were not far from each other.’ (TAP 2004:18); see uan(i), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem uy-

ugnaraq* (HBC form), uugnaraq* (NSU form) vole (Microtus sp.) # Caungremeng-gguq tauq ugnararangremeng-llu tayim alikewkenaku tauq. ‘Whatever they are, even if they are only little voles, they aren’t scared of him.’ (WEB1); = uugnar(aq); < PE uyduynar (under PE uyduy)

ugtaq, ugtalria seal on an ice floe or shore # Ugnagguq kuiqgaq, ukut Qipnermiut nunaarpigata, maklaarnek ugtartanggurlartuq. Tauna tua-i ugtalria uani uq’um paingani pitaqaqaluq. ‘That little river downriver there, before Kipnuk became a village, always had bearded seals hauled out on the shore (or ice floes). . . . He would catch seals that had hauled out down there at the mouth of that (river) down there.’ (KIP 1998:31); < ugte¹-aq, ugte-a-ria; > ugtarcurcuun

ugtarcircuun bentwood hunting hat # < ugtaq-curcuun

ugte-¹ to climb or get on top of something; to put on top; to “haul out” (of seal or walrus) # ugtuq ‘he got on top’; ugtaa ‘he put it up’ / estuuliam- qainganun ugtelliniuq look, ‘he got up on top of the table’; . . . qerarluku kuik tamana uggluun nunam qainganun. ‘... crossing that creek he got up on top of the land.’ (MARI 2001:10); Tua-i-llu-gguq ugtuq. Ugcami kameksalraagni yuugak,
uiilgun — uita-

uiilgun woman’s husband’s brother # Wangkuk tua-i uiilgutna nulirra-llu, uingan taum yu configurat yuratullruukuk. ‘We two, that is, I and my brother’s wife, would dance to the songs that husband of hers had composed.’ (CIU 2005:388); < ui-ilgun

uilgingataq older (but still desirable) unmarried woman; spinster # Tangerrluku yu’ner’-armek uumek tangnerrayagmek allanitaakut. Wall’ ima-qaa uiiligatarlig-llu amna nulirniiallikii. ‘Look, this young man that we’ve never seen before has visited us. Perhaps he came to ask to marry that spinster.’ (UNP2); < ui-?

uil’kaaq, uil’kaaq, uilekaq fork # from Russian вилка (vilkà)

uiluq clam; clamshell; spoon (additional meaning in LY, CAN, BB, NR, LI) # Agaa-i-am uilunek yangarriluni, uiluq-am gupaarluku tucaaqekini kill’uni.’ Across there he scrambled around looking for clams, split a clam open when he stepped on it, and fell into the water.’ (WOR 2007:22); = uviluq; < uiluruyak; < PE uilu


uinnaq sea lion (Eumetopias jubatus) # HBC; = uiginaq

uinge- to acquire a husband; to marry # a woman; uinguq ‘she got married’ / Wiinga gessangerma uingekalruanga aatama, . . . ‘Even though I was disinclined, my father had me get married, . . .’ (YUP 2005:190); < ui-ngel-

uingiar(aq)† bog cranberry (Oxycoccus microcarpus) # Paningayaq: “Caugat uingiarat.” Ackiar: “Icugg’ tumaglunialngalue, amitakagaliarmek epungqerrluni, ataucirrarmek yualukarrarmek, tumagliwa.” ‘Paningayaq: “What are bog cranberries?” Ackiar: “You know, the ones like low-bush cranberries, but with very thin stems, and with a single berry per stem, otherwise like low-bush cranberries.”’ (QAN 1995:82); < ?-ar(aq)

uinguaq, uingussaq lover; pretended husband; imaginary husband # and uinguar- to pretend to have husbands; to imagine one has a husband when one doesn’t # uinguartuq ‘she pretends to have a husband’ or ‘she imagines she has a husband’ / < ui-nguaq; < PE uygın(ŋ)uðak (under PE uyı)

uinguyuk inedible red worm found on beaches (species ?) # NI, NUN < ?-uyuk

uintaq screw; bolt # from Russian винт (vint); = miintaq

uipinipaaq white-crowned sparrow (Zonotrichia leucophrys); golden-crowned sparrow (Zonotrichia atricapilla) #

uiq* marmot (Marmota caligata) # . . . quiret-llu uiret uitavikaqluki. ‘. . . cneys (marmots) have the boulders as their dwelling places.’ (PSALM 104:18); K, BB; imitative

uirler- to snarl or maul suddenly # uirlertuq ‘it suddenly snarled’; uirleraa ‘it suddenly snarled at it, mauled him’ / Tauna tua-i-caqerluni erenrani qetunracuagik tauna aquillrani waten qimugtem uirlerluku nalaraarlulliniluku. ‘One day when their little son was playing, a dog suddenly mauled him and killed him instantly.’ (QUL 2003:132); < uir(re)-ler-

uirrani- to snarl and growl # uirraniuq ‘it is snarling’; uirrani ‘it is snarling at it’ / Taum-lu cuurikini cali aipiriluku nutegyaaqengraani maa-i cali tulluni nutaa kaggutni tangerrnaqluki uirraniluni. ‘When it rushed at him, he shot it a second time but it kept coming, baring its teeth and growling.’ (ELN 1990:63); < uir(re)-?

uiirre- uir- (NSU form) to fight; to roar in fight # uirruq ‘it is fighting’; uirraa ‘it is fighting it’ another dog or a person / qimugtek uirruq or qimugtek uirrutuk ‘the dogs, are fighting’, . . . ailingnarqelaami ayuqluni uirrelriatun yugututulisin, . . . ‘because he is frightening like a roaring lion.’ (AYUQ. 28:15); > uirlertuq,- uirrani-; < PE uyirxani- (under PE uyirxar-ar-)

uitta- to stay; to remain; to be situated; to live # uitaq ‘he or it stays’, ‘it is situated’ / nem’ uitaq ‘he is in the house’; maani uitaq ‘he lives in Bethel’; uitaqqaal ‘wait a minute!’; uitaqqaal ‘he lives peacefully or comfortably’; uitarallruuq ‘he stayed on, continued to stay put’; uitaqqaal ‘being hyperactive’ (medical neologism); Tua-lu-wa-gguq ukut nunat uitaarqellriit imarpim ceniini. And so, they
uitate-; < PE - (uvita uvi(t)-)

uitanqegcin — uivaar-

uitanqegcin, uitanqegcellerkaq peace # Uitanqegcitmek unisvikamci, uitanqegcitmek cikiramci, . . . ‘Peace I leave with you, peace I give to you, . . .’ JOHN 14:27; < uita-nqegci-n, uita-nqegci-ileq-kaq

uitasseruun, uitan eye; on Wrangell 1839 list (19) for K and in Orlov-Pinart 1871 list (22) for K; not attested in modern Yup’ik; uiteitlagceciyaraq, uitanqegci-, uitauciigate-, uitate-; < PE uvisa- (under PE uvi(t)-)

uitate-; < PE - (uvita uvi(t)-)

uitate- to open one’s eyes; to wake up; to bloom (of flowers) # uituq ‘he opened his eyes’ / neplirpakaavci piipiq uituq ‘since you are so noisy, the baby is waking up’; usinguaq ‘his eyes are open’, ‘he is awake’; uiten ‘open your eyes, wake up!’; qimugkauyaraat uitengut ‘the puppies are starting to open their eyes’; naucetaq uituq ‘the flower is blooming’; Qerruqatarluni ilk-llu cikmirciiganatek, uiterpaumalutek. ‘He was about to freeze to death and his eyes could not close; they were wide open.’ (YUU 1995:68); Y, NS, K, HBC, NUN, NI, CAN, BB, NR, LI, EG; > uitasseruun, uitemssuaq; < PE uvi(t)-

uitemssuaq snow goggles # HBC; < uite-

uiteraaq, uiter(aq*) soft red rock; ochre # Uiterenrayagdiria nutaan tan’gurraq . . . kegginaa-gguq minguciquq uitermek. ‘When a young man gathers ochre for the first time he will smear his face with ochre.’ (ELL 1997:256); Uiteraq-gguq tallurtartuq. Waten-gguq tua-i kavirciqaqmi yuk allamun yugmun tangvagcevkenani tunusgaurluklu ta’guam kavirciullruuq . . . Yungek-gguq-am tangvaglerluni kavickeggunlu tua-i-gguq talluryunrilami. ‘It is known that ochre is very shy and unpretentious. When a person painted something red, she turned her back away from others and concealed her work . . . When a person is making something red while others are observing her, the color will come out in a weaker shade. But when someone made something red without observers, the color would come out sharp and distinctly red, because it did not feel intimidated.’ (CIU 2005:258); < PE ivitarar

uiterter- to dye with ochre # Kangaciqamek calikuneng caliciqaat tua muraqag man’a tua caliluku, uiterluku-lulu. ‘When they’d work on the ceremonial staff, they would use wood and dye it with ochre.’ (QAN 1995:168); < uiteraq-te*

uitqaqi- to be unoccupied; to have free time # uitqaquiq ‘he has free time’ / caarkairucami uitqaquiq ‘since he is done with his work he is unoccupied’; cf. uita-

uiivaa-, uiivvaar- to revolve repeatedly; to circle repeatedly # uivartaq ‘it is revolving’; uivaaaraa ‘it is going around it repeatedly’ / . . . akagluni cikirmimi, tua-i-lulu tu’ami pengum terr’an unilluni pagna qilak tangerrluku, tuarpiaq tamana nuna uivaalria, ilu-a-lulu cali qungvayualuni. . . . she rolled down with her eyes closed, and when she landed at the bottom of the hill, she opened her eyes, and looked at the sky up there, it was like the world was going around in a circle, and her insides felt all queasy.’ (ELN 1990:27); Tua-i-lulu pissurtet nanerpateng teguluki qerruqatarluni kukvickeggluni taqsuituq. ‘The hunters took their spears with the sea mammal bladders tied to them and repeatedly circled around the (ice hole) entrance down here, and then pushed the bladders into the hold in the ice.’ (CAU 1985:79); < uive-a-, uive-a-; > uiivartur-, uiivaryaraq; < PE uyivdar- (under PE uyivə)
to circle; to revolve; to rotate # uivuq

object # < uive-neq

knot in wood; circular cap of squirrel or other skin with beaded decorative bands # Uivqurra ayaruan kangranun qillrutaa, nacaq qanganaq. ‘He tied his (another’s) circular hat to the top of his (the other’s) staff (which projected up); his hat was of squirrel fur.’ (MAR2 2001:90); < uive-qqq

circular cap of squirrel or other skin with beaded decorative bands # < uivqurraaq

top (toy) # and uivtaar- to spin # Waniwa ‘ggun uivtaararkauluku, tua-i-llu malruultuk — una nucugterluni — uumek waniwa nemerluku. ‘They spin it (the fire drill), there are two — one pulling the cord — winding around here.’ (CIU 2005:204); < uive-qqq

cartilage # (?)

device for stirring # < uive-n

to go around something thoroughly # Tua-i-llu nanvaq uivurluku, apiatarmarian-llu aqumqerluteng can’get akulitnun nerluteng. ‘They worked their way around the lake, and when it was time, they sat down amid the grass and ate.’ (ELN 1990:105); < uive-ur-

to give the namesake(s) of the deceased a complete set of new clothing during the Eriiq (“Greater Memorial Feast”) or Merr’aq (“Lesser Memorial Feast”).

to circle; to revolve; to rotate # uivuq

object # < uive-neq

knot in wood; circular cap of squirrel or other skin with beaded decorative bands # Uivqurra ayaruan kangranun qillrutaa, nacaq qanganaq. ‘He tied his (another’s) circular hat to the top of his (the other’s) staff (which projected up); his hat was of squirrel fur.’ (MAR2 2001:90); < uive-qqq

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to give the namesake(s) of the deceased a complete set of new clothing during the Eriiq (“Greater Memorial Feast”) or Merr’aq (“Lesser Memorial Feast”).
ukani agiirtellemten'i qerrutepiaqiikut 'back which we came # uivvluaq — ukeggna

Memorial Feast”) # uivutaryaraq ‘the ceremony of clothing a person in this way’; CAN;
< uive-te3-?

uivvluaq round bowl made for girls # NUN
uivsak round labret # NUN

uiyamte- to be in the way # uiyamtuq ‘he is in the way’ / from English ‘way’ and Yup’ik suffix -mte-

uiyaqar- to land a boat on a beach # uiyaqertuq 'he landed'; uiyaqarara ‘he landed it’ / = uicqar-

ukakarar- a little on the side toward speaker (or focus of attention) from possessor # Caqerluni-lu Elingum murilkaa nanvam ilua, kankut qaleqcuuget uakaraagni-wa mermi ungluungangguq. ‘And one time Elinguq looked into the lake and saw that down there were grebes, and on the near side of a couple of them there was what appeared to be a nest in the water.’ (ELN 1990:105); < ukate-karaq

ukamar- to tow a boat with a rope while walking along the shore # ukamurtuq ‘he is towing something’; ukamaraa ‘he is towing it’ / Yaqutgiarcankut ukut upalriit. Angyarrlugluteng. ‘Yaqutgiarcaq and family were moving. They used a large skin boat. Their father was walking along the shore, pulling it with a rope.’ (WOR 2007:12); < PE ukamar-

ukangiir- to obtain something; potential to obtain something # and ukangiir- to obtain what one can (of food) by doing one’s best # Tamaani-wa kaigaqameng kaitulliniut, camek ukangirirlemmegni kass’artarmek. ‘Back then when people went, they starved because they lacked the potential to obtain any store-bought food.’ (CIU 2005:320); Tua-i canek tuaten ukangiirluki waten kiagaqameng pauq’um nunam, atsainek-wa tua-i unangnatutaqalku taun’ maurlurluni. ‘When it was summer, she’d do whatever she could about them (foodstuffs), gathering the plants and berries of the land up there for her grandmother.’ (CUN 2007:118); cf. uka(ni)

uka(ni) in the area toward here; in the area through which we came # extended demonstrative adverb; ukani agiirtellementen’i qerrutepiaqiktuk ‘back there while we were coming we were very cold’; see ukna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > ukaniku, ukaqsis-, ukate-, ukatmun, ukatrule-, ukanirpak; < PE dem uk-

ukanirpak historically; up till now at least # adverbial particle; Teggnerq cali tuaten teggnermek tangeqsaitukut ukanirpak tuaten pinrqualriamek, pinqanglemrmek-wa pingraata. ‘Throughout our history we have never seen an elder who gave up and didn’t participate’ (TAP 2004:102); Tua-i picim iliini tauna maurlua qalllun umyuarteqluni, inerqutaqapiarmek ukanirpak niitetukamek, . . . ‘Then one day his grandmother thought about a very serious prohibition which we used to hear about since time immemorial, . . .’ (ELL 1997:12); < ukanirpak

ukaniku in the near future # adverbial particle; Ukaniku piyunarqekumta cali ukucetun naaqerkepcecnik igauciyuyqayqutik. ‘In the near future, if it’s possible for us, we would like to write more like this for you to read.’ < ukaniku

ukaqsis- to be close (to here) / neqlillrat ukaqsinruuq Mamterillerni ‘their fish camp is closer than Bethel’; < ukaniku

ukaqvaggun in the near future; recently # essentially a particle; Ukaqvaggun microwave oven-aat paivngangellruut tamakut-lu aniqinertunlungc eng cani taimitin kenircuun. ‘Recently those microwave ovens have begun to come on the scene and they are more economical to use than any other cooking device.’ (GET n.d.:14); < uka(ni)-qva-ovalis

ukate- this side # ukatini ‘on this side of it’ / Ciku man’a qaingani nunam assiituq uum kipusviim ukatini. ‘This ice on top of the ground is bad on this (toward us) side of this store.’ (PRA 1995:192); < uka(ni)-te3-; > ukakarar-

ukatmun toward here; this way; on this side # adverbial particle; Maaten pug’uq yucuayaaq . . . iirpayagauluni, qanerpayagauluni ukatmun cauluni. ‘When it came in (to the house), it was a little person with big eyes and a big mouth facing this way.’ (GRA 1901:288); < uka(ni)-tmun

ukatrule- to shoot short of a target # ukatruatua ‘he shot short of it’ / < uka(ni)-trute-

ukayiruaq, ukasiruaq cottongrass (Eriophorum sp.) # from unattested ukayiq, ukasiq cognate to Siberian Yupik ukaziq ‘snowshoe hare’ (with cognates also in Inupiaq and some Sugpiaq, cf. PE ukaðia), and postbase -uaq imitation, thing like

ukeggna the one approaching # see ukna

< cf.

ukayiq, ukasiq # cognates also in Inupiaq and some Sugpiaq, cf. PE ukaðia, and postbase -uaq imitation, thing like

ukayiruaq, ukasiruaq cottongrass (Eriophorum sp.) # from unattested ukayiq, ukasiq cognate to Siberian Yupik ukaziq ‘snowshoe hare’ (with cognates also in Inupiaq and some Sugpiaq, cf. PE ukaðia), and postbase -uaq imitation, thing like
uki- to make a hole in (it); to get pierced # ukiuq ‘it got a hole in it’ / ukimuq ‘it has a hole in it’; elakaq ukiuq ‘the water hole is all the way through to the water’, i.e., the person making the hole finally chipped all the way the way through the ice, permitting the hole to fill with water; > uki-, ukima-, ukineq, ukinqucuk, ukiqlaar(aq), ukite-, ukivkaneq, ukiyaaq; < PE uki-2

ukicissuun drill; awl; hole-making device, auger # < ukte-i2-cuun

uki- to pierce a hole through # ukiiguq ‘he pierced a hole through’ / Tua ukiungnaqluni ukiivailegni-il’ ayimmlluni panini taun’ meqsullrani. ‘When his daughter was thirsty, he tried piercing a hole through [the ice], but before he could pierce through, his pick broke.’ (EKL 1997:230); < uki-?

ukima- to have a hole in it # ukimuq ‘it has a hole in it’ / Aipaam taum qimugkuyaraama qanran qilli piak ukimaluni aipaam taugken qanra assirluni. ‘The roof of the mouth of one of the puppies had a hole in it, but the mouth of the other one was fine.’ (ELN 1990:59); < uki-ma-

Ukivak King Is. # in the Bering Sea near Nome, formerly inhabited by Inupiaq people

ukiqlaar(aq*), ukiqlak open-weave grass bag # < uki-?

ukineq hole (especially a hole made intentionally) # ciin una puyirvik ukinengqerta? ‘why does this stovepipe have a hole in it’?; Anngamek piuq ukinerugaat nunam qaiqgani, tekitellrani cataigaarluteng, t'aangqemk anlluggluteng. ‘When they went out, they saw lots of holes in the ground that hadn’t been there when he’d arrived, and they were glowing with light.’ (YUU 1995:81); ukinerpal’er or ukinval’er ‘huge hole’; < uki-te-2-neq

ukinqcuq upper bow-piece (with tote-hole) of kayak # see Appendix 9 on the parts of the kayak; < uki-qucuk

ukiqlaq* open-weave grass basket # cf. uki-

ukiqre- to make multiple holes in (it) # ukiqrq ‘he is making holes it in’ / / angyaat ukirqelliniat, mermek-llu imangami kill’uni. ‘. . . he made holes in their boat, and when water came in it sank.’ (YUU 1995:19); ukiqluku ‘(he) making hole after hole in it’; < ukte-rqt'i; > ukiqrissuun

ukiqissuun drill; awl; hole-making device # < ukte-rqt'i2-cuun

ukisqaq strong, capable person; source of assistance # ukisqangqertuuq ‘he has a source of assistance’; Kitak atu’urkiurnaurpuk ukisqaqlunik! ‘Okay, let’s make clothing for him, helping each other!’; (QUL 2003:110); NS; > uquisir-; < PY ukisqaq

ukiqsiq- to help # ukiqsiraa ‘he is helping her’ / HBC, NI, CAN, NUN, BB, NR; ukiqsituq ‘he is helping out’; < ukiqsaaq-ir

uki- to make a hole in it # ukitaa ‘he made a hole in it’ / ukiiskina! ‘get your ears pierced!’; Wagg’uq. “Cikum ukiugngaurtii, ayakuaryaqnukanu inga-llu inglulengraan, kaggina-llu qaillun ayuqengraan.” Cikum-gguq ukiugngaurtii camaken uksami anguyungagauq. ‘And they said, “Do not refuse one who can make a hole through the ice, even though he is missing one eye and his face is disfigured.” They say that one who can make a hole through the ice can get food from underneath during the winter.’ (YUP 2005:160); < uki-te-; > ukiicissuun, ukiqe-; < PE ukit- (under PE uki-2)

ukiutnaq snap or clasp; hard-shelled sea creature that resembles a stick # the creature is about two inches in length and half an inch in width, and to eat it one breaks the shell in half and sucks out the contents (species ?); NUN

ukivkaneq open hole in river ice during winter # Y; < uki-vkar-neq

ukiyaaq seal’s breathing hole in ice # BB; < uki-ya(g)laq

uki- to cut up food in preparation for cooking; to dice # ukiuq ‘he is cutting up something’; ukli ‘he is cutting it up’ / / Mikellaq-llu kemegmek ukisqengani, ukliluni, aanitt-llu kenirluni. ‘. . . and Mikellaq cut up some meat because she’d been told to cut it up, and their mother cooked.’ (ELN 1990:66); cf. uklir-; < PE uyyukli-

ukiaaq cooked piece of fish # < ukil-aq

ukli- to provide solid ingredients in soup # ukliraa ‘he is providing it with solid ingredients’ / < -?ir; cf. ukli-

ukna, ukegna the one approaching # restricted demonstrative pronoun; kituuga ukna? ‘who is that coming?’; uk’um ‘(of) that one approaching’; ukegku’t the ones coming’; ernerni ukegkuni ‘in the days to come’; Tua-i-Il’ ika-i nangerrluni kiaqqaarluni ayumian-gguq ukna ukatmun agireskili. ‘And then, across there, he stood up, and after looking around, straight away that one
coming approached from the distance toward this area.’ (CIU 2005:180); see Appendix 3 on Yupʼik demonstratives; < PE dem uk-

**uksi-** to spend the winter # uksiuq ‘he is spending the winter’ / Taaguam-gguq maani — uksumi cikungellya ayagluku pilliut — uksivimeggnun nunameggnun quyurtaqluteng. ‘But here — maybe starting when ice formed in winter — they gather at their wintering headquarters village.’ (CAU 1985:12); < uksuq-i³; < PE uk-yi- (under PE ukyur)

**uksi-** - **uksu-** to spend the fall # uksiguq or uksuiyuq ‘he is spending the fall’ / < uksuq-i³; > uksiu-, uksiuq-

**uksiyar-, uksiyar-** to go to fall camp # uksiyartuq or uksiyartuq ‘he went to fall camp’ / Tua-i-lлу uksiyarpailegmgeng ceq’armi aquinginanermeggni yakiicimaugulluteng tuaten camek qalrialriamek niitut, . . . ‘And then, before they went to fall camp, while they were playing tag on the shore, they heard something calling out, . . .’ (ELN 1990:30);

**uksi-** — **uku-** luqruuyagmek uksullarmek aqvaten ‘get one of last winter’s pike from the freezer’; < uksuq-lraq

**uksuq** winter; last winter; year # and **uksur-** to become winter # uksurtuq ‘it became winter’; uksuaraa ‘winter came upon it (the land)’ / uksuq melqulecgullrunrituq ‘last winter he didn’t trap for fur’; uksumi ‘during the winter’; uksuugtuq ‘it is winter’; uksuurtuq ‘it has become winter’; uksurcuun ‘something used for winter’; Tua-i-llu cat iliitin uksumi, uksum-wa qaanaqama tamaani nengllillran nalliini qasgimut uitanganranratni, angutet tamaani qasgimi uitauratullratni, . . . ‘And then, one time in the winter, in the middle of winter, during the time when it was cold, when the residents of the kashim stayed in, when the men stayed in the kashim, . . .’ (MAR1 2001:49); > uksi-, uksuaq-, uksuq-, uksuq-, uksurnarl, uksurpak, uksurtaq; < PE uk-yur

**uksuq** this coming winter # kiak kiputellruunga uksuq-i Nunamiaatuk uksuq ‘last winter I bought a new snowmachine to use this coming winter’; < uksuq-ku

**Uksurnarl** Portage Creek # village near Dillingham; < uksuq-naq-l³

**uksurpak** all winter # adverbial particle; < uksuq-rpak

**uksurtaq** thing of winter; snow bunting (Plectrophenax nivalis) # < uksuq-taq³

**uksussaq** vinegar # from Russian ýycyq (úksus)

**uku-** one like this (indicated something on oneself or nearby) # used with a possessor (or the equivalent) as in: aų gum arnam ukua iqaq ‘that woman’s area here (indicating something on oneself) is dirty’; ukuituq ‘it doesn’t have one like this (indicating something on or near oneself)’; Kegginaurtanggelliniria ukuat, kegginaqmeuk, imkunek kegginaqunek-wa tua-i muraganek. ‘In this part of it (narrator indicating on or near himself), there was a evidently a mask, a mask, one of those kinds of masks which are made out of wood.’ (QAN 1995:52); Ukatmun kingyaraqami miryaraqluni uksuq-taq ‘one like this (indicated something on oneself) is dirty’; ukuituq ‘it doesn’t have one like this (indicating something on or near oneself)’; Kegginaurtanggelliniria ukuat, kegginaqmeuk, imkunek kegginaqunek-wa tua-i muraganek. ‘In this part of it (narrator indicating on or near himself), there was a evidently a mask, a mask, one of those kinds of masks which are made out of wood.’ (QAN 1995:52); Ukatmun kingyaraqami miryaraqluni akutamek. Qat’riturnipa-l³-gguq ukuqkeni. ‘When he would turn his head and look back in this direction, he’d vomit out some “akutaq” (“Eskimo ice cream”). Oh my, how white, so they say, his areas here and here became (narrator indicating his shoulders).’ (CIU 2005:128); cf. maku-; < base for ukut (q.v.)
ukurraq, ukuaq (NUN, HBC, NS form) daughter-in-law; sister-in-law brother's wife only; parallel cousin's son's wife # Tuaten-gguq tua-i ayuqquq cali, muragtun caliarikarniqilngurtun yuk, nengaugkarniinan, panigkarniinan, ukurarrakarniinan-lu. ‘One can be like a piece of wood that is difficult to work with, difficult as a son-in-law, a daughter, or a daughter-in-law.’ (YUP 2005:80); > ukurrite-; < PE ukurraa

ukurritaq woman from another village residing in her husband's village; woman who has married into a family # Tapramiunun ukurruttaaq ‘she is living in her husband’s village, Stebbins’; Tuani-am tua-i ukurrituyaqelrem amaken Qinarmek, ayagtluku-gguq ilain, taqvailgata anguyarlit. ‘Although she was living in her husband's village having come from Qinaq, her relatives sent her away before the warring stopped.’ (KIP 1998:197); < ukurrite-aq1

ukurrite- to marry into a certain village or family; to get married # of a woman; ukurrituq ‘she got married into a family’ / Nunanun allanun nuggtarrluni nengaugicaraq wall’ukurr Cortexaq qaneryarartangqertuq cali inerquutnek. ‘There are instructions and admonitions concerning moving to another village, becoming a son-in-law or becoming a daughter-in-law.’ (YUP 2005:180); < ukurrituq-ite-; > ukurritaq

ukurmiun person from this place right here # Maa-i ukurmiuqek ilangqelliniukut ayagyuanek elitaqsaurcamki / Waniwa tang arnassagaama qaneryarat-ll’ ilait. ‘We have young people, students, people from right here, attending.’ (ELD 1984:4); < uku-miu

ukut these # plural of una (q.v.); > ukurmiu

ukveke-, ukveqe- to believe # ukvekaa or ukveqaa ‘he believes it or her’ / ukvekenritamken or ukveqenritamken ‘I don’t believe you’; Taqgaken ayagtlukuq cuut ukvekenglliniat uktikimayukluku Nanwarcir iarmpigmun. ‘From that, people began to believe that Nanwarcir had a passage (underground) that led to the ocean.’ (WEB2); Atam nuqatilq qlungurtut; tuana ukveqenquirrelu. Nulirkan amllerrata ilitneek nuliangeciq. ‘Look, young men lie; don’t believe him. Because there are many potential wives for him, he will take them one of for a wife.’ (YUU 1995:10); < ukver-ke1

ukveq religion; belief; faith # and ukver- to believe; to have faith # ukvertuq ‘he believes’ / ukvertacia ‘the depth of his faith’; qanemcia ukvernaituq ‘his tale is hard to believe’; ukver tua Agayutetangqerrucianek ‘I believe that there is a God’; Cali yuut ukvetartut yuun turnneranek tuquyulngurmeq. ‘Also people believe in the immortal soul of a person.’ (CAU 1985:34); Ciin nangyaryugceci, elpeci ukverkilngurni? ‘Why are you terrified — you of little faith?’ (MATT. 8:26); > ukveke-, ukveraituq, ukvernarqeq, ukverneq, ukvertar-, ukverun; < PE ukver-

ukveraituq to be incredulous; unbelieving; to be overjoyed; to marvel # ukveraituq ‘he is overjoyed’ / Nanraumali Ataneq! ‘The Lord be praised! His showing his love toward me makes me marvel.’ (PSALM 31:21); < ukver-aq1

ukvernarcar- to pledge; to swear truthfulness or loyalty; to guarantee # Ukvernarcarrirraa wangunun, . . . Tua-i Esau ukvernarcariluni paitarkani Jacob-aamun pikarkaurcetaa. ‘Pledge to me first, . . . So Esau pledged and allowed his birthright to pass to Jacob.’ (AYAG. 25:33); < ukvernarq-car-1-

ukvernarqeq- to be believable; to be trustworthy; to be credible # ukvernarquciq ‘credibility’; . . . tamarmeng-llu alerquutai ukvernaqluteng. ‘. . . and all his precepts are trustworthy.’ (PSALM 111:7); < ukver-narq-car-1-

ukverneq faith # < ukver-neq2

ukvertar- to tend to believe things # ukvertartuq ‘he tends to believe’ / Taqgken-qq uai-i im’ ukvertarlia tua-i picuiuyukluki pilria, ilani qusengraata cakneq qusyuunani. ‘But, one who tends to believe the truth of these things, even if others get colds, he never gets a cold.’ (YUP 2004:74); < ukver-tar1-

ukverun, ukveruciq religion; belief; faith # < ukver-n, ukver-ciq

ukveryagute- to come to believe (it/him) # ukveryagutuq ‘he has come to believe’; ukveryaguta ‘he has come to believe it, or him’ / Waniwa tang armassagaama qaneryarat-lu’ ilait elitaqsaurcamki ukveryagusekela’1- am tamana tua-i. ‘Now that I’m an old woman, because I’ve begun to learn this things that have been stated, I’ve come to believe that [tradition].’ (AGA 1996:110); < ukver-yagute-

ula high tide; flood # Tua-i ul’aqan, una, ula
mayuraqan kit’aqluni qall’ pitalriamek.
‘Whenever the tide came up, when the high tide
rose, this one would be under the water this far.’
(PAI 2008:200); see also ule-; < PE ula(-)

ulakitaar- to play tag # ulakitaartut ‘they are
playing tag’; NSU; cf. ullag-; < PY ulakitaar-

ulapeqe- to waste time; to act wantonly (and
perhaps cruelly); to take advantage of someone;
to play around # ulapequq ‘he is wasting time,
playing around’ / ulapequeteekaa ‘he is using
it to waste time, he is playing around with it or her’; . . . tumyarat taukut tekiartellini
ulapeqeullata nunini inuguaqar una arenqianani
kenugngaluni. ‘. . . when she got to the path,
at the place where they’d been playing around
there was a little doll and it was certainly well
adorned.’ (CIU 2005:332); Ulapequcialaqnek-
llu ungungssiarnek cassiagalivkaraqluki.
‘Wantonly’ they mistreated animals, making
it so that the animals couldn’t do anything.’
(AYAG. 49:6); Tua-i taum armarn tuniinii taikut
nakacuut. Quyaluni tegullinii, angniriqerrluni.
Ulapeqeklinii, egqaqluki tuaten. ‘And the
woman give those bladders. He gladly took them
and got very happy. Playing with them, he threw
them about.’ (YUU 1995:87)

ulap’aq waterproof boot # Amiditnek tamakut
ulap’anggellruukut imumi. Wiingga-ll’
angullruanka. Wiingga-ll’ aturaaaq. ‘We had
waterproof boots from their skin. I caught the tail
of that era; I also used to use them.’ (AGA
1996:184); = alap’aq; from ‘rubber’

ulapsagte- to make a mistake; to forget # ulapsagtuq
‘he made a mistake’; cf. ulapeqe-

ulariiq type of berry called “apple berry” (species ?) #
picked in spring; they make the mouth dry; LI

ulcetaaq baking powder; yeast; or other leavening
agent # . . . ulcetaartut iciw’ imkut angallrulriit
imumi, taukut terr’at ukilleryagirrtuluku
ussukcamek. ‘. . . back in those days baking
powder cans were large; they made little holes in
the bottom with a nail.’ (CIU 2005:196); < ule-
cetaaq

ule- to rise (of liquid or semiliquid, e.g., dough);
to be at a high tide (coast and along tidal rivers); to
flood (inland); # ul’uq or ulaa ‘the tide is high’;
‘it is flooding’; ‘the level of the liquid is rising’ / un’gaken anaqilrpaakami ulguuq ‘because the
wind is blowing from downriver it is beginning
to flood’; negtaaraq ulcirtuq kaminiam caniani
‘the bread dough is left to rise by the stove’;
ulesqaaq ‘a little flood’; ulesqiluni ‘flood a
little’; Taukut-llu keliparkat ulcirtuk, ulngata-llu
uulluki. ‘She waited for the dough shaped into
loaves to rise, and when they rose she baked
them.’ (PRA 1995:413); ulenqagenrullnguut
‘nonprofit corporation’ (literally: ‘those that
don’t try to rise (above others for profit)’) (legal
neologism); see also. ula; > ulenqagenrullnguut,
ulcetaaq, ulerpag-, ulerpak, ulerle-, ulerlar-, ulute-; < PE ula(-)

ulerpak flood # and ulerpag- to flood # ulerpagtuq
‘It is flooding’ / ulerpautaa ‘it is flooding
it’; . . . nunam pektellarakan wall’ ulerpagkun
cagmarilleq. ‘. . . earthquake or flood damage.’
(NEL 1978:3); Tangerluku ulerpagcetaq’arq aq
nuna unguvngellriit tamalkuita piunrirluki.
‘See, I am going to bring a flood upon the earth
and destroy all life.’ (AYAG. 6:17): < ule-rpak

uleve- to well up (of water from beneath the earth
or ice); to babble (of one speaking) # ulevuq ‘it is
bubbling up’, ‘he is babbling’ / NSU; = ulve-;
< ule-?

ulevraq spring (of water) # and ulevlar- to have a
constant visible flow of water as evidenced by
bubbles # ulevlartuq ‘it (water) is entering’ /
Nasaurluut-gguq iliiq kingunruluni ivqtallrani
iliit kingyarluni piuq nanvaq tauna camaken
ulevlat anngarrtelliniit. ‘When the last girl began
to go into the water, one of the people in front
looked back and noticed water bubbles coming
from the bottom.’ (CIU 2005:118); Ulevlarpallraat
angqerrleng. ‘Large bubbles would surface.’ (PAI
2008:28); < ule-; < PE ulvlar- (under PE ul(a))

ulevleruyak bumblebee flower; lousewort
(Pedicularis sp.) # the roots of this plant are eaten;
< ?-ruyak

ulevte- to be messy; to mess up # ulevtuq ‘it is
messy’; ulevtaa ‘he messed it up’ / NUN, NS

ulganaq parka ruff # NUN; < uleg-a-naq

uligaaq coat # NSU; < ulik-?

uligialyuli ghost said to have a big blanket, which
it wraps around children who are out too late at
night playing hide-and-seek, it then takes them
away # < ulig-?-yuli

uligii- to distract attention from its young by
pretending to be disabled and thus drawing
an intruder’s attention to itself (of a bird) #
uiiguiguq ‘it (bird) is performing its distracting act’ /

uliq arctic fox; white fox (Vulpes lagopus) #
Qavtararqaluta uksumi pingnatugluta akikarcungnaaqamta kaviarneq, uliriq-llu.
‘We’d camp out in the winter while doing subsistence activities trying to get furs, red fox and white fox, to sell for cash.’ (KIP 1998:263); < PY ulqayaq

ulik blanket; quilt # and ulig- to use a blanket # ulighet ‘he put on a blanket’; uligaa ‘he put a blanket on her’ / Uliliami-llu ulik nuqnluku imguulluni uligmun uitaurluni, piqerluni qerruterninrankun Turpak qerruyingliami makluni ulik nuqnluku ulingnaqti uliamti tuqqaam taqluni. ‘As she was not covered by the blanket, she pulled the blanket over and wrapped herself up in the blanket staying warm like that, but as soon as she became warm, Turpak started getting cold, sat up and pulled the blanket back trying to cover herself with the blanket, stopping only when she was covered with the blanket.’ (ELN 1990:60); Qanikcamek nuna ulilaraa . . . ‘He only when she was covered with the blanket, stopping trying to get herself back getting cold, sat up and pulled the blanket over and wrapped blanket ¥ gaam taqluni. ‘As she was not covered by the ta makluni ulik ulinqnaqti uliamti nuqnluku qerrutenrinrakun Turpiim qerruyingllami uligmun uitaurluni, piqerluni nuqnluku a blanket on her’ / Uliliami-llu ulik uligtuq ‘he put on a blanket’; uligaa ‘he put . . .

ulligtaq, ulikkussuk something thrown over the shoulders and used as a robe; shawl; cloak # uligmek ulikutarluni aqumgaq ‘putting a blanket over his shoulders as a shawl, he is sitting down’; ‘Tua-i-llu qayagpagaqtaryaaqqerraarlukek itqercami kaviavialarani ulikutaqeqrulkun anqertelliluni. ‘She yelled out some instructions to them, and when that did not work, she rushed back into the house, and she grabbed her fox-fur piece, wrapped it around her shoulders, and went out.’ (CIU 2005:230); Aqvlerucirarkaun-llu kangiraikan ulikusaqtkulu aturan. ‘You shall make tassels on the corners of the cloak you wear.’ (ALER. 22:12); < ulik-kutaq

ulilek beaver in its third year # Y; < ulik-lek; cf. paluqtaq, the general term for beaver

uliun sinew before it is split to use for sewing; top layer of back muscle and ligaments used for making sinew # Tamakunek tamaa-i tuntut piitnek uliutaiqtni piktnu. ‘They use those ligaments from the muscles on the back of the caribou [for sinew].’ (PAI 2008:106); < ulik-n; < PE uli(C)un

ullacuk bearded seal (Erignathus barbatus) with dark fur # NUN

ullag- to approach # ullaga ‘he approached it or her’ / ullautuq ‘he approached something’; ullagartaa ‘he rushed up to it’; ullagarutuq ‘he himself rushed up’; Tua-i-am apqurturluni pilaucimitun tauna Elnguq, tua-i-llu paqnakngamiu kamniaq ullagluku canimek murilkaa, qaraliarluni piciatun. ‘And so, asking questions as was her way, Elnguq went over to the stove out of curiosity and when she looked at it from the side she saw that it had various decorations.’ (ELN 1990:7); Ulliai mak’arrluni uirraniluni tuaten ullaginaarluku. ‘When she went over to it, it stood up and slowly approached her growling!’ (ELN 1990:80); > ullauta-; cf. ulakitaar-

ullauta- to approach something; to come to something # ullautuq ‘he approached something’; ullautaa ‘he brought (him) to something’ / Nunat-gguq ukut piaqata allat nunat ullautaqlluteng Elriyarluteng. ‘When the village did that, the other village would come for the Great Memorial Feast.’ (CAU 1985:129); Cikmiualrila-llu elliumuullautaat, . . . ‘They brought to him a blind man, . . .’ (MARK 8:22); < ullaq-te-

ull‘eruaq (ul‘eruaq ?) exterior groove of an oval bowl # NUN

ulligtaq fish cut for drying # < ulligte-aq; > ulligtaruaq

ulligtaruaq split and dried small fish, such as whitefish, pike, or trout # Unuakumi makcararluteng uptut atraqqirluteng akllumeqgnek, cali-llu kinertallbackimeqgnek, ulligtarualliméeqgnek-llu uciviiirukan tuqqaam anyaq taqluteng. ‘They got up early in the morning and got ready to go by taking their possessions down to the boat, and also they loaded the meat they’d dried and small split dried smoked fish and stopped only when there was no more room in the boat.’ (PRA 1995*:460); < ulligtaaq-{}

ulligte- to cut fish for drying, in the traditional manner, making cuts so that air can reach all parts of the flesh (LK meaning); to turn over (NUN meaning); to mess things up; to scatter things (EG meaning) # ulligtuq ‘it is cut for drying’; ulligtaa ‘she cut it for drying’ / ulligciaq ‘she is cutting fish for drying’; > ulligtaq; cf. ullirte-; < PE ulir-
ullinga- to be turned inside out # ullingaq ‘it is inside out’ / < ute nga-

ullirneq a cut # Y; < ullirte neq1

ullirtaarq coat; jacket # so called because of the way in which it opens in front, in contrast to the traditional pullover parka, atku; BB, NR, LI, EG; < ullirte-

ullirte- to open or cut so as to expose the inside # ullirtuq ‘it is opened, cut open’ / Atam tua-i ava-i upyut’ngareskuku, mikelnguq anyungareskan, uuggun waniwa uum ipegcarturalallrakun tua-i aqsiik ullirrlukek irnivkarniarput. ‘When the child is ready to come out, we cut her [the woman’s] abdomen with the knife we’ve been sharpening and take the baby out.’ (CUN 2007:31); > ullirneq, ullirtaarq; cf. ulligte-

ull'ute- to collapse on the people in the building as during an earthquake # ull'utaa ‘it collapsed on him’ or ‘it (the ground) swallowed him as during an earthquake’ / < ulte-te 3-

ulluvalqin gill cover of a fish; operculum # NUN; = utqiq; < PE ulq0-

ulluvalquq cheek of a fish, cut from the fish # < ulluvalq-

ulluvalqusin anyungareskan, uuggun waniwa uum ipegcarturalallrakun tua-i aqsiik ullirrlukek irnivkarniarput. ‘When the child is ready to come out, we cut her [the woman’s] abdomen with the knife we’ve been sharpening and take the baby out.’ (CUN 2007:31); > ullirneq, ullirtaarq; cf. ulligte-

ulluvalquin gill cover of a fish; operculum # < uulluvalq-

ulluvalquq cheek of a fish, cut from the fish # < ulluvalq-

ull'uyaq whirlwind # ull'uyam kalikallerpakayall’er quletmun tengtaa ‘the whirlwind blew the large piece of paper upward’; Ataneq, ull’uyam ayagaskiitun urr’artun ayuqlirivkarki, . . . ‘Lord, make them like the dust blown about by a whirlwind, . . .’ (PSALM 83:13); K; BB; = ucluryaq; < ?-yaq; < PE ula(t)luya-

ulmirte- to flare # e.g., copper tubing; < PY ulmista-

ulpe- to be boiling # ulpegtuq ‘it is boiling’ / < PE ulpet-

ulpecuqnaq toy or game in which a stick is tossed up and the player tries to have it fall into or through a small hole in a handheld component # NUN; cf. ulpegte-

ulpeg- to be boiling # ulpegtuq ‘it is boiling’ / NUN

ulpecuqnaq toy or game in which a stick is tossed up and the player tries to have it fall into or through a small hole in a handheld component # NUN; cf. ulpegte-

ulpegte- to upend so as to check or clean underneath # Muragnek qill’ taktalrianeq tegumiirluta, akiqliqiluta waten, kuiigqaq kelugkat aciirluku ulpegtaqluki waten. ‘We’d get a stick of certain length, and after putting the stick under the overhanging grass along the side of the stream, the two holding the ends of the stick would turn up the grass, getting under it.’ (PAI 2008:196)

ulpete- to somersault # EG; cf. ulpiarte-

ulpiarte- to somersault # ulpiartuq ‘he is doing a somersault’ / mikelnguut ulpiartaaaqtununapigmui ‘the children are somersaulting on the tundra’; Ancamegnegu pilliniak, ulpiartaaresqelluku tallimqarnuqek, tegulayunaitniluku. ‘After they’d took him out, they told him to do five somersaults, telling him he was undesirable to touch (otherside).’ (YUU 1995:98); cf. ulpeta-; < PE ulpa’ or ulpat (under PE ulat-)

ulqiq potato; wild potato plant (Claytonia tuberosa) # NUN; = utqiq; < PE ulq-

ulqucinak parka made with the fur side inward # Wiinga-lu tevyulinek ulqucinaraaluku. ‘Me too, (they’d have me use) a fur-side in parka of muskrat skins.’ (CAU 1985:130); < ulte-

ulruk pair of pants # and ulur- to put on pants # ulurutuq ‘he put on pants’; uluruaa ‘he put pants on him’ / the noun ulruk is a dual with base ulru-

ulte- to turn inside out; to reverse # uluq ‘it turned inside out’ / ultaa ‘he turned it inside out’ / ullesgu! ‘turn it inside out!’; ulleluluq ‘turning it inside out’ / Waten-gguq tang alangrulriit tamakut, makuit, aliit ulaqelriit elatumun, qerrulliit-llu makut akuit pingermeng cali ullingaluteng; negiliit-llu cali ullingaluteng. ‘Like this, they say, those who encountered an apparation would have their sleeves turned inside out, and their cuffs and hems and ruffs also turned inside out.’ (QAN 1995:196); > ulsu-

ulruuk old pair of overalls # < ulruk-

ulte- to turn inside out; to reverse # uluq ‘it turned inside out’ / ultaa ‘he turned it inside out’ / ullesgu! ‘turn it inside out!’; ulleluluq ‘turning it inside out’ / Waten-gguq tang alangrulriit tamakut, makuit, aliit ulaqelriit elatumun, qerrulliit-llu makut akuit pingermeng cali ullingaluteng; negiliit-llu cali ullingaluteng. ‘Like this, they say, those who encountered an apparation would have their sleeves turned inside out, and their cuffs and hems and ruffs also turned inside out.’ (QAN 1995:196); > ullinga-, uluete-, ulqucinak; < PE ulat-

ulu, uluq tongue # uluni kegqeraa tamuallerminiu cukangnaqluni ‘he bit his tongue when he chewed it, trying to chew fast’; Yuucuaqaurullerpeni qanerpeggun ilaten ilakniteksauniq. Ulu mik’lengermi akngirnarquq. ‘During the brief span of your life don’t say anything to your fellows without considering their feelings. Even though the tongue is small, it can hurt.’ (YUP 2005:66); Y, NS, HBC, NI, NUN, CAN, UK, LI, EG; > uluqgiccir-, ulucuar, uluqaq, ulungayaraaq, uluvirte-; cf. uluaq, uluar-; < PY-S ulu(q)
uluq — ulurpak

uluq traditional Eskimo woman’s knife shaped like a broad wedge set in a handle opposite the arc-shaped edge; semi-lunar knife; any type of knife (CAN meaning) # sometimes called ‘ulu’ in English, from the Inupiaq name for this kind of knife; the sharp edge of an uluaq is its kegginaq, the handle is its egkuqaq; ulukun uilligciuq ‘she is cutting fish for drying with a semi-lunar knife’; Urluvminkegguq tauna tan’gaurullultegumiararluni. Tauna-llu-gguq aipaa nasaurluq uluamek. Nanikuangengamek taun tan’gaurulluaram tauna nasaurluq pillinia, “Uluarpegun kepqerru.” ‘The little boy clutched his bow and arrow and the girl her semi-lunar knife’. When they panicked, not knowing quite who to do, the boy told the girl, “Cut it with your semi-lunar knife.”’ (PAI 2008:400); NS, Y, NI, NUN, CAN, K, BB, NR, LI; cf. ulu; > uluara-, ulurpak; < PE ulu(3) and ulurar.

ulurar- to saw # uluartaq ‘he is sawing’; ulurar-a ‘he is sawing it’ / NS; cf. ulu-; > ulurrun; < PE ulara-

ulurara- to use a knife # Amllermi uluarara- to saw # uluartuq ‘he is sawing’; uluar-a ‘he is sawing’ / uluara-

uluarun saw # NS; < uluar-n

uluckegcir-, uluc’ukcir- to babble; to blab # uluckegcirtuq ‘he is babbling’ / < ulu-, ulu-?

ulucuar uvula Y; < uluc-uar

ulug1- to flex a skin or the like to make it pliant by working it with both hands in a circular motion; to crumple # ulugtuq ‘he is softening a skin’; ‘it is wrinkled’; ulugaa ‘he is softening it’ / uluag ‘something that has been softened by being worked on with the hands’; Cali-llu ulukuni amiitnek wangun nkyuusqelluni tua-i-wa pitlikan uini. ‘Also when she was going to soften the skins, she wanted me to help her, that is, if her husband happened to catch any (squirrels),’ (PRA 1995:299); > ulugcuun, ulugglug-; < PE ulug-

ulug2- to twinkle # > ulugtalria

ulugtalria twinkling star or beacon; the Morning Star # < ulug-tar’-iria

ulucuun, uluggsuun washboard # < ulug’-cuun

ulugglug-, ulugglunte- to be wrinkled # of clothes; ulugglugtuq ‘it is wrinkled’ / < ulug’-rrluk, ulug’-rrluk

ulukaq slate stone formerly used to make semilunar knives # Uluarit-wa cali ciimat, ulukarnek acirluki piaqluki. ‘Their semilunar knives were made of stone they called “ulakaq”.’ (MARI 2001:23); < ulu-kaq

ulunalek three-cornered needle # EG

ulungayaraq (HBC form), ulunguyaraq*) (NI, CAN, NUN form) uvula # < ulu-u-yaq, ulu-u-yaq

ulupirute- to talk to # Ulupirultelliniluku qantullinian, qallun piluku pilraneek, pquulliniluku. ‘He talked to it, since it was able to talk, interrogated it as to how it came to be the way it was.’ (MAR2 2001:43); Y; < ulu-

uluqq something or someone that one can or should turn one’s head and eyes away from # . . . assirluni arenqianani-gguq tangraarluni ulujuakenani. ‘. . . being so fine that, oh dear, after one had seen him, he wasn’t ‘one that one could take one’s eyes off.’ (CIU 2005:174); < ulur-qaq

uluquq lee side # uluq’ir ra ‘its lee side’

ulur- to turn one’s head and eyes away; to ignore # ulurtuq ‘he turned away’; uluraa ‘he turned away from it’ / aqessngaqatallermini uluraa ‘when he was about to sneeze he turned his head away from her’; Imumi nunamini [nunavni] nerevkallrunrilkuvni neresqessarpek’nak, tangraarluku ulullrukunu. ‘He wouldn’t have asked you to eat in his village if you hadn’t asked him to eat in your village, if you had ignored him after seeing him.’ (QUL 2003:22); Taqaama wiinga ulullerpenga nanikulluruga. ‘But when you turned your face away from me I was dismayed.’ (PSALM 30:7); > ulur-qaq; cf. ulury-

ulurpak large semi-lunar knife # Tua-i-llu aturluni ikani, yuarunti iquklici imum arnangiallerraam ulurpak egtaa tungitun, maa-maani tailuni, uniurquluku tuull’uni, egkura taqgaam alaunani. ‘So she sang across there, and when her story came to an end that ugly old woman threw the large semi-lunar knife toward him, and it came, toward here, and, barely missing him, it landed with only its handle visible.’ (MARI 2001:66); Waten-gguq ayarua ulurpall’ermek
Bases

ulurrugaŋq légendary sea monster said to devour whales # < -naq

ulurya- emotional root; > uluryaciar(ar)-, uluryaite-, uluryake-, uluryyanar-, uluryatar(ar)-, uluryayug-, uluryarutaq, uluryatar(ar)-,

uluryake- to fear especially getting hit by (it); to cringe before (it) # uluryakaa ‘he fears (getting hit by) it’ / < ulurya-ke2

uluryanarqe- to cause one to fear (getting hit); to cause one to cringe / uluryanarquq ‘it causes one to wince or quiver with fright’, ‘it is threatening’ / / akertem-gguq aciani qevlerpallaraaqluni tauna ayarum cingilga. Uluryanaqluni alingnaqluni. ‘. . . the tip of his staff would sparkle under the sunlight. It was intimidating and scary.’ (CIU 2005:174); < ulurya-narqe-

uluryayug- to show fear; to cringe / uluryayugtuq ‘he winced, afraid of being hit’ / < ulurya-yug-

uluryacir(ar)-, uluryaca(ar)- to threaten to hit him with something held in the hand and used as a weapon # uluryaciraraa ‘he is making threatening motions at him’ / Eq’ngengami kegginaakun piirraminek uluryacirallinia.

‘Exasperated, she made motions to strike him in the face with the sinew that she was braiding.’ (YUU 1995:127); < ulurya-?; > uluryaciriyaraq

uluryaciqyaraq assault # < uluryacir(ar)-i2-yaraq

uluryaito- to not fear getting hit; to not cringe; to be cruel # < ulurya-ite1

uluryarutaq native-made maul consisting of a log with one end thinned to serve as a handle # < ulurya-?-taq

uluryatar(ar)- to flinch # uluryatar’arluni ‘(he) flinching’; A, uluryatarallrani tua-i unrukun ‘gguun pitgallrilinulu. ‘Ah, when he flinched he went ahead and shot him here through the armpit.’ (QUl 2003:430); < ulurya-?-

ulute- to flood; to inundate # uluta ‘it is flooding it’ / cupraarcelluku ulerpiip nep’ut ulutellrua ‘after breakup the flood inundated our house’; < ule-te4-; < PE uluta (under PE ula(-))

ul’utvak “whitecoat”; newborn or unborn seal, especially spotted seal (Phoca largha) # < -vak

uluvirte- to scold, to give a tongue-lashing # uluviruq ‘he is giving someone a tongue-lashing’; uluvirta ‘he gave her a tongue-lashing, bawled her out’ / < ulu-?

uluvilite- to rustle # BB

ulve- to well up (of water from beneath the earth or ice) # Tašgam meq ulvelartuq nunam acianek nuna mirluku. ‘But the water welled up from under the earth and watered the earth.’ (AYAG. 2:6); = uleve-; > ulvelria

ulvelria spring (of water) # Kuigtalegmun mermek-llu ulvelriategmun, nunam-llu acianek kuiggargalegmun, qurrurluteng kuignayugni qemmi-llu. ‘To one with rivers, to the one with springs, and underground streams gushing forth in the valleys and hills.’ (ALER. 8:7); . . . ulvelrit mer’et ulvenricetaqluki. ‘. . . it makes the springs of water cease to flow forth.’ (PSALM 107:33); < ulve-Iria

um- root; > umci-, umcig-, umek, umeg-, umgi-

umci-, umcigi- (HBC form), umcigci- (HBC form) to be plugged; to be stuffed; to have nasal congestion # umciqu ‘it is plugged’, ‘he has nasal congestion’; / qengagka umciuk ‘my nose is stuffed’; < um-?

umcig- to be airtight # umcigtuq ‘it is airtight’ / umcigtai ‘he made it airtight’; umcigtai nem’i akulqcuti urunek ‘he sealed the cracks of his house with moss’; qallilirluku nunamek umciggluku ‘making it airtight by covering it with a layer of dirt’; ‘Qaillun ayuqellrua nepiami marayami uitalleq?’ ‘Assillruuq. Nengllunaunani umcikarnaunateng-llu cat. Assirluni tua-i nenglliyunani kumauranrilngermi.’ ‘What was it like staying in a semi-subterranean house?’ ‘It was nice. It didn’t tend to cause one to get cold and nowhere did it require extra sealing. It was good, never cold even though a fire wasn’t burning.’ (KIP 1998:301); > umcigun; < PE umciy- (under PE umay-)

umcigun, umcigutekaq weather stripping; caulking; oakum; plug # < umcig-te2-n, umcig-te2-n-naq

umciginga- to refrain from having seal oil until summer at the time when one’s son first catches a seal # NUN
ume- to panic; to be in a dither # um’uq ‘he is in a panic’ / NS; > umruksuar-

umek door; hatchway; cover # and umeg- to close; to turn off; to close off; to cover over # umegtuq ‘it (door, store, etc.) closed’; umgaa ‘he closed it’ / niicugnissuutet umegki! ‘turn off the radio!’; umget ‘the doors’; Amik-llu umegturluku, kan’a-llu kenirlallrat maqilriit umgumaluni. ‘The door was closed and the firepit down there was covered (with planks).’ (AGA 1996:54); piqAtArrAArpekNAteNg umegluku ‘emergency closures (of fishing or hunting season)’; imAm umgutii ‘November’ (NUN usage); literally: ‘the sea’s closing in (with ice)’; > umguci-, umkaryaraq

umg- to have a stuffed nose; to have nasal congestion # HBC; < um-i-

umguci- to bring a small gift for the communal men’s house during the Kevgiq (“Messenger Feast”) # CAN; < umeg?-?

umi- to fade away and be gone (for a long time) # umiqer-‘it is gone’ / umivkenani ‘not being gone for long’; Cetamarqunek tuatnarraarluteng tayima umiluteng. ‘After they did that for the fourth time, their noise diminished until it was gone.’ (MAR1 2001:44); > umiqvanek, umialek

umialek wealthy person # NSU; from Inupiaq umialik ‘boat owner, boat captain’

umi, umik, umiq hard stone used to make tools and weapons; stone arrowhead or harpoon point; spade in cards (additional BB, NI meaning) # Tauna-am pilliniuq tua-i tuqtenritquaqelluni, umikamek, umikaatnek nunulirciqniluki. ‘He told them not to kill him, that he’d reward them with arrowhead material.’ (PAI 2008:342); > umilek

um’i spades (in playing cards) # NUN

umilek arrow with stone arrowhead; three-cornered skin-sewing needle (in HBC) # < umi-lek

umingmaq musk ox (Ovibos moschatus) # from Inupiaq uminjamak, since musk oxen were introduced to this area from Greenland # NUN

uminguaq one of two pieces of calfskin sewn to make a V pattern just below the strip of otter fur across the chest and back of a traditional Yup’ik parka or on skin boot # < umi-uaq (?); but cf. Inupiaq umik ‘whisker’

umiquer- to occur a while later # used in the subordinative (only ?); Kiituani umiqercelluku kingurakun paitmurtuq, . . . ‘Then he, after a while, went following her toward the mouth of the river, . . . ’ (GRA 1901:293); Imumi murilkessagutua, up’nerkami tua-i waten un’a kettuv cikuiqellruma umiqertluku, Kusqeqvagmek marit an’aqelriit. ‘Back then, I began to watch what was happening and in spring, down at our seashore, shortly after it became free of ice, drift logs would come out from the Kuskokwim.’ (PAI 2008:244); < umi-qar-

umiqsig- to be almost inaudible because of distance; to be remote in a general sense # umiqsiqtiluq ‘it is inaudible and far off’ / Tuamta-llu-gguq niciquq illini naken tua-i umiqvanek ama-i niitnarqvetlukun tuatnayaqlluni, qaniqciurumet tutmalira, umiqsiqlluni ama-i egqaqellra. ‘And sometimes he would hear snow landing as it is being shoveled but it would barely be audible.’ (QUL 2003:42); Man’a-ll kuingill’er. Man’a-llu kuingimi taangaq tuarpiaq umiqsiqruq. Tamaa-i tamana ayagyuama usviiritii. ‘And now there’s this bad kind of smoking. When one smokes [marijuana] it’s like liquor; but one becomes more remote. This is what is making our youth crazy.’ (ELD 1984:53); < umi-qsig-

umiqvanek from the distance; from out of sight # adverbal particle; tengssuun umiqvanek neplirtuq ‘the airplane is making noise from far off’; < umiqve-ablative-modalis

umkaryaraq stovepipe damper # < umeg-qar-yaraq

Umkumiut prominent fish camp on Nelson Is. # < ?-miu-plural

umlluaq-, umllekar- to cook rare # HBC; < uu-; = uungllekar-, uuvlaar-, uvluqaar-

umnaq rope # EG; cf. unraq

umran roughly woven grass cover used to protect drying fish from rain # NUN; < ?-n; cf. umruksuar-

umruksuar- to tremble, shake # HBC; < u-me-?-ksuar-

umsuaq, umsugaq mind; idea; thought; mental activity; frame of mind # Umsugaq iluteqkanirtuq. ‘His feelings became more and more hurt.’ (MAR1 2001:4); NS = umyuaq, umyugaq; > umsuarrulaar-, umsuarteqe-; cf. usvi; < PY-S umyuqzaq

umsuarrulaar- to be in a panic # umsuarrulaartuq ‘he is in a panic’ / NSU; < umsuarru-
umsuarteqe-, umsugarteqe- to think # Tua-gguq umsuartequq, “Wall’u-gaa wanguqq kan’a? Wang’unatuq kan’a.” ‘Then he thought, “Or could that one down there be me? It’s probably me down there.”’ (AGA 1996:162); Y, NSU; = umyuartaq-; < umsuaq-teqe-, umsugaq-teqe-

umta fog # and umte- to be foggy # umtuq ‘it is foggy’ / Y

umyuacuar- to partially lose one’s sanity # umyuacuartaq ‘he is somewhat crazy’ / < umyuacu(q)

umyuallgutke- to agree (in thought); to be of one mind; to have the same opinion; to think like or alike # umyuallgutkuk ‘they have the same opinion’; umyuallgutkaa ‘he has the same opinion as her’ / < umyuallgun-ke

umyuanga’rtuq ‘he just thought of something’ / < umyuange-ar(ar)te

umyuangani, unugmi qavallratni qasgimi, caviggani tauna anulluku, . . . When he got the idea, at night while they slept in the kashim, he took his knife outside, . . . ’ (PAI 2008:420); < umyuanganqutag-

umyuangaqutag- to have a tantrum # umyuangutagtuq ‘he is having a tantrum’ / < umyuangqutag-

umyuangani mind; idea; thought; mental activity; frame of mind # umyuara assirtuq ‘his idea or frame of mind is good’, ‘he is happy’; umyuani cimiraa or umyuaniurtua ‘to the extent that he had it in mind’; Apqallurmiunqut agluk tuktaa am qanerciigataqlua. ‘You, God, keep me from sleeping; On account of anguish I cannot speak.’ (PSALM 77:4); = umyuangulartgua; < umyuangular-

umyuani ‘mind; idea; thought; mental activity; frame of mind’; umyuaraq ‘his idea or frame of mind is good’, ‘he is happy’, umyuaniurtua ‘to the extent that he had it in mind’; Apqallurmiunqut agluk tuktaa am qanerciigataqlua. ‘You, God, keep me from sleeping; On account of anguish I cannot speak.’ (PSALM 77:4); = umyuangulartgua; < umyuangular-

umyuaniur- to be anguished; to worry; to regret; to feel remorseful # umyuaniurutua ‘he is worried over it’; umyuaniurutuq ‘he is worried over how he will go’; umyuaniurtua ‘I regret my sins’; Elpet, Agayun, qavarciigacet’lararpenga; Umyuaniuryaaqem-llu ugaani camek qanerciigataqlua. ‘You, God, keep me from sleeping; On account of anguish I cannot speak.’ (PSALM 77:4); = umyuangular-

umyuaniurun anguished; anxiety; worry; regret; remorse # umyuaniurutuq ‘he regrets it, has anguish over it’; < umyuaniurn-
umyuarliqe- to have malicious or malevolent thoughts; to have evil intentions # umyuarliquq ‘he has evil intentions’ / umyuarliquqta ‘he has evil intentions towards her’; Tua-i anuurlupert kat’um umyuarliquilni tuaten elliqiiten ‘Your grandmother down there has malevolently made you become like that’ (ELL 1997:14); < umyuqaq-liqe-

umyuarrlugcarar- to regret one’s actions; to feel remorse; to worry # umyuarrlugcarartuq ‘he feels remorse’ / Ciin umyuarrlugcaralarceci aturarkaparanek? ‘Why do you worry over what you will wear?’ (MATT. 6:28); < umyuqaq-rrluk-

umyteeqe- to think # umyteequq ‘he is thinking’ / = umyuqaq-teqe-

umyuctu- to be wise # umyuctuq ‘he is wise’ /

umyussuugar- to be distressed; to be troubled /

umyugailkacag- to lose one’s train of thought; to be unable to concentrate; to be unable to think clearly #< umyugaq-ite-

umyugailkar- to act thoughtlessly # umyugailkartuq ‘he is acting thoughtlessly’ /

umyugaituq- to be stupid; to lack mental ability; to be foolish # umyugaituq ‘he is stupid or lacks sense’ / Kina-llu qaneryaramnek makunek niitellria aturpek’nani ayuqerkauguq yugtun umyugailngurtun qałyqami nel’ilriatun. ‘Whoever hears these words and doesn’t follow them is like a foolish man who builds a house upon the sand.’ (MATT. 7:26); = umyuaripte-; < umyuqaq-ite-

umyuq, umyu(g)aq mind; idea; thought; mental activity; frame of mind # umyuqaq assirtuq ‘his idea or mind is good’, ‘he is happy’; umyuqaq cacetuqekluqu ‘with his mind fortified by it’ . . . umyuqaq tua-i assirpek’nani taum tutgara’urluan pillinia, “Meqsugyaaqwa.” ‘ . . . being in a bad frame of mind, that grandson of hers said to her, “I am thirsty.”’ (CIU 2005:286); note that words based on this form are used even in areas where umyuqaq is used, if the suffixes are such that the g is geminated; thus a person who says umyuqaq ‘my mind’, umyuartequq ‘he thinks’, etc., may say umyuqaa ‘his mind’, and umyuqaituq ‘he lacks mental ability’, rather than umyuara and umyuarituq, so that the word for these speakers should be considered umyu(g)aq, cf. postbases -ya(g)aq ‘baby N’, and -kaca(g)ar- ‘to be very V’; = umsuaq, umyuqaq; > umyuqai, umyuqait, umyuqartar-, umyuqiar-, umyuqii-, umyuqaraarntar-, umyuqartar-, umyuqiar-; cf. usvi; < PY’s umyuqat

umyuqaq- to think about # umyuqaqa ‘he is thinking about it’ /

umyuarniur- to be anguished; to be anxious; to worry; to regret # umyuarniur-; < umyuqaq-niur-

umyuqartur- to think # umyuqarturtuq ‘he is thinking’ / cameng umyuqarturtcit? ‘what are you thinking about?’; HBC, EG; < umyuqaq-tur-

umyuqiur- to follow one’s whims; to indulge oneself (because of having abundance); to think (NUN meaning) # umyuqiurtuq ‘he is following his whims’ / Cali irniangama irnianka neqmek umyuqiurtuq ‘also when I got children I did not let them follow their whims concerning food.’ (YUU 1995:56); < umyuqiur-

umyu- to be insistent (like a child); to follow one’s whims # umyuqiur ‘he follows whatever whim he has’ /

umyuqie-, umyuqlie- to be mentally ill; to have a troubled mind; to be severely depressed # umyuqie ‘he has a troubled mind’ / umyuqiluni ‘being mentally ill’; Tamana-am tamaa-i umyuqiesaraq cali nalqigtellermeggni nalqigutekaat umyuqiysyalria-gguq taulaam umyuqaan-llu mat’um unaketa, callerkairuteta. ‘When they explain mental illness they say one’s state of mind overcomes him and disables him.’ (YUP 2005:42); < umyuq-liqe-

una this one; the one near the speaker # restricted demonstrative pronoun; ukut ‘these three or more’; ukuk ‘these two’; uum ‘of this’; uumi ‘in this’; usuuq or uuyuq ‘hey, you there’; una
una-1 to work on by hand, without using tools; to handle; to touch (EG meaning) # unaluku ‘working on it by hand’; Taüga im’um arnaunrata, pitacirramitun, unalliniaqkai pitait. ‘And that younger sister of theirs did the best she could to take care of whatever they caught.’ (CEV 1984:72); > unair-, unake-, unange-, unangig-, unatar-; <PY-S unair-; < una(ni)

una-2 to play (of puppies) # unaut ‘they (puppies) are playing’; NSU cf. unga-

una-3 root: > unair-, unaairute-, unaite-

un’a the one down below; the one toward or at the river # extended demonstrative pronoun; un’un ‘of the one down there’; unut ‘those down there’; unyuquq or unsuquq ‘you down there!’; una’ta.tag momem cenni marastuq ‘see, the area along the river is muddy’; Tua-il’ kuicuar una’entaqa tua-i amliqerlun’ikavet qer’aqertaqluni. ‘When the tide is low in that creek down there, one crosses to the other side with just a step.’ (AGA 1996:202); see una(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > unkumiutaq; < PE dem. uv-

unaci- to wash one’s hands # unaciq ‘he is washing his hands’ / < unan-i;rute-; > unacissuun

unacissuun washbasin # < unaci-cuun

unacuir- to shake hands # unacuiruq ‘he is shaking hands with someone’; unaciuraa ‘he is shaking hands with her’ / unaciurtuk ‘they, are shaking hands’; < una(ni)-liur-

unair- to lose coordination; to be spastic; to become numb; to become unfit; to go limp # unairtuq ‘he lost coordination’ / Angutung’ermi arnaungermi-Ilu ayuqunluni piyuiunguq unaqiarulluni kenga piniarulluni. Unairulluni-wa tua-i pilallli’ qessangluni. ‘Either a man or a woman can become unfit and his body strength will dissipate. Getting soft, he doesn’t care to do things.’ (YUP 2005:74); < una(ni)-ir-

unairute- to become soft # unairutuq ‘it got soft’ / < una(ni)-irute-

unaituq ‘it is soft’ / Mikenranun aqumillermun aqumyaaqun unaitessiyaagluni. ‘She sat on the smaller chair but it was too soft.’ (KUU 1973:15); = munaituq; < una(ni)-ite

unake to be soft # unaituq ‘it is soft’ / Mikenranun aqumillermun aqumyaaqun unaitessiyaagluni. ‘She sat on the smaller chair but it was too soft.’ (KUU 1973:15); = munaituq; < una(ni)-ite

unaliq Yup’ik Eskimo from the Norton Sound area, especially from the villages of Elim and Golovin on the north shore, and Unalakleet and St. Michael on the south shore; speaker of the NSU dialect # < una(ni)-li

unan hand; seal flipper # also plural for one pair of hands; unategka or unateten ‘your hands’; Ilain caaqameng unatai cavaqluki alimatairraarluku. ‘Her family members from time to time would feel her hands [checking for frostbite] after removing her mittens.’ (ELN 1994); . . . unateteng talliteng-llu kiingita pugtaqluki. ‘ . . . letting only their hands and arms come to the surface.’ (CAU 1985:85); Tangericiki unatenka it’ganka-llu. ‘Behold my hands and my feet.’ (LUKE 24:39); Y, K, HBC, NUN, NI, CAN, BB, NR; < una(ni)-; > unaci-, unaciur-, unatir(ar)-

unange- to obtain something # unanguq ‘he obtained something’ / unangelliun iqvallemini ‘she got lots of berries when picking’; AKIT UNANGKENGAT ‘PROCEEDS’ (legal/business neologism); > unangkengaq; < PY-S unanqa- (under PY-S una-n)

unangig- to be a fast berry picker # unangigtuq ‘he is a fast berry picker’ / < una(ni)-ngig-

unangkengaq what one has obtained (as by subsistence activities) # < unange-kengaq

una(ni) down there toward water or toward the exit # extended demonstrative adverb; unaken ‘from downriver there’; Taum nanvam cernuqakagii canegtarluni akulitini-wa urut unaqtarlti-wa itaat aulteng tayarunek, meq-wa un’a. ‘Closest to the shore of that lake there was grass, and between the grass there was moss, and out in the lake from there, tall cotton grass, mare’s tail and
unaqserte

unaqserte- — ungair-

then the water itself beyond that.’ (ELN 1990:36); see un’a, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PY dem. un-

unaqserte- to feel weak from fear, exertion, or sickness; to feel washed out; to almost collapse # unaqsertuq ‘he felt weak’ / Kainiritnilu piyuk meqsqunilunu tuaŋgaam, mak’aręqtataryaaqnilunullu maaten piuq unaqserteqapigglunu, aqumngami piuq aayalngurrluglunu. ‘She told her that she wasn’t hungry but that she was thirsty, and when she tried to get up fast she felt very weak, and when she sat up she felt dizzy.’ (ELN 1990:49)

unarciaq straight-grained piece of wood useful for making things # Unarcianek tuaten, saaganerkanek, cauyararkanek tuaten. ‘Straight-grained wood like that, for stringers and ribs (for the kayak).’ (PAI 2008:244); > unaciiyurcuun; = munarciaq; <PE uma3ci3

unarciiyurcuun woodworking tool # < unarciaq-? cuun

unasmiiur- to challenge # NUN; < PE unađmi-

unatair(ar)- to have cold hands # unatairtuq ‘he was left behind’; maurluminun panika unegtuq ‘my daughter stayed behind with her grandmother’; uneggli ‘may he stay behind’; Aren uneggngaitua, maligtaugamken ayakuvet. ‘Well, I won’t stay behind; I will go with you when you leave.’ (KIP 1998:101); > unegtq, un’garte-; < PE unar-

uneq armpit; foreleg or flipper pit # Cunawagguq, unrakun taum taqakam anqertellrnini ircaqqrann谈论 nalliiqun nuussiminek kapellrullinikii. ‘The reason was, it turned out, that when he slipped past the bear’s foreleg pit he had stabbed it with his knife right through the heart.’ (YUU 1995:14); > unermik; < PE unar-

unermik, unermiq something carried under the arm (gripped between arm and body) # and unermig-, unermiir- to put or have under one’s arm. unermigtuq ‘he put something under his arm’; unermigaa ‘he put it under his arm’ / unermiirqa una uqamairiuq ‘this thing I’m carrying under my arm is getting heavy’; < uneq-mik, uneq-miaq

unga- to show affectionate attachment by clinging to another (usually of a child who clings to an adult) # unqauq ‘he is showing affectionate attachment’ / ungaqaa or ungvikaa ‘he is showing affectionate attachment to her’; > unganarqe-, ungaqtar-, ungar-; cf. una2-; < PE una-

ungagaq, unggagaq, unggaguq black “reindeer moss”, a lichen # < ungaq-aq3, ungak-rig, ungak-uaq; < PY-S un’gaq under PY-S unak

ungacqic, unggacqic bearded seal (Erignathus barbatus) with long rolled-up whiskers # < ungak-

ungaggliuq ‘he is shaving’ / < ungak-rrluk-i-

ungair- to remove one’s whiskers; to shave # ungaqiruq ‘he is shaving’; ungarra ‘he is shaving him’ / Ungailallruut ungairrulturut. Iligcarluuki-ll’ ilait takumi uluanek ungailallruut kelikarluki.

unegkumiun downriver person; resident of the downriver area # < unega-non-singular-miu

unegtaq the one left behind; loser in a race or card game # Aa wii-llu unegtaqunagteqertua ilagauteqerciqula pilrianun. ‘As for me, I just won’t be left behind; I’ll join the others.’ (MAR2 2001:18); < unegte-aq’

unegte- to remain; to stay behind # unegtuq ‘he stayed behind’ / un’ga’rtuq ‘he was left behind’; maurluminun panika unegtuq ‘my daughter stayed behind with her grandmother’; uneggli ‘may he stay behind’; Aren uneggngaitua, maligtaugamken ayakuvet. ‘Well, I won’t stay behind; I will go with you when you leave.’ (KIP 1998:101); > unegtq, un’garte-; < PE unar-

unarciaq — unegair-
Pupsugnek-lu pingameng pupsuugnek piaqluteng. Ilaat-lu ungangqerrsumilnguut qecuktarturluki piaqluki, nag’urainaraqluteng ... ‘Those who wanted to remove their whiskers removed them. Sharpening them in my sight, they’d shave with a knife, scraping them [the whiskers] off. When they got ahold of tweezers they did it with tweezers. And some who didn’t want to have whiskers did it by pulling them out, and they [the whiskers] would finally be well plucked ...’ (KIP 1998:281); < ungak-ir2-; > ungaircuun; < PY-S ungak

ungaircuun, ungairissuun, ungairun razor #
Alunguten ungairutatun ipellriatun ayuqluni, ... ‘Your tongue is like a sharp razor, ...’ (PSALM 52:2); < ungair-cuun, ungair-i2-cuun, ungair-n
ungak whisker; beard hair; mustache hair #
ingiinka ‘my whiskers’; Catangqerrmiqatarta tanem alingnarqellriamek?!’ Uyangqataarnaurtuq; ala-i, kan’a melqurrlainaq ungalainaq . ‘And what on earth could this scary thing be? He would bend over slowly, looking down and eek, down there was something covered with fur and whiskers.’ (MAR1 2001:92); . . . tuarpiaq-gguq asevrem unii, plastic-arnganani akagenqeggluni. ‘The us were afraid to drink water from the nose they spilled a little bit of water as well as on the front flipper. It is said that they were providing them with water to drink.’ (ELL 1997:280); Tua-i-lu ukuk waniwa, kat’utun ayuqeqapigtenricaaquk, tua-i-am cali iniqskallermini tayima apeqmqegnek iliita asveq una kaugpak narulkallrullinikii tua-i ungaircuuca arlluku. ‘This walrus figurine tells of the hunter’s extraordinary experience when he speared it near its nose, killing it.’ (CIU 2005:24); < ungak-?; cf. PI umalruq
unganarqe- to be such as to induce clinging affection / unganarqqu ‘he makes you feel affection for him, want to cling to him’; < unga-narqe-

ungalaq south; south wind; east (LI meaning) #
ungalamek anuqlirtuq unuamek ‘there is a wind from the south today’; ungaitutuq ‘there is a south wind blowing’; Nunaatseng nengqciqaat neqetmun, ungaldamun, callaratumun, kanavatmun-lu. ‘They will extend their territory toward the north, toward the south, toward the east, and toward the west.’ (AYAG. 28:14); > Ungalaqliit, ungalatun # ungalruk; < PY-S unjak

Ungalaqliit plural Unalakleet # village on Norton Sound at the border between Yup’ik- and Inupiaq-speaking regions; so called from an Inupiaq point of view because it is their southernmost village; < ungalruq-qliq

ungalaqliq south < ungalruq-qliq-nej4

Ungalek the Bearded One; name for God according to a traditional conception # Cali ilait qanraqluteng Ungalegnek. Ilaat ellamun yukniluku tauna Ungalek. ‘Also some of them spoke of the Bearded One. Some said that the Bearded One was the owner of the world.’ (CAU 1985:213); < ungak-lek

ungalruk nose area of moose, seal, walrus, etc. # Ilruutaqamegteki tua-i tamakut taqquat ayuqenrilnguut, pirrainenrilngermeng piqa’arqata, tua-i tamakut taqquat elluarrluki ciunilllruit arnaite. . . . ugg’un ungalruggen’gun mermek kuvqerluku tallar-rillIngak. Tua-i-gguq merrulluki. ‘Occasionally, when they brought in those different kinds of seals, their spouses received them and took care of them properly. . . . here on the nose they spilled a little bit of water as well as on the front flipper. It is said that they were providing them with water to drink.’ (ELL 1997:280); Tua-i-lu ukuk waniwa, kat’utun ayuqeqapigtenricaaquk, tua-i-am cali iniqskallermini tayima apeqmqegnek iliita asveq una kaugpak narulkallrullinikii tua-i ungalruca arlluku. ‘This walrus figurine tells of the hunter’s extraordinary experience when he speared it near its nose, killing it.’ (CIU 2005:24); < ungak-?; cf. PI umalruq
unganarqe- to be such as to induce clinging affection / unganarqqu ‘he makes you feel affection for him, want to cling to him’; < unga-narqe-

un’ga(ni), un’gaa(ni) downriver; toward the exit # extended demonstrative adverb; un’gavet or un’gaavet ‘to downriver’; un’gaken, un’gaakken or unegken ‘from downriver’; un’gani-gguq tuncillruuq tuntuvagmek ‘he said that he found moose tracks down river’; un’gavirtellruut ‘they went downriver’; see unegna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. uny-

ungaqtar-, ungamqi- (HBC form) to respond affectionately to an adult’s cooing (usually of a child) # ungaqtartuq ‘he is responding affectionately’ / < unga-qtaq, unga-

un’garte- to abruptly stay or be left behind #
Taumek piicauskiki ilaput un’gartellret. ‘Therefore pray for the remnant of our people.’ (ISAI. 37:4); < unegte-arte-

ungatar- to develop affection easily # ungatartuq ‘he is affectionate by nature’ / < unga-tar1-

ungaulug- to shake one’s head from side to side # ungaultugtuq ‘she is shaking her head’ / Tua-i-lu-am ellii pitsqungqerrami-am ungaullugunli

ungaircuun — ungalrugun — unglugun — ungaircuun
tuaten ircaquni cavcimaluku inarrluni. ‘And, being the way she was, she started shaking her head from side to side while holding her hand on her heart, and collapsed.’ (ELN 1990:28);

> ungaulugte- to shake (it, especially the head) in disapproval # ungaulugtaa ‘he shook it in dismay’ / Qanrantung Ungalgem-gguq yuut uqlaupaka’arqatki neqet ungaulugtelarai wall’u ellangcarluki, kainiqevkarluki wall’u allakun nanikuavkarluki. ‘They’d say that if people are wasteful of food, then the Bearded One (God) shake his head from side to side or (otherwise) reprimands them, or lets them suffer in another way.’ (CAU 1985:213); Qanrat pitekluku piunrirciqai, tangertaita-llu qamiquteng ungaulugciiqait. ‘Because of what they said he will destroy them, and those who see them will shake their heads in horror.’ (PSALM 64:8);

< ungaulug-te 2- ungelkaaq fish steak cut transversely # cf. unglekaaq

ungelruma- to be curled up (of a dog, wolf, etc.) # Qimugta-gguq tauna uatini ungelrumauraria ciutek naparareskilik. ‘That dog, they say, was curled up in the area toward the door of her, with its ears perked up.’ (KIP 1998:71); . . . kegluneq tauna ayayuunani tuani tua-i ungelrumalliniaqelria. ‘. . . that wolf didn’t leave, but stayed curled up there.’ (ELL 1997:38); cf. qungelra-

ungi- to become soggy; to get sodden; to get waterlogged; to dissolve; to disintegrate; to be reduced to powder # ungiuq or ungiia ‘it got soggy’ / ungtaa ‘he made it soggy’; kameksiigken alukek ungiiaq. ‘Your boot-soles got soggy’ / ungiuq ‘he made it soggy’; Tamakut-llu tua-i, ungiapiarluteng. ‘That moss gets dissolved, disintegrates. It becomes like flour. The fibrous stems of the moss disintegrate. Then when it is just right they put that moss and oil mixture on kayaks and on boats.’ (PAI 2008:108);

> ungiqareaq, ungiqera; cf. uni-; < PE uni-

ungicetaaq dried fish skin for chewing # cf. ungelkaaq # NUN

ungilak louse (LK meaning); spruce cone # and ungilag- to itch # ungilagtuq ‘it itches’ / ungilagtuq ‘it itch’ i.e., my body itches; ungilakan kumggut ‘if it itches, scratch it!’; ungiit ‘lice’, ‘spruce cones’; Tua-i-Illu-gguq avelngaqt guguraluteng mermi. ‘Cunawa-gguq arnassagaam ungilai. ‘And so the mice surfaced in the water. It turned out they were the old woman’s lice.’ (CET 1971:21 & PRA 1995:452); Kumakiqernga tang qamiquqa ungilaqpakartuq. ‘Pick the lice off me, please, for my head is very itchy.’ (YUU 1995:98); unsungilaqiar(aq), ungilayaq; < PE unjilay-

ungilayaq* tiny biting gnats # < ungilak-yagaq

ungilegte- to whine # Tuaten qanqetgaaquatquluku tuani unuakumi qatguurutevenkaku mikelnguq cali tuaten ungiletengraam pisqaluku. ‘They told us to speak softly and kindly to the child in the morning without shouting at him even if he is whimpering.’ (YUP 2005:118)

ungiliqe- to itch # EG; < ungilak-liqe-

ungiqar- to cushion # upautaqiku ici-w’ uligmek ungiqueqiruku ‘they moved with her wrapping or cushioning her with a blanket’

ungirqe- to soak and soften # Tauna-llu tua-i aipani waten amirkamek kiaqmi waten amirkaq kenilluku cetuanek-llu kevirkainek egaruluku ungirqelluku tauna. ‘During the summer he had his wife soak and soften a young bearded seal skin poke and had her stuff it with cooked beluga meat.’ (ELL 1997:570); < ungi-rqe-

ungllekaaq boiled fresh fish # cf. ungelkaaq # NUN

unglu nest # unguliruargarpena ‘you embrace me like a nest’, Tua-i-ll’am ullagarluku qallarlini unglluriluni mayuqerrluni napamun qanrutengraani Turpiim ak’a aitaupayagarturrulluki kayangut. ‘And so she rushed over to it, saying that she had found a nest, and she climbed the tree even though Turpak had told her that the eggs had already hatched into baby birds.’ (ELN 1990:24); Pitsaqevkenak nalaqskuven yaqulgem ungllukin napami wallo unamani, aanii-llu evaluni kayangumini wall’u piyagamini, aanii taoqut tegungaitan. ‘If you accidentally find a bird’s nest in a tree on the ground, and the mother is...
sitting with her eggs or young, you shall not take the mother.’ (ALER. 22:6); > unglunguaq; < PE unlu

unglunguaq bowl # literally: ‘imitation nest’; BB; < unglu-uaq

ungpaar(aq*) (NUN form), ungpek (NS form) short-eared owl (Asio flammeus) # < PE unpuay

ungu- to drive rabbits, geese, or other game into an area where they can easily be killed # unguut ‘they are driving game’; unguut ‘they are driving them’ / unguvuvat ‘they are going on a game drive’; ungumar-, Unguurwik; cf. ungungssiq; < PE unu-

ungucugte- to grumble # NUN

unguir- to come back to life # unguirtuq ‘it came back to life’ / Up’nerkaan tua-i akerta mallgian ataa imkut tuqulrett naunraat unguurluteng nautulengataa. ‘When spring came the sun came closer again and the plants that had died came back to life and grew again.’ (EGA 1973:29); Tua-i ilangciaraqaasqevkena, tuquntengraqaku unguinrinqalinluuk. ‘He told that one to leave him alone, saying that, should he be killed, he will not fail to come back to life.’ (QUL 2003:312); unguirceta ‘he brought it back to life’; . . . tuaten tuqullan unaungiriartua tuqukuma nunakegtaarpenun unguva. ‘. . . when I die I’ll come back to life in the good place in heaven.’ (CAT 1950:59; cf. unguva-

ungulerqur- to shake oneself all over #

Apanuugpak imna matarciiqelliniuq, matareskuni-lu unguulerqurliuni tua cairluni. Ungulerquruq pitegcautet imkut cingilgit Unguerqurluni. Apanuugpak imna matarciiqelliniuq, matareskuni-lu unguulerqurliuni tua cairluni. Ungulerquruq pitegcautet imkut cingilgit Unguerqurluni. ‘Apanuugpak would undress, and as he undressed he’d shake everything loose. When he shook himself, the arrowheads would fall to the ground.’ (ELL 1997:414); < PE unulay-

ungullugte- to be wrinkled # NUN

ungumra- to drive fish into net by slapping the water with a paddle or stick # < ungu-?; > ungumraun

ungumraun stick splashed in water to drive fish into a dipnet # Man’a-gguq taangaryaraq arrsagmun unguumrautaunguq. Cali-lu pikaicaramun cali unguumrautaunli. ‘This drinking is something that will drive one to poverty. It’s something that will drive one to the point of lacking all things.’ (figurative use) (KIP 1998:289); < unguumraun-n

ungungssiar(aq*) domesticated animal (in Bible translation); small(er) animal # . . . taqaud amkut tan’gurraat pitaqerraarit yaquleyagaat allat-lu Ungungssiarat nakacuit gelaquluki kinerqiraarluuki. ‘. . . however, they dried and then saved the bladders of those little birds and smaller animals that were the first catches of the boys.’ (CAU 1985:60); < ungungssiq-ar(aq*)

ungungssiq land mammal; quadruped; bear (Ursus sp.) # Ilait ungungssit uksuraaqn qitliluteng nunam aciani wall’u neliamegni qavarluteng uksurpak, puqlangan taqíken ataa ma tupaqluteng up’nerkaami. ‘Some animals make underground dens when it is winter or hibernate all winter in the houses they’ve made, only waking when the warm weather comes back in spring.’ (EGA 1973:19); Cali yuilqumi ungungssit yugnek curukapenglarut. Yuk muriilkevkenani ayakuni ungungssimun tekiciiqu. ‘Also in the wilderness bears attack people. A person, if he isn’t watchful as he goes on his way, can come upon a bear.’ (YUU 1995:70); UNGUNGSIQ QULUGNELEK OR UNGUNGSIQ QULUGTELLIARIA ‘camel’; UNGUNGSIM AMIAN CAVITAA ‘big game tag’; cf. unguva, unguv-, < PY unuunjisiq

ungunqukar(aq*) harlequin duck (Histrionicus histrionicus) # < ungunqukar(aq); NUN

ungunquq man’s labret # > ungunqukar(aq); NUN

unguqupak wooden device used to keep stitches evenly tight as when sewing a waterproof seam on a kayak skin #

unguquutaq plug to close hole on a sealskin float #

Unguurtik February # see Appendix 7 on the Yup’ik calendar; < ungu-u-ur-vik

unguva life # and unguva- to be alive # unguuvauq ‘it is alive’ / Cali-qaa unguuvauq? ‘Is it still alive?’; Tua-i ellii tangerpaaluami unguuvalriamek qanganarmek irr’iluni . . . ‘For the first time she saw living squirrels and she was amazed . . . ‘ (ELN 1990:16); UNGUVA NANGYULNGUQ ‘life everlasting’; > unguuvaltar, unguvau, unguuvarrar-; cf. ungungssiq

unguvalria black bear (Ursus americanus); living thing # < unguva-Iria

unguvan heart; fish heart (in areas where ircaquq is a general term for heart) # Maaten tua-i pilliniuq unguvaltaritelliriua, unguvatini uyaqaelilliniia. Nalaqsugnairutaa. ‘To his amazement he found that he had no heart; he searched in vain for his
heart; he couldn’t find it.’ (QAI 1984:25); UY, NSU, NUN, UK, BB, NR, LI, EG; < unguva-; > unguvatarar-

unguvatarar- being alive; still alive # used in the quantifier/qualifier construction; < unguva-rar-

unguvatarar- to have a pounding heart # unguvatarartuq ‘his heart is pounding’ / NS; < unguvan-

uni- to dissolve; to disappear # uniuq ‘it dissolved’ / mer ‘urtellermini saarralaun uniliuq ‘when the sugar got wet it dissolved’; > unime-, unista, unite-, uniurte-, univkaraq; cf. ungi-

uniarte- to suddenly or abruptly leave behind # uniartaa ‘he suddenly left him’ / uniartaatnga ‘they just left me behind’; Tua-i ellii uniarrnayukluni anluni ikamragni ekumauryarturluni uliit qaingatni. ‘And she, thinking that she might be left behind, went out and got on the sled on top of the blankets.’ (ELN 1990:9); < unite-ar(ar)te-

unime- to forget (to leave behind, or to not remember); to leave out # unimuq ‘he forgot’; unimaa ‘he forgot it’ / Unimaanka taigaa watua cat tangerrluku taigaa una qanruteksuumayaqqa qegginanarq. ‘I can’t recollect them (the stories behind the masks), but I can look at one and I can talk about the mask.’ (AGA 1996:30); / Y, HBC, NI; < uni?-;

unineq water mark from a drip or from high tide # < unite-neq

uniqtaraq spruce (Picea sp.); sapling #

unista deceased parent # Urluvilua-lлу unistema pitegcauilalu-lлу meq’ercetaanek. ‘My late father made me a bow and arrows with points that dislodge.’ (PAI 2008:298); < uni-ta-

unite- to leave (it) behind; to go away from (it) # unituq ‘he is left behind’; unitaa ‘he left her or it behind’ / unicimaqu ‘he has been left behind’; unitaat neq’erc’eq ‘they left fish camp’; nacan unicaqunaku ‘don’t leave your hat (behind)’; Muiran-lлу uqamailan tuavet uniliuku pataungcaaraarrarluku piciatun canek nallunaikucirluku-lлу . . . ‘Because it was full, and heavy, they left it there, covering it well with various things and putting a marker on it . . .’ (ELN 1990:55); uniyutellruuk ‘they, separated, got divorced’; < uni-te2; > uniarte-, unineq; < PE unit-

uniurte- to overlook; to miss the mark # uniurtuq ‘he missed it’, ‘he overlooked it’ / uniurtuq ‘he missed with it’; neq’u-mertumi uniurtelluni kingulikicaaraateng tan’gaurluq ‘when she was serving it seems she overlooked their youngest boy’; nutlenuki uniurtellruaq ‘I missed it when I shot at it’; Qayaq tua-i unuakumi cetuluni igvarqan pitgarlarluku wall’ uniurtuqkaq ak’a, ciuliameng aturlallritnek uniurtulinarlirit. ‘They say those legends are accounts of things the ancestors experienced long ago.’ (AGA 1996:38), Y, NS; < univkaaq; > univkarssun; < PE univkarar

univkarssun story knife # NUN; < univkar-ssun

univkaq tale; account # and univkar- to tell; to relate # Tua-i wani-wa uumek univkaqek univkaarqatartua ciumek tamaquvci qailun wall’u cat aturluki kingunitengaqlerkarpece. ‘Now I’ll relate a tale of what to do to try to find your way back if you are lost.’ (YUU 1995:67); < PE uni(C)u-

unkumiutaq sea mammal # unkumiutarturetnitqeraanga ‘for once he didn’t let me eat any sea-mammal meat’; unkurmiutaat irnerrluit ‘sea mammal guts’; < un’-mutaq

unrapigaq small thin straight log from a spruce sapling # Ellii camek pikaitniluni unrapigaq naparciiqniluku nem’elatiinun qamiqunai qulliqluki; mimernai. ‘He told him that we would erect a small thin log from a sapling with its root side up next to his house.’ (CIU 2005:10)

unraq spear line; spear with line attached # NSU; cf. umnaq

un’u clothing; garment # un’uka ‘my garment’; Tauna-ggur kiimi irugni qap’illuqeg pilria mecituur unnu tamarmeng, nekevynu nengelmi, qumqautarkauluku nekevkenani. ‘But that one that dug a place for his legs, all of his garments are soaking wet, he can’t stand in the cold, and if he stands up he freezes right away.’ (WEB2); NUN
unuaku in the morning # adverbial particle; Unuaku tua-i tamakucimek tua-i tamaugurluku, egenriuskan-llu igluku. 'In the morning they’d chew one like that and then swallow when there was no liquid left in it.' (QL 2003:4); UNUAKUM AGYARTAA 'Venus; the Morning Star'; < unu-ak; - to eat unuakutalantuq. 'We eat breakfast at seven, lunch at twelve and dinner at six.' (YUP 1996:54); < unu-ak-ta

unuaku early morning # unuakuarmi ‘in the early morning’; unuakuyaar ‘very early in the morning’ < unuak-

unuakutaq breakfast # and unuakutar- to eat breakfast # Seven-klaagmi unuakutalarkuta, twelve-klaagmi-llu aplatarluta, tua-i-llu six-klaagmi atakutarluta. ‘We eat breakfast at seven, lunch at twelve and dinner at six.’ (YUP 1996:54); < unu-ak-ta

unuamek today # adverbial particle; maani ellallirtuq unuamek ‘it is raining here today’; Caqerluteng tupiinemg aaniita pii, “unuamek ikna nunapik paqciqaptuk, aatavci atsat assimini.” ‘One time when they woke up, their mother said to them, “Today we’ll check the tundra across there; your father says the berries are ready.”’ (ELN 1990:25); < unu-ak-at

unuauq this past morning # adverbial particle; < unu-ak-?; > unuaku, unuamek, unuauq, unuauqaan; < PE unu(C)a3 (under PE unnuy)

unuauq tomorrow # adverbial particle; unuauq tangerciqamken ‘I’ll see you tomorrow’; tekiciqsignarqut unuauq wall’u yaaliaku ‘they will probably arrive tomorrow or the next day’; ayallerpet unuauqani tekituq ‘he arrived the day after you left’; unuauquciqaten ‘tomorrow will be your day’; < unu-ak; > unuauqaan, unuauquete; < PE unuauquaq (under PE unnuy)

unuauquaqan daily; every day # adverbial particle; Tua-i-am taaten unuauquaqan pissualliniuk piluqutek. ‘Every day they would hunt, catching a lot of game.’ (YUU 1995:127); < unuau-quenting mood

unuauquete- to make plans for the next day # Tua-i-llu caqerlunin angayuqaqgket unuauququtek, tua-i unuauq up’nerikeyaqtarluteng. ‘Then one time their parents made plans for tomorrow; tomorrow they would go to spring camp.’ (ELN 1990:95); < unuau-que-

unuuggsuun, unuggcuun night-light; moon (NI and some CAN meaning) # Qavallerminik tupakalliniuq cakneq-lli-gguq pik’umi qasgim egalrakun unuggcuatmi itqertellrani tua-i tanqigcepa, nunaniqvaa. ‘She awoke from her sleep and saw that the moonlight coming in through the kashim window up there was bright and beautiful.’ (WOR 2007:94); < unug-ssuun, unug-cuun

unugi- to spend the night # Ilini unugjiraraqluteng mikurrngataqata neget. ‘Sometimes they’d spend night after night fishing when the fish were there in great numbers.’ (PRA 1995:461 (see 1997 or further reprintings)); < unug-?-i-

unugpak all night # adverbial particle; < unuk-rpak

unuir(aq*) bat (Myotis lucifugus) # Taugaam makut maa-i yaqulget ne’arkaenrilkeci: yaquleppiit, kenriiret, qakurtat, eskvatiit, tulukaruut, naruyat, unuirat-llu. ‘However, you are not to eat these winged creatures: eagles, short-eared owls, goshawks, hawk owls, ravens, sea gulls, and bats.’ (ALER. 14:12); < unuk-iq

unuk night; last night # and unug- to become night. unugtuq ‘night fell’; unuaga ‘night fell on him’ / unugmi ayayuittut ‘they never leave at night’; unuk qavarcigatellrunganu kuuviissiyallrunama ‘last night I couldn’t sleep because I had too much coffee’; unuugtuq ‘it is night’; unugpailgan before night falls; ernerpak unnugtuumaan ‘all day and night’; Caskut tua-i aturngaunakii ernerni tauluni tullimani unugni-llu tullimani. ‘They were forbidden to use cutting implements for those five days and five nights.’ (ELL 1997:38): Tua-i-cuiyat napat igtenggatigla caqerluni unugyuungarluku qiilmugtet qilugluteng. ‘Before the leaves of the trees began to fall one day, as nightfall approached the dogs began to bark.’ (ELN 1990:56); > unugi-, unugpak, unuir(aq), unuku; < PE unnuy-

unuksi tonight # adverbial particle; unuku naaqiciqua imkuneq kialikanek ‘tonight I’ll read that book’; < unuk-

upag- to change one’s place of residence; to move; to run toward someone (NSU meaning) # upagtuq ‘he moved’ / upallruutuk Tuntutuliarmun yaaliagni ‘two years ago we moved to Tuntutuliak’; Pinarian-am cali neqlillmegnanupagluteng, kiagmi. ‘And when the time was right they moved to their fish-camp in the summer.’ (ELN 1990:37); Kuigilngarmek-llu upiinma maavut tua-i makumiungulua. ‘And when I moved here from Kwigillingot I became a local.’ (KIP 1998:59); < PE upag-
Bases

upete- to get ready to go # NSU; = upte-; < PE upat-
upenerkaq spring (season) # NSU; = up’nerkaq
upinga- to be ready # upingauq ‘he or it is ready’
/ Aren, nutaan tua-i upingariamek ayalliniuk negetmun. ‘Now that they were ready they headed north.’ (QUL 2003:408); < upte-nga-
uperquote- to prepare to leave on short notice # NUN; < upete-?
up’nerkaq spring (season) # NSU; = up’nerkaq
upinga- to be ready # upingauq ‘he or it is ready’
/ Aren, nutaan tua-i upingariamek ayalliniuk negetmun. ‘Now that they were ready they headed north.’ (QUL 2003:408); < upte-nga-
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/ Aren, nutaan tua-i upingariamek ayalliniuk negetmun. ‘Now that they were ready they headed north.’ (QUL 2003:408); < upte-nga-
uperquote- to prepare to leave on short notice # NUN; < upete-?
uqamair- to become heavy; to feel very listless; to partially awaken, feeling that one cannot move; to experience “sleep paralysis” / *one having sleep paralysis experience feels that he will regain the ability to move after making even one slight movement*; uqamairtuq ‘he partially awakened, feeling unable to move’ / < uqamaq-ir\-\-i-; < PE uqimanji-

uqamairi- to have become heavy # uqamairiuq ‘it got heavy’ / . . . uqamairiuq wiinga-llu arturyagulluki. ‘. . . they have become too heavy for me to bear.’ (PSALM 38:4); < uqamaq-ir\-\-i-

uqamaq weight; pound # . . . uqamangqertuq uspernek tiissitsaak malruk yuinaat-llu qulngunritaraat akimiarmek cipluki. ‘. . . it weighed two thousand one hundred and ninety-five pounds.’ (ANUC. 38:24); > uqamair-,

uqeq- to put all one’s strength into doing something # Aqvaucuan aipani ellii uqenqerluni piluni ellii, tua-i-llu kiturluku Turpak. ‘She (Turpak) wanted to race and she (Turpak’s sister) ran as fast as she could and got ahead of Turpak.’ (ELN 1990:63)

uqenqar- to put all one’s strength into doing something # Qulnuq rutuknaq taqagagaq. ‘Ever since that mountain has been climbed, there has been a strong wind (literally: a strong “mountain wind”).’ (YUU 1995:23); > uqenqar-2, uqerrsuun, uqetmun, uqrir-, uqraq; < PE uqiqet-; cf. uq-;

uqenqar-2 to have the wind blow from behind while one is traveling # uqenqertuq ‘he has the wind blowing from behind him’;

uqeq- leeward side; sheltered side # uqra ‘he runs fast’ / Ull’uyirlii ingrim tamatum uqerntuuk. ‘There were small whirlwinds in the lee of that mountain.’ (YUU 1995:23); Naü̇g’, ava-i inerquumalarrukut arnaq una agiireskan uqlirnerakun kituusqevkenaku. ‘Since long ago we’ve been admonished that if a woman approaches she is not to be passed on her lee (downwind) side.’ (ELL 1997:339); > uqenqar-2, uqerrsuun, uqetmun, uqrir-, uqraq; cf. uq-; < PE uqeq-

uqeq- to wipe the anal area after defecating # uqertuq ‘he is wiping his (own) anal area’; uqraa ‘he wiped his (another’s) anal area’ / aan, uqernga! ‘mother, wipe me!’; > uqrun-, uqrutaq; < PY uqar-

uqerrsuun hat # UK; < uqeq-cuun

uqi- to have plenty of food and other goods; to have much oil # of a seal. uqiq ‘it has a lot of oil’ / < uqiq-\-i-; > uqite-2, uqiinaq, uqingu-, uqiqe-, uqiqur-, uqvivik

uqicetaar- to ceremonially share blubber and meat from a freshly caught seal # uqicetaartuq ‘she is sharing’ / Tengrultuq uqicetaatuut, uqiqutuaatuq uqinek kemegnek tarpiluki, amarrinaita angutmek ilauneng. ‘The women only, excluding men, enthusiastically share blubber with meat too when they have a “seal party”.’ (YUP 2005:39); > uqiggete-;

uqiggeli-, uqigli- to become light in weight # uqiggeliuq ‘it is getting light’; uqiggelia ‘he is making it lighter’ / Maaten pilliniuq ayuqucia uqiggenani ‘(it) being light’; kevegluku taisgu uqiggelnguq! ‘lift and bring that light thing!’; Aren wawaa tuaten-qaa maqaqluteng pilugugtuumarpet, atkuun-llu tauna maqarcetuq, maqarcessngapakarta. Atam uqiggelcarluten pikina! ‘My, but you have such heavy thick and warm boots and parka! Lighten up!’ (NAA 1970:7); Unaruluq ta ¥gken uqaggellruluni. ‘This poor fellow is lighter.’ (CEV 1984:43); > uqiggeli-; cf. uqamaq, uqila-; < PE uqigan-

uqiggete-, uqaggete- (HBC form), uqagte- to be light in weight # uqiggetuq ‘it is light’ / uqiggenani ‘(it) being light’; kevegluku taisgu tauna uqiggelnguq! ‘lift and bring that light thing!’; Aren wawaa tuaten-qaa maqaqluteng pilugugtuumarpet, atkuun-llu tauna maqarcetuq, maqarcessngapakarta. Atam uqiggelcarluten pikina! ‘My, but you have such heavy thick and warm boots and parka! Lighten up!’ (NAA 1970:7); Unaruluq ta ¥gken uqaggellruluni. ‘This poor fellow is lighter.’ (CEV 1984:43); > uqiggeli-; cf. uqamaq, uqila-; < PE uqinji-

uqiggete-; cf. uqiggete-; < PE uqigan-

uqiinaq mixture of berries, sugar, and seal oil # K; < uqi-\-nginaq

uqila- to be fleet-footed; to run fast # uqilauq ‘he runs fast’ / uqilatuq qimugtetun ‘he runs as fast as a dog’; Taum-llu nuraam taum aanani uqilanruami unilluku. ‘Because that fawn ran faster than its mother, it left her behind.’ (YUP 2005:234); > uqilali; cf. uqiggete-; < PE uqila-

uqilali fast runner # < uqila-li
uqilngu- to feel sick from eating too much fatty food # uqilnguq 'he is feeling sick from eating fatty food' / uqilngunarqiq 'it (food) is too rich in oil'; Uqingenyuqama tang tunurraungaran-lu wii akutartuqaitelalirangi. 'I avoid eating Eskimo ice cream since I get sick so easily from eating even a small amount of caribou back fat; it's as if I've eaten too much of it.' (YUP 1996:43); < uqi-lngu-; < PE uqi-lngu (under PE uqilngu)

uqite- to become flooded with gasoline or oil # uqirituq 'it got flooded' / < uqi-te-

uqiqutuq 'it has oil put in

uqir- to put oil in # uqir-i 'it has oil put in

uqirvik uqiryaraq fuel tank # < uqir-vik, uqir-

uqissvik sheltered spot; shelter; refuge # = uqisviv; < uqi-te-vik

uqisvik sheltered spot; shelter; refuge # = uqisviv; < uqi-te-vik

uqite-1 to take shelter # uqituq 'he took shelter'; uqitaa 'he put oil in a sheltered spot' / > uqisviv-, uqisvik; cf. uqi-; < PE uqit- (under PE uqak)

uqite-2 to distribute seal products (blubber and the like) and gifts when someone has caught a seal; to give a "seal party" # formerly only women and girls participated; uqiqurtuq 'she is passing out strips of blubber'; uqiquiry 'she is passing them out' / Wall'u tan'gaurluq ptitqaaraan ilait cenamiu uqiraqluteng nerkariluteng-lu. 'Or when a boy makes his first catch some of the seacoast dwellers give a "seal party" and a feast.' (CAU 1985:239); < uquq-ir

uqiqutuq 'it got flooded' / < uqi-ite

uqiqur- to distribute seal blubber and meat and gifts when someone has caught a seal; to give a "seal party" # formerly only women and girls participated; uqiqurtuq 'she is passing out strips of blubber'; uqiquiry 'she is passing them out' / Wall'u tan'gaurluq ptitqaaraan ilait cenamiu uqiraqluteng nerkariluteng-lu. 'Or when a boy makes his first catch some of the seacoast dwellers give a "seal party" and a feast.' (CAU 1985:239); < uquq-ir

uqisvik sheltered spot; shelter; refuge # = uqisviv; < uqi-te-vik

uqisvik, uqivigaq container for oil # < uqi-vik, uqiv-

uqivik, uqivigaq container for oil # < uqi-vik, uqiv-

uqlar- to become messy; to pollute # uqlartuq 'he got messy'; uqlaraa 'he got it messy' / nuna man'a uqlaasqevkenak 'we are told not to pollute the earth'; Pika-i paallcaalkarvillra, agyat uqlausnganateng ayuqut. 'Up there, (at) the place where he (Raven) stumbled, the stars seem to be all jumbled up.' (YUU 1995:87); Tu'a-i-lu neqliyarameng, neqsuameng aturluku tuamtellu qeltenek tua-i yuvgermek tuaten, tamana tua-i uqlautnguluni. 'They used them (their kayaks) when they went fishing, and so again it would be grimy with scales and fish slime.' (PAI 2008:286)

uqlir- to be set or ready to act usually to spear or shoot, to take aim # uqlirtuq 'he is set to act' / uqliritaa 'he is set to act on or with it, he is aiming at it'; = urnir-; < PE uqlir-

uqnaaq cooked horsetail or mare's-tail tuber taken from mouse caches; berries cooked with blood # HBC; < uu?-naq-

uqnarliq cooked blackfish # HBC; = uuqnarliq; < uu?-naq-

uqnarqe- to be burning hot # HBC, NUN; = uuqnarqe-; < -narqe-

uqni- to have a fever # NUN; < uu?-naq-

uin- to heat (of liquids) # NUN; < uu?-naq-

uqinir- to be warm; to be set or ready to act

uinir- to heat (of liquids) # NUN; < uu?-naq-

uqnaaq cooked horsetail or mare's-tail tuber taken from mouse caches; berries cooked with blood # HBC; < uu?-naq-

uqraq shelter; windbreak # Tu'a-i arenqialami tauna uqrarmun tuavet aqumqa lulliuq. 'And so, that poor dear one sat down there in the sheltered area.' (CAU 1985:209); < uqeq-aq

uqricirturluku 'shielding it from the wind'; uqrituq 'he took shelter'; uqituq 'he put oil in a sheltered spot' / > uqisviv-, uqisvik; cf. uqi-; < PE uqit- (under PE uqak)

uqriqunugguq nasaurluq tepii narkuniu (it) # uqriraa 'he went on the sheltered side of it'; = urnir-; < PE uqri-

uqricituq 'it has oil put in

uqrucirturluku 'shielding it from the wind'; uqrituq 'he took shelter'; uqituq 'he put oil in a sheltered spot' / > uqisviv-, uqisvik; cf. uqi-; < PE uqit- (under PE uqak)

uqriturluku 'shielding it from the wind'; uqrituq 'he took shelter'; uqituq 'he put oil in a sheltered spot' / > uqisviv-, uqisvik; cf. uqi-; < PE uqit- (under PE uqak)

uqrikuniu-gguq nasurluq tepii narkuniu (it) # uqriraa 'he went on the sheltered side of it'; = urnir-; < PE uqri-

uqrilngu- uqãnun1 shelter; windbreak # uqricirturluku ‘shielding it from the wind’; Tuavet tua-i arulaalliuk tua-i taikut uqrutaqeqertluki. 'He stopped there and used it as
a shelter from the wind.’ (ELL 1997:194); < uqeq-n, uqeq-taq

**uqrun**², **uqrutaq**, **uqrutarkaq**, **uqrutarkaun**, **uqrilitaq** toilet paper (or other material to wipe anus) # Tenguraluteng kingunnatni-ll’ tua-i caarkaiteqerluni **uqrutalleruarmek-gguq** tua-i-ll’ pukukcaarturluni. ‘They flew off and then there was nothing to do but nibble on scraps of something for wiping the backside.’ (QAN 1995:96); < uqer-n, uqer-taq¹, uqer-taq¹-kaq, uqer-ilitaq

**uqsunaq**, **uqsunaaq** aged fish head # LI, UK; < uqsuq-naq²

**uqsuq** head (UY, LI, UK, EG meaning); aged fish head (HBC, NS meaning) # Tekiutaa tuamta-ll’-am uqsuanek. Kiituani tua-i arenqaituq elliin-llu nereksaitelaryaaqekai uingan imum nernaurai. ‘Then he brought its [the carrion’s] head to her. Alas, she’d never eaten such a thing before, but that husband of hers had.’ (UNP2); Taumek cukilanamek ac’etaat uqsuakun . . . ‘Then they made him put on a [crown of] thorns on his head . . . ’ (ORT 2006:52); > uqsunaq, uqsuqaq, uqsurpayagaq; < PY uqsuq uqsuqaq northern pintail (Anas acuta); fat of fatty bird (NUN meaning) # Tua-i-llu piqerluten piyuanginanermeq nengi’lutek malrugnek uqsuqagnek. ‘And then suddenly while they were walking they had two pintails fly up.’ (ELN 1990:36); NI, CAN, K, BB < uqsuq-?; > uqsuqerpak

**uqsuqerpak** (K form), **uqsurtaq** (NI form) mallard (Anas platyrhynchos) < uqsuqarpak, -?; cf. uqulkatatapak, uqulkuk

**uqsurpayagaq** nickel; five cents # LI; < uqsuq-payagaq

**uqtaq** hookless lure used to attract fish when dipnetting or spearing; hook (additional CAN meaning) # Cali-llu uqtaqngaq piliqaqluteng. ‘Also they caught a lot of smelt with hookless lures (and dipnets).’ (YUU 1995:61); from Aleut uXtaX ‘fish hook’; > uqtaqngaq

**uqtqaq** rainbow smelt (Osmerus mordax) # CAN; < uqtqaq-kengaq

**uquaq** oil slick from a boat or dead animal; fish oil taken from the surface of fish broth # < uqquq-

**uquaq**- to appear oily and milky # specifically refers to water where fish are spawning; NUN; < uqquq-?

**uquggluk** mold (fungus); “leprous” disease of garments and structures (in the Bible) # and **uqugglug**- to be moldy # uqugglugtuq ‘it is moldy’ / Uqugglugnitek teparquten anluten qimugtut nuninuttik akaguaryartua. ‘You smell of mold; go out and roll on the ground where the dogs are.’ (CIU 2005:134); < ?-rrluk; < PE uquq-

**uquiraq** pectoral sandpiper (Calidris melanotos); pomarine jaeger (Stercorarius pomarinus) # < uquq-iq; < PY uquq

**uquirte**- to run out of fuel # uquirtuq ‘he or it ran out of fuel’ / < uquq-ir(ar)te

**uquirun** fat scraper # < uquq-ir-un

**uqulegaq** northern pintail (Anas acuta) # Tua-lлу ukut uqulegaagat qulen ultalllit nanvam ceniiini. ‘So these ten baby pintails were living on the shore of the lake.’ (PEK 1977:25); Y, HBC, NI, NUN; < uquq-lek-aq³

**uqulekb** fried bread # HBC; < uquq-lek

**uqulius** oil worker; oilfield worker # < uquq-liur-ta¹

**uqulkatagpak** mallard (Anas platyrhynchos) # < uqulkatak-rpak; cf. uqsuqaq, uqsuqerpak; and yuukaq, yuukarpak

**uqulkataq** northern pintail (Anas acuta) # NI; < uquq-?; > uqulkatakpg

**uqulkuk** motor oil # < uquq-lkuk

**uqumaarrluk** fish slightly aged and stored in seal oil; locally poke fish # < uquq-maarrluk

**uqumeinguaq*** smoked fish soaked in seal oil # NUN; < uquq-mete-nguq

**uqumini**¹ to cut hair short # uqumineq ‘he got a short haircut’; uqumiqta ‘he gave him a short haircut’ / NI

**uqumini**² to have the wind blow from behind while one is traveling. uquminiq ‘he has the wind blowing with him’; Natetmurucircumek tua-i uqumigtuq ayallituk. ‘When they became disoriented, they began to go with the wind.’ (AGA 1996:132); NUN, Y, NI

**uqumcuaq** buff-breasted sandpiper (Tryngites subruficollis) #
uqumeq — uqutmun

**uqumeq (HBC form), uqumluk (NUN form)** mixture of berries, sugar, and seal oil. < uquq-?, uquq-

**uqumyagngalnguq** peric # in Bible translation; . . . tagnircualamrii-llu sulutaamek . . . uqumyagngalngurnek-llu, . . . adorned with gold, . . . and pearls.' (REVE. 18:16); < uqumyak-ngalnguq

**uqumyak** quartz # so called because of its light color, resembling seal fat; < Maurlukanam taum tua-i kamakengamiu aluqatkamek taumek pillinilria, ikitugmek-llu, teggalqumek-llu uqumyagmek. 'Because his grandmother was beginning to suspect it [to be other than human], she took out a beaver castor, some wild celery, and a quartz rock.' (PAI 2008:332); < uquq-yak; > uqamngalnguq; < PE uq9umya!

**uquq** oil; especially seal oil; blubber; by extension any edible oil; in context also fuel oil; lubricating oil; gasoline # kenurram uqurkaa 'lamp oil'; Kaassalinaq uqrkaqaa snuukuum. 'The snowmachine used gasoline for fuel.' (NEK 1981:21); < uquq-kaq; > uqurkaaq

**uquq-te** to catch a seal # uquq-te 'he caught a seal', 'he caught a seal' / < uquq-te-

**uquqtun** toward the sheltered side; away from the
wind # . . . paqtellinia, arnaq pikna aklunani matarmi qerruyuaralria uqutmun caugarrluni, anuqii tunulluku, qerrulluni gungingaluni. ‘. . . when he checked on her that saw woman up there without clothes, naked, shivering with her back to the wind, curled up and cold.’ (ELL 1997:102); < uqeq-tmun; = uqetmun

uquucilleq, uquucivik pit or container for storing seal oil # NUN; < uquq-un-li-illeq, < uquq-un-li-vik

uquucinguuaq glass; glass bottle # NUN; < uquq-uq-

uqu’urniq type of light-colored stone used for whetstones #

uquurte- to become oily by accident # literally: ‘to become oily;’ uquurtuaq ‘it got oily;’ uquurtaa ‘he got it oily’ / “Uumi-li pellernaqvaa! Melqunka uquurtanka,” qanertuaq Taquaq. “‘This is so yucky! I’ve gotten my fur all oily,” said Bear.’ (TAQ 1977:43); < uquq-urte-

uquutellek firearm # NUN

uquutvaguaq (Cicuta macroura) # HBC; < uquq-?

uquutvaguanek (Salix sp.) (Y form), (Salix willow sp.); (Salix pussy willow # EG; < uqvik-rrluk

uquviinraq willow root # < uqvivaq-linraq

uqvigpiaq (Y form), (Salix willows get dried for kindling . . .” (AGA 1996:687); < ?-uaq

uqviggluk starry flounder (Platichthys stellatus) (BB meaning); wild celery (Angelica lucida) (LI meaning) # < uraruq

uqvigpagnek (Prosopium bivalvis) (BB, LI, NR meaning); edible sea slug, orange or purple in color (species?) (NI meaning) # < uraruq; < PY uqspaq

uqvigartalek the traditional boundary point between Yup’ik and Inupiaq territory near Golovin on the Seward Peninsula # literally: ‘place with many willows’; < uqvigaq-talek

uqviggluk pussy willow # EG; < uqvik-rulk

uqvigpipik (Y form), uqvigpiaq willow (Salix sp.) # Unuaukanili unuakumi makcara’arluteq aanaqelliriiq gusuuliuqataameng, nuv’itkarrluteng uqvigpagnek. ‘The next day the children and their mother got up early in the morning because they were going to work on the smelt, and they gathered stringers from willow shoots.’ (PRA 1995*:461); < uqvik-pik, uqvik-pik

uqvicar(aq*) redpoll (Carduelis sp.) # < uqvik-

uqvinnarq drift log # (?); < uqvik-nraq

uralate- to be lethargic due to illness or other physical problem # NUN

uraluq starry flounder (Platichthys stellatus)(HBC, NUN meaning); round whitefish (Prosopium cylindraceum) (BB, LI, NR meaning); edible sea slug, orange or purple in color (species?) (NI meaning) # cf. uraruq

uraruq starry flounder (Platichthys stellatus) (HBC, NUN meaning); round whitefish (Prosopium cylindraceum) (BB, LI, NR meaning); edible sea slug, orange or purple in color (species?) (NI meaning) # cf. uraruq

urasaq (CAN, NI form), urasaq (NUN form) white or gray clay (which is mixed with caribou hair and used to make pottery) # Kegginateng mingugluqi urasagnum, urasagrluteng. ‘They’d paint their faces with white clay, apply white clay to themselves.’ (TAP 2004:106); . . . gungut urasagcnalriit . . . whitened sepulchers . . .’ (MATT. 23:27); = urr’aq; < PE uurrar

uravyunqegg- to be crisp and crumbly # NUN

urciq loop at end of line #

ure-1 to melt; to dissolve; to run of colors; to run down (soil from a slope); to have a dirty face # ur’uq or uraa ‘it is melting, etc.’ / urtaa ‘it (e.g., sun) is melting it’; mikelnguq ur’uq ‘the child has a dirty face’; qerrullik ur’illiuk ‘the pants are “running”’ i.e., their color is fading in the wash; saalam uria ‘she is inconvenienced by the melting of the shortening’; . . . pingna-na manuani nunanirqelriami ingrimgullrrii ‘. . . the wash;’ saalam uria ‘she is inconvenienced by the melting of the shortening’ . . . ‘. . . whitened sepulchers . . .’ there in front of where the mountain formed good land as it (the soil) ran down from its slope, there was a large house but without any meat rack.’ (MAR2 2001:91); > ur-erta-, uruma-; < urug-; < PY-S uro-

ure-2 root; urcaarluku or urevkangnaqluuku ‘sustained yield’ (Fish and Game terns); > urelriit, ureneq

urelriit parent’s cross-sex siblings and their children # < ure-2-Iria-plural

urelvaute- to aim # Tua-i-rgguq qavqiliirluni cupngan, urelvaucuaaqqa taum aatiin, wavet tua-i
urenke- to have time (for it); to be intent on what one is doing; to be unoccupied otherwise # urenkuq ‘he is intent on what he is doing, is unoccupied with anything else’; urenkaa ‘he has time for it; he is able to devote himself intently or diligently to it’ / urenkekuma piciqqa ‘when I have time, I’ll do it’; Cumikluku pillinia, yaatii tua-i aughna urenkelluq, egilraurallinira. ‘Observing it, intently looking at the area around it, he found out that it was moving.’ (QUL 2003:678); Tangertuten-qaa angutmek urenkelluq calilariamek? ‘Do you see a man who is working intently?’ (AYUQ. 22:29); > urenkenrite-, urenkun

urenkenrite- to be busy; to have no time for (it) # urenkenrituq ‘he is busy’; urenkenritaa ‘he is too busy for it’ / urenkenrilama ikayurcigatamken ‘because I’m busy I can’t help you’; < urenkenrite-

urenkun opportunity of importance; time to devote to what one is doing; thing of intense interest # Kiagmi urenkutmek-am tailliu unkut cenariut Kusquqvagmi maani kevgirarkauluteng aepqmegmek. ‘In the summer the coastal people came with the intention of participating in what’s called the Messenger Feast here in the Kuskokwim.’ (AGA 1996:196); Urenkutmek pillerkillruukut arcaqkaluluq yugtun qanemcit engaarraarlun’ un’ mangllegluni tuaten. ‘When he [the shaman] blew out a certain number of times, that father [of the child] aimed, ready to chop, but after he had aimed, he cleared his nose and sobbed.’ (KIP 1998:213)

urenq overflow; increase; descendant; spillover; excrescence # yuum urnalru ‘the person’s descendants’; . . . kiartuq, nunai kankut alaunateng kana-i tamatum ingrim urrellrani uiitiiqem. ‘. . . when she looked around, she saw her village visible down there because it was located at the mountain’s spillover (onto the plain; that is, at its base).’ (QUL 2003:72); > ure-; cf. uryur-

urni- to be set or ready to act usually to spear or shoot; to take aim # urnirtuaq ‘he is ready’ / urniuta ‘he is ready to shoot it or spear it’; urniu ‘get ready’ to spear or shoot!’, Iqluluku, tangvalrani urenaunqarrarallru ‘He was lying to him after he’d been aiming directly at him!’ (QUL 2003:314); = uqlir-; < PE uryurray-

urniur- to regret something # NUN

Urr’aqmiut Ohogamiut # old village site on the Yukon

urraaq, urrasquaq white or gray clay, powdery when dry; silt # the clay was mixed with caribou hair and used to make pottery; ‘Kinguveten-llu amllertarivkarcigunga nunam urraatun. ‘And I shall cause your descendents to be as numerous as the fine sands of the earth.’ (AYAG. 13:16); Tua-i urraaqegtaarmek tua-i urraarlun’ tua-i, cai tua-i tamarmeng tua-i. ‘He was covered with white clay, very nice white clay, all over his body’ (ELL 1997:500); = urrasaq; < PE urre-

urre- to urinate # EG; = qurre-

urr’i- (ur’i- ?) to have diarrhea # NUN

urr’uuyuuli common loon (Gavia immer) # BB

urtaq batter; sourdough # urtaq ilalu! ‘add some more (water to the sourdough and mix flour) to the batter!’; urciuq ‘she is making sourdough batter’; Qulqitet-llu qaingatnun urtaq elliluku. Urtamek tanami quleccirallruut assaliqameng carrarmek ilakuigaqluteng. ‘They would set the batter on the shelf to become sour when they made sourdough pancakes, leaving a little sourdough (for starter).’ (PRA 1995*:460); < -urtaaq

urte- to make into a batter # urtaa ‘he made it into a batter’ / assaliqarmek urtallru ‘he made the pancake mix into a batter’; Tamarmek imarluqek muirualuqek uqumek urcimalriamek, . . . ‘Both filled full with flour mixed with oil, . . .’
urug- to thaw; to melt # urugtuq or urugaa ‘it is melting’ / cikuq urugtaq ‘he is melting the ice’; cikumek urugciuq ‘he is melting some ice’; Taaqam taa-i akercilrani tamana qanuk uruglunin erenrumanarrani. ‘But when it became sunny the snow melted during the day.’ (ELN 1990:57); . . . iccaquq-lla cicekaarkatun urugluni. ‘. . . and my heart melts like a candle.’ (PSALM 22:14); > urucig-, urunquq, uruumauq; cf. ure-, uqugggluk; < PY-S uruy (under PY-S usa-)

urugcir- to warm up; to thaw # urugciruq ‘he is warming up’; urugciraa ‘he is thawing it’ / Turpak-llu ellimerluket petuusqelluki qimugteteng urugcilrani aatiit. ‘She told Turpkak and her to tether their dogs while their father was warming up.’ (ELN 1990:77); < urug-cir-

urugnaq arrow with barbed ivory point #

urugun skin scraper # see

urum- to be warm (of a person) # Tuamta-llu-gguq nutaan tukninrluku piyukuqiniu, quqrraarrarluni teq’uq cal’ uqumek avuluqe, meq’uniu nutaangguq taa-i urumuururpagaurkaaluq. ‘And if he wants to increase the potency, he is to add seal oil to his pee and drink it. When he drinks it, he is going to be doubly warmed.’ (QUL 2003:734); < ure-ma-

urumerun skin scraper # = ellumrun, pellumrun, tellrunrun

urunqiq, urunquq spot on top of an elevated place from which the snow has melted; thawed patch # Tuai-i-llu kiagutini taa-i imumek urunqit amillerqercata qanikcarquadma, taa-i kamlarrluta. Taa-i an’aqamta nem’ek yaavet urunqinmun aqvaqurluta agqertaqluta. ‘And in early summer when the thawed patches became numerous, (but) with snow too, we would go barefoot. When we went out from the house we’d rush over to the snowless patch over there, running from one such spot to another.’ (KIP 1998:137); Taa-i tamaa-i ima tanem urunqinek taa canek tan’gerpagnek-llu neraqqluni tamaa-i tumemini pingluni tamaa-i. ‘Oh yes, it was then that she started eating crowberries and other kind of berries along her way from patches where the snow had melted.’ (ELL 1997:160); < urug-neq‘-?, urug-neq‘-quq?

uruy sphagnum moss (Sphagnum sp.); menstrual pad # Amllepiartut atam maani urut tamakut. Neqnguut. Neqkaput, akutauluteng. Puyautaqata neryugngarlaraput. ‘There is really lots of sphagnum moss around here. It’s food. It’s our food, as “Eskimo ice cream”. We can eat it after it becomes aged mixed with seal oil.’ (PAI 2008:86); < PE urour-

urum- to have melted; to have thawed; to be unfrozen # urumauq ‘it has melted’ / Nutaan taa-i avatiitni qanikcarraat urumanrinluq atsat amillerqaclangteng. ‘Now the berries were plentiful around the patches of unmelted snow.’ (ELN 1990:102); . . . muragak kapullukek nem natranun, uruumiyuq nem natra. ‘. . . poking the two pieces of wood into the (soil) floor of the house since the floor was not frozen.’ (QUL 2003:546); < urug-ma-

uruvak great-great-grandparent #

urvangaa sea cucumber # NUN

uryur- to overflow; to spill over # uryurtuq ‘it is overflowing’; uryuraa ‘it is overflowing or from it’ / Mer’tuq urytuq. ‘My cup runneth over.’ (PSALM 23:5); cf. ure-; < PE uryur- and uryar-

usaaq*, usaaraq line attached to a spear; leather rope (for spear) made of seal or walrus skin # Tauna-va taa-i usaaq, qerruunamek pilallratneq iquqgluku. Waniwa usaan iquannun petuumaasuutekka tauna. ‘A float was tied to the end of the leather rope. Here is the part where the leather rope was tied.’ (CIU 2005:12); < PY uya(C)aq

uscaryuyagaq ice that one can climb up on without it breaking # < uste-?-u3yu3 (PSALM 23:5); cf. issuriq, the general term for these seals

usgu- to add to; to extend # usgguq ‘he extended it’ / ak’a usguuq ‘it has already been extended’; Tuamta-llu usguqtagaraq qanemcimek Kiigpamuitarmek. ‘Now I’ll add another story to this, one that comes from the Yukon people.’ (QUL 2003:638); > usgute-; < PE uyyu-

usguneq knuckle; link joint; knot # Aqqunginetut tamakut. Usgunrit assirulluteng, ‘They get infirmities. Their joints get bad.’ (PAI 2008:68); UIVAM USGUNRA ‘spinal disk’; K, Y, NI, CAN, BB; < usgute-neq‘; > usgunique, uivam usgunra
usgunique- to suffer arthritis or other joint problems

usgute- to be attached or connected; to be spliced

usgunaq snowshoe hare; varying hare (Lepus americanus); locally rabbit

uskaaqaq rope, cord; umbilical cord

ussarqulria three in playing cards

uss’arneq chipped place; caved-in part of riverbank

ussarquralia three in playing cards

uss’arte- to chip

uss’aryuk riverbank

usserqe- to erode; to keep on chipping, caving in

ussuciaq post for oil lamp

ussug-root; to ussukaascengiir(aq), ussukataq, usskoaq, ussungiaq, ussungluq; cf. ussugcin, ukuc

ussugcin digging tool; ground or ice spud

ussukaascengiir(aq*) Townsend’s warbler (Dendroica townsendi)
ussukataq fire-drill; bow-drill *in particular*, the shaft of the drill; < ussus-?

ussukcaq nail; peg *and ussuqar* to hammer a nail or peg; to mortise *...ayarukiulliniuq uqvilqurrarmek tua-i'll* water ayaruqluku piluniu, nuuga inga qurrasigullerkaa piamiu ussukcalliar-gguq kep'arrluku nuuganun kaughtarluku kaputaa *...* he made a staff out of a piece of willow, and, because its tip might slip, he cut an old nail in two and pounded it into its tip *...* (QUL 2002: 526); Tua-i nutana qaqcica makut, quyurrluku tangaarraarluku, assiata, ussukcaraqliki-am waten, piyailkcirturluki. Then, when these were finished, they grouped and examined them closely, and finding them appropriate they pegged or mortised them like this, fastening them with to keep them in place.' (PAI 2008:256); = ucucaq; < ussus-?; < PY ucucaq

ussukcaute- to nail (it) up; to crucify (him)* *...* utaqa-

ussukcautelleq*, ussukcausngalleq, to nail (it) up; to crucify (him)* *...* ussukcaute-

ussukcaute-nga-lleq, ussukcaute-ma-lleq crucifixion *...* ussukcaute-

ussukcaultelleq*, ussukcausngalleq, ussukcaucimalleq crucifixion *...* ussukcautelleq

ussungluq edible sea creature, tubular and transparent, with visible guts, *perhaps* a sea slug (species ?) # NI, NUN; < ussus-?

ussutali queen; king *from Russian* gosudar', (gosudar') 'sovereign'

ussuq (ussuq ?, uyuuq ?) grass that grows in sandy areas and has prickly leaves (species ?) # NUN

usto- to erode; to chip; to cave in # usstuq or ustaa 'it caved in, eroded, chipped, collapsed' / ussuli 'it (it) caving'; usciicq 'it will cave in'; uspailgan before it caves in'; usniia 'he said it caved in'; > uscaryuyaqaq, uss'arte-, uss'aryuk, usserqe-, usseq, ussneq; cf. uyte-; < PE uyte-

ussuyq hey you!; you here! *exclamatory particle; this is the vocative form of una (q.v.); it can be shortened to uss; NS, LY, LY, NI, NUN, CAN, BB, NR; = uyuuq

ussvi intelligence; awareness; sanity = uyvi; > usviir-, usviite-, usvillugte-, usvingqerr-, usvitu-; cf. umyuuaq; < PE uyvi

ussviilkayag- to go berserk; to become violently insane # usvilkayagtuq 'he went berserk' *...* < usvii-te-

ussviilqi- to outwit or be outwitted; to defraud; to deceive # usviiq 'he was outwitted'; usviiq 'he outwitted him' / Jacob-aam tua-i usviiq Laban-aq NULLrirciteniriamu ayakatalermi. 'Jacob outwitted Laban because he didn't let him find out that he was going to leave.' (AYAG. 31:20); Usviiqningnaqsunaku nunalgun, wall'u teglegiluku. 'Do not defraud your neighbor, or steal from him.' (LEVI. 19:13); < usvii-te-

ussvii- to become mentally ill; to become insane; to lose one's mind # usviiqtuq 'he became insane' / Ilait-gguq tamakut uingyuumilengraata uingevkaqait usviirut'tartuq, umyuagulluteng, . . . 'Some of them who were forced to take husbands even though they didn't want to marry became mentally ill, lost their minds, . . .' (YUU 1995:35); < usvii-ir-

ussviiite- to be insane; to be crazy; to be mentally ill; to be foolish; to lack common sense # usviiqtuq 'he is crazy' / usviiiani 'he is being crazy'; Usviiqnuq qanertuq umyuamikun, "Agayuteaituq." 'The fool says to himself, "There is no God."' (PSALM 53:1); < usvii-ite-'; > usviiilqg-, usviiq-.

ussvillugte- to be insane # usvillugtuq 'he is insane' / usvillugtellria 'insane person, mentally ill person'; USVILLUGCARAQLERQUATNEK NAVGILLERKANI TEKILLUK 'criminal insanity' (legal / neologism): < usvii-lluk

ussvillungqerr- to be sensible; to have a good mind # usvillungqertuq 'he is sensible' / usvillungtellria 'insane person, mentally ill person'; USVILLUGCARAQLERQUATNEK NAVGILLERKANI TEKILLUK 'criminal insanity' (legal / neologism): < usvii-lluk

ussviiqgerr- to be sensible; to have a good mind # usviiqgertuq 'he is sensible' / < usviiqgerr-

ussviiu- to be wise # usviiuq 'he is wise' / usviiuli 'wise one'; < usvii-tu

utakinaq volcano # NR; < PE utakinaq or utakinaq

utaq- to wait (for) *# utaqaq 'he is waiting'; utaqaq 'he is waiting for her' / utaqaq'ag! 'wait for me!'; utaqasqiialamken 'I can't wait for you any longer'; utaqiima 'because I've been waiting'; Cat iliitni avelngaq uingyuumilengraata utaqiima 'insane person, mentally ill person'; USVILLUGCARAQLERQUATNEK NAVGILLERKANI TEKILLUK 'criminal insanity' (legal / neologism): < usvii-lluk

utasqaq wait for (for) # utaqaq 'he is waiting'; utaqaq 'he is waiting for her' / utaqaq'ag! 'wait for me!'; utaqasqiialamken 'I can't wait for you any longer'; utaqiima 'because I've been waiting'; Cat iliitni avelngaq uingyuumilengraata utaqiima 'insane person, mentally ill person'; USVILLUGCARAQLERQUATNEK NAVGILLERKANI TEKILLUK 'criminal insanity' (legal / neologism): < usvii-lluk

utakinaq volcano # NR; < PE utakinaq or utakinaq
utaqalgir- — utqite-

utaqalgir- to wait for something to occur # utaqalgirtuq ‘he is waiting’ / Mamterilleni utaqalgirtuq irmillerkaminek ‘she is waiting in Bethel for her child to be born’; < uta-?-; > Utaqalgirvik

Utaqalgirvik Purgatory (Christian conception) # Ikayuqiki-llu angayuqaanka, atanrenka-llu, tungayiinka, eellarrluteng pistenka, annereret-llu Utaqalgirvigmelnguut. ‘And help my parents, my masters, my relatives, the righteous servants, and the souls in Purgatory.’ (CAT 1950:8); < utaqalgir-

utaqcik- to ricochet; to bounce back; to turn around and come back # HBC; < uta-

utetmun homeward, toward one’s point of origin # adverbial particle; Utelmun-llu paqnaqkengarput uterrvikluku piaqluku. ‘And on the way back we’d return to the place that we were curious about to check it.’ (PAI 2008:230); = utelmun; < utete-

utelmuar- to backtrack # Piyunaitelliniaqan utelmuarluta allakun mallengnaqu’uraraluqi. ‘When it [the trail] wasn’t suitable we’d backtrack and approach on another route.’ (PAI 2008:234); = utelmun; < utelmun-

utertengkiu(ar)- to go with the intention of returning the same day # < uterte-?

utengqa- to be back (home); to be visiting at one’s former home # Utengqa-llu Tuakun naqtaqeritkuq ‘he is visiting his old home’ / Tua-i-llu aq’umun ayakata’aryaramun cali ten minutes utenggaqarlili. ‘Allow me to return to the topic I started with for ten more minutes.’ (QUL 2003:256); < utelmun-

utertaq- chorus # utertaara ‘its chorus’; < uterte-a-

uterte- to return; to go back # utertuq ‘he returned’; uterta ‘he returned along it (a route)’ / uterten ‘come back’; unuaq ut’teskiaqer ‘come back tomorrow’; uterrngaituq ‘he won’t come back’; uterciiquq ‘he will come back’; utercugtuq ‘he wants to come back’; Equgmek tangerpek’nani uterrnaurtuq perrirpak tekitaunrtuq caanginarluni. ‘Not seeing any firewood he’d return, and he’d arrive completely without having achieved any results.’ (ESK 1899:475); Atakumi Utettelriverkuraq ‘curfew’ (neologism); < uterte-?; > utengkiu(ar)-, utengqa-; = utertaq, utertaarutuq; < PE utar-

uteryug- to be homesick; to want to go home # uteryugtuq ‘he is homesick, wants to go home’ / Tuuniinneremini taqngami pilliniuq, arenqiayuq-gguq tang tua-i una tuunriskengaa, uteryulria, tuqulinrem tunginun tua-i aviucessaaangin. ‘When he was finished using his spirit powers, he said that the one he was using his powers on wanted to return in the direction of death even though he’d been trying to lead him away.’ (QUL 2003:574); < utete-yug-

uteskiaqer- to ricochet; to bounce back; to turn around and come back # HBC; < uter-

utengqauq ‘he is visiting his old home’ / Tua-llu aq’umun ayakata’aryaramun cali ten minutes utengqaqaqerlii. ‘Allow me to return to the topic I started with for ten more minutes.’ (QUL 2003:256); < uterte-ngqa-

utertaa ‘he returned along it (a route)’ / uterten ‘come back’; unuaq ut’reskina ‘come back tomorrow’; uterrngaituq ‘he won’t come back’; uterciiquq ‘he will come back’; utercugtuq ‘he wants to come back’ / Piqertuutaq-llu tu’ami egman utqiliniluni.
‘When the axe hit it, it immediately bounced off.’ (PAI 2008:312); < ute-?

ut’rarte- to go and return on the same day #

ut’rartuq ‘he went and came right back’ /

Alingqercami ut’rartuq, aqvaqurluni. ‘Overcome by fright, he came right back running.’ (MAR1 2001:80); < ute-?

ut’rarute- to bring (them) back to one’s own village and have them dance there and request specific gifts, during the Kevgiq (“Messenger Feast”), instead of exchanging places in the host village’s communal men’s house # said of the guest villagers doing this to host villagers; CAN < uterte-ar(ar)te-te-

utinar- to return empty-handed, without catching anything # utinartuq ‘he returned empty-handed’ / . . . caaqami utrinamalanni, tallimarraarnek-llu kapkaangergerrami nutaan yuinaq tallimanek cipluku qanganaughtglnuni. ‘. . . because sometimes she’d come back empty-handed and because she only had five traps, she only caught twenty-five squirrels.’ (ELN 1990:55); < ute-te-

ut’rute- to return (something); to bring home #

ut’rutuq ‘he brought something back’ / calissuun ut’rutaa ‘he brought it back’; ut’rutaqaa ‘it is the thing he brought home’ /

Kitak tua-i nutaan kingunemegnun ut’ruskuk.

‘Now, would you take us back where we came from.’ (CIU 2005:224); < ute-te-

ut’rutaq skin tag; acorn-squash shaped projection near newborn’s ear, said to be the remnant of a second person # < uterte-taq

utuma- to be better # utumauq ‘it is better’ /

nerevkallrua utumauralqani neqallemegmegnun. ‘Owls, you know, eat voles, voles (in another dialect’s word).’ (AGA 1996:74); NI, CAN, BB, = ugnaraq; < PE uγδυσpμ (under PE uγνυ)
uulgatar(ər)-, uulegyatar(ər)- (HBC form) to tremble # uulgataˈartuq or uulegyatarretuq ‘he is trembling’ / . . . uulgataˈarluni tuaten, maaten Qalemaq murilkartaa qiiaɾ luria piani. ‘. . . she was shivering, and she saw poor Qalemaq crying up on the bank.’ (ELN 1990:27); < uuleg-?-,

uullaq parboiled blubber or flipper strips preserved in seal oil # NUN, CAN; cf. uu- from NUN and PAI 2008:8

uulungak piece of fringed fur (mink, squirrel belly, etc.) sewn on hem or hood of garment # cf.

uumi recently; this time; once # adverbial particle; Uumi tekicama egmianun uitavigkamnun pirraarlua agutellruanka tuyuuteten alqavnun Nev'amun. ‘When I arrived at my dorm recently, I immediately took what you’d sent over to your sister Nev’aq.’ (PRA 1995:299); < una-localis; > uumike-, uuminarqe-, uumitar-, uumiyug-; < PE u!umi-

uumi in this, from this, to this #< Look under una ‘this’

uumi- emotional root; > uumike-, uuminarqe-, uumitar-, uumiyug-; < PE uyum-

uumiarqu, uumiaraqu in the near future # adverbial particle; < uumi-ar(aq)-ku, uumi-ar(aq)-ku

uumike- to be infuriated at (him) # uumikaa ‘he is infuriated by or at her’ / uuminarqu ‘they are angry at one another’; Atanema, assiilngunka tamalkuita uumikanka, . . . ‘Lord, I am furious at all my sins, . . .’ (CAT 1950:6); < uumi-ke

uumiku next time # adverbial particle; uumiku cali tangerciqamken ‘I’ll see you again soon’; < uumiku

uuminarqe- to be infuriating; to be irritating # uuminarquq ‘it is infuriating, irritating’ / uuminaqvaal ‘darn it!’; < uumi-narqe-

uumirpak in the past period of time (days, hours, minutes); for some time now # adverbial particle; Ukut-lu uumirpak ‘these dogs, see, have kept on looking down river for some time.’ (ELN 1990:19); < uumirpak

uumitar- to be of an irritable nature # uimitartuq ‘he is irritable by nature’ / < uumi-

uumiyug- to be peevish; to be irritated; to be infuriated # uumiyugtuq ‘he is peevish, irritated, infuriated’ / < uumi-yug-

uuneq burn on the flesh # Wall’u yuum qangani uunertangerganqan, . . . Melqut-lu uuurrani qat‘rillrukata . . . ‘Or whenever there’s a burn on a person’s body, . . . If the hairs on his burn turn white . . .’ (LEVI. 13:24-25); < uute-neq‘

uunlekar- to cook rare # = umlluaqar-; < uu-?

uumiaraqu # < PE uyunjilaq- (under PE uyu-

uumlekararq rare-cooked meat or fish; < uumlekar-aq‘

uungucicaraq confusion # < uunguciite-yaraq

uunguciirute to have become confused; to not know # Tama-i-lu nani-Il’ uitacini uuunguciirulluku. ‘And at that point he was not able to pinpoint his own location.’ (QAN 1995:222);

uumiaraq #< uunlekararq

uumi- to get confused # Waken wanigga uuunguciritaaq. ‘From this point onwards I am unsure about the rest.’ (ELL 1997:250)

uumiite- to be confused; to not know # literally: ‘to not know what it is’; Tua-i tang wiinga kingunemta caqapiara nanteqapiarucia tua-i waniwa uuunguciilkeka . . . ‘Presently I’m not exactly sure where our home is located . . .’ (QAN 1995:266); < una-u-ciite-

uuqassugar- to worry; to feel apprehensive that something might happen # uuqassugarutuq ‘he is worried’ / uuqassugartuq ‘I am worried that he might drown’; Cikiqengllerkaq-lu cakneq tengrunaqluni. Camek pikaitellerkaq uuqassugarnaqluni. ‘Gift-getting makes one excited with enthusiasm. If one should lack things to give in return, it makes one worry.’ (CAU 1985:28)

uuqessngitak runt; smallest egg in a nest; smallest pup in a litter, etc. # = quuqessngitak

uuqitar- to have a burning sensation (at intervals) # uuqitarutuq ‘he has a burning sensation’ / Unatai-gguq uuqitarit uugaani-gguq kumlatem. ‘His hands appear to have had a burning sensation on account of the cold.’ (YUU 1995:6); < uu-

uuqnarliq (K form), uuqnamiq (Y form) cooked blackfish # . . . nulirit uuqnarlineq egaluteng qantat imirluki. ‘. . . their wives boiled up some
uuqnaq- to be burning hot # uuqnarquq ‘it is hot’ / . . . arnassagaat tamakut puqalmek uuqnaqerliamnek kuvluki, paralut tuquqertelluki. ‘. . . the old women poured boiling hot water over them, instantly killing the maggots.’ (PAI 2008:148); Kuuviqviq cali uuqaqsiyingtuq. ‘The coffee is still too hot.’ (YUP 1996:39); = uqnarqe-; < uu-?-narqe-; > uqni-; < PE uyur- (under PE uyu-)

uuqnituq (Y form), uuqniquq (NI form), uuqnikiuq (Y form) bumblebee # Uuqniikuuq, qassarluku! ‘Bumblebee, eating it raw!’ (children’s ditty said upon seeing a bumblebee, from Emmonak)

uuquciik fox (species ?) # EG

uur- to toot; to whistle; to make an “uu” sound # uuquciik (species ?) of steam whistles and similar sounds; uurtuq ‘it whistled’; uuraa ‘it whistled at it’ / imitative

uurcq one coming to get help holding a gaff as a signal that he has caught a sea mammal # and urucar- to go to get others to help one # Atam tua-i unavet piqtaalrit pivaqarkut qamkmuk qangqartelliiuq uuracmek cam’umeq. (Nangrrarmeng tagelriit unaken uurcarniuki cam’umek. uurcamek qakemkut qanngartellinnit Atam tua-i unavet piqtaalriit pivakarluteng uurcar-). ‘Go ahead and pilagguarluku taqkuvet uterrluten yaavet . . . the old women poured boiling hot water . . . arnassagaat tamakut puqalmek uuqnaqerliamnek kuvluki, paralut tuquqertelluki. ‘. . . the old women poured boiling hot water over them, instantly killing the maggots.’ (PAI 2008:148); Kuuviqviq cali uuqaqsiyingtuq. ‘The coffee is still too hot.’ (YUP 1996:39); = uqnarqe-; < uu-?-narqe-; > uqni-; < PE uyur- (under PE uyu-)

uurritaq “sea egg”; chiton # EG

uussaq, uussaar- to cook frozen fish after it is thawed # uussaarar ‘he is cooking it’ / uussaarauq ‘he is cooking thawed frozen fish’; < uu-?

uussiqar- to cook rare; to half cook # NUN

uusqunguaq a type of moss used for making lamp wicks #

uusurte- to have a rash; such as a diaper rash; to become raw and irritated from constant moisture of flesh # uyyurtuq ‘he or it (body part) is raw’ / uuyurciiluni ‘(he) having diaper rash’; = uuyurte-

uutaq hard candy or other hard-baked food; bread # < uute-aq`

uutar- to apply heat or steam to (it) # Uutarluki-gguq saaganret pitegcautet-luq epukait makut pituit. ‘They say that they apply heat to side stringers and arrow shafts.’ (PAI 2008:266); < uute-?

uute- to burn (flesh); to cook by baking or roasting rather than boiling # uutuq ‘he burned himself’; uutaa ‘he cooked it, burned it’ / uusngaituq ‘it won’t get burnt’; caskami imaanek uucceta ‘he burned her with the contents of his cup’; Tuttgarrlung, keneq mallegpiiqnaku, uuciquken! ‘Grandson, don’t go so close to the fire; you’ll get burned!’ (UNP1); Tua-i-llu elkek panini-luq taukut pie-yarkat qaqqicata uulluki. ‘And when the pies were ready she and he daughter baked them.’ (PRA 1995:413); < uu-te-; > uuccissuun, uuccik, uuqa-re-, uuqe, uutaq, uutar-; < PE uyut- (under PE uyu-)

uutkaaq, uuteka’aq duck; especially mallard (Anas platyrhynchos); northern pintail (Anas acuta) # Caqerluni-gguq uuteka’artangngertuq aterluni Macaq’amek. It’ garpiik piyuagaqan mecartaqlutek. ‘Once, they say, there was a duck named Mecaq’aq. When it walked, its feet made a smacking noise.’ (UUT 1974:1); Maaten uullagluku piaqang wangni una uute’iinraq peksuq. Uute’iinratun tua-i angtaluni. ‘Then I approached and found what appeared to be a mallard egg. It was the size of a mallard’s.’ (AGA 1966:176); Y; from Russian ýrka (útka)

uutuk sea urchin # < PY uutuk

uutun like this one # Look under una ‘this’

uuturruk flake of dandruff # NUN; < ?-rrluk

uuvlaag- to cook rare # uuvlaagtuq ‘it is undercooked’; uuvlaagaa ‘he undercooked it’ / = umlluaqar-, uvluaqar-; < uu-vlaag-

Uuyarmiut plural an old name of present-day Bethel # < ?-miu
uuyurcailkun — uyange-

**uuyurcailkun** t alcum powder # < uuyurte-yailkutaq

**uuyutair-** to remove frostbitten skin # . . . uuyutairarruluni-gguq nerciquq, . . . he said that he would eat after he’d removed the frostbite from his skin.’ (PAI 2008:332)

**uuyurte-** to have a rash, such as a diaper rash; to become raw and irritated from constant moisture of flesh # uuyurtuq ‘he or it (body part) is raw’ / uuyurcailkun ‘(he) having diaper rash’; = uusurte-, > uuyurcailkun

**uvaa-** to rock from side to side (of a boat) # uvaagq ‘it is rocking’ / Ellerrarrluni man’a, amta-llu-gguq qayaaq-llu wuwanenani. ‘There was a bubbling, whirling rushing sound here, and yet their, kayak wasn’t rocking.’ (AGA 1996:138); = eveqaa-; < uver-a-; < PE uva(C)a- or a(a)(C)a- (under PE uvar- or avar-)

**uvengqa-** to be slanted; to be tilting # uengqaa-uvengqegg-, uverte-uvaa-uvqercug; < PE uvar- or avar-

**uver-** slanting; tilted # postural root; = ever-; > uvengqa-, uvenqegg-, uverte-, uvaa-, uvqercug; < PE uvar- or avar-

**uverneq** slope # . . . tua-i qanikcarkun qengaruum-

**uvengqegg-** to be steep # uvenqegtuq ‘it is steep’ / uvenqegg-

**uverneq** slope # . . . tua-i qanikcarkun qengaruum-lu uverneranun tekicami inarmi tull’uni, . . . ‘. . . when he reached the slope of the snowbank, he landed (at the bottom) lying down, . . .’ (CIU 2005:340); < uverte-neq

**uverte-** to tilt; to slant # uvertuq ‘it tilted’; uvertaa ‘he tilted it’ / Ketii-gguq tua-i auqna uverneri, kuik taman’ kananrirataqerluku. ‘The area below sloped down, barely reaching the river.’ (QUL 2003:152); < uver-te-; > uverneq, uverteckegg-

**uverteckegg-** to be steep # uverteckegtuq ‘it is steep’ / < uverte-ckegg-

**uviluq** thin-necked clam # HBC; = uiluq; < PE uvilur-

**uvluqaar-** to cook rare # HBC; = uuluaag-, ulluaqaar-, < uu-?-qar-

**uvqercug-** to suddenly rock # Y; < uver-qar-?

**uvruar(ar)-** to go or be outside without a coat # NUN

**uvrun** pullover; sweater # NUN

**uya** neck (often non-anatomical or non-human); figurine of human used as amulet # putii’kam uyii ‘the neck of the bottle’; Tua-i-llu waniwa ukut uyagut, uyat. Waniwa uyat atkuliluki, temriluki yaqulot uyaitneq. Uyarrlainarnek atkuliluki. . . . Tua-i-gguq qalriatuut makut kumuyalqita’arluteng. Kukumyalqitaralriamek niiskuni tua-i uuyurtuq. ‘These are what we call “uyat” [human figurines]. The parkas were made from bird-neck (skins). They made them parkas out of just the necks. . . . It is said that they make sounds by whistling. If one hears something whistling it is an “uyu” [human figurine].’ (CIU 2005:228); for anatomical neck, see uyauq; > uyekte-, uyalek, uyalquq, uyamik, uyantage-, uyauq, uyatu-; < PE uy(a)qar

**uyakite-** to be near; to be short; to be narrow # uyakituq ‘it is near’, ‘it is short’, ‘it is narrow’ / NI; < uy-kite-

**uyalegpak** double-crested cormorant (Phalacrocorax auritus) # Uyalegpak. Ang’ut makut angenit piyuatuluteng-llu piyuapiarluteng, lagitun piyuatuluteng. ‘Double-crested cormorants. They are larger (than pelagic cormorants), they truly walk; they walk like geese.’ (PAI 2008:170); < uyalek-rpak

**uyalek** pelagic cormorant (Phalacrocorax pelagicus) # Taqnerungermeng arnautengermeng-llu uyalget tamakut atkukaqluki. ‘Even though they were adults and even though they had become older women, they had those cormorant parkas.’ (CIU 2005:338); < uya-lek; > uyalegpak; < PY uyalay (under PE uya(qar))

**uyalquq** area of seal behind head; neck area of seal # < uya-qq

**uyamik** necklace; pendant; cross worn as a pendant uyamik (Phalacrocorax pelagicus) # uyamikani # < uya-mik; < PE uyamik (under PE uy(a)qar)

**uyan0!-** or uy!- and a man.’ (YUU 1995:86); < uya-?-; < PE uya(qu3) under (uyami!)

**uyal0!** 2005:338); < uya-lek; > uyalegpak; < PY uyalay (under PE uya(qar))

**uyan0!-** or uy!- and a man.’ (YUU 1995:86); < uya-?-; < PE uya(qu3) under (uyami!)

**uyalegpak** double-crested cormorant (Phalacrocorax auritus) # Uyalegpak. Ang’ut makut angenit piyuatuluteng-llu piyuapiarluteng, lagitun piyuatuluteng. ‘Double-crested cormorants. They are larger (than pelagic cormorants), they truly walk; they walk like geese.’ (PAI 2008:170); < uyalek-rpak

**uyalek** pelagic cormorant (Phalacrocorax pelagicus) # Taqnerungermeng arnautengermeng-llu uyalget tamakut atkukaqluki. ‘Even though they were adults and even though they had become older women, they had those cormorant parkas.’ (CIU 2005:338); < uya-lek; > uyalegpak; < PY uyalay (under PE uya(qar))

**uyalquq** area of seal behind head; neck area of seal # < uya-qq

**uyamik** necklace; pendant; cross worn as a pendant # Uyamigani pillia wani qillrumauralria ca. Petenglluku pillia wani qillrumauralria ca. Petenglluku pillia wani qillrumauralria ca.

**uyazek** to have a rash, such as a diaper rash; to become raw and irritated from constant moisture of flesh # uuyurtuq ‘he or it (body part) is raw’ / uuyurcailkun ‘(he) having diaper rash’; = uusurte-, > uuyurcailkun

**uuyurtuq** ‘it or he is creamy complexion,’ or ‘to be white’ / uuyurtuq ‘it is creamy complexion’ / < uyyurtuq (under PE uya(qar))

**uuyuk** ‘it is wet’ / < uyyurtuq (under PE uya(qar))
uyaqe- to hit with a missile or projectile # e.g., a rock, spear, bullet; uyaqqa ‘he hit it’ / uyaqtuq ‘he hit something’; uyayuqu ‘he has good aim’; llait uyayuqnaqluteng-gguq apgiitnek, narul kataulliri anall’ararunaqluteng. ‘Some were accurate, so they term it, hitting right on target when something (a spear) was thrown with them.’ (CIU 2005:54)

uyaqinraq neckbone # < uyaquq-ir

uyaqaa ‘he hit it’ / uyaqutuq ‘he hit something’; uyaqasuuq ‘he has good aim’; Ilait uyayuqnaqluteng-gguq apgiitnek, narulkautellri anall’ararunaqluteng. ‘Some were accurate, so they term it, hitting right on target when something (a spear) was thrown with them.’ (CIU 2005:54)

uyaqinraq
eyaur(aq*)

For words that sound as if they start with v, look also under ev, since many writers prefer to spell such words with an initial e, or if this is unsuitable, with an initial apostrophe.

**V**
vingauq 'he has something in his eye'; vertua
caranglugmek 'I got some dirt in my eye'; =
ervet-e-, erevte-; > verun

**verun**, **ver'un** foreign object in the eye # verutii
'the foreign object in his eye'; verutengertua
qemeryamek 'I have an eyelash in my eye'; Ciin-
llu ver'un mikengraan tangvagiul ilavet ingani,
tauqan ver'uten angelria igpeni elpekevkenaku?
'Why do you look at the speck even though it
is small in your brother's eye, but overlook the
large object in your eye?' (MATT. 7:3); = ervun,
evrun; < verte-n, [e]verte-n

**vesraya(g)aq**, **vesraar(aq*)** tender new grass #
Maaten ellangyungami ellangelliniuq maram
qukaani, vesrayaarek tauqaam naumasterluni.
'When he finally came to, he was in the middle
of a vast field of short grass.' (YUU 1995:78);
Can'get kepularaten tuamtellu vesraaraat qemit
qacarnerti allat naunginanratni. 'You harvest
the grass and while new grass grows on the sides
of the hills . . .' (AYUQ. 27:25); < vek-?, vek-

**viuq** gray-cheeked thrush (*Catharus minimus*) #
imitative

**vvelak** flag # from English 'flag' or Russian флаг
(flag); = pelak

In NS, HBC, and the north part of NI, **w** is pronounced
voiced just like **q**. while in NUN and EG a labialized
front velar stop is used instead and often written **kw**, 
thus, for example, **kwaten**, **kwall'u**, **kwiinga**, and
**kwangkuta**, instead of **waten**, **wall'u**, **wiinga**, and
**wangkuta**.

**wa-** root for first person personal pronouns word refering
to immediacy in time or space; see Appendix 1 on
personal pronouns; > wangkuta, wangkuk, wii,
wani, watna-, watua, wall'u, waqaa; < PE uv-

**wacietun** like now # **adverbial particle**

**wagg'uq** that is to say; in other words; it is called
# particle; Cali tamakut angalkut tuaten cikum
aciakun ayatulit, wagg'uq kill'uteng, kiingan
cetamarqunek pituut. 'Shamans who went under
the ice, that is to say, submerged, did that thing
time fours.' (YUU 1995:41); Nutaan tua-i qayani
ucilirluku ayalliniuq tua-i allganrilngurtun qayaa
uqum tamatum tua-i patgumiini allganra, meq
iterpek' nani qayaanun. Wagg'uq uqurcirluku.
'When he loads his kayak, he sets out, and his
kayak is like one that didn't get a hole in it
because the kayak's hole is covered with that seal
blubber, and the water doesn't get into his kayak.
It's called "laying on blubber".' (CIU 2005:20); also
spelled wa-gguq; < wa=gguq

**wagg'uq-qaa** exclamation expressing disappointment or
dissatisfaction

**wakencuillak** one who reacts or retaliates
immediately without thinking it over #

**wak’nirnek** from this time on; from now on;
henceforth # **adverbial particle**; Wak’nirnek
nem’elnguut tallimaukun engayun
malruk inglukiqagket, malruk-lu taukunun
ingluluiullutek. 'From now on a household of five
will be divided three against two, and the two
against the others.' (LUKE 12:52); < wani-?-
ablative-modalis

**wall'u**, **wall'** or # **conjunctive particle**; una pikiu
wall’u ingna ‘you can have this one or that
one’; ‘do this or that’; wanirpak-qaa kuveyaq
civcarturyugan, wall’u ataku? ‘do you want to
set the fishnet now, or later this evening?'; < wa =
llu; > wall’upik
wall’upik — watna-

wall’upik really, I wonder # interjectional particle; 
NSK; < wall’u-pik

wang . . . (as in wangni, wang’ukuvert, etc.) Look 
under wii, wiinga

wangkuk we<sub>dia</sub> us<sub>dia</sub> # see appendix on personal 
pronouns; < wa-?

wangkuta we<sub>plur</sub> us<sub>plur</sub> # see appendix on personal 
pronouns; Wangkutra avani iluramta caknek 
ilangiuarallruakut qallun-llu kiusciiganata, 
qenqerluta-llu pisciiganata. ‘We were teased 
intensely by our cousins, and until we couldn’t 
do anything.’ (YUU 1995:31); Tuaten cali 
ciuliamta wangkutnun egmircugngariluki. ‘In 
that way our ancestors made it possible to 
pass them down 
to us.’ KIP 1998:iii); Taukut 
nunat, nunaulriit, nunaullinilriit, nani ak’a, 
ak’a tamaani, nunat, tua watuen wangkucicetun 
nunauluteng. ‘That village — it was a village 
somewhere, a village like this, 
like us 
at the present time — long ago it was a village.’ (ELL 
1997:432); Tua-i-gg’ nen’i piqalaryaaqengramteki 
açuqa makut maa-i qanrutekniriraput 
wangkuungramta nallunrilengramteki tua-i 
ukut-llu waniwa tanglarait. ‘Even though we 
speak about them in the houses, we’ve generally 
stopped talking about these things, even though 
we are who we are 
and even though we know 
about them, and they see that.’ (ELL 1997:300);
Agayun ¥ gaspatauguq cali nasvagtuq Ellminek 
wangkutnun. ‘God is the Lord; He reveals Himself 
to us.’ (ORT 2006:8); < wa-?
wang’ukuvet cayarcit? ‘if 
you were me what would you do?'; 
tarenrami wangiwauq ‘it’s me in the picture’; 
wang’ukuvert elpet-llu piyartuten 
‘if you were me, you’d do it too’; Kitaki tua-i 
atkullraanka all’uki, pilugullraagka-llu all’ukek, 
wangunguarluten tua-i qasgi. ‘Put on my old 
parka and my old boots and go over to the qasgi, 
pretending to be 
me.’ (Clu 205:222); < wa(see 
wii)-u-

wani here; now # restricted demonstrative adverb; 
wavet ‘to here’; waken ‘from here’; see una, the 
corresponding demonstrative pronoun; see Appendix 
3 on demonstratives; > wak’nirnek, waniku, 
wanirpak, waniwa, waten, watkacagaq, watna-; 
cf. kuni, kuut, kuten 
wani later on # adverbial particle; < wani-ku-;

wanikuarqu 
wanikuarqu a little later on # adverbial particle; < 
waniku-?-ku

wanirpak now and for a short time hence; for a 
while # adverbial particle; caqvatarccen 
wanirpak? ‘what are you going to do now?’; < wani-pak

waniwa, wanigga now # adverbial particle; 
Tua-i-llu waniwa unauquullengut, unauqu 
ayagarkaurlluteng Uksiyaramun. ‘And now 
they made plans to move to Uksiyaraq the very next 
day.’ (ELN 1990:114); pronounced with the vowel 
of the second syllable (rhythmically) lengthened (and 
without geminating the consonant heading the final 
syllable) — this is a lexicalized form of wani-wa; 
< wani = wa, wani = -wa

waniwa- to be these # waniwaugut ‘they are these’ 
/ < waniwa-u-

waq’allaga- to retch # waq’allagaugaq ‘he is retching’ / 
imitative; = uaq’allaga-

waqa hello; what’s the matter?; ‘what are 
you doing here?’; ‘what can I do for you?’ # 
exclamationary particle; waqanrkituq ‘nothing’s up, I 
don’t need anything’ in answer to waqa; = aqaa; 
< wa = qaa

wataimart? what time is it? # from English ‘what 
time’ and Yup’ik interrogative ending

waten like this # particle; waten pi! or waten pi! ‘do 
it like this’ as I am showing you!; = kuten; 
< wa(ni)-equalis

watkacagaq exactly like this # adverbial particle; 
< wani-kaca(g)ar-

watmi, wat’um nalliini now at this time # particle; 
< wa(ni)-?localis

watna- to act like this # watnaug ‘he is acting like 
this’ / Tamaani ak’a Nakaciiumi-llu arcaqreluteng 
egganret auluktullrulliniit neqkatgun. . .
Watnaaqameng neqnek canek-llu allanek qasgicilallruut qasgi tua-i cikirluku, nutaan-llu tamakut taitellrit ayagasciigailgurnun aruqutekluku. ‘Long ago during the Bladder Feast they made a point of taking care of the elders with food. . . . When they acted in this way they’d bring whatever foods or other products they had to the kashim, that is, give them to the kashim, then they would distribute whatever was brought into the kashim to those who couldn’t go out and around.’ (CAU 1985:94); cf. tuatna-; < wa-ta-

watngu- to be present, actual # . . . uliiret, kaviaret. Watngullruut maani tamakut. Paluqtaat-llu piyuunateng. ‘. . . white foxes, red foxes. These were present here. But beaver weren’t.’ (PAI 2008:216); < wa-u-

watngurte- to become present, actual # Alerqualliniit, yuarutet watngureskata atullrit qavciureskata, tallimaureskata-ll’ atullrit tekiciqniluteng. ‘They told them that, if the songs they sang were performed a certain number of times, five maybe, they would return.’ (QUL 2003:556); < wa-urte-

watpik, watqapik never ever!; without fail! # adverbial demonstrative; emphatic; watqapik aüğ’utun pinqigcaqunak!’ never do what you did again!’; < wa-?-pik, wa-?-qapigte-

watlirqantar of course # particle; Tauna tua-i qailuivkenani, “Agh. Watlirqantar nevengqaurayuriaqellria.” ‘That one, without giving it another thought explained, “Ah. Of course it [the moon] is always lying down [at this time].”’ (CIU 2005:362); < wa-?

watua, wat’aagua (NS, HBC form) just now; right now; that’s fine by me, just go ahead and do it # exclamatory or adverbial particle; watua anellruuq ‘he just went out’; neriu watua ‘eat it right now!’; < wa-tava(ni)

watuacetun like nowadays # adverbial particle; Tua-gguq cat alailallruut nuna can’egtellrani watuacetun ayuqenritellrani. ‘Things were distinct when the land was thin, not like it is nowadays.’ (AGA 196:38); . . . avani ungairutengqelallruut waten watua watuacetun pivkenateng, tua’ nuussit. ‘. . . back then they had razors, not like nowadays; but, like knives.’ (QAN 2009:296); < watua-equalis

wayar- to strip bare; to pillage; to rob; to plunder #
Bases

Yaag- to follow a traditional practice associated with birth, death, illness, puberty, etc., consisting of abstaining from certain foods or activities # yaagtug 'he is abstaining' / yaaga! 'abstain!'; yaagumauq 'he has been abstaining'; NUN, HBC; = eyag-; PY i&a!-

Yaakuuguqluq giant bird # NUN

Yaaliagni day before yesterday or year before last (K, Y, BB meaning); three days ago or three years ago (NI meaning) # adverbial particle; Yaaliagnirnek qavaumalriiten, tua-i cali qavarluten, taumek assigtan imailnguq! 'You have been sleeping since the day before yesterday, and you are still sleeping and that is why your container is empty.' (CAU 1985:144); < yaa(ni)-liaq-

Yaaliaku day after tomorrow or year after next (K, Y, BB, LI meaning); three or more days hence or three or more years hence (NI meaning) # adverbial particle; Yaaliakuani nugtaqluki. 'They soak them in urine for some time. On the next day or on the day after that they take them out.' (CIU 2005:146); < yaa(ni)-liaq-ku; cf. amatiiku

Yaalirtaq dark-colored bearded seal (Erignathus barbatus) # Tua-i-gguq ta ¥ gaam waten malrugnek pitetuq tauna layirnemek, yaalirtamek cal' layirnemek aiipirulu. Imkut tungulrit nayit yaalirtanek pitqatuq, tamakunek. He told him that the other man catches two kinds, the regular seal and the dark-colored bearded seal. They call those dark seals "yaalirtat". The body is like that of a regular seal, but they are dark in color." (QUL 2003:418); = eyalirtaq; < eyaq-lir-?

Yaaltaq, yaaltaq yard (length) # cetamanek yaaltanek ciittasamek kiptellruunga 'I bought four yards of fabric'; yaaltallerria or yaaltackellria 'cubic yard'; yaaltaqellria or yaaltaqellria 'square yard'; from Russian pyrd (yard), or English 'yard'; = yaltaq

Yaamaq rock # EG; cf. ciimaq, siimaq; < PE ya(C)amaq

Yaa(ni) over there; yonder # restricted demonstrative adverb; yaavet 'to there'; yaatmun 'toward there'; yaaken 'from there'; yaaggun 'through there'; yaangi ingkut maniaqtartut mahlit tartuirtmek 'those people over there are going to roast the kidneys of bearded seals'; tang yaa-it 'look, over there!'; see ingna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > yaaliagni, yaaliaku, yaaqlig-, yaaqsig-, yaaqva-, yaaveskanir-, yaaveskanir-, yaa-te; < PE dem. i nj-

Yaaqliqe- to be situated in a line (not necessarily straight) # yaaqliqit 'they are in a line' / Ak’akik’, takluteng, yaaqliqurayagarluteng, nakacuut angtatkevenateng. 'They were spread out in rows one after another, those bladders of differing sizes.' (QAN 1995:164); < yaa(ni)-qliq-

YaaSIG- to be distant # yaaqsigtuq 'it is distant' / New York City-q yaaqsigtuq Mamteriilermek 'New York City is far from Bethel'; yaaqsigikiri ceram 'far offshore'; yaaqsnirikiri 'in the area not far from it'; yaaqsigpek’naku ‘not being far from it'; < yaa(ni)-qsiq-; > yaaqsigjaciq

YaaSIGTACIQ distance # mat’um yaaqsvaciga kalikivigmun yaaqsvatgantuq maaken agayuvigmun ‘the distance from here to the post office seems to be the same as from here to the church’; < yaaqsig-taciq

Yaaqvaq area farther away # Tuaken nangernallerpenek nacessgu yaaqvaq tamalkuan. ‘From there, from where you’ve been standing, look over the whole area in the distance.’ (AYAG. 13:14); the previous example notwithstanding this word is usually used with a possessed ending: yaaqvani ‘in the area farther away’; yaaqvanun ‘(to) farther away’; yaaqvanek ‘from farther away’; yaaqvanurtuq ‘he moved farther away’; yaaqvanurtuq or yaaqvaniltuq ‘he went far into the distance’; < yaa(ni)-qva-

Yaarayuli, Yaayaalria Swede; Norwegian # BB; so called because of the way they say ‘yes’ in their languages; < ?-yuli, ?-lria

Yaarcaq Laysan albatross (Diomedia immutabilis) #

Yaarui- to use a story knife to draw pictures on mud or snow and tell a story to go along with it # a traditional and still common activity of young girls; yaaruiqguq ‘she is telling a story-knife tale’ / Nel’inguarluni yaaruliqun akichuku-lu catlllu ellinguarturluki . . . ’He made an imaginary
house with a story knife, putting in a bed and other things . . . ’ (ELL 1997:100); < igaq-uaq-li2; > yaaruin

yaaruin story knife # imumi yaaruicallruut tuluneq tağaam ma’t’um nalliini yaaruilartut mass’irissuutetgun ‘in the old days they made story knives of ivory, but nowadays they use butter knives for drawing story-knife pictures’; Y, NSK, NI, CAN, K, BB, NR, LI; = saaruin; < yaaruin-n

yaassickellria cube # < yaassiiik-?-lia

yaassiiigek suitcase; trunk; footlocker # Yuaran pia aatiin qullirmun yaassiiigek iluagnun qemagtellruniluku uqurqaarluku. ‘When he looked for it, his father told him that he had put it away inside the footlocker in the attic after oiling it.’ (PRA 995:335); < yaassiiik-dual yaassiiigenqegg-to be square # yaassiiigenqegg-tiik ‘it is square’ / < yaassiiik-nqegg-; > yaassiiigenqellria

yaassigenqellria, yaassigenqelria square # . . . yaassigenqelriaauriarvqeliunu maraq, menglai cetaman taktaaqluteng tiissitsaanek yaaltanek, nunarpak qukamenani. ‘. . . to be a square of pasture land, its boundaries four thousand yards long, the settlement in the middle.’ (NAAQ. 35:5); < yaassigenqegg-lria

yaassiiik box # qemagtai aklut yaassiiigm iluanun ‘he packed the clothes into a box’; Aqkutem yaassiga ‘the Ark of the Covenant (Biblical)’ (literally: ‘the Box of the Promise’); Takseenuqellria yaassiguoq ‘rectangle’; from Russian шифк (yáshchik); > yaassickellria, yaassiiigek, yaassigenqegg-

yaate- area beyond # yaatinni ‘in the area beyond it’; Ayalalqa yaascistuq, akmvat-llu yaqasinnat Oregon-aamun, Seattle-aam yaatinni yaaqvanun amavet. ‘The place I went to is far, outside, far from them, to Oregon, beyond Seattle, very far, outside.’ (KIP 1998:257); < yaan-te3; > yaatiir-

yaatiir- to speak to a group of people directing one’s words at a particular person in the group; to look at while passing by; to go beyond # yaattirtuq it or he went beyond; yaattira ‘he is directing his words at her’ singled out within in the group, ‘he is looking at it while passing by’ / Yaatiirluni. (Tallirpilirnermi) Yaatiirluni. (Iqsulirnermi) ‘It goes beyond. (To the right). It goes beyond. (To the left)’ (moves in a game, kapuckaryaraq, like mumble-peg) (KAP 1998:11); < yaate-?

yaaveskanir- to go further # < yaa(ni)-terminalis kanir-

yaaveskanuor- to save food for later # NUN; < yaa(ni)-terminalis?-n

yag- to abstain # See eyag-, yag-

yagarcete- to be busy working # yagarcetuq ‘he is busy’ / Tau-i caqerlun’ tauna maurlurluq qanlinituq yagarcesiyaarlnilunu tua-i arenqiatniluni, tamakunek-wa tua-i calingaqami. ‘Then one time his grandmother complained that she was too busy, because she was incessantly working on those things.’ (CUN 2007:4); K; = cagarcite-; < ?-cete2-

yag’arussuk net thrown over birds to capture them # NSU; < yagte-?

yagipra- to slap # Tuaten kegginaitgun yagipraluki pisqessuitait, nulluakun tau’gaam ping’ermi caksaitniluku. ‘They told us never to slap them on their faces, but that it is said that it would do him no harm [if the child was slapped] on his buttocks.’ (YUP 2005:118); < yagte-?= yagira- to make the arm motions in an Eskimo dance; to thrust out one’s arm(s) as when striking or threatening someone # yagirauq ‘he is making the arm motions in an Eskimo dance’ / < yagte-?; > yagiraciq

yagiracicq, yagiran the arm motions in an Eskimo dance # Tamakut tamaa-i yagiratet qanemciugut, quiliratun ayuqut. ‘Those arm motions in the dance would tell the story, just like a traditional spoken story.’ (TAP 2004:65); < yagira-ciq, yagira-n

yagneq fathom; distance between the ends of one’s arms extended outward in opposite directions # umu kuvyama taktacia yuinannek yagenggertuq ‘this net of mine has a length of twenty fathoms’; < yagte-neq1; < PE iyayn (under PE iyay-) yagte- to stretch out one’s arms; to raise one’s hand; to engage in hand-to-hand combat; to fight # yagtuq ‘he is extending his arms’; yagtaa ‘he is reaching out to it, he is fighting him’ / yagutuk ‘they are fighting each other’; Yug’e elmuut-wa aigungkut ellmeggen eqeqluteng calitullrulriit. Tua-i calikuneng wavel elliluku yagguluq pinartut, “Una pikanrulliniuq waniwa.” ‘Those dear people back then used their own body measurements in making things. When they’d make something they’d extend their arms her and say, “This measurement is right for
yakiicimaagute- — yay’ussaq

it.” (CIU 2005:96); aruqellratni angermek ellii-llu yagtuq ‘when they passed out gum he too reached out his hand’; mikelnguuk sug’alimek allurtiaqallutek yagutuk ‘the two children are fighting over a cracker’; yaguyutaa ‘he is fighting for him’; nutaan unaquaun erqaaraqertelluku tanqiqiaraqertelluku nutaan qasgimuat imkut yagutelliniluku ‘the next day early in the morning, just as it was getting light, they had a contest with those in the men’s community house’; = cagte<; cf. sagte-, cagte<, yaquq; cf. Wrangell 1839 list (129); > yaq’arussuk, yagira-; yagneq, yakiicimaagute-, yakitaq; < PE iyay-

yakiicimaagute- to play a game of tag #
yakiicimaagutut ‘they are playing tag’ /
Tua-i-llu ukkiyarpailemg cen’armi aqunginnarmermagni yakiicimaagulluteng tuaten camek galiarliamek niitut, tuar levaaq, . . . ‘One time, shortly before going to fall camp, while the children were playing tag on the beach they heard a noise which sounded like an outboard motor, . . .’ (ELN 1990:30); K<; yagte-ta<

yakitaq game of tag; act of tagging in the game #
yagutelliniluki ‘the next day early in the morning, just as it was getting light, they had a contest with those in the men’s community house’; = cagte<; cf. akimitagaq, alakiitaaq < yagte-;

yaltaq (NUN form), yal’taq (HBC form) yard (length)
# from Russian пядь (yard), or English ‘yard’;
= yaltaq

yaqiuq- to flap wings (of a bird) # yaqiuqtanga’areskilit ‘it is flapping its wings’ /Yaqiuqresateng-gguq taqut
imkut piyagaat yaqiuqatanga’areskilit. ‘When she told them to flap their wings the young ones began to flap their wings.’ (CUN 2007:100); < yaqiuq-liur-

yaqulgecuun shotgun # < yaqulek-cuun

yaqulegpak common loon (Gavia immer); arctic
loon (Gavia arctica); bald eagle (Haliaetus leucocephalus); golden eagle (Aquila chrysaetos); eagle (general) # Urr’urruayulinek pituaput
wangkuta yaqulegpagnek-llu. ‘We call the “urr’urruayulit” and common loons.’ (CIU 2005:280); . . . taituuteng cukatluteng yaqulegpagnek-tengaulauciutan. ‘. . . coming as fast as an eagle flies.’ (ALER. 28:49); < yaqulek-rpak

yaqulek bird; duck; fowl; angel (NSU meaning)
# literally: ‘one with wings’; Angutet-llu
angutngung’ermeng tua-i yaqulek atkukluki. Atkukluk amlilkalluteng yaqulegpagnek. ‘And men, even though they were men, had bird (skin with feathers) parkas. Those with bird parkas were numerous.’ (CIU 2005:342); yaqulek Inguhitit

‘July’; = caqulek; < yaqulq-lek; > yaqulegcuun, yaqulegpak, yaqulegyiurta, yaqulkussagaq, yaqulpak

yaqulegyaqaq baby bird; Fish and Game officer #
the officers are said to be so called because of their appearance (like ducklings) in their uniforms;
yaqulegyaqaq-gguq napam qingani aturpagaqtuq ‘the little bird in the top of the tree, they say, is singing out’; yaqulek-ya(g)aq

yaqulegyiurta, yaquliurta Fish and Game officer #
yaqulegyiurter ‘Alaska Department of Fish and Game’; < yaqulek-ya(g)aq-liur-ta’, yaqulek-liur-

yaqulkussagaq* small bird # < yaqulek-

yaqulpak, yaqulvul bald eagle (Haliaetus leucocephalus); golden eagle (Aquila chrysaetos); eagle (general) # Tauna-gguq arnaq mertallrani atakumi taum wani yaqulpagnek tengaulauciutan natmun qavavet ingrimun qertulriamun Kuigpiim ceriini, tuavet tua-i mis’ulluku. ‘When that woman went to fetch water in the evening, the eagle flew away with her to somewhere inland to a high mountain by the shore of the Yukon, and landed her there.’ (AGA 1996:86); < yaqulek-rpak, yaqulek-vak

yaqugq wing # also plural for one wing; yaqua,
yaqu’ira, yaquri or yaqudiri ‘its wing’; kagiug yaqu’ugq ‘she is sweeping the floor with a wing’;
Naruyinraq-gguq yaqugq mermun akurqaarluku qanminun-llu cipfelluku. ‘After dipping the gull into the water, he also squeezed the liquid from it into his mouth,’ (YUU 1995:37); the form yaqungqellriit can be used for ‘winged thing, one with wings’, to avoid confusion with yaqulek ‘bird, one with wings’, thus: Tamarmeng-llu cissit yaqungqellriit menuulriarut. ‘And all creeping insects with wings are ritually impure.’ (LEVI. 11:20); = caquq; < -quq; > yaqu’ira-, yaqulek; cf. yagte-; < PE iyay-

yar- to tattoo # see eyar-

yarru kin of some kind # Y

yave- to row # NSU = cave-, save-; > yavun; < PY yava-

yavun oar # NSU = cavun, savun; < yave-; < PY yavun (under PY yava-)

yay’ussaq dried tomcod or whitefish that has been frozen all winter; leftover fish from winter split from the back and dried # Sagciuteng tuamtil’
arnat tua-i, yay’ussanek-am pilaqait sagqurluki,
piirriluki pivkenaki. . . Assirrut. ‘The women would spread put out (the fish) they called yau’tussat without braiding them. . . . They are good.’ (PAI 2008:204);

yiinraq* thing of a human; evidence or remains of a human #

yiir- to occupy; to people # see eyir-

Yiissus, Yiissussaaq Jesus # from Russian Vissyc (lissus); = Ciissussaaq

yistaq yeast # from English; = iistaq

yik’ute- to point out the person (in question or responsible) # . . . Kuigglugmiut yik’ucaaqelliniat nall’arlukek taukuk ken’gutkelriik. Kamaklukek tua-i taukugnun piyukluku, ‘. . . people in Kwethluk had suspected for certain these two men who were close friends. They suspected that they were the ones . . . ’ (PAI 2008:324); < yuk-?-yinqigun descendant # < yuk-linqegte-n

yiinraq* thing of a human; evidence or remains of a human # Maaten kuigum iquakun kanartuq ak’anun pivkenani maaten kanaami ketmun ceraq tangrraa yiinrat ukut enret. ‘As he went down toward the end of the long oxbow lake, but not for long time, he saw human bones down there on the beach.’ (GRA 1901:288); Tuc’ami nutaaq qaiik pillinia yiinraurilliniaria qanga man’a, ungungssiurtelliniria. ‘When he got to the bottom (of the water) he looked at his body and saw that his body was no longer of a human, but that it had become an animal.’ (PAI 2008: 128–130); = yiinraq; < yuk-linraq

yiir- to occupy; to people # see eyir-: Agayutem-lu atawaqasqai qanrulluki, “Imikici amillerinarluci nuna yirlluku ukutluluq.” ‘God blessed them, and said to them, “Be fruitful and multiply, and populate the earth and subdue it.”’ (AYAG. 1:28); Nunarpit mat’um ciungani yuitelallret yillarcicui. ‘You will settle the desolate towns.’ (ISAI. 54:3); Nunami yir’arkarpece, yuut tamaani angulkumirtaulit naspequet’larai. ‘In the land which you will occupy, the people there give heed to soothsayers,’ (ALER. 18:14); < yuk-lir-yituar- to scold; to denounce # yitaaraa ‘he scolded her’ / Pharisee-anek yitaarrilla ‘his denunciation of Pharisees’ (section heading at LUKE 11:37)

yit’e- (K form), yiite- (Y form) to have a stranger come upon one; to come upon as a stranger # yit’uq or yituq ‘he met a stranger’; yitaa or yitaa ‘he came as a stranger upon him’ (literally: ‘he produced a person — in the person of himself — for him’; cf. allanite-) / yisvigpuk ‘the one who came to us, the one we, came to, our host’; URLuvni qaralia maniqaaku, ellii-lu taman’ urluvnu tua tegumiaqggamiu yitkarcaaqevoqenaku tautqam iquq puggluku tangvakarctelliniluku cali. ‘When he showed him his bow’s insignia, he showed him the insignia on his bow too, since he was holding it so that he did not reveal himself to him by letting the end [of the bow] protrude too visibly.’ (QUL 2003:100); Yupiunricugnarquq imna yisvigpuk. ‘That one that appeared to us out of the blue probably isn’t a human.’ (MAR2 2001:95); < yuk-i?-yivrir- to examine # Ca tamalkuan yivrirurluk’. ‘Examining everything.’ (KIP 1998:193); CAN; = curvir-, cuvivr-, ivivr-, survivr-, suvivr-, yuvrir-, yuvrir-; < PE iyuviar- and iyivire-

yuale’rsaq crab # NSU; = ivalriiyak

yualukaq sewing thread made of caribou, whale, or mosee sinew; any sewing thread # tuntuiviit yualuitnek yualukiluteng mingqelallruut ak’a tamaani ‘they sewed using moseen sinew as thread in the old times’; < yualuq-kaq: yualukarkiv

yualukarkiv spool for (or from) thread # < yualuqaq-vik

yualungiqaq fish-skin thread # < yualuq-uaq

yualukiuraq hand-twisted sinew or linen thread # < yualuq-kiuar-iy

yualuq sinew; tendon; thread # Taluluni tuaten imkunek yualuqmak, matuk ungungssit cat, tuntut taqukat-lu yualuitnek waten qupurrulu, qupurrerraarluki qip’iluki, qip’urluki yualuktullruit tamaani. ‘She separated the sinew of these animals, she split the sinew of caribou and seals, after splitting them she plied them into thread; she would make thread from them by plying them at that time.’ (ELL 1997:138); ayuului ‘the optic nerve’; = ivaluq; < yului-; < yualuq-kaq: yualuqaq, yualukiuraq, yualungiqaq; < PE ivalu

yuar- to look for; to miss; to long for # yuartuq ‘he is looking for something’, ‘he misses someone or something’; yuaraa ‘he is looking for it’, ‘he misses her or it’ / camek yuarcit? ‘what are you looking for?’; yuarnarquq ‘it (or he) makes one miss it (or him), long for it (or him)’; yuaraa iqmuitaq tamallni ‘she is looking for the snuffbox which she lost’; ‘Tutgara’urlumuktagaq. Angu!
yuariigai–llu
Cagmarciqenrituq. Kiingan mingqukapuk.
Natmun cagmarciu? Cagmallerpeni ik’ikika
yuarru’! Tua-i–llu yuaraak. Yuaraaqekiik;
naaqenritak. “You’re an old grandson. No!
It is not to be misplaced. It’s our only needle.
Where did you misplace it? Go on and search for
it where you misplaced it.” So they searched for
it. They searched for it in vain; they didn’t find it.’
(GRA 1901:280–281 & PRA 1995:453); YUARILUKU
TEGUILUKU–LLU ‘search and seizure’; YUARCUN
KALIKARTAQ ‘search warrant’, (legal neologisms);
= ivar-; > yuar-; cf. yuaurun; < PE ivar-

yuarelek
yuaralek glove # Akulmak makut aigaaneq
pituaput makut. Ilaita–llu yuarelegek piaquluki.
Kuigpamli–llu–gguq aigsaaneq piaquluki. ‘In the
tundra area we call these “aigsaat”’. And some
call them “yuaregel” (literally: those with fingers).
And on the Yukon, it is said, they call them
“aasgaat”’. (CIU 2005:258); < yuareq-lek

yuaraq
digit; finger; toe # yuaraq doll; human figurine #
Tua-i ilait qavani Kusquqvim kangrani yuulqumun elliluki, makut
wani aqeteng yugat pitullulliniit. ‘People
in the upper regions of the Kuskokwim River
put figurines they called “yugat” out in the
wilderness.’ (CIU 2005:228); < yuqu-aq; = sugaq;
cf. cugaq

yuarrukar(aq)
(yuarrukar(aq)) song sung during the Kevgiq
(“Messenger Feast”) requesting specific gifts #
CAN; < yuarrutkar(aq)

yuarruluku
ritual song; song used to obtain
what is desired # Tamana tua-i yuarruluk
ellallugseuqtnguluni. Ellallissqamakuni tua
tamana yuarruluk, yuarrun-gga tua tamana,
atulriaruarkauluni. ‘That ritual song was
an instrument for bad weather. If one wanted bad
weather, that ritual song, that song, would be
sung.’ (ELL 1997:150); < yuarruluk

yuarrun
song; music # includes old-time songs, modern
secular songs and Christian songs; Tuaken–llu tua-i
ayagluteng yuarrutnek nutaranek yuarruluteng
nakuqAtlmmeng nullini yuarrutkamegnek. ‘From
that point they began new songs; they prepared
many songs during the Bladder Feast time,
their own songs.’ (CAU 1985:63); Mikelnguut
Yuarutait Yugetun ‘Yup’ik Children’s Songs’
title of compact disc and booklet published in 2006);
(AGAYUSUUTET) YUARUTET ‘hymnal’; Y, NS,
NI, CAN, K, BB, NR, LI; = ivarun; < ?-n;
> yuarrukar(aq), yuarruksaller(aq), yuarrulluk;
cf. yuar-; < yuv–amu

yuc’illia- to have signs of human habitation #
. . . .

yuq’aq
shaman’s mask or representation of his
familiar spirit # CAN, Y < yuq-aq

yug’aq
elf; one of the legendary “little people” # Y

yugiyugiq
call’ tamaa-i inerquutekarput, eq’ukiksaunata
her’, ‘he considers her a good person’ / Tamana
light # yugnikaa ‘he feels comfortable with
(him) a good person; to regard (him) in a positive
light # yugnikaa ‘he feels comfortable with
her’, ‘he considers her a good person’ / Tamana
call’ tamaa-i inerquutekarput, eq’ukiksaunata

Yuengalnguq*, Yuengalngu(q)*)
Asian; Japanese;
Filipino; Italian; something that seems to be a
person # literally: ‘one similar to an Eskimo’;
àigna Yuengalnguq yuuyukluku yugetun
calarutellluaqa ‘thinking that the Asian was
an Eskimo, I spoke to him in Yup’ik’; Tuaten
migpallarqaaruelluku, niiskengangellinluteng.
Yuengalngurmeq kqamkren piyualriamek ena
uivlutu. ‘After it made a thud it was quite
audible. Something that could be person
was walking around the house out there.’ (YUU
1995:65); < yuk-ngalnguq, yuk-ngalngu(q)ar(aq)

yugnititq
be unfriendly # yugnitituq ‘he is
unfriendly’ / < yuk-nite-
yugniket
feel comfortable with (him); to consider
(him) a good person; to regard (him) in a positive
light # yugnikaa ‘he feels comfortable with
her’, ‘he considers her a good person’ / Tamana
call’ tamaa-i inerquutekarput, eq’ukiksaunata
ilamteñeq pisqelluta, ilaput taqgaam tamalkuita kenekluki yugnikluki. ‘We are admonished by our tradition not to bear emity toward our fellow, but rather to love all of them and to regard them in a positive light.’ (KIP 1998:39); < yuk-nike-; > yugnikek’ngaq

yugnikek’ngaq one whom one feels comfortable with; friend # yugnikek’ngaq-llu akwaugaq equillemegni pitsaqeqkenaku it’ gaakun kilillruaq ‘yesterday when my friend and I chopped wood I accidentally cut him on the foot’; Waniwa kenka tamiini angenrulria, yuum unguvani pireskaku yugnikek’ni pitekluku. ‘Greater love hath no man than this, that a man lay down his life for his friend.’ (JOHN 15:13); < yugnikek’ngaq

yugnitarvik museum of man-made artifacts # < yugtarvik

yugtarvik to smell of human use or habitation # yugninarquq ‘it smells of humans’ / < yugninarq- 

yugninarq- to smell of human use or habitation # yugninarquq ‘it smells of humans’ / < yugninarq-

yugnirqe- to be friendly; to be gracious # yugnirquq ‘he is friendly’ / < yuk-nirquq-< PE i&u!ni3 (under)

yugnaat museum of Eskimo-made artifacts # < yugtaat

yugtaat to have many people; to be populous yugyag-

yugyagtuq to have many people # yugyagtauq

yugyuamukti art; Eskimo artifact; Native-made item; homemade thing; Yup’ik food item # yugyuamukt-< PE i&u!

yugyuamukt- museum of Eskimo-type artifacts #< yuk-te-; < PY yuuyta- (under PE iñuy) 

yugutun, Yugetun in the Yup’ik Eskimo language; like a person; like a Yup’ik # Maaten cam ma’t um estuluungalnguq kelua muirlkaa una kass’arpall’er, nuyarllainaq-wa kegginaa, cali qaterrlugluteng nuyay. Waqaallrani-llu Yugetun tatamallagluni, erinvangerran-llu. ‘Behind something like a table she saw a big White Man, his face all hairy, and his hair blonde. When he said hello in Yup’ik she was startled, and he had a big voice.’ (ELN 1990:113); Tua-i tauna ircenrraq yugetun ayuqutuluni. ‘That leprechaun was like a person.’ (CIU 2005:294); < yuk-equalis, yuk-equalis

yugtutuli man-eater; lion; shark # Kassugusngaangta ngiluksete, yugtutulitun kairiatun yuum kemganek. ‘My enemies encircle me, like a lion hungry for human flesh.’ (PSALM 57:4); < yuk-tur2-tuli

yuguaq the (NUN meaning); human or human-like figure; doll; figurine # literally: ‘imitation person’; note that in NUN ‘person’ is cuk, not yuk; Qaingan-llu-gguq yul’inguarluni — icingg pilinguarluni yuguaq, armuamek. ‘On top of it he made an imaginary person — you know, he drew a make-believe person, an imaginary woman.’ (ELL 1997:100); Elpenun yuguaqtauq, . . . ‘Thou shalt not make unto thee any graven image, . . .’ (ANUC 20:4); = suguaq, yunguaq; < yuk-uaq

yugugaq tangerrruukut ‘we saw lots of people’; yugugaat taillruut ‘may people came’; note that g is not geminated here, unlike in other words derived from yuk (base yuk’-); < yuk-rugaq

yug’urte- to become a human # Anemerkun Tanqilriakun cali Mari-akun Nayaarkun cali yug’urterliria. ‘Through the Holy Spirit and also through the Virgin Mary He became a man (human).’ (ORT. 2006:22); Mecaq’am erinakegcarraarluni pia, “Usuqq kitak qanrutqerqenga qalirn pilua yug’urterkamnek.” ‘Mecaq’aq, after clearing his throat, said to him, “You here, tell me what I should do to become a human.”’ (UUT 1974:9); < yuk-urte-

yugyag- to have many people; to be populous # yugyagtauq ‘there are many people’ here / anutiillruut. man’a ena kalukallemte yugyagtauq ‘when it was his birthday we had a party and there were a lot of people at this party and there were a lot of people at this house’; yugyaurcuq tek’ you, shall become many’ i.e., have many descendants; Nunani yugyalriani Nakaciulrianeq tanvallrunritua. ‘I haven’t seen the Bladder Feast in populous villages.’ (CIU 2005:372); < yuk-yag-; < PE injuyuyay- (under PE iñuy)

yugyak (BB form), yugyak (LL form) arctic char (Salvelinus alpinus).

yuilquq wilderness; uninhabited place # pissullemni unukautellranga yuilquq qavartallruunga ‘when I was hunting and night fell on me, I camped in the wilderness’; Yuilququlluni tua-i yuilquq tua-i uitaluni. ‘He was in the wilderness and he stayed in the wilderness.’ (ELL 1997:552); < yuk-ite1-quq
yuilriq — yuk

yuilriq *witch or ghost that walks in the air above the ground and has no liver; a large monster that lives in the mountains and eats people (LI meaning) # < yuk-*

yuinaq* twenty # see Appendix 6 on numerals; “Qavcircuit?” “Yuinaat pingayun arvinlegnek cipluku allrakungluu maa-i.” “How old are you?” “I’m sixty (three times sixty) six years old now.” (KIP 1998:319); YUINAAM YUUM IPA ‘four hundred’ (recorded by E. W. Nelson (ESK1899:239) (as yuinaam yuum ipia), by Francis Barnam (GRA 1901:222) (as yuinaq ipiat or yuinaripiat), and also found in Naukan Yupik in Siberia (as yuginaam yuum ipia); = cuinaq, suinaq; < yuk-nginaq; > yuinaunritaraan; < PE injuyinnak (under PE inuy)

yuinaunritaraan, yuinaunrita’ar nineteenth # Yuinaunrita’ar tungi akonggelliniuq tauna saanik. ‘Apparently that teakettle costs nineteen dollars.’ (YUP 1996:29); see Appendix 6 on numerals; < yuinaq-u-nritar(ar)-, yuinaq-u-nritar(ar)-

yuk person; human being # if used with a suffix that retains the g of the stem and follows it with a vowel or replaces the g with a consonant and follows it with a vowel, the g or the replacement consonant will be geminated; yul’turtuq ‘it has many people’; yup’ik ‘real person’, ‘Southwestern Alaskan Eskimo’; if used with a velar-dropping suffix, velar dropping in such cases is optional (though preferred), for example, yui or yug’i ‘its people’; yuut or yug’et ‘people’; sometimes retaining the velar renders of more literal meaning, for example: yug’urtuq ‘it became a person’ (in contrast to yuurtuq ‘he was born’); yug’uluni ‘(he) being a person or Eskimo’ (in contrast to yuuluni ‘(he) being alive’); in context yuuk may mean ‘offspring’, ‘owner’, or ‘Southwestern Alaskan Eskimo’: una yuk’aqa ‘this is my child’; ut’rutua navraaq yuanun ‘he returned the borrowed thing to its owner’; yung’uq ‘she got a child’, ‘it got an owner’; yuuyuksaaqaq ‘I thought he was an Eskimo’, ‘I thought it was a human’; “uin-qaa yuuguq?” “qaang, kassauguq” “is your husband an Eskimo?” “no, he’s a white man”’; further examples: yugtaituq ‘there is no one here’; yuut taigut ‘people are coming’; yugtangtuq ‘it got inhabitants’; yugtaituq ‘there’s no one there’; yuutuq ‘it doesn’t have an owner’; aninguam yua ‘the encased pus inside the boil’ (literally: ‘the person of the boil’); tangellrunuga pingayuñeek yugnek pamani ‘I saw three people back there’; Yuunrilngermi, qimugter’ngunge’rmi, niisngarilulu yun’i. ‘Although it wasn’t a person, and although it was dog, it began to heed its owner.’ (YUP 2005:136); Atanrem tangrai nunam yui assitqapiqigluteng kesianek, . . . The Lord saw that the people of the earth were always very evil, . . .’ (AYAG. 6:5); . . . umyuaqeqkalaricqait alerquutenka, wiinga-lu elpeci yuk’arkaulluci. ‘. . . they will remind (you) of my commandments, and you will be my people.’ (NAAQ. 15:40); Imna-w’ qayam yua yua. Tua-i aqvalqiruku. ‘That kayak’s owner (person) was gone. They went back to get him.’ (QUL 2003:636); Nakaciuryarakun qigcikilteteng pitameggnek, cali quyalteng maniluku tamakunun sitameng yuinunu: Ukvelallruliniameng cam unguvaluirim yua nakacuani uitalariluku, . . . ‘Through the Bladder Feast they’d show respect for the game they’d caught, and display their gratitude to their quarry’s spirits: In that they believe that a living creature’s spirit resided in its bladder [when the animal was about to be killed its spirit entered its bladder], . . .’ (PRA 1995:458); Caperrnarquet tamaani yullret auqgut, yuk’egtaaraat assilriit tangvallrenka. ‘Those people of the past were superb, the ones I saw were good, fine, people.’ (AGA 1996:112); the word yuk is the source of the English term “yua”, which along with its Inuit/Inupiaq counterpart “inua” is used in anthropological literature for the “soul”, “spirit”, or “essence” of a person, animal, or object in traditional Eskimo belief; Ellam Yua ‘the Person of the Universe; God’; Tamaani tamakut yuut Ayagutmek qaneqsaunateg, waten tajiaam qanrauluteng, ‘Eyagte Yua. Ellam Yua qigcikilkuneq callermegneq tamini, tua-i cakneq qigcikilkue. ‘In those days people did not use the word “God”, but they would say “the Person of the Universe”. In their daily lives they showed the Person of the Universe great reverence because they were keenly aware of his presence and behaved accordingly with respect and honor.’ (CIU 2005:274); NS, Y, Hooper Bay (but for Chevak, see cuk), NI, CAN, K, BB, NR, LI; = cuk, suk; > yik’ute-, yuc’illia-, yugaq, yugyag-, yuilquq, yugninarqe-, yugnirqe-, yugtarvik, yugte-, yugtutuli, Yuqun ‘the Person of the Universe’; “How old are you?” “I’m sixty (three times sixty) six years old now.” (KIP 1998:319): Yuinaunrita’artun; < PE i&u!inna3 under i&u!); = cuinaq, suinaq; < yuk-nginaq; > yuinaunritaraan; < PE injuyinnak (under PE inuy)
yulkitange-, yulkiite-, yull’itaq, yun’erra(aq),
yungcar-, yungruyak, yunguaq, Yup’igetun,
Yup’ik, yuss’ug-, yuu-, yuvyiite-, cf.
sug-, yit’e-, yuaraq, yuuniartuq; < PE iñu
yuk’acessngiar(aq*), yuk’acengiar(aq*) midget # Y;
<yuk-?-ar(aq), yuk-?-ar(aq>)
yuk’apiaq a regular person; real person # Tua-i
yuk’apiartun tauna qimugtii, yuui’ta-i qanellra
maligtaquluku. ‘That dog of his followed his
master’s speech like a regular person. . . .’ (MAR2
2001:35); < yuksagutaa ‘she adopted
him’ / yuksagutellrua alqami irniara ‘she
adopted her older sister’s child’; < yuk-ke-
yagute-
yukutaq moisture; dampness; mildew #
yukutarninarquq ‘it smells of mildew’;
Minkatui atam imumek caluki,
yukutam piaqaki. The fish
being dried immediately get moldy when they
are exposed to damp conditions.’ (PAI 2008:146); =
cukutaq, sukutaq; > yukutarte-; < PE iyukuta(3)-
yukutarte- to be moist; to be damp; to have mildew #
yukutartuq or yukutartaa ‘it is mildewy’ / Kiagurrlainalaami
yukutarniuaami-llu ella,
nauulluun ca piciatun assilnguq cataunani. ‘Since
it was always summer, the world was never
damp and mildewy, and evil sickness of any sort was
nonexistent.’ (EGA 1973:5); < yukutaq-?
yuliaq adopted child # kinguqliqa angayuqaagma
yuliaqaak ‘my younger sibling is my parents’
adopted child’; < yuk-liaq
yul’inraq evidence of human presence, such
as human footprints or human excrement #
Tava-llu tumaikun eglerrluni, tumai tamakut
picirtaangellinuteng, yuc’ungautaqluteng-
llu tumain ingluit, ingkut-llu ciuqliit
yul’inarutquteng. ‘And then he followed its
tracks, and those tracks began to alternately
change, every other one becoming a small
humanoid’s, and the ones in front becoming
human.’ (MARI 2001:91); = yinraq; < yuk-linraq,
yuk-linraq
yul’itaq human sounds or other indications of
human presence # Qavarpailgan yulkitangelliniuq
pamaken pulayaranek. ‘Before he fell asleep he heard
someone from the trail beyond.’ (YUU 1995:123)
<yuk-?-ite-
yulkitange- to become aware of a human
presence through sounds or other indications
# Qavarpailgan yulkitangelliniuq pamaken
pulayaranek. ‘Before he fell asleep he heard
someone from the trail beyond.’ (YUU 1995:123)
<yuk-?-nge-
yulkitange- to become aware of a human
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pulayaranek. ‘Before he fell asleep he heard
someone from the trail beyond.’ (YUU 1995:123)
<yuk-?-ite-
yull’itaq human sounds or other indications of
human presence # Yull’itaniitlan mayurluni-am
egalerkun uyangcartullinia. ‘Because there were
no sounds of humans, she went up and looked
through the window.’ (CUN 2007:42); < yuk-?
yun’err(aq*), yun’err(aq*) male teenager; young
man # yun’erra’ar or yun’erraa ‘a young man’;
yun’erraraat or yun’erraat ‘young men’; Tamaa-
i-llu yulkiite- yuuniartuq; < PE inuy
yuk’acessngiar(aq*), yuk’acengiar(aq*) midget # Y;
<yuk-?-ar(aq), yuk-?-ar(aq)>; < yuu-
yuurte-
yuvyiite-; cf. sug-, yit’e-, yuaraq, yuuniartuq; < PE iñu
yuk’apiartun tauna qimugtii, yuui’ta-i qanellra
maligtaquluku. ‘That dog of his followed his
master’s speech like a regular person. . . .’ (MAR2
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being dried immediately get moldy when they
are exposed to damp conditions.’ (PAI 2008:146); =
cukutaq, sukutaq; > yukutarte-; < PE iyukuta(3)-
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yun’erraraat or yun’erraat ‘young men’; Tamaa-
i-llu yulkiite- yuuniartuq; < PE inuy
yuk’apiartun tauna qimugtii, yuui’ta-i qanellra
maligtaquluku. ‘That dog of his followed his
master’s speech like a regular person. . . .’ (MAR2
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Minkatui atam imumek caluki,
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being dried immediately get moldy when they
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cukutaq, sukutaq; > yukutarte-; < PE iyukuta(3)-
yukutarte- to be moist; to be damp; to have mildew #
yukutartuq or yukutartaa ‘it is mildewy’ / Kiagurrlainalaami
yukutarniuaami-llu ella,
nauulluun ca piciatun assilnguq cataunani. ‘Since
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human presence # Yull’itaniitlan mayurluni-am
egalerkun uyangcartullinia. ‘Because there were
no sounds of humans, she went up and looked
through the window.’ (CUN 2007:42); < yuk-?
yungcarvik umyuamikun al’kengaamiku, waten-gguq tua-i pilinguitua. ‘When a lad, a young man, became attracted to a girl and sought the opportunity with her, he’d make these things for her.’ (CIU 2005:236); < yuk-nerraq; < PY yu(u)naaq (under PE iŋju)
yungaq jaeger (Stercorarius sp.) # = cungarrlugaq; < PI iyunŋar

yungcar- to treat medically; to heal # yungcartuq
‘he is being treated medically’; yungcara ‘he is treating her medically’ / . . . naullulriit-llu amlleret uqumek mingugait yungcarluki. ‘. . . applying oil to the many sick people, he healed them.’ (MARK 6:13); Qaniqcaam qainganun piluteng ukurpak calinaurtut yungcarluteng naunrnam nutami qanikcam aciani. ‘Being on top of the snow, all winter they [the little elves] would work healing the plants on the ground under the snow.’ (EGA 1973:27); note that yungcar- and yungcarista are used in NUN where ‘person’ is cuk, but not in HBC, where ‘person’ is also cuk; there, cungcar- and cungcarqa are used instead; < yuk-nge-car-; > yungcaraq, yungcarista, yungcarvik, yungcaun; < PY yuŋcaraq (under PE iŋju)

yungcaraq one who has been medically treated; patient # < yungcar-aq

yungcarista, yungcarta (Y form) medical doctor; physician; healer # Yungcaristenguyaramek elitnaurtuq. ‘She’s studying to become a doctor.’ (YUP 1996:17); = suungcarista, yuungcarista; < yungcar-i-ta, yungcar-ta

yungcarte- to seek the essence of someone; to seek (its) person (owner or human form) # Tua-i angnirluteng yurarluteng ilakuyun atuqata’arqamegteggu waniya yungcartetuut tua-i una caaqa aturluku. ‘And through happily dancing when they were going to use it to bring people together they’d strive for the essential spirit of the people using the drum.’ (CIU 2005:112); Kitaki uitatevkenaku yungcarteqgu. ‘Go ahead, don’t leave it alone; seek its owner.’ (QUL 2003:542); Yungcarasesqeqatu tuaaluluni tauna angalkuq pilliniliq, atam-gguq kana-i paqcugtainun paqcesqelluku. ‘When they asked him to seek its human form, the shaman told the curious ones to come and look down there.’ (QUL 2003:542)
yungcarvik hospital # < yungcar-vik

yungcaun medicine # < yungcar-n
yung’elraun any of the first human inhabitants of the world # < yuk-nga-ʔ-ŋ
yung’eqarraaruutik firstborn child # yung’eqarraarutik ‘his firstborn’; yung’eqarraarutaka ‘he is my firstborn’; Ellin Egypt-aami tuquetellruq atungut, yung’eqarraarutit yuut ungungssiarat-lu. ‘In Egypt He slew the male firstborn of humans and animals.’ (PSALM 135:8); < yuk-nga-qar-raar-ŋ
yungqerr- to be inhabited (by humans or animals) # tuãgaam kaviarneq yungqertuq ‘it is inhabited only by foxes’; < yuk-nggqerr-
yungruyak extraordinary person # < yuk-ʔ-ruyak
yunguaq doll; figurine, = suguaq, yuguaq; NSU; < yuk-ngaq
yunriur- to beget a child # yunriurtuk ‘they, begot a child’ / NSU; < yuunraq-liur-
Yup’igcetun, Yupiacetun in the Yup’ik Eskimo language # < Yupik-equalis, Yupiaq-equalis
Yup’ik, Yupiaq Yup’ik Eskimo; ordinary or ordinary person (in contrast to shamans and the like) # literally: ‘real person’, ‘authentic person’, or ‘person of our sort’; originally the form Yup’ik was used in the northern area (NS, Y, some NI) while the form Yupiaq was used in the southern area (K, CAN, BB), while certain places (Chevak, Nunivak, Egegik) had other forms (Cup’ik, Cup’ig, Tarupiaq), but the form Yup’ik is now used as a common term (though not replacing Cup’ik and Cup’ig); ing’um aatii Yupiuguq aanii-wa avek ‘that person’s father is a Yup’ik Eskimo and his mother half’; Yup’igaq “Yup’ik thing, tool, artifact, food”; Yup’igtaat neqkat enurnartut maani ‘Yup’ik foods are not replacing Cup’ik and Cup’ig’; Yup’igtaunani-lu, tamalkuqta yuut irniaaq. ‘In [the sight of] God there are no Whites and there are no Yuk’iks; all people are His children.’ (GRA 1951:21); Ilak-wa cali ikekuku tua-i ika-i maaten tauna tua-i allakarrarmi uitalria yupiurraarunirria angalkuuluni taqgaam pilliniliq tauna. ‘Unlike his two partners over there, that one who was by himself was not an regular person, but was a shaman instead.’ (ELL 1997:578); < yuk-pik¹, yuuk-pik¹; > Yup’igcetun
yuqerrvik outhouse; toilet; privy # angutet yuqerrviat ‘men’s room’; arnat yuqerrviat ‘ladies’ room’; < yuqerte-vik
yuqerte- to defecate or urinate in an appropriate place; to relieve oneself # has the politeness of
“to go to the toilet”; yuqertuq ‘he is relieving himself’ / yuqerteqtartua ‘I’m going to relieve myself’; yuqercugtua ‘I have to relieve myself’; Inglupiarrarmek aritvagluni anciquq naqugluni nacarluni-lлу yuqerrluni. Tallimani tua-i ernerni tuaten eyatulliniut tamakut aglenraraat. ‘Wearing only one mitten and putting on a belt and hat she goes out to relieve herself. For five days the newly menstruating practice this custom.’ (CIU 2005:258); = cuqerte-; > yuqerrvik; < PY-S yuqar- (under PE iyuy-)  

yuq’uq target # and yuq’ur- to shoot at a target # yuq’urtarantuq ‘he is target shooting’; Pissurta pia, “Kitak qanrutqeranga qailunn pilua yuq’urtarlerkamnek.” Pissurtem nutek tunaa Mecaq’amun, “Kita, Kitak nutkaa.” ‘He said to the hunter, “Go ahead, tell me what I must do to be a target shooter.” The hunter gave the gun to Mecaq’aq, “Here, go ahead and shoot.”’ (UUT 1974:13); Y  

yur-1 to defend verbally # Y, K, CAN, NI, BB, NR, LI; see eyur-1  

yur-2 to jell # see eyur-2  

yuranerrlugcaraq a dance during the Kevgiq (“Messenger Feast”) designed to cause specific people to bring in requested gifts # Y; < yuranerrlugcaraq, yurapigcaraq, yuraryaraq; cf. yuarun; < PY-S yu3$a3-yuraryaraq  

yuraraq Eskimo dance # and yur-1 to dance in the traditional Eskimo style # NSU of women only; yurartuq ‘he is dancing’; yuraraa ‘he is dancing it’ a dance / yurautaa ‘he is dancing for him’; Ak’a imumi ciuliaput imutun neq’arilriatun nunat yuit quyurrługtung nerekarpiralallruut yurarluteng-llu. ‘In days past as a memorial to our ancestors, the people of the villages would gather and hold a big feast and dance.’ (PRA 1995:458); Tuaten tua-i avai-q qailurrliatun yuralurtut armat . . . ‘The women dance as if they are telling a legend . . .’ (TAP 2004:66); Tuai-lлу avlegnaam pie kavien. “Tua-i ner’arkarartapenga. Kitak nervalegpenga atuullua elpet yuraraelgcarauramken.” ‘And so the mouse said to the fox, “Well, it’s fated that you’ll eat me. Go ahead before you eat me, sing to me and let me dance for you.”’ (KAV 1972:11 & PRA 1995:317); yuraliyartuq or yuriyartuq ‘he is going somewhere to take part in the dance’; NS, Y, K, HBC, NI, NUN, CAN, BB, NR, LI, EG; > yuranernlugaraq, yurapigcaraq, yuryaraqaq; cf. yuarun; < PY-S yu3$ar-

yurartuq ‘he is dancing’; yuraraa ‘he is dancing it’ yurautaa ‘he is dancing for him’;  

Yurialnguq* Upper Kuskokwim Athabascan Indian # < yurialntuq  

yuricate- to speak in a language that cannot be understood # < ?-ate-; > yurialnguq  

yuringa- to be in a jelled state # Tua-i-ll’ unaqatun aqapiatun jirturluki. Yuringaqapirrutelung tua-i, mer’at-lлу yuringaluni. ‘Then the next day at lunch when they (the blackfish) were jelled they’d fill the bowls with a ladle. They’d be very much jelled and their liquid would be jelled.’ (PAI 2008:214); < eyur-te-nga-

yurneq cold draft # Y; < ?-neq; cf. eyur-2  

yurrluk wicked person # Agayutmaa, aviusnga assitellrianeq yugnek, tegumiaqemnek aaratineng yurrlugnek. ‘My God, separate me from bad people, from wicked people who grasp at me without restraint.’ (PSALM 71:4); < yuk-rrluk; > yurullulria  

yurrlulria wicked person; scoundrel # Atataarqu yurrlulriit catalauriqu; ‘In a little while the wicked will be no more;’ (PSALM 37:10); < yurrluk-u-ria  

yurturuaq small dark piece of fur at the very top of light-colored garment hood ruff (said to represent a black bear sitting on a mountain of snow) or small light piece of fur on dark-colored garment hood ruff (said to represent a polar bear) # < ?-uaq  

yurvir- to examine # Tua-lлу tua-i makut pissuukaran yurviruki piurallinii. ‘Then he examined the (magical) hunting paraphenalia that he usually used.’ (ELL 1997:584); NI; = cuviri-, curvir-, ivir-, survir-, suvir-, yuvir-, yuvir-; cf. yurar-; < PE iyuvir- and iyivir-
yuryiur- to inhale something # Anuqsarrii cauluk’
tua-i anuqa yuryiullinikii ellacugnimek ak’anek
naruraami. ‘Since she was smelling the smells
of the world for the first time in a long time, she
faced the direction the breeze was coming from
and kept inhaling.’ (QUL 2003:228); = yuurrmiur-,
yuuryiur-, niурсi;&u; < PE ni útil-
yuss’ug- to be groggy; to be hung-over # yuss’ugtuq
‘he is groggy hung-over’ / = yuussug-, < yuk?-2-
yuu- to live; to be alive; to be a Yup’ik Eskimo
# literally: ‘to be a person’; the Yup’ik Eskimo
connotation is there in certain contexts: uin-qa
yuugaruq wall’u kassauguq? ‘is your husband a
Yup’ik Eskimo or a white man?’, but not in other
contexts: ap’aurluqa cali yuuguq ’my grandfather
is still alive’, and, tangellen yaaqvani
yuullrunrituq, tuntuvauyarquq ta’qagaam ‘the
one you saw isn’t a person; instead it was
a vessel or container # yuuguq ‘he got out of a
boat, sled, a net or snare; to take out from a vessel or
container # yuuguq ‘he got out of a boat, sled,
out nets, traps, or snare, ‘he is taking something
‘he got out of the boat’; yuugiuq ‘he is taking
coats because it was too hot’; yuuguq angyamek
paltuuni yuugaa kiircetsiyaagan ‘he took off his
out’ / kuvyani yuugaa ‘he took out his net’;
etc.’; yuugaa ‘he removed it’, ‘he took it off or
out’ / kuvyani yuugaa ‘he took out his net’;
yuugaa ‘he got out or out’ / kuvyani yuugaa ‘he took out his net’;
paltuuni yuugaa kiircetsiyaagan ‘he took off his
clothing’; to remove (clothing); to remove
a net or snare; to take out from a vessel or
container # yuuguum ‘he got out of a boat, sled,
etc.’; yuugaa ‘he removed it’, ‘he took it off or
out’ / kuvyani yuugaa ‘he took out his net’;
paltuuni yuugaa kiircetsiyaagan ‘he took off his
coats because it was too hot’; yuuguuq angyamek
‘he got out of the boat’; yuuguuq ‘he is taking
out nets, traps, or snare, ‘he is taking something
out of a vessel or container’; yuunga’rtuq ‘it
suddenly came off’ / yuugaa, yuuumavik,
yuugissuun, yuuman, yuussuun; < PE iuyu-
yuuciq life; lifetime; immortal soul # yuucia yuuum
akwanun piscigatuq ‘a person’s life cannot go
on forever’; yuucimiini tangeqsaat ‘during
his life he never saw her’; Cunawa-gguq, tua-i
ava-i nakacugneq qanemciirianga, camavet
nakacuanun yuucia, unguvu itqereseseluku
pilallinikait. ‘It is as I told you concerning
bladders, apparently they would tell it [the seal]
to quickly get its life-spirit, its life-force, into its
bladder [when it was caught by a hunter].’ (QUL
2003:44); < yuu1-ciq; < PE iuyuc (under PE iuyu)
yuugaaq photograph # from the photograph’s
“removing” the image of a person or thing; or perhaps
rather from yuk ‘person’; BB; < yuu2-aq-
yuugissuun camera # BB; < yuu2-i2-cuun
yuukaq northern pintail (Anas acuta) # NSU, HBC;
= iyuak; > yuukarpak; < PE in(a)yuka
yuukarpak mallard (Anas platyrhynchos) # NSU,
HBC = iyukarpak; < yuukaq-rpak; cf. uqsuqaq,
uqsuqerpak and uqulkatak, uqlukatagpk
yuulerviuk, yuulerviugaq gray-cheeked thrush
(Catharus minimus) #
yuulgutelriit, yuulgutellriit age cohort;
generation # Tuaten-llu ukut maa-i yuulgutellriit
assinguut ayuqeciqut. ‘So will it be also with this
evil generation.’ (MATT. 12:45); = yuulgutelriit;
< yuulgutelriit-ke2-ilia-plural
yuullgun fellow human being # Yuk tuqucillrukan
yuullgunminek, qimagaugvakciiciu tuqupaktaanun,
idayuryaqnaci. ‘If a person kills his fellow
human being, you shall pursue him until he is
killed; you shall not help him.’ (AYUQ. 28:17);
> yuullgutelriit
yuullgutelriit age cohort; generation # =
yuullgutelriit; < yuulgutelriit-ke2-ilia-plural
yuullrute- to reach a certain age # qallun
pitalriamek yuullrutcit? ‘how old are you?’;
yuinarneq yuullruttua ‘I am twenty years old’;
< yuu1-iq-eurte-
yuulraaq ocean swell or wave; thin flexible sheet of
ice on ocean; nilas #
yuulria one who lives an ordinary traditional
life # Tuaantan-llu tamaani yuulriaa sap’akinek
atuyuunateng. Pilruguluteng ta’qagaam . . .
‘Furthermore at that time ordinary traditional
people didn’t wear shoes. They used skin-boots
only . . .’ (YUU 1995:66); < yuu-ilia
yuuman drawstring at the waist of a garment / < yuu²-ma-n
yuumavik photograph / from the photograph’s “removing” the image of a person or thing; or perhaps rather from yuk person; LI; < yuu²-ma-vik
yuun a voice that identified a dead person and could be summoned up by a shaman, according to traditional belief / < yuu¹-n
yuungcar- to treat medically; to heal / yuungcartuq ‘he is being treated medically’; yuungcaraa ‘he is treating her medically’ / < yuungcar-
> yuungcaraq, yuungcarista, yuungcarvik, yuungcaun
yuungcaraq one who has been medically treated by a doctor or treated by a shaman; patient / < yuungcar-aq
yuungcarista medical doctor; physician; healer / # Yuungcaristenqurrullu tua-i. Tuanrilangluni yuliurluni. ‘He became a healer. He used spirit power to work on people.’ (PAI 2008:326); Tuunraq tauna ikayuqellriatun pikaqluku, kiingan anirtuutekluku tamaani, yuungcaristetaunani-llu cellangeqarraallemni. ‘He [the shaman] had the helping spirit to render aid, only to save one at that time; there were no medical doctors when I first became aware of the world.’ (AGA 1996:36); = suungcarista, yungcarista; < yuungcar-i
yuunginaq ordinary person and yuunginar- to lead an ordinary, unexceptional life; to live in the traditional way; to be married; to possess no shamanistic powers / yuunginar ‘he leads an ordinary life’ / yuungina’urluut ‘ordinary people living the old way’ / < yuu-nginaq
yuungcarvik hospital / < yuungcar-vik
yuungcaun medicine / < yuungcar-n
yuungnaq- to make a livelihood by the traditional means of hunting and fishing, picking berries, food preserving, etc.; to live by subsistence / literally: ‘to endeavor to live’; yuungnaq ‘he follows a subsistence lifestyle’ / Maa-i cali Yupiat alerqutait yuungnaqarumam amlertut. ‘Now the Yup’iks’ rules concerning making a living by subsistence are many.’ (CAU 1985:11); < yuungnaq-
yuungui- to have things easy / yuungui ‘he has things easy’ / K; < yuu-nguaq-li; > yuunguite-
yuunguite- to act superior toward (him); to be unsympathetic toward (him) / yuunguitaa ‘he is acting superior to him’ / Yuunguiciscicqatua. ‘I cannot act superior toward others.’ (YUP 2005:62); < yuungui-te²-
yuuniar- to complain (especially of one’s aches and pains, or troubles); to moan and groan / yuuniartuq ‘he is complaining’ / yuuniaraq ‘he repeatedly’; Atam-gguq tauna mikelnguq tuaten anglicaqmereti agamyauluni yuuniartuq . . . ‘Look, it is said that if we raise that child that way, he’ll be restless and complain . . .’ (YUP 2005:120); Agayutem niicamiy yuuniarallrat neq’akaa akuktellini . . . ‘When God heard their groaning He remembered His covenant . . .’ (ANUC. 2:24); cf. yuuk
yuunin high skin boot worn by women / NUN
yuunraq child / NSU; < yuu-neq’-aq; > yunriur-
yunniir- to die; to pass away / euphemistic; of humans; literally: ‘to cease living’; yunniirtuq ‘he passed away’ / Tua-i-ll’ pivakarluni maurlua tauna yuugurgailami tua-i yuunriliniluni. ‘Then some time later his grandmother, because she wasn’t going to live forever, passed away.’ (ELL 1997:206); < yuu-nrir-
yuupiksagte to be restless (especially when others are going out from the village during nice weather) / NUN
yuupkaaq slip; petticoat / from Russian µ,rf (yúpka) ‘skirt’
yuurleqtaaq Jell-O; jellyfish / < ?-qetaaq; cf. eyur²-
yuurqaarcuun spoon / < yuurqar -cuun
yuurqaaq, yuurqaaq hot beverage; tea and yuurqar- to drink by sipping (hot drink such as coffee, tea, or hot chocolate); yuurrqertuq ‘he is drinking a hot beverage’; yuurrqeraa ‘he is drinking it’; yuurrqam tepii ‘the smell of the hot beverage’; yuurrqallruuq ‘he had a hot beverage’; Yuurrqerinanrag-ii’ angayuqaqteng tautuk irniakel airmangluteng. ‘And while their parents drank the hot beverage, their children told string stories.’ (ELN 1990:5); < yuurrte²-; > yuurrqarcuun, yuurrqaun; < PE niðurqar (under PE niður-)
yuurrqan cup for coffee or tea / < yuurrqar-n
yuurriur- to inhale something; to snuffle / yuurrmiurtuq ‘he snuffled’ / = niurrsig-, yuryiur-, yuryiur-; < PE niður-
yuurrnerrar(aq) newborn child # < yuurtel-
nerr(aq)
yuurvilleq birthplace; birthday # yuurvilla ‘his
birthplace or birthday’; < yuurtel-vik-lleq'
yuurte-1 to be born # literally: ‘to become a person’;
yuurtuq ‘he was born’ / kinguqliqa yuurtellruuq
anuitimmni ‘my younger sibling was born on my
birthday’; Kuigilngurmiuni ellanglua, maani
yuurrlua. ‘I became aware in Kwigillingok; I was
born here.’ (KIP 1998:59); cAILKAKUN YUURTELLEQ
‘child of unwed mother’; YUURTELLEM ERUYUTII
‘birthday’; < yuk-urte-, yuurrnerra’ar, yuurrvilleq
yuurte-2 to sip a hot beverage # yuurtuq ‘he took a
sip’; yuurtaa ‘he sipped it’ / HBC; > yuurqar-
yuurte-3 to curve or bend (of river, road, trail) #
yuurtuq ‘it curves’ / NUN
yuurun birthday # yuurtel-n
yuuruiur- to inhale something; to sniffle # Ilait-w‘
gengait paiūrluit tungurpak, puyuqnermek
yuuryiurturallrat, gengait puyuqnerem iliniluki.
‘And the fronts of the nostrils of some of those
poor souls were pitch black because they had
been inhaling soot; soot had gotten into their
noses.’ (QUl 2003:4); = niurrsig-, yuruiur-,
yuurrmiur-; < PE niūr-
yuussug- to be groggy; to be hung-over #
yuussugtuq ‘he is groggy; hung-over’ /
= yuss’ug-, < yuk-?
=yuussuun hook for dragging recently killed seals #
NI; < yuus’-cuun
yuuteke- to have as one’s livelihood; to live by (it)
# yuutekaa ‘he lives by means of it / . . . neqa
kiŋgan yuutekellruamegtesgu kass’artartaellrani
man’a. ‘. . . fish was their sole livelihood when
there were no imported foods hereabouts.’ (AGA
1996:32)
yuutnguarkaq thing that is useful for life # may be a
source of food, wise advice, etc. < yuu-tnguarkaq
yuutu- to be robust; to be healthy and strong.
yuuttuq ‘he is robust’ / < yuu-tu-
yuuyaraq way of life # in particular, the Yup’ik way
of life; Maa-i yuuyaraq man’a cimiqapiartuq. ‘At
present the (Yup’ik) way of life has changed very
much.’ (KIP 1998:53); < yuu-1-yaraq
yuvgegq fish slime # = cuvgeq; Yuvgeg-llu mermek
ping’ermi erurcigalami, nepetuami, kelikarluku
taūq’am pilriani aq’atuluni. ‘Fish slime can’t be
washed off even with water because it adheres;
instead one has to scrape to remove it.’ (PAI
2008:286); < PE nuyvur
yuvrir- to examine # yuvviruq ‘he is examining
something’; yuvviraa ‘he is examining it’ /
Cakneq-llu quyavikarpuit Irene Reed-aq Alaska
Native Language Center-aami calilria . . . sasst at
amlleter aturluki ilagarluta caliuni yuvvruuki
igausgalriit, alangqalriit-llu kituggluki. ‘We
are grateful too to Irene Reed, who works at
the Alaska Native Language Center . . . and
spent many hours with us working, checking
what was written and correcting the errors.’
(KIP 1998:xxv); the following are legal neologisms:
CIUNGULUKU YUVVRIUKLU QANERCETAARVIQMI
‘arraignment’; APUQARUTET YUVVRIQUOTELLRA ‘cross-
examination’; YUVVRIQUOTESQULUKU PICURLAUTNI
QANERCETAARVIQ QUYINRANUN ‘appeal’; NS, Y, K,
NI, CAN, BB, NR, LI; = curvir-, cuvrir-, ivvir-
surv-, suvir-, yuvvir-, yuvvir--; > yuvvirriyaraq,
yuvvriun; < PE iyuvvir- and iyivvir-
yuvvirriyaraq ‘investigation’ # the following are
legal/business neologisms: AKLUT AMLLETERATAN
YUVVRIYARAQ ‘inventory’; KALIKANAAK YUVVRIYARAQ
‘audit’; < yuvvir-i-yaraq
yuuyiite- to be unsmiling; to be unfriendly #
yuuyiituq ‘he is unfriendly’ / LI; < yuuk-?-ite'
NOTES