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

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Dedicated to the memory of
Balassia W. Nicolai
of Kwethluk.
Here follows a list of a few words which our Gentlemen got of the Natives, with which I some few Observations, shall finish my Account of Nootka Sound.

<table>
<thead>
<tr>
<th>Ngah</th>
<th>Nka</th>
<th>Majae</th>
<th>The Sun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Insa</td>
<td>Eya</td>
<td>Moe</td>
<td>Water.</td>
</tr>
<tr>
<td>Monshaar Noot</td>
<td>Hair</td>
<td>Natoor</td>
<td>Finger Nail.</td>
</tr>
<tr>
<td>Camdeur</td>
<td>Eyebrows</td>
<td>Paawae</td>
<td>Back.</td>
</tr>
<tr>
<td>Jemdeur</td>
<td>Chin</td>
<td>Chawie</td>
<td>Iron.</td>
</tr>
<tr>
<td>Ongai</td>
<td>Breasted</td>
<td>Patootue</td>
<td>Sea Beaver Skin</td>
</tr>
<tr>
<td>Chundeke</td>
<td>Ear</td>
<td>Eumadjuine</td>
<td>Officer Jacket.</td>
</tr>
<tr>
<td>Cooch dahwee</td>
<td>Thigh</td>
<td>Pangoopee</td>
<td>Saddle.</td>
</tr>
<tr>
<td>Canwa</td>
<td>Leg.</td>
<td>Tshaddtoko</td>
<td>The Harbour.</td>
</tr>
<tr>
<td>Cheegwe</td>
<td>Arm.</td>
<td>Iwa</td>
<td>No.</td>
</tr>
<tr>
<td>Aitkwe</td>
<td>Thot.</td>
<td>Th</td>
<td>Yes.</td>
</tr>
<tr>
<td>Dake</td>
<td>The Arm.</td>
<td>Ihe</td>
<td>Awa.</td>
</tr>
<tr>
<td>Atick</td>
<td>Hand.</td>
<td>Two</td>
<td>Awa.</td>
</tr>
<tr>
<td>Eecwe</td>
<td>Elbow.</td>
<td>Three</td>
<td>Pangoopee Light.</td>
</tr>
<tr>
<td>Hakehlow</td>
<td>Life</td>
<td>Four</td>
<td>Pangoopee.</td>
</tr>
<tr>
<td>Stoeve</td>
<td>The Shoulder</td>
<td>Five</td>
<td>Halkans.</td>
</tr>
<tr>
<td>Toeve</td>
<td></td>
<td></td>
<td>Ten</td>
</tr>
</tbody>
</table>

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 Drebbe (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 ‘demonstratives’; 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 Qanemciit* (Tennant et al. 1981), the first book-length
Yup’ik text directed beyond the primary level (other than *Kanerearagktar*, 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-Yup’ik) 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 (Aglurmiut) 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 Iutzi-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 Avuagiak 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

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…*)2, or if the meaning can be given in a single English term (e.g., *calisuuun* ‘tool’ is a dictionary entry though its meaning (‘device for working’) and form are predictable from *cali*- ‘to work’, but then ‘tool’ is a common English word), or if the derived form as such is to be frequently encountered (e.g., *maqvik* ‘steambath’ is a dictionary entry though its meaning and form are predictable from *maqi* ‘to steambathe’, since the derived word is so commonly encountered).

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2 However, many endings (inflectional suffixes) and postbases (derivational suffixes) having syntactically “thin” meaning (e.g., negation, tense), as opposed to other postbases with more syntactic 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 *all’uku* ‘putting it on’ (with an ending), *asngaitaa* ‘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 appepailgaku ‘before asking him’, since these forms all differ by the third letter for apte-.

Similarly, at ce÷a ‘shore’ is the example imarpiim ce÷ini ‘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.4 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), nukalpiaq 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”. 
GENERAL INTRODUCTION

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

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-neq1-i3-. 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 peleqpele’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 teggige- ‘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 absolutive 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.

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\(^{11}\) 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’uq*, 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 *maurluq* ‘grandmother’ has an asterisk indicating that when the half-retaining ending %mi is added to it, the result is *maurlumi* ‘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 *qimugkauyartangqertuq* ‘there are puppies’, from underlying *qimugkauyartangqertuq*. 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.”

\(^{17}\) Note that this convention differs from the of Practical Grammar of … *Yup’ik* which carefully balances the use of ‘he’, ‘him’ and ‘his’, with ‘she’, and ‘her’, in translations of third person singular (for humans).

\(^{18}\) See Practical Grammar of … *Yup’ik*, p. 32.

\(^{19}\) See Practical Grammar of … *Yup’ik*, pp. 50, 173, 187, and 291, and the section of this introduction on Yup’ik dialects.
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 I 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 ‘-lria/-llria’ for ‘one that is V(ing)’. Thus: pinianani ‘being weak’, but aqvaluni ‘fetching something’, and pinialnguq ‘one who is weak’, but aqvatellria or aqvatellria ‘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. 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* 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 mambu- ‘to be thick’ and mambkite- ‘to be thin’.

4) There are roots that deal with emotional states and feelings. These *emotional roots* 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 -naita- (both taking intransitive endings only), and for some speakers, -yakute- ‘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’, paqntara- ‘to tend to be inquisitive’, paqnanarqe- ‘to make one curious’, and paqnanayakute- ‘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* 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 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 dicked’ or ‘he dicked 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 ending\(^{25}\) (if such a form exists), translated it, then given the Yup’ik verb with the third person singular to third person singular transitive ending\(^{26}\) (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:

\[tuqu - \text{to die} # tuquq 'he died' /\]

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

\(^{25}\) 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’, assiriluku ‘(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’ /

4) Elemental verbs. Secondly, a group of verbs deals with processes of nature and takes both transitive and intransitive endings with almost identical meanings. That is, the meaning stays the same if an intransitive ending is replaced by a transitive ending, with what was the subject of the intransitive verb becoming the object of the transitive verb. The subject of the transitive forms of these verbs is never denoted by a separate noun. A sample entry is:

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’), tangerr- ‘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:

nere- 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 1899–)”, 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 (-cique-, -ngaiite-, -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 swimming’ 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

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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.
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 **igtekutartuq**, 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.

**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 **[niisgu]** ‘hear it!’ and **[musgu]** ‘take her to the clinic!’ Because i is long in both **[ni:ta:]** and **[niisgu]**, one can conclude that the base of these words is **niite-** and that **[ni:ta:]** is **niitaa** and **[niisgu]** 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 **emutaa** (with rhythmic length on the second open syllable **mu**), while **[musgu]** is **emusgu** (without rhythmic length on the closed syllable **mus**). The initial e of **emutaa** and **emusgu** is inaudible, its presence revealed only through its effect

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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 V-s, is V-ing, V-ed’. 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 construction 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**, **kuimarlartuq**, or **kuimatuuq**, 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 \textit{niite-} and \textit{emute-} and alphabetized accordingly. However, since many people using the dictionary are likely to look under \textit{muute-} if they hear [\textit{mu:ta:}], we have also listed \textit{muute-} in the \textit{m} section with instructions to look under \textit{emute-}.\textsuperscript{33}

Another example of the problem of inaudible initial \textit{e} whose presence is revealed only in derived forms is in the homophonous [\textit{yagtuq}] ‘he is fasting, abstaining’ and [\textit{yagtuq}] ‘he is stretching out his arms’.\textsuperscript{34} For the first meaning, the base is \textit{eyag-}, as can be seen from such forms as [\textit{ey:i:}] ‘abstain!’ and [\textit{ey:aumauq}] ‘he has been abstaining’. Thus the word [\textit{yagtuq}] ‘he is abstaining’ should be written \textit{eyagtuq}, the main entry. On the other hand the base of [\textit{yagtuq}] ‘he is stretching out his arms’ is \textit{yagte-}, as can be seen from the derived form [\textit{yagu:tut}] ‘they are stretching out their arms to or against one another’.\textsuperscript{35} There is no audible difference between \textit{eyagtuq} and \textit{yagtuq}; the presence or absence of initial \textit{e} is revealed only in other derived forms.

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

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

1) There are very few bases in Yup’ik of the form \textit{CV} or \textit{CVC}.\textsuperscript{36}

2) Of the patterns \#e\textit{CV(C)(V)(C)} and \#\textit{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.\textsuperscript{37}

The following is a list of \#e\textit{CV(C)(V)(C)} bases where \textit{V} is a prime vowel\textsuperscript{38} and some form of the word reveals the presence of initial \textit{e}:

\begin{itemize}
  \item \textit{eciq} taut membrane
  \item \textit{ecur-} to be murky
  \item \textit{ega-} to cook by boiling
  \item \textit{egaleq} window
  \item \textit{elag-} to dig\textsuperscript{39}
  \item \textit{elite-} to learn\textsuperscript{40}
\end{itemize}

\textit{in for repair!’}.

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

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

\textsuperscript{35} If the base for [\textit{yagtuq}] ‘he is stretching out his arms’ had an initial \textit{e}, the derived form for ‘they stretch out their arms to one another’ would be [\textit{ya:gtutut}].

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

\textsuperscript{37} For example, the \textit{ii} in \textit{niite-} ‘to hear’ is from velar dropping and the associated vowel changes from \textit{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 \textit{yaag-} ‘to abstain’ (rather than \textit{eyag-}), as can be seen from their form \textit{yaaga} ‘abstain’.

\textsuperscript{38} Bases of the form \#e\textit{Ce(C)} will be discussed below.

\textsuperscript{39} In HBC and NUN this base has been reinterpreted as \textit{laag-}.

\textsuperscript{40} In NSU this base has been reinterpreted as \textit{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.

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 ['ga: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:ga:rpak] ‘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 l. Most of the other words with initial l 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 [ni:rluku] ‘pointing at it’ and [eni:uta:] ‘he is pointing something out to her’, while others say [ni:rluku] and [ni:ruta:la], respectively. From this we may conclude that for the former speakers the base is enir-, and for them [ni:ra:] is eniraa (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.

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., [eku:maluni] ‘being in’ and kumaluni, i.e., [kumaluni] ‘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 \( e \).’ 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,
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 emute- ‘to seek medical aid’; in words based on emute-, 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: [e]nae (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 e ‘house’ with directions to see ena\(^{e}\), enclosing the entire cross-reference entry in braces. For [e]na\(^{e}\) 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]sseg-</td>
<td>[e]ceg-</td>
<td>esseg-</td>
<td>to cut fish for drying</td>
</tr>
<tr>
<td>[e]cer/-[e]sser-</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(^e)</td>
<td>ena(^e)</td>
<td>ena(^e)</td>
<td>house</td>
</tr>
<tr>
<td>[e]ngla(^e)</td>
<td>knebla(^e)</td>
<td>knebla(^e)</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 nere-, 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 meqa 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, engelii. This word can be found in this dictionary at the listing ngela\(^e\) ‘border’, with example, ngelii ‘its border’, and under the underlying form [e]ngela\(^e\) ‘border’. 
[en]glar  nenglar-  englar-  to laugh
[en]glu  —  —  beaver house
[en]glugte-  enlugte-  —  to dent
[en]gva  engva-  engva-  mucus
[en]qar-  enqar-  enqar-  to recall
[e]qe-  —  eqe-  to shrink
[e]ssngur-  —  —  to overflow
[e]teq  eteq  —  anus
[e]vek  evek  —  grass
[e]verte-  erverte-  erverte-  get a foreign object in one’s eye

everte, verte-

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. 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.

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 [lumarrar].

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 innovative 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>asguruqaq (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 cughtu- ‘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>Alleg-</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) 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 mëaq ‘sun’, also in Seward Peninsula Inupiaq (and also Sugpiaq); cëik ‘ground squirrel’, also in Inupiaq and Siberian Yupik; aqlaqaq ‘stranger, visitor’, also in Siberian Yupik; and nëngsuq ‘grandmother’, also in Siberian Yupik. There are also a number of loan words from Inupiaq in NSU, such as aaxiga’ar- ‘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.

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 l differs from that of GCY, and there is a slight difference between NSK and NSU in this respect. 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 ikasutut ‘they are helping each other’, while GCY has ikayutut. Also, in NSU, a fricative following a consonant and following an unstressed syllable is lenis. Thus NSU has atraryugtuk ‘he wants to go down’, just as in GCY; however, NSU has mayursugtuk ‘he wants to go up’ (GCY mayuryugtuk) and atrarsuumiituk ‘he doesn’t want to go up’ (GCY atraryuumiituk). 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 NS 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 NSK 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/t)ur(ar)- ‘to keepV-ing, to V leisurely’. 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 ð if followed by a voiced consonant, and to er (with the preceding r devoiced) if followed by a voiceless consonant. Thus, from underlying caliurarluni NSU has caliureluni ‘working leisurely’ (HBC has the same form, but GCY has caliurluni because of complete ar-deletion). From underlying caliurartua NSU has caliurrertua ‘I am leisurely working’ (HBC caliurretua, GCY caliurtua).

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 does not apply to NS. Thus, while elsewhere in Central Yup’ik one gets alikenritåqa ‘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 alikenritåqa. One who is familiar only with the standard Central Yup’ik stress pattern may want to spell the NS version of this word alikenritåqa; however, such a spelling would imply secondary stress 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 i; 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 29l. 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-remaining suffix, so that, e.g., underlying caliurartuq becomes caliurtuq ‘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’enge-</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 *es.*
(as speakers of the NS and GCY dialects do).

1) **Lexicon:** Lexically, HBC differs from GCY to about the same extent that NS does, but not so much as NUN does. HBC and NUN share some lexical items that are not found elsewhere in Central Yup’ik.

2) **Lenis vs. fortis fricatives:** The HBC pattern for v and y/s differs from that elsewhere in Central Yup’ik in that HBC has only fortis v and only lenis y/s, i.e., only y and only lenis l. However, even the fortis v and the y range somewhat between fortis and lenis in HBC, depending on their positions. In comparison to the rest of Central Yup’ik, the lack of s and of a truly lenis v is striking. HBC thus has qaygiq ‘kashim’ while the rest of Central Yup’ik has qasgiq, and for HBC the v of qavartuq ‘he is asleep’ is fortis, whereas it is lenis elsewhere in Central Yup’ik. However, the intervocalic [w] in the certain demonstrative adverbs arising from uq in the corresponding demonstrative pronouns is lenis is HBC as in GCY. Thus, while for GCY the adverb can be written with v, thus 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 or qayakcuaq ‘little kayak’ while GCY has qayacuar.

   (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, atrarluni.

   (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 egaurluni ‘continuing to cook’, HBC has tuntuqreluni and egaurluni while GCY has tuntuquurluni and egaurluni. Furthermore, in HBC, if the consonant following the ar is voiceless, then the r preceding the e is devoiced, so that HBC has egaurretuq ‘I continue to cook’. (However, HBC ar-deletion will follow the same pattern as GCY if the ar is followed by C VC V where C 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’i ‘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 angyatgun ‘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 áqngirtátna

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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 agna ‘the one over there’. HBC speakers may prefer the spelling agani 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 ángírtáatnga ‘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 Vug or Vur 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 2 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’, irniakek ‘their 2 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.65 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.66 This is a trait that HBC shares with NUN. The following is a list of all such words:

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 yukutaq ‘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. 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>

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* Inupiaq II represents geminated voiced l.
** Siberian Yupik gh is equivalent to Central Yup’ik r.

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67 One can say “retains” rather than “inserts” on the basis of comparison with other Eskimo languages.
GENERAL INTRODUCTION

natquigte- natquvigte- to blow along ground (of snow)
uuak nuvak saliva
nuuk nuvuk point of land
qia- qeya- to cry
qi- qeyu- to be bluish
uive- uyive- to turn around
yualu ivalu sinew
yuar- ivar- to search for
yuarun ivarun song

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’, neryugtuq ‘he wants to eat’ and nerluk ‘let us2 eat’, but fortis in avga ‘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

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 atreluuni.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: 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 pinircaartuq 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’, where 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 aai.

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69 In GCY ar-deletion after Cr 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 cukaitut ‘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. Thus, a number of EG words found only on old word lists for Aglurmiut, for example aiviqaq ‘crane’, civitriq ‘wolf’, palunngalriaraq ‘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 kuumaqiaq ‘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 Koniaq Sugpiaq, [kufkaluk] or [kuy“-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’, qupalaq ‘robin’, ucinguq ‘old lady’, and aalalaq ‘flounder’. There are quite a few EG words also in NUN but not GCY, for example aalugiq ‘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].

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 underlingly 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).
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 rriitarluku for ‘washing it’, errutaanga or equivalently ruutaanga 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 cuvrirluku ‘examining it’, where GCY says yaquq and yuvrirluku. 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 cera, cetuk, and cella or ella.

11) **l in place of n**: EG, like NUN (and to a lesser extent HBC), 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.** 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>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>stops</td>
<td>p</td>
<td>t</td>
<td>c</td>
<td>k</td>
<td>q</td>
</tr>
<tr>
<td>voiced fricatives</td>
<td>v</td>
<td>l</td>
<td>s/y</td>
<td>g</td>
<td>r</td>
</tr>
<tr>
<td>voiceless fricatives</td>
<td>vv</td>
<td>ll</td>
<td>ss</td>
<td>gg</td>
<td>rr</td>
</tr>
<tr>
<td>voiced nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td>ng</td>
<td></td>
</tr>
<tr>
<td>voiceless nasals</td>
<td>m̥</td>
<td>n̥</td>
<td></td>
<td>n̥g</td>
<td></td>
</tr>
</tbody>
</table>

Vowels

<table>
<thead>
<tr>
<th>front</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>e</td>
</tr>
<tr>
<td>low</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, [y~], is used where [x~] is used elsewhere, and for those dialects (and villages) w represents this sound (and so for these dialects üg 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 [k~], is occurs word initially where [x~] or [y~] 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’.

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

üq  Also quite rare is labialized q. An example is aitq’ertuq ‘he made a sudden little yawn’.

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’.

l  Yup’ik l 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 l and is a Yup’ik sound that does not occur in English. It is made by holding the tongue in the position for l 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 yuk ‘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 [γ].

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 [x].

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 [r].

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 [X].

¥  ¥g  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 ¥g, and at the beginning of a word ¥g sounds like English w. Examples are...
mainly in certain demonstrative pronouns and words derived from them. Examples are auŋna ‘the one going’ and tauŋaam ‘however’. Phonetically uŋ is [ŋ].

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 [xv].

tə This is the labialized counterpart of r and occurs only in some words containing the postbase -tərluq ‘poor dear one’. Examples are caŋuərluq ‘poor dear thing’ and mingquteərluni ‘his poor dear needle (compare tuntuturluni ‘eating caribou’). Phonetically tə is [xw].

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

Note that some Yup’ik books omit the ligature entirely, thus not differentiating between, for example, uŋ and ug, 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.

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

m    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 amni ‘he also put it outside’. Phonetically [m].

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

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

ng    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’.

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

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

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.
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 nasqura ‘his head’ and atkugga ‘his parka’.

i  Yup’ik i has a sound midway between English i in ‘hit’ and English e in ‘he’. Examples are imna ‘the aforementioned’ and iinruq ‘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 epulek ‘one with a handle’. Between voiceless consonants, e is often voiceless, as in tekeq ‘index finger’ and kegestellregket ‘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 sugtuuq ‘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’, elpet ‘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 taquq ‘braid’) and muluk’uuq ‘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.)

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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/yar/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, angyaumbnailsugnarquq, 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, áŋg/yár/pa/li/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 ataata ‘paternal uncle’ the first t is automatically geminated, while in atata ‘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 nerciqsugarqaa ‘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/qig/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/qig/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

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’r/tuq ‘he keeps smoking or sucking’ (compare melugturtuq, i.e., me/lúg/túr/tuq ‘he is eating fish eggs’); and neryartu’rtuq, i.e., nér/yár/tú’r/tuq ‘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 enclitics88 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

<table>
<thead>
<tr>
<th>Character</th>
<th>Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>ch, ts, tsh</td>
</tr>
<tr>
<td>q</td>
<td>k, k (distinguished from front k, if at all, by choice of symbol for preceding vowel)</td>
</tr>
<tr>
<td>w</td>
<td>wh</td>
</tr>
<tr>
<td>vv</td>
<td>f</td>
</tr>
<tr>
<td>ll</td>
<td>tl, Ł, Ė</td>
</tr>
<tr>
<td>ng</td>
<td>ng, ġ</td>
</tr>
<tr>
<td>u</td>
<td>u, or o when preceding a back velar</td>
</tr>
<tr>
<td>i</td>
<td>i, or e especially when preceding a back velar</td>
</tr>
<tr>
<td>e</td>
<td>i, or no vowel written at all</td>
</tr>
<tr>
<td>vowel length</td>
<td>not indicated, or indicated by ^ over the vowel, whether length is rhythmic or otherwise</td>
</tr>
<tr>
<td>consonant germination</td>
<td>not indicated, or indicated by doubling the consonant in question, or by ` on the preceding vowel, whether germination is automatic or otherwise</td>
</tr>
</tbody>
</table>

### Published Sources of Quoted Examples

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

AGA 1996 — *Agayuliyarput* (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 Qanemciicuaraak* (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 — *Cauyarnaniuq* (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’armiut Qulirait Qanemciit-llu* (Woodbury ed. 1984) [Chevak traditional stories and person narratives]

CIK 1972 — *Cikemyaq* (Afcan 1972)

CIU 1977 — *Ciutiim 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]
CUN 2007 — Cungauyarama 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 — Egecuayit Kenurratra 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 Inuit 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 Inuit (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 — Kapuckaryaraq (White 1998)

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

KIP 1998 — Kipnirmiut Tiganrita Igmiiltirriit, Qipnermiut Tegganrita Egmiiltellrit (Fredson et al. 1998) [elders from Kipnuq (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’tilakssaq 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 — Macauskaararluk Negair-llu (Gauthier 1977)

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

MAQ n.d. — Maqaruag, Tan’gerliq Usuituli-llu Iggiajule (Lupie n.d.)

MAR1 2001 — Martha Teeluk-aam Qulirat Avullri Erinairissuutekun 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 Erinairissuutekun 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 — Naaqsugenarqelriit vol. 1; no. 3 (Eskimo Language Workshop 1970) [journal issue; earlier form of modern standard orthography with English translation]
NAA 1971 — Naaqsugenarqelriit 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-Ilu Ekem Arenqiallugugyailkutiitnek (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 Ayatuli (Ivon 1977)
ORT 2006 — Orthodox Choir’s Handbook (Nicolai, Martin 2006) [Yup’ik, English, and transliterated church Slavonic]
PAI 2008 — Paitarkiutenka (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 Piyagaat (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)
QAN 1995 — Qanemcikarluni Tekitnarqelartuq (Orr and Orr 1995) [Nelson Is. elders tell traditional stories, with translation]
QAN 2009 — Qarruyutet Iinruugut (Rearden and Jacobson, A. 2009) [elders talk about Yup’ik child-rearing precepts, traditional abstinence practices, etc.; Yup’ik with English transliterations]
QAS 1977 — Qasrulek, Qasrulek (Tunuchuk 1997)
QES 1973 — Qessanquq Avelngaq (Mather 1973)
QUA n.d. — Quarruuk (Berlin and Alexie n.d.)
QUL 2003 — Qulirat Qanemcit-Illu Kinguvarcimalriit (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 Molitvocloviy na Aglurmiutsko-Kuskokvimskom Narechii (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 — Taparmiuni 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 — *Uuteka’aq Mecaq’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 Kolerak transcribed 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 Drozda]
YUA 1945 — *Yuarutit* (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 — *Yupiit Qanruyutait / 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-at — (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
A

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- cunga

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

aagqaqtaaq decorated ceremonial glove # BB; = aigqtaaq; < aagq-qetaaq

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

aaggsak, aaggsaq starfish; decorated ceremonial glove # < PE a9!a(3); > aaggacungar-, aaggi-

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

aagiiyaar- to dance a particular dance in which the dancers are in a row one behind another # Nakacuum cali nallini piyaraqqaq. Waten tua-i tunuqliqu’urluteng, tua-i aagiiyaarturluteng angutet. ‘During the Bladder Festival, that’s one of the things they do. For example, the men danced in a row, one behind the other.’ (QAN 1995:180)

Aaguq area upriver of Brown’s Slough in Bethel #

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

aakulagt- to feel confused # aakulagtq ‘he feels confused’; aakulagtaa ‘he feels confused over it’ / Carraat tautagaam ilaat cimiqamaut, aakulaggnarqellerkaat naaqestemeggnun 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

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

aalemnyaaq small snail (species?) # Aalemynalemi, uluni allluku / uluni anternlilkagu 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)

aaleqcir- to tickle # aaleqciraa ‘he is tickling her’ / = aavlecir(ar)-, leqcirar-

aaliqiliaq ring finger # K, CAN, NI

aalruigte- to argue # alruigut ‘they are arguing’

aalukuyaq swing (recreation equipment) # and aalukuyar- to swing (at play) # NUN; = aluuyaaq and aluuyaaar-

aaluugiq gull (species?) # NUN, EG

aluuyaaq swing # and aluuyaaar- to swing # aaluuyartuq ‘he is swinging’; aaluuyaaraa ‘he is swinging him in his arms’, ‘he is pushing him on a swing’ / Tua-i-llu aaluuyalituteng naparpiim avayaanun ilavkuum iquq qillrulukek. Aqumraarluteng uivqarluku qip’ilriacetun 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 aluuyaaar-

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

aamarcuun, aamarrsuum baby bottle # < aamar- cuun, aamar-ssuun
aamarte- — aaqcurliq

**aamarte-** to breastfeed; to bottle-feed # aamartaa
‘she is breast- or bottle-feeding him’ / Aaniin-lu aamaraqarluku elliinun aipaqesqelluku qanruqaarluku kumarrluni. ‘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, aanaqalliq, aanaqellriit, 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 tan’gaurull’ernek aperluku qimugtekegnek. ‘Also sometimes the two “mothers” would have people following them, boys called “their dogs”.’ (CAU 1985:51); literally: ‘mothers’; < aana-dual

**aanaqalliiq, Aanaqalliiraq** legendary baby with a big mouth that ate his mother and others # Aanaqalliiq had a mouth that stretched to his ears.’ (AGA 1996:208); < aana-ke-

**aanaqalliiq** spirit of the dead #

**aang** yes; you’re welcome # exclamatory particle; = aa-ang; cf. anger-; < PE a(a)ng

**aangaq** quicksand # HBC

**aangaayuk** placenta; afterbirth # NUN; < aapaq-

**aapaq** partner; companion; mate; spouse; other of two # NUN; some BB; = aapaq; < PE a(C)ippa3; > aapaquyuk, Aapirin

**aapaq** skin to be chewed to soften it; beluga blubber for eating (NSK meaning) # and **aaqassaar**- to chew on a skin to soften it # aqassaartuq ‘he is chewing on a skin’; aqassaaraa ‘he is chewing on it’; = taqassaaq and taqascaar-

**aaqcurliq** robin (Turdus migratorius) # imitative; < -li-1; cf. curcurliq, pitegcurliq

**aaqcurliq** weapon to kill a sea mammal hit by a harpoon; sea mammal dispatching implement #

**aanguyak** to manhandle; to shake violently physically # aangulugtuataa ‘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 # Qaaritaataaq, Aaniryaraq, Nalugillarl-lu ciuqen qanrutkiciqaput. Ukut pingayun cayarallrit Nakaciumun upyungullallrugatielliniut. ‘First we’ll talk about Qaaritaataq, Aaniryaraq, and Nulugillarl. 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 # aanirut ‘they are celebrating this holiday; aaniraa ‘she became his godmother’ / Qaaritaaraartelluki taqngata erenret tallimani qaariitaami arvinratni Aaniruteng, kalukarluteng. ‘When the five days of the Qaaritaatq holiday were finished on the sixth day they celebrated the Aaniq holiday, holding a festival.’ (CAU 1985:53); < aana-ir-

**aanirta** godmother # aanirtii ‘his godmother’;

**aankilaq** angel # from Russian ángel (angel); = aangilaq, an’gilaq

**aankilaq** Michael-aq ikayurkut caknaallemteri, yurnakekikut-lu . . . ‘Holy angel Michael, help us in our struggles, and defend us . . . ’ (CAT 1950:10); from Russian ángel (ángel); = aangilaq, an’gilaq

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aaqe-—aarun

aaqe- to find (it) dangerous; to be wary of it # aaqaa ‘he is wary of it’ / Tuani tua-i nangermi yuarutmi nutaan aagqasuittuq eniraraituq. Nutaan tua-i atularait. Navyukuta, navyuunrillka-lu aagevenakni 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-ke4-

aaqucunguaq doll # < ?-uaq

aaquyaq land or river otter (Lontra canadensis) # EG; also in Orlov-Pinart 1871 (8) for K

aar1- wary # emotional root; > aaqe-, aarcirtur-, aarite-, aarnite-, aarnarqe-, aarallr(aq), aarun, aaryug-, aartar-

aar2- to say “ah”; to open one’s mouth and emit sound # aartur ‘he is saying “ah”’; aaraa ‘he is saying “ah” to her’ / < PE a(a)∅(a(a)); > aaraa-, aarcillag-, aarpag-, aayuli

aar- to moan; to scream; to shout; to yell # aaraa ‘he is screaming’; aaraa ‘he is screaming to her’ / Ellii usianganganani nem ilu-allu tangerrluku pekarraqqaaluqni piiyaqaaluqni tuaten aarangnaquniqutuluni putukuni pekarluku, nutaan uilluni. . . . ‘She seemed to have her eyes open and saw the inside of the house, and she tried to move, but in vain, and also tried to scream. and soon she moved her big toe a little, and then finally she woke up, . . .’ (ELN 1990:80); < aar2-a-; > aarayuli

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 # aarcillagtutq ‘he screamed’ / Tua-i caviggaa tauna tekiteqerluku aarcillakartuluni tua-i tumellra pagnakarvikertellinuni. ‘When he got to her knife, 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’ / aarcirturai mikelnguut taqukamun putukuni pek’aarrluku, tangerrluku pektengnaq eqeertellinuni. ‘When he got to her knife, at her’ / Ellii uisnganganani nem ilua ‘he is screaming’; aaraa ‘he is screaming to her’ / < PE a(a)∅(a(a)); > aaraa-, aarcillag-, aarpag-, aayuli

aarcirtuun warning # Atanrem-llu Cain-aq nallunailkuciraa aarcirtuutngusqelluku tuqucugtainuin. ‘The Lord put a mark on Cain letting it be a warning to those who want to kill him.’ (AYAG. 4:15); < aarcirtur-n

aarkag’ar- to be good; to be nice # aareka’aiartuq ‘it is good’ / the r in this word sounds like English r or like English s in measure; NSU; from Inupiaq aarqag (aaqiyaa)

aarite- to act recklessly; to act in a foolhardy way # aarituq ‘he acts recklessly, in a foolhardy way’ / aariltaartuq ‘he is acting recklessly in an obvious way, showing off’; < aar1-ite-

aarnaite- to be safe; to not be such as to make one wary # aarnaituq ‘it doesn’t make one wary’ / < aar-nait-

aarnarqe- to be dangerous; to be such as to make one wary # aarnarqutuq ‘it makes one wary’ / Marayat et’ulriami mermi aarnaqenruut. . . . Aarnarqelriit 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’: aarpaqaa (or aarpautaa) ‘he is screaming at her’ / alingallallermini aarpallruut ‘when he got frightened he screamed’; Tekicamiu taqukaq 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-rgag-

aarpalluuq (or aarpautaaq) ‘he is screaming at her’ / Inqalallallermini aarpalliniluku. ‘When he got to the bear, he stood up abruptly and screamed at it, trying to startle it.’ (YUU 1995:13); < aar-rrag-

aarpatuli owl (species?) # NI; < aarpag-tuli

aarraaliq, aarraangiik, aarraangitk (aq*), aarraangiq, aarraigyaq (HBC form) long-tailed duck (oldsquaw duck) (Clangula hyemalis) # Tuamte-l’ uksumi atkugkiurnauritkut yaqulegnex, aarraanginek, allanek-lu 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(a)∅(a); imitative

aarraq string used in telling string stories or making cat’s-cradle figures # and aarar- to tell a string story # NUN, some BB; = airraq, ayarr’aq; < PE ayarbarar

aartar- to tend to be wary by one’s nature; to tend to find things dangerous # aartartuq ‘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' / aaryuutaa 'he feels concerned on account of what might happen to her'; Aren, umyugaa tua-i qamna aaryugluni iggnayukluni. Tuaten tua-i tamaa-i atraryarakun atraqsailami. Pillinia aaryugnian, “Kitak aaryukuvet . . . iggnngaituten, alugken nuagarrlukek atraa. Igciiqenrituten aaryugpek’. '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-yug-
aasaqeq glove # Cali-llu pikuma aasaqeqanek cali cikiqanga waten piluku teguluku, elliiluki-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)) aassaqeq, aassaqun secret # aassaqutekaa 'he is keeping it a secret' / < aassaqe-n
aasqaq glove # Cali-Ilu pikuma aasaqeqanek cali cikiqanga waten piluku teguluku, ellinilu aasnguaqerluki 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 aðya(ð)ar (under PE aðya(ð))
aassaqeq to have a secret; to be secretive # aassaqeq ‘he is keeping something a secret’, ‘he is being secretive about something’; aassaqaa ‘he is being secretive about it’ / aassaqautaa ‘he kept something secret from him’; Aassaqusngaitamteggen akciutairuyucimtete. . . . ‘We won’t hide from you the fact that we have no more money. . . .’ (AYAG. 47:18); Maa-i tua-i waten aassaqeq-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 atsaqqa- or atyaqqa-; aassaqeq, aassaqun
aassaqeq secret # aassaqutekkaa ‘he is keeping it a secret’ / < aassaqeq-n
aasqaq ghost # EG; also on Khromchenko 1824 list (2) for EG as ‘scoundrel’
aavaaq dart # and avaacar- to play darts . . . tua-Ilu tuani qasgimi kalukalriani, malruk tan’gaurluku avaacarilirik. Piinanermegni taum aipaani avaacqeq egtrllani aipaani inganun tut’elliniuq, 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, carugarneq tagnernaitellruan, aqpiitnek aavsegutnek pitaitellruan, kiimi tauqgaam ciulirneq-lu takarnaqluni 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); HBC; cf. aavussaq

aavussaq log hung horizontally with rope from both ends (traditionally in a men’s community house) for Native games competition # this log is swung back and forth, and in this process a competitor jumps over the log as it approaches him (or her) and runs to the other side before the log swings back; NUN(A); cf. aavussaq

aavurciiqut elluarrluteng. ‘However, if they watch the two us they will have some real fun.’ (CEV 1984: 86); HBC; cf. aavussaq

dizziness # aayuli

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-rrluk

acaca how little!; how few! # exclamatory particle

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

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

acaluruaq snowshoe with upturned front end # < acalurqaq

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-cete-i-2-; > 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-lu ekaarluuku can’ get aceturit kiuqem ceñii akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulitpun akulit
Bases

in the area under the table'; estuulum acianun 'to or into the area under the table'; Ak'a tamaani yuut kassuucittluurut. Yun'erraq piyugngariaqami yuut aciatgun nasaururlemek nulirkaminek yualartuq assilriamek. '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-, acilqaq, aciqsaq, acirneq, aciuturme-, acivagte-, acivaqanir-

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 acillrua ‘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 # Taugam aqvaquaqvenakenata ilaput-llu ciullguuralukila nunam acianun. ‘However, they warned us not to run around or get in front of our relatives (elders), saying that we would be taken below under the earth.’ (KIP 1998:161); Cali ilait qanemcilriit piluteng qasgimun-gguq taukut utercaqellermegnii aciirucittluurut. Aciriuttluuteng camavet nunam acianun ayagluteng tayima tua-iacatitisutt. Niitalerayajliuki-gguq taugeam cama-iqalrillalagayaaqata. Ilait cali qanertut munguillugut-gguq aciirucittluurut. ‘Also in some accounts it says that when they return to the kashim they went below (the surface of the earth). They went down, went below the earth, gone forever. They say they hear them, however, when they cry out down below. Some say that those that aren’t decorated with face paint go below (the surface).’ (CAU 1985:44); < aci-ir-te5-; > aciirucaraq

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-ir2-n

acik’aq1 wading boot # LI; < aci-?

acik’aq2 younger sibling # NSU

aciilquirissuun root pick; digging stick # < acilquq-ir2-issuun

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

aciilquq plant root; tree stump # Tua-il-llu nagteurlurlum-an acilqullermun paallageurlurluni. ‘And then — poor thing — she tripped on an exposed root and — poor thing — fell face forward.’ (ELN 1990:54); < aci-quq; > acilquirissuun

ac’inqigte- to change one’s clothes # ac’inqigtuq ‘he is changing his (own) clothes’; ac’ingqigtaa ‘he is changing his (another’s) clothes’ / Arnaq makluni an’uq ac’inqigglulli-llu kegginami-llu capii auq’arluku. . . . ‘The woman arose and went outside changing her clothes and removing the veil from her face. . . .’ (AYAG. 38:19); < at’e-linqigte-

aciilpluk plant root # NS; < aci-luk

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

ac’iqaq high skin boot # NUN; < at’e-i2-?

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

acir- to name # acira ‘he named him’ / arnam qetunnari Mecaq’aqmek aciara ‘the woman named her son Mecaq’aq’; aciumaq Mecaq’amek ‘he is named Mecaq’aq’; apa’urluma ataaciutekaka qetunrammun ‘I named my son with my grandfather’s name’; Atengqellruq Paltugtarmek. Taum-llu agayulirteng aciamtun mumiggluku atra aciara, Beaver-aamek. ‘He had the name Paltuqtaq. When that priest named him, he translated his name and named him Beaver.’ (YUU 1995:29); < ateq-lir-; < PE aci3- (under PE aci3-); > aciurta, aciute-

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

acirneq sled runner; bottom of boat or other vessel # HBC; < PE acirneq- (under PE at(a)) = assirneq; < aci-?-neq1

ac’irutaq1 fathom-long sealskin line to tie kayaks together # NUN(A)

ac’irutaq2 slush under thin ice # NUN(A)

aciutumutuq come or go downward # tengssuun aciutumutuq mitalunii ‘the airplane is coming
down in order to land’; < aci-tmurte-
aciurta person who goes into houses and calls out a man’s name during the “Nakaciuryaraq”, the ‘Bladder Feast’ #; < ateq-liur-ta
aciute- to give as a name # aciutuq ‘it is given as a name’; aciutaa ‘they give it as a name’ / Anvailgan yuut iliit yuunrillrukan taumun aciutelaraat. ‘If one of the people has died before he is born, they give (it — that name) to him.’ (YUU 1995:29); < aciurta
aciurta — agarcete-
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’ / acivaqanillruuq ‘when he hammered his thumb he swore’; acivaqanilluni 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 spectacled eider (Somateria fischeri) # an apparent calque on the English; < ackiik-lek
acliq’ thing underneath; saucer; cellar # Y: = atliq; < <-li; cf. aci-, deep root at-
acsaq berry; fruit # alternate spelling of atsaq (q.v.)
ac’upegluguaq woman’s high skin boot # NUN(A)
acuniaqengaqaq child of a woman by a man to whom she is not married # < acuniaq-engaq
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-; < -niar-; > acuniaqengaqaq
acuraq aunt by marriage; wife of one’s paternal or maternal uncle # < PE acurar
ac’urun corner of house # < -n
acu’ yeah?; right! # exclamatory particle; HBC; < PE acu
aga- to hang; to be suspended # agaq ‘it is hanging’ / cf. agaq, agar-; > agagliiyyaq, agalrussaq, agaruyak
agaamni 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 inni); agaavet ‘to across there’; agaaken or agken ‘from across there’ < dem. PE ay-
agagliiyaq main horizontal elevated log of fish rack # . . . wangkuta-wa agagliiyaqek pilaqueput qer’ at imkut iniivit. Muriik makuk akiqliqlutek agagliiyaquk. ‘. . . we call the two elevated logs (set on posts) across which long pieces of wood are placed to create a drying rack, “agagliiyaq”.’ (CIU 2005:190); < aga-?
agalkaq wanderer # cf. agamyak
agalrussaq red currant (Ribes triste) # < aga-
agamyak person who is unsettled or restless # and agamyaa- 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 agamyaaqanluni-gguq akerta imumek puqlanga’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); cf. agalkaq
ag’anga- to be arrogant # ag’angaq ‘he is arrogant’ /
agangruyak kind of berry (species ?) # < aga-ruyak
agaaq earring with hook-shaped piece to insert in pierced ear # NUN; cf. aga-
agaar- to get snagged; to be caught # NUN(A); < aga-qar-
agar- hanging # postural root; < aga-?- (concerning the derivation ofagar- from aga- compare calla- / callar-); > agangqa-, agaar-, agarte-, agaussaaq, agautaq; < PE ay(y)aa(8) agarcete- to be listless; be apathetic # agarcetuq ‘he is listless’ / Y; < -cete-
agarte- to hang (active) # agartaa ‘he hung it up’ / agarutaa ‘he hung it up for her’; Ciqulirmi ulligtaruani pia kemgiqtaarluni, tua-i tangniinani, agarcaaqngani-llu igglnuni qaगgyaurrluni-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)

agangqa- to hang (stative) # to be hanging # agangqauq ‘it is hanging’; Nuliani-am pillininauru, waniwa qamigaquni up’nerkaqu pitsaqevkenani tekitenrilkuni atertaukuni, yaatiinun waten nem qacarneranun qilu nanilivkenaku agangqauralaasqelluku memek imangqerrlainarluku. Imairutlerkaa kellulluku. . . . Imairut’larciqniluku ellnganrilengraan tayima mer ‘aqamegen’gu. ‘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-

agayuuq cormorant (Phalacrocorax sp.) # NS; = agayuuq; from Aleut aа!ayuuX

agayumaciq Christianity # Makut tang maa-i example-at, taringcetaurtgaarat niicimayuirulluteng agayumaciq igvallrani waten qanturillruameng, ‘Assilinguuguq tauna aperyaqunaku.’ ‘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-lria
agayumanrilinguq * heathen; gentile # < agayuman-rinite-nguq
agayun1 medallion worn as a pendant # HBC; < agayu-n

Agayun2 God # Agayunermi caliyuitut 'they don’t work on Sunday'; Agayunruuq 'it is Sunday'; Agayunerpak, agayunerte-

Agayunerpak Christmas # < agayuneq-rpak; NUN(A)

agayunerte- for a week’s time to pass / agayunertuq 'a week passed' / Agayunerrluni pingayunek uitallruuq 'he stayed for three weeks'; Taum naulluullran kinguani agayunerteqerluku ellii tupagtuq Qalemaq yuurluku, tangerrsuugatqapiggluku. ‘After her illness, right after a week, she woke up missing Qalemaq, wanting to see her very much.’ (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 # AGAYUSUUTET YUARUTET ‘hymnal’; < agayu-cuun

agayutaq wooden stopper for seal poke # NUN(A)

agayut’liaq idol # < Agayun2-liaq

agayutnguq idol # . . . kuluvagualillruut suuluutamek, 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 kuimarltuni, angllurluni-gguq iqalluamek keggmiarluni pugnartuq. ‘That cormorant there was swimming and he dove and would come to the surface with a arctic cod in its mouth.’ (MARI 2001:3); = agasuq; > agayiiqraq; from Aleut aayuuux

agayuvik church; place of worship; the Church # Qipnerni Yup’igtuq qaneryaraq aturpallularaat agayuvungi, qanercetaarvngini, kipussvngini, amleret-lu nem’eeggni. ‘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); Cauqat arcaqelriit Agayuvimi alerqutai? ‘What are the important commandments of the Church?’ (GRA 1951:262); = 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-yaraq

agciiir- to inlay a design on (it) # Tua-i-lu cali maa-i tua-i elatmun cali agciiirnlutek. ‘It is also inlaid with lines going outward.’ (CIU 2005:100); < agciq-ir-

agciq inlaid design # . . . qulmun acitmun-lu agciqnggillnitek maa-i avatekek. ‘... upwards and downwards it has inlaid designs around it.’ (CIU 2005:102)

agciraraun inlaid design # Taqgaam ukut qaralit ellanguacuurataq agciraraunt tua-i yuut amleret 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’ / agciqciq ‘he is inlaying a design’; Ukuk waniwa iqmiutaak ellanguacuarnek agcirteamutek avatekek. ‘This tobacco box is inlaid with little circle-and-dot designs on its sides.’ (CIU 2005:100); < agciq-?-n

agciun paddle # Piinanermeggni tukuan qayarktitliulu aqciunmek-lu ayuulluki-lu kuicuarmun 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-?-n

age- to go from one place to another without crossing something extended (river, road, etc.) in between; for snow to cover it # age ‘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)’; agutuq
Venus; the Morning Star

Ageskurpak

of a bullet, agenkautoq ‘it grazed him’ / agenkaraa ‘arrow, rock skipped on water, etc.;

to follow traditional practices associated

NUN(A)

agelleq — aglenraraq*

white person; Caucasian

agelru- to follow traditional practices associated

with birth, death, first menstruation, illness, etc. consisting of abstaining from certain foods and activities # Tauktun nutat yuit agelrusuunatengllu-gguq cang’ermerg, cayuinan teng tua-i tuquingerneng-llu agelrusuunateng tamaani tamatum nalliini, uitallinilriit. ‘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 just remained as they had been.’ (MAR1 2001:52); NS; cf. agler--; < PY

agkenge- to commit gang rape # agkengyaraq ‘gang rape’ / elluqutetgun ag’inertuq ‘it has long range’ / ikamraq agiirtuq kuigem paingan tungiinek ‘the sled is approaching from the direction of the mouth of the river’; Uterqueranermegni mat’umek keglunrangalungurmek pairkengyartlutek tumyaratgun agirterlrianmek. ‘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’inertuuq ‘it has long range’ / elluqutetgun ag’irait ‘they invited them’ / NSU; cf. age-

ag’ir- to invite to a feast # ag’irait ‘they invited

them’

Agissaq Pilot Point # on the Alaska Peninsula

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

agken from across there # look under agaa(ni)

agkenge- to commit gang rape # agkengyaraq ‘gang rape’ / < age-kenge-

aglenraraq*, aglenraraq(aq*), aglenraralria girl who has recently menstruated for the first time # she is traditionally subject to various restrictions and also said to have certain powers; . . . aigna-llu amangiaraurluq qanallirlulria, “Tua-i tang mamm-i makut-llu aglenraraad eyaqullunriameng ella-llu uma assiruskii. Atataarqu tua-llu

assirutarkaulria 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

glenrraq*, aglenrraqaq* girl who has recently menstruated for the first time # = aglenrraraq; < agler-neraq

gleq menstruation # and agler- to menstruate # aglurtuq ‘she is menstruating’ / Tamaani ak’a nasaulruut agleqarraaqata yagcet’lallruit. Nem’ek anevkayuunuki. Aqumgaurtelliuk ilait ernerni tallimani, ilait-lu yuinarni. ‘Long ago when 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); > aglenrraraq, aglenrraq; < PE a!l0(3)-

glug- to search through one’s personal belongings; to rummage # aglugtuq ‘he is rummaging through things’; aglugaa ‘he is rummaging through it’ / . . . taquarkameggnek tuamtell’ elliviitnek 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 aqlitet aglurcutuamaluteng, tegglipianek-lu pimaluteng, cali-wa makut imarmiutaat tuluyagait. ‘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

agluq(uq)-ir agluirun agluirun string of beads hanging below the wearer’s jaw connecting a pair of earrings; chinstrap # Nacarrlutuut nasaullullraat. Waten tua-i ayuqevkenaki tangniriluki, maaggun-lu aqlit’ruarita nuuniitgun agluircirliuki. ‘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

agluqaq runner of small kayak sled # NSU; < agluq-kaq

agluma- to desire; to covet # aglumauq ‘he covets something’; aglumaal ‘he covets it’ / Iliini-lu neqmek aglumalua wangnek tegullua piyaaqaqama atama uallguua unatemnek tegularaa neqa, qanerluni, ‘Ciin atam qimugtetun pilarcit, elpenek tegulluten, qanerpeknaq? Aanangqertuten. Aanak apqaarluku ner’arkauguten . . .’ 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); Aglumayaqunuk nunalgutvet nulirranek. ‘Thou shalt not covet thy neighbor’s wife.’ (ALER. 5:21); > aglumaneq

aglumaneq covetousness; greed # < agluma-neq

gluq jade; mandible # agluqk qavs; agluqua or agluqra ‘its jaw’; Yuk-luull’arkengkuni allamek yugmek qerruqatalriamek pinialilriamek, agluqk-lu kugmulatek. Qerruqatalrit-gguq agluquteng kegtuit aitarcesciiganateng, muragamek tajgaaam ikugluki aitartaqalki. ‘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-quaq; < PE ayluq (under PE aylu)

Aglurrymuit 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-

agluirte- to be bent; to arc up # Cali agluirteyuquteng qayat waten tamakunek lumarrarneq amilget, asirpeqk’ateng, assisiyaagpekmateng. ‘Also those canvas covered kayaks tended to become bent upward, which isn’t good, not good at all.’ (PAI 2008:316); < agluq-?
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 akqutkellemnun 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; < PY a!lu3yaq (under PE a!lu3)

gluguq-ruyak agluryaq weasel (or ermine) (Mustela sp.) # agluq-ruyak agluryaq agluryak — agtur-

agluq-ruyak ‘he thinks he saw weasel tracks’; reported from various places; < agluq-ruyak

agluryarraq* bow saw # < agluryaq-rraq

agna 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’; agnuarutaa ‘he is dancing with her’; agnuaq ‘his or her dancing partner’; . . . Maqinermi-llu yuraraqluteng agnguallgutii ‘his or her dancing partner’; . . . 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

agniuarta dance director in Eskimo dance # < agniurta

agqeq to stretch the skin over the frame of a kayak # Waten amiit ac’etaqtki cipegtaartet aggesterek pitullruit. Tua-i imna amia cipegtaarluku kinguqluqlueng waten yuut, wagg’uq aggelluq, ngelqayagucet’engnaqtuat nurusungarrlulataa yaavet at’ellerkamegggnun, iquanun waten tutellriumun, kagaluunun. Taumun-am tua-i cipegtaaresqelluku pilliniuq, “Aggenariuq, 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

agqe-2 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-

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

agqetaaq slang for hunting # HBC

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

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

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

ag’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 miklikarukaqtaq aggetpaggaaertuq taq’aqqan miklikaniraqlutek. ‘Everytime he spit out a stream of water his stomach would become smaller.’ (KIP 1998:225); < age-?; > aggetpag-

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

agtuirtelleq break in the bluffs # . . . iciw’ Naparyarramiut kiatitiini imna Unguquutaq, qemit agtuirtellrat 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-

agtyumyar- to fondle # agtymyarraa ‘he is fondling her or it’ / < agtur-?-yuar-

agtuqtaar- to play tag # agtuqtaartut ‘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’; kaminiaq uqqaqallrii agturyaqqukul ‘don’t touch the hot stove’; agtuq’ayuitun ‘it is tender to the touch’;

Waniwa-llu cami qavaqtarmiuq, tuunrliit iliina unani waniwa qavaqtanrarakuq agtuallagluku 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 agtuq’ayunaituq ‘it is tender to the touch’;

Waniwa-llu cami qavaqtarmiuq, tuunrliit iliina unani waniwa qavaqtanrarakuq agtuallagluku 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 agtuq’ayunaituq ‘it is tender to the touch’;

\[\text{agtuq’ayunaituq} \quad \text{‘it is tender to the touch’}\]

\[\text{agtumyuar-, agtuq’ayunaite-, agtuqtaar-} \quad \text{cf. agtuineq, agturtelleq< PE a!tu3 agu, agu'u don't!, no! exclamatory particle, agu,}\]

\[\text{ayanqigteqeryaqunak! ‘don’t ever leave again!’ = angu; > agurruluk aguagte- to be insistent; to insist # aguagtuq ‘he is insistent’ / aguagulluku ayaasqaa ‘he insists that she leave’; Elliin-llu maliksguluku piluni aguaggluni, tua-i niitelngulliami tua-i maligucesqelluku. ‘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); Nasauurluq tauna aguagculaqerralurni anluni ceñami utaqayurtlurni. ‘That girl, after insisting to no avail, went down to wait on the shore.’ (YUU 1995:104)

\[\text{agugartuq ‘it came off’; agugaraa ‘he removed it’ / NUN; = aq’gar-}\]

\[\text{agni1 open canoe # Y; = agguun, aguutaq; < PE aq’ur(ar)-}\]

\[\text{agni2 one of the strips of calfskin connecting the front and back of a traditional Yup’ik “qaliq” parka worn on Nelson Island or in the tundra area # < ?-n}\]

\[\text{ag’ur(ar)- to cough persistently # ag’urtuq ‘he keeps coughing’ / agurallruunanga ‘I kept on coughing’; < age-ur(ar)-} \quad \text{> ag’uryaraq}\]

\[\text{ag’urayuli comet # < age-ur(ar)-yuli}\]

\[\text{agurrulk not ever; never # adverbial particle used with prohibitions for emphasis; Man’a elpeci nasaururni umyuqarualarniari, asisiellriakun-llu qingaqeryaqqunaci agurrulk watqapiar. Elpeci-ll’ tan’gaururni agurrulgnnek tuatnaqeryaqqunaci. ‘You girls, always consider, don’t get pregnant through bad actions, never! You boys don’t act like that, ever!’ (KIP 1998:121); Qailu’uuyaqengraag agurrulrk . . . umyuartek uqamaqerreceeqanategu. ‘No matter what it’s like, don’t ever . . . burden your minds worrying about him.’ (ELL 1997:336)\]

\[\text{ag’uryaraq whooping cough # < ag’ur(ar)-yaraq}\]

\[\text{aguumaq basket made from willow roots # aguumiuq ‘she is weaving a basket’; < PE ayu(C)ummaq}\]

\[\text{aguumar(qa*) bank swallow (Riparia riparia) # aguum, aguutaq open canoe # Caqerlutek-gguq aguuterlutek asgurtuk Anyarakun. ‘Once the two of them went up the Aniak River by open canoe.’ (YUU 1995:13); K; < age-ur-n, age-ur-taq}\]

\[\text{agviaq tunnel entrance to men’s communal house (qasgii) # < age-vik-aa}\]

\[\text{agyaq glove # HBC; = aisgaaq, aigsaaq, aasgaaq; < PE aq’yaq(C)ar (under PE aq’yaq(a))}\]

\[\text{agyaqe- to be attracted to (a young woman) # Nasaurluq una yin’erraraam umyuamikun agyaq’ngamiu, tua-iwa assikengaqqamiu, maa-i makunek iquguqmiunnek, yaraitekakun-llu kenugqurluku payugtaqluku. ‘When a young man became attracted and captivated by a young woman, he would start wooing her by giving her carefully made bag fasteners and story knives.’ (CIU 2005:236); cf. agyaur-}\]

\[\text{Agyalluk North Star; Polaris # < agyaq-lluk}\]

\[\text{agyaq star; club (in playing cards) # Tuani unugmi pagkut agyarahaat piurtellruut tulukaarum tanglurluni tumelliri, ellakun ayallermini. ‘At that time during the night all those stars across the sky up there came into being, which are the raven’s snowshoe tracks as he traveled across the heavens.’ (YUU 1995:86); Unuakum Agyartaa ‘Venus; the Morning Star’; Agyaq Aruvilra ‘comet’ (literally; ‘smoking star’); Agyam Anaa ‘meteor; puffball’ (Lycoperdon sp.) (literally; ‘star’s feces’; meteors are traditionally said to turn into puffballs when they land); = agsaq; < PY ayaq; < ?-yaq; > agyam anaa, Agyalluk, Agyarpak, Agyarrlak, agyaraaq, Ageskurpak, Unuakum Agyartaa}\]

\[\text{agyarad tunnel entrance to semi-subterranean house or kashimi # NS; < age-araq}\]
agyaraq² — aipaa

agyaraq² boat rib support # NUN
Agyarrlak North Star; Polaris # < aigyq-rlak
Agyarlpak Venus; the Morning Star # < aigyaq-pak

agyaruaq starfish # perhaps a calque on English 'starfish'; < aigyaq-uaq

agyarur- to desire; to hover over (it) wanting to have (it) # agyaurtuq 'it is hovering over something'; agyauraa '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) # Kevgilallruut. Wiингa ayyungkqiiturtuulua. Amaqliqa tuагqaa ayyungkqiiturtuulua, Kinguqliqa-llu cali . . . Aturaqgiiaarnek ac'etałuquku 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)

agyumcærar(ar)-, agymicærar(ar)- to whisper # agyumcæraruq 'he is whispering' / agymicæraruq, Ciumcçaireararaqa Qalemaq pia, agymicæraruq, 'Elnguq, kitak ata aturpakalriaten nepengyarceskevkut tang.' 'Her older sister, Qalemaq, said to her in a whisper, “Elnguuq, kitak ata Qalemam pia, agymicæraruq.' During the challenge ceremony.' (CIU 2005:378)

agyumciar(ar)- to whisper # aigymcriar(ar)-; < PY ayyumiy-

agyumiri to whisper # = agsumir-; < PY ayyumiri-

ai¹ what did you say?; say it again! # exclamatory particle

ai² 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

aiggyacangaru- to shake hands with # aiggyacangaraa 'he is shaking hands with him' / Aren, taingan tua-i aiggyacangaruluq pillinua, panini-l' pakemnua qayagauruku quurqilmainu, atraqgelluku. 'Well, when he came forward, he shook his hand and told his daughter, who was upstairs, to come down.' (QUL 2003:394); < aigyaq-cungaq

aiggyacungitae- to shake hands # aiggyacungituq 'he is shaking hands with someone'; aiggyacungitaa 'he is shaking hands with him' / aiggyacungituk 'they are shaking hands'; < aigyaq-cungaq-li²-te²-

aigga² hand; seal flipper # NS; = aiggaq

aiggaq hand # plural also for one pair of hands: aiggaqka (as well as aiggagaqa) 'my hands'; Qep'sutairraalkuq teguluku yuusalluku, aigga ciïmaaam qinganun elliluku kagultulliniluku ciirmmek 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, aiggaq; Y, HBC, NR, LI, EG; < PE aðya and aðyaq; > aiggacunger-, aiggacungite-, aiggacungataq, aiggacunguaq

aiggaqtaaq decorated ceremonial glove # = aaggaqtaaq; < aiggaq-etaaq

aiggar- to dig # aiggartuq 'he is digging'; aiggarara 'he is digging it' / NSU; > aiggaraq

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

aiggen seal-calling stick #

aiggaun shovel # NSU; < aiggar-n

aigge- to dig # NSK; > aikcaar(ar)-

aiggsak light inner glove # K

aiggsaq, aigyaaq glove # = aiggaq, agyaq, aasgaaq; < PE aðyaq(k) (under PE aðyaq(k))

aikcaar(ar)- to dig as best as one can with the hands # Tua-i-am unukataan qanikcaq pillina, pakigluku wanirpk, aikcaarluku tatamicnek ayyurinmek ciqumquelluku. ‘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); < aigge-kcaar(ar)-

aipaa, aipaat the second # the first form given functions as an appositive while the second, alternate, form functions as a selectional word: Alerquun aipaa uunguqquq: ‘The second commandment is this.’ (GRA 1951:230); Alerquutet aipaat: ‘The second commandment’. (LIT 1972:20 & YUA 1945:41); Aipaa . . . Aipaa-(llu) ‘the one . . . (and) the other’ or ‘both . . . and’; . . . aipaa peggluku aipaa tuguluku. ‘. . . letting go of one, taking the other.’ (PAI 2009:180); Aipaa-gguq asaurutmek pilluni, aipaa-llu-gguq 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); < aipaa-possessed ending

aipagni on the other hand; maybe # adverbial particle; aipagni ayangaitua ‘maybe I won’t go’; una tang petugluku piu, aipagni kaviarem qistellriim keggellruyugnarqua ‘tie this one up, for maybe a rabid fox has bit it’; Aturangqerrluta Yup’igtarrlainarneq pinlugungqerrluta, ivrucingqerrluta-llu. Yup’igtarrlainarneq sap’akirtaunani-ll’ enurnapiarluteng, 1937-ami aipagni nutaan sap’akinek tangellruyugnarqua 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); < aipag-local dual localis

aipaineq widow; widower # Yuugai aipainertaat aturani kegginani-llu capkucirluku . . . ‘She took off her widow’s garb and removed the veil from her face . . .’ (AYAG. 38:14); < aipaq-ite-1-neq

aipai(t) counterparts; non-Natives; white people # this is a very innovative (and rather anomolous) construction; Tua-llu makut qatellririq aipai(t) tan’ gaurllum iliil nasaurllum-llu iliil asirluni calilria calisteksuullararaat, . . . ‘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 aipaimta kass’ artama . . . 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 atuqengarput tua-i eyagkun taugqam aturyarauqg tamalkucilkuri. Makut-llu qaellrat aipaimta 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?’; = aapaq > aipaa, aipagni, aipai(t), aipaineq, aipaqellriik; aiparnaarraq, aiparnike-, aipir-, Aipirin; < PE a(C)ippa

aipaqellriik, aipaqelriik married couple # Tuamta-llu-gguq aipaqellriik ukuk kenkucugpek’natek pikagnek, apqitnek qenrcukagnek, nallunrquinikek cal’ tua ullaglukel enignuq iterlini qanrullukel 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 adive not to be like that.’ (QUl 2003:550)

aiparnaarraq, aiparniarraq, aiparnirraq, aiparnatugaq, aiparnikek’ngaq 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’ / aipirnga ‘stay or come with me’ / Tua-ll’ tua-i qavarraarluku tupiin waniwa tukuan uvm qantamek payugtellinia umi qantaaneq aipiriluku. ‘And when he awoke after he slept his host brought him a dish along with her husband’s dish.’ (QUl 2003:534) / < aipir-ir-; > aipiri-

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

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

airraq string used in telling stories or making cat’s-crade figures # and airrar- to tell string stories # airtautq ’he is telling string stories’ / airrataa ’he is telling string stories to her’; Yuurqerinanragni-ll’ angayuqaateng tauktut irniakeq airrangluteng. Ellii cali ilamini mikenruami irr’iluki, airrarit pikiatun pilliratmi. Tua-i-llu-am naspaayugluni ellii qangluni. . . . Tunngatgu taugqam tauna airraq taqluni qanekmeq. Tua-i-llu airraneq nalluamuq cacirkunaqiteq manegaqlukluq tauna airraulinnirlia. ‘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); = aarraq, ayarr’aq; < PE ayararar

aigsaaq glove # Y; = aigsaaq, aqyaaq, aqsaaq; < PE aɔya(C)ar (under PE aɔya(n))

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

aitaqci- to yawn # LI; < aitar-?

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

aitarun wedge # < aitar-te-

aitartuq ‘it gaped open’ / < aitar-te

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

aitaur- to yawn # aitaurtuq ‘he yawned’ / < aitar-

aitaupayagaq* nestling # so called because of their wide-open mouths; Maaten uyangtuq unglunun ukut qanerrlainaat aitartuq ‘it gaped open’ / aitartaa ‘he spread it wide-open; having a mouth extending from ear to ear, all teeth, opened his mouth and looked at his grandfather.’ (MAR1 2001:10); < aitar-te-

aivkar- to develop a gap; to split off (of sea ice); to pull away from something creating a gap # aivkartuq ‘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, pqiinanarrii cam iljuan ceraaq man’ aivkaqertetuami, un’a unanelnginarrii imna tan’gaurlucuar, ceraaq man’a tua-i kiitmuntun aitartelliniyuq-am tua-i qaillun tagyu nanairulluni. ‘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 paqinik tuluanulniuq aiekarrluku, yuut pekararkaATivkenaku. ‘. . . moving the benches back from where the traffic goes.’ (CIU 2005:394); < ?-vkar-; cf. aivagun, aitar-

aiygaaq glove # HBC; = aigsaaq, aqyaaq, aqsaaq; < PE aɔya(C)ar (under PE aɔya(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 tups’ii mak’arrluni maaten piuq aaniq kiimi ak’a maketturlinirri. ‘In the morning when she woke up she sat up and noticed that her mother alone had already gotten up.’ (ELN 1990:15); AK’A IMUMI, AK’A AVANI OR AK’A TAMAAN 1 a long time ago;

ak’arligqaqa ‘he or it overturned’ / kinguqliqa

ak’araa ‘it is developing cracks’ / aivkartuq

ak’arlaa ‘it developed a gap; to split off (of sea ice); sandhill crane (Grus canadensis) aiviqaq # EG

ak’arri ‘to roll; to be on skid row (NUN additional meaning) # akgatugu ‘it is rolling’ / akgataga ‘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 assigtami

ak’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 tups’ii mak’arrluni maaten piuq aaniq kiimi ak’a maketturlinirri. ‘In the morning when she woke up she sat up and noticed that her mother alone had already gotten up.’ (ELN 1990:15); AK’A IMUMI, AK’A AVANI OR AK’A TAMAAN 1 a long time ago;

ak’atuaq exclamatory particle used when one is in sudden pain, or in reaction to an excess of anything; = ak’tat, akekataq; < PE ak(a) and ak’aka

ak’ak’araa ‘it is developing cracks’ / aivkartuq

ak’arliq ‘to roll; to be on skid row’

ak’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 tups’ii mak’arrluni maaten piuq aaniq kiimi ak’a maketturlinirri. ‘In the morning when she woke up she sat up and noticed that her mother alone had already gotten up.’ (ELN 1990:15); AK’A IMUMI, AK’A AVANI OR AK’A TAMAAN 1 a long time ago;
terra patuniaraneminu pengumek tangrrami
tunginun ayagluni iqvara’arluni tekicamiu
qacarneranek mayutmun iqvarluni, kangra
tekicamiu assigtani pelatuuminek paturraarluku
cingiminek-llu qillruquararu- Inarrrluni
qacarneranek mayutmun iqvarluni, kangra
tekicamiu assigtani pelatuuminek paturraarluku
cingiminek-llu qillruquararu- Inarrrluni
‘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 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, akagyailkun, akagyailkutaq,

akaguarlutek
Carayagmek-gguq tangellret
tuaten akaguarlutek

akagarcailkun — akakupak
anarninaqngapakarta! Maaten-am murilkelluni pilliniuq tутгaraayagii tauna anallrulliuq akakupayagaan iliitnek 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); < ak'a-neq-i³-

akanquq knot in wood # = akquq; < -quq

ak'anun for a long time # past or future; adverbial particle; ak'anun ayamaquq ‘he's been gone for a long time’; ak'anun maanciquq ‘he will be here for a long time’; Ak'anun ayagpekalutek cali allamek taqukamek tangliniuk neryalriamek. ‘Without traveling long they, saw yet another bear grazing on berries.’ (YUU 1995:13); < ak'a-terminalis; > ak'anurri-

ak'anurri- to take a long time; to let a long time elapse # ak'anurriuq ‘he is taking a long time’; ak'anurrii ‘he is taking a long time at it’ / used mostly (only?) in the negative as in, Tua-i-llu tua-i ak'anurrikenani tauna nuasgu tuna-gguq tua-i tutgara'urlua aqvaa. Waniwa-gguq arenqiataa tauna qetunraagnek piyugaa cakneq. Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i ak'anurrlivkenani tua-i qunukumanrituq anusgu tua-i.” Tua-i-llu tua-i 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...‘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 pek’ngucia ‘it’s been a long time since he started walking’; Tua-i tuqu’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

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

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

akengqupagaq round pod # Tua-i-llu qaqcicata nutaan, ayunek imkunek makunek — ayut iciw’ akengkupagangqellriit — tamakunek qengait imiqaquluku, . . . ‘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 barbs of hooks or spears; Tua-i atraamek tuavet peram waten kanallranun uyangtelliniuq akret makut acitmun kan’a-w-gguq iquatni waten tua-i tuss’arraqaq angevenenani kana-i . . . Aren, tauna tua-i imna tuss’arraqaqtuk tekicamiu kanani tua akret iquatni kelutmun takuyalliniuq ukut wani ikirtuqarraat, tupigaaraat tua-i maani qacarmemi. ‘When they go to the edge of the cliff, she looked down and saw a ladder going down, and one step that wasn’t very big at the foot of the ladder. . . . Well, when she reached the single step down there at the end of the ladder, she looked toward the bank side and noticed a small door or woven grass on the side of the cliff.’ (QUL 2003:220); cf. akquq; < PE akär

akeqnerrlugte- to threaten # akeqnerrlugtuq ‘he threatened’; akeqnerrlugtaa ‘he threatened him’ / akeqnerrlugcaqunuku ‘don’t threaten him’; < akqe-nerrlugte-

akeqnerrlugun threat # Waten-llu kinguqliput makut piarkaqenrilkeput wall’u ciujuqliput, ciuitait imirluki akeqnerrlugutmek. ‘And, we fill the ears of those who are younger than us and whom we ought not to trouble, or our elders, with threats.’ (ELL 1997:22); < akeqnerrlugte-n

akeqniaq debt; promised thing # < akqe-ni-aq’; > akeqniarvik

akeqniarvik creditor # < akeqniaq-vik

akercri- to be sunny # akercriqtuq ‘it is sunny’ / Unuauquani ellii makcarturtuq yaqulecuraraat qarialriit, uituq akercliru, anuq-llu tymia. ‘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 aqumgauralliuktuq tuani akerkariqtuq. ‘He kept sitting there warming himself in the sunlight.’ (MAR2 2001:52); NS; cf. akerta

akerta sun # akerta kingyartuq ‘the sun is looking back over its shoulder’ said when sunlight breaks through the clouds or the sun appears right before sunset after an overcast day; Tupalliniuq tuan’ maktelliniuq erqaralliunik, akerta 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 AQUMUQ ‘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 ACHIARMIU ‘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; > akercri-, akervak

akervaq bright sunlight # and akervag- to be very sunny # akervagtuq ‘it is very sunny’ / . . . tauna arnat iliit, nem’eng tunuani qerquullu(li)liq akerqvagni iitallernek. ‘. . . one of the women was sitting behind their house in the bright sunlight braiding reed grass (YUU 1995:84); < akerta-pag-
aki — akimiaq*

aki other side; area across; response; equivalent; value; coin; money * and aki- 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 kipukengan ‘the cost of his purchase’; naktuqelllan akia ‘the response of the person he picked on’; akia ‘he reciprocated towards her, he answered her’ / Akiaq, akicar-, akicugte-, akigar-, akigir-, akiite-, akikite-, akilar-1, akilar-2, akilite-, akilur-, akimiaq, akimitagaq, akin, akinaur-, akinge-, akingqerr-, akinguaq, akingarate-, akiqliq, akirri-, akissuq, akisur-, akitaq, akitgun, akitmun, akit-, akiuk, akiur-, akiute-, akiviqataq; cf. akir1-, akir2-; cf. akiite-; akiaq-cuar

Akiaq # village on the Kuskokwim; < Akiaq-cuar(aq)

Akiacuar Akiachak # village on the Kuskokwim; < aki-?

Akiacuar Akiachak # village on the Kuskokwim; < aki-?

Akiacuar # village on the Kuskokwim; < aki-?

Akiaq # village on the Kuskokwim; < aki-?

Akiaq Akiak # village on the Kuskokwim; < aki-?

Akicar to buy; to trade * akicaraa ‘he bought it’ / Alingnaqvaa-l’, nerlunuk urumaniqeryungramegnuk, neqkailngukuk.

Akicararaqerlunuk ta ¥ gaam pikumegnuk. ‘Oh dear, even if we want to thaw ourselves out by eating, we have no food. We should just do a little trading.’ (YUU 1995:21); < aki-?

Akicir to provide with a barrier or pillow * akicirtuq ‘it is provided with a barrier or pillow’; akiciraa ‘he provided it with a barrier or pillow’ / < akin-ir

Akicugte to make a reflection on calm silvery water # NUN; cf. aki

Akigar to carry evenly between several people (as when carrying a coffin) * akigaraat ‘they are carrying him bodily’; Pektesciiganani, kiarrluni ta ¥ gaam. Akigarluku atrauluku, qasgimun. Tuani angalkuut tuu nrilluku asslriavkarluku. ‘She couldn’t move, but only looked around. “Carrying her bodily they brought her down into the men’s communal house. There the shamans used spirit power on her and cured her.”’ (YUU 1995:84); < aki-?; akigaraat

Akigaun stretcher < akiagaren

Akigir to hold the other side of something for (him/her) # akigiraa ‘he is holding the other side for her’ / < aki-

Akiilngirvik creditor < akiilnguq-lir-vik

Akilnguq* 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 akititet-(under PE aki-)); < akiite-; > akiilnguq

Akiikite to be cheap; to be inexpensive # akituq ‘it is cheap’ / < PE akiite

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

paniigken nulliqsagutnalukek. ‘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

akin log placed at edge of sleeping area as a headrest or elsewhere as a divider; pillow # akitii ‘his pillow’; . . . imna ikiitugnek caqurraarluku nemerluku, akitem ngeliniun 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 # akinarraa ‘he is taking revenge on him’ / akinarriuq ‘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 paid # akinguq ‘he is getting paid’ / < aki-ngge-

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

akinguaq penny; one cent # < aki-uaq

akingar- to reflect # akingeraa ‘it reflects it’ / nanvam qilak akingqeraa ‘the lake reflects the sky’; < PY aki- (under PE aki); < aki-?; cf. akiqar-< aki-qerr-

akiqar- to shine upon # Puglanilartuq, ernerpag’ akertaiaqarlun’ tua-i’ll’ atakuqerluni teviriqarluni akerta alairluni, assirluni 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 aki- (under PE aki); < aki-?; cf. akiqar-< aqi-n-

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

akiqliq* one directly across; opposite # Tua-i uitaaqellriit, iekugkugnek-tang kuigem akian tutgarqelriignek akiqliqellriit. Akiqligellriit maurlurlqellriignek, tutgarluni nasaurlurmeq. ‘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-qliq

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 # akirriuq ‘he is gambling’ / < aki-rraq-li-

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

akir2- to dance and give away one’s catch # NUN

ak’irte-1 to pass by across a bay or river # NUN; cf. akirtaq

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

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

akissuqto prospect for valuable minerals; to seek money # akissurtuq ‘he is prospecting or seeking money’; akissuaraa ‘he is seeking money from him’ / suulutaamek akissurtut mainaat ‘the miners are prospecting for gold’; . . . arenqiallugeskan-llu tumiini-ll’ kaassarkailkan, kaassaa ilaluku akissurtuq ‘he is seeking money from him’ / suulutaamek akissurtut mainaat ‘the miners are prospecting for gold’; . . .

akissuq to prospect for valuable minerals; to seek money # akissurtuq ‘he is prospecting or seeking money’; akissuaraa ‘he is seeking money from him’ / suulutaamek akissurtut mainaat ‘the miners are prospecting for gold’; . . .
akissulria — akivigte-

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

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

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

akitmirmnarqe- to be stout, strong # < ?-narqe-

akitime- to bump into an obstacle sideways; to sideswipe something # akitmituq ‘it sideswiped through the air up there.’ (MAR2 2001:74); Qapengteqerluku akitmiqerluni taukut imkut nagiiquyain kangrit pekangruyagluteng tua tayima kit’ellinluteng. ‘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-

akitmun transversely; toward the other side; across # adverbial particle; Pivallagarraarluku cinggallinia akitmun taukut curut tungiitnun, cingqaani taukunun tut’elliniuq tuc’ami auyuqcia 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-tmun; > akitmuuqar-

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

akinaq small bird arrow with blunt tip # . . . canun piyagarnun wall’u yaqulecuarnun, ayungnaarnun, augtaarnun, imaqaarnun-lu urugyugmi emiqami pissurcuutekaqamegteki, kat’agluteng tua-i aytuata, akitnanek pituullinikait makut. ‘. . . for hunting any kind of small bird such as knots, phalaropes, red phalarope, and northern phalaropes during the spring thaw; these are called “akitnat” because they fly swiftly through the air when shot.’ (CIU 2005:34); cf. aki

akitnaq² slope; wall # NUN

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

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

akitutaciq value; price # akitutacia ‘its value or price’; < akitu-taciq

akiuq- to echo; to reflect # the ‘reflect’ meaning is perhaps only figurative only for ‘reflecting’; aarpallemni peraq cauluku akiugtellruuq erinaka ‘when I shouted facing the cliff my voice echoed’; “Tua-llu-qaa tua-i qallun kiartellren auyuqa?” Pilliniuq tuarpiaq tang man’a tanqigmek akiugcarpiqarria kiartellra. ‘Well then how is your vision?’ He replied that it was as though he could see the reflections of the light.’ (ELL 1997:16); < akiuk-

akiuq echo < aki-?; > akiugte-

akiuq to fight back; to retaliate; to answer back; to reciprocate # akiurtuq ‘he is reciprocating’; akurraa ‘he is reciprocating towards him’ / Taughken akilerluku pikumteggu ellitun tua-i angtaciluku akiurlluku pikumteggu, waten waniw’ aqumgainanemte umyuamte ÷ un a¥garciigalkan 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-lu akut akireugngalrii amlertaciit ‘capital’ (legal neologism); PE akirur- (under PE aki-); < aki-ur-; > akiuviite-

akiuviite- to be invincible # akiuviituq ‘one cannot fight back against him or answer him back’ / < akiuviite-

akiu one’s supply of money # akuitenka ‘my money’; akuitaitua ‘I have no money’; akuitairutua ‘I don’t have any money anymore’; < aki-un

akivigte- to prop up # akivigtaa ‘he is putting it (boat, sheet of plywood, etc.) on its edge, propping the opposite side’ with poles, against a wall, etc. / Taggerrulluku qayaq auyuqucerratan akitviggluku, palurrulu. ‘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 akiivi-; < aki-?
akiviutaq wallet # < aki-viutaq

aklanquq humerus; upper arm bone; part of a seal's front flipper bones # Nuqani nalkarkaunriqcamiu issurilinrmek-llu aklanqumek . . . tua-i yualaagluq nalaqcamci tua-i atrlalliniluni. Tua-i-am tekicamiku issurilinrmek aklanqumek nuqalirluni angutnguneni-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; > aklanqurrutngurrluni

aklanqurrun weasel (or ermine) (Mustela sp.) # Angulaurarraarluku keniqurarraarluku as’artellia, aklanqurrutngurrluni. Tavani nec’illéreqgmni uitauralliuq. Tavatelluteng tamakut aklanqurrutet nec’illéren 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 . . .’ (MAR1 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 teguqamiu taumnul piluku egkaqussialliniria ciuqernamq tunqinun, pgg’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 akləyər (under PE aklə)

akleng poor thing! # exclamatory particle used when one feels sympathy; Akleng wangkuta tan’gaurluurni, tupagtaaqkut egmgian qavarningrnatu 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; < aklı-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 quellqapiggluki taukat aturraqqagtaarani ciuqlirmi, pingissiyuamulami unuaquaqan nutaranek akluneq. ‘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-

aklinquin clothing bag # < aklu?-n;

akluviik suitcase; trunk # < akluvik-dual

akluvik closet # < aklu-vik; > akluvik

akmagartaq willow-bark lashing # (?)

akma(ni) across on the other side # akmavet ‘to across there’; akmakeen ‘from across there’; akmaggun ‘through across there’; obscured demonstrative adverb; see akema, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem akma-

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

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

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

akngiq nerve # and akngir- (root) # tememikun akngirigalria ‘one bodily, physically traumatized’; umyuami akngirigalria ‘one mentally or emotionally traumatized’ > akngia-, akngirnailitaq, akngirnarqe-; < PE at&iq-

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-nailitaq

akngirnarqe 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-narlitaq

akngirnailitaq thimble # Maaten uyangtuq, qasgim natrani yucuqayagat unukt puallalriit, mingqutneq ayarurluteng; akngirnailitaq nacangqerrluteng amllerluteng. ‘When he looked in, on the floor of the kashim there were little people down there dancing, with needles for dance batons, and thimbles for hats, and they were many.’ (GRA 1901:280-281 & PRA 1995:453); NI, CAN, LK, BB; < aknir(te)-naq

akngirnarqe- to be in pain; to be hurting of body parts to cause pain # akngirnarquq ‘it hurts; it is painful’ / < akngir-narqe-
akngirte-, aknirte- to hurt; to get hurt # akngirtuq 'he got hurt'; akngirtaa 'he hurt him' / qamiqmikun akngirtuq 'he got hurt on his head'; . . . aanaklinikiinllu-gguq qiangan murilkarrluku taumun pairtiniin akngirkulu ulaggarluku, 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'; Taumek akqikina wani ciuqerrani Agayutem piciugarkauluten wangnun irniamnunllu 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 akqurrituq 'it doesn’t have any knots'; akquunani '(it) being without knots'; = akanquq; < ?-quq; cf. akeq
aksagtaar- to compete # NUN
aksara- to resist or pull back against a force which is pulling on one # either literally or figuratively; . . . aqvaqurluni atraqercan, tekiteqatanga’arcani maa-i gimagarcaaqekini ang’uqercamiu teguq’allinia. Arenqiapaa-l’ aksaarluryaaqel’ . . . as he came 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 aksartanguku, cukarilermegni. ‘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 angulvallraam aatiin, niitaqamiu nani nunani kina tauna pinirniluku yuk, qetunrani imma tauna unayaqluku taumun apqitnek aksaryacecartalliniluku, pinirtaarcurturtleluku.' 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 aksaryaqar.' (QUL 2003:274); Ayimcilriit anguarutmeggnneq maktsaçigatat. Egmian kitnguciquq tua-i aksalerviinni-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 # akurtuq ‘it (garment, curtain, etc.) is too long’; > akulugci-, 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 akuiltni ‘amongst the trees’; napak akuligini ‘between the two trees’; Ekvicuarmit Mamterillermiutllu akulitiini kiituqtingertqurtuq linrayamek piaqluku. ‘Between Eek and Bethel there is a river called linrayaq.’ (YUU 1995:4); = akunleq; > akuleqliq, akuleqpx, akulqu, akulmiqtaraa, akulmiu, akulnq, akulqukuk, akult-, akuluraq; cf. akute-; < PE akula- (under PE aku(n))
akuleqliq* middle one # < akula-qliq
akulipeq middle finger # LY, K, BB, LI; < PY akulipaqaq or akulipaqaq (under PE aku(n)); < akuliq-peq
akulipraq middle finger # UY; < akulipeq-aq
akuliprun finger-pulling contest # and akuliprate-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)iq (under PE aku(3)); < akula-li’; > akuliraq

akuliraq bridge of nose; area between eyes # < PE akul(l)i3 (under PE aku(3)); < akuliq-aq

akulmiqurataa, akulmiqurcetaaq two-pointed bird-hunting arrow # < AKULmiq

akulmiu person 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 #. . . avanï ciuqvani waten imarpigmiut catun imutun atanvagtun puqiglitun pitullrulliniit paqäqäk akulmiu, nunamiu. ‘. . . 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 akunriureseqevkenaki ayagyuateng pilallrulliniit. Meqsugyaaqngata-llu qanrit neqgcherunutenlik, nerrernng knguutnai, atatakutaqli. ‘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 akunriureseqevkenaki 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’;

Is.’ (YUU 1995:25); < akuluraq

akuna- to be true; to be what happened # akunaliuni ‘truly’; Y; < aku-

akunkaq root mesentery of the small and large intestine # NUN

akunleq midsession; area between; land between two topographical features such as the river and the ocean; tundra # Tuamte’l’ unatek qillrullukek, ciisqugkenun, put’evkarluku-llu cali uyaqurrikun qillrutaq piluku, qamigurra ciisqugken akuniqilug 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 akunlenteri ilagalaryaaqngaqraitkut nallularaput. . . truly even though they (the spirits of our relatives) are in our midst we are not aware of it.’ (YUU 1995:66); < akur-ngqa-

akunmiu valley; dale between hills # NUN; < akunmiu

akulqucuk gap; crack between boards, etc. # < PY akulqucuk (under PE aku(3)); < akula-qucuk

akulguaqci- to wear a long garment # NUN; < aku-lga-

akuluraq channel connecting lakes or other bodies of water # Una waniw’s kangra; tua-i akuluraq uuggglinanumaaq; ikaggun-llu. Here is where it begins; this is where the channel goes out; and across there.’ (PAI 2008:386); < akula-?

> Akuluraq

Akuluraq Akulurak, the former site of St. Mary’s Mission on the Yukon Delta; Etolin Strait between Nunivak Is. and the mainland # Tuani pissullruukut unani Akulurani Qaluyaat Nunivaam-llu akuligni. ‘We hunted out there in the Etolin Strait between Nelson Is. and Nunivak
akuqeraa ‘he grabbed hold of it, caught it’ / Atkullrani matarcamiu, akuqerluku ac’etengnaqaa atkullraminek. ‘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, ellin-llu akuqerluk. ‘Joseph brought in his two sons to the area beside Jacob, and he embraced them and kissed them.’ (AYAG. 48:10);

akur- root; > akungqa-, akurte-

akuraq lower abdomen; lower part of torso # akuraculnguyaraq, akuralnguyaraq, or akuriqsaraq ‘cramps or pain in the lower abdomen’; < aku-aq

akurte- to dip in; to put into a liquid # akurtuq ‘he or it dipped in the liquid’; Meqsukatallu, ayagyuat melqurrarkun ta¥gaam mercetaqili. Melqq mermun 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); < PE akurtuq

akurtuq communion bread; Host # nominalization of akurtur-

akurtur- to receive # akurturtuq ‘he received something’; akurturaa ‘he received it’ / Mikelnguum-llu aaniin qantaq akurturrluku, neqet ilitmek aüg’aulluni, akutaquerinmek-llu 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-; < PY-S akurtuq

akuruar- to carry # NUN

akurun, akut trim at hem of parka, often made of pieces of black and white calfskin sewn together in a geometric design; skirting around crawl space under house # Kanaqlagnek atkugluni, akurutrluni, aliruterluni-llu terikaniamek. ‘She wore a muskrat fur parka with wolverine fur trim at the hem and sleeves.’ (YUU 1995:5) see Appendix 9 on parts of the parka; < aku-n, aku-plural

akusarate- to fool around; to make a commotion; to engage in physical activity just for recreation # akusartuq ‘he is fooling around’ / akusartevkenak nerl ‘eat without commotion’; Arnat, nasaurullut tan’gurrat-llu avuklunut 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-llu cagerluni taum uingan inerquillnluku tauna nuliani, tua-i akusarneruqpigglluni-ggaaq tauna picingssauluni, picingssaulniluku tauna kinguqlirteng, pingraaku camek kegginaakun 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 fornicate with (him, her); to commit adultery or otherwise have illicit sex with (him, her) # Cali-llu qanrutkumatultuteng akusarutekesqevkenak makut tulukaruut, nangcikesqevkenak. ‘Also they told us not to tease these ravens or abuse them.’ (ELL 1997:258); “... yug’eüurlupuk tayima akusarutekaarltu’il unitelliik!” 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 ...”’ (QUL 2003:668); Qang’a-llu irniinanun naangaqeqikyukuni, makunun mikelrianun, tua-i waten akusarutekevalrului, ‘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: akusarutekeiyaqunak ‘The seventh commandment: thou shalt not commit adultery.’ (YUA 1945:43 & LIT 1972:21); ... qayagaurlluku-llu Lot-aap. Nauwa imkuk angutek ullagtellergken? Anuskek wangkutnuun “akusarutekniagput.” ‘... they called out to Lot, “Where are those
akusrarutekineq — alai-

akwarpak forever # adverbial particle; akwarpak
tayima catairutuq ‘it is gone forever’; . . . tunutellgem kayanguinek tekicami-am tua-i, malruulutek, tua-i tenguqatarlukek tunutellek ciiqerranun mip’allalliluni. Aarpagluk’, ‘Aa-aa-aa, aa-aa-aa, irniagka atam takuk uitataquilurqerkek Elpecicetun tang inniamterek qivrulaqaryaqialkakuumingurmek elpecicetun ellangqerngamta. . . . Tegunrilukvkek nunuliriciqamken akwarpak unguvakarpenek inniarpenun kinguvarluni.” “. . . when she came upon loon eggs, two of them, as she was about to take them the loon landed right in front of her. It screamed at her, ‘Aa-aa-aa, aa-aa-aa, let my two children be! Just like you we grieve over the loss of our children because like you we have feelings. If you don’t take them I will reward you with eternal life which will also be passed on to your children.’” (AGA 1996:214); < akwa-rpak

akwaraq yesterday # adverbial particle; akwaraq
maqillruuq ‘he took a steambath yesterday’; unuamek nengllinruuq akwaraq ‘today it is colder than yesterday’; < akwa-; > akwaraqpak

akwaraqpak all day yesterday; since yesterday # adverbial particle; < akwaraq-pak

ala- root; > alair-, alaite-, alake-1, alangle1, alangaar-, alapen’erte-, alangru, alarute-

ala2- root; > alake2, alangle2

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

alaciq fried bread # EG; = alaciq; from Russian а ладь (alá’dí)
alagnaq type of red berry (species ?) # BB; from Aleut halagna-x (halagaña-X) ‘salmonberry’
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-
alagyug- to be confident; to think that something is feasible # alagyugtuk ‘he is confident; he thinks that something is feasible’ / variant, used by some NUN, of alegyug- (q.v.); cf. alke-
alai- emotional root; > alainake-, alainarqe-, alaiyug-, alainiuq; note use of alainake- rather than *alaike-with this emotional root; < PE aliya-; = alia-
alairun — alake²-

alairun  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, murganek yuguanek pililuteng taumun tuqullermun alaikutekovalalliniit. ‘Back then when people died, they made wooden images and let them be their grave markers. (YUU 1995:83); < alaire-n

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

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

alairvike-  to suddenly appear; to suddenly bring it out into view # alairtuq (alairrluni) ‘it is visible, audible’ / Tua-i-llu taqktut naparugaat pelluamegteki maaten Elnguq piuq un’a kuicuar, terr’a tauqgaam 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); Amillerinivkenaku tua-i pissuusqelluta alaitellratni. Waten ayuq tutai-a alaunateng tayima-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-i-ite²-; > alairun

alaiyuq-  to be lonely # alaiyuqtuq ‘he is lonely’ / < alai-yuq-

alak’a a 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-i kunawa kiugna angalkuq, alake³ urlurciqaanga tauqgaam.” Tua-i eglertuq. . . . Tua-i taklaurainanrani elaturremun itertuq, alakelkiaksamun ak. ‘The shaman he knew was lying down further in the corner of the house. “So the shaman is in there, the dear one hadnt noticed him.” He went on. . . . While the shaman was still lying down he went into the porch, and still that one in there hadn’t noticed him.” (MAR2 2001:32); Qanemcian kangiircillilinuku, nutaan alakelliniluki taqktut. ‘When he spoke they understood it, and then what they had done dawned on them.’ (MAR 2001:48); Tua-llu tua-i alakeunikuk tailuni allurrrunuk. ‘When she realized what we’d done she’d come over and take (it) away from us.’ (CIU 2005:320); < ala-i-ke²-; cf. alake-

alake²—to be attracted to a member of the opposite sex # alakaa ‘he is attracted to her, she is attracted to him’ / < ala-i-ke²-
alakiitaaq 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 alakiitaaq — alap’aar-

alangaar- to be surprised # alangaartuq ‘he is surprised’ / alangaarcetaa ‘she surprised him’; Tekitiellratni nunanun taukut angalkut caknek alangagallinuit, Anngamacimek tangllermegnegnek tuqullruamegteggu. ‘When they arrived at the village those shamans were very much surprised when they saw Annamaaq because they had killed him.’ (YUU 1995:115); < ala1-?
alange1- to come into someone’s presence; to appear to someone # Tamaani agayulirtet alangeqerraallermegnegni ellaitni tua-i assiitut pillrat, tamaani tekiteqerraallermegnegni 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 # alanguguq ‘he is attracted to a woman’, or ‘she is attracted to a man’ / < ala2-nge-
alangqa- to be in error; to be mistaken # alanggaaq ‘he is in error’ / irniara alanggauq maurluminun aanaaksluku ‘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’ / iqsiainemni aatama aptaanga alangruullruumnek ‘while I was hooking for fish my father asked me if I had sensed an unnatural presence’; Agayulirtengamta, aviukayuirucata yurayuirucata-llu alangrut taqluteng, Alangrutullermegnegni yuut tuqullret ilait tagtullruit acit qerrataluteng, nangergaluteng pekcuunateng. Yuut-llu caumayuunaksi. Alangruaqameng-gguq taqıqken qimangaiceteng, cuiriitni utaaqatuluteng. ‘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); < ala2-; > alangruke-, alangru-
alangruke- to (somewhat unexpectedly); to experience (his) appearance # alangruukaat ‘it appeared to them’ / alangruuqamken ‘you amazed me by your unexpected presence’; Tua-i-llu piinanermini alangrukenlliniluku 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) # alangruuguq ‘it appeared’ / Nugit get ciuqliit alangruuq errallratni 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 alangruungarrluteng nunanmi un’baani, . . . ‘. . . when August is almost over bearded 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’aa how cold it is! # exclamatory particle; NS, Y; > alap’aa; from Inupiaq alappaa

alap’aar- be cold # alap’aartuq ‘it is cold’, ‘he is cold’ / only NSU uses this as a verb; < alap’aa
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’erta ‘he surprised him’ / Tua-i-gguq aaryungami pitsaqevkenaku caskungqerrnayukluku-llu alapen’errlun’ pinayukluk’ unitaa talinengucugpakaani. ‘And, he left him, so it is said, because he was becoming apprehensive 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-; < ala1-
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 1984:199); Maaggun-llu maa-i ayagngami Nash Harbor-armi alaqutuq ‘he found his wife.’ (WHE 2000:199); HBC; NUN cf. alake-1, nalaqe-
Alaqnaq Aleknagik # village, and Lake Alaknagik (one of the Wood-Tikchik lakes) near Dillingham
alar- being in error # postural root; < PE alar-; > alar-erte-, alangqa-, alarcaquq, alarcauk, alarcuaq, Alarneq1, alarneq2, alarqigute-, alarqigute- alaraqur- to tell to do something; to advise; to command; to order to do # Ayagmeng-gguq kaugtuutarkameggneng, uuyrani tautuk alarqur- to be in error # NUN alarur- to tell to do something; to advise; to command; to order to do # Ayagmeng-gguq kaugtuutarkameggneng, uuyrani tautuk alarqur- to be in error # NUN alarun error; mistake; wrong decision # Taugaam una tamarngaunaku ellam piunrillran ngeliinun piciryararkicimayaqellruutput imutun alarutkun ilaitni wangiuklu tamiriliquntuk ayuqellrulliniukut. ‘We were to maintain and practice our cultural heritage that we’ve been given till the end of the world, but through a wrong decision part of it has been lost.’ (CIU 2005:272); < alar-te-2- > alarun alarute- to approach by surprise; to come up on # alarutuq ‘it is approaching’ / Tekiteqatanrakun amiik, kitngiik piyanricallruunek alarutellri-aqallruunek tuatun. ‘When she was about to reach the door, two footfalls came from behind her.’ (YUU 1995:12); Pellaqerluni, tua-i waten kingyarturaamek, ak’anivkenani imutun tua-i-gg’ cukaneqellruul alarutluni-am tua maa-i. Cali-am tua alarutuq ‘it is approaching’ / Tekiteqatanrakun amiik, kitngiik piyanricallruunek alarutellri-aqallruunek tuatun. ‘When she was about to reach the door, two footfalls came from behind her.’ (YUU 1995:12); Pellaqerluni, tua-i waten kingyarturaamek, ak’anivkenani imutun tua-i-gg’ cukaneqellruul alarutluni-am tua maa-i. Cali-am tua alarutellri-aqallruunek tuatun. ‘When she was about to reach the door, two footfalls came from behind her.’ (YUU 1995:12); Pellaqerluni, tua-i waten kingyarturaamek, ak’anivkenani imutun tua-i-gg’ cukaneqellruul alarutluni-am tua maa-i. Cali-am tua alarutellri-aqallruunek tuatun. ‘When she was about to reach the door, two footfalls came from behind her.’ (YUU 1995:12); Pellaqerluni, tua-i waten kingyarturaamek, ak’anivkenani imutun tua-i-gg’ cukaneqellruul alarutluni-am tua maa-i. Cali-am tua alarutellri-aqallruunek tuatun. ‘When she was about to reach the door, two footfalls came from behind her.’ (YUU 1995:12); Pellaqerluni, tua-i waten kingyarturaamek, ak’anivkenani imutun tua-i-gg’ cukaneqellruul a
alatiq fried bread # BB; = alaciq; from Russian аладьы (alâd’ì)
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-; alegtargt-; alegtargtugt-; alke- or al’ke-
alegyug- to be confident; to feel something
"in alegyug-; alegnaite-; alegtargt-; alegtargtugt-"; alegnaite-; alegtargt-; alegtargtugt-; alke- or al’ke-
alegyagute- to come to feel confident toward (it); to be self-confident by nature # aleg-targ-
alegynarqe- to be such as to make one feel it is
alegyug- to feel something
"in alegyug-; alegnaite-; alegtargt-; alegtargtugt-"; alegnaite-; alegtargt-; alegtargtugt-; alke- or al’ke-
alegyagute- to become able to handle (it) # . . . qanrut’allruitkut waten, “Kitak, qasgimun agluten alerquagirianek niicugnuiruyartua.” 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); < alerquara-
alerquista advisor; consultant; legislator; lawmaker # < alerquar-i2-ta’1
alerquar- 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 tugtara’urluni alerquunnaarrua unavet ce’arnamun atrarluku mullusuuqasqelluku. ‘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); = alerquar-; < PY alerquar-; > alerquar-, alerquista, alerquun; cf. inerqu-
alerquucuartet legislature # alerquucuartet caliarkaat ‘legislation’; < alerquun-liur-ta’1
alerquun precept; instruction; rule; commandment; law # alerquutekkaa ‘it is his commandment’; Alerquutnguuq wani, kia pinrilengraakut kalivqinalria 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 taqmalaq caaqtaaviruulluku ‘ratify’; alerquun ayagnerrluku ‘enact’; alerquun ellmeggnun auluksaurcaramun ‘ratify’; alerquun ayagnerrluku ‘enact’; alerquun ellmeggnun auluksaurcaramun ‘IRA (Indian Reorganization Act)’; alerquun kituggluku ‘amend’; alerquutem ilaqutit ‘provision (of an act)’; alerquutet maliggluki ‘legitimate’; alerquutet maliggluki ‘constitutional’; alerquutet maliggluki ‘unlawful’; alerquutnun nall’arutsaqgluku
‘unconstitutional’; < alerqur-n; > alerquuciurtet, alerquutet
Alerquutet - alerquuti - the Biblical book of Deuteronomy #
< alerquun-plural
alevlaq tree burl (especially spruce) # NUN
algacag to salvage; to make use of discarded things; to pick up things here and there for later use #
algacaguq ‘he salvaged things’ / algassaquina qivyuneq ‘please save some down feathers’;
maqivilillruuq algacallerrlainarnek ‘he built a steambath house entirely out of salvaged things’;
Pinggaami-am elliyartusqelluki tuqarqaurinilliuku umyuani aturluku tua-i algacakluq tauktuk 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-
alia-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 capuriulleeq 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-lulu tauna uini ayangraan alianiuntigerrluni, taumek irniaminek apianga’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-
aliyug- to be lonely # aliyugurtuq ‘he feels lonely’ / Tuantengllermegni uyyaraa aliyungliniuq cupeggluni. ‘While they, were there his younger brother became lonely and homesick.’ (YUU 1995:126); UMYUIOSARAA ALIYUGPAGYARAAQ ‘depression’ ((in HBC usage)); < alia-yug-
aliiman mitten; also glove in areas where a separate word is not used for glove # Yuut ilateng tuquaqan uptetullruat akuluaktu. Aturlulu, pilu’ugluku, alimaterluuku, nacarluuku-lulu. ‘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; = aliam; < aliq-u-ma-n
alikaita-, aliekngnaite- to be fearless # alikaituq, aliekngnaitug ‘he fears nothing’ / < alike-ite-1-, alike-kenga-ite-
alike- to fear; to be afraid of # alikaa ‘he fears it’ / Tauga-taug ellii tauna, cat makut uluryakevenakni, alikevenakni, cat angalkut-l’ alikevenakni. ‘He himself didn’t wince in the face of anything, he did not fear them, not even the shamans.’ (CEV 1984:41); < alike-ite-2-; > alikaita-
aling oh my! # exclamatory particle used when one is afraid or surprised; truncated from alinge-
alingallag- to get scared suddenly #
alingallagtuq ‘he suddenly got scared’ / Tua-i tangvaurqarrarluuku alingalliimi qalrillagluni aanimi-lulu ullagarrluku, teguamiu-lulu ainni piluku alingnaitniluku tauna. ‘After she looked at it for a while, she suddenly started crying because she became scared suddenly, and her mother rushed over to her and picked her up saying that that thing wasn’t frightening.’ (ELN 1990:6); < alingallag-
alingcetaar- to try to frighten # alingcetaarla
‘he is trying to frighten him’ / Apa’urluan-l’ll alingcetaatuluku quq’uyat tamakut caskum tuqsunngailkai. ‘And his grandfather would try to frighten him concerning those “quq’uyat”, fierce polar bears, that weapons wouldn’t kill.’ (QUL 2003:320); < alinge-cetaar-; = alingcetaar-;
allingcirar- to threaten # alingcetaarla
‘his threatening him’ / alingcira’arluku ‘threatening him’; < alinge-cirar-?
alingcitaar- to try to frighten # alingcitaarla
‘he is trying to frighten him’ / Naliata- kir maa irniyanguq alingcitaartaki . . . ‘I wonder which one of them here is trying to frighten my children . . . ’ (CEV 1984:43); HBC; = alingcetaar-
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 ali&0 alingenguartur- to be paranoid # alingenguarturyaraq ‘paranoia’; < alinge-uar-tuq ailingiltaar- to be foolhardy # alingiltaartuq ‘he is foolhardy’ / Aling, inerqullruamken-ggem alingiltaaresqevkenak! Calriaten-kiq tua-i maancit! ‘Oh dear, I told you not to be foolhardy! It’s a wonder that you are even here!’ (QAN 1995:54); Ellii-gguq carayiim pikani, itempagaciqaa. Waten tua-i alingiltaalriit-gguq tuaten pilartut. ‘He says that if a ghost appears to him, he would kick it. Thus it is with daredevils.’ (QAN 1995:204); < alingite-a- alingite- to be fearless # alingituq ‘he is fearless’ / alingilnguut anguyagtet ‘brave soldiers’; < alinge-ite- hazing thing # < alinge-naq 1 alingnarqe- to be frightening. alingnarquq ‘it is frightening’ / alingnaqvaa ‘how frightening!’; Ca alingnarqenrullrua? — Carayagnek-wa ta’uqqa alingelallruirianga wii, carayiit amelleltrati. ‘What was most scary? — I used to be scared of bears when there were a lot of bears.’ (KIP 1998:299); < alingegnaq 2 alingnuar hazardous thing # < alinge-naq 1 alingtar- to be cowardly; to be very timid # alingtartuq ‘he is cowardly’ / Tua-i wiinga alingtaama alingerrlugyaaqlua. ‘Since I was quite timid I was little bit scared at the time.’ (CIU 2005:382); < alinge-tar 1 alingtarli coward # < alingtar-li 1 a1qiq sleeve # Aliit-llu tamakut ilutmun murugtelluki waten. Ilulirnerken camaggun ukatmun pivkarluku, nanerluku qamaggun, nek’etuluki. ‘And they pulled their sleeves inside. Then they put weights around the inside bottom and used it (the gutskin raincoat) as a shelter.’ (PAI 2008:156); NS, Y, HBC, NI, NUN, CAN, LK, BB, NR; > aliman, aliuman, alirun, alirnaq, alirpak, aliruaq; < PE adir a1qiliqaq ring finger # a name used in a fingernaming jingle; cf. a1qliq alirnaq stream # < a1qi-naq 2 alirneq righthand side # alirnerani ‘on its righthand side’; UY, UK alirpak legendary little person # literally: ‘big sleeve’; Y; < a1qi-ripak aliruaq razor clam # literally: ‘thing like a sleeve’; < a1qi-uaq alirun, alirrun trim around parka cuff # Kanaqlagnek atkuqluniqu, 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; < a1qi-un aliuman mitten; also glove in areas where a separate word is not used for glove # UK, CAN, BB, NR = aliman; < a1qi-u-ma-n aliruutq ghost; apparition; supernatural presence # and alirurtuq- to see a ghost; to experience a supernatural presence # a1qiurtuq ‘he is experiencing something supernatural’ / Aliruurtuqallruuten-qaq? Aliruurtuqerpeknii. Ta’uqqa qalriaamek niittellruunga 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 a1qi(C)u3tu3 alkartuq to tear a little # alkartuq ‘it tore a little’; alkaraa ‘he tore it a little’ / . . . taqkat qiluitnek, egalengqelliniria. Allegluku, alkarluku 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); < aleg-qar- alkar- to consider (it) feasible; to feel confident with respect to (it); to be mentally ready for
alkuaq — allakauke- BASES

(it) # alkaa or al’kaa ‘he thinks he can do it’ / aleknguaryaqunakul ‘don’t even consider it; it’s impossible!’; An’aqami-tang maa-i ngelaunani uksuryunga’arcan kiarqurnauraa imarkip, ingrit agaa-i alaunateng, tua-i elliin alekluki. ‘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 imarkip umyugayaa d’kenriqertaa. ‘So that one’s thinking he lost confidence concerning the ocean.’ (QUL 2003:632); Aren, taq’ercami atnernek taulkunek aturaminek ngelqiqurarriqarnekekan navanet natrem qukaanun nangercan atrarluni atii tauna qanlliniuq, “Kitaki, dl’kessii atrarii. . . .” ‘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 aklukineke ciqem pikuyviku’urluki. Alkunguyugvikluki, egaleryugvikluki, nacitenguyugvikluki-lu. ‘They’d request fittings for the kashim first. They’d request wall coverings, windows, and flooring.’ (AGA 1966:120); . . . tang taulkuk imukk wani pugumaliirk tegqak nevumun qamavet alkuq makut putuluuki, . . . ‘. . . 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; > alkaaq

alla different one # allamek angyanggertuq ‘he has a different boat (from this one); allaneq-llu neqkanek taitelliniu ‘and he also brought some other kinds of food’; Cat-llu neqkanek taitelliniuq ‘and he also brought some other kinds of food’; allakeeq, allameq, allamtaunek, allaneq, allau-, allayuk; < PE allakar (under PE atla)

allakiriyagaq allocation # legal neologism; < alkar²-yagaq

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

allakuukiyarraq discrimination # legal neologism; allakuuki-ya

allaki- to think that something is different from the norm / allakiq ‘he thinks that something is different’ / allakiq-li

allakuciq different kind of thing / allakucimek

come as guests come from the wilderness we may upriver of where she is, but rather appearing to 

allamiku to come as a visitor to (him) # allanitaa ‘he

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 kiatinek tekitevkenaku, naken tuugaam yuilmek tekisnguarlluku allaniteqyaryaqeq aaniit cakemna. ‘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-li2-te

allaniru- to welcome # allaniurtuq ‘he is welcoming people’ into his house; allaniurraa ‘he is welcoming him’ / Kiingan angniutnguniluku, ququyurnitnguniluku, allaniurtnguniluku, calilu-gguq tunqayanggerrutngulu. ‘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 allanivic? — Maani allanivigtaituq. ‘Where is your hotel?’ — There isn’t a hotel here.’ (YUP 1996:53); . . . ungungssit-llu nerviatnun elliluku, allaniviurm 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 # allauuguq ‘it is different’ / allauvkenani ‘not being different’, ‘being as usual’; . . . pailaagluku kegginaakun. Tatameurluni allauqtkuku, 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); allau-

allaurte- to change; to become different # allaurtuq ‘it has changed’, ‘it became different’ / allaurttaa ‘he changed it’ / allaurtekanirtuq ayaumaraarlluni ‘after being away he has changed a lot more’; Neq’akellrin-ll’ nunat allat aturlaryaaqekait, Imangami-llu allaurrluki tuaqaam 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); allaurte-

allayuk unusual thing or person; strange thing or person; different thing or person # Keggutai-wa imkut qugaarpit keggutaitecutn ayuqngacagqerrluntu tuaqaam allayulkutngu. ‘Its teeth seemed to be like those of a mastodon, only different.’ (YUU 1995:24); allayuk

alleg- to tear # allegtuq ‘it tore’; allgaa ‘he tore it’ / allegerrluuq ‘it tore suddenly’; allgumaalq ‘it is torn’; EGalermun tekicami egaleq pakilgluku ulpiarrluni pakmethet egaleq allegilkuku, ulpiarrluni anqertuq 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); . . . cetugmiaoqtartulliniluku skin-aq tamana cayaqlirluni alcuayagarluni.

‘. . . he strove to scratch that skin with his nails and finally tore it a little.’ (ELL 1997:114); . . . pugyaraanek ayagluku qaspeq taun’ alkiia aüg’aarluks-llu. . . . starting from its neck opening he tore the cover parka, removing it.’ (AGA 1996:124); < PE aläy-; > alkar-, allganeq, allgur-, alpag-

allegpak — allirtet

Bases

'became long and dark hairs — you know the tails of oldsquaw ducks are long — he took those and put downy feathers on the tips of them, sticking them in.’ (ELL 1997:366); < PE aliyi; > ?-ar(aq)

allgiliyaq high priest; bishop; pope # Taügaam agayulirtetma allgiliyamta-llu imutun umyuarniupanglerteng niilukul . . . ‘However, our priests, and our bishop heed their troubled conscience . . . ’ (CIU 2005:272); Tanqilria Allgiliyaq Aataq Innokenty, . . . ‘Holy Bishop Father Innocent, . . . ’ (ORT. 2006:44); from Russian архиепископ (arkhieréy)

allgirneq greater scaup (Aythya marila) # NSK

allgur- to tear up on purpose # allgurtuq ‘it is being torn”; allgura ‘he is tearing it up’ / Ciumek angun pill’unqanggiirmek. Arnat-llu allgurluki amit. Melqurrit-llu eritayuitaat qangqiiret, lagit pilauciicetun. ‘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

allegpak — allirtet

allegpak willow-bark fishnet # (?); < allek-rrpak

allegpak — allirtet

allgirneq greater scaup (Aythya marila) # NSK

allegpak — allirtet
allneq dried fish stripped of its skin # Anrraarluni itliniuq qantamek tegumiarluni qingangi-wä-gguq man’a neqerrluum kemga qeltairumaluni, aqgiit 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)

allngignaq small hill # Ayainanermeggni allngignamek tekiciiqelliniut, naunraat tua qingani tua-i amllerrluteng. ‘While they were traveling, they reached a small hill with lots of plants on it.’ (QUL 2003:60); < allngik-naq²

allngiguaq marsh marigold (Caltha palustris) # allngiguaq so (Caltha palustris) allngignaq small hill # Ayainanermeggni; next year # allragniku, allraku; last year # allrag-KE; > allragni, allraku, allrakuq, allragniku, allrakuq

allngiguaq small hill # Ayainanermeggni; yearly # allragniku; next year # allragniku; last year # allragniku; dual allragni

allngikuhat hat # EG

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

allungilleq bottom groove line in an oval bowl # NUN; < allungaq-li-I-I-I-eq

allurtaa- to take something from # allurtaa ‘he took something from him’ / qimuga neqinek allurtaa ‘he took away the dog’s food’; Ellii-llu teguqarluni irumeq cikurluku mikellrat tangyuurluku-Llu nererrlani ilainun allurrnayukluku cikfitmineq 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 alurtaa-

alluvgaaq rash # NUN

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

almigaq* young bearded seal (Erignathus barbatus) # Makut maa-i melqulget, melqueygyluglent pilirit almigaq-nek-llu piyulrit qavcinek pikarrluni pikan, tauna tua-i pinertulriarkauguq. Qavcin almigaq, wall’ pingayun, wall’u cetaman, kaviaret-llu wall’ talliman, wall’u cetaman. Tua-i pinertulriarkauguq tauna, kinguqlirpiaruarkauguq. ‘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 almiyżaq
alngaq hanging decoration on a parka or boot; tassel; mark; symbol # and alngar- to mark; to write # alngartuq ‘he is writing’; alngaraa ‘he is writing to him’ / alngataa ‘he is writing it down’ or ‘writing for him’; Tamatum nalliini alngaulluki piyuitturrut. ‘At that time they didn’t write things down’ (TAP 2004:44); Piuq-gguq atkui melqurutellinluteng, alngatl-lu-gguq tayima nangllinluteng, napanun naggqeellret. ‘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, alngarcuun, alngarkaq, alngarta
alngarat correspondence; letter # Y, HBC, NUN, NS; < alngar-aq1-plural
alngarcuun, alngarrsuun, alngarin, alngarissuun writing implement; pen; pencil # Y, HBC, NUN, NS; < alngar-cuun, alngar-ssuun, alngar-i1-n, alngar-i1-cuun
alngarkaq dye # < alngaqa-kq
alngarta writer # Y, HBC, NUN, NS; < alngar-ta
alpa, alpak murre (Uria sp.) # Taqgaam-am cali tamana ceqqaq imkunek alpanek pitukaitnek, maani tayim’ tangrrutulirrii caaqameng. Alpat-lu taqamut caaqameng nalalartat? Alpalittuilliameng camani, alpanek tep’aryagttangqelliniluni nalamalrianek taum ceqqa. ‘But there were some dead murres on the beaches — we see them here occasionally. Why did those murres die anyway? Apparently that place had an abundance of murres that had floated onto the shore of that island.’ (YUU 1995:102); < PE alpa(γ); > Alpaarusvik, alpacurrugaq
alpacurrugaq murre skin and feather parka # NUN; < alpa-?
Alpaarusvik July # NUN; literally: time when the murres leave; see Appendix 7 on the Yup’ik calendar; < alpa-irute-vik
alpag- to come through; to emerge # Itertuq. alpakartuq, nug’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 alpaa-
alpag- to tear with force; to rip # alpagtuq ‘it ripped’; alpagaa ‘he ripped it’ / < alleg-pag2-
alqaq older sister # alqerput or alqaput ‘our older sister’; alqaat or alqaikt ‘their older sister’; alqaairutii ‘his deceased older sister’; alqemarla ‘he (is) writing to him’ / alqemarla ‘he is writing for him’; Tamatum nalliini alqemarla ‘he is writing to him’; alqemaraa ‘he (is) writing it’; alqemarla ‘he is writing; to write # alqemartuq ‘he is writing; alqemaraa ‘he (is) writing it’; alqemarla ‘he is writing’ / < alqemarla ‘he is writing it’; alqemarla ‘he is writing for him’ / < alqaqar-; cf. al’q
al’qaq older sister # al’qaat-gguq taqgaamun’ pekchitngunartuq, anluni. ‘. . . their sister decided to walk and went outside.’ (CEV 1984:74); HBC; = alqaqaa, alqaq; cf. al’a
alqar- to gobble up food # alqertuq ‘he gobbled some food’; alqeraa ‘he gobbled it’ / NSU; < ?-qar-; cf. alemqar-
alqaruq one’s spouse’s sister # < alqaq-uaq
alqiliq middle finger # < PY alqiliq; cf. aalqiliq, aalqiliq, aalqimiqar
alqimiqar- 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 paqmanyukapiqcamag atgturluku tamana qevleqtaarturalria qatellria alqimartuqlu-lu 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 alqimiqar-; cf. alme-, alqiliq, alemqar-
alqin grass mat # cf. allir-
alquinaq suddenly # adverbial particle; Ayainanermini alquinaq ellangartuq 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 alquinaquryuqen-gaa? ‘do you want instant coffee?’; > alquinaqar-; < PE alquinaqar-
alquinaqar- to die suddenly, as by a heart attack # alquinaqertuq ‘he died suddenly’ / < alquinaqar-
alrar- to go toward the exit, i.e., toward the door or downriver # al’ertuq ‘he is going toward the exit’ / alrallruuq ‘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’; alrapaqaa ‘he is sitting back-to-back with her’; qayakun alrapaluqteq ayagtyuk ‘they went riding back-to-back in the kayak’; Taqngamek anluqet, qayamun atraluletek. Alrapakluku tauna arnaq ayagtyuk. ‘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 alar)

al’rrakuq year # HBC; = allrakuq; < PE al3aku (PE al3apak 1995:106); < PE al3ape

aluilitaq got a sliver in the sole of my foot; = atungaq; ‘soles of (both) feet’; qerrartellruunga alumkun ‘I hnenm (rtut’)

aluilitam-llu, tegusngaunii yualukarraungraan, Agayun Quyinrulria, piliaqestii qiliim nunam-llu, tegusngaunii yualukarraungraan, aluitlam-llu cingiqengraaku . . . ‘I have promised the Lord God on High, maker of heaven and earth, that I cikirilartut umyuaqluki tuqullret. ‘During Christmas # Alussistuami cikiriyullermeggnek yugnek pirpakek’ngameng nalliini. ‘He put something in their cache, not much of a thing. It was what they called a beaver castor, a delicacy. It was back when they considered them delicacies.’ (QUL 2003:270); < PY alupaq

al’rakuq — alutur-

aluqan, aluqaq, aluqun, aluqtukaa beaver

aluqaq - to feed a dog homemade dog food
# alungqa ‘he is feeding it’ / alungquq qimugterek ‘he is feeding the dogs’; < alunge-rqa2

alungun dog-feeding trough; tongue (LK, BB, NR, NUN additional meaning) # callakayangqertua alungenlilmun ‘I have a canker sore on my tongue’; . . . alunguteteng keggmarait nangteqem ugaani. ‘. . . they gnaw their tongues from pain.’ (REVE. 16:10); < PE alu(C)un; < alunge-n; > alunguksuar

aluqaq - to take care of someone or something

aluqtukaa — alutur-

aluqaa ‘he is feeding it’ / alungquq qimugterek ‘he is feeding the dogs’; < alunge-rqa2
the items the shamans have brought you?’ (CAT 1950:76); Y, NS; < PE alutu-; > alutuke-, aluturta
aluturta provider # Tua-i nekayuyuunani ayuqluni, elliini taŋqaam imna anuurluni alikuarallerluku pilaraa aluturtekngamiu. ‘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; < aluturta
aluuyaq oval, originally wooden oval bowl # K, NUN; = al’uruyak
aluvik teardrop # Agayutem-llu aluviiit tamalkuita perrirciqai ingitnek. ‘And God will wipe all the tears from their eyes.’ (REVE. 7:17); < PY aluvik; > aluviliur-, aluviliyaraq
aluviilyaraq tear duct # aluviiyarak ‘tear ducts’; < aluvik-liur-
aluviilyaraq tear duct # aluviiyarak ‘tear ducts’;
aluviilyaraq tear duct # aluviiyarak ‘tear ducts’;
aluviilyaraq tear duct # aluviiyarak ‘tear ducts’;
aluvik wooden bowl; large food container; washing vessel for women’s clothes (NUN meaning) # Quarruugut imkut kumlanret itruskuni, wagg’uq alviim imai, passilercugluki makuciminek tua-i, waten tua-i piciqai ullikaniraqluki qantam imai. ‘She’d come in with a wooden bowl full of frozen needlefish, which she’d crush with this kind of thing (a pestle) making sure all the fish were crushed inside.’ (CIU 2005:184)
amaaq* one on the other side of an area; older brother # Unuk-gguq qavangurturtuq amktu amaqliita, angalkuut taukut cetaman, ikayuqluteng tuqskit. ‘At night, he said, he dreamt that those four shamans on the other side of the area were helping each other to kill him.’ (YUU 1995:112); Caqerluta up’nerkami pingayuuluta qamigallemte ÷ ilu’urpuk-llu. ‘One time in spring when the three of us went hunting with sleds and kayaks, my older brother and me, and our cousin.’ (YUU 2003:162); < amaqliq
amaaq pink salmon (locally humpback salmon or humpy) (Oncorhynchus gorbuscha) # UY, NSK, CAN, K, BB, NR, LI, EG; < amaqa
amaq back of fish; hump on back of fish; adipose fin (NUN meaning) # < amaq-qatak
amaqaute to remove or put down something slung over one’s back # < amar-qar-te
amaqigci- to sit cross-legged # (?)
amaqigute- to cross (one’s legs) # Tekicami, tua-i tekicamek qasgiluni pilliniuq, imna tauna, maqinerriniameng-llu, inglulturtekautit pikumayuurluni takluralria irugni amaqigullukek. . . . Tuatnamaurluni taun’ pikumayiurluni uitaluni. ‘Upon arrival he went to the kashim and saw his opponent lying down on his back with his legs crossed, because they had just taken a sweatbath. . . . That person was doing that because he had caught something.’ (QUL 2003:162); < amaq-
amaqiq* one on the other side of an area; older brother # Unuk-gguq qavangurturtuq amktu amaqliita, angalkuut taukut cetaman, ikayuqluteng tuqskit. ‘At night, he said, he dreamt that those four shamans on the other side of the area were helping each other to kill him.’ (YUU 1995:112); Caqerluta up’nerkami pingayuuluta qamigallemte ÷ ilu’urpuk-llu. ‘One time in spring when the three of us went hunting with sleds and kayaks, my older brother and me, and our cousin.’ (YUU 1995:23); < amaqliq
amaqsuk pink salmon (locally humpback salmon or humpy) (Oncorhynchus gorbuscha) # NI, NUN; < PE amartuq; < amaqa-
amarcuun backpack # < amar-cuun

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

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’ qungum 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 # amatairaa ‘he went around behind it’ / Nang’errluni qayami qaingakun aqvaqurluni ingna tua-i ukinqucua tekicamiu amatairuki qayat qeceglun’ pavavet nunam qainganun tuc’ami aqvaqurluni ayakalliniluni. ‘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-

amataite- to have no meaning # amataituaq ‘it is meaningless’, literally: ‘it has nothing backing it up’ / < ama-te3-te1-

amatiigni 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

amatikun 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 ta’ug’, amatngurpakaami taw’ nuliqnaluk’ ullagyaaqniluku; tuaqtaq, anaautellermineng 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); Tekiucamegtekek-llu-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 # = amaunqigtAQ; < amaunq-nqigte-aq

amaunq* great-grandparent # < PE ama(C)ur; > aamurrugqaq, amaunqigtAQ

amaunqigtAQ great-great-grandparent # = amaunqigtAQ

amaurrugqaq great-grandparent # NUN, HBC; < amaunq-rrugqaq

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-, ameltu-, amelraq; cf. amlek

amelkite- to be narrow # amelkituaq ‘it is narrow’; Aren, tua-i ayagturalnuguqluni ernerpak tua-i waniw’ unugarkaurrluku kuigem painganek tekicartulliniuq, tua-i maa-i tua kuigem man’a kelutmun mitkessiyaagpek’nani, amelkitaagpek’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 between his legs’ / < amlek-?

amelmig- to stand over (someone prone or something) straddling (him or it) # amelmigaa ‘he is standing over him or it’ / Yuum maaken atrarluni amelmiluku cunguakun patkarluku makciiqaa uungulliniluni. ‘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); < amlek-mig-

amelraq ulna, large bone of the forearm # < PE amil0qa3 and amit0(l)qa3- (under PE amit-); < amel-?

amelruuq qaamaitaq ‘it is wide’ too wide to jump over; Man’a tua-i avatni waten amelruuq qaamaitaq tauna tuani cingineq cikuq tepumakii kiakaraani uitaluni. ‘Even though (the span of water to the next ice flow) was wide around him, there was a spit of ice beached on the upstream side.’ (QUL 2003:682); < ameltu-
amigpite - # to form into two lines as a
amiir- to skin; to remove the skin of # amiirtuq 'it has
ghost that blocks doorways # Tamaani
amiingirayuli to take a big step # amelvagtuq
or
doors; entranceway # amiik palusgu!
amiik passage leading from the porch into the
amiguyuk
amelvag- — amiinari-
amiguituq 'it has
amik door; entranceway # = amiik; > amigpite,
amiguuyuk; < 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 seize a hunter in his kaiak 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 amikuk 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 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 amikuk 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.
aminaq; > aninari-, aminariq-
aminari- to have and excess of something; to have
something left over # Cunawa taum aanani
ner’ila perriq’apik camek aminarikenani. . . .
‘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 aminariqlua; aunnarluteng-wa pilalliriit, aminariqniartua augmek. ‘She said I might hemorrhage [from the wound] — perhaps they bleed a lot — I could suffer from an excess of blood.’ (QAN 2009:44); < aminiq-ʔ-liqe-

aminkite to save some food for someone # NUN; < aminkuk-ite2-

aminkuk leftover food # NUN; > aminkite-; < PE aminar; cf. minaq

aminraq old worn-out skin # Atkui-wa ak’allauluteng, aminraat, melqurrunateng, piluguk-lлу nayillrek aminraulutek. ‘Her parka was old, made of furless old skins, and her boots were made of sealskins with fur worn off.’ (YUU 1995:82); < aminiq-nraq

amiq pelt; skin # Uksuumainanrani tua-i aaniita ellii ulqucunaliluku pictiutun aminek, qayuqerrlinek, kaviarnekk, quyuum-un 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 amiq; > amiir-, amiir-, aminraq, amiracetaar-, Amiraayaaq, Amirairun, Amirairvik, amirak, amirkaq, amirrluk, amiruaq

amir- to put the skin on a kayak or skin boat with waterproof stitches # amiraa ‘he is putting the skin on it’; amirilia ‘one putting a skin over a kayak frame’; Angyilliniuq, taqngamiu-llu tuntut ammiitnek. ‘He made a boat, and when he was done with it [the frame] he covered it with caribou skins.’ (YUU 1995:100); < aminiq-ir

amiracetaar(ar)- to chew on a dried fish skin # . . . kuc’utun tamuagurluku, cat amiracetaarlai ali tuaten tua-i, mecua ig’aqluku. ‘. . . 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; < aminiq-ʔ-jetaaq

Amiraayaaq September # see Appendix 7 on the Yup’ik calendar; < aminiq-ʔ-ya(g)la

Amirairun August # see Appendix 7 on the Yup’ik calendar; < aminiq-ʔ-ir2-n

Amirairvik September # see Appendix 7 on the Yup’ik calendar; < aminiq-ʔ-ir2-vik

amirak, amiraq waterproof skin boot made of fish skin; fish skin to be used in clothing # yuut amirateng aturlarait up’nerkami qanikcaq uruyungaqan ‘people wear their salmon-skin boots in the springtime when the snow begins to melt’; < PE amirar (under PE amir); < aminiq-ʔ

amiraggluqaq fish-skin clothing # < amirak-rllumaq

amirkaq young bearded seal; sealskin ready for use with hair removed # Tua-i irniartuuman maklak, amirkaq, tapeqluukek pitaqluukek. Tua-i aanaeqnigluiku una qanrutektua, tua-i-gguq aanaeqnigluuni. ‘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); Aů quà’unulcali yuraruteng ayuqenrungurnek yuuraluttang-am piqertuutarnek, pelatekanek, mulut’uugneq, imanek, amirkanek-lлу. ‘They would dance for goods, axes, tents, hammers, shells, and sealskins.’ (YUU 1995:43); < aminiq-kaq

amirli-, amirlii- to be cloudy # amirliuq or amirlirtuq ‘it is cloudy’ / Ingrit cali aarmarqait amlertut, amirliuqan-lлу puajeq pallaunatuuq. ‘Also the hazards of the mountains are numerous, and when it’s cloudy a cliff is hard to make out.’ (YUU 1995:69); < amirlu-ʔ-, amirli-ir-

amirlu, amirluq cloud # and amirlu- to be cloudy # amirluuq ‘it is cloudy’ / An’gilanek qilagmee uitalrianeek aani aqnaan umyuarqeqluii amirluuq amirluqunulrili nallunaatuuq. ‘The clouds would fly around like that without falling.’ (ELN 1990:47); > amirli-, amirlu-; < PY amirluq

amirluar(aq*) small cloud # Imarpiim qulli kiarqurni aamiriuarnek, tangerguet, pinianan tuqvaaleggpet kat’um amirluauqan acian neqtaanek nertullerpeneq 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); < aminiq-ʔ-ya(g)la

amirrluk scab # NUN, HBC, NI; < aminiq-rllumq

amirtu- to be cloudy # amirtuq ‘it is cloudy’ / < aminiq-ʔ-ya(g)la

amirruaq membrane # < aminiq-ʔ-ya(g)la

amitatuk weasel (or ermine) (Mustela sp.) # Eqvut amillaraam meng tamaani amirpimu ėeriini, piquerlu piuq equglulluq akuliiqni amitatuk man’aa, aklanqurrrun, 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 amitatuk (under PE amit-)

amite- to be thin in diameter # amituq ‘it is thin’
/ Tua-i-llu-am aanita ayagtuutarkarseqelluki ellimerluki. . . . Tamaani pulaarinanmeggni tua-i yuarluteng napackellrianeq amitenraaritmek-llum ayavat. . . . ‘And then their mother told them to get wood to make spreaders for drying fish. . . . While they were going through the thicket the were looking for straight thinner branches . . . .’ (ELN 1990:23); < PE amit-

Ami’ulikaq America # from English

amiutekaq, amiuqaq (NUN form) thread for sewing kayak skin #

amleq much; lots; many; many a — # and amller-to be much; to be many; to be numerous; to be lots; to be enough # amllermek mermek imangqertuq ‘it contains much water’; amlleret yuut tairllruut ‘many people came’; amllermek qingqertuq ‘I have a lot of gray hairs’; amllertuq ‘it is a lot’; amllertut ‘they are numerous’; singular forms can be used even if plurality is clearly meant, e.g.: qinugtem amllerem ceggengnaq’llaraanga ‘many dogs try to bite me’ (the Yup’ik construction is somewhat like the English format: ‘many a dog tries to bite me’); . . . ukilluki qanit aq’arluuki, tamaaggun uyangqalartuq yuk amleq, nunakailameng. ‘. . . they would make a hole by removing roofing boards, and many people would look down through there, because they didn’t have room (inside).’ (TAP 2004:44); Angevkenani-gguq angutecuraq, qacegtuluni tuaqgaam uqilqapiggluni, yuk amleq tuqtaqluku pitqaqluku. ‘A little man, not big they say, he had a lot of stamina, however, and ran very fast and he killed many people shooting them with arrows.’ (MAR1 2001:8); Uka-i-am tua-i nutaa agirrniluku qaayuq amleq. ‘He told them many kayaks were approaching.’ (CIU 2003:686); Yuum ilalin taringutkaqa man’a eyagyaraq. Nallua amllerrm. ‘Some people understand the basis of this abstinence practice. Many don’t know it.’ (YUP 2005:260); . . . neqem amlleren irtngairutaa. ‘. . . lots of fish won’t come into it anymore.’

amllenru- to be more # amllenruut ‘there are more of them’ / tauktu amllenruut ukuni ‘there are more of them than these’; Yuut imkut atturilll nutaan amllenruluteng maani uittillinluteng. ‘Most of the objects here were used by Yup’ik people.’ (CIU 2003:408); > amllenruuria; < amllenru-
amllenruuria member of the majority # Maligarutaaryauqani amllenruurinun alarluteng pikata. . . . ‘Don’t go along with the majority if they do wrong. . . .’ (ANUC. 23.2); amllenru-ria

amlequtaq, amllertuq, amllerqunek, amllerutaq; < PE amol(0)ra(0)-

amllertuq ‘they are numerous’

AMLERIKA Yaraq member of the majority # Maligarutaaryaqunaci amllenrulrianun alarluteng pikata. . . . ‘Don’t go along with the majority if they do wrong. . . .’ (ANUC. 23.2); amllenru-ria

amllertut ‘they are numerous’

amller- to increase in number or amount # amlleriq ‘it is increasing’ / Tua-i-llu-am aanita aurraraluki enet alqitnun tunluki. “Ukut unuaq egcartuqik elakamun, qanrulluki amlleriluki taisqelluki.” ‘And then their mother, after she had gathered the bones, gave them to their oldest sister. “Tomorrow go throw these in the water hole in the ice, and tell them (the animals’ spirits) to come (again) in greater numbers.”’ (ELN 1990:5); < amller-i-;

> amllerikaniryaraq

amllerikaniryaraq multiplication # < amleri-kanir-yaraq

amllerqunek many times # inflected form serving as an adverbial particle; qanruttllaqtaq amllerqunek ‘I told him many times’; < amlleq-rqu- ablative-modalis

amllerutaq person related to one, through one’s parents, through many relationships # < amller-taq

amller- to be or become numerous # Kelutmun-gguq kiartaq muragugaat pauguk amllerrluteng. ‘He looked toward the land and observed that there were many trees back there.’ (ELL 1997:114); Cunawa-gguq tuaten yuut amllerssaagelinirrit elkegtun ayuqellriit. ‘The reason, it turned out, was that people like them, were numerous.’ (MAR1 2001:44); Anguyautellrunrikata yuk amllerrsatruq maa-i. ‘Had they stopped having wars the population here would be large now.’ (YUU 1995:8) (see comment at amlleq for the use of the singular rather than plural here); = amller-
amllerta- to be a certain quantity or amount
    # amllertaq ‘that’s how much there is’ / amllertaq ‘that’s all there is’; amllertaut yuinaq qula pingayuneq cipluku ‘they numbered thirty-three’; qaillun amllertaceci? ‘how many of you are there’; < amller-ta-; > amllertaciq

amllertaciq quantity; amount; # apelltluanga amllertaciqnek ‘he asked me how many they were’; < amllerta-ciq

amlliq1 obstacle to be stepped over # amllir- to step over # amllirtuq ‘he stepped over something’; amlliraa ‘he stepped over it’ / Tua-i-llu-gguq nunamun amllirraarluni kingyartuq "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’amlllu 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); > amli; < PE am@u3

amlliq2 legendary monster fish # Tamakut-gguq-am nanvami amllit tamakut pugleraqameng kukupaitenricuitut. ‘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 amllirtangqellinilria. ‘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. am-
amngaq female breast; milk # and amngar- to suckle
    # amngartuq ‘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! # exclamatory or adverbial particle; Piqerluni aanilta ampi unaukutasaquelluki pii nenglissiyaapailgata unaukutarkat. ‘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 ayagnautuktut.” ‘Then he said to him, “Okay now, let’s go, we’d better go.”’ (QAN 1995:254);

amqpilir to tell to hurry # amqiirtuq ‘he said, “let’s go”’; ampiarra ‘he said, “let’s go” to him’ / Ellii-am cukangnaqeyvekaneni aturarluni ampiirangraanti 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); < ampipi-
amqar eat berries while picking them # amqertuq ‘he is eating berries as he picks them’; amqerai ‘he is eating them’ (berries) / amqallruuk ‘he ate berries while picking them’ / NUN, NS; < PY-S amqar-
amraq sleeve # UK, LI, UY, NR, EG; > amrayak; from Aleut hamqha-x (hamqa-X)
amrayak backpack # < amqar-?
amru- emotional root; > amruke-, amrunarqe-, amruyg-
amruke to be overwhelmed by # amrukaa ‘he is overwhelmed by it’ / < amru-ke-
amrunarqe to be overwhelming # amrunarquq ‘it is overwhelming’ / amru-narqe-
amruyg- ‘to feel overwhelmed’ # amruyugtuq ‘he feels overwhelmed’ / amru-yug-
amtsak 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 ailingengaitniluni 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 Ciuliamatucia wii pirkakenritaq, tua-i-gga imumek tua-i-qqipirkakenrituluwanig’ qanlartua una wani Tulukaruk; amta-llu maa-i mat’um nalliini amlleriluni 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 ilagacuanateng cali cenircuanateng amta-llu mertaraqluteng, equgnek-llu equgkameggnnek aqvataqluteng yuilque. ‘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-Ilu tua-i

ilagarluta yunungaqluni uitavigkailmillimi 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- (NI, CAN form) to pull out; to extract;
to be diminished # amuuq (or amugtuq) ‘it came
out by itself’, ‘it was diminished’; amua (or
amugaa) he pulled it out’ / amutuq ‘he pulled
out something’; Maaten pitegcutnu amurraarluku
pilliniuq ak’a quyigillrullinilria tuvait imumun
atami inerquute’k’lallrunun 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.’ (YUY 1995:92);

. . . qayimi iluanek amutelliniuq nuqamek
asaqitmek. ‘. . . from inside his kayak he pulled
out an atatl (spear-thrower).’ (YUY 1995:21);
Imkt tamakut nusuarpani amugluki. ‘He
pulled out those spears of his.’ (QAN 1995:48);
Nerangnaqlerput-gguq atam
pulled out
those spears of his.’ (QAN 1995:48);

anagkengaq winnings # < anagkengelria

angkengelria winner # < anagkenge-eria

angagutaarqutaa ‘he’s competing with
him’/ anagtaggutut ‘they are competing
with each other’; Pinirtaarluteng, cakneq-wa
tua-i pinirtaarucunrilengraan tuaqga amumek

anacruq front component of gunsight # from Aleut

aanaaqqaalax (aanaaqxaalax)

angagutaarqutaa ‘he’s competing with
him’/ anagtaggutut ‘they are competing
with each other’; Pinirtaarluteng, cakneq-wa
tua-i pinirtaarucunrilengraan tuaqga imumek
anagut silluteng ca una pinruaqamegtegu. ‘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); < anag-taciigute-

anagte- to surpass; # anagtaa ‘he surpassed him’ / cangtamiukun anagtaa amaqlini ‘he surpassed his older brother in his catch’; anagpaal ‘too much!’; ner’illinani nerlal’n ‘anagtaa ‘he ate more than he usually does’; cf. anag-; Up’nernaqq wani nukalpiartaata kiugkut nunat inglukluten . . . anagtengnaqluten . . . ‘Next spring the best hunter from that village upriver will be your rival . . . trying to surpass you . . .’ (QUL 2003:160); < PE an(n)a! an(n)a! — anag-; > anagkenge-, anagtaar-, anagute-

anagute- to do socially undesirable things to excess; to misbehave; to be “out of hand”; to be unbearable # anagutuq ‘he is misbehaving, being naughty’ / una yuk’a anagutsiyagtuq ‘this child of mine has gotten out of hand’; cikirariaq akimek anagut’lartuq ‘when he gives me money he gives me too much’; Ciin tua-i anagulluki aatan niicuipakarciu, qaill’, elluarrluten-qaa yuuciquten waten yuukuvet? ‘Why do you disobey your father to such an extent that you . . .’ (QUL 2003:160); < PE an(n)a! an(n)a! -; > anag-pag-

anangnaq- to try to survive # anangnaqq ‘he is trying to survive’ / Canek-wa tua-i nerangssaartulteng pillret, ellmegaqlang anangnaqu’urluteng. ‘Seeking whatever they could to eat some kept trying to survive.’ (KIP 1998:331); < anang-ngaqaq-; > anangnaquta-

anangnaqucista counsel # neologism; < anangnaq-te³-i²-ta’

anangniar- to go somewhere else in order to escape famine and survive # Cali yuut up’nerkami cirirrlainayuitalaata, nunat niitelartut nunanek allanek cali nequtelegnek. Anangniarluteng ayalartut tuavet nunanun ciunrita-llu nunat naklekluki ciuuniqegcarluki ciuuniqaluqpee pikangqerrutaciramegtetun nerevkarraqluqi. ‘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, pinialissiyaagpailemgeng piyugluteng piata, tuavet tua-i Qissunamiunun anangniarluitut, . . . ‘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-nga-niar-

anap’ag- to defecate a lot of feces # anap’agtuq ‘he defecated in a big way’ / < anap-pag-

anap’ag feces; excrement; dropping # and anar- to defecate; to move the bowels # anartuq ‘he defecated’; anaraa ‘he defecated on it’ / Takusallia-m’ imna takusaasqelleq qayuqegglit tauna elagallra tauna qavallinili, qayuqegglit-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); . . . teggelriarlinarnek-gguq anar lithiuiq. Ilai-gguq taugken tamakut imkunek-gguq tua-i qetulngurnek anar’agluteng. Tua-i-gguq taumek nulirturluni teggelriarlinarnek 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); AgyA Anaa ‘meteor; puffball (Lycoperdon sp.)’ (literally: ‘star’s feces’); meteors are traditionally said to turn into puffballs when they land; CIVIV Anaa ‘fly eggs or larvae’; > anaiq, anaaquaaq-, anaqpak, anarmlinguq, anarmlanguq, anarmluk, anap’ag-, anaqsuit-, anaqsg-, anara-, anarnitaq, anarniqate-, anariyiaq, anarqun, anarniq, anarniqar-aq, anarsaraq, anaun, aniurta; cf. anarkiurta; < PE anar-(-)

anaaquaaq- to be constipated # anaaquqarak ‘constipation’; NUN; < anaq-
anaqsartur- to go to defecate # anaqsaartuq 'he went to defecate' / anaqsiqekvet anaqsaartuq! 'if you have to defecate, go defecate!'; < anar-yartur-; < PY anaqsiartur- (under PE anar(-))

anaqsug- to need to defecate # anaqsgutug 'he has to defecate' / anaqsguppa 'I really have to defecate!'; < anar-yug-; < PY anaqsiyu- (under PE anar(-))

anaqpuq dried prune # NUN < anaq-qupak

anaraq diarrhea # and anara- to have diarrhea; to defecate repeatedly at short intervals # anaraq 'he is repeatedly defecating'; anaraa 'he is repeatedly defecating on it' / Aqsiuq-gguq avani-gguq Pallurpassullun anarrallagtuq. ‘He said he was full; back there he had got his own position on a carcass and he had suddenly gotten diarrhea.’ (QAN 1995:90); < anar-a-

anarcetaaq laxative; food known or thought to cause loose stools # < anarcetaaq

anarcigex- to be constipated # anarcigextuq 'he is constipated' / anarcigexaraq 'constipation'; < anarcigex-

An'arciaq 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 anarcuutii, una ciuqerra. Wavet wani imna puqa, maflumangugteltlun anarliquq, an'urluni kumangarkauluni wani ciuqerra. ‘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 may indeed refer to the fire coming out at that point, the word might actually be from earlier *anercuun, from now obsolete *aneq ‘spark’, as presently in Siberian Yupik; < anarcuun (?)

anaririyaq house fly (Musca domestica); dung fly (Musca stercoraria) # NUN; < PY anaririyaq(ya)- (under PE anar(-)); < anar-?

anarkiutara idle person; lazy person # NUN; cf. anaq

anarnigluq# prune # CAN; < anar-ngalnguq

anarniq odor of feces # Cunawa-gguq tepngartaqan anarnimek taq'allalinikit! ‘It turned out that they stopped whenever it began to smell like feces!’ (CUN 2007:46); < anar-?

anaqtes- to smell like feces # anarqtes/tuq ‘it smells like feces’ / < anar-ninarqe-

anaqteeq# goldeneye (Bucephala sp.) # considered a bad omen warning of death when it hovers or behaves strangely above a person's house; K; < anaq-nite-nguq, anaq-

anarqissakaaq Steller’s eider (Polysticta stelleri) # Makut-Llu qeciggitukut anarqissakakat, lagitun makucetun qecigtuut alkeryguluteng imarpigmautuungermeng anarqissakakat. ‘These Steller’s eiders have thin skins, being (only) as thick skinned as Canada Geese their skins tears easily even though Steller’s eiders are sea birds.’ (PAI 2008:166); < anaq-

anarrluk feces stain; trace of feces # < anaq-rrluk

anarsaraq sea anemone # so called from their anus-like appearance; NSU; < anar-yaraq

anarvik outhouse; toilet room # < anar-vik

anaspuk lever; peavy # perhaps from English ‘handspike’; = anaspuk

anau-to hit or bat with a stick # anasqgaa ‘he hit it’ / Y, NUN, NS; = anau- > anautaq; < PE anayu-

anaulilelek kayak type # NUN

anaun large intestine; colon # < ana-

anau- to hit or bat with a stick # HBC; < PE anayu- = anau-

anautaq club # < PE anayutaq (under PE anayu-); < anautaq

ancarneq mist of cold air coming into a warm house, or warm air going out, when the door is open and it is very cold outside; outgoing tide (NUN meaning) # ancarnirtuq the cold mist is coming in’ or ‘the tide is going out’; < anar-te-yar-

ancurtuke- to be hesitant about; to be cautious about; to dread # ancurtukaa ‘he is hesitant about it’ / akinek kaigallerkani ancurtukaa ‘he hesitates to ask his father for money’; Ancurtukek'ngamte keplerkait. ‘He akeqtaa ‘he is hesitant about it’ / akinek kaigallerkani altrixulangi qalligcutulugu. ‘There weren’t any people we’d be hesitant to strike his neck with a knife because he was his own son.’ (QUL 2004:334); < ancurtuk-ke-

ancurtur- to be hesitant; to be cautious; to dread # ancurturtuq ‘he is hesitant’ / akinek navrallerkani ancurturtuq ‘he dreads borrowing money’; Qetunraqgamiu tua ancurturtuq ancurturtuq ancurturtuq ‘he hesitates to ask his father for money’; Ancurtukek'ngamte keplerkait. ‘He hesitated to strike his neck with a knife because he was his own son.’ (QUL
ancurtutar- to have a reserved attitude; to tend to be cautious # ancurturtartuq 'he is cautious by nature' / < ancurturar-tar-

ane- to go out; to be born # an’uq ‘he went out’ / antaa ‘he put it out’; anutaa ‘he took it out’; irstai an’uq ‘her child was born’; kuigem painganun an’uq ‘he came out at the mouth of the river’; anuq ‘he has lost something because of it going out’; Tua-i-llu Elnguq ellarvangaarcan-an anesqerlilengnaatni anluni talligni yagglukek keggini-lulu pagaatmun caulluku cikmirluni anuqliurluni tuaten ellalliucelluni. ‘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 mimiriarkauluni ansuutekkellmikeq ‘bail bond’; ansuutmek yuvrinqigiyaraq ‘bail review’; anucimirqecetautem akiulti ‘fine’; anevelkarluq pickirluq ‘conditional discharge’; > An’arciq; anelgun, anelrar-, anenraq, an’gir-, aninguq, an’raute-, anlitle-, anllullag-, anlluguq, anenqiyagaq, anqeri-, anqitayagaq, ansiss-, ante-, anuma-, anrura-, anute-, anutiiq, anutir-, anvix, Anyaraq, anyar(ar)-; cf. anilleq, anlu; < PE ana-

anelgun peer; one of the same age group; one who emerged into the world at the same time; any sibling # anelqutkaqa ‘he is my age-mate (or sibling)’; anelquti ‘his age-mate (or sibling)’; < a-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’ / Angiriuraan, piyalutek imarpirin ceninnun anelrarlutek cenirrinilnik, mallussurlutek. ‘As he grew older they would walk downriver to the ocean to comb the beach.’ (YUU 1995:2); = anelr(ar)-, alr(ar)-; < a-ne-?, a-ne-

anel(ar)- to go toward the exit, i.e., toward the door or downriver # anelertuq ‘he is going toward the exit’ / NUN; = anelrar-, alr(ar)-

anenerraq*, aneneraraq* newborn child; neonate; infant # < anergyaq, anergyaq-?
aner- root; < PE anar-; > anernej, anerquciar(ar)-, anerteksaar-, anerteqe-, anertekvaar-, aneryar-
anernej spirit; soul; breath # Anngami piuq ella
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-, anerciuar(ar)-
anerqi- to take or put things out; to spit blood #
aneriqiuq 'he is taking or putting things out', 'he
is spitting blood' / pugtauciqngami anerqiq
'because he has tuberculosis he is spitting blood';
< anerq'e-i-
anerciuar(ar)- to yell out an announcement
# Maururluum-gguq pillrua, ima-tam,
tauna inna yunengquarra'ar, tauna tua-i
malrulluni-II' tekitaqan, malrutliniaqan, pikani
anerciutarwililuku elluqata'arqan. Wagg'uq
taukunun tua-i nunalgutminin niicetaarluni
pitelln nallusqumanrita:'miu. Atauciq cipluku
pitliniaqan tua-i pikani elluqata'arqan
anerciuraruni pilluku. Tua-i
kellusnginanrani tua-i-ll' pika-i ingrim tuaken
kangrakun uyangtuq. Aren, uyangteqerluni
pikna yaggluni tua-i, talligni yagglukek,
anerciurarlliniuq.

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？-
anerciuar- to springtime Dolly Varden (Salvelinus
malma) # BB; < ?-rlruk-aq²
anerciuar\2- to pant # anerciuar\2tuq 'he is panting'
/ . . . pilliniak, ulpiaraaesqelluku tallimarqunek,
tegulayanaitniluku. . . . Ulpiarqarluun
tallimarqunek mernuqerrluni anerciuarallini\2q
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
ang'aq older brother # LI; = anngaq
ang'aqe- to take along # ang'aq\2tuq 'he is taking
something along'; ang'aqa 'he is taking it or
him along' / Taqngameng mertailan tamana
ena elkek Qalemaq-llu mertarlutek tan'gercelan
ellassuutmek kenurramek ang'aqlutek. '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 anar-;
anerqe- to live; to breathe; to be alive # anerqe\2q
'he is breathing, alive' / anerteqellria 'living
animal'; Ellaput-gguq piurteqarraallrani tamaani
cat tamarmeng waniwa tua-i ayuqcimeg\2tun
anerteqallruut tua'agal tamarmeng
angrirrlnairlulturng, nunaniryyglairlulturng,
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 taktaciutun
uteruqumiramaciq\2q. ‘He regrets it for as long as he
lives.' (NAA 1970:7); < PE anarta- (under PE
anar-); < aner-teqe-
angak maternal uncle # angii 'his maternal uncle';
angakaatngu usruqngam\2teng 'I am their "angak"
because they are my nieces and nephews through my sisters’; < PE anāŋ

**angala-** to flutter; to wobble; to move back and forth; to shake # angalaugq ‘it is fluttering’ / < PE anāŋala-; > angalate-

**angalaci-** to wave one’s hand # angalaciug ‘he is waving’; angalacia ‘he is waving to her’ / < angalate-i-

**angalate-** to shake; to mix by shaking or stirring # angalataa ‘he is shaking or stirring it’, ‘he is mixing it by shaking or stirring’ / Paqnayagulluku ullagluku qavarpakaan angalaartaa. “Anuurluuq, aling qavanqegpaa-llu elpeni.” 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); < angala-te-

**angalki-** to perform shamanistic acts # angalkiuq ‘he is performing shamanistic acts’ / Ala-i, angalkumek ak’a tangerllua. Angalkuuniaryaaqekait, takumni taṵgaaam 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); < angalkuq-i-

**angalkumirte-** to perform shamanistic acts # Allatgun cali tamaani teq’uq aturaqluku, angalkut-llu angalkumiartaaraqangmen 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, qanemciuttuniligame, camiuni tuani kina angalkuuniluku tukniluku taa-i, angarvauniluku apqiitnek. ‘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; < angay-?

**angassaq** ladle # Egmian-llu tuavet qavavet muriim qinganun tulurcamegekti imna aũgna 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, angayegan-, angayiite-, angayite-

**angayaq, angayaaq** swamp; bog; mire # Cat imkut nunat ilait, nunam ilii acia camna mer’ung’ermi pugtalria angayaarrlugneq pituit tamakut. Nuna tua-i inma acia camna mer’ung’ermi pug taluni acia mer’uciini. Wagaugu tamaa-i angayaarrluut. Waten pektellriani atrariinaraqluteng. ‘That type of ground that has water underneath it is very springy, and they call those “angayaarrluk” [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 “angayaarrluk”. When you walk on them, they sink some.’ (QUL 2003:650); < angay-?
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-?

angayiite- to stagger; to get stuck in soft mud; to feel dizzy # < angay-?

angayiite- to stagger; to get stuck in soft mud; to feel dizzy # < angay-?

angayiite- to stagger; to get stuck in soft mud; to feel dizzy # < angay-?

angayiite- to stagger; to get stuck in soft mud; to feel dizzy # < angay-?

angayu- root; > angayuk, angayuqaq, angayuurraq, angayuvik; cf. agayu-, angayuklik

angayuk partner # angayukaa ‘he is her partner’; BB; < angayu-?

angayukliq bearded seal (Erignathus barbatus) # NS; < angayu-?

angayuqaq* boss; chief; parent # angayuqaqa ‘my boss’; angayuqaqka ‘my parents’; note the special alternative pattern of treating underlying ara and ari for this word: angayuqrat (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 aulgellruit nasaurluut tan’gaurlluut. Ciuqvani angayuqat taygaam atanbullruit. Angayuqaagken nasaurluq uingevkaraqagni, uingelarlruuq . . . ‘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 anayuq(q)ar (under PE anayuy); < angayu-?; > angayuqaruaq, anayuqauvik

angayuqaruaq councilman; mayor # < angayuqaruaq-

angayuqauvik, angayuqauvic kingdom # Atavut qilaqmetelliria atren kenciknarili angayuqauvin tekilli . . . ‘Our Father who art in heaven, hallowed be thy name, thy kingdom come . . .’ (MATT. 6:9-10); < angayuqauq-u-vik, angayuqauq-u-ciq

angayuurraq sweetheart # (?); Y; < angayu-?-rraq

angayuvik church # NSU = agayuvik; < angayu-vik

ange- to be big, large # ang’uq ‘it is big’ / una angenuruaq taumi ‘this one is bigger than that’; angeqrat ‘the biggest one of them’; angeq ‘the biggest ones of them’; angqaa ‘oh how big it is!’; piliaqellruuaqa angluku ‘I made it big’; angenuruvakar! ‘what an enviable situation’; keluatinim’ nanepaar aqna angluuni, angssauluni, . . . ‘There was a big lake back from the river; it was big, a very big one . . .’ (ELL 1997:286); > angennqaq, angenqau, angenruuyug-, angli-, angli-lli, angta-, angtaxqauk, angtsaq, angtuuq, angquq; cf. anglutuq, angruyak, angruyarneq; < PE an-

angengnqaq* 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; = angunquq; < ange-quq > angenquyuk, angequssuar(ar)-; < PY anuq (under PE anara-)

angenquvyuk biggest one of a group; big toe # NUN; = angunquyuk; < angenquq-yuk

angenqussuar(ar)- to tiptoe # angenqussuartaq ‘he is tiptoeing’; NUN; < angenquq?-ar(aq)

angenruuyug- to feel emotionally hurt # angenruuyugtuq ‘he feels hurt’ / NUN; < ange-

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 anigiaq used for tree pitch for chewing; angerturyugtua ‘I want to chew gum’; angernak kipuciq ‘I’ll buy some chewing gum’; . . . cali-llu tamalkuita kanyvitanek 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; > anger, angernak, angerqun, angerayak, angeryuq, angiyaq; cf. anginaaq; < PY anaq

anger- to agree; to say ‘yes’; to answer when someone calls # angertuq ‘he said ‘yes’’; anggra ‘he said ‘yes’ to her’, ‘he agreed with her’ / Tua-i-llu avelngaam pia kaviaq, ”. . . Tang atuyulriaten, erinakegciluten-llu.” Kaviaq qut’garrluni erinakegciniani. ‘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, angquqteqken

angernak, angernaq tree pitch; sap # < angeq-?
angertur- to chew gum # angerturtuq ‘he is chewing gum’; angerturaa ‘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?-n 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-

angikiqvak common eider (Somateria mollissima) # Tua-i tuavit kanaami nanvamun, metrarmek-gguq — negeqlimta-w’ angiikvagnek pilaguit — tamakucimek tua-i pitegkengami, qayamikun eklini aqvimiu, tegamu-gguq tua-i ciuqek qamiquqarakun 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)

angiiqak homemade chewing gum made from the boiled blubber of rutting male seals # cf. angeq

an’gilaq angel # Qavangurturtuq mayuryaranek tekisngaluteng nunameng qilagmun, an’gilat mayurluteng atrarluteng-llu taqngameng tuavet waten aipangeksailngurnun makunun tan’gurrarnun ataita tunluki tamakut qillrutsait qiniqurluki angiuraasqelluki imairturuki. ‘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); < angi-te?-; > angicissuun

an’giun man’s traveling boot # Y, NUN, NS; < an’gir-n

angivkar- to become soft from moisture # NUN; cf. angi-

angiyacaq tree pitch used for chewing # and angiyar-to gather hardened pitch from a tree to use it for chewing # angiyartuq ‘he is gathering pitch’; angiyararaa ‘he is gathering pitch from it (the tree)’ / Kevaartunun tekicameng ilateng angiayaqangiyaaruteng. ‘When their group got to the spruce trees, because she wanted to collect pitch to chew, they collected pitch.’ (ELN 1990:12); < angeq-li?-yar-

angla- emotional root; > anglake-, anglanait-, anglanar-, anglni-; cf. angniq

anglakel to enjoy (it) # Tua-ll’ tua-i qavarlutek, qavarraarlutek unuaquan tumipumi unigamun taum pillinia, ellii uitayuitniluni, ayagtrutuniluni unuaquan yuqilmun, 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)

anglanait- to not be enjoyable; to be unpleasant # anglanaituq ‘it is unpleasant’ / < angla-nait-

anglanarqe- to be enjoyable; to be pleasant; to be amusing # anglanarq ‘it is amusing’ / Tua-i iluriurulluteng tua-i. Anglanarqagluteng tua-i kiingan tua-i anglanarqengnaucicalaamegteggu 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); < angla-narqe-

anglaniri to have fun; to enjoy; to watch # angliuq ‘he is having fun’, ‘he is

anglicissuun screwdriver; wrench; other tool used to loosen things # < angite-i-
watching with enjoyment’; anglania ‘he is watching it with enjoyment’ / Caqerluteng ikamaruangluteng. Ciqulirmi pillermeggni tua-i anglamiqapiggluteng, qayuu’ nanvani wall’ kuigni aaniita ikamarauresqevkenakani ciku taügaam mamturitan piyaurciiqniluki. ‘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’-i>-i

angli- to grow; to become big # applies to humans, animals, and inanimate objects; angliq ‘he or it is growing’ / angliiriuq ‘he is growing more and more’; Tua-i anglliliijuq tauna tan’ gaurluku pavavet-Llu kelumegnun ayangssiaqluni, caaqami ingrim taum kelumegni uitalrim avatini tuntunek tangerrnauurtuq. ‘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-i>-3-1-cuun

anglicar- to raise (a child) # anglicaraa ‘he raised him’ / Tua-i-gguuq tuani qiini nunani nukalpiaq tauna qetunrangqellria taun’ gurrarmek kaigcetevkena 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-car-, angli-?

anglicaraq stepchild; adopted child; foster child; ward; child that one has raised # tutgaraminek anglicar-ta qetunrama qetunrarsuutekia ‘her ward is her own grandchild’; < anglicar-aq

anglicarta foster parent; stepparent; one who raises one # Ananka wiinga anglicartellruamku niisngallruaqa. ‘I payed heed to what my mother said because she was the one who raised me.’ (KIP 1998:157); < anglicar-ta

angli-lii too much! # exclamatory particle used by itself or together with a verb ending in the postbase -paal- / vaal-; angli-lii kilinerpeni angvaa ‘my, your wound is big!’; angli-lii uumi qanaalarpaal ‘my, much this one talks!’; < ange?-i-lii

anglluaq fishing or water hole cut through the ice # NSU; = anluaq; cf. angllur-

angllurcissuun baptism # Moravian term; < angllurcete-i-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 kaartelnguqercani, imkut yaqulget cali irriurlukni kuimalrilii caaqameng angllurq’aqllumyuq. ‘And when she got tired of looking around, she gazed at the birds swimming and diving now and then.’ (ELN 1990:47); > angllurayuli, angllurcete-, anglluciq, anglluu; cf. angluaq; < PE angu-aneous

angllurayuli osprey (Pandion haliaetus); submarine # BB; < angllur-a-yuli

angllurcete- to baptize # angllurcutuq ‘he had baptized’; angllurcuta ‘her’ / Maa-i agayulirtem mikelnguq acitua angllurtelluku. ‘Nowadays a preacher names a child at baptism.’ (YUU 1995:30); < angllur-cete1-; > angllurcissuun

anglluuciq baptism # Catholic term; < angllur-ciq

anglluun fish head # BB, EG; < angllur-n

anglutuqaq natural mound of earth several feet high # HBC; cf. ange-

angnii-te to be unhappy; to be sad # angniiituq ‘he is unhappy’ / angniiultkaa ‘he is unhappy over it’; . . . tuqvigmun tekittelliuq imkut makut ciungani tuqulallret. Ilait-gguq angnirluteng, ilait kanavirrluteng ilait-Llu-gguq mecungluteng, . . . Kingunrit-gguq angnilriit angnirluteng, angniiluskait angniinateng cali-Llu ilutequteku’urluki pikait mecungluteng; . . . he went to the place of the dead and saw those who had died before him. Some were happy, some depressed, 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); < angniite-rpag-1-; > angniiterpag

angniiterpag- to be depressed # angniiterpagyaraq ‘depression’; < angniite-rpag-

angniq happiness; joy # and angnir- to be happy # angnirtuq ‘he is happy’ / qetunrama kassuutellra angniutekaa ‘I am happy on account of my son’s marriage’; Iqvani-Llu tangercecaki aananinun, aniniluq iqvaminniluku. Tua-i-am ellii nanraani aannisa angnim 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 anqr-.

**angpar-** open # postural root; > angpangaq-
angparte-; < PE anyvar- (under PE anya-); =
angvar-

**angpangaq-** to be open # angpangaqauq ‘it is open’ /
< angpar-ngqa-

**angparte-** to open # angpartuq ‘it opened’;
angpartaa ‘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

**angqacuq** biscuit; muffin # < angqacuk-uaq, angqacq-cuk-uaq, angqacq-a(g)aq

**angqaq** ball # and **anggar** to play ball #
angqertuq ‘he is playing ball’ / Tuamte-llu
aquingamta, angqerluta luumarrallruar camek
uqamaitaralriamek imirluku, tua-i tamana. Iliini unugpak-llu errvianun
akusrarrnaurtukut. Angqerput-wa, tauna
luumarrallruar.

Angqanek-llu canek allanek piilamta. Tua-i tamana angqaq tegussaagluku,
ukut-llu inglukluki. A ¥ gkutun
angqalriatun kal’utalriatun, wall’u angqalalriaci maa-i
teguluku ayagarutaqluku tuaten wangkuta-
llu tamakunek lumarallruarnek pilirraarluta angqeraqluta.

‘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); > angqacuqauq, angqessnguaq: < PY-S

**angqessnguaq, angqissnguaq** biscuit; muffin # <
angqacq-?-uaq

**angqiq** something held that one intends
to throw # angqitengqertuq teggalqumeq ‘he
intends to throw a rock’; < ?-i?-n, ?-i?-taq1

**angqirse**- to hurt; to get hurt # angqirtuq ‘he
got hurt’; angqirtaa ‘he hurt him’ / NUN; =
akngirte-, aqngirte-; < PE atjir-

**angqu** something held that one intends
to throw # < ?-n, ?-taq1

**angqute-** to trip and fall down # angqutuq ‘he
tripped and fell’ / NS, Y; < PY angqata-

**angqulek** exclamatory particle used when one is
peved at another who keeps saying ai? ‘what did
you say?’; *cf. anger-

**angriinaq** a type of dwarf willow with big catkins
(species?) # CAN; < ?-inaq

**angryak** large dart used to practice spear-throwing
# *cf. ange-

**anguryaneq** blood clot # NUN; *cf. ange-

**angsaq** boat # any boat or ship other than a kayak or
canoe; NS; < PY ayaq; = angyaq

**angta**- to be that big # nek’a angtaq nevtun ‘my
house is as big as your house’; Nerenriata
uitaqainanratgun itqertuq ugna angakliniikit
tegumiarluni tan’gaurlumek elilictetu
angtalriamek, tua-i-llu ellin 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-ta-

**angtac** size # angtacia ‘its size’; angtacitaqa ‘I
don’t know how big it is’; < ange-taciq

**angtak** to be the same size (as) # angtakuk
‘they2 are the same size’; angtakaa ‘it is
the same size as it’ / . . . tan’gaurluullemteni
pitegcautkek’allemta angtatekluku . . . . . when
we were boys our arrows at that time were the
same size as this . . .’ (CIU 2005:36)

**angtuq** big thing # angtuamek nel’iyugtuq ‘he
wants to build a big house’; Cali-llu un’a imarpik
qaingqetuuq angtuagnek . . . ‘Also the ocean
down there usually gets two
big
waves . . .’ (YUU 1995:67); Imiucimallruluni ak’allarteggun
erinairissuutetgun angtuatgun uivuralriatgun
akiqliqulute. ‘(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

**angtu** don’t!; no! # exclamatory particle;
Tutgara’urlumkutagaq. *Angu!* Cagmarciqenrituq.
Kiingan mingqutkapuk. ‘Lousy grandchild.
Don’t! It must not be lost. It is our only needle.’
(GRA 1901:280-281 & PRA 1995:453); < PE anju;
= 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-lii-wa-gguq una Kaviarara’urluq ayalria navam ceñikun. Tua-li’ ayainanermirri neqlermek ingtarme tangllaniuq. Malirqlerluq anguamiu-llu uirrluku tuqutellinia. ‘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); Ellangyaaqlua taūqgaam anguvkenaki, cumivekenaki apa’urluninka. Taqgaam aūguna arnassagaurluq, aanaa aani, tauna taqgaam tua-i anguqallruqa. ‘Though I had become aware of my surroundings, I didn’t experience my grandfather’s. However, that old lady, my mother’s mother, I did have as a part of my life.’ (KIP 1998:145); Amiitneq tamakut ulap’angqellruukut imumi. ‘We used (fish)skin instead of rubber back then. I also witnessed their use. I too wore them.’ (AGA 1996:182); Tua-i nangteqaluteng yuullrunlarlut iqtlukenateng. ‘In the summer whenever they moved with boats and whenever they moved to camp they went by boat and water — to fasten his last paddle onto himself while he was traveling. (QUL 2003:518); < anguar-n; > anguarutnguaq; < PE anuqaraun (under PE anuqar-) anguqallruqa ‘he caught up with it’ / Kiagmi-llu anguartuq ‘he is paddling’ / Kiagmi-llu anguqallruqa ‘he is paddling’. And the women to camp they went by boat and whenever they moved. ‘And in the summer whenever they moved with boats and whenever they moved to camp they went by boat, and the women to camp they went by boat and whenever they moved to camp they went by paddle. And the women did the paddling too.’ (YUU 1995:38); > anguarun, anguarussaq; cf. angu-; < PE anuqaraun.

anguarun single-bladed paddle; propeller / Tuani ima-tam alerqiuqii, anguaru’t rugarem tua-i qayaq imirluku, taqarinerq mer’anek-llu pillilluku, anguarutii atauciureskan taprartaq tallian ingluanun quillrulluku, anguarutiunun-llu quillrulluku, nangneq tua-i anguarutii elliqian piuranqellesluku tamaa-i egilraukan. ‘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 anuqaraun (under PE anuqar-) anguarussaq front fin of fish; pectoral fin / < anguar-? anguarutnguaq three-cornered needle; glover’s needle / literally: one that resembles a paddle; < anguarun-uaq anguqallruq1 male animal non-human; derogatory: woman’s lover # Angyamun-llu ekluki malruuqasquluki arnacaluq anguqallruq1 tamalkuitnek ungungssinek yaqueqnek-llu, nangenritniartut. ‘It put into the ark, by pairs, male and female, all the animals and birds, without exception.’ (AYAG. 6:19,20); < angucaluq anguqallruq2 wild rhubarb (Polygonum alaskanum) stage # LI anguciuqsailnguq1 virgin # Angutem unayaxluq akusarutekekkakanguciuqsailnguq1 arnua. . . ‘If a man seduces a virgin woman, . . .’ (ANUC. 23:16); < anguciuq-ksaite-nguq anguciuq- to associate with men; to chase men; to have sexual intercourse with a man # anguciuq1 ‘she is always with men’ / < anguciuq-ksaite-nguq.

angukaq, angukaq wild rhubarb (Polygonum alaskanum) # Kiagumainanrani angukaq tegg’iqergalqata Mikellaq-llu elkeq aurlutek. Amllessiyaanrilata-llu angukaq tegumiaarlutek utekuret. Aaniita-llu kenicerluki cuayut tua-i-llu akulluki. Temait-llu angukaq teqalqararluki arnakilandluki erluki. ‘In summer before the wild rhubarb got hard she and Mikellaq gathered some. Since there wasn’t so much wild rhubarb they took a little and went home. Their mother let them cook the leaves and make Eskimo ice cream. After they removed the skins from the stalks of the wild rhubarb they added sugar and ate it.’ (ELN 1990:43); NSK, Y, K, NR, LI.

angukaraq old man # . . . ayakatallermeggni angukaraat-llu pilliniq maligutsejiluq allakaita angyarluki. ‘. . . when they were about to leave he told the old men too to come along providing them with a separate boat.’ (YUU 1995:18); < angun-kar(aq); > angukara’urluq; < PY aŋukaraq (under PE aŋun)
angukara’urluq* old man # Angyaq-gguq
angukara’urlurainarneq ucililliniat. ‘It is said that they loaded the boat with old men only.’ (YUU 1995:18); < angukaraq-r(ura)lur

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’ / Angulaurarrarluku keniqurararrarluku cupqerluku as’artellia, aklanjurrungurruluni. ‘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 aŋula-

angulate- to mix; to stir # angulataa ‘he is stirring it’ / K; cf. angula-, ingulate-, arulate-

angulluq old man # Cali man’a: qagaani tangerqvet caliriamek arnamek callar wal’ angutmek, angulluamek-lu tangerqvet ullaflaglu kuqayuqiu. ‘Also: this is 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); < angun-lluk-aq

angulluq old man # EG; < angun-lluk-aq3

angulluqaq, angulluquraq old man # < angun-lluk-uq

angumayutar- to play tag # angumayutartut ‘they are playing tag’; NUN; < angu-ma-?

angun male human; man # angutet ‘men’;
angutmek tutgara’urlurgertuq ‘she has a male grandchild’, angulvak ‘big man’; Uyangtelliniuq, arnamek, angutmek-lu, yungqellinilria. Angun kan’a takelqacilria, arnamek wall’in qu’lli. ‘He peeked down and saw that it was inhabited by a woman and a man. That man down below was lying stretched out, while the woman was working.’ (YUU 1995:86); angutem agtuqsiilukii ‘virgin’ (in Bible translations); > angucauluq, anguciur-, angukara’urluq, anguliur-, angulluquraq, angutengiar(aq), angutnguneq, angutngurte-, angutvak; cf. angu- (although this word would seem to be from angu- ‘to chase and catch (game), and the instrumental postbase, evidence from Inuit/Inupiaq Eskimo languages argues against this (see Fortescue et al. Comparative Eskimo Dictionary. 1996:35)

angunnuq big toe # CAN; = angunnuq; < ange-quaq;
> angunnyuk; < PY anaanuq (under PE ana-)

angunnyuk big toe # HBC; < angunnuq-yuk

anguqa or # conjunctive particle; NUN; < angu=qaq

angurrluk absolutely not; in no case; certainly not # adverbial particle; Tayima-lu ayaymaaqta nunat inerquqecqalliniit wataqpiar angurrluk ellamun anqetaaresqeukanni. ‘While they were away on their journeys the village was told that absolutely under no circumstances should they venture outside.’ (YUU 1995:41); < angu-rluk

angusaurta soldier; national guardsman; also when used in the plural: government # NS; < anguyag-ur-ta1

angussaq- to hunt; to try to catch game # angussaqtut ‘he is hunting’; angussaqtaa ‘he is hunting it’ / angussaqatut ‘he is providing for her by hunting’; Caumak’aqirpetun tauna panigpuk angussaagaqluku pinaqsaagan. Angutet aipateng angussaagaqarkuklu aipaqasqutuit. Angussaagaqluku 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-ssaag1-; > angussaagta, angussaagun

angussaagun subsistence hunting device # < angussaag-n

angussaagta provider; hunter # Yuk angussaagta arnamek murilkarkaulinuq, aturai-lu murilkelluki. ‘The woman must take care of the hunter, and keep his clothing mended.’ (YUU 1995:55);
< angussaag-ta1

angute- to be on time # NUN; < angu-?

angutengiar(aq) old man # < angun-ngaar(aq)

anguteryuk marsh marigold bulb (Caltha palustris)
# NUN

angutnaraq old man # < angun-?

angutnguneq brother # older or younger brother;
... angutngunri, qayateng amingqegluqelluki cateng nutarrluki, ... her brothers put new skin coverings on their kayaks and renovated their equipment ... ’ (CEV 1984:77); Tauna-gguq arnaunra qialuni aq’ekili quletmun. Angutngunran-lu maligqilmuluq. ‘That sister of his, crying, ran upwards. And her brother also followed her.’ (UNP3); NUN, HBC, Y, NI, NS; < angun-u-neq1; < PE aŋutŋuŋaŋ (under PE aŋu

angutngurte- to become a man; to come of age (of a male); to become an old man # angutngurtuq ‘he is becoming a man, or an old man’ / Tauna Aqsarpak taum nallini, angutngurrluni,
ayagyuarnirluni. ‘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-llu-gguq tua-i tuani-am tua-i nuliqsgucamiu angutogtelliniuq, angutvagmek iumumek, tuntumek. ‘So, it is said, that when he married her he caught a bull caribou.’ (CUN 2007:86); < angun-vak
anguur- 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; warrior # and anguyag- to fight in battle; to make war. anguyagtuq ‘they are fighting’; anguyagaa ‘he is fighting him’ / anguautut ‘they are fighting each other in a battle’; Anguyanek nalluq’apiggluku. ‘They didn’t know a thing about making war.’ (QUL 2003:610); Anguyiit ak’a tamaani anguyallratni. Pitegcautetgun-llu-gguq ta ¥ gaam anguyallruut nutegkun piugnaunateng. ‘Back then when warriors made war they fought with arrows only, never with guns.’ (KIP 1998:115); > angusaurta, anguyagcuun, anguyagta; cf. angu-; < PE aŋuyay(-)
anguyagcuun weapon of war # < anguyag-cuun
anguyagta, angusagta warrior; soldier; national guardsman; government # Anguyatengiulruunga ciuqikacarmek A.T.G.-ni aŋgkuni Alaska Territorial Guard-anek at’legni, cali-I’ kinguakun National Guard-ani cali anguyatengiulru. ‘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 # Qamurrarrangqerran, nayirtaminek taŋgaaam ucirrulluni uka-i aŋgiituq, anguyararaunmiŋ aŋqiiṯmek. Tua-i ciuityeurlullratni, . . . ’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);
< anguyarar(ar)-n
angvaneq1, angvaneq 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-?
angvanga- to be open # angvangqaq ‘it is open’ / NUN; < angvar-ngqa-
angvar- open # postural root; NUN; > angvangqa-, angvarte- = angpar-; > angvaneq, angvarqur-, angvarun, angvassurliq; < PE anya-
angvarte- to open # angvartuq ‘it opened’;
angvartaa ‘he opened it’ / NUN; angvar2-; > angvarun
angvarun key # NUN; < angvarte-n
angvassurliq clam (species ?) # < angvar-
angyapiaq 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); < angyaq-piaq
angyapiaq 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’; angyiut ‘he is making a boat’;
Angyateng-llu aŋ-valuku 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; > angyapiaq, angylek, angyaaqaq, angyayagaq, angyayuk, angyiqur-; < PY anyaq
angylek boat owner; captain # NUN; < angyaq-lek
angyaaqatak 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 uternariateng iliit angyailan angyaaqagmek aturetqaluku. Pikestiu-llu qunuksuunaku, 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); < anyaq-qatak
angiarrluk raft; large skin boat # also plural angiarrluut for one raft. < angiayaq-rluku

angyyaqaq* shrew (Sorex sp.) # literally: ‘baby boat’, so called because of its shape; Tauna tang kinguquqirlua piqertuq nuyain akulliini man’ — angyyaqqagq. “Ila-i tang man’ angyyaqqagq” “Aullugga-i taisgu 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); < angiay-aq(-gq)

angyuuk back of bird # < angyaq-yuk

angyiur- to move by boat to fish camp or seal camp # angiyurtuq ‘he moved to fish camp’; NUN; < angyayiu-angyayuk

anianessaaq onion # from English ‘onions’; = aninessaaq

angyuyaq temporary snow shelter, dug into the snow and provided with a door # and angiyuar- to make a snow shelter # Angiyuqarangtuq-ggaaq waten uksumi qanikcarpaqan elakait, qiliiruki qanikcanek enecuarluki amiliiruki 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 203:52); cf. aniui; < PE aniyyutara (- under PE aniyu)

aninaq Catholic brother # perhaps from mispronunciation of anngaq ‘older brother’ by non-Native priests, nuns, and Catholic brothers; Y; cf. ang’aq, anngaq

aninguq boil; carbuncle # < ane-i-uaq; < PE aniiguq

aniniq, aningiq spawning blackfish (Dalia pectoralis); blackfish in a school melting the ice at the edge of a lake or stream # Tua-llu iruneek uksumi kuiget umkaquqan ikeglicaquvciu, tangerciqerci 

aniqeq, aningeq conservation # < aningeq-i-yaq

anipa, anipaq snowy owl (Nyctea scandiaca) # Uuminaqvaa anipanguqaaaam irniararanka picirtaarukelti! ‘Darn it, the lousy owl has ruined my little children!’ (MAR 2001:75); < PE-S anipa

aniqlaa to curse; to threaten with undesirable things # aniqlaagaq ‘he put a curse on him, threatened him’ / niitenrilan aniqlaagaa elluatuuluku yuungairniluku ‘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, “Aniqlaamaciquten waten pillruavet; ungungssini tamalkuitni elpet kiivet aniqlaana aturciqan . . .” ‘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)

aniqirute- to race or contend to get outside before others # An’irautevkena akursarvevkenata-l’ waten elitnaurvimteri, elicetengnaarluta. ‘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! # exclamatory particle; anirta tagikut ‘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); > anirta-, anirtaqulluk, anirtima; < PE anirta; > anirtima

anirtara- to say “thank goodness”; to have no regrets; to be glad because of what one has done or because of what has happened # anirtaartuq ‘he has no regrets’ / anirtaartamaq ‘I’m glad you did what you did’; anirtaartukaqa ‘I have no regrets over it’; anirtaartuti ‘the act or event over which he is glad, has no regrets, says “thank goodness”; Uitakuni-llu lingukujuaresan anirtaartuna, “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); Anirtaaraqqa-llu, tamalkuma qenqertetuyaaq guguq ‘Anirta’ naklegtalria. ‘Hear us and help, merciful Savior.’ (YUU 1995:101); Niiskut ikayurluta-llu Anirturta naklegtalria. ‘Hear us and help, merciful Savior.’ (YUA 1945:59, and LIT 1972:29); < anirtur-ta¹, anirtur-i²-ta¹

anirtaarluni “thank goodness”; Uitakuni-llu kingukuureskan over which he is glad, has no regrets, says ‘Anirtaar- tam akilenritaqa.’ ‘And if he stays silent, he will be glad later on [thinking], “I’m glad that I didn’t retaliate.”’ (QUL 2003:255); < anirta-?-r-

anirtaqulluk serves him right!; serves you right! # exclamatory particle referring to good or bad outcome of one’s actions; < anirta-?-lluk

anirta- to be alive # Tua-i anirtarkauguten wangtun. ‘And, you will be alive, just like me.’ (MAR 2001:93); NS

anirtima so that’s why!; no wonder!; good thing then! # exclamatory particle; anirtima tanem taiyunrituq ‘no wonder she doesn’t want to come’; Nerngamem Cung’uq qalamiculua elkek anirtima-gguq 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 # anirtuagaa ‘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 anirturtuq ‘he saved himself’; anirtuuramaq ‘he has been rescued’, ‘he has been saved’ in a religious sense: Tauna-ll’-am tua-i Quscuarnek piaqluku kegginaq vuqarnuq nalqigeskilu-am qurruyarpiallermegni taumun anirtuurinilikut, kinguqliirtnu-ll’ . . . ‘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, anirtuan

anirtuuq ‘he has been rescued’, ‘he has been saved’ in the sense that the two of them went along together.’ (QUL 1998:255); < PE anirta-

anirturta, anirturiyaraq salvation; deliverance # Anirturiyaraq Atanrem pikaa. ‘Salvation is of the Lord.’ (JONA. 2:9; < anirtur-i²-yaraq

anirturta, anirturista savior; rescuer; redeemer; the Savior # Taum-llu qanrullukek cama-i nuliangerruiluni, taukuk alqaqerlik anirturtellregmi alqaaneek. ‘He told them that he had a wife, the older sister of the two girls who had rescued him.’ (YUU 1995:101); Niiskut ikayurluta-llu Anirturta naklegtalria. ‘Hear us and help, merciful Savior.’ (YUA 1945:59, and LIT 1972:29); < anirtur-ta¹, anirtur-i²-ta¹

anirtuq ‘he has been rescued’, ‘he has been saved’ in the sense that the two of them went along together.’ (QUL 1998:255); < PE anirta-

anirluq ‘it is snowing’ / NS; = aniu; > anirllugte-; cf. aniguqaq

aniu snow on the ground # and aniu- to snow # aniu ‘it is snowing’ / NS; = aniu; < PE aniuyu; > anirllugte-; cf. aniguqaq

aniuk snow on the ground # EG; = aniu

anirllugte- to be soft and melting of snow on the ground # anirllugtuq ‘the snow on the ground is soft and melting’; anirllugtaa up’nerkami ikamrainanratni erenrani ‘in spring during the day while they were traveling by sled the snow got soft on them’; < anirlluk

anirllunaq ‘he has been rescued’, ‘he has been saved’ in the sense that the two of them went along together.’ (QUL 1998:255); < PE anirta-

anirllunaq ‘he has been rescued’, ‘he has been saved’ in the sense that the two of them went along together.’ (QUL 1998:255); < PE anirllunaq

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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; alllert akutami assritut ‘mouse nuts’ are good in “Eskimo ice cream”; Nutaan taugken inerqurluki waten, qanikcam-gguq qingani tekiskata uugnararaat antllertnek anllernek, watapiq-ggur’ atauqrugraana tamakuneq neryaqunani. Taigaam ur’ulluki, nutaaan kungnruta kenirũluki nerengnaqutekarkauluki. ‘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-iteteq-

**anllugneq** mist of cold air rushing in; warm air rushing out an open door or window; aura emanating from a person # Nepturillnari piviinret iliitni waniw’anllugneren qevleqtaalrartanga’arteqertelluku anllugneren qevleqtaalrilum enna tauna niiskengaqelrelli umiyavaryaqelliriim taumun akitimigamii qevleqtaalriramun elaqvaqani-il’. Allanek maa-i piyaaqan anllugneren qevleqtaangartaqan ellavaqaniruluni. ‘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

**anllugte-, anllullag**- to rush out of warm air; to rush in of cold air through a door or window # anllullagtutq ‘warm air is rushing out or cold air is rushing in’ / < ane-llugte-, ane-lluuk-llaq-

**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 # > anluaq; cf. ane-; < PE anlu

**anluaq** fishing or water hole cut through the ice # Tua-i taqgakun nakacuut qagertelteng nangkata anluaq tauna ullagluku, nanerpiit cingilgitnek niqqerluku. Anluan kangirainun nallaruarqateluqku akurqurciqoit. Tua-i-il’ kassukuni nutaaan camavet anluamun 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; > anlii-, anlu-; < PE anlu(C)aar- (under PE anlu)

**anlui**- to make of fishing or water hole through the ice # Tua-i-il’ manaryarat tekicamteki anluqgelluku uqisgelluku tugertelluku. ‘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-

**anngaqaq** older brother # Taiga-llu-gguq ukut anngaqeqlritt, etliinaqeqelliit kuiuem ciimni. ‘Then, they say, these brothers were living on the shore of the river.’ (CEV 1984:71); = ang’aq; > anngaqilkaac(q)aq, anngarauc; cf. aninaq; < PE ananar

**anngarauc** one’s spouse’s brother # < anngaq-uaq;

**anngqiqliq***, **anngqiqlikaac(q)laq** oldest brother # Cali-gguq, iquaqneng ayagluki anngaqiliineng, ivrucliurqiqi tungliqatigqiggluki. ‘And their sister, starting with her oldest brother and working down to her youngest, made waterproof boots for all in turn.’ (CEV 1984:72); < anngqiqliq, anngqiqlikaac(q)aq, anngqiqlikacaac(q)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 iniqsakarluteng wallu arenqialluga’arrluteng; tua-i nauwa anguyagni-llu anqararculiiniqt. ‘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 # anquerriuq ‘he is breaking out in a rash’ / < ane-qar-i; > anqerri

**anqerrit** measles; rashes # Y, HBC; < anqert-n nominal plural
anqerte- — anucimirqecetaar-

**anqerte-** to dash out # anqertuq ‘he dashed out’ / < an-qerte-

**aŋqitayagaq, aŋqiyaaq** newborn infant # Maaten ellii murilkartuq aanii kiani curumi inggangqalria, caniani-wa aŋqityaaq . . . Tua-i-llu ellii kiavæqerrluni ullagarlluku aanani alangaarluni aŋqityaarmek. ‘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); < ane-?-ya(g)aq, ane-?-ya(g)aq

**anqulleq** area dug up by mice for food storage # < anqur-lleq

**anqur-** to remove items one after another from a container, a house, etc.; to move from one house to another with one’s possessions # 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- car-un

**anruccilluk** stomach sack # NUN; < anruataq-?-lleq

**anruqtaq** stomach of a human or other mammal; gallbladder (EG additional meaning) # Tamaani uqut assigtangqelallruut issirit anruataitnek, 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 naliini, 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); Anruutaicingqameng waten kiagyungaqan, erneq takliriaqan, makuneng taug’aaq, cukilegngeng neyangqaqyltung, kuigeng. ‘When their stomachs would shrink from lack of food at the end of spring as the days grew longer, they would start getting sustenance from the sticklebacks from the rivers.’ (CEV 1984:33); > anrucilleq

**anssiir-, anssiu** to hunt seal downriver # anssiuurtuq ‘he is hunting seal downriver’ / Pissulriit anssiiarluteng taqkussulriit qamaken kangianek kuigem, tauna tua pissuryaraat yuq’illiaqniluku. ‘People from upriver that had 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); Anssiiarluteng unguvalrianek avulaameng avurluteng taukut, cali ilait anssiiarluteng tuq’i-pavaken ungungssinek canek piciatun, cuignilngureek tuaten pircrraatuq yuq’umiitarneq 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); < ane-?-ante- to put out(side) # antaa ‘he put it out’

**Caqerluni Irr’am antaarpkarluku tauna can’giig iqcelluku natermun qimugkayaraat-lлу iliita canianun tall’uni, teguvaiglugu-lлу qimugkayaraam 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); < ane-te-; > anerqe-, anquor-; PE anat- (under PE ana-)

**anu** dog harness # Tua-i-llu aatiita ancutuumaan Pili aq’arluq qamenga tunijitun enirilin. ‘Then their father detached Pili and his harness and pointed in the direction of the ptarmigans.’ (ELN 1990:12); NS, NUN, K; < PE anu

**anuci-** root; < PE annut- and annuci-; > anucimirq-, anucinge-

**Anucimmallrat** the Biblical book of Exodus # < anute-ma-lleq-3p-3s ending

**anucimirq**- to repent; to want not to repeat one’s actions; to learn from one’s mistake # anucimirquq ‘he repented’ / anucimirqekaraa ‘he made her not want to do again what she did’ by punishing her, talking to her, etc.; Anucimiqsunaunimi-lлу-am atrarluni nutaan naspaanaluni pinaluni. ‘In as much as it was not such as to cause her to learn from her mistake, she went down in order to try (again).’ (ELN 1990:22); < anuci-?-rqe

**anucimirqecetaar-** to reprove; to chastise; to rebuke # Kainiqnayukluteng-lлу cali, qanruyuterluteng waten: tamakut-gguq neqkarrit uqlautekengkhati ellam yuq anucimirqecetaarciqai. ‘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-

**anuqataq (?)** grandmother *# NUN; cf. anuurluq

**anuqekgte-** to blow in a favorable direction *# of
wind; anuqekgtuq ‘there is a favorable wind’
for traveling; anuqektgaa ‘the wind is blowing
favorably for him’ / < anuqa-kegte-

**anuqlir-** to be windy *# anuqlirtuq ‘it is windy’ /
anuqlirpa! ‘how windy it is!’; anuqlingraan
‘even though it is windy’ / < anuqlir-

**anuquellugte-** to blow in an unfavorable direction
*# of wind; anuquellugtuq ‘there is an unfavorable
wind’ for traveling; anuquellugtaa ‘the wind is
blowing unfavorably for him’ / < anuqe-lluk

**anuqa-kegte** any device used in the wind, such as a
windsock, windmill, flag, or windproof lantern *#
< anuqe-cuun

**anuqellugte** yarrow (*Achillea* sp.) *# (?); a plant
with a strong almost minty odor, which is inhaled;
< anuqa-?

**anuqlir** to be windy *# anuqlirtuq ‘it is windy’ /
anuqlirpa! ‘how windy it is!’; anuqlingraan
‘even though it is windy’; < anuqe-ler; < PE
anuqlir-(under PE anuqe)

**anuqsaar-** to be breezy *# anuqsaartuq
‘it is breezy’ / *Anuqsaar‘i cauluk* tua-i anuqa
burial or transported to a ceremonial site, culture,
believing they were flying to the spirit world.

**anuqsaar-** to be breezy *# anuqsaartuq
‘it is breezy’ / *Anuqsaar‘i cauluk* tua-i anuqa
yuryiulliniiki ellacugnimek ak’ane naruraami.
‘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-** to be very windy *# anuq’vagtuq ‘it is very
windy’ / Tua-llu taukut angalkulget cetamanek ungalalirnermi nunat
pissurnian anuqengutellini qacarmermek
up’nerkarpak anuq’vagturluim pissurciiganateng.
‘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 *# anurauq ‘he keeps
going out’ / anurayunaituq ‘it isn’t conducive
to going (or being) out’ . . . anaita inerqurluki
gagiisalani anuqengutellini
erlum yangu tagraaqati inauqat. Nenglliruq
anurayunataelem tua-i niilluku aanseng. . . . 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
sends 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’; anuraquraa! ‘be patient!’; Tua-i
cangimirteng’ermi anuraqngami 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 *# anuravgtuq ‘it is very
windy’ / Piaken tauqaam neqeqvaam, calaram-
llu akuliignek anuravaqami nutaan gaililartuq.
‘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-

**anute-** to take out(side) *# anutaa ‘he took it out’ *
. . . kiullinia. “Unuaqu anuteqerciqamken
ellamun.” . . . Unuaquan atakuyartumi pillinia,
“Qaku-mi tua-i anuteqatar cia, tang tua-i
tuquvailegma, ellamek nargeryugyaqellrianga.”
Taum pillinia, “Ilumun anuteqernamaanek tua-i
tuquvailegpet ellacugnimek nargerniartuten.”
. . . she answered him. “Tomorrow I’ll take you
outside briefly.” . . . The next day in the evening
she said to her, “Now when are you going to take
anuurluq*, anuureluq*, anuuruluq* (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 or marrlugaq; Tua-i-llu anuurlumi eniinun teki camali ti ganaqerlukturiq. ‘When we looked for squirrel dens that which would repel game animals... They want them (the women) to wear belts thinking that they would spread a bad substance — onto the floor (where the hunter might be contaminated with it).’ (AGA 1996:68); < anuuruq-ke

anuurluqellriik, anuureluqellriik, anuuruluqellriik (HBC form) grandmother and her grandchild # Tua-i-llu-gguq-am taukut anuurluqellriik-am uitauk. Angutmek tulgara’urlungqerrlumi. ‘And so, it is said, there were those two, grandmother and her grandchild, a boy.’ (MARI 2001:76); . . . ellivirutek taukuk, anuurluqellriik cuugaqelriik taug a, imarpiim yaqsinriikini. ‘. . . oh those two were poor, the grandmother and grandchild living not far from the ocean.’ (CEV 1984:65); < anuuruq-ke-llriik-dual

anvik exit; squirrel den # Anvlicucualuta waten ayagaagamta up’nerkami, miluutaqquq tua-i-llu qanikcamri yaaqvani. ‘When we looked for squirrel dens in the springtime, it (the den) really stood out in the snow in the distance.’ (CIU 2005:150); < anu-vik

Anvik Anvik # Athabascan village on the Yukon; literally: ‘place to go out’; Qamkit-wa-gguq qamani kiatiitni, Anvligiut-gguq taukut nutaan nunat, nunauluteng taukut nunarpauluteng.
apa, ap’a, apaq grandfather # apii or apaa ‘his grandfather’; Qailun taun’ ap’aka tua-i-w’ imkullrulliniuq, iliini picirkani nulluyuunaku. ‘At times that grandfather of mine knew what was going to happen to him.’ (QUl 2003:546); Tua-i-llu aatan irniarpet ap’aluku. ‘And your father is your child’s grandfather.’ (YUP 2005:226); less commonly used than the extended form, apa’urluq; > apa’urluq, aparrluguaq; cf. apakcuk, apakussutaq; < PE ap(p)a

apaa- to repeat; to reiterate; to mention; to call out; to mention by name # apaaguq ‘he repeated something’; apaaqa ‘he repeated it, called it out, mentioned it several times’ / apaaguq ‘he called out something several times’; Canek piukengamegnek apaagluteng piugvikullruut tamakut curukartekateng, cali-il’taukut curukartekaita taukut pisqumasteteng cali ellmegcetun cali piullmegnek apaluki piugvikuki. ‘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); Ellinginaq apaayaqunaku Atanrem Agayutvet atra, Atanrem pinarqelruiniciqngaku at’mi ellininaq apaastii. ‘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-

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’; apalliraa ‘he is singing it’ / < apalluk-lir-, apalluk-lir-tur-; > apallirturta, apallircuun

apallircuun, apallirturcuun dance baton # Una-wa apallirturuucuittit murak. Iquani-wa kegginlarluni, tengayuq-wa man’a asguruara. Taumek tua-i apallirturcuuentengqettullruut. ‘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-tur-2-cuun

apallirturta, apallirturlria song leader # < apallirturta'; apallirtur-ria

apalluk, apalluoq stanza; lyrics of dance song # apallutairutuoq ‘there are no more lyrics’ a call to begin improvised, comic Eskimo dancing; Atulgullruut tamana. Taugaam apallui ukut cimiqetaararluki. Yuarun taugken taman’ cimirpakaniitliniuq. ‘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-llu kinguqliita pilriameng tua-i kitngiarluku tuaten qayaq taman’ mamageqruq, apamaq-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’gurrulunai ayagluni, waten tan’gurrarauluni, ellirautellinilib, angayuqak tamarmek tuqululek. Tua-il’wa-gguq tua-i taukut ilain, tua-w’ yuut, nakukuraurlungraftual’l’ aqiyayuilki. Caluki-il’ kiuiluluki-il’ pyuyuunak umyuaerteqluni anglikiruq akinaullerkani amllera. ‘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 aparrluguaq and aparrluguaq (under PE ap(p)a); < apa3u3luq

apa’ag- to have dirt debris clung to one’s flesh or clothing # Angutem iliili tangermuraa iliili arrnuten ayuquli camek apat’agluni pekelnartuq. ‘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’urluunka amllellruut, nulluvkenaki apaurluunka maa-i taugaam watua apa’urluirutua, Qelpauralria tuaugaam apa’urluqqa aipaaggni. ‘My grandparents were numerous, and I knew my grandparents, but now no longer have a
apenge- — apqara’arcuun

Bases

aperyaraq pronunciation; terminology # aperyaraa ‘its pronunciation’; Tua-i-llu Qalemaq igarcuutengqellini imgualluki yaassii-lerrmun tamakut igat aperyaraitsnik ciumek elicungqalrulukel ekk. ‘Since Qalemaq had a pencil she wrote the letters on a piece of cardboard showing the two of them their pronunciation.’ (ELN 1990:87); < aper-yaraq

apete- to inquire; to ask in the sense of asking a question # look under apte-; NSU; = apte-

apiataq lunch # and apiatar- to eat lunch # apiatartuq ‘he is eating lunch’ / Seven-klaamgi unuakutartuktuk, twelve-klaamgi-llu apiatarluta, tua-i-llu six-klaamgi atakutarluta. ‘We eat breakfast at seven, lunch at twelve and dinner at six.’ (YUP 1996:54); from Russian obed (obed)

apiterete- to smear with oil without letting it penetrate # Tua-i uqumek apiteretluka. Uqurruluku. ‘He smeared it with oil. He oiled it.’ (NAT 2001:222)

ap’nerrlugun verbal expression of negative opinion # < aper-nerrlugte-n

ap’nge- to bend # of something that is not normally bent; ap’nga ‘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-

aperyaraq pronunciation; terminology # aperyaraa ‘its pronunciation’; Tua-i-llu Qalemaq igarcuutengqellini imgualluki yaassii-lerrmun tamakut igat aperyaraitsnik ciumek elicungqalrulukel ekk. ‘Since Qalemaq had a pencil she wrote the letters on a piece of cardboard showing the two of them their pronunciation.’ (ELN 1990:87); < aper-yaraq

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ap’nerrlugun verbal expression of negative opinion # < aper-nerrlugte-n

ap’nge- to bend # of something that is not normally bent; ap’nga ‘it bent’ / apengtaa ‘he bent it’; apengtuq ‘he bent down’; apengcimauq ‘it is bent’; apengneq ‘a bend’; Qavarngan qecignek taataarluki qillerguallini, pamatmun tallik qillerguallinuk, uyaquri-llu napiruluki irugkenun wavel qillruulkel apengluuk. ‘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 # apqaraaŋ ‘he is asking about something’; apqaraa ‘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 acianek nepeng’an, tuar ca itellin. Qanersaagallriam kangingnaeqvenanu cauga. Taumek tang alingqerrtellruirangta caken. Wagg’ ang apqaraaluka. ‘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 apaŋ(a))

apqara’arcuun shaman’s drum, small in size # < apqara-?cuun
apqaur- to ask questions; to make confession in church # apqaurtuq 'he is asking questions'; apqauraa 'he is asking her questions' / apqauraa camek tangellrucianek 'he asked him about what he saw'; Ayauamariata ilai aaniin qalaratuqluku apqauragan-llu kuqagaqluku. ‘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-; > apqaurciyaraq, apqaurta, apqaurun, apqauriyaraq apqaurviit

apqaurciyaraq judgement # Catholic neologism as are the following: kiirrarmi apqaurciryaraq ‘private judgement’; tamarmi apqaurciryaraq, kinguqlirmek apqaurciryaraq ‘general judgement’; < apqaur-ciryaraq apqauriyaraq interrogation # neologism; < apqaur-; apqauriyaraq apqaurviit

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

apqitnek what people call —; as people call it; as people say # < apqaur-ta

apqaurun questionnaire; confession of sins in church # < apqaur-n

apqaurviit judiciary # neologism; < apqaur-vik

apqitnek what people call —; as people call it; as people say # < apqaur-ta

apqaurun questionnaire; confession of sins in church # < apqaur-n

apqaurviit judiciary # neologism; < apqaur-vik

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 apyu

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’; apterraarluni or apqaarluni ‘after asking’; apetnia or apnia ‘he says she asked’; apearliegt ‘before you ask(ed)’; apcavng ‘because he asked me’; aptellinia ‘he evidently asked him’; aptellruanga nuliaq ‘he asked me where my wife is’; = apete-; cf. aper-, apquciq; > apqaur-, apyun, apytuke-; < PY-S apta(a)-

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 # apuraa ‘he encountered him’ / apuutuq ‘he
encountered something, arrived somewhere’; apuutut ‘they encountered each other’; Tawa-lulu-inguq apurpegnakul’-l’, 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 apuucetenrlikut iqłumun taaqgaa amiduçkut wangkuta tungineq iqłum. ‘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 kingunepek caminelltut, atam tektengrama-llu uitaviggamegnum egmnun apuusngatagmeqten. ‘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-qaq ‘do you have a question’?; < apte-n; > apyutke-

apyutke- to ask about (him, it) # apyutkaa ‘he asked about it’ / Maaten elluqanirini negat aqyevkkenateng ilait-wa caviygaaq, cali-lulu alait qatellirri, caucillamikulu-llu aannamun apyuyetlukul. ‘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 for you?; “what’s up”; exclamatory particle; UK; = waqaa

aqak mold; fungus that sometimes forms on dried fish # HBC; = aqataq; < PE aqayay; > aqatare-
aqatqaq mold; fungus that sometimes forms on dried fish # NS; = aqak; < PE aqayay; > aqatarte-
aqatarte- to be moldy # aqatartuq ‘it is moldy’ / NS; < aqata-
aqayiviaqvik cloudberry (locally salmonberry) (Rubus chamaemorus) # NSU; = aqayiviaq; on Zagoskin 1842 list (19) for K; = aqeyvik; cf. aqv-; < PE aqvovi

aqe- to kick # aqaa ‘he kicked it’ / < PE aq-
aqelqaq stranger; visitor from outside the village # Tava-ll’ ittargan waqaallia, “Waqaa, aqelqat?” ‘And when he came in, she greeted him, “Hello, visitors?”’ (MAR 2001:91); NS; < PY-S aqelqaq

aqelqur- to go from one point to another (particularly moving in an unusual or unnatural, often elevated, way); to hover; to hand over something # aqelqurtq ‘he is moving’, ‘he is hovering’ / Taukut caliset Apatascook ilai qanlalliniut yugmek uurpagayulimek tanglarniluteng, ingrit-lulu qangatgun kangratgun-lulu aqelqurtuli ayalrimek uurpagaluni. ‘Those men working with Apatasok would say that they saw a man who made a loud hooting noise and who would abulate over the mountains and on the mountain tops.’ (YUU 1995:77); Piyuvaqenani. Naqqargarmi aqelqurtuli llaqakun talligini atulukeq. ‘Not walking on the ground, rather it was upright and hovering propelling itself with its hands.’ (YUU 1995:78); Naqqutmiarlulu-inguq qakiiyarmek aqelqurtuli, tengulukeq. ‘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); > aqelqurun

aqelqurun inclined plane # < aqelqur-n

aqelrurte- to be gelatinous # aqelurtuq ‘it is gelatinous’ / K; < PE aqulruq- (under PE aqit-)
aqvrik woman’s ivory labret # NUN

aqeśgįį̂q willow ptarmigan; (Lagopus lagopus) # Canek-inguq nerengnaguaruttuk mallurrmek, aqesgiirrakteq-llu negartulukeq, canek-lulu atsanek kiąqmi ilkulukeq. ‘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.’ (MARI 2001:80); Tua-i-lulu-inguq tangvaunarinentini, iigni calligarrlukek piqalliniuq, kenquinraaq’ ukuk, tua-i-inguq taukk aqesgiirraan ilk. ‘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; = aqeigviq; < PE aqoviq

aqessgaar- to sneeze # aqessgaartuq ‘he sneezed’; aqessgaaraa ‘he sneezed on him’ / = aqessgir-, aqest-, > aqessgaapag-; < PY-S aqesta-

aqessgaapag- to sneeze loudly # aqessgaapagtuq ‘he sneezed loudly’; aqessgaapaga ‘he sneezed loudly on him’ / < aqessgaar-pag-

aqessgir- to sneeze # aqessgirtuq ‘he sneezed’; aqessgirraa ‘he sneezed on him’ / EG; = aqessgaar-, aqest-; < PY-S aqesta-

aqešte- to sneeze # aqestuq ‘he sneezed’; aqestaa ‘he sneezed on him’ / Ilaitni tua narnqmnaurtuq taq̓aam aqespalartua ilait piqatqa. ‘Some of them smell good, but I sneeze when others pass by.’ (ELL 1997:338); = aqessgaar-, aqessgiiar-; < PY-S aqesta-
aqev- root; > aqevla-, aqevlerte-, aqevyak; cf. aqevyik

aqev- to run hard; to run in a straight line #
aq’vuq ‘he is running hard and straight ahead’ / aqevluni ‘(he) running’; aqevngaituq ‘he won’t run’; see more at alternative formulation of base, aq’ve-

aqevla- to dangle # aqevlauq ‘it is dangling’ / Agayutiita atama, Agayutiin Abraham-aam Isaac-aam-lu, nayullrunrilkanga ak’a ayacecallruarpenga 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-?

aqevlente- 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 qipaarmek uskurarluku nuqtaksuarturluku atrariinarcetlinia cukavkenaku. ‘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-?

aqevyak dangling ornament of wolverine fur or beads on a parka # NUN < aqev-?

aqevyik cloudberry (locally salmonberry) (Rubus chamaemorus) # HBC; = aqavsik; cf. aqev-; < PE aqvøië

aqeygiq willow ptarmigan (Lagopus lagopus) # HBC, EG; = aqesgiq; < PE aqvøië

aqigtuaq, aqiqneq soft melting snow on the ground # < aqigtae-aq’, aqigtae-n tq

aqigte- to start melting # of snow on the ground;
aqigtuq ‘it (snow) is starting to melt’ / Y;

aqituqerte- to feel overly full with food to the point of lethargy # aqituqertuq ‘he feels very full’ / < aqiturte-qerte-

aqiturte- to lack firmness of flesh of fish no longer fresh; be full of food of # aqiturte ‘it lacks firmness’; ‘he is full’ / < aqituqerte-; < PY aqitur-(under PE aqit-)

aqla woman’s emanation according to traditional belief # Arnam mallguurayuunaku angun aglenrraraunrilengermi. Piyukaaralriit-gguq angutet aqlii narellini pitekluku naulluutuq. ‘A woman 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-

aqlarnir- to begin to blow; to arise; to start up # of 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-te’-; > aqlatlag-. 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; Taguttararluku ariotvallrani tegua, imarluni aritvii. Tagucamii qasgimun kiavet egkumun kuv’llia aqlit’rugarka 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-, aqnirte- to hurt; to get hurt # aqngirtuq ‘he got hurt’; aqngirtaa ‘he hurt her’ / HBC; < PE atnjir- = akgirte-, angirte-
aqsak — aqume-

aqsak, aqsaq abdomen; belly # also dual for one abdomen; aqsaqa, aqsaqa, aqsiigka, aqsaqga or aqsiigka ‘my abdomen’; Tua-i-luut illitini tuatun pillrani keneq, tuaqâken kinermek, aqsiigkenun qeklii tull’uni. Qagerrlutek aqsiik. Cat tuaten anlutugq neqet, nayitit, makliitit, cetuat tuaten, mermek tuaten avutulugq. ‘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); > aqsaqirute-; aqsalit; aqsumirte-, aqsumuq, aqsaquiurneq, aqsauq, aqsatuyak, aqsi-, aqsique-; < PE aq(a)yar-

aqsaqirute- to have no more belly; to act (laugh) until the stomach hurts # Ilani ngelaata tua-i ellii ngel’arturluni aqsaqirulluni. ‘Because her family members were laughing, she laughed heartily until her stomach hurt.’ (ELN 1990:74); < aqsaqirute-

aqsali- to be pregnant # NUN; < aqsak-li

aqssalim cordury material for making clothing # NUN

aqsamirtaq cooking pot that has rounded sides # NUN; < aqsmirte-aq

aqsmirte- to have a rounded shape # NUN; < aqsmirte-; > aqsmirtaq

aqsmuq outside part of a fish belly # considered a delicacy; < aqsaq?-; < PE aqyamuy (under PE aq(a)yar

aqsuq animal belly fur # . . . aanii tauna

aqsuq small strip of babiche # NS; < ?-lleq

aqsaqiquneq bay on the edge of a lake # < aqsak-?

aqsaqiquq stomach; belly; stomach organ specifically; gizzard # aqsaqum ululnera ‘stomach lining’; Qingateng-luut anguteraugqata kukupangaqsluteng keggimait, aqsaqit-luut anglitugq, aqutuqarin tituruteng. ‘And if their fetuses are male their (the pregnant women’s) faces get freckles, their bellies grow, and they get fatter.’ (ELN 1990:92); < aqsaq-quq

aqsaqirulluni aqsi-, aqsiqe-; < PE aqsiqe-

aqsi- to have a full stomach; to be visibly pregnant (NUN, NS meaning) # aqsiq ‘he is full’; ‘she is pregnant’ / aqsiyaw ‘oh how full I am!’; aqsiutten-qaat ‘are you full?’, Tua-i-am igaa. Tua-luut aqsingluni ataaam ayagluni tamaaggun cetuakun ceirstulunruli. Tekiskili-aam cetuamek. ‘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-luut gguq piperruluni nasaurluliq tuuna qingangluni, aqsingluni. ‘Then soon that girl got pregnant, getting a big belly.’ (KIP 1998:71); < aqsk-i

aqsiqe- to have a stomach-ache # aqsiq ‘he has a stomach-ache’ / < aqsk-liqe

aqu stern of a boat # NS; < PE aq; aqutaq, aqute-

aqu to play actively # running, jumping, etc., usually outside, in contrast to sedentary playing with toys; aqiguq ‘he is playing’ / aquita ‘she is playing (together) with him’; aqitekaa ‘he is playing with it, having it as a plaything’; aqiyuymiing’atnaa naanguartut ‘not wanting to play actively they are playing with toys’; Tutgara’iluutu tauna angilliniuq, ellami-llu kimi aqiyuurruli. Nem’ek keluani qulvarqiqgeliiniuk, tuavet tua-i tutgara’iluutu mayyqataaaluli, aquigqami. ‘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); Tutgarrluni, qimugkauyara’urluun-am tan’gurraaq aqitekengqatarat itrulluki, qavalkuykangciquaanggaa-am qulugcetaanqegteggu . . . ‘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); > aqivik; < PE aq(a)C-

aquivik playground; play area; gymnasium # < aqui-vik

aquime- 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) # aqumuuq ‘he sits down’ / aqumtaa ‘he sat her down’; aqumviikaa ‘he sat on it’; aqumil ‘sit down!’; Tua-i itruluni aqumuni uitaqanrakun ak’anivkenteng-am tuaten igaartelliniut. ‘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 ava-i aperturqa. Tua-i tuani nem’inek pekteksaunani erenret naniliinarlutheng tua-i. Tauna-Llu tua-i tekican ereni, tua-i tuaggun nem’ikun piuraqerluni. Tua-i-gguq akerta aqumqagaerluni. ‘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); > aqumci-, aqumga-, aqumkallag-, aqumkallak1, aqumkallak2, aqumkengaq, aqumleq, aqumllitaq, aqumtaq, aqumun, aqumvik; < PE aqumacity and -aqumlik, aqumvit; < aqume-vi;k = aqumllitaq, aqumllin; < aqume-; > aqvai-, akvak’ngaq; > aqv- cf -; river had broken up.’ (ELN 1990:17); < PE aqva-; = qaq’uq; aqvataa ‘he is getting something’, ‘he is fetching something’; aqvatuq ‘he is getting something for her’; aqvau ‘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 1990:23); < PE aqva-; > aqvair-, akvak’nqaq; cf. aq’ve-
aqvalgir- to retrieve; to go get # Tekitaqata-lлу-gguq

aqvalgireng nulirrit antullrut 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-ігір-

aqvalgirceteng nulirrit antullruut imarnitnek

aqvaluki cali-llu aqvaiguq 'he is getting things from fish-camp', ‘he’s getting guests’ / Egmian nunameggnun piluteng, unuaquani-llu aatiita cateng aqvaluki cali-llu aq vai-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 aqvaigung’e’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

aqvak’ngaq girl or boy who the two messengers have been asked to go see by the person giving the feast during the “Kevgiq” (# CAN, NI; < aqva-k’gіq

aqvaqua- to run around # aqvaquaguq ‘he is running’ / Nem’эggnun agluni pillinia irniara aqvaquangelliluni. ‘Going over to their home she saw that her baby had started to run about.’ (YUU 1995:84); < aqvaq’r-а-

aqvaqur- to run # aqvaqurtuq ‘he is running’ / Cukatacirramitun aqvaqurluni nem’эggnun aggluniuq. ‘Running as fast as she could she went over to their home.’ (YUU 1995:12); < aqeve-(aq’ve-)?-а-

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 qatellriamek imgumaluni, maurluat-wa natermi suugilria. Tua-i-llu maurluat piu aaniit mikelngurmek aqpatellruniluku. ‘They saw that their mother was lying down back there beside her was something which was all wrapped up in white and their grandmother was scrubbing the floor. Their grandmother told them that their mother had gone and got a child.’ (ELN 1990:9); < aqva-е-

aqvaute- to run in a race; to run # aqvautuq

‘he is running in a race’ / aqvauytuaga ‘he is racing against him’; Akaar aqvautaarturluteng waten pitullermeggni uqjalrilrit nalluyuitturarlliniamegteki arnaungraata angutungungraata pinilrriit nalluyuitturarlliniamegteki pinirtaarturluteng 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); < aqeve-(aq’ve-)?-е-

aq’ve- to run hard; to run in a straight line # aqv’uq ‘he is running hard and straight ahead’ / Ellii-am tua-i aqveluni tunginun tengellragnik murilkrenilami tua-i tumyaraminek pilangyuum ugaani nag’arrluni aqvaqurluni paallagluni, . . . ‘Then she ran toward where the birds had flown off from without watching were 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 tekitiirinaameng ilani ellii cuullengaunluki cukangnaunluni piyualuni kituamiki-llu aq’vesa’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); > aqvaur-, aqvauer-; alternate formulation of base is aqeve-; cf. aqva-; < PE aqva-

arakaq1 type of small plant, burned to make ash after the plant has died and turned gray (species ?) # HBC; < araq-kaq

aralleq site of a fire # < araq-lleq1

araq 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 tegulriani aracetun kaivnaurtuq ugaani arum, anuqem nangluku tauna eqqpak 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 arđa

arakaq, arakaq² punk; birch bracket fungus; flecked-flesh polypore (Phelinus 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 unguvuit man’a arca nanilicarpiiqnaku! ‘Indeed we have to stop cutting short the lives of our fellow men.’ (ELL 1997:53); < PE arçarkar-; cf. arcar-

arcaar- 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 arcaaryaanluku Elguq cali pingraani kingungyulliumi cali piluni, “Ciin maliksuumiitakek?” ‘In vain did Mikellaq 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-

arca-, arcaq- to favor; to consider important; to treat in an excessive way # arcaakaa ‘he favors it’ / arcaaku ellminek ‘he puts himself before others’; < arca-ke-

arcaqake- to consider (it) very important; to pay special attention to (it) # arcaqakaa ‘he is paying special attention to it’ / amlernem qanerkangqerrasaaqa, tuaŋgaam una atauciq arcaqakluku qalarutkeciqaga ‘I have a lot to say, but I will talk especially, or above all, about this one thing’; Qayumi! Una waten kiimi yuungami. ‘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 wingi umyuqaqela’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 eat fast # EG; cf. arca

arcari- to become more severe; to worsen # arcariuq ‘it got worse’ / Ellam uivurallrani akerta puqlanilria yaaqsigaqaku nengla arcariialqnini kiituani uksurtuq tamaani akertem yaaqsina. ‘In the orbit of the world whenever it got farther from the warm sun the cold became more severe until finally winter came there at the furthest distance from the sun.’ (EGA 1973:13); Anngaang-gguq piyaaqnaaraa, “Qiaviiqnak, cam iliin’ uterciiqukuk ella assirikan.” Cakaniqsaunani avani elliraat nangtequatullruameng ciuqvani. ‘Their brother would tell him, “Don’t cry so much, someday we’ll go home when the weather becomes good.”’ (YUU 1995:54); Aatama arcaqertullruut; avani elliraat nangtequatullruameng ciuqvani. ‘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 wingi umyuqaqela’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-

arcaqanru- to lay stress more; to regard as more important # arcaqanru ‘he regards it as more important’ / Taŋgaam upnerkamek ayagluteng neqnek arcaqanruuki quyurtelartut, neqkamegnek. ‘However, starting in Spring they lay more stress on getting food, their food for the future.’ (YUU 1995:54); Elkegnun pillerput elpenun arcaqanruuki piciqerput. ‘We will deal more severely with you than with them.’ (AYAG. 19:9); < arcaqar-nru-

arcaqar- 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 wangkutini. ‘Food (fish) alone is of importance to us.’ (YUU 1995:54); Aatama arcaqerluni qanrut’alleruanga 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 murilkeqaralameni elliraat aulukestalingutu, aanalinguq-llu, tamaa-i tua-i ungilagyugluteng arcaqatullruut; avani elliraat nangtequatullruameng ciuqvani. ‘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 wingi umyuqaqela’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-

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arcikutuk nuliagtek alqaqsakagnek ‘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 poor; to be deprived; to be troubled # arenqiallughtuq or arenqialliq ‘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-lliqe- arenqiallugun distress; dismay; problem # Yungcaristem medicine-aanek inrunek cikiraqatku tua-i-llu pisqucicetun nerkumteki imumun taumun arenqiallughtumeriin tua-i nall’arullini. When a doctor gives us medicine, pills, if we take them as instructed, it will go directly to what ails us.’ (QUAL 2003:324); . . . arenqiallughtu-гуу ‘it is unsatisfactory, inconvenient’ Qanrut’lallruit tuaten. Taugken-guuq arnam arenqiallugutitii tan’gaurlurmi ikgellruluni. ‘. . . 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-lu qetunranglugi aqarculu-llu Reuben-aanek, qanerluni, “Atanrem tangrraa arenqiallughteke, nutaan uima kenegyaguciuqanga.” ‘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); < arenqiallughte-n

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-ll’ nukalpiayaurluuq usuuq, neqkaqsugniilmeknek, nerevkarpakalaavnga waniwa tangeretliirnga quyavkarpakalaavnga.” ‘Taum angutem pillinia, “Ailing arenqiapaa, usuuq, waniwa-qaa itrallulten 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); < arenqiate-paa

arenqiartekaaq man’s wife’s sister’s husband, loosely in English: brother-in-law # derivation semantically unclear to compiler; NI; < arenqig-?

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!’ arenqiqami ‘because of the unfortunate but irremediable situation’; ayaksaituq arenqiapakaan ellalluk ‘He haven’t gone because of this lousy weather’; Aaniit, aatii-llu tua-i arenqiinake ak’anek-llu allanicatek iliiliqapiggluki tkutuy. ‘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); Arenqiqami tua-i taqsuq’ngengami, neviarc-lu tauna taqsuqsunrllan pillinia, “Kitak’ tua-i arenqiqatuten irtennaurtukuk.” ‘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); < arenqig-ate-; > arenqiyanake, arenqiyanarqe-, arenqiallughte-
arenqiayug- to feel uncomfortable; to have an uncomfortable feeling # arenqiayugtuq 'she feels uncomfortable', 'she has an uncomfortable feeling' / Tua-i-llu tuani palungqainanermmi 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-yug-(?)
arenqiirtur- to resolve; to confer; to discuss # arenqiirtur-tut ‘they are conferring’; < arenqiirturt ‘they are conferring’; < PE arenqig-tur tur; 1-plural arenqiirtur-; 2- plural arenqiirtur-
arenqiirturat commission; committee # < arenqiirtur-ta-plural
arenqiike- to find satisfactory # arenqikaa ‘he finds it satisfactory’ / Tamaani tua-i arenqiirtulermeggmi pillinaat, arenqiatiinlluku ellii ataucirrauniluku qagktu taugek amllerrluku ayaguuat. ‘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); < arenqiirtur-ta-
arenqiirturtet arenqiirturtet arenciirturtet
arenqiigtuq waterproof fish-skin mitten; any mitten in NUN, NS) # Arillugnek pilaqait aughukt mecungniurcu’tel’alput avani, makut dog salmon amit ‘They call our waterproof wear of former times that is made from dog salmon skin, “arilluk‘.’ (AGA 1996:183); Pissuryungaqata qalililuki-Llu arilluluki-ll, aritviluki neqet amiliiteng, . . . ‘When it came time to go hunting, she always made gut rainwear, and waterproof mittens, that is, she made mittens out of fish skin, . . . ’ (CEV 1984:72); < arin-l-luk
arin waterproof fish-skin mitten; any mitten (in 1 NUN, NS, EG) # cf. ariri; > arilluk, aritvak; < PY-S arin
arinacirraq slightly aged meat # < arinar-cir-ac1
arinaciraq spoiled or rotten food, especially fish # and arinar- to be spoiled. arinartuq ‘it is spoiled’ / arinarninarquq ‘it smells rotten; > arinacirraq
arinaciraq sealskin hunting bag # Y, HBC, NS; = arinaq < PE arin(t)nar
arinaciraq to eat raw food; to be raw # aripauq ‘he is eating raw food’, ‘it is raw’; aripaa ‘he is eating it raw’ / cf. arilla; < PE aripa
arinaciraq to sneer # aripacitekaa ‘he is sneering at him’ / < ari-teke-; aripvacitekaa ‘he is sneering at him’ / < ?-teke-; aripvaciteka- ariva ariva-< ariva-< ariva-
arinaciraq to grumble; to complain # ariplua’rtuq ‘he is grumbling; aripluaerq ‘he is grumbling about him’ / Anuurulur-ggur aripluaariyaaqulun‘: “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-ariva-
aririruq ‘there are ashes in the air’; ‘he is adding ashes’ to his tobacco; ariraa ‘he is adding ashes to it’ / < araq-ir-; > ariri; < ariraa
arih to be full of ash; to add ashes # aririaq ‘he is adding ashes to it’ / < araq-ir-; > ariri; < ariraa
arih to be full of ash of the air; to add ashes # aritruq ‘there are ashes in the air’; ‘he is adding ashes’ to his tobacco; ariraa ‘he is adding ashes to it’ / < araq-ir-; > ariri; < ariraa
arih to be full of ash; to add ashes # aririaq ‘he is adding ashes to it’ / < araq-ir-; > ariri; < ariraa
arih gray thing # < arir-yak
arih gray thing # < arir-yak
arih to mash to a granular consistency # aritaa ‘he is mashing it’ / < ari-te-
arivaciteke- to sneer # aripacitekaa ‘he is sneering at him’ / < ari-teke-; aripvacitekaa ‘he is sneering at him’ / < ?-teke-; aripvaciteka- ariva ariva-< ariva-< ariva-
ariluk waterproof fish-skin mitten; any mitten in NUN, NS) # Arillugnek pilaqait aughukt
arih to be full of ash; to add ashes # aririaq ‘he is adding ashes to it’ / < araq-ir-; > ariri; < ariraa
arih gray thing # < arir-yak
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ariva¹- to argue # arivauk ‘they are arguing’ / NS; cf. arivaciteke-, aripluar(a)-, arive-, arivte-; < PE ariva-
ariva²- to call; to term; to recount; to relate
# Nalluyagutenganka nunait. Arivukulite pilallrufyaqanka. ‘I’ve forgotten the names of the villages where this used to be. I placed to be used to call them as I related the story.’ (CIU 2005:72); Tua-i tuani tua-i, kiani kia-i, Ngel’ullurgarmiunek arivatukemteri nunanggurrulute. ‘So there they lived, back there in what we call Ngel’ullug.’ (ELL 1997:228); Tua-i arivalarait Yaarullerenek. ‘They talk that place Yaarulliret, “the one with former story-knife pictures”.’ (ELL 1997:242)
arive- to call by offensive names; to rebuke; to insult verbally # arivtuq ‘he called someone offensive names’, ‘he rebuked someone’; arivtaa ‘he called him names’, ‘he rebuked him’ / Atam elatturamke piaken angqerrluni . . . nukalpiartam ariveskeq, “Man’aqtaq taq’eken piculingurmek uingluni, kiugna taq’eken . . .” ‘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-
arliarte- to be busy # arliartuq ‘he is busy’ / Tua-llu-gguq ukuk yaquleyagaq up’nerkan arliarteqpiaralriik. Kiakataan, up’nerkaan ungululilaatgu. ‘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)-
arliarteqapiaralriik

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Bases
ariva¹- — arnalquar(aq*)
ariva²- — arnalquar(aq*)
arnamirte- to be or act effeminate # < arnaq-mirte-
arnangiar(aq*) middle-aged or old woman
# Qailun-w’ pia, cali-l’il pillrullian,
pekutellruliata tuaten qanelria taun’ arnangiar.
‘I can’t really say, but perhaps the old woman was
saying that because before 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 t’aqgaam mikelnguut-llu
taumeng 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, arenacaluq, arnalquar(aq),
arangiar(aq), arnaqatak, arnarkara’urluq,
arassagaq, arnalquaraq(aq), arnamirte-, arnaraq,
arassagaq, arnauneq, arnayagaq, arniqeqa,
arniur-; < PE arnaraq
arnaqatak cow moose; cow caribou; cow reindeer #
< arnaq-taq
arnaq girl; young woman # NS; < arnaq-aq3; < PY
aarnaq (from PE aarnar)
ararkara’urluq* old woman # < arnaq-kar(aq)1-
r(ur)luq
arnartaq* thing belonging or pertaining to women
# qerulliik arnartaak ‘a pair of woman’s slacks’;
Taumek cali cikiani quyuurmii atellilulu,
arnartarmek. ‘When it was presented to him,
smiling he put it on. The garment was made for a
woman.’ (CIU 2005:76); < arnaq-taq
arnassagaq* old woman; Bering wolf fish
(Anarhichas orientalis) (also, in NI, slang term) #
Miklemni alerqualaatnga piyugnarikuma-ggur’
atam, qessaaqaqsanii . . . takumunarqellriit
tamakut ikayuangnaqluki, arnassagaq
angukara’urluut-llu. ‘When I was small they
would instruct me that when I became capable
I should not be indolent . . . that I should help
those pitiful ones, old women and old men.’ (KIP
1998:57); < arnaq-ssagaq
arnayagaq* queen in cards # LI; < arnaq-ya(g)aq
arnauq small edible sea creature, pink, orange,
white, and red in color (species ?) # NUN >
aranuuruaq; < PY arnauq
arnauqatak fingertip # NUN; < arnauq-uaq
arnaurluq* wild rhubarb (Polygonum alaskanum)
stage # LI
arnayagaq* queen in cards # LI; < arnaq-ya(g)aq
arnineq east # NUN
arniurneq lust # Catholic neologism; < arniurneq
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
alerquotet inerquumaakut arniuresqevkenata
anguciuresqevkenata-ltu, ‘The sixth
commandment forbids us from improper sexual
canactics with men.’ (GRA 1951:248); Tamakut-
ngguq taqgen anguyait ingluit, qagken pillret
arniuryugluteng, arnat-llu nangelraksugluki. ‘It
is said that the enemy warriors from up north,
have not respected rape and torture women.’
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arniuryugluteng, arnat-llu nangelraksugluki. ‘It
is said that the enemy warriors from up north,
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 a(C)a3@u!

Perhaps people from the Aleutian Islands used it as a float, although it says on this paper that it came from the Kuskokwim. It’s not a hair seal or spotted seal, but by looking at its nipples I think it’s a sea otter.’ (CIU 2005:12); < PY a3(a3)naq

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); > arturyagute-; < PE arucetaaq

To ripen to a soft, mushy state; to rot # aruuk or arua ‘it ripened’, ‘it rotted’ / arumauq ‘it is ripe’, ‘it is rotten’; Maaten tanglugni tekitelliak qakilliuk ak’allaurrlutek. Tegumiakek qeciik tutnekek 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.’ (MARI 2001:92); > arucetaaq, arumaarrluk, arumaneq, arumalria, Arungalnguq; < PE aku-
arucetaaryunqegtuq legtararaumalrianek ‘he likes to eat dried fish skins which have been singed; Tua-i-llu Pili ucuryungatqapiarluni keggmiarluni taumek qangqiirmek tailuni, tuavet caniatnun igcelluku. Ellin-llu taum Elngum arucetaarkuaminek cikirluku. ’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); < aru-cetaaq arula, arulaq dance # and arula- to be in motion; to move back and forth; to be loosely attached; to dance # arulaq ‘it is in motion’, ‘it is loose’ / kegguteka arulauq ‘my tooth is loose’; . . . tuar-gguq angyam iluanllutek angyaq puukalria. Arulallaglutek tamarmek. ’. . . 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, arularaq, arulate-, arulayaraq arulaci- to wave one’s hand; to make the motions in a dance # arulauciq ‘he is waving’; arulacia ‘he is waving to him’ / Puallalirit tamaa-i aturpagluteng yuratulliniut imkutun tangvatukevciucetun pikvenateng, atauciq waten arulacieokenakuk. ‘The ones that do a standing, northern-style dance don’t dance like you see around here; they don’t do movements in unison.’ (YUL 2003:446); < arula-i2- arulair- to stop moving # arulairtuq ‘it stopped’ / arulairtaa ‘he stopped it’; arulairrlnuni ‘(it) being stopped’; arulairrtaa ‘he stopped for him’; Ankan-llu nutaan tan’germek tekiskan, nacarluku piyuasqelluku, arulairpeknakuk. ‘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-; > arularcissuun, arulaiqaer-, arulaituli arularcissuun brake # < arulair-te2-i2-cuun arulaituli stop consonant # p, t, c, k, q are the stop consorants 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- arululate- to shake; to cause to move back and forth; to stir # arulataa ‘he is shaking it’ / Kuvluku-llu egatmun arulagu’urluku. Kenirluku cetyaarni tallimani, tua-i-llu taggluku. ‘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-) arulayaraq, arulaliyaraq indigenous religious rite performed during the Kelek, (“Inviting-In”) # Y, CAN, NI; < arula-yaraq, arula-li-yaraq arumaarlluk, arumaarlluq fish slightly smoked and stored in seal oil; locally: poke fish # < aru-maarlluk arumalria rotten ice from underneath, not safe for travel # < aru-ma-eria arumaneq rotten wood # < aru-ma-neqi Arungalgunguq Dall Lake # inland of the Canineq area; < aru-ngalguq aruqe- to distribute gifts or shares of a catch # aruq’uq ‘he is distributing things to people’; aruqai ‘he is distributing things to them’ / aruqnun ‘distributed share of something’; Selavimi aruqelliniuq perriksuarnek ‘during Russian Christmas he distributed washcloths’; Kina imna negmek pitaqami utrulluluq ilaminun aruqutkelaraa, imarkuartuuman. ‘If anyone caught a fish, he would take it home and distribute it, including the broth, to his relatives.’ (YUU; 1995:27); < PY aruq0-; > 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 # aruvarqiuq ‘he is smoking fish’ / < aruvak-rqe2-i2- aruviar(ar)- to make smoke to kill insects; to burn incense # aruviaruq ‘he is making smoke’; aruviararaa ‘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’ / Anggami kiarrluni qasgiq tauna tangllinia, aruviryaagelriim-gguq taugaam allakauluni aruvii
arvinelgat, arvinelgat sixth one # a selectional word; Ellii-wa arvinelgat tauktul ilain tallimanek allrakurluni, kinguqlat-wa ellaita malrunlegat 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); Iraltul-lu arvinelgatni an’gilaq Gabriel-aaq 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 arvinlegat above) in LIT 1972:21); arvinrat alerquutet uunguuq: arniuryaqunak ‘the sixth commandment is this: thou shalt not commit adultery’ (Roman Catholic GRA 1951:247); Ilait piut Qaaritaaraartelluki uksuarmi ernermi tallimani taikut erenret arvinratni Aanilarniluki. . . ‘Some people, after the five day celebration of “Qaaritaaq” in the autumn, say that, on the sixth day, they celebrate “Aaniq”.’ (CAU 1985:51); < arvir-neq

arviqun crosspiece pole for hanging fish # < arvir-ger-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.; arviutta ‘he is taking it across with him’; Tua-i-llu maa-i nunatangqertuq Kass’atun piut Qaariitaarraartelluki uksuarmi ernerni talequtet uunguuq: arniuryaqunak ‘the sixth commandment: thou shalt not kill’ (Moravian Protestant YUA 1945:247); Ilait piut Qaaritaaraartelluki uksuarmi ernermi tallimani taikut erenret arvinratni Aanilarniluki. . . ‘Some people, after the five day celebration of “Qaaritaaq” in the autumn, say that, on the sixth day, they celebrate “Aaniq”.’ (CAU 1985:51); < arvir-neq

arviqrun crosspiece pole for hanging fish # < arvir-ger-un

arvinlegen, arvinlegen six # this is a plural (using the special plural ending, n, for numbers); the base is arvinleg-; arvinlegen (or arvinleg) qimugtet qilugtut ‘six dogs are barking’; arvinlegut ‘they are six in number’; arvinlegen neq ‘they have six children’; 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-neq-2-lek (unless < PE arvin(a)lay (under PE arvay))

arvinlegat, arvinlegat sixth one # a selectional word; Ellii-wa arvinlegat tauktul ilain tallimanek allrakurluni, kinguqlat-wa ellaita malrunlegat malrugnek allrakurluni. ‘She, the sixth of those siblings of hers, was five years old, and the

aurnerullilria. ‘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); Agyaq Aruviulia ‘comet’ (literally: ‘smoking star’); < aruvak-ar4-; > aruviaq(ar)-
arveyek 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 ikmaartila pirlaat, arevret inaruitait, ilait tugkaarneng, pirlaanggerragluteng. ‘They had sled runners of bowhead whale ribs, and some of ivory.’ (CEV 1984:29); < PE arvak

arviiq a particular type of dark-colored whetstone; a particular type of dark-colored sharpening stone # Una waniwa ipegcarissuutnginauvkenani, . . . ipegcautnguluni tuatiingermi. Waniwa tua-i aptuktii una taggalqulq', waniwa-gguq arviig. Tua-i-lu maa-i nunatangqertuq Kass'atun at'legnek Platinum-aarmiunek, makucinek taggalqungqerrata Arviirmiunek pilarait Yugtun. . . Wiinga arvingqertua taggalqungqerrata Arviirmiunek pilarait Yugtun. . . Wiinga arvingqertua Platinum-aarmiunek pillenmek. ‘This now isn’t only a sharpening stone; it has other uses, even though it is a sharpening stone. They call this stone “arviig”. There’s a village with the English name Platinum, while in Yup’ik they call it “Arviig.”’ (CIU 2005:156)

Arviig 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 arvinleg) qimugtet qilugtut ‘six dogs are barking’; arvinlegut ‘they are six in number’; arvinlegen neq ‘they have six children’; 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-neq-2-lek (unless < PE arvin(a)lay (under PE arvay))
arvinlegat, arvinlegat sixth one # a selectional word; Ellii-wa arvinlegat tauktul ilain tallimanek allrakurluni, kinguqlat-wa ellaita malrunlegat malrugnek allrakurluni. ‘She, the sixth of those siblings of hers, was five years old, and the

aurnerullilria. ‘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); Agyaq Aruviulia ‘comet’ (literally: ‘smoking star’); < aruvak-ar4-; > aruviaq(ar)-
cried out in front of me because I was very glad to see it.’ (YUU 1995:84); < PY-S aryuqa- (under PE ar(a)yu-); cf. aryuraite-, iryiqe-

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 # aryuaituq ‘he is disrespectful’ / cf. aryuqe-, iryiraite-

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 iqertaaraminun qemagqaarluku 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, asaaquni 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)te1-yaraq

as'arce ÷ a(aq*) ephod (Biblical priestly vestment) # Maa-i makut aturat piliarkait: qat'gailitaq, as'arce ÷ a'ar, qalliq qaraliliumalria, nacaq nemrucaraq, iqtulria-wa naqugun. ‘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, asaupiaq, asau-

Asaucaryaq, Asaucarsaq Mountain Village # on the lower Yukon; = Asaucaryaq, Ayauquqy, asau-?

asyuq tuajuq amgumartuamun qemagqaarluku qayami iluaneq amutelliniuq nuqamek asaaqitmek. ‘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-quq

asaaquq spear used to kill seals sleeping on the ice # Tua-i urluveq taůgaam calil-llu asaaquq caskukellruameggu 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-quq

asau- to pole a boat (usually) # asurtuq ‘he is poling’; asauraa ‘he is poling it’ / asurtuq asaurluni ‘he came upriver by poling’; Manigian-am qamigauteqminun ekluni tuavet asaurluni tua-i aka’aktara’arallniluni. ‘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-?; > asaurn

asaurun pole, oar, etc., used for poling a boat # Aipaa-gguq asaurtmek piluni, aipaa-llu-gguq anguarutmek. ‘One was using a pole, the other a paddle.’ (CIU 2005:230); < asaur-n

asemqar- to take a shortcut # example, in winter not following a bend in the river but rather cutting across the land; = ayemqar-; < asme-qar-

asemte- to break in two of relatively long, slender objects # asemtuq ‘it broke’; asemtaa ‘he broke it’; asmesmia or asemḿia ‘he also broke it’; = ayemte-, ayimte-; < asme-te-

as'ercir- to act mischievously; to be naughty # as'ercituq ‘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 # < asgurilita

asgulirneq upwind or up-current side # Cali waten tan gaurllum-gguq pairetqataquniu arnaq, anuqliqan-gguq naken asgulirneq tan’gaurllum kiturarkaukulu. ‘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); < asgulirneq

asgulirneq upwind or up-current side # Cali waten tan gaurllum-gguq pairetqataquniu arnaq, anuqliqan-gguq naken asgulirneq tan’gaurllum kiturarkaukulu. ‘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); < asgulirneq

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’ / asguutaa ‘he is taking it (boat, passenger, etc.) upriver’; Tuamta-llu-gguq pinaurtut kuigkun agkulria 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 ta¥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 neresciigaliciqniluku 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’ / < asguranarqee- asgurayug- obstacle < K, BB, NR, LI; asgur-aq 1 asgurayug- to not believe something or someone; to doubt something / asgurayugtuq ‘he doesn’t believe something or someone’; Asgurayukwet kingunrituq. Tumii-ll’ taman’ tangerriituq. ‘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 amiiit asguruuqatuit. ‘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 # Askinarmiut people of the Scammon Bay area # < ?-miu-plural asmarte- to snap in two # Ukut-llu pingayun cingilgin, wagg’uq qukaqmikarluku yaqrua tuskunegtegu, tua-i asmareskatgu yaqulgem yaqrua, tua-i igutekaqluku 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’ / . . . taumeq yugmek qalamiciluni, uumi-gguq agayunertelliri- lllu-gguq-wa tauna Nalaur talliirrlni aunraumayaaqlni-Llu-gguq tauna tallia asmelliniai-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-, asemte-, asmart-, asmegte-, asmuqa-, asmuur- asmegte- to get or give a short haircut # asmegtuq ‘he got a (short) haircut’; asmegtaa ‘he cut her hair short’ / Wiinga kep’ilallruatnga pupsuugnek, pupsuarluki asmegtelallruatnga. ‘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 # asmuuaq ‘it is broken’ / Caqerluni qecengvikangi nuusirpaminek enilerluku, tuc’an kanavet pia irua aunrarluni asmuumaluni, tua-i-llu ullainarnermiin umyuarteqlemni tuquyukluku tupagarrrluni. ‘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 u suddenly (from her dream).’ (ELN 1990:81); < asme-ma- asmuur- to break a rule; to disobey # asmuuraa ‘he broke it’ (rule) / asmuuriuq ‘he broke a rule’; Taughken maligtaquramrilkvuki asmuurluki niicuunak naqteqluten, inerqatseten-llu asmuuquwi picurlaqciqten tuquluten-llu. ‘But, if you don’t need to follow 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); < asme-ur-

asngerte- to rub (it) against something # asngertaa ‘it is rubbing it’; tumunt asngertaa cirunen napamun ‘the caribou is rubbing its antlers on the tree’; Kinraqata kinerciaramaaqlerluki asngerrluki keneggluki caknek ‘. After the paint dried, you would rub it, pressing on it very hard.’ (AGA 1996:100); Y, NUN, EG

aspiar- to be excellent # aspiartuq ‘it is excellent’ / Melulilrrut nitpucanaaqcaqarneq ner‘aqlikill‘ wangkuta, aspiaraqluteng. ‘They prepared [aged] fish eggs which were very sticky, and we ate them, and they were excellent.’ (KIP 1998:111–113); < aspiar-piar-

asqapiar- to be excellent # aspiartuq ‘it is excellent’ / < aspiar-piar-ar-

asqapiar! excellent!, superb! # exclamation

asqialliqe- to feel uncomfortable; to be in agony # physically or emotionally; of a person; asqialliqiuq ‘he feels uncomfortable’ / Tua-i qailun ca-lu man’ tangerciiganaku lua-i igmneq qakemkugeq asqialliqini. ‘He was unable to see anything around him and was in agony from his eyes.’ (ELL 1997:12); < asqig-alliq-

asqiate- to be uncomfortable; to be in a situation # asqiatuq ‘it is uncomfortable’ / Tuamte-lu-lgguq waten kiaâm puqlam nallini lua-i makut cali asqialliquteng qengaitnun tuaten iveryugluteng, qingitnun tuaten.’ During the warm summer months they also had these bottles that were extremely bothersome, getting into their nostrils and under their skins.’ (QAN 1995:338); < asqig-ate-

asqig- to satisfy; to be right # asqigtuq ‘it is right’ / asqiuata ‘it is right for him or it’; Ayumian lua-i ukatmun kangivarrluku, natmun maavet qiltlllruklu. Tamarkeggenka pikek asqigerrluteq. ‘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); > asqialliqee-, asqiate-, asqili-; cf. asrir-, arenqig-

asqili- to be just right; to do the right thing # asqiliuq ‘it is just right’; Tua-l-l’-am asqilillirii qerrlaterr‘ akun kapullerpe. ‘And you did the right thing when you stabbed it through the rectum.’ (QUL 2003:322); < asqig-?

asriq naughty child (or young animal); mischievous child (or young animal) # asriqguq ‘he is naughty’; Tunawa-gguq useqnit imkut useqngaat isssuirteksgsnguut. Asriulteng-llu. Tua-i nikusugluku-llu ilaata. ‘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); = ayriq; > as‘ercir-, asrircir-

asrircir- to act mischievously; to be naughty # = aş‘ercir--; < asqir-; > asrircir-araq

asircuryaraq malicious mischief # legal neologism;

< asrircur-araq

asruurtuun blessing # Tayima-tuq Agayutem asruurtuatian, atsukun Aatam, cali Qetunraan cali Tanqilriim Anernerem, atrarviklitgen cali elpenlluteng. ‘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 1950:56); Y = ayrurtur--; asruurtuun

assaliq pancake; other fried food; fry bread # assaliuq ‘he is making pancakes, frying something’; assalia ‘he is frying it’ / Tamana ak’a kiiringllini ena aanit-wa assiliria, kinguqiliat-wa 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; áripit (zhárit’); > assaliaq, assaliussunu

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; Unuquani uicarturtuq kuuvviam tepiignun. ‘The next morning she opened her eyes to the smell of coffee and pancakes.’ (ELN 1990:6); < assali-aq

assaliussun frying pan; skilet # < assali cuun

assigarnaq beluga; white whale (Delphinapterus leucas) # LI, EG; < + PY asiyararnaq (cf. Alutiiq asiyarnaq or asi’aernaq ‘beluga’ if not a loan from Alutiiq or vice versa)
**asisilkaq** vessel; tray; boat # ≈ PY aciytaq or asiyaq (under PE at(a)-); cf. aci

**assigte**- to Eskimo-dance # assigtuq ‘he is dancing’; cuugut assigtitut pinirlungut ‘the people are dancing well’; NUN, also reported by Orlov-Pinart 1871 (27) for K; cf. aggigte-; ≈ PY as(q)iya-?

**assilke**- to dislike; to hate # assilkaa ‘he dislikes it’ / assilkessagutaa ‘he has come to dislike him’; Assilkengraitki elitnaurluki nerlallerkaitnek neqnalengraa neqet. ‘Even though they dislike them they should be taught to eat them even if the food is unappetizing.’ (YUU 1995:50); < assiite-ke?

**assilleq** worst one(s) # assillrat ‘the worst one of them’; assillrit ‘the worst ones of them’; < assiité-leq?

**assillru**- to be worse # assillruuq ‘it is worse’ / una assillruuq taumi ‘this is worse than that’; < assiitle-lru?

**assilngir**- to sin # assilngirtuq ‘he is sinning’ / assilngialmialria ‘sinner’; Camek assilngillrua? ‘In what has he sinned?’ (MATT. 27:23); < assilngug-llir-?; > assilngircetaar-

**assilngircetaar**- to tempt (to sin) # assilngircetaaraa ‘he is tempting him to sin’ / . . . assilngircetaanrilkut taugaa amviuskut iqlum tungiinek. ‘. . . lead us not into temptation, but deliver us from evil.’ (CAT 1950:1) (from the Catholic translation of the Lord’s Prayer); < assilngircetaar-

**assilnguir**- to make a confession; to absolve # as in church; assilngurtuq ‘he is confessing’; assilnguiraa ‘he absolves him’ / assilnguiryaraq ‘confession’; < assilnguir-ir2-

**assilngug**- something that is bad; evil; sin # as in the following Christian religious translations: cali pellugcellaqqi assilnguput (Roman Catholic; CAT 1950:1); assilngumte-llu augg’ariskut (Moravian Protestant; YUA 1945:41 & LIT 1972:20); and cali pegeski wanguittaqut assilnguput wanguuta (Russian Orthodox; ORT 2006:26) meaning ‘forgive us our sins’ (from the various translations of the Lord’s Prayer); the following are Catholic terms: assilnguut ayaganiirlet ‘capital sins’; angelria assilnguq, tuqmanarqelria assilnguq ‘mortal sin’; assilnguum ayaganillra or assilngurput ciuliamterek ‘original sin’; assilngurnun ayautesteput ‘occasion of sin’; assilnguut atulput ‘actual sins’; mielliria assilnguq, tuqmanailnguq assilnguq ‘venial sin’; ilakuarit assilnguut ‘remains of sins’; assilngurnuk augg’aryaraq ‘penance’; < assiite-ngugq; > assilngir-, assilnguir-

**assirute**- to become worse; to worsen; to get bad # assirutuq ‘it got worse’ / Unuakun tang kavirlineq iqaqiqi. Kavirlit assirucuituit. ‘Tomorrow, pick cranberries. Cranberries never go bad.’ (ELN 1990:102); Neq’liuirqamta kiaqmi assirucetennitagnaitluki pilaraput. ‘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 assirutuq. ‘As time passed his life grew miserable.’ (CEV 1984:50); < assir-irute-

**assiiite**- to be bad # assitiitq ‘it is bad’ / assiiniy yurartuq ‘he is dancing poorly’; assiipa! ‘how bad!’; Ennerpak tapuy’ mulumalutek atakuqaan tekitaqlutek. Taugaa tua-i elaliutaqatek, ella assitaqan, ayagpeginatek erniatoratutek. ‘They2 would be gone all day and when evening came they would return. But when they2 were weathered in, when the weather was bad, instead of going out they2 would stay home all day.’ (ELL 1997:142); < assir-ite-1-2; > assiileq-, assiileq-, assiir-, assilnguq

**assike**- to like # assikaa ‘he likes him or it’ / Tang kasnyuaguskaka nulionungatagen qessavakallren, assikenriiraq. ‘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); Maatengguq-tang tarenriirtuq, nutaan atam assikluni ellmene. ‘When he looked in the mirror, this time he liked himself.’ (YUU 1995:75); < assir-ke-1-2; < PY asiike- (under PY asiis-)

**assili**- to enjoy things # assiliuq ‘he’s enjoying things’ / assiltitkaa ‘he’s enjoying it’; Nutaan tua-i assilngi‘arluteng tuani tautuk. ‘Finally things began to improve for them.’ (QAN 1995:68); < assir-?

**assiller**- to turn out to be good # assillerutuq ‘it turned out to be good’ / < assir?- (?)

**assineq** best one(s) # assinrat ‘the best one of them’; assinir ‘the best ones of them’; < assir-neq?

**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 angyamni 'your boat is better than my boat'; ... tua-i-llu ellii piluni egmian turagateng aqvarraarluuki asinruuqangnatinliku.

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 puyurqaarluuki nerlarniliku nutaan-gguq tuaten assipiit. 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!'; aataka assirliini yuralartuq 'my father dances well'; 'Qail' ayuqsit?' “Assirtua. Quyana. ‘How are you?’ ‘I’m fine. Thank you.’” (YUP 1995:6); Maaten erenret cetamiitni ertuq assiriit ella. ‘When the dawn broke on the fourth day, the weather was good.’ (YUU 1995:23; Tutgara’urluq taua tan’gurraluni, maurluan taum aulukecaarallinia, assiriit angliirkani yuusqualuku. That grandchild of hers was a boy, and his grandmother did her best to take care of him so that when he grew up he would live decently and well.’ (YUU 1995:2); assirneq ‘goodness’ (Catholic neologism); NSK, Y, HBC, NI, CAN, K, BB, NR, LI, EG > aspir-, assirute-, asiste-, assike-, assili-, assiller-, assineq, assinru-, assipaq, assircaar(ar)-, assircar-, assiri-; cf. asqig-

assir RANGE- to have calluses # NUN

assircaar(ar)- to behave oneself; to treat well # assircaraq ‘he is behaving himself, trying to be good’; assircaraaraa ‘he is treating it well’ / Ernerpak at’ kitak assircaraatliit pikina, ilavet-llu nakukengraatgen akiuqsaunaki, assircaraatliit. ‘See here, today behave yourself, even if others pick on you, don’t counterattack, behave.’ (YUU 1995:49); < assir-caar(ar)-

assircar- to fix; to repair; to make good # assircaraa ‘he fixed it’ / Angalkut tamakut calianggellruulliniit yuut appuciliit piaqaceq tuunnrilluki assircaraqagaakli. ‘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 # assiriq ‘it is better now’ / assirikina ‘get well (soon)’; Angukataat-llu kinguaraatni atsat assirilaltta tua-i iqanggluteng ciuqek atsalugpianeak. 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 acirnær (under PE at(a))- asungutaq 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 assiruruturuliit tataakkuk makut amiririit. ‘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-Illu ukuk waniwa as’utek tangniqpiak. Tua-i ayuqsluteng waten as’uka’arluteng ukut pingqellinlriit. ‘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- (asu-X) ‘pot’

asvailnugq* piled ice mixed with sand # < asvaiten-guq

asvailun stabilizer; by extension: copyright #

Qanruyutenggellriit tuqken qanruyutni asvailutekluuki pikaaruluni. ‘If a person has these words of wisdom he will have them as a source of stability.’ (YUU 1995:53); < asvaiten-n

asvaiqe- to stabilize (it); to solidify (it); to make (it) immobile # Tua-i-llu napat akuliitnun piata ikamratek asvaiqaktu tamakunun napanun petukkegaarluuki tangurlutek 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’ / cikuq asvairuteksaituq ‘the ice has not become solid
yet’; Tuavet kingunermeggnun uksuan, asvairan kankirluni ayallinuq 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

asvaiqe- to be solid; to be stable; to be immovable # asvaiqe-tuq ‘it is stable’ / = ayvaiqe-; Tuntuviit-wayualuit. Kelugkani tamakut asvaiqe-tuut. ‘They are moose sinew. They are stronger than twine. They never snap.’ (ELN 1990:100); < PY-S ayva-; <?-ite-; < asvairungutuq* (ELN 1990:100); < PY-S ayva-

asvairan — atailnguq* stronger than twine. They never snap.’ They are Kevkarcuinateng-llu. ‘They are moose sinew.

asvairan- to be attached; to be dependent; to be connected # asvairan ‘it is attached, dependent’ / ungvuva asvairan ircaqunnun ‘my life depends on my heart’; Enirarautet ukut yugmek yuittut ataucimek. Yuut ukut nunat tamarmeng pikait. . . . 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); > ataneq, atanirtur-; cf. atauciq, atanqe-, atarme-; < PE ata-

asveq walrus (Odobenus rosmarus) # asveret or asveq ‘walruses’; . . . qayani atrarteqaatanerminiu asveq pugluni. . . . when he was about to launch his kayak, a walrus came to the surface.’ (KIP 1998:3); Cali waten kanakirluni qacarrluku anuqjirruqan ungairluni, atrarqami iliini caaqami mallungnauertuq cetuamek, maklagmek-llu iliini-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.’ (MAR2 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 asverluk is beached walrus carcass; NS, Y, K, CAN, BB, NR, NI; > Asvervak; < PE ayvair-

Asveryak St. Lawrence Is. # Cunawa-gguq tua-i kanavet kana-i tepliniki St. Lawrence Island-aamun. Asveryakmek 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.’ (QUL 2003:510); Asveryakmeqruutituq-llu-gguq asveret arcaqerluki . . . ‘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 Ayvakiyarat, ‘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-, aci-, atliq, aterte-, atsaq, allungak, asinggaq, assipq, asigtaq, atungaq, alu, alliqaq, allngig-, allngik, ateptu.

ata- father # atii ‘his father’; ataka ‘my father’; atakellriik ‘father and child’; Tagucimariamegteki angyam uci tamalkuita, nutaan atii eruqtekluki tuyuautai mauarluki. ‘When they had finished bringing up the entire cargo of the boat, then their father distributed the things they had brought up. . . .’ (ELN 1990:56); Ataut qilagmetellria . . . ‘Our Father who art in heaven . . .’ (Moravian Protestant YUA 1945:41/1972:20); Atamta, qiliit qingatnelnguq, . . . (the same from Roman Catholic CAT 1950:1); aata; > atailnguq, ataliumasta; < PE ata²; cf. atata

ata², ata’a let me see; well then # exclamatory particle; often used with optatives; Tua-i kitak, qavartaravkenak ata tainartuten. ‘Go ahead then. Well, without camping overnight come home right away.’ (MAR2 2001:96); = ataki, atak; < PE ata²

ataam again # adverbal particle; ataam tangerciqamken ‘I’ll see you again’; Uitarraarteluki nuggluki mermek . . . erurluki, ataam cali akurtaqluki. ‘After letting them stay there, pull them out of the water . . . wash them, and again soak them some more.’ (YUU 1995:60); cf. atata, ataku

ataata paternal uncle; stepfather # ataatakai atami anggai uyurai-llu angutet ‘his paternal uncles are his father’s older brothers and younger brothers’; Maaten pia ataataklinikii. . . . Tua-i-llu’ ataatan apluku aatani tekiyucianek. ‘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, aata; < PE atata(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 tauna tangeretqerru ‘well then, would you please let me see that’; qaillun ataki pigerlaku una ‘I wonder what I should do with this’; “Aat, wii atak naspaaqerllii civciluu.” Piluni tua-i naspaaluni picuqcaarluni civciluni. “‘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, taaki

atakutuq (this) evening (noun (especially when with final q) and adverbial particle) # and ataku- to be evening # atakuan ‘when it was evening; atakuaq ‘every evening’; atakut iliitni ‘one evening’; Aciararluni tanqik “Ernemek”, tan‘eq- llu “Unugmek”. Atakut qelluggasartelluq unaukurtuf — tua-i tauna erenret ciuqiat. ‘And He called the light “Day” and the darkness “Night”. And there was evening and there was morning — the first day.’ (AYAG. 1:5); Ataku- wa caliarkanka amillerata, amillerilliniat-im 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-iva calikuma taqiuciiqngalnguq. ‘If I work all evening caliarkanka amllerata, amllerilliniat-im. ‘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 . . . ‘The superintendent of the Lower Kuskokwim School District encouraged us.’ (KIP 199:xxiii); Atanrem qanrutaa Abram-aaq . . . ‘The Lord said unto Abram . . . ’ (AYAG. 12:1); ella atanruyugtuq ‘the weather is the determining factor’; ATANREM NEREVKARITI ‘Holy Communion’ (Moravian Protestant); ALLAMEK ATANRUNATENG ELLMEGNEK AULUKSARAQ ‘sovereignty’ (neologism); < ata-neq¹; > atanerruaq, atanirtur-, ataniuma-, atanirur-, atanvak; < PE atanax (under PE ata-) atanerruaq officer in charge of others but also under the command of someone else # Joseph-aaq ayauccimallruq Egypt-aamun, Potipher-aam-llu

verb; Atakuyarturluku anuqa tekitellinilunii negeqlirmek. ‘When it was late afternoon a wind came from the north.’ (YUU 1995:115); Tuquvaillema tang unuqaq anqalenuaqia atakutumi, maantelngunlarqelrianga 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-ta¹

atallgaq ankle-high skin boot # cf. at-e-
atam notice!; look! # exclamatory particle; often used with optatives; atam, tauna tangereruq! ‘look at that!’; atam ukna tengssuun agirtellria, aukut-llu atam tngmii tnni aci tng’unaririartut ‘look, the plane is approaching and all those birds underneath its path will fly away’; Una-gguq atam elliraar ircinraat teguqankiit tua-i-llu-gguq nunamegnun pinnluku. ‘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 kinguvallret 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’urlurtangqellriunuq, malrugnek qetunrarluni, taukut Qinarmiut ataneqllaku. ‘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 . . . ‘The superintendent of the Lower Kuskokwim School District encouraged us.’ (KIP 199:xxiii); Atanrem qanrutaa Abram-aaq . . . ‘The Lord said unto Abram . . . ’ (AYAG. 12:1); ella atanruyugtuq ‘the weather is the determining factor’; ATANREM NEREVKARITI ‘Holy Communion’ (Moravian Protestant); ALLAMEK ATANRUNATENG ELLMEGNEK AULUKSARAQ ‘sovereignty’ (neologism); < ata-neq¹; > atanerruaq, atanirtur-, ataniuma-, atanirur-, atanvak; < PE atanax (under PE ata-) atanerruaq officer in charge of others but also under the command of someone else # Joseph-aaq ayauccimallruq Egypt-aamun, Potipher-aam-llu
Egyptian script uses the following forms: atanquenan = ‘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-1

atanirturliqwa ruler # Ellaita qanrutaat, “Joseph-aay unguvalliniuq atanirturliqwa tamalkuan Egypt-aamun.” ‘They told him, “Joseph is asleep and is the ruler of all Egypt.”’ (AYAG. 45:26); < atanurtur-i-2-lria

atanirturtutat government; head of governing body # the following are neologisms: state-am atanirturtu ‘state government’; nunarrat atanirturtu ‘local government’; nunarrat atanirturtu akikuarait ‘municipal budget’; nunpamta atanirturtu ‘federal government’; < atanirtur-ta1

ataniuma- be master over (it) # ataniuma ‘he is master over it’ / Ataniuumikiciki-llu unguvallirai nunam, ellam, imarpiim-llu. ‘You _ shall be master over the living creatures of the land, sky and sea.’ (AYAG. 1:28); < ataneq-lir-ma- > ataniumasta

atanir to be in charge of (him or it); to boss over # < ataneq-lir-tur-< ataneq-lir-tur-

atanurus nation # Tanraiviq ¥ gaam sinew binding on a toggling harpoon # < ataneq-lir-tur-

atanirtuaq moving around, he (the dog) copulated with her getting her pregnant.’ (WHE 2000:198); cf. atanasuak, atayuak dual summer pants # < ataneq-uaq

ataatu later on # adverbial particle; Tua-i-tang tauna uitalluku atata piqapiut . . . ‘Well then, let it be, later on we’ll do it . . .’ (YUU 1995:124); > atataarqu, atatuku; cf. atam, ataku

ataataarqu a little later # adverbial particle; < atataarqu

atatuku after a while; wait a while! #adverbial or exclamatory particle; < atata-

atatukuar(ar) for it to be a while later # adverbial or exclamatory particle; < atata-

atatukuar(ar)- for it to be a while later # adverbial or exclamatory particle; < atata-

atatukuar(ar)- for it to be a while later # adverbial or exclamatory particle; < atata-

atalatke red-necked grebe (Podiceps grisegena) # NUN

ataucikk one pair # < ataucik-dual

ataucin one group; a single set # this is a plural (using the special plural ending, n, for numbers); the base is ataucii- (see second example); Makut tauqen turret ataucin tumkegpak. ‘But this one set of footprints (constituted) a very good trail.’ (YUU 1995:28); Issraciliniuq angtuamek, ivrucin-llu ataucinguuniligunuk pililuni, 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. taucin

ataucikun all together; at once; at the same time; simultaneously # inflected form serving as adverbial particle; Nutgenni tegulukek ingluklukek. Ataucikun qet’elliniak, nutegluku tauna uurrpayuli 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 atarucikun (under PE atarucir)

atauciq one # ataucirarmek pinggertua ‘I have only one’; ataucirungraan ‘even though it is only one’; ataucimi erermi ‘in a single day’; atauciurtut ‘they have become one’; ataucituq ‘he caught one’; Nangengata maaten pilliniut una tang atauciq atuku yuunani. ‘When all were done they saw that one parka did not have an
atauciqerrnaq arrow with point that detaches in the quarry # < atauciq-?;

atauciqumek once & inflected form serving as an adverbial particle; atauciqumek pillruuq ‘he did it once’; atauciqumek pillruuq ‘he did it once’;

ataucitaaarluki ‘acting on them one at a time’ / Tua-i-Llu teekan, caneqjesengatni ilalirkuki tua-i caneqjuluki ataucitaarluki 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-rqa-ablative/modalis

ataucitaarluku ‘acting on one at a time’ # used in the subordinative; ataucitaarlukung ‘acting on them one at a time’ / Caarkairucameng, mikelnguut imkut nanvamun egqaqelteng tagutelalliniit ataucitaarluki. ‘When they had nothing more to do, one at a time they carried up those children (their bodies) which they had thrown into the lake.’ (YUU 1995:19); < atauciq-taar-.

ataucitanun like one; simultaneously; in unison # inflected form serving as adverbial particle; < atauciq-equalis

ataucluqaqe- to act on one at a time # used in the subordinative; atauciuqaqluteng ‘(they) acting one at a time; atauciuqalukuki acting on them one at a time’ / Atauciuqaqluki ungungssinek yaqulemgnek-lu meniulgnurnek jegutuq, ekugiluni-lu ciikutekluki 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-u-qae-

atawa benefit; goodness & atawa- to be beneficial # atawauguq ‘it is beneficial, it is a blessing; he is perfect’; . . . nangtequvimilqa man’a necuallerqa unilluku atawayalria . . . ‘. . . it would be a good idea for me to leave my little house that I have been sick in . . .’ (QUL 2003:188); Una taugken anglnaicaqaluni wakgurkua tanglemetri, aturluku iqua tekiciqerput atawaqaluni anglanrunrunu-Ili’. ‘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 # atawaqertuq ‘he is blessed’, atawaqaraar (or atawaqeretaa) ‘he blessed him, made him fortunate’ / atawaqaaq ‘bless you!’; Atawaqaarqilrir elpenet atawaqerciicqanka, aniqaasteten-llu aniqaalukuki. ‘I will bless those who bless you, and curse those who curse you.’ (AYAG. 12:3); Atawaqertut ellmeggnek picalquqenrilngut, pikngamegtpeggu qilig angayukauvia. ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ (MATT. 5:3); > atawaqar-

atawaqar- to be fortunate; to be blessed # atawaqertuq ‘he is blessed’, atawaqaraar (or atawaqercetaa) ‘he blessed him, made him fortunate’ / atawaqaaq ‘bless you!’; Atawaqaarqilrir elpenet atawaqerciicqanka, aniqaasteten-llu aniqaalukuki. ‘I will bless those who bless you, and curse those who curse you.’ (AYAG. 12:3); Atawaqertut ellmeggnek picalquqenrilngut, pikngamegtpeggu qilig angayukauvia. ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ (MATT. 5:3); > atawaqar-

atawaqun

atawaqaqayukauvia. ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ (MATT. 5:3); > atawaqar-

atawaqar- atren-lu blessing # Atawaqerciicqamken atren-lu angleriaturrutelluki, atawaqurtunngurluniatutten. ‘I will bless you and make your name great, so that you 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’; ataa ‘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’arlluku ‘slipping it on’; asngaitaa ‘he won’t put it on’; atnia ‘he says she put it on’;
ategtu- to be deep # of a net; ategtuuq 'it (net) is deep' / < PE at0k0
ateknguine- to tell stories, illustrating them with a story knife # NSU; = atiknguin
ateknguin story knife # NSU; = atiknguin; < atekngui-n
atekuk parka # NSU; = ateuk, akuk; < PE atak0 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; nullirqa tallimanek atellgutengertuq nunamini 'my wife has five people in her village who have the same name as she'; unngan atellgutkaq 'your brother is the same as yours'; atellgun, aterpagte-, atrilnguq; < PE at03
atekte- to blow from shore out to sea # aternir- blowing out to sea / NUN; < ater-neq
atekte-arte- to fish with a driftnet # ateretuq 'he is driftnetting' / Aatii atercetaaraqrumi ketmeggni ivrarturluni. 'Her father fished with a driftnet wading in the water below where they were.' (NEL 1990:22); Atercetaaraqlungut, anyamig kinguanun kvuya iqairissuulvagmun assigtallni piluku, tua-ilu aterceta'arqataami cavesirluni civvluku kvuya. Akiqvaaraanun kuigem piluni ciunga angyam agaatmun caulluku. Cavesta-ilu cavngan civvluku kvuya, . . . Tua-ilu cavurluni atercetruluni uatmun. 'When they fished with a driftnet, he kept the net in a big tub in the stern of the boat, and when he readied the net for drifting he’d have someone row as he fed out the net. He’d face the front of the boat toward the far side of the river. And, he fed out the net when the rower rowed, . . . And he kept rowing as the boat drifted downstream.' (PRA 1995*).< atercete-1, aterete-cete-1-ar(ar)te1-
atekngui- to tell stories, illustrating them with a story knife # atekngui 'she is telling stories using a story knife' / NSU; < ?-uaq-li
ateki- to put a small load in one's pack; to carry a small load on one's back # < atmag-qar-
ateparg- 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'; atempagaa 'he is carrying it' which is heavy / < atmag-pag-
atemka- to blow from shore out to sea # aternir- blowing out to sea / NUN; < ater-neq
atemkar- 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'; atempagaa 'he is carrying it' which is heavy / < atmag-pag-
atere- to get down from something; to go down # ateratuq 'he is getting down' / aterluni 'getting down'; Nutaan-ilu kasnguyukarnami taum atin kalngaucaqniu qagken, una kwan’ Nuniügar tangerrngamiai aterluni eckmaugt Nash Harbor-armiunun yuullinia tauna panini. 'Out of shame, her father took her away from the village, and when he saw Nuniwar 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)-)
atropic to put that on, that wolverine qavciurrluni tuani. 'He put that on, that wolverine.' / < PE at0k0
aunägqa'amek 'he has the name Mecaq'aq'; atengqertuq yuurliniaigetaq 'the person after whom you were named'; atren tuqullruuq 'the possessor) is named # atqa 'my name'
great gray owl (Strix nebulosa)

tatkuliggiiq

tatkataat (BB form) to be low in height (of an inanimate object) # atgite-

atgiiyaq, aterte- or atertaa to drift with the current # atertuq

jump rope # atertaartuq ‘she is jumping

atertaar(aq*) strange drifter (person) # NUN

atertaar- jump rope # atertaartuq ‘she is jumping rope’ / E. W. Nelson (ESK 1899:337) describes the Eskimo game as being very similar to Euro-American jump-rope; NS; < ater-a-

aterte- to drift with the current # atertuq

‘it is drifting with the current’ / Unungraan carvanermun atertelluteng arulairpek’nateng qavaryugluteng anyyami. ‘Even though it became night they let themselves drift without stopping, planning to sleep in the boat.’ (YUU 1990:100); > atercete-; cf. ater-

atgiayaaq

(atgite-; < ?-ite see also NUN; = ateguk, atekuk; > atkucuar(aq), atkupiaq;)

niitaqamiki alingelaami-

1-

Bases

atlirneq sewing-machine bobbin; lead line of fishnet # < atliq-neq

atmag- to carry on one's back # and atmak

backpack; knapsack; costume (additional meaning in HBC) # amtagtuq ‘he is carrying a backpack or something similar on his back’; atmagaa ‘he is carrying it on his back’ / atmiutaa qimugtemun ‘he is loading it onto the back of the dog’; Maktescigalami atmaniyuuluqu tauna iruq aq’arluku allanek tulimanek ilaqluntu cali allamek atmagyaagqelliniukta. ‘Because he couldn’t stand up he took off his backpack, removed that leg from it, and put in some other ribs and sought to carry it on his back again.’ (YUU 1995:92); < PE natmay-; cf. at’e-; >atemkar-, atempag-, atmagcuun, atmautaq

atmagcuun carrying device; yoke; backpack # mertaneq caperrnaituq atmagcuuterluni ‘carrying water isn’t hard with a yoke’; < atmagcuun

atmaliq a particular card game played by four people # NUN; from Russian отпарировывать (otparироват’); = atvaliq

Atmaulluaq Atmaulhuak # village west of Bethel

atmautaq carrying device; yoke; backpack # Maaten piqalliniuq neviarcam uum atmautaq tegullallinek. ‘All of a sudden he noticed that a
girl was holding on to his packing straps.’ (YUU 1995:93); *Atmautaqa qaciqnarquq atmagiuranakullu uqigenateng. ‘My yoke is easy and my burden is light.’ (MATT. 11:30); < atmag-taq’

**Atneq** Cape Darby *near Golovin; cf. ater-

atqaqaq figure of human hanging inside the ellanguaq, a hoop used for special dances 

atqesta namesake # atqestii ‘his namesake, the one named after him’; Nutaa tua-i cakenq kenkataqellrukuneteggu tuqulleq, tauna atqestii cikiqianricunaku. ‘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-ta’

atrar-, atrar- (in NUN) to go down; to descend # atrartuq (at’ertuq in NUN) ‘he is going down’; atraraa ‘he is going down it’ / atrartaa qulqimteq ‘he is taking it down from the shelf’; atratuaa qullimek ‘he is bringing it down with him from the attic’; atranarnermini or atrarraningermini ‘while he was going down’; < ater-a-

atrarun hair growth in fore ear; sideburn # NUN

atrinnguq* ring finger # Y, BB; literally: ‘nameless one’; perhaps a calque from the Russian term for this finger; < ateq-ite-ngluq

atsaangluk black currant (Ribes hudsonianum) # K; < atsaq-pi-a-nlug

atsaatluk aged mixture of greens and berries # Y; = acaarrluk; < atsaq-?-rluk

atsakutak salmonberry (Rubus chamaemorus) leaf and stem # NUN; < atsaq-

atsalugpiaq cloudberry (locally salmonberry) (Rubus chamaemorus) # . . . akutelliniluni assircaararluku neqningnaqluku, atsarpianek-llu qivirluku. ‘. . . she made Eskimo ice cream with great care, trying to make it tasty, adding in salmonberries.’ (MAR1 2001:6); LY < atsaq-pik

atsarrluk 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 fake 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-yag

atsiuraq mixture of berries and other ingredients such as sugar, fish eggs, flour, and seal oil, cooked to the consistency of thin pudding # Ilain atsiurisqelluku piatni aaniit qiulegmek. ‘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 atsiyartua. . . . Atsattuq nutuqitutu. Pelatekutuq hatu ati. Kuulliikanek-ll’ imkunek ciamuulunek ayuullungut, . . . Equtaitartuq tamatum atsiyrviiit tungit. ‘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); Kiagumainanrani-luatsuallugiatpintaqiqvarluteng, ilait-lu
yutatsiyaraluteng. ‘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-
yarkuantungarkaq ‘boot sole material’; NUN; = alu; cf. 
atun0m < PE
similarly ending particles; for
pegnem tanem (MAR2 2001:35); and
get them, and they’d go get the upriver people.’

atuun matching; mutually; complementary;
conforming to # adverbial particle; atunem
angtatekliulukek ‘make them the same size’;
Tua-i, waten taulqaam qanquaquurlu
atuunem
aipaqerlii pikunet tua-i nallurrulullutek. ‘If a
couple would communicate with each other, each
would know the other’s whereabouts.’ (QUL
2003:258); Tałuqaam tuaten ayuqevkenateng
pilangermeng cayarait ilait atunem aturluku
ayuqluqi. ‘However, even though they did
have customs that were different, some are
followed mutually in the same way.’ (CAU
1985:59); Qamkunek kiaqlimeggnek uksurqan
inglunqurrluteng kevgirtalulluteng
pilalliniameng, atunem qamktllu aqvaqluqi,
qamktllu ellaita aqvaqluqi. ‘When it was
winter, they had those upriver people as their
rival team when they had the “inviting in” feast,
and vice-versa the upriver people would come
get them, and they’d go get the upriver people.’
(MAR2 2001:35); cf. pegnem and tanem for
similarly ending particles; < PE atunem

atuungaq sole of foot; sole of boot or shoe #
atungarkaq ‘boot sole material’; NUN; = alu; cf. 
at- 
utuq useful thing # and atur- to use; to wear; to sing;
to follow tracks, rules, but not people or animals #
aturtuq ‘he is using something; he is singing’;
atuara ‘he is using, following, wearing, or
singing it’ / atuuguq ‘it is a useful thing’; atuuta
‘he is singing for him’; mellgarani aturluku
caliuq ‘he is working with his curved knife’;
pisquet aturkllf ‘follow the rules!’; aturnirruq
or atuyunarqq ‘it is good to use, wear or sing’;
atullra ‘its use’ or ‘the thing he used’ or ‘the song
he sang’; tumeq aturluki ayagut ‘the hunters
are following the tracks’; aturarkaq or atuurka
‘something to be used, worn, followed, or sung’;
pikestengengraan nuna allat aturyunngakii
‘easement’ (legal neologism); “Elinguq, kitak
ata turpakalriti’i nepengyarcse流传vek-tang.”
... ‘Wii-qaa? Atuqaatuq. Mikellaq tałuqaam
niitellruqaa aturparlangi.” “Elinguq, see hear,
because you were singing out loud you attracted
bears to us with your noise.” . . . “Me? I haven’t
been singing. However, I did hear Mikellaq
when she was singing out loud.”’ (ELN 1990:19);
Uurlvni imkut uallgluki tegullil arulliut equt,
cakaunrirluteng atusunairulluteng. ‘Going
over to his bow and arrows he picked them
up and the wood had rotted, was no longer
serviceable, no longer useable.’ (MARI 2001:92);
Cali tamaani nuliangaqameng umyuateng
aturluku piyuitellruuit. Angayuqaita tałuqaam
nullirturcet’lullruit. Angayuqameggnek
niisngaircirteng aturluku tuaten pilallruuit.
‘Also, in those days when young men wanted
to get wives they didn’t act following their own
inclinations. Rather their parents chose wives for
them. Since they had heeded their parents wishes.’
(YUU 1995:34); Kuigteng tamana aturluku
anelralliuk . . . ‘He went downriver following
that river of theirs.’ (MARI 2001:92); > aturaq,
aturectaaq, aturnirqe-, atusaq, atuyunarqe-,
atuun; cf. aturluguq; < PE atur-

aturaq article of clothing; garment # Qungum-lu
yaatinu keneq kumallruklu aturai ekualuki.
‘And over from the grave they lit a fire and
burned (the dead person’s) clothing.’ (YUU
1995:42); <atur-aq

aturcetaaq musical instrument; phonograph; radio #
also plural for one device; < atur-cetaaq

aturluguq* sling used to throw stones # NUN cf.
atur-

atusaq musical instrument; phonograph; radio #
NS; < atuq-
atuun song; useful thing # < PE atuun( under PE
atur-); < atur-n

atvaliq a particular card game played by
four people # from Russian отпариовать
(otparírovat’); = atmaliiq

au- to supplement; to have bread along with
one’s tea or coffee # auguq ‘he is having bread
with tea’; augaa ‘he is adding something to
it’ / mermek aluquki ‘adding water to it’;
Nernginanrani-lu assalianek elii, Melnguq
tupagluni, aaniiit-lu kuuvviarcelluku aluquki
assalianek. ‘While she was eating griddlecakes
Melnguq woke up and their mother let him have
some coffee supplementing it with griddlecakes.’
(ELN 1990:75-76); = auv; > aukaq; < PE auv-

aúg’ar- to come off; to remove; to take away #
aug’artuq ‘it is coming off’; aug’araa ‘he is
augligir- to be bloodstained # augglirtuq ‘it is bloodstained’ / auggligirtuq ‘it is to be bloodstained’

augtur- to take communion (Russian Orthodox term, basically) # literally: ‘partake of blood’; auggturtuq ‘he feels hesitant about acting toward; to feel inhibited by; to feel uncomfortable because of what he has done’ / auggtauquq kevgullerkkaa imartulriim ‘I feel incapable of lifting the full washtub’; Nutaan tua-i waniwa tuquniluten niiskunegteggen camkut curugtekutkemta nutaan tua-i waniw’ auggtauqukenatə nangyarturluuta ullacgikuqkaikuttuq ‘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); <auggtar-ke-

augtarnarq- to be inhibiting # auggtarnaruq ‘it is inhibiting’ / auggtar-narq-

augtaryug- to feel inhibited # auggtaruygutuq ‘he feels inhibited’ / auggtar-yug-

augtuar(aq)’ red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) #; = aughtaar(aq); < auk-ar(aq)

augtaryaraq subtraction # < auggar-iyaraq

augglir- to be bloodstained # augglirtuq ‘it is bloodstained’ / < augglirtuq ‘it is to be bloodstained’

Auggkumiut plural Kuskokwim people, from the point of view of NS # < auggna-miu

auggna, augna (in NSL) the extended one over there; the one going away # extended demonstrative pronoun; auggum ‘of the one there or going away’; auggkut (also spelled awkut) ‘those over there or going away’; augguna anngaaqqa, ukna iluraaqqa ‘the one going away is my older brother, the one coming is my cousin’; auggulluug ‘it was that one (going away)’; Tua-i tuar ayaumalriit, auggna-luuna nel’ilria kiturluku, cuwaw’ Uksiyyaraulliniria. ‘It was as if while they were traveling for a long time, they went past that (one we’ve gone away from) village with lots of houses, and it turned out that it was Uksiyyaraq.’ (ELN 1990:111); Qanemcinaamakenn nitellemnek auggum ‘umek Neqyacagarmek pilallratnake. ‘Let me tell you about that one (who is not here, who was encountered in some way previously) which I heard about the one they call Neqyacagaq.’ (YUU 1995:15); Avokat-luun (auggkut-luun) ciuliaput cayarangqullruut ukverluteng-luun canun. ‘Those ones (who have passed on), our ancestors, had customs and believed in certain things.’ (CAU 1985:9); Augguungaccagnelluaq. ‘It seems to be that aforementioned one, or person of thing seen before.’ (YUP 2005:78); see avan(n), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < dem PE avv- > auggar-, agugar-, Auggkumiut; cf. avv- , avaliq

augqe- to vomit blood # NUN; < auk-?

augtaar(aq)’ red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) #; = aughtaar(aq); < auk-ar(aq)

augtar- emotional root; > aughtaq-, aughtarnarq-, aughtaryug-; < PY avv- tar-

augtaraq- to feel hesitant about acting toward; to feel inhibited by; to feel uncomfortable because of what she has done’ / aughtaraqua kevgullerkkaa imartulriim ‘I feel incapable of lifting the full washtub’; Nutaan tua-i waniwa tuquniluten niiskunegteggen camkut curugtekutkemta nutaan tua-i waniw’ aughtaraqukenata nangyarturluuta ullagcikuqkaikuttuq ‘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); <aughtar-ke-

augtarnarq- to be inhibiting # aughtarnaruq ‘it is inhibiting’ / aughtar-narq-

augtaryug- to feel inhibited # aughtaryugutuq ‘he feels inhibited’ / aughtar-yug-

augtuar(aq)’ red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) # NUN, HBC; = aughtaar(aq); < auk-ar(aq)

augtur- to take communion (Russian Orthodox term, basically) # literally: ‘partake of blood’; aughturruq ‘he is taking communion’ / aughturcuun taqmak ‘communion dress’; Taringnarcautekluku imna aughturyaraq makuni ilaini agayumacini. Ic’iwa augtuaararapailemgemun yun’erRaila eicalaarl’ii agayumacim alerquatainek, tua-i-lu lialicemegteki pinariameng nutaan aughturлуteng, taqpertun tua-i ilaurucugnarualteng. ‘For some of these Christians it helps one learn about taking communion. You know, before they take communion for the first time young people

Bases

auggar(aq) to vomit blood # NUN; < auk-?

auggtuar(aq) red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) #; = aughtaar(aq); < auk-ar(aq)

auggtarnarq- to be inhibiting # aughtarnaruq ‘it is inhibiting’ / aughtar-narq-

augtaryug- to feel inhibited # aughtaryugutuq ‘he feels inhibited’ / aughtar-yug-

augtuar(aq)’ red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) # NUN, HBC; = aughtaar(aq); < auk-ar(aq)

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Bases

auggar(aq) to vomit blood # NUN; < auk-?

auggtuar(aq) red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) #; = aughtaar(aq); < auk-ar(aq)

auggtarnarq- to be inhibiting # aughtarnaruq ‘it is inhibiting’ / aughtar-narq-

augtaryug- to feel inhibited # aughtaryugutuq ‘he feels inhibited’ / aughtar-yug-

augtuar(aq)’ red phalarope (Phalaropus fulicaria); red knot (Calidris canutus) # NUN, HBC; = aughtaar(aq); < auk-ar(aq)

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Bases
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-

auguqsuliq alder (Abnus sinuata) # < auk-

augurte- to get bloody # augurtuq ‘it is getting bloody’; augurtaa ‘he is getting it bloody’ / < auk-urte-

augyaq dark mole on the skin # < PE a9u!ya3 (under PE a9u!); < auk-yaq

auk blood #auga ‘its or his blood’; auguuq ‘it is blood’; Nutaan ullircamegteggu augutnek 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!

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; aullu! kaminiaq uuqnarquq ‘watch out! the stove is hot’;

Aulluliniuq tauna Qilagtaq. ‘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 < aullu-?-optative

auluq cooked meat # < auk-uq

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 uilingiataat ayuqnalarniluki calirpagturtuluteng-llu ellmeggnek aulukengnaaqqaneng. ‘(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?” “Ayucicurtuciqamken.” “Qaillun?” "Ullagaa nukalpiam nem qangani. Ayumian-tang uum aulukekiliu. Aren qanrtuua pegcamiu, “Uin tekiskan ayucicirtuqu water pisqelluten. Irniangciquet,” “You two are 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’; ellmeggnek aulukusngaluteng ‘independent’; pinrtevkenani aulukanarqellria (e.g., akiilngut, picurlautet, allat-llu) ‘liability’; > aulukaaq; < PY a(C)uluka-

aulaq, aumak ember; glowing coal; jade or other colorful stone (NUN additional meaning) # > aumarnqalnguq; < PE a(C)umae

aularnlangluq dark red thing; maroon thing; dark bead with white inside; ruby stone # NUN; < aulaq-langluq

aunrar- to bleed # aunraratuq ‘it is bleeding’; aunrarara ‘it is bleeding on it’ / Tauna-llu kilineni aunraan alingallagluteng uerturluteng aunranriyuumiilan, arturyagucami-llu aqliit. ‘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); aunranririqanani, aunranragluni ‘hemorrhaging’; < auk-?; < PE a9un(a)jar- (under PE a9uy)

auiqir- to gather scraps of wood # auiqirtuq ‘he is gathering scraps of wood’ / Caqerluteng unuakumi makyutarrarluteng aanaateng alqita pia, aaniita auiqiressqellruteng, “Cetu’armun
auqumi(ar)- — avaliqe- 

Bases

auqiryaqatartukut, tamaani amllernek auqirkanek muragnek tangaalartukut aquigaqama.”

Elnguq-lu ilagaulluni. “Wi-lu auqiricqua malikluki.” One time in the morning after they had breakfast, their sister said to their mother, because their mother had told them to gather small pieces of wood, “We’re going to go gather wood; we always see lots of wood to gather when we play there.” Elnguq joined in, “I’ll go gather wood with them.”’ (ELN 1990:17–18); < aur-

auqumi(ar)- to crawl # NUN; cf. aurre-

auquyugte- to sneak up on something while in a crouching position # NUN; cf. aurre-

aur- to gather; to collect bit by bit # aurtuq ‘he is gathering them’ / Tua-i-llu aaniita aurrarluki enret alqitnun tunluki. “Ukut unuaqu egcartuqiki elakamun, qanrulluki amllerilik tuasselluki.” ‘Then their mother first gathered the bones and then gave them to their older sister, saying, “Tomorrow go throw these into the water hole in the ice, telling them to come again in greater numbers.”’ (ELN 1990:5); = avurr-; < PY-S aav-

aurrneq vapor, especially vapor rising from a relatively warm, damp object in the cold # traditionally, the whittish vapor in the cold was considered to be the breath of the dead; uksumi aurneq anuqem cupellrua kianermek ‘in the hole in the ice’; Tua-i-llu-qa amllerluki. ‘Then it crawled up on it, and then it crawled first down through the window.’ (CAM 1983:322); = aurr-; > aurraar(ar)-, aurrmr-; cf. auqumi(ar)-, auquyugte-; < Pe a0ur-

aurmar- to crawl # < aurre-mar-

avair- for the sky to be clear and cloudless; to wipe clean (in EG) # avairtuq ‘it is clear’ / avainguq ‘it is beginning to clear up’; Anucani pilliuq ella tua-i tanqigeqani, avairluni quiriqruini, nunaniqruini cakneq. ‘When she brought him out he saw that the sky was bright, clear and calm, and very beautiful.’ (YUU 1995:98); < ?-ir-; < Pe av(v)air-

avaknir- for there to be a westerly wind # < ava(ni)-?--

avaliite- to be lacking something # avaliituq ‘he lacks something’ / akinek avaliilami kiptesicqataa ‘he couldn’t buy it because he didn’t have any money with him’; Waniwa tua-i camek avaliinani, tuaqgaam tua-i neqa’arneq calilu espickaarnneq, kenrrarneq-wa avalirluni. ‘Now he lacked nearly everything, but he did have a bit of food, matches, and fire stuff available.’ (KIP 1998:7); < avaliq-ite-

avalin reason; justification; excuse; alibi # Kitak at’ emerlap asircaarluten erminnaqka. Ilaten nnavguangnaeqvenaki. Cali-lu avalisngungnaeqvenak calrianun. ‘Okay, try to be good throughout the day. Try not to upset your fellow people. And try not to be a target of blame for the acts of others.’ (QUL 2001:328); < avali-n

avalinqerr- to have something on hand # avalingqertua ‘he has something’ / akinek avalingqertua ‘I have some money with me’; ellirarmek avalingqertua ‘he has an orphan in his care’; < avaliq-ngqerr-

avaliq thing that one has with him, or on hand; foster child # Aûgkt Yupiit yuullermeggni yuullruut arenqialluguun aturpek’taku avaliqvenenaku, tua-i nutem yuuciqngamegteggu. ‘Those old-time Yupik people in their lifetimes lived without distress, free of it, and that was characteristic of their lives.’ (CIU 2005:170); < Pe avali-; > avalite-’ avalin, avalinqerr-, avaliq-, avalissaq, avaligarkaunrillguut; cf. aûgna, avani

avaliqe- to watch; to have (it) at hand; to take care of (it) # avaliqaa ‘he has it at hand’, ‘he is taking care of it’ / Amllertut wiinga pinka; elpet piten
avalissaq, avalissaun reason; cause; justification; excise # iri(n)ian avalissaqlu(lu) ayagyunr(itu)q ‘having her child as an excuse, she doesn’t want to go’; Tengrutluteng nallurrikengateng, yuullermeggni cal teng, piluqausquteteng-lu tuvqakutekluq gurnutatkellruit elitnaurunun. Camek avalissaq’arpek’nateng, cali akingellerkameeggnek umyuarteqkenateng. ‘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-?, avalissaun-q

avalitaq stringer above ribs of kayak # NUN

avaliugarkaunrlnguq* contraband item # < avaliq-u-arkau-nrite-nguq

avamiqaq tusk socket in walrus jaw # > avamiq-uri-

avamiquur- to chop walrus tusks from skull #

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 ayug’umeq aterlria tangkuraqallennmi. Atingqerctaaqlua murilkqua. Cetamaungatut ayug 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 ataam tamakut yarututeng avangcarlputelung equgnek, caliluki canguanek, unungssiruaneq, maklaguanek, tunturuaneq ca tamalkuan ungungssiq ayuq’iluku, avangcarlputelung yuraraqluteng angutau 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) (aqa(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 atsartangertuq ‘there are berries over there’; Mikngami-lu ellangennraurluami-lu utaqinanermini umyuarteqengluni quill’ nuna angtacinak, nunam ngelii avani tangvagluku, ellait-lu kiumeng 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); AVAN CiuqVani ‘back in the old days’; the v in this word sounds like English “w” even for HBC, because it is in fact an interoalveolar ungeminated uğ. HBC writers may use uğ in their spelling; see aígna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > avakni-, avallak-, avatmun, avate–; cf. avi-, avaliq;
< dem. PE av-

avankuq son # HBC; cf. avaqtuq, avayaq

avallakar- to fall on the side # < avani-llag-qar-

avaq cyst # < PE avdär

avaqutaq son # a special vocative form, avaqtuq (often as avaqtuqata) ‘my son’, is used sometimes in stories even in some areas where rather than avaqtuq is not (now) used for ‘son’ and is therefore sometimes explained in the story; Atiin taum, nutaan atapiaran pillinia, avaqutaminek piluku, “Avaqtuqa, kitaken, erinarpak quillun ayuquluni unani imarpigmi pillerpenek qanemciqaa.” ‘His father, that is, his biological father, said to him, calling him his “avaqtuq”, “My son, please tell me what you did and how it was down there on the ocean today.”’ (QAN 1995:22); Piqerluni tauqga-ill’ ati ikn’ qanlliniuq: “Avaqtuqa-at, allaneten, aliayugcitevkenaki! . . .” ‘Just then his father spoke from across there: “My son, take away the sadness of your visitors. . . .”’ (CEV 1984:85); Nernmermeken taq’ercamek atiin im’ qetunrani tauna tuqlullinia. Tamaani qetunrateng avaqtuqatameggeq piturlunnianmegteki ciuqvaat. “Avaqtuqa-at, uitakvenak, qagken muragamek aqvalluten net elatiitnek maqiyvarkut.” ‘When they got through eating, his father called his son. A long time ago the people of those days used to call their sons “avaqtuq”. “My son, be active and go get some wood from the outside of the houses out there and prepare a fire bath for us.”’ (QAN 2003:274); NUN, HBC, UK, EG (and elsewhere in stories as explained); > avavarkartaq; cf. avankuq, avayaq; < avaqutaq

avaqtarkartaq adopted son # NUN; < avaqutaq-kaq?
avaryug- to feel uncomfortable about using someone else's belongings #
avataaq bladder float; sealskin float; boat bumper # NS; < PE avatar
avatarpak bladder float; sealskin float; boat bumper # this term, with the postbase for 'big', is used in Central Yup'ik beyond NS; < avataq-rpak
avate- to place pressure on the carotid artery; loosely strangle # avatuq 'he is pressing on his own carotid artery in order to pass out' for allegedly desirable effects; avata '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 uialtartul pelatikam avatii 'my dogs stay around the tent'; Net-lu avataig'un keneq kumarrluku ekuavkalliniit taatuk nunat. 'They lit fires around the houses and burned the village' (YUU 1995:19); Tamana tua-i terr'a tanglleq tanglleq there or to over there # Tua-i
avatmun (augatmun) toward the entire area over there or to over there # Tua-i avatmun tanggleq nunapigglainaq aught-kut-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 caviggani-gguq avauliinia. '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)u- > avaurilke-; avaurtar-
avaurilke- to be unable to get something out of one's mind # avaurilkaa 'he can't get it out of his mind' / < avaur-it-ke-
avaurtar- to be forgetful # avurtartuq 'he is forgetful' / < avaur-tar
avayacilleq knot in wood # < avayaq-cilleq
avayaq branch; limb of tree; knot in wood (in NUN) # Qalemaq-llu curuilurluni, ciuemek napayagaat avayaintek eelliuni, tua-i-llu canegnek, taqngami-llu aminek curunek eelliuni. '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 naunrainek kiagmi katurruki, cat tamalkuan uqvigait-llu avasait qungalluki cungacetellratni uqumek egnirliuki. '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. avanukuq, avaqtuaq; < PY-S avayaq
avayig- for weather condition or the like to make easier to see (than before) # Tua-i ayagiiunrilkumta inumeq icuw' maa-i waten tangerrmarigerrnaqtuaqtena yaaqvaarnun pilalia assiileng'ermi apqemterek avayigisertaguqten. '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)
avcellngaq* vole (Microtus sp.); locally, mouse # Y, NS; = avelngaq; < PE alvnaa
aveg- to divide in two; to halve # and avek half; half-dollar; person who is half Native # avegtq 'it split in two'; avgaa 'he divided in two' / avgumaq 'it is divided in two'; avevgvingertuten-qa saarralamek? 'do you have any sugar to spare?'; cikirnga avganek! 'give me half of it!'; avvgaanek cikillruanga 'he gave me only half of it'; iraluq avegtq 'it is the middle of the month, the moon is half full'; Tua-i taatuk aatitita pitani eillirraarluki piluni inma pucak kavirliun carayagmun- am caarkutellrulluniqtnu kiigun tua-i avga eillircelluku. '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’; > avegteqe-, avevngqerr-, avelqurpak, avenqegciyarq, avgute-; cf. ave-, aavangtak, avelngaq, avenqiaq-, avnguq; < PE avay-

avegteqe- to be emotionally pained; to be bereaved; to grieve # avegtequq ‘he is bereaved’ / < avekteqe-; derivation semantically unclear to compiler

avevngqerr- to have enough of something to be able to spare or share some with others # avevngqertuq ‘he has enough to spare’ / aramek avevngqertuq ‘he has ash (for mixing with chewing tobacco) enough to spare’; irniamb-legu atu investigates avevngqerragata iksutekaqluki ngelqestaitnun. ‘Whenever their own children’s clothes could be spared they would give them away to whoever would fit them.’ (YUU 1995:52); < aveg-vik-nggerr-

avelngaq* vole (Microtus sp.); locally, mouse # Kaviarem uum avelngaq pitaqengnaqu’unnurra. Avelngaq unuauaquan mairanartuq, neqkminek anlakkurinli. ‘This fox would continually try to catch the mouse. Every day the mouse would dig for his food, hunting for the tubers of the tall cottongrass plant.’ (KAV 1972:3 & PRA 1995:317); avelngaat neqait ‘tubers collected by mice and harvested for food by people; locally “mouse food(s)” or “mouse nuts”’; ceturnat tenguit kenirraarluki avelngaat neqaitken keniranek avularrat. Makut avelngaat neqait naurnaat alicqoqait. Elagyaitnek avelngaat makuneq yuut makirarlut. ‘When preparing tomcods, people would take the livers and cook them. Then they would add cooked “mouse foods”. These “mouse foods” are plant roots. People dig them out from the mice’s food caches.’ (YUU 1995:61); K, BB, NR, EG, LI; = avcellngaq; cf. avenqegciyarq, avnguq; < PE avellnag;

avelqurpak lemmynging (Lemmus trimucronatus) # LI; < avek?-qeg-rpak

avenqegciyarq division (mathematical) # < avek-nqegg-i*-yaraq

avenqiaq- to be impatient # cf. aven-

avenrir- to lose one’s spirit for life # Alingallaguunnguq pikuni avenriricuq; tuquerluni. ‘If it happens that one becomes terrified [in a certain way], he will lose spirit for life, and drop dead.’ (CAU 1985:107); Avenrutilgani taum carayim, nulirqeqataaraqellran. ‘The ghost, that person he had been going to marry, was beginning to sap the spirit for life out of him.’ (CEV 1984:50); < avngqerr-

avegulate- to share with # often, though not always, referring to chewing tobacco; avgute ‘he gave her some’ / avgusnag ‘share (tobacco) with me!’; Kitaki ima nenguaq tangerqyug aqumik. Nallunaingurmeek cami-taquariutuq. ‘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-

avik door # also plural for one door; Camaggun pekgangaquteng, avnggqerrsaugnaunana-in’i-ll’ uguna. ‘And they went outside only through the lower entrance, for the upper entrance had no door leading through its covering.’ (CEV 1984:30); HBC; cf. amiiik; cf. avir-

aviqiarcte- to sprain # aqvarcteaa ‘he sprained it’ / < aqviq-te-

aviqite- to sprain; to get (it) out of joint; to dislocate # . . . tenglugaa iruan kangiakun aqvinilelku ‘. . .punched him causing him to get it (his leg) put out of joint at the end of his leg (hip) socket’ (AYAG. 32:25)

avir- to brace a log against a door to keep it shut # Unuakumi-gguq tang qavrraarlutek tupagyara’angnaqultuq, ak’a tayim’ tauna arnaq catairuqellnilinili. Amigkun-lu-gguq anssaangergmi tua-i anesiiignani. Amigtek aqvirllu anlallniluni. ‘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, aviraun

avira- (aqgira-) emotional root; the v here sounds like English “w”, even for HBC, where writers may prefer to use u in their spelling; > avirake-, aviranarqe-, avirayug-, aviraun; cf. aqgna, avani; < PE avd(- under PE avdak)

avirake- (aqgirake- to not want (him or it) around one # avirakaa ‘he doesn’t want her or it around him’ / Avirakeksanaku aturnarquq, yumaqasaukallu. Nanikuaqatqutek cam ilini aturciqertek. ‘Carry it all the time without being bothered by it, and don’t take it off. You will
use it some day when you need help.’ (QUL 2003:404); < avira-ke-

**aviranarqe-** (avirnarqe-) 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 qettelluni encineriarrulliniuq. Qetercan tauna arnaq piciqaangaalliniuq. Tua-ll’ tauna uinga pilliniuq. “Ca-mi pamna awiranarqa?” ‘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

**avirayug-** (avirayug-) to not want something around # avirayugtuq ‘he doesn’t want something around’ / < avira-yug-

**aviraun** (aviruan) obstacle; hindrance # and **avirautuq** ‘he or it is in the way, blocking the way’ / avirautpiqnak! ‘stop being in the way!’ / murak una avirautnguq ‘this log is in the way’; < avira-u-

**avirli-** to make clanging and banging noises as one is doing something # NUN; < avirlur-

**avirlullag-** to clang; to clatter # avirlullagtuq ‘it made a clattering sound’ | Kaugtuayuunateng-llu wall’u equyuunateng nakacuutngameng. Neplillagallerkaq avirlullagallerkaq-llu inerquutekluku cikirluku, 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); < avirlull-ga-

**avirlur-** root; > avirli-, avirlullag-, avirluqqtaq, avirlurte-, < avirli-

**avirlurte-** to be clanging; to be noisy; to ring of bells # avirlurtuq ‘it is making noise’ | Piuqerlerunun cakennu avirlurulluni iteryurtulliniuni. Puggliniug tauna! Tua-i mecungluni kumlalluku, arcaqerluteng. ‘By and by something out there was coming in, making a clanging noise. Then he emerged! He was wet and cold as he climbed up. He quickly removed his clothes.’ (QAN 1995:320–322); = avirlurte-; < avirlur-te-

**avirpag** - for weather to clear up # NUN

**avisgaq** blue-black dye from a certain soft stone # . . . tua-i kaviqiruraalmalek-llu, tua-i kenugnalulek avisgarnekk-llu makut akluit mingqurturaalmalek. ‘ . . . and it was colored red, and also prettied up by having its fittings painted *with black dye.*’ (CIU 2005:98)

**avisnga-** (avisnga-) to be separated from others (said of a girl having her first menstrual period or a woman bearing her first child) # NUN; < avisnga-

**avite-** (avite-) to get out of the way # avituq ‘he got out of the way’; avitaa ‘he got it out of the way’ / aviten ‘get out of the way’; Cunaw’-im wanirpark elucia. ‘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-i-llu qeqavrikviklu, aati-llu avirarcan ellinunun tauna tut’enritararluni migpak canianun tall’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 úg in their spelling; > avisnga-, aviute-; cf. aüguna, avani

**aviu-**, **aviulur-** (in NS) to scream; to yell; to holler # aviugtuq ‘he screamed!’ / PE aviru-

**aviukaq** offering of food or water # and **aviukar-, aviu-karte-, aviukarqe-** to make an offering of food or water (to the dead, to animals that one would catch, etc.) # aviu-karte- ‘he made an offering’ / avikuq – neqrmek pupeskaulluni wall’u merr’ärnek eg’ærçiyaraq cam tunginiun tarneq cikirllu ‘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-i-llu iluvaucameteggu aviukaqviklu tauna tuqmalrini, natiunun teruan-llu aviukaqaraaltuneng nutaan gantam imaa niaviklu. ‘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); . . . piciryaraangqellulliniameng
avluerte- to have the legs spread apart # amlek

avlengqaa- to divide into multiple portions # avquqaa ‘he is dividing it up’ / avquqiuq ‘he is dividing something up’; Tua-i-llu aatiin tauna palurutarpak avquqaraarkuku taumkuita taukut ilani naspaavkarluki. ‘Her father divided up the big mushroom as evenly as he could and let the whole family try it.’ (ELN 1990:29); < avte-?; > avquqar-
avte- to divide; to separate usually into two parts
# avtuq 'it divided'; avtaa 'he divided it' /
avvutaa 'he divided something to share with her'; avvingauq or avcimauq 'it is divided';
tumyaratgun egllergearunenam nutugnun
avvenregnun tekiskii '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-
nder PE avay-

avu- 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
nugqaarluki, 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 # Unuakumi tua-i matakamta
camek cikiqerluta neqkamtun, 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-

avukegcagte- to mix together with something
# Imkut-lлу call’ utngungssaraat
papitussaayaamgalngu, tua-i-gguq
tuaten quunanek avukegcagtesqevkenata,
inergqunegcatullruitkut. '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

avuqiir- 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 naumaqata, arnat avutullruut
qemaggluki-lлу meungugnailngurmun. '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-., > avuqiir-,
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 akatumun 'she is mixing
raisins into the "Eskimo ice cream"'; < avu-?-te²,
avu-?-te².

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-nga-

avvute- to divorce # avvutuq 'he (or she) got
divorced'; avvutaa 'he (she) divorced her
(him)' / avvutuk or avvuyutuk 'they got
divorced'; avvusngauq 'he is divorced'; Taügaam
picurlutengaqameng avvutullruut. Allamek
nullirturaq teng, picurlutessiyagaqameng.
Taüken elluarrluteng pikuneng, avvucuunateng
apaqungsnaarkauteng. '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
'avvutellrem aipallminun akiliutii
'alimony'; < avte-te²-

ayaakutaq young boy #

ayaaqquq spear used to kill seals sleeping on the
ice # Qamigautek, legcik-gga, anguaruteg-
gga malruk, legcikuareq-gga, imkut-gga . . .
ayaqaqeng pitullrat maklaggsuatngutullret. '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;
= ayaquq, asaqquq, asauquq

ayag- to leave; to go away; to depart # ayagtuq
'the 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

ayagyaaraun kindling wood # NUN; < ayag1-cuun

ayagaluni 'he is traveling around' / Unuan - ayagarluni

ayagauq 'he is traveling around' / Unuan - ayagaruq

ayagluku starting (it) tan'gaurluullranek . . . '. . . this action from his tracks.' (CUN 2007:50); . . .

ayagluku naruralaagnauraa, naruralaagnaurtuq. 'It is said that she would smell him out,' starting

ayagluku 'he left suddenly' / Nutaan

ayagmeq, ayagneq, ayagyaaqun, ayakar-, ayaga'arte-, ayagaarun, ayagcete-, ayagcuun, interrogate her . . . ' (QUL 2003:74); > ayaga-, ayaga'arte-, ayagaarun, ayagcete-, ayagcuun, ayagmeq, ayagneq, ayagyaaqun, ayakar-, ayakatarcuen, ayakpag-, ayalegte-, ayanerraq, angansi; cf. ayagyaaq, ayaunu; < PE ayagyaaq, ayaunu; < ayag-$aq$; > ayagcetesciigatuq away or send forth # ayagcetaa 'he started it, or sent it away' / massiinaq ayagcetesciigatuq

ayagcetaaq missionary # literally: ‘one who was sent’; Qaneryaram Ayagcetallra 'Missionary Service' (YUA 1945:66 & LIT 1972:33); < ayagceta-aq'

ayagcetaa to start (an engine, activity, etc.); to send away or send forth # ayagcetaa 'he started it, or sent it away' / massiinaq ayagcetaa

ayagcetaaq '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 ayayar); < ayag$^2$-$aq$; > ayagcetaaq

ayag$^2$ — ayagcuun

ayagcuaq deck beam of kayak third from bow or

ayagcuun skin boot, thigh-high with fur out; any other item used in traveling # < ayag$^1$-cuun
ayagmek from the beginning # particle;
Elitnaualllrunuq elitnauvngqeraullratni
maani Qipnermi, tua-i ikircan elitnaualllrunua
ayagmek, . . . ‘I used to go to school when they
first had a school here in Kipnuk; when it opened
I went to school from the beginning,’ . . . ’ (KIP
1998:257); Ayagmek-llu tamaa irniaput
alerqularaput qalllun yuullerkaitekn. ‘From the
beginning then we would instruct our children on
how they should live.’ (CAU 1985:34); < ayag1-
ayagmek — ayakutar(aq*); side of face #
ayakutar(aq*); side of face
(adjusting to the
true profile of a person)
ayakutar(aq*); temple
ayakutar(aq*); temple
ayakutar(aq*); temple
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ayag1-
ayag1-
ayag1-
ayagyuan, ayagyuag (HBC form) adolescent;
teenager; youth; in some areas male teenager only
and ayagyuar-, ayagyuagar- to be an adolescent;
to be young # ayagyuartuq ‘he is young’ /
Qalarut’llallruitkut wangkuta ayagyuaremtezi,
neqa kingan yugmun yuutekniluku. ‘They used
to tell us, when we were young, that fish alone
was a source of life to a person.’ (YUU 1995:54);
Tuqyunrilkuni-qquq tuqyuanyricaq, tua’agam
cali tuqunrilkan tautk tununay ayagyuarit
tuquciqnilriit. ‘If he didn’t want to die, they
said, he didn’t have to die, but if he didn’t die
the young people of his village would die.’ (YUU
1995:112); ayagyuuaq 18-aqsaingu ‘juvenile’; cf.
ayag1-
ayakar- to flee; to run away # ayakartuq ‘he
is fleeing’ in a physical sense or by avoiding
responsibility / ayakautaa ‘he fled with it or with
him’; Tupiimi-llu aatiin keglerrluku ellii-llu
qilerrluku ayakarluuni ulili-llu aciutnun iirluni.
‘When she woke up her father pretended to
take a bite out of her, and she got excited and
fled hiding under the blankets.’ (ELN 1990:6);
yugmek ayakauciyaraq ‘kidnapping’; < ayag1-
qar-
ayakatarcuun large hook dug into snow or around
a tree, post, etc. to temporarily hold a dog team
and sled in place before it is time for it to go # <
ayag1-katar-cuun
ayakpag- to leave very fast # ayapagtuq ‘he left
very fast’ / ‘Tua-llu-q tua-i ayagecuicqerpekuk?’
Tua-i angerrluku. Teguluku tauna tua-i pikiitkek
tyaim’ ayapaglutek taukuk. ‘“Now will you let
us, leave?” He agreed to that. Taking the hide
they, left quickly.’ (ELL 1997:46); < ayag1-pag-
ayaktar- to pole a boat # ayaktartuq ‘he is poling’;
NUN < ayag2-hta
ayakutar(aq*) temple (anatomical); side of face #
ayakutarak ‘sides of face’; Ataam egglerrluni
nunanun ataam iggulunluku aqguna atraulr
eryuyartlrunuq taryaqvim pamsuanek
tegumiarluni. Teguqerluni ayakutaramun
tegumiinluku, ataam illi piunuani natevkenani.
‘Traveling on again to a village he chanced upon
a woman going down to the water carrying a
king salmon tail to wash. He grabbed it (the tail)
and put it on the side of his face, and yet again part
of him wasn’t complete.’ (MARI 2001:29); < PY
ayakutaq (under PE ayag-); < ayag2-?
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’; Ll; < ayag2-?

ayalegte- to chase; to scare away # ayalegtaa ‘he is resting his face on his hand’; LI; < ayag2-

ayallaq cutting board # Egalertek-am 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, ayallaunani-llu yuulria, arnaunrilngurcetun 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 [aəyaX]

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’ / Pitgaqinini ayaluqertelliniluni. Ayalugercan ullaqluku pillinia waniwa tuqulliniria. ‘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-, aylurerte-, ayaluryug-; cf. ayag1-

ayalungqa- to be leaning; to be tilting # ayalungguaq ‘he is leaning’, ‘it is tilting’ / Tua-i-gguq taum uingan ayakata’arqami qivyunguat . . . tua-i natermun naparqurnaurai. Tua-i-gguq taugken tekicami ilit ayalunggakan nulini tauna nanglluku. ‘And, they say, whenever that husband was about to go somewhere, he’d erect “qivyunguat” (a certain plant) on the floor. And, they say, when he arrived if one of them was leaning, he’d punish his wife.’ (KIP 1998:111); < ayalur-ngqa-

ayalurte- to lean; to be tilting # ayalurtuq ‘he leaned’, ‘it tilted’ / ayalurtaa ‘he leaned or tilted it’ / Ayarumaang macuuaq, yugtangerganqan yuut tungitmun ayalureskina. ‘Oh my walking staff, if there are any people, lean in the direction of the people.’ (MAR2 2001:63); < aylur-te-

ayaluryug- to stagger; to tend to stagger # ayaluryugtuq ‘he is staggering’ / ayaluryugtuq piyuaguq ‘he is walking staggering’; Ellii-am tua-i nangercaaqlini ayaluryglunluni iik-lu qatlim ugaani usingasciiganatek. ‘Standing up she staggered and couldn’t open her eyes on account of the stinging.’ (ELN 1990:49); < ayalur-yug-

ayaneqq deck beam of kayak next to and forward of coaming # see Appendix 9 on parts of the kayak; < ayag2-neq2

ayanerraq* adolescent; teenager # < ayag1-nerraq

ayangssii- to go out leisurely or casually to walk, hunt, picnic, pick berries, etc., without intending to accomplish much; to go for a stroll # ayangssiuq ‘he went out for a walk’ / Caqerluni, ayanngssiraarluni mauurluni pillinia, uroluq tamaan uumiku ayakuni ayaluryugluku, pitarkanek tangaalarniluni tuntunek. ‘One time, after he’d gone out for a stroll, he told his mother that next time he goes out he’d like to take that bow, saying that he usually saw caribou, potential prey.’ (YUU 1995:3); < ayag1-ngssi-

ayani- to have stamina; to have endurance # ayanqi ‘he has stamina’ / qenange’rmi tarrituq ayaniam ‘because he has stamina he is walking around even though he is sick’; Tava-llu-gguq tangerqaamiu pia, “Waqaa! Naken piyit?” Ayanivkenani-gguq kiugaa, ilain-gguq a¥ gkut 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); > ayanite-; cf. ayag1-

ayanilnguq child # EG; < ayanite-ngaq

ayaniite- to be infirm; to lack stamina or will-power; to be unable to take adversity # ayanituuq ‘he is infirm’ / Maaten itertuq anuurlua tauna arnangiar, tauna anuurluani ayanilrlunluni. ‘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 young child # Ayankaulu

Bases

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’ / 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 atuyunaku, camaggun tauqaam. Cakmani mayuryarauluni, tuamtel’ itraqluni pugluni. ‘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 ayapa- (under PE ayay-); < 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 ayaperviqerrlutek. ‘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 # ayarauq ‘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-; < ayarike-

ayarianqe- to be desirable # ayarianquq ‘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 improvised temporary walking stick # ayarurtuq ‘he is walking with a cane’ / Maqartuq-gguq qanikcaam akulii. Pikna-llu qlun ayarurmerqerqun wall’u napamek uktarlaqiku, ukimaurlenuku, epsalngyalkuteluqiku. Taaten-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 he 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 ayaru and ayru(r)virar; cf. ayag2

Ayaucaryaq Mountain Village # on the Yukon = Asaucaryaq

ayau1 thumb (LK, BB meaning); oar (HBC meaning) # literally: device for supporting; Waten-gguq nasaurluq arnuartaqan aliumacituq 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-n

ayau2 fore or aft cockpit deck beam of a kayak # = asaun; < ayag2-n

ayauquq spear used to kill seals sleeping on the ice
ayaur- to pole a boat # HBC = asaur-; < ayag-?
ayeggisk metal blade or point barb of seal harpoon # NUN
ayemqar- to take a shortcut; to cut across # Kangiakun ua-i uatevtegun qipnerkun amatmun ayemqauvetek kuigem mat’um iqua kanarcigertek. ‘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; ayemqi ‘he broke them one after another’ / Cagniimqurraam-ggur-am im’ ercan, qungut kaulliniluku naguatit-l’ ayemqelluki. ‘And when dawn came Cagniimqurraaq was clubbing the graves, breaking the markers in half one after the other.’ (CEV 1984:43); Mecungluni-llu, canegtailkan napalegmi pikan, napayagaat kanritnek napautait-l’ ayemqiluni. ‘And when dawn came Cagniimqurraq was clubbing the graves, breaking the markers in half one after the other.’ (YUU 1995:68); < aymte-rqe-
ayemtaaq shotgun that “breaks” in the middle for loading # BB; < aymte-?-aq
ayemtaq snare # NSU; < atemte-aq
ayemtae- to break # of relatively long, slender objects; ayemtaq ‘it broke’; ayemtaa ‘he broke it’ / Qavani ta¥ gaam ayemlluki makcara’arluni cangnaqutaqami ellminek nutaan . . . atu’urkaminek taqutetuuq. ‘Breaking 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 # ayiuq ‘he is getting what he wants’ / maantelleq
ayinarquq ‘by living here one gets what one wants’
ayimga- to be ugly # Igvaaqtaaarara neviarcaq, kegginaa ayimgaluni, carayiim amianek kumakiraralria, pukiartaqluni nerestaineke. ‘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
Ayimgeryaraq Kalskag # village on the Kuskokwim; > ayimte-?-yaraq from
ayimtaq skin that has been rendered pliant; break-action rifle or shotgun # < aymte-aq
ayimte- to break; to soften (it) by breaking some of (its) fibers # of relatively long, slender objects; Tua-i-l’ im’ atiin una wani miineq, maani qacarnermi, miineq tugerluku tua-i ukiuvaliemi-l’ cikuliurtii ayimluni. ‘And so her father was chipping 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 1997:226); = aymte-, asemte-; > Ayimgeryaraq, ayimtaq
ayme- to break in two # of relatively long, slender objects; = asme-; < PY-S ayama-; > ayemqar-, ayemte-, qerrum ayemme
ayriq naughty child; mischievous child # HBC; = asriq
ayurtur- to bless # HBC; = asururtur-
ayu, ayuuq Labrador or Hudson’s Bay tea (Ledum sp.) # both plant and infusion; Nakacuut cviatun Aanituut. Civumek aanak, angutek malruk enet pulaluki. Cakma iternaurtuk aturturlutek. Civuagni una ena ayuneng 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 # ayuuq ‘it is progressing, spreading, enlarging’ said of a fire, rip, rash, a project, ice, etc. / ayuta ‘he enlarged it’; eka ayuuq ‘the fire is spreading’; unaaqaqan ayuuqaylla ‘every day his travel progresses’ i.e., he goes farther along; < PE ayu-; > ayumian, ayunri-
ayugesvik bearded seal (Erignathus barbatus) with red head #
ayugiugiq (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; Itertuk, ena man’a tangigcetakagarlunini, iqaiktacakagarlunini ilua, nunaniqkacakagarlunini.

Ayumian, qavken qantamek atrakciluni ciugerranun ellia akutamek imarlunin 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); . . . maurluni pillinia, urluveq tamani uumiku ayakuni ayauqugluku, pitarkanek tangaalarniluni tuntunek. Ayumian maurluan alerquallinia qall’ pissullerkaanek, qallun-lulu urluveq atullerkaanek. ‘. . . 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); Elaturraanun itqercami nacairluni, taqsuqluni. Anerneni kitugian ayumian iterluni. ‘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 tired. When her breathing eased, then she went inside.

ayuqaa aatani ‘the child resembles his father’; ayuqtuutamituut ‘she treats him as her son’; qaillun ayuqit ‘how are you?’; qaillun ayuqa? ‘how is it?’; ‘what is it like?’; tuaten ayuquq ‘it is that way’; ayuqsarpiaara ‘it is almost like it’; ayuqeliuq ‘he is making a likeness’; ayuqeli ‘he is making a likeness of it’; ayuqitutq ‘it is unique, has nothing like it’; Maurlunin-llu enini elligi Englugu ir’iqapigluni qaraliaralegmek kaminiamek tuaten ayuqellriamek tangerpaalami. ‘At her grandmother’s house Englugu was quite astonished because for the first time she was seeing a stove with decorations like that.’ (ELN 1990:7); Elpeci waten yuut ayuquellarlinalruyluklu umyuarteq’laryaqelliiuci. Angayuqamta-llu qalarut’lallruakut caknee ayuqircularula. Piaqluta ella-gguq man’a paq’ertellriatun ayuqupat. Maa-i elpeci imumicetun ayuquentirici. ‘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 ayuqaa; > ayuqekute-, ayuqeltassigun, ayuquenrite-, ayuqli-, ayuqiar-, ayuqiciq, ayuquciite-, ayuquyte-

ayuqekute- to compare or liken (it) to something # Kela’askamun ayuqukulluku yaaqvanun tangerinlamegteggu. ‘Looking at it close up they compared at it to paint.’ (AGA 1996:106); < ayuqaa, ayuqtuutamituut ‘she treats him as her son’; qaillun ayuqit ‘how are you?’; qaillun ayuqa? ‘how is it?’; ‘what is it like?’; tuaten ayuquq ‘it is that way’; ayuqsarpiaara ‘it is almost like it’; ayuqeliuq ‘he is making a likeness’; ayuqeli ‘he is making a likeness of it’; ayuqitutq ‘it is unique, has nothing like it’; Maurlunin-llu enini elligi Englugu ir’iqapigluni qaraliaralegmek kaminiamek tuaten ayuqellriamek tangerpaalami. ‘At her grandmother’s house Englugu was quite astonished because for the first time she was seeing a stove with decorations like that.’ (ELN 1990:7); Elpeci waten yuut ayuquellarlinalruyluklu umyuarteq’laryaqelliiuci. Angayuqamta-llu qalarut’lallruakut caknee ayuqircularula. Piaqluta ella-gguq man’a paq’ertellriatun ayuqupat. Maa-i elpeci imumicetun ayuquentirici. ‘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 ayuqaa; > ayuqekute-, ayuqeltassigun, ayuquenrite-, ayuqli-, ayuqiar-, ayuqiciq, ayuquciite-, ayuquyte-

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she was to collect sticks for firewood, began to look for and collect all sorts of different rocks.’ (ELN 1990:18); < ayyuqe-nirite-

**ayuqliri-** to become like something # Watua tua-i-tuq, tuq tuttututuq maliguq tuki tuki. ‘But nowadays we’ve become like little puppies, very, very easy to persuade and entice.’ (TAP 2004:20); < ayyuqe-?

**ayuqnirai-** to envy because of deprivation; to be poor # ayyuqniartuq ‘he is envious, feels deprived compared to others, is poor’; ayyuqniaraa ‘he envious him’ / Imuni avani tan’gurraullemteni angturingarcamta, ilamnek ayyuqrialruungu caqek, kass’allarnen nertulriane, cakegciqianen-lu. ‘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 ayyuqniarulltueng-llu ellmeggnek aulukengaqqamong. ‘. . . saying that spinsters were poor and had to work hard to try to take care of themselves.’ (ELN 1990:76); < ayyuqe-niar-

**ayuqucicaraaq** confusion # < ayyuqucifte-yaraaq

**ayuqucite-** to be confused; to be puzzled; to be bewildered; to not know what something is like # ayyuqucitituq ‘he is bewildered’; ayyuqucitaa ‘he does not know about it’ / Kassuulruaq-wa qaillun ayyuquciitutuq wii, tuiqam pisqullput maliggluku kassuulluta. ‘Without knowing what marriage was like we got married doing as we were told.’ (KIP 1998:153); < ayyuq-te-

**ayuquciq** what something is like; its condition; characteristic # aptellruanga qall’ New York City-m ayyuquciqew ‘he asked me what New York City is like’; Ciulirneret giqicikumut nallunrinarqelriit qemanggastekgacteng imumirkak qaillun yuullerkam ayyuquciq. ‘The elders are to be respected because they have preserved the knowledge of what life was like long ago.’ (KIP 1998:vii); QILAMMUTAAT AYYUQCIIT ‘the virtues’ (Catholic term); < ayyuq-ciq;

> ayyuqucitur-

**ayuquciturtur-** to instruct; to show how; to teach # ayyuquciirtuuru ‘he is showing her how’ / arnam ayyuquciturturaa panini mingqe/ermek ‘the woman is showing her daughter how to sew’; Ayyuquciturtutek’laq Cali qanruteknaluku paiqa

wani. ‘I want now to speak also about what I was taught.’ (YUU 1995:32); < ayyuquciq-?

**ayuqu-te**- to treat (him in a certain way); to regard (him in a certain way) # irniakumritun ayyuqtaa ‘he treated him like his own child’; ciunganiirun ayyuquciitutuq ‘he stopped treating me as in the past’; Tuaten tua-i ayyuqucitutuq ‘That’s how they treated us.’ (YUP 2005:56); < ayyuq-te-

**ay’utaq** hockey stick # and **ay’utar-** to play hockey # actually a traditional game similar to hockey; ay’utarut ‘they are playing hockey’; E.W. Nelson (ESK 1899:337) states, “Hockey (ai-yu-tal’u-g’it or pat-k’u-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 ayuyutar; cf. kal’utaq

**ayvailun** stabilizer # HBC; = asvailun; < ayvaite-n

**ayvair-** to stabilize # HBC; = asvair-; < PY-S ayva-; < -ite- ; cf. ayvaite-

**ayvaite-** to be solid; to be stable; to be immovable # HBC = asvaite- ; < PY-S ayva-; < -ite- ;

> ayvailun; cf. ayvair-
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 agiirta? ‘what is approaching?’;
- camek piyugcit? or cayugcit? ‘what do you want?’;
- casqessia? ‘what do you want me to do?’;
- cami ayagciqsit? ‘at what specific time will you leave?’;
- cacirkaitua ‘I will do?;’
- caciqse ‘to do what?’;
- cami engusit? ‘where are you from?’; calisit? ‘what are you doing, what specific activity are you engaged in?’; literally: ‘what are you making?’;
- camun aturciqsiu? ‘what will you use it for?’;
- cayugcit? ‘what do you want?’;
- caacungui- carved arts and crafts item # NUN; > caacungui-
- caacungui- to carve ivory or wood # NUN; = caacungui-; < caacunguiq-li-
- caacuk bad person; amoral person # Tua-i mikelnguum man’a caacuurtellkkaa tâiťaam uluryanarquq, arcaqalriaruq. . . Tuaten-gguq tamâna aturluku anglicariyaaqekunek irniarâk tauna caacuurtellkuq teglengarlu, iqlungarlu, 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)

-caacanguaq kayak side-stringer # . . . qayillrani apqitnek caaganri elliluki tamakut tamaa-i cauyarait; makut ayagyuangermereng 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.’ (QUL 2003:614); see Appendix 9 on parts of the kayak; = saaganeq; cf. cage-

caqerluni 'things that breathe, that are alive'; ca pia? 'what’s up?';
- mek caunateng ‘not having any water at all’;
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carriqe- to menstruate # Y; caarrlug-iqe-
casaq, casaq cup # . . . cali casaq carrarmek iqailngurmek mermek imirluku. ‘. . . also filling the cup with a little clean water.’ (CAT 1950:92); from Russian xƒirf (cháshka); = caaskaq, saskaq
cavarrnguar- to ask for a sex partner # Kia imum cavarrnguarwaniwatua waniwa teguliu, tua-i qanellni aturluku unuku ullagniaraanga. ‘This bowl of food is for the man who asked for a sexual partner. He should come take the bowl now without fail and come visit me tonight as requested.’ (CIU 2005:378); < caavte-ar(ar)te-uaq
cavte- to feel or touch intentionally with one’s hand # caavtaa ‘he is feeling it’ / = cavte-, savte-; > caavarrnguar-, caavtaar-; < PE cav0t-
caayuq tea (either the leaves or the liquid) # and caayur- to dring tea # Naklegnaqluteng yuullrulinriit yuurrqayuunateng, caayurtsuunateng, kuuvviartusuunateng-llu neqekarrlainanneq tuãgaam ner’aqluteng. ‘Poor things; they lived their lives without having hot beverages — no tea, no coffee; they just ate fish.’ (MARI 2001:23); Y, NS, HBC, NI, NUN, UK, NR, LI, EG; from Russian чай (chay); = caayuryaq
caciirte- to be idle after being busy hunting or doing other activities # NUN

caciitevkar- to be disappointed # caciitevktuq ‘he is disappointed’ / NUN; < ca-ciite-vkar-
cacungui- to carve # cacunguiq ‘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.’ (MARI 2001:92); NS

caggluk wormwood (Artemisia sp.) # NSU; = caigggluk; < ?-rrlug; < PE caðay(ík)
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caarrliqe—cagi— BASES
caginraq* — caiggluk

something small) # NUN
caginraq* — pelt of caribou taken just after the long winter hair has been shed in spring # Tua-il-gguq tautuk arnat akillinilriit, taqucameng-llu qasgilukui. Tua-il-gguq imna caginraa teguluku nukalpiatram. Tua-il-gguq nukalpiatram tuana arnaq nuliguqku. ‘And those women made a parka, and when they were done they brought it to the kashim. And the strapping young man took the prime caribou pelt (parka) (for his bride). And he married that woman.’ (GRA 1901:286); < -?-raq; < PE cagiyar (< PI)
cagiq — to lose; to misplace; to be lost; to foolishly lose

...mucus; phlegm from mouth # cagmi; cagmarci

cagmarciqenrituq. Kiingan mingqutkapuk. ...lost something’; Tutgara’ilumkutagaq. Angu! Cagmarciqenrituq. Kiingan mingqutkapuk. ‘Where did you lose it? Quickly, where you lost it, search for it!’
cagni- — to be taut; to be tight # cagniuq ‘it is taut’, ‘it is tight’

cagni-; < PE cagnertuq ‘he has sore muscles’ / cagniuq ‘it is taut’, ‘it is tight’ / urluvrem qelutii cagniuq ‘he tightened

cagni-te-1 to tighten # cagnitaa ‘he tightened it’ / cagnitaa sass’ani ‘he wound his watch’; Nayagani pillinia, “Kiik’ patagmek cingigkii ‘cagni-quakkii.’ Aren, nayagaan tua taum cingigni cagniqualluk. Tua-i aqevluteng 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); < cagni-te-2; > cagnirqu

cagni-te-2 to work harder or put effort into what one is doing to make up for lost time; to exert oneself fully # Tugtara’ilurluq-gguq tuaten tua aqvaukusaraaqtaqili. Tauna-gguq taugken ak’a-gguq cagnitengkii anguqall’er tauna. ‘The grandson kept an easy pace. However, that mighty man was already exerting himself fully.’ (NAA 1970:9); NS, Y, HBC
cagplealuk long roots of a tree trunk # NUN
cagqralria three in cards # NI; < cagte1-urar(ar)-Iria

cagquralriit the constellation consisting of the aligned stars of Orion’s belt # means ‘strewed ones’ in Yup’ik; three or four stars; = Sagquralriit (q.v. for details); < cagte1-urar(ar)-Iria-plural
cagta — fishing line # HBC; cf. cagte-1, cagte-2

cagte-1 to scatter; to spread out; to be in disarray # cagtuq ‘it is in disarray’, ‘it is spread out’; cagtaa ‘he is spreading it out’ / Tagucamiu qasgilumu cagte-1

cagte-2 — semi-conical bentwood hat # NUN; from Aleut caiyarX “visor”
caggluk — 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 caggluk 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-
cailkauar- 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 nengllirtuq ‘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, cainkamaan aanakenrilngerpegu, inerquasten alerquasten-llu maligtaquuralaqvgu, 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, cailkauar-
caimik liver #
cainiguauq, cainiguauq teapot # < cainik-uaq, caainiik-uaq
cainik, cainiik kettle # from Russian чайник (chánik); = caanik, saanik; > cainiguauq
caitqapik absolutely nothing # adverbial particle; Tua-i-gguq tua uksurpak, uksuarpak camek pitenrilniguq 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’; keneukngamu cakaaraa kiiqan panini ‘because he loves his only daughter he is watching over her closely’ (BB); Taum tua-i imum, mallukestellran, tua-i cakaarluqu nat’arineek-llu tegutevkenani unittellulnni tuarna 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 uyurangi, cali-llu anglikan aipaqlariqniluku aqiiqaqan Irr’aq, cakaiturnganani tua-i kinguqlinga’arcami naken piciilngurmaq. ‘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.’ (ELL 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, anglaninqaqlinaqelriaci, mikelinngurmeq-kiq cakanirnaluci anglaninnaqatsessi? ‘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’: cakaninrituq ‘it didn’t change’; Umyuarteqluni iqlungaicukluni, cakanirpek’nani qanrutengraani caikaraarluni kiarqurallinia. ‘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 qerrutenglliniam 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-
cakarnir- to be suitable for making things; to have potential # Tua-i-ilu nutaan encan angutet nutaan ayagaluteng, kegglanek piluteng, caskunek, pigertuutarnek, muragnek cakarnirianek yualriit. ‘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(qe)-; > cakarniirute-, cakarniite-
cakarniirute- to become unsuitable for use; to become good for nothing # Nuna tamarmi cakarniiruciiquq, patumaluni kenngetulimek taryumek-llu; . . . ‘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 # Tua-i-gguq tauna, tamana tamaa-i yuk qaimikun ta yaam assirualria tangllermikun, ilua taqgen uluuluni tua-i, cakarniine, . . . ‘They say that a person may be good to look at on the surface, but his interior may be rotten, have no potential, . . .’ (YUP 2005:81); < cakarniite-
cakemna the one downriver; the one toward the exit; the one in the front room. obscured demonstrative pronoun; cak’mum ‘of the one downriver’; cakmumek ‘from the one downriver’; cakemkut ‘the ones downriver’; Qilungarcan, qamna arnassagauluni qanertuq, “Arenqiapaa, tutgarrluung, cakemna qimugkauyara'urluun, qakemkut-am tan gaullruuq pingciqaaq. ‘When it began to bark, that one in there, an old lady, said, “Oh dear, dear grandson, that puppy of yours near the exit, the boys out there will start bothering it; go get it.”’ (YUU 1995:108); see cakema(mi), the corresponding demonstrative adverb; see Appendix 3 on demonstratives
cakegtake- to regard favorably # cakegtakaa ‘he regards it favorably’ / Nutaan cayaqlirtueng kass’angameng yuurqaturiluteng saayumek. Taqgaaam saayut cakeltuullrunririt. ‘First when the white people came they started drinking tea. However, they didn’t really care for the tea.’ (YUU 1995:27); < ca-kegte-aq1-ke-
cakemte- to neglect # cakemtaa ‘he is neglecting it’ / NI
cakenqar- to feel sick after eating just a little subsequent to starving # cakenqertuq ‘he feels sick’ / Taumek-gguq tuaten qusuurem pamyuan kemgan ingluanek, nerkuni cakenqerciqsaaquq yuk nerellmi kiinguan. Taqgaaam-gguq cakenqerraarluni pellucciaq. ‘And after eating just one side of a smelt’s tail, that person will feel very sick. However, after feeling very sick, he will get over it.’ (KIP 1998:337)
cakete- to work hard # NSU; cf. cakner-; < PE caka(ta)-
caki- to cut out a piece of something; to plane (wood) # cakuq ‘he is cutting a piece of wood’; cakia ‘he is cutting it’ / > cakite-; < PY-S caki(ta)-
cakiaq, cakiak sternum; breastbone # < PE caki(C)ay
cakiq parent-in-law # . . . taum nengaugam iayullruu tuaggun pitallmikun. Taum-llu-gguq cakimi assiinani pillrungraani ayuqiinek pivkenaku assirilemek taqgaaam piluku. ‘. . . that son-in-law helped them with his catch. Although his father-in-law had treated him badly, he did take revenge, but rather responded with goodness.’ (YUU 1995:22); > cakiraq; < PE caki

cakiraq sister-in-law or brother-in-law in the sense of sibling of one’s spouse, not the spouse of one’s sibling # < cakiq-aq3; < PE cakinar(under PE caki)
cakite- to chop; to cut with an ax or adze # cakita ‘he cut into it’ / cakitellrua it’gani ‘he chopped into his own foot’; . . . taumek keputiinek aqvalluni aturluni tua-i cakilluki muriit ilua ayagtekiurluku. ‘. . . 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); < caki-te5-; > cakiyun
cakivciussun skin scraper # HBC, NUN, NS; < cakiv-2-cuun
cakivquun tanning tool blade # NUN; < cakivte?-n
cakivte- to tan skin by scraping it # cakivtaa ‘he is scraping it’ / cakivcuq ‘he is scraping a skin’; HBC, NUN, NS; > cakivciussun, cakivquun, cakivun; cf. cakuuqg-; < PE cakavar- and caku-
cakivun tanning tool blade used with tanning board # NUN; < cakivte-n
cakiyun, cakiun chopping device # Canek-llu equgnek cakickiunani tauna uinga, cakiutnek tamaani qalqapangqellermeggni, aciraqluki keputnek. ‘Her husband did not cut any wood back then when their axes were those chopping devices called adzes.’ (MAR1 2001:54); < cakite-n
cakma(ni) — cakviur-

**cakma(ni)** downriver; toward the exit; in the front room # Tua-i-il’ unuumainanrani uitaqertelluku cakmna amigmek yuuniaraliartangliniluni cakma. Aren tua-i cakma taringyaageng’ermiu, uiksukluku ping’ermiu ikirucuuminaku ikirutenriliniluku! ‘Sometime 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); Nutaan-llu tua-i kelucairissuun tauna tegurraarluku tegukuvgu ayagciqeliatek uatmun. Cakmani nakirnerem iquani, iqgyartuuni pulayaranek unukene tekiskukvetk atu’urrului kelutmun ayakarluteq anqerciquteq carr’ilqaq kan’a, qukaani-wa nek’ehtnakacagaq laviaaruuli. ‘After you took 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 2003:364); obscured demonstrative adverb; see cakemna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. cakam-

**caknernarqetuuq** ‘it causes difficulties’ / Ella-llu nengliirtura’arqan caknernarqetuuq qamigalleq cikuyugyaqan. ‘Whenever there is extended cold weather and the water starts to freeze it makes it hard to hunt seals by sled.’ (YUU 1995:20); Murluulseq caknernarqetaaqut elpeertun tutgaramtetenun, nisnganritaqavci maurumegnek. Taugaaam cali quyanaqgluni. ‘A grandchild 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); < caknernarq-

cakngarkaq task to be done # NUN; < ca-?-arqaq
cakte- to be small # EG
cakuqiq what kind? # cakuqimek levaangqercit? ‘what kind of outboard motor do you have?’; cakuqiuga? ‘what kind is it?’; < ca-kuciq
cakucuk illness; skin sore # and cakucug- to be ill; to have skin sores # cakucugtuq ‘he is ill, has sores’; < ca-?-cuk
cakug- to have a hard time # EG
cakuqekte- to be adept # cakuqektuq ‘he is adept’; Y, NS; < ca-?-kteh-
cakungluut plural internal organs; viscera; guts; entrails # < ca-?-nglluk
cakuqug- to tan a skin by scraping it # cakuqugaa ‘he is scraping it’; NSU; > cakuqung; cf. cakivte-; < PE cakavat- and caku-
cakuqung skin scraper # NSU; < cakuqung-n
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’; calillermini ernerpak cakviurtuq ‘he worked hard all day’; cakviurmarqut ‘it is difficult, trying’; Qavamek-llu cakviurqaluta unumgi. ‘And, we’d have a hard time with sleep at night.’ (YUU 1995:31); . . .inerqurluku-llu cakviuresqevkenaku. ‘. . . and he warned her not to work too hard.’ (YUU 1995:103); Cakviurluten kiriyugluten-llu callaqeqsiqan nuna naugivkangnaqlu neqkarpenex . . . ‘Laboring hard and sweating you will work the land trying to grow your food . . . ’ (AYAG. 3:19); cf. cakner-

**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’ / massinaq caknertuq ‘the motor is struggling to run’; > caknaa-, caknermarqe; cf. cakneq, cakviu-, cakete-

caknegmarqe- to be difficult; to cause difficulties

# caknermarqetuuq ‘it causes difficulties’ / Ella-llu nengliirtura’arqan caknernarqetuuq qamigalleq cikuyugyaqan. ‘Whenever there is extended cold weather and the water starts to freeze it makes it hard to hunt seals by sled.’ (YUU 1995:20); Murluulsequ caknernarqetaaqut elpeertun tutgaramtetenun, nisnganritaqavci maurumegnek. Taugaaam cali quyanaqgluni. ‘A grandchild 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); < caknernarq-

cakngarkaq task to be done # NUN; < ca-?-arqaq
cakte- to be small # EG
cakuqiq what kind? # cakuqimek levaangqercit? ‘what kind of outboard motor do you have?’; cakuqiuga? ‘what kind is it?’; < ca-kuciq
cakucuk illness; skin sore # and cakucug- to be ill; to have skin sores # cakucugtuq ‘he is ill, has sores’; < ca-?-cuk
cakug- to have a hard time # EG
cakuqekte- to be adept # cakuqektuq ‘he is adept’; Y, NS; < ca-?-kteh-
cakungluut plural internal organs; viscera; guts; entrails # < ca-?-nglluk
cakuqug- to tan a skin by scraping it # cakuqugaa ‘he is scraping it’; NSU; > cakuqung; cf. cakivte-; < PE cakavat- and caku-
cakuqung skin scraper # NSU; < cakuqung-n
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’; calillermini ernerpak cakviurtuq ‘he worked hard all day’; cakviurmarqut ‘it is difficult, trying’; Qavamek-llu cakviurqaluta unumgi. ‘And, we’d have a hard time with sleep at night.’ (YUU 1995:31); . . .inerqurluku-llu cakviuresqevkenaku. ‘. . . and he warned her not to work too hard.’ (YUU 1995:103); Cakviurluten kiriyugluten-llu callaqeqsiqan nuna naugivkangnaqlu neqkarpenex . . . ‘Laboring 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* tungiunun. ’... when he (Raven) got well he went off hunting for
daylight, toward the east.’ (YUU 1995:86);
Unani una-i wangkuta Nelson Island-aam
avatinni keluvaraqnilarput, kanaken Qipneq
ayagluteng caninnermiut *calaraq* arrituluku,
keluvnivkenaku anuqa waken northeast-amek
piaqan *calaraq* arrituluku. 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,
caliqatmun, 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 #
caleryagtutq ‘he is acting violently’; caleryagaq
‘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-ler'ag-

**cali** more; furthermore; again; also; still; yet; and #
adverbial 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

**caliarkaq** task to be done; chore to be done #
caliarkairutu’a ‘I don’t have anything more
to do’; Cunaw’ maurlut-llu nunattelinlirit
neqet pingssiyaaqpailgata, caliarkateng-llu
amillerissiyaaqpailgata. ‘It turned out that they
and their grandmother had come up to visit
before the fish migrated up and their tasks
become overwhelming.’ (ELN 1990:39)

caligaq large flat rock # Kuten-ggur caliger
una angtuarwaarur, siimar. ‘It happens, that this
particular flat rock was very large.’ (WEB2);
< PY caliyaq

calinguar- to play at working; to work on things
such as arts and crafts that are not for direct
serious use (though perhaps to be sold)
# Unugmi ta kuaam canek calinguaraqlua
mingeqlua. ‘At night, however, I sew,
working on arts and crafts.’ (YUU 1995:55);
< cali-nguaq

calissuun tool; device for working; Social Security
 card or number # Qunguk-llu paturraarlukek,
muragamek naparciluteng aklui agarqelluki,
calissuutai-llu. ‘After covering the grave they
put a piece of wood there and hung on it his
tools, and his equipment, and his tools.’ (YUU 1995:42);
< cali-cuun

calista worker # calistenguut ‘they are
workers’; Cali maa-i calisteryulriit imkunek
elinaurnulrianeq elisgalrianeq
calisteryuglayluteng. ‘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

cal’kuuyaq casserole of meat or fish with potatoes,
onions, etc. # HBC; from Russian; apkøe (zharkoë)
‘roast’; = salkuuyaq

calla- to be spread open as a wound or a crack does
# calauriq it 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-luu qimugtet ullalaraat callaliri pairaqluki. ‘. . . 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 # callangqaq ‘it is (spread) open’ or ‘he has an open sore’; callangqaq ‘it is open’ or ‘he has an open sore’ / yaamsiit callangqaq ‘the box is open’ having split open; < callar-ngqa-
callar- spread open # postural root; < calla- (concerning the derivation of callar- from calla-compare aga/-agar-); > callarte-, callangqa-
callarc- to open something; to get an open sore # callarciuq ‘he opens something’ or ‘he got an open sore’ / Tan’gaurluq callarciaaq, aaniin pitsaqumek qengani kapluki aunrarcel’araa. Aunraqaqaan-llu taum tan’gaurlum quaranun kakeggluni. Nasarurluq-llu pikan aatiin tuaten piarkauluki. ‘Whenever a little boy had an open sore in his mouth, his mother would purposely poke her nose and make it bleed. When it bled she’d let it bleed into that boy’s mouth. And for a little girl her father would do the same for her.’ (YUU 1995:52); < callar-ic-
callarcissuun letter opener; can opener; box opener # < callarci-
callart- to spread open; to get or make a hole through (it); to have a rash (additional NUN meaning) # callartuq ‘it opened’; callartaa ‘he opened it’ / Ayumian tua asevq tauna una aqsiigken qukaak iaqkitevkenaku pilagluki callartluku, asverem tua taum kemga anerquralliniluku uqua tuaten amian ngeliikun aug’araqluku. ‘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 bluffler right against its skin.’ (QUAL 2003:114); Tua-i-lu taum qanvamun [ayagluni], ak’a ajuuluku nanvaa callartelvroluku qukaakun uqkiliuku 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-te2-
callemkar- to put a little patch on # < callmag-qar-
calligte- to move a short distance; to move something out of the way; to scatter; to strew about; to discar; to put aside # calligtuq ‘he moved’; calligtua ‘he moved it over’ or ‘he scattered it’ / calligtuarlunii ‘moving from place to place, running around’; Taqngamellu nernemek aaniita piluki calligciseqkenaki neqallernek. ‘And when they finished eating their mother told them not to strew about the bones and other leftovers from the meal.’ (ELN 1990:5); Eliskunegteggu-am tua-i inkaa yuarutellret calliggluq takunek yuarucirluteng. ‘And once they learned the new songs, they put the old songs aside and sang those songs at the festival. (TAP 2004:58); < PE caliy-
callirmeq driftwood on the shore (Y meaning); palm of hand (NUN meaning) #
callmak patch on clothing # and callmag- to patch # callmagtuq ‘he is patching something’; callmagaa ‘he is patching it’ / uimi qerrulliik callmagak ‘she is patching her husband’s pants’; callmii ‘its patch’; Quyurcameng tua-i nutaan tan’gerian qayat yuivrilliniluki, assirnerit waten tan’germi ellaigaarturluki callmagqernayukluki. ‘When they got together and it became dark they checked their [the villagers’] kayaks, stroking their hulls with their hands in the darkness, thinking that they might have patches.’ (PAI 2008:346); NI, CAN, AK, BB, NR; > callemkar-; < PE caliy

callug- to fight physically # callugtuq ‘he is fighting’; callugaa ‘he is fighting with him’ / callugtuk or calluutuk ‘they’re fighting with each other’; Tua-i taun anguyiim ayagnera. Callungelliniut. . . . Kiituan’ tamarmeng yaggluteng callungelliniut tuqurqulluteng. ‘That was the beginning of war. They started to fight. . . . Finally everyone started to fight striving against each other, killing each other.’ (YUU 1995:8); Iquuq tamarmeng callugluku, pinqigqgartiateng taugeam taqlluku. ‘When he fell they all bounced on him and pummeled him and stopped only when he promised not to bother them again.’ (ELN 1990:110); nelqutminek calluayaran ‘domestic violence’; < ca-caligm

calluk storm # NUN; < ca-lluk
calqutagaaq earthly possession # NUN
calrite- to be healthy; to be immune to illness # CAN; < ?-ite- (?)
caltuqite- to get stuck in or have difficulty with something that is too small # caltuqituq 'he got stuck' / lumarramek aťessaagyaaqellia caltuqituq 'he tried to put on a shirt but found it too small'; < caltur-ite-

caltur- to be too big to fit into something # calturuq 'it is too big to go through'; caltarua' he is too big for it'; 'he finds it too small for him' / . . . annliniuq, amik tua-i waten wani qasgim amia, calturluni tuani. Pekcetsaagyaaqukeln-ll' . . . pekekesciiganani, 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); . . . igqaqsaagluteng pugyaranggerrami, kantunnilungumeng gaygqi. Iggaqsaagluteng, atauciq tauq' igaarlluun malruk-ll' ukuk ataucikun igglutek, calturlutek, acivarciganatek. '. . . 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 -)

calugcissuun skin scraper # < calugte-i-cuun

calugte- to tan a skin by scraping it # calugtuaa 'he is scraping it' / calugt.pa amitinek imamitetaat uimi pitallrinek 'she is scraping the skins of the minks her husband caught'; Kinraku-l lu caluggluku, nutaan eliquluq mingeqluq ivrucliliuku. 'When it dried she scraped and tanned it. Then she cut it out and sewed it for water boots.' (YUU 1995:66); Arenqiapa-gguq, uinga tauna nayirmek cikiisqelluni, 'The child's mother took a little bit of Eskimo ice cream and buried it down below the ocean. There is 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')

cami when? # inflected form; < ca-localis

camiite- to not be satiated; to have an insatiable appetite # camimuiq 'he is not satiated' / Tua-i-l lu kinguvri tuaten tua-i camiinateng, camiiterrlugluteng pilliniut. Camiirutaquiluni tamana. Maaten ilumun murilkaput kinguvri taum tua-i langkutni camillrutluteng. '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); < camiri-te-

camir- to be satiated # camirtuq 'he is satiated' / camirmarruq teta tuknissiyagaami 'the aged fish head is quite satisfying because it is so piquant'; Cakegtamek aculeng'ermi, nertukuni camirruluni tua-i tukuulriatun piarakuag. '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-

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'; Iteryaqian Cung'uq tua-i aaniita aatiita-lu aryuquluq tua-i cama-i-ruku. '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; Mikelnguum-lu aaniin qaantaq akurturluku, neqet ilitmek auy' aulluni, akutaquinermek-lu camanet nunam akuliinun 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); Alpaliulliniameng camani, alpanek tep'aryaltgqelliniluni nalamalrianek taum cerii qikertam, 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
cama:to be thin; 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’; Tuunriinanernini qanllinuq, “Meq tang camna pekestengeqatallinliraa.” ‘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-, cana- to carve wood; to whittle # canaqu ‘he is whittling’; canaluni ‘he is whittling on it’ / canaluni inugualiuq muragmek ‘he is making a doll, carving it from wood’; Canaurluni waten, ilulikii, canassuutmek aturluteng pitullermeggni. ‘He was carving like this, hollowing it out, using a whittling tool like they used to do.’ (QAN 1995:24); > canalleq
canake- to dislike; to criticize; to reject; to disagree with # EG; = canague-
canalleq wood shaving # Canaurluni, canallri makut waten egtaqateng cikaaruteng ayagartaqluteng tua, cikaaruteng. 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); < cana(r)-lleq’
caneggete- to be thin # of skin, ice, wall, etc.; caneggetuq ‘it is thin’ / NSU; = can’ggete-, canegte-; cf. can’u-; < PY canay(3)t-
canegngalnguq* bullet with lines on the top (resembling grass roots) # < canek-ngalnguq
canegtar- to gather grass # canegtaruq ‘he is gathering grass’ / < canek-te-
canegte- to gather grass # canegteq ‘he is gathering grass’ / Tua-i-luq tekican, canegtesqengatni ilalruluki tua-i caneggluni atauciqaararluki qecugaquluki. ‘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 aliaaluteng-luq pilallrulriti. Tua-gguq cat aliaalrulruut nuna can’egtellrani watuacetun ayuqenritellrani. ‘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(3)t-
canek grass # general term; can’get ‘blades of grass, a number of grass plants’; can’gaaq ‘a little bit of grass’; canegmek Yupiit tuc’erallartut ‘Yup’iks make insoles out of grass’; can’guquituq ‘he has a large supply of grass’; canegpiit ‘tall grass’; Napat akullitnun pulaamek Qalemaq-Llu elli-I’ piuq nuna patumaluni canegmek nalalmalraneek, akullitni-wa tamakut naugaaraflirrii 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 1997N:36); Y, K, CAN, NUN, NI, BB, NR, LI; > canegngalnguq, canegte-, canegtar-, can’gurneq; cf. can’giuq; < PE canay
canerlak bad season; time of famine; epidemic # Cali-Llu una, man’a canerlak allrakunek qavcinek cuqenggerteq, tauna nallairaqtut tut’aqluni. ‘Also this one, this epidemic had a period of several years, striking when that time came.’ (KIP 1998:329); = canergrek
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 wuten, cuqengqertuq, tauna nallairaqan tut’aqluni. ‘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); < cangakaa-
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-
cangalke- to find fault with something; to be concerned or worried about something # cangallikurtuq ‘he finds fault with something’ or ‘he is worried about something’ / Taukuk-Llu angayuqaak cangallikepnegatek tua nallunrilamek qiperrlugpnegatek-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); < cangateliur-
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’; cangallrunrita ‘he regards it as no different’ / cangallrunrituq nunalgutmini ‘he is no different than his fellow villagers’; cangallrunritaqa nunalgutini ‘I regard him as no different than his fellow villagers’; Tua-l-lu cal’ tua kampaassaq pikuvciu tamakuucimi cangallrunrituq nunangualrurcuutmi. ‘Well, if you were using a compass it is no different from the ones on the map.’ (QUL 2003:714); Ephraim-aankuk Manasseh-lu qetunraqagka cangallruvkenatek Reuben-aankugni Simeon-aq-llu. ‘I hold my sons Ephraim and Manassah as no different than Reuben and Simeon.’ (AYAG. 48:5); < cangallrunrituq — can’giiq*
cangerlak bad season; time of famine; epidemic # Cali-lu una, man’a cangerlak allrakunek gavcinex cuqengqertuq, . . . . ‘Also this one, this pestilence, lasted several years, . . . .’ (KIP 1998:329); = canerlak
can’ggelgunaq thin flat stone resembling ice # < can’ggete-nguq-naq2
can’ggelquq fontanelle; the soft spot on a baby’s head # < can’ggete-qq

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 qemitaucapqiggluteng ilait-lu kass’areskuni aatiia ang’aqluq qemitnakpi piarkauluni maurluat cangayugnaqgluku umyuqaenrlniktni. ‘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-lu kanevvlukek caranglugnek tauuk ayuqcirturluku Elnguq civtellregni kapkaanaq qalarrluni alaicessiyaaqgata cangyuit’larniluku. ‘Then he demonstrated to Elnguq 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
cangatar- to be critical by nature / cangaturuq ‘he is critical by nature’; < canga-tar 1-
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 qemitauciqapiggluteng ilait-llu kass’areskuni aatiita ang’aqluki qemitarnek piarkauluni maurluat cangayugnayukluku umyuaqenrilkatni. ‘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-
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?’ / cangatenrilkumegnuk up’nerkiyarciqukuk ‘if everything is well with us, we will go to spring camp’; > cangalke-, cangalliur-; < ca-gg-
1990:5); Caviyaarnek kass’at casgukautaitnek qunguturameggnun, taluyi-langamta can’giircuutnek maa-i. Qacignariluni taluyilleq calirpnagairulluni. ‘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, PK, UK, BB, NR, LI; < ?-iq; cf. canek-

cangimirte- to want to get more; to not be satisfied with what one has gotten # cangimirukuq ‘he is not satisfied’ / cangimiruq ‘I didn’t see you enough’; cangimiruq ‘I didn’t get enough “Eskimo ice cream”’; . . . ampi neryartuusqellu, atrarluni tua-i qavanguminek tuaten cangimirten ‘ermi tuptiim compete’ . . . (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 cangimir-
canglanguرار- 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 # cangliqueq ‘he caught a lot of fish or game’ / Turpak-llu cangliqenuq Mikellami uñalluq ciqmiugluku elakamek . . . ‘Seeing that Turpak caught more than Mikellaq she went over to her wanting to trade fishing holes . . .’ (ELN 1990:70); < cangliq-
cangssaaq(aq*) unusual thing; secret thing; special thing # Can’giqaat ałulli pelatekamun ut’rulluki Turpak qanruckurlluku ak’a cangssaaqen nererrunlumten tekpiyagon ak’a nalquluki . . . ‘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-ngssaaq(aq)
cangssagaq clothing; garment # NUN

cangssiuur- to tinker around # cangssiuurukuq ‘he is tinkering around’ / < ca-ngssak-liur-
cangtaq something caught # cangtaqaaq ‘it is the thing I caught, I caught it’; Taqngamek nequtak tagulluki taglutek. Elnguq ucuyugluni cangtarpamiteq aaminnun nasvagluku. ‘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; figurine; figure on a mask; representation; arts and crafts item # Aipait-wa canguat: neqnguat, yakuleguq, 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) # canguq ‘he turned back’ / < PE canju-
cangur- lacking symmetry # postural root; > cangungqaa-, cangurte-; < PY-S canur-
cangungqa- to lack symmetry; to be lopsided; to be making a face # cangungqauq ‘it lacks symmetry, is lopsided’; ‘he is making a face’ / < cangur-

cangurte- to become lopsided; to make a face # cangurtuq ‘it became lopsided’; ‘he made a face’; cangurtaa ‘he made a face at her’ / < cangur-

cangurruaq visor # NR; < cangur-uaq

canguar- to make fun of # Caluci tuunramaa at’eriluq una canguatpakaressiu? ‘Why are you, my helping spirits, making fun of this poor dear name of mine so much?’ (QUL 2003:504)
canguya- İlkun stern piece fitted to keel; tracking stabilizer of a kayak # NUN; < cangu-yilktuq

caniir- to go through the area beside # caniiraa ‘he went through the area beside it’ / < PE cangiir-
caniissaq combination knife and scraper for ivory with curved stone blade and wood handle # NUN

canikliute- for weather to warm up after a cold spell # NUN

Caniliaq Chaneiliak # old village site on the Yukon Delta; < caniq-liaq

canimelli- to come near # canimelliq ‘he came near’; canimellia ‘he came near to it’ / Maaten-gguq canimelliq maka-i imna tauna Nukalpiartayagaq. ‘When it came nearer, it is said, she saw that it was that little Nukalpiartaq.’
Bases

(YUU 1995:11); < canimete-i-

canimete- to be near; to be close # canimetuq ‘it is near’ / Napaskiaq canimetuq Mamterillernek ‘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, Kwigillingok and Kongiganek (and former settlements) # < caniq-neq

caningqa* 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 kaminiq 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); < canir-

Canipengayaq crosspiece in floor of sled # NUN

caniq area beside; space next to # positional base used only with a possessed ending; Kiani-wa kiugkut inqerl, ukut-wa eqiat kaminiq caniani. ‘Further back in there were beds, and a pile of chopped wood was next to the stove.’ (ELN 1990:4); Tamatum kuigem nunini nunallertangelliniuq, 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); > canir-, Caniliaq, canimete-, Canineq, caniqaq, caniquyaq, caniqtaq, canirtaq, canirun; cf. Barnum 1901 list (6); < canin-

caniq appendix (anatomical); flank; side of body; wall # caniq ‘sides of waist’; Atraami-lu tekicamiu tauna arnaq, sugg‘egminek nuulerluku caniqerrakun, tuamta-ll‘ akiakun. ‘When it came down it went over to the girl and prodded her on her side and then her other side with its snout.’ (YUU 1995:83); < caniq-qaq, > caniqayagaq, pingayunek caniqalek

caniqayagaq bacon # < caniq-ya(g)aq

caniqliq* thing right beside # Tua-i-am quyaurlurutek agqertuk. Maaten pilliniuk maklak una irmiakineq caniqriluni. ‘Being so grateful they rushed over. Then they saw this bearded seal with its baby next to it.’ (ELL 1997:340); < caniq-qliq

caniqe door bolt # NSU; < caniq-?

caniquyaq crosspiece on bed of sled # see Appendix 9 on parts of the sled; < caniq-?

canir* on the side; beside something # postural root; Caumkacagarpek‘naku-lu-gguq canirmi tekicartuarluku. ‘And he wasn‘t facing him directly; he approached him turned sideways.’ (QUl 2003:538); > caningqa-, canirte-; < PE canin- (under PE cani-)

canir* to sweep # canirtuq ‘he is sweeping’; caniraa ‘he is sweeping it’ / Agngameng Qalema caniriselluq ellii, canek qemagcillermini Turpak-lu iterquriluni eqiarinek Mik‘am. ‘When they went over, while Qalema unpacked she had Elnguq sweep the floor, and Turpak brought in the wood that Mik‘aq had chopped. (ELN 1990:85); NSU, NUN, CAN, K; > canircun; < PE canir-

canircun, canirssuun broom # also plural for one broom; < canir2-cuun, canir2-ssuun

canirtaq windbreak; log cabin shelter # < caniq-taq?

canirte- to put on the side; to put beside something # canirtuq ‘it went on its side or beside something’; canirtaa ‘he put it on its side or put it beside something’ / < canir1-te-

canirun crosspiece; axle # < canirte-n

caniryak separate extra point placed on the shaft of an arrow behind the main point # Taukt tua-i caniryiit tak‘urluki, wagg‘uq caniryangermicetaarluku pitgaaq‘ntageng pilaameng. Iliini tua-i umu nuugan menglairtengraaku, caningqalrim taum aipaan tua-i agturluku pitaurtaqluku. ‘They would make the extra points on these arrows a bit longer. When they shot at a target they purposely shot so that if the main point didn‘t hit it the extra point would hit and kill it.’ (CIU 2005:34)

canitmun sideways; to the side # < caniq-tmun

caniuftaq quiver; gun case # NS, Y, NUN;

Anuurluum ciqertarai, cetamiriluni ciqrai urluvqegaaarat tamakut qerrurirluteng, caniuftaq-wo man‘a qerrut caquat. ‘The grandmother splashed water onto them, and
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.’ (MAR1 2001:81); < PY caniqjusatq
canqaurte- to relax after a hard day’s work # NUN canraq* wild celery (Heracleum lanatum) # < ca-nraq (?)
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’) / canrirceuq ‘it has been made okay now’; < ca-nrite-; > canrilvag-
can’u- to be thick # canuuq ‘it is thick’ / Kitaki callirneret avani amllertut, yuarluten atam aqvalluten callirnermek avaken taiteqaa, waten per’urluni ayuqellriamek 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 unguvalriitllu pilallrulriit nuna can’urikan, yuutllu 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-
capae barrier; curtain; partition; veil # and cape- to close passage; to block from view; to cover up # cap’uq ‘it got blocked, covered’, capaa ‘he or it is blocking it’ / amirlum akerta capaa ‘the cloud is covering the sun’; Kuvyaukcuaralria kuik caperqe-llu, qayaa-gguq tua-i ak’a napangyagequangerrulliniluni 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’akiqgka ‘my shoes’; from Russian canori (sapogf) ‘shoes’; = sap’akiq
capciq fish scale # Y; = kapciq
caperr- emotional root; < cape-?; > caperqe-, caperrnarqe-, caperrmaite-, caperrsug-, caprite-
caperqe- to find difficult # caperqaa ‘he finds it difficult’ / caperqengramkun aqtkuk caliaqqa ‘I’m working on this parka even though I find it difficult’; < caperr-ke-
caperrmaite- to not be difficult # caperrnuq ‘it isn’t difficult’ / < caperr-naite-
caperrnarqe- to be difficult; to be formidable # caperrnarquq ‘it is difficult’ / ingrikun atrlaleq caperrmarquq uveretteqgang ‘climbing the mountain is hard because it is steep’; Ayuqucirrulgessiyaagntsiaaakapigngalami tua-i callerqak-llu caperrnaagngalun temnii-llu akngiangalan tua-i inarrluni taqsuqa’arrluni. ‘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 caparnar-
cappersug- to hesitate to act # caperrsgtuq ‘he is hesitant about acting’ / caperrsuuk ‘he hesitates to act toward it’; caperrsung’erma elinunayallruunga ‘though I thought it would be hard, I went to school’; Camek-llu tumllugmek caperrsugkunenteng ayagaqluq, ‘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’ / ilangciarallrani capiraa qanervirulluku ‘when he was teasing her, she teased him back of otherwise made it such that her did not anything more to say’; Qavaryuan qayani unilluku pissurluku qenurrarmek capiruluni igvaumaarluku 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-
capkuaq curtain; cloth or other material used to cover a shelf or a cabinet # NUN; < capa-
capkutaq shield; veil; covering # Kangcirarrlugaq capkutaqlluku. ‘They used a canvas for a curtain.’ (AGA 1996:58); Amirlumek-llu kapkuctillru, . . . ‘He spread a cloud for a covering, . . .’ (PSALM 105:3); < capa-kutaq
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
caprite- to be bold; to be indomitable; to be perseverent; to be persistent; to lack reserve #
caprituq ‘he is bold’ / Taumeek maa-i terikaniat caprit’lalriit. ‘That is why wolverines are indomitable today.’ (YUU 1995:128); Ukvertua Agayutmun Atamun caprilngurmun qilim nunam-Llu piurcestiignun. ‘I believe in God, the almighty Father, creator of heaven and earth.’ (YUA 1945:45 & LIT 1972:22); < caperr-ite

capu 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-ta ¥ gaam tua-i carayauluni alikluku tua, alingnaqluni tua-i. Kegginaa ta ¥ 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;
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-, capurarau-, capurci-, capurciur- to be weatherbound # capurauguyq ‘he is prevented from traveling by the bad weather’ / Maaten unaquan ertuq cali ella assini ani 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); < capu-ur(n), > Caputngauq

capuraun diaphragm (anatomical) # < capa-ur(ar)-n

Caputnguq old name for the present site of

Cheforun # village near the coast south of Nelson Is.; literally: ‘imitation weir’; < capun-uaq

caqanak lung # NUN

caqaneq side; wall # of building, hill, etc.; Qemim im’um nangyuilngalguum tungiinun ayaglutek, tuani-gguq caqananeq igtelilrini aatiin qanganaruuchtui civingaluteg. ‘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)

caqciq event; community activity; celebration # and caqcir- to hold an event # caqciq ‘during the time of the event’; . . . tua-i nullani tauna arenqiianuku ala’ qanrut’laryaqniliuku 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 # caqelngaugq ‘it hopped’ / Inglupgayuuguy-qguq. Tua-i-gguq caqelnguurtluni pinartuurq. ‘He was Inglupgayuk (“one sided”). He always hopped around with one leg.’ (AGA 1996:154); = caqilnga-; > caqelngataq
caqelngataq* butterfly; moth # CAQELNGATAAT NEQAIT ‘mountain harebell (Campanula lasiocarpa); forget-me-not (Myosotis alpestris)’ (literally: ‘butterfly food’); < caqelnga-; < PE caqalokiteq- and caqalinataq

caqelngataruaq petal of flower # literally: ‘imitation butterfly’; NACUETAAAM CAQELNGATARUAITA NAYUMIQASSUUTAIT ‘sepals’ (literally: ‘supports of the flower’s petals’); < caqelngatuaq-uaq

caqelngauq one leg area of a seal # (?)

caqerte- to rip # caqertuq ‘it ripped’; caqertaa ‘he ripped it’ / NUN, HBC; < PE caq-2 (?)

caqiaraq* Steller’s eider (Polysticta stelleri) # < ?-ar(aq)

caqicugte- to feel uneasy because one is being watched # (?)

caqilnga- to hop # caqilngauq ‘it is hopping’ / NUN; = caqelnga-

caq’iqerte- to turn suddenly # caq’iqertuq ‘it made a sudden turn’ / < caqir-qerte-

caqingqa- to be turned; to be crooked # caqingqa ‘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 elliqata waten ciunerkautun caqiyuvitniluki, tunutkacagarluki aqumesqelluki 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).’ (QUL 2003:120); > caqiqsa-, caqirte-, caq’iqerte-; < PE caq-1
caqirte1- to turn # caqirtuq ‘he or it turned’; caqirtaa ‘he turned it’ / Nanvat-llu tekitaqamiki qukaatgum ikerluki qeraraqiki. Ciuneni ciuqeluki 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 caqtaarutengraagnegu taukuk 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 caqu-

caqu wrapping; shell # and caqu- to wrap # caqua ‘he wrapped it’ / ak’a caquuq ‘this ashtry of mine is wrapped’; < caqulegpak

caqu wrapping; shell # and caqu- to wrap # caqua ‘he wrapped it’ / ak’a caquuq ‘this ashtry of mine is wrapped’; ellminek caququ uliminun ‘he wrapped himself up in his blanket’; caququa ‘something to be used as wrapping’; caququ ‘he is wrapping things’; caquiraa ‘he unwrapped it’; Nunat-llu-gguq Ayikatarmiut tekitai, qiurmek caqumaluteng naugg’un iterciiganani. ‘Then when he arrived at Ayikatak, the village was covered with stone, and there was no way to enter it.’ (YUU 1995:90); Uliit-wa melqut, caquluteng tangnirqellriamek lumarrarmek. ‘And their comforters were filled with feathers with coverings of attractive fabric. They looked very warm.’ (ELN 1990:7); > caqvingqa-, caqvirte-; < PE caqvi3 or caqvi!-

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 tauq-i, tauqaken atamineg, Naparyarmiuneg keggaken uqumeg 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 qerqluut akulitgun tangllinia ak’a tua-i caqutmi kaggatii nangliniluku, nerlliniikii aamaanek ayagluuku aamallermini egmiutelliluku. ‘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); < caqu-n

caqunguar- to ritually cleanse oneself by rubbing one’s body with charcoal or soft rock after a death # CAN < caqu-uaq

caqqu wing # HBC, NUN, EG; = yaquq; > caqulek

caqussayucuar(aq*) small poke of seal oil # NS; < caqu-?-cuar(aq)

caqutsaqaq fine-mesh net for dog salmon # worked by hand by men standing in the water, not left unattended; NUN; < caqu-

caqvirk- splay-footed; with shoes on the wrong feet # postural root; piyuaguq caqvirmi ‘he is walking splay-footed’; > caqvingqa-, caqvirte-; < PE caqvir!

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 caqvirrukeek at’elarak ‘the child puts her shoes on the wrong feet’; < caqvirtuq

caqvingqa- to have one’s footwear on the wrong foot; to be reversed (of footwear); to have one’s feet pointed outward # caqvingquq ‘his shoes are on the wrong feet’ / < caqvirt-te

caranglluk debris; chaff; leaves in picked berries; grass (especially dry grass gathered for use); vegetation in general # caranglliraii atsat iqvallini kullugyaramek aqlayutmek aturluni ‘she removed the debris from the berries she had picked, using an electric fan’; Tua-i yuaramiik ellii piuq alaiksuarluteng cat kankut carangllugnek patumaluteng. ‘When she looked
for the eggs she saw something visible through the covering of twigs and leaves.’ (ELN 1990:36); Pilu’ugluta-l’ tua-i caranglugnek-l’lu piiniraqrluta, makunek-l’lu catanauni, ‘We’d put on boots with insoles of dried grass; there weren’t any of these (modern types).’ (YUP 2005:54); Caranglluat makut, napat-l’lu, ingrit-l’lu makut ungungssit-l’lu, yaqulgel-l’lu imarpjim-l’lu ungungssii, pillguruluki yuusiggituten. ‘[When following traditional abstinence 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-raq

carayak monster; bear (Ursus sp.); ghost # literally: terrible, fearsome thing; Kass’am taum kalikani ellilerluki mak’arluni apelltiniuq, ‘Cauga afiitaa?’ Ellii tauna imna qanlleq carayagaitniluku. Tua-l’lu pillinia taum yuum, ‘Anenaurtukuk. Carayiit pingaitaitkuk.’ Taigaam tauna Kass’aq gessalliniuq anyuminiini, carayagmun tangercinqilutek. ‘The white man put down his book and stood up asking, “What’s that?” He was the one who had said there were no ghosts. And the Eskimo answered him, “Let’s go out. The ghosts won’t get us.” But that white man didn’t want to go out, saying that the ghosts might see them.’ (YUU 1995:5); < ca-kayag; < PY carayak

carayar- to attempt to murder (of a shaman) # NUN

carca to drink tea # - LI, EG; from Aleut chaXsaX ‘fish broth’; = sarrsa-
carevpag- to have a very strong current # Ala-i, ayallemte ite

carcaq — caruyak

carcaq* a little bit # carraugt ‘they are few, minor’; < ca-raq; > carrarmek; cf. carr-
carrarmek a little bit # particle; egaleq carrarmek ikiresq’u! ‘open the window a little!’, Inarcangl-
carr’ilguq field # Atakuarmi Isaac-aq an’uq yuniangcarluni piyualuni carr’ilguriuq. ‘In the evening Isaac went out to walk in the field.’ (AYAG 24:63); < carr’ite-nguq
carr’ilqaq, carr’ilquq clearing; clean area; open area; meadow; field # tuntuvcagelik tartllruukut carr’ilquni ‘we looked for moose in the open area’; Ayainanermi carr’ilqamun angertelliniuq, nunapigmun napatalingurmum. ‘While he was traveling he came out into a clearing, to a tundra area without trees.’ (YUU 1995:80); < carr-ite-’; carr’ite-’-quq
carrilaq seal pup that has shed its newborn skin # < carrir-?
carrir- to clean; to clear away dirt from # carriraa

caruyak bad thoughts; fornication; something evil # and caruyag- to forniculate; to be unchaste # caruyagtuq ‘he or she is fornicating’ / caruyautekaa ‘he is fornicating with her’; Waniwaugt-l’lu iqaarlukem anyulalriit: Umyuarllrut, tuqulineq, akusrarutekineq, caruyaneq, tegleneq, pikliqenqe, qacungakineq-l’lu. ‘For out of the heart comes evil intentions, murder, adultery, fornication, theft, false witness, slander.’
Wiingaa taq'inglliniq taum tutgara'urluan, caq'nek caruyagnek, waniw' tua-i assirruskan-llu unguvavkanritnayulkuni taumun maurlurluminun. ‘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-?
carvaneq main current # angyaq 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); < carvaner-neq

carvanir- for there to be strong current; to have a strong current # carvanirtuq ‘the current is strong’ or ‘it has a strong current’ / carvanirtuq ketiini ekviim ‘there is a strong current below the cliff’; Carvaniam tamana kuik egmian tekiarllumu puglerami nutaan aneryaarlni. ‘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); < carvaner-neq-lir-
carvaq current; stream with a strong current # and carvar- to flow; to stream # of water current; carvartuq ‘it (river, water, etc.) is flowing’ / Yuk tamaagguquni egmian kit'arkauluni, carvant-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); < carve-aq; > carvaneq

carve- to flow, to stream # of water current; carvuq ‘it (river, water, etc.) is flowing’ / > carevpag-, carvar-; < PE ca90!u3 caskaq, caskaaq cup # from Russian vâška (châška); = caskaq, saskaq
caskite- to lack fortitude, strength or courage # caskituq ‘he lacks fortitude, strength, courage’ / HBC, UN; < cas-kite-
caskuk, caskuq implement; tool; weapon # equtqaqatlemmi caskuilurlunga piqertuatamek kegglamek-llu ‘when I was going to gather wood I took with me as my tools an axe and a saw’; Nutaan taukut calingartelliniut caskuiluteng, anguyagcuutnek. ‘And so those people quickly went to work making weapons, intruments of war.’ (YUU 1995:18); = saskuq; > caskuqaqur-; < PE ca9ku
caskuqaqur- to use a tool or weapon for hunting, chopping wood, cutting something, etc. # Tamaani ciuqyani ilateng tuquaqan caskuqaqyuunateng eremnini tallimani. Icugg' uluarayyunateng piqertuarayunateng-llu, kingunrit taukut tuqulriit caskumek pingaunateng. ‘Back then, when one of their relatives died, they did not use tools for five days. You know, they did not cut with semilunar knives, and they did not chop anything; those left by the deceased would not use tools.’ (KIP 1998:89); < caskuk-?

casraaq* shrew (Sorex sp.) # casrarermek tangellruunga ‘I saw a shrew’; NUN; = cayraaraq

casraucksugaq 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 vacú (chasy); = sass'aq

cassinga- to be poised in readiness # cassingauq ‘he is poised’ / Piinanrani tua-i tauna tua-i maruarpalliniuni; cassingaluni, tua-i urluvni, pitegcaullugpamimnek tegumiarluni. ‘Meanwhile, that one howled, and he was poised in readiness, with his bow, the huge arrow drawn back.’ (QAN 1995:116)
cassuun implement; device for doing something; reason for acting; cause of action # Man’a tua-i avatii nem caitevkenani canek, cassuataitevkenani. ‘The environs of the house lacked none of the necessary things, nor any implements.’
caste- to fray of rope, thread, etc. NUN; = taste-
castu- to be unwavering; to be stable; to be brave; to be strong # castuq ‘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-?-
cat- inner side of a pelt # catti ‘the inner side of it’;
> caterlruk; < PY-S cat

cataite- to be absent # cataituq ‘he isn’t here’ / Taukt-am mikelnguut ayagasqenrilengraateng aaniita aatiit catalian cen’armun aqiyaraqluteng, ‘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 nallunriluulami enrenet murilkurarai naaqluki-llu qavcini eernerni cataicecianek aatani, ak’a ayagunerrluni tayima cataunani. ‘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-
caterlruk membrane on the inner side of a pelt # Wagg’uq caterlruirluk, ilulirmeq gamma ilulireljam imna. Tuar’ amiirtulruk pilalriit. Inna caterlruk-gguq tamana imegtturnaartuq tuarpiaq mamkilinguq 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 # catnguuq ‘it is essential,’ effective, helpful / unguvatka catnguuq 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 # cauguuq ‘he is facing something’; caugaa ‘he is facing her’ / cautaa egalermun ‘he is facing it toward the window’; qanruquraara getunrani caumaluku ‘he is talking to his son, facing him’; Tauna kass’aq pillinia caugarluni nangertesqelluku. Pilukullu-gguq kingupiarluku, cuakunaku, ayaqselluku . . . ‘He told that white man to stand up facing him. He told him to back away from him slowly . . . ’ (YUU 1995:5); Tau-i-lu Elnguq ellarvargaarc-an-am anesqenrilengraatni anluni talligni yagggluqek kegginnani-lu pagaatmun caulluku cikmirluni anuqilirluni tuaten ellalliuqelluli. ‘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-, caumun, caukia
cau- to be what? # cauguuq ‘it is something’; caugaa ‘what is it?’ / caucia nalluaqa ‘I don’t know what it is’; Iliit teguluku yuvriakiliu caucia. Atakan maurluni pillinia, “Piani qulvarvigmia 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-; > caunrilke-, caunrilte-
caukia a certain traditional game # Caukiaqata’argameng qantam allungalgem iluunam uivcetaaq piluku waten-lu eiliurluku. Tua-i-lu waten waniya ayaglinu, “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

cau- to confront persistently; to pay attention # caumakaa ‘he is face-to-face with her’ / Tau-i-tamaa-i qimugtem taum caumak’ngerrani caqerluku atiin taum qimugcerrseng pillinia, “Caumak’nguirpetun tauna panigpuk angussaagaqluku pinaqsaqan.” ‘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 2003:600); < cau-ma-ke-
cauman — caviggaq

cauman, caumalleq face # NUN; < cau₁-ma-, cau₁-ma-lleg

caurrikle- to treat or regard as nothing; to disparage 
# caurrikkaa ‘he treats it as if it were nothing’
/ Anguyalliratni tamaani anguyagaqameng ingluteng tuquqaruli ataitnun wall’
anguyuqagkenun qanruteksartalliniit caurrikkluuki. ‘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); < caurrikk-te₁-

caurnir- to reduce to nothingness; to wear out; to 
belittle # caurnirtuq ‘it is reduced to nothing, is 
worn out’; caurniraa ‘he reduced it to nothing’ 
/ ciin caurnirtuq? ‘why is he 
believing that boy?’ < cau₂-nri-

caurnite- to be nothing # caurnituq ‘it is nothing; 
he is no help at all’ / Tua-i tang caurniritngurtun 
pitarrlua piugaqkevcia. ‘You have treated me 
as though I 
were nothing 
in that you kept on 
harrassing me.’
(YUU 1995:17); < caurriki-te₁-

causpakayallr(aq*) huge drum # Yurataqartuteng 
tua-i cauyat upluki merrqulluki, causpakayallr. 
‘Getting ready to dance they prepared the drums 
moistening them, those 
great big old drums.’
(CIU 2005:384); < cauyaq-rpak-kayag-lr(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

cauyaq drum # and cauyar- to drum; to beat on a 
drum # cauyartuq ‘he is drumming’; cauyam ecia 
‘drumskin’; cauyalriptuq ‘he went to attend a 
drumming session’; uksum cauyai ‘the drums of winter’; cauyamariiq ‘it is time for drumming 
or, to celebrate with drums’ (CAU 1984); . . . 
makut cauyalriit uvaaluteng piyugaqameng 
pilartut, waten atunem. . . . Cauyaq-llu cali tana 
tuiten 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, cauyarci-, 
Cauyarvik, cauyaun, cauyatequ-, cauyaquciaq, 
cauyara’arcun; < PY-S cauyaq

cauyaquciaq added dance motion accompanied by 
drumming # < cauyaq-

cauyara’arcun drum song # < cauyaq?-cuun

cauyaraq kayak rib # . . . qayillrani apqiitnek 
caaganri elllluki tamakut tamaa-i cauyaraat, 
makut ayagyaqanergeng 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-iq

cauyarcir- to give various small gifts to the two 
mesengers 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

cauyatequ- to sing unaccompanied by drums 
or during the Nakaciuryaraq (“Bladder 
Feast”) # CAN; < cauyar-te₁-qu-

cauyuikaar- 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 
anguyartlanteng ayatllrut, cavlenteng-lu 
atnun upangnqaqameng ayagaylenteng, ‘In the 
summer they traveled by paddling and rowing 
when they endeavored to move to anywhere.’
(KIP 1998:291); = save-, yave-; > caveyav, cavun; 
< PE yava-
caveg¹ to work # (?); NS; cf. cavisra-, cavvliur-; < PE 
caveg

cavek toggling harpoon point # and 
caveg² to harpoon # cavgaa ‘he harpooned it’ / 
Iqertaarani anlluku kaalegturaqerluni ancilliniuq 
cavegme. . . ‘He took his fish-skin pouch, 
searched around in it, and took out a 
harpoon point . . . ’
(YUU 1995:21); < PE cavay-
cavesra- to make something; to work # cavseratiuli 
‘one who is good at making all kinds of things’; 
< ca-?; cf. caveg-, cavvliur-
cayevik oarlock # < cayevik

cavigcir- to tag (a game animal) # < cavig-taq²-lir

caviggaq cutting knife # not semilunar (and therefore
sometimes referred to as ‘man’s knife’ in contrast to the semilunar or ‘woman’s knife’); Utallinilutek taukk nulirqellriik pektksaunatek cetamani erno. Aneksansatek, minggeksaunani nulrra, caviggarnek-llu pisuunatek. ‘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, NJ; < cavik-raq

cavigalquq | scrap metal # Kuik man’a waten paankaalleret-llu cavignalquq-llu man’a maavet igpakaan neqem amilleren iterngairuta. ‘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); < cavignant-quk

cavignaq | metal # < cavik-naq; > cavignalquq

cavigarcuun | hacksaw; cold chisel; metalworking tool # < cavigna-cuun

cavigpaqaq | paintbrush plant (Castilleja) # NUN; < cavik-paqaq

caviguuyar- | to be silvery calm (of water) # NUN; < cavik-?

cavik | metal; iron; steel; cutting knife (not semilunar) (NS meaning) # and cavig- to cut smooth with a knife # uksuarmi angutet pirllaalarit ikamrateng cavigneek ‘in fall men use metal runners on their sleds’; N.C.-q tauna cavuq. Cavitit tamakut qaliqallri uitaut Johnny Paul-am enni yaitiin elagyaaluteng taum kipuviim qaliqallri. ‘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 covered that store.’ (KIP 1998:323); Tua-i-am tamakut ayagniilkust. ‘That husband and wife stayed for four days without going anywhere. He apparently had gone back, with its hands on its eye came back, with its hands on its eye.’ (MAR2 2001:98); < cavte-nga

caviyan(a) | wire; foil # cavivaq ‘a wire’; caviyagaat ‘wires’; Keggi’anallernek-llu kuvviarutlernek avurluni, epuakitek-llu caviyaarnek piluni. ‘She gathered old coffee cans, and wire to make bail handles for them.’ (ELN 1990:26); < cavik-ya(g)aq

cavette- | to feel or touch intentionally with one’s hand # cavaa ‘he is feeling it’ / cavartuq ‘he is feeling around; Ilain caaqameng unatai cavtaqliki alimataaarrlulu. ‘From time to time her family members would feel her hands after removing her mittens.’ (ELN 1990:4); Tuamta-llu-tang kasgunarqellria cavtaa, “Gguun atam anenirtuq mikelnguq, alingyqunak.” ‘He touched her private parts, “Through here, see, a baby will come out, don’t be afraid.”’ (MAR2 2001:98); = caavte-, savte-; > sindu-; < PE caat-

cavuciuq | oarlock # NUN; < cavun-lir-taq

cavun | oar # cavutek ‘two oars’; = Y, HBC, NI, CAN, K, BB, NR, LI; Savun, yavun; < cav-k; > cavuciuq; < PY yavun (under PY yava-)

cavur- | to divorce # cavurtuq ‘he or she got divorced’; cavura ‘he divorced her, or she divorced him’ / cavuutuk ‘they, got divorced’; Tua-llu-gguq taunek nengaumanegnep paqriciklit. Cunawa-gguq umyuarniurami, cakian taum nall’arrluku tegulliniian, ayalliniirnia tua-i kingunerminun cavurrtluni 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)

cavuliu- | to do housework # cavuliutuq ‘he is doing housework’; cavliurrar ‘she is doing housework for him’ / < ca?-liur-; cf. caveg-, caviras-
cavvlugte- — cayumlerte-

**Bases**

to putter around; to do various chores; to do things in way that manifests one’s anger # Cavvluggginanerminini camek niicami . . . ‘While doing some chores she heard a noise . . . ’ (YUU 1995:113); < ca-?-rlugte-

cayailkun, cayailkutaq shield; protection # Ataneq cayailkutkarput; . . . ‘The Lord is our shield; . . . ’ (PSALM 84:11); < ca-ailkun, cayailkutaq

cayaite- to lack fortitude # cayaite-; < cayaite-; < cayaite-; < cas-; < PE caya(!)

cayalaq log with a groove soaked with sap # NUN

cayaraituq ‘it’s easy’, ‘there’s nothing to it’ / < cayaraq-ite

cayaraq custom; habit; method; way of doing something # Tamaani waten elpeciucetun ayagyuallerminek ayagluni tua-i waten uksumi niitetukni imarpigmiut cayarait umyuamikun aturturatullinikai. ‘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 cayargerlartut ayuqenrilngurnek, . . . ‘All peoples of the world have different customs.’ (CAU 1985:9); < ca-yaraq

cayugq1 fence; partition # HBC; = casguq; < PE caqguq

cayugq2 type of blackfish# EG; (?)

cayaraaq shrew (Sorex sp.) # EG; = casaraaq

cayug-1 to twitch; to jerk (of body or body part) # cayugtuq ‘it is twitching’ / iika cayugtuq ‘my eye is twitching’; Tuar ellini ircaquan kaugtuqi akngirpak man’a-il’ temii cayalerluni, tua-i cavailegmi 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 cauy-

cayug-2 to pull or draw (toward oneself) # cayugtuq ‘he is pulling something toward himself’; cayugaa ‘he is pulling it’ / Tua-i-il’ pik’un urluvni cayaku, ellini-lu cayugluku. ‘When the one up there drew back his bow (with an arrow), he too drew his.’ (QUL 2003:100); > cayukaryaraq, cayukaun, cayuketaaq-; < PE cauy-

cayug-3 to want something; to want what? # cayugtuq ‘he wants something’ / cayugcit? ‘what do you want?’; Ellii-lu up’nerkiyaryumiglini, umyuqaqangluku up’nerkiviteng tuatun-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-, cayugtuute-

cayugcetaaq medicinal plant type (species ?) # EG

cayugciryar- to be maneuverable # Aling, qayamnek-wa tang cayugciryarturalriamek 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-qar-yaraq

cayugglugte- to be twitching # < cayug-lluk

cayugnaite- to leave ample time; to not be ready yet # literally: to not make one want to do anything (in a rush); cayugnaite-; < cayug-lluk

cayugtuute- to try to acquire firewood (especially for steambaths or firebaths) by requesting it from other or trading for it # Tua-i-w’-am cayugtuuskata cali qanagaarniarutkeciqellikevnga. ‘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’; < cayug-3-tur-5-

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-qetaaq

cayumlerte- to be twitching # NUN; = cayumlirte-; < cayug-?
Bases
cayumlirte- to be twitching; to have a seizure #
HBC; = cayumlerte-; < cayug1-?
cayurte- to Eskimo-dance # of men; cayurtuq ‘he is
dancing’ / NS, Y; < PE cayu3cecuar bleach/disinfectant such as Clorox # NR
ceg- to cut fish in preparation for drying #
underlyingly [e]ceg-; cegtuq ‘she is cutting fish’;
cegaa or ceggaa ‘she is cutting it’ / ceg’aq or
cegg’aq ‘a fish cut for drying’; sek’uma ‘if or
when I cut fish’; NS, LY, HBC, NI, UK, LI; = seg-,
esseg-; < PE ci90!cegaaq zipper # NI; from the sound a zipper makes
cegar- to search for food or anything needed # NUN
cegerte- to make a scraping noise; to shriek #
Tua-i-ll’ wanigg’ nangenruqatallinilukugguq cunawa aturluni imumek-llu tua-i
quyigiqerlun’ cegerrluni pillrani qasgiq man’a
arulallagangartelliniluni . . . ‘Then, it is said, she
was going to sing for the last time, and as before,
when she concluded in a high-pitched shrieking
voice, the kashim started shaking suddenly . . .’
(ELL 1997:204); NI; imitative
cegg’ar- to become more active; to become wide
awake # underlyingly [e]cgar-; cegg’artuq
‘he became fully awake and active’ /
cegg’anqegtuq ‘he is physically active’; Imna
tua-i taqukaruk cegg’artuq. “Aa, aling aullut’ar
cangimircaaqvakar! Kitak, tua-i wiinga
piqernaurtua. Tua-i elpetun niicugniniarpenga
pinga!” ‘That huge bear became wide awake. “Oh
my, it wasn’t enough! Now I’ll perform. You’ll
listen to me, like I to you!”’ (MAR2 2001:113); =
segg’ar-, essgar-; > ceggauma-; < PY 0s!a3(a3)(under PE 090)
ceggauma- to stay awake # ceggaumauq ‘he is
staying awake’ / . . . qavaranga’arteqanrakun
aipaan uum enuuqallinia, “Aling, usuuq,
ceggaumangnaqluten-ggem pisqellruamken!”
Nutaan tua cegg’aqangnaqluni pilriim
qavarniirrluni. ‘. . . when he started to fall asleep,
his companion started nudging him, “Oh my,
I thought I told you to try to stay awake!” He
stopped being sleepy and tried to stay alert.’
(QUL 2003:50)
cegnayuk valley; ravine # Tua-ll’-am caqerluku
qertulriik cegnayuuk akuliignegun pillrani
ayakallran arulairngan ullagturalliniluku. ‘Then
soon when it went into a deep valley and stopped
there, he gradually approached it.’ (QAN

cayumlirte- — cella

1995:222); Qemit tamakut mayurturaqerluki
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); . . . tangercecaaqevkenani 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 cekavtuq ‘his house is in disarray’;
Tua-i-llu-gguq cali asgurluni cali-am allanun
taluyanun tekilluni. Maaten-gguq yui tangrrai
menuitqapiarluteng. Tua-i pitaulliniluni
taukunun, cekavcessngailatni. ‘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-, cikavtecekpiipiir(aq*), cikepiipiiq chickadee (Parus sp.) #
imitative
cekpik, cekpiq biceps muscle # = cikpik
cella world; outdoors; weather; sky; universe;
awareness; sense # cellii ‘his or its world’;
cellakegtuq ‘the weather is good’; cellakegcivaa!
‘my, what good weather!’; cellaculnguunga
‘I am feeling out of sorts’; cellakayagtuq ‘he
went berserk’; cellangqertuq ‘he has his wits
about him’; Ellmini cellamini nallunrituq cellam
iluani amani-gguq yaalirnermini tayima, nani
tayima yaaqvani, 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 pinarqellinian tauna nukalpiartaq
pilliuq, “Arenqialnguq-gguq cellakeggluni
keggna uitaurnarqenrilnguq.” ‘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); Pucikalliniluni
paallagvikluku. Cellii-ll’ tayim’ tamaq’alliniluni.
Cellangyungami cellangelliniuq mamteram
iluani. ‘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 tanqilriakun Christ-arpegun cellam

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cellairute- — cen’aq

yui anirtullruavki. ‘It is because through Your holy Christ You have saved the people of the world.’ (CAT 1950:62); cellam cuqyutii ‘barometer, thermometer, etc.’; NS, Y, UK, LI, EG; = ella, cilla; > cellairute-, cellaite-, cellalluk, cellam cuqyutii, cellamqaci-, cellange-, cellarrlir-, cellate-

cellairute- to lose awareness, consciousness, one’s good sense # < cella-irute-
cellaite- to behave foolishly, unsensibly # < cella-
cellalluk rain # Y, UK, LI; < cellalluk-ir1-
cellamqaci- to go outside for a while as for a stroll or to get fresh air # Tua-i-llu-gguq cat iliiti maurlurlua cellamqaciua. Tua-i-llu-gguq cellamqaciinranri tutgara’urlua atkullrani allgurpakaan, maurlurlumi kakivi 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’ / mikelinguq cellanguq tallimanek allrakungeqerluni ‘the child acquired awareness as he reached the age of five’; Tuunraq tauna ikayuqellriatunani pikaqluku, kiingan anirtuutekluku tamaani, yuungcaristetaunani-llu cellin, cellissuun (Osmerus mordax); eulachon cemerliq rainbow smelt (Thaleichthys pacificus) reported from various places; = cimigliq; < ?-li

cellanguq tallimanek allrakungeqerluni ‘the experience that leaves a lasting memory # < cella-?-
cellin, cellissuun whetstone # = ellin, selin < celli-n, celli-cuun

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’ / . . . cellurylugu cellurtuq. Celluami ganertuq, “Tua-i wiinga-llu uitaurngaiteqertua anglanirllaparakarlartua.” ‘. . . 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; cellurvik, cellurlyaraq slope, ramp; = ellur-, cillur-; > cellu’urtuq

cellur’tuq- 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, ceñaq, cena (NUN form) shore; coast; rim; edge
# ceña (or ceñaq) ‘the shore’; ceni ‘its shore’;
impanqi ceñi ‘the shore of the sea’; qantam ceñi ‘the rim of the bowl’; Tua-i-llu-ggq təukk nulIRQerrilik uitalliiq kuigem ceniini kierrezmek, yuqmek-llu nallulutek. ‘They say that this husband and wife lived by the shore of the river all alone, not knowing any (other) people.’ (MAR1 2001:41; Tua-i-llu-am eIii uyuyartaqengluni meliullermini qall’ ayuquqianek mer ‘em iluani tagnqeq, avatinnun angyam piluni ceñi tegumpagluki kegginan akurruru lukiirimgarmi.

‘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-piquirelni ceñaq 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 2003:96); Aren, tua-i-ellii pinrilatni, tan’garrulkulu-w’ tayima kingumek tuqutnaluku piyaaqellikiit, ellii pinrilatni urluvni tegu’erluku cemmun kanavet atraqercami mer ‘em ngeliniun, atkullrayagani tua yuuerluki matkacagarmi mermun qecegluni angllulliniluni. ‘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.’ (QL 2003:96); cina; ceñaq(aq), ceni(aq), ceni’aq, ceñaq, ceñaqiq, cenarayak, cenarmiu, ceeñataq, ceri-, cenirnr-, cenirnr-, cenirnr-, cenirnr-, cenirnr-, ceniarun; cf. ceñirte-, ceri’iq aq; < PE cín-
cenir(aq) western sandpiper (Calidris mauri); yellowlegs (Tringa sp.) # < ceña-qa; > ceñaiaq, ceñaiaq

cenef(aq) dunlin (Calidris alpina) # < cenef(aq)-rapak
cenife(aq) western sandpiper (Calidris mauri) # < cenef(aq)-ya(g)aq
ceniqqiqq a sandy beach # this word is probably a blend of ceña and en’aq

ceniqqiqq rock sandpiper (Calidris ptilorrenensis) # NR; ceña-
cenayak ribbon kelp; “sea lettuce” # NUN; < ceña-
cenarmiu coast dweller # animal or human; < ceña-

ceñataq wild celery (Heracleum lanatum) # < ceña-
cenek bruise # and ceneg- to bruise # cenegtuq ‘he or it got bruised’; cen’gaa ‘he bruised it’ / = cinek and cineg-; < PY-S cinak
cen’gaq kayak bow or keel protector #
cen’gųq spring (water) # and ceng’ur- to overflow;
underlyingly [e]ngur-; ceng’uruku ‘it overflowed’ / NS= = seng’ur-; < PY cínqu-
cenggę- to crackle # cenggųq ‘it made a crackling noise’ / Ala nawima-ggq imikut, qanruqateng, cenggurpak angutnguni, qayateng aminiqgelluki 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; = cinggę-; < PE cínqu-
cengqullqecitaq bunchberry; ground dogwood (Cornus canadensis) # said to be so called from the crackling noise they make when chewed; HBC; = cengqullqekitaq; < cengqę?-citaq
cerifi- to go along the shore; to go along from place to place (within the village) . . . imna tua aani neierrullia enertuuman qanggurluku nangkacagarluku. Nangengamiu tua tamaa-i ceriyyaqqellinikai net. Tua-i-ggq tua-i maurluqgni-l’ tauruku tua-i apauruni-l’ neryarlukek nanglukek anellrunrlukneg. ‘. . . 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.’ (QL 2003:268); . . . nutan tua-i anuqsaavguarii-llu-ggq nallunairtuqallruami nedumucililnganu, nutan tua-i pugcuqaqluuki ceriulluku ceñaq. ‘. . . 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); < ceña-ia (?)
ceñingga- to be visiting # ceñinggaq ‘he is visiting’ / < cénirte-ngqa-
ceñiqaq ‘beaver (Castor canadensis) or land otter (Lontra canadensis) # equal numbers of generally reliable old word lists give each identification; NSU; cf. ceña; < PY caniq
cenirnr- to blow along the shore # of wind; impersonal subject; cenirnlruq ‘there is a wind
blowing along the shore’ / NUN; < cena?-neq1ir.
cenfteraar-to visit around, going from house to house; to walk back and forth along the shore # cenfteraattuq ‘he is visiting around, walking back and forth’ / Net tamaani takarnkerrrutuut, pietiatun-llu cenfertallerqag takarntutuni. ‘Households back then were treated with respect, and one was hesitant about visiting door to door randomly.’ (YUU 1995:45); Tauna tua-i Ukinqucuppalek aananggelliammi aani-gguq tua-i cenfertaatidru mani. ‘Since Ukinqucuppalek still had his mother, she was walking back and forth along the shore.’ (ELL 1997:390); < cenfitre-a-
cenftere-, cenfire- (NUN form) to visit (within a village or city); to walk along the shore # cenfertuq ‘he went visiting, went walking along the shore’; cenfirtaa ‘he went to visit her’; Tekipailgata-lu tuakt angutet aaniin tuakt mikelnguuk cenirulluik maurluatun. ‘Before the men arrived her mother took the two children to visit their grandmother.’ (ELN 1990:7); Angliriuran, piyualutek imarpiim ceninun ceryarpag, mallussurlutek. ‘When he grew older they, walked down following the shoreline of the ocean, and going along it looking for edible carcasses (that had drifted ashore).’ (YUU 1995:2); = cinirte-; > cenyarpag, cenfitre-, cf. ceha
cenkaq land otter (Lontra canadensis) # LY, NSK, NI, NUN; = cinaq, senkaq
cenke- to have it as its shore or edge # cenkaa ‘it is its shore’ / cenedluk ‘(it) having as its shore or edge’; NS variant of cenake-; < PE cina and pb. -ka-
cenkutak sty in the eye # = cinkutak; < PE cinkutay
cenliarun trimming on hem of garment # . . . aturameng-llu cenliarutait angliriluki. ‘. . . they make the hems of their garments larger.’ (MATT. 23:5); < cera-luur-n (actually from an obsolete form of cera with final -n as in the protoform) of cenfa with final e on the base as in the protoform)
cep’irrلجq red-necked phalarope (Phalaropus lobatus) # NSK
cepper- to fall into water without making a splashing sound (of a rock or the like); to dive into water without making a splash (of a person) # NUN
ceq 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 a0ir-
ceqcaaq red-necked phalarope (Phalaropus lobatus) # imitative, and/or < PY caqtaaq
ceqcerte- to be excitedly active, making a lot of noise # ceqcertuq ‘he is active and noisy’; aatani tekican ceqcertenga’artuq ‘because her father arrived she became excitedly active’; cf. ceryarpak
ceqpillunaq sparrow # general term; Y; imitative, and/or < PY caqtaaq; < ?-naq2
ceqvallertar- to throw liquid onto (it) # Ceqvallertalearciqaci auxit ekvavignun . . . ‘You shall dash their blood on the altar . . . ’ (NAAQ. 18:17); cf. ciqpag-
cer- to sweat; to perspire # see ceq
ceremraaq dunlin (Calidris alpinia) #
ceryuq (NUN form), ceryarpak (HBC form), ceryirpak (HBC form) loud noise as of breakers on the beach # Maaten-ggur–itraameng, apuryarturait, ceryarpag–nenglarluteng, . . . ‘When they went in (to the steambath) and approached them, there was great noise and laughter, . . . ’ (CEV 1984:80); cf. ceryarre-; < PE cikuruny/
cetaaq, cetaar(aq*) little bird # general term; Taqngamiu pillinia anluku qagaani cetaarnek yaqleceuarkneq napani napsaasqelluk’ pitgaquluk’. ‘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); imitative, and/or < PY caqtaaq; < maram cetaara
cetamain four groups or pairs or bundles # this is a plural (using the special plural ending, n, for numbers); the base is cetamai-; Yugpet kinguvallrita cetamaingit maavet uterciiqut . . . ‘They shall return in the fourth generation . . . ’ (AYAG. 15:16); < cetamai-
cetaman four # this is a plural (using the special plural ending, n, for numbers); the base is cetama-; cetamanek qimugtet qilugtut ‘four dogs are barking’; cetamanek qimugtengqertuq ‘he has four dogs’; cetamaugut ‘they are four in number’; Mukaamek kiingan atuquvet, cetamanek luuskarpagneq mukaamek qantakun iluturtjak piluten, mirluku nepcanarevkarluku taimaag 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
1995:63); Elnguq elli kayangutliniia kiingan pingayarquneq ilak-llu cetamarqutaarlutek. ‘It turned out that Elnguq had found eggs only three times and her sisters only four times each.’ (ELN 1990:105); Cali tamaktun angalkut tuaten cikum aciakun yatulit wa-gguq kill’uteng, kiingan cetamarquneq pituit. Tallimiriyyunateng. ‘Also those shamans travel under the ice like that, they say, sinking four times maximum. They never added a fifth (time).’ (YUU 1995:41); Maaten kiarrluni piuq tumt makut, ataucim tunginiun ayagluteng. Atauciuqalquteng malruuaqgluteng, pingayuqalquteng, iliini-llu cetamauluteng itukaqluteng. ‘He looked around and saw some footprints going in one direction. There would be one, two, three, and sometimes four side by side.’ (YUU 1995:78); see Appendix 6 on numerals; = citaman; > cetamarraq, cetamain, cetamii, cetamiiit, Cetaminir

cetamarraq four in cards # NI; < cetaman-raaq

cetamii fourth time; its fourth # used in counting; Tua-il’ yugcutun tallimarquneq ulpaircesqelluku pikani naaqikuni-w’, tauccim, aipaa, pingayua, cetamii, tallimi. Tang yugcutun naaqiyarar. ‘If she told her to somersault five times in Yup’ik, she would count: first time, second time, third time, fourth time, fifth time. That’s the way to count in Yup’ik.’ (QUl 2003:72); < cetam-3s-3s possessed ending

cetamiit fourth one of them # a selectional word; Erenret cetamiitni anlliniuq, anggami-am tamaaggun cikurrluaraat aturluki ayalliniuq. ‘On the fourth day she went out, and following iced patches she resumed her journey.’ (YUU 1995:18); CETAMIIT Nanvat ‘Mikchalk Lake’ (one of the Wood-Tikchik lakes near Dillingham); < cetama(n)-3p-3s possessed ending

Cetaminir Thursday # Cetamiritmi ‘on Thursday’; Cetaminiritnguuq it is Thursday; = Citaminir; < cetaman-irin

cetegglug- to peel improperly (as when peeling cow parsnip wrong) # NUN

cetegneq monskhood (Actonitun delphinifolium) # NUN

cetegtaq frozen fish or meat to be eaten in that state # Tua-i imkunek nerlallemterek quartunek cetegtaneq nerlartukut, quartunek-llu kinertarneq avuluqi. ‘Those that we’ve been eating — we eat frozen whitefish, and some dried whitefish.’ (MAR2 2001:49); Y, NS; cf. cetengqite-
cetengqite- to be frozen stiff; to be rigid from cold; to get stuck # literally or figuratively. cetengqituq ‘it is stiff’; cf. ceteqtaq

cetengqurrit cartilage # NI, CAN, BB

ceteq mark; line # and ceter- to mark; to engrave # cetraa ‘he marked it’ / cet’riuq ‘he marked something’; cet’rauq ‘he made repeated marks’; Ulunani anlluku tumllertek cet’lllinia. Tamatum-gguq maligcestiignek cet’llrra tekiicamiu arulaiqili tayima-llu tangruunjigtivkenani. ‘Then he pulled out his knife and made marks with it across their, trodden path. When the thing that was following them, came to where the lines were drawn, it stopped and was not seen again.’ (YUU 1995:7); = citeq and citer-; > cetya(g)aq, cet’raar(aq), cet’raarcuun, cet’rautaq, nunam cetra; < PE tator-
cetegate- to be thin; to be lanky # cetgatuq ‘he is lanky’ / < -ate-
cetiniq pig # from Russian zad’inka (zad’inka) ‘back cut of meat’; = cetinikaq, citiinkaq, setiinkaq, sitiinkaq

cet’raaq(aq) etched design; mark / < ceteq-aq’-ar(aq)
cet’raarcuun, cet’rassuun device for engraving ivory, bone, or wood # < cetar-a-cuun

cet’rautaq etched design; mark / < cetaq-a-taq

cetu- to go with the river current; to go downriver; to go along the shore; to slide down (in NUN) # cetuuq ‘he or it is going with the current’; cetua ‘he is going down it’ / Ayalliniut ak’arramun cetutulgut. . . . Unungraan carvanermun atertelluteng arulairpek’nateg qavaryugluteng angyami. ‘They traveled for a long time going downriver. . . . Even though night came they wanted to drift without stopping, sleeping in the boat.’ (YUU 1995:100); = citu-; > cetaq, cetuqpak, ceturruq, Cetuyaraq; < PE citu-
cetuaq beluga (or belukha); white whale (Delphinapterus leucas) # Tua-i tekicamiu tua, “Ailing arenqiapaa-il’ piluaqalliniuten-am mat’umeq cetuaaq!” Aren tua-i-gguq man’a ceturpakayall’er tua-i tuqullrulinliia-gguq tua-i, ekiinan-llu-gguq tua-i. Uqurikayalquni-gguq tua-i tamana cetuaq tua-i. ‘When he reached him, (he said) “Oh my, you are very fortunate to have found this beluga!” Oh, this great big beluga, he said, evidently died of something; it had, he
said, no entry wounds. That beluga, it is said, was very fat.’ (ELL 1997:266); < cetu-?; > cetuqupak, ceturpak; < PE citu(C)a

cetugmiarun seal-calling stick # shaped like a hand, scratched on the ice to attract seals; < cetuk-mik-n

cetugmiqto scratch hard with nails or claws; to claw # cetugmigtuq ‘it is scratching’; cetugmigaa ‘it is scratching him’ / Maaten-gguq imna nukalitaat ungungssim imum cetugmillrullikii maaggun nuyain ngelkacagaikun. ‘When they arrived, they saw the bear had clawed him right here along his hairline.’ (QUL 2003:92); < cetuk-mik

cetugnaq implement to catch fish swimming near surface # < cetuk-naq

cetuguar(aq*) edible fiddlehead of spreading wood fern (Dryopteris dilitata) # Y; = cetuqupak, cetumquq, ceturpak; < PY-S cettu3 cetuguaq, cetuqupak
cetumquq talon; claw of bird; hoof; human nail deformed by injury # Tua-i-ll’-am tamana avatenget paqnakengluku murilkaa elliviciutarluni keluaratni, tua-i-llu paqluku mayurluni igvaraa ilua ikingqaan-llu kapkaanarterluni canek-llu tuntuvit cetumquqlinikainek-llu tangerrluni. ‘Being curious about the area around them, she observed that there was a little cache behind their camp, and being curious about it she climbed up to look and since it was open she peered into it and saw leg-hold traps and some moose hooves.’ (ELN 1990:46); < cetuk-quq; < PY citumquq (under PY-S cituk)
cetungqa- to be sitting with ones legs stretched out # cetungquq ‘he is sitting with his legs stretched out’ / < cetur-ngqa-
cetuqupak gray whale (Eschrichtius robustus) # < cetuaq-qupak

cetur- stretching one’s legs # postural root; ceturmi aqumgauq ‘he is sitting with his legs stretched out’; > cetungqa-, ceturailitaq, ceturte-, ceturyaq, cf. cetuk; < PE cittur-
ceturailitaq kayak mat; kayak bottom board # < cetur-?-ilitaq

ceturkaaq edible fiddlehead of spreading wood fern (Dryopteris dilitata) # = cetuquaq, ceturqqar(aq), ceturuaq

ceturpak large beluga (Delphinapterus leucas) # NS

ceturqqar(aq’), ceturkaaq edible fiddlehead of spreading wood fern (Dryopteris dilitata) # = cetuquaq, ceturkaaq, ceturuaq

ceturrnaq pacific tomcod (Microgadus proximus) # Kuvyait-wa cali qip’at ayalut. . . . (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) # = cetuquaq, ceturkaaq, ceturqqar(aq)
ceturyaq front area of kayak # = cituryaq; <etur-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 qula 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’; cevagkun tengssuun
ayagtuq ‘the airplane left at a low altitude’; Maaten tua-i avavet meciknaurluku pillinia, tua-i imutun pitarkamek pissulriatun anguarutni man’a cevakun waten mumiggluku anguarturallininaurtuq. Ataam maaggun cevakun mumiggluku anguartura’aqluni. . . . Angualriit tangerqatullerpece ÷i ilait tua-i angualalriit waten pagg’un anguaruteteng arviraqluki. Taŋken pissu’urqmeng pitarkanek anguatullruluteng waten tua-i, tua-i-ll’ anguaruteteng yaaggun waten arviraqruluki nutaan, wagg’uq tua cevakun anguarturteng. ‘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; civaq — ciamci-

ciyirar(aq*) dowitcher (Limnodromus sp.) # NUN cialiaur- 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 uilgaat-llu auluk’ngengkai. Tamaani ak’a Nakaciumi-llu arcaqerluteng tegganret auluktullrulliniit neqkatgun. Iliit qanelria Nakaciuraqameng ciamcilallruniluki. 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-
ciame- to cii-2:

ciame- to crush; to break; to crumble # ciamruq
‘it got crushed’ / ciama ‘he crushed it’;
Imumeak-am yuk kiskuni cal’ tuaten, wagg’uq qamkuni, patagmek nugnaluni, tua-i man’a pinertutacimitun ciamtenguqaaluku pikuni, tua-i nayumiqviiqakan cikum meruguluku tayim’ cikum acianun qertarkaagtuq. ‘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);
Nuggluku nutaan kemga ciamtenqecaarallinia. . . . Iraqurra-l’ imna nutaan ciamtenritellni tua-i ciamlluku uklikcaayaarluku. ‘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); > ciameq, ciarmruq, ciamci-, ciamurrlluk; cf. cii-2; < PE ciddama(t)-
ciameq small broken piece of ice # ciammeret broken pieces; < ciam-neq

ciamruq driftwood # Y, NS; < ciamneq-; < PE ciddamu- (from PE ciddam-(t))
ciamurrlluk short piece of dried wood found on the ground # Y, NS; < ciamneq-rrluk

ciayaq semiconical bentwood hat # Wiinga-wa tua-i ilait tuurnrilrit, elqiarvikateng-Llu ciayameg-gguq all’uteng tuurnriqgluteng, taukucimek tua-i mehiqmalriamek pillruyulkuku 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

cigur(q*), ciguq, ciguraq pigeon guillemot (Cepphus columba); or Kittlitz’s murrelet (Brachyramphus brevirostris) # exact identification uncerlain to compiler; Cigu’ urnek pititut yaqulecuraraa imarpigmiutaat qeektut qaterluteng, imarpigmi anglurayunqeqgluteng. Tayim’ ilaci tan’gurrarni imarpignaalangkunenq tanlarciquq yaqulecuranek aqgkunek qateryaaqelriameng yaqurrit tauqigam 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 “cigurats”. (QUL 2003:50); < PY ciyuroq or ciyuraq

cigviquq 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 nulirqelriq ultaliirik. Nuliara cigvigueqruun. Ataucume ernermi itellriamek nituk, maaten-gguq puq’uq, ca-gguq ugra arnaq qanertuq, kameksiignek tegumiarluni, kipucuglukek imkuk cigvik. Tua-llu im’um nularian pia: “Wiinga tunngaitagka uduk cigviiqka,” tua-llu tauna arnaq qanertpek’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); Suulutaatun kulutetun setiiqanqa cigvikkeitun; tuaten ayuquq arnaq kenenagria taqgken ellatuvenkeni. ‘Like a gold ring as a pig’s nosebead — so is a beautiful woman that lacks sense.’ (AYUQ. 11:22); > cigvinguaq, cigviquq; < PY ciyvik

cigvinguaq plant that is like reindeer moss and that is sewn inside seams of kayak cover # NUN; < cigvik-uaq

cigvak split strip of spruce used to make a fish trap or other device; strip of sinew used for making thread (NUN meaning) # Anuurlua imna akianun piluni tangkevkarluni qupuriuq (NUN meaning) # Anuurlua imna akianun piluni tangkevkarluni qupuriuq cigviqueike. . . . ‘That grandmother of his, went across from him, speaking and had him watch her split strips of wood . . . ’ (MAR2 2001:7)
cii inconnu; sheefish (Stenodus leucichthys) # from Inupiaq sii (ultimately from Athabascan); = ciq; cf. Adams 1851

cii- to get chapped # ciiguq ‘it got chapped’ / ciissuun ‘skin lotion’; > ciiqtaaq, ciierte-
cii- 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, re; ciiguq ‘it got smashed’ / Kavirlit tua-i ciyurgluteng, nutaracetun
ciilertuq ‘it is crackly and under PE — ciil3aq

1995:96); < cii(c)ta3) - and cf. cilleqtaaq

Pipes cramps’ (KIP 1998:141); > ciikara-; cf. cii2-; < PE stay(taa) - or aciy(taa)

ciikara- to have repeated runny bowel movements, to have repeated episodes of diarrhea # ciikaraq ‘he is repeatedly having episodes of diarrhea’; ciikaraa (ciikarakulu) ‘he is repeatedly having episodes of diarrhea on it’ / < ciikara-

ciikvak large grass basket for holding fish # < ?-vak

ciilaq, ciilaviq three-cornered needle # NI

ciilavik edible fiddlehead of spreading wood fern (Dryopteris dilittata) # < PY ciilavik

ciilertaaq cellophane; plastic sheeting # Tua-il-llu

ciileqtaamek anciluni<br>

Kan’t makpailgan tuani tauna egatii uyangtellinia ll’ makpailgan tuani tauna egatii uyangtellinia. (ultimately from Athabascan); sii, siu Inupiaq = cii — ciil3aq

ciilertaq to be crisp, dried to a crackly condition of skins, dried fish, etc. ciilertuq ‘it is crackly and dry’ / Kiituani unuakumi yukutarteqerluni tamana qilu egaleq ciilertuqastauvartuq. Tuaten ciilertaqanrakun tuaken aciminek makanrilliniuq. . . . Tua-il-llu akerta quyigjuaqertelluku ciilertuqarrelliniuq pikna egaleq. ‘The sealgut on the window, which used to be damp in the morning, started to dry out and begin to crackle. As it started to dry and crackle he could not get up from his mat any more. . . . When the sun climbed higher, he heard the window suddenly crackle up there.’ (YUU 1995:96); < cii1-lerte-; < PE ciyl(y)lartu - (under PE ciyi- and ciyyi(t)-); cf. ciileqtaaq

ciilertuq ‘it is crackly and under PE — ciil3aq

ciikar- diarrhea; runny feces; soft stool # and ciikara- (dry and < PE stay(taa) - or aciy(taa)

Qalemaq searched through her things and took<br>

‘When they finished bringing in their belongings, kanvviitaullinilriit cunaw. ciileqtaamek anciluni

Ilait ta

‘The cranberries (picked when the snow melted in spring) tended to crack not being like fresh ones.’ (ELN 1990:102); cf. ciame-, ciikar-; > ciite-; < PE ciyi- and ciyyi(t)-

ciikaraq fireweed (Epilobium angustifolium) # < PY ciil3aq

ciilaraq* dragonfly; helicopter = ciilernaq, ciilraq*

ciikvak large grass basket for holding fish # < ?-vak

ciilaq, ciilaviq three-cornered needle # NI

ciilavik edible fiddlehead of spreading wood fern (Dryopteris dilittata) # < PY ciilavik

ciileqtaamek anciluni

Together with the same type of fish, they’d think about it and what they’d think about it and reproach themselves for not eating their food (in the past).’ (ELN 1990:5); < PY-S canun and canami (under PE cu(na))

ciin-kiq kaigpakarta ‘I wonder why he keeps being so hungry’; cii sleepy’; ciin-kiq kaigpakarta ‘I wonder why he keeps being so hungry’; ciuurluq ‘why?’ endearing form; ciin-gguq? ‘why (would you say)’; < consequential mood; cf. ca-; > ciimmqauraruq; < PY-S canun and canami (under PE cu(na))

ciilertaq cellophane; plastic sheeting # Tua-il-llu

ciileqtaamek anciluni

miq 1996:162); LY, NR, NS; = siimaq; < PE ya(C)amaq

ciirnaq fireweed (Epilobium angustifolium) # < PY ciil3aq

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ciirqe- to smash one after another # Tamaani nerescitullratni yuut, imumek tegurluki qemakel Liaqamekti keggluki nuyait cipeggluki neresitait ciirqagluki. ‘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 ciqgluki, 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- (si3naq-) 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 ciisqukiirarnaqniluku. ‘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 ciisqumillagluni kilirluni ciisqumikun cikumun. ‘While they were doing that, one sister happened to fall on her knees and cut herself on the jagged ice.’ (ELN 1990:9); < ciisqumig-ter ciisqumillag-

**ciisquq** knee # puukaraa aquumlitaq ciisqumikun ‘he bumped into the chair with his knee’; Ukimar pangraan atkucuarnta uktuit atuyuurrulluki qerrullima-lu cal’ ciisqurrut ukimangraata nulluit-lu atuyuurrulluki. ‘We no longer wear parkas that have big tears, nor do we wear pants with big holes on the knee and on the seat anymore.’ (QUL 2003:6); Y, NS, NI, CAN, K, BB, NR, LI; = ciisqutuq; > ciisqquirrar-, ciisqumig-, ciisqurrilitaq, ciisqurraaq; < PE ciyadquaq; cf. Nelson 1877–1881 list (27)

**ciisqilitaq** sealskin leggings coming down to just below the knee # = ciisqurritaq; < ciisqquq-tila1tq

**ciisqurraaq** patella; kneecap # = ciisqurraaq; < ciisqquq-aq; < PE ciyadqu(C)a; (under PE ciyadqua)

**ciisqurrlitaq**, **ciisqurraaq** sealskin leggings coming down to just below the knee # = ciisqurraaq; < ciisqurraaq-

**ciisqurraaq** patella; kneecap # = ciisqurraaq; < ciisqurraaq-naq

**ciissiq** insect; bug; cold-blooded crawling thing; simple # and **ciissir**- to become infested with insects; to be infected # ciissirtuq or ciissirai ‘has bugs on it’ / Elngum taukut qunguturaciqniluki piluni pelatekamun itqerrulluki angmm-llu apluku aanani canek nertrucite. **Ciissinek** pilarniaki Elnguq avurluni piciatun ciissinek, amlleringalatu-llu ellin nerqutekluki taukunun. ‘Elnguq took them with her into the tent and said that she would keep them as pets, and when she came out she asked her mother what the baby birds ate. Her mother told her that they usually ate various kinds of insects, so Elnguq gathered insects and when they seemed to be enough she fed them to them.’ (ELN 1990:24); = siissiq, tiissiq; > ciissirpak, ciissiyagarcuun, ciissirai1kun; < PE

**ciissirpak** serpent; snake; dinosaur; legendary “great worm” # Alaskami ciissirpaga1taituq ‘in Alaska there are no snakes’; Uyangtelliniuq-gguq maaten egalerkun: aanii kana-i aquqmalria cissirpallaam-gguq, ciissim, tauna nemrumaluku pekesciiganani. ‘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); Taugaam 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-ruk; see also tiissiq

ciissiryalkun insect repellent; antiseptic # < ciissir-yailkutaq
ciissitsaaq one thousand # LI; from Russian тьсяча (tysyaça); = tiissitsaaq
ciissiyagaruun disinfectant; chlorine bleach # K; < ciissiyagaruun
one thousand # LI; < ciissitsaaq from Russian

ciissiryailkun one thousand # LI; from Russian

ciissiyailkun — cikir-
ciisqyaq, ciisqyaar(aq*) capelin; candlefish; grunion (Mallotus villosus) # > Canaurluni, canallri makut waten eglatqeng ciisqyaar(aq*)-tua, ciisqyaar(aq*)-tung. Makut maa-i ciisqyaq. ‘He was whittling and when his shavings fell, they became capelin and swam away. These are the present-day capelin.’ (ELL 1997:250); > cikarartura, cikii-; < PY cika(C)aq

cikartura northern right whale (Balaena glacialis) # literally: ‘capelin eater’; NUN; < cikalaq-tur2-ta

cikalq cigar # Tua-i nutaan puyurtunga’artut cikalq. ‘And they started to smoke cigars.’ (KIP 1998:19); from English ‘cigar’
cikavte- to scatter; to be in disarray # HBC = cekavte-
cicenar- to sleep with clothes on # NUN

ciempag- to close one’s eyes tightly # ciempagtuq ‘he closed his eyes tightly’; may be used in the qualifier/quantifier construction: ciempagmi ‘(he) with his eyes tightly closed’ / < ckme-pag2-
cikepiipiic chickadee (Parus) sp. # NSU; imitative; = cekipiiipiic

cikete- to close in of weather, hole, etc.; to bend over or bow closing in on oneself # look under cicente-
cikignaq lake trout (Salvelinus namaycush) # < cikig- naq2 (derivation semantically unclear to compiler)
cikigpak marmot (Marmota caligata) # NS, Y, HBC, K, NR, LI, EG; < cikig-pak (note that this word is even used in areas where qangganaq rather than cikig is used for ‘ground squirrel’) cikie- to harvest capelin # NUN; < cikaaq-li-
cikik arctic ground squirrel (Spermophilus parryii) # Anliniluni tan’gurraq tauna, cikigpak atkurluni, 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 cikoiy

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: annam cikira aikinek ‘the woman give the child some money’ (compare cikiute- below); neqkamek cikirgaq! ‘give me some food!’; camek cikisqesit? ‘what do you want to be given?’; Tua-i-lu wurqamek angayuquagket tauktuk
irdiatek aukanek massllirarluki, saarralamek-llu kanverraarluki avqukaarluki cikiriru. ‘When their parents drank tea they gave the children sourdough pancakes which they had buttered, sprinkled with sugar and cut up.’ (ELN 1990:5); 
Taukut keneqnageqmegnu camek cuculkiraqan cikilliniak. . . . Cikillanaqelliniak taukuk taukuunrinigumek. ‘Because they, loved him whenever he wanted something, they’d give (it) to him. . . . They would give him anything other than those.’ (YUU 1995:86); Tua-i-lu yuk imna caliyurumi ullakateng application-aamek waken cikiriru, ‘Kitak tauna imirru elpet . . .’

‘And so, if a person who wants to work goes to a person in charge, the one in charge will give him an application, ‘Please fill that one out yourself . . .’’ (QUL 2003:296); Taukut qikertami ircinraulliniuit. Tauna angun naulluutekaaneq cikiriru. ‘Those islanders apparently were “little people.” They gave that man his illness.’ (YUU 1995:42); Alussisitami cikiriuqallermegneq yugnek cikiriru. ‘They told them to keep it for themselves.’

‘When they arrived Pili gave that catch of hers to . . .’ (YUP 1996:56); Cikirteke- cikiun, cikiunyaraq vote-arcurunitmek ‘proxy’

‘Also, I make things for gifts to children.’ (YUU 1995:55); Cikiutnaar(aq), cikiunyaraq ‘grace of perseverance’ (Catholic religious neologisms):

‘Because, they expreased with the terminalis case: arnam cikirtekaa aki mikelngurnun ‘the woman gave money to the child’ (compare cikir- above); Tekicameng Pilim tauna pitani cikirmallgutkelriik qimukgauyaraminun. ‘When they arrived Pili gave that catch of hers to her pups.’ (ELN 1990:90); < cikir-teke-

Cikiri-inter aoq’ ‘green-winged teal (Anas crecca) #

Cikivik needlesscase # NUN; < cikuq2-i3-vik

Ciklaq, ciklauraq pick; pickaxe # and ciklar- to use a pickaxe; to thrust oneself or dig into something # Imkut qasgit eqiuriucutengqellruut ciklauranek, tulurnek asevret tuluiitmek ngugit imkut waten ayuqulluting. . . . ‘In their kashims they had axes for chopping wood, with walrus ivory tusk heads like this, . . .’ (PAI 2008:422);

Uum-gguq tua-i asvrem ciklallrua, qaayan natiinun ciklak capullutek, tuluk. ‘This walrus dug into somewhere on his kayak, stubbing with its “pickaxes”, its ivories.’ (CAU 1985:179);

Tuamt-llu-gguq tuaten tua-i muluyaurcami, qallun elliami ayagaqami, ayamaararluni cagerluni agukara’arluni waten uksumi alaruciqq qanikcam qaingakun paangerluni.

Qengaruarnun tektaqami qayaa ciklaraqluni, merkun ayalriutun. ‘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’ / cikmumaq ‘his eyes are closed’; ‘he is blind’; cikemlutn ‘close your eyes’!; = cikirm-; > cikempag-; < PY cikmirc-

Cikmir- to close one’s eyes; to become blind #
cikmiruq ‘he closed his eyes’ / cikmumaq ‘his eyes are closed’; ‘he is blind’; cikmirltnut ‘close your eyes’!; Inglemnuq tagluni, maaten pia keggigna mikelnguurnum kavirpak qacuqapiqgluni, iik-llu cikmialuluku. ‘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 cikmialullgutkelriik tass’uquseunek
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 ayalliniuq-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’; Ciknyaqunak ilavet eniinek. Ciknyaqunak ilavet nulirranek, . . . ‘Thou shalt not covet thy neighbor’s house. Thou shalt not covet thy neighbor’s wife, . . . ’ (ANUC. 20:17); Ta’uqam Rachel-aqq irniarituq Jacob-aami, taumek ciknanguku alqerminek. ‘However, Rachel didn’t have children with Jacob, so therefore she became jealous of her older sister.’ (AYAG. 30:1); Man’a irniarinun ellangcautekani allumun irniamenilkeminun niicesqumavkenaku, irniani tauqam nall’araitgun niicetenguq . . . . Tauna-am tuatnatuli ciknalriamek gaam nall’araitgun niicetengnaq . . . . ¥

**ciknataite**-; < PE cikna- (QUL 2003:12); > ciknake-, ciknaneq, ciknatar-, ciknataite-; < PE cikn-

**ciknake**- to be jealous of; to envy # ciknaka ‘he is jealous’ / ciknakatka ‘he is jealous on account of someone else’s having it’; Ciknyaqaqunak ilavet eniinek. Ciknyaqaqunak ilavet nulirranek, . . . ‘Thou shalt not covet thy neighbor’s house. Thou shalt not covet thy neighbor’s wife, . . . ’ (ANUC. 20:17); Ta’uqam Rachel-aqq irniarituq Jacob-aami, taumek ciknanguku alqerminek. ‘However, Rachel didn’t have children with Jacob, so therefore she became jealous of her older sister.’ (AYAG. 30:1); Man’a irniarinun ellangcautekani allumun irniamenilkeminun niicesqumavkenaku, irniani tauqam nall’araitgun niicetenguq . . . . Tauna-am tuktutuli ciknacirtek, tauna imna ciknatailnguq. Ta’u-ang isolgutin niicetuq tanarmeng angutet-llu uitaaqata qasgimi . . . ‘But a generous person spoke to the young men and older men together in the kashim because he wanted all of them to live a positive life . . . ’ (QUL 2003:12); < cikna-taite-

**ciknatar**- to be jealous by nature; to be envious by nature # ciknatartuq ‘he is an envious or jealous person’ / < cikna-tar-

**cikpik** biceps muscle # HBC; = cekpik

**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 imna iringiteq atanvaurtllria allanret tamarmeng ciktaarvikqatalliniluku, ugaan pirpakngatgu taukt 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-qaal ilavnun tamalkumta ciktaarvikciaqmteggen? ‘Shall we, your relatives, all bow down before you?’ (AYAG. 37:10); < cikte-

**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’ / cikvika ‘he bowed to it’; Unugpak tua-i manussuugluni aliirluni munimunin cikluni akumtu uiluarrluki . . . . ‘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 kepluku unnilluku-ll’ egmian-llu arrluku ciktaarvikqatalliniluku. ‘When they got there, he cut the line with his knife, leaving her there and right away the killer whales closed in on her.’ (ELL 1997:22); Tua-i Joseph-aam anelgutai taingameng ciktut ciuqerranun nuna kegginameggnek agturluku. ‘And Joseph’s brothers when they came bowed down before him touching their faces to the ground.’ (AYAG. 42:6); > ciktaar-, cikvagute-, cikvangqaur-; < PE cik-

**cikua** thin ice # < ciku-?; < PE ciku(C)r (under PE ciku)

**ciku** cikuq ice; iceberg; ice floe # and ciku- to freeze # cikuq or ciku ‘it froze’ / cikumaq ‘it is frozen’; cikurtuq ‘it has become free of ice’; Tamaqgun cikuq aturtulaq, qanikcarmun
tut’enrilkurulu ni ayalliniuq kingunermi tunginun. ‘Following the ice and keeping herself from stepping on the snow she went toward her home.’ (YUU 1995:17); Kaugpiit atam makut cikut taqqaam qertunquurrattini ugingangnaqrutuat. ‘These walruses would always try to stay up on the highest of the icebergs.’ (QUL 2003:64); Cikum aciakun ayagluteng, neqet tumyaraatguq gilerluteng. ‘They would travel under the ice, following the pathways of the fish.’ (YUU 1995:64); Tua-i-ilu pingininermeggni caqerluteng nunan, nanvat-llu cikuliurutni. ‘As their life went on this way, the ground and the lakes started to freeze, and only started to freeze ground and the lakes cikuniaciarluni. As their life went on this way, the ground even though that ground on the ghost it went downwards into the cikusngangraaku tamana. ‘As he pushed down acitmurtelliniuq, nunamun iterluni, nuna (KIP 1998:53); Negquraani imna tauna carayak upagluteng. ‘And when the sea was free of Imarpik-llu qavavet neqlillernun cikuirucan the river was late in freezing.’ (ELN 1990:57); cikuqallrani iqvaryarlutek. ‘In the autumn when it was autumn during uksuaran nengelqallrani tumaglit wall’ tan’gerpiit cikuqallrani. ‘When she returned, her grandchild called to her grand- mother, “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); < ciku-ite-1-ite-1-ciku-ite-1-neq, ciku-ite-1-neq
cikulirun ice spud; ice pick; ice chisel # Tuaten tua-i cikuliurutni tauna ayiamcan cingiga anqullmi gaingatnun 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 meqsungaqamek < PE ciku-ite-1-neq, ciku-ite-1-qeq, ciku-ite-1-neq, ciku-ite-1-neq
cikuquq jagged ice # < ciku-quq
cikurlak  ice from wet weather; freezing rain # < ciku-

cikurpak  thick, clear, blue ice coming from the north # < ciku-rpak

cikutaarin  bone snow-knife used with kayak # NUN; < ciku-?

cikutagci-  to get ice to melt for drinking water # NUN; < ciku-?

cikutagquq  bladder of a small mammal such as a squirrel #

cikutaraq  bone snow-knife used with kayak #

ciku-?—cill’aq

cilig-  postural root; tilting; at an angle # > ciligte-,

ciligtaa  'he tilted it' / Tuamta-ll' kiljartuteng nunat ungqercilluku.

Cilingqa- to be tilting; to be at an angle # cilingqauq ‘it is tilting’ / < cilig-ngqa-

ciligtellria  tilted thing, such as a parallelogram # < ciligtel-2-ria

cilkia- to train physically, mentally, and spiritually in order to become a better person # following a particular ascetic program; Tua-i cikialuni  ellminek makuggluni yuuluuqanillerkaminun, unangyurikanillerkaminun aturuuteqilluku, wagg'uq cikialuni tua-i qessani aturluni. ‘When undergoing training, taking upon oneself a hard life toward the goal of having good life, one would have this as an instrument toward furthering one’s objectives, self-improvement through overcoming one’s sloth.’ (CIU 2005:162)

cilla  world; outdoors; weather; sky; universe; awareness; sense # and cilla- to become weathered (faded, dried, and cracked) # . . . qakemna nenglengcillerku cilla, nengelmeng waten uksuryungcilluku. ‘. . . the weather was getting cold and winter was approaching.’ (CEV 1984:74); . . . evengneng amaqlirteng nunameng cillaqakacagirlteng. ‘. . . there was grass on top with an outer layer (literally: one nearest the outdoors) of sod on top of that.’ (CEV 1984:30); Uattini tekiqallermeggni, enerlugaak kiugna kia-i nunat cillairrluki; nunaquulluut. ‘They arrived just below the main village, but their host’s old house was upriver, some distance past (literally: in the area out in the world from it) the main village, that huge village.’ (CEV 1984:78); . . . taw tayima cillani nulluyagulluni. ‘. . . losing his awareness.’ (WEB1); Takarnarqelriaruuq tamana wii cillarramni. ‘That is an honorable matter, to my way of thinking.’ (QAN 2009:338); CILLAM CUA (Chevak form) or CILLAM YUA (Hooper Bay form) ‘the person of the universe, God’; HBC; EG; = cella, ella; < PE cila; > cilla-

cilla-  to become weathered (faded, dried, and cracked) # cillaqauq ‘it is weathering’ HBC; < cilla fading, drying, cracking / < cilla

cillapak  broad-brimmed hat; cowboy hat # NR; EG; from Russian ωσια (shlyápa); = salapaq

cill’aq  circular calendar with a pointer that is moved to point to the days of the week # Waniwa tua-i una cill’aq. Waniwa tua-i una Pekyun, Aipirin,
Pingayirin, Cetamirin, Tallimirin, Maqineq, una-wa Agayuneq. Ernercuun waniwa. Agayuneq tua-i nallunirluku. ‘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 числó (chisló) ‘date’
cillarte- — cina

cillarte- to open; to flare out # Kan’a-w’ ikampallraak iluagni caqunraukcugpall’er evkiucilluk, angkayagluni tua-i. Tauna imna cillarrluku tuavet im’ ekaak. ‘And inside the big sled was this large bag, a very big container. They opened that big bag and placed her inside.’ (QUL 2003:466); Urugcirraarluku nutaan cillaqaniyunarikan at’engnaqlukek. ‘When they were able to open up after being thawed, they tried putting them on.’ (QUL 2003:2); . . . yuuyaaqelriameng qengait ta ¥ gaam cillarrluteng, qaill’ maatekiirluki nuyangqerrninganaki ciutait-llu waten ayuqluteng. ‘. . . although they appeared to be human, their nostrils were flared and it seemed that their hairline went down to here, [to their eyebrows], and their ears were like this, [pointed].’ (ELL 1997:170); cf. callarte- cilleg- to be thick in diameter # HBC; = celleg-, elleg-; < PE cil0!
cilli- to whet; to sharpen # HBC; = celli-, elli-; < PE cili- or ci@I-
cillupkaar(aq*) heavy sewing thread # NUN
cillur- to glide or slide down # HBC; = cellur-, elur-; < PY cilur-
ciluvak salmon egg, especially aged salmon egg # HBC; < ?-vak; < PE ciluvay
cilraayak dragonfly # EG; = ciilraq, ciilernaq; < PY cilu3-
cilte- to have an irritated throat # ciltuq ‘he has an irritated throat’ / Y

cilumcuskugaq snow bunting (Plectrophenax nivalis); any small bird # NUN; < cilur-
cilungaq sparrow (species ?) # NS; < cilur-
cilur- to glide in air; to skip on water; to descend from the sky # cilurtuq ‘it is skipping on the water’; ciluraa ‘he made it skip’ / Piinanri-n gguq akerta taliuaku ciugartuq, yuk pagna cilulria. ‘As she sat there a shadow crossed the sun. She looked up and saw a person gliding down from the sky.’ (YUU 1995:84); Tua-i-ll’ imna tekitirnaraami cilunggellinluni, cilunggellinluni. Ingirit-Llu pellugluki kelutnum mararuaq-Llu man’a ingiritirulluni . . . ‘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); > cilumcuksugaq, cilunqaq, cilurnaq; < PY cilur-
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 qunackellrii icugu’ 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; = cemeriq
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’ / cimirqa ak’allaq nutaramek ‘I replaced the old one with a new one’; cimiriuq ‘he changed clothes, or something else’; maqaruam melqurri cimirtut up’nerkami ‘the rabbit’s fur changes in spring’; cimiriyaqnak, ak’luten 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
cimiqapigcaraq transubstantiation # Catholic term; < cimir-qapigte-yaraq
cina shore; coast; rim # Taqngamek-Llu nangercamek . . . nangerrlutek atiigneng-II’
qill’ aaniigneng-ll’ upuartevenakek anngamek tuaqa-ll’ unavet cinamun atrelutek qaguym...
‘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 tuaq... 'They lived there, there was a village there on the shore of the river.’ (CEV 1984:60); HBC, EG; = ceñia; > cinarayak; < PE cina

cin’aq cheese-like fish aged in a pit (in Y, HBC, LI, and NUN); aged fish eggs (in NUN and EG) # > cin’aq

cinarayak seashore mollusk (species ?) # HBC: < cin’aq-?
cineg- to bruise # and cinek bruise # HBC, EG; = ceneg- and cenek; < PY-S cinok
cingeqpag 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) # cinek ‘he kissed someone’; cinegaraa ‘he kissed her’ / cinegartuq ‘he kissed (it) or between (them) # cinek-llu canalukek cinek-urluteng qugtaraqluteng ll’ angutet cinek-urluteng uksurqan ikamracuarturluteng, cinek-urluteng qugtaraqluteng-ll’ angutet cinek-urluteng unaken cernamek. ‘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, cineqar-, cineqeri-, cingun, cinguur-; cf. cinegar-
cinge- to push; to encourage # cineq ‘he gave a push’; cinegaa ‘he gave it a push’ / arnam irniani cingumaa elitnauresqelluku elitnaugsaiteellruami ‘the woman encouraged her child to go to school because she had never gone herself’; Cali-llu uksurqan ikamracuarturluteng, cineq-urluteng qugtaraqluteng-ll’ angutet cineq-urluteng unaken cernamek. ‘And, when it was winter, using a little sled, pushing, the men would get firewood from the shore down there, by pushing (the sled).’ (PAI 2008:162)
cinge- to push; to encourage # cineq ‘he gave a push’; cinegaa ‘he gave it a push’ / arnam irniani cingumaa elitnauresqelluku elitnaugsaiteellruami ‘the woman encouraged her child to go to school because she had never gone herself’; Cali-llu uksurqan ikamracuarturluteng, cineq-urluteng qugtaraqluteng-ll’ angutet cineq-urluteng unaken cernamek. ‘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, cineqar-, cineqeri-, cingun, cinguur-; cf. cinegar-
cingeqpag- to shove hard # cineqpagtuq ‘he gave a big shove’; cineqpagaa ‘he gave it a big shove’ / < cineq-pag-1

cingesta instigator; person responsible; the person or village that sends out the two messengers during the Kevgiq (“Messenger Feast”) (in CAN) # Cingestetuumaan-qqur, qagertaa. Tauna cingestii unguvauiluartelluku. ‘He burst it along with the one who was responsible. He left the one who was responsible for it barely alive.’ (YUU 1995:90); < cineq-1
cingickegg- to be sharply pointed # cinecickeguq ‘it is sharp’ /... iquke-lu canalukek, nuv’tinguyuunaq laata cinecickeguq. ‘...and they whittled down their (the sticks)’ ends because sharply pointed ones were better for stringing (fish).’ (PRA 1995*:461); < cinek-ckegg-
cingigalek — cingqe-

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 # < cingik-?

Cingik Golovin # village on the north shore of Norton Sound; < cingik

cingik point; tip # igarcuutema cingia asemtuq ‘the point of my pencil broke’; Pitegcaucisqelliniluku malruinek waten imkunek-gga tugkaraagnek cingilrlukek. ‘She told him to make a couple of arrows with the tips made of walrus ivory.’ (QAN 1995:110); Uterrlutek ayaglutek cingigkun 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 amilnguaraat, taingan cingikaqluki-am tunuanun maavet qainganun kapurquralliniluku. Nuugitimumek cingikaumaaqluteng teg'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 # cingikegtuq ‘it is sharp (pointed)’ / Pissurcuutenganulliniameng tamakut wa-gguq utarcucuruluteng nacanek waten muragnek pertanek cingikegg gluteng. ‘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 # < cingilek-uaq

cingilek, cingilegaq arrowhead; spearhead; point of a multipointed harpoon # Nuusaarpiit taqumaut tulumek pingayunek cingilegluteng.

“‘Nuusaarpiit” (a type of spear) were made with three ivory spearheads.’ (YUU 1995:66); Egmian-lu tauna pitegcautii pugluni cingilga anluni amatikun. ‘Immediately his arrow emerged with its head sticking out the other side.’ (QAN 1995:116); < cingik-lek, cingik-lek-?; > cingleguaq

cingilleq ankle # Acia-gguq qerrataluni tayima ataucimek it’guranngaungurmeq, acini tusngavkenaku. Tallik-gguq taugken takenrututek cingillrini. ‘It was up in the air about a foot from the ground. Its arms, however, reached below its ankles.’ (YUU 1995:77); < cingiq-lleq; 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; bootstrap # and cingir- to tie ones shoelace # qimukqauyr naangartuq cingigiemn ‘the puppy is playing with both of my shoelaces’; Cingig-gguq cagniuk. Tuquteqaqani-gguq qimagnaluku cingilartuq cingisqenrilengraani cingigni cagnillukek, kamilqereskuni paarvaganayukluni. ‘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 freeloader # HBC; > cingpaca

cingpacista freeloader # HBC; < cingpaci-ta

cingqar- to jab; to abruptly push # cingqeraa ‘he jabbed him’ / Cali-am tua-i anguqataateng alqaan taum ayaruminek cingqalliniluku, cingqaani-am tua-i tyima nepaiteqalliniuq. ‘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-qaqu-

cingqe- to crackle # cingqqu ‘it is crackling’ / = cengqe; > cingqutui-, cingqur-; < PE cingqu-
cingqeri- — cipegte-

cingqeri- to have a strong urge to defecate after a meal; cinggeriq ‘he has to defecate after his meal’ / < cinggeqar-i-

cingqullektaaq, cingullecitaaq bunchberry; ground dogwood (Cornus canadensis) # cingqullektaat yuilqumi taayam nerlarait assirrnuq ‘bunchberries are usually eaten only in the wilderness as they go bad easily’; cingqullektaaq, cingulleqcitaaq bunchberry; ground dogwood (Cornus canadensis) # cingqullektaat yuilqumi taayam nerlarait assirrnuq ‘bunchberries are usually eaten only in the wilderness as they go bad easily’; cinggur- to make loud popping noises # An’aqameng-gguq qagertaqluteng cinggurvakluteng. ‘When they came out they would explode with loud popping noises.’ (YUU 1995:36); cingqur- to make loud popping noises # An’aqameng-gguq qagertaqluteng cinggurvakluteng. ‘When they came out they would explode with loud popping noises.’ (YUU 1995:36); cingqur- to make loud popping noises # An’aqameng-gguq qagertaqluteng cinggurvakluteng. ‘When they came out they would explode with loud popping noises.’ (YUU 1995:36); < cingqe-ur- cingxiik elf; dwarf; one type of legendary little people having conical hats resembling traditional fish traps # see also ircenrraq, and egacua(g)aq, other types of legendary little people; = singssiiyaq; cf. cingik cingun elbow # cingaa amiik cingutemikun ‘he pushed the door with his elbow’; Waken cingutemnek nengcamku una wani enuqerluku ellma. ‘Extending it (along my arm) from my elbow here I see it is a little longer.’ (CIU 2005:52); LK, CAN, BB, NR; < cinge-n cinguruuq the sun # found (so far) only in a jingle said when one wants the sun to come out: Cinguruuq, cinguruuq / avaten tukarru / melqinugtayaaqam / enaqtataaten ‘Sun, sun / kick all around you / the little furless one (a cloud) / is going to take your place.’ (from Kwethluk); note that cinguruuq is the Alaska Peninsula Sugpiaq word for ‘the sun’ cinguur- to push repeatedly # cinguurtuq ‘he pushed repeatedly’; cinguuruq ‘he pushed repeatedly’ / cinguurutevkenaci! ‘don’t push each other!’ < cinge-ur- cingyaaq, cingsaaq tarpaulin used to cover the load on a sled or boat # Taqngamiki qamigautegunminun ekluki maklagmek cingyaarkaminak pirraarluni, aminek-llu uclirluni tuntunek, neqkaminek-llu, urluuni taayqam tamana ang’aqlluki. ‘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 cin’dal(C)ar cing’gar- to land and disembark (?) # Cin’gaumallrani, atraqerrluteng tekiarcamegteggu-gguq aparrluguqarteng uqiraraat nalateqerluku, atameggnaq taumeg qunuluteng. ‘When he had landed and disembarked, they ran down and jumped on their grandfather, fighting and gnawing at him, because they had treasured their father so much.’ (WHE 2000:200); NUN; ciningqa- to be visiting # ciningqauq ‘he is visiting’ / HBC; < ciningte- cinitrpiir- to go beachcombing # Piqerluni-gguq taug’ cinitrpiirluni taug’ ‘... umyugami taug’ piyuuirmiryaqellran pitaciani, ivarutmeng aturtuurluni, cinirtegililuni. ‘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; < cingingqe- cininri- 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÷iikun, cinirtegililuni. ‘One day during the summer, he was walking along the seashore, looking for dead sea mammals.’ (CEV 1984:66); HBC; < cingte-; > cingingqa-; cf. cina cinkaq land otter (Lontra canadensis) # HBC; = cenkaq, 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 cipegcia ‘the fish slipped out of his hands’; cipeggluki kuluvit emulgit muluk’uungelartut ‘they get milk by squeezing their hands down the cows’ nipples’; Amllermek-llu meyuunani. Naruyinraq-gguq yaqur qaamun akurqarluku 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);
eight villages spoke primarily Yup’ik. Seventeen (fifteen and two) spoke mostly English.’ (KIP 1998:ix); < cipte- subordinative

cipnelget additional ones #sometimes used in forming numerals higher than 10; Taukut-llu qulen malrugnek cipnelget taisqai . . . ‘And he asked those twelve (ten with two in addition) to come . . . ’ (MARK 6:7); . . . elkattellruanka picirkirstengurruluki tissitsaanun, yuinaarnun tallimanun, yuinaak malruk quimek cipnelgetun, qulnun . . . . . ‘I have appointed them as commanders over the thousands, over the hundreds, over the fifties (forty plus ten), over the tens, . . . ’ (ALER. 1:15); < cipte-neq1-lek-plural

cipnermiutaq dangling end of woman’s belt; < cipte-neq1-miutaq

cip’ngiar- to color by rubbing with ochre #
cipsaq hip # NS; < PE cipyar-
cipte- to have something left over; to have an excess of; to overflow (additional meaning in NUN) # ciptuq ‘it has something left over, there is something left over from it’; ciptaa ‘he has something left over from it, he took more than he needed’ / qavcinek cipcisit? ‘how many do you have left over?’; Waken ayagluni unguvangaituq allrakut yuinaat arvinlegnek cipluki. ‘Starting from now one won’t live in excess of — that is, more than — 120 years.’ (AYAG. 6:3); . . . tua pillininaauraa mer’esquelluku ciptevkenaki taukut five-aat igneret. . . . told him to drink water (but) not more than five swallows.’ (QUL 2003:58); Tua-i-ll’ waniwa cuqnermek ataucimek ciptevkenaki cip’arrluku man’ taktallinniuni . . . ‘It’s about one inch in excess of the length that my own arrow would be . . . ’ (CIU 2005:34); > cipninga-, cipluku, cipnelget

cipurvike- 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-, ciqite-, ciqpag-, ciqvallerte-
ciqamciq egg in formative stage, inside bird #
ciqauyaq, ciqay’aq ruffle at hem of cloth parka cover; skirt # Atunem-ll makuk nungirucirlukek, cillarrluni tauna waten ciqay’agcetun ayuqluni. ‘It looked like a short flared skirt with drawstrings on top and bottom.’ (AGA 1996:138); Y

ciqelpak large underground cache # NUN;
ciqenqar- to flash; to glare; to shine # ciqenqertuq 'it flashed'; ciqenqeraa 'it is shining on it' / Tanqiulit pagaani, nuna tanqigmek ciqenqerluku. '. . . and them be lights in the dome of the sky to give light upon the earth.' (AYAG. 1:15); < ciq-?

ciqeq offal from cleaning fish # used in plural: ciqret; Ciqret-llu qimugte ÷ un nerevkaraqluki. 'And, they let the dogs eat the offal from the fish.' (PRA 1995*:461); < ciq-?

ciqer- to splash water; to throw water # ciqertuq '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 malrurqugnek akurqaarluki 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-?

< PE ciq03- and ciq(q)i- ciqertar- to splash in small amounts repeatedly # ciqertartuq 'he or it is splashing' of water when boating in rough weather; ciqertaraa 'he or it (water) is splashing on him' / qairmi angyalriani ciqertalaaraktu mer’em ‘when we were riding in a boat in the waves the water splashed on us’; Anglicallermeggnikut angayuqamta unuakumi qavainanemte ÷ i tupagtelaraitkut qanrulluta, “Usuuq, qavarpiiqnak ciqertaraatgen!” ‘When our parents were raising us, in the morning while we slept our parents would wake us up saying to us, “You there, don’t sleep so much, they’re splashing water on you!”’ (YUU 1995:28); < ciq-?

ciqi- to bail a boat # ciqiuq 'he is bailing'; ciqia 'he is bailing it' / < ciq-?; > ciqinqerte-; < PE ciq03- and ciq(q)i-

ciqicitalek cap with visor such as a baseball cap # NUN; cf. ciqineq

ciqilluk slop bucket # EG; < ciqite-lluk

ciqima- 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 ciqinra, ella tua-i nenglaitqapiarluni, anuqliarluni, akerta-wa iingna 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-; > ciqinertee-

< PE ciqin03- ciqilalek cap with visor such as a baseball cap # NUN; cf. ciqineq

ciqin - to flash light at; to shine # Talinret nuniitni uitallruut, taguaam maa-i tanqiqetug ellaatmun. ‘They lived in a land of darkness, but now a light has shone upon them.’ (ISAI. 9:2); < ciqineq-;

ciqiqe- to repeatedly pour out or dump things # ciqiqrista ‘one who has the duty of dumping slop pails and chamber pots’; < ciqi-rqe-

ciqitat dump; midden # Carayagmek-gguq tangellret tuaten akaguanritaqameng ciqitami, naullutumek ciunermeggnun tekiutetuut 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); < ciqi-aq-plural

ciqite- to pour out; to dump # ciqitaa ‘he dumped it’ / ciqiciqatartua ‘I’m going to dump (the honey-bucket, etc.)’; ciqitapq ‘something that has been dumped’; ciqitarkaq ‘something that is to be dumped’; Aanama qanrutellurulanga atam-gguq, annasagaat qurrutait ciqitelaqumki, tamakut annasagaat umyuartequtnaatanga assilriakun, picullerkamkun-llu. Qanrutelqauq-llu ciqiaqama qanlaasqellua pitarkanek picuglua. ‘My mother used to tell me that if I dumped the honey-buckets (commodes) of old women, those old women would hope that I would do well and would become a good hunter. She told me that when I emptied the honey-buckets, I should say that I wanted to be a good hunter.’ (YUU 1995:58); Wagg’uq tua-i tuavet nanvarra’armun quyuita nerkuateng ciqiratukunegteki taquia iinna, imkut tua-i nerkuat tuarpiaq ungurlertug ataaam yuqilqumun ayagarkauluteng, ataaam imum pissulriim pitaqenqigeskateng ataaam yugnun payugutkarkauluteng neqkiutekluteng. ‘It was
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; ciq(q)it- (under PE ciq(q)- 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’ / ancpariaraanga ciqpagallermini maqinginanemegni ‘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. Aqumlellemni-llu ciqpaglua 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-pag2-; cf. ceqvallertar-
ciqsaneq good quality piece or strip of wood # Teguluku anuurluan imum man’a ciqsanra keggmarararraku pia, “Man’a nemiarutkauciqngatliniuiq man’a ilii.” ‘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; ciqtagineq

ciqualleq fragment or chip of wood from chopping # ciquallret ‘wood chips’
ciquame- 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); ciqumte-; PE ciqumteq-
ciqlugaq — ciriteke-
ciqlugaq change (monetary) # < ciqumte-aq’
ciqumtaq change (monetary) # to crumble; to break; to change (money) # ciqumtuq ‘it got crumbled’; ciqumtaa ‘he crumbled it; he made change for it’ / una tamalkuq ciqumcugaqa ‘I would like change for this dollar’; tua-i-am ernerpak egllerrutek, atakuarangan-am qanikcaq pakilliniluku, aiggarluku, taumek ayaruminek aturluni ciqumgelluku pillarmini cikuq tekitellia, cikuuluni camna acia qanikcaaam. ‘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); < ciqumte-te2-; ciqumte-; ciqumte-aq-; PE ciqumte-
ciqvallerte- to splash # ciqvallertuq ‘it is splashing’; ciqvallertaa ‘he splashed (on) it’ / ciq-
ciri- to have an abundance of things # ciriq ‘he has an abundance of food and supplies’ / Cali yuut up’nerkami cirirrlandayuitatalaa, nunat niitelartut nunanek 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 tauna kaigcecugnaunaku. Cirivkarluku. ‘Goodness, he never allowed his mother to go hungry. He always allowed her to have plenty to eat.’ (QUL 2003:286); cirirqe-; PE ciri-
ciriq snowshoe hare; varying hare (Lepus americanus) # (?) < -i-q

cirimci- for the weather to suddenly become calm after it “captures” a person # cirimci-
cirirqe- to to provide plentifully for (him) # NS; < ciri-rqe-
ciriteke- to mock; to deride; to scoff at # . . . inglukeste-ni-lu ciritteklauki. . . . and he scoffs at his foes.’ (PSALM 10:5)
**cirla** impure substance with the power to harm; sickness # Tua-i-gguq cirlani ciukluku
tan’gaurluq yuurtaqqu. Tua-i-lu-gguq angliriamu nutaan cirlani katagluku, katimi-lu
tua-i camun pisqumanrirlu. Man’a-gguq taaqgel nasaaurluq cumcinaiillruluni waten qetulnguaruluni, 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);

Tuamta-ll’ pinaurait, irniangekunek-gguq taukuk irniangek-llu waten angliriamu
taukuk-gguq imkuk tuani mikelngumegnek anagcecingnaqlermegni, ilatek makut
tukuuluteng yuullret anagtengelriatun ayuqeciqakek. ‘They used to tell them that if a couple had some children and they were poor, and their children always wore torn or old clothes because they didn’t have any others, their rich reward would come later when their children grew up. ‘It is said that even though a child grows up in poverty, it is not going to weaken him if they respect the children while they raise them. It will be as though they are surpassing the rich ones, even though in those days they were hardly making it.’ (QUL 2003:194); cf. cirlak

**cirlake**- to dominate; to overcome; to overpower; to defeat; to prevail over # cirlakaa ‘he overcame him’ / Tua-i taukut Kuigpagmiut ingluteng tua cirlakluqi nannglilkait. ‘Those Yukon people overcame their enemies and evidently wasted them.’ (ELL 1997:354); Tua-i-llu tauna-gguq tua-i allaneq quisvalluni-wa mikngan tauna tangellni
elliin cirlaknasukluku tauna ciuneni. ‘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.’ (MAR 2001:55);

< cirlak-ke²-

**cirlique**- to have a hard time because of emotional or physical weakness or disability; to be incapacitated # cirliqulq ‘he is having a hard time’ / Cali-lu ikayurnaqelriamek tanggraqavet ullagluku ikayuraluku. Arcaqerluki cirliqelriit makut ak’allaurtellriit arnassagaat angulluarurtellriit-lu. ‘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);

= irliqe-; < cirlak-liqe²-; > cirliqsuin

**cirliqsuin** (first) barb on harpoon point # cirliqsutem kangiqliik ‘third barb on a barbed harpoon point’; cirliqsutem qullia ‘second barb on a barbed harpoon point’; < cirliqe-cuin

**cirlite**- to be tired of eating the same food # cirlituq ‘he is tired of the same food’ / = irliqe-; < cirlak-

**cirmik** mountain; high mountain covered with snow and ice # (?); > cirmiute-; < PE ci³mi³

**cirmiute**- to be iced in # of a squirrel-hole; cirmiutuq ‘it is iced in’ / < cirmik-te

**ciru** something used as a cover # and ciru- to cover with snow, dirt, grass, etc.; ciruuq ‘it is covered’;

ciru ‘he covered it’ / < ciru-ir²-

**ciruirci-** to find and gather eggs by removing the grass that covers them # ciruirciuq ‘he is getting eggs / ciru-ir³-

**ciruirci-** to cover a sick person’s head with a seal-gut rain parka as part of a curing process # NUN; < cirukutaq-ksuar(ar)-

**cirukutaq** temporary body covering used, for example, so as to keep rain off one’s body # Tamaa-i-am imarniteteng-wa tua waten acaaqekteng ta’uum pugyarait ukut pugevkenaki, apqaitnek tua-i cirukutaqluqi, tua-i-gguq cirukutaqluqi. 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 “cirukutaqluqi”’. (QUL 2003:576); < ciru-kutaq; > cirukutaksuar(ar)-

**cirukutaksuar(ar)**- to cover a sick person’s head with a seal-gut rain parka as part of a curing process # NUN; < cirukutaq-ksuar(ar)-
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-
cirunqaraq* antler story knife # < ciruneq-
cirunqatak old antler; parietal bone, bone on side of head; (in NUN) back of head, occipital region # Cirunqatagmek nagiiquyanek cingilegluni, . . . The spearpoint was made from an old antler, . . .’ (CIU 2005:46); < ciruneq-qatak
cirunvak very big antlers # Imna tua-i tuntupiaq, ciruvuwaukwin armiwa! ‘This caribou sure had great big antlers!’ (QAI 1984:17); < ciruneq-vak
ciruq cottonwood (Populus balsamifera) drift log # NSU; = ciquq; < PY ciquq
ciruraq parakeet auklet (Cyclorrhynchus psittacula) # NUN, NI
cirurtar- to make a face # cirurtartuq ‘he made a face’; cirurtarqa ‘he made a face at her’ / NSU
ciryairute- to fling oneself down or out; to toss out bodily # qang’a, qang’a, qessakan amiigmun ciryaaruskiciu ‘no, no, if he feels disinclined to act, fling him out the door’; caaqamek tua-i natermun ciryairulluteng-ll’ aarrarrarluit renqianateng, taqsuqcissiyaagluteng-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); < ?-te-
cisquq knee # HBC, NUN, UK , EG; = cisquq; < ?-quq; < PE ciysq-
ciukvagaq* young beluga # HBC; cf. cituaq, citukvagaq

cituryaq front area of kayak # HBC; = ceturyaq

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 ciunga navgumauq ‘the bow of my boat is broken’; ciungani tekiterraarluni ataam ayagtuq ‘he arrived before her and then left again’; ciuli ‘you go first!’ (literally: ‘make (of yourself) a first!’); arnam ciungani uitauq ‘he is in front of the woman’; Maaten-gguq tang kinguqllin taukut paqnakngamegteggu piat unatet ingkut qayam ciungang pugmaluteng, yuum unatay. ‘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, KL, EG; = civu; > ciusuk, ciulek, ciulak, ciuliaqatuk, ciuliaqagaq, ciuliqagte- ciulista, ciulleg,- ciuemek, ciuemurr, ciu-nuq, ciuentinut, ciunir-, ciunier, ciunirr-, ciuqag, ciuqelvag, ciuqliq, ciutmun; < PE civu-

ciucekaaq candle # from Russian свечка (svéchka); = cuicekaaq, cuucekaaq, suicekaaq

ciucin earring # < ciun-i²-n; NUN

ciuciqe- to have an earache # ciuciquq he has an earache / ciuciqsaraq ‘earache’; ciuciqsuan ‘earache medication’; < ciu-lique²-

ciug- with one’s head tilted up # postural root; = ciugv-; > ciugte-, ciugqa-; < PE civ(v)uy-

ciugte- to tilt one’s head up # ciugtuq ‘he tilted up his head’; ciugtaa ‘he tilted up her head’ / Tua-llu tua-i piuraqerluni tua-i piinanermini, qalilukuarluni piinanermini, tua ciugtelllinili pillinilq tunguulria pagnalatrila uskurarluni, uskuraa-gga qevlerpak tua qutelmun tayima. ‘Then after this went on for a while, as he was trying to think of what to do, he looked up and saw a black thing up there descending attached to a thread, which was glittering all the way up.’ (ELL 1997:238); < ciug-te²-

ciukaraq lovage (Ligusticam hultenii) # NUN; < ciunkar(aq)³

ciukusuk forefoot of quadruped; bangs of hair on human head # aatama kepiallerninia ciusukupekellrui ‘when my father cut my hair he cut my bangs’; < ciu-

ciulavik a certain beach grass root # used for scrubbing dishes when dried; Ngelqangan isratmegun eklu, taukugnek-llu qasperpignek imqullukatu patuqcauttia ciulavigneq imarpim centiiini tag’am erullrinek, imkunek canyagaat aciitneq patuqalu. ‘When the depth was just right, she placed him in the women grass bag, wrapping him with those two large cover parkas, and put in there covering it with beach grass roots which the waves had exposed; she covered it with the roots of those little grasses.’ (MAR2 2001:90)

ciulek northern pike (Esco lucius) # NSU; < ciu-lek

ciuliaq ancestor # Cakneq-lli auggkuni ciuliaquta ticipiarallritini tamallerkaatini tua-i qununaaqavqaa makunun kinguliamteriun. ‘Oh how those cultural ways of our ancestors, which could be lost, should be treasured by these descendants of ours!’ (CIU 2005:170); Auggkut yullret ciuliput nallunritellruut qallun yuum egltellerkaanek. ‘Those ancestors of ours who have lived their lives knew how a person should proceed (in life).’ (CAU 1985:34); < ciu-iaq; < PE civialor (under PE civu-

ciuliaqatuk person of long ago (NUN meaning); a certain legendary distant ancestor, creator of Nelson Is., identified with the raven (NI meaning) # Tua-i-nga tamana pisqumakengaata un Tulukaruk wanigga wiinga [qanrutkeqata’raq], una wani Tulukaruk. Ciuliaqatugmek avani qanrutketullrukit, taugem piirlainarpegnaku akultulu un 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); NUN; NI; < ciu-iaq-?

ciuligetaq leader; director # Aqvakakut ciuligetaqta piciyarallritini tamallerkaatini tua-i qununaaqavqaa makunun kinguliamteriun. ‘Oh how those cultural ways of our ancestors, which could be lost, should be treasured by these descendants of ours!’ (CAU 1985:34); < ciu-iaq; < PE civialor (under PE civu-

ciuligetaqta qessangaitukut, qessavkenata tua-i. Wangkutawa tua-i ciuligetaqta makunun kinguliamteriun. ‘Oh how those cultural ways of our ancestors, which could be lost, should be treasured by these descendants of ours!’ (CAU 1985:34); < ciu-iaq-?
Native Language Center, Michael Krauss, . . .’ (KIP 1998:xxv); < ciu-li?-ta

ciuliqagte- to lead # ciuliqagtuq ‘he is leading’; ciuliqagtaa ‘he is leading her’ / Amlermi-lu cauyartit ciuliqagglun, taun-lu caeq qigqikumaaqulluni. ‘In much their drummer lead the way, and was much revered.’ (PRA 1995:459); Wiinga Atanruunga anusetekellenen ciuliqaggluten Ur-amek Babylonia-mi . . . ‘I am the Lord who took you out, leading you from Ur in Babylonia . . .’ (AYAG. 15:7); < ciu-li?-?

cluirneq elder; old-timer # Ilavnek-lu ayuqniarpeknak yuuciquiten; yuut tamalkuita qanellrit ciulirnerpet maligtaquuralaqjuvki. ‘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-lu Pilim irniari, ilit-lu ciulistejiygluku kemunyaqngalgniug . . . 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

ciullengnaqluki 2 -ta 1

ciulleq, ciullegt- to get ahead of # ciullegaa ‘he got ahead of him’ / Tua-i-lu tekitniaraameng Irr’aq cukaringluni aqvaquqaqluni ciullengnaqluki ilani. ‘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 # Qayuqegglitallraam tumaticq niitlerpeggun. ‘Casuaqtaruna ciulvak? ‘This no-good old tundra hare is messing up the trail I’m going to use! What’s the darn thing after, this big-tundra hare is messing up the trail I’m going to use . . . ’ (TAP 2004:33); < ciu-neq

ciun ear # ciutii ‘his ear’; ciutegken qercuaguk ‘your ears are getting frostbitten’; ciutaituq ‘he doesn’t hear’ (literally: ‘he doesn’t have ears’); Anakalliliiq ciutegni tekirruluke qanerluni. ‘Aanakkalliq had a mouth reaching to his ears.’ (AGA 1996:208); Pusngainermini uu-i nacaani taikut ciuksuaqarik pek’arqetlirik . . . ‘While he was bending forward, at his hood two little ears suddenly popped out . . . ’ (KIP 1998:91); TUUNRAM CIUTII ‘mushroom’ (NUN usage), literally: ‘spirit’s or devil’s ear’ (note similar phraseology ‘hangnail’, the nail’s ear’; literally: ‘it the way you heard it when we’re done.’ (ELL 1997:492); < ciu-?

ciurnerkaq future . . . waten pilallrulakta, ciurnerkarput-ggur’ nalluarput. ‘. . . they’d tell us that we don’t know what our future will be.’ (KIP 1998:313); < ciu-neq-kaq; > ciuerniuqngaqe-
liur-ngnaqe-

**ciunganitun** as previously; as in the past; as before

(it) # semi-particle; Laban-aam-llu cali **ciunganitun**

ayuqutenirrluku. ‘And Laban stopped regarding him as in the past.’ (AYAG. 31:2); = civuanitun;

< ciu-possessed localis - equalis

**ciunga** to have one’s head tilted up # **ciunganqi**

‘he has his head tilted up’ / < ciug-ngqa-

**ciunir** to arrive (often, as a guest) # **ciunirtuq**

‘he arrived as a guest’; **ciuniraa** ‘he arrived as her guest’ / Ayakatallermini tang aúg’um qanrutellruukiinga tekiskuni-gguq nuliqsaguciiqaanga, cali-llu-gguq wangkugnun **ciunirciqluni**, qanrutellrulua, 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); < **ciuneq-ir** 1-

**ciunirvik** hotel # < **ciunir-vik**

**ciuniur** to receive as a guest; to welcome # **ciuniurtuq**

‘he is welcoming someone’; **ciuniura** ‘he is welcoming her’ / Itertuk maaten maurlurluquralriarullinilriik, tutgarii tauna nasaurluulliniluni. Aren, tua-i itragnex arnassagaarallraam taum tua-i **ciuniurluqek**.

‘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-**; > **ciuniurtekaq**

**ciuniurtekaq** beneficiary # legal neologism; < **ciuniur-teke-aq**

**ciunir** to get in front of # **ciuniraa** ‘he got in front of it’ / aqvautellermeggni snuukuutgun ciuqalek ciumiri ciunir ‘while they were racing with snowmachines he went in front of them’;

Tamakucit-am tamaa-i alerquutektulliniitki tangrraqatki tuqtungnqavekenaki **ciunirruki** tauq’am narugluki. They said that a person shouldn’t try to kill ones he sees in that condition. Instead, he should place himself in the direction it is going toward. (QUL 2003:120); < **ciuneq-ir** 2-

**ciuqaq** fancy skin boot made with a piece of dark fur over the shin part (and back part) # < **ciuqaq-lek**

**ciuqera** area directly in front of (it) # **ciuqerra** ‘the area right in front of it’; Keniratek uungata

Makalam itrulluki lvgam **ciuqerranun** elliliini. ‘When their cooking was done, Makalaq brought it in and placed it right in front of Ivgaq.’ (YUU 1995:13); Kassutarkak nallunriecestek ilaklukek nangengqarauguk agayulirten **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**, cioqi-, **ciuqiraq**; < PE civuqa3 (under PE civu)

**ciuqelvak** age difference # ciuqelvinek-wa
cassuutellruillria ‘she married someone quite a bit older than herself’; < ?i-va-

**ciuqi** to dance the first dance when a visiting village group arrives for the Messenger Feast (Kevgiq) # Tua-i-llu yurarpailegmeng tekicata nutaan **ciuqiokaru**. Wiinga-wa **ciuqiullruiranga**. ‘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 yuraraqunteng nunat ciuqerratnii nani wall’u angyami una-i tekicameng. Tuante-llu-gguq ciunir nunat yurarlteng ellami, **ciuqiluteng-gguq**. Waten-gguq kiaqi Kevgirqameng 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); < **ciuqaq-li-

**ciuqiraq** front of thigh # CAN, BB; = civuqinraq; < **ciuqiraq-li-

**ciuqli** first one; predecessor; ancestor; elder; older sibling # for the meaning ‘first one’ this word function either as an appositive: ciuqliq alerquun ‘the first commandment’; or as a selectional word: alerquutet ciuqliq ‘the first commandment’; ciuqlimi ‘at first’; ciuqlikaarnek ‘for the first time’; ciuqlimi angniitellruuq ‘at first he was unhappy’; Tua-i-llu-am naspaayugluni ellii qiangluni. Igg’iqmun-llu nepengyarciqniluku **ciuqilin** piluku 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 kinguqliput...
makut piarkaqenrilkeput wall’u ciuqliqut ciutait imiriliki akeqnerluluqutmek. ‘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 ciuvqliq (under PE ciuvu)
ciur- to wring liquid out # ciuria ‘he is wringing the liquid out of it’ / ciuriuq ‘he is wringing something out’; ciuvisiakiq ‘please wring out some more’; Qerrulliigka tuamta-l’ yuulukkek kamarqaaarlua iluprenka ciurrarluki all’uki. Qalligka-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 civu-
ciurraluki 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 civu-
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ciurtarla’artuq ‘he has begun to comprehend’ / ciutengaralria ‘one who has begun to comprehend’ / ciu-nte-.
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’; civcimaq or civquinaq ‘it is set’; kuvyaq iqallugcuun cicviqqaq ‘I shall set a dog salmon net’; Cavesta-Llu cvangn cavoluku kunya, ciccimarianiu-Llu cavesteni cimirluku. ‘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 ayaqlutek, tuani-gguq caqanran iqtellrii aatiin ganganarcuutai civingaluteng. ‘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’anukk-Llu Qalemaq-Llu pelatekamek cicevicatek, iiterqurluki-Llu Gautetek. ‘Mik’aq and Qalemaq set up a tent, and they brought in their things.’ (ELN 1990:97); > civtu-; PY-S civta-

civtu- to stretch out on the ground (or ice) # civtuvaq ‘it is spread out’ / Maaten ankanirluq pilliniuq imkut amillirit qimugtengullermegni amiiit cailkami civtumallrakun ‘She went out a little farther and saw their old skins that they had when they were dogs stretched out on the ground.’ (QUL 2003:606); Qaspermek stretched out they had when they were dogs (on the ice). gguq caqanrani igtelilriami aatiin qanganarcuutai civingaluteng. ‘After the Bladder Nakacuut Aanituut. aanak, Civumek civuatni ending; angyam civua ‘the front of the boat’; positional base used only with a possessed forepart # angyam civuatni aatluk ‘Finally she gave in, and she ran toward the towline at the front of the sled, slipped it on herself, and took off. He meanwhile was pushing.’ (CEV 1984:49) HBC, NUN; = ciu; > civuanitun, civuaq, civuqinraq, civuqucuk; for additional derivatives see ciu; cf. civuaq, civuura-; < PE civu

civuanitun as previously; as in the past; as before (it) # functionally a particle; Waniwa tamatum nalliinutan ulerpim civuanitun, yuulriit nurluteng, merluteng-Llu nurlirtulruteng-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

civuaq incisor tooth # < PE civu(C)ar (under PE civu)
civug- with one’s head tilted up # postural root; HBC; = ciug--; > civugte-, civungqa--; < PE civ(v)uy

civugte- to tilt one’s head up # civugtuq ‘he tilted up his head’; civugtta ‘he tilted up her head’ / HBC; < civug-te2

civungqa- to have one’s head tilted up # ciugngqaq ‘he has his head tilted up’ / HBC; < civug-ngqa-.
civuqinraq front of thigh # HBC; = ciuqinraq;
< cprov-qaq-liraq

civuqucuk bow end of a kayak # HBC;
< cprov-qucuk

civur- to wring liquid out # civuraa ‘he is wringing the liquid out of it’ / civuruiq ‘he is wringing something out’; HBC; = ciur--; < PE civur-
civuura- to be concerned; to be worried; to be reluctant # civuuraq ‘he is worried’ / Pikaitellerkaq civuuranarraqluq, camek pingqerrsumirayraqnaqlu. ‘Lacking things causes one to worry, causes one yearn to have things.’ (CAU 1985:27); . . . kiarterraarluku-llu, causes one yearn to have civingaluteng-llu . . . ‘Now, as at that time, as (in the time) before the flood, people were eating, and drinking, taking wives, and taking husbands . . .’ (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 ṭayim uklimair’ qainga ciyaktamu’l mambatu? ‘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

ciyuq small thrush-like bird (species ?) # = siyuq

cuagte- to pout / cuagtuq ‘he pouted’ / cuagutaa ‘he is pouting at her’; > cungqa-, cuagerte-; < PE cu!a!-

cuak aged roe; aged fish eggs # NSU; cf. cilluvak; > cuakayak; < PE cu!uva!

cuangqa- to be pouting # cuangqauq ‘he is pouting’ / < cuagte-ngqa-

cuaraq finger; toe; digit # HBC; = cugaraq, yuaraq; < cuk-ar(aq)

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**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 neqreurlutulria cucu’a ‘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); Anchorage-aamun ayallerkaqa cucukennrua ‘I would rather go to Anchorage’; Tauna angun qanlliniuq, “Tua-i kiugkunek cucukellrinek cikirru; kelluciqapuk.” ‘That man said, “Well, give him those in the back that he wants; we’ll keep a close eye on them.’ (YUU 1995:87); cucukei-quirrel kalikaq, cucukiyaraq, cucukli-...
as these things, pilot bread and tea, from the Western World make it so that we don’t have to travel down to the coast anymore.’ (QUAL 2002:6);
from Russian cyxharp (sukharp); = sug'aliq;
> cugg’alinguaq

cugg’elurnaq triangle # NUN; < cugg’aq?

cugg’eq upper or lower part of a snout or beak;
lip # cugg’rek or cuggrek ‘its beak, its or his lips’; Atraami-llu yun’i tauna taisqelluku elucira’arluku cugg’egminek. ‘When it went down it motioned with its snout for its master to come over.’ (YU1995:122); = sug’eq; > cugg’elurnaq;
< PE cuq’dug or ciqqug

cuginqurraq not of people # NUN; = sugkite-;

as these things, pilot bread and tea, from the
Western World make it so that we don’t have to
travel down to the coast anymore.’ (QUAL 2002:6);
from Russian cyxharp (sukharp); = sug'aliq;
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< PE cuq’dug or ciqqug

cuginqurraq tallest one # not of people; . . . tua-i
nel’illinia kia-i, nel’iyarturluku qulmegnunik
pikavet; kia-i kiugna Ngel’ullugarmiut quiilitni,
kiugna cuginqurraq waten yaatminek alaitaqelria.
‘. . . 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)
cuka- to be fast # cukauq 'he is fast' / qimugta

to speed up; to go faster; to accelerate #
cukari-
cukanrar- to travel at a steady fast pace #
sinew-backed bow # Y;
cf. cukacarissuun
cukamek pi! quickly

accelerator # < cukacar-i

cukatacii speed; pace # Cukatiatricitun
aqvaqurluni nem'eagnuq aggliniuq. ‘Walking at her own slow pace she went over to their house.’
(YUU 1995:13); < cukata-cii

cukate- to cause to be fast # cukataa 'he sped it up, caused it to be or go fast (in some sense)'
/ Ik'atuk tulukargillettqat neqkaaraput

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, cukileggurluteng
makuneng-llu ugnaraat neqaitneng nunam maan' akulineinngurneng, tamakuneng-llu
neqtengaurluteng. . . . 'By themselves their women fished for these stickleback, and got mouse
food from under the ground . . .' (CEV 1984:28); < cukiq-lek

cukilanaq thorn # Naugiciquq caarlugnek
cukilanaq-llu, nelararkauguten-llu yuilqum
naunrainek. 'It will grow with brambles and thorns and you will eat the plants of the
wilderness.' (AYAG. 3:18); < cukiq-?
cukiq quill, thorn # Issaluut cukiitellruyaagut ak'a

quills'; Allakarmeng-ll' arnait, cukileggurluteng
makuneng-llu ugnaraat neqailtun eng nunam
maan' akulineinngurneng, tamakuneng-llu
neqtengaurluteng. . . . 'By themselves their
women fished for these stickleback, and got mouse
food from under the ground . . .' (CEV 1984:28); < cukiq-?
cukite- to get something sharp in one's foot, to
step on something sharp # cukiq 'he stepped on something sharp' / kamalirmi pektellermini
ussukcammu cukiq 'walking around barefoot he stepped on a nail'; < cukiq-?

When they were about to arrive Irr'aq, getting
to get ahead of her companions.' (ELN

accelerator # < cukacar-i

cukatacii speed; pace # Cukatiatricitun
aqvaqurluni nem'eagnuq aggliniuq. ‘Walking at her own slow pace she went over to their house.’
(YUU 1995:13); < cukata-cii

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accelerator # < cukacar-i

cukatacii speed; pace # Cukatetricitun
aqvaqurluni nem'eagnuq aggliniuq. ‘Walking at her own slow pace she went over to their house.’
(YUU 1995:13); < cukata-cii

cukate- to cause to be fast # cukataa 'he sped it up, caused it to be or go fast (in some sense)'
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cukite- to get something sharp in one's foot, to
step on something sharp # cukiq 'he stepped on something sharp' / kamalirmi pektellermini
ussukcammu cukiq 'walking around barefoot he stepped on a nail'; < cukiq-?
cukituliya(g)aq* stickleback (*Pungitius pungitius*) # HBC, NUN, NI, CAN, K, NR; < cukiq-tuli-ya(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

cukunaq, cukunak cast-iron pot # from Russian чугунок (chugúnok); = sukunaq, kucunaq

cukutaq moisture; mildew; dampness # HBC; = sukutaq, yukutaq; < PE iyukuta(3)

cukvak northern pike (*Esox lucius*) # HBC, NUN; = cuukvak; < PY cuukvak

cularlussaq northern black currant (*Ribes hudsonianum*) # (?)

culengciqe- to act mean; to act violently # NUN

culgussuk barnacle # NUN; = cuulguyuk

culug- root; > culugyi-, culuguyug-, culu’ugte-

culugcineq erect, pointed piece of ice, broken by ocean swells # < culuk-?

culugaq dorsal fin of fish # < culuk-aq

culugiaq neural spine of fish # part of fish backbone; < culuk-?

culugpauk, culugpaugaq arctic grayling (*Thymallus arcticus*) # Maaten piuq imna watua kit’ellermini kuv’allallra naryarcarlaq kana-i, makut-wa talaari tuaten culugpauget nerearlit tuakunek melugnek kisngalriane. ‘She saw the bait down below that she had spilled when she had fallen in before, and there were many rainbow trouts and graylings eating from the sunken roe there.’ (ELN 1990:22); < culuk-rpak-?, culuk-rpak-?; < PE culu!pa(C)u!(under PE culu!)

culugarqaq hyssop (in the Bible) # probably also or originally an aromatic local plant; Waten tua-i piluni menuarcarciqaa ena aturlii agunaneg yaqulgem, mermek, unguvalriamek yaqulemgmek, murakgegtaarmeek, culugtarnek, kavirlemek-llo pelacinagmek. ‘Thus he shall cleanse the house with the blood of the bird, and with the fresh water, and with the living bird, and with the cedarwood and hyssop and crimson yarn.’ (LEVI. 14:52)

culuguyug- to sigh # culuguyugtuq ‘he sighed’ / < culug-?-yug-

culugyi- to whistle # of the wind; NUN; < culug-

culuk wing feather; fin of fish; dorsal fin of a fish or whale; spine; backbone # pitegcautem cului ‘the fletching of an arrow’; Tuaten-gguq pilangraani cam ağtuyuunak. Taügaam-gguq — makut maa-i neqet imkut kanaggun culuvaangqtuullriit quursarameng acitgun — tua-i-gguq taum nuninek waten cikturlangani uini tauna, tamakut-gguq tauğaam tua-igtullruat. ‘Though she kept adding bad things to his food he didn’t change. There are fish that have little fins below their vents. When she started feeding her husband that part of the fish he was finally affected.’ (CIU 2005:138); > culugaq, culugcineq, culugiaq, culugpaak, culugpaugaq, culusuk, culuskugun; < PE culųy

culusuk, culusugun hanging decoration on a parka; spine, backbone # see Appendix 9 on parts of the parka; culusuut ‘spinal process, processus spinosus, dorsal projection on vertebrae’; Tu-air Aqsarpak qaill’ piviliami culusuni ayimngin, taklartelliniuq. ‘Since there was nothing Big Belly could do with his back broken, he lay down.’ (YUU 1995:88); < culuk-?, culuk-?-n; < PE culu!9u!un (under PE culųy)

culunallaq salted and dried salmon strip # < culunaq-ller(aq)

culunaq salted fish or meat eaten after it is cut up and soaked to remove excess salt # from Russian солёный (solyónyy) ‘salted’; = sulunaq; > culunallaq, culunivik

culunivik saltery # = sulunivik; < culunaq-li?-vik

culurrvik, culurcaraq dock; wharf # < culurte-vik, culurte-yaqa

culurte- to dock; to land (a boat); to beach (a boat) # applies to either the boat or the people in the boat; culurtuq ‘it docked’; culurtaa (or culurutaa) ‘he landed it’ / Tua-i-llu tekicamegteggu culurtellriit petuguulu-Jlu angyaq. ‘And so when they reached it they landed and anchored the boat.’ (ELN 1990:112); Atam tauna qasginaurtukut.” ‘Before they reached the kashim when they reached it they landed on the shore. When they landed, they said, “Okay, let’s go to the kashim now.”’ (QUL 2005:416); > culurrvik; < PY culurte-
culu’ugte- — cumilngu-

**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, angayuqakuq 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-?

**cumac-, cuma-** (NUN form) emotional root;

> cumacike-, cumacinarqe-, cumacinaite-, cumacitar-, cumaciuyug-, 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 cumaciksugnaunaku 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!’; paralungengateng 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’ / < cumaci-naituq
cumacitar- to tend to find things repulsive by one’s nature; to be a squeamish person # cumacitaruq ‘he tends to find things repulsive’ / < cumacitar-

cumaciuyug- to find something repulsive; to feel squeamish; to be disgusted by something # cumaciuyugtuq ‘he finds something repellent’ / tanglerminiu qimugtelileq cumaciuygqtuq ‘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 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’; cumertengelarpagcit! ‘my, what a good food-gatherer you are!’; Cali atsat naugqata 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 irniqay meg yuullumi, qallin nualiacit, cumercuitut, mingeqsuunateng-llu, . . . ‘Consider the lilies of the field, how they grow; they neither toil nor do they spin, . . . ’ (MATT. 6:28); > cumerteqe-, cumrun; < PY-S cumæ(a)-

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’ / . . . cumigglu piyualuni paletakam tungiun piluni taumek qalarutkellranek aanaami umyuartequ’urluni. ‘. . . deep in thought she walked in the direction of the tent, thinking about the things her mother had said.’ (ELN 1990:20); PE cumiy-

cumite- 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 ayuqellruuq cumikeqarraallemni, 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 piciulriatun, wagg’uq neqalleruaraam cumikurtii neqkaicuillrutuluni-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’ / cumilngutkaa ‘he is peeved over it’; yakiciimaatlermeggni piurpakaami cumilnguuq ‘because he kept being “it” at tag, he was peeved’; Cumilngunarquralriamek yuarutmek yuarluteng pilartut. ‘They would seek out a song that was aggravating.’ (TAP 2004:43); Tua-llu tuktukuarall’er cumilnguertuq, ‘Uuminaqvakar, kinaqall’er tanem canna?’ ‘And then the snipe
got irritated all of a sudden, “Darn it all; who on earth is the lousy one down there?”’ (TUK 1971:5); cf. cuming-; < PY cumilçu- (under PE cumiy-)

cuming- 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. culmuŋ-

cumrun winter supply # < cumerte-n

cun ear # iu has been changed to uu under the influence of Sugpiaq and the vowel is short due to “compression”; cuutet ‘ears’; EG; = ciun

cuna-gguq and so; apparently # adverbial particle; Cuna-gguq tamaa-i tuaten atrit tun’aqaceteng atkugkilluki, pilugugkilluki, nerevkarluki neqnek, cuna-gguq tua tuavet tua tuquellurmun tuf’ilalninirliit 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-gguq un’ nuliqsagulluku. ‘And so he married this one and got her as his wife.’ (CEV 1984:61);

cunawa, cunaw’ 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; Wiñi nallullruaqa yuun qaillun agayumalallrua 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 ilait tuquillret tuavet nunamun tekitaqameng, neqarmek pupeskaulluteng nunamun elaktaqaluku. Tua-i-gguq tua tuaten elaqartuq eteqartuq. ‘And so whenever he was going to return, wanting to return, he would indeed return.’ (WEB1);

< cuna-gguq

cungagaq alder inner bark dye applied to reduce shrinkage # < cungak-aq

cungagartaq dyed leather piece used to decorate sewn items # < cungagarte-aq

cungagarte- to treat with a dye with alder inner bark # Tua-i-llu cuukvaguaneq qeltairiluni. Cuukvaguan tuamatigatneq meq imirluku tua-i. Tua-i-llu cuurian elkuqtun cungagarrluq. Cungagarrluq 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-te^6-;

> cungagartaq

cungagcete- to be green # cungagcetuq ‘it is green’

/ Cali nunam naunrainek kiaqmi katurrului; cat tamalkuan uqvigaat-llu avasait qungalluki cungagcettaratni uqumeq egnirluki. ‘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-liii

cungagglucet- to be greenish in color
# cungagglluceteq ‘it is greenish’ /
cungaggllucetellria ‘greenish or off-green thing’;
< cungak-rrlug-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);
< cungak-i-; >
cungagiarar-
cungagiarar- for dawn to come
# Unugpak
tutgara’urluq qavaluaqanrituq, egaleq
tangessngua. Cayaqlirluni cungagiluni,
cungagiaran 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

cungappaguaq all green # predicative particle;
Tua-
i-llu pinginanratni taukut tamana neqliviat
nunaniriluni napat, can’get-llu cungappak, 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); = cungappak;
< cungag(lik)-rpak-
cungagyaq green thing # NUN; < cungag-yak

cungak gall; bile # > cungagaq, cungagarte-
cungagcete-, cungaggglucete-, cungagi-
cungagliq, cungappaguaq, cungappak
cungagyaq, cungakuarnaq; cf. cungaq; < PE
cunga(8)
cungakuarnaq, cungaqcuarnaq, cungaqaar(aq*)
yellow warbler (Dendroica petechia); arctic
warbler (Phylloscopus borealis); Wilson’s warbler
(Wilsonia pusilla) # < cungak-cuar(aq)-naq*,
cungak-cuar(aq)-naq2, cungak?-ar(aq); < PY
cungaquar(aq)
cungapak labret # (?); = cungapak2

cungaq gallbladder # Unguvalria-I’ im’ tua-i
tamaq’apiaraan qamiqurrartuumaan,
it’gartuumaan, unatetullaan, iluttuumaan,
er’aqluku walli cakluku. Kiingita nakacua,
cungaa-llu qiluanllu 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;
> cungarrinarqellriam; < PE cunga(8)
cungaqvak hawk (species ?); jaeger (Stercorarius
sp.) #
cungaralukvak, cungaralugpallra(aq*) a certain
shrimp-like creature or large water beetle
(species ?) # Kenurram ketiinun taggluk’ pilliniat,
maklakayag’ im’ amiq, icugg’ imarpigmitat
cungaralugpallraat, imkut-wa call’ inarayulinek
pitukait, tuarpiaq-gguq paralut miryami
tamaani-gguq’ mermi ilait kuimatay’agluteng,
tamaa-gguq tampulluli merril. ‘When they
brought the bearded seal, the skin up in front
of the light, you know, those sea creatures,
“cungaralugpalleraat”, 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)
cungarnularqellria vinegar # Qessanqurrulria
eellimertequng cungarninarqellriamun qanrun,
aruvagnt-llu iiqkeni ayuquq. ‘The lazy person
is to his employer like
vinegar
in his mouth and
like smoke in his eyes.’ (AYUQ. 10:26);
Kaillemni
tuqinarqellrioneq kamnkek cikilruutagt,
meqsullemni-llu cungarninarqellriamek merr’illu.
‘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-
cinarq-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); =
cungapak; < cungag(lik)-rpak-
cungarpak2 labret # = cungapak; from AFR

cungarrluaq* jaeger (Stercorarius sp.) # HBC;
cungartak longnose sucker (*Catostomus catostomus*)
cungarteqe- to suffer anguish (?); < ?-teqe-
cungavseq, cungasveq, cungausaq (in NS),
cungauyaq (in Y), cungavleq (in LI) bead #
Arnait-lu kituggluteng nasqu teng-llu elivikluki keglunermek, manuteng-llu agarrvikluki cungausanek . . . ‘Their women fixed themselves up, putting wolveskin headaddresses on their heads and hanging beads on their chests . . .’ (MAR1 2001:24); Tua-i-am iliit tauna cungavsermek tegumiarluni kaigavikelluni. Kaigavikerraluki-llu tua-i tauna cungavseq kic’etiniluku 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 cunun) (cf. Naukan Yupik sufavzaq ‘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-ngecar-i-ta?, cuk-ngecar-ta?
cungcaun medicine #EG; < cuk-ngecar-n
cungiallag- to cry out in a loud repeated whimper as from pain #; cungiallaltuq ‘he suddenly broke out in a loud whimper / Aren, teguluku imiruluki pikiini cungiallalluniuq, “Aling, tua-i tang nutnenritqernga. Nutgumallma tang imirluku pikiini cungiallalliniuq, “Aling, tua-i fiatitaq, haternutnenritqernga. Haternutgumalma tang imirluku pikiini cungiallalliniuq, “Aling, tua-i fiatitaq, haternutnenritqernga.” ‘Oh, just when (he) 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 # cungitut ‘he is whining’ / cungiyukta ‘he is whimpering about it’; > cungiallag-; < PY-S cungita-
cungu- to die down or get dim # of stove, lamp; cunguuq ‘it got dim’ / cungutaa ‘he turned it down’; NUN; cf. suyute-
cunguilitaq dog muzzle to prevent biting # < cunguq-ilitaq

cung’uq forehead # puukpallermini cung’umikun puqyertellruuq cungua ‘when he bumped hard on his forehead his forehead swelled up’; Qavayuirulluni. Qavaryaraa-wa wavet cung’uminun . . . Wangkuta cung’umek piuraturput. 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’uq”. In other villages it’s “quraq”, and in others “tatek”.’ (CIU 2005:164); cf. Nelson 1877–1881 list (37); NSK, LY, NI, CAN, NR, LI, > cunguilitaq; < PE cunur

cupcir- to apply ointment (especially aged urine and then seal oil) to a wound # NUN
cupa‘ ice floe # and cupu‘- 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 igalluanek 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-lu akerta patuqetaarturalliatgu tan’geriqaatruuni, man’a-ll’ pelatekaq qivyiaaqaluni anuqa cupqerqan, anuqlissiyaagpek’ nani taugkeng. ‘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); Melqunek cupurayuitut ukuuk. Atam-gguq carayiim angqaqtui melqunek cupuratulit. ‘They don’t blow on feathers, you two. A bear uses those who blow on feathers as balls (to play with).’ (ELN 1990:99); > cupuq, cupun, cupu‘rireleq, cupu‘yrarat; cf. cupe‘- (perhaps the same base); < PE cupa-
cupe‘- to have oil or fat stuck to it # of a skin that has not been well washed; cupu‘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, uyurua tauna, tua cupegtenglinluni, aliayungluni, tua utercuryaaqgluni tuavet uitaviggamegnun. Tua-i taum anngaan qanrut’lallinia, “Tua-i anuqlirturluni pingaituq. Assirikan uterciiqukuk.” Uum-gguq wani cupegtellra arcarinnarli. ‘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. 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); — cup’gallag-, cup’garte-, cup’gute-


cup’gallag- to suddenly feel homesick # cup’gallagtuq ‘he suddenly felt homesick’ / Taigmaa caaqama tua-i cup’gallalyaraaqg’erma, akaarnun-wa tua-i utiitima 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); < cupegte-llag-
cup’garte- to suddenly feel homesick # cup’gartuq ‘he suddenly felt homesick’ / . . . pitatni aipangquluteng irniangequngengata umyugaa atam imkulria, aipangyugyaaqellni cup’garuskii, imutun taq’lertuutellriatun, give up-alriatun umyugaa ayuqelria. ‘. . . when the women in her age group started getting husbands and started getting children, her mind was, eh, some way, concerning her quest to get a husband she felt a pang of loneliness and despair; finally it was like her mind just gave up.’ (QUL 2003:600); < cupegte-arte-
cup’gute- to feel homesick and unhappy with one’s situation due to the actions of (him) # cup’gutaa ‘she feels homesick due to him’ (for example a wife whose husband has required her to move away from her relatives); < cupegte-te

cupigte- to reverse; to turn around; to put (boots) on the wrong feet; to put (clothes) on backward # cupigtuq ‘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 feet’ / Tekicamiu-gguq unatmikun tusgakun ukatmun mulngakevenaku pileryagluku, tusgakun piluku cupigartelluku. Pia-gguq. “Nasaurlucalleraaq usuuq, tuunramnek nangutarpenga!” Cupigqulluk-l’ kingutmun utertellinlutek. ‘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 cuipi-
cupilaq chisel # from Russian syúlox (zubílo)
cupkar- to freeze and dry (of clothing); to get freezer burn # < cuda-?
cupkecir- to bandage (especially with moss soaked in seal oil) # NUN
cuplulek a type of skin scraper # NUN; < cupluq-lek
cuplunqutak pulmonary vein or artery # NUN; < cupluq-
cuplurpaq pipeline; especially the Trans-Alaska Pipeline # < cupluq-rpak
cupluryayagaq bronchiole; alveolus # cupluryayagaq gerrurluteng ‘emphysema’; < cupluq-yaya(g)aq
cupugte- to be drafty # NUN
cupuite- to be sewn with tight stitches (so as to be waterproof and windproof) # Tua-i-gguq maa-i cupuilequt. Ukuk waniwa nenglem nalliini atuugarkaulutek, . . . ‘Here these are tightly sewn. This pair here would be used during the time of cold, . . .’ (CIU 2005:344); < cupe-ur-ite-
cupuma- emotional root; > cupumake-, cupumanarqe-, cupumanarqeq-, cupumanarqe-
cupumake- to be dissatisfied with # Tamakut-gguq cupumakluki urluverterggun tauigmaa pitengnaq’lallruuq tauna Qilagtaq. ‘Qilagtaq always used bows while hunting because he wasn’t satisfied with them (the first guns).’ (CIU 2005:26); < cupuma-ke-
cupumanarqe- to be unsatisfying # < cupuma-naite-
cupumanarqe- to be satisfied # < cupuma-narqe-
cupumayagute- to become dissatisfied with # Elliin-
llu cal’ ‘wan gni an gen ru lunli qan rupak larua,
qaneni cupumayagus kaku ma a ggun
talle ngqerqar gtu ata cetum pal rullinik inga.
‘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;
NI; < cupe2-n

cupun, cup’un (NSU form) straw; ember; coal;
charcoal; rifle # literally: ‘device for blowing’;
Yaqi ur qata cuput nek minguv guarna urai.
‘Whenever they flap their wings he’d decorate
them more with charcoal.’ (MAR1 2001:75);
Makut cali cuputungulliniut. Una elavuralria
siimar teggalqu piluku mermeg imirluku,
tungul rianeg piyaga qameng, tauna tuaq’
tungulria an serquurluku cali atutullruat.
AUG umeg ilaluku nutaan nass(i)’m auganeg
tauna tungulria nuta(a)n aturluku. Cupum ngu(u)t.
School-arviit tamakuneg murangqetullru(u)t.
Angyaript tekutequtulqait. ‘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
iterm gan egal er kun pikgun, cuputengell ratni
tamakunek ak’allarnek canek imkunek
imiqeryaranek, kanavet ciugtellrani nutilinuluku
gengaa-gguq ilaurruluku nalalluku. ‘When he
came in to the storage house through the window
up there, when they had those old guns, the ones
one loaded in a certain way (muzzle-loaders),
when he (the other) looked up he shot him in the
nose wounding him internally and killing him.’
(MAR1 20001:86); the g eminat ion in the NSU form
is from Inupiaq influence; < cupe2-n, cupe2-n

cupungnig- to fart silently # NUN
cupuraq* small bush # cupuraat ‘small bushes’; NI

cup’urilleq draft hole in a wood-burning stove # . . .
aciqvaamiv-wa canigerrani, ciugerrani cup’urilleq.
‘. . . below, to the side in front is the draft hole.’
(PRA 1995*:460); < cupe2-?-lleq'
cupurtuq jet; jet airplane # NUN
cupte- to be carried away by current; to drift away
# NUN
cup’u’ryarat harmonica; flute; trumpet; horn;
any blowing device # C upu’ryaratgu n
nunani qerllir an ek nep li ri . . . ‘With trumpets
and the sound of the horn make a joyous noise . . .’
(PSALM 98:6); < cupe2-ur-ya raq-plural

cupvik June # see Appendix 7 on the Yup’ik calendar;
Y; < cupe2-vik

cuqa* measurement; set or predictable time for
something; set period of time or amount of
something; cord of wood # k iagi mi ki irem cuqii
mayular tuq ‘in the summer the temperature of
the atmosphere goes up’; cuq’liuq ‘he is cutting
a cord of wood’; Qayaliirit  eli caret’ all ruituk
qasgimi. Qasgiluta-gguq cali riit, qayaliirit
tangvauralalaput, tua-i-gguq cuqait-llu
tangvaurala qi laput. ‘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 nasaurl uut makut,
arnat, pinariaq teng tayim’ cuqeng teki t aqan
tua-i augmek qaneryar ang qerraqlirlii, . . . ‘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 all rakunek qavcinek cuqengertuq, . . .
‘Also this one, this pestilence, lasted
several years, . . .’ (KIP 1998:329); < cuqqa(C)a3
-cuqcista, cuqte-; < PE cuqte-car-n, cuqte-i
(cuqii tegutellerkAm
puqAm cuqcAutii
kiirem cuqii
kiirem cuqcAutii
puqAm cuqcAutii
kiirem cuqii
puqlAm cuqcaun
’(atmospheric) temperature’;
P uqlAm
’(body) temperature’; > cuqeq’; cuqcaun,
cuqcista, cuqte; < PE cuqqa(C)ar-
cuqaq* baleen; whalebone # < PE cuqqar
cuqcaun, cuqcissuun gunsight; ruler;
pattern; measuring device; measurement
# Luuskaaritellruukut wall’u cuqcissuutnek
saskanek. ‘We didn’t have spoons or measuring
cups.’ (YUU 1995:62); < cuqte-car-n, cuqte-i-cuun
cuqcista judge # cuqcistet ‘the justice system’;
Cuqcistii-qau nunam tamarmi elluarlluni
pingaituq? ‘Won’t the judge of all the world do
right? (AGA 1996:30); < cuqa-i-ta’
cuqcurliq — curacetuya(g)aq*

**cuqcurliq** rusty blackbird (*Euphagus carolinus*)

Cuqcurliq-wa naken qalriquralria angutem-wa erinii qalquralria. Maaten elpengu aatiiq 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); initiative with -li; = cuqrurciq

cuqeq1 gunsight; ruler; pattern # NUN; < cuqa-?
cuqeq2 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; = yuqerta-

cuqete- to measure; to judge # see cuqte-

cuqia- to turn back and forth; to meander # kuik

cuqeq2

**cuqeq2** # (Euphagus carolinus) cuqcurliq

Rusty blackbird

**cuqlaqeq**

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cuqlurte- to get crooked # cuqirtuq ‘it got bends, is crooked’ / cuqlurtuq ‘it got bent out of shape’

cuqlungqa- to be bent out of shape; to be distorted # cuqlungqaq ‘it is bent out of shape’

cuqlur- having bends # postural root; > cuqlu3-; < PY-S cuqlur-

cuqlurrluteng

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cuqluku

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cuqlurrluteng

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cuqlur-, cuqpeq

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cuqlurmaq edible tubers of pink plumes (*Polygonum bistorta*) # NSU; < PE cuqlay

cuqlur- being bent out of shape # postural root; > cuqlungaqa-, cuqlurte-; < PY-S cuqlur-

cuqlungaqa- to be bent out of shape; to be distorted # cuqlungqaq ‘it is bent out of shape’

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cuqlur- to get bent, or bend, out of shape; to distort or become distorted # cuqlurtuq ‘it got bent out of shape’

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cuqlur-, cuqpeq

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cuqyutii

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cuquluk

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cuquluku, anuqa-ll’ nakeknillra, ciunerkan amna cuquluku, cuqesiki. ‘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)ar-

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cuqulaate- to be very talkative # NUN

cuqyun gunsight; ruler; pattern; measuring device; measurement # Taumek igausgalrianek cuqyutnek piitellruikat, kass’at taugaa tekicata pingluta. ‘We didn’t have written measurements, but we got them only when white people came.’ (YUU 1995:62); Maa-i cuqyutnek ruler-aanek-lu pingqelaliaci elpeci. Tauguam tamakut ciuialput cuqekluki unatleng pilallrutt. ‘Now you have rulers for measuring devices. But, our ancestors measured things with their hands.’ (KIP 1998:141); (C)ELLAM CUQYUTII ‘barometer, weather thermometer, etc.’; PUQILAM CUQYUTII ‘fever thermometer’; PUQILAM CUQII ‘body temperature’< cuqte-n

cur- to be murky of liquids, glass, ice; to be strong of coffee, tea # see eur-

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curacetuya(g)aq*, curacituya(g)aq* baby muskrat (*Ondatra zibethicus*) # the adult muskrat is called kanaqalak, tevyuli, kuiguardiq

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cuqlu3-; = cuqlur-, cuqpeq

cuqeq2

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cuqeq1 gunsight; ruler; pattern # NUN; < cuqa-?

cuqeq2 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; = yuqerta-

cuqete- to measure; to judge # see cuqte-

cuqia- to turn back and forth; to meander # kuik

cuqeq2

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cuqlaqeq

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cuqlurmaq edible tubers of pink plumes (*Polygonum bistorta*) # NSU; < PE cuqlay

cuqlur- being bent out of shape # postural root; > cuqlungaqa-, cuqlurte-; < PY-S cuqlur-

cuqlungaqa- to be bent out of shape; to be distorted # cuqlungqaq ‘it is bent out of shape’

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cuqlur- to get bent, or bend, out of shape; to distort or become distorted # cuqlurtuq ‘it got bent out of shape’

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cuqlur-, cuqpeq

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cuqyutii

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cuquluk

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cuquluku, anuqa-ll’ nakeknillra, ciunerkan amna cuquluku, cuqesiki. ‘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)ar-

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cuqulaate- to be very talkative # NUN

cuqyun gunsight; ruler; pattern; measuring device; measurement # Taumek igausgalrianek cuqyutnek piitellruikat, kass’at taugaa tekicata pingluta. ‘We didn’t have written measurements, but we got them only when white people came.’ (YUU 1995:62); Maa-i cuqyutnek ruler-aanek-lu pingqelaliaci elpeci. Tauguam tamakut ciuialput cuqekluki unatleng pilallrutt. ‘Now you have rulers for measuring devices. But, our ancestors measured things with their hands.’ (KIP 1998:141); (C)ELLAM CUQYUTII ‘barometer, weather thermometer, etc.’; PUQILAM CUQYUTII ‘fever thermometer’; PUQILAM CUQII ‘body temperature’< cuqte-n

cur- to be murky of liquids, glass, ice; to be strong of coffee, tea # see eur-

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curacetuya(g)aq*, curacituya(g)aq* baby muskrat (*Ondatra zibethicus*) # the adult muskrat is called kanaqalak, tevyuli, kuiguardiq

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cuqlu3-; = cuqlur-, cuqpeq

cuqeq2

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cuqlurmaq edible tubers of pink plumes (*Polygonum bistorta*) # NSU; < PE cuqlay

cuqlur- being bent out of shape # postural root; > cuqlungaqa-, cuqlurte-; < PY-S cuqlur-

cuqlungaqa- to be bent out of shape; to be distorted # cuqlungqaq ‘it is bent out of shape’

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cuqlur- to get bent, or bend, out of shape; to distort or become distorted # cuqlurtuq ‘it got bent out of shape’

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cuqlur-, cuqpeq

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cuqyutii

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cuquluk

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cuquluku, anuqa-ll’ nakeknillra, ciunerkan amna cuquluku, cuqesiki. ‘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)ar-

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cuqulaate- to be very talkative # NUN

cuqyun gunsight; ruler; pattern; measuring device; measurement # Taumek igausgalrianek cuqyutnek piitellruikat, kass’at taugaa tekicata pingluta. ‘We didn’t have written measurements, but we got them only when white people came.’ (YUU 1995:62); Maa-i cuqyutnek ruler-aanek-lu pingqelaliaci elpeci. Tauguam tamakut ciuialput cuqekluki unatleng pilallrutt. ‘Now you have rulers for measuring devices. But, our ancestors measured things with their hands.’ (KIP 1998:141); (C)ELLAM CUQYUTII ‘barometer, weather thermometer, etc.’; PUQILAM CUQYUTII ‘fever thermometer’; PUQILAM CUQII ‘body temperature’< cuqte-n

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curacetuya(g)aq*, curacituya(g)aq* baby muskrat (*Ondatra zibethicus*) # the adult muskrat is called kanaqalak, tevyuli, kuiguardiq

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cuqlu3-; = cuqlur-, cuqpeq

cuqeq2
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) #
curlangali gray dog or wolf # Tua-i-llu ukursuluni-
llu cakia tauna qimugtemek aritvakaminek
tuqcelliniluni curlangalirpagmek . . . ‘And so it
became winter and her mother-in-law killed a
gray dog for (making) herself mittens . . .’ (MAR1
2001:72); < -li
curlaq1 blueberry (Vaccinium uliginosum); raisin
or prune (by extension in some areas) # Tua-i-
llu curanek yuarluninuq. Maaten
kiartuq cat tua-i tamarmeng assiqapiggluteng.
Tuakenirnek-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
curlaq2 thimble # EG
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;
= yurar-
curarpalek Chuathbaluk # village on the Kuskokwim;
< curaq1-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 < -rpak
curlu, curluq nostril; nasal passage; sinus; head of
pike fish # dual form used more often to describe
nostrils or nasal passages; qsrama curullriqua ‘I
have pain in my sinuses because I have a cold’;
curlulluggluni ‘sinus infection’; < -luq. -luq; < PE curlu
curmak humidor; tobacco pouch or other
container # Angayuqagma-wa tauna curniik
yaqugullrulria cimanggerraqunli. . . . Tauna aanaka yaqulegpallurnek
curmnqegalallruq, imkunek tunutellegnek.
‘My parents’ pouch was of bird(skin) filled with
tobacco. . . . My mother used mainly bird skins
from loons for tobacco pouches.’ (CIU 2005:102)
currluk1 black currant (Ribes hudsonianum) #
< -rrluk
currluk2 murky water # < -rrluk; cf. ecur-
curtur- to check outside; to go outside for fresh air #
NUN; cf. curar-
curuk attacker; confronter # and curug- to go over
to attack or confront # physically or verbally;
curugtuq ‘he or it went to attack someone’;
curugaa ‘he or it went over to attack her’ /
panini eyurnaqluku curukaraa nakuketii
‘wanting to defend his daughter he went over
to confront her tormentor’; Tua-i-llu tuaten
anguyagyaurcameng-gguq imkut curugluteng pilret,
curugnilarait tuavet ullutaqata nununun, wagg’uq curugluteng. Imkut taukut currut tekicarturciqut . . . ‘So then, when they started
to wage war, those who went over to
attack or confront — they said they would “curug-”
when they approached another village — they’d
“curug-”, as it’s said. So those attackers would
arrive . . . ’ (QAN 1995:284); > curukaq; < PE
curduy-
curukaq challenger-guest; member of the group
from the village to which the messengers are
sent during a challenge feast and that competes
against the host village # and curukar- to
come as a member of the group invited to a
village hosting the challenge feast # the (main)
challenge feast was Kevgiq (“Messenger Feast”);
curukaliyartut ‘they are going to a village-
to-village challenge feast’; Pairtaqamegteki,
waten anerquciarartellukek taukuk imkut
curukat canek kenrrarnek, melugkarrarnek,
qupcungarnek cikiqaqlukek taukuk
tukuurrlukek. ‘When they met them, the two
greeters would shout and sing and boast about
their strength and great deeds, and the
challenger-guests would give the two of them little gifts
such as matches, smoking tobacco, or quarters in
abundance.’ (TAP 2004:37); < curug-kaq
curuluk grass, etc., used for bed padding for
humans or animals # Maaten itertuq kiugkut
can’get curuluk, avatiini-wa muriit kevraartut
caingqaluteng, uani-wa kaminiaq piliq,
kiaiini-wa quqletem, anuwa-re maqep. ‘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);
Tua-i qanugpailgan piinerkarrluteng elliviim-lu acianun qemagglluki, cali-lu qimugtet curulugkaitnek aurulteng. ‘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);

< curuq-? curuq bedding skin; sleeping mat; mattress #

Tamana ak’a kiiringllinilria ena aaniit-wa assalilria, kinguqliat-wa Irr’aq qavalria curumi.

‘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);

keNrem curuA ‘armature plate in a motor’;

cuvir- to examine # cuvirraa ‘he examined it’ / HBC, EG; = cuvir-, ivvir-, survir-, suvirir-, yivvir-, yuvvir-, yurvir-; < PE iyuv3i3- and iyiv3i3-
curyiq dirt # and cuuir- to be dirty (of clothes, face) # NUN;

Curuyuk, Curryung Dillingham # town on Bristol Bay;
Curuyungtuq, Curryugtuq ‘he went to Dillingham’; cf. ecur-
cusr(aq*) little person # legendary or otherwise; cus’er ‘a little person’; cusraat ‘little people’; NUN;
< cuk-
cuucekaaq candle # Tuani cuucekaamek kenurrangqillinutek, taum Kass’am pianek. Inartelliniuq cuucekaaq kumatuumaan. ‘Then they had a candle for a light, which that white person had brought. They went to bed with the candle burning.’ (YUU 1995:5);

from Russian cdéxrf (svéchka);

< cuucunguaq doll # NUN; < cuk-u-cuk-nguaq

cuucunguaq doll # NUN; < cuk-u-cuk-nguaq

cuugi- to scrub the floor # EG; = suugi-
cuukcaute- to plunge in; to run into a confining area # cuukcautuq ‘he plunged in, rushed into confined area’; Mer’an cuukcautelliniuq mer’an unigluni. Arnam-llu taum mell’iniluku. ‘When she drank he plunged in, falling into her water. The woman evidently drank him up.’ (YUU 1995:86); ... yucuayagaat imkut kelutmun cuukcautut imkut ayaruteng mingqutet uniarrluki. ‘... 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 # NUN

cuukiq sock # Canegnek kiingita, makut maa-i piluguent, canegnek tuqanam kiingita piinirluk’t atutulput. Cuukiimek-lu piinata amllermek. ‘We used only grass for insulation in our mukluks. We didn’t own many socks.’ (QUL 2003:726); from Russian чулкі (chulk’) ‘socks’; = suukiq

Cuuvagtalek, Cuuvagtuliq Chukwoktulik;
Chukfaktoolik # several old village sites between the Yukon and Kuskokwim have this name; literally: ‘place with many pike’; < cuuvak-telek, cuuvak-tuli

cuukvaguanuq alder (Alnus sp.) # literally: ‘imitation pike’; perhaps because its bark is similar to pike skin in appearance; Tuntut-lu meqcirraarluki, akungqaluki tua-i kenilluki. Tua-i-lu cuukvaguanek qeltairiluni. Cuuvaguanuqtumagaitnek meq imirluku tua-i. ‘To remove the fur from caribou skins they were put in water to soften the skin. He’ed remove the bark from alders. Then the bitter part of the alder (bark) was removed and added to the water.’ (CIU 2005:350);
< cuuvak-uaq

cuukvak northern pike (Esox lucius) # ... cuvkwiit amiitnek-gguq ingulassuukaranggertuq, atkgunggertuq, taikut at’ellii. ‘... she had a small dancing outfit (made) of the skin of pikes, a parka, and she put it on.’ (MAR 2001:56); LY, NI, BB, NR, LI; = cuvak; < -vak; > cuuvakvaq, Cuuvagvutak; < PY cuuvkay

Cuulguuyuk barnacle # Qainga-llu cuulguuygunek, qapilaat uitavikutauktatnek nepesvikumaluni. ‘Its surface had barnacles clinging to it like the place mussels cling to.’ (YUU 1995:24); = culgussuk

cuupaq soup; stew-like soup served as a main course # HBC; from Russian суп (sup) and/or English ‘soup’; = suupaq

cuuqipiäq, cuuqapiaar very opaque thing; very dark thing # Uugktu-wa-gguq cali nakacuut amllermun cuuqapiat. ‘The bladders [hanging] above the door were very dark.’ (YUU 1995:86); < ecur-piaq

cuuqun kindling # HBC; < -n

cuvgeq (NUN form), cuvayaq (HBC form) fish slime # = yuvgeq; < PE навуr

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**cuvri** magazine; periodical # NUN; *direct nominalization* of *cuvrir-*

**cuvrir-** to examine # HBC, NUN; = *cuvir-, ivrir-, survir-, yivrir-, yuvrir-, yurvir-*

Maatsen-ggur tauna caqun *cuvrir-r’a* teggalquneg ilanggellinlira. ‘When she examined the poke, it also had rocks inside it.’ (WHE 2000:199); < PE *iyuvrir- and iyivrir-*

**cuya, cuyaq** leaf; tobacco, *especially* leaf tobacco

# kipusvigmi cuyartairutuq ‘in the store there isn’t any more leaf tobacco’; cuyarviutaq ‘tobacco container’; Tamaani yuut kiliraqameng, kilineteng aunraqecerqaarluki, 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 iqmiyaraq man’a snuff-anekwall’ *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-X* ‘cane stick, willow twig, white willow’

**cuyaiq** green caterpillar found on leaves; inchworm; larva of *geometer moth*

< cuya-iq

**cuyalquq** tobacco twist # HBC; < cuya-qquq

**cuyanguaq** willow (*species* ?) # EG; < cuya-nguaq

**cuyaqsak** brush; small trees and bushes (?);

< cuya-?

**cuyaqsuk** branch # Caskungqerquni-am

uqviaret *cuyaqsuitnek* kepulluni qillerrluki cal’ katagayugnaiqerluki, imkut tauktuk curuni can’get atliglulki pikuni tua-i nulluuk kinerrlukel. ‘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 *cuyartluni* “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 amaqururlurput *cuyaturtuyarcan* ukuk waniwa tua-i iqmiutaq iqkillraagnek pililrilia. ‘When our dear older brother started using tobacco he (the father) made him a thin container for chewing tobacco.’ (CIU 2005:98); < cuya-tur²-

**cuyavleq** chopped, shredded tobacco; hanging shred or thread as on clothing # HBC; < cuya-?

**cuyu¹-** to be meek # Y; cf. cuyu²-

**cuyu²-** to envy # cusuuq ‘he is envious’; cusua ‘he envies him’ / NSU; cf. cuyu¹-

**cuyute-** to turn down stove or light # EG; = suyute-;

< PY cuyuta-

**cuyuumiite-** to not feel like doing anything #

cuyuumiituq ‘he doesn’t feel like doing anything’ / HBC; < ?-yuumiite-; cf. PE cu(na)
[ec]eg- — egacuayak

**E**

[ec]eg- to cut fish # = esseg-; see ceg- for more information

[ec]eq sweat; perspiration # and [ec]er- to sweat; to perspire # = esseq and esser-; see ceq/er- for more information

[ec]gar- 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. ecq

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 tanger ecugyaaqluku taun’ cauyaq, pisqellrunritaa.

Navriuteklermegteggu ecia qagertellrulliniatgu. ‘. . . 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. eci-; < PE 0ci3

ecirkaq dried walrus stomach used for making drumskins # Caquluki (e)cirkanek kis’ucailkutekluki qerallruat taman’ kuik.

‘Wrapping them in dried walrus stomach and using them for bouys, they crossed the river.’ (KIP 1998:205); < eciq-kaq

[ec]ngur- to overflow # NS; = essngur-, seng’ur-; see ceng’ur- for more information

Ecuinguq* Atchuelinguk River # a tributary of the Yukon; < ecui-te- nguq

Ecuinguq* clear water, glass, etc. # < ecui-te-nguq

Ecuite to be clear (of liquids, glass, ice); to be weak (of coffee, tea) # ecuituq ‘it is clear’ / uksumi Kuigpiim mer’a cikum aciani ecuitlartuq ‘in the winter the Yukon’s water is clear under the ice’; Tamana neqllillrat napalirluni uatiini-wa cen’aq, akiani-wa nunapik, qemirtarluni, kuik-wa un’a ecuitqapiarluni teggalquyagarneq 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 ecurksaituq ‘the coffee hasn’t become strong yet’; Kiarrluni piuq nem iluani qerrurak kiugkuk nakacuuk, tui-a nakacuugtun antaluteq gerrualmalutek malruulutek aipaa ecurluni aipaa taigken tangipkapigpak. ‘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); > ecuit-; cf. curreluk, curaq, curangali, curacituya(g)aq*, Curungy, curiyir-, cuupiaq; < PE acur-

Egaq boiled fish or other food; by extension, any cooked fish or other food # Itran-gguq nerevkaqiliu egaq ‘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; > egaaq, egaaqiq, egaleq, egamaarrluk, egan, egavyag-; cf. ege-, eke-1-; < PE 0!a-

Egaq boiled fish or other food; by extension, any cooked fish or other food # Itran-gguq nerevkaqiliu egaq ‘she is cooking’. 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 aya(a)(under PE aya-)

Egaarniq jellyfish (species ?) # NSU; < ega-

Egacuayak, egassuayak elf; dwarf; one type of legendary little people # see also cingstik, and icrenraq (or icrinraq), other types of legendary little people; Unuakuarmi, atakuarmi, cali iraliraqan Egaluq ‘Egacuayiit’ enaita kenurracutarq. ‘In the early morning or evening and whenever the moon was shining, the little lights of the houses of the “Egacuayiit” 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 kenitullruut, egaleq-wa pikani irrerrlugnek 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 icrenraugux ika-i. Qinga pakena kangra nanvarra’artangertuq. 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 # Egamaarrluk kenivlaagumauq. ‘The partially dried and boiled fish is only partially cooked.’ (YUP 1996:39); < ega-maarrluk

egan cooking pot # Auggna cali egan, Tuutalarni egaciarat qikumek piliaruunaat. Ecu’iq qikumek qikumek piluteng egacitullrulliniluteng tamaani. Ang’uq egalval’er ‘That pot also, in Pilot Station pots which they made would be made from clay. They used to make pots out of clay from the Atchuelinguk River. It was a huge pot.’ (AGA 1996:6); < ega-n; > egaksuar(aq*); < PE ayala (under PE aya-)

eg’arte1- to throw; to toss # eg’arte ‘he threw it’ / eg’arciq ‘he threw something’; Ingri cali aarnerqutad amlertut, amirliraqan-llu penuq nallunaqtuq. Tuaten-gguq ayuqaqan murgarruneq ciunemeggnun eg’arciqluteng pituut. ‘That smokehole is only partially cooked.’ (YUP 1993:334); Yuum Qetunraan eg’aruciayuli mew gull (Larus canus) # BB

eg’arte2- to start suddenly # Eg’arucugpaglu’-am wii tut(u)nraliyaryaamulikat ‘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; < ega-?

ege- to become rendered of fat; to release liquid from within; to ooze # eg’uq ‘it is releasing liquid’ / tangviarrluut eg’ut ‘the strips of seal fat are being rendered’; nuaga eg’uq ‘he is starting to salivate’; eg’uq ‘I didn’t put the blueberries into the freezer right away they are losing their juice’; pupii eg’u’rit ‘his impetigo sores are running’; Unaku tua-i tamakucimek tua-i tamuagurluku, egeniuskan-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-, eke1-; < PE aya-

egelrun canoe # Kiagmi-llu egelruteluq ayagalaama yuulqumun. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulruulun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-

egelrute- to take (it) along # Yuum tamakutgun alerquatmikun yuucini una egelrutellriatuq piluku. ‘A person, by way of these commandments of his, lived his way of life being guided by them.’ (CAU 1985:34); Umuyugaa maligtaquluku imum qimugtiin. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulrun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-

egelruksuarikiliu ‘his impetigo sores are running’; Unaku tua-i tamakucimek tua-i tamuagurluku, egeniuskan-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-, eke1-; < PE aya-

eglerti- to take (it) along # Yuum tamakutgun alerquatmikun yuucini una egelrutellriatuq piluku. ‘A person, by way of these commandments of his, lived his way of life being guided by them.’ (CAU 1985:34); Umuyugaa maligtaquluku imum qimugtiin. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulrun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-

egelruciayuli ruffed grouse (Bonasa umbellus) # < egelrute-? 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 tungiitmun egilralun. Egilralinilunni. ‘He noticed a bright red flame moving toward them. And he moved on.’ (QAN 1995:134); Tua-i imumek elliiq egilramikun. ‘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.’ (MAR2 2001:39); < egelrute-

egleuciaq yuulqumun. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulrun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-

eglerti- to take (it) along # Yuum tamakutgun alerquatmikun yuucini una egelrutellriatuq piluku. ‘A person, by way of these commandments of his, lived his way of life being guided by them.’ (CAU 1985:34); Umuyugaa maligtaquluku imum qimugtiin. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulrun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-

egelruksuarikiliu ruffed grouse (Bonasa umbellus) # < egelrute-? yuli

egiq mew gull (Larus canus) # BB

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egelruksuarikiliu ruffed grouse (Bonasa umbellus) # < egelrute-? yuli

egiq mew gull (Larus canus) # BB

egilra life’s path # and egilra- to move; to be in motion # Maaten-gguq tang tua piluku pilinniuk keneq tua-i kavirpak tamaa-i tungiitmun egilralun. Egilralinilunni. ‘He noticed a bright red flame moving toward them. And he moved on.’ (QAN 1995:134); Tua-i imumek elliiq egilramikun. ‘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.’ (MAR2 2001:39); < egelrute-

eglerti- to take (it) along # Yuum tamakutgun alerquatmikun yuucini una egelrutellriatuq piluku. ‘A person, by way of these commandments of his, lived his way of life being guided by them.’ (CAU 1985:34); Umuyugaa maligtaquluku imum qimugtiin. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulrun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-

eglerti- to take (it) along # Yuum tamakutgun alerquatmikun yuucini una egelrutellriatuq piluku. ‘A person, by way of these commandments of his, lived his way of life being guided by them.’ (CAU 1985:34); Umuyugaa maligtaquluku imum qimugtiin. ‘And in the summer I’d go to the wilderness using a canoe.’ (YYU 1995:55); Maurulrun-egelrukaraqiklik-gguq . . . ‘His grandmother made him a little canoe . . . ’ (QAN 1995:62); = egelrun; < egelrute-
egilrallgun — egmian

Bases

egilrallgun fellow traveler; cohort members # . . . merkun maaggun egilrallgucirruarluteng. ‘. . . after traveling with them this way in the water.’ (QUL 2003:62); Ukut kalikaat umyuaksgugaput paginsuinun egilrallguktekerianun: ciuliamteten ciulirnmeterenun ayagyunan-llu. ‘We intend this book for three groups of cohorts: our ancestors, our future, and the youth (of today).’ (KIP 1998:iii); < egilra-ilgun

egilraur- to travel # gilaurtuq ‘he is traveling’/ to have been discarded; to have been<br>handled of semilunar knife ("uluaq") # Tua-i-< PE 0!il03<br>or (CAU 1984:77); > egilrallgun, egilraur-; < egilraur-< egkuaq; < PY-S 0!kuq of the kashim.’ back into the wall in there at the qacarneranun. ‘They poked those hunting tools egkuanun pissurcuutet qavavet qasgim egkuq # Maaten-gguq tang kiugna kiugna kiugna
apuuksuaraak. ‘She 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); Tamaktul-llu pissurcutet qavavet qasgim egkuq # Maaten-gguq tang kiugna
< egkuq # Maaten-gguq tang kiugna

egkumi ipuuksuaraak kiugkuk agauralriik pillinia egkuq # Maaten-gguq tang kiugna

egkuara maani tailuni, uniurqurluku tull’uni, arnangiallerraam ulurpak egtaa tungiinun, ma-maani tailuni, uniurqurluku tull’uni, egkuara taiguaam alaunani. ‘And so she sang across there, and when she reached the end of her song that igaami tailuni, uniurqurluku tull’uni, arnangiallerraam ulurpak egtaa tungiinun, ma-maani tailuni, uniurqurluku tull’uni, egkuara taiguaam alaunani. ‘And so she sang across there, and when she reached the end of her song that.

egkum apruutet qavavet qasgim egkuq # Maaten-gguq tang kiugna

egkuq handle of semilunar knife ("uluaq") # < egkuq-

eglinga- to have been discarded; to have been<br>thrown away # Yuurateteng tapeqluki eglingayartut. ‘They would be discarded along with the songs.’ (TAP 2004:26); < egte-nga-

egluku handle of semilunar knife ("uluaq") # < egkuq-

eglu, egluq sinew; thread; underlayer of backbone muscle or ligament split to make sinew #< eglu-?

egliraq piece of thread with the end twisted to a<br>point for threading through a needle’s eye # HBC; < eglu-?

eglirun canoe # = egelrun; < eglerte-n

egliq welt seam on boot # < eglu-?

egliq welt seam on boot # < eglu-?

eglin g string length # = eglin g

eglerte- to begin to move # < eglerte-

eglertuq ‘it is moving, he is traveling’ / eglertuq ‘it is moving, he is traveling’ / eglertuq ‘it is moving, he is traveling’ /< egelrun; < eglerun

eglerun canoe # = egelrun; < eglerte-n

eglertarkauguq avavet piciatun nunanun, Ingqilinun, tua’aam 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); Angayuqaq tua’am tautuk piyullratin eglertarkauguat ukut nunat. ‘Actually the villagers would go, along with the parents’ wishes.’ (TAP 2004:28); = gilerte-, egilraur-, elraur-; > eglenge-, eglerun, egelruciaulyu, < PE aylar- or aylar-

eglenge- to begin to move # < eglerte-

eglerte- to begin to move; to be in motion; to travel # egleruq ‘it is moving, he is traveling’ / eglerutaa ‘he is driving it, piloting it’; massiinaq arulaingraam anyagq egluerq’tuq ‘although the motor has stopped the boat is still in motion’; Kuigteng tamana aturluku aneralliuq anerallruni meqsungliniluni egllrenginerminini.

He went downstream following their river and as he went downstream he became thirsty while he was traveling.’ (MAR1 2001:92); Tua-i tuaten TV-kun eglertarkauguq avavet piciatun nunanun, Ingqilinun, tua’aam 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); Angayuqaq tua’aam tautuk piyullratin eglertarkauguat ukut nunat. ‘Actually the villagers would go, along with the parents’ wishes.’ (TAP 2004:28); = gilerte-, egilraur-, elraur-; > eglenge-, eglerun, egelruciaulyu, < PE aylar- or aylar-

eglerun canoe # = egelrun; < eglerte-n

egliq welt seam on boot # < eglu-?
egmianun immediately # particle; Ellii

lumarraqegtaarkem taqumaalriamek pilliniluku,
quyaluni-am egmianun as’arrluku, . . . ‘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 # egmir-te-; < PE (TAP 2004:40); NUN, HBC, NS, EG; > egmian,
would and go on passing them.’

egmirte- to reveal; to pass on the knowledge of
Nukalpiartayagaam ayakattallermi
qanrutullruanga tekiskuni-gguq egmian
nulirqeciqanga. ‘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;

‘. . . it revealed the one (as having died) but the
other one still breathing, but with a bullet in
him.’ (QUL 2003:172); Uumiku pinqigeskata
tauna nutaan elitellminek tamatumek 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

egnarta- to be in a hurry # egnaartuq ‘he is in a
hurry’; Atrarluni egnaraarluni itertuq, neviarcak
taukuk caliurlriik tamaani nem iliuan, . . .
‘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
iruluitnek tamakunek tamaa-i iqmiqualallruanga	
tamuqcaarluki egerit-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 tamuagurluku,
egenriuskan-llu igluku. ‘In the morning they
chewed and swallowed it till there was no liquid
left.’ (QUL 2003:4); < ege-neq-; < PE ay(ə)nar
(under PE ayə-)

egnia- to make plans for a trip # NUN

egnir- to marinate # egnirtuq ‘it is marinated’;
egnirraa ‘he marinated it’ / . . . cat tamakuan
taqumalriamek pilliniluku,
qanrutullruanga tekiskuni-gguq egmian
tauna nutaan elitellminek tamatumek 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-.

egnia- to make plans for a trip # NUN

egunaqun net used to capture birds on sea cliffs #
NUN; < egte-?-n; < PE ayqar (under PE ayə-)

egtaq possession of deceased person placed on his
grave, according to a former traditional custom #
< egte-aq; < PE aytar (under PE ayə-)

egte- to throw # in a given context means, ‘to
throw away’; egtaa ‘he threw it’ / eggyuuguq
merrlugmek ‘it is a place to throw dirty
water’; eggesgu! ‘throw it (away)’!; Atam-gguq
carayiim angqaqtiq melqunek cupuratulit.
Tua-i angqacem tepaalugmek egaqaluki
akurtuqarraarluki egtaqului. ‘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 *ecgan* ayalliniuq pagg’un ellakun. ‘When he *threw* his weapon, the spear, it glided through the air.’ (YUU 1995:22);

> eg’arte1-, egqaikan, egtaq, egginga-, egun; < PE ayal-

egtuk, egtuuk spruce grouse (*Dendragapus canadensis*) # Tua-i napani pulaarturluni ayalliniun’ *egturyaq* tangliiniun’. ‘When he went in the thicket he saw a grouse.’ (AGA 1995:202); < PE ayu(-)

egturute- to chip ivory # NUN; > egturun

egturun chisel for horn or ivory, used like adze # NUN; < egturute-n


That was the only way we had of dealing with mosquitoes landed, heads, and whenever the mosquitoes landed, we’d apply oil to our faces, hands, legs and we were going out to gather greens (and berries) to repel them by making lots of smoke. When mosquitoes buzz around us in the summer. We’d light a fire and the device we use for throwing seal-hunting spears and three-pronged fish or bird spears “egun”. Some people call it “nuqaq”.’ (CIU 2005:52); K; < egte-n

egyurci- to complain; to gossip # NUN

eka conflagration; large fire # and eke- to burn; to be on fire # ek’uq ‘it is burning’ / eket ‘fires’; eka ayuqq ‘the fire is spreading’; Ekm wall’u Nelgem Arenqiallugcugyailkutaa? ‘Fire or Homeowner’s Insurance?’ (NEL 1978:2); > ek’iurta, eksuun, ekirnec, ek’un, ekua-, keneq, kuma-; cf. ega-, ege-; < PE aka-1

ek’aq homebrew # Y, HBC; cf. eke2-

eke- to get in; to put in # applies to getting or putting into vehicles and containers, but not into buildings; see iter-; ek’uq ‘he got in’; ekaa ‘he put it in’ / eki! ‘get in!’; ekiu! ‘put it in!’; ekekekek tang! ‘see, they, put them in!’; Tekicamegteki negat takuluki, tua-i-IL kalngagmun ektuki pitateng. ‘When they reached the snares they checked them, and put their catch into the backpack.’ (ELN 1990:14); Mer’utini iluantuq tulukaruk tua-i ping’ermi ciugucaku egmian mikliringnaqluni qanranun ek’uq arnam neviarcam. ‘The raven was in the dipper; when she tipped her head up, immediately he sought to become small and went in through the woman’s — the girl’s — mouth.’ (MAR2 2001:24); > ek’un, eksarvik, ekuma-, ekun, ekur-, kuucir-; cf. eka-; < PE aka-2

ekiaq lining; layer (put inside something); layer between things # Canegteggun tamaaggun paltuugci ivsusum mcengraaku, tamaaggun ektiareggun canegteggun meq qurrurluni 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
ekiar- to pull a muscle # NUN
ekiarayug- to feel queasy # NUN
ekiarneq dried fish that has been burnt by the sun # Tua-i-llu-gguq imumek ekiarnermek, akertem ekgartellranek ciki’irqaa taumek neruraasqelluku. ‘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); < ekei-?-n, eka-?-taq"l
ekiarqin, ekiir-; < PE 0ki9a3- < ekli-yug- 'to be physically attracted to (her); to lust after (her) # ekiikkaa 'he is physically attracted to her, lusts after her' / < eki-ke"

ekiar- — ekuma-

ek’liurta firefighter # < eka-liur-ta"
ekniarun fare; ticket # Ekniiurtuni-llu akilirluku ek’uq, . . . ‘He paid his fare, and got onboard, . . .’ (JONA. 1:3); < ekei-?-niar-n
ekquq’n, ekquqaq kindling wood; tinder; fire starter # < eka-?-n, eka-?-taq"

ek’raq elevated storage platform or rack for storing meat # NUN; = qer’aq
ek’rar- (NUN form), ekrar- (EG form) to cross over # ek’ertuq or ekrartuq ‘he is crossing over’; ek’raraa or ekraraa ‘he is crossing over it’ / ek’rata or ekrrata ‘he is taking it across’; ek’rallruuq or ekrrallruuq ‘he is crossing over’; Tuamta-llu uyu’urpaarat ek’ralliniur. Ketvarngami unaggun pengut ket’itnun-gguq ek’rerngami ikauqget qikerta’armun . . . aqumilliniur. ‘Then their youngest sibling went across. When he went down below the sand-dunes and went across to and island . . . (and then) he sat down.’ (WOR 2007:118); = qer’ar-
< 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) # ekuaguq ‘it is burning’; ekuagaa ‘he is burning it’ / ekuagiq kalikanek ‘he is burning papers’; ekuagarkaq ‘something to be burned’; ‘animal for sacrifice’ (Biblical); pitsaqluku ekuavkariyarraq ‘arson’; Tua-llu Noah ekuaqgiq piliuq. ‘And then Noah constructed an altar.’ (AYAG. 8:20); Net-llu avataitgun keneq kumarrluku ekuavkalliniit taikut nunat. ‘And lighting a fire around the houses they let that village burn.’ (YUU 1995:19); < eka-

ekuanqun, ekuanquq kindling wood; tinder; fire starter # Piciatun uqumun kumarulluut aku’urqaarluki ekuanquqtetullruiuq. ‘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 # ekumauq ‘it is inside’, ‘he is riding’ / Maaten tua-i tekilluku pillinia tan’gurra’ar una taum tua-i iliuan ekuomaluni. ‘When he reached the place he
 noticed there was this boy placed inside there.’
(QAN 1995:8); Tua-i ellii uniarmayukluni anluni ikamagni ekumavarturluni uliiit qagingtni.
‘Fearing that she might be left behind, she went outside to get in the sled on top of the blankets
(ELN 1990:9); < eke²-ma-

ekur- to repeatedly put into containers # ekurai ‘he
ekur-, ekurnak tussock; hillock # NUN
something that gets one in (such as an airplane ticket or the ante in a card game)
# Taugken Kass’am ekutaunaku tengssuutekun Kassaulligtung’ermiu ayaucesciiganaku.
‘But a white person can’t even take someone somewhere on an airplane without a ticket, even then 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
keeps putting them in’ / Kinrata-ll atrarrluki qamiqurrit a qamiqurrit a kiikatunaruurti.
‘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, tua-i ayautarkani waten qemaggviggaminun ekurluku nalluyaguciyaaqevkenani. ‘You’ve seen tua-i ayautarkani waten qemaggviggaminun ekurluku nalluyaguciyaaqevkenani. ‘You’ve seen a person who is about to leave; he would put all the things he needs for the trip in a bag so as not to forget anything.’ (QUL 2003:296); < eke²-ur-

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 kumarlluku ekurpagtelluku urugtaqalku. ‘Lights the fire, makes it burn hard and thaws it out.’
(YUU 1995:71); Atam anqerrnutut nakacuut iquitni ikitugugaat ekurpagluteng. ‘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 akuliitni kuigtanggertuq linnarayemek piaqluku. ‘Between Eek and Bethel there is a river that they call linnaraq.’ (YUU 1995:4); < ekvick-cuar(aq)

ekvigtaar(aq*) bank swallow (Riparia riparia) #
< ekvik-taq²-ar(aq)

ekvik, ekviaq cliff; bluff; bank of river # ekvigtaar(aq*)

ekvigtaaruq ‘it is cliff-like’; Maaten ellii murilkuq angyalirluni tamana cernii kiatmun, uatmun-llu, kulunia-wa angyam ekvik mayurarqxaal. ‘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, ekvигtааr(aq*); PE akviy

ekviciulluk container # Taum arnam ayakataami auq ‘umek ekviciullugmek, imkut cat qemaggviit, neqet qeltait — tamaa-i ekviciullugmek pitullruilinniit; imkuutiluteng tua missuukluq ellaita — tauna tua-i teguluku, ang’aquluq. ‘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 “ekviciulluk”, it was like a sack to them — and she took it to bring stuff along with her.’ (ELL 1997:188); Kan’a-w’s ikampallraak iluagni caqunraucugpall’er ekviciulluk, angkayagluni tua-i. ‘And inside the big sled was this big bag, a very big container.’
(QUL 2003:466); < eke²-vik-²-lluk

eIa- deep root; > elalirneq, elaqliq, elaqvaqaniir-, elaqvaar-, elate-, elatmun, elaturraaq; cf. elalirte-

elag- to dig # elagtuq ‘he is digging’; elagaa ‘he is
digging it’ / kitak elii! ‘go ahead dig!’; qimugta elagtuq ‘the dog is digging (using its paws)’;
elaumauq or elagumaq ‘it has been dug’;
Caqerluni tauna puckaq muiruq, muirai anin
ayuqciulluqkayluni teq’allermek pilisqengani unuakurpak elagluni, maaten erneq qukaan unatmi tumii piak kavirpak qerrarnerek-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-; > elagaq, elagayuli; elagcuun, elagyaq, elakaq, elaneq, elautaq, elauta-, elauta-, elauteq-; < PE elag-

elagaq wild potato, wild carrot (Hedysarum alpinum americanum); dug-out place; den; diggings; underground cache # Tekicameng ilait tamakut kayangut kenirliku ilait-llu qemaggguku 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 takusaaq gloq qayuqaglim tauna elaqallira

... qessalleq itraaqengaqtni 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.’ (QUL 2003:278); < elalinerq

elalierte- to visit # within a village or city; elalirtuq ‘he went visiting’; elalirtaa ‘he visited her’ / Cali makut tan’gu rum nam’i uitqaqvexukenaki piaquluki, arrtq niucunqeqexukenaki qalartterlii. Gali arrnani elalirtaattuq, uullagtaarrulluta. ‘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 alalir-

elaneq dug-out grave; pit; dug hole in the ground # Pitegurlim taun ikani Caputnguarmiut uakararapni elanelluqin akma uitauq. ‘Pitegurlin’s grave is over across there a little downriver of Chefornak.’ (KIP 1998:177); < elaq-neq1

elalaqlar- to gobble up; to slurp down # elalaqlartuq ‘he is gobbling food’; elalaqlaraa ‘he is gobbling it’ / ‘Tua-i-ll’ tauna ukveqerluni, tunut-llu yaavet yaatminun eliluki tegg’icairluki. Ayagangan tayim’ kinguni tunuutegkenuk tuvet elalaqlallinu. ‘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-

elalaqliq’ the one immediately outside, such as a next-door neighbor # Paraluruaq, neqet-llu kenininarpatni pie-am elalaqlirkaneq pililuten aigu’umek negtaallerrepek, uucissutekun takelriakun. ‘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 elalipitut imarpigmek keterluteng. ‘Our neighbors down there by the ocean.’ (CIU 2005:336); < ela-liq

elalaqaq* the area farther away; quite a distance # elalaqaarmin ‘in the area farther away; at quite a distance’; ... qurrun-tu-ll’ muinaqkan kegagger tua-i elaqvaarmin pisqellrutan, elaqvaarmin ayakaulluku ciiqtelaaq. ‘... her chamber pot, whenever it was full, outside to quite a distance away, following instructions, to quite a distance she’d take it and empty it.’ (QUL 2003:72); < ela?
elaqvaqanir- to go, or take, farther away # elaqvaqanirtuq 'it went farther away'; elaqvaqanirara 'he took it farther away' / Tuamte-l' yaavet alingalagluta nem’un agqerciqqut elaqvaqanirluni cali aqumgialria. ‘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); < elaqvaqaq-kanar- 
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' / elaratkaa 'he is dissatisfied with it'; elaranarquq 'it’s not enough; it makes one dissatisfied wanting more'; Mikelnguut-lu elarauquuteng tuaten amllertalriamek cikingraiceteng. ‘Children too never complained even if they didn’t give them so much.’ (KIP 1998:333); < PY alaara- 
elatmun (to or toward) outside # adverbial particle # ...cup’uryaraa tauna ukimaluni elatmun. ‘...the draft vent (for the fire) was by a hole made to outside.’ (QUL 2003:186); < elatmun 
elaturraaq enclosed entry porch # Wiinga-w’ alikellrukeka elaturrannun kiima anllerkaqa tan’germi. ‘I found it scary for me to go out into the entry porch in the dark.’ (KIP 1998:309); < elatmun

elautaq1 root digger # NS; < elag-taq1 
elautaq1 grave # < elauta-aq1 
elaute-, elagute- to bury # elautaa or elagutaa 'he is burying it' / Ilaita tuamte-lu enerkuateng elautaqluki. ‘Some of them would bury the bones left over from them (the meat).’ (CAU 1985:96); Tamaani-gguq tuqulriit, wangkutalu lu luceellangellriakut elaguqununak 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-te1, elag-te2

elavcurcautet flat part of seal’s stomach # < elave-?-n-plural 
elave- to crouch # elavuq ‘he crouched’ / elavtai ‘he flattened them on the surface’; elavumauq or elavngaauq ‘he is in a crouched position’; elavurluni pitarkani ullaga ‘walking in a crouching position, he is approaching his prey’; Cat iilini avelnaq uertellrani utaquraraa igtiin amigian caniian elavqerluni. ‘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-; > elavcurcautet; elavgavik; elavgigicaun; cf. navte-; elive-; PY ala-ava 
elavgavik place where one lies crouched; duck-hunting blind # Apataasuum elavgavianek yaaqsigtalliniuq tayima it’ganret qula malrugnek cipluku. ‘It was twelve feet in distance from where Apataasuk lay crouched.’ (YUU 1995:78); < elave-nga-vik 
elavgigicaun spleen # anatomical; < elave-ngig-car-n 
elavurcautet flat part of seal’s stomach # 
elcailkun, elcaikutaq gasket; seal; stopper; plug # to retain air; < elte-yaikutaq, elte-yaikutaq 
elcervag- to burp loudly # elcervagtuq ‘he burped loudly’; Kainringaqluni nelrliaicetun ellirluni, elcervagangluni, qavaqaan-lu-gguq ut’rulluku. ‘He would not be hungry anymore as if he had eaten and would begin burping, and his grandmother would take him home when he fell asleep.’ (CIU 2005:390); < elte-?; > elcervag- 
elcessuun vent; ventilation fan # < elte-
elcier- to burp; to belch # elciartuq ‘he burped’; elciaraa ‘he burped at him’ / elciaqucuguq ‘he burped incompletely, with gas rising in his throat but not being released’; Tua-i-llu curumun innarlluni aqsiigni nengqetaarlukek, elciaquluni, pingraani aanami tuaten pisqevkenaku. ‘She lay down on the sleeping mat repeatedly expanding and then relaxing her belly, burping now and then, even though her mother told her not to do that.’ (ELN 1990:53); < elte-?; > elcervag-, elciyuli, elcirpag-, ellecpag-; < PE nacar-
elciayuli, elciayulglaq* rock ptarmigan (Lagopus mutus); ruffed grouse (Bonasa umbellus) # < elciayuli, elciay-ya(g)laq 
elciqaq cover or curtain for entrance # NUN; < elte-?-qaq; > elciqaruq
elciqaruaq 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, ellelluki
qerruumalriti. Elcimariata-llu angutek malruk
ayauluki 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-llu
tua-i qanerciqut wani-gguq tua elciqatarniluteng,
wagg’uq elciqatarniluteng ayaggniatarluteng. Tua-
lli imumek wani pillerkirluku. ‘They would say that they were going to deflate
things — “Elciq” — meaning that they would
start (the Bladder Festival). That was the signal
at the Bladder Festival); to start the
deflation of the bladders at the Bladder Festival)
when the people had
settled down one of the elders took a
drum.’ (CAU 1984:139); Unugyungan aaniita
ampi elgarcesqulluki 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-
elcar- to study; to teach # elcartuq ‘he is attending
school’; elicaraa ‘he is teaching her’ / elicautaa
‘he is teaching it to someone’; elciqatarniluteng
‘he is teaching it to someone’; elicaraq ‘he
teaching’ / Tuata-i elciqatarniluteng
‘he is teaching’ / Kitumun elicallruciileng’erma
elicarvik, elicaun = elitnaur-; < elite-car-; > elicaraq, elicarista,
elicarvik, elicaun
elicaraq student # Y, NI, HBC; < elicar-aq1
elicarista teacher # Y, NI, HBC; < elicar-i-ta1
elicarvik school # Y, NI, HBC; < elicar-vik
elicaun lesson; doctrine; subject matter taught #
elicarwik, elicaun = elitnaur-; < elite-car-; > elicaraq, elicarista,
elicarvik, elicaun
elicarwik, elicaun
elicarwik, 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’atun-llu elicungcarluku aperyaraitnekn ilait tamakut cautmeng. Ellii-am tua-i elicukapiggllumi, aaniita-llu elicsemqualliamiu Kass’atun nellunrilkmênikne apertuuqurluku. Qitecuilamîllu qitevcaramek elicungcarpek’nuku. ‘[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-

eliga’rte- to learn quickly; to catch on; to become accustomed # eliga’rtuq ‘he learned something quickly, became accustomed to something’; eligartaar ‘he learned it quickly, became accustomed to it’ / Taqicac-am aatiin quuyurnulluku eligarrnulluku pia. ‘When she was done, her father, smiling at her, told her that she learned quickly.’ (ELN 1990:52); Maa-i tang eligarrniluku ‘it causes one to be grateful’ / Taqenkegpagta una kellarvik.” Eklii taikut eligneret, ekluki. . . . Eligneret katurlluki ek’aqteng tavalvet angtacimegcutun angtariaruntu. ‘I’ll use it, (because) these scraps of wolf, wolverine, and caribou haven’t had a container. This fishskin container is so well made.” She put the scraps of skin in it. . . . She’d gather the scraps of skin and whenever she put them in they’d become equal to the full size (of the original animal).’ (MAR 2001:15); < elirqe-neq’

eiligga- to tell on someone behind his back; to tattle # elillgiagaa ‘he told on her’; cf. elite-

eillraq spirit # (?); NUN

elima- to be learned; to be knowledgeable # cf. elite-; < PE alima-

elingra- emotional root; also spelled lingra-; > elingrake-, elingranarqe-, elingrayug-, elingratar-; < PE alína- and alíña-

elingrake- to be grateful to # elingrakaar ‘he is grateful to her’ / Elingrakaput tamalkuita cuilirneret qalarucetek’ilaplut. ‘We are grateful to all our forbears who have spoken to us (about Yup’ik ways).’ (KIP 1998:xxvii); < elingrake-ke2-

elingranarqe- to cause one to feel grateful # elingranarq ‘it causes one to be grateful’ / Taugaa umyuqerkaar, angayuqaput makut elingranarqellinuq miktellemtenek ayagluta casciigatlemterek anglivkarpepput. ‘But you must bear in mind, these parents of ours have given us ample reason to be grateful starting from when we were small and helpless; (they were) the ones who raised us.’ (KIP 1998:335); < elingra-narqe-

elingratar- to tend to feel grateful by one’s nature # elingratartuq ‘he’s a grateful person’ / < elingratar-
elissarista — eliveq

elissarista, elissarta teacher # NI, CAN; < elissera-ta; elissera-ta'
elisserarivik school # NI, CAN; < elisserar-vik
elitaqeq to recognize; to know (in the sense of elitnaqeq)
elitaquq 'he recognized her or it' / elitaquq 'he recognized someone'; elitaqerpenga-qaa? 'do you recognize me?'; Maaten murilkaa kegginaa, iirpik ukuk qukaani. Nutaan tuar mikengurmek tangellria, elitagerkenakulu-lu. '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 pissungellinuktamakut taqaket pissungengami elitaquq'urlluki. 'As he came of age and started hunting, he would recognize those seals he was hunting for.' (QUL 2003:56); < elite-aeq; < PY alitaqeq (under PE alit-)
elite- to learn; to get used to; to recognize # elituq 'he is learning'; elitaav 'he is learning it' / Yutgun qaneryaramek elittilluq 'he learned how to speak Yup'ik'; eligu 'learn it!'; eliskiu! 'learn it (future)!'; elicugyariqua learned how to speak Yup'ik'; elisgu! 'learn it' / Yugtun qaneryaramek elitellruuq 'he is teaching you for your sake, wanting you to learn.' (KIP 1998:65); K, BB, CAN; < elitnaur-i'
eilitnaurista, elitnaurtke-, elitnaurun, elitnaurvik (ELN 1990:89); K, BB; < elite-naur-; > elitnauraq, elitnaurutke, elitnaurun, elitnaurvike
elitnaurraq student # Elitnaurat mikcuaraat elitnaualurtut Yup'i'gtun qaneryaramek sas'sam avgani ernerpak sas'sami-lu 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 teacher # Assirluki pivkangnaqlerkait, elpeci pitekluci elitesqellucci elitnauristevci elitnularaiceci. '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'
eilitnaurutke- to teach (it) # elittnaurutkkaa 'he is teaching it' / naaqiyaraq elitnaurutkelaaraka mikengurmun 'I teach arithmetic to the children'; < elitnaur-tke-
eilitnaurun lesson; doctrine; subject matter taught; school material # Ukut kalikaat Lower Kuskokwim School District Bilingual-Bicultural Program-am Mamterillerni piyunarivkallru, elitnaurungusqelluki 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
eilitnaurvik school; schoolhouse # Uksiyarami uitalallilirrit taikut tuani-gguq elitnaurvigarluni cali-lu kipusvigtangelliniluni . . . They lived in Uksiyaraq and there there is a school and also a store . . . '(ELN 1990:31); Qasgi una quyurtarvikluku calivikluku elitnaurvikluku-lu. 'The kashim was our community hall, workshop, etc., and also a store . . . .' (ELN 1990:31); Qasgi una quyurtarvikluku calivikluku elitnaurvikluku-lu. 'The kashim was our community hall, workshop, etc., and also a store . . . .' (CAU 1984:14); K, BB, CAN; < elitnaur-vik
eliveq (K form), eliveq (Y form) grave marker; possession of deceased person placed on his grave according to a former traditional custom; Elivvit wall'u qunguit cakneq ilaita tukuugaqluteng caitnek: saaniiganek,
to set; to settle on; to settle down after elkar-ki-.
to visibly flatten down of a normally elivvlia-
Levelock "..."
levelock — ella

\textbf{elive-} to be flattened down \# of a normally standing object such as grass flattened by the wind; elivvuq (also, elivtuq) 'it got flattened' / elivtqaa 'it flattened it' / Tekitkarat-gguq curukalartut melqurrit elivvualuteng ciuatitllu patgusngaluteng. '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 elitelerti anuqem nakeknirluni, tua cuqyutekuli akayaka maa-i ellaqertengraan ut'veskuma kinguneq mallekruqellinaa. '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); =livte-; > elivvla-; cf. elivvq, elave-

Elivelek Levelock \# village on the Kvichak River near Lake Liamaa; = Liivlek; < eliveq-lem

cf. elivvlia-

to visibly flatten down \# of a normally standing object; elivvliagauq 'it is visibly flattened down'; elivvliaqaa 'it visibly flattened it'; Tuntuussu'urqami yaqvarnuun ayagaqami makut maani elivvliallret yuvrurlluuki piyaaqnauri yuuligtumin pinqeqernayukluki, paqnyaurlaryaqgami elmmutn yuuligartqersukluki. '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-?

cf. elivvq, elave-
elkarte- to set; to settle on; to settle down after completion of activity \# elkartuq 'he settled down'; elkartaa 'he set it down, put it away' / ingleq kangiramun elkartaa 'he set the bed in the corner'; qyuurtellermeggni arnnak atanerkagemngnek elkarciut 'when they held a meeting they settled on a woman as their director'; Nunameggnun-gguq elkartaqameng cikullran kunguani uksuarumi Qarritaalallruut ernerni qavicni. 'Whenever they settled into their villages after freeze-up in the fall, they celebrated Qarritaaq for several days.' (CAU 1985:43); = ngelkarte-; cf. elgar-
eli- root for personal pronouns other than first person (which use wa-); elek 'they\textsubscript{3}, them\textsubscript{3};' ellait 'they\textsubscript{3}plural, them\textsubscript{3plural};' ellii 'he, she, him, her;' ellmek 'themselves\textsubscript{1}, themselves\textsubscript{1plural};' ellmi 'herself, himself;' elpeci you\textsubscript{2}, you\textsubscript{2plural};' elpet 'you\textsubscript{2singular}, elpetek 'you\textsubscript{2plural};' 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'; ellakegiciva! 'how nice the weather is!'; ellarrlainaq 'the atmosphere, air;' ellassuun 'weather device such as a barometer or other weather instrument;' ellam qarali 'constellations;' ellaknagmetegegu 'because it is their environment;' ellam inuqnar erraqarrluklu '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); Kiartenrilami-llu canek allanek tangenritlininu ellani pellugarpaigiln. 'And because she did not look around, evidently she did not see anything else before she lost her awareness.' (ELN 1990:3); Tua-i anyaqliameng tekicaqliameng elluaulliriamun maaten piuq ella man'a qaterpak qveqtaartluriln-llu, yaani-wa kenrunanglguq 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 MENGLII, ELLAM MENGLII, ELLAM NGELII 'horizon'; ELLAM KILGARTII 'God'; ELLAM YUA 'the Person of the Universe; God'; Tamaani tamakut yuut Agayutmek qaneqaunaq, waten tuaqgaa qanraqluteng, 'Ellam Yua.' Ellam Yua qiigcikluku callermeggni tamiini, tua-i caknqeq 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; > ellaqulngu-, ellaqirtu-, ellaite-, ellaite-, ellaite-, ellaqekci-, ellaqiru-,
ellaliurta, ellalluk, ellamanarqe-, ellamiu-, ellaneqe-, ellangcar-, ellange-, ellanglluk, ellangpar-, ellangqerrucaraq, ellanguaq, ellaqerrute-, ellarayag-, ellarrluk, ellarvag-, ellalkarte-, ellatu-; < PE c0\@a
ellaculngu- to feel sick; to feel out of sorts # ella-culngu-ellaigartuq 'he feels poorly' / ella-culnguuq 'he feels poorly'
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 qertuniqngami 'he is stroking his midsection because he has gas cramps'; Ivgiini — arenqaituq — qaini-llaqerrute- ellarayag- '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-i:rute-
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
ellait they; them # personal pronoun; ellaita pikait ukut 'they own these'; see Appendix 1 on inflection of personal pronouns; cf. ell-
ellait- to behave foolishly, unsensibly # < ella-ite1-
ellaita- to act without proper regard for the standards of conduct; to deal with the weather # < ella-liur-
ellaliurta, ellalliu-weatherman # < ella-liur-ta', ellalluk-liur-ta'
ellalkarte- to act crazy, playing instead of trying to accomplish things; to misbehave # li-i, kitak tua-i umyuuaqekiciu elininauyaqvuq assircararciu aqvaquvaknenici-li' maantellerkarci, ellalkartevekenaci, elitengnaqculci. 'Yes, now you should think about your being here, if you study, behave yourselves, don’t run around, don’t misbehave, try to learn.' (KIP 1998:63); < ella-?
ellallavike- to expose to one’s female emanations # ellallavikaa 'she exposed him to her emanations' / Ak’a-w’ tua-i tamaani-gguq waten pairkengaameng-lu, maaggun ellallavikaaqaceteng arniqtullruut. 'Long ago when they encountered (women), when they (the women) exposed them to their female emanations, they (the young men) became woman-crazy.' (KIP 1998:129)
ellallir- to rain # impersonal subject; ellallirtuq 'it is raining' / ellallian or ellallirnga 'because it is raining'; ellallinian or ellallirnginanrani 'while it is (or was) raining'; Maaten elpenguq ellalli'ksugtelillia. '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); < ellalluk-liur-'
ellalliurcuun raincoat # also plural for one raincoat; li-i, taqukat qiluitnek imarnitnek. Mecungyuitqapiarnek nutaaanellalliurcuutnek.

Yes, with seal-gut rain-parkas. With the ones that absolutely never leak, the best raincoats.' (ELL 1997:294); < ellalluk-liur-cuun
ellalluk rain # Ellalluk 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; > ellalliurta, ellallir-, ellalliurcuun
ellamaaqutke- to take advantage of # ellamaaqutkaa 'he took advantage of him' / Tua-i tua-gaam piyuungang’ermiu-gguq tua-i taumun ellamaaqutkevkarluni. ‘Even though he could easily overcome him, he let him take advantage of him.’ (KIP 1998:225); < ella-?-tke-
ellamanarqe-, ellanaqe- to be suitable weather for outdoor activity # impersonal subject; ellamanarquq 'one can work outside' / < ella-ma-narqe-, ella-narqe-
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 piliqestellrata uqlauteksiyaangekatki anucimirqecetaarluki ellangcariqai. ‘If they start treating them carelessly their creator will teach them a lesson to remember.’ (KIP 1998:325); < ella-nge-car-;

ellangaun 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 nunakegtaarumn tanqircetqpiarluni camek-llu-gguq cali nalluami yuucini-llu nalluamiu murilkessiyaagpek’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);

ellangeksaite- to (still) be in a coma or otherwise unconscious # ellangeksaunani ‘being in a coma’;

ellanglluk weather that is poor, but not to the extent that outdoor activity is impossible # Ertaqami unuakumi kavircetaqami, aฎnaja kavircetanini erenet aalillrat, tua-i-gguq erneq iquklitevkenaku ellangllungqata’arqan tuaten pituuq. ‘When the day breaks in the morning and it is red over the horizon where daylight appears, it is said that before the day ends there’s going to be bad weather — it happens that way.’ (KIP 1998:32);

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-te4-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 agciramaaqaqmeng ellaita tua-i pimeggnex pilarait. Taฎqaam ukut qaralit ellanguacuaraat acgirarautait tua-i yuut amlleret utarait. ‘People inlaid their own family designs, but these circle-and-dot designs were used by everyone.’ (CIU 2005:100); < ella-uqv

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’ / Ayainanepeni tayim’ avani ellaqerruskaten tamakut aturluki compass-aqlriatun ut’reskuvet nunanun kinguniciquten. ‘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 # Ayagaarluq-llu yuum ell’araqlit" ayagvikesciigalkiinun. ‘They went around to places that an ordinary mortal couldn’t go to.’ (YUU 1995:41); ell’aramikun ‘for no special reason’

ellaraq 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; ellarayagtuq ‘one cannot work outside because of the weather’ / Imna arcaqerluku March-aq, Tengmiirviguaq, tauna tua-i arcaqerluku murilketullrua. Tua-i tauna ellarayagtuliuguq. ‘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);

ellarrluk weather so bad that outdoor activity is virtually impossible; very bad weather; condition of weather causing famine # Ellarrlutui-gguq piculit-llu-gguq picuirulluteng. Mumitaqtungguq ilait-llu-gguq picuiellrel pitqayuriluteng tamatum nalliini ellarrluum. ‘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

ellarrlvuk weather so bad that outdoor activity is virtually impossible; very bad weather; condition of weather causing famine # Ellarrlutui-gguq piculit-llu-gguq picuirulluteng. Mumitaqtungguq ilait-llu-gguq picuiellrel pitqayuriluteng tamatum nalliini ellarrluum. ‘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
ellarvagtuq ‘the weather is bad’, ‘it is raining hard’ / Tua-i-lulu Elnguq ellarvangaarcan-am anesqenrilengaani anluni talligni yaggulukek kegginani-lu pagaatmun caulluku cikmirluni anuqliurluni tuaten ellalliuicelluni. ‘Even though they told Elnguq 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-

eellite- exterior (of possessor); the area outside (of possessor) # NUN; = cellate-, < ella-te-

eellatu- to be sensible; to have common sense # < ella-tu-

eellecpag- to burp loudly # < elciar-pag-

elegg- to be thick in diameter # ellegtuq ‘it is thick’ / Ellegatexsituut tamakut milu’uvkautellirit ak’a avani, aminateng, ellegluteng, elginnarluteng, tamaa-i tamakut milu’uvkautellirit. ‘Those (skin strips) that were using for rope weren’t of equal thickness back then, (some were) thin, (some) thick, getting thicker those ones they had for rope.’ (QAN 1995:164); K, NI, BB; = celleg-, cilleg-; < PE ci1-

eelliveq, ellivik; < PE 0@i ellimalrut, ellin, elliqaun, elliqerrun, elliqeryaraq, elliquq, ellivik. ‘‘When they finished eating, while they were waiting around, that one who was evidently their uncle came in carrying a little boy the same height as she was and set him down next to her.’ (ELN 1990:7); > elliaq; ellii-, ellimalrut, ellin, elliqun, elliqerrun, elliqeryaraq, elliveq, ellivik; < PE ali-

eellii- to whet; to sharpen # elliaq he; she; him; her # Cunawa-gguq imna uksurpak tua-i piyungaqami ellamun an’aqluni, itraquni ellii. Tauna-gguq tang taigkken arnaa 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.’ (QU 2003:70); Tañgaam Kass’aq tauna alingluni puyuumitelliniuq, Ellii-in-lu utrucuumitellinia, aqavallrunrilamiu. ‘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-lulu kinguqlia Irr’aq tupalliniami qialuni. Aanni-lu aamarqaarluku elliiun npaquesqelluku qanruqaarluku kumarrluni. ‘Then her little sister, Irr’aq, woke up crying. After her mother breast fed her (Irr’aq), she told her (the big sister) to keep her (Irr’aq) company and after telling her to do that she lit the fire.’ (ELN 1990:13); Maaten tua-i pissunga’rtuk, tua-i anngaa tauna elliii 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.’ (QU 2003:400); Angliriciqniluku elliicetun 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; > elliinginaq; cf. ell-; < PE a(1)/a

eellii- to donate money (as in the offertory plate in church); to place one’s bet # elliguq ‘he donated money (as in the offertory plate in church), placed his bet’ < ellii-i-; > elliin

eellin, elliiq, elliitaq bet; donation; wager; ante; offering; offertory plate in church # Assinqurral-lu Atanernmun ellitekkaa. ‘The best of it was (used for) his offering to God.’ (AYAG. 4:4); < elliin, direct nominalization of elli-, elli-taq

eelliinginaq in vain; without purpose # adverbial particle; elliinginaq pissurtuq ‘he is hunting in vain’; elliinginaq pekgininanemi kuigem ciriikun nayirmeng mallungellruunga ‘when I was walking around for no reason at all, down by the shore I found a beached hair seal carcass’; Kitaki tua-i elliinginaq tangrutvekenanuk kass’ikeqtassigntaurtukuk. ‘Rather than staring at each other for nothing, let’s go ahead and
have a contest.’ (CIU 2005:152); Tamakut elliinginaq waten caliaqevkarpek’naki taum nasaurusmuum 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 piliqenrilikaku, caliaqestai elliinginaq caliciqut; ‘Unless the Lord builds the house, those who build it labor in vain;’ (PSALM 127:1); < elli-nginaq

elliita
gaten just in case it’s possible # particle # NUN
eellikaraq whetstone # and ellikarar- to whet a blade; to sharpen a blade on a stone # NUN; < ellin-kar(aq)*; > Ellikarermiut
Ellikarermiut Nash Harbor # site of former village on Nunivak Is.; < ellikaraq-miu-plural
ellilervik tool bag with tools # NUN
eellimalrut graves # < elli-ma-?
eellimer- to request to perform a task; to order; to request to perform a task; to order; to order; request
Ellimerun
Ellimerun kingunranun
ellimerun tool bag with tools # NUN
ellimerut
ellimerut
orders; request
ellimerun order; request # ellimerun kingunranun uullagatesqevkenaku ‘injunction; restraining order’ legal neologism; < ellimer-n
ellemenerun order; request # ellimerun kingunranun uullagatesqevkenaku ‘injunction; restraining order’ legal neologism; < ellimer-n
ellin whetstone # Tua-Iluu una aipaa, waniwagguq teggalqupiaq, uma mikellra ellitem. Tua-i qaimemegun, elucimemegun atellgiquevkenaket. Tua-i elliingiyaqaelriim, atengqerrluni tautgalmeguqamequn. Tuaten tua-i ukuk elliitek atengqertuk. 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, Nl; = cellin, selin; < elli2-n; > ellitnguaq; < PE cillin or cillin (under PE cilli- or cili-)
ellipiaq a particular stitch used to sew on boot soles # and ellipiar- to sew with this stitch # different from injuqarctunaq (q.v.)
elliquinuq newly frozen ice; nilas # Tuani ayallermini unugpilgain cilokumun elliqutmun kanallernun tamaaggun pektuq elliqutmun. ‘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-qar-un
elliqerraq* first horizontal beam in semi-subterranean house or kashim # see Appendix 9 on parts of house; < elli-qar-un
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 pinguntutulmenteeni caunata ikamraunata ski-doo-nata, Honda-unata, massiinaunata 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-qar-yaraq
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 atacincun ellirtuq ‘the hand of the clock reached one, it is one o’clock’; qavicinun ellirta ‘what time is it?’ . . . naivvraarluki iqvani aanami assigtaanun Turpak uallagluq iqvaraarlra, nuqtenritengaqlunun tunukariinun ellirnirarlanti cam unregkunen 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 alir- (underPE ali-)
ellir(aq*) orphan # Maa-i mat’um nallini nuut pilarait takumcutorinluku. Aipairenet, elliraat-llu kusguayuirulluku. ‘At this time they say that people no longer have compassion. They don’t look out for widows and orphans anymore.’
(YUU 1995:52); Apanuugpak tau' tan' gurraaulini ayaglni, waten tan' gurraauluni, elliraartelliniaria, angayuqaak tamarmek tuqulutek. 'When Apanuugpk was a young boy, just a little boy, he became an orphan, both of his parents having died.' (ELL 1997:404); Tuqurlarlutat aipainernek elli’irnuk-llu, . . . 'They kill widows and orphans,' (PSALM 94:6); > elli’iriteke-, elli’irivik; cf. ellimer-; < PE aëiyar(ar)

elliraar(aq*) — ellmi

talicivgitarlni, elli’irivik-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); < elli1-vik; < PE aë(l)ivi (under PE aë-)

ellma

a little bit # noun or adverbial particle; ellmaa ikirtaa ‘he opened it a little’; Yupiit cuqyutnek atuyuitut, tauqgaam “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)

ellmacuar(aq) a little bit # noun or adverbial particle; Pulamaqerlutek tua-i ellmacuar ak’a anqertellriik nunapigmi . . . ‘They had gone into the woods for only a short time and then they came out again in the open tundra . . ’ (ELN 1990:59); < ellmacuar

ellmar- to fill; to be full # ellmartuq ‘it is full’; ellmara ‘he filled it’ / cf. ete-

ellmek themselves, # personal pronoun; see Appendix 1 on inflection of personal pronouns; see ell-

eellmeng themselves plural # personal pronoun; see Appendix 1 on inflection of personal pronouns; see ell-

eellmi himself; herself # personal pronoun; ellminek tangertuq tarenriiruktn ‘he saw himself in the mirror’; aanaam qantarqal irmaa aatam pikanek, mikenka qantaq imirluku ellmi pikaminek ‘the mother filled the big bowl for the father and filled the smaller bowl for herself’; Tauna tua-i ellminek elli’irnuk qantaq qanariqaglanu. ‘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 elliminun tumkaat tauqgaam carringeqcaartura’arqekki. ‘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, ellmikutuqqar(aq); see ell-
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 # averbial adverb; ellmikun ullagakmen ‘I came to you for no special reason, just to visit’; ellmikun uitair ‘one minding his own business’; ‘Cassurciit?’ “Ellmikun taigua.” “What did you come for?” “I came for no particular reason.”” (YUP 1996:6); Una cali waten maavet waten pillerput ellmikuurituq. Wiinga tangvallemni ellmikuurituq. ‘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)-

ellmikutuar(aq) mild-mannered person; one who minds his own business # ellmikun-tu-ar(aq)

ellmikutuu- to be meek; to mind one’s own business # < ellmikun-tu-?

ellmikuyar(ar)- to be alone # NUN; < ellmikun?--

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 kuuvviamek ‘my cup is leaking coffee’; puckaq mermek ellngallagtuq ukinemikun ‘the barrel gushed out water through its hole’; Tekeryuk akurrluku aitartelluku-lu qanranun ellngartelluku.

Ellnganriqeskan-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. elite-; < PY ałjar-

ellngaryaraq drain hole of boat # NUN; < ellngaryaraq

ellnginar(aq*) lone individual # NUN; < elljin-inaq-?

ellrlikaar- to be overly generous # NUN

elluaqe- to approve; to find correct # elluaqaa ‘he approves of it’ / elluakaaqellruaqa mikelnguut kuimallerkaat kuigmi ‘I had approved of the children’s swimming in the river’; < elluar-ke³-

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 qilamengurtun. ‘Be perfect, like your father in heaven.’ (MATT. 5:48); < elluar-ria

elluaq perfection; correctness; truth; the right # and elluar- to be perfect; to be correct; to be in order; to be righteous # elluarrtuq ‘it is perfect’, ‘he is righteous’ / elluarta ‘he made it perfect, corrected it, fixed it, set it (the table)’; elluarrluni ‘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’;

elluarrluni ‘it is leaking liquid

elluatuu- to be correct; to be the right way; to be capable of doing things the proper way # elluatuuq ‘it is correct’ / Tua-i ałqain apertuutengaqluku elluatuurnilengraan, mikngami-lu ellii pingnaaqsaan’ermi piscigalami qenengluni taqlunli tauna airraq eggluku. ‘Her older sisters tried to show her even though she didn’t do it right, but because she was
small even though she tried she couldn’t so she got angry, decided against it, and threw down the story-string.’ (ELN 1990:6); < elluatq-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!%; Tamaani-llu cellangeqarraallemni yuramek piyuitaat ellugturturmek ta+gaam, . . .’

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 # elluiguq ‘he is comfortable’ / Pitsaqluni-llu tupaggluku Irr’aq, ellii-llu-am elluiyungerrami 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

eelluk’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

eellumrun, ellumerrun skin scraper # = tellunrun, pellumrun, urumerun; < ?-n; < PY-S paluy-
elluquq, elluquq, elluqutaq sling; rock thrown with a sling # < ?-n, ?, ?-taq1

eellur- to glide or slide down # ellurtuq ‘it glided down’; elluraa ‘it slid down it’ / elluryaraq ‘slope’; Tua-i-llu atrarulutek ellurartaqlutek ellurnarqelrtrami. ‘They went down, sliding (on the snow), where it was possible to slide.’ (ELN 1990:61); K; = cel lur-, cillur-; > elluugte-, ellu’urte-
ellurte- to fix oneself up; to groom oneself # ellurtuq ‘he is grooming himself’; HBC

eellutmaaq 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; > ellutmauyaaq

ellutmauyaaq striped broadcloth # < ellutmauyaq-ga

eelluuqte- to avalanche # < ellur?
ellu’urtaar- to slide downhill, go up, and slide repeatedly in play; to slide down repeatedly in the air # ellu’urtaartuq ‘he is sliding repeatedly in play; it is gliding down through the air repeatedly’ / kuku’kuak ellami ellu’urartaurluni aturpagaur’raqan cat unguvalu’t tamarmeng niitelararayaqsiqraa‘ 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’urtarayulllinilikirrii. Mikellankuk, Turpak-llu, Irr’aq malikluku nallunrilami-llu ellu’urtaarvimeng nulucia pirraarluni paqteqatarniluki anluni. Anggami yuarrararluni ellu’urtarucutekaminik nalkucami ilani ullagluki. Tekicamiki piig’arturututeng ellu’urtaarliiit, . . . . ‘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, Ellguq 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’urtuteng maaten ellii piuq ava-i aatiin ikramak 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-
ellu’urte- to slide down fast; to glide or swoop down # ellu’urtuq ‘it is gliding down’/ Tua-i-llu kuigmun tekicameng ellu’urtuteng maaten ellii piuq ava-i aatiin ikramak 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-

ellve- to brush stuff off (it) # NUN

eellvik ventilator; vent; air hole or leak # Ellvici fan-angqerqata kumareskiciki ervuqqinanerpeceni anarvigni, wall’u keniinanerpeceni keninravigmi. ‘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 elliteulartut. ‘Also, broken window are heat leaks.’ (GET n.d.:5); < elte-vik

elnguq birch (Betula sp.) # and elngur- to be tough but pliable; to be thick and viscous of liquids # elngurtuq ‘it is tough’ / tanglullirruq elngumek he made snowshoes out of birch’; tuntut yualuit elngurtu ‘caribou sinews are strong and pliable’; nuaka elngurtuq ‘my saliva is thick’; Equgmek, uquiarmek elndriamek, elngumek aqvaskina egaleg 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 plural # personal pronoun; elpeci yugni ‘you people’; Uum wangi’uq cuayum kangi waniwa elpeciut qanrtukeqat’a-raq. ‘I’m going to explain the meaning of this drum here to you.’ (ELL 1997:374); Elpeciutq tang irniamterek qivrularyaaqerliakut allakaunrlingurmek elpeciutq ellangergamta. ‘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-, elpegite-, elpegnarqe-, elpegnaur-, elpegniur-, elpeke-, elpenge-

elpegir- to become insensitive; to get numb # elpegirtuq ‘it got numb’ / elpegircteta ‘he made it insensitive’; elpegirtuq ‘it has become numb’; keggucuirtem kapaanga elpegi’ircetaamek kqqttuqalqallerminia ‘the dentist gave me a local anesthetic when he was going to pull my tooth’; < elpeg-ir-

elpegite- to be numb; to be insensitive (physically or emotionally) # elpegituguq ‘he is insensitive, numb’ / elpeginani or elpegunani ‘being numb’; < elpeg-ite-

elpegnarqe- to be such that one can sense it, feel it or discern it # elpegnarquq ‘it is capable of being sensed’ / Cetamiitni-gguq allrakut tua-i tuani nutaani ellminek unakeqalaltra elpegnarilruq. ‘During the fourth year (of his training) its results for him became more such that he could sense them.’ (CIU 2005:162); Ellamta pikenrilaka tauktu tangerraunateng, elpegnaluteng taiqgaam. ‘Because those things weren’t of our world they could not be seen, but they could be felt.’ (EGA 1973:13); < elpegn-narqe-

elpegnaur- to feel around; to taste # NUN; < elpegnaur-

elpegniru- to taste; to try to identify a taste # NUN; < elpegn-niur-

elpeke- to sense; to feel; to discern # elpekaa ‘he sensed it’ / qavamini itellria elpekaa ‘he sensed that someone had come in while he was sleeping’; ellani kiigaal elpekaa ‘he looks out only for himself, is selfish’; Tekitaqami-gguq tamaa-i waten taukuk yulkitaqagnek nuliagni pivallarlunia qakma tua-i piaq, migpallarlunia elpeketaarluni. ‘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.’ (QUAL 1997:304); < elpe-ke-1-; > elpeksuun; < PE alpaka-

elpeksuun sensor; sense of the human body or mind; nerve # temem elpeksuutai ‘nerves’ or ‘senses’; elpeksuun kumkaulluku or elpeksuun qeremkaulluku ‘pinching the nerve’; biq elpeksuutni ‘optic nerve’; < elpeke-cuun

elpengcar- to notify; to make aware; to revive from unconsciousness # elpengcaraa ‘he notified her’ / < elpeng-car-

elpenge- to acquire sensation; to come to one’s senses # elpenguq ‘he came to his senses’ / qalarulluku 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’ / < elpeng-ka-

elpet you plural # personal pronoun; elpesmi? or elpetmi? ‘how about you?’; elpenguq tarenrami ‘it is you in the picture’; sugtunruuq aelpevi ‘I am taller than you’; qanrtullruuq aelpevi navellruniluku nutka ‘he told me that you had broken my gun’; see Appendix 1 on inflection of personal pronouns; see ell-; < PE alpat or alvat

elpetek you plural # personal pronoun; Arenqapaa elpetegni aatan-lu, pikngatek-lili taqngaitellinavigetki unakumavkenakii! ‘It’s just how it is with you two, (you) and your father, for when you want something you won’t quit until you get it!’ (ELL 1997:58); see Appendix 1 on inflection of personal pronouns; see ell-

elqialek cap with a visor # < elqiaq-lek
elriq* indigenous Yup'ik holiday celebrated once

elriq* traditional wooden visor to protect the eyes from the sun’s glare; visor; eyeshade #

elriq-pcuaq wooden eyeshade; modern eyeshade; salute # NUN; cf. elriq

elriauq* herring eggs; herring roe attached to seaweed or otherwise; seaweed (NUN meaning) # cf. qelquaq; < PE qalquadar

elquarniq rainbow smelt (Osmerus mordax) # NS;
< PI alquarnaq (partially a loan from Inupiaq neighboring NS, hence i rather than e in the Yup’ik form)

elquaq cooked mixture of fungus or lichens from rocks, seal oil, and water (this mixture is rubbed on inside of kayak cover) # NUN

elquurruluk kelp # NUN

elraur- to move around; to travel # elraurtuq ‘he is moving around’ / Niicugniqanrakun pamaken keluanek elrauriamek niituq. ‘As soon as he began to listen he heard someone moving around back there.’ (GRA 1901:293); BB, LI, UK, UY;
= egltre-, egilraur-, gilerte-; <; < PE elte-tuli

elravik lung # elraviit ‘lungs’; NUN; < PE alraviy

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 kalukyaraugugq angtuuq. Cayarat ayuqvenkateng Elrini, tautaam tamakut ilameng tuqullrem atqestai cikirluki camek aturirluki-lлу pilallrulliniut. ‘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’; > elrikautu-

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’; eltaa ‘he is deflating it’ / elciqaa ‘he will deflate it’; elpaigaku ‘before he deflates it’; elpaarluku (or elterraarluku) ‘after deflating it’; elniliuku ‘saying that it is deflating’; elngaituq ‘it won’t deflate’; Tamalkuita-gguq pitameng nakacuit up’nerkami qelkelallruit. Aųg’araqamegetki qerrluki kinerciraqliku. Kinrata-lлу ilaita elleluki qemagguluki. ‘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 anliluki, tua-i qerruumanirtelluki, elcequrarraarluk’ qagsimi cikum acianun qerrluki atertelluki 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-; > elcaikun, elcessuun, elci-, elciar-, elciqaa, ellvik, eltetuli, elcirpag-, elcerrag-, ellecpag-; cf. [e]leq, ellngar-; < PE nala- (under PE nala→)

eltetuli fricative sound # the fricatives of Yup’ik are v, l, s, y, g, r, vv, ll, ss, gg, rr, w, üg, üır, and ürr;
< elte-tuli

el lurqaq grandchild # NUN, EG; < PE altr

eluciq shape; form; condition; nature; what something is like # qallun elucingqerta? ‘what is it like?’; elucianek nalluunga ‘I don’t know what it is like’; irmariuilaara elucinguq ‘the doll she is making is taking form’; eluciqaa ‘that’s how it is, or how he is’; elucitiqaa ‘I can’t figure it out, I don’t know what it is like’; nat’raa teguari elucqapiartut ‘the crimps she made in the boot sole are perfectly even’; Ayagniqarrama Agayutem ellarpak nuna-lлу piliallruak. Nuna-lлу elciinani imaunani-lлу. ‘In the beginning God created Heaven and earth. The earth was without form and empty.’ (AYAG. 1:2); Anuuruluum taun tauna uyuqlikacagaa, elcellnarnaaratun-ggur-am elliqiliu nuvianeng. ‘But the grandmother restored the youngest brother to his former condition with her saliva.’ (CEV 1984:88); Tuani
teggalquni pinglilinuni ellinguaqaluq una alla piaqaluq, maaten pilliuniq una teggalqav akageneggzarpiarluni elucirluni. ‘One rock after another he would try out until he found a rock that was an appropriate round shape.’ (QAI 1984:25); Cunaw’-im wanirpak elucia. ‘And so it went on.’ (YUU 1995:13); < ete-uciq; > elucirar(ar)-, elucitukuayag-; also spelled luuciq; < PE eluuciq-; also spelled luucirar(ar)-

elucirar(ar)- to gesture # elucira’artuq ‘he is gesturing; elucirarara ‘he is gesturing to her’ / Aurinanrani ukut ilai utetmun cukangnaquteng ayagtut elucira’arluku taisqelluku. ‘While she was gathering things her family members left quickly toward home motioning for her to come.’ (ELN 1990:18); < eluciq-?; also spelled luucirar(ar)-
elucitukuayag- to be silly; to mess around; to show toward home motioning for her to come.’ (ELN 1990:18)
elucirar(ar)- — emqerte- for wave tips to spray out in a direction opposite to that of the wave due to high winds # NUN; < eme-ir?-

emaituq 'he is silent’ / < eme-ite-

ema’urluq*, emacuaraq*, emacungaq*, emarrlugaq* grandmother; generally spelled: mauurluq, maacuaraq, maacungaq, marrlugaq (q.v.) respectively; < ema-r(ul)uq, ema-cuar(aq), ema-cungaq, ema-rllugaq

eme- root; > emair-, emaite, emyagte-, emyugte-; cf. maruara-, menge-, mengqurpak, mecarte-, nepa, temli-, mig-, miit-e; < PE amay- or amiy-

[elmeq (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 germination in forms such as mer’a (above), and gives the rhythmic length in forms such as emir’a (see below); see emeq/mer- for more information and derivatives; > emir-, emera-, emruk-, emrun; < PE amax(-)

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 kangingqerrunni canun piyagarnun wall’a yaqulecurarmun, . . . urugyugmi emiqaq pissurcuutekaaqamegteki, . . . ‘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’ / emiraa ‘he put water into it’ / emiutaa ‘his/its water’ drops from almost all forms (for example mer’a — or possibly from the sound of one swallowing instead; < [e]mer-2nd person singular intransitive optative; cf. emeq

emaassa grandmother # UK; < ema-

emair- to quiet down; to calm down; to soothe # emairtuq ‘he quieted down’; emairaa ‘he calmed her down’ / emairtellruuq ‘he has quieted down’; Imkut-lu-gguq emairtellruteng tauga, taunall’ nukalpiq, emaicuglun’ uitaluni, . . . ‘Well, they had completely quieted down then, and the great hunter too was silent, . . . ’ (CEV 1984:85); < eme-ir?

emaiite- to be quiet; to be silent # emaituq ‘he is silent’ / < eme-ite-

emarrlugaq* grandmother; generally spelled: mauurluq, maacuaraq, maacungaq, marrlugaq (q.v.) respectively; < ema-r(ul)uq, ema-cuar(aq), ema-cungaq, ema-rllugaq

emaruara-, menge-, mengqurpak, mecarte-, nepa, temli-, mig-, miit-e; < PE amay- or amiy-

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emquq new feather growth on a molting goose # NUN
emra- to drink liquor to get drunk # NUN; = mer’a-; < emeq-a-
emrii- to develop water in the egg before the embryo becomes large # NUN; cf. emeq
emukar- 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-
emugcuun baby bottle # < emug-cuun
emugilitaq bra; brassiere # HBC; < emug-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-llu-gguq tua-i mermun kanaami ayagarnaurtuq ilii-gguq carraquinermek emulgak 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’ / emunrircetaa ‘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’; emutaa ‘he took her to the clinic, he took it for repair’ / emusngauq ‘he is hospitalized’; Taumun tua imarmiutayagarmun emutelliniak iigni. ‘He took his eyes to be doctored by that mink.’ (ELL 1997:270); “Qaillun piavet emucit?” “Igyarirngama emutua.” “What brings you for medical help? ” “I came for medical aid because of my sore throat.” (YUP 1996:50); = mu(u)te-; < PE amat-
emyang- to hum # NUN; < eme-
emuyyte- to make muffled animal noises (as of a monster or bear) during the Nakaciuryaraq (“Bladder Feast”) # Avniraqami qaligni arulallukek, camna-llu-gguq emuyygluni tuqulleq qaiwarluni. ‘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); < eme-
en[a] (NS, Y, K, NI, CAN, BB, NI, LI form), ena* (HBC, NUN, EG form) house; place # net or enet ‘houses’; enii ‘his house’; rep’ut (enput HBC, NUN, EG) ‘our houses’; tunellruiat nes’eng (tunelqaat enyeng HBC, NUN, EG) ‘they sold their house’; Tua-i pivakarluteng ayalngungameng nem’un uumun tekitliniut. Elatiini-gguq-gqa elagyaaq. Tua-i taukuk nek’elliniluku tauna. Maaten-gguq tang im’ itertut, ena man’tua-i akiqiqelriignek aciluni — akiqiqelrianeq nepiaq acingqetullruat! ‘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; enaara ‘he took his place’; Cali tauna tua-i teggererit iiit tuqukan, . . . amkut tainginanratni tuq’aqan, tuglian uum waniwa enaigerqicaa, wiinga-llu uum enii teguqerluku, wiinga-llu nunaka yuirrluni. ‘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); < ena-ir-
enairayula* 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 qa瑀yam qa瑀gakun aqvaquqceliniluku
tua-i amliriruũlri a瑀gkut cuqluku. ‘. . . 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;
< ene-?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 tauni elautulluran nalliinun
qerrrulni encineriarlliniuq. ‘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); < ene-?
enciq cornea of eye # HBC
enevvak 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-lu aaniita
aurraurluki enret alqiiitmun tunluki, “Ukut
unuaku egcartuqiki elakamun, qanruulluki
amleriluki taisqelluki.” ‘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 paqunayuami taukut tupigat
arvirluni ikirtelliniuq enrenke, yuut enritneq tuani
tua-i uitaluteng acimi! ‘Overcome with curiosity,
he went across to the bed and lifted the grass-
matt and there he saw bones, human bones
lying underneath!’ (QAN 1995:234); Nutaan
enra itterluku 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, enerkuaq, enerrarlaq,
enerrlyuagqaq, eneryuk, enkataq, enliqe-, enrir,-
ernualuk, unrluingaq, enrite-, nasqum enra;
< PY-S nanaq
enerkaq frame for boat, house, etc. # . . . tauna
angun angyilliniulu, muragnek enerkuurluni. ‘. . .
that man made a boat, making its frame of wood.’
(QAN 1995:260); < eneq-kauq
enerkuaq bone (or similar material) left after
meat is eaten from it # Ukaqvagggun-Llu
enerkuat tamalkuita nanvanun wall’u kuigmun
eegquratullruit. ‘Even recently they would throw
all the leftover bones in the lakes or the river.’
(CAU 1985:95); = nerkuaq; < eneq-kuaq; < PY+
anaeqkuaq (under PY-S nanaq)(cf. Siberian Yupik
naXkuaq ‘bone’)
enerrlainaq skeleton; frame; skinny person #
literally: ‘bones only’; Turpiim-llu piluku
enerrlainuangan cukalarlunikul. ‘And Turpak told
her that she was fast because she was just skin
and bones.’ (ELN 1990:46); < eneq-rlainaq
enerrlyuagaq the bony part left after fillets are cut
from a fish # < eneq-lluk-yagaq
eneryuk cartilage # < eneq-
enetncirc- to wait for low tide # enetnercirtuq
‘he is waiting for low tide’ / . . . tamaani
cenittelermini enetnerciliniluni capenricami,
enetncirciluni. ‘. . . when he was walking along
the beach, waiting for low tide, being prevented
from crossing, he waited for the tide to recede.’ (ELL
1997:248); < ente-nercir-
enevvli- to have a runny nose # enevvliuq ‘he has a
runny nose’ / = engevvli-, nevvli-, ngevvli-
engelqaq something that fits or is suitable #
piluguugni engelqaqak ‘he fits his boots’;
suupalikina engelqamtetek ‘make just the right
amount of soup for us’; = kengelqaq, ngelqaq
(q.v. for examples)
engevvluk nasal mucus # now HBC primarily,
formery (and presently ?) elsewhere as well; =
gevvluk; < engva-luk; > engevvli-
engevvl- to have a runny nose # engevvluq ‘he has a
runny nose’ / now HBC, formerly elsewhere as
well; = enevvli-, ngevvli-, ennevli-
engig- to put weight on (it); to press down; to hold
down; to pin down # = niig-, enig-; < PE anyi-
engineq kayak rib under cockpit area of kayak #
there are thirteen or fourteen of these; see Appendix 9
on parts of the kayak
engiuringe- to become stiff (of a joint of the body)
# Tuamtelulu camatikut qa瑀gymi unani
imarpigmi tumtatulit-gguq arivnetir makut
imukem engiuringluteng, assirulluteng tua-i
cingillritllu kankut makut-lu qiaryiggluteng
tua-i. ‘And the joints of those who stepped on
sandbars in the ocean would become stiff,
and their ankles down there and other parts of their
body would start to make cracking noises.’ (YUP
2005:258)

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engkite- to vary one’s food # NUN

[e]ngl(a) border; edge # = mengl'a, kengla’, nel’a; see ngel’a for more information; < PE kana

[e]nglar-, englar- (NUN form), englaarar- (NUN form) to laugh # ngel’artut, or englartut (NUN) or englaartut (NUN) ‘they are laughing’; = el’ar-, nenglar-, nel’ar-, ngel’ar-; see ngel’ar- for more information; > englarmarqe-; < PE anlar-

englarmarqe- to be funny; to be comical # englarmarqe ‘it is funny’ / NUN; < englarqe-

[e]nglugтур- to suffer pain or have an ache from an injury, arthritis, etc. # = enllugtur-

[e]nglu beaver house # = enlu, nel’u; see ngel’u for more information; > englunnir(aq), englulluk, Enlullarmiut; < PE anlu

englulluk mound; hillock # HBC; < englu-lluk

Englullarmiut Cape Manning on Nunivak Is. # < englu-?-miu-

[e]nglu- postural root; = enlur-; see ngel’ur- for more information

enguga’rте- to strain one’s muscles; to get a hernia; to get a fallen uterus after pregnancy # enguga’rtuq ‘he got a hernia’ / = nenguga’rте-; < ?-ar(ar)te-

engaulugte- to whimper; to make a soft growling noise #

engek hearts (in playing cards) # < PE (now PI (unless borrowed from Inupiaq) aŋa ‘pubis’); NUN

engelkugte- to snicker # NUN

engevyaraq harpoon line part, toggle with two holes # NUN

engilugte- to plead; to plead with # NUN

engimluar(ar)- to whimper (of animals) # NUN

engineq any one of the central ribs of the kayak # see Appendix 9 on the parts of the kayak

engug- to bite (of a fish biting a hook) # NUN

engume- to come undone at a seam; to unravel # engumuq ‘it came undone’ / engumtaa ‘she undid it’; NUN; = egume-

[e]ngv(a), engv(a) (NUN form) mucus # and ngewii

[e]ngve-, engve- (NUN form) to blow one’s nose # ngew’uq or engvuq NUN ‘he blew his nose’ / or engvii ‘his mucus’; see ng eva’/ngeve- for more information

engyurneq bottom of hill # NUN; < engyurte-neq'; > engyurneq

engyurnite- 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 palurute. ‘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 righ curvature) into the ground.’ (PAI 2008:256); = niig-, engig-; < PE aŋiy-

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’ /

enina for the tide to be low # eningauq ‘the tide is low’ / . . . kuigтек 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); < ente-nga-

eniqalleq a dot # < enir-qar-lleq

enir- to point # eniruq ‘he pointed’; eniraa ‘he pointed at it’ / eniuatua ‘he pointed something out to her’; angutem enirluni mikelnguq apertuuta ‘the man showed the child by pointing’; agayuvigmek eniuatua alaneq ‘he pointed the church out to the stranger’; eniun ‘a pointer’; Tua-i-lu aatiita anutuumaan Pili aŋg’arluku qangqiiret tungiitnun enirluni. ‘Their father undid Pili’s harness and pointed in the direction of the ptarmigans.’ (ELN 1990:12); = niir-, kenir-; > eniqalleq, enirar; < PE tanir-

enirar(aq*) the feast using dance sticks #

Enirara’ar tamana ukaqvallauguq. ‘The feast using dance sticks came into being very recently.’ (TAP 2004:2); < enirar-

eniraraun dance baton # has decorative appendages; is held close to the floor # Una tåguam tamatum nalliini cailkami maani eniraraun atulallrunritaat. Tua-i una wani kangia yuum amlilerem
nullukengaan 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; < enirarar-n

**enkataq** backbone of fish # LI; < eneq-

**enki-** to prop # enkiluku ‘putting a prop under it’; NUN; < PY anki-

**enliaq** womb; uterus # literally: ‘a made house’; < enqake-; < PE anli(C)aar

**enliq-** to suffer from arthritis or have other bone pain # enliquq ‘his bones hurt, he suffers from arthritis’ / < eneq-liq-

**enlugte-** to be out of place; to misplace # NUN; < enllaugte-

**enlugtur-** to suffer pain or have an ache from an injury, arthritis, etc. enlugturtuq ‘he is suffering’ / = ngell’ugtur-; < ?-tur-

**enlu, enluaq** beaver house # Y, HBC; = [e]nglu, nel’u; > enluvqagq; < PE anju

**enluqvagaq** small house # perhaps only in stories; Maaten uyangta(a) enluqvag’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); Kiturturyaqiiteng kiaq’tim, imna kiugna enluqvagam tunginun, . . . ‘When he passed them down there on the island billowing smoke having a cooking fire.’ (WOR 2007:114); NUN; < enlu-

**enlungtaa** ‘he dented it’ / < enlur-te

**enlungqa-** to be dented # enlungquaq ‘it is dented’ / < enlur-ngqa-

**enlungtaq** backbone of fish # NUN; = nepiaq; < enpa-

**enlungq-** to keep in mind with consideration; neq’akaa or enqakaa ‘he remembers it’ / NeruraqarraNlu-llu waten qakemna kayuklingalan anguallerkani taug’ unnani enqaktuq taug’ keyin taug’ nunaniryuutek’ngammiu tamana. ‘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-

**enqangcar-** (HBC, NUN form) to try to recall # enqangcartuq ‘he is trying to recall something’; enqangcaraa ‘he is trying to recall it’ / < enqake-ngcar-

**enqar-** to remember; to keep in mind with consideration; enqar- ‘he remembers it’ / < enqake-ngcar-

**enrillnuq** soft willow shoot or young tree # edible by humans; Tua-i tamaani allegpagnak; makunek-wa tua-i enrillnua geltaita aciitnek kuvyarpagkiutullrinliuniut, . . . ‘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-

**enrillnuq**# side of waist (anatomical) # enrillnuuk ‘the two sides of the waist’; K; < eneq-ite-nluq

**enrir-** to bone; to remove the bones from (it) # enrirraa ‘he removed the bones from it’ / Tua-i-gguq taq’ken ilimi enrirurluki, enrit makut yuutuqekait aq’arturluki ucilirlutek. ‘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); < ener-

**enrirte-** 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 tegumiaqluku, igevkarraarluku tangviarrluk cayugluku antaqluku. ‘Another piece of good advice is that if a person has a bone stuck in his throat, let him swallow a piece of “tangviarrluk” (“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 “tangviarrluk” (along with the bone) out.’ (YYU 1995:50); = nenrite-; < eneq-ite-

**enriruq-** to ebb; to recede; to go out of water; to ebb; to recede; to go out of tide # entuq or entaa ‘the water is going down’ / Kuigpak uksuarmi entenglartuq ‘the Yukon River begins to drop in level in the autumn’; Tua-ll’ kuicuar un’a enrances ‘he is jumping over to the other side.’ (AGA 1996:202); Y, NS, NI, CAN, K, BB, NR, LI; = kente-; > ent’aq, enetnercir-,
eninga-, envvag-, enuma-; cf. enci-; < PE tanat-
entu- to be roomy # NUN; < ena-tu-
entuyug- to be stingy # NUN
en- to push; to shove # enua 'he pushed it' / NSU; > enuqar-, enuur-; < PE tanu-
enuma- for water or tide to be low # Anguaruaryugaqneq-gguq taum maurlurluagnek enumaagan anguaruarucetaqluk. '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 neqerrlugnek enuqitnarilartuq '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
enur- to nudge # enuqeraa 'he nudged it' / enuqerluku agtunrita'arluku 'nudging it but barely touching'; < enu-qar-
enuqite-, enurnaite-, enurnar-, nurte-, nurute-, nuuqar-, nuuqutkaq; < PE 0nu3 enuriyaraq deficit # also spelled nuuriyaraq; < enur-i-yaraq
enurnaite- to be abundant # enurnaituq 'it is short of something' / up'ererkami neqerrlugnek enuqitnarilartuq '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
enurnar- to be hard to obtain; to be scarce; to be rare # enurnartuq 'it is scarce' / Aturangqerrluteng yup'igtarrlainarnek pilugungqerrluta, ivrucingqerrluta-llu. Yup'igtarrlainarnek sap'akirtaunani-ll' enurnapiarluteng. 'They had only Yup'ik clothing, boots, and wading boots. Only Yup'ik-made things, no (manufactured) shoes, (those things) were very hard to obtain.' (KIP 1998:105); also spelled nurnar-
enuur- to nudge # enuurtuq 'he is nudging something'; enuuraa 'he is nudging it' / enuuerqaraa 'he gave it a little nudge'; enuuleraa 'he abruptly and roughly nudged it'; enuurlua tupagaqtaanga 'he woke me up by nudging me'; Ima ilek ataucirrarmeek manumini uitauralria enuuerluku paalagcetniluku. '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-; < enur-
enuvag-, envag- to be very low (tide) # envvagtuq 'the tide is very low'; < ente-pag3-, ente-pag2-
epaar- to scrape food from a vessel or utensil with one's finger, licking the food off the finger # epaaraa 'he cleaned it with his finger'; NUN; = pair-
epa- to suffocate; to smother; to drown# ep'uq 'it suffocated' / epaa 'he smothered it'; epsarpiallruuga 'I almost suffocated'; Aling, quyanaqvaa-ll' epekarp'k'ii, 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); > epsalngu-, ep'uura-, purtua-, puruurtua-; < PE apa-
epnaq — eqe\(^2\)-

epnaq Dall sheep (*Ovis dalli*) # UK, LI; = peñaq; < epnaq-iq; < PE apnarki (<under PE apnas)

epnaq cliff; bluff # = peñaq; > epnaq; < PE apnark

epr- root; NUN; = perrir-; > eprr-, eprir-
eprir- to wipe # eprraa ’he is wiping it’ / NUN; = perrir-; < eprr-ir\(^2\); > epriun; < PE aprir-
eprir- to be clean # eprrituq ’it is clean’ /

epsalngunarqe- to be stuffy # epsalngunaqvaa! ’wow; is it ever suffocating.’ (YUU 1995:68); < epe-yar-lngu-, epulquq, epurralek; < PE apu

epulek cloudberry; salmonberry (*Rubus chamaemorus*) # EG; < epu-lek

epulquq trunk of tree; stem; stalk; vein of a leaf # < epu-qq; < PY apulquq (<under PE apu)

ep’ura-, ep’urtur-, ep’urtua-, epurtua- to choke and gasp for breath as when wind blows in one’s face # ep’uraq, ep’urturtuq, or ep’urtuagq ’he is gasping for breath’ / Tua-i-llu carayagmun angqaqesqumanrilami cupuranrirluni, tauqam aq’aq cup’aqluku kegginaakun, tua-i epurtuaqalglni tauna kinguqila. ’And, because she didn’t want a bear to use her as a ball, she left off blowing, but aq’aq blew at her in her face and so her little sister gasped for breath.’ (ELN 1990:99); = purtau-, puurtua-, < epe-ur-a-, epe-ur-tur\(^1\), epe-ur-tur\(^1\)-

epurralek lollipop; small pot with a small handle # < epu-raaq-lek

eqe\(^1\)- to be infuriated; to suddenly become very angry; to be peeded # eq’uq ’he is infuriated’ / eqtaa ’he infuriates her’; Tua-i-am ellini umyuuaqraamiuemerdek qaluruttukuluq Mikellaq-llu caaqan paqluku tuaten Qalemaq piyuitellruiniluku Mikellam paqluku Qalemaunritniluni piciqniluni piyullermitun. Eqenglliami-llu ayyuqeltassitiqatualmek kiuanrilliku. ’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 peeded at Elnguq for making too many comparisons (to Qalemaq), she stopped answering her altogether.’ (ELN 1990:81); > eqve-, eqmayug-, eqnayug-, eqnarivakar-, eqnarqe-, eqte\(^1\), eq’u-, eq’urte-, qener-; < PY aqa\(^2\)

eqe\(^2\)- to shrink # eq’uq or eqaa ’it shrank’ / equmaq ’it has shrunk’; Aqsiik-llu eqenrilagnek tamakul ilain pilangelliniat, Aqsiapagmek. ’And because his belly never did shrink, those relatives of his began to call him “Big Belly”’. (YUU 1995:90); Angtuvaruyaaqellrulliniuk ukuk ivruvikuc, tauqam equmimek acikek tua-i miknguarlutek. Makut mecungellruaameng, kevitaqameng eqluteng kintui, cuqlurrulteng piyunairulluteng. ’These wading boots were big, but apparently their bottom parts had shrunk. When these have
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’a-1
eqessnga- to be closed tightly # NUN; < eqte-1
eqeve- to be angry (and/or scared, perhaps) # eq’vuq ‘he is angry # eqvelnuni ‘being angry’; alternate formulation of base is eq’ve-
eqi- to hit with a stick # eqia ‘he hit it’ / HBC; < eqi-
eqeva- to be angry (and/or scared, perhaps) # eqnarvakuq ‘he is getting to be infuriating’ / eqnarvakuq! ‘oh how it’s becoming infuriating!’ / eqnarqe-1-vakar-
eqnarqe- to be infuriating; to be irritating; to be exasperating # eqnarquq ‘it is becoming infuriating’ / eqnarvävuq ‘how infuriating!’; = qeränqeq; < eqe1-narqe-
eqnavug- to be peeved at someone # eqnavugtuq ‘he is peeved at someone’ / < eqe1-yug-
eqsaire- to keep (it) from shrinking # Cungagarrluku tua-i eqsaireluku. Nutaan eqsairqaarluku nullarluku 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); < eqe2-yarir2-?
eqtaq dough # eqciuq ‘she is making dough’; NUN; < eqte-aq
eqte-2 to embrace; to hug; to squeeze # eqtuq ‘he squeezed something’; eqtaa ‘he squeezed it’ / NUN; = qet’e-; < eqe2-te-2; > eqessnga-
eqte-2 to tidy up, to straighten things out; to clean house # eqtuq ‘he is tidying things up’; eqtaa ‘he is tidying it up’ / eqte-
eqte-1 to irritate; to infuriate # eqtaa ‘he irritates or infuriates her’ / Tua-i arenqianaku eqtaqluku taum qetunaan takucutun anngarmitun ayyununirli. ‘Since he was so different in character from his older brothers, he would continually irritate her.’ (CIU 2005:190); Tauna imna kemek eqcaaqen-lu-gguq kiugna ilapkuggaq, tua-lu-gguq taum pia, “Naugga-mi imna?” ‘On account of her annoyance that only a little bitty piece was left, she asked her, “Now where is it?”’ (CUN 2007:88); < eqe1-te-
eq’u- emotional root; > eq’uke-, eq’urte-, eq’utar-, eq’uyagute-, eq’uyug-; < eqe1-?
equaq wooden story knife # < equk-?
equg- to carry on one’s shoulder or high on the back; to carry under one’s arm (NUN meaning) # eqgaa ‘he is carrying it on his shoulder’ / Tauna tan’gaurluku eqggluku 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, equgaarpak; < PE agquy-
equugaarpak 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, quugapaar; cf. equk

equguun canine tooth; wedge # Una waniwa keputii, ukut-lu waniwa equguuantai mellgaraa-lu waniwa una, una-lu ukicissuutii makut maa-i cassuukarai uitaut. ‘This adze of his, and these wedges and curved knive, also this awl of his, these little tools of his remain.’ (MAR2 2001:6); = quguun; < equk-cuun; > equguuantguarraq
**equgcuutnguarraq** man’s bag for woodworking tools # < equgcuun-uaq-raq

**equgkaq** driftwood # NI, CAN; <equk-kaq

**equgmelnguq** tree swallow (Iridoprocne bicolor) # = qugmelnguq, qungmelnguaqaaq; < equk-metenguq

**equgniilnguq** balsam poplar (Populus balsamifera); locally “cottonwood” # LK, CAN; = qugniilnguq; < eqk-niite-nguq

**equgpiqaaq** spruce; pine; construction wood # NUN; < eqk-pik

**equgtaaq, equgtaaq** rifle butt # = qugtaaq; < eqk-taq

**equgtar-** to gather firewood # eqgtartuq ‘he is gathering firewood’ / Amta-llu maurluni-llu ikayuqlutek nunapigmun pavavet taglutek atsanek ayuqenrilngurnek katurcinaurtuk, eqgtarturluni, 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-.; < eqk-tar

**equk** thing carried on one’s shoulder; wood (LY, NS, NUN, EG meaning) # Ulruvni imkut ullagluki tegullii arulliut equt, 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.’ (MAR1 2001:92); cf. eq’u-ke

**eq’uke-** to intensely dislike; to hate; to detest; to scorn # eq’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, they 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’utaruq ‘he is misanthropic, hates people, is scornful’ / Elpet-llu-gguq cali nasaurlumi tuaten teglengarluten-llu ayuqsaqsartuten, eq’utarluten-llu yuqnek kenkivkenak, tauqaam-gguq uingekuvet uivet elluarrluten aulukekaten assiliacetun pitarrluten tamana-gguq tamaa-i cali tamararkauguq, tuaten ayuquq. ‘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’utar-

**eq’uyagute-** to come to hate; to become scornful of (him) # eq’uyaguuta ‘he has come to hate her’ / Anelgutan tauqgaam nallunriameteggu atameggnun kenkenrucia ellmeggnni eq’uyagutaat qancurlagaqaurangluku-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 yuqnek tuqucilaagnek, . . . ‘for in their anger they . . .’ (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’ # eq Alvunli ‘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-, ermit-, erur-, erve-, erme-, ervig-, ervike-, ervuqar-, < PE ara-

**erenqute-** for it to be noon # NUN; < erenq-urte-

**erenret** days # look under erneq

**erevte-1** to get a foreign object in one’s eye # erevtuq ‘he got something in his eye’ / HBC; NUN; = evert-, verte-; > ervun; < PY avarta-

**erevte-2** to erase # NUN

**eri-** to feel relaxed and refreshed # as after taking a steambath; Y

**eric-** to pluck bird feathers # NUN; cf. eritar-

**erinaq, erinaq** voice # erinaka or erinaqa ‘my voice’; Cuqcurliq-wa naken qalriaguralria angutem-wa erinii qalqarqarli. Maaten elpenguq aatiin erinaklinikii. ‘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); Kaviag
eriniassuun — erneq

eriniassuun — erneq

erinairissuun erinakegcinianerlunia. ‘The fox, puffing himself up with pride because it (the mouse) had said that he had a good voice, agreed.’ (KAV 1972:13 & PRA 1995:317);
> erinairissuun, erinia-, erinatuli, eriniqe-, eriniurta, erinkegcar-; < PE æriina(n)

eriinqe- to have laryngitis # eriniquq ‘he has larynx, voice box # K, Y, NI, CAN, HBC, BB; < eriniassuun

erinatuli sandhill crane (Grus canadensis) # < eriniassuun

erinia- to speak loudly and clearly; to cry out aloud; to shout # eriniquq ‘he is speaking loudly and clearly’ / erinai ‘he is speaking loudly and clearly; Tua-i kiitutani tua-i tauna Apanuugpak erinialangur. Qayagpagnarutuq. “Apanuugpiim picigacii!”’ Soon Apanuugpak began to shout. He would yell, “Apanuugpak is going to get you!”’ (ELL 1997:408); Ilumun Agayutem elliin "Ilumun Agayutem elliin, eriniaisstun — erneq

erinairissuun tape recorder # Tamarmeng erinairissuutetgun imiusungallret qemamqaciuq tayima qaku cali tekitarkami atuugarkaulung. ‘Every one (cassette) that was filled by the tape recorder will be put away for use when the time comes sometime in the future.’ (KIP 1998:xvii);
< erinairissuun, erinia-, erinatuli, eriniqe-, eriniurta, erinkegcar-; < PE æriina(n)

erme- to dissolve; to dissipate; to run (of colors); to fade # HBC: = erve-; < ere-?
ermig- to wash one’s face # ermigtuq ‘he is washing his (own) face’; ermigaa ‘he is washing her face’ / Nutaanllu unateteng erurluki ermigeluq-llu. ‘Now they washed their hands, and washed their faces too.’ (CAU 1985:127); ermitaq ‘washcloth’;
< ere-?; > ermingcuun; < PE ærimiy- (under PE æria-)
ermingcuun washbasin # “Ermigcuutengærutenenq?” “Qang’a, ermigcuutekata melikkurrunritaaq.” “Kitak uumeq ermigcuutem atuqina.” “Do you have a washbasin?” “No, I didn’t bring my washbasin.” “Then use this washbasin.”;
< ermingcuun

ernengaar(ar)- for the days to get longer; for the time of daylight to lengthen # NUN; < erneq-
erneq day # either a twenty-four-hour period, or day as opposed to night; erneter or ernenert ‘days’; ernermi calialuquni unugmi-llu qavaraquni ‘working in the day and sleeping in the night’; erneq avkan ‘when it is afternoon’; uitallruuq pingayuni ernemi ‘he stayed three days’; ernerrlutuq ‘it’s a bad day’; Erennet tua-i cukangatapiggluteng ak’a-ll’ tuar tiqartelliit upallerkameggnun ernermun. ‘The days seemed to be going by very fast until they would reach the day when it would be time for them to move (to fish-camp).’ (ELN 1990:55); Erennet (Erennet) qukAllra,
Erennet (Erennet) qukAllra, Erennet (Erennet) qukAllra, Erennet (Erennet) qukAllra,

ernia(q)-liur-ta

erinituliunrilnguq* consonant # the consonants of Yup’ik are a, i, u, e;< erina(q)-liq-e-
erinituli vowel # the vowels of Yup’ik are a, i, u, e;
< erina(q)-liq-tuli; > erinituliunrilnguq

eriiniurta person who calls out the words of an Eskimo dance song; song leader # < erinia-liur-ta’
erinkegcar- to clear one’s throat # erinkegcartuq ‘he cleared his throat’ / < erina(q)-kegte-yar-
erinraq* down feather; undercoat hair of animal #< ?-nraq; cf. eritar-; < PE æri-
eriq molt of fish # tep’iaqameng erinkesilalukuli pilartut ‘when they make aged fish heads they put milt with them’;
< PE æri-
ernequ — eruciq

> ernoqute-, ernequ, Enerculria, ernermikutaq, ernengaa(ar) -, ernequaga, ernerpak; cf.: ernertur(aq*); < PY-anap (under PY-S aqa-2)

ernequ later today # adverbial particle; < erneq-ku
ernequaga, ernequaga lunch; noon meal # < ernejku-taq2, erneqku-taq2

Ernerculria the bearer of daylight, Raven in stories # < erneq-cur-lria

ernequen calendar; terminology for days of the week # Enercuutaillruut. Pikum ialum muiryartullrakan tua-i nelluntuallqulu. ‘They had no words for days of the week. They calculated days by watching the moon’s cycle.’ (CIU 2005:358); < erneq-cu

ernermikutaq lunch, noon meal # Tua-i-llu-gguq ernermikutaq, ernermikutaq

ernermiutu- for it to occur on a certain day # Maqillermeggeq-ernaq ernermiuluku equiteng amlerpallalliniata uavut elaturrum menglinun ilullermernum quyu’uulluki. ‘When they were taking a steam bath that day, they had chopped up too much wood, so they had placed [the leftover] in the porch.’ (QUL 2003:126); < ernej-localis-urte-

ernermiutur- for it to be later in the day # Imumek ernermiurtauqagaqan miineiqgluni yuilqumun ayagarlir miinerun tuaten ivrutamueng. ‘Later on in the day, when wet spots (on the snow or ground) would appear they traveled into the wilderness wading through the wet spots.’ (CIU 2005:346); Ernermiurtau-lu waten erneq quarkaaruqan, tuamta-ll’ payuggluki. ‘And later in the day, when it was the middle of the day, they’d bring in food.’ (KIP 1998:27); < ernej-localis-ertu-

ernerpak all day; today (additional Y, NS meaning) # adverbial particle; ernerpak qavallruunga ‘I slept all day’; Tamaani ernerpak aquigaqameng caaqameng aqarluteng tangniqenraartneiat teggalqluq. ‘When they played there all day sometimes they’d collect the prettiest rocks.’ (ELN 1990:18); < erneq-erpak; < PY anaprak (under PY-S aqa-2)

ernerete- to spend a certain number of days # mahtaurciquernerneluwyunarme ‘I’ll be here for twenty days’; Ul’uq taqeksaunani ernerneluwyunarme yuinaagnek malrugnek. ‘The flood came without ending for forty days.’ (AYAG. 7:17); < erneq-

ernertur(aq*) cross fox (Vulpes vulpes var.) # LI, BB cf. erneq; < PE qinar-
erni- to stay for a day # erni ‘he spent a day (there)’ / Arenqiiculrianga-ll’ wii kiimecuama eriipequilcuqiunlrianga. ‘I don’t really like to be out all day because I am always alone.’ (QUL 2003:148); < erte-i-

erranekq blister # EG = qerranekq
errarun sailboat # EG = qerrarun
erritar- to pluck (feathers, fur, etc.) # EG = eritar-, eritar-, rriitar-
errsuatyivlag- to be very faintly visible (of dawn) # NUN; < erte-i-
erruq arrow # EG = qerruq
erruite- to be cold # errutaanga ‘I’m cold’; EG = qerruute-

erte- to dawn; to be dawn; to be daybreak # impersonal subject; ertuq or ertaa ‘it is dawn’ / ereskan ‘when dawn comes’; erqarmi ayallruuq ‘he left right after dawn’; tekipailgan erutaq ‘the dawn came upon him before he arrived’; er’artaa ‘dawn suddenly came upon him’; erettegaaralliniug ‘the day began in a good way’; errulluni ayallruuq ‘he was gone for a day’; erqartuq ‘dawn first broke’; ertem iliini ‘one day’; Qava’arcqami-gguq qavaumuaurtuq, ertengraan-llu qavarlnuq. ‘Whenever she slept she would sleep for a long time, and even though dawn came she’d sleep.’ (QUL 2003:70); > ernq, erni-, errsuatyivlag-, eruciq, erute-; cf. ernertur(aq*); < PY-S aqa-2

ertu- to be high # of cliffs, hills, not airplanes, trees; ertuq ‘it is high’ / ertulria ‘a high one’; = qertu-; EG

eruciq a dawning # Unuaquan-lu eruciatun yuut ciulirnerit . . . ‘The next day at dawn the elders of the people . . .’ (LUKE 22:66); used also in the following constructions: ERUCIA TABIN or ERUCIQ TAMIN ‘every day’ (literally: ‘its dawning (or the dawning), every one’); ERUCIT ILITNI ‘one morning; one day’; aani tuuna erucit iliitni tupalliniuq assirpegnani, tua-i nangteqluni. . . ‘this his mother woke up one morning not feeling well, being ill.’ (ELL 1997:34); Tua-i erucit iliitni waten kiaksigingenqan ellamqararlutek itiinuq . . . ‘One day early in the summer they came in after being outside . . .’ (QUL 2003:480); < erte-ciq

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erur- to wash # not clothes; erurtuq 'he is washing himself' by sponging; eruras he is washing it / erurauq qantaneq 'he is washing the dishes'; maklareem amia erura 'he is washing the skin of the bearded seal'; unateten erurki 'wash your hands'; Agngamek itertuk Mikelalra erurila 'he is washing the dishes'; maklareem amia eruruk 'he is washing the skin of the bearded seal'; unateten erurki 'wash your hands'; Agngamek itertuk Mikellaq erurilra 'he is washing the skin of the bearded seal'.

Maklareem amia eruruk 'he is washing the skin of the bearded seal'; unateten erurki 'wash your hands'; Agngamek itertuk Mikellaq eruril. 'When they went over they went in and (saw that) Mikellaq was washing (dishes) and Irr'aq was sleeping.' (ELN 1990:86);

Erurcetaanga teq'umek. Teq'umek qaiq 'she had me wash with urine, wash my body with urine.' (YUP 2005:266);

She had me wash with urine, wash my body with urine.' (YUP 2005:266);

= rruur-; < ere-?; < PE 033u3 (under PE 030-1)

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' /
yurtellra erutuq 'the day he was born has recurred; it is his birthday'; yurtellran 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-;

< PE-S 03(0)vi!- (under PE 030-1)

erve- to dissolve; to dissipate; to run (of colors); to fade # ervu '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 ar(a)-)

ervigissuun washing machine; washhtub # < ervig-i-cuun

ervigivik laundromat; washeria # “Maani-qaa ervigivigtangertuq?” “L-i. Yaani kalikivin ketini ervigivik uitaq qacarnemikun igarluini: 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 # ervi 'it stained it' / kavilrim keggatam ervikai qattlelriit ilupret ‘the red shirt stained the white underwear’; < ere-?

ervun the thing one has in his eye # HBC; NUN = ver'un, evrun; < erve-te

ervuqar-, ervuqe- (HBC form) to take a tub bath # ervuqertuq 'he is taking a tub bath'; ervuqaraa 'he is giving her a bath'; maqigvigtailan

ervuqertuq 'because there is no steam bath house he is taking a tub bath'; Tuatnalliniluku tua-i angayuqagken angalkum taum alerungateng erurluku, erurluku tauna 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-?; < ervuqercuun, ervuqervik; < PY-S ervuqar- (under PE ar(a)-)

 ervuqercuun bathtub # < ervuqar-cuun

ervuqervik bathroom # < ervuqar-vik

es’ak private parts of young female # NUN; cf. es’aq; > es’angar-

es’angar- 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 ayyii(ka)
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’aiq, esepaak zipper # from English

esiq egg yolk # Tua-i-llu esia-llu kayangum cali Irr’am irr’iluku. Caucean-luku apyutekliuku. ‘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 ayyii(ka)
esirliq, esirngalnguq* yellow thing # < esiq-li?-, esiq-ngalnguq

esirrlugte- to be yellowish # Tamakut manna-at ayuqut naucetaraayagartun, 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. eskaniaq

eskaap, eskaapaq shelf # eskaapat or eskaapaat ‘shelves, cupboard’; from Russian шкап (shkap)
eskaayaq 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 gentils); sharp-shinned hawk (Accipiter striatus) # Imna tua tauna atamek uymiliutellra camun-ll’ atuucikunaaku uymikaaqekii tauna eskaviq nemertaraumalria. ‘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 ko(o)kaviy

eskvate- to scatter; to be in disarray # eskavtuq ‘it is in disarray’; eskavtaa ‘he scattered it’ / eskavut ‘they are scattered’; eskavciuq ‘he is scattering things’; = ekavte-, cikavte-
eskiq ski # and eskiq- to ski # Tua-i-llu
ACKET [e]skiliq imkunek pilangata . . . nutaan assiapiat; kass’artaat imkut eskiiq. ‘Then, when skis became available . . . they were excellent; those skis were factory made.’ (PAI 2008:236); Wii-llu available . . . they were excellent; those were skis. ‘Then, when I became cold after the back from skiing pircingan qerruyingama utertellruunga. ‘I came eskialiqtuq ‘he is scattering in disarray’; eskavtut k09(0)kavi! 2003:426); < PE his neck not knowing what to use it for.’ (QUL 2003:120); imna tua tauna atamek

eskuulaq (Y, HBC, NI, NUN form), eskuuluq (BB, NR, LI, EG, NI form) school #and eskuular-,
eskuulur- to go to school; to teach # eskuulartuq or eskuulurtuq ‘he is going to school’; eskuularaa or eskuuluraa ‘he is teaching him’ / from Russian школа (shkóla) and/or from English ‘school’; > eskuularaq, eskuularista, eskuularvik
eskuularaq student # < eskuular-aq
eskuularista teacher # eskuular-i-2a2
eskuularvik school # Y, HBC, NI, NUN; < eskuular-vik
eskuulutaq skillet; frying pan # from Russian сковорода (skovoroda)
eskuutaq sheet (rope) on a sailboat # from Russian шкот (shkot)
espaak spark plug # ESPAAM USKURAA ‘spark plug wire’; from English
espickaq, espickaq (NI, HBC, CAN form), espickaaq (Y, EG form) match # Waniwa tua-i camek avalini, taqgaaq tua-i neqa’arneq calilu espickaaneq, kenenarnak-wa avalirluni. ‘Now, lacking some things — true, but having foods, matches, the little matches, that is.’ (KIP 1998:7);

eskaaq dog with a ring of dark fur around its eye
# possibly a loan word of undetermined origin
eskaniaq spiritual uncleanness manifesting itself physically # Tua-i cakneq essuararaq

eskaaar- to make a sibilant sound # as when soothing a baby; essaarartuq ‘she is saying s-s-s’; essararaa ‘she is saying s-s-s to him’ / Ertaaqan-lluq tang pia-i ellimallimnek anluni inniaminek amarlumi essaaturluni ellimallmi uivaartumauraa, 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- (NUN form), [e]ssseg- to cut fish for drying, for NUN speakers: essgaa ‘she is cutting it’ / essgiruq ‘she is cutting fish’; see seg- for information on non-NUN use; = ceg-, seg-
esseq (NUN form), [e]ssseq sweat; perspiration # and esser- (NUN form), [e]ssser- to sweat; to perspire # for NUN speakers: essertuq ‘he is sweating’ / essquir ‘if he sweats’; see seq/ser- for information on non-NUN uses; = cegg-ar-, segg-ar-
essslaapaq, ess’laapaq broad-brimmed hat or cap # from Russian шляпа (shlyápa); = selapaq, cillapak
essmataq sweater # HBC; = essvataq, etc.; from English ‘sweater’
esssmar- to overflow; to have a meltwater overflow # essmiartuq ‘it is overflowing’ / Tamatum-llu tamaa-i nalliini ciku mamtutulliniluni tangellra waten essmaratguq ermi. ‘On those days the ice would still appear to be thick even if it was overflowing (with water).’ (QUL 2003:308); cf. essngur-
esssnguq pus; bloody liquid from a wound or sore # HBC, NI, NUN; direct nominalization of essngur-
esssngur- (NI, NUN form), [e]ssngur- (Y form) to overflow # essngurtuq or seng’urtuq ‘it is overflowing, it overflowed’ / = ceg’ur; cf. essmar-
esssuraraoq spiritual uncleanness manifesting itself physically # Tua-i cakneq essuararaq

maaggun-llu-’gguq negilimi ngeliikun tanqigmek anlluglumi tauna arnaq. ‘She was so clean that that woman emanated radiance through the edge of her parka ruff.’ (QUL 2003:46); . . . tangellra-ll’ tua-i essuarangssagaunani. . . . his appearance

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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) # essugiq ‘he is scrubbing something’; essugia ‘he is scrubbing it’ / also (and more commonly) spelled suugi-; < -i-

essuil- to become clear; to be cleansed # of weather or of a person cleansed of spiritual impurity; < essuir-

essuituq, estelussaq, estulussaq, estik’luuq, estikluuq glass # substance or drinking glass; chimney for kerosene

essakaanaq from churchwarden; church caretaker # estalista

root; essuir- to be clear; to be calm; to be clean # of weather or of a person cleansed of spiritual impurity; < essuir-

essuituq ella ‘the weather is calm and quiet’, ‘the air is clear and calm’; < essuir-ite-

essur- root; essuirt- essuituq ella ‘the weather is calm and quiet’, ‘the air is clear and calm’; < essuir-ite-

estuuluq table # Maaten cam mat’um estuuluungangnuq kelua murilkua una kass’arpall’er, nuyarrlinaq-wa kegginaa, cali qatterlugluteng 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 (stol); = stuuluq

estulussaq, estelussaq carpenter’s plane # and estulussar-, estelussar- to plane wood # estulussaumauq or estulussaumauq ‘it has been planed down’; from Russian струг (struzh); = stulussaq, stelussaq

estulukq table # Maaten cam mat’um

essugataq (NI, HBC form), esswataq (K form), esswetaq (Y form) sweater # = essmataq; from Russian ‘sweater’

esvaik, esvaq, esviak, esviq female breast # = evsaik; > esvailitaq; < PE avyan(n)ir

esvailitaq, esvialitaq brassiere # < esviak-ilitaq, esviak-ilitaq

ete- to be; to exist # etuq ‘he or it exists, is situated, or is a certain way’ / presently productive in NUN, HBC, NSK and to a limited extent in NI (and elsewhere?): kunkini ecit? ‘with whom are you staying?’; waten enani ‘being that way’; ecuituq maani ‘he doesn’t stay here’; tuaten etellruuq ‘he was that way’; . . . nunat-wa taukut etliniagluki kii gum ciriini ‘. . . and that village was situated on the shore of the river’ (CEV 1984:59); Qaygim agaan’ ingluani, nanerpiit kugkata, tamakut qillerqelluki, nakacuut elvigkait. ‘On one side of the kashim, light spears and heavy spears were tied in bundles at the places where the bladders were to be.’ (CEV 1984:32); Qiini-gguq tauna nukalpiat ill’it, cun’era’ar, Askina negratni linrii, nunanggelliniur. ‘Up north one of the proficient hunters, a young man, was in the north of the Askinaq Mts., and he had a camp.’ (WOR 2007:106); Piani elngua taumeq uimeqneg . . . ciknaqeraparluteg eggaqlaqeq. ‘Those who were back there became so jealous of their husband . . . that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. Nut’an tauna caumall’irluni . . . ‘Those that they trashed his belongings. (WOR 2007:114); Taüga-i kangiyyurtullini natevraqapet etetlaneg. ‘He sought to find out exactly where it was.’ (WOR 2007:116); Siiumaurcimalliniur. N
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[eteq, eteq] (NUN form) anus; bottom; sea anemone # terr’a (etra for NUN) ‘its anus’, ‘its bottom’; Qaltayag siinameg uqamalkucirarluku, ta’ug’am etranun tut’enritlini. ‘They weighted down the bucket (in the rope) with a rock, but it didn’t reach its (the water’s) bottom.’ (WEB 2 (NUN)); … ettiq tang pegetqernga. Angama nulirran assinqurraaneq cikircigmaken. ‘… sea anemone (anus), release me. I’ll give you my uncle’s best wife.’ (KIP 1998:171); Tii-iq, tii-iq, pegesna, pegesngarr-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 teq for more information and derivatives; > etq, etraq, etruir-; cf. tiyaq; PE atar

etgalanguq* shallow place # kuik qerallruaput ivrarluta etgalngurkun ‘we crossed the river wading through the shallow place’; < etgte-nguq

et’galqilaq, et’galqitaq small piece of ice beached in shallow water #

etgalqite-, etgalqitar- to run aground in shallow water # etgalqitarqut ‘he or it ran aground’ / Ugkut-llu uani kuigem paingani marayat alalnguut kuigem avatiini, etgalqitarnat. Angyakaq ayakuvet, ciiqlirmi tamaani etgalqitararluten kinguani ayalangkuwet tangrruarluku mer’em patumangaaku, … ‘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); < etgalqiqu-ite3; PE atyalkit- (under PE ata-)

etgalquq shallow place # < etgate-quoq; > etgalqitar-
etgate- to be shallow # etgatqut ‘it is shallow’ / etganan i ‘(it) being shallow’; etgalian ‘because it is shallow’; Yuk marayamun qimakuni mermun etgalqurmun, angyaa maktangaquq, kitnguarkaguq. Ta’ugken et’ulriami qairet angengermeng ekurangtraanga angyaa makteciqqu. ‘If a person flees (from a storm) into sandbars, into shallow water, his boat won’t stay upright. 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-; > etgalquq, etgalquq; < PE atyat-

etgeraq hard wood (used for making bows and the like) # NUN; = tegg’eraq; cf. tegge-
etjacuk grass-lined storage pit # NUN

etquq urine # etqumrilarquq ‘it smells of urine’; NUN, EG; = teq’uq; < eteq-quoq; < PE ataqu

et’raq part of whale’s flippers close to tail # NUN; < eteq-?
etruir- to wipe one’s anal area # NUN; < eteq?-ir2-
et’u- to be deep / etuq ‘it is deep’ / qallun et’tut ’how deep is it?’; ivrarraqetgka qallutut et’uliramun tut’ellemmi ‘my hip-boots got water in them when I stepped in the deep place’; et’uriuk ‘it became, or is becoming, deep’; nalluaqa et’utac’ I don’t know its depth’. Mermi-Llu cali et’unirlungurmi, nanvat-Llu cenaitni, neqa alaunni piaqan pitgarluku mer’em akulinlengraa, . . . ‘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 2003:32); < PE et’u-

et’vuq ‘he is going over it’ / etevluni ‘portaging’; NUN; = teve-; < etevluni ‘portaging’.

evaar- to buzz # Qiaqqaarluinamermini naken-gguq evaarngalngurmek niqami taqeqerluni piqallaniuq aaniq piaken qunugmuavian tungiinek imna evaarnganani. ‘While he was crying, when he heard what seemed like a buzzing sound, he stopped (crying), and realized that it seemed to be buzzing from back there from the direction of the place where his mother was buried.’ (QUL 2003:84)

evaat harmonica # a plural; HBC; imitative; = evvaat
evate- to place pressure on the carotid artery; loosely to strangle # HBC; = avate-
evcug- to shake or brush off snow, dirt, spiritual uncleanness, etc. from oneself or clothing # evcugtuq ‘he or it is shaking himself, he is brushing snow or dirt off himself’; evcugaa ‘he is shaking it to remove snow or dirt’ / kaminaluurluunluku evculrua puyuqneq lumarraminek ‘after working on the stove he shook the soot from his shirt’; evcuva ‘brush yourself off’; Tua-i-gguq tauna nasqurrutii Taglangaam, mom-ami qanrutellruanga, ellangelrulliimi, nangyun-gguq evcugluku caiggluk wani, nangyun evcugluku. Nangyun ayagsetengaqluku. ‘My mom, who had already become aware of things at that time, told me that Taglangaq used the wormwood headdress to ward off sickness. She was trying to shake off the sickness in her body. She was trying to send the sickness away.’ (TAP 2004:73); > evcuaat; PE avcu-
evcuutaq snowbeater; device for brushing off or otherwise removing snow or dirt from a garment # < evcug-taq

evegtaq* bumblebee # LY, HBC/NI, CAN, LK, BB, NR, LI, EG; literally: ‘thing of the grass’; evegttaat neqat ‘rosewort (Sedum roseum)’ (NUN usage); also spelled vegtaq; = megtaq; < evek-taq; < PE avaytar (under PE avay)
evegtar- to gather grass; to cut grass # used even in areas where grass is canek rather than evek; evegtartuq ‘she is gathering grass’ / Tua-i evegtarraarluku elagluku pilliniuq kitaq 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-; < evek-tar²-
evek (EG, HBC, NI form), [elyek grass # plural: evget or veg’et; Tua-Llu ikititiut wavet tua nemrulluki, cali-li’ taukut evget cali can’get makucit cali ilakluki, tua-i ekutekaqluki. ‘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 kulivuiit qurilriit nug’ut Nile-amek, nerluteng-Llu cenam coginek. . . . and seven fat cows came up out from the Nile and fed in the grass of the shore.’ (AYAG. 41:18); see veq for more information; > eveqtauq, evegtar-, evger(aq), evineq, evisraaq, eviun; < PE avay
eveqaa- to rock from side to side # of a boat; eveqaagauq ‘it is rocking’ / NS; = uvaa-; < ever-qar-a-
ever- slanting; tilting # postural root; > evngqa-, everte-, eveqa-, NS; = uver-; < PE uvar- or avar-
evngqa- to be slanting or tilted # evngquaq ‘it is slanted, tilted’ / NS; < ever-ngqa-
everte- to slant; to tilt # evertuq ‘it slanted, tilted’; everta ‘he slanted it, tilted it’ / NS; < ever-te²-
everquun awl; tool for prying or unraveling # < ?-n; = verquun
everte-, [everte- to get a foreign object in one’s eye # evertuq ‘he got something in his eye’ / = verte-, Botanica; > evrun, ver’un; < PY avarta-
evga wooden piece in socket of foreshaft of seal harpoon # NUN
evger(aq*) short grass # NUN; < evek-?
evikgete- to make a hollow sound # . . . ayarumek kaugtuarluni nuna caknek evikgete Pungi teng-teng-aarluni nuna kumlalami. ‘. . . 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’
evishrayaq short grass # Maaten ellangyungami ellangelliniuq maram qukaani, evishrayaamek tua-qaam 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-?
evun 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-li-n
ervun foreign object in one’s eye = ervun, ver’un; < eveerte-n
esvaik female breast = K, Y, NI, CAN, BB; = esvaik; < PE avyan(η)ir
evu- to pile up (usually of ice, as when floes on the water slide up on top of one another) # evuut ‘they are piling up’ / Aren, tua-i piinanermini tua kiarpakarluni pilliniuq, apqegket angengaak cikuk, keggasarturluki, imkuk tua-i evuqatarlutek. Icuw’ langalirici cikunek waten evunernek piaqluni, navguumaluteng tua-i qyurlruteng-llu waten pimaqluteng. Tamaa-i cikut tugruqamarang evulalliri. ‘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.’ (QUL 2003:320); = ugu;- > evuneq; < PE in(ο)yu-
evuneq piled-up ice; pressure ridge # Taum’ tauk kangergqerrluki ellaikat aturtaita pilarait tua-i-juuq taukut evunret. Evunret-juuq tua kangirlrili. ‘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; < evun-neq’
evvaat harmonica # imitative; K; = evaat
eyag- to follow traditional practices associated with birth, death, first menstruation, illness, etc., consisting of abstaining from certain foods and activities # eyagtuq he is abstaining’ / eyaumauq ‘he has been abstaining’; eyiil ‘abstain’; . . . cali tayima nunani ayuqvekenateng eyaqluteng. ‘. . . in the villages they practiced ritual abstinence in various different way.’ (CAU 1985:126); Tuquiqerra’arqama-gguq tamaani taukug’ imkug’ angayuqaak eyaumanaurtuk, caqayuunatsek. ‘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 pisquciatun eyaglaqina, Tallimirini-llu ungungsiim kemganeq nereksaunak. ‘Always fast in accordance with God’s instructions, and > eyagnaq, eyayaraq, eyailnguq, eyanqellria; < PE inay-
eyagnaq life event that causes others to follow traditional abstinence practices is required # Tan’ gaurluu-gguq tua-i qaqsiartaqami, annami emuanek pinriqertaqami eyagnani pellularaa. Nasaurluum-gguq taqkkalutken utumlluniq eyagnamek, agleriqami nutaan eyagnarituuq, mulnganarluni 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
eyayaraq traditional practice associated with birth, death, illness, puberty etc. # Yuk tuquqaan cali eyayaraq amllerrulliniuq . . . ‘Also whenever a person died (in the community) their (the people’s) traditional abstinence practices were numerous . . . ’ (CAU 1985:126); Yuutil areqialameng iliark’ngengameng, eyayaraq-llu tamana atunringamegtegggu ilaita. ‘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-yaarq
eyailnguq* one who doesn’t follow traditional abstinence practices # Imna-gguq taqkkal eyailnguq . . . eglercami temii pinialiyarturluni 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); < egag-ite-nguq

eyalirtaq dark-colored spotted seal # = yaalirtaq; < eyaq-lir-

eyanqellria one who follows traditional abstinence practices # Eyangeltria-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’ / < iqaq/igar-, < iqaq/igar-neq1; > eyalirtaq

eyir- to occupy a vacant building or site; to people; to move in with others # eyirtuq ‘it is occupied’; eyira ‘he occupied it’ / (e)yriluku ‘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 uitau-uqerru-ata.” “Meqtang cumacinarilaqia.” “Cumacinarqenrituq nuagtaanrita elakaq.” “Cakaqi uum eyurnak’ilartau?” “‘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)r1-

eyur-2 to jell; to congeal # eyurtuq or eyuraa ‘it jelled’ / eyurtaa ‘he (or it) jelled it, caused it to jell’; eyuumauq ‘it is jelled’; Eyuani taâgken 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 aqlit urugtai, kuvluku-llu uruumalria eyurcissuutmun eluciliamaliamun, . . . ‘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

gguurraq this way a little # < gguun-rraq

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 tuunritulliniut atakumi tan’geriyaartelluku. Cikum aciakun ayagluteng, neqet tumyaraatgan
gilerrluteng. ‘In winter they did their conjuring with spirits in the evening after it had become
dark. They traveled under the ice moving along the route of the fishes.’ (YUU 1995:41);
Ciunemkun tua-i ayii, wiinga maligciiqamken
cuassaagarpek’nii ungungssiaarat mikelnguut-
llu gilerrlutlat pitaciluku. ‘Go ahead of me, I’ll
follow you slowly in keeping with the pace
of the animals and children.’ (AYAG. 33:14);
Ilangcivkenaku ciunemkun
gilerciiqua unamek,
unuaq, yaaliaku-llu cali, . . . ‘Nevertheless I
must be on my way today, tomorrow and the next
day, . . . ’ (LUKE 13:33); K; = eglerte-, egilraur-,
elraur-; < PE aylar- or aylar-
gurte- to be haughty yet feel slighted # An’uq
tayima, guer Gerrluni. Gerrluni waten quteggluni.
‘He went out, went away, in a snit. Feeling haughty
and offended, acting superior.’ (MAR2 2001:87)
icamiirte-, icamiite- (EG form) to be disappointed;
to be saddened # icamiirtuq ‘he is disappointed’
/ Anateq, cacuqtekelliumtaggen
icamiirceeqanii. ‘Oh Lord, because we have put
our trust in You, do not let me be disheartened.’
(YUA 1945:10 & LIT 1972:3); = caamiirte-
icape- to babysit (K, NI meaning); to hold (child) in
lap (HBC meaning) # icaqaa ‘she is babysitting
him, she is holding him’ / icaqiiuq ‘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. icarqe-
icici 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; < icivaq-ar(aq)-ku, icivaq-ar(aq)-
u
icivaq a few days ago; a few weeks ago; recently #
adverbial particle; icivaq kayangussullruukut ‘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, icivaq
icivaqu a few days from now; a few weeks from
now # advverbial particle; icivaqu allamun nem’un
nugtarciiqua ‘later on I’ll move to another house’;
< icivaq-ku
iciwa, iciw’, icugg’ you know; remember; as you
know too # exclamatory or interjectional particle;
iciw imumi qavartavillmegnuk ukatini
‘you know, on this side of the place where we
camped’; Maururluan pillinia, “Tangrru, iciw
qanrutellruaqqekemken iqlungarniluki 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, caulria ima, 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 icya“a
ic'ukcak  mink scent gland  =  ikcukcak

icungte-  to encourage; to hearten; to counsel  
Qayugtenenritua, mennuma piunga.' Taumek-
kgguq kiunarauq, apqaarsaqaanarauq icunglipuku.
‘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); icunglipuku
assirikallinakuq ranquruq’luluq, kituani-gguq
qenertenirruq. ‘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 igar-  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’; igarkaq ‘writing paper’; igarliqquq
‘he has sloppy handwriting’; igausngaauq ‘it
is written down’; igausngalriit picirkiutet
arenqigitait ‘clause (of contract, regulation,
etc.)’ (legal neologism); Tua-i-lulu makluni
unuamek elicungcarciqngani Qalemaq
igamermek tua-i elicugluni . . . Tua-i-lulu Qalemaq
igarcuutengqellinami yaassiillermun
tua-i elicugluni . . . Tua-i-llu Qalemam
gguq ‘he wrote; igaur ‘he wrote down on a box
those things’; igarkaq ‘writing paper’; igarluq
‘he is writing’; igaur ‘he wrote’

igarcuun  (K form), igarsuun  (NI, HBC form),
igaraun  (BB form) pen; pencil # igarcuua
ipgiatuq ‘my pencil is dull’; < igar-cuun, igar-
suun, igar-a-n

igarte-  to suddenly fall from a height  # < igarte-
igarta  writer; secretary  # < igar-ta

igaruurun  story knife  # NUN; < igaq-uaq-n

igaryaraq  orthography; writing system; way to
write # . . . ciulirneret igaryaramek nellungermeng
qanertut ‘Ella-gguq allamek yuituq. Ilakukut-
gguq.’ . . . even though the elders didn’t know
how to write they said, ‘In the world, it is said,
there are no strangers. We are all related.’ (YUP
2005:232); . . . picirkiulruukut igautnuluki ukut
kalikaat nutaratgun igaryarakun cali-l’ ak’allakun
igaryarakun. . . we planned to write this
pages in the new orthography as well as the old
orthography.’ (KIP 1998:xv); . . . naaqiyugnauten-
qaa Uyaqum igaryaraanek? ‘are you able to read
Helper Neck’s system of writing?’ Uyaqurq 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;
< igar-yaraq

igatuli  scribe (as in the Bible)  # < iger-tuli

igcaulkun  spear holder on kayak  # < igt`-yaiklun

igaugek  eyeglasses; traditional snow goggles;
eyeshade  # cf. ii, iiguak; < ?-dual

igcefeq, igcineq  cliff; bank  # CAN, EG, LI;
< igt`-neq²

igcetaaq  traditional pit trap #
Kapkaanaitelemggni 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); < igte-cetaaq

igcete-  to drop (intentionally or otherwise)  # igceta
‘he allowed or caused it to fall, he dropped it’
/ igceqaqunaka ‘don’t drop it’; Tua-i-lulu Pili
ucuryungatqapiarluni keggiarluni taumek
qangqiirmek tailuni, tuavet caniatnun igcettuluk.
‘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);
< igte-cete

igci-  to drop something  # igciuq ‘he dropped
something’ / Tua-i-gguq qialuni Ella iringanna
igicaqunaku ‘don’t drop it’; Tua-i-lulu Pili
ucuryungatqapiarluni keggiarluni taumek
qangqiirmek tailuni, tuavet caniatnun igcettuluk.
‘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);
< igte-ci
iggaq-, igag- (NUN form) resting against something; supporting oneself on one’s elbow # postural root; iggaqtuq ‘he rested against something, leaning on his elbow’; iggangagaq ‘he is resting against something, he is leaning on his elbow’ / Tua-i-llu iggaq 'daruun' cali qilak irriurluku tua-i tangniqeqapiqgluni …’And so propping herself up on her elbow she gazed at the sky some more and saw that it very beautiful …’ (ELN 1990:47); < PE iyajaar- or iyajaar-

iggayu- to be a champion; to defeat all opponents in a competition or series of competitions # NUN

iggiyuli, iggiiyuli, iggiisuli (NSK form) secret berry patch one continues to pick

igguak (iguak?) eyeglasses; snow goggles # NUN; = iggiayuli, iggiggiayuli, iggiayuli (form), eyeglasses; snow goggles # NUN; = iggiayuli, iggiggiayuli, iggiayuli (form)

iggayu- to be a champion; to defeat all opponents in a competition or series of competitions # NUN

igigtaun igigta den; lair # Uitaurtur kavviar allakarni

igigtaun igigta den; lair # Uitaurtur kavviar allakarni

iginiq edge of deep water #

igkaralek swallow (bird) # HBC

iglaq, iglak esophagus; freeze-dried esophagus for eating # Añgna-llu tuntuq ayakarluni, ayakarluni narullgulluni. Curukarluni tua-i pisiquiatun iglili kepluku. ‘As that caribou fled, it ran falling forward and hitting the ground. Rushing over to it, he cut its esophagus (throat) as he had been told to.’ (MARZ 2001:12); < ige-7; < PY-S iylak or Iylaq (under PE iyâ-)

igmar- to repeatedly swallow # igmariq ‘he is repeatedly swallowing’; igmarai ‘he is repeatedly swallowing them’ / Cat igmaraluuki makut cat kamgulteng-llu. ‘They would swallow things, even their own skin-boots!’ (MAR2 2001:58); < ige-mar-

igta den; lair # igtet ‘dens’; Tua-ll’ aatiin piluku. “Amci ata, Elngu qelicukvet qanganarucuqiyaramek yuara igitneke.” ‘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 avelngaq utertellrani utaquarraa igtiin amiigan 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); = igiga; > igtequq; < PE žiyta

igte- to fall # from a height; igtuq ‘it fell’ / mermun igaqanun ‘don’t fall in the water’; iggluni ‘falling’; … iggnguitutun, aluqken nuagarrlukek atraa. Iggiyuritutun aayugpek’ 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-, igcereq, igcetaaq, igcet- , igci-, igcailkun, iginga-, igute-; < PY iyâ-

igtequk otter den above water # maybe taken over by the otters from foxes # igta-? Igteququneq pituaput tamkut ciugnilnguut piyagiuryarait. ‘We call the place where otters raise their young “igtequk”’. (PAI 2008:180)

iguma- to internalize (words, stories, etc.) # Yuarutii

iguq drill shaft # and igur- to drill a hole # igurtuq ‘he is drilling a hole’; igura ‘he is drilling a hole in it’ / > iguun; < PE niyotuk-

igur-2 to defend another person verbally (usually); to feel defensive on another’s behalf # igurtuq ‘he defended someone; iguraa he defended her’ / Tuaqgaam, tamakut — pistai malirqarastai — taum kanaqilim, ayalgeklili taun’ igurluk’ kanaqlak. ‘But then she saved the muskrat by dispersing the boys who were chasing it.’ (CEV 1984:60); HBC, NUN, NS, EG = eyur-; < PY-S iyâ-ur-

igur-3 to jell; to congeal # igurtuq or iguraa ‘it jelled’ / HBC, NUN, NS = eyur-; > igurneq; < PE iyâfir-

igurneq draft of cold air # HBC, NUN, NS; < igur-2-neq'

igurrular- to have rigor mortis set in on one # NS; < igur-2-rrluk
igute- to fall or otherwise rapidly descend with (it) # iguta ‘he fell with it’ / Aqsarpak-Llu kic’etungraa imarpigmi ayagatungraan, taum callugtiin camavet mel’ugpiamun imarpigmi et’uqranun taryulugpiamun igulluku. ‘And, even though Big Belly was used to sinking and traveling in the ocean, that opponent of his dragged him down all the way to the depths of the sea.’ (YUU 1995:89); < igte-te1-

igutu- to be deep and wide # igutuuq ‘it is deep and wide’ / tamana aturluku, waten igurtellrulliniuq tamana teyvayarit, waten iguturimun ‘it became a river following that place where they used to portage becoming deep and wide as now’

iguuk testicle # Elliiteksaqunaciu ungungssiq iguugek passimallrukagnek . . . ‘Do not give as an offering (to God) an animal if its testicles have been crushed . . .’ (LEVI. 22:24); ANGUTEM IGUUGEGKEN CUPLYAGAAK ‘vas deferens’; cf. ingcu; < PE iγdyu

iguun, igurcuun, igurtuun drill; < igur1-n, igur1-cuun, igur1-tur1-n; < PE niγaduriun (under PE niγadur-)

igvar- to appear; to come into view or have something come into view from behind something; to catch sight of (it) # igvartuq ‘it appeared, came into view’ or ‘he had something come into his view’; igvaraa ‘he caught sight of it’ or ‘he had it come into his view’ by its coming from behind something / Tua-i-llu net’eng yaa-i igvait aatiin piyualuku pivkarluku.’ ‘When their house came into view her father had her walk.’ (ELN 1990:16); = igvar-; < PY-S iyvar-

Igyaqiq Egegik # village on Alaska Peninsula on the border of the Sugpiaq-speaking area

igymuk esophagus of fish # < ige-

igyaralek type of small clam (species ?) # literally: ‘one with a throat’; NI <igyararq-lek

Igyaraq Igiugiq # village on Lake Iliamna at the point where it empties into the Kvichak River; < ige-yaaraq

igyararq,iggsaraq (NS form) throat; area of river back a little ways from mouth # igyariqu’a ‘I have a sore throat’, igyariqskaraq ‘sore throat’; Elliiin ayuqucia assiiqapiaqaru, igaaraa-llu kinerteqapigluni, iik-llu tuaten qacervaglutek uicunainatek. ‘She felt very sick, her throat was very dry, and her eyes were stinging and she had difficulty keeping them open.’ (ELN 1990:49); Aka’-ggguq kugem tamatum igaaraa nunatangqellruuq. ‘Long ago there was a village at area of that river back a little from the mouth.’ (CAU 1985:91); < ige-yaaraq, ige-yaaraq

igyuar(ar)- to whisper # NUN

ii, ik (NUN form) eye # in (igen in NUN) ‘your eye’; igiken (iegeeken in NUN) ‘your eyes’; iinga kavircetuq ‘his eye is red’; illiqquq ‘he has sore or infected eyes’; illiqsaraq ‘eye affliction, conjunctivitis’; inigirtuq ‘he got injured in the eye’ or ‘he got something in his eye’; nuvescigataqa minggun innga miksiyagan ‘I can’t thread the needle because its eye is too small’; iik maqlutek ‘eyes watering’; iim elpeksuutii ‘optic nerve’; iim yualui or iim ivalu ‘eye muscles’; iingunani ‘not having eyes’; IIK NGELIGNUN ‘as far as the eyes can see’; IMM YUALUI ‘the optic nerve’; . . . nuyai tuaten tengaurluteng iik-llu usingasciiganatek anuqem ugaani. ‘. . . her hair was flying around and her eyes couldn’t stay open on account of the wind.’ (ELN 1990:41); Taïgaaam iingan inglua nalliiqun qagerteng’erpeni canrutiq. Tamarmek inglupiagnek ingqeng’ermek cangaatuk. ‘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); . . . tutaqgaruurluq anuurluq pikiliu, “Anuurlung, na’un itsuukanga?” Tua-i-llu anuurluq pikiliu, “Uuggun mingqutem ingakun itra.” Itqereskili tutaqgaruurluq. ‘. . . 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 iinganeq piqaluku. ‘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, igmiuru-, igte-, iiguak, iik, Iligayaq, iimiquq, iimiute, iingaq, iingir-, iinguak, iinguaq, ipaq, iqupak, iirrlainyagaq, isngaq, issuaq, itu-; cf. iigaq, illa-, iirra-, iir-; < PE aða

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
iiicileq orbital cavity, eye socket # < ii-
iiicill’er that’s great!; excellent! # exclamation;
iiioorbital cavity, eye socket # < ii-
iicill’er that’s great!; excellent! # exclamation;
iigmiun- to signal with one’s eye(s) # iigmiur- ‘he
signaled with his eyes’; iigmiuraa ‘he signaled
to her with his eyes’ / . . . iigmiungraaten-llu
maligarucaqunak. . . . and 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-
iigmiuquq target # < ii-
iimiute- to aim # iimiutuq ‘he aimed’; iimiutaa ‘he
aimed at it’ / Tua-i-llu aatiin egmianun
iimiulluku tauna nerelria. Ukatmun-llu tangrran uirraniluni
nutpagluku. ‘Right away her father
aimed at the one eating. He shot at it as it looked toward them
growling.’ (ELN 1990:63); < ii-
iingaaquq dart # EG
iingaculluk pierced nose # NUN
iingalaq eye # EG; <iinga-?
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; > iinalaq, iingaraq, iingarnak
iingaraq head; especially fish head; skull of a skeleton
# NUN; < iingaq-aq³
iingarnak volcanic rock with eye-like holes # < iingaq-
iingir- to be snowblind # iingirtuq (iingirluni) ‘he
is snowblind’ / iingiryaraq ‘snowblindness’;
ii-i, tauna qayartussuilngur, 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
# iingirtuq (iingirluni) ‘he lost an eye’ / Piinanermegni taum aipaan aavcaaq egtellrani
aipaan iinanun tut’ellinuq, iinga qagerrluqa.
Taum iingirtellrem atti nang’errluni tauna
getunrarmi iingircetellra ullahartellinia. ‘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)te-
iinguak eyeglasses # literally: ‘imitation eyes’; = niiguak; cf. igauk; < ii-uaq-
iinguaq false eye; glass eye; circle and central dot
design # Aperyarait-wa yuut ayuqenrilameng
iinguanek-llu piyugngaluki, ellanguanek-llu piyugngaluk. ‘Since people speak different
dialects, some can call them (the circle and dot
designs) “eye-like things” and some call them
“world-like things”.’ (CIU 2005:102); < ii-uaq
ii(ni) across there # extended demonstrative adverb;
Tua-i-llu caqerluni cam iliini aanaseng tekitaqan
iivet akianun inglemun tangvagnaraat-gguq
aanaseng taukut arvinelgen iirriarn. ‘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-
'he hid it' / >iir-?

something, did something stealthily'; iiqumtugaa

person) # NUN

iirutaagute-, iiirutaar-
to play hide-and-seek #
iirutaagtut or iiirutaartut ‘they are playing hide-and-seek’; Nalluyagutelliamagtek-Llu imukk carayiiq tangeleng nepengluteng, aqtingluteng iiirutaartuteng kingugulqerrilrit. ‘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

iisngaq eye socket in the head or skull # < ii-?
iissuaq (NUN, BB, HBC form), iissuuyaq (NUN form) sty in the eye # < ii-?, ii-?
iistaq yeast # from English ‘yeast’; = yiistaq

iisuraar(aq*), iisuyaaglaaq*, iisuyaar(aq*) solitary sandpiper (Tringa solitaria); western sandpiper
iitaq* — ik’apassi

(>Calidris mauri) # < ?-ar(aq), ?-ya(g)aq, ?-ya(g)aq; = iiyuar(aq)
iitaq* tall cottongrass (Eriophorum angustifolium), especially edible lower part of stem of tall cottongrass # Taum nanvam cerlakacagii canegtarluni akulitini-wa urut unaqvaatni-wa iitaat aultuneg 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) # < iiti-qi; > iituliar(aq*)
iituliq — iituliar(aq*) to have big eyes # iituuq ‘he has big eyes’
iitular(aq*) tall cottongrass (Eriophorum angustifolium), tall cottongrass

sled; dogsled; by extension: snow machine; automobile; truck; taxi # and ikamar- 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 tauiq, angaatuninng agqerrlun’ taaqgavet ikamraq cewagunng, angaqun taman’ ayaarluk’ ayakalliuq. ‘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 ikamrilriemek nall’arkengkuvet cali tua-i murilkellu. ‘Or if you come upon a person making a sled, observe him too.’ (YUP 2005:16); Unaauaniq-Lu aataung ayaumariluku ilain aanateng aptaat ikamrarluteng negateng paqluki ayagyugluteng. ‘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, ikamraruaq, ikamrir-; < ikam-; < PE ikamrak

ikamraruq child’s sled for playing; toy sled; sled model # and ikamraruar- to play at sledging # ikamraruatq ‘he is sledding for fun’ / Caqerluni cali ellanguq ukut yuut tass’uqaluq anuteqaqit, qalarrluteng ikamraruqtaartunut. ‘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 ikamrilriemek taukt tua-i nunameng tungiitnun ayaglutek, ernerpak tua ayaglutek. ‘Using as their sled a low kayak sled, they traveled all day toward their village.’ (ELL 1997:478); < ikamraq-ir-

ikamt-, ikamt- 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; ikamtaqtuq ‘he or it is gliding on the surface’; ikamtatigaa ‘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 tuntuvak qavalliniuq ‘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! # exclamatory particle; cf. ik’atak
ikaraliin  grass mat used in kayak # also plural for one mat; Tua-i tupigturalrianun ellangellruyaaqua, . . . Qayat-llu cururkuiarqalu waten taperrnanek makucinek ikaraliiluki. ‘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 ikaspag-ik’aruaq

ikatak ugh!; yuck! # katak; ik’atak exclamation; to help in a major way # ikaspagaa ‘he’s

ikavsiarutkaq thread used for the top stern stitches also plural for one grass mat used in kayak # ikaraliiciluki

ikavsiarneq, ikavsiarun-kaq top of kayak extending from stern to cockpit # ikavsianeq

ika(ni)-vsiar-, ika(ni)-vsiar-n; > ikavsiarneq, ik’apassi

ikavsiaq, ikavsiarun cross-stitching #<
ika(ni)-vsiar-, ika(ni)-vsiar-n; > ikavsiarneq, ikavsianeq line of stitching on top of kayak extending from stern to cockpit #< ikavsiaq-neq

ikavsiarutkaq thread used for the top stern stitches of kayak #< ikavsiarun-kaq

ikayuq helper # and ikayur-, ikasur- (NSK form) to help; to bless (NUN meaning) # ikayuraa ‘he is helping her’ / ikayuuqtuq ‘he is helping out’ / ikayuuqtuq ‘they are helping out’ or ‘they are helping each other’; Elnguq-lla ikayuucunga’arrluni naspalauni akucunga’arrluni apluku aanani akucugluni. ‘Elinguq 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-(ute)5-

ikayuute- to help out; to help each other # ikayuuqtuq ‘he is helping out’ / ikayuuqtuq ‘they are helping out’ or ‘they are helping each other’; Elnguq-lla ikayuucunga’arrluni naspalauni akucunga’arrluni apluku aanani akucugluni.

ikayuutuq ‘he is helping out’

ikayuug-pag-helping him in a major way’ / ikayug-pag-

ikayuug-ta the one across there # NI see ikna

ikgar- to sneak up on; to stalk # NUN

ikgete- to be small in amount; to be few in number # ikgetut ‘they are few’ / ukut ikgellruuq tukunin ‘these are fewer than those’; ikegliuq or ikgelitq ‘it decreased in amount’; piunririlleq wall’ ikegeliriqleq camek ‘abate’ (legal neologism): Ellualrit tallimanek ikgellrukata, yuinaak malruk tallimanek cipluku eullalartangqerqan, caliqa nunarpak piunririciqan tukunin talliman ilangurutait 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); Unguvalrit-llu qimagnqata ungungssit ikgeliluteng, carraat taulaan ungungssit uitaluteng. ‘Because the living creatures fled the animals became fewer, but a few animals stayed.’ (EGA 1973:17); Tua-i’w’ waniv’ pikani taum in’um tuqutarayulim, irumakuni-ll’ ikgelami. Pikani tua-i’a taum tuqutarayulim, tua-i iruqlaikuninak-ll’ ikgelilluq elliminek. ‘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 ikayur-(a)5-

ikguaru-, ikvar- to pry at more than once; to dig up # ikguararaa or ikvararaa he is prying at it / ikvaruaruq, ikvaruq or ikwuuq ‘he is prying at something’; tan’gaurluum ikwallinia nasaraq walliauyeva ‘the boy maliciously dug up the girl’s story-knife scene’; Taqngagnek tamakut neqet ikwarligeq camek ‘abate’; ‘it decreased in amount’; piunririlleq wall’ ‘these are fewer than those’; ikegliuq (legal neologism) ikeglicarilleq camek ‘abate’; piunririlleq wall’ ‘these are fewer than those’; ikegliuq

ikayuur-ta helping him in a major way’ / ikayug-pag-

ikayuutuq ‘he is helping out’ / ikayuuqtuq ‘they are helping out’ or ‘they are helping each other’; Elnguq-lla ikayuucunga’arrluni naspalauni akucunga’arrluni apluku aanani akucugluni.

ikayuutuq ‘he is helping out’ / ikayuuqtuq ‘they are helping out’ or ‘they are helping each other’; Elnguq-lla ikayuucunga’arrluni naspalauni akucunga’arrluni apluku aanani akucugluni.

ikayuruq helper; social worker # kiima caliunga

ikayurtailama ‘I am working alone because I don’t have a helper’; state-am ikayurtii ‘prosecutor’ (legal neologism); < ikayur-ta

ikayuunnan blessing # NUN; < ikayur-n
ikgun — ik’iq

ikgun — ik’iq

ikgun — leather sewing tool; small lever or prying tool  
  # cf. ikug-1

ikiarqe- to mock and belittle  
  # Tua-i ilangciyuunanigguq pingraatni; tua-i-gguq ik iarqekiiit 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,  
  ikiarqe-, ikingga-  
  cf. 1995:186); < ikigarte-neq

ikigarnernun — ik’iq  
  ‘bending over, he picked it up’; < ikig-te  
  out’; ikigtaa ‘he bent it over’ / ikiggluni tegua  
  up # ikigtuq ‘he bent over, sticking his buttocks  
  sticking up / ikingqauq ‘he is bent over’ / < ikigte-nga-  
  ikingqauq ‘it (door, box, can, store, meeting, etc.)  
  is open’ / nengllirtuq nem’i amiik ikingqiin ‘it is  
  open’ / ikingqauq ‘he is bent over’ / < ikig-  
  postural root;  
  Ayagginanermegni ikigarernernun aughkunun  
  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, they were going; I suppose; perhaps#  
  ikikia, ik’ika so much!; so many!; so big!  
  Exclamatory particle; Nunaminun tekitelliut  
  can’gurneret taugtuaqumku. ‘I suppose it might  
  be better if I go with you all instead of staying  
  here’; Pilaryaaqaqa takaryuglua, “Ciiqciielilaaq-Llu ikika  
  kaugtuaqmunku.” ‘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 tekitelliut  
  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; < ?-kika

ikilipeq (Y form), ikilipik (NUN form) ring finger  
  Agayulirttem kulan tunluku uinganun qanrutaa:  
  “Una kulun teguu, nulirpet-llu ik’ikika-wa keluatni  
  ¥  
  Nunaminun tekitelliuq  
  Exclamatory particle;  
  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; < ?-kika

ikiingqa-1 to be bent over forward with the buttocks  
  sticking up / ikigqauq ‘he is bent over’ / < ikig-  
  ngqa-

ikiingqa-2 to be open; to be open (hunting) season  
  # ikigqauq ‘it (door, box, can, store, meeting, etc.)  
  is open’ / nengllirtuq nem’i amiik ikigqin ‘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  
  kangcirllaraat. Tuatnamek ik’imek yuarutmek  
  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, ikiarqe-

**iki-** open # postural root; > ikingqa²-, ikinraq, ikiurte-, ikiurtuqaq; < PE ikir-

ikircissuun can opener # < ikirtte-i

ikinraq open space; page of book or magazine # < ikir-naq¹

ikirmi- to grimace; to snarl of dogs # ikinriuq ‘he is grimacing’ / akngircami camek qanerpek’ nani ikinriuq ‘when he got hurt he grimaced without saying anything’; < ?-neq¹-i²

ikirttaat plural magazine; book # < ikiurte-aq¹-plural

ikirtqaq curtain hung in front of doorway as a open space; page of book or magazine # < PE ikirtuqaq; < PE -cuun

ikirte- to open # ikiirtuq ‘it opened’; ikiirtaa ‘he opened it’; amiik ikiresgu ‘open the door’; ikiurtaa ‘he opened it for her or on her’; ikiurtsnga ‘open (the door) for me’;

piqatarraarpeknateng ikirlluku ‘emergency openings (for fishing)’;

(Fish and Game neologism): < ikir-te²; > ikircissuun, ikiur

ikirtuqaq curtain hung in front of doorway as a door or draft barrier; door # also plural for one such curtain; Maaten tekita, penam tamatum ngelini ikiirtuqat ukut tupigat. ‘He reached it, (and saw) at the edge of the cliff there was a such curtain; Maaten tekitaa, penam tamatum ngelini ikiirtuqaq; < PE -cuun, ikur-kar-, iku'ar; > ikuckar-cuun

ikirtuqat lever; crowbar; pew (tool) # ikuktar- to dig or probe with a pole or stick #

iкуlkingqertaqan. ‘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, ikiarqe-

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(TAP 2004:43); > ik’itmun, ikiur-, ikiurte-; cf. ikii, ikiarqe-

**iki-** open # postural root; > ikingqa²-, ikinraq, ikiurte-, ikiurtuqaq; < PE ikir-

ikircissuun can opener # < ikirtte-i²-cuun

ikirnaq open space; page of book or magazine # < ikir-naq¹

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(Fish and Game neologism): < ikir-te²; > ikircissuun, ikiur

ikirtuqaq curtain hung in front of doorway as a door or draft barrier; door # also plural for one such curtain; Maaten tekita, penam tamatum ngelini ikiirtuqat ukut tupigat. ‘He reached it, (and saw) at the edge of the cliff there was a woven door curtain.’ (YUU 1995:106); < ikiertuqaq

ikirun preface; forward (of a book); introduction # < ikiurte-n

ik’itmun toward or in ugly (improper) ways # adverbial particle; Kenkuyutem pikuni ik’itmun ayangaituq. ‘If treated with love he won’t head out his eyes.’ (QAN 1995:148); > ikguar-, ikuckar-,

ikug¹ to lift by lever action such as prying; to pry out; to gouge out # ikugtuq ‘he pried something’; ikugaa ‘he pried it up’ / ikur’arluku neptaillrua ‘he got it unstuck by prying’; Tua-i qavciatiun layima pia, tuatnavirtelluni, tuam tua-i tuquqaarluku iik-wa ikuglukek antellinlukek. ‘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); > ikguar-, ikucar-, ikugcuun, ikuktar-, ikuutaq, ikwegte-; < PE ikug² to find # EG

ikucar- to crochet # ikukcartuq ‘she is crocheting’ / < ikug¹-aq¹-; > ikucarcuun

ikucarcuun crochet hook # < ikucar-cuun

ikug¹ to lift by lever action such as prying; to pry out; to gouge out # ikugtuq ‘he pried something’; ikugaa ‘he pried it up’ / ikur’arluku neptaillrua ‘he got it unstuck by prying’; Tua-i qavciatiun layima pia, tuatnavirtelluni, tuam tua-i tuquqaarluku iik-wa ikuglukek antellinlukek. ‘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); > ikguar-, ikucar-, ikugcuun, ikuktar-, ikuutaq, ikwegte-; < PE ikug² to find # EG

ikugcuun, ikukceggun lever; crowbar; pew (tool) # < ikug¹-cuun, ikug¹-kegte-n

ikugte- to partially cook sourdock (for storage) # NUN

ikuktar- to dig or probe with a pole or stick # ikukcartuq ‘he is probing’; ikuktaraa ‘he is probing for it’ / NUN; < ikug¹-qaq

ikulumarte- to be a little better # ikulumartuq ‘it is a little better’ / ikulumarlruni ‘being a little better’

ikusek (NSU, Y, NI, UK, LI, EG, NR form), ikuyek (HBC, NUN, NSU form) elbow # and ikuseg⁷, ikuyeg⁷ to elbow / ikusgaa ‘he elbowed it/him’; ikusgaa or ikuyga ‘his elbow’; ikusgaa or ikuyga ‘his elbow’; ikusgaa or ikuyga ‘his elbow’
‘my elbows are chapped’; Tuaten cuqciilrianeq tangtullruunga. Tua-i-llu cuqcameqteki, kumluryaraan ngeliinek, waken ikiseteng waten piluki, una-I’ kumlurteng ukatmun perrluku, waten piqerluku. ‘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, ikusgiililaq, ikusvag-, ikuyvag-.

ikuyegneq measurement from one’s elbow to the end of his fist # ikuuyarnereq malruk ‘measurement from elbow to elbow with the fists touching and the elbows away from each other’; < ikuyegar-neq

ikuyegneq measurement from one’s elbow to the end of his outstretched fingertips # < ikusek-neq

ikusvag-, ikuyvag- to elbow hard # ikusvagaa or ikuyvagaa ‘he poked it/him hard with his elbow’ / < ikusek/ikuseg-pag.

ikuuar(aq*) bone tool for pushing cords through holes # NUN; < ikuutaq-kar(aq)

ikuunaq icon # Agaytem Irniaqestiinun ullautukut nanikualriani, cali tanqilriamun Elliin ikuunaanun watua paanaurtukut. ‘Let us approach the Mother of God in awe, and let us bow low before Her holy ikon.’ (ORT 2006:49); from Russian ikóna (iköna)

ikuuryaraq lever-action rifle # < -yaq

ikuutaq lever; crewbar; pew (tool) # < ikug1-taq; > ikuukar(aq) (under PE ikuy)

ikuuyur- to be destroyed by going into the hole in the ice along with unguarded animal bladders during the Nakaciuryaraq (“Bladder Feast”) # said of a village which, it was believed, would be destroyed if certain ritual aspects of Nakaciuryaraq were not meticulously followed; HBC

ikwege- to pry at # ikwegtaa ‘he is prying at it’ / HBC; < ikug1-?

ila part of; one of; some of; relative; family member; associate # and ila- to add to (it) # ilaq ‘it has had something added to it’; ilaa ‘he added something to it’ / ilaiigq mermek ‘he added some water’; kuuvviqaa aqamnum ilasqaqa ‘I want my older sister to add more to my coffee’; ilii anyam ’part of the boat’; ilii qimugtet ‘one of the dogs’; ilaiq qimugtet ‘some of the dogs’; kipusviliurem ilai ‘the storekeeper’s relatives’; ilavci atullrua ‘one of you used it’; ilateng neqkiurait ‘they are preparing food for their relatives’; ilakaqa ‘she is my relative’; ilaliraa ‘she joined him’, (literally: ‘provided him with an associate’); ilakelliriit ‘a family’; ilaituq ‘part of it is missing’; Nalluyaguarrluki-llu teggalqutan tunigtinun ilami aq vuluni. ‘Suddenly forgetting about the rocks she had gathered, she ran in the direction of her family members.’ (ELN 1990:19); Tayim’ ilaci tan’gurrani imarpigiaalunnguneng tanglarciquq yaqulecuarneq augkunek qateraqorlirmang yaqurtit taqgaam tungulkialuteng. ‘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 ‘sometime’; CAT ILITINI ‘one time’; CAT ILATINI ‘once in a while’, iliini ‘sometimes’; used with verbs nominalized by postbase -(u)ciq ‘incident or occurrence of V-ing’; erucit iliini ‘one dawn’ (from erte- ‘to dawn’); atakuucit iliini ‘one evening’ (from atakuut- ‘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 (from ayag-) ‘investment’ (neologism); ayaucit iliini ‘one time’; piviinret iliitni ‘on one occasion’; akit atullrat ilangevkangnaqluki ‘investment’ (neologism); > ila-, ilaartaayuli, ilaartayuli, ilake-, ilakelriit, ilakuaq, ilalcir-, iliitNi

ilaq patch # and ilaar- to patch # ilaartuq (or ilaariuq) ‘he is patching something’; ilaaraa ‘he is patching it’ / NS, Y, HBC, UK, NR, LI, EG; . . . ilakmirlriamek nall’arkengkuvet cali tua-i murilkelluku. Wall’u kuvyamek qemilriamek, wall’u ilaarturilariamek. ‘. . . 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

ilacir- 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’; = ila-; > ila-, ilarqutair-; < PE il(l)a-;

ilagar- to join # ilagaraa ‘he joined her’ / Ilani-llu-gguq ilagayuirulluki, aqutingraata. ‘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 ilagaculriit cali tenguuruarlirit qasgimtarkaugut. ‘And those who wanted to participate and were enthusiastic could be in the kashim.’ (TAP 2004:44); < ila-gar-te;

ilair- to lose or remove part # ilairtuq ‘part of it came off’; ilairaa ‘he removed part of it’ / < ila-ir-

ilair2- to untangle; to comb or brush one’s hair # ilairtuq ‘it got untangled’; ilairaa ‘he untangled it’ / Quiterrarelnuni maqiuq, maqiluni ilairiluni caluni kenuggluni, . . . ‘After washing her hair she took a bath and as she bathed she combed (her hair) and groomed herself, . . .’ (MAR1 2001:34); < ila-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-?-?

ilairityuli horsefly (Tabanus atratus) # literally: ‘one that is good at removing pieces of flesh’; < ila-?-?

ilake- to be related to (him); to include (him) # ilakaa ‘he is related to her’, ’he included her it an activity’ / qailun ilaksiu? ‘how are you related to her?’; ilakutuk ‘they are related’; Neqa-gguq man’a ilakuyutnguuq. ‘They say food helps to create family bonds.’ (YUP 2005:92); < ila-ke-; > ilakellgutelriit, ilaksagute, ilakutaq

ilakellgutelriit, ilakellgutelriartaq tribe # neologism in Bible translation; Moses-aam qanrutai Israel-aam yuin ilakellgutelriartaita ciuligqagtaid . . . ‘Moses spoke to the leaders of the tribes of the people of Israel . . .’ (NAAQ. 29:1); < ilake-illa*-ila-plural

ilakelriit, ilakelriit a family # Tua-i taukut ilakelrii utialriit allamek-lu ilaunateng yugmek. ‘Then that family stayed without any other people.’ (ELL 1997:546); ilakelriartuq kumci. ‘I thought you were a family.’ (YUP 1996:22); < ilake-lla-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 taugaam tailuteng kinguakun, tangerrluku-am tua-i wangkuta ilaksagutelliniluku tauna. ‘Then they would come later and see that that person had developed close ties with us.’ (TAP 2004:20); < ilake-yagute-

ilakuuaq remainder; leftover # Tua-i keniramek ilakuamek neresqellukek iteperilgan aipaa puqliricuglukek piluni tua-i puqlirillukek cali-lu saanillukek. ‘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-kuuaq

ilakuuciq communion (Roman Catholic usage) # “Cauga Tanqilria Ilakuuciq (kemegturyaraq)?” “Tanqilria Ilakuuciq akurtulqaa anerteqellriim 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

ilakui- to have something leftover # ilakuiguq ‘he has something leftover’ / ilakuigaa ‘he left something for her’; Iinrukisqatgeq-ulakuiguq assiriqerteng’erpet qavcini 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); < ilaakuai-
ilakutaq — ilangciar(ar)-

ilakutaq relative; kin # Cevv’arnermiuni
ilanka nalluritanka, Mamterillermi ilanka
nalluritanka, Qippnermi ilanka nalluritanka,
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’;
ilalicraa ‘he is putting up with it’ / Ilalicirpiinqnak,
pingnatugluten 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^2-n
ilaliunqegg- to be friendly # ilaliunqegtuq ‘he is
friendly’ / Ilaliunqegpapartuluteng-gguq taukut,
elli-llu-gguq Qalemaq taumek ukaqlinikenike
rangriiqluni . . . ‘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-liu-nqegg-
ilaliu- to be sociable; ilaliurtuq ‘he is being
sociable’; ilaliurraa ‘he is being sociable with her’
< ila-liur-; < PE ilali(C)u3-
ilaliute- to mix; to join # ilaliiutuq ‘he joined’;
ilaliiuua ‘he put it with something else’ / < ilal-
lir-te
ilalke-, ilalru- (NSU form) to pick on; to mistreat;
to hurt (his) feelings; to torment; to be cruel
to (him) # ilalaka ‘he is picking on her’ /
. . . ngel’angellruami taq’errluni alingallagluni
aanamegnun ilalkessukklu 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); ilalkiyraraq ‘assault’ (legal
neologism); > ilalketar-, ilalkumalria; cf. ila; < PY
ilarku-
ilalketar- to be cruel # ilalketartuq ‘he is cruel’ /
< ilalke-tar
-ilalkuinar(ar)- to travel on land coming in and out
of view to distant observers # NUN
-ilalkumalria victim # legal neologism; < ilake-ma-ria
-ilallugun the “black sheep” of a family; the one
who doesn’t get along with the others; antisocial
trait # Ilallugutenggengaata tau’gaam kenekluku
ciumulatekevkenaku, pinrinatekevkenaku,
pegtetavkenaku, . . . ‘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-lluk-n
-ilanaaraq friend # yuut amllengraata ataucimek
tau’gaam ilanaaranggertua ‘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’; ilangarteliaartanggertuq ‘a death has
occurred here’; Tua-i maktenqasqaqerraarluni,
uttaa taukut atmani ilangartelinuluki, kemek
tauna ilangartelinuluki. ‘After trying without
success to stand up, he finally removed some
of the meat from his pack.’ (QAN 1995:224); Tua
ilangarcuqaqmenq ilangartaqluteng piciatun
nasaurlurnek, tan’guraat, yuunriraqaluteng,
anaat, aatat apa’urluut-ll. 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);
arcqassiyaarla 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) /
ilangciu (Y form), ilangcinirgul (K, NI form)
‘leave it alone!’; the following example is from
NI: Maligtaquaumaniurluguq, asmuurilria,
angayuqaagken kenekngaitaak. Kenekngaitaak
birth, and my relatives in Chevak, I know my
relatives in Tununermi. ‘I know my
relatives in Chevak, I know my relatives in
Newtok.’ (QUL 2003:18); < ilakutanka
-ilangaaraq friend # yuut amllengraata ataucimek
tau’gaam ilanaaranggertua ‘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’ /
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‘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);
arcqassiyaalra ilangarrluku ‘mitigate’ (legal
neologism); < ila-?
iliquire- to be a good companion # ilanirquq 'he is a good companion' / ila-nirqe-
ilaniite- to be a poor companion # ilaniiituq 'he is a poor companion' / ila-niite-
ilaqcuuaq stickleback fish; needlefish (Pungitius pungitius) # Tua-gguq kiungaicuk'nermi kat'um mikkellriim im'um ilaqcuuaqam kiugaa ciugarrluni,
. . . 'He didn’t think it would but that little needlefish down there looked up and answered him, . . . ' (AGA 1996:38); NS
ilark, ilarqute- to be tangled; to get tangled # = ilag-;
ilarraabaaq small fish found in lakes (species ?) # NSF
ilarqute-ir
ilaraarq small portion of (it); little bit of (it) # ila-raaq
ilarqutair- to untangle; to comb one’s hair #
< ila-rqute-ir
ilarraq small portion of (it); little bit of (it) # ilarraq
ilartriik, iliar-triik 'a little bit of it'; Anrutarpuk niiluku kaisiyaagpakallerpuk neqain ilarratnek alinguryungamagegnek nergelrunuk. 'Listening to our stomachs, knowing that we were very hungry, we ate a little of his food even though we felt we were intruding (because we didn’t ask first).’ (QUL 2003:668); < ila-raaq
ilasqite- to pick on; to mistreat; to torment; to be cruel to # NSF; cf. ila
ilaut- to join in; to add in # ilautuq 'he joined in'; ilautaav 'he added it in' / Cali yuut pinrilqurruteng watnalrianun ilaautarkaututeng. 'And the people, except the weakest, were to join in with those doing like this.' (CAU 1985:133); cf. ila
ilaviite- for there to be no need or room to add more (information or the like) # ilaviituq 'there’s no need or room to add more' or 'it is such that one can’t take anymore’ (as when a person is in great agony); ilaviitaa 'there’s no need or room to add more to it' / Una tua-i wanta ava-i ilaviilengraan qanrutkaq. 'Even though there was really no need to add more, I have spoken a little about this.' (CIU 2005:148); < ila-vik-ite-
ilug- — ilulirneq

**in (upriver) a village** into his view, and at its downriver end there was a house **separated** from the others.’ (CIU 2005:220); Tua-i-il’ tanqigiqertelluku pilliniuq nunat kankut; ugnawa-gguq uatiitni uani uaqvaarni ellicetun ilani nem taum ill’arrluki ena ugnu. ‘So then when dawn came upon him he saw a village down there; and in the distance, a bit downriver at the edge of the village, was a house set apart by itself, just like theirs was.’ (QAN 1995:42); Tua-il’ tua-i tutgara’urluqerlirgneg cali ilaluteng, tugtara’urlua tauna tuani nasaurlullrauli, nunat ill’arrluki nunalutek. ‘And there also were a grandmother and grandchild — the grandchild being a girl — dwelling **at a short distance away** from the rest of the village.’ (MAR 2001:104)

**ilug-** tilting **#** postural root; > illugte-, illungqa-; < PY iluy-

**ilugte-** to tilt; to upend **#** illugtuq ‘it tilted’; illugtaa ‘he tilted it’ / Waten-llu illutgperrlit, illugneret amlerrituameng kuiqem cerniini, tamakunek inerqanallrukaitkut tutmaasqevkenaki. ‘When the upended things, the upended ones (spawmed-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); < illugte-

**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 iliñir-

**iluqineq, ilquinaq** skull; empty skull / * Taperrnat akulitini elakaq, meq, cerniini-wa-tang ukut iluqneret pingayun enret-wa. ‘Between the seashore grass there was a water hole, water, and on its edge were these three skins, all bones.’ (MAR 2001:91); < iluqiq-?-neq¹, iluq-ite²-neq¹

**iluq, il’uq (HBC form), illeuq (NSU form)** brain **#** . . . tuquluni, ciutiikun eguliuruuccuitii itqercami iluqra qamna putuluku ilutmun. ‘. . . he died, when her awl penetrated deep in his brain.’ (MAR 1:190); < ?-uq, ?-uq, ?-uq; > iluqineq

**ilupak** cast-iron kettle **#** (?)

**ilu**¹ to become frosted **#** of a window; iluq or ilua ‘it became frosted’ / = ilu; < PE ilu- (under PE ilu)

**ilu**² root; > iluqeqa*, ilur(aq*)

**ilu** interior; area inside; upriver area; inner feelings; intestinal tract **#** caliuq nem’il iluani ‘he is working inside his house’; yaassiginem iluantsuq ‘it is inside the box’; kuiqem iluani ‘upriver’; Tua-i-llu-am ellii umyuarqeqenglunia meluullermi qall’ 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); iluliurneq ‘(the sin or vice of) gluttony’ (religious neologism); > ilukaar-, ilukecki-, ilukite-, ilulek, iluliarun, iluliraq, ilulirneq, ilulivneq, ilulkar-, iluillq-, ilunlu-, ilumun, ilunge-, ilupeq, iluperaq, iluqliq*, iluryuk, ilutak, iluteqe-, ilutu-, ilutuliar(aq), ilutuqeq, iluyaraq

**iluqer-** to feel pleased; to feel good; to become happy **#** NS; = ilukecki-

**ilukaar-** to have labor pains or stomach pains **#** ilukaartuq ‘she is having abdominal pains’ / < ilu-?

**ilukecki-** to feel pleased; to feel good; to become happy **#** ilukeciqiuq ‘he feels good inside’ / ilukecitkka ‘he is pleased with it, proud of her’; ilukecinarquq ‘it causes one to feel good inside’; Uingan waten ayuqucungnqan ululiarlunia iluqecivkarlungi calikan, ellii-llu calilgutkeciqaa ayuqeliluku. ‘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 **#** < ilukegi-neq²

**ilukite-** to be shallow **#** of hollow things; ilukituq ‘it is shallow’ / < ilu-kite²

**ilulek** ladle **#** NUN; < ilu-lek

**iluliarun** great-grandchild **#** NUN; < ilu liaq-n; < PE iluli(C)a³ (under PE ilu)

**iluliraq** funnel-like inside component of a fish trap **#** Pelacini-lu kepurararluku neamaruqkektulu iluliralilanglulu. ‘I started using twine for lashing the inside’ / iluliralilanglulu. ‘I started using twine for lashing together the funnel-like inside component of the fish trap after cutting to the right sized.’ (KIP 1998:321); < ilu-li³-aq²; < PE iluli(l)irak (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

**ilulirneq** lining; inner surface; the innermost thing; inner thigh **#** ilulirnerek inner thighs **#** atmaka ilulirneqai melqurut ‘my parka has imitation fur
ilulkar- to be upset and angry # ilulnguuq ‘he feels sad’ / ilulliqe-; < ilumun ‘to feel sorrowful or disappointed’ # ilulngu-; ilulluq ‘he feels sad’ / iluluq ‘he feels upset’ / Ilulnguestekain ilulngusikunegteggu ilulnguniaraat. ‘Those who are going to feel bad over him, they want to feel bad over him, then they should just feel bad over him.’ (QUL 2003:442); < ilu-ingu-; < PE ilu- (under PE ilu)
ilulkucugaq great-great-grandchild # NUN
ilumun truly; indeed; really # adverbial particle; ilumun tekitellruilnuq ‘I see that he has indeed arrived’; Maaten murilkaa tua-ilumun angnirnganani, tuar-llu kegginaa uivencellria, tanguqapiggulun 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)
ilumu- to feel the truth # ilumuuguq ‘it is the truth’ / Ilumuulalriit tang tua-i cat tamarmeng. ‘There’s truth in everything.’ (CIU 2005:134); < ilumun-u-
il’unaq deep crevice in sand dunes # NUN
ilungapak female cross-cousin of a female # Ilungapaka-llu-am imma 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 tuana atra-llu elliiin ellilluku cuinaw’ Puyuulliniria. ‘Her mother told her that that was her cousin, and she learned that her name was Puyuq.’ (ELN 1990:30) # < ilu-?; > ilungapak; < PY ilu-
ilunge- to have sudden enthusiasm; to put forth renewed energy # ilunguq ‘he got his second wind’ / Kaviaq qu’garrluni erinakgecinian 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-ng-
ilupeq underwear; undershirt; lining of garment # camek iluperraunateng anellruut ‘not having a stitch of underwear they went out’; . . . ana aani tuana atkugmek imarmiuarmek pilikili, kanaqliit aqsanritnek ilupirtuku, qerrulliliuni-llu cuinignluugnek, tunutt-llu iruiitnek pilululiluni. ‘. . . 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-il’ yuulukek kamlarqarlua iluprenka ciurraarluki 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-
iluperanqigtqaq great-great-grandchild # LI; < iluperaq-nqigt-aq*
iluperaq great-grandchild; great-grandniece; great-grandnephew # . . . tutors camek iluperanqigtqaq ‘cross-cousins;’ individuals who are related ‘iluperaq’ (great-grandchild). . . . Also, to those great-grandparents, while they are living, their great-grandchildren’s child is “maqamyuarun” (great-great-grandchild), and then comes “neruvailitaq” (great-great-grandchild).’ (YUU 2005:220); < ilupeq-aq*; (compare Siberian Yupik qaspaq ‘great-grandchild’); > iluperanqigtqaq
iluqliq* inner thing # iluqliquluki ‘one inside the other’; < ilu-qliq
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 # iluraqqa or ilu’urqaqa ‘he is my friend’; ilu’urqellritiit ‘cross-cousins;’ individuals who are cross-cousins to each other’; Tua-i tan’gaurluit angliirliriiti miangeliirtu tuaten ilurateng tua-i inglukqatriluki tua-i pinga’arrluteng. ‘The young
married men who were just starting families
prepared to compete against their cousins.’ (CIU
2005:354); < ilu?

iluryuk core of apple, tree, etc. # < ilu-yuk

ilussarte- to have food poisoning # NUN; < ilu-?

ilutak valley; dip; bay # Uagna-lu ilutalek
Cal’itellrem painganek, kuik anelrarluq’, tauna qiptellra Qikertaayaaq-gguq tua-i. ‘Down there
with a bay from the mouth of Cal’itelleq, a river
goes down, that place its bend is Qikertaayaaq.’
(KIP 1998:43); < ilu-?; < PE ilutak (under PE ilu)

iluteqe- to grieve; to be emotionally pained; to
cry with emotion # iluteq ‘he is griefed’
/ iluteqvkar ‘he causes her sorrow’;
ilutequteka ‘he is sorrowful on account of
it, is grieving over him’; ilutequ ‘sorrow, grief’; Kingunrit-gguq angniriit angnirluteng,
angniluskait angniniang teng cali lulu
ilutequtek ‘urluki pikait meungluteng. ‘Those
whose survivors were happy, were themselves
happy, those whose survivors were sad, were
themselves sad, and those whose survivors
kept crying over them, were soaking wet.’ (YUU
1995:112); the following are Catholic religious terms:
ilutequq angnilqpuguput pitekluq ‘contrition’;
kayuqapigtellria ilutequn ‘perfect contrition’;
Kayurlia ilutequn ‘imperfect contrition’; < ilu-
teqe-

ilutmun inward # particle; < ilu-tmun

ilutmurtaq Eskimo men’s boot with fur inside #
NUN

ilutu- to be deep (of caves and pits as well as bodies
of water) # ilutuq ‘it is deep’ / Ta’iga-tar
ilutuqangani Nanugarciaulliniliq, camaiget
allgumakutaga . . . ‘It is called Nanwarcia
because it is very deep, it probably has a hole
down there . . .’ (WEB2); < ilu-tu-

ilutili(h)ar(aq*) large bowl # ilu-tuli-ar(aq)

ilutuq depression; deep place; bay # < ilu-tuq

Iluvaktuq legendary hero, ancestor of the people
of Kwethluk # Iluvaktuq tauna arenqiattleliliq
nemertulliniliq. ‘That Iluvaktuq was, evidently,
a voracious eater.’ (CUN 2007:86)

Iluvat- to go into an area # iluvartuq ‘he into a
certain area’ / Unugmi taugeam nununun
iluvataq ‘They went into villages only at
night.’ (KIP 1998:205); iluvavrkaat ‘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. # ilvara ‘he brought it in’ / ilvariuq
‘he brought something in’; Ava-i-ilu . . . piuq
Aanillraa nallini angtututak naqacuq agutellallrulliniliq qantaituant malilulluliq,
ilvariluteng-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 1985:57); HBC, NUN; cf. ilu; < +
PY ilvar- (see also Siberian Yupik ilvar- ‘to put up’)

Ilve- to collapse; to fall down # . . . ileveq
naparcimanqiggnauni. . . it will fall down
and not be built up again.’ (ISAI. 24:20)

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;
itutulria ima ‘what’s his name (you know who
I mean)’; caunikii ima ‘now what was it that he
said it was?’; Quaillun ima tanem tuqlutit tamana
ayuqellria? Tua-i tang ata nalluyaguskela . . .
‘Now what the heck is something like that called?
See, I’ve gone and forgotten . . .’ (ELL 1997:400);
Akwaugaq ima caullrilruq? ‘What was yesterday
now?’ (YUP 1996:37); Iluvaktuq ima nuliangqellria
qavcineq? ‘Did Iluvaktuq have, multiple wives?’ (CUN 2007:86); this word is the
“predicative demonstrative” form of imani (q.v.); cf.,
imna, taayima, taia, anirtima; > ima-qaa, ima-
tanem

Ima-qaa is that how it is/was; I wonder # particle;
Aling, wall’ imaa-qaa cup’urillrukun iterluni
qascigicullernmun aigua neryartulliliq! ‘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
nulirmilliliq. ‘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 urunqinek tua canek
tan’gerpagnek-llu nerqaqluni tamaa-i tumeqenni
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; < imaita-kite-
imair- to empty; to remove contents from # imairaa
‘he emptied it, took things out of it’ / . . . angutek
tekillutek kalngakek-wa imaqaararlutek.
Mikellam-lu imairlukek. . . the two men arrived
with full backpacks. Mikellaq emptied them.’
(ELN 1990:104); < imaar-i2-
imairin dipper for removing ice fragments from
water # < imair-i2-n
imaituq ‘it is empty’ / imaitelartut taum nallini.
‘They would be empty of any anger during that
time.’ (TAP 2003:17); Neqalleruar-lu natermi
sageskan yuum tutmaqani-gguq umyuarteqtuq.
“Anlingnaqvaa-lu nani-atag-uum anrutaa
imaiteqerli.” ‘Even if a tiny particle of food is
dropped on the floor and stepped on, it will
know and say, “My goodness! May this person’s
stomach be empty one of these days.”’ (CIU
2005:324); < imaq-te-
imameli desirables contents; phlegm; pus #
< imaq-ller(aq)
imanarvik conainer made of beluga stomach # Tua-
i-lu etuulut untuulut cali imumi. Anrutuall-
lu imanarvii amtitnun tua-i qeetnun-lu
caquluteng. ‘In those days the beluga intestines
were useful. Their stomachs, beluga stomach
pouches were used to store their (beluga’s)
muktuk and skin.’ (PAI 2008:8); < imanarvik-
< PE imana and imanar
imannanak conainer made of beluga stomach # Tua-
i-lu etuulut untuulut cali imumi. Anrutuall-
lu imanarvii amtitnun tua-i qeetnun-lu
caquluteng. ‘In those days the beluga intestines
were useful. Their stomachs, beluga stomach
pouches were used to store their (beluga’s)
muktuk and skin.’ (PAI 2008:8); < imanarvik-
imangaq blackfish (Dallia pectoralis) # Y, NS, LK;
Erenret takliaqta tamaani neqairutetuameng,
tamakurralinneq taqgaan neqairutetuameng
neqkapigglainarnen. Yuilumek-lu imanganek.
‘Whenever the days became long there they’d
invariably run out of food, and they’d eat
only those things, such as blackfish from the
wilderness.’ (MAR2 2001:48); > Imangaq
imangaq- to leak in liquids; to acquire content #
imangaq ‘it is leaking’ / angyaqa imangelartuq
‘my boat leaks’; Tua-i tamana qayaqa
aivkanglininiani mermek imanggaqerriq
anagutenrituq. ‘Since my kayak has developed
creases along the seams it leaks in water but
not too much.’ (KIP 1998:19); Agayun piliuq
angelianek unguvalrjneq allaneq-lu
imarpigmiurnen. Imarpik imanggekarlu
ayuqenirlurguneq unguvalrjneq. ‘God created
large living creatures and other sealife and
He caused the ocean to be filled with various
creatures.’ (AYAG. 1:21); Tua-i-lu qasgi
puyumek imangan cali-am qecgaurluteng
mianikvenkateng aarpagaluteng tuaten. ‘And
so the kashim would fill with smoke and they’d
jump up and down with abandon and shout at
the same time.’ (CAU 1985:77); < imaq-ng-
ima(ni) far away and/or long ago but identity
known, at least partially, to speaker and audience
# . . . atani neq’allnilunun nani imani
tayima kingunernerimi. . . . he suddenly recalled his
father, somewhere far away, in his land of origin.’
(MAR2 2001:46); Atunem naw’un imaggun
nallunrilultut, . . . ‘Through somewhere long
ago they knew each other, . . .’ (MAR2 2001:30);
see also imna, the corresponding demonstrative
pronoun; see Appendix 3 on demonstratives; NS;
cf. ima
imap’ag- to be full of something # Egan imap’agtuq
suupameq. ‘The pot is full of soup’ (NEK
1981:12); < imaq-pag-; LI
imaq* contents; bullet; pus; ocean; water # camek
imangerta? ‘what does it contain?’; kalngaga
allgumiin tamallruanka imai ‘because my
pack was ripped I lost its contents’; man’a
kuik imartuq ‘this river has (contains) much
water’; imarvik ‘my bullet pouch’; Tua-i
yuurulluket imaan yuin camkt unguvalrjitiarita
iliita yuurulluket ullaqulluq ayuqcrurltuluket.
‘So one of the “Persons of the Sea” down there
transformed himself into a (regular) person for
them and went to her to show them how.’ (MAR2
2001:99); Cali pupii, angrlirrjata, angkngialuteng
imaneq-lu maq’urluteng aruciucilallruit
neqet, kangitneret, amata iluqllaiun imirlluki
mamkilnguarnen. Nutatt-lu melquranen
patuluki, mamsrluki. ‘Also, when skin sores
got big and painful and oozed with pus, they’d
prepare the thin layer from the inside of a chum
Bases

salmon skin, apply it to the wound, and cover it with tundra cotton to heal the sore.’ (YUU 1995:52); Imam umgutii ‘November’ (NUN usage) literally: ‘the sea closes in (with ice)’; see Appendix 7 on the Yup’ik calendar; > imaitae-, imanaq, imange-, imaqaar(aq ), Imaqliq, imaqcuk, imaryuk, imaller(aq), imaq-ag’, imarkaq, imarlinaaq, imaqaar(ar)-, imarkuaq, imarmiutaq, imarnin, imarpalek, imarinir, imarpik, imarrluk, imartu-, imartuliar(aq), imin, imir-; < PE ima-

imaqaar(ar)- to be full up # imaqaartuq ‘it is full to the brim’ / imaqaarallruq 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-?
imarkaneq exactly enough to fill (it/them) # . . . yuk atauciq saskat pingayunelgen imarkaneq pikirturluku. ‘. . . providing each person with eight cups’ worth.’ (ANUC. 16:16); Agayutem pilaqvaigaku nunar iqlaq-llu, tuiim-llu imarkaneq nunatangvailgan. ‘Before God made the land and the fields, before there was enough earth to fill His palm.’ (AYUQ. 8:26);
imarkuaq, imarkualleq sailor # < imarpik-liur-ta

imarmiutaq* mink (Neovison vison) # Ukut aqlitel agluirucetuulmuteng, tegglipianek-llu 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);
imarnin gut rain parka; spray cover for kayak # Tua-i-ll’-am atakuan ellimerriuq, pisquriuq imarnitegnek, imukgnek ivsiuruugmek qilugmek, . . . ‘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-llu-gguq taukut nunat uitalriit kuigem ceeni. Kuigat tamaka primaqmuq 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; > imarpinraq*, imarpiliurta, imarpillaq

imarpiliurta sailor # < imarpik-liur-ta

imarpillaq sea mammal # NUN; < imarpik-llaq

imarpinraq* Bering cisco (whitefish) (Coregonus lauritae) # Tuامتللاا تامعلللا تارياقاغنکي cali tamakunek tuametlul liqallugmek neqnek tua-i sayagmek, kangiinermek, qakiyarnemek, imarpinramek, 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

imarrlinaaq* 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*-lleq'
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; < imaryaq-nge-
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
collapsed’ / imtaa ‘he collapsed it, tore it down’; imumaq ‘it is collapsed’; Tua-i ercan taum qetunraan quivarimeng aipaa tauna intellinia, canek imalek taum aameng quuneke’ngainek. ‘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); imneq; PE im0 - imeg- to roll up; to fold up / ellminek uliminun imgutuq ‘he rolled himself up in his blanket’; > imeggluk, imegneruaq, imegyuk, imelqutaq, imguaraq, imgun, imgutaq2, imguyutaq

imeggluk wrinkle # and imegglug- to get or be wrinkled # imegglugtuq or imegglugaa ‘it got wrinkled’; imeggluk, imegneruaq, imegneruartailnguq. . . . looking as if he was without the hint of a wrinkle.’ (KIP 1998:77);

imegneq wrinkle # . . tuar-llu tang imegneruartailnguq. . . . looking as if he was without the hint of a wrinkle.’ (KIP 1998:77);

imegneq wrinkle # . . . tuar-llu tang imegneruartailnguq. . . . looking as if he was without the hint of a wrinkle.’ (KIP 1998:77);

ilmauluk fish egg; roe (LY, NI, NUN meaning); dried herring egg (NUN meaning); slab of cottonwood bark, formerly used for roofing smokehouses (K meaning) # arnacalut pupsulget 240 tiissitsaanek amillertialraneq ilaunngeggnitututuqciuglaugnerliggi siugnaq ‘female crabs produce as many as 240,000 eggs at their hatching places in one year’; ilmaulek; PE ilma(C)u(y) or ilma(C)ux

ilmauk pregnant bearded seal # NUN; PE ilmauk

ilmauluk fish egg; roe (LY, NI, NUN meaning); dried herring egg (NUN meaning); slab of cottonwood bark, formerly used for roofing smokehouses (K meaning) # arnacalut pupsulget 240 tiissitsaanek amillertialraneq ilaunngeggnitututuqciuglaugnerliggi siugnaq ‘female crabs produce as many as 240,000 eggs at their hatching places in one year’; ilmaulek; PE ilma(C)u(y) or ilma(C)ux

ilmauluk fish egg; roe (LY, NI, NUN meaning); dried herring egg (NUN meaning); slab of cottonwood bark, formerly used for roofing smokehouses (K meaning) # arnacalut pupsulget 240 tiissitsaanek amillertialraneq ilaunngeggnitututuqciuglaugnerliggi siugnaq ‘female crabs produce as many as 240,000 eggs at their hatching places in one year’; ilmaulek; PE ilma(C)u(y) or ilma(C)ux

ilmauluk fish egg; roe (LY, NI, NUN meaning); dried herring egg (NUN meaning); slab of cottonwood bark, formerly used for roofing smokehouses (K meaning) # arnacalut pupsulget 240 tiissitsaanek amillertialraneq ilaunngeggnitututuqciuglaugnerliggi siugnaq ‘female crabs produce as many as 240,000 eggs at their hatching places in one year’; ilmaulek; PE ilma(C)u(y) or ilma(C)ux
imruyutaq* - line reel; netting shuttle # Tua-i-llu una-i un kut imruyutayagaat tua-i taum neqem ngelqerrinek — una tua-i wani wa paq naka qa qu arru gcuu ca qa meng ikika waten ayagniqarralriit 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 # imtuqertuq ‘he is stuttering’ / < ?-qar-; cf. im(na)

imumi at that time that both speaker and listener know about; long ago # adverbial particle; imumi mik lemni iru ta agu telallruukut ‘at that time when I was small we used to play hide-and-seek’; AK’a imumi ‘a long time ago’; < im(na)-localis

imuqi te- to react vocally to a sudden chill, usually from contact with cold water # imuqituq ‘he cried out because of the cold’ / Arenqiapaa-ll’, yura’artelliniuq, maaggun tuaten yaqjirulni, atkuni imumek aciirluku pilliniam. Elliurluten. Imuqitallermini. ‘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); < im-singular demo. pronoun former-u

imur- root; > imuqite-, imurnarqe-, 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 in this way’ / Tuullget. Urr’urruaraltun iciw’ pilarlrii, waten elliurluten. Imurturaluteng-gguq tua-i, ellallungqata’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’ / irnan imuryugtuq mecungan 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-qa qangyampak niiskenga qa angalkuq?” . . . kiugaa, “Ii-i, taunguunaga.” ‘. . . he asked him, “Are you the one that I heard the shaman speak of long ago? . . .” [that one] answered him, “Yes, I am that one.”’ (MAR2 2001:32); Tua-ll’am imkut Wien-at pilangeqertelluki tamaa-i picingssaulriartangqelliniuq-am angutet iliiitnek tua-i immuliuni temcinaqtuli, temcinaangssatuli. ‘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-
inangqa- to be lying down # inangqaq ‘he is lying down’ / inangqamciartuq ‘he is resting’; Maaten tupagtuq ingleret qaingatni inangqalria. ‘When she woke up she saw that there was someone lying down on the bed.’ (ELN 1990:4); < inar-
inanguar- to play house # EG; = naanguar-
inaqaciq flat seashore grass; low-bush willow (NUN meaning) # inaqutaq bedtime snack # < inarkutaq

inar- lying down # postural root; > inangqa-, inaqutaq, inarte-, inaryuli, inarnaq, inarun, inaryug-; Tua-i-llu kiavarluni ellii piuq inarni qavalria tauna kinguqliat. ‘And then, coming further in, when she noticed she saw that younger sibling of theirs lying down asleep.’ (PRA 1995:360); < PE injar-
inaryuli, inaryuk small crustacean (species ?) # caught with sticklebacks but not eaten; it moves while lying on its side, hence the name; < inar-a-yuli, inar-
inarmi side of face # NUN; < inar-naq

inarri uriur- to arrange or set out bedding (for); to make the bed (for) # inarriurtuq ‘he’s making the bed’; inarriuraa ‘he’s making her bed’ / Kitak inarriurtek inarniurtutuk. ‘Okay now, you two set out the bedding, we’ll soon be going to
bed.’ (ELN 1990:86); < inarte-liur-
inarrvik bedroom; sleeping bag # also dual for one sleeping bag; < inarte-vik
inartaq bundled fish # Y; < inarte-aq
inarte- to lie down; to go to bed #; inartuq ‘he lay down, went to bed’; inartaq ‘he laid it down’ / inarrnariuq ‘it is bedtime’; ‘Amci atak inarten, unuurtenguq-llu wii-llu tqsuqenglua.’ Tua-i-llu inarcami egmianun qavaqalliniluni. ‘Hurry and go to bed; night is falling and I am getting tired.’ And, when she went to bed, she fell asleep immediately.’ (ELN 1990:87); < inar-te2-;
> inarrvik, inarrliur-
inarrvik — ingcu

inun rib # Makut-gga ikamraitia pirlaarit, arevret inarutait, ilait tukkaarneng, pirlaanggerraqluteng. ‘When I was a boy the runners on the sleds were made of the ribs of bowhead whales, but some had runners that were made of ivory.’ (CEV 1984:29); Kelistamun ussukcautaat cali inaruitikun kapaat. ‘They nailed him to the cross and speared him in his rbcage.’ (ORT 2006:52); < inarte-n

inarte- to lie sleep with; to have sexual intercourse with # inaratua ‘he slept with her’ / may be a calque on the English; Cuyayunqellraten-llu tua-i iqugkualleruarmek, kuingim iqugkuallranek qellunuqerluten , tua-i aipaa-wa nunuqerluten, inarruqgiqkiten piyugluten. ‘You like tobacco, he will try to pay you with a cigarette butt — reducing you to a cigarette butt — to sleep with you.’ (YUP 2005:154); < inarte-te3-
inartyug- to keep wanting to lie down; to tend to list of a boat; to tip on its side of a spawning fish # inaryugtuq ‘he keeps wanting to lie down’ /
< inar-yug-
inartlu to cook to a child, using the words made up for that child #NSU; = inqe-; < PE inaq-
ineqsikika my, how cute! # exclamation < inqe-?-kika

ineqsunarqe- to be cute; to make one wish to coo to it # ineqsunarqeq ‘he is cute’ / ineqsunaqvaa! ‘how cute!’; Tua-i aya’agqameng qalarqrayararlutili piciatun tauten aqqaorturluni tua-i ineqsunarqeqpaapgluni. ‘Whenever they went out she would talk about different things and ask many questions, and she would be very cute.’ (ELN 1990:31); < inqe-yunarqe-; < PE inaqyunar- (under PE inaq-)
in- root; > inercciigate-, inerqur-; < PE inar-
inerciigate- to be disobedient; to be mischievous # inerciigatuq ‘he is disobedient’ / Tauna angaka . . . tamaani inerciigatliniimi, inerquangraatiin-am waten Qaaritaam nalliliy ayyallinilria 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 “Elciq” holiday.’ (CIU 2005:130); < iner-ciigate-
inera- to tell or warn not to do things # inerquaaga ‘he is lecturing her, telling her not to do things’ / <inerqur-
inera- to admonish; to tell or warn not to do something # inerquaara ‘he admonished her’ / Maururluan-gguq inerquaqaekit tutgara’urluni cangraan pingraan kuigem akiani caneepagnun pulqaqqasevkenaku. ‘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); inerquusngalriamun ullagtaaruqaraq ‘trespass’ (legal neologism); < iner-?, > inera-, inerciircur-, inerquun, inerusngaririt

ineraurcur- to be obedient # ineraurcurartuq ‘he is obedient’ / < iner-cur-iryar-
inera- law; admonition; warning; prohibition; proscription # Caunrilingalnermi tua-i inerquutmek pilek, anglanqalnermi, tegulayunaanuku. Piluaqutekaunrlniqquni tua-i inerquutmek navgiyaraq ‘crime’ (legal neologism); < iner-?, > inera-, inerciircur-, inerquun, inerusngaririt

ineraurcuriyar- to be obedient # ineraurcuriyartuq ‘he is obedient’ / < iner-cur-iryar-
inera- law; admonition; warning; prohibition; proscription # Caunrilingalnermi tua-i inerquutmek pilek, anglanqalnermi, tegulayunaanuku. Pluuaqutekaunrlniqquni tua-i inerquutmek navgiyaraq ‘crime’ (legal neologism); < iner-?, > inera-, inerciircur-, inerquun, inerusngaririt

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ingcur- to lie in wait for; to endeavor to capture # ... assiilnguam ingcuraaten amigpet elatiini. '... sin lies in wait for you outside your door' (AYAG. 4:7); Ingcurtekellrupat igausŋallerkaat taringnaqluk naaquaŋuyungallerkait, Qipneriuun-Llu tamalkuutnun paingaluki attullerkait. 'This is our means of endeavoring to capture the writings, making them understandable and readable for all Kipnuk people, making them available for use.' (KIP 1998:xvii); Tamana ngel'ekluku ingcurtuq tunllerkakaanek. 'And from that time he sought an opportunity to betray him.' (MATT. 26:16); < PE inyat-

ingegcuun fountain pen # < ingek-cuun
ingek ink # < ingek-
ingegcuunPunernermek-
inge-
ingek- - inglulgen
into; < PE i&l03
< ingek-
ingegcuun to lie in wait for; to endeavor to capture ingcur-
ingllulgen see Appendix 6 on numerals; < PE inlu-

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 ingluamamartuq 'my other shoe is lost'; inglulartut 'they are fighting'; inglukutuk 'they are enemies'; inglurrarmek tallinggertuq 'he has only one arm'; inglukellriik 'a pair; two enemies'; Waten tau'gaam tua-i inglukulluteng nunalgutkenrilnguit anguyaulluteng pitullrluteng. 'Instead, those from different villages were enemies and would customarily wage war.' (ELL 1997:380); Ayagluni tumcilliniliki qayuqegglimek, ... Tava-

ingluar- to go toward one side (and not the other) # ingluartuq 'he went to one side (of it)' / Tuaten tua-i nutetek imilaakatarluki iplutek angyamun, angyam ingluanun, inglualutek. '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 it'gat ingluaryuyuitut. 'The feet with loops here went to the one side. [of the boot] didn’t tend to so going out of sight in the boat — to the boat’s other side — they went to the one side.' (CIU 2005:348); Tuaten tua-i nutetek imilaakatarluki iplutek angyamun, angyam ingluanun, inglualutek. '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 it’gat ingluaryuyuitut. 'The feet with loops here went to the one side. [of the boot] didn’t tend to so going out of sight in the boat — to the boat’s other side — they went to the one side.' (CIU 2005:348); Tuama-Llu mat’um nallini kass’am neryaraanun ingluaruluteng kinguweet. 'More and more at the present time our descendents are favoring the white man’s diet.' (ELD 1984:6); < inglu-?

ingluarnguq* legendary creature that is only half a person # (?); < inglu-ir(ar) tei-nguq

ingluirneq sand dune eroded on the side # NUN; < inlu-irte-neqi

inglukegte- to pair objects # inglukegtak ‘he paired them’; inglukegluktek piluguuguagni agartak ‘pairing his boots, he hung them up’; < inglu-

inglukiitaq juggling # < inglu-
inglulgen eight # BB, NR, LI, EG; see Appendix 6 on numerals; < inglu-lek
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 inglupiagneq iingqeng’ermek cangaituk. ‘Even though both have one eye apiece, they won’t be adversely affected.’ (QAN 1995:278); < inglupi-pik1, > inglupiartuun

inglupiartaun, inglupiartaryaraq (NUN form) pistol # < inglupiaq-?-n

Inglupgayuk, Inglupprayuk legendary being with half a woman’s face # < inglul-?

inglutraute- to miss (it) by shooting to the side # < inglul-traute-

inglussuk rival; opponent; enemy # < inglul-?

ingna the one over there # restricted demonstrative pronoun; ing’umi ‘in the one over there’; ingkut ‘the ones over there’; ingsuuk or ingyuuq ‘you, over there!’; ingnamayurcartuurrut estulum qainganun! ‘go put that one over there on top of the table!’; see yaa(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. ing-

ingnatar- to stalk # ingsnataraa ‘he is stalking it’; NI

ingneq one of five large ribs in kayak below the side rail right under the hatch # NUN

ingqaad tobacco # NS; cf. ingqi-

ingqi- to slice; to cut up # ingqiuq ‘he cut something up’; ingsiaq ‘he cut it up’ / nulirqa sulunanek ingqillruuq ‘my wife cut up the salted fish’; Quarruugut ayuqenrilngurteggun taquluki nerlallruit. . . Puqlamun ekluki passiluki, enrilttuq ellamun piluku. ‘They ate stickerbacks preparing them in various ways. . . They’d put them in hot water, soak them, squeeze out the bones and spines, and chop up mare’s tail plant into it.’ (YUU 1995:61); > ingqqi-, ingqit; cf. ingqaaq

inqiaq slice of bread other food # Tua-llu ingqigaaluktuq issran imirliuktu taqarkiurluni uiminun . . . ‘Cutting up the fish she filled the grass carrying bag making food for the journey for her husband . . .’ (TAP 2003:73); < ingqiaq-i-

Inglupiaghuk, Inglupiaghuk legendary being with half a woman’s face # < inglul-?

ingqiliq traditionally Athabascan; now also any other Indian # Yaaqvani-llu akmani Ingqiliq inerquutengqermilliniut aglenrraraat tungitmun wall’a agelrumialruman piciatun annamun pissurcuuteteng agtuusqumaksaunaki. ‘Also, Indians outside Alaska had prohibitions concerning newly menstruating women, or forbidding menstruating women from touching their hunting implements.’ (CAU 1985:96); < ingqiq-li; > ingqilirluar, ingqilirtaq; < PE inqiliq (under PE inqir)

ingqilirluar upriver Yukon Indian # < ingqiliq-rulluk-ar(aq)

ingqilirtaq red currant (Ribes triste) # literally: ‘Indian thing’; NSU; <ingqiliq-taq

ingqiq louse nit # Tua-llu awkut akuteng anutaqamegekti ellamun nengelmi, muragmun tua-i nuqverluki ellamun piluku uitauracercetetullruit, tua-i-qqut qerrucirluki ungilait. Nutaan-llu qerrucirraarluki kaugtuarluki igqaqevkarluki. Igaqangameng-llu ungiliit tua-i qerruluteng ququluteng, awkut tua-iqgaqait 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, ingqircuur

ingqircuur fine-toothed comb # < ingqiq-cuur

ingqit fancy, contrasting colored skin patchwork trim at hem of garment # NS; < ingqi-plural

Ingricuar Twin Hills # village in the Bristol Bay area; < ingrig-cuur(aq)

Ingrill’er Kusilvak Mountain # near Mountain Village off the Yukon; < ingrij-ller(aq)

ingriq, ingriq mountain # Ellii-llu tua-i taqsimqatqapiarangluni tua-luurlu tang irurluuk uqamairilriik amliriczilgalanatek-llu nunapigmu muruqaan. Tua-i avatmun tanglleq nunapigmilairaq awkut-wa ingrit. ‘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’erlak, Ingricuar, Ingrill’er, Ingrirralaq. Ingri’urluq; < PE inqir
Ingrirralleq, Holy Cross # village on the Yukon River at the boundary between Yup’ik Eskimos and Athabascan Indians; < ingriq-raq lleq', ingriq-raq lleq'(aq)

Ingriri'luq # Three Step Mountain # near the Kwethluk River; < ingriq-rraq luq

ingtaq # fledgling # < ingte aq

ingtaq, Ingun

Inguiluq # indigenous Yup’ik holiday celebrated in summer or fall; woman’s slow dance performed during this holiday # < ingula to dance this way (of women) # > ingulaun

Ingun # July # literally: ‘time of molting’; Yaqulget

Inguu- root; > ingun%; inguqaq, inguqin; cf. iggleq

Inguqiq, inguqiq “wild lettuce” (Draba hyperboreum) # Nun

Ingulaq # indigenous Yup’ik holiday celebrated in summer or fall; woman’s slow dance performed during this holiday # < Ingulaq n

Inguluaq slow song sung in the fall or summer # < Ingulaq n

Ingun # July # literally: ‘time of molting’; Yaqulget

Iniguu-qaq inguqin, inguqitaq board on which one prepares meat or fish # < ingu-?-aq

Iniquiq “cliff lettuce” (species ?) # Nun

Iniuq hung it out’ / iniqu ‘he is hanging things’

Iniquiq ‘she hung out the washed clothes’

Iniqu ‘he got soaked is hanging’

Iniat cetengqitut ‘the hanging clothes are frozen’

Iniaq fish hung up to dry # Tua-i llu ak’ a talicivik taqitellruumi inialingluni neqnek. Ak’ a llu iniat 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.’ (YUP 2005:210); > iniaq, inigar-, iniissuun, initaq, inivik, inivkaq; cf. iniqsakar-

Inigar- to toss up in a blanket-toss # NI, Nun; < ini-

Inigun rock formation patterned by action of water on the shore # (?); = inigun

Inissuun clothespin # < ini-i-cuun

Iniqsakar- to accomplish something extraordinary (as in hunting or war) # Waten umyuarteng manilriacetun tangertaitni makut caliameng pitullruameng, una-am waniwa, umyuami piyuumiqerluni pilla, tyaima itilua avani ciuliat waten qayakun tyaima pillermini apqiitnek iniqsakallni tauna umyuqerluku waniwa waten taqumalria. ‘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-

Ininermiut 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 qemuiteteng-llu kinrumalriit ellivigmun mayurrului, kiranmanrilnguut-llu talicivigmun itrulluki alarruluki initanru. ‘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); < initaq%; < 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’ / iniqj ‘he is cooing to someone’; Ayainanermi-ni am maaten pilliniuq anipaq kan’ inqilria irlaminek. Ullagluku-il’ tua-i inquirrelaniniuq niucugntralliniluku. Inqekai irlami 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-, She was cooing to her five nestlings . . .’ (QAN 1995:94); = ineqe-; > ineqsikika, ineqsunarqe-,

inqutaq, inqu the particular made-up words used to coo to a child # < inqe-taq’, inqe-n; < PY-S inquq (under PE inqu-)

inru amulet; charm # NUN; = inruq

inuguq small doll; figurine # and to inuguq - to play with dolls # Taqngameng inuguarquata ellami, aaniita inerqurtuki kigapailgan ancuiniluku nengelvanglirnluku Ellam Yuan tangraaaki inuguqut. ‘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); Inuguq temait makut aturangqetullruut, aqumcugngaluki-llu . . . inuguq aqumquraruarluki. ‘And he had an awl made from an antler with its end sharp.’ (MAR1 2001:90); Aaqitaayaaarrlauulfum inuguani qu’artaa, qengairaa, nangairaa. ‘Dear ol’ Aaqitaayaaarrlauuq that doll of his in two, removed its nose, broke it to pieces.’ (JOE 2008:1); Y, NI, CAN, K, BB; from Inupiaq inuk ‘person’, which corresponds to Yup’ik yuq, and -uq ‘imitation’; note also the word inuk of the loon in a Yup’ik certain story: “Ciin auy’um inuum auy’um kayangunga ayautakek pitarkarpeneq nunulingramni.” Kinguqliliiliniluku-il’ tuamtei’ aturarraluku, “Ciin auy’um inuum auy’um,” yugnem-

llu pivkenaku, inugmek tuqgaam, “Inuum auy’um evamiagka ayautakek ungubaakanek nunulingramni.” ‘Why did that one, that inuk, take my eggs away, even though I awarded him a catch?’ And on the second verse they sang, “Why did that inuk, — and it didn’t call him a yuk, but an inuk — “that inuk take my eggs that I was sitting on, even though I gave him a long life?”’ (PAI 2008:170); > inugarcetauq; cf. suguq; cf. Kromcheko 1824 list

inugarcetauq a particular stitch used to sew on boot soles # and inugarcetauq- to sew with this stitch # different from ellipiaq; < inuguaq-ceteu;

ipeg- to be sharp # inpeqatuq it is sharp / una nuussiq inpapitgugtuq ‘this knife is very sharp’; Ip’gingalengraan taggalqumek tua-i inpegcassirangellinikiki. ‘Even though it seemed to be sharp he kept sharpening it on a stone.’ (QUL 2003:512); > inpegcar-, inpegcete-, inpegryak, inpgukar(aq), inpiate-< PE inpy-

ipegcar- to sharpen # inpegcartuq ‘it is being sharpened’; inpegcaraa ‘he is sharpening it’ / inpegcaraa ‘he is sharpening something’; < inpeg-car-; > inpegcarissuun

ipegcarissuun whetstone; pencil sharpener # < inpeg-car-i-tuun

ipegce- to be sharp # inpegcetuq ‘it is sharp’ / Tua-i-am eggluicuuterluni cirunermek iquu inpegcertani. ‘And he had an awl made from an antler with its end sharp.’ (MAR1 2001:90); < inpeg-ceti-

ipeg diamond in playing cards # direct nominalization of inpeg-

ipegryak rock that is jutting out # NUN; < inpeg-

ipgiarute- to have become dull # ipgiarutuq ‘it has become dull’; ipgiarutaa ‘it made it dull’ / < inpeg-aratu-

ipgiat to be dull # ipgiatuq ‘it is dull’ / igpialnguq ‘one that is dull’< inpeg-ate-; < PE irpiyit- (under PE ipiy-

ipgukar(aq’ ) dime; diamond # NUN; < inpeg-nkar(aq)

ipgut’lek three-cornered skin-sewing needle # < inpeg-n-lek

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
ipi ‘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 qa
 gyat kemni
tungaunaku tutmarngaunaki. Tamana-gguq
navkuniu yuk ipigglugiarkauguq. ‘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-rrluk

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
puyiarluteng ugaan nutaan iplunerram, ilait
puyiarluteng ugaan nutaan iplunerram, ilait
tua-i iplunerrarauekenateng. ‘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); . . . avirluallerkaa piamiu tua-i
iplunerraraamanglinia-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, iputaq, ipuuyaq; < 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-n

ipuun ladle; wooden snare attachment # tegganrem
ipuuclaruanga acilqurraneq kevraartum ‘the
old man made me a ladle out of a spruce
root’; Maaten-gguq tang kiugna egkuq pillinia
ipuksiaraaak kiugkuk agauralrii eagkumi
ingluani-wa qerrullillracuayagaak. ‘He looked in
the back and saw two little ladles hanging on the
wall and tiny little underwear on the side.’ (AGA
1996:204); < ipug-n; < PY ipuyun and ipuyutaq
(under PE ipuy-)

Ipuuncaq Japanese # BB; from Russian япопнец
(yapõnets)

ipuussutar(aq*) two in cards; deuce in cards #

ipuutaq dipper for water; saucepan; old fish’s head
(EG meaning) # < ipug-taq

ipuyaaq, ipuussutaq (Y, HBC form), ipussektaq
(NUN form) see-saw; teeter-totter # < ipug-?,
< ipug-?, ipug-?: cf. ipuuyaq

ipuyuli, ipuuyuliq bearded seal (Erignathus
barbatus) that can arch over so as to touch head
with flippers #
iq exclamation particle ‘I can’t believe it!’ # short for iqluuten ‘you’re not telling the truth’
iq- dimensional root; > iqkit-, iqtu-; < PE iqa-
iqa, iqaq dirt # and iqa- to be dirty # iqaq ‘it is dirty’ / iqm iluauetiq ‘it is very dirty’, literally: ‘it is inside the dirt’; iqavaa-il’ aklurpeni. ‘My, how dirty your clothes are!’; . . . irugni-llu persiamikkik piuq cat makut akalriit keman qainingi. Kemeniowayukluni pian, aani nig’elurluni qanrulluku iqaniluku tamana akalria. . . . when she wiped her legs she observed something rolling up on the surface of her skin. She said that she was losing her flesh her mother told her that the rolled stuff was dirt. ‘(ELN 1990:33); > iqair-, iqalunqaq; <PE iqa(r)
iqair- to wash; to clean (clothes, bedding, etc.) # iqairtuq ‘it is being washed’; iqairaa ‘he is washing it’ / iqairiuq ‘he is washing clothes’; iqairarkat ‘clothes to be washed’; iqairat ‘washed clothes’; Teq’ircimamun eluklu melqurrit amitl-llu uluglugi uquisullukait. Nacallerani tua-i tauna iqangengaku ervillinikii. Aren, tuarpiaq-gguq melqurrit amitl-llu uluglugi uquisullukait. . . .

iqairissuun washing machine; washtub # Atercetaraaqluteng, angyam kinguanun kuvya iqairissuuvagmuni assigtallni piluku, tua-i-llu aterceta’arqataami cavescirulu civluku kuvya. ‘They would go drift-netting putting the fishnet in the back of the boat in a big washtub on the bottom of the boat, and he would play out the net with a helper rowing before he drifted down with the net stretched out in the water.’ (PRA 1995*:461); Maligtaqunqegaarriu qallun miilam aturkaan alerquutit; miilirpallakuvgu iqairissuutem massiinaa calipvasiricqan.
‘Carefully follow the direction on how detergent should be used; if you use excessive detergent, the washing machine’s motor will have to work too hard.’ (GET n.d.:15); < iqair-i-llu-i

iqallii- to fish # NUN; < iqalluk-li-
iqalluaq saffron cod (Elginus 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 kaignaaqan tauna neviarcar elaturramuun arrraarluin itrutnaurtuq qantaq imarluin iqalluaqaq. ‘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-aq;

iqalluarpak, iqallugpak (Y form) herring (Clupea harengus pallasi) # Tua-i-llu-gguq neq’ililuni tua-i iqluutluqarrlni. Tuaten-am cali taum niucuniqurallima 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

iqalluagq shark # NUN; < iqalluk-naq2

iqallugpik 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); < iqalluk-pik2

iqalluguagq snowdrift in the lee of an object # literally: ‘thing like a dog salmon’, so called from its shape; Nunami maani kingunicugngauq yuk kiarnaitqapigtengraan. . . . Makut iqalluguagq natetmun caumaciit nallunairturluki. ‘On land a person can find his way home even when visibility is very poor. . . . He can observe which direction the snowdrifts are pointing.’ (YUU 1995:67); < iqalluk-uaq

iqalluk dog or chum salmon (Onchorhynchus keta) (UY, K meaning); any fish (NUN meaning) # Iqalluut-llu taryaqviit kinguatni piata iqallugcuutetgun kuvyangluteng. ‘After they [fish for] king salmon they start net-fishing for chum salmon with chum salmon nets.’ (PRA 1995*:461); > iqallii-, iqalluaq, iqallugpak, iqalluagq, iqallugpik, iqalluguagq, iqalluyagaq; < PE iqa?
iqalluyagaq Dolly Varden char (Salvelinus malma) # NUN; < iqalluk-yagaq

iqalunqaq dark cloud # Tamana iqalunqaq amirluq, amirluq cuuqapiar assitqapiggluni . . . ‘That “iqalunqaq” is a cloud, a very dark and terrible cloud . . .’ (QAN 2009:408); < iqa-
iqa3t0-; < PE items being worked on.'

fish-skin I would watch also made various coverings for the hands of it.
in time of extreme cold. It was windproof. They usually had boots of it for their traveling gear items were very essential. Men aware fish-skin

iqlutmun the wrong way; the wrong direction # adverb; ayallruuq iqlutmun pitsaqevkenani 'he went the wrong way by mistake'; Umuyarteqluni naspaayugluni tuaten iqlutmun ayagyuumiinani. 'She thought now about trying [to curb her impulsive reactions] because she did not want to go down the wrong path in life.' (ELN 1990:30); < iqlu-quin

iqelciq piece of leather put between beads to

iqeq, iqek corner of mouth #

down to the bottom of my feet and stomp the

iqemler-, iqrek, iqlirpak, iqmik, iqmig-, irseg-; < PE bases

iqeq, iqiquq cf. iqelquq; < ?-quq; < PE jingle; < ?-quq; cf. iqelquq

iqkkite- to be narrow # iqqituq 'it is narrow' / < iqkite-

iqlegte- to have hangnail(s) # iqlleggluni '(he) having a hangnail or hangnails; K, Y, BB

iqliquek molar (tooth) # K, Y, NI, CAN, NUN, BB;

iqeq, iqiquq little finger # word used in a finger-naming

iqeq, iqiquq

iq0lqu3

iq0(3)
iqlungarlit qanrit umgumaluteng. '... the mouth of the liars are stopped up.' (PSALM 63:11); < iqlu-ngar-
iqlutuu- to not be good; to be the wrong thing #
iqlutuugquq ‘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’ / kuungyuitua taqgaam
iqmituunga ‘I don’t smoke but I chew tobacco’;
iqmiguartuq ‘he is chewing tobacco in such
a way that no one notices’; iqmiituunga ‘I’m
preparing chewing tobacco’ by thoroughly
masticating a ball of tobacco leaf wrapped around
several teaspoonsful of ash, araq or peluq, made from
birch fungus, kumakaq, arakaq, or pupiguaq;
the resulting pulverized and moistened mixture is
put in a tobacco box, iqmiutaq, from which small
portions are taken for chewing; iqmiapiaq ‘home-
made chewing tobacco (in contrast to packaged
chewing tobacco)’; Angulvallraam-gguq taum
nukalpiam iqelquni alqimaqeraa, iqmiigulek. ‘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 iqmiigaraq man’a snuff-anek
wall’ cuyanek, kuungingeke-Llu cuilulim
ikayukungnutriuk. . . Maami gnutukelaryaqaat
cancer-aamaqniluku-Llu man’a cuya, cali-Llu
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);
< iqe-taq; > iqemkar-, iqemler-, iqmiguaq,
iqmiutaq; < PY-S iqmiy-
iqmiguaq prune # literally: ‘imitation chewing
tobacco’; Y; < iqmiq-uaq
iqmiutaq* box for chewing tobacco; snuffbox
# also dual for one snuffbox; iqmiutalirruq
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; iqruq ‘she is sewing a waterproof
seam’; iqraa ‘she is sewing a waterproof seam
on it’ / Amiigakun qiuanqussaakkalinluq: arnaq
kiugna acimini mingqelria, iqrelria iarnmitegnek,
raincoat-aliluni taqakam 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 iqsaq- to fish with a hook and line; to jig for
fish # iqsaqtuq ‘he is hooking for fish’; iqsaqaa
‘he hooked it’ / NUN, NI, CAN, BB, NR, EG, NI;
> iqsaqacleq; < PE iqaqy or iqyay
iqsulirneq thing of the left side # ciuteka iqsfirneq
akngirmarquq ‘my left ear hurts’; < iqsuq-lirneq
Iqsalleq former settlement on the Kwethluk River #
< iqsak-lleq
iqsuq, iqsuk left hand; left foot; left side #
unateni iqsuq atalaraa ‘he uses his left hand’;
Pissulangamia taa-i tamaan pissungengami
uurcaraqami unaken irapipmek maklaggluni
tag’aqami up’nerkami iqsuninek ayarurturluni
alaitulnilria piyuluni, . . . Elitaqnaqitarurluni-
gguq taugken taa-i ayaruni-am tallirpiminun
nutq’aararluku . . . ‘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
cikiqengkuvci iqsulirneq nullulit taliqpillmerpeci
caliiritnek. ‘But when you give alms, do not
let your left hand know what your right hand is
doing.’ (MATT. 6:3); > iqsfirneq; < PY iquyuk
iqtu- to be wide # applies to rivers, trails, building,
boats, etc.; for doorways and other openings,
nequ-may be used instead; for garments,
(e)lur-is used; iqutuq ‘it is wide’ / una taumi iqutalirneci
‘this is wider than that’; Kusquqvak iqtuuq
Mamterillerni ‘the Kuskokwim is wide at
Bethel’; Waniwa picurliim tungii amigtangqertuq
amilleri-llu tumyaratuluni, . . . ‘It is this wide . . . ’ (PAI
7:13); Uutun a path and many go in using it.’ (MATT.
width # iqtutaciq
iqtulriamek, nequtulriamek, tumyararluni-llu
nequ- to be wide # iqsulirneq
piyuluni, . . . Elitaqnaqitarurluni-
nequ- to be wide # iqsulirneq
ituq ‘it is wide’ / una taumi iqutalirneci
‘this is wider than that’; Kusquqvak iqtuuq
Mamterillerni ‘the Kuskokwim is wide at
Bethel’; Waniwa picurliim tungii amigtangqertuq
amilleri-llu tumyaratuluni, . . . ‘It is this wide . . . ’ (PAI
7:13); Uutun a path and many go in using it.’ (MATT.}

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thing’; Nutenqiggluku-llu cali malrurqunek. Ava-i-llu ayakarnu, tua-i-llu iquluni, maktenqitqetenani-llu. ‘He shot it again a second time. It fled, and then fell without getting up again.’ (ELN 1990:60); cf. iquate-; > iqup’ag-; < PE iqu-

Iquaq Ekwok # village on the Nushagak River; < iquak-aq

Iquarmiut Ohogamiut # either another name for the site of the old village of Ohogamiut (cf. Urr’amgu) on the Yukon or for a nearby site

iqcissuun skin-scrapping implement # < iquite-i2-cuun

iquggalek seven in cards # NI; < iquk-raaq-lek

iqugkuaq cigarette butt; end part of something # < iquk-kuaq

iqumiutaq toggle type bag fastener # to keep traditional “housewife” bag rolled up; < iquk-miutaq

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-ta1

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’; iquklukek ‘end-to-end’; NUMIQ IQUA ‘the village formerly known as Sheldon’s Point’; . . . naparciuni napayaarmek ukinran igtem yaakaraanun, tua-i-llu tauktu kapkaanaak kalivneragkek iquak uivtanqellria 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, iqumiutaq, iqukta, iquk1, iquk2, iquk3, iquk4, iquk5, iquk6, iqutmun, iquulqutaq; < PE iquj or iquqy

Iquk1: Iquqmiut Russian Mission # village on the Yukon; < iquk, iquk-miu-plural

Iquk2: Ekuk # village at the mouth of the Nushagak River; < iquk

iqukeggun engraving tool with beaver incisor tip; screwdriver # < iquk-kegte-n

iqeklita- 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 tumyaraq iquklita? ‘where does this trail end?’; . . . niitelliniuq mikelnguut iliit qaquinaq ‘Up’nerkaa-ggul iqukliskan Tep’arlluqua tuqultuq. ‘. . . he heard one of the children saying, “When spring is over they will kill Tep’arlluar.”’ (YUU 1995:103); < iquk?-ite-

iqur- to add onto the end of (it) # iqurlira ‘he added onto it’ / Agayulirtet acillemegteki, ataita atrimek iqurliruki pillruit. ‘When the priests named them, they added their fathers’ names onto their names (using their fathers’ names for their last names).’ (YUU 1995:29); Tamaa-i, waniw’ iqukliaaq uuqaaam uumek iqurliraqua’arqa tamakut inerqutaatnek. ‘It is over now, but I’m going to add onto it this admonition that is relevant to these matters.’ (ELL 1997:588); < iqurlir-

iqungqerr- to result in something; to have consequences # . . . picurlagmek iqungqertuq umyuani atungnaqellra, inerqusteri amsuulk’ 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-gguk tamarmeng tuqumek iqungqertut. ‘All those things, they say, result in death.’ (YUU 1995:46); < iqung-qerr-

iqup’ag-, iquv’ag- to fall hard on its/his side # iqup’agtuq or iquv’agtuq ‘he fell hard’ / < iqup-pag2-

iqup-ki- to utter an incomplete sentence # < iquk-?

iqute- to make a skin pliable by scraping it; to tan a skin (be scraping, not with chemicals) # iquta ‘it is being scraped’, ‘it is scraped’; iquatua ‘he scraped it’ / < iqutmun; 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

iqvaq — iqvaq
iqvarnirniluku. Tua-i-am ellii nanraani aanami angnim dull’uku, iqvaryungurtunili-llu, . . . ’When she showed her mother the berries she’d picked, her mother told her that she was a fast berry picker. When her mother praised her, a feeling of happiness surged over her, and she felt the urge to pick berries some more, . . . ’ (ELN 1990:28); Y, NI, CAN, K, BB, NR, LI; > iqvarcuun, iqviqe-

iqvarcuun berry-picking implement (scoop with rake-like bottom lip; bucket used for picking berries # < iqvar-cuun

iqviqe - to pick a lot of berries # iqviq ‘he picked a lot of berries’ / < iqvaq-liqe-

ira- emotional root; > irake-, iranarqe-, irayug- irake- to be amazed at # irakaa ‘he is amazed at it’ iranarqe- to be amazing; to be hazardous irayug- # (EG meaning) to be amazed, to be scared irayugtuq ‘he is amazed’, ‘he is scared’ / < iraluq-

iralinirriq to shine, of moon; for the moon to be out # impersonal subject; iralirtuq ‘the moon is out, is shining’ / < iraluq-

iralurcuun, iralissuun calendar # < iraluq-cuun, iralu-q-

iralumgalnguq* crescent # < iraluq-ngalnguq

iralvavk full moon # and iralvag- for there to be a full moon # iralvagtuq ‘there is a full moon’; iralviini ‘because there was a full moon’; iralviinnallini ‘during the time of the full moon’; < iraluq-vak

ircaqinraq* caribou-bladder bag; dried heart sac that is used for storing caribou bone marrow (NUN meaning) # < ircaquq-linraq

ircaqqv heart # ircaquq, ircaqurr, or ircaqua ‘his heart’; . . . alingami utetmun aqvaqurluni, ircaquurluwa-wa nutengvalria ayuqcia-llu nutengarnanganan, kingyarluni piug maa-i pangaleglini maligskii, . . . ‘. . . because she was scared, she ran back [to the camp] with her poor heart really pounding, and when looked back she saw that it was running after her, . . . ’ (ELN 1990:54); the following are medical terms (some of them neologisms): ircaqqv ‘he has heart trouble’; ircaquq ellngallra ‘heart murmur’; ircaquq arulairluni ‘having a heart attack’; ircaquq cung’aqerluni, ircaquq qugcuaqaurluni (CAN forms), ircaquq qugcuaqurluni (HBC form), ircaquq tupagtellria (NUN form) ‘strong or pounding heartbeat (from shock)’; ircaquq maqariqtaarluni ‘slow irregular heartbeat’; Y, NSK, HBC, NI, CAN, LK, BB; < ?-quq > ircaqinraq, ircaquruaq, Iraquurrluk, Iraquurrnaq

iricalumnli, irlaqulruq-wa 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 taugken akertenguri. Anngii iraluurrtun. Iralum-gguq tua akerta kesi maligqurluni. ‘His sister, however, became the sun. He brother became the moon. The moon always follows the sun.’ (UNP3); Ilaat iralurkitellruut. Ilaat-llu iralurtutleng. ‘Some [months] had but one moon, and some had [two] moons.’ (CIU 2005:160) (Yup’ik months were lunar, and since there are slightly more than twelve lunar months in the year, on occasion a month name had to be given to two lunar months in a row — hence the statement that some months had two moons — lest the lunar calendar months in a row — hence the statement that some months had two moons — lest the lunar calendar month name cycle get ahead of the solar (seasonal) year); Y, NS, HBC, K, CAN, BB, NR, LI, EG; > iralir-, iraluruira-, iralurcuun, iralurngalnguq, iralvak; < PY iraluq

iricaluuq, iraliwaraq, iraliwartaq calendar # < iraluq-cuun, iraluq-i-

iricalumgalnguq* crescent # < iraluq-ngalnguq

iralvak full moon # and iralvag- for there to be a full moon # iralvagtuq ‘there is a full moon’; iralviini ‘because there was a full moon’; iralviinnallini ‘during the time of the full moon’; < iraluq-vak

iricalumgalnguq* crescent # < iraluq-ngalnguq
Ircaqurlluq a certain legendary hero # Tua-i tauna
Ircaqurlluq tuaten auyuellruniq tamatum nallii; quliratun auyuellruniut Ircaqurlluum yuullran nallii. ‘During the time “Ircaqurlluq” lived the people where like the characters in the ancient legends.’ (CIU 2005:70); literally: ‘bad heart’; < ircaqq-rluk

Ircaqurrlaq Heart Lake # in the Kilbuck-Kuskokwim Mountains; < ircaqq-naq

Ircaquruq heart-shaped sea ice formation #

Ircaqruallag- for one’s heart to “skip a beat” (as from being startled) # ircaqruallagtq ‘his heart skipped a beat’ / < ircaqq-naq-

Ircenrraq*, ircenr(aq*), ircinrraq* 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 cingssiiq, and egacuaya(g)aq, other types of legendary little people; Tamakut tamaani ircenrraq, irelnernek pitullrulliniit. Wangkuta tua-i tangvagpek’naki wangkcetuq tawqken yuuyaqluteng, . . . ‘They were “little people”, they called them “ircenrraq”. We cannot see them, yet they have a human form, . . .’ (QUL 2003:478); Pikegkut ingrit ircinrramun nunalqenilarait.

‘They say that those mountains up there are the realm of the “little people”.’ (YUU 1995:118); . . . tua ceniini ircenrratangqerrluni, tuavet itliniluni ircenrramun. . . . ‘there at its shore there were “little people”, there one evidently entered the realm of the “little people”.’ (MARI 2001:20); < irci-nerraq, irci-nerraq, irci-nerraq

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, ireltar-, irle-; < PE ir(a)lay-

Irelgite- to be generous # irelgituq ‘he is generous’ / HBC, NUN; = irlaitqe; < irel-ite-

Irelpik stingy person # HBC; < irel-pik

Ireltar- (HBC form), ireltu- (NUN form) to be stingy # ireltartuq ‘he is stingy’ / < irel-tar-

Iria- to waddle when walking; to rock from side to side # iriaq ‘he is waddling or rocking from side to side’ / Mequp’ayaqqa tauna uvsituluni quliranekek-llu nicugnuaratuluni waten qanengsaarqama iriaqnuurtuq-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; > iria-, irringqa-, irirte-, < PY irir-

Irirte- to slant; to tilt; to lean to the side # irirtuq ‘it slanted’; irirtaa ‘he tilted it’ / Tua-i irrknurtut, 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 iringqalu tunqulriamek miryallrulliniami auyuqcia-gguwa tua assiltqapilaruni caknek. ‘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-

Irlaitqe to be generous # irelgituq ‘he is generous’ / HBC, NUN; = irelgite; < irel-ite-

Irelg- to be possessive; to be stingy # irelgituq ‘he is generous’ / NUN, NS; < irel-; > irelke-

Irelke- to be possessive of # irelkaa ‘he is possessive of it’ / NS; < irleg-ke-; < PE irlaka- (under PE is(a)lay-

Irlique- to have a hard time because of emotional or physical illness; to be incapacitated # irliquq ‘he is having a hard time’ / = cirlique-; < ?-liqe-

Irlurneq knoll seen in the distance # NUN

Irlurnite- to come in and out of view in the distance; to be sheltered # NUN

Irnerlugalria hunter receiving the rib portion of a seal # < irmerluk-?-Iria

Irnerlunguaq seaweed (Porphyra laciniata) # BB; < irnerlug-uaq

Irnerluk seal gut # Irnerlukmek mingqumariamek egalirluta, . . . ‘We had windows of sewn together seal gut, . . .’ (KIP 1995:113); < ?-rluk > irnerlugalria, irnerlunguaq; < PY irnaXltuk

Irni- to give birth (child or animal) # irniuq ‘she gave birth’ / irniniuq angutmek ‘she gave

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birth to a boy'; Cali-gguq tamakut arratn ciulipat cellami irnilartut iliikun uksumi-lu, . . . Iriariit-lu tuquksaunatem, . . . ‘Also, those women, our ancestors, gave birth outdoors, sometimes in the winter, . . . And, their children didn’t die, . . . ’ (MAR1 2001:28); . . . tua-i iraluni naangata irnilliniuq. . . . ‘when her months (of pregnancy) were complete she gave birth.’ (CUN 2007:20); Tengmariet Irtinitt ‘June’ (NUN usage), literally: ‘birds give birth’; < ?-li²; > irnia, irnicuar-, irnivkarta; < PE irnia- 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 irniangguciric ‘how many children do you have’? Iriariita-gguq angayuqatengtuk ‘they have?'; qavcinek irniangqercit? ‘how many children do you have?’; irniarita-gguq angayuqateng ‘they have?'; < irniaruaq, irniaruaq

irnicuar- miscarriage; aborted fetus # and irnicuar-to miscarry # irniartuq ‘she had a miscarriage’ / Piqanratgun iliit qanllinili, arrat-gguq iliit irniartutuq, iciwa navguriluni. Tamaani-gguq irniqurtuq / Piqanratgu iliit qanllinili, ‘When he looked back irunat gairdneri) # Uatmun kingyartur, maaten

irniarita-gguq angayuqateng, aaniin tauna Tuakenirnek-llu Elngum kinguqlingrraanerminek even though they have died.’ (YUP 2005:110); < irr’ike-; cf. irra-, irr’i; ...-< PY Ira(a)-i- (under PE Ira-)

irr’ike- to be surprised or amazed at # irr’ikaa ‘he is amazed at it’ / Unuakumi maa-i watua mikelnguq cartoon-anek tangvagaqameng cakneq tua-i irr’il’laqait, umyugait ummek 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 pout # irsetguq ‘he is pouting’; Y; cf. iryagte-, ieq; < PY-S iya-

iruq leg (human, animal, (or table) # Ellii-lu tua-i taqsuqngatapiarangluni tuar-lu tang iru’urluuk ucamairilriik amlicrigalinganatek-lu nunapigmi 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); > iruluq, irunaq, irunguaq, irunguaq; < PE niru

iruirte- to break one’s leg # iruirteq ‘he broke his leg’; iruirtaa ‘he broke its leg’ / piyuaguq aayarurluni iruirtellruami ‘he is walking with a cane because his leg got broken’; < iru-ir(ar)te-

iruluq sourdock (Rumex arcticus) (NS meaning); vein in the center of a tobacco leaf (BB, K meaning) # Tua-i iruluitnek tamakunek tamaa-i iqmigualallruunga tamuaqcaarluki 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 maligtellinik’it. ‘When he looked back downriver, he observed that trout were following him.’ (SOC 1946:31); < iru(q)-naq

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 niruva-
isluq
(HBC, UY, NI, K, CAN, NR, EG form).
issaluq
(K, CAN, BB, LI, NR form) porcupine
(Erethizon dorsatum) # issaluurciamken 'I
took your place', literally: 'I have become
a porcupine on you'; Issaluut-gguq
tamakut ungungssillugtaita alikait.
Ungungssillraunergemeng-llu-gguq aliketuit.
issuvak, issuvall'er, issuvvakayak big spotted seal (Phoca largha) # Cali tauna unguvalria atauciq.

Malruk ugtuk, aipaa ugtuq. Wangni issuvall’er angelria. Nutaan kuingkuq kauna unguvalria-w’ issuvvakayak 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, issuriv-qvak-lrer(aq), issuriv-vak-kayak

issuumaq, issuumaq prune # from Russian изюм (izyüm); > issuumaqgaq*, issuumaqagaq*

issuumaqag*, issuumaqagaq* raisin # < issuumaq-ya(g)aq, issuumaq-ag(aq)
itegaq foot (anatomical) # plural as well as dual for one person’s pair of feet; NSU; = it’gaq; < iteg-mik; > itegaraq; cf. Nelson 1877–1881 list (45)
itegaraq beach greens; sea chickweed (Honckenya peploides); scurvy grass (Cochlearia officinalis);
literally: ‘one having little feet’; NSU; < itegaq-aq (izyúm); > isuumayagaq*, issuumayagaq*
in the house of the prisoner; inmate # Itercivi-m-lu

iter- to enter; to come in; to go in # to buildings and habitations, not to conveyances or containers; itertuq ‘he came in’; itraa ‘he entered it’ / iteraaa ‘he put it in’; itrutaa ‘he brought it in with him’; itrai ‘he entered their home’; itra ‘come in!’; iterit ‘(you all) come in!’; … tutgara’urluan anuurulum pikiliu, “Anuurlungan, naw’un issuukanga (iterciqisia)?” Tua-ilu anuurulum pikiliu,

‘Uuggun mingqutem iingakun.” Itqereskili (i)?” Tua-i-llu anuurluan pikiliu, “Anuurlungan, naw’un issuukanga (iterciqisia)?” Tua-ilu anuurulum pikiliu,

and the captain of the guard charged Joseph with sentencing’ (UNP1); > itengqa-, itercanir-, itercaq, iterci-, iterneq, iterquri-, Itertaaq, iterteraar- iterqaraq, iterite, iterqaraq, iterteryaq, itqercerqaq, it’ra-, itrar-, itriruaut, itrug-, itrukar(aq), itruke-; < PE itar-

itercanir- for tide to come in # EG

itercaraq attachment to a harpoon shaft # < iter-te-yaraq

iterci- to put things in; especially to put fish in a smokehouse; to put someone in jail # iterciuq ‘he is putting things in’ / iterciingaasqaraq ‘prosecution’ (legal neologism); iterciyaraq ‘incarceration’; < iter-te-i- > iterista, itercivik

itercista policeman; jailer # < iterci-ta1

itercivik jail; prison # Egypt-aam atanran aqvavkaraa Joseph-aaq, patagmek-lu taitaat itercivigmek. ‘The king of Egypt (Pharoah) sent for Joseph, and they quickly brought him from the jail.’ (AYAG. 41:14); < iterci-vik

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iterate - to visit house to house; to go house to house as part of certain indigenous Yup’ik holidays, particularly “Qaritaaq” or “Petugtaq” (q.v.) # iterate - he’s going visiting house to house / Petugtaraqameng nen’un iterateulluki pilallruut wii takumni, . . . ‘And so they helped in bringing in their possessions including clothing, and various foodstuffs.’ (ELN 1990:83); < iterate-i-

itertaar- to visit house to house; to go house to house to visit house to house; to go house to house; to visit house to house ‘it is drafty’; Angulluag tauna qanrutluniluku, angullian pillinia, “Ciin man’a canrling’e rmi iternengvakarta.” ‘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); < iterateq; < PY itar (under PE iterate).

iterquri- to bring in firewood or other things by going in and out repeatedly # iterateqriq ‘he is bringing in wood’ / Tua-i-llu ikayuulluteng iterateqriluteng aklunek, neqekanek-llu allayugnek. ‘And so they helped in bringing in their possessions including clothing, and various foodstuffs.’ (ELN 1990:83); < iterate-i-

iterneq it’gair(ar)-iterate - ‘sentencing’; iterneq — it’gair(ar)-‘my feet’; Y, NSK, NI, it’ganka plural as well as dual for one person’s pair of feet; it’gak (specifically, not fingers); . . . piurainanrani-llu it’gak meungenglutek arenqialami tamana qanikcaq urugyunga’arcami. ‘. . . soon, as she went along her feet began to get soaked because the snow was starting to melt.’ (ELN 1990:33); = iterateq, itegaq; < itek-aq; > it’gair(ar)-, it’galqinraq, it’garralek, it’ganeq; eg; = it’gaq

iternaq cold draft entering from outside # iternirtuq ‘it is drafty’; Angulluag tauna qanrutluniluku, angulliaq pillinia, “Ciin man’a canrling’e rmi iternengvakarta.” ‘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); < iterateq; < PY itar (under PE iterate).

itertam akilirluni anumaqercuutii (Pharoah).’ (AYAG. 39:20); the following are legal of the king prisoners where they usually held the ‘And they incarcerated Joseph in the place itertain Joseph-aaq atanrem uitaviketukiitnun.

itertamm piyunarqucii ‘miranda warning’; [bail’; itertam piyunarqucii ‘miranda warning’; ‘bail’; iterateulluki pilallruut wii takumni, . . . ‘When they celebrated the “Petugtaq” holiday, they would take things from house to house, as I observed myself, . . .’ (CIU 2005:376); < iterate-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 irte- ‘to visit’ of the postbase here even though the base does not end in te may be modeled after irte- ‘to visit’

iterneq — it’gair(ar)-iterate - ‘sentencing’; iterneq — it’gair(ar)-‘my feet’; Y, NSK, NI, it’ganka plural as well as dual for one person’s pair of feet; it’gak (specifically, not fingers); . . . piurainanrani-llu it’gak meungenglutek arenqialami tamana qanikcaq urugyunga’arcami. ‘. . . soon, as she went along her feet began to get soaked because the snow was starting to melt.’ (ELN 1990:33); = iterateq, itegaq; < itek-aq; > it’gair(ar)-, it’galqinraq, it’garralek, it’ganeq; cf. Nelson 1878–1881 list; < PE ityar

it’gair(ar)-to have cold feet # it’gairtua ‘had her as a site for going inside’) and tried to win her over.’ (CEV 1984:48); < iterateq, iterateq

it’galqinraq strip of dried swan-foot skin, black in color, used as backing for decorative stitching # Makut-gguq maa-i tunguarraalii it’galqinrat, tengayucuaraat-wa makut kelurq Ingqurtiit. ‘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-?-linraq

it’ganeq measurement from tip of toes to end of heel; foot (in length) # Taugken imarmiutarcuutet mi’nateng it’gaqnernek pingayuneck taumuiramamumayi’tam. ‘However, mink traps were small, measuring three feet in length.’ (KIP 1998:321); Taktaluku yuinaat yuinaat, yuinaagneq malrugnek qulnek cipluku it’gaqnernek, iqquyaluku-lii yuinaat pingayun akimirmek cipluku it’gaqnernek, yuinaak malruk tallimanek cipluku it’gaqnernek quyigtaq. ‘[Building it] 450 feet long, 75 feet wide, and 45 feet high.’ (AYAG. 6:15); < it’gaq-neq

it’gauq foot # EG; = it’gaq

it’gauq foot (anatomical) # also spade for going inside # it’gair(ar)- ‘had her as a site for going inside’) and tried to win her over.’ (CEV 1984:48); < iterateq, iterateq

it’gaq foot # EG; = it’gaq
since as she said her feet were getting cold.’ (ELN 1990:65); < it’gq-ir(ar)-

**it’garralek, it’garaq** beach greens; sea chickweed *(Honckenya peploides)*; scurvy grass *(Cochlearia officinalis)*; literally: ‘one having little feet’; < it’gq-raaq-lek, it’gq-aaq; cf. tukulleggaq

**it’gissuun** tool for skinning seal flippers # < it’gq-li2-cuun

**itgtuke** bead decorations over top of foot of boot # < itek-un-

**itqercefaq** house with ground-level entrance # < iter-qer-cete

**itqiirpak** legendary big hand from the ocean with a powdery snow that enters through cracks in the house # < itrug-ta

**itgutek** bead decorations over top of foot of boot # < itek-un-

**itqercefaq** house with ground-level entrance # < iter-qer-cete

**itqirpak** legendary big hand from the ocean with a powdery snow that enters through cracks in the house # < itrug-ta

**it’garralek — ituraq**

Can’giiret-llu takuigaqta neqkamegnek, tekiaqatki, tuaten qantamek imaiingurnek atlibliluki itrutetuluki 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-

**itugenuqeqte**- to have thick white smoke # NUN

**ituk** serum # and **itug-** to be sweet # itugtuq ‘it is sweet’ / verb only for NSU; > ituke; < PE ituq

**ituke**- to be side by side with (him or it) # Tuamtell’ kuluk’uunata

**itukellria** double-barrel shotgun # Cat-Llu taimia

‘What guns were the double-barrel shotguns? The kind you load through their muzzles.’ (CIU 2005:26); < ituke-Iria

**itulek** jellyfish # NSU; < ituk-lek

**itume**- to break into pieces # itumeq ‘it broke up, fell apart’ / itumtaa ‘he broke it up’; > itumnga-, itumte-; < PE itame-

**itumnga**- to be naked # itumnga ‘he is naked’ / NSU; < itume-

**itumtaq** change (monetary) # itumciuq ‘he is making change’; itumciyugyaaqua ‘I would like to get some change’; < itumte-aq

**itume**- to break into pieces; to undress (NSU meaning) # itumtaa ‘he broke it up’ / Piqertuatun-llu errraaruluki piqertuartuki itumciluni tamakunek kumlanernek. ‘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

**ituraq, iturak** hollow (bird) bone; radius (small bone in forearm) # Yaqulget yaqruit *ituraneq* umiuni pingqelalruut iquit keviqitlaungut, ‘Back then they had them (snuff tubes) from hollow bones of birds’ wings.’ (CIU 2005:234); Tua-i-llu nutaan muekkautaagmunun ek’irraaluni, aigu’umek umiuki yaqulgem *iturinik* kep’aringalutek iquuk, qengami aipaanun tauna piluku
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 # iturta ‘he set it down’; iturtuq ‘he set something down’ / Tuamtellu qantat neqnek imalget iturtaqtki cali ikikutunegqayuliraneq qayuluuqaguqluqalutaariq, . . . ‘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); Piinanranari atin tuam tayim’ pistekajkenun malrugnuq yuq’erraagnun inguq’icirluku’ tua-i qasgtitelliniluku qasgrimun-lulu iturcamingtgggu kanavet, canegnek-gguq curillruliniluku 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 itulukek aciagnegun, enerkak itullukek alongside it’, ‘he added to it’ / Kangirani erkarluni iturtuqatki nanvaq iverngauqaku. ‘It also had that certain fish; a person under traditional restrictions was forbidden to step into that lake.’ (CIU 2005:118); Nanvat-llu tekitaqamiki qukaatgun ivertuq qeraraqluki. ‘Whenever he got to lakes he’d go across them wading through the middle of them.’ (YUU 1995:79); > ivvar-, ivvarcuun, ivrvicuiq; < PE ivvar- and ipurr-

**iver**- to step into water; to wade # ivvertuq ‘he stepped into the water, is wading’ / Tauna-gguq tua-i cali neqengqertuq, caagnitellriim-llu tauna nanvaq iverngauqaku. ‘It also had that certain fish; a person under traditional restrictions was forbidden to step into that lake.’ (CIU 2005:118); Nanvat-llu tekitaqamiki qukaatgun ivertuq qeraraqluki. ‘Whenever he got to lakes he’d go across them wading through the middle of them.’ (YUU 1995:79); > ivvar-, ivvarcuun, ivrvicuiq; < PE ivvar- and ipurr-

**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’; ivgarraa ‘he caught sight of it’ or ‘he had it come into his view’ by its coming from behind something / . . . ayagnginarnermini nutaun narpangnun ivgalliuq, ivgii, arenqaituq, qaini-llu ellaigarnauraa wall’ tua-i aturallraminek aturangqertuq. ‘. . . while he was going along he came upon he had a big village come into his view. When it came into his view, he smoothed out his [clothings’] surface; he had his dilapidated garment for clothing.’ (UNP2); > ivgar-, ivgarcuun, ivgarvciq; < PE ivgar- and ipurr-

**ivar**- to look for; to miss; to long for # Ivarvigkarairutetlrit-gguq cuag-gg’ ukut culriit anngai, cayaaqluteng taluteng. ‘There was nowhere left to look, and his older brothers, realizing this, just gave up finally.’ (CEV 1984:72); HBC, NUN, EG; = yuar-; cf. ivarun; < PE ivar-

**ivarun** song # HBC, NUN, EG; = yuarun; < py-; cf. ivarun; < PE ivar-

**ivtqiluq** robin (Turdus migratorius) # LI, NR

**ivegpaq**, **ivecpa**q- for there to be heavy rain; to rain hard # Tua-i-ll’ piuqarlerluni ella ivsungluni, tua ivsgangluni tua-i. ‘And after a while it began to rain, and it rained hard.’ (ELL 1995:316); < ivsvuq-

**iver**- to step into water; to wade # ivvertuq ‘he stepped into the water, is wading’ / Tauna-gguq tua-i cali neqengqertuq, caagnitellriim-llu tauna nanvaq iverngauqaku. ‘It also had that certain fish; a person under traditional restrictions was forbidden to step into that lake.’ (CIU 2005:118); Nanvat-llu tekitaqamiki qukaatgun ivertuq qeraraqluki. ‘Whenever he got to lakes he’d go across them wading through the middle of them.’ (YUU 1995:79); > ivvar-, ivvarcuun, ivrvicuiq; < PE ivvar- and ipurr-

**ivygar**- 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’; ivgarraa ‘he caught sight of it’ or ‘he had it come into his view’ by its coming from behind something / . . . ayagnginarnermini nutaun narpangnun ivgalliuq, ivgii, arenqaituq, qaini-llu ellaigarnauraa wall’ tua-i aturallraminek aturangqertuq. ‘. . . while he was going along he came upon he had a big village come into his view. When it came into his view, he smoothed out his [clothings’] surface; he had his dilapidated garment for clothing.’ (UNP2); > ivvar-, ivvarcuun, ivgarvciq; < PE ivvar- and ipurr-

**ivar**- to fall or lower from a height # HBC, NUN; = ivkar-; < PE ḥaθakkar-

**ivar**- to wade # ivrutuq ‘he is wading’ / qerrallrua kuicuar ivrarluni ‘he crossed the stream by wading’; Meq-llu un’a taryuq imarpiim mer’a
eyagnaq atuquniu, irnicuaq, aglenrraq wall’u aana ni tuqullrukan, wall’u atani tuqullrukan, wall’u anelgutni tuqullrukan, taryumi waten temni tungairluku ivranggauni. ‘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, ivaun hip-boot or other wading boot #< iver-ciu, iva-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-, suvrir-, yivvir-, yurvir-, yuvvir-

ivruciq waterproof skin boot; by extension any wading boot # Tua-i-llu aanii pilun ellii ivrucinek caliyugluni ivrucit nangengniluki. Tua-i-llu elirqingluni ivrucirkagkenek aatiita ciu menci elirqiluni. ‘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 ivrucirkiuqameng areke man’a melqurra piluku, keligarturluki melquirrituit meqcirpek’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 ivar- and ipar-)

ivsir- (NS, NI form), ivyir- (HBC form) to rain #impersonal subject; ivsirtuq ‘it is raining’ /
< ivsuk-ir-t, ivyuk-ir-t; > ivsirtuliq

ivsiurrsuun raincoat # Tua-i-I’-am atakuan ellimerriuq, pisquriuq imamlitegnek, imkugnek ivsiursutegnek 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-c

ivsirtuliq small type of sculpin (species ?) # said to cause rain if played with; NSU; < ivsirtuliq

ivsuk (NS, NI form), ivyuk (HBC form) drizzle; rain # ivsunguq ‘it started, or is starting, to rain’; ivsungutaa ‘it started to rain on him’; Tupagntukut maaten ivsuirrlliniluni nengelqerluni qakemna.

‘We woke up and lo and behold, it had stopped raining and had gotten cold outside.’ (ELL 1995:316); > ivesgag-, 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(s)yukar

iyukarpak mallard (Anas platyrhynchos) # HBC; = yuukarpak; < iyukaq-rpak

Iyussiiq 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 qianginanrani niitnaurtuq camek imumek taum qiallra avuluni. Niitelallni kamanairucan pillinia, “Kaaka! Atam niicugniqaa, qiavkenak!” ‘As he continued to cry, his brother heard something besides his brother’s crying. When there was no doubt about it, he told his younger brother, “Listen! Stop crying and listen!”’ (YUU 1995:126); < PY kaqa(kaa)

kaalegal to search or rummage through a container # kaalegtuq ‘he is rummaging through something’; kaalgluni anciluni ciileqtaamek, kanvviitaullinilriit cunaw’. ‘When they finished bringing in their belongings, Qalemaq searched through her things and took out some things wrapped in cellophane, which turned out to be candy.’ (ELN 1990:84)

kaaltarq, kaaltaar- playing card # and kaaltaar-; kaaltaar- to play cards # kaaltaartuq ‘he is playing cards’ / kaaltaarcuun ‘cribbage board or other thing used in playing cards’ / from Russian карта (kártə)

kaame- to make or drop crumbs # NUN; = kaim-

kaapaq, kaapaq beaded hairnet # worn by married Russian Orthodox women; from Russian капор (kápor) ‘hood’; = kaupaq

kaapcelaaq primer cap # kaapcelaun ‘primer cap box’; from Russian капроль (kápsul’)

kaassalinaq outboard motor; motor-boat; camp stove; gasoline # Tua-i-Llu ayaumaluteng unaauquani cukavkenateng kaassalinaucerluteng. ‘The next day they left going slowly with a small outboard motor on the boat.’ (ELN 1990:107); from Russian газolina (gazolina) and/or English ‘gasoline’

kaassaq gas; gasoline # Kenurarquirrel-wa uqurrllainaat. Kaassamek cangssaguanateng. ‘Their poor old lamps were for seal oil only. They didn’t have any gasoline [mantle type lamps] at all.’ (QUL 2003:2); Mer’em maqsaraa, kuciqcaarurlrialia kiingan eqnarqenrituq, tuaqgaam cagmarilartuq kallugmek kaassamek-ilu, . . . ‘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’

kaatataraq 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 iluanani maani ayagnillria tuiggaam kacetetullriit uksillerun. ‘Some time probably after mid-December they would go to the winter village.’ (PAI 2008:12); = katete-; < PE kata-

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 # Nutaan tuqgen, uitalnguaqata, ayauteqa’aqmegteki, 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); = kangaciqaq, kangciqaq

kagaluq, kagaluq lower stern-piece of kayak # . . . ngelqayagucetengnaqtuat nurusngarruluata yaavet at’ellerkameggnun, iquanun waten tut’ellriamun, kagaluanun. ‘. . . 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 kagaluX (kayaluX), if not a loan to Aleut from Eskimo

kaganaq wolf (Lupus canis) # EG; from Alaska Peninsula Sugpiaq kaganaq

kaggitare- 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)’ / . . . arnartauniluku
umyuaqesqeksauraku. Iciwa nem iluani erurlleq, kagilleq, tamakutllu piaqluki pilaaqselluki. ‘... 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 taugaa kagiterrangqerrlaamta. ‘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

kaig- to be hungry; to suffer famine # kaigtuq ‘he is hungry’ / kairirtua ‘I am no longer hungry’; kainritua ‘I’m not hungry’; kaigeksaatua ‘I haven’t gotten hungry yet’; kaikuvet, neri ‘if you are hungry, eat’; kaigem nalliini ‘at a time a hunger’; kaigem ugaani ‘on account of hunger’; ... kaigaqameng-gguq umyuarteqluni yuilqumi paluyarturnaluni. ‘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.’ (QUL 2003:68); Qaillun kainiqellrat ayagnillrua? Qavcin yuut unguvallruat kainiqraartelluki? ‘How did their famine start? How many people were alive after they suffered famine?’ (KIP 1998:329-331); < kaig-neq

kaiga- to request something; to ask for something; to make a supplication; to beseech one for something’ # kaigauq ‘he is requesting something’ / KAIQATET UNAKEK’NGAT ‘grants (of money or the like)’; kaigataa ‘he requested something on her behalf’; Taumek waten pitullrukaitkut, “Tua-i kaigaqan cikilaqiu tuaten amlertalu, elarangran niitvekkenaku.” ‘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) # kaigavikaa ‘he asked her for something’ / Imma-llu alla, waten pikartuyiqenrilnguq, kaigavikekaigugu pikaunani tauna, pikailkkan tuaken nutaan cikirciqaat cikitekaineke. ‘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) # kaigatkaa ‘he requested it’

kaignaq 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) # Uatmegni-gguq tanglartuq waten kuigem ceniini qemim kanallran, nuuga tua waten ekvigenqeggluni, kaimaulun’ tua-i, perfacuaruluni. ‘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. kaim-

kaim- to make or drop crumbs # kaimuq ‘he dropped crumbs’ / kaimtaa ‘he crumbled it’; = kaame-; > kaimlineq, kamiilleret; cf. kaimaq, kalme-

kaimlineq floating ice, broken up and pushed together in spring # < kaime-

kaimlleq crumb # kaimilleret or kaimellret ‘crumbs’; Nerurarraarluku-llu-gguq taqngami manunami kaimelini quyurqarrararlaalki cali neru‘urluki. ... Tua-i-gguq tauna Kumcek qanraaq. ‘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 Kumceq would say, “That’s one who can make food last till the next summer.”’ ... (CIU 2005:188); < kaim-lleq

kainiqe- to suffer hunger; to be starving; to suffer from famine # kainiquq ‘he is suffering from hunger’ / Umyuarteqluni yuilqumi paluyarturnaluni. Tauna anaanani atani-llu tangvagtellutek ner’aqagnek aqmalnguami, 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.’ (QUL 2003:68); Qaillun kainiqellrat ayagnillrua? Qavcin yuut unguvallruat kainiqraartelluki? ‘How did their famine start? How many people were alive after they suffered famine?’ (KIP 1998:329-331); < kaig-neq-liqe2-

kak’acuk pompon on tip of parka hood or hat # nacarraa elqiingqertuq kak’acucualuni-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 aqumgalria yuk kakangcaakun pategluku uitauralliniluni tallimi tua-i uqamaltciatun, ayumian atrariainalliniluni, atraaralliniluni cukaitkacagarluni. ‘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. kakixiq, kak‘acuk, kakauyaq; < PE kak‘ac; < kakeggli-

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**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 kakuva’lluni tamarmi qanertuq, . . . ‘Isaac began to tremble and shake all over and said, . . .’ (AYAG. 27:33); cf. kakavuq, kak‘acuk, kakauyaq; < PE kak‘ac; < PY-S kakeggli-

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**kakeggli-** kakeggli-, kakegglir- to have a runny nose # kakeggliuq or kakegglirtuq ‘he has a runny nose’ / kakeggliuni ‘having a runny nose’; = kak‘li-; < kakeggluq-i-; kakegguk-ir1-; > kakeggliyaraq, kakeggliyarvik

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**kakeggliyaraq** (K, Y, NI, CAN, HBC, BB form), **kakeggliyaraq** (NUN form) philtrum, the vertical groove between the nostrils and upper lip # literally: ‘mucus path’; < kakeggli-?-yaraq

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**kakeggliyarvik** September # literally: ‘running nose time’; NUN; see Appendix 7 on the Yup’ik calendar; < kakeggliyarvik

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**kakeggluuqarvik** to blow or wipe the nose # kakeggluuqtuq ‘he blew or wiped his (own) nose’; kakeggliuiarar ‘he wiped his (another’s) nose’ / kakeggliuira ‘wipe or blow your nose’; irman kakeggliuirru ‘wipe your child’s nose’; < kakegglu-ir2.

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**kakeggluun, kakeggluulitaq** handkerchief; tissue # < kakeggluirun, kakeggluulitaq

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**kakeggluuk** nasal mucus; snot #; < kakek-lluk; > kakeggluuirun, kakeggluuqarvik

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**kakegte-** to have a nosebleed # kakegtuq ‘he has a nosebleed’ / kakegtellrmiunu unuk. Maatengguuq tugatguq kakegluni pusngaurluni waten qavallermini. ‘He said that he had a nose bleed during the night, then when he awakened he realized his nose had been bleeding while he was sleeping with his head bent forward.’ (QAN 1995:54); < kakek-; < PY kakaina- (under PE kakkii)

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**kakek** nasal mucus; snot # largely superseded by kakegglu; > kakegglu, kakegte-; < PE kakkii

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**kakelvak** very snotty nose; person with a snotty running nose # < kakeggluvak

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**kakgaq** crown of head; top of head # Ilait-llu kakgaqitgun piluki acircluki-gguq. ‘They also sprinkled water on the crowns of their heads and named them.’ (AGA 1996:96); cf. kakek-

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**kakgar-** to carry (a person) on one’s shoulders # kakgarra ‘he is carrying him’; cf. kakgaq, kak‘acuk, kakangcaq, kakauyaq

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**kaki-** to take a stitch; to push a needle in; to put a needle into and back out the same side # kakiq ‘he took a stitch through it’ (a stitch made through a person’s skin to relieve pain) / kakitaa ‘he poked it through and back’; Waniwa tua-i waten kakigaarluku, ataam amuluku nucugaqluku, mingqerraarluku nucugaqluku. ‘Now, this way, after pushing it in, again one draws it, pulling it through, and after sewing that way one pulls it onward.’ (CIU 2005:238); > kakiq, kakialanar-, kakilacag-, kakilragte-, kakin, kakite-, kakivik, kakivkar-, kakinun, kakivikun; < PE kaki-

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**kakialanar-** to have a prickly feeling in one’s tongue when eating fermented foods # NUN

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**kakiaq** fork # NSU; < kaki-?

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**kakiciq** fork of a tree # < kaki-?

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**kakilacak, kakilacaq** 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 kumlatqapiaralriim patuqerluku, naken picini. Ellii-ll‘ alingallagluni, uivai-llu tuar kakilacangartellrniit, qerruyiqerluni-llu. ‘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.’
**BASES**

**kakilragte-** stand on end (of hair when dry after being wet) # NUN

**kakimqgte-** to sharpen to a point (?) # Tauna tua-i angutet ilili nengauiamic anguarucalliniuq, anguarutmi-gguq kanaggun gengartaa aapaan nuugakun, anguarutni kakimqggluku anguarucinuurtuq. ‘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; > kakisvik, kakiyun

**kakingerte-** to make — or for there to be — a scraping or hissing sound such as that made be something sliding on very cold snow # cf. kakungqite-

**kakinquq** bag fastener # kakinquka’ar ‘small bag fastener’; < kaki-?-n

**kakisvik, kakisvik** pincushion; piece of sewing bag, felt, etc. through which needles are poked for storage # < kakin-vik

**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-?

**kakiqgite-** to make a squeaking or crunching noise when walking on snow or ice # cf. kakingerte-

**kakivik** needlecase; sewing box or case; traditional “housewife” bag # Tua-i-llu Aangaarraam aanani cikirluku mikcuarmek kakivilamiinmek akmantellermiini 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); <kakivik

**kakivkar-** to have a stabbing pain; to have sharp, sudden pain # kakivkartuq ‘he has a stabbing pain’? < kaki-vkar-

**kakiyun** bag fastener # < kaki-te5-n

**kak’li-** to have a runny nose # = kakegqli-

**kakunun** needle made from the front part of a crane’s foot #

**kalaciq** biscuit; muffin # perhaps from Russian 

**gorjachs’ (goryáchyi) ‘hot’ as in gorjachaya sloba (goryachaya sboba) ‘hot muffin’

**kalackiiq, kalackaq** stick with sharp point at end used in a traditional Yup’ik game somewhat like mumblety-peg # and **kalackii-, kalackar-** to play mumblety-peg # kalackiikurut ‘they are playing mumblety-peg’; also called kapuckaq (q.v.)

**kalagaq** walleye or pacific pollock (Theragra chalcogramma) # NUN; from Aleut kalagaq (kalaya-X)

**kalampiiaq** ship # K; probably from the English ship name ‘Columbia’

**kalantaassaq** pencil # from Russian карандаш (karanadash)

**kalap’aatag** oakum; caulking material # from Russian коноплянка (konoplatka) ‘to caulk’

**kalap’inaq, kalav’inaq** rifle # from Russian карабин (karabin)

**kal’aq** color # Kal’alegmeq yuualirturluteng, . . . ‘Using colored thread, . . .’ (PAI 2008:100); Nallunaiikaltel get ayuqelrianek kal’arluteng. ‘The ones with insignia have the same color.’ (PAI 2008:86); from English ‘color’

**kal’ciissaaq** lead pellet; shot # from Russian картечь (kartetch)

**kal’eg-** to brush against; to brush aside # kalegtuq ‘it brushed against something’ or ‘he brushed something aside; kal’aaq ‘it or he brushed against it’ or ‘he brushed it aside’ / estuulumek caarrlutu kalelleminkuta luuskaq kal’tuq ‘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 narulkarraruuni, una tua-i gerruinaq kal’karluku igtelluku maavet 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’egteryaqellinikii pinikayiimi. ‘Knowing that women are weak he brushed her aside knowing that he is a lot stronger than her.’ (KIP 1998:347); . . . agayulkait imutun tua-i kal’girliatuun yuyuyarmenteñek ayuqellintiiniata. . . . it is as if the priests brushed aside our Yup’ik identity.’ (CIU 2005:272); = kateg-; > kalgin, kalguur; < PE kalay-2

**kalemaanaq** pocket # from Russian карман (karmen); NSU; = kalmaanaq

**kalenquq** longfin smelt (Spirinchus thaleichthys) # (?); BB; < -quq
kalevte- to lower (it) down # into the ground or through a hole in the ice; kalevtta ‘he lowered it down’ / Tua-i-llu pissurtet nanerpateng teguluku nakacungnek qillerrvikumalriit uivvaarluku kan’a iteryaraq, tuamta-llu nakacuut kalevluku tuavet anluamanun. ‘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); < kalve-te^2-

kalevyug- to be shy # kalevyugtuq ‘he is shy’; < kalve-yug-

kalgun weir; fish fence extending from the bottom of the river and leading fish to a place where one can catch them with a dipnet or fish trap # < kaleg-n

kalguur- to make a sweeping motion at (it); to repeatedly shave (as along the ground with food or a stick) # Iummek tua-i man’a natquik tektakaan paangrutegmenike kalguurulluku, . . . ‘Whenever the drifting snow reached him, he would make a sweeping motion at it with his double-bladed paddle, . . .’ (QUL 2003:272); Kavcagpak tauna agalrii muragmun — qirussinun kalguurulluteng tamakut agalriit, . . . ‘With a clatter the things hanging would sweep against the wooden appendages [of the mask] . . .’ (AGA 1996:102); < kaleg-n

kalikaq paper; mail; page # kalikangu ‘I got some papers’; mail; page # kalikataq ‘he is shy’; < kalve-yug-

kalikaat book; magazine; papers (documents or the like) # Ukut kalikaat

kalikartaq license; certificate # the following are legal neologisms: KALIQAQ NALLUNAIRUN ARENJALLUGUTMEK ‘citation’; KALIKARTAQ PICIUNILUKU TAKARNARCAURALRIA ‘affidavit’; KALIKARTAQ YUGMEK TEGUKENGSSUUN ‘warrant (for arrest)’; YUARCUUN KALIKARTAQ ‘search warrant’; < kalikaq-taq^3

kalikat, kalikaat book; magazine; papers (documents or the like) # Ukut kalikaat Lower Kuskokwim School District Bilingual-Bicultural Program-um Mamterillerni piyunarivkallrui, elitnaurutngusqelluki nunacuarni 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); < kalikaq-plural

kalikayagaq* cigarette paper # < kalikaq-ya(g)aq

kalikiurta, kalikiviurta postmaster; mailman; mail plane # < kalikaq-liur-ta, kalikiviik-liur-ta

kalikivik post office # < kalikaq-i^3-vik; > kalikiviurta

kalivic- to be unable to reach something after shooting it # kalivicq ‘he cannot reach something’; kalivcia ‘he cannot reach it’ / < kalivte-i^2-

kalivneq chain # also plural for one chain; kalivneret ‘a chain’; Piuq naparciluni napayaarmek ukinran igtem yaakaraanun, tua-i-llu taaktu kapkaanaak kalivneragkek iquak uivtaqangliria tuavet kauulluku napartamun, . . . ‘Then he slid the ring that was at the end of the trap’s chain down the stake, . . .’ (ELN 1990:51); < kalivet-neq

kalivqinaite- to be able to control the situation one finds oneself in; to never be helpless # Pirpaklaraat, kalivqinailata-gguq. Keglunret maa-i kalivqinaicugnarqit 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-ite-

kalivqinar- to be in a bind; to be in a difficult situation that one cannot control; to be helpless # ‘Qoillun ikayutelallrusit ilavnun?’ ‘Ikayuluki 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-, kalivqinaiyalkun

kalivqinaryalikun insurance # < kalivqinar-iyalkun

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 kalivyagucigellinia caturraraarluni cat tamalkuan pirraarluku. ‘One will become incapable of doing something after having been capable of doing
electric blanket than to set the thermostat [of a house’s heating system] at a high level.’ (GET n.d.:6); kullugkun neqnek naaqisssuun ‘sonar used for counting fish’ (Fish and Game neologism);

kallugvik; < PE kaltuug

kallur- postural root; to gather # EG

kalmamaaq, kalmainaq, kalmiinaaq pocket

# mikelnguum ekellrua tangyiirrilukt
kalmamaaminun ‘the child put the strip of seal fat
into his pocket’; Watua maa-i uum nallini aikinek
kalmaarmiingarat, Ski-Doo-quluteng-llu
qagaani pissuraqilukt. ‘Nowadays people have
money in their pockets and hunt out there using
Ski-Doos.’ (TAP 2004:31); from Russian
(karman) = kalemamaa

kalme- to sprinkle out; to scatter a granular or
particulate substance # kalmuq ‘it is leaking
out’ as sugar leaking out of a sack / kalme-
‘he is dribbling it out’ as a person carrying a leaking
sugar-sack; = kaime-

kalngag-uaq 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 muiruku ‘he put blackfish in
his bag, filling it up’; Aaniit 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 kalngak or
kalnag

kalpaassaq sailboat # from Russian баркас (barkas)
‘launch’; = palkaassaq

kalluk thunder and lightning; electricity # kallirtuq
‘it is thundering and there is lightning’; kallirrauq
‘it is thundering repeatedly’; kalluunum
kenurarqerconcertkalaraakut ‘electricity makes
it possible for us to have lights at night’; . . .
kalluum-llu kenra kenerpallaravkarluku nuniit
tamkuluan, . . . and He let thunder and lightning
flash throughout their land, . . . (PSALM. 105:32); Ammi
ermi akillirurtuq kallugmek
ulimek atullerkaq thermostat-am quyilirians
uitaurallerkani. ‘It’s a lot cheaper to use an
kalukaq feast; party; person who distributes clothing or food in honor of his or her child’s first catching game or picking berries
kalukar- to feast; to have a party # formerly a certain pre-Christian religious holiday or more generally, any such holiday; kaluk kartut ‘they are having a celebration’ / kalukautaa ‘they had a celebration for him’; Ammerlet tauqken ak’akika Qengarpagyarraq. Kegginaqyaryaraq. Curuqaq, Kalukaq, cat tua-i tamarmi, uksurpak tua-i aturluku yaavet tua-i ikuqitellratnun. ‘There were, however, many festivals, such as the Probosci 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 irmi tarteqqa qalukartleteng. Tuamltellu ineqyuyutleteng-gguq kalukartleteng, 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); Qasgimun tuamtell’ kalukaquaqata and inviting the whole village.’ (AGA 1996:112); Qasgimun tuamtellu ineqsuyugluteng-gguq kalukarluteng. ‘Then when they’d stopped watching him, he went over to the doorway, tossing those bladders up, such as a hook for lowering things into and bringing them up from an underground cache.’ (KIP 1997:297); < kalva-?

kalvag- to lower (it) down; to go in, or out, of a semi-subterranean house through the tunnel entrance # kalvagtuq (kalvagqluni) ‘he went in, or out’ / kalvagtaa ‘he took it in, or out’; also kalvagtuq (kalvagqqluni) ‘he went in, or out’; Ekuallita anelrarluni, kalvagqluki . . . , keneq tegumiaqluki 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-?

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, tauktuk nakacuut nanguani egtaqluki. Taukuk murilkenriagni, kalvagyaramun egttellini, kinguqguq-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’ / kalvetaa ‘he lowered it down’; > kalvete-, kalvagyaraq, kalevyug-, kalvuq; < PE kala-va(t)

kalvuq 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; > kamake-, 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) # kamaka ‘he is suspicious of her’, ‘he is squeamish about it’, ‘he is awed by it’ / Camek-llu tua-i iliit paqriciam, kamakluku tuana. ‘When one of them finds something missing he suspects that person.’ (KIP 1998:39); kamakumalria ‘a suspect’ (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-am taum uaqliita nukalpiaraa niicamiu tamaani angyarkuriyartuniluku naugq’un tayima nallunrilkengamikamum tumyarakun kamanaircarluni Qissunamun tevvlilini. ‘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.’ (QUAL 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-tar1-

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; > kamel-, kamilqiir(ar)-; cf. kameg-

kamilar- barefoot # postural root; Cailkaq-gguq kiarluku piuq aqvaqulliniliaa maa-i kamilarmi gasgim tungilinun. ‘When she looked at the ground she saw that he had been running barefoot in the direction of the kashim.’ (CIU 2005:322); > kamilarga-, kamilarte-; < kamil?- 

kamilanga- to be barefoot # kamilangqaq ‘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; < kamil-?

kaminaaq stove for heating and cooking # from Russian kamín (kamin); = kaminaq

were light in weight.’ (CIU 2005:26); < kameg-?

kamegnaq sponge (sea creature); BB; (?) < ?-naq; cf. kemagnaq

kameksak ankle-high skin boot; house slipper; mukluk # and kameksag- to put on boots # kameksagtuq ‘he put on his skin boots’; kameksagaa ‘he put skin boots on her’ / kameksaka ‘my skin boot’; kameksiigka ‘my pair of skin boots’; Nenriameng ellii piinerkaminek aqvalumi piinimiqqiglukek kameksiigni piineni maqarucula, cali-llu aatami kameksiik piinimiqqiglukek. ‘After they ate, she fetched dried grass to put in the bottoms her mukluks to serve as insoles because her old grass insoles weren’t warm anymore, and she also put new grass insoles in her father’s mukluks.’ (ELN 1990:58); UY, K, NI, BB, NR, LI, EG

kamguk knee-high or higher skin boot; mukluk # and kamgug- to put on boots # kamgugtuq ‘he put on his skin boots’; kamgugaa ‘he put skin boots on her’ / kamguq ‘my skin boot’; kamugugka ‘my pair of skin boots’; Nulirran-gguq kamginauraaq naasii tumarrluk, qavcinek tayim’ pilallikii, makliignek-llu malrungnek nat’rarluku. Qayutun-kq tayima kamguguk tauluk angtaalartak. ‘His wife would make mukluks for him out of sealskin; she used a number [of sealskins], and for soles she used the skins of two bearded seals. I really wonder how big those mukluks were.’ (MAR 2001:89); LY, NS; < kameg-?

kamil- root; > kamel-, kamilqiir(ar)-; cf. kameg-

kamileq- to act in a way so as to not cause suspicion # kamileqcartuq ‘he acted such as to allay suspicion’ / Tua-i-am taum uaqliita nukalpiaraa niicamiu tamaani angyarkuriyartuniluku naugq’un tayima nallunrilkengamikamum tumyarakun kamileqcar- Qissunamun tevvlilini. ‘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.’ (QUAL 2003:638); < kama-naq-ir-car-

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kamilqiir(ar)- to be barefoot # kamilqiir’tuq ‘he is barefoot’ see introduction for this use of the apostrophe / NUN; < kamil-?

kaminaaq stove for heating and cooking # from Russian kamín (kamin); = kaminaq
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; Maurlumíllu emnini ellì Elngúq irí’iqapigliini qarárialarlegmek kaminiaq tuaten ayuqeliinemek tangerpaalumí. ‘And in her grandmother’s house, she, Elngúq, 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 kamín; = kaminaaq
kamipluk charcoal # = kangipluk; < -lluk kamiss’enaaq magistrate # NUN, BB; from English ‘commissioner’
kamiiqa Pakaaq water proof jacket used with kayak; parka # LI, UK; from Russian kamliikaq
kampaasaaq compass # from Russian kómpas (kómpas), and/or English ‘compass’; = kampaasaaq
k’an’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 qalamcimek maaten piuq kan’a 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); Caeqerluni-llu Elngum murilkaa nanvam ilua, kankut qaleqcuuget ukakaraagni-wa mermi ungalatmun, kanaknatmun-llu. ‘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 kaô-
kanag-root; > kanagaq, kanagyaaq, kanagtu-, kanagkite-, kanagyaaq; cf. kanani
kanagkite- to have short legs # kanagkituq ‘he has short legs’ / < kanag-kite-
kanagtu- to have long legs # kanagtuuq ‘he has long legs’ / Uqílallinínu tua pekura’aqarmi kanagtuuami. ‘He would go very fast whenever he walked around because he had long legs.’ (QUL 2003:200)
kanaqaq leg; lower limb; lower part; post of cache # levaam kanagaa navegtuq ‘the lower part of the motor broke’; Elatiini taun’ mayurrvik imna kanagalek — iciw’ imkut unani elagyat kanagarluteng gertluteng . . . ‘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 kanagyaq tibia, shinbone # K, Y, NI, CAN, HBC; < kanag-
kanakiri- to parboil blackfish # (?) kanaknak, kanaknaq, kanaqneq west # Nunaautseng nengciiqaat negetmun, 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 kanaknar
kanangluge- to be bent over with head hung down in sadness; to pout unhappily # kananglughtuq ‘he pouted unhappily’ / Aren, tuaten-gguq imna qanrucani angulluaq tauna púcikaururluni kananglughturluni qanenqigtvekenani anllinínu. ‘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); < kanar2-nglluk
kana(ni) down there (below or toward the water) # restricted demonstrative adverb; kanani angyaqa kicaumauq ‘the boat is anchored down there’; kanavet ‘to down there’; kanatmun ‘toward down there’; kanaken ‘from down there’; kanavirtuq ‘he went down there’; kana’anluua. ‘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 kaô-
kanangqa- to be bent forward # kanangqaqauq ‘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’; kanaqlaalik ‘one with a muskrat parka’; kanaqliinka ‘my muskrat parka’; iciw’
maa-i qalecuuget kanaqlagtaiculnguq nuniiit.
‘You know, an area with grebes never is without muskrats.’ (AGA 1996:220); cf. kanar1-, kanar2-

kanaqliq raincoat # EG

Kanaqqnaq Kanaknak # village site near Dillingham; cf. kanar1-

kanaqquagaq stinkweed; artemisia (Artemisia tilesii elator) # (?)

kanar-1 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’ taquakek tautk tungengluteng, waniw’ tua-i kuigmun tamaavet kanaralutek, nangneruaraat tua-i atakutaqvkarluki 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 watenu pengurpallraam aciani can’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-

kanar-2 bent forward # postural root; > kanangqa-, kanarte-, kanar(ar)-, kanarce-, kanar-i-, kanartaq; cf. kanar1-; < PE kanar-

kanar-3 to survive famine #

kanar-4 to talk about; to mention # Tauna-ll’ imna qetunraa kanarluku, tuqutevkapigainallra ellienek 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 tamaa-i kanarakek quantullruliit, yuk taun’ tuquaqan, kanar-ggguq naacirturluki erenret taman unuut-llu taman. Nunat tautk, nunat yu tamarmeng tua-i yagluteng tua caskulluarqenqaunateng, . . . ‘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-)

kanarce- to have the bow too far down in the water # of a boat; kanarceq ‘its bow is down’ / < kanar2-cete2-

kanari- to die in one’s (deep) sleep # kanariyuq ‘he died in his sleep’ / CAN; < kanaraq1-

kanartaq fish hung up to dry; old salmon, hung up to dry # LI, EG; < kanarte-aq1

kanarte-1 to bend forward # kanartuq ‘he bent forward’; kanartaa ‘he bent it forward’ / . . . tekicamiiu nuggluku tua-i kanarrluku ellii-llu miryralumique . . . ‘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-te2-

kanarte-2 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 pulayaraplarraat pingkut kanaunaluteng 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 (Lotia lotia) # NSU; from Inupiaq kanayuq ‘sculpin, bullhead’ and postbase -naq; < PE kanayu(a)

kaneq frost # and kaner- to be frosted # kanertuq or kanraa ‘it is frosted’ / Pagnu nem qulii kaner-pangaqan, keneq Kumarrluku uruciraqluku, aklt 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); Tuangguq tangrraa atkugluni allayugnek, turqyaa-gguq atkuin melqurri kanaqi. ‘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
kanevcir- to have tiny ice crystals in it # of the air; impersonal subject; kanevcirtuq ‘there are ice crystals in the air’ / < kanye-?-ir-

kanevlarte- to shake clothing, etc.; to remove debris; to sprinkle # kanevlartuq ‘it sprinkled out’; kanevlartai ‘he shook them to remove debris’ / < kanye-?

kanevneq sprinkling of things as at the bottom of an almost empty container # . . . uluaneq taugaam ircaqurraneq-llu uqmairissaagarpek’naku issratni kanevcirrulu ruukangnaqluni utereteqataami. ‘. . . 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); < kanevneq-

kanevlulk light snow or rain # < kanev-rrluk

kangaciqaq, kangciqaq pole stuck into the ground in the men’s communal house during the Nakaciyuraaq (“Bladder Feast”) with wild celery tied to its tip, just before the bladders are put under the ice # = kagaciqaq

kangar- walk around # kangartuq ‘he is walking around’ / Unugaqan-gguq kangaquqerltuq

kangciq side wall of sod house # > kangcirnuq; < PE kanguar-

kangcirnuq tarpaulin; sled sheet; mat paneling in sod house # ‘Tua-i’-ll’ pillerkailami, imumek waten net kangeqirngerulluq ruukangnaqluni ma’ina maa acim kelua pakigluku elalliniluku man’a nem, kangerat amatiiit, elllinguaqaluku 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); < kangiitullerkarput pillerkailami, cingumaluku. ‘He also was a person who made inquiries about Yup’ik ways and wrote about some of their customs.’ (CAU 1985:10); < kangqi-aq-

kangciraq, kangciqaq pole stuck into the ground in the men’s communal house during the Nakaciyuraaq (“Bladder Feast”) with wild celery tied to its tip, just before the bladders are put under the ice # = kagaciqaq

kangciaq fox # EG; from Sugpiaq kangiitur- to inquire deeply about (him) or of (him); # kangiituraq ‘he is inquiring about it, or of him’ / kangiituriq ‘he is making inquiries’; Aren, tua-i kangiitunaq’artelllinia-am uilingiatamek taumek nantellranek. ‘Well, he curiously started asking questions of her about where that spinster lived.’ (QUL 2003:236); Maa-i apyutenggerrucimerinktu pillerkailami, cingumaluku. ‘He also was a person who made inquiries about Yup’ik ways and wrote about some of their customs.’ (CAU 1985:10); < kangqi-aq-

kangiitulruameng (additional NUN meaning) # kangiitulruameng (additional NUN meaning) # Meq ulngiinartuq ingrit patuluki, ingrit kangrinkeq et’utaluni it’ganernek 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); Taukt-llu tuaten tua kangiriinuraat, pingnatungekan eluarrluku pingnatuusqumaluku cingumaluku. ‘And then they would explain to him the meaning behind (what he was being told to do), saying that they are wishing him the best when he starts making his own living. It was like praying for him.’ (QUL 2003:330); < kangiitulruameng
kangilquq humerus; upper arm bone # BB; <
kangi-q-qq

kanginge- to discover or find out the principle behind something; to understand # kanginguq 'he found out' / nutaan wiingga kangingua 'I just now found out'; the following are legal neologisms: arengjallugun kangingnaurulu 'investigation'; kangingnaurulu quallun tuqullrucia 'autopsy', literally: 'discovering how he died'; QAilluN tuqumAlriim tuqullrAN kANgiNgeNgNAqellriA 'coroner’s inquest'; KANGINGNAURISTA TUQMALRIIM TUQLLRAAN KANGINGENGNAQLLRIA 'coroner'; < kangi-q-nge-; >
kangingutet, kangingnautet, kangingnauertet, kangingnautet, kangingyug-

kangingnaurta jury; juror # KANGINGNAURTET TUKNINRIT 'grand jury'; < kanginge-naur-ta1-plural

kangingnautet science # Elicukapigtelartuq-llu kangingnautetni, 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 pictatun elpece ÷ i pingaleng’ermeng kangingqertut . . . 'Those [dance motions], even though they appear random to you, have meaning . . .' (QUL 2003:356); < kangi-q-ngqerr-

kangingutet philosophy # < kanginge-n-plural

kangingyguy- 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; kangingyguytuq 'he became ill when someone close or dear died'; 'he wants to understand' / Calriet tangraarluni uluqaunrit’lartat? Waniw’ kangingyguytua. 'Just what is there about those people that one cannot turn away from after seeing them? I want to understand this.' (CIU 2005:174); < kangi-q-aq

kangipluk, kangipneq charcoal # Umyuangenglinu taringerrlugluni. Tauna tua-i qantaq, kangi-plugnek, arallermek, kangi-pleugnek avukluki, utaqanerrlugtelliniulu 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. kangiq

kangiq meaning; principle; source; headwaters of river; beginning # nalluaqa aperyaram kangia 'I don’t know the meaning of the word’; kuigem kangia nanvarpaugq ‘the source of the river is a big lake’; Tua-i waten qaralingqerrsauryuttita kangia qanemcikerluku cangailngatuq. 'I think it is okay to tell you the reason why they started to use these decorations.’ (CIU 2005:214);

Cam ilini qamaken kuigemnguk kangi-neq cat makut muragat atertelaqai cigsanret, tua-i nallunainingurmek qamna yugtangqelaryaaqquq kuigmenguk kangia. '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); > kangilq-, kangilqyoq, kanginge-, kangi-aq, kangi-ingueq, kangi-qsi, kangi-quaq, kangi-raq, kangi-ri, Kangiraq, kangerluk, kangijun, kangiyug-; cf. kangi-pluk; < PE kanja

kangi-qaq strait of water; bay; reindeer corral # < kangi-q-qa

kangi-qieg neq cave in sea ice # < kangi-q-

kangi-qsi- to come nearer # kangi-qsiqiuq ‘it is coming nearer’; kangi-qsiqia ‘he is coming nearer to it’ / < kangi-q-sqi-

kangi-quaq bay; inlet # especially when part of a lake; < kangi-q-qua

kangiralek square five-gallon gas can # < kangi-ralek

kangiraq corner; quarter # kangeri-aqugmaaq ‘he is sitting in the corner’; Carraqapiarmek waniwa tua-i qanaagurtukuk. Tuarpiaq kangiaraamek ilangaruarlurrunik. Waniwa tamak’acagaan qanemcikemegnegu allrakurcaragtuktuk iquklipialemegnegu 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; > kangiaraq, kangirci-, kangiri-kuun, kangerenegg-, kangeralek; < PE kanjia (under PE kanja)

kangiraqaq four in playing cards # NUN

kangiralek barge # BB; < kangi-q-rea

kangirci- to understand; to rename in order to cure # kangi-ciqiuq ‘he understands’; he gave someone the name of the deceased in order to cure him; kangeria ‘he understands it’; he gave her the name of the deceased / kangerictaa‘he
caused her to understand, explained to her; kangircitai tan’gaurluut attita tumaatnek ‘their father explained to the boys what route they would take’; Aptaqani qanrutaqaqta taum taugaaam tua-i kagirinnaqlu. Wangkuta avatini kerginjutangtni kagirinnaqlu. ‘Whenever it asked him a question, whenever it talked to him, he 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. kangiq-; < PE kanjanci- (under PE kanjic)

kangircir- to put up a post for (it) # NUN

kangirenqegg-, kangiritateqe- to be square #
kangirenqeggtuq ‘it is square’ / < kangi-ri-teqe-; > kangirenqellria

kangirenqellria a square # < kangi-qegg-llria

kangirssuun carpenter’s square. < kangi-qeggli-cuun

Kangirnaq Kongiganek # village at the mouth of the Kuskokwim River; < kangiq-naq

kangirqe- to give an answer to a question; to explain the principle behind something # NUN; cf. kangircir-

kangirrluk strait of water; bay # Y; < kangiq-rrluk; kangirrluk

kangirta stake for tying a dog # NUN

kangitneq dog salmon; chum salmon (Onchorhynchus keta); specifically, old dog salmon after spawning for some speakers # Amiragkiraqameng

apaqmeggnek piluguluuki tua-i. Na’tirluki-lu kangithernek imkunek qeqlinrtnek, iqalugnek pilalliaci tamakut. ‘When they worked on waterproof fish-skin boots, they soled them with thick skin of old chum salmon (“kangitneq”), fish waterproof fish-skin boots, they soled them with

kangirta qeatunek, iqallugnek.

apeqmeggnek piluguuluki tua-i. Nat’rirluki-llu

kangircisuaq or English ‘company’ cf. ‘accompany’

introduced by Saami (Lapp) reindeer herders; HBC; the “Lapp game”, a baseball-like game # probably introduced by Saami (Lapp) reindeer herders; HBC; perhaps from English ‘company’ or ‘accompany’; cf. cap’aniskaq

kangyagaq* (LI form) McKay’s bunting (Plectrophenax hyperboreus); snow bunting (Plectrophenax nivalis); northern shrike (Lanius excubitor) # Aren, taurluum imum eriniikun elitaqngamiur kanguruaq pakemia qallriani . . . well, that poor thing recognized the snow bunting up there by its chirping . . .’ (QUL 2003:388);

< kanguq-uaq

kankiiq, kankiiqtuq ice skate # and kankiir- to ice-skate # kankiirtuq ‘he is ice-skating’ / kankiik ‘pair of ice skates’ or ‘his ice skates’; Tua-i-Il’ nutaan cingirluki wangkuta kankiiqamblu nunvami piani. Eligartellemni kankiiqalriadtria ngta-i. Unuakumu-Il’ tuna-i assi’i’qgan ella maklua kankiiqartuaqlaq, kankiiqamblu tua-i. ‘And so we tied the laces and tried to skate on the lake back there. When I learned how, I skated all the time. In the mornings if the weather was good, I’d get up and go skating; I skated constantly.’ (KIP 1998:109); from Russian ковык (kon’ki)

kanguruq, kanngurtuq ‘he’s very fortunate’ / HBC

kanguruq, kanguyagaq (Chen caerulescens) # Kanguruculullruukut, kiugkut qertulriit

Maklagtulim paingan kiakaraani kangut uitavikutullruit. ‘We used to hunt snow geese; the snow geese stayed in those high places inland a little up from the mouth of Maklagtuli River.’ (KIP 1998:269); > kanguruq: cf. kanguq; < PE kanjur

kanguqqaluq, kanguq, kanguyagaq

kanguq snow goose; white goose (Chen caerulescens)

kanguq # Kanguruculullruukut, kiugkut qertulriit

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< kanguq-uaq
kantiq candy # from English
kantuuvvilaq potato # Ataucimek-llu saskam imaaneek paralurumaekek ilalu, pingayunek-llu, qeltairumalrianeek ingqimalrianeek kantuuvvilaqek. ‘Add one cup filled with rice, and three peeled diced potatoes.’ (YUU 1995:62); from Russian картófel’ (kartófel’); = kaltuugaq
kanuuquq sharpened stake used in pairs to hold large dipnets in place open under the water when fishing for tomcods # kanuyaq copper # < ?-yaq; < PE kannuya3 kanve- to sprinkle out; to scatter a granular or particulate substance # kanvuq ‘it sprinkled or poured out’; kanevtaa ‘he sprinkled it’ / Tau-i-llu kanevlukek carangllugnek taukuk ayyuqucirturluku Elnguq civtellregni kapkaanaak qalarrluni alaicessiyaagqata cangyuit’larniluki. ‘Then he demonstrated to her how to sprinkle grass, leaves and twigs over it, and while Elnguq set the trap he told her that if they are too visible the traps won’t catch anything.’ (ELN 1990:52); = kalme-; > kanevlarte-, kanevcir-, kanevvluk
kanvviitaq candy # Qalemaq, pelatuugmek qaralililriamek pillinikii, Mikellaq-llu nuuyuurutnek, Turpak-llu aliimakaraagnek, Irr’aq-llu suukignekek,elli-llu qerrullikegtaaraagnek 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); from Russian kap’issuun, kap’liqe- , kapqallruar(aq), kapqerraarta, kapsuli, kapuuq, kaputaq, kapur-; < PE kapu
kapeg- root; > kapegcuq-, kapeglieq-, kapgitte, kapi
kapegcug- to be short of something (food, breath), and feel dread for that reason # . . . alerquanaurait ayagastekait taugàam waten neqmek kapegcugqaqta arcaqakurluki pilaaqelluki. ‘. . . 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?-; > kapegcguna, kapegcgnarqe-, kapegcgnuir-, kapegcguq-, kapegcugtar-, kapegcuke; < PY kapecyuc-}
kapegcunarqe- to be dreadful; to be anxiety provoking # kapegcunarquq ‘it is dreadful’ / < kapegcug2-narqe-
kapegcugyg- to dread something; to be very anxious # kapegcugygutquq ‘he dreads something’ / < kapegcug2-yug-
kapegcugtar- to be anxious by nature # kapegcugtarquq ‘he is anxious by nature’ / < kapegcug2-tar-
kapegcuke- to dread (it); to be very anxious and concerned over (it, especially shortage of food) / kapegcukauq ‘he dreads it, is very anxious over it’; Tamaani-llu tungelquurrtem nuliangevkalallruit. Aipait qaillun pikata kapegcukesqelluki. ‘At that time they had to get wives from amongst their relatives. In case anything should happen to them their spouses would be more concerned about them.’ (YUU 1995:28); < kapegcug2-tar-
kapegcugna, kapegcunaript-lli exclamation of dread # < kapegcug2-na1, kapegcug2-naq’-rap- plural-lli
kapegcunir- to dread something that one feels is inevitable # kapegcunirquq ‘he is in a state of great anxiety’ / < kapegcunir-
kapeglieq- to have asthma # kapegliqsaraq asthma; < kapeg-liqe2
kapgitte-, kapgete- to be narrow # kapgituq ‘it is narrow’ / < kapeg-ite1
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 ngellurtiusaqaguan, kuiget imairaqaki, taŋq neqkameng kapiagaqut 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 nangerrluni 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 kapiaqraan 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-kapiilaq — kaputaq

kapilaq — kaputaq sled stanchion # upright support; see Appendix 9 on parts of the sled

kapʼissuun implement for piercing patients during traditional medical treatment; hypodermic needle; poker; drill # < kape-i2-cuun

capitänaq captain # Tua-llu kapitäinaq yaaken enienek, kassʼaq tailuni kalikaq kalmaanumnun qemaggluku eluciraʼarluni, qayakun yaavet sunʼamun 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’

kapitʼaq gut rain parka # NSU; from Inupiaq kapitak, kapitaq

kapkaanaq, kapkainaq steel animal trap # and kapkaanar-, kapkainar- to catch or get caught in a trap # kapkaanarua ‘he caught it in a trap’ / tertuli kapkaanalliniuq ‘the lynx got caught in the trap’; kaviarmek kapkaanaq ngug ‘he caught a fox in a trap’; also dual for one trap: Tucʼakek aitaqerrlutek taukuk kapkaanaak. ‘When she stepped on it the trap sprang open.’ (ELN 1990:51); Qanikcaq-llu una qanikcuurluku paianga, qanikciuqerraarluku-llu kapkaanaak ellilukek. ‘He’d shovel the snow onto its [the den’s] opening and after shoveling the snow he’d place the trap.’ (CIU 2005:150); from Russian капр (kapkán)

kapkaanir-, kapkaanir- to set a trap # kapkaanirtuq ‘he set a trap’ / < kapkaanaq-ir-

kapʼiliqe- to have a stabbing pain; to have a sharp, sudden pains. kapʼiliq ‘he’s having sharp sudden pains’ / HBC; < kape-iliqe-

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

kapsuun 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 Yupʼik game somewhat like mumblety-peg # and kapuckar- to penetrate into something getting stuck there # Aavcaat . . . imkut cingilecuarluteng culucuyaarluteng-llumu, imumek-llu 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 muraggarnek ussukcanek nuugluteng. ‘The mumblety-peg sticks are made of small pieces of wood with sharpened nails at their tip.’ (KAP 1998:1); also called kalackiiq; < kape-?; > kapuckaryaarak

kapuckaryaarak a traditional Yupʼik game somewhat like mumblety-peg # Kapuckaryaarak naanguartnguuq elicingautnguluni pitaarturyamek cali-llu umyuaqiyaramek ca tekilluku kapuckaq kapatullrunrlucini. ‘Yupʼik 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-ayar-ta

kapug̲ar- to be irascible # (?); 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-

kapuataq, kaputaqaq poker; drill; awl; # kaputacuar or kaputalqar ‘small poker, drill or awl’< kapa-taq; kapur-taŋq
kapuukar(aq*), kapuun buttercup (Ranunculus sp.) # the plant is used in making soup; kapuukarcuun ‘tool used to gather this plant from lakes’; < kapur-n-karaq', ?-n
kapuyanarqe- to be covered with spikes or thorns # < kapur?-narqe-
kasme- to poke; to push # kasmuq ‘he is pushing’; / Kiaratta-gguq melqut makut. Eglertuq tua-i. ‘Yuugua-ggem wanirpak. Kasnguyugpakaama yuilqumi uitalanualu piunga.’ ‘He looked and saw this fur (on him). He went on. “I was a human just now. I am so ashamed; I should be staying in the wilderness.”’ (AGA 1996:42); = kaynguyug-; < kasngu-narqe-
kasngu- emotional root; = kayngu-; > kasnguite-, kasngunarqe-, kasnguyug-; < PE kaynu-
kasngu-ite- to be shameless # kasnguituq ‘he is ashamed’; / Kiaratta-gguq melqut makut. Eglertuq tua-i. ‘Yuugua-ggem wanirpak. Kasnguyugpakaama yuilqumi uitalanualu piunga.’ ‘He looked and saw this fur (on him). He went on. “I was a human just now. I am so ashamed; I should be staying in the wilderness.”’ (AGA 1996:42); = kaynguyug-; < kasngu-narqe-
kasnguituq ‘he is ashamed’ # kasngu-ke
kasnguyue- to be ashamed of (it) # kasnguyukaa ‘he is ashamed of it’ / = kayngu-; < kasngu-ke'; kasnguyug-ke'
kasngunarqe- to be embarrassed # kasngunarquq ‘he or it is embarrassing’ / Tuamta-llu-tang kasngunarqellria cavtaa. “Gguun atam aneniartuq 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’ / Kiaratta-gguq melqut makut. Eglertuq tua-i. ‘Yuugua-ggem wanirpak. Kasnguyugpakaama yuilqumi uitalanualu piunga.’ ‘He looked and saw this fur (on him). He went on. “I was a human just now. I am so ashamed; I should be staying in the wilderness.”’ (AGA 1996:42); = kaynguyug-; < kasngu-yug-; > kasnguyuk-
kasruq birch-bark # = qasruq, qayruq; < PE qasdru
kassakuq white man; Caucasian # Maa-i-
kass'ilugte- kass'amirte-, kass'akci- (HBC form)
kass'aq white man; Caucasian; any Russian item; any Russian Orthodox item; any Russian Orthodox Christmas in January.’ (YUP 1996:55); < kass'aq-lugpiaq; > kass'alupiartaq Russian Orthodox Christmas in January.’ (YUP 1996:55); < kass'aq-lugpiaq; > kass'alugpiartaq Russian Orthodox prayer book; Russian Orthodox Church (including Native members) # literally: ‘original white person’; Niitelallruunga kass'alugpiaq-taq other Russian Orthodox item; any Russian Orthodox Christmas in January.’ (YUP 1996:55); < kass'aq-lugpiaq; > kass'alupiartaq Russian Orthodox Christmas in January.’ (YUP 1996:55); < kass'aq-lugpiaq; > kass'alupiartaq Russian Orthodox prayer book; Russian Orthodox Church (including Native members) # literally: ‘original white person’; Niitelallruunga kass'amirtuq 'he acts like a white person' # Maa-i-llu-wa ellarrilaryaaqekai mat’um nalliini, ellam, mat’um taugaam maa-i kassakartaaam ikayulangacateng yuit kaingermeng imumicitet pinanrilriit. ‘Now at this time, even if a spell of very bad weather comes upon them, because store-bought food (literally: ‘things of the white man’) begins to help them, even though people get hungry they do not experience what they did long ago.’ (CIU 2005:320); NR, LI, EG, some BB; < kass'aq-? or from Russian source related to that of kass'aq
kass'alugpiaq Kassakalugpiaq (EG form) Russian; by extension, member of the Russian Orthodox Church (including Native members) # literally: ‘original white person’; Niitelallruunga kass'alugpiaq-taq other Russian Orthodox item; any Russian Orthodox Christmas in January.’ (YUP 1996:55); < kass'aq-lugpiaq; > kass'alupiartaq Russian Orthodox prayer book; Russian Orthodox Church (including Native members) # literally: ‘original white person’; Niitelallruunga kass'amirtuq 'he acts like a white person' # Maa-i-llu-wa ellarrilaryaaqekai mat’um nalliini, ellam, mat’um taugaam maa-i kassakartaaam ikayulangacateng yuit kaingermeng imumicitet pinanrilriit. ‘Now at this time, even if a spell of very bad weather comes upon them, because store-bought food (literally: ‘things of the white man’) begins to help them, even though people get hungry they do not experience what they did long ago.’ (CIU 2005:320); NR, LI, EG, some BB; < kass'aq-? or from Russian source related to that of kass'aq
Kass'aluqpiat Kassakalugpiaq (EG form) Russian Orthodox prayer book; Russian Orthodox Church (including Native members) # literally: ‘original white person’; Niitelallruunga kass'amirtuq 'he acts like a white person' # Maa-i-llu-wa ellarrilaryaaqekai mat’um nalliini, ellam, mat’um taugaam maa-i kassakartaaam ikayulangacateng yuit kaingermeng imumicitet pinanrilriit. ‘Now at this time, even if a spell of very bad weather comes upon them, because store-bought food (literally: ‘things of the white man’) begins to help them, even though people get hungry they do not experience what they did long ago.’ (CIU 2005:320); NR, LI, EG, some BB; < kass'aq-? or from Russian source related to that of kass'aq
kass'alupiartaq Russian Orthodox prayer book; other Russian Orthodox item; any Russian item # < kass'alupiartaq-taq2
kass'amirte-, kass'akci- (HBC form), kass'ilugte- (HBC form) to act like a white person # a derisive description applied to a Yup’ik trying to act like a white person; kass'amirtuq ‘he acts like a white person’ / < kass'aq-mirte-, kass'aq-?, kass'aq-?
Kass’apik Russian; by extension, member of the Russian Orthodox Church; proper Englishman # literally: ‘genuine white person’; < kass’aq-pik!

kass’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’antellemni qitevtelallruunga ‘when I was among the whites I spoke English’; kassauguq ‘he is a white person’; kass’at men (around); from Russian kassak (kazak), which becomes cossack men (around); < kass’aq-llaq

kass’atun white person; Caucasian (meaning in NS, kass’aq Russian; Kass’apik by extension, member of the

kass’artaq manufactured item such as cloth, steel needle, packaged bread, or any other store-bought item # literally: ‘thing of the white man’; Ellangellemni waten yuut ayyeqlrunnerutut. Kass’artarmek cirivkenateng. Kass’artarme-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-taáq kass’allartutullruukut tamaani, mukaameng, caayumeng, iliini-I’ caarralameng iliini-I’-taáq 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-taáq, kass’aq-llaq

kass’arte- to go to a larger town, e.g., Bethel or Anchorage, to shop # kass’artuq ‘he went on a shopping trip’ / Neqillilernun tekicameng aatiita pelipalermi tiitta taalaluktuq ‘the joint of the invited village) # kassuutuq ‘he or she got married’; kassuutaa ‘he married her’,

kass’assinaq bishop EG; < kass’aq?
kassig- to divide; to fork # of a river; kassigtuq ‘it (river) forks’ / kassignerak ‘the place where the two separate’; > kassigluq. Kassigluq’ < PE kattyay (under PE kato-)
kass’ig- to be making exaggerated dancing motions # / kass’ikegtuq ‘he is dancing well’; Kitaki tua-i eekingitqangrrutevenkanuk kass’ikegtassigutnarrukuk. ‘Rather than staring at each other for nothing, let’s go ahead and have a dance contest.’ (CIU 2005:152)

Kassigluq Kasiigluq, village in the tundra west of Bethel; also, old village site on the Holitna River # < kassig-?
kassigluq confluence of rivers # < kassig-?

Kassiyuq 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 uituq ‘he went around it, to his starting point’; Agellrat tua-aam kassuq 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, kassugneg, kassutmun, kassuutuq-, cf. kalukarte-, < PE kattyay-

kassugaliiq circle-and-dot design # Taqmalriani waten tuluq tua-i kassugaliirrtaat ukut avisgarmek pimaqameng auq’ ayualan. ‘On finished ivory when circle-and-dot designs were painted with black paint it never rubbed off.’ (CIU 2005:100); < kassug-?
kassugaliilissuun tool for making circle-and-dot designs # like a compass (?); < kassugalii-li-ssun

kassugneg joint of a hoop-like object # kassugnera taalaluktuq ‘the joint of the barrel’s hoop broke’; < kassug-neq

kassutmun going around something circumferentially # adverb < kassug-tmun

kassuute- 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) # kassuuutuq ‘he or she got married’; kassuutaa ‘he married her’,
‘she married him’ / kassuutuk ‘they got married’; agayulittem kassuutak (kassuucetak) angun arnaq-llu ‘the priest married the man and the woman’; kassuucaraq ‘marriage’; kassuucqurrik piqururinkilamek avvutellrak ‘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-te

< kassug-te

kassurun — katilaq

kasurun — katilaq

kassuucarat ‘marriage’; kassuucaqellriik piciurcinrilam青山 allowutellrak ‘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-te

kassumulli — kataagun, kataagutaq, katagcissuun

sieve; strainer; sifter

< kataag-?

kataagun, kataagutaq, katagcissuun

sieve; strainer; sifter

< kataag-?

kataagun, kataagutaq, katagcissuun

sieve; strainer; sifter

< kataag-?

kataagun

sieve; strainer; sifter

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kataagun

sieve; strainer; sifter

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sieve; strainer; sifter

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kataagun

sieve; strainer; sifter

< kataag-?
**katngalqitaaq, katngilqitaq** (CAN, NIUN, BB, Y, NI, K forms), **katngitaruaq** (HBC form) opening at base of skull #

**katngalqite-** to hit something and bounce up and then down # like hitting a log with a motorboat

**katngaq*, katngak** herd or member of the herd; flock or flock of the flock; # 'Yaaqsinrilkitiiniluq sitiinkat katngaat uitaut nerelirii. ‘Not far from them was a herd of swine eating.’ (MATT. 8:30); Kiarcami tangertuq elakamek marami pingasunek katngagnek qusngirtarluni nunii. ‘When he looked around he saw a well with three flocks of sheep around it in the meadow.’ (AYAG. 29:2); > katengvak, katngaun; < PE kata-

**katnguan** herd or flock of domesticated animals (where possessor is specified) # Abraham-aq-lu allakariq malrunlegnek qusngiyagarnek katngautminek. ‘And Abraham separated seven lambs from his flock.’ (AYAG. 21:28); . . . qusngirhurt uitaut maramelluteng pegg'arluteng katngautatemeng tarikluki. ‘. . . the shepherds were in the meadow staying up all night guarding their flocks.’ (LUKE 2:8); > katngvak, katngaun; < PE kata-

**katngite-** to insult with a finger gesture; to hook one’s curled index finger under someone’s nose and push upward; to give the finger to (him) # katngitaa ‘he pushed her nose up as a gesture of derision / Katngitlinikii. ‘Wateqtaq tayim’ tuunringuaqtarqavet pilalriaten.’ Aren, imnangaamqun-camascigatleq katngiguarluuki nangerrluni peklun’ sayim’ ankilli. ‘He put his finger under his nose and then pushed up. “You do this when you are pretending to use your spirit powers.” Well, the one who was incapacitated put his finger under his nose and pushed up, stood up, and went out.’ (QUL 2003:574); > katneq-; cf. katngvag-

**katungqalriit** crowd; flock # < katungqaa- Iria-plural

**katur-** gathered # Y, NUN, NS; postural root; = kullur-; > katungqa, katurte-; < PE katyur- and katur-

**katungqa**- to be gathered together # katungqaut ‘they are gathered’ / Waten tan’geriaq tamatum alliliini qasgimi katungqaagameng 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-nga-; > katungqalriit

**katurte-** to gather; to come together # katurtut ‘they came together’; katurtai ‘he gathered them’ / Cali nunam naunrainek kiaqmi katurrluki, . . . ‘Also in the summers they gathered the plants of the land, . . .’ (MARI 2001:23); < katur-te-; > katurrvik

**katurrvik** community hall; gathering place # Wii-lu ituqallruanka tuaten ayuqluteng, qasgirteng cakneq kallurruut, caarrlugmek pivkangnaqvenakuku katurrviklarniluku yugnu caarrliqan assirngailniluku. ‘Also I have experienced it like they were; they kept close watch over their kashim, tried to keep it from getting dirtied with debris, saying that it was the people’s gathering place and that if it got dirtied it wouldn’t be good.’ (MARI 2001:27); < katur-vik

**kau-** to reach into a container or hollow place # kauguq ‘he reached into something’; kaugaa ‘he reached into it’ / kaugaa puckaq sulunanek tegutnauli ‘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; kaumaurlukte kalmiinangiyi piyuagguq ‘he is walking around with his hands in his pockets’; Uciimarakeng tuamilluku uumekauluku qamaveti ngcigluuki aikyagluuki. ‘And when it was time to unload, they’d reach deep inside using a gaff on it to pull it out.’ (CIU 2005:6); > kaugaa, kaunan, kaunguaq, kaussuun, kaute-, kautur-; < PE kayu-

**kaug-** to strike with an object # kaugtuq ‘it struck’; kaugaa ‘he struck it’ / used in telling time: qavcinuq kaugta? or qavcinun kaugta? ‘what time is it?’, literally: ‘how many has it struck?’; ataucimun kaugtuq or ataucimek kaugtuq ‘it is one o’clock’; Camun sass’aq kaugaaqan nerlarceci? ‘What time do you eat?’ (YUP 1996:54); Tua-i2 Il’ taq’eracmeng cauyaaq kauluku, akiqiiqulutek cauyarutek. ‘As soon as they stopped, those two began to beat the drums, sitting across from each other.’ (QAN 1995:312); > kauggsuun, kaugun1, kaugun2, kauggsikarak, kauggsipak, kautur-, Kaugun, kaugutagaq, kaug‘ag-, kau0‘ar-, kaulliri-; cf. kaug-; < PE ka0uy-

**kauggg-** to strike hard with an object # kaug‘agtuq ‘he struck something hard’; kaug‘agaa ‘he struck it hard’ / Aren tekicamieni unniulluni kaug‘allinluuki passitekun. Aren tua-i imna
maklaaq qiiivyuarluni, nutaan cali pulenglluku tunucakun kaug'alliniluku. 'When she got to it it 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-aq

kauggsikarak bone breaker # NUN; < kaug-?

kauggsipak sledgehammer # NUN; < kaug-?

kauggsuun bell # HBC; < kaug-ssun

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 in front of 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-ll’ pitegcaucetaakun teguqerluku waten againanrani qamiqurrakun kaugtuarlu. ‘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-lleq-ir- (?)

kaugtuarcuun club (weapon) # < kaugtuar-cuun

kaugtur- to strike with an object # kaugturtuq ‘he is hitting’; kaugturaa ‘he is hitting it’ / kaugturaa muragkun ‘he hit it with a stick’; kaugtuutaa taingkamun ‘he is hitting it on the tank’; < kaugtur-'; > kaugtur-, 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 kaugtuutaucerulluni, tupagtelliniaqeqei kaugturluku, natiikun tayim’ qaingakun. ‘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-taq

Kaugun June # literally: ‘time of hitting (fish)’; Tautk-gguq tua-i ingkut Sagqurlirit aperturqaat yaqulget pillerkaat, tekitellerkaat, neqet-llu kuimallerkaat Kaugtunmi. ‘The “Sagqurlirit” 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

kaĸ’ar- to hit with a sudden sharp blow # Tua-i-li’ pitegcaucetaakun teguqerluku waten againanrani qamiqurrakun kaĸ’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-qar-

kaulineq floating ice broken up and pushed together in spring #

kaullrir- to trim the wick of an oil lamp # Tauqam tauna ta-i kumarutii maulurirutma wall’u ukut pianni iliita kaullrirnairaaq, kanvartaqani nuuga kenerpaqeskuni tanqigiqerqnuuttuq. ‘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-lleq-ir- (?)

kauman mitten # kaumategka ‘my pair of mittens’; Waniwa nani tanatam nalliini ak’a tamaani yuut pek’nginaarluteng pekcesciigatellrulliniut, ayarurralartuluteng, kaumatterluting-ilu 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; < kau-ma-n
kaunguaq — kavircete-

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, kaupaap beaded hairnet # worn by married Russian Orthodox women; from Russian kānop (kápor) ‘hood’; = kaapaq

kaussuun woman’s seal-skinning knife # NUN; < kau-cuun

kaute- to enter a smaller part of the main area; to go from the mouth of the river upriver# kautuq ‘he or it entered a small part of the main area’; kautaa (or kauyutaa) ‘he took it into a smaller area’ / Tua-i-l’ anguyagtet upluteng ayalliniut curukarluteng. Kusquqvagmun kautelliniut, curukarluteng. Kusquqvagmun area’ / Tua-i-l’ anguyagtet upluteng ayalliniut kauyutaa) ‘he took it into a smaller area’ / (AGA 1996:102); < kautee-g-

kautur-, kautuar- to feel around inside something hollow; to grope; < kaute-

kauturyar(aq*) tree swallow (Tachycineta bicolor); bank swallow (Riparia riparia).

ekav-ag- to strike hard with an object # look under kau-g-ag-

kavam’aq government # from English ‘government’; = kavmaq

kavcagpak (with) a big clattering or rattling noise # particle; Kavcagpak tauna agalria 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-

kavcagte- to rattle; to clatter # kavcagtut ‘they are rattling’; kavcagtaig ‘he is rattling them’ / kavtiit egalmun tum’ut kavcagpaggluteng ‘the hailstones hit the window with a big clatter’; Tua-i-l’llu qirussiinun kalguurulluteng, ila’in l’uluviangranlaati cakanirpek’nani. ‘And because she was getting cold her teeth started chattering, and even though her sisters piled blankets on her it did not help.’ (AGN 1990:4); cf. kakave-, kavcak; < PY-S kavcak or kavtrak

kavcak hailstone # = kavlak, kavtk; cf. kavcagte-; < PY-S kavcak or kavtrak

kavcir- to hail # impersonal subject; kavcirtuq ‘it is hail ing’ / kavcirrani nem iluani uittallruunga ‘when it hailed I stayed inside the house’; < kavtrak (or kavtk)-ir1-

kavcircuun snow beater # (?); < kavcir-cuun

kaviag* red fox (Vulpes vulpes) # kaviarem igtii or kaviam igtii ‘fox’s den’; Kaviaret kavirecuaicagqellruut. Qat’lallruyaaqut. ‘Red foxes weren’t always red. They used to be white.’ (KAV 1972:1 & PRA 1995:318); < kavir-?; > Kaviaret, kaviaraq; < PE kav(v)i(C)a3 Car (under PE kavir-)

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; < kaviarq-plural; kaviarq-aq-plural

kaviaruaq aft keel support of the kayak # see Appendix 9 on the parts of the kayak; < kaviaruaq

kavingali brown (or grizzly) bear (Ursus arctos) # Y; < kavir-nga-li

kavinge- to become red; to blush # kavinguq ‘he blushed’ / kavingallagtuq ‘he abruptly blushed’; Kaviag ellangarrluni yuranriquetuq avelngaq anagiamu. Kavingkili kegginaminek ayagnirluni pamyum iquanun. ‘The fox suddenly realized what was going on and stopped dancing when he lost the mouse by its escaping on him. He blushed, turned red, beginning from his face (going) to the end of his tail.’ (KAV 1972:19 & PRA 1995:318); < kavir-nge-

kavingkuksaq (LI form), kavingquksaq (EG form), kavingquksaq (EG form) willow with red bark # (?); < kavir-?, kaviar-?, kavir-?

kavinupagtaq egg yolk # LI; < kavir-?-qpak-?

kaviqicinguaq one of last three ribs at bow of boat # NUN

kavir- to be red (in EG; elsewhere a root only) # > kaviag, kavingali, kavinge-, kavingkuksaq, kavinupagtaq, kaviagtaq, kaviameq, kavircete-, kaviri-, kavirinli, kavirpaq, kivirrlik, kivirte-, kiviryag(a)aq, kivisuaq, kivivvuq; < PE kavir-

kaviragtaq red material # < kavir-?

kavirauneq red salmon; sockeye salmon (Oncorhynchus nerka) # LI; < kavir-?

kavirecssngalnguq* pink color or thing; reddish color or thing # < kavircete-ngalnguq

kavircete- to be red # kavircetuq ‘it is red’ / Kavircetilia-II’ tamana cuukvagum qeltii egevkarluku. ‘Red color was processed from alder bark.’ (AGA 1996:102); < kavircete-g-; > kavirecssngalnguq
kaviri- to become red # kaviriuq 'it became red' / Qancungamun ek'arrluku kavirlirraq kan'a, urkili kana-i kavirluku meq. 'He put a little bit of red pigment in a small bowl; it dissolved, and then the water turned red.' (AGA 1996:106);
< kavir-i-
kavirill'er brown (or grizzly) bear (Ursus arctos) # Y; < kavirliq-ller(aq) kavirliq red thing; low-bush cranberry (Vaccinium vitis-idaea). yaqulegcuraqami atuyuituq kavirlinek 'when he hunts birds he never wears red'; atsaliraa akutaq kavirlinek 'she put cranberries into the "Eskimo ice cream"'; . . .
ta¥gaa cali kangaciqaq kiugna qaraliliumaluni kavirlimek qatellriamek-llu. '. . . however, the ceremonial pole near the exit too was decorated with red and white.' (CAU 1985:80); < kavir-li 1;
> kavirlill'er, kavirliyagaq kavirliyagaq willow with red bark; cent; penny # < kavirliq-ya(g)aq kavirpak all red; very red # predicative particle; Inglerun tagluni, maaten pia kegisnaa mikelnguum kavirpak qacuqapiggluni, iik-llu cikmiumalutek. '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 piluku 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);
Akagenqeggluni kegginaquq. Arnaruaq. Arnauluni. Ulluviik tua kavirpak! 'The mask was round. It was a woman's visage. It was a woman. Her cheeks — bright red!' (CAU 1985:210); < kavir-rpak kavirrlugcete- to be pink; to be reddish # Ciuqliq kavirrlugcetuq amia-llu ayuqluni melqilriatun aturutun, 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-rlluk-cete
kavirrluk pink color or thing; reddish color or thing # < kavirr Lexington
kavirte- to redder. kavirtaa 'he reddened it' / < kavir-te-
> kavirun kavirun ochre; soft red rock used for red decoration on wooden bowls, etc.; red dye obtained from the inner bark of elders; rouge # Kauggqualria tauna imarniteg — uitermeg — imumek kavirutmek minguglutek, tua-i-ll' kegginanqurluni kaugpgaumeq. '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
kavirya(g)aq* pink; reddish # < kavir-ya(g)aq kavisqaq red color # EG; < kavir-
kavivvguk pink # NUN; < kavir-
kavlagpak apple (NUN meaning); bearberry (Arctostaphylos sp.) (HBC meaning) # < kavlak-rpak
kavlaguyak bearberry (Arctostaphylos sp.) # HBC; < kavlak-
kavlaq
eaststone # = kavcak, kavlak2, cf. < PY-S kavcak or kavta
kavlaqaraaq* crowberry (Empetrum nigrum) # HBC; < kavlak-
kavlaq
kavmaq government # from English 'government'; = kavmaq
kavtaq, kavtuk hailstone # kavtakuaraat 'little hailstones'; Nanrarlitgu kalltuum kenran, kavtiit, qanikcaam, amirlut-llu, anuqerpiilt-llu pisqutain niisngastain. 'Let them praise the one who ordains and makes heard the fire of the thunder, the hailstones, the snow, the clouds, and the great winds.' (PSALM 148:8); = kavcak, kavlaq2, cf. < PY-S kavcak or kavta
kavtaq packed snow on sea ice; used for getting fresh water #
kavungquassaq type of willow # (?)
kavya granularity (?) of sand # Kavyakini
kavya granularity (?) of sand # Kavyakini
urraruciuq ekavluuni Egypt-aam nuninun tamalkuan, . . . 'It will become fine dust scattered over the entire land of Egypt.' (ANUC. 9:9)
kayangi- to lay eggs # kayangiuitq 'it is laying eggs' / Yaquleg tamaa up'nerkami kayangiuitq. 'Birds lay their eggs around here during the springtime.' (YUP 1996:42); < kayanguq-li2-
Bases

kayanguq — kayucaryaraq

kayanguq bird’s egg # . . . taumi qikertarrmi, kayanguq umileq anluni. . . . at that little island lots of eggs came out (were laid).’ (CIU 2005:118); MIKELNGURKAM KAYANGVIA ‘ovary’; MIKELNGURKAM KAYANGUM TUMYARAA ‘Fallopian tube’; KAYANGUT ANUNIT ‘May’ (literally: ‘time of laying of eggs’); HBC, NI, NUN, CAN, LK, BB, NR, EG; > kayangi-, kayangurngalnguq, kayanguruaq, kayangussur-, kayangute-, kayanguyagiurtet, mikelngurkaq kayanguq

kayangurngalnguq oval thing # < kayanguq-ngalnguq

kayanguruaq biceps muscle # NUN; literally: ‘imitation egg’; < kayanguq-uaq

kayangussur- to hunt for eggs (of waterfowl usually) # kayangussurtuq ‘she is hunting for eggs’ / Tua-i-am ellii tengruqapiggluni unuaqu kayangussuraatameng. ‘And so she was very excited because the next day they were going to hunt for eggs.’ (ELN 1990:104); < kayanguq-te

kayangut uq ANutiit ‘May’ (literally: ‘time of laying of eggs’); HBC, NI, NUN, CAN, LK, BB, NR, EG; > kayemqeryaraq, kaymurrar(ar)-; < PE kay0m0(t)-kaymurrar(ar)- to push a sled without using dogs to pull it; to help dogs pull a sled by pushing it # Ituquurlutek-gguq ta’uq kaymurraraaqelriik ta’uq kellulluk’ ta’uq’, ayakallerkaa. ‘Side by side they pushed the sled, and he watched to make sure that she would not flee.’ (CEV 1984:48) = kasummurrar(ar);< kayume-?

kaynguyug- to be ashamed # to be ashamed; to be embarrassed # kaynguyugtuq ‘he is ashamed, embarrassed’ / HBC; = kasnguyug-; < kayNGU-yug- kayu coyote (Canis latrans) # from English ‘coyote’

kayu bullhead; sculpin # > kayukuk, kayurpak, kayurqupak, kayurrlugaq, kayutaq; < PY-S kayu

kayu strength; power # and kayu- to be strong # kayuuq or kasuuq (NS form) ‘he or it is strong’ / Kayuatuq ‘it is weak’; kayutacia ‘its degree of strength’; Kemegtuvkenani-llu. Taughken angalkukun kayungqelliniluni tugma 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 yugtangciquq ilun. Nunulirluten angutem cuyamek piciqaaten. Cuyayulleq cakneq kayuq. ‘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 umyuuaqeqaqernauput. ‘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; > kayuq, kayuq-, kayukite-, kayukite-, 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

kayuluk sculpin; locally devil fish (species ?) # cf.
kayutaq: < kayu-

kayumigte-1 to strive; to be determined # NUN
kayumigte-2 to fasten one’s rain parka to rim of kayak hatch # NUN

kayunge- for wind to pick up; to get strong (of wind) # kayunguq ‘it (the wind) is getting strong’ /
< kayu-nge-

kayu’q arm folds (elbow area) # > kay’urrutalek

kayuqpak sculpin; locally devil fish (species ?) # Y;
< kayu-

kayuri- to have a strong offensive odor; to stink # NUN; < kayu-i

kayurpak sculpin; locally devil fish (species ?) # NI,
< kayu-

kayurrlugaq sculpin; locally devil fish (species ?) # B,
< kayu-

kecete- to count # kecetai ‘he is counting them’ /
NS, Y, UK; kecetiuk ‘he is counting’; < PE kacity-

keciqutaq water container (made from walrus bladder) # NUN

kecirau curtain # NUN

keccurtaq walrus bladder funnel # NUN

keggacilleq strip of otter fur across the chest and back of a Yup’ik traditional parka # < keggan-lir-

keggag-1 to be a fast eater # keggagtuq ‘he eats fast’ /
> keggapayuk, keggagliar(aq’); cf. kegge-

keggag-2, keggagcete- to be rough # keggagtuq or keggagcetuq ‘it is rough’ / keggateka keggagelami ungilagnarquq ‘because my shirt is rough it is itchy’; < ?, -cete-2; > keggapak, keggalerte-; cf. keggeve-

keggapak rough all over; very rough # particle;
Waten-gguq imum nanvaq kuiguarluni ceritii man’a, cerniinek-gguq camaken puqciqqu quurpall’er angluni melqurrunani keggapak-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 “quurpall’er” monster, being big and furless and its skin is all rough, so they say.’ (KIP 1998:315)

keggakneq west # Cetamaulriit-wa nunamteñi aperyarat. Negeqvaq tua-i north-aq, negermek, ungalaq-llu ungalamek, south-aq-llu kanaknermek, west-aq-llu kaggaknermek. ‘There are four words in our village. The north is “negeqvaq”, the east is “unganal”, south is “kanakneq”, and west is “keggakneq”’. (QUL 2003:700); < kegg(na)-

keggalerte- to smoothe with sandpaper; to sand # < keggag-

keggalrun sandpaper or other device for rubbing or smoothing; pumice stone # Tua-i-
ll’ keggalerciluteng, maniggluki keggalrutnek 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); < keggalere-

keggalvalek brown (or grizzly) bear (Ursus arctos);
< keggan-vak-

keggan upper part of torso (between chest and shoulders); shirt; blouse; section of fish behind the head # Aturai kituggluki, ellminek tuaten imkuliluni, keggatni-w’ tua una alailnguq atkuliluku. ‘She fixed his clothes, and she made herself a parka for her exposed chest.’ (CAU 1985:206); < keggale-

keggani outside # restricted; kaggaken ‘from outside’; kegga-i ‘(turn your attention to) out there’; see kegga, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; cf.
kegga; < PE dem kiy-
keggiayuli wood-chewing bug or larva (species ?) # < kegge-?-yuli

keggasiag land otter (Lontra canadensis); bear # < keggge-?-naq

keggnakqaq gray jay (Perisoreus canadensis) # < keggag-?-, keggag-?-ar(aq)

keggasak (NI, NUN, CAN, BB form), keggayek (NUN, HBC, NS form) shoulder blade #
keggasek, keggayek (his) shoulder blades; Tauna tua-i-am iliiit keggasgirilaku yuut iliiit, anguyiiit iliiit. Pilliniluku, “Kinguverpet ateqniaraatgen, Keggasgilnguarluten tuaten yuugu, Keggasgilnguarluten!” ‘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); KEGGASEK AKULIK (NUN form), KEGGAYEK AKULIK (HBC form) ‘base of the neck’; < keggan-?-; < PE k0!ina3

keggapi- to provide (it) with legs # NS

keggapiq 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 kegginalek-’il’ tauna tauna-’il’ talutni tuani uitavkaraqulu. ‘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; < kegginaleq

keggapaq knife sheath; blade covering # < kegginaleq

keggapiq face; cutting edge of knife # Maaten murilkkaa kegginalek, 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 < keggi-inaq; > kegginaleltaq, kegginalek, kegginaq, kegginaqur-, kegginkituq, keggikituq; PE kayina

kegginaq face, head, face region (NUN, HBC, NS form) ‘base of the neck’; < keggan-?-; < PE k0!ina3

kegginaq face, head, face region (HBC form) ‘base of the neck’; < keggan-?-ar(aq), kegginaq-?-ar(aq), kegginaqurtuq ‘he put a mask on or wear a mask # kegginaququrtuq ‘he put on a mask’; kegginaquq ‘he put a mask on her’ / Ak’a tamaaken ayagluteng Yupiit kegginaqurtuq yuaraqameng agayuyaramek aptullruat. Kegginalekteng kaigallallruut pitarkat paivngasqumaluki 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); < kegginaq-quq; > kegginaleltaq, kegginaq; PE kayinaq (under PE kayina)

keggevaidare to be ill; to suffer pain # keggevaidare ‘he is in pain’ / NSU; = kirciur-; < ?-liur-

keggialaq saw; violin (additional HBC meaning) # and kegglaq- to saw # kegglartuq ‘he
is sawing'; keglararag ‘he is sawing it’ / Kegglangaussuaunateng-il‘, qalqappit tamaan’ ayagnengaarralltini, kegglayuaggunauni muragat kepurluki, piatluteng. ‘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-?
> kegglassi, kegglarka

kegglarkaq shoulderblade # keggglarkak akuliik ‘the base of the neck’; Y, K; < kegglaq

kegglasi shoulder(s) of foreshaft of seal harpoon # NUN; < kegglaq

kegglemyaq diamond-shaped rock light blue in color # NUN

kegg'leralnuq* talkative person # NUN; < kegglaq
kegglassi shoulder(s) of foreshaft of seal harpoon # NUN; < kegglaq

keggsaq saw tooth # Una-gguq-gga cal’ nunini, arevrem keggayga, qukamikun ukerluni, cinii keggsayagarluq*’; kiliqtaariqauluni. ‘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-yaq

keggsu- to tend to bite; to be ferocious with its teeth # keggsuq ‘it bites’ / < kegg-ya

keggsuli northern pike (Esox lucius) # Amtal-lu maurluni-lu ikayuqlutek nunapigmun pavavet taglutek atsanek ayuqenrilungun katurcinaurtuk, equgtarturluni, tuaten tuawa yuungnaqluni, maurluni-lu’ ikayuqluku taluyaruanek civcilutek, imangarrarneq tuaten, piciatun, keggsulinek tuaten, maurluan tuaten selguki ker’ allamegun ininaurali. ‘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; < kegge-yu

keggsuutek pliers # < kegge-cuun-dual

keggu whew (it’s heavy) # exclamatory particle

kegguciqe- to have a toothache # < keggun-liqe

kegguciu- to work on the teeth; to brush the teeth # kegguciuq ‘he is working on his teeth, brushing his teeth’; kegguciuraa ‘he is working on his (another’s) teeth’; < keggun-liur-; > kegguciurcuun, kegguciurta

kegguciucun toothbrush # < kegguciur-cuun

kegguciurta, kegguciurista dentist # < kegguciurta’, kegguciur-i’-ta’

keggun tooth # keggunenka ‘my teeth’; Ciugarrluni mikelnguaraq, ciutegni ngelleklukek qanirluni kegguterrlainaq, aitarrluni apa'urluni tangerqallia. ‘The little child looked up, his mouth — all teeth — extending from ear to ear, and opened his mouth and saw his grandfather.’ (MAR1 2001:10); < kegge-n; > kegguciur-; kegguciutaq, kegguteqarraq, kegglarkaq

kegglarkaq — keggun-qqarraq

keggutairista dentist # < keggun-ir-i’-ta’

keggun-qqarraq baby tooth; milk tooth # < keggun-qqarraq-
keggutnguaq — kelgur-

keggutnguaq false tooth # < keggun-uaq
kegkaniryaraq wrench # < kegge-kanir-yaq
kegkenge- to bite something # kengkenguq ‘it is biting something’ / Kegkengelriaruuq kunimnek iruakun, qaingani ekumalia 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-
kegketaaq breaker point (as in a motor) # <kegge-qetaar-
kegler- to bite quickly # keglertuq ‘it bit quickly’; 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 1990:9); cf. kelgur-; < PE k0l0!-
kegluneq wolf (Canis lupus) # Piluni-llu 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 1990:9); cf. kelgur-; < PE k0l0!-
kegpag- to bite hard # kegpagaa ‘it bit him hard’ / = keggerpag-; < kegge-pag-
kegturyaq mosquito # NUN, NSU, EG; = egturyaq; < kegge-yaq; < PE käyturyar
kek’araq area right in front (riverward) # Qulvarviim-wa kek’araani angyaput ak’allaq. ‘And right in front of the cache is our boat, the old one.’ (PRA 1995:107); < kete-karaq
kekingerte-, kekingqutar-, kekiuungqitar- to grind; to creak; to make a spooky sound # Icigg’ cat imkat kekiungqitarriit nallurnrilkeci maa-i qaliruqaq’lit waten passitaqameng. ‘You know, those creaking noises, you know how they squeak like this when they are crushed.’ (ELL 1997:558); = kiingerte-
kelaciq slab of bark #
kela’askaq paint # and kela’askar- to paint # kela’askaraa ‘he is painting it’ / kela’askarissuutmek aturluni kela’askariuq angyaminek ‘he is painting his boat with a paintbrush’; kela’askaraa kavirluceq ‘he painted it red’; Kiingan kela’aaskaq’luka tungulria kangipluk, cameg-avuluku. Tua-i kela’aaskatun ayuquq kiyuunnani. They had only black charcoal mixed with something for paint. Like paint it didn’t peel off.’ (AGA 1996:102); from Russian кра́ска (kráska)
kelaassiq cross fox (Vulpes vulpes var.) # perhaps from English ‘cross’; = ilaaciq
kelassaq glass # drinking glass or substance; from English
keleg- to invite to one’s house # usually to eat; kelgaak ‘he invited her’ / kel’ggu or keligi! ‘invite him!’; kelgiuq ‘he invited someone’; kelgun ‘invitation’; Tua-i-llu anuirinermek taqicameng cali-llu maurluteng keglumariamegteggu, pulayaratgun ayagluteng tuavet carr’ilqamun. ‘When they had finished unhitching the dogs and after they had invited their grandmother, they went by the trail through the woods to the meadow there.’ (ELN 1990:9); cf. kelgur-; < PE kalay-
kelegcøq 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 keleg-
kelessiniyaaq 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 крещение (kreshchénie) ‘baptism’ and -ya(g)aq
kelevyagciaq sculpin with barbel # NUN; < kelevyat-
kelevyat fringe # < kelevyaq-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 eltinaurista angutem upuyutiinek ‘the woman told the teacher about the negative things the man had said about her’; Matuuguq maa-i yuum-llu apqiitnek kelgurluten qanruqiqaaten 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’ / keligaraa ‘he is scraping it repeatedly’; “Qaill’ naterkituat?” “Wii niitelartua tua-i keligarraarluki cali-llu meqcirraarluki teq’umun kenicilarniluki.” “How do they make skin-boot sole material?” “I hear that first they scrape them [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 kelipacuk edible layer right beneath skin of fish # Kelipacuut pilallruyaaqut, tuq’aam wangkutnun ayagyuanun-am inerquutngut. Yuk-gguq waten ayagyuarluni kelipacuitnek neru’urquni, uingekuni uinga picuinani yuuciq. . . . Cali-lulu tan’gaurluttu nerekayuunaki kelipacuitnek. 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 # < kelipaqcuk-rluk kelipaq bread; communion bread; Host; home-baked bread # saayurluk kelipamek avulunuk ‘let’s have tea with bread’; quuleciraunrilguq kelipaq ‘unleavened bread’; kelipat ‘loaves of bread’; Tua-i-llu assaliartairutlinian tua-i assaliartunricenarluni tuq’aam 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, NI, NUN, CAN, BB, NR, LI, EG; from Russian x.e6 (khleb); > kelipayagaq, keli-pi keliparkaq dough; unbaked loaf # Keliparkaq-llu ak’a ulellruu negtaararluku kelipissuutnun ekluku. ‘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 # < kelipaqya(g)aq kelipi- to make bread; to roast or bake any food # kelipituk ‘he is making bread’; kelipia ‘he is making it (the dough) into bread’ / kelipitaa ‘he is making bread for her’; < kelipi-li-; > kelipissun kelipissun bread pan; oven # < kelipaq-cuun kelipista baker # Egypt-aam atanran qenrutak kelipisteri kevgiurte-i-llu atanrulriik. ‘The ruler of Egypt was angry at his head baker and butler.’ (AYAG. 40:2); < kelipi-ta kelir- to make stitches in (it); to weave (it) # < kelu-lir-keli- kelistaaq cross; crucifix; club in cards (additional meaning in LI) # the 1 in this word is geminated and not voiceless, unlike the usual pattern for the Nunivak dialect, nor is it fortis; NUN; = kelegsig keliurci- to have heartburn # keliurciunga ‘I have heartburn’; keliurciluni ‘having heartburn’; K, Y, HBC, CAN, BB; cf. kelig-keliutaq scraper for removing edible inner layer from fish skin; skin scraper # < kelig-taq kell-arte- to be alerted to or by something # < kelte-arte-kellarvik pouch; grass basket; sewing box; storage bag made of skin # Una-wa waniwa apqemtenek wangkuta kellarviulria amani nunamni Alaska-mi. . . . Avani-llu cuqvani tua-i cali cataicunaunani kellarvik. ‘We called this [kind of
kellarvik — kelurquq

BAS

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; > kellarvikleq; cf. kularvik; < PE aklavviq (under PE akan-

kellarvikleq spider that appears to have a pouch

(7) # BB; < kellarvik-leq

kellineq* the one toward the river; the one farthest from the wall as on a shared bed # Ukut Qipnermiut kellirraaqit kana-i alaunateng, tauktut tua-i wii ellangvillrenka, Calitmiunek piaqluki. ‘They call the place where I first became aware Calitmiut, and it is visible down there right in front of Qipneq.’ (ELL 1997:286); < kete-li

kelikutaq buoy at the end of a fishnet away from the shore # < keliq-kutaq

kelirneq area toward the river; lefthand side (UY meaning) # < kete-lirneq

kellute- to watch over closely; to guard; to keep

kellutuq ‘he is watching it closely’ / nunam kellutestii ‘guardian of the land’ name of an Native environmental protection agency in the Yukon-Kuskokwim delta region, “Nunam Kitlutsiste”; kellucayirissuun ‘resource or environmental management’ (natural resources neologism);

Unugpak ayallinirik tua-i’lll’ tamaavet kuigem iluanun itramek, qayatek tua-i itllumukek natmun maavet, atrarlutek unavet cefamun kellucillnitutek. ‘They journeyed all night and then they entered that river they brought their kayaks up and went down somewhere on the beach to keep watch.’ (ELL 1997:408); < kelte-te-

kelungnirliunguq* place where something is found when it is least expected to be found there # NUN

keltaulingar- to be caught off-guard # < kelte-te-

kelte- to be alert; to observe warily # keltuq ‘he is alert’; kelte ‘he is observing him warily’ / kell’a’rtuq ‘he suddenly became alert’; kelcama ‘because I am alert’; kellnirituq ‘it is regularly time to be alert’; Tama- i qavarningutekauqaiqkullukelleng’ermeng leq’emqeciiqarqan ugtarvimeng man’ avatii. ‘Hearing the slapping sound around them where they are resting makes them sleepy even though they try to be alert.’ (QUL 2003:44); Kelluranglut;break tua-i qavuqayuqirullutek-

llu taukuk. ‘They became vigilant and did not sleep very well anymore.’ (PAI 2008:324); > kell’arte-, kellute-, keltailingar-

kelu area behind, back from the house and away from the river # opposite of kete-; Misviimm-lu ketiini taugaam nemta cali-lu ayavuim keluagpi nutarat net uaqiluiluteng. ‘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 down the river.’ (PRA 1995:107); inglerem kelaunun igtuq ‘it fell behind the bed’; > keluqliq*, kelutmun, keluvaq, kelurkneq, keluraraq, keluvar-; < PE kalu

kelucairissuun key # < kelucaq-ir-i’cuun

kelucaq lock; padlock; key # and keluar- to lock

# kelucarara ‘he locked it’ / kelucama ‘it is locked’; Iterngami — kelucayitellriumeng kelucanek-lu tamaani pitaitellrumi — taugaam tua-i pengegnirqulluku, murmukæk tukruqirlluku amini tualliniluni. ‘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

kelugkaq sewing thread; sewing sinew; coarse grass used for weaving mats # < keluk-kaq

keluirissuun seam ripper # < keluk-ir-i’cuun

keluk stitch; weft strand in twining grass # see teguneq for the warp strand; keluq ‘she is making stitches’; pilugullregka kelupauqapigtuk ‘my old boots have big stitches’; Tamaaken qayat umciguciraqluki keluit. Imangyuqaintaqluteng. ‘They would seal the kayaks’ stitches from there. They would never leak.’ (YUU 1995:61); > kelir-, kelugkaq, keluirissuun, kelullir-, kelurquq, kelurqutaq; cf. eglu; < PE kalu

kelukenq east # Y; < kelu-?

kelullir- to baste in sewing #; < keluk-lluk-lir-

kelup’aqk rice one grain # kelup’aat ‘rice’ many grains; BB; from Russian купа (krupa) ‘groats’

kelupavik, kelupuvik shotgun # EG; from Russian дробовик (drobovik)

keluqliq* one that is close behind # < kelu-qliq

kelurquq, kelurquaq(), keluquq 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; Arenqiatuk ukuk wani tangnertunarquq. Tua-i kelurqurarait-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); < keluk-?
kelurqutaq dark skin put behind row of beads in decorating a parka # < keluk-kutaq
keluskaq cup # from Russian кружка (krúžka)
kelussaq godfather # from Russian крёстный (klyuch)
kelussnaq godfather # from Russian крёстный (kryóstnyy)
kelutmun toward the area upland; away from the river or behind # < kelu-tmun
keluvartuq ‘he moved back’ / < kelu-var-; < PE k0luva3 - (under PE k0lu)
kemegmik, kemegneq, kemegtuqaq, kemgarar(ar)-, kemgir-, kemgte-, kemgiute-; < PE kamy
kemkgsuniarq green-winged teal (Anas crecca) # NSK
kemgarar(ar)- to go (at least partially) in the flesh; to go partially of totally naked # kemgara’artuq ‘he is in the flesh’ / kemgararallruuq ‘he was in the flesh’; kemgara’arluni anellruuq ‘he went outside in the flesh’; < kemek-ar(ar)-
kemgir- to lose weight; to remove flesh # kemgirtuq ‘he lost weight’; kemgiraa ‘he removed the flesh from it’ / kemgirartaq ‘she is dieting’; kemgirtuq ‘he has become skinny’; < kemek-ir-
kemgite- to be skinny; to lack flesh # kemgituq ‘he is skinny’ / kemyu-ke
kemgiute- to have lost weight; to have removed the flesh from (it) # kemgiutuq ‘he has lost weight’; kemgiutaq ‘he has removed the flesh from it’ / < kemek-i:rute-
kemni- to be light-headed; to be drugged # kemniuq ‘he is light-headed’ / < -neq-1-3; -i
kemyu- emotional root; > kemyu-, kemyunarqe-, kemyunaite-
kemyuk to rely on; to have confidence in # kemyuq ‘she relies on him’ / ellminek kemyukuq ‘he has confidence in himself’; < kemyu-ke-
kemyunarqe- to inspire confidence; to be reliable; to be trustworthy # kemyunarquq ‘he inspires confidence’ / . . . qanqeryugluni ellii taiyanritniluni . . . tauna tan’gaurluq
kemyunaite- to be unreliable; to not be trustworthy

to be able to speak,

he said that he would not have come... if the young man did not show promise and potential...

(ELN 1990:75); < kemyu-narqe-

kenaa- to moan and groan

Qanenriqercan tang niicugnqalliniuq, qamna tang imumek tua-i qacigtevkenani kenaangurluni. ‘When he stopped talking and listened someone inside was busy moaning and groaning.’ (KIP 1998:249)

kenagte- to groom; to straighten up (person, house); to clean house; to make beautiful(ly)

kenagtuq ‘he is grooming himself’

kenagtai ‘he is straightening it up, cleaning it up, etc.’

neviarcam nuyani kenagtai ‘the young woman is combing her hair’

ena kenagtesgu! ‘clean the house!’

kenagngallrunrit-gguq nasqurrutet. ‘She said the headdress was plain with no design.’ (TAP 2004:71); Ermiggaarluteng-llu cali-llu kenagqarluteng ellmeggnek kiimeng qancirluteng assaliarturluteng. ‘After washing their faces and after fixing up their appearances they served themselves and ate some pancakes.’ (PRA 1995:360); = kenugte-;

cf. kencig-

kenciate- to be sloppy; to be a messy person

kencigtuq ‘he takes care of his clothes’ / > kenciate-, kencignarqe-, kencice-

cf. kenagte-, qigcig-

kencigcar- to purify; to cleanse

kenciugutaa ‘he came to love him’

Eq’uksaaqerraarluku-gguq kiituan kenciugutaa, quyakengluku. ‘When I observed I saw that the girls were rather nice, some of them, quite attractive.’ (CIU 2005:384); < keneg-naq

kencignarqe- to be lovable

kencignarquq ‘he is lovable’ / < keneg-narqe-

kencige- to watch over with respect

kencige- to press down on; to push down on

kencigte- to be able to speak

kenciugutaa ‘he came to love him’

eq’uksaaqerraarluku-gguq kiituan kenciugutaa, quyakengluku. ‘After she had despised him, they say, finally she came to love him and appreciate him.’ (YUU 1995:11); < keneg-yagute
kenercetaaq to be of such a nature as to impede
kenercete- 

kenercissuun, kenerun, kenerq1 to love

kenerq2 to

kenerpallag- lightning; sparks # and kenerpallag- to

kenerkuaryaraq electric appliance # < keneq-kuar-
were apart from each other.’ (PAI 2008:320); < keneg-<, 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’; Uktut angutet makut makacuteng qasgiteq, makucut maa-i ciikacagarluteng. Kenitelanait, kenilluki, ciicergcugairulluki-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-illeq

kenilleq fireplace; place where a fire is built # Arnassagaam-gguq cali pia, “Ataki kenillermun qurr.” Tuttgarluum kiugaa, “Aa-aa, kiik-wa, kenillermun qurrneq nallukeka.” ‘The old lady said again to him, “Now pee into the fireplace.”’ The grandson answered her, “Er, ah, I don’t know about peeing into a fireplace.’” (LET 1994:13 & PRA 1995:452); < keneq-illeq

keniq front flounce of a cover parka used as a means of carrying things # Aarpartekluki, yucuayagaat imkur kelutmun ciicucutut imkur ayaruteng mingquteteng uniirulluki. Mingqutnek avurtuq keninnergutun ciicercugairulluki-am. ‘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 1991:280-281 & PRA 1995:453); > kenirmiaq-, kenirmiaqe-; < PE kaniir-

kenir- to point # kenirtuq ‘he pointed’; keniraa ‘he pointed at it’ / kenirluku angenrat qimugtek! ‘point to the biggest dog!’; HBC, NUN; = enir-; > keniraun, keniun; < PE tanir-

kenir- to cook (UY, NI, NUN, CAN, K, BB, NR, LI, EG meaning); to make a fire (under) (Y, HBC, NS meaning) # kenirtuq ‘he is cooking’ 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’; keniraa suupaamag uini ‘she’s cooking soup for her husband’; keniyuvngcit! ‘my, you cook well!’ . . . Qalemaq akuesqenqan urugeciraarluki tunurmek aukulluni, Mikellaq-

llu kemegmek ukliqenqan, uklluni, aniiit-llu keniltuq. . . . 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, kenirra-, kenirvik, kenitaq; < PY kanir- (under PE aka-)

keniraq cooked food; stew # < kenir-<aq

keniraraun dance baton # has decorative appendages; is held close to the floor; HBC, NUN; = eniraraun; kenir<aq-

kenirmiar-kenirmig- to put in the front flounce of one’s cover parka # kenirmiaraa or kenirmiga ‘she put it in the front flounce of her cover parka’ / Iraluq tauna piluku March-ami. Cunawa wangkuta lua-i tamaa-i Akulmi ellarayagmek kenirmiaraarluku pivkarqellinkiit. ‘He was referring to the behavior of the moon in March. We in the Akula region always said it had bad weather carrying it in its flounce.’ (CIU 2005:362); Wateng-gguq angun kanguangelartuq kenirmiarrarluni tua-lu taumun maligtaqsteminun, maligtaqukani tua-i aturcelluni, katagluku tuavet unilluku. Tua-i qingirluku, ilua qingangluni. ‘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 kaniirmi- (under PE kaniir-

kenirmiaq-, kenirmike- to carry or hold in the front flounce of one’s cover parka # kenirmiaqaa 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 # < kenir<aq-

kenitaq match # NSU; < kenir<aq-

kenitek fire-drill # Calerluni kenitegnek itrutliniuq. Tamaani-gguq keneq kumartetat uacugluteng, . . . ‘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-

< keneq-li-n-dual
keniun index finger; forefinger; thimble # NUN;
< kenir3-n
keniurun, keniurcuun fire poker # < keneq-liur-n,
keneq-liur-cuun
kenivik primer box # < keneq-liur-n,
keneq-liur-cuun
kenivik primer box # < keneq-liur-n,
keneq-liur-cuun
kenivik primer box # < keneq-liur-n,
keneq-liur-cuun

kenka love # and kenke- to love in any sense #
kenkaa ‘he loves her’ / kenku ‘he loves someone’;
kenkamken ‘I love you’; kenkesteka
‘the one that loves me’; kenkek ‘my loved
one’; kenkutuk ‘they, love each other’;
kenkakun ‘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’garamnun-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
kenkun, kenkutneq love # < kenke-n,
kenke-te^nq

kenlu wrong one # and kenlu- to do something
other than what one is supposed to do #
kenluuq ‘he acted contrary’; taisqengan
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
and come up a little more.’ (QUL 2003:126);
< kenke-nge-; > kenluqsagte-, kenluqsak, kenlutmun; < PE kenuq

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
kenluqsagtu amiingiq’nqagameng carayiit. ‘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 cingleryaqeqkuni
ellaqvaqinaruqaluni. ‘If one pushes it in, it will
just go the opposite way and move out a little.’
(QUL 2003:124); adv; < kenlu-tmun

kenngallag- to burst into flames; to light a match #
kenngallaguqtuq ‘it burst into flames’; kenngallagaq
‘he struck it (match)’ / < keneq-?-llag-;
> kenngallagasun

kenngallagassuun apparatus that makes the spark
in a motor # < kenngallag-a-cuun

kennge- to start to burn; to light a fire # kennguq
‘it has started to burn’ / Cali-il’ keneq tamaani
nurnapialruliniuq. Kenermek-Llu taqqaam
cayaqliapiarluteng kenngengnaq tarrulliniameng.
‘And back then a match was hard to come by. But
eventually they’d endeavor to light a fire.’ (KIP
1998:119); < kennguqe-nge-;

kenngessuun fire-making apparatus # < kenngessuun

kenqaute- to be beached by the receding tide #
kenquurtuq or kenquautaa ‘it is beached’ / HBC,
NUN; = kenaquate-; < kente-?-te

kenqegg- to ignite readily # kenqegtuq ‘it
ignites readily’ / < keneg-nqegg-

kenriiq short-eared owl (Asio flammeus) # < keneq-?
-iq; cf. keneqpataq

kenruk 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-urte-

kente- to go down of water; to ebb; to go out of tide
# kentuq or kenta ‘the water is going down’ /
HBC, NUN, EG; > kenaquate-, kenaqute- =
ente-; < PE tarat-

kenugna- to be adorned; to be beautiful (of
personal ornaments and the like) # Assirriluent
 tua-i tangnirqepiarluteng kenugnaluteng cakneq.
Waniwa una kenugquraumalliniuq. ‘They are
nice, delightful to behold, very beautiful. This one
here has been beautifully made.’ (CIU 2005:254);
< kenugu-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’ / tengmiqasqar kenugtuq ‘the bird is preening itself’; = kenagte-; > kenugun

kenugun personal ornament # Tua-i Ingriq Sinai-aq unicamegteggu Israel-aam yui aturnanrirrut kenugutnek. ‘Therefore when they left Mount Sinai the people of Israel ceased wearing personal ornaments.’ (ANUC. 33:6); < kenugutnek

kenucuk candle; seal-oil lamp # HBC; < kenur-?

kenurqunaq shore ice (protruding and very steep) # NUN

kenur- root; > kenucuk, kenurqutaq, kenurrrarcuun, kenurrivik; < + PY 0k0nu3aq (cf. Naukan Yupik 0k0nu3aq ‘lamp’) kenurrarcuun kerosene # < kenurraq-cuun

kenurraq lamp or light (HBC, NI, CAN, UIY, K, BB, NR, LI meaning); spark (NS meaning) # and kenurrarcuun kenurraq-ya(g)aq

kenurraq to shine light (on) # kenurrarcuun kenurraq ‘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’;

kenurraq lamp or light (HBC, NI, CAN, UY, K, BB, NR, LI meaning); spark (NS meaning) # and kenurraq to shine light (on) # kenurraq ‘he is shining a light’; kenurraq nipesgu ‘turn off the light’; kenurraq kumaresgu ‘turn on the light’;

kenurrrarcuun kenurriurta light-plant operator # < kenurraq-liurta

kenurrrivik 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 # kenururtniq ‘he is nudging something’; kenuurraa ‘he is nudging it’ / HBC; NUN; = enuur-; < ?-ur-; < PE tannu-

kenyaun tallow from outside of stomach of reindeer, caribou, etc. # NUN; < ?-n

kep’alek greater scapul (Aythya marila) # < kepe-aq’-lek

kepcetaaq dyed leather decoration # < kepte-cetaaq

kepcissuun dye (coloring material) # Kipusvignek kepcissuutnek kipulluteng kipiurartut. Ak’a tamaani atsat mecutneq, napat-luq qeltaitneq kepcissuutengqelallruut. ‘They dye things buying the dye from the store. Long ago they had dyes made from berry juices and tree bark.’ (YU 1995:60); < kepte-i-ssuun

kepe- to sever or be severed; to cut off or be cut off; to take a short cut # kep’uq ‘it got severed’; kepaa ‘he severed it’ / kepuq ‘he severed something’; kepumaq ‘it is severed’; Tekicamek cavigqami neq a eppluq unilluku’l- egmiq-luq arluut ci’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 keppapiarluni keppullriniai tamaani elitnaurviit agayuviit-lu 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-llu imarpinraat-llu kepiuqaluk, pelluyuitut nunamte i 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.’ (YU 2005:86); > kepelnuq, kepelmun, kepelmuq, Kepenkuq, kep’iuvuq, kep’iuvuq, kepnuq, Kepnerciq, kepun, kevkarte-; < PE kap-a

kepelnuq marking, cutting, moving, etc. widthwise, across something # adverbial particle; < kepe-trm

kepelmuq to cut, mark, etc., widthwise or around (a carcass) # Maklartaqata maklmi irniraneq ciuqlirmek tua-i tan’gaurluq, tuaten kepelnuqaluk puqatarniqaqmegtsuggu, uuggun, maaggun talligken piakun kepelmuq waten ullirtetu
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-i

Kepenkuq Brown’s Slough in Bethel # < kepe-i

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

kep’iyuli streak of color; stripe; colored design; dyed

keptaq warm weather causes above ground

keptalek golden eagle (Aquila chrysaetos) #

keptauq to dye # keptuq ‘it is being dyed’; kepcheek ‘he is dying it’ / kepciq ‘he is dying things’; Waten tua-i akulkunaki kepciqatuit mat’umek kavirutmek. ‘They always colored designs close together here with ocher.’ (CIU 2005:34);

kayqakkyuq to be stained # NUN; < kepcheek-te

kepun adze # Asgirpagkaq tekitellinia, angyarkaminek caliaralria muragnek keputequurluni. Keputnek tua’gaam muragiurcurentqellirnati. Kegglaryuqnaanteng pilalirnati. ‘He came upon Asgirpagkaq working away using an adze to cut a piece of wood to use in building himself a boat. That was back when the adze was the only wood-working tool they had.’ (QUL 2003:640); < kepe-n

ker- dimensional root; > kerkite-; kertu-; NUN; = qer-

ker’aq fish-rack # NSU, Y; = ek’raaq, qer’aq; < PE akarar (under PE akarar-)

ker’ar- kerar- to cross over # ker’artuq ‘he crossed’; ker’araa ‘he crossed it’ / NSU, Y; = ek’rar-, qerar-; < PE akarar-

kerkite- to be low in elevation # NUN

kertu- to be high in elevation # NUN

kesianek always # adverbial particle; kesianek inarcar’arturalartua ‘I always go to bed early’; Tua-i tangvala’arqa uin, kesianek imarpik kan’a uivaalaamku. ‘I regularly see your husband, always when I’m circling around the sea out there.’ (MAR2 2001:98); = keyianeng; < kesir-ablative-modalis

kesiian only then # adverbial particle; Taamlegian nanirnngata kesiian atralliniluni imna tangkuralliniluku qatellriamex aktele. ‘When it got dark and they had a light, only then did he go down and see the one in a white park.’ (MAR1 2001:17); < kesir-localis

kesir- only; alone # quantifier/qualifier; see Appendix 2 on inflection of the quantifier/qualifier; Y; = keyir-, kiir-, kii-; > kesianek; < PE kaōi-

kessig- to be far out away from shore # kessiguq ‘he is far from shore’ / . . . aren maklaar pingna
Kessigliqu — kevgaq

keluqvani, mer’em kessigiltriluq 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 kat-) *ketliq* the one toward the river; the one farthest from the wall as on a shared bed # kethituuni qavarturtalurq ‘he always sleeps on the side away from the wall’; < kete-li; < PE katār (under PE kat-)

Kessigliqu 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; qavarturtuq nemta ketiini ‘he is camping in the area toward the river from our house’; ketuštuq ‘our shoreline is eroding away’; ketvani ‘close to the shore’; qaltaq aram ketiintuq ‘the bucket is down in front of the woman’; ketairaa ‘he is going through the area between it and the river’; > kek’arar-, kelliq’, ketequliqueq, kevgaq, ketmun, ketetmun, ketvar-; < PE k0v0!

ketetmun, ketetmun toward the water # adverb; < kete-ter-inalis, kete-tm 

ketvar- to go toward the water or edge # ketvaruq ‘he went toward the water or edge’; ketaaraa ‘he moved it toward the water or edge’ / < kete-var-

ketviate- to think one knows about the subject matter at hand; to give an invited opinion # NUN

keveg to lift something # and kevegtuq ‘he lifted something’; kevqaq ‘he lifted it’ / kev’ggu! ‘lift it!’; kev’ilinna ‘evidently he lifted it’; kevnu uqamailkaa ‘his load is too heavy for him’; kevggigataq ‘I can’t lift it’; kevkaa ‘he is carrying it’; Qang’a-ll’ Ski-Doo-kan yugyaulluku itrauciiqaat kevegluku kingutmun-llu 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); kevgaq, kevgeur-; cf. kevgaq. Kevqaq; < PE kav- 

kevegtur- to carry # kevegtuq ‘he’s carrying something’; kevegtuara ‘he’s carrying it’ / Tauna-llu kemek kevegturluku napat akulitgun ikamragnun uciliulluku, . . . ‘They carried that meat out between the trees and loaded it on the sled, . . .’ (ELN 1990:60); < kevgeur-

kevgaluq muskrat (Ondatra zibethicus) # NSU, EG; < kevqaq-; < PE kav-galuq (under PE kavyar) 

kevqaq messenger; unpaid helper; Messenger Feast (traditional celebration) # Amlerni kevqak malruulutek yun’erraq angutek. ‘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 Messsenger Feast # kevgiut ‘they are celebrating the Messenger Feast’ / Kevgiyaraq waten aprumalliniuq keviganek ayagceciullrat pitekluku. ‘The Messenger Feast was called that on account of their sending out messengers [to invite other villages].’ (CAU 1985:159); < kevgaq-i;i;i; < + PE kavyir- (under PE kavyar); > kevgiraq

kevgiaq invitation to the messenger feast # < kevgaq-iaq

**Kevgiuraq**indigenous Yup’ik holiday celebrated shortly after the Messenger Feast, and during which men and women of the same village exchanged gifts # and **kevgiruar** to tell what they want to have given to them after the Messenger Feast # said of the women of the village who then dance; < KEvgiaq-uaq

kevgiuqenganq master or mistress; the person one serves # “Natmun-llu ayagcit?” Kiugq, “Qimagtua kevgiuqenganmek.” “Where are you going?” She answered, “I am running away from my mistress.”” (AYA. 16:8); < kevgiur-kengaq

**Kevgiur**- to wait on; to serve; to do chores # kevgiurtuq ‘he is serving’; kevgiuraa ‘he is serving him, waiting on him’ / Waniwa wiinga imumi nasaurluulua tua-i calinguarpakayuitellruungk kevgiurluua tua-i gaam, aanaaka-wa tua-i augna kevgiurluktu. ‘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-iaq

**Kevgiurta** servant; one who does chores #

kevqiaq plug or mouthpiece of seal harpoon float # NUN; < keviq?

**Kevquin** stopper; plug # < kevir-ngaqe-gte-n

keqiq plug; cork; stopper; caulking material # and kevri- to plug; to stuff; to caulk; to block (the way) # kevriaa ‘he is plugging it’ / kevjuuaa ‘he plugged or blocked something with it’; keviutuq ‘he blocked something with himself’; angyam akulquci kevirai ‘he is caulking the cracks of the boat’; kuvyaq neqnek keviumauq ‘the net is filled with fish’; . . . kenillrem araaneq, qamellranek, iik tua-i kevillinilukek 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-, > keviaq, kevinqun, keviraaq, keviraq; < PE kevir-

**Keviraun** sealed or otherwise closed poke or other container # **Keviraun** akakignek imalek iirluku, nalluani tua-iqgalam ner’aqluni. ‘She had hidden a poke containing whitefish, and ate from it without his knowledge.’ (YUP 2005:182); < kevri-arq

**Kevirkaaq, kevingutkaq** caulking material; stopper material # < keviq-kaq, kevinqun-kaq

**Kevkar**- to hover in the air # kevkartuq ‘it is hovering’; HBC; < keveq-qar-

**Kevkar**- to make an open fire inside to remove frost # NUN

**Kevkarte**- to break apart suddenly as by overstretching; to snap off # kevkartuq ‘it snapped’; kevkartaa ‘he snapped it’ / Tua-li’ pillinuq urluva-gguq qelutairtuk, qelutii kekvartuq. ‘So then she said to her that his bowstring broke, that his bowstring snapped.’ (ELL 1997:80); < kepe-?

**Kevkaarctuq** spruce root # < kevkaarctuq-liraq

**Kevkaarctuq** spruce tree (Picea sp.) # Maaten itertuq kiugkut can get curuluut, avatitni-wa muriit kevkaarctuq caningqalung, uani-wa kaminniaq piliaq, kiatiini-wa gulqitet, 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); < nekevkaarctuq; > kevkaarctuq

**Kevianeng** always # adverb; nenglengqataqan kevianeng qunygetuunga ‘when cold weather is about to set in I always start to cough’; HBC; = kesianek; < kevri*- ablative-modalis

**Keyir**, **keyirrar**- only; alone # quantifier/ qualifier; keyirm ‘only he’ (subject’); keyimta or keyirremta ‘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-, kii1-, kii-; < -, -raq; > kevianeng; < PE kadi-

**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 # see 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; Imangenritaqagnek-gguq tua-i taauk kulvarvigini, yuk-gguq imna nacairnanirruq tua-i. Nangutarkaururni-gguq tua-i kiagecetairuurni qanraqurni. ‘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-taq

kiagi- to spend the summer # kiagiq ‘he is spending the summer (there)’ / kiaggillruunga Mamtserillerni ‘I spent the summer in Bethel’; < kiak-i

kiagpak the whole summer; all this present summer # kiagpak ellallilartuq ‘this summer it is rainy’; Kiagpak ikayuangnaqurluki ellii anani, cali-llu Irr’aq aipaqaqulu, murilkelluuluu tuaten anani caliaqan, alqami taqsuqtatqatuq. ‘All summer she tried to help her mother, and keep Irr’aq company watching her when her mother was working and when her older sisters had become tired of watching her.’ (ELN 1990:41); < kiak-rpak

kiagtaq summer thing; king salmon (Oncorhynchus tshawytscha) (additional Y meaning) # < kiak-taq

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 eliitnaurtua ‘this summer I am attending school’; kiaguun or kiaggssurn ‘summer garment or other piece of equipment used in summer’; Pinarian-am caliaqan, alqami taqsuqutaqatgu. ‘Whenever it was spring if it would drip in her mother’s [house] he’d cut up his kayak and use it to catch the drips.’ (WEB2); NUN; < kiak-

kiar- root; > kia-, kiaresngiate-, kiarnaite-, kiaresngiate-; kiar-; < PE kiyar-

kiara- to repeatedly look around # kiarauq ‘he is repeatedly looking around’; kiaraa ‘he is repeatedly looking around for it’ / yugteggun kiararluni ‘looking through the people’ (as at a gathering to see if there is anyone one wants to talk with); Umyuag’ek’ngarpenek pitarkamek kiaraniartuten. ‘You can look around for anything you think of to hunt.’ (QUL 2003:642); < kiak-a

kiarcurute- to go blind # NUN; < kiarte-yuirute-

kiaresngiate- to be ashamed # kiaresngiaqatuq ‘he is ashamed’ / Tua-i-ll’ taum uingan nayuryaaqerrarluku, talluryungami, kiaresngiatengami-llu unqiluku. ‘So after her husband stayed with her for a long time, because he was embarrassed and ashamed, he left her.’ (YUU 1995:35); < kiaste-ngiate-
kiarnaite— to be poor visibility # impersonal subject verb; kiarnaituq ‘visibility is poor’
/ Nunami maani kingunicugnaaq yuq kiar-qaqpitengtaar. ‘On land here a person can make his way home even though the visibility is very poor.’ (YUU 1995:67); < kiar-naite-

kiarneq unsalted strip or fillet of fish flesh without skin, cut from along the backbone and hung to dry # < PE akođaar and postbase PE nàr

kiarte— to look around; to scan # kiartuq ‘he is looking around’; kiartaa ‘he is looking around at or for it’ / Nanvarpiim-llu qaingga kiarrluku canek tungulianek tangrarmi qaingga meciknairau yaqgulliniriit. ‘Looking around of 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-, kicarciurute-; < PE kiar-

kiata area up river of — inside area of — (house of the like) # Elitnaurviq-wa taum misviim kiaitii. Taum-llu elitnaurviq ukatini elitnauriset enait. Ketitecti-wa taukt kipusvik taugaaq net kiaitii. ‘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. . . . kiitaatni-wa taukut kipusvik ta gaam net.

kiiafikåa dry # < PE 0ki9a3- and postbase 0ki9a3-

kic’alnia anchor # and kicar- to anchor # kicartuq ‘it anchored’; kicaraa ‘he anchored it’ / angyaaput kicairtellruuq anuq vallrani ‘our boat lost its anchor when it was very windy’; Maaten uyangtelliniuq mertarcuutmun angyaq kan’a kuigem iluani kic’alnia. Tua-i elitaqnaqluteng yui, aatii-llu 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

kic’aqutaq, kic’aquaq 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

kie’i- to have something sink on one; to sink something; to forget (additional meaning for CAN) #; Taukt tauq aitugastaita kie’iutuleng-llu pillret elitaqlinia tauna qaltayag, cali uskurangellinilu. ‘Those who accidentally sank the bucket recognized that bucket, as it still had the skin rope attached.’ (WEB2); < kit’e-i-

kie’igluk swampy place # cf. qeckluk

kiglin knife sheath # NUN; < ?-n; < PY kiylin

kigumaq belt of floating ice formed by currents, sandbars, etc. #

kia-1 only; alone # quantifier/quality; kiingan tangraa ‘he saw only her’; kiimi tangraa ‘he saw her’; kiimi nem’i uitaunga ‘I’m at the house alone’; . . . Qalemaq una allakarmi cururluni inartengluni, tamaani-llu pelatekami uitaurangluni anekaunani, taumi curumi aqumgaurluni kiingan-llu egamaarlrugnek 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 tupiimi mak’arrluni maaten piuq aanii kiimi ak’a maktellurinilri. ‘In the morning when she awoke she sat up and realized that only her mother had gotten up already.’ (ELN 1990:15); Mikngami-llu ellangarruiruuluami-llu uqtaqnanermini umyurtengluni qall’ nuna angtacianek, nunam ngelii avani tangvaglu, ellait-llu kiimeng yuyukluteng. ‘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 yuikurmiutaat neqelklu, cali akikluki. ‘The only food they had was from the land and this was what they also used for
trade.’ (YUU 1995:46); Aling, tua-i tang waniwa caviggaqa aügni tua-i ava-i elpet kivert tua-i tangergen angallkuullugutevnì. ‘Oh, look, among your fellow shamans you alone saw that knife of mine.’ (QUL 2003:30); Eq’ukutevkenatek aipaqtèq assırlutek, kiimiña wani qikertamı yuugukut. ‘Live in harmony with each other, not being hateful to each other, for we are the only people on this island.’ (MAR2 2001:93); Aling, usuq tua-i anngaan aunaq tuqulluku wangkuk kiimemk aipaqrangkumunnguk camek . . . ‘Gee, you here, we should kill your brother and become companions, just you and me alone . . .’ (QUL 2003:368); . . . tua-i ellani qaill’ piqərəmganaku nelluyaguqqaarluku, ellangumaaqarluku ellami kiiraqpiqmi tua-i aqumgaurluntu nalluguqqaunaani ayuqucía tua-i camek nallugutengqersuqqaunaani. ‘He lost consciousness and soon became aware outside, sitting all alone, and there was nothing wrong with him at all.’ (YUP 2005:170); Y, NI, NUN, CAN, K, BB, NR, L1, EG; see Appendix 2 on the inflection of the quantifier/qualifier; = kəsir-, kəyr-, kəir-; > kii, kii-; kii, kii- exclamatory particle; I too wish it were so! # < kii; kii, kii exclamatory particle; I too wish it were so! # < kii; kii, kii exclamatory particle; I too wish it were so! # < kii;

kiikanguaq outboard motor # EG from English ‘kicker’ and postbase -nguaq

kiiki hurry! # exclamatory particle; kiiki kinguraupalieget eskutuaruyartua! ‘hurry up and go to school before you’re late!’; Tua-i-lлу kakivini tegui, tua-i-lлу tegumiaqai; angitai. Angiqerəmqai, mingqutevluu imna tayima! ‘Nauwa? Kiiki taisgu!’ ‘And then she took her sewing kit, and she held it and undid it. She unfastened it in vain, her poor dear needle was gone! “Where is it? Hurry, bring it!”’ (GRA 1971:13 & PRA 1995:453); < kii?-; > kiikiar-

kiikiar-, kiikirtur- to tell to hurry # kiikiaurtuq ‘he said to hurry’; kiikiararaa ‘he told her to hurry’ / < kiiki-r-

Kiillaraliin Kiseralik River # a tributary of the Kuskokwim upriver from Bethel on the righthand side; < kiileq-

kiilleq fish camp # UK; < kiak-i3-ileeq’; > Kiilleraliin

kiimacak (Y form), kiineq (K form) layer of decomposed meat beneath the skin of a dried fish, caused by heat or maggots. < kii2?-, kii2-te2-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’, kiimetuten ‘you are alone’, kiimetuta ‘I am alone’; kiimetutkut ‘we are alone’; kiimetartuq or kiimetartuq ‘he stayed all alone’; Tua kiimenatek tamaani kugem ceniini uitallinirliik. ‘So they stayed being alone there on the shore of the river.’ (ELL 1997:68); Ataneq Agayun qanertuq, “Assinrituq as “kiirilt.” There were people in Kwigillingok who didn’t harvest fish, didn’t go to fishcamp.’ (PAI 2008:158); CAN

kiicissuun crowbar # < kii2-te2-i2-cuun

kiika-wa I too wish it were so! # exclamatory particle; Tua-i-lлу-gguq yuqercuguaqiili. Arnassagamu-gguq piya, “Ataki tummunun qurri.” Tutgarrllum kiugaa, “Aa-aa, kiika-wa tumumun qurrməq n ullukeka.” ‘And so he pretended that he had to go pee. ‘The old woman said to him. “Okay then, pee in my palm.” The disobedient grandson answered here. “Er ah, I wish it could be so, but I don’t know about peeing in the palm.”’ (CET 1971:13 & PRA 1995:451); < kii3-wa

kiikanguaq outboard motor # EG from English ‘kicker’ and postbase -nguaq
kiimeller-kiimellir—kiircete-

kiimeller- 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., kiimellirtuq ‘I have come to be alone’, kiimellirtutenuq ‘are you alone now?’; . . . tamaa-i tuaten, qavciurtellruuq tauna tua kiimellirngami. ‘. . . he thus became a wolverine when he found himself alone.’ (ELL 1997:92); Aling, waniwa’mtaq ‘thus became a wolverine when he found himself . . . he has come to be alone’, kiimellirtuq ‘he is standing on tiptoe’ / = kekingerte-; > kiimelliryuumiicaaqvakar! tua ilumun tuquqatarten? Aling, all alone.’ (QUL 2003:370); < kii(mi)-ellir-? to start living by myself.’ (AYAG. 8:22); Kiirmi-llu cali cingirtuumangaunateng. ‘Also in the heat they [the boots] wouldn’t be laced up or tied.’ (CIU 2005:344); Kirem cuqi ‘(atmospheric) temperature’; Kirem cuqcaut ‘(atmospheric) thermometer’; > kiircuun, kiircaun, kiircete-, kiirciurun, kiirri-, kiirniur-, kiirpag-, kirrjug-, kiiya

kiimurrsug-, kiimersug- to want things for oneself (only); to not want to share # kiimurrsugtuq ‘he wants things for himself (only)’ / Tua-i elluarrluni ilakuqaruq yuut augkut arcaqakluku pillrulliniut, nalluvkenaki yuut kiimurrsugpek’nateng pikata elluarrluteng ilakutlerkaat. ‘People regarded it as very important to deal correctly with relatives, to know them and to want to share; they should be treating them right.’ (CAU 1985:182); < kii(?)-

kiingerte- to creak; to grind # kiingertuq ‘it is creaking’ / = kekingerte-

kiingraar(ar)-, kiinraar(ar)- to be without a coat or parka in the cold # kiingraartuq ‘he is without a coat’ / Cali kesianek net-llu kumaurasriuruvkenateng, qerruyanaqtluteng kesianek. Kiingraarluni-llu’ waten matangquqarauvkenateng. ‘Also, the [fires in the] houses weren’t kept lit always; they were always cold. And it was not a place to be without an overgarment; they weren’t places to be undressed.’ (KIP 1998:295); < kii(?), < kii(?)-

kiipir- standing on tiptoe # postural root; > kiipirngqa-; < kii(?)-

kiipingqa- to be standing on tiptoes # kiipingqauq ‘he is standing on tiptoes’ / < kiipir-ngqa-

kiiper- to stand on tiptoes # kiipirtuq ‘he stood on tiptoe’ / kiipirlluni saskaq tegungaellrua quqlqitek ‘standing on his toes, he tried to take the cup from the cupboard’; < kiipir-te-

kiiq* heat # in the air; qasigiq kiirkme eltuq ‘the steambath is leaking out heat’; kaminiak kiraan kinercaut aklu ‘the heat from the stove is drying the clothes’; kiirkme makugtua ‘I’m suffering from the heat’; Nuna piullrani taqngaituq nauecineq quyurcineq-llu wall’u nengla kiiq-llu, kiak uksuq-llu erneq unuk-llu. ‘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-llu cali cingirtuumangaunateng. ‘Also in the heat they [the boots] wouldn’t be laced up or tied.’ (CIU 2005:344); Kirem cuqi ‘(atmospheric) temperature’; Kirem cuqcaut ‘(atmospheric) thermometer’; > kiircuun, kiircaun, kiircete-, kiirciurun, kiirri-, kiirniur-, kiirpag-, kirrjug-, kiiy-

kiir- only; alone # quantifier/qualifier; Tua-wa man’ kiiran tamaani cassuutekngameleggu man’ equk, cakluku canun eqquglainarmek atutullermeggni. ‘And back then they used only wood for all their devices, they used just wood for everything.’ (AGA 1996:154); Tauna-gguq utinga ayagnaurtuq kiatsmegnu negirsarturluni tuntuqun, cup’utaitellermeggni tamaani. Kiirita pitaqluki, kiirita-llu 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 and they ate only those and they ate only those and they ate 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 kaöi-

kiircuun, kiircaun heater; furnace # Kumliviinateng-llu yuut. Kiircuunaunani-llu, kaminiak tuqgaam una. ‘People had no freezers. Also no . . .’ (KIP 1998:301); < kiircuun, kiircuun, kiircete-

kiircete- to be hot # of the weather or the temperature in an enclosure, area, etc.; kiircetuq ‘it is hot’ / kiircetsiyaagtq ‘it’s too hot’; kiireceutquq ‘it’s never hot’; kiircetaa or kiircessaal ‘my, how hot it is!’. . . , kiirciurun, kiirri-, kiirniur-, kiirpag-, kirrjug-, kiiba

kiinraar(ar)- to be without a coat or parka in the cold # kiingraartuq ‘he is without a coat’ / Cali kesianek net-llu kumaurasriuruvkenateng, qerruyanaqtluteng kesianek. Kiingraarluni-llu’ waten matangquqarauvkenateng. ‘Also, the [fires in the] houses weren’t kept lit always; they were always cold. And it was not a place to be without an overgarment; they weren’t places to be undressed.’ (KIP 1998:295); < kii(?), < kii(?)-

kiipir- standing on tiptoe # postural root; > kiipirngqa-; < kii(?)-

kiipingqa- to be standing on tiptoes # kiipingqauq ‘he is standing on tiptoes’ / < kiipir-ngqa-
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 kiirngilikruna ena aanit-wa assalirlia, 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-i^1.

kiirniur- to feel hot and sweaty # kiirniurtuq ‘he is hot’ / NS; < kiiq-niur-

kiirpag- to be very hot # of the weather or the temperature in an enclosure, area, etc.; kiirpagtuq ‘it is very hot’ / Kiirngaylikulu-lu net’eng ella qagna anuq’vangraan amiik ikirrluku, egmianun-lu patulu. ‘And thinking that their house would get very hot even though the weather outside was quite windy, they opened the door, and shut it right away.’ (PRA 1995:413); < kiiq-pag-

kiirrar- only; completely alone # quantifier/qualifier; more emphatic than kii- (q.v.); Ilangcingluku tua-i tavaten ayuqengraan alutuluku, kiiraan-lu irniagamegnegu. ‘They began to ignore her being like that, and they took care of her because she was their only child, just her.’ (MAR1 2001:30); Qanlartut-lu yok-gguq kiirrami yuuyuituq. ‘And they say that a person never lives completely alone.’ (CAU 1985:12); see Appendix 2 on the inflection of the quantifier/ qualifier; < kii1-rrar-

kiirrelvag- to be very hot # of the weather or the temperature in an enclosure, area, etc.; kiirrelvagtuq ‘it is very hot’ / < kiiq-pag^2.

kiirtevkar- to be covered with sweat; to be overheated; to be feverish # kiirtevkartuq ‘he is all sweaty, feverish’ / Qayuwa-lu-am pijerluni aq’arqani tua ak’a kiirtevkaq apiggluni, kiirskapiggluni. ‘When he somehow removed it [the mask] he was covered with sweat, extremely hot.’ (AGA 1996:54); Tagluni tuavet aklumeggnun qaavaqalliuq kiirtevkarluni tua-i cakneq. ‘He came up and fell asleep on his gear, very hot.’ (MAR2 2001:50); NS; < kiiq-tevkar-

kiiryug-, kiirsug- (NS form) to feel hot and sweaty # kiiryugtuq ‘he is hot’ / kiiryugpaq ‘my, I’m hot!’; kiiryukvet amiik ikiresgu ‘if you are hot, open the door’; Maaten-gguq itertuq kiiryugluni, anertevkarpagluni aarrarrarraqarluni tuaten. ‘When she entered, she was hot, short of breath and panting.’ (YUU 1995:95); < kiiq-yug-, kiiq-yug-, kiiq-niur-, kiiryugailkun

kiiryugailkun fan/air-conditioner # < kiiryug-ailkun

kiistaq yarn; wool; tassel # from Russian кисть (kist’) ‘cluster, bunch’; = kistaq

kiitaq peeled-off layer or block of sod # < kii2-te-^2-aq

kiite- to stand on tiptoe # kiitutuq ‘he stood on tiptoe’ / kiicimaq ‘he is on tiptoe’; NI; < kii2-te-

kiituani, kiitaugani (HBC,NS, NUN form), kiituan finally; thereafter # adverbial particle; kiituani tuaten ellirtuq ‘as time went by it became like that’; Tua-i taum maurlukan tuaten iigmekn assiliquallrani waten nerevkartullermini, kiituani qanlangliniitq neqkairtniluku. ‘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 ernernluni yuinaagnak malrugnek, meq nunam qangani et’urinarlni, 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); Kiitaugani-gguq tuag’ cuucia assiirutuq. ‘Oh, what if it had happened!’ (MAR1 2001:30); Qanlartut-lu yuk-gguq tanaq’ ‘oh, what if it had happened!’; < kii^2-^2; > kiituani tanem, kiitavani tanem

kiiya, kiisyaq men’s community house; kashim # and kiiya- to go inside the men’s community house # literally: ‘small heat’, from the use of such houses for sweat baths; kiiyacaq ‘a small men’s community house’; NUN; < kiiq-yak

kikikiaq khymbrel (Numenius phaeopus) # HBC

kilgaakirta dog running loose alongside a team # Y; < kilgaq?-kur-ta^1

kilgaq anywhere at random; off the usual path; somewhere; everywhere # kilgaakun ‘through any route’; kilgaakun ‘to the side of the main route’; Aling, kilgarun-lu tuntumek tangerrlua uitauskumku uurcaraqatapkar. Atak tua-i pissungnaq’arteqerlaku. ‘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, piyungakvet
Kilgarta refering to God’s omnipresence; ELLAM Kilgarta ‘God’ # < kilgaq-ta1

Kilineq wound; cut # kilirnaq ‘his wound got infected (literally: acquired pus)’; Tauna-llu kilineni aunraan alingallagluteng . . .’ They got frightened because her wound bled . . . ’ (ELN 1990:9); < ekiq-lir-; > kilirnaq (1)

Kilinercuun antiseptic; wound dressing # < kilineq-cuun

Kilir- to wound; to cut one’s flesh # kilirtuq ‘he got cut’; kilirra ‘he wounded him by cutting’ / kilip’agtq ‘he got a big cut’; Piinanermeggni alqit tuana cisqumillagluni kilirituuni 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-; > kilineq, kilirnaq; < PE kilir-

Kilirnaq type of coarse reed (species ?); lamprey (Lampetra japonica) # < kilir-naq1

Kilmaq stomach # EG; from Aleut kilma-X (kilma-X) ‘stomach’, perhaps by way of Sugpiaq

Kilngar- to be on one’s way here # kilngartuq ‘he is on his way here’; Ta’uqetan-am cali pipitaaranglliniluni, ayaglun’ uqumeg nangcarluni unaggun imarpgkun kilngarnaurtur. He (the dog) began to do like that, traveling and towing seal oil by way of the ocean down there he’d be coming here.’ (WHE 2000:199); NUN

Kiner- to dry # kinertuq (kinerluni) or kinraa ‘it is drying’, ‘it has dried’ / kinertuq (kinerrluni) or kinertaa ‘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)’; kinengqaq ‘it is dry’; Tua-i-llu kinrata mayurluki ellivigmun. ‘When they became dry they put them up in the cache.’ (PRA 1995:461); > kinengyak, kinercissuun, kinertaq, kineryaq; < PE kinar-

Kinercissuun clothes dryer # < kiner-te-i-ssuun

Kinertaq, Kinertalluk dried meat # Unuakumi makcara’arluteng uptut atrauqriluteng aklumeggneg, cali-lulu kinertalluliameggneg, ulligtarualiameggneg-llu uciuviarun taq’uga angyaurcan, ‘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-te2-aq1, kiner-te2-aq1-lulk; < PY kinergtaq (under PE kinar-)

Kineryaq dried salmon egg(s) # < kiner-?

Kina when; someone (in non-content-interrogative context) # interrogative pronoun; kina is the absolute case singular form as in kina taiga? ‘who is coming?’; kina taiguq ‘someone is coming’, or kina qanrutellrusiu? ‘whom did you tell?’; kia, kiam, or kitum is the relative case singular form as in kia taitellruagu? ‘who brought it?’ or kia qimugtii qilugturtua? ‘whose dog is barking?’; kitumek is the ablative-modalis case singular form as in kitumek qanercit? ‘who are you speaking about?’; kinkut is absolute/relative case plural form as in kinkut taigat? ‘who (all) are coming?’; also kinkuni uitasit? ‘with whom are you staying?’; kituuqsi? ‘who are you?’; kinkuuqecii? ‘who are you?’; kituuqa? ‘who is he?’; kinkuugat? ‘who are they?’; kituuuga atra? ‘what is his name?’ (literally: ‘who is his name-source?’); Eillu tua-i nicugniluni tamakunek picutian qalangssagnek nallukminek aternek niitqaqami aptaqluki kituuqciiteneq. ‘She listened to how they talked about various things and whenever she heard names she didn’t know, she asked who they were.’ (QUL 2003:558); see Appendix 3 demonstratives; see Introduction on “stress-repelling bases”; < PE ki(na)

Kinami because # conjunction; kaigtua kinami nerektsaitua ‘I’m hungry because I haven’t eaten’; NSU

Kin’anga to do foolish, stupid things # kin’angaaq ‘he is doing foolish things’ / NSU; from Inupiaq kinnana-

Kinengyak dried meat # Angyinermek tua-i taq’ercami angyaurcan, kinengyaciamek tuntut kemgitnek, uclillinia aaniin angyartek amitneq 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-

Kimar- to vomit # (?); Y

Kino who; someone (in non-content-interrogative context) # interrogative pronoun; kina is the absolute case singular form as in kina taiga? ‘who is coming?’; kina taiguq ‘someone is coming’, or kina qanrutellrusiu? ‘whom did you tell?’; kia, kiam, or kitum is the relative case singular form as in kia taitellruagu? ‘who brought it?’ or kia qimugtii qilugturtua? ‘whose dog is barking?’; kitumek is the ablative-modalis case singular form as in kitumek qanercit? ‘who are you speaking about?’; kinkut is absolute/relative case plural form as in kinkut taigat? ‘who (all) are coming?’; also kinkuni uitasit? ‘with whom are you staying?’; kituuqsi? ‘who are you?’; kinkuuqecii? ‘who are you?’; kituuqa? ‘who is he?’; kinkuugat? ‘who are they?’; kituuuga atra? ‘what is his name?’ (literally: ‘who is his name-source?’); Eillu tua-i nicugniluni tamakunek picutian qalangssagnek nallukminek aternek niitqaqami aptaqluki kituuqciiteneq. ‘She listened to how they talked about various things and whenever she heard names she didn’t know, she asked who they were.’ (QUL 2003:558); see Appendix 3 demonstratives; see Introduction on “stress-repelling bases”; < PE ki(na)

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Kinertuq (kinerluni) or kinraa ‘it is drying’, ‘it has dried’ / kinertuq (kinerrluni) or kinertaa ‘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)’; kinengqaq ‘it is dry’; Tua-i-llu kinrata mayurluki ellivigmun. ‘When they became dry they put them up in the cache.’ (PRA 1995:461); > kinengyak, kinercissuun, kinertaq, kineryaq; < PE kinar-

Kinercissuun clothes dryer # < kiner-te-i-ssuun

Kinertaq, Kinertalluk dried meat # Unuakumi makcara’arluteng uptut atrauqriluteng aklumeggneg, cali-lulu kinertalluliameggneg, ulligtarualiameggneg-llu uciuviarun taq’uga angyaurcan, ‘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-te2-aq1, kiner-te2-aq1-lulk; < PY kinergtaq (under PE kinar-)

Kineryaq dried salmon egg(s) # < kiner-?; NUN
kinginge- — kingunite-  

kinginge- to be about to have a younger sibling  
NUN; < kingu-li²-nge-

kingu- to back up; to go back to where one has just been # kinguuiq ‘he backed up, went back’ / direct verbalization of kingu

kingu rear; back part; area behind; stern; time after # opposite of ciu; angyam kinguanun aqumekina ‘sit in the back of the boat!’; kinguani aatam ayallran nerellrunga ‘after my father left I ate’; ellalluum kinguani tumyarat marastussiyagaata ulap’agka all’ukek ayagciqua ‘because the trail is too muddy after the rain I’ll go with my rubber boots’; kinguliurtuq ‘he is continually at the rear’; Angukaat-llu kinguaraatni atsat assirilaata tua-i iqvangluteng ciumek atsalugpianek. ‘A short time after [gathering] wild rhubarb, the berries started to ripen and they started picking them, beginning with salmonberries.’ (ELN 1990:43); . . . kaakagguq Agaligmiut curukatalriit kiaku neqem kinguani . . . see here, she told them, the Agalik people would attack next summer after the fish (came and the fishing season was over).’ (CIU 2005:170); < kingu-li

kinguaqerte- to feel queasy; to have a sudden eerie feeling especially when seeing someone with a large flesh wound # NUN

kingulirneq to have a bad ending # kingullugtuq or kingullugtaa ‘it had bad results’ / kingullugtaa nerelqa ‘my meal has had disagreeable results’; kingullugtuq angnirturallra ‘his being happy has come to a bad ending’

kingullugte-² to berate with a ridicule song recounting a person’s misdeeds # kingullugtaa ‘he sang a ridicule song directed at him’ / this is a special meaning from kingullugte-²; Qasgim iluani qenqerrayunaituq kingullugtengraatni. ‘Even though they directed a ridicule song at him, he should not get angry inside the kashim.’ (TAP 2004:88); < kingu-llu; > kingullugun

kingullugun ridicule song recounting a person’s misdeeds # Watua taugqam tamana yuarutmi ataucumi kingullugun aturpakarrngaugnarquq amlleq. ‘I don’t think they will sing the ridicule song as they did in the past.’ (TAP 2004:83); < kingullugte²-n

kingumek and next; at last # adverbial particle; ciumek nerciqukut kingumek-llu aqvautiliaryluta ‘first we’ll eat and then we’ll go to the races’; < kingu ablative-modalis

kinguneq’ home; point of origin; area behind; time past # kingunengqertuq Kuigglugmek ‘his home is Kwethluk’; utercugtuq kinguneminun ‘he wants to go back to his home’; kingunrurtuq ‘it is of the past’; Tava-llu pilluq, “Kingunemnun tekiteqtargatu a 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.”’ (MARI 2001:91); < kingu-neq²; > kingunrirtur-, kinguniru-; < PE kingunaa (under PE kingu-)

kinguneq’ child of the one sponsoring the Kevgiq (“Messenger Feast”); < kingu-neq²

kingunge- to get an explanation; to understand # literally: ‘to acquire the back(ground)’; kingunguq ‘he got an explanation’ / kingunguq tuqullranek ‘he got an explanation of her death’; kingungyugtuq ‘he wants an explanation’; Mikellam-llu tua-i arcaarayaqquq Elnguq cali pingraani kingungyulliami cali piluni, “Ciin maliksiumiitakek?” ‘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); < kingunge-

kingunite- to get back; to arrive home #

360
kingunituq ‘he is arriving home’ / Cali-llu
murilkelluki makut can’get ungalam pertellri
cikuqausngalriit. Ellaqerruskani tamakut
aturtuarluki utercugngauq
kingunilluni. ‘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);

kinguniur- to follow # kinguniurtuq ‘he is
following’; kinguniuraa ‘he is following it’ /
< kinguneq-ite

kingunrinaar- to think back and regret what has
happened # < kingu-?

kingunrirtu- to follow; to try to catch up with; to
emulate # kingunrirturaa ‘he is following her’ /
. . . pitgararkaurrluku, mayurluni ipingarraarluni
pilriim, imma tayima tuntuyagaq ayakalliniluni.
Ayakaan tua-i kingunrirtulliniluku. ‘. . . 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-tur

kingunrurte- to be in mourning missing someone
after his death and feeling his absence #
Maaten-gguq tekitak angayuqaagni taukuk
Tuaten-gguq kingunrurtqapigglutek, tuquniluku-
llu qanrutkelliniaku taum nulirran, 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.’ (MAR 2001:52); < kinguneq-ir-tur-

kingupiar- to go backward # kingupiartuq ‘he
is going backward, with his back toward
where he is going’ / kingupiarluini piyuaguq
‘he is walking backward’; Tua-i-llu uitalluku
aataminun pisqelluku tumni malikurluki
tutmallminun tut’aqluni 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 kiuq

kinguqalek woman’s fur parka cut high on the
sides so that there are front and back flaps #
NUN; < kingu-qaq-lek

Kinguqerrat, Kinguqa Akugat, Kinguqat the
constellation Corona Borealis # said to be the
‘bottom part of a parka’ in Yup’ik

kinguqlikacaar(aq*) youngest sibling # <
kinguqliq-kacag(ər)

kinguqliq* younger sibling; one at the rear #

< kinguqalaq-kacag(ər)

kinguqliq ‘Extreme Unction’
literally: ‘anointing for the last time’ (Catholic
religious neologism); TANqiluryaq KINGUQLIQ
‘January’ (literally: ‘second cold month’) (NUN
usage) (see Appendix 7 on the Yup’ik calendar); <
kingu-qliq; > kinguqlikacaar(aq*); < PY kiuq-liq
(under PE kiuq)

kinguqsig- to be far to the rear # kinguqsigtuq ‘he is
far to the rear’ / < kingu-qsig-

kinguqvaarni later on # adverb; < kingu-qaarq-

kingur(ar)te- to miss; to be too late for # kingu’urtaa
‘he missed it’ / kingu’urcarpiaramken ‘I
almost missed you’; Apa’urluuka wiinga
tua-i kingu’urluku. ‘I was [born] too late for my
grandfathers.’ (KIP 1998:145); < kingu-?
> kingurauta-

kingurauta- to be late; to not be on time #
kingurautuq ‘he is late’ / kinguraululluni
tekitiq ‘he arrived late (missing it)’;
kinguraurcarpiaramken ‘I was almost late’;
Nauwa tua-i caliaqavci kingurautenrilkurulu
tuaten pilartuci. Pissu’urqameng-llu tuaten
pitulliut, kingurautenrilkuruteng tua-i
angungnaqluku callra 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); <
kungur(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-tmur-

kinguvar- to go to the rear; to pass (it) down
to succeeding generations # kinguvarliaq
‘he is going toward the rear’; kinguvaraa (or
kinguvartaa) ‘he took it to the rear, passed it
down’; kinguvarcimalriit ‘the things passed on to
future generations’; kinguyatuluni ‘hereditary’;
Qipnq cali piyuqngauq Yup’iqtun qaneryaraq
unguyakuyngyaluku kiguwarteluku
kinguqilarkamtefun, . . . ‘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
Bases

kinguvarcimallruttuq man'a cali maa-i tekulluku atuuluteng, ‘These maxims have been passed down from our ancestors to the present time and are valuable.’ (YUU 1995:45); Yuut atri kinguvarcimallruttuq tuaten. ‘People’s names are passed down in that way.’ (YUU 1995:30); < kingu-var-

kinguveq descendant # Tua-i qagkumiut Aanakalliim kinguvatuut. ‘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 ciuniqun ayagtuq kingyaqa’aqluni ‘the dog is going in front of me, looking back once in a while’;

Pitacirra’urlurmitun-llu aqv’rlurluni. Kingyaqsaunani tuam kinguani, ilak-llu ava-i cali aqv’elriik. ‘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-

kiparse- to go back and forth # interrogative pronoun see kina

kiparte- to go back and forth # kipartuq ‘he is going back and forth’ / Yugnek tangertuq una-i, tangvagai arrat 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-

kipuengaq purchase (purchased thing) # Cunaw’ qavaatni tekitelliniria. Ellii tua-i quyaqapiararluni, kipuengainek-llu yuvrirluni. ‘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); < kipu-?

kipuljar- to beat object to something they subject and object both want, using information gained from object # kipulkaraa ‘he beat her to something’ / Tua-i-imma tauna Aavacin itran kipulkarluku imum nulirran aipaa anlliniluni 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); < kipu-?

kipullegte- to exchange places with; to relieve # kipullegtuk ‘they exchanged places’; kipullegtaa ‘he exchanged places with her’ / Taukuk-gguq imkuk nuliak kipullegtukkut waten pilartuk, uum qantaa aguluku pinnirik-man’ ila-plaan 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.’ (QU 2003:248); < kipu-?; > kipullgute-; < 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’; kipullgutak ‘he unintentionally exchanged the two of them (e.g., ’took someone else’s, leaving his own’); Tua-i taugkun waniya ayagqirliani kan’ acia ciimek caliaqaluku kipullguq’urluki taperrmat, waten elliluki kipullgutaarturluki, . . . ‘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

kipuqe- to buy various things # kipuq’q ‘he is buying this and that’ / Tua-i-llu aati piciatun kipuq’luni, qiuqagqangurnek-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, kipuyvik (HBC form) store # Itrameng kipusvigmun piuq ellii allayugninaqluni tamana ciuqlimi nareksailkineq, cali-wa kanvviitarugaat, allaneq-llu carugarnek tangaaluni. ‘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 angyamek getunrani ‘he bought his son a boat’; Ciutnguanek kiputellruunga kipusvigmek. ‘I purchased some dried apricots at the store.’ (YUP

kipu- root; > kipukengaq, kipulkar-, kipullegte-, kipussaag-, kipute-

kipuljar- to beat object to something they subject and object both want, using information gained from object # kipulkaraa ‘he beat her to something’ / Tua-i-imma tauna Aavacin itran kipulkarluku imum nulirran aipaa anlliniluni 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); < kipu-?

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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’; kipullgutak ‘he unintentionally exchanged the two of them (e.g., ’took someone else’s, leaving his own’); Tua-i taugkun waniya ayagqirliani kan’ acia ciimek ciindinguk kipullguq’urluki taperrmat, waten elliluki kipullgutaarturluki, . . . ‘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

kipuqe- to buy various things # kipuq’q ‘he is buying this and that’ / Tua-i-llu aati piciatun kipuq’luni, qiuqagqangurnek-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, kipuyvik (HBC form) store # Itrameng kipusvigmun piuq ellii allayugninaqluni tamana ciuqlimi nareksailkineq, cali-wa kanvviitarugaat, allaneq-llu carugarnek tangaaluni. ‘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 angyamek getunrani ‘he bought his son a boat’; Ciutnguanek kiputellruunga kipusvigmek. ‘I purchased some dried apricots at the store.’ (YUP 1990)}
kiputesta trader; storekeeper # < kipute-ta

kircir- to be in pain (body part) # kircirtuq ‘it (body part) is in pain’ / = kircir-, kirciur-

kirciur- to be hot # of the weather or the temperature in an enclosure, area, etc.; kircituq ‘it is hot’ / Patuan-ll’ taqg kirciurun man’ enem ilua. ‘When they closed it, it was hot inside this house.’ (CEV 1984:31); = kircir-

to be ill; to suffer pain # kirciurtuq ‘he is in pain’ / = kircir-, kirciur-

to be hot # of the weather or the temperature

to forget; to be unable to recall # kis’arcia kis’arci-

kis’arci- to forget; to be unable to recall # kis’arciaqa ‘he forgot it’ / . . . atra niitetungramku waniwa kis’a’rtuq ‘it floated a while but then sank’; Maaten piuq imna watua kiteremini kuv’allalla naryarcetaarkalleq kana-i, makut-wa talairit tuaten culugpaqet nerelriit tukunek melugnek kisngalrianeq. ‘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); > kicaq, kicaqutaq, kis’arci-, kis’un, kisneq, kit’aq, kitnaq, cf. kitna-

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 kitngiargiku tuani tua-i nayuqanirnirru uqutmun caugardluta uituaraasqelluta. ‘We are to get to the lee side [of the drift], kick and dig a hole in the snow for ourself, face away from the wind, and stay there.’ (QL 2003:724); < kitngig-

kitngi- to kick (especially but not exclusively, forward with the heel) # kitngiaga ‘he kicked it’; > kitengpag-, kitngiar-

kitngipak high-bush cranberry (Viburnum edule) # NSK, LI; < kitngik-r-pak

kitngik’ heel # Tua-i pinguaqngi pililuni taqipaglugu-lu aipaa up’nerkarluni kitngiunlu-llu tekipaglan 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, kitngilqun; cf. kitngig-; < PE kitmii-
kitngik³ — kiuryaq

kitngik³ low-bush cranberry (*Vaccinium vitis-idaea*) # Y, NS; > kitngigpak; < PE kitngiy

kitngilqitaq Achilles tendon # K, Y, NI, CAN, NUN, BB; < kitngik¹

kitngilquq heel of sled runner # see Appendix 9 on parts of the sled; < kitngik¹-quq; < PE kitmilquq (under PE kitmiy)

kitngu- to capsize; to tip over (of sled) # kitnguquq ‘it capsized or tipped over’ / . . . Melnguq ekumalria ikamagni kitngulluku tua-i irua kilirluku cali-lu navegluku. ‘. . . the sled had tipped over with Melnguq in it thus cutting and breaking his leg.’ (ELN 1990:73); cf. kit’e-; < PE kitn-

kitu- who # interrogative base; see kina

kitug- (root); > kitugi-, kitugta, kitugte-

kitugi- to function better # Tua-i cunawa imna tutgara’urlurlua, Kitugiscigenani ikani akiani cuukausnqaluni qiaqcaarangnaluni. ‘Well it turned out that that poor dear grandchild of hers, not able to function better, ducking down across there, started to just cry.’ (MAR2 2001:106); Anermeni kitugian ayumian itlerulni. ‘When his breathing got better, then he went in.’ (YUU 1995:110); < kitug-i-

kitugta daughter # Aanani atani-llu umyuqjak imkuk nukalpiarem atam-wa kitugtekngani. ‘She thought about her mother and her father because she was the daughter of a good provider, a man in his prime.’ (UNP2);UK; < kitug-ta

kitugtaq stepchild; adopted child; foster child # < kitugte-aq

kitugte- to repair; to mend; to fix; to arrange; to straighten out a person’s behavior # kitugtugq ‘it is fixed’; kitugtaa ‘he is fixing it’ / kitugciuq navgumalriamek ‘he is fixing something that is broken’; kitugcuungaqaa ‘I can fix it’; Qalemaq-llu negat kitugtenqnaaqaluuki tuam cam qeculli cantartuurmuta cakaunrillinilriit. ‘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); TEMENI NAULLUUTNEK KITUGTULLIT NAVGUTUTI‘acquired immune deficiency syndrome (AIDS)’ (medical neologism); arenqialluguqet kitugtukangengaqqellrat ‘resolution’ (legal neologism); > kitugtaq; < kitug-

kitur- to pass (physically go past, or pass by in time) # kiturtuq ‘he passed by’; kiturara ‘he passed it’ / kituqenguq ‘he passed someone’; kituraut ‘they pass by repeatedly’; Anqerrallinluteng tua-i. Tengssuun-llu maa-i kiturluni, tua-i ilaia tanggusngulu. ‘They started rushing out. The airplane passed, and some of them watched it.’ (QUL 2003:592); . . . piyungramku qalervangan irniaqa pisciiganaku, Kituan pillerkaa kiturluq. ‘Ak’a-ll’am taillrulkuet 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-aanku Aaron-aqq-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’ / Ayumaniytiquluni. ‘When her sisters had left, her mother talked to her, and whenever she asked questions her mother would answer her.’ (ELN 1990:13); > kiumra-, kiun, kiutaarute-; < PE ki(C)u-

kiugkenak east; northeast (LI meaning) # < kiugna-; < PE kiv

kiugna, kiugnaq (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 nugtareskiki! ‘move the beds that are inside to somewhere else!’; see kia(ni), the corresponding demonstrative adjective; see Appendix 3 on demonstratives; > kiugkenak; < PE dem. kiv-

kiumra- to talk back; to sasq# kiurnraq ‘he is talking back’; kiurnaa ‘he is talking back to her’ / Makut-ggem tuqumalriit watenkiurnaatqiki, kiurnuq qanernanrilmuluq pikqait. ‘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
kiutaarute- to argue # kiutaarutut ‘they are arguing’ / < kiu-te-a-te'-

kive- 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, qerrullik kiv’uk ‘his pants fell down’); kivaa ‘he pulled down his (another’s) pants’ / ukuk qerrullik kivyugtuk angssiyiagamek ‘these pants tend to slip down because they are too big’; cilla kivnarquq ‘the weather is depressing’; > kivegte-; < PE kiva-

kiveg- to slip down; to slide down to the floor or ground # generally of garment; kivegtuq ‘it slipped down’ / kivegtaa ‘he made it slip down’; . . . pikaken tua-i ayagluku qaspeq im’ allgurluku kivgeskiliu kanavet acaianun.’ . . . 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-Ilu caniakun qillrukarangqellrulliniuq kivegailkutekluku.’ These also have drawstrings in the knee areas to keep them from sliding down. (CIU 2005:348); < kivke-?

kivkar- to pick and eat the scraps of meat clinging to a bone # kivkartuq ‘is picking a bone’; kivkaraa ‘he is picking it’ / NUN, NS

kivyaneq residue inside a container that had liquid content # NUN

kiyarte- to look around; to scan # Nang’ercamek kiyartelliniuk kiatmun . . . enngciqganani qamma cinii aqaratuq ‘When they suddenly stood up they looked around upriver . . . and it seemed that it was house in there on that shore.’ (AGA 1996:144); Ciisqumi-Ilu caniakun qillrukarangqellrulliniuq kivegailkutekluku.’ These also have drawstrings in the knee areas to keep them from sliding down. (CIU 2005:348); < kivke-?

kiyarte- to look around; to scan # Nang’ercamek kiyartelliniuk kiatmun . . . enngciqganani qamma cinii aqaratuq ‘When they suddenly stood up they looked around upriver . . . and it seemed that it was house in there on that shore.’ (AGA 1996:144); Ciisqumi-Ilu caniakun qillrukarangqellrulliniuq kivegailkutekluku.’ These also have drawstrings in the knee areas to keep them from sliding down. (CIU 2005:348); < kivke-?

Kristussaaq Christ # the v is pronounced like English r; Kristussaan nangtequtellri ‘the suffering of Christ’ (title of the Moravian Protestant “Passion Week Manual,” published in an older orthography as “Kristussam Nangtekutelri”); = Kelistussaq; from Russian Христос (Khrístós)

ku- flowing liquid deep root; cf. kucuknaq, kuc’uq, kuik, kuime-, Kusquvqak, kuta, kuve-

kua it’s right here # exclamation; kua-taiga-i ‘that’s how it is’; kua-qaa? ‘is this it?’; kua-tar’i ‘here it is’; NUN; > karte-, Kuatariiq; cf. enclitic =wa

kuaksikka wow, what a close call! exclamation; < ?-kika

kuarte- 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; Kuatarit ‘Nunivak Islanders’; < kua-

kuayiamciurutke- to squander # NUN

kucerte- to flirt # NUN

kucin, kucitaq drip-catcher # kucirituq egatmek ‘she is using a pot as a drip-catcher’; Kiimi taingka Kuigglugmi ellallugmek kucitaugqaluni. ‘In Kwethluk only this tank was [set up as] a drip-catcher for rain water.’ (PRA 1995:428); < kuta-li-<, kuta-li-taq

kucir- to drip # kucituq ‘it is dripping’; kucira ‘it dripped on it’, ‘he put drops in it’ / igiga kuciqataragka ‘I’m going to put drops in my eyes’; Paúgan, akertem puggatallrani, 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-

kucukaq icicle # cf. ku-; < PE kucukar

kucunaq, kucunak cast-iron pot # from Russian чугунок (chugúnok); = cukunaq, sukunaq

kucungniigár- to put head down when seated; to show sadness with head down; to sink with head down # NUN

kuc’uq chewing gum # Tuaten-am tauna kinguqlini tamakucimek iqmiqerluku kuc’utun tamuagluku, cat amiracetaaralriani tuaten tua-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.’ (MAR2 2001:62); Y, LI, NS cf. ku-; < PE kucuur

kuc’uqer- to become dwarfed or stunted from exposure to cold # said of dogs. kuc’uqer- ‘it got stunted’ / Taum kinguqvaaraani Pilim-Ilu qimugkauyarai angliringlutung tua-i nenglem tamiini kuc’uqeravnukli nemi’un irutaqluki. ‘Shortly after that Pili’s puppies started growing. They would bring them inside during the coldest part of the winter so that their growth would not be stunted by the cold.’ (ELN 1990:76); < ?-qerto-
Bases Bases

Maaten-ggur-am piat maklaa ram kucuqunek
tegmiarliuni, unatai-gguq aungcaqluteng.
Taumek-ggur-am cunawa tua-i egucirluli
allurtellilikai! ‘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
kuigkun- for there to be a downdraft off a hill,
building, etc. # NUN

kucuquq — kuimar-

kuigtaq river thing; muskrat (Ondatra zibethicus);
fish going upriver to spawn # < kuik-taq

kuiguq oxbow lake; any long narrow lake . . .
tan’gurraat paungkut, nanvam kugutam ciiriini,
cameng taug’ malirqaraluteng nepliriit paung’a.
‘. . . behind the village some boys on the bank of an
oxbow lake were noisily chasing something.’
(CEV 1984:60); literally: ‘one like a river’; < kuikuq-
> kuiguartaq

kuiguartaq muskrat (Ondatra zibethicus) #
Ugteqanrakun-gguq pakmavet qasgim
qainingun, kumara’arluni kuguaq

kuiguk Kwuguk # old village site on the mouth of the
Yukon; literally: ‘big river’; < kuik-ruk

kuiguyuk river channel separated from other
channels by sandbars # < kuik-uyug-

kuigyeq valley # NUN; < kuik-?-neq1

kuik river # kuiget ‘rivers’; kuigm ‘in the river’;
kuigtangertuq ‘there’s a river there’; kugem
paingani ‘at the mouth of the river’; kugat
‘their river’; Tua-i-llu-gguq taukuk nulirqellriik
uitalliuq kugem ciiriini kiirrarmek, yugmek-llu
nallulutek. ‘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 kuiyāt a(aniit or kuiyāt
a(ani(C)it) (see Appendix 7 on the Yup’ik calendar);
> Kuicaak, Kuicaraq, kuigaar(aq*), kuiggaar(aq),
Kuiggayagaq, Kuiggluk, Kuigilnguq,
kugayuk, Kuigpak, kuigtaq, kuiguaq, Kuiguk,
kuguyuk, kuigyeq, kuikman’aayaq, kuiliaq,
kuluar(aq), kuineq, Kuinerraq, Kuissiq cf. ku-
< PE ku-ðə

kuikaman’aayaq blackpoll warbler (Dendroica
striata) # (?); < kuik-?-ya(g)aq

kuiliaq manmade river channel; canal # < kuik-iaq

kuiluar(aq*); creek # NUN; < kuik-

kuimar- to swim # kuimartuq he is swimming;
kuimaraa ‘he is swimming it’ i.e., a lake, a river, a
distance / Tauna-gguq can’giq kuiguk asgvulria.
Cikemluni-gguq kumarturinaerminini taluyarnun

to put together the works of the Yukon and the
Kuskokwim [people] in this showing.’ (AGA
1996:10); < kuik-rpak
kuimeq deep channel # Camani angllurqameng
kuime- in a direct line from one to swim, especially
kuimaa 'it is swimming it' / Uituq-gguq maaten paluqtaq un'a ketiini kuimelria. 'He opened his eyes again and saw a beaver swimming along directly down from him in the river.' (CIU 2005:90); < kuime-a-

Kuinerrasq* Quinhagak # village on the east side of Kuskokwim Bay; literally: 'new river'; < kuin- nerraq

kuingiq, kuiniq (UK form) tobacco pipe; cigarette # and kuingir-, kuinir- to smoke (tobacco) # kuingirtuq or kuinirtuq 'he is smoking'; kuingiraa or kuiniraa 'he is smoking it' / kuingimek cikirminga 'give me a smoke'; kuinigineq-qaa maani canrituq? 'is it okay to smoke here?'; kuingiraa or # kuingirtuq

kuireq 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 ciuligagitit kumarutnek kukgutnek kenqellrikanek quyuqcaarallliiniuq. 'When it was summer that old man, their leader, would gather hardened black birch trunk growths for tinder.' (YUU 1995:18); < kugek-n

kuki- to be tall # especially of plants (?); NUN

kuikiyar- to rock from side to side # of a boat

kukikcaq translucent stone that gives off sparks when struck # K; < PE kukiq

kukimssaq sharp bone point put on kayak paddle # Cimiamiu-llu anguaratni tauna imna malini muggiinarluku angulliniluni, tua-ilu agturyuvarluku tamatumek kuki! kuumssaan angumarutinuq kemqegaiti kumaraq qetuk. '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 kukiq

kukisvak glaucous gull (Larus hyperboreus) # Y; = kusiskvak; < -vak; < PY kuvikuqeq

kukiyegte- to be infirm; to be unskillful; to be inept # kukiyegtuq 'he is shaky, inept' / Kukiyeggluni- ggar mayurlun’ egaluq. 'Leaning shakily (on the cane), he climbed to the window.' (CEV 1984:80); HBC; NUN

kuksaq- to feel apprehensive # kusaktuq ‘he feels apprehensive’; kusaksaq ‘he feels apprehensive about it/him’ / > kusaga-; < PE kukoay-

kusaga- to be bashful # kusakqauq ‘he is bashful’; NUN; < kusag-a-

kusugte- to rock from side to side # of a boat; kusugtuq ‘it is rocking’; Mianikurluni ekluni, qaturluni pisqellratur, kusuggluni angualruliayangnaqlluni cayaqlirluni nakrig. '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)

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 ussnengqetassiari. 'Then they would look for chips on the harpoon head used by each hunter who had hit the game first.' (CIU 2005:64); kuggaracuar ‘small point’; kukga’rpak ‘big point’; cf. kugte-

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 ciuligagitit kumarutnek kukgutnek kenqellrikanek quyuqcaarallliiniuq. 'When it was summer that old man, their leader, would gather hardened black birch trunk growths for tinder.' (YUU 1995:18); < kugek-n

kuime- — kuksugte-
Kukugyarpak — kuluk’uunaq

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 taringnerrlugtellilriaten, ‘Kuvyarpak pitu-u-qquq!’” . . . “See, one of the net-fisherman called out, ‘Kukugyarpak has arrived!’” . . . “You probably misunderstood it as “The big fishnet caught something!”’ (QUL 2003:518); “Kuvyainanratni uaqlikacagiit qayagpalliniut, ‘Kukugyarpak tut’uq.’” . . . “Niicecurlalliketen-wa taryaqvak tutnillikiit.” “While they were net-fishing, the ones farthest downstream cried out, ‘Kukugyarpak has arrived.’” . . . “You probably heard wrongly that the king salmon have arrived.’” (YUU 1995:104); . . . qanlliniuq Kukugyarpauniluni . . . “Kukugyarpak tekitu-uqq!” Tua-llu-gguq tua-aanaurlua ellamiugaaraqtalria, ‘Qang’a niitnerrlugtuci. Kuvyarpak-gguq cangerpagtuq.’ . . . he said that he was Kukugyarpak . . . .”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)

kukugte- 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’; Kukumyaqitararlanien niiskuni tua-i uyauguq. ‘When a person hears a whistling sound, he would know that it is the sound of a human figurine.’ (CIU 2005:228); < kukumyar-?

kukumyar-root; > kukumyalqitar(ar)-, kukumyar(aq), kukumyar(ar)-; < PY kukuyar-

kukumyar(aq*) black scoter (Melanitta nigra) # Una-gguq ciin waten ecuunani, kukumyarinauyuk’ngermegen’gu-llu mikenruniluku kukumyarinarrmi. ‘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-?

kukumyar(ar)-, kukumyara- (NUN form), kukumsir- (NS form) to whistle # kukumyara’artuq ‘he is whistling’; kukumyaraharara ‘he is whistling it’, ‘he is whistling to her’ / Wiinga-w’ cali nunaniqngan calillren qencugnaunii tekilla n’egni uitalua, kukuymyara’arlua natmun ayaguyagaqa ayagaqlua. ‘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-?

kukunguqsarte- 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-llu kukupaguyaarneq makunek kassugaliyaaarneq qaralingqelliniluni. ‘And it is decorated with circles within circles and dots.’ (CIU 2005:234); < PE kukuy

kuk’uq animal # child’s word; K; = kuukuq; < PE kuk(k)u(3)(-)

kukusvak glaucous gull (Larus hyperboreus) # = kukisvak; < ?-vak; < PY kukiyvak or kukuyvak

kukutnaaq item that is situated in a small space or a particular environment # NUN

kukvaguar- for dark rain clouds to develop with precipitation possible # NUN

kula’avkaaq safety-pin # from Russian (bulávka) ‘pin’; = pula’avkaaq

kularvik woman’s basket #NI; < ?-vik; questioned; cf. kellarvik

kulavak caribou (Rangifer tarandus) # HBC; < PE kulavay

kulić’aqq (Russian Orthodox) Easter bread # from Russian кулич (kulich)

kuluk waterfall # NUN; > kullugte-

kullugte- 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’uunaq bell # and kuluk’uunar- to ring # kuluk’uunartuq ‘it is ringing’ / Uani elitnaurista amigmi uitalallruuq, kuluk’uunnangqerrluni-il’
agayuvigtun . . . nutaan itrami elitnauristem
imna kuluk’umnaqar kallagarceaxa nutaan
tua-i aqumluta. ‘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 kółokół (kółokół) ‘bell’ or kółokóль
(kolokół’nya) ‘bell tower’

kululaq kerosene # note that I is geminated but voiced
(and not fortis) contrary to the usual NUN pattern;
source of word unknown # NUN

cululaq king in cards # BB, LI; from Russian кó́роль
(kórl’)

culun ring # Arenqiapaa-ll’, kassuutaqanuk kulutmekek-llu
at’e'ekenenuk, 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

culunguaq earring # EG < kulun-nguaq

culuaq, kuluvak ring finger # < kulun-, kulun-vik

culussuk Indian not from near the Yup’ik area #
EG; from Russian кó́лывак (kółovk) ‘Tlingit’

kulutaq whip # NI

culuvagngalnguq ox # Tua-i Moses-aam tamakut
elliitellret ayagassuutet kuluvagngalnguut-llu
tunai Levite-anun. ‘So Moses presented the
wagons and the oxen to the Levites.’ (NAAQ. 7:6)

culuvak, culuvaaq cow (domestic) # atkuka
qaralingqertuq kuluvium amianek ‘my parka
has decorations of calfskin’; Aaron-aam teguluki
qaralingqertuq kuluvium amianek ‘my parka
is lit’, ‘it is on’ / Ilaita-am cali tauna kangelcixq
kumakarq挂在rukun maliggluki tamakut
makut nem’i, qasgimi-llu. kumanguq ‘it got fire’ / Maa-i
kumangaq ‘it is lit’, ‘it is on’ / Ilaita-am cali tauna kangelcixq
kumalria ‘he is looking for lice on him (another)’ /
Aren, alingnarqelriartaitellinian-am imna
kiarcaaqerraarluuni matarrluni kumakilliniuq
akerta cauluku. Neresteriek qaimini kumakirluni.
‘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); < kumak-?-ir

kumaggsin hairbrush; comb # NUN; < kumak-?-n

kumak louse # kumiit ‘lice’; NSU, EG > kumaggsin,
kumakir-; cf. kumeq-2; < PE kumaq

kumakaq punk; birch bracket fungus punk;
birch bracket fungus; flecked-flesh polypore
(Phellinus igniarius) (formerly Fomes pinecola
or Poria obliqua) # formerly used to keep embers
going for the fire, now used for reducing to ash
(araq, peluq), which is mixed with leaf tobacco for
chewing; kumakarcurluteng ayallruut ‘they went
hunting for punk’; kumakartuq aralinaluni ‘he is
collecting punk in order to make ash’; <
kuma-qaq

kumakiarayuli monkey # < kumakir-?-yuli

kumakir- to look for lice; to pick lice # kumakirtuq
‘he is looking for lice (on himself)’; kumakira
‘he is looking for lice on him (another)’ /

kumange-, kumaqayuk, kumarte-
kumakir-; < kumak-?-ir

kumakilaq — kumaqayuk

would follow behind the lit ceremonial pole
exposing those bladders to the smoke.’ (CAU
1985:62); Qurucuuniili-wiinga, kumaqilaqngnaan
kaminiaq. ‘As for me, I was never cold even
though the stove was never burning.’ (KIP
1998:109); < eke-1,ma-; > kumakag, kuman,
kumange- kumaqayuk, kumarte-

kumalria chewing; < kumakarcurluteng ayallruut ‘they went
hunting for punk’; kumakartuq aralinaluni ‘he is
collecting punk in order to make ash’; <
kuma-qaq

kumakiluuq, kumakiun, kumakiurrsuun (HBC,
NI form) comb, especially for lice # < kumakir-
kuun maliggluki tamakut

kumakartaq aralinaluni ‘he is
looking for lice on him (another)’ /
Aren, alingnarqelriartaitellinian-am imna
kiarcaaqerraarluuni matarrluni kumakilliniuq
akerta cauluku. Neresteriek qaimini kumakirluni.
‘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); < kumak-?-ir;

kumakikiruyuli, kumakirkuun; < PY kumaq

kumakiluuq, kumakiun, kumakiurrsuun (HBC,
NI form) comb, especially for lice # < kumakir-
kuun maliggluki tamakut

kumakilaq — kumaqayuk

would follow behind the lit ceremonial pole
exposing those bladders to the smoke.’ (CAU
1985:62); Qurucuuniili-wiinga, kumaqilaqngnaan
kaminiaq. ‘As for me, I was never cold even
though the stove was never burning.’ (KIP
1998:109); < eke-1,ma-; > kumakag, kuman,
kumange-, kumaqayuk, kumarte-

kumalria chewing; < kumakarcurluteng ayallruut ‘they went
hunting for punk’; kumakartuq aralinaluni ‘he is
collecting punk in order to make ash’; <
kuma-qaq

kumakiluuq, kumakiun, kumakiurrsuun (HBC,
NI form) comb, especially for lice # < kumakir-
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1985:62); Qurucuuniili-wiinga, kumaqilaqngnaan
kaminiaq. ‘As for me, I was never cold even
though the stove was never burning.’ (KIP
1998:109); < eke-1,ma-; > kumakag, kuman,
kumange-, kumaqayuk, kumarte-
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’ / niicugnissuutet kumareski! ‘turn on the radio!’; Unuakumi tupiimi mak’arrluni piuq aani kumartegatalria, nenglikacaarluni 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, kumartessuun, kumarun

**kumartessuun** board with socket(s) for tip of fire-drill # < kumarte-cuun

**kumarun, kumarulluk** wick; type of moss used for making lamp wicks # Cali 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

**kumeg**-1- emotional root; > kumegnarqe-, kumegtar-, kumegyug-, kumke-

**kumeg**-2- to scratch # to relieve an itch; kumegtuq ‘he is scratching himself’; kumgaa ‘he is scratching it’ / Yuut makut qaingit pupigluki. Uitavakayuunateng, kumeksuarturluteng. . . .

**kumla** coldness; cold thing, especially water # kumlamek meryugtua ‘I want to drink cold water’; kumlairtuq ‘it thawed’; kumlam pulaluku ‘hypothermia’; Tua-llu iliit taukut yuut uavarluni amiik ikirrluku, kumlam-llu 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-?; > kumlaciq, kumlacir-, kumlaneq, kumlaquer-, kumlaqua-, kumlate-, kumlivik; < PY-S kumla-

**kumeggluut** scabies # HBC; < kumeg2-plural

**kumguar-** to feel queasy # NUN

**kumgun** back scratcher # NUN; < kumeg-n

**kumkarteqatalria** fire-starting device such as bow-drill; fire-drill # kumarteqatalria

**kumkaili-** 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 # kumkartuq ‘he has something stuck between his teeth’ / > kumkaili-; < PE kumka(C)ili- (under PE kumkar-)

**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 # kumkartuq ‘he has something stuck between his teeth’ / > kumkaili-; < PE kumka(C)ili- (under PE kumkar-)

**kumla** coldness; cold thing, especially water # kumlaquer- kumlam pulaluku ‘hypothermia’; Tua-llu iliit taukut yuut uavarluni amiik ikirrluku, kumlaquer- kumlaqua-, kumlate-, kumlivik; < PY-S kumla-

**kumeg2-neq** parka ruff edging near the face # see Appendix 9 on parts of the parka; < kumeg2-aq1

**kumeg2-tar**- to be fond of babies (or other cute creatures) # kumegtartuq ‘he is fond of babies’ / < kumeg2-ke2-

**kumeg2-yug**- to be fond of a particular baby (or other cute creature) / kumegyugtuq ‘he is fond of a particular baby’ / kumeg1-yug-

**kumgaq** incised design; stripe on cloth; groove, especially on cockpit combing of kayak # < kumeg2-aq1

**kumget** scabies # HBC; < kumeg2-plural

**kumguar-** to feel queasy # NUN

**kumguar-** to feel queasy # NUN

**kumkaili-** foreign object stuck between the teeth # < kumkaili-

**kumkaili-** foreign object stuck between the teeth # and kumkar- to have a foreign object, e.g., a particle of food, stuck in one’s teeth # kumkartuq ‘he has something stuck between his teeth’ / > kumkaili-; < PE kumka(C)ili- (under PE kumkar-)

**kumkair-** to remove a foreign object from between one’s teeth; to pick one’s teeth # kumkailiuq ‘he is picking his teeth’ / < kumkar?-, kumkar-ir2-; > kumkailin, kumkailiq; < PE kumka(C)ili- (under PE kumkar-)

**kumkailin**— kumkailissuun, kumkailitaq toothpick # < kumkaili-n, kumkaili-cuun, kumkaili-taq'
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 cuqcamegtkei, kumluqyaraan ngelinek, waken ikuseteng waten piluki, una-l’ kumluqet ukatmun perrluku, waten piqerluku. ‘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-ggur arnar kuní piugtur, maaggun-llu uinga anguarluni . . . ‘A woman, they say, was walking here [on the shore], while her husband was paddling [a kayak] . . .’ (WEB2); NUN; see also kuut 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 pilliniami akliit, tauna tua-i imuuluni kupcaaq apqiiit, aklunek tuneniakluaratuluni. ‘. . . 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, tun’aqluki, tun’aqluki kupcaaq” (storekeeper). ‘She makes garments and belts, and sells them to the merchants.’ (AYUQ. 31:24); from Russian ṭuβpe’ (kupéts)

**kupte-** to provide for # kuptaa ‘he provides for

**kusguaq** spruce gum; pitch # LI

**kusgua-** to help; to give aid # kusguaguq ‘he is helping’; kusguaguq ‘he is helping
kusguke- — kuukicaaq

kusguke-, kusguqe- to give aid to (him);
to act compassionately toward (him) # kusgukaa 'he acts compassionately toward her' / Alerqukteksaaqerput wangkuta, wiiliu alerquallusaqaatangyu yak piciatun pikanggkeru kusguqeskelluku naklegnarqellria. 'It is our precept, and they would instruct me if I had any sort of capability I should compassionately give aid to the pitiful.' (MAR1 2001:26); < kusguke-ke  

kusgukeqesqelluku her' / Alerquuteksaaqerput wangkuta, wii-kusgukaa 'he acts compassionately toward others. They no longer show compassion to widows and orphans.' (YUU 1995:52); < kusgu-a-give aid toward others. They no longer show compassion to widows and orphans.

kusgukeqesqelluku kusgukaa 'he acts compassionately toward others. They no longer show compassion to widows and orphans.' (YUU 1995:52); < kusgu-a-give aid toward others. They no longer show compassion to widows and orphans.

kusgunarqe- to cause one to feel compassion # kusgu-narqe- feel compassion # kusgunarquq 'it induces compassion'

kusguye- kusguyug- to feel compassion # kusguyugtuq 'he feels compassion' / Tungelqungqerquni, tungelqurran kusguryukuni atrarluni ikayurciqaa arnaq tauna. 'If she has a relative, her relative will come down and help her out of compassion.' (TAP 2004:85); < kusguye-yug-

kusguyug, kusguryug- to feel compassion # kusguyugtuq 'he feels compassion' / Tungelqungqerquni, tungelqurran kusguryukuni atrarluni ikayurciqaa arnaq tauna. 'If she has a relative, her relative will come down and help her out of compassion.' (TAP 2004:85); < kusguye-yug-

kuskaq domestic cat # from Russian kóška (kóška); = kuuskaq > kuskarngalnguq*

kuskarngalnguq* member of the cat family # . . . kuskarpangnalngiuq-llu

kusguyug, kusguryug- to feel compassion # kusguyugtuq 'he feels compassion' / Tungelqungqerquni, tungelqurran kusguryukuni atrarluni ikayurciqaa arnaq tauna. 'If she has a relative, her relative will come down and help her out of compassion.' (TAP 2004:85); < kusguye-yug-

kuskaq domestic cat # from Russian kóška (kóška); = kuuskaq > kuskarngalnguq*

kuskarngalnguq* member of the cat family # . . . kuskarpangnalngiuq-llu

kusguyug, kusguryug- to feel compassion # kusguyugtuq 'he feels compassion' / Tungelqungqerquni, tungelqurran kusguryukuni atrarluni ikayurciqaa arnaq tauna. 'If she has a relative, her relative will come down and help her out of compassion.' (TAP 2004:85); < kusguye-yug-

kuskaq domestic cat # from Russian kóška (kóška); = kuuskaq > kuskarngalnguq*

kuskarngalnguq* member of the cat family # . . . kuskarpangnalngiuq-llu

kusguyug, kusguryug- to feel compassion # kusguyugtuq 'he feels compassion' / Tungelqungqerquni, tungelqurran kusguryukuni atrarluni ikayurciqaa arnaq tauna. 'If she has a relative, her relative will come down and help her out of compassion.' (TAP 2004:85); < kusguye-yug-

kuskaq domestic cat # from Russian kóška (kóška); = kuuskaq > kuskarngalnguq*

kuskarngalnguq* member of the cat family # . . . kuskarpangnalngiuq-llu
**kuukissaaq** cookie # from English ‘cookies’

**kuukuq** younger brother (LI meaning); baby or pet (EG meaning) # = kuukuq; < PE kū(k)u(3)(-)

**kuuliaq** tent stake (and rope) # Kuuliarnek-ll’ imkunek ciamruulkunek ayaulluteng, qelleqututeng pilaameng. ‘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 ayyuqeciquq calligcimangailngurtun, kuuliari nucuumangaunateng, . . . ‘It will be likened to an immovable tent; its stakes will not be pulled up . . .’ (ISAI. 33:20);

**kuulicaaq** chicken; turkey # from Russian ržhbwf (kúritsa) ‘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 rjym (kon’)

**kuunqertuq** to 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 kófe (kófe)

**kuupik** pot # from Russian kúbik (kúbik) ‘square metal container’

**kuuraq** valley # NSU

**kuuselaq** card game similar to trumps # Y; from Russian kólyrь ‘trump’

**kuuskaq** domestic cat # from Russian kósha (kóshka); = kuskaq

**kuusqun, kuusquulluk** loosely woven but fairly rigid upright grass basket (as for holding caught fish) # Elrim itrutani allakaita elliaqluki. Kuusquulluguarnek neqautneq itruchutun. ‘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-luk

**kuut** to here; to right here # restricted demonstrative adverb; terminalis case; Taïga-i-ggur ellani nalluqauqnuq ciuum . . .ayarungqerkuuni, aritvani, kuit kangranun gilqaulluku kuit 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 kuni 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’!; kuuvviarcuun ‘coffeepot’; kuuvvialiuq ‘he is making coffee’; Unuuquani tupagyarturtuq kuuvviarnimun, cali-lu assaliarnimun. ‘The next day she woke up to the aroma of coffee and of pancakes.’ (ELN 1990:95); Kuuvviaryartuqina nemnun unuaqu carkaireskuvet. ‘Come to my house for coffee after you finish your chores.’ (YUP 1996:20); = kuupiaq; > kuuvvii-; from Russian kófe (kófe)

**kuuvvii-** to make coffee # kuuvviiguq ‘he’s making coffee’; kuuvviigaa ‘he’s making coffee for him’ / kuuvviigi ‘make coffee’; Tua-i-lu aaniit kuuvviirraarluni qallangan saaniik, taqngan-lu aatiit tupaggluku . . . ‘And then their mother first made coffee when the kettle came to a boil, and when it was done, their mother awakened their father.’ (ELN 1990:62); < kuuvviaq-li

**kuv’aq** bread # literally: ‘something that has been poured’; Y; < kuve-aq

**kuve** to spill; to pour out of a container # kuv’uq ‘it spilled’; kuvuu ‘he spilled it’, ‘he poured it out’ / kuviuq ‘he spilled something’; kuvievikaa mermek ‘he spilled water on her’; Piqerluku Turpak ugra itqertuq qalarrluni mertanqiggngaitniluni mecungurrniluni iqullermini, kuvluni-llu-gguq mertaa. ‘After a while Turpak rushed in saying that she would never fetch water again because she had gotten all wet when she fell and the water she’d fetched had spilled.’ (ELN 1990:62); > kuv’aq, kuvunguar-, kuvuur-; cf. kuunqerte-, kuve-;

**kuvinneq** the beveled edge on inside of hatch rim of kayak # NUN

**kuvugunkegte-** to be very steep # kuvugenkegtuq ‘it is very steep’ / HBC; cf. kuve-

**kuvunguar-** to drizzle # EG; < kuve?-nguar-

**kuvuur** to spill around here and there # kuuvuurtaq ‘it spilled around’; kuvuuraa ‘he spilled it around’ / Maqinertuyulken pitaqeqvenii
Bases

kuvvinaq — kuyungtur-

kuvvinaq coffeepot # from Russian կորենն (kofénik)

kuvyaq, kuvya, kuvisaq (NS form) fishnet; seal-net & kuvya- to fish by drift-netting or purse-seining # kuvyauq ‘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-llu 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 ÷ 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, kuvyaaqluni. ‘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 # kuvyatuq ‘he caught fish with a net’ / kuvyatai ‘the things he caught with a net’; < kuvya-te-

kuvyi- to make a net # kuyiyuq ‘he is making a net’; kuyyia ‘he is making a net for him’ / Maa-i makut kuyiyiqameng qaluliiqameng-llu qilagcuutellrit makut imrutyuat. ‘When they made nets and dipnets they had these net-shuttles as their net-making tools.’ (CIU 2005:92); < kuvyiq-li-

kuyiyir- to set a net # kuyiyirtuq ‘he is setting a net’ / Tua-i-ll’ waten uksumi up’nerkangvailgan nayircuucitullrulliniut kuyyiiruteng . . . ’In the winter before spring came they set nets for spotted seals . . . ’ (QUL 2003:506); < kuvya(q)-ir-

kuya, kuyak hip; keelson of kayak # see Appendix 9 on the parts of the kayak; > kuyagcite-, kuyagtar-, kuyakcar-, kuyapeqaq; cf. kuucnaq; < PE kuyay

kuyag- to have sexual intercourse # Y; cf. kuya(k); < PE kuyay- (under PE kuyay)

kuyagcite- to give a hunting partner the pelvic area of the catch # NUN; < kuyak?--

kuyagtar- to share a catch (particularly the animal’s lower part) # kuyagtaruq ‘he is sharing’ / kuyagtarq ‘shared portion of a catch’; < kuya(k)-?

kuyakcar- to move hips as during sexual intercourse # kuyakcartuq ‘he (or she) is thrusting his (her) hips against something or someone’; kuyakcaraa ‘he (she) is thrusting his (her) hips against her (him, it)’ / < kuya(k)-?-car-

kuyapeqaq backbone; spine # < kuya(k)-?; < PE kuyapayaq (under PE kuyay)

kuygu-, kuygur- to be protective (of one’s young); to provide compassionate assistance; to take pity (on); to help # HBC; = kusgu-

kuyug- to have sexual intercourse # HBC; cf. kuya(k)- and uuyug-, of which this word is evidently a blend

kuyungtur- to knock # LI; (?)

In the NUN and EG dialects the w, as in wani ‘right here’, wiinga ‘I, me’, wangkuta ‘we, us’, watua ‘now’, etc. is realized as a stop [kw] (rather than a voiced or voiceless fricative), and some people prefer to write this as kw; thus: kwani, kwiinga, kwangkuta, kwatua, for those dialects.
Some Yup’ik writers modify the orthography used in this dictionary by considering any word-initial fricative to be pronounced voiceless (in this book, only s is treated this way). Consequently, to write a word that begins with a voiced l, those writers use an apostrophe before the initial l of such a word. Thus, for such writers, the words of the following l section would all be written with initial apostrophe, for example ‘luuskaaq’ rather than luuskaaq ‘spoon’.

laag- to dig # laagumauq ‘it has been dug’; NUN; HBC= elag-
laalingqa- to being 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 лáмпа (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 лáдан (ládan)
lavkaaq, lavkaaq frame building; store #
Tengssuutet-llu tamaani nurnarluteng call waten pikvenateng, Kiugkut-llu Mamterillemiut 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 лáвка (lávka); = lavkaaq; > laavkiurta

laavkiiyurtuta, laavkiiyurtut, laavkiiyurta storekeeper; trader; merchant # Neqkanek yaaqvanek taitelartuq laavkiiyurtet sunaicetun. ‘She brings food from afar like the ships of the merchants.’ (AYUQ. 31:14); < laavkaaq-liur-ta’, laavkaaq-liur-ta’, laavkaaq-liur-ta’
lagilugpiqaq (K form), lagilugpak (CAN form), lagipiaq, lagirpak Canada goose (Branta canadensis) # < lagiq-lugpiqaq, lagiq?-pak, lagiq-pik’, lagiq-rpak
lagiq goose (Anser sp., Branta sp.); Canada goose (Branta canadensis) # Ellii-lu tangrrami ava-i qucillgarnek, laginek-llu qiilenga’arrluni. . . . atiinn-lu piluku nutgesqelluki lagit, elliiin qucillgaat nutegyugluki. ‘When he saw cranes and geese over there he got excited. . . . His father told him to shoot the geese, that he himself wanted to shoot the cranes.’ (PRA 1995: ); from Aleut lax, logix̂ (lax, layiX) ‘Canada goose’, and/or imitative of the cry of the goose; > lagilugpiqaq
lagte- to trip and fall # EG; = nagte-
lagturyaqleq small sea anemone (species ?) # NUN
lagnyeq, lagyaq ditch # NUN; < lagyaq-neq’
lagyaq partially underground cache; pit for cleaning fish; smokehouse # NI, CAN; more often spelled elagyaq; > lagnyeq
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 tungiinun puc’an laqlallalliluni tua-i laqlarluuni ceqvrrlugluni, 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-
laqlaqlaaraq cackling Canada goose (Branta canadensis minima) # NSK
laqlaqlaaraq cackling Canada goose (Branta canadensis minima) # NSK
lauciq reindeer halter or harness # NSU; from Saami (Lapp) lawg3e
lave- to crouch # lav’uq ‘he crouched’ / lavtaa ‘he bent it over, down’; lavumauq ‘he is in a crouching position’; = elave-; cf. navte-; > lavleryaraq
laveg- to break # EG; = naveg-
lavisqaq attic; loft # partly from Russian назé (navész) ‘shed’; = navisqaq
lavkaaq — leq

lavkaaq frame building; store # HBC; from Russian лавка (lávka); = laavkaaq

lavleryaaq tunnel entrance to house # HBC; < lavel-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 naterkaq (q.v.) when speaking Yup’ik; from Siberian Russian лавтак (lafták) ‘dressed hide of sea mammal’

leg-, lege- (HBC form), legte- (NUN form) to get scorched; to get singed; to char; to burn # underlyingly leg- is [el]eleg-; legtuq (legluni), leg’uq (legluni) HBC, legtuq (legluni) NUN ‘it got singed’ / lelruuq, legellruuq HBC, legellruuq NUN ‘it has gotten singed’; legtaa ‘he singed it, burned it, cooked it by burning’; leg’umilia neraq ‘throw the burnt food away!’; Tua-ll’ qantat itrutellratuq ‘throw the burnt kindling’ / legluni, lellruuq, legellruuq HBC, leg’tellruuq NUN ‘it has gotten singed’; legtaa ‘it got singed’ / legluni, leg’uq (legluni) HBC, legtuq (legluni) NUN ‘he is making ashes’ / birch fungus or other substances to mix with the sled; = elgaq, esgaq < PE legcik-gga, anguarutek-gga malruk, legekcuareq-gga, imkut-gga . . . ayaquneng pitullrat maklakgussutngutullret. ‘The kayak sled, the gaff, two paddles, the small gaff, the ones called seal spears — these were the tools for catching bearded seals.’ (WEB1); NUN, HBC; = negcik; < PE náyçiy

legiliq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

legleg- to scrub with steel wool or the like # NUN

leggun kindling # kinerguralriamek muragmek legquciuq ‘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’umaq ‘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

lekukar- to graze (of a bullet, arrow, etc.); to touch upon (it); to brush against (it); to say something relevant to (a certain situation); # Waniwalu-llu-gguq tua-i igvaqatarkulu kalgaa napam ayayaanun lekuukaluli . . . ‘He was just about to come around the bend when his backpack brushed against the limb of a tree . . .’ (YUU 1995:77); Taumun taigaam tua-i qanerparlulun qanerlim iliini lamaq’eraqluteng. ‘And they say that when those shamans are conjuring, no one is supposed to come around the bend when his backpack brushed against the limb of a tree . . .’ (QAN 1995:206); < ler-. Then instantly, it is said, that (ghost) farted. Tunuarrluku tua-i llu-gguq tua-i igvaqarluq qanlalriit, qanerluni nall’ara’arrluku yuullerpeci iliini, elitaqlulu-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)

lepag- to break wind loudly, expelling much flatus # lepagtuq ‘he broke wind loudly’; lepagaa ‘he broke wind loudly at him’ / Tuanuarrluku tua-i lepagtuq ‘he broke wind at him’ / Tunuarrluku tua-i lepagllunit. ‘Then instantly, it is said, that (ghost) vanished into thin air.’ (QAN 1995:206); < lepag-

lepqaq ptarmigan intestine # prepared by immersing briefly it in very hot water

lepili- 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’; aqvaqulriit angalkut tuunriaqatarkulu kalgaa napam ayayaanun lekuukaluli . . . ‘Then instantly, it is said, that (ghost) vanished into thin air.’ (QAN 1995:206); < ler-

leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

leriliq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

leruq nefigue skimp # HBC; = negiliq; < PE náylik, náylar

lerun, lerun wick; lamp mantle # leg’utii or leguttii ‘its wick, its mantle’; HBC; < leg-n, leg-n

leraa ‘he broke wind at him’ / leq’an ‘if he breaks wind’; aqvaqulriit angalkut tuunriaqatarkulu kalgaa napam ayayaanun lekuukaluli . . . ‘Then instantly, it is said, that (ghost) vanished into thin air.’ (QAN 1995:206); < ler-

leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

leriliq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

leruq nefigue skimp # HBC; = negiliq; < PE náylik, náylar

lerun, lerun wick; lamp mantle # leg’utii or leguttii ‘its wick, its mantle’; HBC; < leg-n, leg-n

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leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

lerililiq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

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lerililiq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

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leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

lerililiq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

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lerun, lerun wick; lamp mantle # leg’utii or leguttii ‘its wick, its mantle’; HBC; < leg-n, leg-n

leraa ‘he broke wind at him’ / leq’an ‘if he breaks wind’; aqvaqulriit angalkut tuunriaqatarkulu kalgaa napam ayayaanun lekuukaluli . . . ‘Then instantly, it is said, that (ghost) vanished into thin air.’ (QAN 1995:206); < ler-

leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

lerililiq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

leruq nefigue skimp # HBC; = negiliq; < PE náylik, náylar

lerun, lerun wick; lamp mantle # leg’utii or leguttii ‘its wick, its mantle’; HBC; < leg-n, leg-n

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leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

lerililiq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náylik, náylar

leruq nefigue skimp # HBC; = negiliq; < PE náylik, náylar

lerun, lerun wick; lamp mantle # leg’utii or leguttii ‘its wick, its mantle’; HBC; < leg-n, leg-n

leraa ‘he broke wind at him’ / leq’an ‘if he breaks wind’; aqvaqulriit angalkut tuunriaqatarkulu kalgaa napam ayayaanun lekuukaluli . . . ‘Then instantly, it is said, that (ghost) vanished into thin air.’ (QAN 1995:206); < ler-

leruq ptarmigan intestine # prepared by immersing briefly it in very hot water

lerililiq parka ruff # Scammon Bay, HBC; see Appendix 9 on parts of the parka; = negiliq; < PE náyli
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); underlingly [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 albiﬁrns) (NS meaning); Canada goose (Branta canadensis) (NSU meaning) # = neqleq; > leqlernaq; < PE n03l03

leqleq 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

leraaaniq 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

lernaq bean # EG; < ler-naq

leryir- to gurgle; to make a gurgling noise # leryirtuq ‘it is gurgling’ / Tua-i-llu-am cali ellii kegginni akurtaqkluki cupqetaangluni mer’em iluanun leryirelluku. ‘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 tuatnatuut qalrirluteng, angllurluteng nep’ngaqluteng camani, leryiyagaat taügken tua-i puqluteng. ‘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 angaruarlutek (levaryugnaunatkek) qayakun. ‘They left paddling (definitely not by outboard motor) with the kayak.’ (ELL 1997:368); Angyakun-llu ayiimeng tengallarluteng ayagluteng, levaartaunani-llu. ‘When they left by boat it was sailing; there were no outboard motors.’ (KIP 1998:165); Allanitqataryukluteng ilai qalartenga’arrluteng utqerrarluteng-llu angayuqaag teng qanrut’laaglugek nitiellermegnnek levaaraungarlurme. ‘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, LB, BB, NR; cf. leq

leviar- to flutter in the wind # leviartuq ‘it is fluttering’ / anuqem leviartinna ‘the wind is making it flutter’; cf. leq

leviileviatuar- to flutter in the wind # Taum tegumiaqluki levilevialrit. Nutaan aqvaluki kinguani petugturangarrluki tengtenqiternitai. ‘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

levlegcetaaq 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

levlevaaq whirligig; wooden top spun with string # imitative

levlevleraq sandpiper (species ?) # NSU; imitative

levlughtaq, levlughtaaq bullroarer # K; imitative

levlughte- for there to be a rustling or rushing noise; to make the noise of flapping wings # Ataam atraami inna sek’aviaq ataan teguluku egtaa tamavet cellaman qasgimg iluani. Sek’aviaq levlughtak tengaurtuq qasgimg iluani. ‘Again when he went down he took that hawk and...
liite—lurirte-

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-

Liviylek # Levelock # village on the Kvichak River, which drains Lake Illiamna; = Elivelek

lingra- emotional root ‘grateful’; See elingra-

lintaq ribbon; bow # from Russian xëñra (lenta) # NUN; reported by Curtis 1930; not recently attested; = nuna; < PE nuna

luqaanak pink salmon (Onchorhyncus gorbusca) # EG; from Sugpiaq luqaanak (perhaps ultimately from Athabascan)

luqir- slanting # postural root; > lurirte-, luqingqa-

luqirte- to slant # luqirtuq ‘it slanted’; luqirtaa ‘he slanted it’ / < lurir-te-

luqingqaa- to be slanting # luqingqaq ‘it is at a slant’ / < luqir-ngqa-

luqruuyak northern pike (Esox lucius) # luqruuyiiit ‘pike’ (plural); Una waniwa taryaqvagcuuciaqameng atutullrulliniluku. Makut-llu maa-i akakignun wall’u luqruuyagnun . . . wall’u cuukvagnun . . . atuliriaruteng. ‘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 curulugoqagmeqnek caneggaaruteng, tua-i taqicameng manaaruteng. Ilai elliu piq’urluteng luqruuyagnen. ‘After getting some grass for their mats, they started ice fishing. Her sisters kept catching pike.’ (ELN 1990: 70); # CAN, LK; also spelled eluqruuyak; from Athabascan, cf. K’oolkkoy (Koyukon Ath.).

luqsaqerte- to become irritated or sulk because one hasn’t gotten his way # luqsaqertuq ‘he got irritated’ / NI

luquluk sloshing sound # luqulugglun ‘(it) making a sloshing sound’; HBC

luquckiaraq 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-, lurivete-

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 #
  lurivtuk ‘he is jabbering’ / lurivtunaa ‘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.
  lerr’ar(aq); < ?-rpak
lurrłuk very wet part of tundra; swamp # NUN
lurtu- to be wide # applies to garments and parts of
garments; lurtuq ‘it is wide’ / < lur-tu-
luskaaq spoon # HBC; = luuskaaq; from Russian
  ложка (lózhka)
luciq shape; form; condition; nature; what
  something is like # See at eluciq
luucirar(ar)- to gesture # see at elucirar(ar)-
luuk onion # BB; from Russian лук (luk)
luumor-, luumaar- to fly by supernatural means # of
  a shaman; luumartuq ‘he is flying by supernatural
  means / Tua-i-il’ imkut tangvak’nganka ukut
  up’ngartut tauna 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 yuuerluki luumaarluni
  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 # manalillruunga luuskaamek
  ‘I made a fishing lure/hook from a
  spoon’; Angassacuarraat ellaita tamaani
  luuskaacuarqellruiit. ‘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);
  . . . malrugen luuskaarpitmek mayurcetaamek,
  ataucimek, luuskaarpitmek taryumek, . . . . .
  two tablespoons of baking powder, one teaspoon
  (small spoon) of salt, . . . (YUU 1995:62); =
  luuskaaq; NSK, Y, HBC, NI, CAN, K, BB, NR, EG;
luuussatiq horse # = luussitaq; UY; from Russian
  лошадь (lóshad’)
luuussiq cutting knife # not semi-lunar; NUN; from
  Russian нож (nozh); = nuussiq
luussitaq horse # kipuyutellruaqa qetunraqa
  luussitaruamek ‘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; = luussatiq; 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 goose bump; pore # maangi ‘his pores’; = mai, maak # NUN

maacuaq grandmother # HBC; = mãrluqaq, maurluq; < ema-cuar(aq)

maacungaq grandmother # HBC and used elsewhere as a term for addressing one’s grandmother; = mãrrluqaq, maurluq; < ema-cungaq

maacungaq grandmother # HBC and used elsewhere as a term for addressing one’s grandmother; = mãrrluqaq, 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

maa-irpak during the present period of time; now # adverbial particle; Apcani aaniin qanrulluku iralullermi yuurtellruniluku maa-irpak arvinelgurtarkauniluki allrakui. ‘When she asked her mother told her that she had been born in the month of January and that she was five years old and would now turn six.’ (ELN 1990:58); Maa-irpallarteggun miilatgun color-alget eruryugngaut kumlami wall’u puqlami. ‘With modern-day detergents colored laundry can be washed in either cold or hot water.’ (GET n.d.:15); < maa-i-irpak

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 uitalriit wangkuk pikapuk. ’Those two answered him, ‘They are ours. These things that are here belong to us.’”’ (YUU 1995:100); Ciku man’a qingani nunam assituq 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 uguna elitnaurvilleq malrugnek room-angqellruuq. ‘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-

maantaq(ar)- to stay here # maantaurtuq ‘he is staying here’ / maantaurrulruuq ‘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’

maasslqaq butter # from Russian maslo (maslo); = masslaq

maastilaq carpenter # BB; from Russian мастер (mâster) ‘foreman, master’

maatekar-, maatekiir- to be up to here (indicating a height) # Maatekaarlua taügaam mecungellruuqanga. ‘I got wet up to here.’ (QUL 2003:730); Nug’uq-gguq, puggliniuq-gguq — maatekaarluku taum tua waten pillrua — imnagguur’ 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)-

maatekiir(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 akwaugaq, maaten pivigkamten’un tekitukut aqvvigtaunani ‘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 maâdan

maatuskaq wife of Russian Orthodox priest # from Russian матушка (mâtushka)

macaaskaq*, maciaaskaq*, mackaq* (HBC form), maciaskaak (HBC form) suspenders # macaaskaak etc. ‘pair of suspenders’; from Russian подтяжка
macaq sun # and macar- for the sun to be shining # macartuq ‘the sun is shining’ / macaqnirpaa ‘it is really hot’ / macarcecaqunaki neqet! ‘don’t let the fish get burned by the sun!’; Unugpak tuaten pekteksaunani uitauq. Ertuq macaq-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 qayang-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 maci- to warm; to expose to heat # maci’irtuq ‘he is warming himself’; maciraraa ‘he is warming it’ / < macaq-ir 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 # makira ‘he is diapering him’; Tengmiyan-gguq tengmilqunek makangqerrlartut irniarit. ‘Their children had diapers of bird down.’ (MAR1 2001:28); Y, NI, NUN, NS; < PE makkaq mak’aq, makaq “Eskimo ice cream” made with aged salmon eggs # < makaq- mak’arte- to abruptly get upright or sit up # mak’artuq ‘he abruptly got up or sat up’ / Unuakumi tupimi mak’arluni maaten piuq aaniikii kiiak’a maktellrullinilia. ‘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 makecaraq 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.’ (QUU 2003:252) makerlit cumulus clouds # makesqiq slice of dried fish protruding upright from the skin # Y; < makte-? makete- to rise; to get up; to set upright # active; / NSU; = makte- makikcaq spring-type snare for squirrels or birds # Allamun taugaam nutaan tekicami, assirluni taqumiin makikcaq, taumun iterluni makikcamun nap’artelliniluni. ‘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 # makingauq ‘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 # makiraq ‘he is gathering food’; makirai ‘he is gathering them’ / Makut avelngaat neqait naunraat acliquqait. Elagyaitnek avelngaat makunek yuut makiralartut. ‘These mice foods are the roots of plants. People gather these from the mice’s caches.’ (YUL 1995:61); Uksumi ayagyuitellruamta, kiagmi ta¥ gaam makiram nalliini. ‘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 # makiraq ‘he is on an errand’; makiraa ‘he sent her on an errand’ / NUN makiran foreleg (?) # . . . ungungssimun tekituq tuqmalriamun. Tekicami ungungssimun imumun nuussini alluku pilagluku makiratinek
makiur- — makuag

BASES

augaululli utertuq. Tekiutaa maaten nuliaiminun nuliarra imum tangrra gaqimutem makratinek tekutellinili. ‘. . . 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-; < PY-S

maklaaq bearded seal in its first year # < NS, K, Y, HBC, NUN, CAN, BB, NR, LI, EG; maklak-aq

maklak bearded seal (Erignathus barbatus) the size of a second-year seal but with a head like an adult’s #

maklak bearded seal (Erignathus barbatus) # Tuai-l-llu aqisiqkenek an’ut neqet, nayiit, makliitllu mermek avuluteng. ‘And from his stomach came out fish, seals, and bearded seals, mixed together with water.’ (UNP1); note that the word maklak has been borrowed into English as “muklak” 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-neq1

maknginar- to rise from sleeping and go without breakfast # maknginaatuq ‘he got up, skipping breakfast’ / < makte-nginaq

maksaq spleen; upper part of abdomen # = mamcaq; < PY maksaq

maktuq ‘he is up, it is upright’ / Tuqagngami makcaaqelriim umuygaa t{	extdegree}u{	extasciicircum}gaaq makiun 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-; > makcaraa, makta-, maktellerkaq, makvik, makuangqertuq, makuat; < PE makuag

maktuq ice crystal suspended in water; dust particle suspended in air # Un’a imarpik makuagqertuq. Cikumun tekiskuvci pugtalriamun, uivurciqerci un’a avattia kiarqurluku. Tuai-il’ ayainanerpeceni imkut makuat qevelqaqquciqut. Tamakut aperturciqat akertem tunglirnera. ‘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 its outer edge. As you go the ice crystals will sparkle. They will indicate the direction of the sun.’ (YUU 1995:67); Atam, un’a imarpik meq makuangqertuq. . . . Kiarnaitmi tua-i nallunrilutnguateng tamakui mer’em. . . . Tua-il’-il’ akerta waten nallaiilunikuniu makuat nutaan tamakut tangernariqerrluteng. ‘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.’ (YUL 2003:248); see also uku-; this is the intermediate base for makuag (q.v.)

makuag ice crystal suspended in water; dust particle suspended in air # Un’a imarpik makuagqertuq. Cikumun tekiskuvci pugtalriamun, uivurciqerci un’a avattia kiarqurluku. Tuai-il’ ayainanerpeceni imkut makuat qevelqaqquciqut. Tamakut aperturciqat akertem tunglirnera. ‘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 its outer edge. As you go the ice crystals will sparkle. They will indicate the direction of the sun.’ (YUU 1995:67); Atam, un’a imarpik meq makuangqertuq. . . . Kiarnaitmi tua-i nallunrilutnguateng tamakui mer’em. . . . Tua-il’-il’ akerta waten nallaiilunikuniu makuat nutaan tamakut tangernariqerrluteng. ‘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.’ (YUL 2003:248); see also uku-; this is the intermediate base for makuag (q.v.)

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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'; Uksumek makugcaramek-llu nalluluteng caitqapik. 'Of winter and hardship they knew nothing at all.' (EGA 1973:5)
makumiu, makurmiu (HBC, NUN, NI form) local person # maku(r)miut 'the local people'; maku(r)miunguunga 'I am a local person'; maku(r)miungurtuq '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); < makumiu
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); < makuryiurcuun
makurrlainarteggun mosquito net or repellent # < makuryiurcuun
makut these (extended) # the plural of man’a (q.v.)
makviv hook at stern of kayak # NUN; < makte-vik
makyun resurrection # Wiinga makyutunguunga unguvaaulua-llu, . . . ‘I am the resurrection and the life, . . . ’ (JOHN 11:25); < makte-n
malagg’aayaq fur hat with fur ear-flaps # Mingqaarnek, aliumatnek, malagg’aayanek, muruqanek-llu piliaquteng, ‘They’d make baskets, mittens, fur hats, and boot liners.’ (KIP 1998:vii); from Russian малахай (malakháy); = palagg’aayaq
malak’uqq milk # Nem iliuni attit ayaumanrilkuni, maa-i malak’uunek aamalangelrit, bottle-aara una atiin unugmi kiimi-ll’ . . . cavenkani, . . . . ‘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 (molokó); = muluk’uqq
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 you.’ (PRA 1995:445); Tua-i-llu . . . ayakatelliluteng Uksiyaramun upaglunek nek’ameggnek muragnek maligluungtuani-gguq nunami nel’inaluteng. ‘And so they got underway, moving to Uksiyaraq bringing along wood so they could build a house in that village.’ (ELN 1990:11); see also malik; > maligate-
maligate- to suddenly follow; to immediately accept, acquiesce, believe etc. (without consciously deciding to do so) # maligartaa ‘he suddenly went with him’ / maligaruq ‘he suddenly went with someone’ or ‘he immediately went along (with what someone said); Tua-i-llu taurutuq ‘he suddenly went with him’ / maligaruq ‘he immediately went along (with what someone said); Tua-i-llu taukut cetaman angalkut tuunryungarterluniut Anggamacimun-llu ikyuuqelluteng. Taq’uq maligaruqterluniut piyullratnu. ‘Then the four shamans wanted to perform a ritual. They wanted Anngamiq to assist them. However, he didn’t immediately go along with what they wanted.’ (YUU 1995:115); . . . tayarnerikun teguqaneggluni. ‘. . . he took her by the wrists and dragged her out. Her daughter, it is said, burst out crying and ran after her.’ (ELL 1997:116); < maligte-arte-
maligarte- to suddenly follow; to immediately accept, acquiesce, believe etc. (without consciously deciding to do so) # maligartaa ‘he suddenly went with him’ / maligaruq ‘he suddenly went with someone’ or ‘he immediately went along (with what someone said); Tua-i-llu taukut cetaman angalkut tuunryungarterluniut Anggamacimun-llu ikyuuqelluteng. Taq’uq maligaruqterluniut piyullratnu. ‘Then the four shamans wanted to perform a ritual. They wanted Anngamiq to assist them. However, he didn’t immediately go along with what they wanted.’ (YUU 1995:115); . . . tayarnerikun teguqaneggluni. ‘. . . he took her by the wrists and dragged her out. Her daughter, it is said, burst out crying and ran after her.’ (ELL 1997:116); < maligte-arte-
maligate- to go along or follow without permission # maligatuq ‘he is going along without permission’ / < malig-a-te-
maligcuar- to go along or follow without permission # maligcuar ‘he is going along without permission’ / Tuakenirnek-llu Elngum kungulqangrraalerinmek nila maligcuarangluku, . . . ‘From then on Elnguq, having gotten a younger sibling, started to
maligneq — malkanir-

regularly follow along after her siblings.’ (ELN 1995:10); < malig(te)-?; < PY maliycaar- (under PE maliy-)
maligneq carcass of animal killed by wolves # Ayalanga’arcami tekiutelangelliniuq tuntunek kegluniret-ll’ iliini apqitnek malignernek, wall’ tua-i pinrikuni, tutum-ll’ iruaneq kegmiariuni qamurturluki tekiutaatuq, yaqulegnek-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-qa wa apqiitnek maligneq pilallii lii pilallirliik caaqamek tua-i mullungetuuk tamakunek. ‘Sometimes they’d get carcasses of animals killed (by wolves).’ (MAR2 2001:109); < malig-te-neq

maligtaqu- to obey; to follow (instructions, precepts, maxims) # maligtaqua ‘he followed it (instruction, precept, etc.)’ / maligtaquutuq ‘he is following instructions, being obedient, conforming’; Pisqellrit atungaqluki inerquutellrilu tangvanrilengramteki angayuqaput atungaqluki maligtaqungnaqluki. ‘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); < malig-te-?qu-; > maligtaqusta

maligtaqusta disciple; adherent; follower # Tamakut tamaa-i aatameng qanryuitaq aniqatengeniugenekani maligtaqustek’ilalrit. ‘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 # maligtaa ‘he is going with her’ / maligesnga ‘come with me!’; ernerpak pissuryuyqaqa maliggluci ‘today I would like to go hunting with you’; Atiin-llu-gguq maliggluki. Maligcanti tua imarpiim tunginun atrallinilutek. ‘Her father followed her. When he followed her they went down toward the sea.’ (ELL 1997:120); < malik-?; > maligarte-, maligneq, maligtaqu-, maligcuar-, maligute-

maligute- to go along with someone # maligutuq ‘he is going along with someone’ / Tamaa-i-llu maligut’langluni qayarluni qayillruani taum aulukestemi. ‘At that time he began to go along

using a kayak because his guardian had made him a kayak.’ (ELL 1997:362); < malig-te-?
malik companion; thing taken along # Cunawa-gguq tua-i tuaten malini pilului ngelaitevkatulliniluki. Aren, tua-i allegnaku ellii tauna malia caq’igerrluni kingutmun ciku yaaqsissiyaanrilan, pama 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-; > maligke-, malirqa-

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 maliksgungarluki pilului negateng paqtellratki tua-i upluni aanin mecupungnaqngaagruq pиюunaitniyaaqengraagu, tua-i maligulluni. ‘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’ / < malig-te-?

malirqa-to chase game; to pursue # malirqeraa ‘he is chasing it’ / Malirqeqluku Maq’aq tamani aniqatengeniug, maq’aqtaa ‘he’s chasing it’ / malig-; > maligte-, maligtraq-

malirqe- to chase game; to pursue game # malirqequ ‘he is chasing game’; malirqaa ‘he’s chasing it’ / Unani-ll’ kayukitaqan imarpigmii, tamaani-lu malirqelluteng makuneng maklagarneng. ‘Whenever it was calm out there, they’d chase those bearded seals.’ (CEV 1984:28); < malig-?; malirqun; < PE malirqa- (under PE maliy-)
malirqun arrow or spear thrown with the aid of a thrower # EG; < malirqe-n

maliss’aq prayer # from Russian молиться (molt’tsya) ‘to pray’
malkanir- to move closer # malkanirtuq ‘he moved closer’; malkaniraa ‘he moved closer to it’ / Alingerrluami-llu aanani malkanirluku tangvagluku tauna tengssutngullinilia
tangerrnairucan tua'gaam 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);

< malleg-kanir-

malleg- to be close to; to be near to # mallgaa ‘he is near it’ / mallgutuq ‘it is nearby’; Iaitmun-gguq mallgumavkayuitat issaliinraat. ‘They never let the others be near the porcupine [bladders].’ (CIU 2005:380); > malkanir-, mallgute-, mallguura-, malllegt-; < PY-S malay-

malletgaq closely woven grass basket pattern or other closely bound thing # < mallegte-aq

mallegte- to be close; to be near # malletgaq ‘it is near’ / Aren, mallgutengqerluki tua-i qailun teckescigialiliuki. ‘Although he got very close to them, he just couldn’t get to them.’ (QUL 2003:508); < malleg-?

mallgute- for loose pack ice to surround and trap one # NUN

mallguur- to stay close to # mallguura ‘he is staying very close to it’ / Maa-illu tamaani tamatum nalliini qaneryarangqutullruut waten arnaq tan’gurramar nuyurriktaarutekluku piqevkenaku uqriralu-llu piqevkenaku mallguuraluku-llu piqevkenaku . . . ‘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); < malleg-ur(ar)-

mallruungin seven # LI; from Sugpiaq mallruuning ‘seven’

mallu, malluk beached carcass or other thing found while one is beachcombing # and

mallu- to find a beached carcass # malluutuq ‘he found a beached carcass’ / apa’urlurluqa akwaqualuq mallussullermiini ataucimek asvermek mallulliniuq yesterday ‘when my grandfather was beachcombing he found one beached walrus carcass’; Tua-i-gguq yuulliniaqellriik tua-i mallurarnek tua’gaam tua-i ner’aqletuk. Ilai-tgguq nutaraunaurtut mallul. ‘They lived there eating beached carcasses. Some of the dead animals they found were still fresh.’ (AGA 1996:200); > mallute- , mallunge- , mallungssaar- , mallussur- ; < PY-S malu(k)

mallungssaar- to casually beachcomb for anything that might be useful # mallungssaartuq ‘he is casually beachcombing’ / < mallu(k)-ngsaar-

mallussur- to beachcomb for carcasses # mallussurtuq ‘he is beachcombing’ / < mallu(k)-cur-

mallute-, mallunge- to find a beached carcass # mallutuq or mallunguq ‘he found a beached carcass’ / < mallu(k)-?, mallu(k)-te\^i-, mallu(k)-nge-

malnguute- for condensation to become frost as it chills # Tua-i-Il’ aneryaarturqunta-gguq waten cikluta pacetterput niilluku anernemta-gguq uum malngugtellran waten kumla qakmaken itellria iluvut kanrurciqaa. ‘Feeling so cold, if we bend down our heads into our parka and breathe into the parka, then the condensation from our breath will cause frost to form when it contacts the cold air coming in from the outside of the parka.’ (QUL 2003:724)

malri twin # and malri- to give birth to twins # malriuq ‘she bore twins’ / malrik ‘twins’; malringqertua ‘I have a twin sibling’; ‘I have twins’; Malrigataami, yuupailemek callulartuk aanamek neliagkeni. . . . Tua-llu imillerkani pinaryan getunranguq malrignek. ‘When she was going to have twins, before they were born they fought in their mother’s womb. . . . When it was time for her to give birth she had twin sons’ (AYAG. 25:22, 24); < malruk-li-; < PE malri (under PE malruy)

malruigte- to have two possibilities # as when unable to decide between two things, when there are two stations on the radio, or when a fire will not quite ignite; malruigutuq ‘it could come out either way’ / < malruk-?

malruin two groups or pairs # this is a plural (using the special plural ending, n, for numbers); the base is malruin; . . . ellii-llu malruinek naatarnek qanganarnek taguciluni. . . . and he brought up two bundles of squirrel skins’ (ELN 1990:112); < malruk-?

malruingu- to be in two groups / malruinguut ‘they are in two groups’ / Tamakut tamaa-i apqait cauyarair enellrti malruinguuteng. ‘The patterns of boat frame imprints on it were two in number.’ (QUL 2003:612); < malruin(n)-u-

malruingutu- to divide or be divided into two groups # malruinguutut ‘they are divided into two groups’; malruingutai ‘he divided them into two groups’ / Jacob-aaq-Ilu
malruq — mame-  BASES

alignenga’artuq umyuassuugaru; avgai-llu yuut ungungssiarat-llu malruingurrluki. ‘Jacob became frightened with worry; he divided 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 anyagk taiguk ‘two boats are coming’; malruurtuk irniangqertua ‘I have two children’; Aaniraqameng-gguq angutek malruk nen’un itertaalallruuk . . . ‘Whenever they held the “Aaniq” holiday two men would go to each of the houses . . .’ (CAU 1984:51); see Appendix 6 on numerals; > malri, malruigte-, malruin, malruineq, malrunlegen, malrupegte-, malrurqu-; < PE mal3u!

malrunegen, malrunelgen, seven # this is a plural (using the special plural ending, n, for numbers); the base is malruneg-; malrunlegat ‘the seventh one of them’; malrunelguut or malrunelguut ‘they are seven in number’; malrunlegen irniangqertuq ‘she has seven children’; see Appendix 6 on numerals; < malruk-neq-lek-plural, malruk-neq-lek-plural; > malrupegtuq

malrupegte- to have double vision # malrupegtuq

malruqquqnek twice # inflected form functioning as an adverbial particle; Nerevkarlaraatnga aipar-yuqgecexii, malruqquqnek yuucimi aipangellruiranga, . . . ‘My spouses provided food for me, never letting me go hungry; I got married twice in my lifetime, . . .’ (MAR1 2001:26); < malruqu-dual ablative-modalis

malruqqugni during two periods of time # inflected form functioning as an adverbial particle; Wiitua-i malruqqugni taugaam allrakugni tangellruurput tukuk enirarautek Pengumi aturtellukek. ‘We saw the two dance sticks 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 malruuqaqluq arnacaluq angucaq-llu tamalkuqtekn ungungssinek yaglleqnek-llu, nangenritniartut. ‘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 taugqg’ imna arulutuqten kanani malruuqatunq, angutek arnak-llu calmaquqalutek. ‘They’d dance down there in pairs, two men dancers and two women dancers.’ (AGA 1996:82); < malruk-uqaqe-

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 malu?)-

mam- dimensional root; > mamkite-, mamtu; cf. mame-

mamarte- to flirt # NUN

mamcaq spleen = maksaq; < PE mamca(3)

mamcangqa- to be flattened # mamcangqaq ‘it is flattened’ / Anngami-llu-gguq qasgimun tayima iterpek’nani, man’a-wa-gguq qayiara mambangqalria. ‘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-nqga-

mamcar- flattened # postural root; > mamcarte-1, mamcangqaq-; < mame-car-; < KY mamcar-

mamcartaq upper tie beam of men’s community house or small semi-subterranean house # NUN; < mamcarte-1-aq1

mamcarte- to flatten / mamcartuq ‘it got flattened’; mamcartaa ‘he flattened it’; saayikaaq mamcartellinia pitaqeckenuk ‘he flattened the dispan by accident’; Utuki-llu-gguq tua-i nangenrita mamcartelluku 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

mamca, mamengcau dressing for a wound # < mameca-n, mame-ngcar-n

mame- to close in; to flatten; to heal; in general, to cease having any disruption of a smooth
surface # mam’uq or mamaa ‘it closed in, it healed’ / mamtaa ‘he closed it in’; kilillra 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 — manamaar-

Mamterilleq Bethel # literally: ‘site of many caches’; also plural for the single city. Mamterillernun piciqqu Pekyutmi he will go to Bethel on Monday’; Kiugkut-Llu Mamterillernuq 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 mamturirlartuq uksum qukallrani ‘the ice gets thick in the middle of winter’; Atam waniwa angalkumek tangvallrulrianga; nengelvagluni uksumi, tumllugpagluni, tua-i qanikcaq mamturiluni. ‘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-; > mamtuuaq, mamtulria

mamtuq* 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 urungelartuq ‘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 tungiinun 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 ne’alung. Mat’um dallini 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 # manamaraa ‘he offered him something’ / manamaraaakut
akiruganek ‘it offers us lots of money’; Cali inerquutnguluni aatinnun mikelnguq neqmek manamaartiuussuqevkenaku, ner’aqan-llu neqinek cikiqaqursevkenaku. ‘It was admonition of theirs that the father should never offer food to the child and should not give the child pieces of his food while he was eating.’ (YUU 1995:53)

man’aman’aaq 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’ / manaryartuq ‘he went to fish with a hook and line’; manatgun neqsurta ‘angler’; Tua-i taqsuqutengamiu manaryumiiirluni manani nugleqatallerminiu pia nagcimanganani uqamainani. ‘When she got tired of it, she wanted to give up on fishing, and she was just about to yank up her hook, she, fishing tired of it and she wanted to give up on fishing.’ (ELN 1990:70); NS, Y, HBC, K, NI, CAN, LI; > manaqutaq; < PE manaq;

manaqutaq fishing hook, line, and pole # < manaq-kutaq

manassenkaaq nun; Catholic (NUN meaning) # from Russian монашечка (monashenka)

maneq clump of grass on the tundra; tussock # NS; < PE manar

mang- root; > mangleg-, 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) # mangagtuq ‘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 mangirruq ‘it is chewing or gnawing’; mangirraa ‘it is chewing or gnawing on it’ / Avanir avani yav’anii, taluyaruaqmuta taluyaput civvluki, aqsagka nangugtagka, tartugka nangugtagka. Cat ilait, tuntut ilait mangirrsuggutaarilnguut. ‘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 manjr-

mangkiq monkey # from English ‘monkey’

mangleg- to sob involuntarily at intervals after crying a long time; to gasp spasmodically after crying # manglegtuq ‘he sobbed at intervals’ / Tuani tua mertallermini tan’gurraqegtaarmek uumek tekituq manglegturluni. Pia, ‘Ciin qiasit?’ ‘Tua-i-gg’ aughkut ilanka malicugyaaluki nacikenka.’ ‘At the time when she packed away our fish traps are set. I brush my kidneys against it. I brush my belly against it. I brush my kidneys against it. Some caribou have no teeth.’ (CIU 2005:92); < mang-;

mangqaqesta one who raises a child # NUN

mang’tak (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 manjay-

mangagtuutuq ‘he has fortitude’; mangaituq ‘he lacks fortitude’; Qaill’ mangagtuwayaqmeg tamaan’, arnani tamaa-i! ‘Oh, how they endured back then, those women!’ (CEV 1984:27); HBC, NS

mangacmluria maimed person # Ta’uqaaam elpet mirevkarikuvet caialturriit mangacmluriq-ltuuss’tellrit-ltu cikiumalriq-ltu kelegki. ‘But when you have a feast, invite the poor, the maimed, the lame, and the blind.’ (LUKE 14:13); cf. ngangamciqe-, nangacmluk

mangautek scissors # Y; < mangag-n-dual

mangayaaq*, mangarniiq*, mangacquar(aq*) (NUN meaning) harbor porpoise (Phocoena phocoena); probably also Dall’s porpoise (Phocoenoides dalli) # < PY manaq, but cf. Aleut mangidaax (manjoaX) ‘fin whale’; < -ya(g)aq, -?cuar(aq)

mangelpag- to sob loudly when through crying # mangelpagtuk ‘he sobbed loudly’ / < mangleg-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’anii, taluyaruaqmuta taluyaput civvluki, aqsagka nangugtagka, tartugka nangugtagka. Cat ilait, tuntut ilait mangirrsuggutaarilnguut. ‘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 manjr-

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mangapg- to sob loudly when through crying # mangelpagtuk ‘he sobbed loudly’ / < mangleg-pag-

mangierrar-, mangirre-, mangiryag- (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’anii, taluyaruaqmuta taluyaput civvluki, aqsagka nangugtagka, tartugka nangugtagka. Cat ilait, tuntut ilait mangirrsuggutaarilnguut. ‘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 manjr-

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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 # maniaq ‘it has been put out in view, or on the stove; he shows himself; mania ‘he put it out in view, displayed item put it on the stove’; manita ‘he put it out for him’ / Tuaten cikum aciakun ayagluteng tuurutillrulliniut, angalkucirteng 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 # < maniate-?

maniaq pancake; fried bread; roasted thing # and maniar- to roast, usually over an open fire # maniartaq ‘he is roasting something’; maniaq ‘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-; > maniar-cuun

maniar-suun frying pan # < maniarcuun, maniarrsuun

maniate- to be rough # maniataq it is rough / maniantuq una tuskaq ‘this board is smooth’; umyugaa manigcetellria 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); < -cete2-; > maniite-, manigcar-, manigaq; < PE mani!

manigaq large, moving ice floe that breaks away from shore ice after ocean swell # < maniguaq-

manig-, manigete- to smooth # manigtuq or manigcetuq ‘it is smooth’ / manigtuq una tuskaq ‘this board is smooth’; umyugaa manigcetellria 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); < -cete2-; > maniate-, manigcar-, manigaq; < PE mani-

manigcetuq ‘it is being smoothed’; manigcaraa ‘he is smoothing it’ / manigcarituq ‘she is ironing’; manigcaraa panimi taqmii augturcuun ‘she is ironing her daughter’s communion dress’; Tua-i makunek-llu maniatatqata uumek cavigluki maniggluki, waten pilanmiaraten. ‘When they are rough, use this knife on them smooth them out; this is what you should do.’ (MAR2 2001:7); < manig-car-, manig-te2-; > manigcarissuun, manigcarivik, manigcissuun

manigcissuun iron (appliance) # < manigcar-i2-cuun

manigcarivik ironing board # < manigcar-i2-vik

manigcissuun carpenter’s plane; smoothing tool # < manigte-i2-cuun

manignaelleryak 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, qainga man’a nalliikun enrunaku tua-i tangella neqkiullinikiik, . . . ‘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-naq2; > manignaleryak

manignalnguq oval # < manik-nalnguq

manik bird’s egg # MANIT ANUTIT ‘May’ (literally: ‘the coming of the eggs’) Y, NS; > manignaq, manigngalnguq. Manit Anutit; < PE mani

maniiite- to show to # Anngaan pilinia, “Atam ut’reskumegnuk tumkamegnek maniiiternaamken.” ‘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? Uqurilianga-wa.” Waten qanrrarluni, kememinek maniitaarraarluku 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?-te3-

mantiiaq shortening: lard # NR, BB, EG, LI; from Spanish mantaka probably via Tagalog Filipino mantika

manu front side of something # manuni kuvevikaa kuuvviamek ‘he spilled coffee down his front’; opposite of tunu; > manuilitaq, manulqaq, manumik, manuqliq, Manuquutaq, manurun, manussug-, manussuug-; PE manu

manuilitaq* apron; bib < manu-ilitaq

manulqaq front of porch of house; floor be fireplace in men’s communal house (NUN meaning) # Kitaki tua-i manulqaqaxulleramegnun keggavet piluten,
tangerqitun n livet, 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 — maqautet

\(<\) 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

manuqilq* foremost one # Tua-i qaill’

picirkailamek, natetmurucilamek, annqaa taun’ usvitunruami, tuavet nasqanam uqraruq qaqtun ‘allinilutek taun’ kinguqlini manuminun elliluku manuqilvcokluku. ‘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-?

manurar 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 manussuuglunli alirluni manuminun cikluni akumu 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 tutgara’urluni pia, “Manussuugpakarcit!” Tua-i-llu kiugaa, “Tua-i-wa alainiurpakaama manussuugtellrianga.” ‘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-?-n

maq’acuaq puddle # EG; < -?-cuaq

maqallaq sand # NSU

maqamyuarun great-great-grandchild # < maqaq-?-n

maqanqaun 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-ncar- > maqangcaun

maqangcaun heater # < maqangcar-n

maqapaillitaq (Y form), maqapapailitaq (K form) great-great-grandchild # < maqaq-?

maqaq warmth; heat # and maqar- to be warm # of clothes, bedding, etc.; maqartuq ‘it is warm’ / Tang maqaneq tuaqam unukut piyutturruitlrit akugkanek. ‘People from the coastal areas always wanted furs for warm parkas.’ (CIU 2005:16); > maqamyuarun, maqanqaun, maqangcar-, maqapaillitaq, maqar-, maqari-, maqarliq, maqarqe-, maqaruqa, maqautet, maqi, maqi-, maqiye-; cf. maqaq, matneq; < PY-S maqaq

maqarcete- to be warm # of clothes, bedding, etc.; maqarcetuq ‘it is warm’ / kuskam melqui maqarcetut ‘the cat’s fur is warm’; Tua-i ellalluk kegginaanun tut’aqami maqarcelu puqlanirluni. ‘When the rain landed on her face it felt soft and warm.’ (ELN 1990:29); < maqar-cete

maqari- to get warm; to warm up # of the weather; impersonal subject; maqariuq ‘it is warming up’ / NUN; < maqar-i

maqarliq type of stone found near Aniak # < maqar-li

maqarqe- to put on warm clothes; to add insulation # maqarquuq ‘he put on warm clothes’; maqarqaa ‘he put warm clothes on her’ / < maqar-qe; > maqarqun

maqarqun insulation # Tua-i-llu waniwa palunuqergraqvic palunugci ullirrluku, tamakut can’get maqarquetluki tua-i. ‘If you have a jacket, turn it inside out and use that grass as insulation.’ (QUL 2003:728); Maqarqut yukutangaqameng cukamek maqairut’lartut. ‘When insulation becomes damp, it soon loses its insulating value.’ (GET n.d.:7); < maqarqe

maqaruqaq snowshoe hare; varying hare (Lepus americanus); locally rabbit # Imkut-wa cali kass’at ilaita atulaqait quyuuqgglit wall’u maqaruq it’gait. ‘Some white people use those arctic hare or snowshoe hare feet [for good luck charms].’ (CAU 1984:217); Nerumariameng aaniita negarkiurluki maqaruarcuutnek, qangqiircuutnek-llu. ‘When they finished eating, their mother prepared snares for catching hares and ptarmigan.’ (ELN 1990:13); K, Y, NS, HBC, NI, CAN; < maqar-uaq

maqautet bedding # NSU; < maqaq-un plural
maqcissuun hose; pump; faucet # < maeqe-te2-i-< cuun

maqe- to ooze; to flow out; to issue forth liquid # maq’uq ‘it is flowing out, it is oozing or issuing forth liquid’; maqaa ‘it is flowing or oozing on it’ / maqtua ‘he is making it (liquid) flow out’ by puncturing its container, or squeezing liquid out; Yuqurqananmegggni nutaa meng’arkaugt. Quliranek maq’erkaugt. ‘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 aqsiik ulli’irrutek piciatun-llu maq’erqut ayuqenrilngunek 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’erriluni ‘ejaculating’; = maq’i-; < maeqe-?

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 # maqiuq ‘he is taking a sweatbath’; maqia or maqtaa ‘he is giving him a sweatbath’ / Tua-i-tauqen maq’iqauqang nangakut makamut ingluturtekautii picumayuurluni taklauralria irugni 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); < maqi-nerraq

maqi- to be hot # of persons; maqiq ‘he is hot’ / NUN < maqaq-liqe

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 (q.v.), 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”); < maqi-vik

maqkaurkar(aq’), maqkaar(aq’), maqkur(aq’) rodent louse # exact species uncertain

maqsuun faucet # Kuqicaarturalria maqsuun cagmariyunggaq puqalek 2,000 gallons ataucimi allrakumi. ‘A leaky faucet can waste
maquluk — maskaq

2,000 gallons of hot water in one year.’ (GET n.d.:11); < maqe-ssun

maquluk, maqul’uk drainage from infected ear # and maqulug- for ear to drain from infection # maqulugluni ear draining from infection # < maqe-?; < 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-?

mararmiu flatland dweller between the mouth of the Yukon and Nelson Is. # < maraq-miu

marmiuitaq* Lapland longspur (Callocaris lapponicus); northern waterthrush (Seiurus noveboracensis); > marallaq, maralruyak, mararmiu, mararmiutaq, Marayaaq, marayaq; < PE marrrar

mararmiutaq* Lapland longspur (Callocaris lapponicus); northern waterthrush (Seiurus noveboracensis); > marallaq, maralruyak, mararmiu, mararmiutaq, Marayaaq, marayaq; < PE marraar

marastu- to be muddy # marastuuq ‘it is muddy’ / < marayaq-tu-

marayaq Scammon Bay # village south of the mouth of the Yukon; < maraq-?

marayaq mud # < maraq-yaq; > maraspak, marastu-, marayir-

marayeq tumor; lump in flesh # HBC

marayir- to be muddy # marayirtuq tumyaraq ‘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 maklay-

marrlugaq* grandmother # HBC, NUN, NI; Ukut-gga marrlugairutenka tuaq’am, angullrenka tuaq, aakaartuq aayuqdirluit. ‘These, my grandparents, whose lives I overlapped with, lived the way people did long ago.’ (CEV 1984:29); = marrluq, maacungaq; < ema-rlugaq

martu- to be long # martuuq ‘it trail, etc. is long’ / < mar-tu-; < PY marut-

maruara- to howl # of animals; maruaraq ‘it is howling’; maruaraa ‘it is howling at it’ / Elitaqngamegteggu qalarrluteng uquriniluku, qanerluteng-llu cunawa-gguq tauna uumirpak maruarauralluiriia, keglunret ilagallruyuluki 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’ / 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); > maruarpaga-; < PY-S maryarte-

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 mayarciuq) ‘he is leading’; maryartai ‘he is leading them’ / iqlutmun maryarciuq ‘he is leading others the wrong way’; . . . allamek yugmek mayartesterluteng, ciulistaunateng.

maryarun; < PY-S maryar-

maryrun front piece (bow) of a sled # see Appendix 9 on parts of the sled; < maryarte-

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
massmakiq store-bought shoe # BB; from Russian  messageId (bashmaki) 'shoes'; = pasmakiq

masqe’re-te- to scampers up to the top # masqer’tuq
'he scampered up'; masqertaa 'he scampered up it' / < mayur-qerte-

massaq, mass’aq mush; oatmeal # from English 'mush'

masseq old salmon near spawning # > Masserculleq
Masserculleq Marshall # village on the Yukon River; < masseq-cur-llq

massi- to be flattened; to be squashed; to be crushed;
to be mashed # NSU; = passi-; < PY-S pasi-

massinaaq machine; sewing machine; motor,
outboard motor (additional meaning in NS, NBC, NI, CAN, UY, K, BB, EG) # Elivrit wall’u qunguit caknee ilaita tukukuaqgluteng caintken: saaniigenek, massiinaanek, anguurutainek, nutganeek, qantaanek allanek-llu. '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); Taauk tuuki ikqami tunuilaterallegmgni, massinaat nurnerralatni, tengalraluteng ayalliniut. 'In the summer when they went trading, when outboard motors were scarce, they traveled with sails.' (YUU 1995:15); < massinaam mAyutAArA

massiinaq, massiinaat machine (mashína) and /or English 'tugercuutii
mAssiiNAm mAyuqetAArA

masslaq, mass’laq, maslaq (NUN form) butter
# massliira 'he buttered it'; Icugg’ imkut-llu
maslat caucneg caqute tamaa-i-qquq tamakut caucinaki paacamek tuan’ mallungellemegagni . . . pucqaqetuarraratta caqute caqute pitekuki-Gguq, cauciteuurtuqegagni masslat cailkamun kuvluki assigtait ta’qaam qel’ketullrukait, tuum nalliini, . . . 'You know, those blocks of butter that came in small barrels, since they didn’t know what they were when they found them on the shore [after they’d fallen from] a barge, because — dear ones — they didn’t know what the butter was . . . on account of those very nice barrels serving as their containers, they would spill them out on the tundra but keep the container, at that time, . . .' (KIP 1998:229); from Russian maslo (maslo); = maaslaaq > masslirissuun

masslirissuun butter knife # Canek ta’qaam makunek masslirissuutnek-llu yaaruilrianeq tangalrianga nasaurullernek. 'I do see girls telling story-knife stories with these butterknives.' (CIU 2005:318); < masslaq-ir’-ssuun

mastar- to take a sweatbath with dry heat in an old-time kashim (kitaa in Nunivak) # NUN

mastilaq carpenter # EG; from Russian мастеп (master) 'foreman, master'

mataaskaq* suspenders # mataaskaak 'pair of suspenders'; from Russian подтяжка (podtyazka) 'garter'; = macaaskaak, pataaskaak

matak’acagar- to be stark naked; to be naked on top # may be used as a postural root: Matak’acagarlun, mecknauurtullinina ircaqrua tua-i wani nutngallra nallunaunani. 'Since he was completely naked, he tried to locate the beat of his heart; it was clearly beating.' (QAN 1995:48); < matar-kaca(g)ar-

matar- undressed; without a coat # postural root;
Atkui icuw’ tayima tangellrikput. Yululuki tua tayima natmun ayallinilria matarmi. 'You know, we saw his parka. He had taken it off and gone somewhere without a parka.' (QUL 2003:100); > matak’acatar-, matangqa-, matarmayaragar-, matarte-, matapqariar-; < PE matarte-

matangqa- to be naked; to be coatless; to be undressed # matanggaq ‘he is naked, coatless’ / Tamarmek angun nulini-llu matanggang’ermek kasnguyuntuk. 'Both of them, man and wife, even though they were naked they were not ashamed.' (AYAG. 2:25); < matar-ngqaa-

matera hip # NUN; < PI mataq̣a

matar- to remove one’s coat; to undress; to unharness; to strip; to defrock; to strip one of his title # matartuq ‘he undressed, took off his coat’; matartaa ‘he undressed her, he unharnessed it’ / matarten! 'take off your coat!'; Tua-i imna matartaa ‘he undressed, took off his coat'; matak’acagarluni

matarrayagar- to be naked # matarrayagartuq ‘he is naked’ / Illugngali matarrayagarluni tua-i atralliniluna-am. Mermun-llu tua tekicami angulliniluni. 'Illugngali walked down completely naked. When he reached the water he dived in.' (ELL 1997:540); HBC; NI; < matar-raaq-yagar-

matarun, mataruteq shirt # < matar-te-

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matarun, mataruteq shirt # < matar-te-

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mat'luunaq — mayur-

mat'luunaq cartrige; shell # = pat'luunaq. from Russian патрон (patrón)

matneq warmth; heat # Uugarrngillruut, camun matnermun-llu pisciiganateng. ‘They [fish-skin boots] were liable to “cook” and so they couldn’t put them near any source of heat.’ (CIU 2005:142);

matneqe- to warm; to heat # matnequq ‘he is warming himself’ in front of heater, fire, etc.; matneqaa ‘he is warming it’

matngagcailkun shock absorber # matngagte- yailkun

matngagte-, matngallaga-, matngite- to jolt # matngagtuq ‘it is jolting’

mayar- to strip bare; to pillage; to rob; to plunder # mayaraa ‘he took her last possessions’ / NUN; cf. mayiteqe-; = ògayar-, wayar-; < PE ivayar-

mayar(ar)- to climb gradually; to ascend gradually # mayuartuq ‘he is climbing gradually’; mayuaraaraa ‘he is climbing it gradually’

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 taje-; mayurtuq ‘he is going up’; ‘he is going to the mountains to camp and hunt’; mayura ‘he is climbing’

mauka- sleeping bag # mayakuluk, muukuluk

maumake- to be aware of obstacles while traveling #

maurlugqelliik grandmother and grandchild # Ak’a tamaani-gguq maurlugqelliik uitaqelliik necuarmi. ‘Long ago, they say, grandmother and grandchild lived in a little house.’ (UQU 1971:1)

mayiteq- to desire things of which one has been deprived # mayitequq ‘he wants things’ / Tuaten-gguq ayuqekuni teglengarngaituq. Qanrucimayuilnguq-gguq inerquumayuilnguq-llu tuaten ayuqeciqluni. 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);

mayuuar(ar)- to be this way, like this # Matuuguo maai yuum-llu apqiitnek kelgurluten qanruciqiqaaten picilirluku kina imna, 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 assirlia
tengssuun tengellrani 'his intestines rose when the airplane took off (he felt queasy)'; mayuqtarturallruq 'he slowly struggled up'; Pigerluni-am aqumlerrmun may'uqertuq. Tuamtallu estuulumun may'uqerrluni 'Abruptly it sprang up onto the chair. Thereafter it sprang up onto the table.' (QES 1973:4-5); Taugken tua-i tuaten pilarraarluten pinriqvet, nutaana pinanrirluten, angayuqagpet-Llu taukuk umyugaak mayurrluni, mayurrllu 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); MayuqetAArA 'valve (in a motor)'; > masqe'rt-, mayuar(ar)-, mayura-, mayurcetaaq, maurngik, mayurpik, mayuryaraq, mayu'urneq mayura- to climb around # mayurauq 'he is climbing around' / Caaqameng-Llu murikenritqerqatgu tauna Irr'aq catairtaqluni ayakarayukapiggluni-llu. 'Sometimes when they took their eyes off Irr'aq she would disappear; she would run off or she would climb up anything available.' (ELN 1990:31); < mayur-a- mayurcetaaq yeast; leavening; baking powder # Cetamanek unatvet imainek mukaamek, malrugnek luuskaarpiignek mayurcetaamek, ataucimek, luuskaayaarmek taryumek, . . . 'Four handfuls of flour, two tablespoonful of baking power, one teaspoonful of salt, . . .' (YUU 1995:63); < mayur-cetaaq mayurngik yeast; leavening; baking powder # NUN; < mayur- mayurpik elevated cache # HBC; < mayur-pik mayurrvik elevated cache # NI; . . . una-gguq elatiini elagyaq, mayurrvik. ‘. . . beside it was this cache, an elevated food cache.' (ELL 1997:54); < mayur-te2-vik mayuryaraq ladder; stairs # < mayur- yaraq mayu'urneq vertical stitching on kayak beneath tote-hole # < mayur-? mecaggluk puddle # < mecak-rrluk mecalaqaq wet tundra # NUN mecangluk puddle # < mecak-ngluk mecangqaq hip; thigh; buttocks # . . . qanrutaa, "Unateten elliki acianun mecangqaq, akqiluten-lu." ‘. . . he said to him, “Place your hands under my thigh, and make a promise.”’ (AYAG. 24.2) mecaqtqa female lapland longspur (Calcarius lapponicus) # NUN mecarte- to make a smacking, splashing, or splattering sound # mecartuq ‘he made a splat’ / mecarqurlutek ‘he eats making smacking sounds’; it’garpiik piyuagaqan mecartqurlutek ‘whenever he walked his two big feet would make a splashing, splattering sound’; Tua-i-llu caqerlutek angayuqaak umugmi tupagttuk cakemna mecartqurluni qiarlyigtaqluni-llu. ‘In the night her parents woke up to the sound of something smacking and gnashing out there.’ (AGA 1996:208); cf. eme-; < PE maca- meceg- to jump # mecetguq ‘he jumped’; mecgaa ‘he jumped over it’ / mecetgaartuq ‘he is skipping’; Aqvaqurluteng-gguq atraqerrnautut mecegluteng-llu tuavet cikuilqurmun. ‘It is said that they would rush down running and jump into the open hole in the ice there.’ (MARI 2001:50); NS; cf. qeceg-; < PE maca- meci- to soak; to get soaked # meciuq ‘it got soaked’; mecia ‘it (liquid) soaked it’ / < mecuq-i- meciaq seal oil (or other liquid) in which food is dipped before being eaten # and meciar- to dip food in oil (or other liquid) for eating # meciartuq ‘he is dipping food (in seal oil)’; meciaraa ‘he is dipping it (in seal oil)’; Nerngameng ellii neryuumiicaaqellria, aaniin-llu piluku naspaasqelluku uqumek meciarluku tuaten assimniluki kenirat can’giiret. ‘When they ate she didn’t really want to eat, but her mother told her to try it dipping it in oil, saying that the cooked blackfish were good that way.’ (ELN 1990:78); < mecuq-liaq; < PE macirar- (under PE macu(y) or macu) mecig- to be clearly visible; to be able to see well # mecigtuq ‘he can see well’ or ‘it can be seen well’ / > mecigi-, mecignaite-, mecigarq-, mecigtu-, meciete-, mecike-, mecige-; < PE maci-
mecig- to become clearly visible; to become better able to see # due to improved eyesight, better light, etc. mecigtuq ‘it became more visible’ or ‘he became better able to see’ / < mecig-i-1-
mecignaituq- to be hard to see # mcignaituq ‘it is hard to see’ / mcignaunani ‘being hard to see’; < mecignai-
mecignari- to become easier to see # mcignariuq ‘it becomes easier to see’ / Aren, ciunrak tungurierluni un’ mecignarillini u’llulliniria 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); < mcignarai-
mecignarq- to be clearly visible; to be easy to see # mcignarquq ‘it is easy to see’ / < mcig-narq-
mecigtu- to have good eyesight # mecigtuuq ‘he has good eyesight’ / mecigtu ‘he got soaked from waterlogged wood # mellrua atsat mecuat ‘he got soaked from water-soaked ice, hard to travel on’ / < mecigt-
mecig- to have good eyesight # mcig-ke ‘he has good eyesight’ / mecig-ke- ‘he has good eyesight’ / mecigtuuq qukakaarluni ‘he got soaked from waterlogged wood’; Tua-i pivakaatni itresqelluku amci mecungelriit, uivaarraarluni itgerrluni nutaan 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); < mecuq-nge-;

mecqitaq water-soaked ice, hard to travel on # < mecuq-?
mecqite- to step in a puddle # mcqituq ‘he stepped in a puddle’ / < mecak-ite-
mecun- to be wet or soaked # mecunquq ‘it is wet’ / Tekicameng-llu yuuluki tamakut mecungelriit aturani it’gani pii tia-i peqirteqapiggluteng, . . . ‘When they arrived she took off her wet clothes and looking at her feet saw that the skin was very wrinkled from being wet, . . .’ (ELN 1990:29); < mecungtuq ‘it got wet’; mecungtaa ‘he got it wet’
mecun-, mecumte- (BB form for some) to get wet or soaked # of something that should not be wet; mecunquq ‘it got wet’; mecungtaa ‘he got it wet’ / mecungtuq qukakaarluni ‘he got soaked from the waist down’; Tua-i pivakaatni itresqelluku amci mecungelriit, uivaarraarluni itgerrluni nutaan 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 1990:29); < mecung-;
mecungyulinguq* marsh fivefinger (Potentilla palustris) # NUN; < mecung-yuite-nguq
mecuq liquid part of something; sap; juice; green or waterlogged wood # mellrua atsat mecuat ‘he drank the berry juice’; mecuneq muragtelliniuq ‘I discovered that he had gathered green wood’; > meci-, meciq, mecir-, mecqiitaq, mecunge-, mecuaqerrli, mecur-; cf. meq; < PE macu(\(y\)) or macur

eruciqaten qaterarilratiut qanikcartun. ‘. . . though your sins be as scarlet I shall wash them white as snow.’ (ISA 1:18); < mecuq-ir-
mecir(ar)- to deny doing something that one has done # meci’irtuq ‘he denied doing something that he did’ / meci’ratesekaa tegutellni ‘he denied having taken it’; Taqgaam Sarah meci’irtuq alingami qanerluni, “Ngel’aqsaatu.” Taum taqaam pia, “Qang’a, ngel’allruuten.” ‘But Sarah, being afraid, denied what she’d done, saying, “I didn’t laugh.” That one [God], however, said to her, “No, you did laugh.”’ (AYAG. 18:15); Taqga-i pivkaamiu taqga meci’ratesekpeguq nangerrluni. ‘And because it was true, he did not deny it, and he stood up to leave.’ (CEV 1984:44); < PE macira-
meciraqanerluni ‘having good eyesight’ / meciraqan ‘he has good eyesight’ / meciraq ‘he has good eyesight’ / mecigtiitaq ‘he discovered that he had gathered green wood’; I discovered that he had gathered green wood’; > meci-, meciq, mecir-, mecqiitaq, mecunge-, mecuaqerrli, mecur-; cf. meq; < PE macu(\(y\)) or macur

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mecir(ar)- to deny doing something that one has done # meci’irtuq ‘he denied doing something that he did’ / meci’ratesekaa tegutellni ‘he denied having taken it’; Taqgaam Sarah meci’irtuq alingami qanerluni, “Ngel’aqsaatu.” Taum taqaam pia, “Qang’a, ngel’allruuten.” ‘But Sarah, being afraid, denied what she’d done, saying, “I didn’t laugh.” That one [God], however, said to her, “No, you did laugh.”’ (AYAG. 18:15); Taqga-i pivkaamiu taqga meci’ratesekpeguq nangerrluni. ‘And because it was true, he did not deny it, and he stood up to leave.’ (CEV 1984:44); < PE macira-
mecuqerrli wild celery (Ligusticum scoticum) #
< mecuq-?‘li’-
mecur- to get blood poisoning # mcercuq or mecuraa ‘it (wound) got blood poisoning’
megamluur- 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
meg-e- to not want to go back to one’s undesirable former living situation # meg’uq ‘he does not want to go back’ / megciqqu ‘he won’t want to leave’; > megute-; < PY meg’u!
mege- to not want to go back to one’s undesirable former living situation # meg’uq ‘he does not want to go back’ / megciqqu ‘he won’t want to leave’; > megute-; < PY meg’u!
mege- to not want to go back to one’s undesirable former living situation # meg’uq ‘he does not want to go back’ / megciqqu ‘he won’t want to leave’; > megute-; < PY meg’u!
mege- to not want to go back to one’s undesirable former living situation # meg’uq ‘he does not want to go back’ / megciqqu ‘he won’t want to leave’; > megute-; < PY meg’u!
mekegte- to come apart at the seams # mekiyiq something or someone close; close relative # NUN
mekiyiq something or someone close; close relative # NUN
melnguq water beetle (species ?) # edible; melngut NEQAIT ‘heather’ (Cassiope sp.); ‘mastodon flower’ (Senecio congestus); < PE melngut
melqulegcur- to trap furbearers # melqulegcurtuq ‘he is trapping’; melqulegcurai ‘he is trapping them’ / Yuungnaquciqaat pissurtuluteng pillerteng imarpigmiuternek, iqvaryaraq, kayangussuryaraq, neqsuryaraq melqulegcuryaraq-lu. ‘Their subsistence way of life is by hunting sea mammals, picking berries, gathering eggs, fishing, and trapping.’ (KIP 1998:vii); < melqulek-cur-; > melqulegcurta
melqulegcurta trapper # melqulegcur-ta
melqulek furbearing animal commonly trapped for its pelt # < melquq-lek; > melqulegcur-, melqulegcur-
bases mecuqerrli — melqu
on the mattress and blew on it making it fly up.’ (ELN 1990:99); Canek-lu narullinek keglurnet-
llu melqurrinmek nasqurrutenlug. ‘They had dance headdresses of some kind of weasel [pelt]
and of the fur of wolves.’ (CAU 1985:138); <
?¬quq; > melqulek, melquekurta, melqurringleuq,
melquruaq, melqussuk; cf. meqe-; < PE malqu
melquringleuq* — wading boot made of caribou skin
# < melquq-ite-nguq
melqurippaq hairless caterpillar #
melquruaq cotton; tundra cotton; cottongrass
(Eriophorum sp.) # Mamesciigalkata-llu kilinret,
namani naumalrianek melquruanek 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); < melquq-uaq
melqussuk shaggy dog #; K; < melquq-?
mequss’uk melu- to cover one’s eyes while the other players
hide in a game of hide-and-seek # meluq ‘he is
waiting for the others to hide’ / > meluqetaaq;
< PY-S malu-
melucuaq herring egg # EG; < meluk-cuar(aq)
melug-1 to suck; to snort snuff; to smoke tobacco
(additional Y, NS meaning) # melugtuq ‘he is
sucking something’; melugaa ‘he is sucking
it’ / melugyugpaa! ‘boy, do I want a smoke!’
Iluqsingraan-llu tua-i yungamun meluusqelluku.
‘Though it was in deep, the jaeger was to
suck it out.’ (AGA 1995:128); > melugar-, melugcuun,
melugsaq, melugyaq, melugyaraq, meluurun
melug2- to dent / melugtuq ‘it got dented’;
melugtaa ‘he dented it’ / < melug2-te2-
melugyaq elephant # NUN; < melug-yaq; < PE
maluyyar (under PE maluy-)
melugyar(aq*), melugsaaraq (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 melug2 to eat roe # Meluitnek-llu
kinerciriaqluteng elami agarrluku. Tamakut-llu
kinssiyaaqpailgata ilaqqluklu nutaranek melugneq
puckamun eluki, muiran-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; > melucuaq, melyaargalnguut
melunga- to be dented # melungqa ‘it is dented’
/ < melug2-ngqa-
meluqetaaq game of hide-and-seek # < melu-qetaaq
meluskaq snuff # and meluskar- to take snuff #
meluskarvik, meluskautek or meluskautaak
‘snuff box’; Wiinga-ll’ tua-i atalleurlruput aüigna
angutngurruli-ami meluskauryurruli, unaakumi
tang makteqaraarqami tua-i meluskautaagni
teguaqamikek wani-am tua-i picaqnganakkek, . . .
‘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 прозка (próshka);
= peluskaq
meluuru1 tube or other device for taking snuff #
< melur-ur-n
meluuru2 wooden attachment for snare # from
A F-R’s list
melyaargalnguut cornmeal # literally: ‘ones
similar to small fish eggs’; < meluk-ya(g)aq-
galnguq-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
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. emeq-
mengkuk labret # Tua-i-am taum kinguani tuluqelliniciti tamakut mengkuit tu-i am tengkuit kangingamegteki makungqerrsaurtellruut-gguq-am angutet tua-i tuluuraqluki; 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 tu-i tamaa-i makunek maa-i. ‘They started wearing these labrets.’ (CIU 2005:218); NI menglae edge; border # nanvam menglii ciumek urulartuq ‘the edge of the lake melts first’; NunAm menglii, qiliim menglii or ellAm menglii ‘horizon’; Iterngameng-gguq-am uavet amiigem mengliinun aqumluteng. ‘When they came in they sat down out there next to the door way.’ (MAR1 2001:49); = [e]ngla, kengla, nel’a; > menglailitaq, menglerin, menglerun menglailitaq folded strip enclosing raw edge of fabric; edging # < mengla-ilitaq
mengmailar- to go around the edge if (it) # mengmailaraa ‘he went around the edge of it’ / Aqlagtenrilkurruku-gguq tauna angun mengmailrluku. ‘She went around that man to keep from affecting him with her emanations.’ (YUP 2005:164); < mengla-ir-
menglailrun strip of fur between the ruff and hood of a parka # < mengla-ir1-n
menglerin, menglerun strip of hairless skin between the sole and the upper part of a skin boot # < mengla?-n, mengla?-n
mengniarcuun song # < menge-niar-cuun
mengqi- to make a cracking sound # NUN; cf. mengqupak, mengqulegtaq
mengqulegtaq bunchberry (Cornus canadensis) # NUN; cf. mengqi-
mengqucivak hawk owl (Surnia ulula); hawk (species ?) # Y; < ?-vak
mengquq Japanese spherical glass fishnet float # found on beaches; etymology not known to compiler; NUN; < ?-quq; cf. mengkuk mengqurpak loud noise # Qavarraraarlutek unuakumi tupakanrangnegun, tua-i-w’ erquaqertelluku, elatiigneq qakemna migpallartelliniuq. Tua-i ca qakmani mengqurpak. ‘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. emeq-, 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;entaanga akutamek ‘he didn’t leave any “Eskimo ice cream” for me’; Ilani mentevenkenai 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 manat-
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 enem avatii 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. ‘He had the clean animals go in in seven pairs, male and female.’ (AYAG. 7:2); Atawaqertut ircaqumegteggun 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’; mermun kit’ellruuq ‘he fell into the water’; angiamek mer’et taguski! ‘bring the buckets of water from the boat!’; Tua-i-llu-am ellii umuarteqengluni meliullermini qalll’ ayuqucianek mer’em iluani tanguq, . . . ‘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-, meqcarrluk, merkaq, meqsug-, merkaun,
Bases

mercete-, merrlir-, mercuullugpak, meriig, merr’aq*, merr’ar(ar)-, merr’ite-, merpallag-, merpallar-, merq-, mertar-, merte-, meryak¹; < PE aṃar(-)

meqcaq waste; human waste (?) # Imumun yaavet ciqicivkelarranun meqcatirarramun tekitami qaluqaarluku uka-i agiertelliniluni. ‘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; meqciirtuq ‘it is being soaked for the hair to come off’; meqcirara ‘he is soaking it’ / “Wii niitelartua tua-i keligarrarluki cali-llu meqcirraluki 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-; > meqciraq; < PY-S m0q0ci3- (under PY-S m0q0-)

meqciraq skin soaked to remove the hair or fur #< meq-ciraq

meqe- to shed or lose hair # of animals or humans; meq’uq ‘it is shedding’; mequa ‘it is shedding off’; > meqcir-, meqte-, meqneq, meqtar-, mequss’uk; cf. melquq; < PY-S m0q0cir- (under PY-S m0q0-)

meq’ercetaaq arrow with point that detaches in the flesh #

meqiq fly egg # and meqir- to lay eggs # of flies; meqirituq ‘it (fly) laid eggs’; meqcirara ‘it (fly) laid eggs on it’ / Tua-i-gguq maa-i makut meqit yugnun igmaasqevkenaki. Tukraqut-gguq yuum iluani puqlanguteng 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-; > meqsuircaun; < PY 0m0qyu!- (under PE 0m03-)

meqsug- to be thirsty # meqsugtuq ‘he is thirsty’ / meqsuircarilinuq ‘it is time to quench our thirst’; Umyuarteqliniug. “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 aṃaγyum- (under PE aṃar(-))

meqsuircaun soda pop # < meq-suir²-car-n

meqtar- to pluck a bird # meqtartuq ‘he is plucking a bird; meqtaraa ‘he is plucking it’ / K, BB, NR, LI; < meq-te-

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; meqtara ‘he removed fur from it’ / Cali-llu waten tan’gaurlulu elliraat meqluki tua-i qamiquirit ungliangyugaqata cali asmegetuluki. ‘Also orphan boys were shaved, their hair removed, when their heads tended to get lice.’ (CIU 2005:214); < meq-te²-

mequp’ayagaq* long-haired, shaggy or fluffy dog # Mequp’ayagarmek qimuqengellruunga imumi, yugctenu-llu qallatenitararaq’luni. ‘I had a long-haired dog at that time, and it could almost speak Yup’ik.’ (UPN2); < 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-; cf. melqussuk

mer- to drink # see meq- cold liquid (specifically alcoholic beverage, but only in a certain context); for to drink (hot liquid) see yuurgar-; underlyingly [ermer-]; 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!’; meryuumitaqa eculria meq ‘I don’t care to drink the murky water’; merkaq ‘something to drink’; Atanrem-llu tangercetam eculria meq ‘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’-, metu-; < PE amak(-)

**mer’a-** to drink repeatedly at short intervals (as when drinking liquor in order to feel its affect)  
# merauq ‘he is drinking (liquor)’; meraa (mer’aluku) ‘he is drinking it’; = mer’a-; < mer-a-

**mercete-** to let one drink  
# mercetaa ‘he let him drink’ / merceciiqaa ‘he will let him drink’; Cali-llu mermek cikiqatkut mer’aqluku meqsunga artengramta-llu wangkutnek mercceuunata ellaita t'aiqam cikiqeraqluta. ‘Also if they gave us water we’d drink it, even if we became thirsty we didn’t let ourselves drink, but only when they gave it to us.’ (YUU 1995:49);  
< mer-cete-1

**mercete-2** to be watery  
# mercetuq ‘it is watery’ / merci ‘being watery’; < meq-cete-2

**mercuullugpak** high-bush cranberry (Viburnum edule);  
< meq-?-lluk-rpak merig- caved in; folded over; hemmed # postural root; > merigte-, meringqa-; < PY-S m03i-!-

**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

**merigneq** hem; cuff # < merigte-neq

**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

**meringqa-** to be caved in; to be folded over; to be hemmed  
# meringgaq ‘it is caved in’, ‘it is hemmed’ or ‘it is hemmed’ / < merig-ngqa-

**merinite-** to blend in with land formation and not be visible anymore; to disappear over a hill or mountain # NUN

**merkaun** soda pop # < meq-kaq-un

**mernur-** to recover from being tired; to be rested up # mernurituq ‘he is not tired any more’ / mernurivik ‘limbo’ (Catholic neologism);  
< mernur-ir2; > mernurircir-; < PE meraar- (under PE merar-)

**mernurcir-**, **mernurcar-**, **mernuimercir-** to rest up  
# mernuimercirtuq, mernuimercirtuq ‘he is taking a rest’ / < mernurcir-, mernurcar-

**mernuur-** to be tired; to be exhausted; to be fatigued # mernuurtuq ‘he is tired’ / mernuurluni ‘being tired’; Ulpiarqaarluni tallimarqunek meruqerluni anerteksaaralliniuq taqsuqeluni cakneq. ‘After doing somersaults five times he suddenly became fatigued and breathed hard at intervals being very tired.’ (YUU 1995:99);  
> mernuur-; < PE meruar-

**merpallag-** to drink too much # merpallagtuq ‘he drank too much of it’ / < mer-pallag-

**merpallag-2** to make a splashing sound  
# Qavaqerluni, nalluqerluni, maaten tupagyartulliniuq caama tang merpallagaluni. 
Maaten-gguq tua-i, . . . , kanavet tangerqallinia ervuqalria tauna arnaq quilluni 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 # merqaq ‘he gave it some water, put water on it’ / Yuraqatarluteng tua-i cauyat upluki mercelluki, . . . ‘Being about to dance they prepared their drums, moistening them with water, . . .’ (CIU 2005:384);  
< meq-?-iq

**Merr’aq*1**, **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’arar(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-
merra’r- to be watery # < meq-rrluk-ir-
merrlir- to be watery # < meq-rrluk-ir-
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 ellassutemek 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-2-;
> mertar-cuun
mertarcuun, mertarssuun water pail; water bucket; water transporting tank # Tua-i-ll’ qaluurin piluku kan’a mertarcuun mermek imalek tangllinia, un’a Kuigpak. ‘As he took the dipper he looked into the water bucket and saw the Yukon River mirrored on the surface of the water.’ (CIU 2005:70); < 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’ / merugutaa ‘it pulled him under or in (implying, trapping him)’; ciurissuutem aliqa merugucnarqaqlua ‘the wringer almost pulled my sleeve in’; Kuigem ilii 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 got pulled under.’ (QUL 2003:732); Taügken-äm tavluini ava-i yuk pikuni, pileryagakuni waten maaggun elatiikun cikuq asmeskuni tua-i pakerqengraan carvaniquni merugutarkauluku. ‘But if a person panics and makes those quick movements, he is going to break the ice and the current is going to pull him under the ice, even though he tries to escape.’ (QUL 2003:732)
mer’un dipper for drinking water # Waten pertat kegginaruaramek garalingqetuttuq, mer’utet. ‘The inner sides usually had designs of little faces, [inside] the bent-wood dippers.’ (CIU 2005:200); = emrun; < mer-n
meryak1 (Y form), mersak (NS form) blackfish fry # < meq-yak
meryak2 mucus in eye; “sleep in the eye” # Y; < meq-yak
meter- root; > metervik, metraq
metervik bald eagle (Haliaetus leucocephalus)
# Cetamanek pitangqertuq wangni ayuqciitnarqelutuwutetmek taringesciigalkemmek: metervit tengaulallrat pagaani, . . . ‘There are four things which to me are beyond understanding: eagles flying up above, . . .’ (AYUQ. 30:19); < metervik-?
< PY matervik (under PE matar)
metqe- to suffer; to be ill # metquq ‘he is suffering’ / NUN; < -teqe-; < PE matay- (?)
metraq*, metraq* (NUN form) common eider (Somateria mollissima) # metrartangqertuq or met’ertangqertuq (NUN form) ‘there are eiders here’; Tua-i tuavet kanaami nanvamun, metrarmek-gguq — neqeglita-w’ angiigvakneg pilaqaat — tamakucimek tua-i pitekengami, qayamikun elkuni aqiIMiu, 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 “angiikvak” — he grabbed it first by its head when retrieving it with his kayak.’ (CIU 2005:8); < metraq-?
< PE mot03vik (under PE metu)
metenglliaqer- to spring off # NUN; cf. petengte-
metu- to absorb water; to let water in # metuq ‘it is absorbing water, letting water in’ / Tamakut tamaa-i ava-i aüg’um qanrutkellri, imarnitet, ellalluum quillun metuluni-ll’ pingaunakum maaggun-llu pengegnaarluku . . . 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 plastic or rubber sheeting # < metu-yailkutaq
mianig- root; > mianigte-, mianike-, mianikur(aq*), mianiite-
mianigte- to make noise with things # mianigtuq ‘he is making noise’; qemagciuq qantaneq mianigglun ‘he is putting away the dishes, making noise’; < mianig-?
miankite- to be careful; to be gentle # mianikuq ‘he is not gentle’, ‘he lacks sensitivity’ / < mianig-ite-1, mianig-ate-1, mianig-nite-1

mianike- to be careful; to be gentle # mianikuq ‘he is not gentle’, ‘he lacks sensitivity’ / < mianig-ite-1, mianig-ate-1, mianig-nite-1

migkite- to soak in order to leach out salt # miiciruq

migkituq ‘it is loud, thudding’ / < mig-tu-1, mig-rpallar-a-

miicir- to grind # miiciruq

migpak sudden noise; thump; thud; loud noise

migpallarruni camna, migpallarruni tua-i kauqtaruluq. ‘With the initial beat of the drum, something down there made a loud thudding, a continuous beating.’ (QAN 1995:312); < mig-rpallar-2-

migpallarte- to thud; to thump # Kauguciatunllu migpallarruni camna, migpallarruni tua-i kauqtaruluq. ‘With the initial beat of the drum, something down there made a loud thudding, a continuous beating.’ (QAN 1995:312); < mig-rpallar-2-

migpallara- to thud repeatedly; to thump repeatedly # < mig-rpallar-a-

migtu- to be loud; to be thudding; to be thumping # migtuqq ‘it is loud, thudding’ / < mig-tu-1

miicir- to soak in order to leach out salt # miiciriq ‘it is being soaked’, miiciraa ‘he is soaking it’ / miiciriq sulunanek ‘he is soaking the salted salmon in order to leach the salt from them’; < miite-1-cir-1; < PY miicir- (under PE amas(-))

miilaq soap # . . . miilailameng-llu tamaani teq’umek tauγam miilirluteng erurlaameng. ‘. . . since they didn’t have soap back then, since they’d wash using urine as soap.’ (MAR2 2001:14); from Russian мяло (mylo)

miili- to grind # miiliuq ‘he is grinding something’; miilia ‘he is grinding it’ / probably from English ‘meal’ or ‘mill’; > miiltinguaq, miilissuun

miilissuun mortar; millstone # Passissuutengqertut makut miilissuutet allakarmeng. ‘The mortars have their own pestles.’ (CIU 2005:194); . . . tauna atawaunruyartuq miilissuutem teggarvii uyaqqurrarun agarrluku egeskatgu imarpigmun. ‘. . . it would be better if a millstone was hung around his neck and he was thrown in the sea.’ (MARK 9:42); < miili-cun

miiltinguaq pancreas # < miili-n-uaq

miineq spring of water; place that has gotten water as through melting or flooding # Tua-i-l’ im’ atin una wani miineq, maani qacarnermi, miineq tugelerluku tua-i ukiuvailegmii-lu cikuliurutii ayimmuli. ‘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); Inumek ernerniuurtaangaqan miinengagluni yuikqumun ayagalriit tuaten ivrattaang. ‘When the days got longer and when places with water began to form [from the melting snow], they went to the wilderness wading through the wet places like that.’ (CIU 2005:346); < miite-1-neaq1

miinguartarkarcivik device for filling a bladder with fluids # NUN; < ?-vik; cf. emir-

miintaq screw; bolt # from Russian винт (vint); = uintaq

miiqar- for it to be spring thaw; for there to be high water # Aren, ellamun tua-i anyaurtenga’arcami tua-l’ piinanrani kuigan un’a cheiini miitangaaranga’artelliniuq urugyungami 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’ luqavken kiaitiin tungiinluk ceniluk miiqkerkun lamaaquin kuqraliartangliniuq qaqguna kiaiti. . . . at the time when the sides of the river had plenty of melt water something appeared swimming along the side of the river.’ (QUL 2003:186); < meq-lir-qar-also spelled emiqar-
miiskaaq — mil-

miiskaaq dishpan; large serving dish # from Russian

miiqat something that has been soaked or leached out # < miite1-aq

miite- to provide person, animal, or object with water or other liquid # miitaq ‘he gave her some water’ / miitegermag ‘give me some water, please!’; < ?-ite2; > miicir-, miineq, miitaq, miyvik; cf. meq; < PE ammit- (under PE amak(-))

miiteq- to make a loud noise # cf. eme-

mike- to be little; to be small in size; to be young # mik’tuq ‘it is small’ / mikluni ‘being small’; mikvaa ‘my, how small!’; mikiyaagtuq ‘it is too small’; mikiemmi ‘when I was young’; Aaniin-llu qanruulluku mikelrrani waten ayuqellruniluku. ‘And her mother told her that she looked like that when she was small.’ (ELN 1990:10); mingqaa mikluku ‘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; mikkelkaq ‘he finds it too small for him’ / una paltuuk mikelkaqqa ‘this coat is too small for me’; < mikte-ke-

mikleq smaller or smallest one or ones # mikellrat ‘the smallest one of them’; mikella ‘one smaller than it’; mikellrit ‘the smallest 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-

mikellruuq ‘it is smaller’ / una mikellruuq tuami ‘this is smaller than that’; < mikte-lrruq; 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-

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mikeligullraaq child # older than an infant; mikeliguller ‘a child, the child’; mikeligullraat ‘children’; < mikelnguq-llr(aq)

mikelnguq* child; little one. used in unpossessed contexts; for possessed contexts, irniaq is used; mikelnguq qiaqguq aania neallrani ‘the child cried when his mother went out’; mikelnguq aquiquit ellami nengllingraa ‘the children are playing outside even though it is cold’; Angutellluq qagsimi qavatuluteng, nem’i piyuunateng.

The following are anatomical terms, probably neologisms: Mikelnguruqam kayangivia ‘ovary’; Mikelnguruqam kayanguvum Tumyaraa ‘Fallopian tube’; mikelngurlaq ‘sex cell, especially sperm cell’; mikelnguralqag kayanguq ‘ovum, female egg cell’; > mikelnguller

mikeltak ‘darned’ child, exclamation used when one is angry; adult or teenager acting like a child, pejorative; < mikte-

mik’uraq youngest child; youngest sibling # NUN; < mike-

mike- to be little; to be small in size; to be young # mik’tuq ‘it is small’ / mikkellemmi ‘when I was young’; Yuum-gguq ilin pikuralmali nalluyagucuita ‘mik’sani . . . ‘It is said that some people never forget being mistreated when they were little . . . ’ (YUP 2005:134); Can’irraam taum quliratui mikelrratmi. ‘That person, Can’rraq, 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 # mikurtut ‘they are abundant’ in one place; mikurai ‘he is gathering them together’ / neqet mikurtut unuamek ‘there are a lot of fish running today’; egturyat mikurtut nunapigmi ‘there are a lot of mosquitoes on the tundra’; . . . ’ ‘and when they started to hunt there would be an abundance of game available.’ (AGA 1996:28); > mikute-, Mikuryaq

mikuite- to not be abundant # . . . pinggetuyaaqut, tauqaam mikuuunateng, . . . ‘they are usually available, but not abundant.’ (PAI 2008:38); < mikur-ite-

Mikuryaq Mekoryuk # village on Nunivak Is.; < mikur-yaq

mil- root; > milpag-, milqar-, milqun, miluq-, miluute; < PE milur-
milk # kuluvim milga ‘cow’s milk’; Tauna
nuna naungignarqeliruq enuqitnaunani-lu
milqenek paatakaamek-lu. ‘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 milguuq (q.v.)

milpag-, mileqpag- to throw hard (at) # milpagtuq
‘he threw something hard’; milpauuq ‘he threw
something at it hard’ / milpautaa ‘he threw
it hard’; Aren, kevgarqaarluku taukuq
milqpaucaaqekiini tegqagnun ... ‘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 #
milqar- to throw (at) # milqertuq ‘he threw
something’; milqeraa ‘he threw something at it’ /
milqautaa “he threw it at the dog’; < mil-qar-
milqagte- to throw hard (at) # milpagtuq

milquaq one of two white decorative squares on
back of parka #
milqu- to throw things # with the implication of
maliciousness; milquuq ‘he is throwing thing’;
milquua ‘he threw thing at it’ / < mil-qu-
milquuq

milquyu- legendary rock-throwing creature the
size of a small human; by extension, monkey; ape
# < milquu-yu

miluutuq- to stand out (be very noticeable) #
Tuarpiaq-qttuq tang tusrutkeq-lu miluutetaciit
taqiqpiim pillrani. ‘Apparently his parka
shoulder designs stood out in the bright light.’
(KIP 1998:245); Anviguecuqirala waten
ayagaqama up’nerkami, miluutaq taa-i
qanikcarmi yaaqvani. ‘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); < miluut-
miluvaq, miluvaq rope # from Russian
verëvka (veryóvka); Y, HBC, NI; = piluvkaaq

mimiq thigh of bird or mammal # > mimernaq;
< PE mimar

mimernaq stump of tree # < mimiq-naq

min aqu 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’;

minqeq 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; minqetuq or min qaa ‘it got moldy’
/ > minkar-; < PE miny

minek wake of a fish or a boat # min’guuq ‘it is the
wake of something moving through the water’

mimiqqeq soaked and salted fish # EG = pingciq

minqeqaq tightly coiled rigid basket made of coarse
seashore grass (taperruat) # < minqeqe-aq;
> mingqi-

mingqe- to sew # minqeqh he is sewing; minqeqa
‘he is sewing it’ / mingeqaraq nalluq ‘I don’t
know how to sew’; Maaten-gguq piuq natermi
aqmugalria, ingna-gguq-wa aanii mingqellria
ingerer qaingatnu. ‘When she observed things
she saw that she was sitting on the floor, and
that one, her mother, was sewing on the bed.’
(ELN 1990:3); Tua mingqesuumariungu waniwa
mingqatengqermu. ‘I can sew now if I
have a needle.’ (QUL 2003:142); > minqeqaq,
imqeqpiarumalia, mingqessuun, mingquun;
< PE mingq-
imqeqpiarumalia ordinary stitch # < mingqeq-
-piaq-ma-iria

mingqessuun, mingqeqsuun sewing machine #
< mingqeq-cuun, mingqeq-cuun

mingqi- to make a tightly coiled, rigid grass basket.
mingqiag ‘she is making a basket’; mingqiagai
‘she is making a basket out of them (grass)’ /
imqeqistenguq aanaka ‘my mother is a basket-
maker’; < mingqeqaq-

mingquun needle # Tamaani mingquqtiutullrulliniut
unakti cerfamiituq waten tuturrannek. Taugken
Akulmi maani mingquqtiutullrulliniuturq
eqigtulirian-lu aturkeggnek, qeqillgaa
imkut kanagaitnuk . . . ‘People down in
the coastal areas made needles out of ivory. But in
the tundra area people made needles for use on
mingqucivik — missuuk

Bases

minuk drizzle # < PE minąy^2
miqaq 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^2-
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'; miryraruni 'vomiting repeatedly', miryrarluni augmek 'vomiting blood'; Tua-i kingyarqami akutamek miryaraqliuni kingutmun, . . . Qa'tiritnapa-li-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, miryaruq; < PE miryaq(-)
miryalngu- to be nauseated # miryalnguq 'he is nauseated' / miryalgnunarquq 'it is nauseating'; < miryar-Ing-
miryaraq 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 atkuliaqameng uuggun wani pukirmek qaralililaraat cali-lu akiaqun; miryaraqalulikek-gguq. When women make parkas, they always put strips of white fur from calfskin 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. micer-, miter-
miscir- to be misty # miskirtuq ‘it is misty’ / perhaps from English ‘misty’, but cf. miscir-
miskite- to be hard to see or hear # miskituuq ‘it is obscured’ / < mis-kite^2-
missuuk sack # Neqet amiit tamaa-i missuuget, imkut tua missuulret. Missuuilernek wangkuta maa-i qeqaquniqelriakut. Tamakut-llu tamaa-i ak’a neqet, neqet qeltaitmek, qeciirluki missuulitulruirii. 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 meshok (meshók); > missuulleq

**missuulleq** 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 mistunruuq ‘that star up there is easier to see than the others’; < mis-tu-

**mistuquate-** to join with others who are doing something # NUN

**misvik** airport; landing strip # Nunauqapiggluteng Mamterillermiut yugyagpek’nateng, Misswingssagaunateng-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

**miyvik1** airport; landing strip # HBC; < mit’e-vik

**miyvik2** water barrel # HBC; < miite

**mug-** to suck # see emug-

**mugcuun** baby bottle # see emugcuun

**muiqaar(ar)-** to become full to capacity # . . . qasgicuallerani atrarluni qinertellinia, kenillecuari tua-i man’ muiqaaralliniluni mermek. ‘. . . 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; muiqerriluni ‘(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’; muiara ‘he filled it’ / muiramaauq ‘it is full to capacity’; imiraa muiirluku mermek ‘he filled it with water, filling it up all the way’; muiaran or muirngaan ‘because or when it got full’; iraluq muiortuq ‘the moon is full’; iraluq muiyarturtuq ‘the moon is waxing’; Utaqalgirluteng-gguq iralum muillerkaanek. ‘It is said that they would wait for the moon to become full.’ (CAU 1985:77); = muir-; > muiqar-, muiqerri-, muiara-

**muira-** to boil over # NS; muiraauq ‘it is boiling over’ / < muir-

**mukaaq** flour; bread loaf (HBC, NUN additional meaning) # Tamaani muriikeqarralemleni, tuneniallruttu saayunek, mukaaneq, saarralanek, imanek, iliini-liu lumarramek. ‘When I first observed things they were selling tea, flour,
sugar, bullets, and sometimes fabric.’ (YUU 1995:15); Kass’allameng mat’umeng waten-ta’ig ‘kass’allartutturru tamaani, mukaameng, caayuumeng, . . . ‘We ate white man’s food, western foods, bread, tea, . . .’ (CEV 1984:38); from Russian muká; > mukaarkat, mukaarutleq mukaarkaq wheat; (ear of) grain # Qavanqigcami 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 mukaaq-utelleq mula nipple; tip of paddle blade # NUN; = emulek; < PE mul0(!) mulngag-root; > mulngake- to act gently and carefully # mumigaatuq ‘he is being careful’ / < mulngag-ite- mulngake- to act gently and carefully # mulngakuq ‘he is being careful’; mulngakaa ‘he is being careful with it’ / mulngakekina! ‘be careful!’; Tamana tamaa-i unu wani tan’gaurluq mulngakluku aulukarkaulliniarput pissuqataaralria. ‘We are to carefully watch over that boy, the one who is just starting to hunt.’ (ELL 1997:338); < mulngag-ke- muluuk (BB form), mul’tuuk hammer # from Russian molotók (molotök); = mulut’uuk mulu- to tarry; to stay away a long time # muluuq ‘he is taking a long time’ / mulutuuk ‘they, usually take a long time’; muluciqua ‘I’ll be gone for a long time’; muluvkenak ut’reskina! ‘come home right away!’; ciin mulpvakarci? ‘why did you take so long?’; Angerluni tua muluurqerluni iterluni. ‘Having gone out he tarried a while and then entered again.’ (QAN 1995:58); < PE mulu-

muluk’uuq milk # Y, HBC, NI, CAN, K, BB, NR, LI, EG; from Russian molotók (molotök); = malak’uuq mulut’uuk, mulut’uutaq hammer # from Russian molotók (molotök); = multuuk mumaa- to dance moving one’s feet or legs in various ways # NUN; < mumer-a- mumeq drumstick; a tassel, representing a drumstick, hanging from one of the calfskin pieces on the traditional Yup’ik “quitaq” parka as worn in the coastal area # and mumer- to beat a drum # mumertuq ‘he is drumming’; < PE mumawk( -)
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 “Kevgiq” (“Messenger Feast”)) # Cali ingluan cali tuaten muminreskuni, cali cikurturciqaa 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, imnarnat yawalallrat, tua mumigarulluteng, arnat akluuteng uimeng akluutnek nuliritt-llu akluutnek uingit yuurluteng, 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-ara(ar)te- mumigtaar- to go from one side to the other side # Tua-i irrirnartut, ataucikun-llu makluteng. Waten mumigaacturluki. ‘They would move and lean to one side in unison and straighten up. They would way to one side and straighten up and then way to the other side again.’ (CIU 2005:248); mumigte-a-
mumigtaq 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 quliraq kass’atun mumigtaa 'he is translating the Yup’ik story into English'; mumiggulu kalikaq 'turning over the paper'; Ilaitllu aperyarat ilakluku: "radar" yugtun mumigcesciigalnguut, yup’igtun-lu 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- do the opposite of what one is supposed to or is expected to do # < mumig-?-;

mumingqa- to be turned over; to be translated # mumingqaq ‘it is turned over’ / < mumig-ngqa-

munaircete- to be restless # munaircetuq 'he is restless' / < mumig-

munaircista babysitter; Y; < munae-i?-ta-

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 murilkelallruamku, waten makuq teq’itqataarqukut, kalvagyaramun etellinii, kinguatgun-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 nunakegtaarmun tanciretelqapiarluni camek-llu-gguq cali nalluami yuucini-llu nalluamiu murilkessiyaagpek’nani. ‘It was at that time, it is said, that she became aware of the bright wood!’ (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 murilkenriagni amik ullallinia, taukut nakacuut nanguani egtaqluki. Taukuk murilkenrilagni, kalvagyaramun etellinii, kinguatgun-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 nunakegtaarmun tanciretelqapiarluni camek-llu-gguq cali nalluami yuucini-llu nalluamiu murilkessiyaagpek’nani. ‘It was at that time, it is said, that she became aware of the bright wood!’ (ELL 1997:144); Y, K, NI, CAN, BB, NR, LI; > muragaq; muragte-
muragte- to collect firewood # muragtutuq ‘he is gathering wood’ / murairuqtataameng muragtutuq ‘because they are soon to be out of firewood, he is getting firewood’; Neqlillernun tekicameng aatiita palatekikurumamikami muraquttraarluki-llu taukut ilani unilluki ayagluni 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); < murak-te-
murak- wood; log; stick # muraggagq ‘little piece of wood’; murirt taguskiki angymek ‘bring the firewood up from the boat!’; muragkiurtuq ‘he is chopping wood’; muragcuun ‘wood stove’; Cen’armun auqiiryaqartutukut, tamaani amlletnek auqiirkaneq muraqnek tangaalartukut 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 qantam imaa! ‘That was delicious, that content of the wooden bowl!’ (ELL 1997:144); Y, K, NI, CAN, BB, NR, LI; > muragaq; muragte-
muragaq wood; log; stick # Kegglangqerrsgnaunateng-ll’, qalqapiit tamaan’ ayagnenaaarllatni, kegglangyugnaunaki muraqat 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); HBC, NI, CAN; < murak-aq-
muragaq wood; log; stick # Kegglangqaunateng-ll’, qalqapiit tamaan’ ayagnenaaarllatni, kegglangyugnaunaki muraqat 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); HBC, NI, CAN; < murak-aq-

muragte- to collect firewood # muragtutuq ‘he is gathering wood’ / murairuqtataameng muragtutuq ‘because they are soon to be out of firewood, he is getting firewood’; Neqlillernun tekicameng aatiita palatekikurumamikami muraquttraarluki-llu taukut ilani unilluki ayagluni 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); < murak-te-
murak- wood; log; stick # muraggagq ‘little piece of wood’; murirt taguskiki angymek ‘bring the firewood up from the boat!’; muragkiurtuq ‘he is chopping wood’; muragcuun ‘wood stove’; Cen’armun auqiiryaqartutukut, tamaani amlletnek auqiirkaneq muraqnek tangaalartukut 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 qantam 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 murilkenriagni amik ullallinia, taukut nakacuut nanguani egtaqluki. Taukuk murilkenrilagni, kalvagyaramun etellinii, kinguatgun-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 nunakegtaarmun tanciretelqapiarluni camek-llu-gguq cali nalluami yuucini-llu nalluamiu murilkessiyaagpek’nani. ‘It was at that time, it is said, that she became aware of the bright wood!’ (ELL 1997:144); Y, K, NI, CAN, BB, NR, LI; > muragaq; muragte-
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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’; murilkumalłeq ‘probation’; murilkumarliim maligtaqarkai ‘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 # . . . ukatini-wa puyirviim . . . . Murirviim-wa patua manigcetellria 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, melqrurrluku, 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; < murte-aq

murte- to make into a batter # murtaa ‘he is mixing or making it into a batter, stirring it, adding ingredients to it’ / murcuq ‘she is making a batter’; HBC; = urte-; > murtaq

muru- to sink into snow, mud, etc.; to put on boots without using liners in them # muruqq ‘he sank in’; murua ‘he sank into it’ / muruqlulukek kameksiqgen maligtaqarga ‘just slip on your boots and come with me quickly’; cf. murugte1-; > murua-, murun, muruyaq; < PE muru-

muru- to sink into snow or mud at every step # muruaq ‘he is sinking in’ as he walks; muruqaga ‘he is sinking into it’ as he walks / angun anerteksaarluni muruaq ‘the man is trudging through the snow panting’; muruanaqqa ‘it is such that one sinks in at every step’; Tekicamegteki negat elliikayuulluni takuilluni, tua-i murualuni tuaten iruk-llu mecungurrutleq nutaan tua-i pellyuryussiigluni. ‘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-ylu

murug- pulled down; postural root; > murungqa-, murugte-; < PE murduq-

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’ / Kanarrnginanranrili-imma muruggluni . . . . murugarrluni rayima. ‘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 murugartelluliniim amigmun. ‘Since it cried out, he quickly ducked down inside the entrance hole.’ (PAI 2008:344); Aliit-llu tamakut ilutmun murugtelluli waten. Ilulirnerkun camaggun ukatmun pivkarluku, nanerluku qamaggun, nek’etuluku. ‘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, muruqaq slipper; fur liner for skin boot < muru-n, muru-qaq

murungqa- to be submersed # Angllyuyunateng, napangqaluteng tauq’igam qavarluteng, qamiqurrit murunggalluteng, suggait tauq’igam qaimi maami puggumaurluteng suggait, . . . ‘Without diving, upright but sleeping, their head submersed, 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, maakuluk

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-, nau²-

naa- to become complete in number # naagut or naagai ‘they became complete’ / naatai ‘he completed them’; naamaat ‘they have become complete’; naaγiuq kaaltaaminik ‘he completed his hand of cards in solitaire’; Cunawa-gguq im’ tua-i erenret taukut unuut-llu tallman naacirturhatini, kegluneq tauna ayayunani tuani tua-i ungellumalliniqaeria. Tua-i-Il’ tallimiitni tua naangata, unugluni errluni pian piyaaqelliniut tayim’ taun’ 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, naaqun, naaqista, naaqivik, naaqun; cf. naacuqe-; < PE naa-

naacuqe- to conserve; to ration # naacuqqaa ‘he is conserving it’ / HBC; cf. naa-

naallu I don’t know # exclamation; cf. nallu-; EG

naamelliin, naamell’, naam’, naamikika, naamiki I don’t know # exclamation; Uavell-l lu Umkumiunun pillilria, naamikika, wall’u Up’nerkillermiunun. ‘Perhaps downriver to Umkumiut, I don’t know, or to Up’nerkillermiut.’ (QAN 1995:156); = naumiki; cf. na-

naaneq completed set; complete bundle of pelts containing a number sufficient to make a parka # Tua-i-Il’ atkuliyyangameng ukut arnat, atkugkat tamakut atrarrluki angilluki sua-i naamret 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 naanguarutkaqaqmeqnegu kenurqutaqa ‘my children, have fun playing with my flashlight’; Ayumian-gguq naangualiaqekii-
naanguar- — nacaqupak

Bases

gguq muraggarnek tua-i piciatun. ‘Meanwhile, it is said, he would make toys for her out of wood.’ (ELL 1997:124); = inanguar-; < naanguar-, naanguar-n

naanguar- to play sedentarily with toys; to play using objects as toys # naanguartuq ‘he is playing with toys’ / naangurarutaa ‘he is playing with toys with her’; Nepliisyaagluki-Llu

naanguraqta pingraateng nepengyarcirqniliku nepliruraraqquluteng. ‘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-; < ?-uaq; > naanguaq; < PE naa-i, naa-ciq;

naaqe- to count; to read # naaqut ‘they are being counted’; naaqi ‘he is counting or reading them’ / naaquiq ‘he is counting or reading’; naaqsunarqellriit ‘things worth reading’; Ellii naaqiyaqurtarluani ak’a yauniq tekilluku aqquanglunii qiciceneq . . . Since she’d learned to count to twenty already, she asked how many he’d caught . . .’ (ELN 1990:51); Quyaranurq cali ukuq naaquitrek . . . , cali Alaska Native Language Center Fairbanks-aami naaqillret. ‘Thanks go also to the two (proof) readers . . . , and to the (proof)readers at the Alaska Native Language Center Fairbanks.’ (CAU 1985:5); > naaqerkaq, naaqilria, naaqin, naaqista, naaqivik, naaun, Naaqumallrat; < naa-i; PE naaqa-(under PE naa-)

naaqerkaq book # NUN

naaqilria student # NS; < naaqe-i-lria

naaqin number; book (NUN meaning) # < naa-i-ta

naaqista reader (as in church); teacher (NS meaning) # < naa-i-ta

naaqivik school # Maa-i naaqivigneq watua tang Gerrsaurtelriaten. Naaqiluteng elissarluku makut elicelluki. ‘You’ve started seeing schools nowadays. Through reading and reckoning they teach people, they have them learn.’ (TAP 2003:23); NS; < naa-i-ta

Naaqumallrat the Biblical book of Numbers # < naqee-ma-lleq-3p-3s ending

naaun, naaquciq number # Tafigaam makut igat naaqsaurriluki, naaquet, nallunririluki-Llu, attiliyaraq. ‘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 impik piliaqellren, angluni iqtuluni-Llu, uitavikluku naaqci’ilnguut ungualriit, angeliit mikelriit-Llu. ‘There You made the ocean, big and wide, the dwelling place of living things beyond numbering, great and small.’ (PSALM 104:24);

< naa-n, naa-ciq; > naaqt’liurrayaq

naaqt’liurrayaq, naaquciuryaraq arithmetic; mathematics # < naaun-liyr-yaar, naaun-liyr-yaar

naataq bundle of pelts (usually of a set number for the particular kind of pelt) # Canek tua-i atkugkanek, irminuinteke naaatanek, piciatun. ‘They brought bundles of mink pelts and young caribou skin for parkas into the kashim.’ (CIU 2005:134); Aanani-il’ pian pingayuinek

naacituciatnek apluku qaciceneq . . . ‘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); < naa-te-aq

naataq’ NSU owl (species ?)

naave- to transfer from one container to another by pouring # NUN; = naive-.

Naayaak Virgin (Mary) # naklegtalria Naayaak ‘Ma’am a ‘compassionate Virgin Mary’ (CAT 1950:44); = nay’aak, nas’ak

nacallingaar(aq*), nacallingaq Aleutian tern (Sterna aleutica); arctic tern (Sterna paradisaea); Sabine’s gull (Xema sabini). < naaqaq-; < PE nacalingaq (under PE nacar)

nacapcuak monkshood (Actonitun delphinifolium) # NUN

nacaq hat; parka hood; cap # and nacar- to put on a hat; pull on one’s hood # naqartuq ‘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 ceq tekiteqaratluku pugumaarluni nacairumaalliniq yu’nerraar . . . ‘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); see Appendix 9 on parts of the parka; > nacallingaar(aq*), nacapcuak, nacaq, nacapcuak, nacar, nacallennak, nacarrlek, nacarrluk, nacarrlugteteq-; < PE nacar

nacaqupak male lapland longspur (Calcarius lapponicus) # < nacaq-qupak

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**nacaraq** piled ice on sandbars surrounded by shore ice; shore ice piling up after ocean swells # cf. nacete-

**nacarpiaq** fancy hat # < nacaq-pik

**nacarrlugteqeq**- to be in a bad mood; to have gloomy thoughts # nacarrlugteqeq ‘he is in a bad mood’ / Atii-gguq house-ameng tunuani nacarrlugteqequli ellami inangiliria, ellami tua-i 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-

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nagun — naker-

**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 ayagaqamta taangaq imutun tua-i camek nagutaukuku . . . ‘When we traveled there nothing would hold us back from booze . . .’ (YUP 2005:10); Taugken tenama uteccinarenqenricaaluni, taumun tuqmalriamun nagutungunaanuni. ‘That would not cause them to go home; there would not be an obstacle on account of that one who’d died.’ (TAP 2003:28); < nagte-n

**naguteke-** to be held back by # nagutekaak ‘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’; < nagte-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’; naigtaa ‘he answered her back, went against what she said’; naigtaarluki! ‘don’t go against her!’; Pamkut nukalpiartayagauniaqatgu allat makut tutgara’urluuniaqluku. Aren, imkut angullugaat naigtaarluki 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 # < naigte-nrite-

**naikar-** to be in contact with # naikaraa ‘it is in contact with it’ /

**naive-** to transfer from one container to another by pouring # naivaa ‘he poured it’ / naiviuq iqvaminek qaltamun ‘she poured what she had picked into the bucket’; = naave-; > naivike-; < PE na(i)at-

**naivike-** to pour (literally or figuratively) something into (it) # Elingrayuutekluku ciuliamte naivikelratneq ganiqenmicneq. ‘[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

**nakaar-** to dip one’s head into water # nakaartuq ‘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 qurrliniluni nakaciamu. ‘He urinated because his bladder was full.’ (ELL 1997:184); < nakacik-i3-

**Nakaciuryaraq, Nakaciiryaraq, Nakaciuq** 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 kumarciluteng aruviillruteng qasgimi Nakacium nalliini? ‘Why did people burn wild celery and disperse its smoke in the kashim at the time of the Bladder Feast?’ (CAU 1985:98); < nakacuk-liuryaraq, nakacuk?-yaraq

**nakacugnaq** calf; gastrocnemius muscle in the calf # < nakacuk-naq; < PE nakacuynar (under PE nakacuy)

**nakacugnalqeq** dried bladder used for ceremonial purposes # NUN

**nakacugnuq** light bulb # literally: ‘imitation bladder’; < nakacuk-uaq

**nakacugnuqaraq** earring type # < nakacuk-uaq-rraq

**nakacuk** bladder # Angliami tangalliniup nakacugnek nem iquani, tanqipiaarluteng. Ugkutwa-gguq cali nakacut amiigem quliini 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, nakacuaguq, nakacgutalleq, nakacunguaq; < PE nakacuy

**nakacunguaq** bottle # NSU; < nakacuk-nguaq

**nakacunguqaraq** 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 nakercetq ‘it is straight’ / nakercessvaalli mat’umi nutegmi! ‘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-cete; > nakercuun, nakercu, nakirneq, nak’ri-, nakriate-, nakrullugpak, nakrutvalek; cf. Nakmeq; < PE nakar-

nakercuun fletching (feathering) of an arrow; arrow shaft straightener # < nakercuun-n

nakercu straight stretch in a river # < nakercu

nakercuqatak side wall of a semi-subterranean house # = nakircuqataq; < -qataq

nak1- to be good at catching game # nakiuq ‘he is a good hunter’ / Tua-i-gguq nakiqatarqami tuntu angtvak 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. naki

nak2- to go in a straight line; to agree # EG, NUN; > nakissuun; cf. naki1-

nak1neq 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); < -neq

nakircuqatak side wall a semi-subterranean house # = nakircuqatak; < -qatak

nakru level; straight-edge # EG; < naki2-cuun

nakrleg- emotional root; > nakmignarqe-, nakmike-, nakmiin; < PE na&-nakleg

nakmig- emotional root; > nakmignarqe-, nakmike-, nakmiin; < PE nalmi(na)

nakmignarqe- to be such that one prefers it or favors it / nakmignarqat ‘he is such that he causes one to favor or prefer him’; < nakmignarqe-

nakmike- to prefer; to favor # nakmikaa ‘he prefers or favors him or it’ / Tamakut-gguq qikut, qikumek tangerqerluni tua-iliilagyunaituq. Taangi-guq cat qikut ilait tua-i ak’anun piutulit, tamakut-gguq taungiq 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 atlatl, that one that his in-law had preferred the day before, and raised his spear.’ (CIU 2005:58); < nakmig-ke-

naklegyagute- to come to feel compassion toward; to feel sorry for # Tua-i-wa waniwa naklegyagulluten ullagamiken. ‘I have begun to feel compassion toward you and came to you.’ (QAN 1995:240); < nakleg-yagute-

naklegyag- to feel compassion; to pity someone; to be considerate # naklegyagtuq ‘he feels compassion’ / < nakleg-yag-

naklek- to feel compassion toward; to be considerate of; to pity # naklekaa ‘he feels compassion toward her’, ‘he is considerer of her’; Qanrut’laryaaqaitkut . . . iauput naklekliki pisqelluki-llu. ‘Look, they kept telling us, wanting us . . . to treat our fellow humans with compassion.’ (ELL 1997:524); < nakleg-ke; > naklekun

naklen compassion; grace (religious term) # < nakle-

nakleng poor thing!; so sad! exclamation; Aren, tua-i cakneq nakleyugluuni taum ungungssillraam paqillllinnir qanerturluni, “Aling, nakleng atak alpet, nayagarpeni-il’ usviipakarpaa!” ‘Oh, feeling compasion, that animal went to him and said, “Oh dear, poor thing, look you, your sister is crazy!’ (QUL 2003:384); = akleng; NS, Y, K, NI, CAN, BB, NR, NUN, LI, EG < nakleg-

nakmig- emotional root; > nakmignarqe-, nakmike-, nakmiin; < PE nalmi(na)

nakmignarqe- to be such that one prefers it or favors it / nakmignarqat ‘he is such that he causes one to favor or prefer him’; < nakmignarqe-

nakmike- to prefer; to favor # nakmikaa ‘he prefers or favors him or it’ / Tamakut-gguq qikut, qikumek tangerqerluni tua-i milagyunaituq. Taangi-guq cat qikut ilait tua-i ak’anun piutulit, tamakut-gguq taungiq 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 atlatl, that one that his in-law had preferred the day before, and raised his spear.’ (CIU 2005:58); < nakmig-ke-

naklegyagute
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 qetunraqaa 'he is her biological son'; nakmiin qimugtiita qiligaa 'their own dog barked at them'; nakmiin qimugtema keggellruanga 'my very own dog bit me'; qimugtem nakmiin yun'i qiligaa 'the dog is barking at its very own person (master)'; Taugken cali illi yuum school-angssaaqaunani . . . maani uitaluni nakmiin nel'uni, nengluni, nakmiin angyangluni, nakmiin massiinangluni, 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); < nakmig-?

Nakniq Naknek # village on Bristol Bay; cf. naker-

nak'nirmek since when # interrogative particle; < n(a)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): CIUNERMIKUN AYAGTUQ 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-?-ate-

nakrullugpak dorsal fin of arctic grayling; also, grayling (Thymallus arcticus) # < nakrun-lluk-rpak

nakrun fletching (feathers) on arrow # < naker-n; > nakrullugpak, nakrutvalex

nakrutvalex grayling (Thymallus arcticus) # EG; < nakrun-vak-lek

naku- to be cross-eyed # nakuq 'he is cross-eyed' / kinguqliqa nakuq yungcaristet pillagurluku nukunricellruuat 'because my younger brother was cross-eyed the doctors performed surgery on him to correct his crossed eyes'; nakuliamek uiglguq 'she's the one with the cross-eyed husband'; > nakunaq, nakuylngu-; < PE naku(8)-

naku- to pick on; to torment; to fight # nukukaa 'he is picking on her' / nukukutuk 'they are fighting with each other'; . . . ilavet-llu

nakukengraatgen akiuqsaunak, assircaarluten. Atam, ingluluqauvki qiarqelarniaraagten cali nakuqlaat, inerquuteka atunrilukuvgu. ' . . . 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-lngu-; NUN

nala- to die (of plants, animals, people); to wither, to be eclipsed; to become numb, have paraesthesia (pins and needles feeling) # nalaq 'it died, etc. / nalataa 'he killed it'; akerta nalaq 'the sun is eclipsed'; taliqa nalaq 'my arm is asleep'; uksuarmi nunaaraitalalartut up'nerkami-lluguumluteng 'in the fall the plants die, reviving in the spring'; Nutaa-am im' naliin yaaken nulluanek amianek auq aulluni apaurlumunin- am maniarkaminek utrutliniuq. 'When it died, he took some meat off its buttock home for his grandfather to roast in the open fire.' (Qul 2003:320); akerta nalaq 'there is an eclipse of the sun'; iraluq nalaq 'there is an eclipse of the moon'; > nalama-, nalaqerta-, nalaite-; < PE nala-

nalama- to be paralyzed # nalamaluni 'being paralyzed'; < nala-ma-

nalaq found thing; discovery # > nalaq-

nalaqa- to find; to discover # nalaq 'it has been found'; nalaqaa 'he found it' / nalaqutuq 'he found something'; mingqun tamallni nalaqaa 'she found the needle that she lost'; nalaqesiitin pikciqa 'the one who finds it will have it'; Tua-i-il'am tauna ungiruyuulluniniam ellarramini makcam ungiruim yuvaluuqek tua-i 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.' (Ag 1996:210); = nalk-eta-, nataq-; < nalaq-ke-; > nalaqte-, nalaqtaq; < PY nalaq-

nalaqter to suffer a stroke # nalaqteq 'he had a stroke' / nalaqterqaq 'stroke'; < nala-qter-

nalaqutaq found thing; discovery # < nalaq-te-aq

nalaqute- to find something # nalaqutuq 'he found something' / nasaurluq kayanguqeq nalaqutuq nunapigma 'the girl found eggs on the tundra'; . . . una waniwa quugiqarmek

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nalate- to kill (plants, animals, people) # nalataa 'he killed it' / Yaquleyagarneq-Innu mikiu naruneg miluqululu-Innu munagneg nalatatagamiki eritarralarluk nernaurtuq. 'He threw sticks at the little birds, and whenever he killed them, after plucking them he’d eat them.' (MAR 2 2001:100); < nala-te2-

nalayaq post-spawning salmon (NUN meaning); chum salmon (Oncorhynchus keta) (EG meaning) # = talayaq; > nalayarsuun; from Athabascan, cf. nelay (Deg Hit’an Ath.), nulay (Inland Den’ina Ath.), nolaya (Upper Kuskokwim Ath.), meaning ‘chum salmon’
nalayarsuun fish spear used to catch spawning salmon # NUN; < nalayaq-suun

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-?
naliguyaq shelter made from a tarpaulin # < nalik-?

nalig cover hanging over something; tent; shelter # and nalig- to be covering (it) # naliga 'it covers it, hangs over it'; Imarpigmek-Innu patuluku aturilriatun, mer’em-Innu naliqigini ingrirt. ‘You cover it with the deep as with a garment; the waters stood above the mountains.’ (PSALM 104:6); Mer’em naliqigulu entaqan alairaqluni cimarpak, tua-i tuca’araqluku tauna qayamun ek’aqami . . . ‘The water would cover it, but whenever the tide went down a big rock would become visible, and that’s what he’d stand on whenever he got into his kayak . . . ’ (MAR2 2001:45); > naliguyaq, nalikcaar(aq), nalikutaq

nalikcaar(aq*) shelter # Ayumian tua-i anluni yaavet, uqviangellinian uatmuneg anluneg apqitnek nalikcaarilliniq neluagiluni. ‘He went out over there and, since there were some bushes, made what they called a shelter, a small house.’ (QUL 2003:188); < nalik-
nalikutaq shawl # < nalik-kutaq

nalirrugtaaryaraq dilemma # < nalirrugte-a-aryaq

naliqucite- to not know which one # naliqucitaa ‘he doesn’t know which one it is, is the right one’ / Malrunguq niiitellruunga qanemcignek.
nalkuteq found thing; discovery # una angqaaq
nalkutaq 'this ball of mine is something I
found'; < nalkutaq
nalkutaqqa 'this ball of mine is something I
found'; < nalkute-aq
nalkute- to find something # nalkucaqliami
nalkutuq 'he found something' / . . . cali qakinernek
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, tauna nallairaqan
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, kenengssak pagna
tua-i kitulliniuq. 'When the appointed day
came, a big fire passed in the sky.' (QUL 2003:272);
Tua-i-l'llullangnaqaluki negairpiim piqtaarluuni
— tangruallemmi — piqtaarluni murak tamana
tekitellruunuku, nallairluki spider-am. 'And then
the big spider tried to go to it, swinging back and
fourth — as I imagined it — swinging back and
forth, the spider reached the mark right above
the wood.' (ELL 1997:98); Nallaiillinikan akertem'makauri tangermariqerluten. 'When one is aligned with the sun, the tiny particles of
the water will become visible.' (QAN 2003:696);
Tauna piciryararteng nallairaqan pilameng,
tauna tua-i aperluku. 'They usually named the
same month because the festival
was held around the same time
each year.' (TAP 2004:27); < nalle-ar-
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'arusngalumi 'being relevant';
nall'arusngavnkenani '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 nunamtelrnan nalliini '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'; nengllillrannalliini 'during the time it was
cold'; nallaituq 'it is unique, nothing compares
with it; maantellerpet nalliikun ayaumallruuq ‘during the time you were here he was away’; Caatitellran nalliini angalkum, tamaani nunitni, angayuqaqan qanrut’allruunniqak neqkuinermek atakuan qantaan eliiilaasqellukek.

‘During the time he was missing, the shaman, in their village, would tell his parents to put a little bit of food in his bowl every day.’ (YUU 1995:104); Noah allrakungellruuq tiissitsaam avga, yuinarnek tallimanek cipluku tuani ulerpallran nalliini. ‘Noah was 600 years old at the time of the great flood.’ (AYAG. 7:6); Wiinga-l’ qayalillruuqanga qavcirqunek. Taaqgaaq ikayurterlua, nallenkuw wii pivkenii. Ikayurlua piaqatnga tua-i qayame nga taqutaqlua. ‘I made kayaks any number of times. But having only myself for help, I didn’t do it. When others helped me, I could complete a kayak.’ (KIP 1998:271); used with the relative case of a verb nominalized by the postbase -naq ‘cause of V-ing’; kaignam nalliini ‘during the time of famine’ (from kaig- ‘to be hungry’); nanikuanam nalliini ‘during the time of distress’ (from nanikua- ‘to be distressed’);

>nallair-, nall’arte-, nalluyagute-, nalluyugci, nallunaite-, nallunrir-, nallunrite-, nalluqar-, nallute-, nalluyagute-, nalluyugci; cf. na-, nalluyur-

**nalleknguar-** to be perceived as occurring because of or in conjunction with something else # Tayima-llu ili yuunginaneperi kinguqvaarmi-l’ qanertelluku niiciqellian, “linruama tua nalleknguarluarqasissirlua.” ‘And while you are living, maybe you will hear someone say, “It’s just because I took medicine that I am well.”’ (QUL 2003:324); Aren, tua-i tuatnalangarcami umyuarteqliniuq, “Aling, cat-ggem tua-i caaqata picinguigaqatki-llu nalleknguarniqaat.” ‘Well, when he started doing that he thought, “Gee, when things happen, there is a reason behind them.”’ (QUL 2003:532); < nalle-ke-uag

**nalliinitun** like at the time of (it) # essentially a particle; Waten mat’um nalliinitun ayuqellaruntikut. ‘We were not the same as (we are) at the present time.’ (KIP 1998:165);

<nalle-possessed localis-equalis

**nalline**- to disappear from sight # Tua-i-l’ luu amiigmun kalvaggliuni, nallimluni tayima, nepliruarctermi tiuna maklak ayuqeqapirluu-gguq tua-i. ‘And when she went down through the doorway and disappeared from sight, when she issued a noise it was just like a bearded seal.’ (AGA. 1996:200)

**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**<sup>1</sup> 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 kangiqapiarrii nalluqa. ‘I don’t know the exact reason for the use of dance headdressess’ (TAP 2004:71); see also nallu, nallu-2;

>nalluliir-, nallumquq, nallunaite-, nallunar-, nallunaite-, nallunrir-, nallunrite-, nalluqar-, nallute-, nalluyagute-, nalluyugci; cf. na-, nalluyur-

**nallu**<sup>2</sup> state of not knowing; unawareness # used with possessed localis case endings; nallumni tegulliniq aqlitegka ‘without my knowing (that is, in my unawareness) he took my earrings’;

Neplicquqa cakneq tuaten piyaaqekatgu nallumni! ‘I would rant and rave if they did that to her without my knowledge!’ (ELL 1997:176); Qailun umyuuan ayuqellrua aanavet kassuuqesqelluten kitumun nalluuni? ‘What was your state of mind when your mother arranged for someone to marry you without your knowledge?’ (KIP 1998:157); Tua-i-l’ maurlurlumi taum nalluuni caskukuriuralliniuni, . . . ‘And so, without his grandmother knowing it he began to make weapons, . . .’ (QAN 1995:38); > nallutmun; see also nallu-

**nalluliir**- to act concealing one’s action’s from # nalluliirua ‘he is acting behind her back’ / < nallu-liir-

**nallumquq** dull-witted person # <nallu-quq

**nallunailkutaq** mark; insignia; signpost; bouy; trail marker; cairn; marker to show where something is # Akluutinek-llu cassuutaitneq nallunailkucirtura’aquluq tamalkuita tuqulriit.

>saskaitneq, qantaitneq, angutet anguarutaitneq, tan’gaurluit urluvritneq. ‘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 aarcirtuutngussrelluku tuqucugtainun. ‘He
placed a *mark* upon Cain as a warning to anyone who should want to kill him.’ (AYAG. 4:15);

<nalluniate-*-taq

**nallunair**- to explain; to instruct; to demonstrate; to show how; to interpret (sign, evidence) # nallunairtuq 'it has been explained'; nallunaira 'he explained it' / nallunairuq 'he is instructing'; nallunairurtuq 'he is explaining something to her'; Tua-i-llu niicugninguameng camek-llu niitenrilameng umyuangcaarluteng 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); < nallu-naq^-; > nallunairista, nallunairtur-, nallunairun

**nallunairista** one who shows; witness in court # < nallunair-

**nallunairun** notice; notification; piece of evidence # < nallunair-n

**nallunaite**- to be obvious; to be clear; to be discernible; to be perceptible # nallunaituq 'it is clear' / nallunaituq ayalleq Mamterillermek Kuiggayagarmun uksumi '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 arviqertellrullinlia nallunaunnani maa-i tua-i. ‘Then he looked and saw that clearly someone had gone across to the other side.’ (QAN 1995:238); < nallu-nrite-; > nallunringnaqellriit; < PE na@una3i3

**nallunrilutet** knowledge # Yupiit nallunrilutait ‘Yup’ik knowledge’; < nallunrite-n-plural

**nallunringnaqellria** researcher; investigator # literally: 'those doing research'; nallunringnaqellriit 'researchers'; < nallunrir-ngnaqellria

**nallunnir**- to find out; to investigate # nallunnirituq 'he has become knowledgeable'; nallunniraa 'he investigated it' / Tua-i nutaan nallunnirilku caksaaqelliliniku. ‘Just now finding out that one is related to him somehow.’ (QUl 2003:20); < nallu-nrir-; > nallunringnaqellriit; < PE nallunarix- (under PE nalu)

**nallunnrite**- nallunnirituq 'he knows'; nallunnritaa 'he knows it or her' / maantelqa nallunnitaa 'he knows I am here'; Wiinga nallunnrilkemmek qanemcitqaramci, aptonringerpecia atam qanemcit nalluanka amlleret. Taûgaaam nallunnirta'arqenmek qanemcilturtuq. ‘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); < nallu-nrite-; > nallunrirtesta, nallunrirtekar-, nallunriniteq

**nallunrinitesta** reference of one’s character or work experience; alabi witness # nallunristet ‘references’; nallunristii ‘his alibi witness’; < nallunrinite-ta

**nallunritekar**- to notify # nallunritevkarluki ‘notifying them’; < nallunrite-vkar-

**nalluqar**- to lose consciousness; to faint; to not know at this particular time; to forget (NUN additional meaning) # nalluqertuq 'he lost consciousness’; nalluqerluni ‘fainting’; < nallu-qar-

**nallute**- to not know each other # nallutut ‘they don’t know each other’ / Tamakut yuut yaaqsuteng’ermeng nalluteng’ermeng naklekkulluteng pillruut. ‘Those people, even though they [lived] distant from each other, and even though they didn’t know each other, would treat each other with compassion.’ (YUU 1995:47); < nallu-te-

**nallutmun** in ignorance; not knowing # adverbial particle; Maa-i-llu teqgarret pilartut nallutmungguq Agayutmek qanlallruyaaqelliniut ak’a maan’a ayagumaciq ukveryararpurt ekkipilgaln. ‘The elders act in ignorance of God, speaking before this present Christian faith of ours had arrived.’ (CAU 1985:213); < nallu-te-

**nalluyagute**- to forget # especially to forget a fact or forget to do something (whereas avaur- is to forget in the sense of leaving something behind; however, nalluyagute- has acquired this meaning as well for many speakers). nalluyagutuq ‘he forgot; nalluyaguta ‘he forgot it’ / nalluyagutaa nerqillerkeni qimugtenek ‘he forgot that he was supposed to feed the dogs’; nalluyagucunaku ‘don’t forget it’; Anluta taûgaaam aquisaqalluq ituput kairiit nalluyagutengnaquluki. Aquingramta ituput nalluyagucitellruput kailria. ‘They told us to go out and play and try to forget about our hungry stomachs. Even though we played
Bases
we could not forget about our hungry stomach.’
(YUU 1995: 49); NSK Y, HBC, NI, CAN, K, BB, LI,
EG; < nallu-yagute-; < PY na@uya!ut0- (under PE
na@u-)
nalluyugci-, nalluyurci- to be unknowing about
what one is dealing with; to not know about that
with which one is dealing # nalluyurciuq ‘he is
uninformed’, ‘he doesn’t know about the thing(s)
he’s dealing with’ / nalluyurcitkaa ‘he doesn’t
know about it’; Nerrlerkaqa umyuaqevkenaku
ullagamtek, nalluyurcissiyaagpakaavtek
qanrucarturamtek. ‘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-ll’
im’ nukalpiaq nalluyurciluni taumek imumek
pissurnaluni umyuarteqelriamek elliitun
pitaluni. ‘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. nallunalluyuqe- to feel unwelcomed by (him) #
nalluyuqaa ‘he feels uncomfortable with or
unwelcomed by her’ / . . . ilakutenruciqut-gguq,
cali-llu-gguq nalluyuqutevkenateng. 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-ke2nalluyurnarqe- to cause others to feel unwelcome
# nalluyurnarquq ‘he causes others to feel
unwelcome’; Tua-i makut tangvallragni
imkurluteng nalluyurnaqluteng makut angutet
qa¥gkut-llu tan’gurraat egkumi uitalriit. ‘It
appeared to them as though these men and the
boys in the back were not welcoming him.’ (ELL
1997:372); < nalluyur-narqenalluyuryug- to feel unwelcome # nalluyuryugtuq
‘he feels unwelcome’; < nalluyur-yugnalmak rib support in kayak or open boat # < PE
nalmi! # NUN
nalqig- to be straight; to be correct; to be properly
aligned # nalqigtuq ‘it is straight’ / naligcaraa
‘he straightened it’ or ‘he explained to someone
about it’; cf. nalle-; < PE nalqi!nalqigte- to straighten (it); to correct (it); to align;
to explain # nalqigtaa ‘straightened, corrected,

nalluyugci- — nalug-2

or explained it’ / qavanguqa nalqigtaa ‘he
interpreted my dream’; nalqigutaa ‘he explained
something to her’; . . . nalqigucugngaamken
qanellritgun naaqiyaramek. ‘. . . I can explain to
you how to read by phonics.’ (YUP 1996:44);
< nalqig-te2-; > nalqigtesciigate-, nalqigun
nalqigtesciigate- to be inexplicable #
nalqigtesciigatuq ‘it is inexplicable’;
nalqigtesciigataa ‘he can’t explain it, can’t
straighten it out’ (literally or figuratively) /
< nalqigte-ciigatenalqigun explanation; interpretation # Unugmi
ataucimi taukuk qavangurturtuk, qavangukekllu ayuqenrilngurnek nalqiguterlutek. ‘In that
same night they2 dreamt and their dreams
had different interpretations.’ (AYAG. 40:5);
Nangnermi yuarutmi nalqiguteksuumaut taukut
kangiit. ‘In the final song their meanings could be
explained.’ (TAP 2004:52); < nalqigte-n
naltarnaq type of small fish (species ?) #; < ?-naq2
naluaq bleached sealskin # NSU; < PE nalu(C)a3
nalug-1 to hoist; to raise; to lift; to throw into the
air; to make an offering # nalugaa ‘he hoisted
it’ / tamakut uqamailnguut naluurpiiqnaki!
‘stop lifting those heavy things!’; Tua-i kana-i
nallmikun tua-i kana-i pugngan, waten tua-i
egutni, . . . teguluku, asaaquni-llu nalugluku.
‘When it [the seal) surfaced, . . . he took his
atlatl with the spear and lifted it overhead.’ (CIU
2005:58); < PE nallu!nalug-2 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’er . . . kanaggun-am Nunivaamun
nalugturluni arvillrullini-ll’, kuimarturluni.
‘As it turned out the big dog swam across to
Nunivak, crossed over by swimming.’ (QUL
2003: 602); Cunawa tuani anluaq tauna ullagluku
nutaan tamakut nakacuut qagerqetullinikait
qagerqerraarluki-llu cikum acianun qerrluki.
Tua-i-gguq nalugluki. ‘So then, apparently they
went to the hole in the ice and punctured all
the bladders, and having punctured them, they
pushed them down under the ice. This was [the
process of] sending them [the bladders] under the
ice.’ (ELL 1997:292); > naluggsuun; < PE nalu!-

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naluq-3, naluguar- to ceremonially bring bowls of “Eskimo ice cream” (akutaaq) into the men’s communal house during the “Aaniq” holiday # CAN; NI; < nalug-2-uar-; > naluu

nalugarui- for tracks on snow to become hard and elevated (as surrounding snow sinks) # NUN

naluggsuun wading boot # EG; < nalug

nalugarui- tracks on snow to become hard and

nalug-3, naluguar- to have no place like it; to not be able

nalenviite- to be indispensible # nanelviituq ‘there is no place like it; it is indispensible’; nanelviita ‘he can’t do without it’ / Kiagmi-llu nutaan akerciraqami nanelviinani. ‘And during the summer when the sun is shining there is no place one would rather be.’ (YUP 1996:27); Maaten tua-i ellangua aigkut iqmik nanelveitqapiggluku. ‘When I became aware of things I saw that those people definitely couldn’t do without chewing tobacco.’ (CIU 2005:102); < nante-vik-ite’-

naner-ta weight that holds something in place; framework holding down something like an old-time skylight window # imkunek nanerterek pingqetullruameng canek usukkanek pitellemeggni negucirluki, . . . teqglurarrnek pitullruamegteki. . . . they had those weights to hold them in place when they didn’t have any nails. . . . they used small rocks for that.’ (QUL 2003:226); Tua-i-ll’ pikna necuariignek egalra Kukipagmun ellirtua tua-i makunek nuqanek pingqetulluteng. ‘When I moved to the Yukon they were still using atlatls. Even children had their own atlatls, and seal-hunting harpoons.’ (CIU 2005:66); < naneq-rpak (?)

nanerta, nanertaq weight that holds something in place; framework holding down something like an old-time skylight window # imkunek nanerterek pingqetullruameng canek usukkanek pitellemeggni negucirluki, . . . teqglurarrnek pitullruamegteki. . . . they had those weights to hold them in place when they didn’t have any nails. . . . they used small rocks for that.’ (QUL 2003:226); Tua-i-ll’ pikna necuariignek egalra Kukipagmun ellirtua tua-i makunek nuqanek pingqetulluteng. ‘When I moved to the Yukon they were still using atlatls. Even children had their own atlatls, and seal-hunting harpoons.’ (CIU 2005:66); < naneq-rpak (?)

naneryaq, nanersaq (NSU form) deadfall
trap; any kind of trap (NSU meaning) #
... naneryartitulliniuq. Canek piciatun qayuqeggllircuutnek, uliirnek tuaten, ungungsiarnek makunek. ‘... he would go to set deadfall traps. [He'd catch] various kinds: jack rabbits, white fox, those kinds of animal.’ (QUL 2003:200); < naner-yaq, naner-yaq; < PE naneryar (under PE naner-)
nanepvak, nanepvallr(aq*), naneppaar(aq*) big lake # nanepvak, nanepvallr, or nanepvvoor ‘a (or the) big lake’; nanepviit, nanepvllaat, or nanepvlpaarat ‘(the) big lakes’; Umyuarteqa’artua, tuar-tang wangni nanepvllraam qukaani qikercisngaliikut natmun ayagviggialnganatu, . . . ‘I felt like we were stranded on an island in the middle of a huge lake not having anywhere to go, . . .’ (YUU 2005:144); < nanvq-rpak
nangamcuq disabled person; person in chronic pain # and nangamuc- to be disabled; to be in chronic pain # Yugtun picingssatakeiyuliatun nangamuclegnek, tangvialugalua eq’uklua. ‘He showed his contempt of me, looked askance at me, like a person who is mocking those with disabilities.’ (PSALM 35:16); cf. mangamculria
nangcaq towed thing # and nangcar- to tow # nangcartuq or nangcariuq ‘he is towing something’; nangcaraa ‘he is towing it’ / nangcakel ‘one doing the towing’; nangcaqguq ‘it is being towed’; Tekicamek caviggaminek nangcautaa kepluku unilluku-ll’ egmian-llu nangcautaa ‘it is being towed’; Tekicamek caviggaminek nangcautaa kepluku unilluku-ll’ egmian-llu arlluut cik’arulluku. ‘When they got there, he cut her tow-line with his knife, leaving her there and right after the killer whales closed in on her.’ (ELL 1997:22); < PE nangcara

nangci- to assault someone # nangciyaraq ‘criminal assault’; nangcimalria ‘assault victim’; < nangte-i

nange- to be consumed; to be used up; for there to be no more # nang’uq ‘it is all used up’, ‘there’s no more’; nangaa ‘he used it up’ / nangatuu kuuvviamek ‘they are out of coffee’; nangatuu kuuvviamek ‘he used up her coffee’; arautemenek nanguqcaartukut ‘we have almost used up our supply of ash’ for making chewing tobacco; IRALUQ NANG’UQ ‘it is the end of the month’; IRALUQ NANGYARTURTUK ‘the moon is waning’; nangluku neraa ‘he really attacked him verbally’ (figurative); . . . tua-i nangluki tua anguyiit tuqulluki ‘... they just finished the warriors off, killing them.’ (ELL 1997:422); . . . Turpak qancucarturluku ak’a cangssaaarnek nerellruniltung tekipaylguq ak’a nangluki, . . . ‘... she went to tell Turpak that they had already eaten the treats before she’d arrived, that they’d already finished them,’ (ELN 1990:46); > nangneq, nangqerte-, nangguq, nanguqauq-; cf. nangte-, nangute-; < PE nanga-
nanger- standing # postural root; Maaten aaniiit murilkuq, kinguqiat yuin nangermi nerelria ilaiwa ukut aqumgarmeng nereiliit. ‘When their mother looked she saw that the youngest of her children was eating standing up, while siblings were eating sitting down.’ (PRA 1995:360); NS, Y, HBC, NI, CAN, K, BB, NR, LI; > nangengqaa-, nangerte-, nangrinar-, nangrrar-; < PE nangar-
nangengqa- to be standing # nangengqaq ‘he is standing’ / Itrami iteryarana qasgim elaturraani pilliniuq arnaa una nangengqalria tanglurluni. ‘When he went in, in the entranceway of the kashim, in its porch, he observed that this woman was standing with her snowshoes on.’ (KIP 1998:346); < nanger-ngqa-
nangergna- to be standing # nangergnaq ‘he is standing’ / Keggsuuq, nangergnaqerpek’nak itra! ‘You out there, don’t just stand there, come in!’ (QUL 2003:68); < nangerte-nga-
nangerte- to stand up # nangertuq ‘he stood up’; nangertaa ‘he stood it up’ / nangergnaq ‘he is standing’; Ellii-am tua-i nangertelliniluni ayaluryugluni iik-llu qatlim ugaani uspngasciiganatek. ‘She did stand up but felt dizzy and her eyes wouldn’t stay open on account of the stinging feeling’ (ELN 1990:49); < nangerte-te-; > nangergna-
nang’erte- to suddenly or abruptly stand up # Tuatnallrani taum tua-i ingirtellrim atti nang’ertelliniluni. . . . Nangercan taum tua-i, iingeretellran atti qaneryaqqelliniuq. . . . ‘At that point the father of the one whose eye had been popped out abruptly stood up. . . . When he stood up, he spoke to the father of the one who’d popped [his son’s] eye.’ (QAN 1995:278); < nanger-?
nangenu- to be the last # nangenuq ‘he is the last one’ / Tauna tua-i angalkulleq maani . . . nangenuqulini. Allat ciungani angalkunek pitangqelruyaqelria tauna taufgaam nangenuqruq. ‘That shaman was the last one
Here. They had shamans, others, before him, but he was the last one.’ (KIP 1998:275); < nangneq-u-

**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) # nangerpenun peleqpe’er elliu ‘put the frog on top of your head’ to determine your destiny by which way it jumps; if it jumps far forward you will have a long life; nangneqlakkaar ‘the very last one, lastborn child’; nangermek ‘for the last time’; nanguqelu ‘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 inerquqatarniluku. Tua-i inerququkek ami nangnenguq

**nangqerte**- to go bankrupt # nangqerrulluni ‘being bankrupt’, legal/business neologism; < nange-qerte-

**nangquq** end; arrowhead; spearhead; drill bit # < PE nangqu

**nangrinar**- 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. Nangrrarni 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 taugken naqugutaicuilrulliniameng yuut, pitani maavet naquguttun qasgimun itruciluni. Tua-i-gguq nangunruq ‘he is critical of (him)’ # nangrukaa ‘he is critical of her’ / Tua-i waniw’ kassuuskumegnuk umyuarpet nangurk’larciqkiinga 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 itrucluni. Tua-i-gguq nangutuq. ‘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-n

**nangrunarqe**- to such that one provokes criticism; to offend others with one’s actions # nangrunarquq ‘he provokes criticism’ / nangrunaunani ‘not being offensive’; < nangru-narqe-

**nangrutar**- to tend to be critical of people by nature # nangrutartuq ‘he always finds fault with people’ / < nangru-tar-

**nangruyug**- to feel critical of someone # nangruynugtuq ‘he is critical of someone’ / Taugaam iliini pinritevekenanuk aipagemnuk umyuugaa nangruynakaryaaqaaluni waten akulemegn. ‘But there will be times when one of us will be annoyed by what the other does.’ (QUL 2003:256); < nangru-yug-

**nangte-** to abuse physically or psychologically, to torment; to be sick, ill (meaning in NUN and NSU) # nangtuq ‘he is sick’ (NUN, NS); nangtak ‘he is abusing him’ / Ayuqucia tang waten, nutaan-llu pivkenani nunaneng nangtarkamineng, aqyataqer’, nangtaluk’ 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); > nangci-, nangteqe-, nangyun; cf. nange-

**nangteqeq**- 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 mikelnguut nangteqeqarliit. Nangteaqataq-llu wall’ assiirtaqa 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); < nangteqe-; > nangtequn

nangtequn disease; illness; disease # Y, NI, HBC; < nangteqe-n

nanguaqau- to be bankrupt # nanguaqulluni ‘being bankrupt’; legal/business neologism; < nange-?

nangugcissuun scouring powder; scouring pad # < nangugte-n

nangugneq worn spot # < nangugte-neq

nangugtuq ‘it is getting worn from being rubbed’; nangugtaa ‘it is rubbing on it’ / ilavkum aqam ciunga nangugtaa ‘the rope is rubbing on the boat’s bow’; sap’akima nangurqaa ‘my shoe is chafing it’; > nangugcissuun, nangugneq, nangugnuq; cf. nange-; < PE nangugun

nangugun whetstone # < nangugte-n

nangyar- emotional root; > nangyae-, nangyarnarqe-, nangyartar-, nangyaryug-; < PE nangyar-

nangyae- to be afraid of (it — activity at a height, or more generally, any force of nature) # nangyaaqa ‘he is afraid of it’ / nangyaaqa tengssuutekun ayallerkaq ‘he is afraid to travel by airplane’; < nangyar-ke-

nangyarnarqe- to be frightening (of a height or any force of nature) # nangyarnarquq ‘it (height) is frightening’ / qulvanun mayulleq nangyarnarquq ‘climbing to great heights is fearsome’; < nangyar-narqe-

nangyartar- to suffer from acrophobia or another phobia # nangyartartuq ‘he suffers from acrophobia’ / < nangyar-tar-

nangyaryug- to be afraid (of a height or more generally, any force of nature) / nangyaryugtuq ‘he is afraid of the height or another force of nature’ / Ciin nangyaryugceci elpeci ukverkilngurni? ‘Why are ye fearful, O ye of little faith?’ (MATT. 6:34); < nangyar-yug-; > nangyaryugyaraq

nangyaryugyaraq acrophobia or any phobia # < nangyaryug-yaraq

nangyucinqitgar- to have recurring pain # HBC, NUN; < nangyun-linqigte-a-

nangyun disease; illness; sickness # . . . nangyun-gguq evcugluku caiggluk wani, nangyun evcugluku. Nangyun ayagcetengnaqluku. ‘. . . she brushed it off (with) the wormwood, brushing off the illness. She was expelling the disease.’ (TAP 2004:73); NUN; NS; < nangte-n; > nangyucinqitgar-

nani(?) where? # interrogative adverb; nani? ‘where, at what place?’; natmu? ‘to where?’, whither?; naken? ‘from where’, ‘whence?’; naw’un? or nagg’un? ‘through where?’; natmuq piqatarcit?, or natmurcit?, or natetmurcit? ‘where are you going?’; nakan pisit? ‘from where are you coming?’; nateqvaqapiarni? ‘exactly where?’; nanlucitua ‘I don’t know where I am’; see Appendix 3 on demonstratives; > nante-, natruate-

nani- root; > nanikua-, naniliur-

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 # nanikuaqguq ‘he feels desperate’ / nanikuataa ‘he feels helpless over her’; nanikuuvikaa ‘he despairs over it’; Piqerluni qanungluni cella pirtunglliuq. 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.’ (MAR1 2001:37); Cuullerkani nanikuartelku. ‘He was fearful about his future.’ (CEV 1984:35); Nakleng qingalriit aamarcilriit-llu ernerni taukuni naniku,qarluk . . . ‘Woe unto the pregnant and nursing, for in those days there will be cause for great distress . . . ’ (LUKE 21:23); < nani-?; < PY nani-

naniliur- to be lonesome # nanilliurtuq ‘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 naniliarpiqan? ‘Indeed, we must stop cutting short the life of our fellow humans!’ (ELL 1997:376); < nanite-i-

nanilnguaraq short skin boot # Y; < nanite-nguq-?

nanilraq lamp support; post to hold oil lamp # Cali tua-i nepiaq kiani kenuarrangqerrmilruq nanilraruni makunek maa-i uqinertulriarte. . . Tua-i-am qaqimaluni nanilarruqaruni-llu aavangtagmek, ilua nayuumaluni. ‘A family
dwelling 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 nanliraq (under PE nanir)

nanq lamp; light any kind (LY, NS meaning);
flashlight (HB meaning) # naniq gamesgu ‘turn off the light’; Kiarluni ciunernini pilluq nanq amna. Tava-lu pilluq, “Kingunenmun tekiteqaratguata winga. Yaaqvanun ayallruyukla.” ‘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, nanliraq; < PE nan-

nanite- to be short in extent or duration # nanituq ‘it is short’ / naninani or nanilluni ‘(it being) short’; nanilan or nanican ‘because it is short’; Qulirat piciatun wii nuluriranka takengraatallu nanilengraatallu. ‘I know all sorts of stories, whether they are long or short.’ (AGA 1996:74); . . . pilluquq ikamrak makuk, ikampallrakk nanitevkenatek. ‘. . . she noticed that there was a . . . pilliniuq ikamrak makuk, ikampallraak nanit. . . .’ (KIP 1998:99); NANVAT CIKUTH ‘October’, literally: ‘lakes’ freezing time’ (NUN usage); cf. nanvista; > nanepak, nanvaraq, Nanvarpak, Nanvaruk, nanviquermeeq

nanvarnak lagoon # < nanvaq-naq2

Nanvarpak Lake Illiama # literally: ‘big lake’ < nanvaq-rpak

Nanvartuq Lake # on the Alaska Peninsula

Nanvaruk1 New Hamilton # site on the Yukon Delta; literally: ‘big lake’; < nanvaq-ruk

Nanvaruk2 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

nanviqermeeq ice-free area within a larger area of floating ice; poly nya # < nanvaq-liur-qerteq #2

napa tree; spruce tree (Y meaning) # and napa- to stand upright # napaq ‘it is upright’ / napatailinguq ‘place without trees or brush’; napam cuyai ‘the tree’s leaves’; napam avatai ‘the tree’s branches’; Piuq-gguq napat akullini nangerraluni, nani maani nanluicinani. ‘She realized that she was standing between the trees, and she did not realize where she was.’ (YUU 1995:80); . . . camek-lu muraggarmek napauralriamet tangallrulkuvci, . . . and if you used to see some sort of pole sticking up from the ground, . . .’ (QUL 2003:704); > Napamiut, nangpuwayq, napapiaq, napaquaq, 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 # napanggaq ‘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 mast; sled upright # < napa-kutaq; < PE

napartak post; pole; mast; smokestack of a ship; barrel (additional meaning in LY, HBC, NUN) # Qer’ aliaqluteng muragnek cetamanek naparciurtaluteng tua-i-lu malrugnek murignek aglucetun ellivklukek malrutaaarluknek napartak. ‘They make fish racks after erecting four wooden posts and putting on top of them two horizontal logs, on pairs of posts.’ (PRA 1995*:460); < napartek-; > napariurta; < PE napartar (under PE napa-)
naparte- to set (it) upright; to establish # napartaa ‘he set it upright’ / naparciurteq ‘activity of building and development’, ‘act of putting something in the ground upright’; Nutaang-gguq yuut ilait alaisionguluteng tamakut-lu naparluku nunat akulaitnun wall’u qasgim yaaqsinrilkiinun. ‘And then some people would erect those insignia markers, setting them up in the middle of the village not far from the kashim.’ (CAU 1984:125); Potlatch-am tuani illii kinguani tauna tua-i ataam naparluni tuani 1971. ‘The potlatch, but not in its full original form, was established then in 1971.’ (TAP 2004:4); napar-te-; > naparciur, napartak, napangali, naparutaq

naparutaq whale fin; mast; pole # < naparte-taq; < PE nappaqutaq and napaputaq (under PE napa-)
naparyalleq stump; old post # < naparte-aq; < PE naparyalleq

naparyaq, naparsaq (NS form) mast; pole; post # < napar-yag; napar-yaq; > naparyalleq, Naparyaraq, Naparyarraq; < PE naparyar (under PE napa-)

naparyaraq, Naparyaar Hooper Bay # village on the coast north of Nelson Is.; < napayaq-aq, napayaq

Naparyarraq Napakiak # village on the Kuskokwim; < naparyaq-

Napaskiaq Napaskiak # 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 # napatartuq ‘he is target-shooting’; napataraa ‘he is shooting at it (target)’ / napatayarluita ‘let’s go target-shooting’; cf. napa; < PY napata- (under PE napa-)
napautaq insignia on a pole or post; marker set in the ground # . . . qungut kauliniluki napautait-ll’ ayemqelluki. ‘. . . he was clubbing the graves, breaking their markers in half one after the other.’ (CEV 1984:43); Pillinia qasgi ingna elatini-waggguq muragaq napolria, qavcigmek napautarlluni. ‘He saw a kashim over there and beside it an
napauryaraq — narite-

**BASES**

- naqir- to lash; to bind
  - *naqiraa* ‘he lashed it’
- napneq joint (anatomical)
  - NUN; < napte-neq
- napu arch supporting bed of sled
  - see Appendix 9 on parts of the sled; < napa-?
- 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’
  - napuyata ‘he fastened it to something’
  - Tua-i-l’ tuaken qanganaq anngami tuavet kapkaa nun
  - ‘When they got caught, she would kill them.’ (QUL 2003:216)
  - > napneq, napte-
- naptaar small container woven from grass
  - Maklkit piaqait nakacuit *naqtaarun*
  - tamaavet ekluki. ‘When they got bearded seals
  - kipusvigmun piuq ellii allayugnuq tamana
  - *Naquggvik* — narite-
  - ‘he put on a belt’, ‘he tied something around his waist’
  - naqutaa ‘he put a belt on it’ / Tuqiqqerra’aqangem-gguq tamaani taukug’
  - imkuq’ angayuqak eyuamaunatum, caqayuunatuk.
  - Naqugglyutek-lu neqem pamyuangun naqutuqek elivikluku.
  - ‘When they lost someone through death for the first time,
  - they’d put on belts, fastening a fish tail to their belts.’ (KIP 1998:125)
  - > naqgguik, *cf. naqte-*
- naqgun, naqgutaq belt
  - *naqgutumiutarluni*
  - ‘wearing something hanging from the belt’
  - Kegłunrem-wa-gguq pamyua naqugutanii maani, yaani pamyua agalria. ‘A wolf’s tail was hanging here on his belt.’ (QUL 2003:424)
  - > naqyn, *naqte-
- naqyute- to fasten; to secure; to tie closed
  - *naqute-te*
  - > napneq, napte-
- naqar- to weave
  - *naqte-aq*
  - naqte- small woven-?
  - > naqte-
- nanakwaqiq small woven-?
  - > narite-, narcig-
  - narcig- to show one’s scorn by putting one’s finger
  - *naqfamily*
  - into the store she noticed that at first it smelled
  - differently; it was not the same smell
  - probably
  - *naraaniq*
  - fall chum salmon
  - *Uy*
  - > nara?
  - narcig- to show one’s scorn
  - *nare-
  - nare- to smell
  - *nare-
  - nare- to put on a belt; to gird
  - *naqgguik* — narite-
  - ‘he put on a belt’, ‘he tied something around his waist’
  - naqqttaa ‘he put a belt on it’ / Tuqiqqerra’aqangem-gguq tamaani taukug’
  - imkuq’ angayuqak eyuamaunatum, caqayuunatuk.
  - Naqugglyutek-lu neqem pamyuangun naqutuqek elivikluku.
  - ‘When they lost someone through death for the first time,
  - they’d put on belts, fastening a fish tail to their belts.’ (KIP 1998:125)
  - > naqgguik, *cf. naqte-*
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-1 to feel let down; to feel disappointed # narrluuq ‘he feels let down’ / Tua-i itramta imumun Sheldon Jackson Museum-aamun narrlullagyaaqua taŋqaaqm-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)

narrlul-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’; . . . narukpaggaarluku kitu’urtellinikii. ‘. . . crashed hard into it [the kayak] and capsized it.’ (QUL 2003:46); < 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’; Amleq qanrutkellrat ucurnaqluni, cali amllemi alerquutmek narurtellerkaa alingnariluku qanrutkaqluku. ‘Much of what they speak of is praiseworthy, and they would talk about violating a precept of proper conduct as a frightening matter.’ (CAU 1984:14); Kina imna alerquutmek carraungraan narurciyaraq ‘violation’; arcaqalriamek alerquutmek narurciyaraq ‘felony’;

narulciaq skilled harpooner or spear thrower # . . . tauna-gguq tua-i nengaungak pitetuliuguq cali-
Bases

llu-gguq nanrauluni narussulimek, wagg’uq uyaqusuliuni narulkalla. ‘. . . 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); < ?-yu; cf. nurulkarnarussulimek, wagg’uq uyaqusuliuni narulkalla.

narusvak glaucous gull (Larus hyperboreus) #

Kituamegen’gu kingallinialta uma uyuraan

imna qayaq tangellni kuvyauqcuaralriaruluku,

narusvak

ingna ce

-divi maani, . . . ‘After they passed him his younger brother looked behind at the one who was fishing and noticed that it was a glaucous gull on the shore here, . . .’ (QUL 2003:490); < naruyaq1-vak; < PE naruyava!

naryarcetaaq black-legged kittiwake (Rissa tridactyla) #

< naruyaq1-cuar(aq)

naryake- to share food with; to be friends with

# naruyakaa ‘he is sharing food with her’ / < naruyak-ke

naryaq1 seagull; gull; mew gull (Larus canus);

glaucous-winged gull (Larus glaucescens);

northern fulmar (Fulmarus glacialis);

Ayuqenrilngurneg piliyaurtellruunga makuneg kwangkutneg ayuqeliluta
tuullegneg, qilanganeg, naruyaneg, tamakuneg piliyaurtellruunga. ‘I learned how to make different kinds [of masks]; we made common loon [masks], puffin [masks], seagull [masks]; I learned how to make those.’ (AGA 1996:98); < ?-yaq; > narusvak, naruyacaq; < PE naruyar

naryarcetaaq chum for catching fish # Caqerluni

Elnguq inerqungratni-am mankaqerciqniluku

manaryugluni aguaggluni melugnek neqcarqaminmek cali-lu

naryarcetaaq

pirraarluni atraarluni ekviggarmun piluni, tuani qamanertangqerran. ‘One time Elnguq, even though they’d warned her saying she’d fall into the water, because she wanted to fish so much, having gotten roe both for bait and for chum, went down to the cut bank because there was an eddy there.’ (ELN 1990:22); < naryar-cetaaq

nasaaluk girl # said to be an old term; < nas’ak?

nas’ak unmarried girl; virgin # = nay’ak;

> nasaaluk, nasaurluq, nasekcugglugaq, naskuggaq; < PE nayay

nasaurluq* young girl; queen in cards (additional meaning in NI) # Tua-i asirileutak taukuk

iqmiutaak. Nasaurluut-lu tangraqamegtekek
nallunqerraarlluku iqqallininaugket. ‘His tobacco box was nice. And the girls, when they’d see it and when he wasn’t aware of it, would hide it.’ (CIU 2005:98); = nayaurluq*; < nas’ak-r(ur)luq

nascaraq lookout place; observation tower # EG;

< naste-yaraq

nasekcugglugaq young girl # Umyuqaqqa wiinga

kesianek tamaani nasekcugglugullemni tuaten qanellra. ‘I always remember what he said when I was a young girl.’ (YUP 2005:166); < nas’ak?-rrlugaq

naskuggaq young girl # Nepcetaq tauna
tangvaglallruaqa, yaatiinek taugaam waten
tullagpek’nak’, Amigtulimi naskuggaralullua.

‘I used to see a self-adhering mask from the distance though I never went over to it when I was a young girl in Amigtuli.’ (AGA 1996:48); NS; < nas’ak?-rrlugaq

naspa- to try; to taste; to sample # naspaaguq

‘he is trying something’; naspaaga ‘he is trying it’ / naspaalleq ‘sense of taste’, ‘act of tasting’; naspaallra ‘its taste’, ‘the thing he tasted’; Tumaq’aq: “Neqliurpailegma suupaq naspaaqaqerru.” Aangaarraaq: “Kitak luuskaamek

naspaa-qaq.” Tumaq’aq: “Kita, kitak

naspaa.” Tumaq’aq: “Before I serve, just try

the soup.” Aangaaraaq: “Go ahead and give me a spoon. I want to taste it.” Tumaq’aq: “Here, go ahead and please try it.” (PRA 1995:214); HBC, NUN, NI, CAN, K, UY, BB, NR, LI, EG;

< nasper-a-

nasper- root; > naspa-, naspert-, nasperyg-, naspete-

naspertur- to make a considered decision; to
decide with hesitation considering alternatives

# nasperturtuq ‘he made a considered
decision; nasperturaa ‘he hesitantly decided
concerning her’ / naspertutekaa nunami
unittellerraa ‘he hesitated but decided to leave
his native land’; Tua-i anguteurlua tauna

pingnatukaryaaqyiminek nasperturluuni tua-i

ilalcinglliniluni ayaghanriruuni. ‘And so that poor
made a decision and gave up and stopped
going out.’ (QUL 2003:182); Nasperturluku-llu
unicunggaluku ayuqucini cimirgairutakaqaku.
‘Making a decision he might leave her if she won’t change her ways.’ (YUP 2005:174);
< nasper-tur
naspequcirlua yugmek ataucimek wii anngamnek. ‘I will use my older
brother as an
example’ (TAP 2004:25); < naspete-?

tasquiaqunaq uprooted stump in water or on beach
# Nalaqucami-gguq, igni yuurraarlukek eliiaq
nasquqam qaiqanun qanerluni, “Kina tua-i agiireskan qayagaugitegnenga tekipilgain;
teguyuaratek.” ‘When he found a 
stump, after
he took out his eyes he and placed them on top
it saying, “If someone approaches call out to me before he arrives, lest he take you.”’ (PRA
1995*:396); < nasquq-naq²
nasqupaguaq groundsel or ragwort (Senecio pseudo-
arника) # HBC; < nasquq-pag²-uaq

tasquiq head; the person who starts the Kevgiq
(“Messenger Feast”) # tengmiaq nasqua’a arlluku
nutellrua ‘he shot the bird, hitting it in the head’;
nasqum enra ‘skull of a living person’; Wiu
tua-i ircenrraq tangelluq qekginaitaq, qekginara
tangellrunritaqa. Taqguaam tua-i wangiucicetun-
llu pekluni nasqurrua tua-i waien cingickegpak
qulemun. ‘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); Nuuqipakaquni nasqurrungaituq.
‘If he was too poor, he would not be called
upon to be a dance festival starter.’ (TAP 2004:30);
LY, NS, NI, HBC: < ?-quq; > nasqukuyuaq,
nasqulngu-, nasqunaq, nasqapaguaq,
nasqurrluk, nasqurrun, nasququaq; < PE
nay(a)qu2

nasququraq tussock; clump of tundra grass #
< nasquq-uaq

nassvik lookout place; observation tower; fish
counting tower (as used by fisheries management
authorities) # < naste-vik

nastarnaq beach bug that is similar to a tiny lobster;
arthropod # NUN; < naste-aq

nasvag- to show; to display # nasyaga ‘he
is showing it’ / nasyaguq ‘he is showing
things’; atkukegtaarani uiminun nasvaga ‘she
is showing her new parka to her husband’;
nasvalgua kulutni ‘she’s always showing her
ring’; Tua-i-llu elliin tamalkuita unglutuumaita
taullku tuguliuku ataurulluku, Turpagem
nasvagarturluk. ‘And then she took them
down, nest and all, to show them to Turpak.’
(ELN 1990:24); the following are legal neologisms:
piciutacia nasvagluku ‘proving it’; nasvautet
‘court room exhibits’; > nasvite-, nasvautet,
nasvite-

nasvagite- to show something to # Y; < nasvag?--
nasvite- to show something to # nasvita ‘he is
showing her something’ / nasviciuq ‘he is
nataqe- — natlugnerite-

showing someone something'; nasvitellruanga tangerr unsustainable 'he showed me what I wanted to see'; ... qimangerma-lu anagngaitu atum pivaleqmuuga tupailegpecia wii-lu nasvitqernauramci. '... even if I flee, I won’t escape, but before then, before you kill me, I want to show you something.' (MAR 2001:68); = nayvite-, < nasvag?-

nataqe- to find; to discover # nataqaa 'he found it' / nataqutuq 'he found something'; ... yuaralliniat. Yuurayaaqekeng taqina nataqekerenaku. '... they searched for her, without finding the one they were looking for.' (YUU 1995:80); = nalaqe-, nalke-, < ?-ke2-; > nataqute-; < PY nataqa-

nataqii-to be convicted (of a crime) # nataqiiluku 'convicted'; legal neologism; > nataqiiluku-.

nataquate- to find something # nataqutuq 'he found something' / nalaqacma 'because I found something'; nalaquskuma 'if I find something'; Yuut-gguq tamakut tarritelliniit yuarayaaqelung camek-gguq tuaqgaam nataqutenritit. 'Those people walked around searching for him but they didn’t find anyone.' (YUU 1995:103); < nataqe-te5.

nate- what part?; some part; a certain part # natii navega? 'what part of it broke?'; naten aknginarqa? 'where do you hurt?'; Kusquvagmek pivkenani Kuigpiim nigran natiinet'artuq tauna. 'That person was not from the Kuskokwim, but rather lived somewhere on the north side of the Yukon River.' (CIU 1995:150); Net marayanek natelqellruut tamaani. 'Houses had floors of dirt back then.' (YUU 1995:30); see Appendix 9 on parts of house; > nacin, naterkaq, nat't'ralaq, naternaq, natquigtue, natqui, nat'raq, nat'rar-; < PE natar

naterkaq sole material for skin boots, made from the tanned skin of the bearded seal # "Calil-lu naterkanek naterkiaminek tuyuraqluu." "Qail' naterkituq?" "Also he sends me skin-boot sole material that he’s prepared." "How do they prepare skin-boot sole material?" (ELN 1990:98); < nateq-kaq

naternaq starry flounder (Platichthys stellatus), arrowtooth flounder (Atheresthes stomias) # so called because flounders match the ocean floor; Makut tuaqgaam naternat, kayut-lu imarpinraat-lu kepsuitut, pelluyuitut nunamteeni unani. 'These, however, flounders, sculpins, and small whitefish, they have not become extinct in our village down there.' (YUP 2005:86); < nateq-naq; > naternapak; < PE natar(AR)nar (under PE natar)

naternapak halibut (Hippoglossus stenolepis) # < naternaq-rpak

natke- to associated with in some way # Mat’um nakaciuryaram natkuuirra amllertut, amllerrsaat. 'There is a lot of symbolism associated with the Bladder Feast.' (QAN 1995:166); Apanuugpiim-wa natkuyukellikii waniwa una. 'Perhaps it was connected in some way to Apanuugpak.' (CIU 2005:236); Tua-i qasperet talliman taqngata, tamana-lf qayaq taqngan, tamakut-lu natkai taqngata alerqullinlia taum 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-ke-

natliqe- to hurt in part of one’s body # nat’liqut 'he hurts somewhere on his body' / may be used in the interrogative: nat’liquisit? 'In what part of your body do you hurt?'; Qagsumi unuakumi tupalliniluni natliqiensaaanrinrgermi qamiqiqkacakagararluun. 'In the morning he woke in the kashim and, although he didn’t hurt on his body, he seemed to have a bad headache.' (YUL 2003:572); < nate-lique-

natlugnerite- to be flawless; to be healthy # literally: 'to lack a bad part'; natlugnerituq 'it is flawless',

naterkaq

natelngu- to hurt in part of one’s body # natelnuguq 'he hurts somewhere on his body' / may be used in the interrogative: natelnuguq? 'In what part of your body do you hurt?'; < nate-Ing-

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.'

naterkaq
‘he is healthy’ / natlugnerilnguq ‘flawless thing’; Qanlartut-am yuk-gguq, yuut ayuqnerlameng, kegginameqtuggun tangkegci narcqt, tangellra tua-i assirlni, natlugnerunani, tauqgam-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-lluk-neq1-it1-

natlugte- to be sick in body # literally: ‘to have a bad part’; natlugtuq ‘he is sick’ / < nate-l luk

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-; < natquik

natquik drifting snow, sand, etc. # Immumek tua-iaman’a natquik tekitaqan paangruteqminik kalguuraku, “Ailing, makutqarnl-ll’ maani keggzaangeg!” Natquik tayim’ qanikcaq egturyakuq’ ellin. ‘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.; natquvituq ‘there is snow drifting near the ground’ / = natquvigte-; < natquik-

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’rartuq ‘she is sewing on a boot sole’; nat’raraa ‘she is sewing a sole on it’ / nat’raryaqlira kameksak ‘she finally sewed a sole on the boot’; Aaneain-am qanerratun ayuqluq tua-i mecungsylinun nat’raq-ll’am tua-i ayainanranl ruun nat’raq-kaq: PE nat’raraq (under PE nat’rak)

nat’rarkaq sole material for skin boots, made from the tanned skin of the bearded seal # < nat’raq-kaq

natruarte- to miss how (by overshooting, undershooting, etc.) when shooting (or spearing); to miss somehow # natruarta? How did he miss? (i.e., did he undershoot? Overshoot?); NUN; < na(ni)-truarte-

nau-1 to grow # of plants or abnormal body conditions, not of animals (in general); nauquq ‘it is growing’; naugaa ‘it is growing on it’ / Tua-i nauuku can’get qanganaruat-lul nauumaluku. ‘There was grass and even wormwood plants growing all over it.’ (WOR 2007:16); . . . tuuet arulairluteng. Atsat-gguq nauutkitunun. . . . they stopped there. It was, they say, a place where salmonberries grow.’ (AGA 1996:176) > naucaqun, naucaqaaq, naucaetarvik, naucaivirvik, naucaiq, nauci-, naucir-, nauucir-, nauucuk, nauig, nauumruyuk, nauktak, nauukaqar-, naungignarqe-, naurlruk, naullumirte-, naulluu-, naunerrluk, nauneg, naunngruyuk, naunraaq, nauvike-; < PE nayu-

nau- root; > nauci-, naugga, naumiki, naung, nauwa; cf. na-

naucacun a lesson or reminder for the younger generation to learn from the experience of the elders # good or bad; naucacutquqellkuu kinguliarnun tuuet unmitta ‘treated them as a lesson for their descendents; <nau-car-rqe

naucacun a lesson or reminder for the younger generation to learn from the experience of the elders # good or bad; naucacutquqellkuu kinguliarnun tuuet unmitta ‘treated them as a lesson for their descendents; <nau-car-rqe

naucaciyuriq a lesson or reminder for the younger generation to learn from the experience of the elders # good or bad; naucacutquqellkuu kinguliarnun tuuet unmitta ‘treated them as a lesson for their descendents; <nau-car-rqe

naucaciyurta sower; tiller; farmer # Noah nauuciyurtenqami nauuciyluqu wine- arkanek. ‘Because Noah was a sower he planted a vineyard.’ (AYAG. 9:20); < nauceci-?-

naucaciyurta sower; tiller; farmer # Noah nauuciyurtenqami nauuciyluqu wine- arkanek. ‘Because Noah was a sower he planted a vineyard.’ (AYAG. 9:20); < nauceci-?-

naucetaaq blossom; flower; plant # naucaetaaq uituq ‘the flower is blooming’; Nauqcetqutquq nauucetaaqut nauucetaaqut ‘We grow like a flower growing in the wilderness; . . .’ (PSALM. 103:15); NAUCETAAAM CAELNGATARRUARITA NAYUMIQASSUUTAIT ‘sepals’ (literally: ‘supports of the flower’s petals’); < nau-cetaaq- > naucaetarvik

naucetaarvik garden # Ataneq Agayun naucaetaarviklq Edan-aami calaralirnermi; . . . ‘The Lord God made a garden in Eden in the east; . . .’ (AYAG. 2:8); < naucaetaaq-vik

naucicq1 wild rhubarb (Polygonum alaskanum) # NSU, Ll; < nau-

naucicq2 hair at nape of neck # NUN(A)

naucir- to plant # nauciraa ‘he planted it’ / < naucir-

naucir- to plant # nauciraa ‘he planted it’ / < naucir-

naucir- to plant # nauciraa ‘he planted it’ / < naucir-

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naucir- to plant # nauciraa ‘he planted it’ / < naucir-

naucir- to plant # nauciraa ‘he planted it’ / < naucir-
nauci- to create or produce (life); to provoke (an argument, a fight, etc. with someone) # nautical 'he provoked something' / Una arnaq wall’u angun, arnam pingraani ellmiikutuucimikun cirlakarkauluku nuliani wall’u uini, carrlugmek naucingnaugengraat akinauyuitlemrikun, ilangciyuunaku-l卢, ingluguusquanaku. ‘Even though the male or female is trying to provoke the other, one can overpower their spouse by being composed and calm, by not retaliating, ignoring him and not countering him.’ (YUP 2005:174); Agayun-gguq piurcillruuq Adam-aankugnek Eva-l卢 allamek-l卢 nauciykenani. ‘They say that God created Adam and Eve and did not create anyone else.’ (YUP 2005:232); < nau-te-li-

naucirivik garden # < naucir-i-vik

naucuk sore # = naaurluk; < nau-

naugaar(aq*) sepal; calyx as of a flower # Naugaaraat, avayat, kenurrarvik-l卢 atauciurkenluruteng piliaqumaut mulut’uugumalriamek sulutaamek. ‘Its calyces, branches, and the lampstand were in one, made from hammered gold.’ (ANUC. 37:22); < nau-aq-

naugga, naugg* where is it, he, she? # nauwa 'where is it, he, she?' (ELL 1997:450); = nauwa, nauw'; < nau-neq

naulluuvik hospital # Cunaw’ tuani naulluuvigqellinirrit cali-l卢 amllerknek kipusvigugarnekn pitangqelliniria. ‘And so, as it turned out, they had a hospital there, and that there were lots of stores.’ (ELN 1990:112); K, BB; < naulluu-vik; > naulluuvitaq

naulluuwigtaq* medical term or other hospital-related thing # < naulluuvig-taq

naullu-wa-i watch out! # exclamatory particle; = aullu-wa-i; NS

naulaqar- to be growing well; to be developing properly # of people (or plants); naulaqertyuq ‘it/he is growing well’ / naulaqamanrituq ‘it is thin and blighted’, ‘he is developmentally behind’; Taugaam qarruyutekun tan’ gaurluq nasaurluq-l卢 naulaqeryugqallun, wall’u angayuqaggni tangvallerniunik nusapunak malignullalqetuq pillragnegun asirllun tangviimikek nauyugqallun. ‘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-luaqar-

naumasta vegetation; brush-like growth (for example, antlers) # . . . evisrayaamek taugaam naumastekun. ‘. . . having vegetation in the form of short grass.’ (YUU 1995:78); Makunen cal’ napaneng pingqelliniluni taman’ nunii, illi tamana makunen-ll’ uqvigangen. Nunam naumastekunineng taug’ pingqerrlun. ‘The land had those trees, some parts had willows. It had the normal vegetation of land.’ (WEB1); < nau-mata-

naumiki, naumi I don’t know exclamation; = naameliini; < nau-?

naumrruyuk, naumrruyuqag* edible vegetation # Tua-i taim’ tuaten yuulutek kaigyugnairllrutek mauurlu-aq pulkuuyangnairllrutek yuulqumek waten maaken nunam naumrruyuqek. ‘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'
to break in a major way

navi’iskaaq, naviskaaq

navisqaq

navriute- to lend to (him) # navritaa 'he lent something to her' / angutem angaminek eltinaurista navritaa 'the man lent his boat to the teacher'; ‘... navrarilyulriit naviri’laraput.” ‘Kitak navriskikuk kalikamek.' ‘... we loan to those who want to borrow.” “Okay then, do loan us a book.’” (YUP 1996:44); < navr-ite-

navriun loaned out thing # < navrite-n; > naviuteke-

navriuteke- to loan (it) out # navriutekaa 'he loaned it out'; piqertuutaqa navriutekaqa ellinnun 'I loaned my ax to him'; < navrite-n

navrun borrowed thing; trade item # Cali imarpigmiutaat taqkat, navruttaa ‘They also had sea mammals, seals, for trade items.' (YUU 1995:46); < naverte-n

navte- to collapse # navtuq 'it collapsed'; navtaa 'he collapsed it' / NUN; cf. elave-; lave-; nave-

naw'un through where? # < look under nani

nayagaq younger sister of a male # Anngaqellriit-gguq tukut kugem certiini uitalliniaqelriit nayaggangqerrluteung. Nayagaat cali tauna uingqellilinilu. ‘... Taun nayagaata uini taunga-gguq kenkenritaa. ‘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.’ (MAR 2001:71); cf. nay’ak; < PE nayagy

nay’ak, nayaar girl; virgin (particularly the Virgin Mary in Russian Orthodox and Roman Catholic usage) # Agayutem Irniaqestii Nayaar, nunaniryua! ‘Mother of God, Virgin, rejoice!’ (ORT 2006:7); = nayaak, nas’ak; > nayurluq; cf. nayagaq

nayangaq greeting # and nayangar- 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 quyanramikun 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 qantullruut, ... ‘They would say that they would have “nayangaq” dancing back then on the Yukon, ...’ (CIU 2005:386); > nayangaryaq, nayangayuli

nayangaryaq, nayangeryak female common eider (Somateria mollissima) # < nayangar-yaq

nayangayuli yellowlegs (Tringa sp.) # < nayangar-yuly

nayurluq* young girl # HBC; = nasurluq; < nay’ak-urluq

Nayipar(aq*) the constellation of the Little Dipper (English name) # means ‘seal (of some sort)' in Yup’ik; < nayqi?

nayiq* ringed seal (Pusa hispida) # Tua-llu tekituq nayirmek. Tua-i-am uivaarluni atam atururaraarluni, igqiliu-am. ‘Then he came upon a ringed seal. He circled it, and after he sang
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 it out’ (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-

nayumiaqe-, nayumiqa- to support # nayumiaqaa
‘he is supporting it’ / tuskaq nayumiaqaa
ussukcautellruku aatami nem cejihun ‘he held
up the board while his father nailed it onto the
side of the house’; NAUCETAAM CAQELNGATARUARITA
NAYUMIQASSUUTAIT ‘sepals (literally: ‘supports of
the flower’s petals’); < ?-mik-ke?, ?-?; cf. nayur-

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 Mii’aq piluni
elkek tainilutek
nayuryartiluuki
upavqatnun
Uksiyaramun. ‘Mik’aq said that they had come
to stay with them until they moved to Uksiyaraq.’
(ELN 1990:82); > nayurta, nayurvik, nayuryar-;
cf. nayumiaqae-

nayurta midwife # < nayur-ta!

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; = nasvite-

negaasek type of edible plant (species ?) #

negacungaq mosquito net; thin cloth (*NUN
meaning); cloth or cloth parka cover
(*NSU meaning) # Cali aturangqerrluteng
negacungarnek-llu ilurunateng, atkuteng
at’aqamegtekikutuq’uquluki nangellratnun,
qerrultluteng-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 —
tangrralllemn — 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 (snare, noose) snared it’ /
egaqengaaq ‘I snared it’; negat ‘snares; seine
net’; negapii ‘old-time snare that springs into
the air when it catches something’
Saayuamek
aatii aaniit pia ella nenglairutqatarngatniluku
nuataa ungungssiarat pekqareskata negani,
kapkaanani-llu qaqtarkauniluki. ‘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); Anglirikanituuq man’a keniqaami,
makut-llu negarturikaniirluteng. ‘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, negarar-, negavyaq; < PE
nayaaq

negaqeggun net gage # used to keep mesh
uniform while making the net; Ukut-am tua-i
waniwa wii kingumni negaqeggunnek apituit.
Negartuteknerrilemnek 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- to check snares / negarcurtuq ‘he is checking his snares’ / Maurlurluni-gguq tua-i waten negarcuqang aqesigirrarmek maligqurnaurra. ‘It said that he’d go with his poor dear grandmother whenever she’d check the snares for mere ptarmigan.’ (AGA 1996:164); < negaq-cur-, negaq-ssur-

negavaq one hundred; twenty-dollar bill / negavam one hundred; twenty-dollar bill / BB, NR; $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 . . . ‘they’d use the small gaff as a staff to announce their hiccup; walking over to where she was, tried to hook with a gaff # negcigaa ‘he hooked it’; Caneg-negcitcuitminek piluni ullagluku-gguq negcigsaaluku tegunngaaluq, nururluku-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); = negcik; > negcikcuar(aq); < PE nayilix, nayilar

Negcik a certain constellation means ‘gaff’ in Yup’ik; (?)

egcikcuar(aq*) small gaff / Man’a maa-i negcikcuar maklaltaqameng, wagg’uq uurcaraqameng pitateng aqvacetarluki kingunermeggnun, ayaruqtukiit. ‘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); < negcik-cuar(aq)

negeq, negeqnaq, negeqvaq north; north wind / negeqvamek anuqlituq ‘there is a wind from the north’; neglirnermi ‘in the area to the north’; Tauna-am neglierneran atra niiyutungramku waniwa kis’arciaq, nunat atrat qagaani. ‘When 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, negemun; < PE naylar

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 / negetmun tang waniw ‘ayaksailingua ‘see, I haven’t yet traveled to the north’; Nunautsing negciiqaat negetmun, ungalatmun, calaratmun, kanaknatmun-lu. ‘They will extend their territory toward the north, toward the south, toward the east, and toward the west.’ (AYAG. 28:14); < negeq-tmun

neginiqu 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) / atkuum negilia keglunruuq ‘the parka’s ruff is made of wolf (fur)’; Maaten-gguq elitaqnaniuq imma tuqulleq, . . . negilirlni yaqyuqegglirrarmek. ‘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. negingquq; > negilirkaq; < PE nayilix, nayilar

negilirkaq tundra hare; arctic hare; Alaska hare (Lepus othus) / legiliq;jack rabbit; literally: ‘ruff material’ (see example sentence at negiliq); Imarmiutaat, kanaqliit, cuignilnguut, negilirkat see example sentence at ‘ruff material’ (negiliq); Uluriq, kaviaret, Watngullruut maani tamakut. ‘Minks, muskrats, otters, arctic hare, white fox, red fox. These animals were in this area.’ (PAI 2001:20); Y, NS, HBC, NI, CAN, K; see Appendix 9 on parts of the parka; = legiliq; cf. negingquq; > negilirkaq; < PE nayilix, nayilar

negir- to set snares / negirtuq ‘he is setting snares’ / Tauna-gguq uinga ayaksailngua kiatmegnun negisarturtuq tuntunun, cup’utaitellermeggni 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); < negaq-ir-

negituqaq hiccup / negituqertuq ‘he hiccupped’ / merluni taqevkangnaqaa negituqani ‘he is trying to stop his hiccups by drinking water’; < PE nayituqar-
egler- to clap down on / negleraa ‘he clapped down on it’ / neglerluku cissiq ‘clapping down on the insect, he killed it’; < negte-ler-
neggeryaraq pistol / BB; < negte-qar-yaraq
negtaar- to press down on repeatedly; to knead
# negtaartuq ‘she is kneading, pressing down
on something’; negtaaraa ‘she is kneading it’
/ Keliparkaq-Llu ak’a ulellruan negtaaraarluku
kelipissuutnum ekluku. ‘And when the dough
rose again, she kneaded it and then put it into
a bread pan.’ (PRA 1995:413); < negte-a-;
> negtaaraq

dough # < negtaar-aq

negtaat organ (musical instrument) # < negte-aq-
plural

negte- to press down on; to push down on # negtaa
‘he pushed down on it’ / negcamku ‘when I
pushed it down’; neg’artaa ‘he suddenly pushed
don 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

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 #
egurruq ‘he went around something’; neguraa
‘he went around it’ / Assiilnguq negurru,
. . . ‘Avoid evil, . . . ’ (AYUQ. 4:15); < PE

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, neguyit, for
one area of ringworm infection; < PE

neka emotional pain; hurt feelings # also an
emotional root; Kitaki- gggu waniwa uutumakili
nekaa taqulluku angiararucetenrilkurrulu.
‘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-, nekanuur-,
nekayug-; < PE naka-

nekake to find (it) emotionally painful # nekaka
‘he finds it emotionally painful’ / < neka-ke-

nekayug- to have hurt feelings; to be emotionally
pained # nekayugtuq ‘his feelings are hurt’ /
Nekayutuyaaqikut ayuqulta taqgaam qemaggluku
ing’umun qanrutkenrilengramteggu tauna
nekayulkut cavkenani assinruluni, cogtekevkenani-
llu. ‘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-

nekanarqe- to cause emotional pain # nekanarquq
‘it causes emotional pain’ / Ilait temcinaq tulung,
Ilait tuaten nekanaq yuqaaqaluteng. ‘Some were
funny. Some could be emotionally painful.’ (CAU
1995:171); < neka-narqe-

nekaniqe- to have hurt feelings # neka-neq2-liqe2-

nekanuur- to have hurt feelings # nekaniurtuq ‘his
feelings are hurt’ / < neka-niur-

neka’aq future house # nekaa ‘his future house’;
< [e]na-kaq

nekav-root; > nekavli-, nekavte-, nekavvlugte-

nekavli- to have disheveled or tangled hair #
nekavliuq ‘his hair is disheveled’ / < nekav-

nekavte- to extinguish with water; to quench #
nekavtaa ‘he extinguished it’ / NSU

nekavvlugte- to be disheveled # of hair;
nekavvlugtut ‘they (hair) are disheveled’ / Y;
< nekav-rlluk

nek’e- to have it as one’s place or home # nekaa ‘it is
his place or home’ / Nasaurluut payugtaqameng
taqgaam qasgimun it’lallruut, utaqalilerteng-
luu. Taqgaam tan’guuriluqt qasgini nekk’ellruut. ‘Girls
would enter the kashim when they brought
their fathers’ food and they would wait there
(while the men were eating). However, the
kashim was the boys’ home.’ (KIP 1998:287);
Imna tutgar’urluqt tan’gurra’urluuluni qasgimi
ellanguq tua-i amiim qulii nekluku, . . . ‘That
grandson, being a mere lad, grew to awareness
in the kashim, having his place
above the entrance way [it being colder and less desirable] . . . ’
(MAR2 2001:21); < [e]na-ke2-

nekete- to extinguish with water; to quench #
neketaa ‘he extinguished it’ / NSU

nekevraartuq spruce tree (Picea sp.) # Tua-i-ll’
amna kingunerminek piamiu angunayukluni
— cukauq-gguq tauna mikelnuq waten
aurrelaaqaluni — napamun nekevraartumun
mayulliniluni. ‘Being worried that the baby might catch up with him — they say that child crawled extremely quickly — he climbed a spruce tree.’ (AGA 1996:210); Y, NS; = kevraartuq; < nekev-

nekevyuk young man # Uikaraatengqerrasaaqlunigguq, angutet iiitneng taw’ nekevyungmeng. ‘There was one young man whom she wanted for a husband one of the young men of the village.’ (CEV 1984:59); Nekevyuurcamek tauq imkuq taum-ll’ atiin tauq entun ayuqelriameng qaygilikalliniluk. ‘Because they, were becoming men, her father had them build a kashim, similar to a house.’ (WEB1); HBC; < nekev-

nekva- to be standing # static; nekvaq ‘he is standing’ / NUN; < nek’ve-?

nekvaryar-to stand by the river and work a net by hand # nekvaryar ‘he is working a net by hand’ / NUN; < nekev-yar-; < PE n0l03(-) # HBC, NUN; = elte-; < PE nalat- (under PE nalax(-))

nek’ve- to stand up (NUEN, EG meaning); to play out (of a harpoon line) (CAN meaning) # active; nek’vuq ‘he stood up’ / ‘standing up’; nekevciquq ‘he will stand up’; . . . qetunrani kuten yuungamiu carligcarqerluku nekevluni ngevrrarluni tanggautelliniia . . . she took her child out (from inside of her parka) and cuddled it in her arms, and standing up, after blowing her nose, she made an effort to allow her child to see (what had happened) . . . ‘ (WEB2); Una tua-i nek’velria tapraluk nek’velria, iqkulpiaiglan egmianun teguluq piyungnaluku. ‘The sealskin harpoon lies would uncoil, it would play out, and they’d immediately grab it before the end of the line passed by.’ (PAI 2008:298); > nekevaartuq, nekevyuk, nekva-, nekvaryar-, nek’ve-; < PE nakvata(t)-

nel’a- border; edge # nelii ‘its edge’; = ngel’a-, mengla-, kengla‘

nel’ar- to laugh # variant of nelg’ar- reported from various places; = englar-, nenglar-, nelg’ar-, el’ar-

neleq flatus; gas expelled rectally; vulgar fart # and neler- to break wind; to expel flatus; vulgar to fart # HBC, NUN; = [e]leq/[e]ler-, leq/ler-, naleq/naler-; > nelepag; < PE nalax(-)

nelepag- to expel much gas, often long and loudly # < neleq/neler-pag2.

nelernaq bean # literally: ‘flatus inducer’; NUN; < neler-naq

nel’i- to make a house # neliu ‘he made a house’; nelia ‘he made him a house’ / < [e]na-li-

neliaq uterus; womb # . . . yuurnelegmek callulartuk aanaamtel neliagkeni. ‘. . . before they were born they fought in their mother’s womb.’ (AYAG. 25:22); = ngeliaq; < [e]na liaq; < PE anli(C)ar

nell’eq former house # nellra ‘his former house’; < [e]na-lleq

neelanguq birch (Betula sp.) # and nelngur- to be tough but piable; to be thick and viscous of liquids; HBC; = elnguq/elngr-; < PE nalgu(r)-

nelqitaq 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 # = ngel’u

nemaa- to twist around # Nemadunligguq tua-i piyaaqerraarluni, ataaam angllurarrarluni piaqami pinialikanirluni. ‘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 nemeryulriit 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, nemeriq, nemernaq, nemeryaq, nemiq; < PE namax(-)

nemercuka spiral-stripped bearded seal (Ergignathus 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 (nemiertuq) to hold the strips to that spiraled piece and to maintain the spacing between the strips); Cali-Llu muraullguitatekn nemiarucirluki cali-Llu nemercinik piliapiairtmek nemerciiruki muraullguitaineq, muragglainarnieq taluyiluteng, camek ilaunaki. ‘They also would bind the strips together with more wood, what we call “nemerciq”, applying “nemerciik” 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*)

*nemeryaq*, *nemersaq* (*NS* form) lamprey (*Lampetra japonica*)

*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*

*nem'etaur(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’gaurluut qasgi nek’ellruat. Tua-i angliriqerluteng nem’i uitananrilallruut. Cali-llu nem’etaurpiiqnak aglutenteng nem’etauraasqumavkenaki. ‘Boys had the men’s communal house as their home. When they became a certain age they no longer resided in the family houses. They told them not to stay in the (family) houses.’ (KIP 1998:287); Usuuq-ata nem’etaurtuq ‘he is staying in the house’

*nengake-* to disapprove; to reject # *nengakaa* ‘he rejects it’ / Agayulirtet-gguq *nengakluki* tuaten pillrat assiilnguniluku. ‘The priests disapproved of them, saying it was evil.’ (AGA 1996:92); Y, NUN, HBC, NS; *nengar-ke*-

*nengamlugte-* to be unhappy; to pout # NUN; *nengar*-

*nengar-* 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’ / *nengautekaa* ‘he is sulking on account of it’, ‘he is jealous on account of her’; Y, NUN, HBC, NS; *nengauk*-

*nengaugitaq* man from another village residing in his wife’s village; man who has married into a family # Ta¥gaam 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-aq*

*nengauk* 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 daughter’s husband # *nengaulak*-

*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’; Asaaqurragguq ayallermini tuarpiaq-gguq tauna imgutaa neng’aqami, tuarpiaq-gguq yuk qinerneminek tangvalriani qiluminek-gguq yuk maq'laria 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 ukut 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’ / Caqerluni aatiit nengelviim tungiini taluyani paqcaqlirluki ayagluni 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); < nenga-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 # nengilitaal ‘he’s distributing a portion of his catch to her’ / Tamaani arrluut wagg’uq nengiliteitit tangyagateng waten arvermek callugaqameng. ‘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); < nengi?-?
nenginga- to be stretched; to be extended # nengingauq ‘it is stretched’, ‘it is extended out’ / Yaqelul ciulria yuan-wa kegginaa qukaaani unalviik nengingalutek yaqulgem yaqqucetun. ‘And the bird gliding in the air — [reveals] 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’; Malirqaqameng tamaani narulkaquluki qayatgun waten pingayurqunek narulkartaita, 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.’ (QL 2003:414); > nengirtur-, nengilite-; < PE naŋi
nengirtur- to distribute portions of a catch # nengirturtuq ‘he is giving out portions’; nengirtuara ‘he is giving out portions of it’ / < nengi?-tur-
nengl- root; > nengla, nenglla, nengller-, nenggli-, nenglinaq, nenglir-, nengtle-, nengte2-; < PE naŋa(t)- and naŋi-
nengl- cold weather; coldness in the air # nenglem massiinaq ayagciigacetaa ‘the cold kept the engine from starting’; nenglenuguq ‘it is getting cold’; nenglairutuq ‘it is no longer cold’; nenglaaituq ‘it is not cold’; nengeltuircarluku ‘insulating it’; Pitsaqluni-llu tupaggluku Irr’aq, ellii-llu-am elluiyunqerrami makcuumiilami nenglemun. ‘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); Anngameng ellii piuq ella assingatqapiararluni nenglainani-llu. ‘When they went out she saw that the weather appeared to be very nice and not cold.’ (ELN 1990:32); NENGLEM CUQYUTII ‘thermometer’; < nengl-; > nengelvak
nenglar- to laugh # HBC, EG; = el’ar, englar-, nel’ar-, ngel’ar-; < PE āŋlak-
nenglla cool breeze; coolness # < nengl-?; > nengllacir-; < PE naŋl-
< PE naŋl-?; 
> nengllacir-
nengllacir- to cool down # nengllacirtuq ‘it is being cooled down’; nengllaciraa ‘he is cooling it down’ / Aling, quyanaqvaa-ll’ neqkanglua uumek uqrilriamek yaqulgemek, atak nengllaciraku aunrassiyaqyuartuq 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-
nengllacir-
nengllar- to be cold # of liquids or objects; nengllertuq ‘it is cold’ / NUN; < nengl-?
nenglli-, nengllar- to have cooled down after being warm # usually of food; nenglliq ‘it has gotten cold’ / NUN; < nengl-?; < nengl-?-
nengllinaq spring of cold water # NUN; < nengl-?
nengllir- to be cold # of weather; impersonal or similar subject; nengllirtuq 'it is cold' / nengllirpaap! 'how cold it is!'; Maqinerringaak inguani nengllirpek 'nani-llit tamana qasgni. 'After a sweat bath the Kashim wasn't cold.' (AGA 1996:54); Unuakumi tupimi mak'arrluni piuq aani kumarteqatalria, nengllikkacarrluni ilua nem, eilli-lu qerrutqapigglni. '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 tuq'aam ilaq'apiani anuqvagluguni nengllirqan tua-i nem ili kiirisiqgtqaqluni. ' . . . 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; nengllirtuq 'he is feeling the cold' / Tuani-gguq qavarpielgeom nengllirnglut uqaq tua-i nengllian. 'Then before they, slept they felt cold because it was cold.' (AGA 1996:132); < nengl-liur-
nenggqaaq edible fiddlehead of spreading wood fern (Dryopteris austriaca) # BB, LI; < neng-?
nengqu- to stand on tiptoe # Ungulerquarli nengqurluni-ll' naken maaken qinganek iggluni talliraq. 'When he shook himself standing on his toes, from somewhere on his body the bracelet fell down.' (KIP 1998:71); < neng-
nengqu- to stand on tiptoe # NUN < nengqu-
nengsuq grandmother # NSU; < PE nangyura
nengsuug- to press one's knuckles against one's forehead # cf. neng-
nengttaaryarat accordion # < nengte-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 draf-net # nengtuq 'he stretched it' / . . . taum inerquastellran mak'arrluni 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); < nengte-; < PE nangat- (under PE nang-)
nengte-3 to set a driftnet # nengtuq 'he set a driftnet' / cf. nengte-2; < PE nangat- (under PE nang-)
nenguga'rte- to strain one's muscles; to get a hernia; to get a fallen uterus after pregnancy; to stretch (it) hard # nenguga'rtyuq 'he strained his muscles', 'he got a hernia', 'she got a fallen uterus'; nengugartaq 'he stretched it hard' / . . . pitegcautetaanek aoq'arluq nutaan nengugarrluku imumek galiqx'ertelluku nalalluku nutaan unguqarkaurriq'ertelluku. Kanaq asuq latuq putillruit. . . . 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'rtyuq; < nengug-te-ar(r)te-
nengugtaat accordion # aq'ieq ngaugtaanermek elicungcartuq 'my older sister is learning how to play the accordion'; < nengug-te-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'; nengugttaq 'he spread it out' / Una waniwa wii qemiqumku yaaken pirraarluku nag'artelluku, makut wani naaqurluki naivnirturluki waten naaqurluki nenguggluku-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); < neng-; > nenguga'rte-, nengugtaat; < PY-S nangyur- (under PE nang-)
nengulcissuun scraper for fawn skins; tanning tool for softening and stretching skin # NUN; < neng?-suun
nengulra- to keep on stretching # nengulraaq 'it keeps on stretching'; nengulraa 'he keeps stretching it' / nengulrayuq 'thing capable of stretching'; Nengulrasiqgonateng-llu peqireskai. 'Those soaked [in urine for waterproofing] don’t stretch.' (PAI 2008:114); < neng-; > nenguga'rte-, nengugtaat (under PE nang-)
nengulraaq rubber band; elastic # < neng-
nengulugte- to put under an obligation # (?) ; cf. neng-
nengualria kayak end part # NUN
nengusraar- to stand on tiptoe # nengusraartuq 'he stood on tiptoe' / < neng-?
nenguyaryuk dentalium # Imumi imkut qarqarlliriit yuut, nenguyaryucgunaq-gguq avaken naken, . . . , Ugaassat natiitnek avaken, nanvamek-gguq tua-i tuaken piinellruqat gaamerrluku egtaqait cissircurqameng.
tu-a-gguq tegglircurluteng. ‘Long ago I heard people talking about how they gathered *dentalia* from a place near Ugaassat, how they would weave the boot 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

nepa* noise, sound # massiinan nepii eqnarquq ‘the noise of the machine is irritating’; Up’nerkamigguq iliini yuk pektqami yuilqumi nittelartuq amikuum *nepiinek* taugken-gguq naken piciinani. Nunamek-llu-gguq pingaleng’ermi *nepem* tungi nitaunani camek-llu-gguq tangermaunani.

‘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, nepengyar-, nepetmun, nepetu-, nep’nge-, nep’ngute-; < PE  *n0p0*- (under PE  *n0p0*)

tu-a-gguq tegglircurluteng. ‘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); < nepet-yanarqe-

nepcetaaq sticky tape; glue; bandage # < nepet-cetaaq

nepcetaq shaman’s mask # said to stick to the face without any visible means of a being held in place; nepcetauq ‘it is a shaman’s mask

nepcurliq snail; lamprey (*Lampetra japonica*); magnet # *Nunavut*; < nepcurliq ‘it is a shaman’s mask

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nepeggaq - to make a sound; to speak # NUN; < nepa-?--

nepeggaq - to make a sound; to speak # NUN; < nepa-?--

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nepeggaq - to make a sound; to speak # NUN; < nepa-?-

nepeggaq - to make a sound; to speak # NUN; < nepa-?-
nepsarte- to make noise # nepsartuq 'he is making noise' / nepsartevkenak 'don't make noise'; Kana-i ketiignun culurcami tagevkenani qanrumaaralliniuq nepsartevkenani, “Qaill' piak? Qavartuk-qa?” “When he landed on the shore below them without going up he said without making noise, “What’s wrong with them? Are they, sleeping?”’; (QUL 2003:444); < nepa-?

nepetmun — nepute-

nepetmun heading toward commotion, turbulence, chaos # adverbial particle; . . . caumallagallutek-gguq aipaqelriik pikunek nepetmun ayatuuk. ‘. . . it is said that if a couple are confrontational they are headed toward chaos.’ (QAN 2008:338); < nepa-tmun

nepetu- to be noisy # NSU; = neptu-; < nepa-tu-

nepiaq semi-subterranean sod house # in contrast to the both frame and log house, and to the kashim (qasqiq) or men’s communal houses; Ellangegarralemmi yuut nepianek nengqellruut. Nevunek-lu naterluteng enait. ‘When I first became aware of things people had sod houses with dirt floors for dwellings.’ (YUU 1995:45); Nepiami uitaurayuanateng it’lang'ermeng tua, cassuutenggerraqameng it’lang’ermeng, nepiani ak’anun uitayuanateng angutet. Arnat tautgaam kiimeng nepiani uitaaluteng. ‘[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]na-pik

nepilineq ice stuck all winter on the mud # cf. nepte-

nepirag- to be slick; to be frictionless # NUN; = piirag- (the base nepirag- may be a blend of piirag-(q.v) and nepte- ‘to stick’) -tmun

nepitag- to have things clinging to one # nepitagtuq ‘it has stuff clinging to it’ / < nepte-?

nepibiruq ‘he or it is noisy’ / Murilkelluku ata tauna piniartuci, nepiisinyaagpek’naci-lu, kiimmelngukut tang maami nepengyuryaraaci ungungssit. ‘Make sure that you watch her and also don’t make too much noise; see, we are alone here, and you might attract [unwanted] animals with your noise.’ (ELN 1990:18); < nepa-lir-

nep’nge- to get sounds # < nepa-nge-

nep’ngute- to be in labor # nep’ngutaq ‘she is in labor’, literally: ‘it is making noise with her’ / Taum-gguq qanrutaa tamaani nunameggni, nep’ngutlinaaqaki, aqsaait-gguq tua-i ullirrilliq tuaggun antetuat qingait. ‘She told her that in their own village whenever they were in labor they’d slash their bellies open and took their fetuses out that way.’ (KIP 1998:191); < nepa-nge-te-

nepsallag- to suddenly make noise # < nepa-llag-

nepsarpak noisily; loudly # adverb particle; nepsarpak mikelnguut itertut ‘the children entered noisily’; Ataput-lu qenertelliacutn qanearllruut, arulairllruut nem iluani aqumevkarluta, nepsarpak qatguurluteng cakneq qarluteng. ‘Our father would give us instructions as if angry, having us stop whatever we were doing and sit down, then he would loudly raise his voice and shout.’ (MAR1 2001:27); Y, NS; < nepa-?

nepsaq rough edge of shore-fast ice formed when ice broken by wind and waves refreezes # < nepute-

nepuq- 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 # < nepute-

nepugte- to make noise # nepugtuq ‘it is making noise’ / NUN; < nepa-?-; < PY napuy- (under PE napa)

nepu- to stick onto something # neputuq ‘it stuck onto something’; neputaa ‘he stuck it onto
neq'akun dedication # < neq'ake-n

neq'aleq fish scraps # . . . maaten-gguq pikestait tangraai calliggluteng tummyaraitun-gguqwa neq'allret. Tua-i-llu-gguq tauna car'giiq tutmaqalitauyumilami tauktun unilluki taluyat. . . when he saw its (the fish trap’s) owners he observed that the fish remains were strewn on their paths. And so, that blackfish went away from that fish trap not wanting to be troden upon.’ (ELN 1990:5); Makut maa-i iertit kelipacugluki keligturluki neqallringegeacaktuluki pitullruit. Neqallrit atam keiuqallrit assiapiartut. Before using the fish skin for sewing it was scraped clean of its brown meat and membranes. The scraped meat, when eaten, tasted very good.’ (CIU 2005:344); < neq-alleq

neqalluarpak herring (Clupea harengus) # cf. iqalluarpak; < neqa?-rpak

neqaluk dried fish # NUN; < neqa-?

neq'aniur- to recall with regret; to anticipate with hope; to look forward to something # neq'aniurtuq ‘he regrets something’, or ‘he looks forward to something’ / neq'aniurtukan ‘he regrets it’, ‘he looks forward to it’ / Up'nerkaraqan erpailgan ayalallruukut, . . . Ayagarkaugarqamta neq'anirulu unuqmi ayagaqluta. ‘When it’s spring we start out before dawn, . . . When we are to travel we look forward to traveling and we would go at night.’ (KIP 1998:269); Tua-i-gguq makut neq’anirulit unuakumi . . . kangaqaranatulit . . . apqicim taum . . . nayurcigani kanqeen. ‘Sickness will avoid those who look forward to going out early in the morning.’ (QUL 2003:332); < neq’aniur-
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, maa-i-ggur nunat 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’aniur-, neq’ari-, neq’arivik; < PE

neq’ari- 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-aq’ilii

neq’arin Memorial Day # Neq’arivigmi neq’ak’laraput tuqullret, kelistaita-llu manuitnun elliluta wreath-anek. ‘On Memorial Day we remember those who died and place wreaths in front of their crosses.’ (YUP 1996:55); < neq’a-ar-i-vik

neqaraq salmon (any species) (meaning in NSU); any little bit of food available (elsewhere) # Tamaa-i tamana pitekluki elluarrluki neqarateng auluk’ALLrulliniiit. ‘And for that reason they took good care of whatever little food they had.’ (KIP 1998:327); Tua-i imkut neqarapuk nernaupuk. ‘Let’s eat whatever little food we have.’ (QUL 2003:410); < neqa-rrluk

neqatuq dried fish caught in river # EG; < neqa-?, cf. neqaluk

neqvruq candy; sweet fruit; fruit canned in sweet syrup # < neqa-?

neqcaq, neqcaun bait # melugmek neqcirru manan! ‘bait your hook with a fish egg!’; kapkainan neqerrluggarmek neqciqiu! ‘bait your trap with a little piece of dried fish!’; Tamakut-llu neqtmeng meluitnek neqcarluteng manaraqluteng. ‘They would hook for fish using the eggs of the fish they’d caught for bait.’ (ELN 1990:22); < neqa-car-, neqa-car-n

neqengqertassiaryaraq test fishing # Fish and Game neologism; < neqa-ngqerr-tassiar-ylaraq

neqepik real food; dog salmon, chum salmon (Oncorhynchus keta) (additional meaning in NSU); # = neqpiq; < neqa-pik

neqerrluk, neqerrl aq smoked dried fish (particularly salmon) # “Camek nerciqerluk?” “Neqerrlugmek.” “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, akicatekluku neqerrluarmun tua-i. ‘Before he left he traded his boat, that old skin boat, for dried fish.’ (CIU 2005:8); Ellivigmek-llu atrarciluni neqerrlugmek cali-llu kumlanernek. ‘And from the cache he took down dried fish and also frozen fish.’ (PRA 1995:410); < neqa-rrluk

neqilegte- to provide adequate food for (him — a family member) ? #

neqvivik elevated cache # Atam elagyanyetgullrutruq neqvivignek, nevunek tua-i nevut taqoomo pikkelruamegteqggu. ‘You see they used to have partially underground food caches made of sod, since sod was all they had.’ (ELL 1997:508); HBC, Y, NI; < neqa-i-vik

neqkaq food ready for consumption; a meal # Angutet-llu ilakellriit qasgimi quyurrarmeng uitaaluteng. Arnaita nernariaqan payugtaqluki neqkaitnek. ‘Men who were related stayed together in the kashim. When it was time to eat, their women brought in their meals.’ (YUU 1995:27); Cali neqkairutaqameng, enerkuat mermun qallarlavuluki mer’aatnek mer’aqluteng. ‘Whenever they ran out of food they’d boil bones with water and drink their broth.’ (YUU 1995:50); < neqa-kaq

neqkiur- to prepare a meal # neqkiurtuq ‘he is preparing a meal’; neqkiuraa ‘he is preparing a meal for her’ / Arenqiapaa-ll’ tua-i assiriluni apqquirulluki makluni kamiaq kumarrluki kenirluni nutaaq neqkiurlutek. ‘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); < neqa-kiur-;

neqkiuryaraq recipe; art of preparing food # < neqkiuryaraq

neqlepek white-fronted goose (Anser albi frons) # < neqleq-pik
neq'leq white-fronted goose (Anser albifrons);
Canada goose (Branta canadensis) (meaning in UY, UK, BB, LI, EG); in some areas, a general term for goose # . . . neq'leq, yaqulget iliit; erinii ciilertekagarluku tua-i. ‘. . . white-fronted goose, one of the birds, its voice was dry and crackly.’ (ELL 1997:586); = leqleq; > neqlepik, Neqlercurvik, neqlernaq; < PE n03l03 and n0ql03

Neqlercurvik Fish Village # site on the lower Yukon;
< neq-ler-cur-vik

neqlernaq black brant (Branta bernicla); Canada goose (Branta canadensis) (meaning in UY, UK, BB, LI, EG) # = leqlernaq; < neqleq-naq

neq'li- to prepare fish for storage and later use; to prepare fish for the winter # neqliuq ‘he is preparing fish for winter, working in fish camp’ / Tua-i-llu neqlinriameng neqtateng-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-li--; > neqliurta

neqli- to work on fish # cleaning them, preparing them for storage, etc.; neq'liurtuq ‘he is working on fish’ / Neqliurqamta kiaqmi asieriucetenritengnaqluki pilarnput. ‘When we prepare fish in the summer we take care not to let them go bad.’ (YUU 1995:54); < neqa-liur--; > neq'liurtet

neqliurtata Alaska Department of Fish and Game # K; < neq-lur-ta-plural

neqlivik fish camp; cannery # < neqli-vik

neq'liurtaq to quarrel and complain over food # < neqa-liurtaq

neqniatanguq (K, BB, NUN form), neqniataguq (HBC form) gallbladder; wormwood (Artemisia sp.) # < neqniat-gunuq, neqniat-guq

neqniattaa-; neqniite- to be bitter or otherwise unpleasant to eat # neqniatuq ‘it tastes bad’ / Alerquucetangqellruuq cali mikelnguut neryaurtaqata, iliini nerutelaasqelluki neqnek neqniatanguq. Neqniatkengraatki-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-; > neqniatanguq

neqniliaq sprout of a certain plant (species?), gathered in spring, used in akutaq, sweet in taste, also eaten by geese # < neqnilir-aq

neqniliq- to be sweet or otherwise pleasant to eat; to be delicious # neqniliq ‘it is sweet, good tasting’ / neqnilirnuuq akutamek ‘I enjoyed the “Eskimo ice cream”’; < neqa-?-qee-

neqniurpiaq delicious food; treat; sweet(s); candy; honey # Iliita-llu kinguqliin cali cauciinaku
neqpiq — nerepsunarqe-

neqpiq, neqpiq — real food; dog salmon, chum salmon (Oncorhynchus keta) (additional meaning in HBC, UK) # = neqepik; < neqa-pik

neqsur- — to fish # neqsurtuq ‘he is fishing’ / neqsurtuq tuniarkamikne ‘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-ta; > manatgun

neqsurta — fisherman # < neqsur-ta; > manatgun

neqsuun — fish spear point # < neqsur-n

neqte- — to catch fish # . . . ataam uterlluni nunaminun tuavet, ellii tuani neqtenrulaami, unangenrulaami 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-

nequte- — to be narrow # applies to openings; nequtuq ‘it is narrow’ / Amiigkun neqtilngurkun itjici. Waniwa picurliim tungii amiigtangqertuq nequtulriamek, . . . ‘Enter through the narrow gate; for there is a wide gate that leads to destruction, . . .’ (MATT. 7:13); < neq-kite2-

nequ- — dimensional root; > nequkite-, nequtu-; < PE naqu-

nequkite- — to be narrow # applies to openings; nequkituq ‘it is narrow’ / Amiigkun neqtilngurkun itjici. Waniwa picurliim tungii amiigtangqertuq nequtulriamek, . . . ‘Enter through the narrow gate; for there is a wide gate that leads to destruction, . . .’ (MATT. 7:13); < neq-kite2-

nequutuq ‘it is wide’ / Unani-lu qayarluteng pitullrati aturarkartelluki gyyaintnun cali wvge ekarsaanun man’a neqtiltaciat neqtilteksagulluki calturgairulluki 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)

nerangnaqe- — to try to find something to eat; to seek sustenance # nerangnaquq ‘he is trying to find food’ / Carraquinrayagarmek nerangnaqu’urluteng. ‘They would try to eat whatever little bit there was.’ (KIP 1998:327); < nere-?-ngnaqe-

nercetaaq — poison # Tau-i-llu piuq aatiiit makunek nertnunilk ilat-gguq tauqam pupignarliit nercetaat neryuitniluku tuquaqniluku. ‘Their father said that people ate those, but that poison toadstools were not fit to eat and would cause death.’ (ELN 1990:29); < nere-cetaq

nere- — to eat # ner’uq ‘he is eating’; neraa ‘he is eating it’ / ner’uq atsanek neqerlurgnqek-llu aq’ping’ermi ak’anek nereksailami nertukminik ‘he is eating berries and dried fish even though he is full because he hasn’t eaten his native food for a long time’; irniani nerevkaraa tepnek ‘she let her children eat some aged fish heads’; carayagmun (or carayagmek) neresciurtuq ‘it got eaten by a bear’; ‘Camek neryugcit?’ “Neryuumiitua; yuurqerciqua ta¥gaam kelipamek aulua.” ‘What do you want to eat?’ ‘I don’t want to eat; I’ll just have tea with bread.’” (YUP 1996:43); nernariuq ‘it’s time to eat’; nerenrikvuket kaigciquten ‘if you don’t eat, you’ll be hungry’; ciin-kiq nervullagcia? ‘why, I wonder, did I overeat?’; neryugpa! ‘I sure want to eat!’; nerumautuq ‘he is being well fed’; nerciqquq or ner’ciquq ‘he will eat’; irniani iqvainek neriat ‘her children ate the berries she picked without her consent’; > nerangnaqe-, nercetaq, nerep’ag-, nerseta, nersvik, nerekvarin, nerilkar-, nerkuq, nernerrlugcetaar-, nernqainaq, nere-qa, nerssuun, nertuli, nerciq, nerun, nerutaq, nerkiv, neryar-, nerliyar-, nerun, neryaraq; cf. neqa; < PE nara-

nerellgucir- — to eat with # nerellguciraa ‘he is eating with him’ / nerellgucirringa ‘eat with me’; Ilu’urqa qanruskiu tekiskuma yaaliaku nerellgucirartuciqlitutek. ‘Tell my cousin that when I come the day after tomorrow I’ll come eat with you.’ (PRA 1995:429); < nere-llgun-

nerelp’ag- — to eat a lot # nerep’agtul ‘he’s eating a lot’; nerep’agaa ‘he’s eating a lot of it’ / < nere-

nerepsunarqe- — to feel soft (of cloth) # cf. nerusver- # NUN
nerescin — nerqe-

nerescin, nerescissuun fine-toothed comb for removing lice # < neresta-i'ñ
neresta louse # literally: ‘eater’; nerescirtuq ‘he’s infested with lice’; Maaten imna cugitelleq tauna kingurru yuarluku caavtaarluku, tangrraa nerestem uum kegglinikii. ‘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
nerevkari- to have or give a feast # nerevkarinuq ‘he had a feast’ / Taikut-gguq ilakellriit Quyayarami nerevkarinritqaaralluteng piyungarcameng nerevkarinurguitlriit. ‘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
neresvik feast # ATANREM NEREVKARITI ‘Holy Communion’ (Moravian Protestant); < nerivkari
neresyiqegge- to be soft and fluffy # cf. nerver- # NUN
neri- root; > nerilegte-, nerinike-, nerinite-; cf. neryuniur-
nerilegte- to anticipate eagerly especially, concerning one who is away or from whom one is separated; to await anxiously; to worry about # nerilegtuq ‘he is eagerly anticipating something’ / nerileguekka ‘he anxiously awaits it’, ‘he is worried about it, acts on it with worry’; Utertellinilun’ tua-i. Im’umek tua-i nuliaminek, nuliaqsaguskengaminek nerilegluni. ‘He went on home. He was worried about the wife he had gotten.’ (QUL 2003:150); < neri-?; < PE nerealay-
nerilkar- to choke on something caught in one’s windpipe # nerilkartuq ‘he choked’ / nerilkallruyaaqquq nerllemiinuk cayngnaqulu ‘he choked when he ate hurriedly’; Temciyung’ermi ngel’anritengaqluni qimianqerrami-lu Qalemam akutanek nerilkayukluni . . . ‘Even though she wanted to laugh, she tried not to laugh because she had some of Qalemaq’s Eskimo ice cream in her mouth and she thought that she might choke . . . ’ (ELN 1990:73); < nere-?; > nerilkark
nerilkarvik epiglottis # < nerilkar-vik
nerinike- to be anxious for (one’s arrival, return, etc.); to be impatient for (him) to come # 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); Amcig-gguq allaneq inglukan utaqalngua, nerinikaa, amci pil!’ ‘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-
nerkuag 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 Kevgiq (“Messenger Feast”) # said of the host villagers doing this to the invited villagers; Cali-gguq curukat tekitalpha iliini ciiumek payugartelarait qasgimi. Nerngata-lu-gguq cali yuarrumek aturluteng nunalget, taikut-gguq allanret nernerrlugcetaarlu. ‘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 cali nalliini qenqercunaunani nernerrlugcetaarlutn, cumilngunaqat qullun qanaayunaunani. ‘At the time when it was advisable not to become angry when one was being ceremonially ridiculed, even though he’d be peeved it was advisable to say anything.’ (TAP 2004:43); < nere-nerrlugte-ctaar; nernerrlugcetaarun
nernerrlugcetaarun ridicule song # < nernerrlugcetaar-n
nerqe- to feed # usually dogs or babies; nerqua ‘he is feeding it’ / nerquq qimugteminek ‘he is feeding his dogs’; amllernek yugnek nerqilguuq ‘he’s always feeding lots of people’; nerqeciquanka qimugtenka neqnek ‘I will feed my dogs fish’; nerqelluku or nerqelquku ‘feeding him’; Elnguq avurluni piciatun ciissinek, amlleringalata-lu ellin nernqutekluuki taukunun. ‘Elnguq gathered
nerqinaq food ready to be eaten # nerqinaugut 'they are ready to be eaten'; < nere-qar-inaq

nerqik west (NUN meaning); north (NSU meaning) #

nerrluk, nerrlyuagaq vertebrae of fish with flesh left on, dried # Tamakut taryaqviit ulligtaqluki nerrlyuagailluki. Cali-lu kiarneliaqlutung tamaaken kemapnek 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 flesh flesh on it in that way; (PRA 1995*:461); < ?,lluk, < -llu-yagaq

nerrsuun (K, BB form), nerssun (Y form) fork; eating utensils # Angutet ataitur kencikumatullrulliniut tamaani, cait-wa tua-i nerrsuuiit-all. 'Men's clothing and materials, including their equipment and the implements they used for getting, were cared for with honor and respect.' (CIU 2005:136); < nere-cuun, nere-cuun

nersuniur- to eagerly expect something good; to be optimistic # NSU; = neryuniur-; < ?,niur-; < neryuniurun-

nertuli one that eats; sculpin; devil fish (local term) (Myoxocephalus sp.) # < nere-tuli

neruciq meal # e.g., dinner; < nere-ciq

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 his shoulders when he was pursued by enemies; Tegglicuarnek tunuit nerukaraam mat'um qaingakun tangnircaturaumaluteng. 'Beads were stitched on bleached esophagus on the backs (of the gloves) as decoration.' (CIU 2005:258); < nere-n

nerutaq mouthpiece of bow-drill # NSU; < nere-taq

neruvailitaq great-great-great-grandchild # = teruvailitaq; < ?,ilitaq

neruver- to be soft and warm to the touch # neruvertuq 'it is soft and warm' / Cuukiingssagaunateng can'get imkut neruvercetenuaqrut iluqliqliuki tapluki waten piinirnurtut. 'Some didn’t even have any socks. They used the softest grass for their insoles. They would fold [pieces of grass] and use them for an insole.' (QUL 2003:2); < PE nauruv- and nauruv-

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 muirinaciuartuq neryarpakaami 'when picking berries, she took a long time to fill her container because she ate so many berries'; 'Tua-i-lu tauna qucillgaq tagluni neryalliniluni atsanek. ‘And then that crane went up and ate berries while picking them.' (PRA 1995*:396); < nere-yar-; < PY naryar- (under PE nara-)

neryaraq restaurant # LI; < nere-yaraq

neryuniur- to eagerly expect something good; to be optimistic # neryuniurtuq 'he is eager' / neryuniurtukka 'he is eager for it'; Kenka . . . neryuniurtukka tamalkuit, . . . 'Love is optimistic of all matters, . . .' (I COR. 13:7); = neryuniur-; < ?,niur-; > neryuniurun; cf. neri-

neryuniurun hope # Ukut pingayun: ukveq, neryuniurun-lu, kenka-lu piugarkaugut, kenka tauqaam angenquqaat. ‘And now abideth faith, hope, love, these three; but the greatest of these is love.’ (I COR. 13:13); < neryuniur-n

nevaar- to run on water with outstretched wings; to skim along the surface of the water # Nevuaararqut-gguq tuaten assinritaqtuq tauna tangvagteteng wallu ili, tungayii wallu irniara piinirnarkaugan. ‘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)

neve4 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' / keliipaq tang igtelleg nevqallinikik ciisit! 'look, the bread that has fallen is now crawling with bugs!'; irniama alqaqa nevumauralaraa tangarraqmiu 'my child clings to my older sister whenever he sees her'; Piinanermini itertuq tua-i qainga qanickilani neryarpulii atsanek. ‘And now that crane went up and ate berries while picking them.' (PRA 1995*:396); < nere-yar-; < PY naryar- (under PE nara-)

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neve'- to be burning; to be glowing # nev’uq ‘it is burning, glowing’ / NSU

nevengqa- to be lying on the back # nevengqaq ‘he is lying on his back’ / irraluku NEVENGQAQ ‘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-ngqa-

never- lying on one’s back # postural root; Cellangelliuq nevermi enaaq qanigani imariim ciuqini. ‘Evidently he came [back] to awareness lying on his back on a beach by the seashore.’ (MAR2 2001:44); > nevengqa-, neverte-, nevqerte-; < PE never-

neveraluq female marionette or figurine hung in the communal men’s house during the Kelek (“Inviting-In Feast”) # CAN; < neviarcaq?-?-uaq

neviarcaq, neviarcaq(*), young woman # ingna neviarcaq mingqenermek eliteksaituq ‘that young woman hasn’t learned to sew’; neviarcaurqu’r tuq ‘she gradually became a young woman’; neviarciqeq ‘he is desperately in love with a girl’; Tua-i-llu uksuq qukarnraginga terviewalluku atam tua-i nukalpiarteq caqerluni nasaurlullgutmi ilitinet niitaa, aq’um-gguq ilita paniinek neviarcarnek taumek assilriamek nulianguq. ‘Just before the middle of winter, she heard from one of her girl friends that the successful hunter had married, a daughter of one of them, a fine young woman.’ (MARI 2001:105); Tangerrluku neviarcar angutem aq’um-gguq ilita paniinek. ‘Behold, a young woman, a virgin, will become pregnant and give birth to a son, . . .’ (MATT 1:23); > neviararuq, neviarcaurqu; < PE nevvi-

neviarcarluq Elim # village on northern Norton Sound; < neviarcaq-r(ur)luq

nevikci- to act youthfully # nevikciuq ‘he is acting youthfully’ / HBC; cf. neviarcaq

neviri- to put soil over (it) # Nutaan patuurarraarluki nevirluki nevunek tua nevupignek, mat’umeek nevupiamek. ‘After covering them [the houses] they put soil on them, genuine dirt, real soil.’ (ELL 1997:418); < nevuv-

neviri- to turn over on the back . . . neviriqeq ‘he is poor’ / Taq’gaam taggenret ngangamaciqeqellir-llu ciuqiluatart . . . ‘However, needy elders have preference . . .’ (GET n.d.:3); cf. mangamculria

ngel’ar- to burst out laughing # Tua-i pamkut naavet tuqullerpeci tua-i-llu uksuq ngel’ar ‘its border’; Ngel’ar-llagallinuleng. ‘The woman from the village back there burst out laughing. Audibly burst into laughter.’ (CIU 2005:48); < ngel’ar-llag-

ngelaite- (ngelaun . . .) to be (gone) without a limit;
to disappear; to not be seen or be heard of again

# usually used in the subordinate; Arentiapaa, ingkuulkluuk nuliriqelriik iriianqerturtuk malrungnek arnagnek, alqaa tauna tayima pâqritellruuk 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); Tekittellan kanguniu tautuk imkut nunat angutaita ilain, ayagqameng yuulqumun tayim’ tamaryautrellinluteng, apqitek ngelaunateng. Tua-i tayima tamarluteng yuulqumun tayim’ tamaryaurtelliniluteng, imkut nunat angutaita ilain, ayagaqameng ngelaunani. ‘He won’t eat to the extent of his wishes.’ (YUU 1995: 55);

ngel'ar- to laugh

= el'ar-, englar-, nel'ar-; > ngel'allag-, (TAP 2004:92); NS, Y, K, NI, CAN, BB, NR, LI;

The others in the room would be laughing, too.’ (PAI 2008:362)

ngel'aq, ngel'aqeq- to laugh at (him) # ngel'aqaa underlyingly

= el'ar-, englar-, nel'ar-; > ngel'allag-, (TAP 2004:92); NS, Y, K, NI, CAN, BB, NR, LI;

The others in the room would be laughing, too.’ (PAI 2008:362)

ngel'eqeq- to laugh at (him) # ngel'aqaa

or ngelautekka ‘he is laughing at him’ / < ngel'ar-ke-e, ngel'ar-teke-

ngel'aq laugh # and ngel'ar- to laugh # underlyingly

[e]nglar-; ngel'artuq ‘he is laughing’ / ngel’aqaa ‘it is his laugh’; Auqangaqaqaku cali ilain uallaqaku, caniqlian-lu uum caukani cali eelliin tua-i ikayurluq auiq arluku, ngel’arluni tuaten, ngelautekluku. Cali, ngel’alriit-aa cali makut maa-i. ‘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.’ (TAP 2004:92); NS, Y, K, NI, CAN, BB, NR, LI; = el’ar-, englar-, nenglar-, nel’ar-; > ngel’allag-, ngel’aqeq-

ngel'eke- to extend to (it); to end at (it); to reach as far as (it) # ngel’ekaa ‘it goes as far as it’ / Kinguverpenun man’a nuna cikiutekciqaqa Egypt-aamek ayagluku, kuik Euphrates ngel’ekluq, . . . ‘I will give this land to your descendants starting (it — the land given) from Egypt, and extending as far as the river Euphrates, . . . ’ (AYAG. 15:18); < ngel’a’-ke-e2-

ngeliaq uterus; womb # ngeliam painga ‘cervix’; . . . aanaam ngeliagkeni elucilillruarpenga. ‘. . . you shaped me in my mother’s womb.’ (PSALM 139:13); = neliaq

ngelkarte- to extend to; to last to # ngelkartaa ‘it extends to it’ / ayagukuk akwaugaq ayalput ngelkarluku ‘we traveled the same distance as we did yesterday’; . . . miktellemnek ayaglua, man’a ngelkarluku. . . . from when I was

small up to the present day.’ (KIP 1998:319);
Taum Apataassuk tangllinia naqguneni-gguq ngelkarluku taitugmun pulamaluni. ‘He saw Apataassuk making his way forward wrapped in fog up to his waist.’ (YUU 1995:79); Umyuani-lu ngelkarluku nerlarnqaunani. ‘He won’t eat to the extent of his wishes.’ (YUU 1995: 55); < ngel’a-ke-ar(te)-?

ngelkarte- to set; to settle on; to settle down after completion of activity # HBC; = elkarte-

ngelke- to fit; to correspond in position # ngelkeluku ‘corresponding to it’

ngelkeggungu forehead decoration or other appliance; headdress # Aren, inna yuraquni ungungssim cetuinek ngelkeggutzassak unugturangartellina. ‘Well, night came upon the one who left to get bear claws for a headdress to wear while dancing,’ (QUL 2003:92); . . . elqiari-im’ tayima, man’a taugaam muraqnik maani ngelkeggunurluli. ‘. . . the visor was gone, but the little piece of wood served as a forehead piece.’ (PAI 2008:362)

ngelqaq something that fits # see engelgqaq

ngell’ugturtuq ‘it is in pain’ / Erenret pingayuatni tautuk angutet nuugiumallret ngell’ugturtalni, . . . ‘On the third after those men had been circumcised when they were suffering pain, . . . ’ (AYAG. 34:25)

ngel’u beaver house # this word is the Central Yup’ik cognate of the Inupiaq word iglu, which is the source of the English word “igloo”; Tua-i-I’ tuaten piata tauna imna pitgaquluni uatmrulliniluni tautuk tua-i ngel’ut tekicamiki kiatiitgun uuggun ekviaq man’a, atralliniluni etgatlinian tamana meq. ‘So when they did that he started going downriver shooting his bow and arrows and when he reached the beaver houses he went down to the bank just upriver from them since the water there was shallow.’ (KIP 1998:97); underlyingly [e]nglu; = nel’u; > ngel’ulluir(aq)

ngel’ulluir(aq)* barn swallow (Hirundo rustica) # < ngel’u-lluk-iq

ngel’ur- denoted # postural root; underlyingly

[e]nglutruq; = nel’u; > ngel’ungqa-, ngel’urtuq-; = enlur-

ngel’urtuq ‘it got dented’; ngel’urtaa ‘he dented it’ / < ngel’ur-te-

ngel’ungqa- to be dented # ngel’ungtukuq ‘it is dented’ / < ngel’ur-ngqa-
ngev’a mucus # and ngev’e- to blow one’s nose
# ngev’uq ‘he blew his nose’ / underlyingly [e]
ngv’a and [e]ngv’e- > ngevv luk

ngevvli- to have a runny nose # ngevvliuq ‘he has
a runny nose’ / = engevvli-, enevvli-, nevvli-;
< ngevv luk-li-

ngevv luk nasal mucus # Tua-i-llu tua-i
galeryilnguami tauna maururluua ngev eluni,
kakeggluugni egtak. ‘And when she got tired of
bawling that grandmother of hers blew her snort,
hers mucus, and threw it away.’ (MAR2 2001:106);
now HBC, formerly elsewhere as well; < [e]ngva-llu

ngillar- to stretch a skin to dry # Tuntunek
tuaten, ik’iki kanaqlagnek tamakunek pilluni
kincircluki amiit tuaten ngillarluki kincircluki.
‘Caribou, and oh so many muskrats, he caught
them, and stretched their skins, letting them dry.’
(MAR2 2001:52); NSK; = nillar-

niiga’rtuq ‘he heard’, ‘he readily
responding appropriately # niicuirutuq ‘he
no longer hears’, ‘he no longer pays heed’ /

niicuitluni cucangianani ‘become
deaf’ (NUN usage)

niicu- to hear well; to be obedient; to
heed # niicuuq ‘he hears well’, ‘he is listens
in the sense of not reacting
appropriately to instructions; niicuituq ‘he doesn’t
hear’, ‘he doesn’t heed’, ‘he is disobedient’ / . . .
wiinga maurlungqellrunlama apa’urluuni-
llu qurilriamek niicuitelruungu. Qurirannek
niicugyaatullruungu taugken nani niicunnak.
‘. . . because I myself didn’t have a
groundmother; 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
niicuitarciu, qall’, eluarrluten-qaa yuuciquten
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-yuite-

niicu- to suddenly or accidently put weight on
(it); to press down; to hold
down; to pin down # niigaa ‘he is pressing
down; to pin down # niigaa ‘he is pressing down on it’ /

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY

niicugniluteng ciunerkulriit ‘hearing’ (legal neologism); < niite-
yuq-nya-q’i-; > niicugnissuutet; < PY
pasegrrluku nalacani nutaan nalapiarluni, nutaan tua-i nalaqaarluku ayagluni. ‘And because it kept being alive, he put it on top of the wood, and bare down on it with his fingernails, smashing it, and when he killed it, it was dead indeed, and after he killed it, he went on his way.’ (MAR2 2001:100); < niin-kar-

niinamayak partially dried and somewhat aged herring # = nin’amayak

niir- to point # niirtuq ‘he is pointing’; niiraa ‘he is pointing at it’ / niirutaa ‘he is pointing something out to her’; the original form is enir-, but niir- is also acceptable to many speakers, especially in NS; = enir-, kenir-
niiraraun dance baton # has decorative appendages; is held close to the floor # Imkuni niirarautni qaraliutuuq maani. ‘Here, in this area, those designs were made on dance sticks.’ (PAI 2008:26); also spelled eniraraun

niirqa- to repeatedly hear # niirquq ‘he repeatedly hears’; niirqa ‘he repeatedly hears it’ / niiqluki ‘hearing them repeatedly’; Yugtarmek maa-i qalartelartua nunamni niirqelalammek ciulirnernek. ‘I speak about the Yup’ik matters [teachings] that I used to hear again and again from the older generation in my village.’ (YUP 2005:106); < niite-rqe

niiskengaq something heard # niiskengaqaa ‘he heard it or about it’ / Anglicariyaramek arnaulrianun, angutngulrianun-llu usk尔pak niiskengaqerput, . . . ‘This winter we’ve been hearing about the subject of raising children when one is a woman or a man, . . .’ (YUP 2005:104); < niite-nga-

niisnga- to be mindful; to follow commands; to hear or listen and obey or pay heed to; to be amenable # Piluni-llu niisngaarluki taukut qimugkauyaraunerraa. ‘He added that they did not follow commands well since they had recently been puppies.’ (ELN 1990:73); Aanaka wiinga anglicartekellruamku niisngallruaqa. ‘Since my mother was the one who raised me, I listened and paid heed to her.’ (KIP 1998:157); < niite-nga-

niite- to hear # often with the implication of understanding or obeying; niituq ‘he hears’; niitaa ‘he hears it or her’ / niitelleq ‘sense of hearing’; niitqeryaquinakul ‘don’t ever listen to him!’; niicetengnaqaa ‘he is trying to make him hear’; Nicetulit niiciqaat mat’um enirararaam kangia. ‘Those who can listen will hear the story behind the use of this dance stick.’ (TAP 2004:7); Ciutenggellria niillii. ‘Let he that has ears hear.’ (MARK 4:9); > niic-, niicugni-, niicuite-, niiga’rite-, niirq-, niiskengaq, niisnga-, niitessuun, niitnirqe-, niitteq-, < PE nay(a)ti-

niittelngu- to be weary of hearing (it) # Iquklitqalltarruri tua yaan’ quyigigerluni pillrani tua-i niittelngunaqluni iquklarrettiniluni. ‘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); Nerenniameng-am qalamicetaaluteng. Tua-i-llu aatiita niittelnguamuni alangrunek qalamicilluki. ‘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-Lngu-

niitessuun hearing aid # < niite-cuun

niinamayak — nin’genqegcar-
Ningliq — nuagte-

pressed down in a keg and sealed airtight # NUN; cf. niig-

Ningliq Ninglick Channel # the body of water along the north side of Nelson Is.

niniite- to be listless # HBC; < ?-ite; cf. nuniite-

nirar- to keep trying to get (him) to eat

Nirar- to go across a creek, gully, etc., by a bridge or something such as a log used as a temporary bridge # < nirar-kutaq

nirar- to go across a creek, gully, etc., by a bridge or something as a bridge; to cross by airplane # nirartuq ‘he is crossing over’; niraraa ‘he is crossing it’ / LI, NR, UK; > niraqutaq; < PY nirar-

niriaqutaq bridge; something such as a log used as a temporary bridge # < nirar-kutaq

Niriaqutaq- to keep trying to get (him) to eat # NS; . . . una-tang kemgiulluni irniara, aren niriaqutaqtaryaquakuq nerevkangnaqu‘urluku. . . . look, that child of hers had gotten so thin, and oh how she kept trying to have him eat.’ (MAR2 2001:90); this form may be influenced by Nunapiaq

Niss‘uq longest or most prominent feather of bird’s wing # Naruyat-ll’ imkut niss‘uit cali quyuqurluki cali, uqtanun atutuamegteki. ‘They also gathered long seagull feathers because they’d use them of fishing lures.’ (PAI 2008:166)

Nitiliq week # nitiliq aturluku ayaumaqartuq ‘he will be gone for a week’; tauaam arcaqertuq, yuk pilagttuleq ciutemikun tengaurkauvkeweni tengssuutegun malruk nitilik pilagttullmi 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 неделя (nedélya)

Niucinaq sourdock (?) that grows in freshwater springs # NUN

Niugite- to not make any rustling noises #

Niugilcaarangnaqguq-piiaq piaami elaturringanu piluquuguni unittelilukuk. ‘Because he was trying not to make rustling noises, he had evidently left his skin-boots in the entry porch.’ (CIU 2005:322); < niuk-ite-

Niugtaq Newtok # village on the mainland north of Nelson Is.

Niugte-, niugglute- to rustle # niugtuq ‘it is making rustling noises’ / qimugta niuggluggluni canegteggun taiguq ‘the dog came rustling through the grass’; Akerta quyigiuqartelluku niugluggpall‘artelliniuq qakemna, . . . ‘As the sun was getting ever higher there was suddenly a rustling noise outside, . . . ’ (YUU 1995:98); = niugte-; < niuk-?, niuk-?; < PE napu- (under PE napa)

Niuk, niuvik (in HBC) quiet rustling sound; peaceful harmonious quiet; the dead # Taúgken niuni, niukuuriqei temyigivigmunin anerteqaturlia ili. ‘Among those who live a life of peaceful harmony and quiet, some will live to an old age.’ (KIP 1998:133); ‘Taúggaam-gguq mikelngurnun aiklarnayukluni waten iingqerkuni ataucirrarmek wan’ niugnun taúggaam ayakatartuq.” Tamaani niuget aptuit, qilagmek aperyaraitellermeggni, tuqumalriit-gguq nunitekn. “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.’ (AGA 1996:214); > niugte-, Niugtaq; > niugte-

Niurrsig- to snuffle; to inhale something # niurrsigtuq ‘he snuffled’ / NSU; = yuryiur-, yuuryiur-

Niutuayaq lynx (Lynx canadensis) # NSU; from Nunapiaq niutuuyiq (ultimately from Athabascan)

Nuaggluk phlegm # Y; < nuak-rlluk

Nuangglunguq* jellyfish, literally: ‘thing similar to saliva’; < nuak-ngalnguq

Nuagte-, Nuagarte- to wet with one’s tongue # nuagtua ‘she wet it with her tongue’ / Tua-ll’ pia nga taum, kitek-gguq waten iingqerkuna nuagglukuk qulmun elucira‘arlaktek waniw’ alikelarnayukluni waten iingqerkuni gaam-gguq mikelngurnun (KIP 1998:133); “Ta” niuget

niukutuuyiq (ultimately from Athabascan)
nucugcuun fire-drill; bow-drill # from the fire-drill’s being pulled back and forth; < nucug-cuun; > nucugcuutek

nucuguutak, nucuguutek strap with handles at ends that is wound around the shaft of a fire-drill and pulled back and forth to turn the shaft # < nucuguutaq-dual, < nucuguuen-dual

nucuutaq fire-drill; bow-drill # from the fire-drill’s being pulled back and forth; Kenernek-lu leglenuuqa taugan kenlingaqluteng, kenlingaqluteng nucuutaq adurluteng. ‘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-

nugyaraq neck opening of parka; ladder or path by which one gets up on something # see Appendix 9 on the parts of the parka; < nuge-yaraq; < PY nuyyaraq (under PE nuy-)
nuiqalitalaq baby’s bib # < nuiqe-ilitaq
nuiqe- to drool; to slobber # nuiquq ‘he drooled’; nuiqaa ‘he drooled on it’ / < nuak-liq’-; > nuiqalitalaq
nuipte- to stack logs for future use # nuirtai ‘he is stacking them’ (logs) / nuirtat ‘logs stacked for future use’ or ‘tepee of sticks used for temporary storage of food’; = nuarte-
nuk- root; > nukgait-, nukgiarte-, nuki-
nukalpiaq man in his prime; successful hunter and good provider; rich man (in NUN) # used more in stories than in everyday discourse; Tualluwa-ggguq ukut nunat uitarteqillit imariqim ceriiini. Tan’germi uitallaliiniut, ercuunaki tauktul nunat. Nukalpiaq tamakut ayalaryaaqilliniut enerkarcurluteng. ‘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 tauktul etliniaqelriit kuigem ci. ‘Nagiiquyaq’s northern neighbor, since he had so instructed him, the future “big belly”, when he grew, when he bumped, he surpassed that one.’ (KIP 1998:225); Nulaaqamek angenggurtukan, quv’aqamek-llu glinuq puukaama nirluqinni. ‘Whenever they expanded [to their full size by standing up], he seemed to be the bigger one, and when they2 shrank down [crouched] he seemed to be the smaller one.’ (YUU 1995:88);

nukalpiartaq young man in his prime; young successful hunter and good provider # younger than nukalpiaq; < nukalpiaq-taq
nukaq, nuka(r)a(q*) 2-beaver in its second year; younger sibling (NSU meaning) # the general term for beaver is paluqtaq; < nukar-?, nukar-?; < PE nukar
nukar- root; > nukalpiaq, nukaq, nukaruaq, nuka’urluq, nukaqar; cf. nuki-
nuka(r)aq second wife in a polygamous marriage; concubine # < nuka(r)aq-; < PE nuka(r) (under PE nukar)
nukaruaq ulna, large bone of the forearm; # < nukar-uaq

nukasegauciq less successful, not fully proficient, hunter # Picunquerrateng nukalpiananek piaqluki picullerait-llu nukasegaucinek. ‘The very best hunters were called “nukalpiaqtaq” and those that were next in the degree of their success were called “nukasegauciq”’. (QAN 1995:36)
nukasegauciq young man # < nukar-r(ul)uq

nukgait- to be fatigued # nukgiartuq ‘he became fatigued’; NUN; < nuk-?-ar-te-
nukgiart- to be physically weak # nukgiatuk ‘he is weak’ / NUN; < nuk-?-ate-
nuki- to be physically strong # of persons; nukiuq ‘he is strong’ / Nukiruaalliniur. Tauna-ggguq aanir(i)ipakumaa(a) qetunrangi ingluaneq tequmiqaluq. ‘Evidently she was very strong. His mother pried that thing up while holding her child in her other arm.’ (WEB2); NUN, EG; < nuk-?; cf. nukar-; < PE nukay

nula- to grow; to expand # nalauq ‘it grew’ / Tua-i-ggguq tauna qaqkaumiqiliga nulalermiinti tua-i-gguq angililini. Tua-i qilag pagna puukaqaaqii. Nagiiquyaq’s northern neighbor, since he had so instructed him, the future “big belly”, when he grew, when he bumped, he surpassed that one.’ (KIP 1998:225); Nulaaamqek angengruuaqini, quv’aqamek-llu Mikellruuaqini. ‘Whenever they2 expanded [to their full size by standing up], he seemed to be the bigger one, and when they2 shrank down [crouched] he seemed to be the smaller one.’ (YUU 1995:88); < PE nula-
nulate- to put away carelessly, in the wrong place # nulataa ‘he put it away in the wrong place’ / Y

nuleg- to crack; to split # nulegtuq ‘it cracked’; nulqaa ‘he cracked it’ / HBC, NUN, NS; cf. nuteg-, nulgar-; < PY nulay-
nulgar- to become facially expressionless, unsmiling # nulgairtuq ‘he has become expressionless’ / nulgairciigatuq ‘he can’t stop smiling’; Aren, qanrucani imna tauna arnaq nulirkauteksaguskenga tauna, nulgairgerrlun. ‘When he told her that, that woman who was to be his wife stopped smiling and put her head down, and her face became red as if disappointed.’ (QUL 2003:148); < nulgar-ir-; < PY nuljar-
**nuliacungaq** — female cross-cousin of a male; also male’s grandparent’s cross-cousin’s granddaughter # literally: ‘dear little wife’;
< nulir-cungaq

**nuliangqan** one’s spouse’s maternal cousin’s spouse # nuliangqatka ‘my spouse’s mother’s sibling’s child’s spouse’; < nuliaq-ngqerr-?-n nuliaq wife # nuliara ‘his wife’; niliarit ‘their wives’; nulirqa ‘my wife’; nulian ‘your wife’; nulianini kenkaa ‘he loves his wife’ niliarituq ‘he does not have a wife’; nulirquiqa or nulirqa ‘she is his wife’; nuliangqertuq ‘he has a wife’; nuliangquq ‘he got a wife, got married’; nuligeksaauituk ‘he hasn’t gotten married yet’; < nulirr-?; > nuliacungaq, nuliangqan, niliaritelleq; cf. Nelson 1877–1881 list; < PE nuli(a)

**nuliaritelleq** widower # < nuliaq-i:rute-lleq

**nulirqellriik** (married) couple; man and wife # Tua-i-llu tawuk nulirqellriik kuigem ceniIni kirrarmek uitallinilutek yugmek-llu ilaanatek. ‘That couple lived all alone on the shore of the river without having any other people with them.’ (MAR1 2001:87); < nulirr-?; > nuliacungaq, nuliangqan, niliaritelleq; cf. Nelson 1877–1881 list; < PE nuli(a)

**nulirgucaraq** marriage # Nulirgucaraq aprumauq takarnaqniluku. ‘It is said that marriage is sacred.’ (QAN 2009:418); < nulirr-ke-te’-yaraq

**nuliqliute-** to get as a wife # nuliqliutaa ‘he got her as his wife’ / Angalkut iliita qaillukuarluku qayuwa piluku nuliarriarluku nulirgulliniluku, nuliqiutelliniluku. ‘One of the shamans did something somehow, sought to marry her, married her, took her as his wife.’ (MAR1 2001:87); < nulir-klute-

**nulirr-** wife # this base, an alternate to nuliar- (see nuliaq above) does not undergo intervocalic velar dropping or the final rr (hence nulirara ‘his wife’; nulirrit ‘their wives’; nuliren ‘your wife’; nulirrituq ‘he does not have a wife’); is not used with consonant-deleting suffixes (hence only nulialek for ‘one with a wife’ and not *nulilek), unless the suffix starts with a velar (thus nuliqsagutaa ‘he obtained her as his wife’), and if such suffixes follow that velar with a vowel, then the final rr of the base is retained (hence nulirqa ‘my wife’; nulirqa ‘she is his wife’); > nuliaq, nulirkaun, nulirgellriik, nulirruar-, nulirrnar-, nulirta, nulirte-, nulirtur-, nulirrucir-

**nulirkaun** bride-to-be # < nulirr-kaq-n

**nulirniar-** to ask to marry # nulirniartuq ‘he asked someone to marry him, asked for someone’s hand in marriage’; nulirniaraa ‘he asked to marry her’ / nulirniartuutaa ing’umek arnamak ‘he asked that woman to marry on his (another’s) behalf’; Tamakut tua-i nukalpiat nulirnrniaryaaqaurat. Tauna qessanaurtuq uyingyuumiini. ‘Those young men would ask to marry her. She refused, not wanting to take a husband.’ (YUU 1995:121); < nulirr-niar-; < PY nulir(n)(an)iar- (under PE nulir(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

**nulirrucir-** to provide a bride with new clothing # done by the new husband’s family; nulirruciraat ‘they provided her as a bride with new clothing’ / Aling maa-i mat’um nalliini taqmagpagmek tauqamam nulirrcilangkait makut nulirten. ‘Well at this time they began to provide those brides of theirs with clothing, with long dresses.’ (KIP 1998:127); Nulirrcilangkait aturanek nutararlanarnek . . . ‘They provided the brides with new clothes . . .’ (YUU 1995:34); < nulirr-n-lir-

**nulirta** bull (caribou, moose, cattle) # . . . malruk-wa nulirta

**nulirru-** to mate; to copulate # of animals; nulirtuk ‘they are copulating’; nulirtaa ‘it is copulating with it’ / Nulirtellrata nalliini qavangurtulluanga tangerrlua angucalunek qusngirgalngurnek nulirtellranaek keptrarluteng, kukupagluteng, kukupayagarluteng-llu. ‘At the time they were mating they had a dream and saw that the males sheep that were mating the time they were mating stripped, speckled, and mottled.’ (AYAG. 31:10); < nulirr-ta

**nulirte-** to mate; to copulate # of animals; nulirte ‘the males sheep that were mating’; nulirten ‘they are mating’; nulirtuk ‘they are copulating’; nulirtaa ‘it is copulating with it’ / Nulirtellrata nalliini qavangurtulluanga tangerrlua angucalunek qusngirgalngurnek nulirtellranaek keptrarluteng, kukupagluteng, kukupayagarluteng-llu. ‘At the time they were mating they had a dream and saw that the males sheep that were mating stripped, speckled, and mottled.’ (AYAG. 31:10); < nulirr-?

**nulirtur-** to marry # of men; nulirturtuq ‘he got a wife’ / Tang tua-i caqerluni tamaa-i pissurpakarluni, tamaa-i-llu nulirturraluni waten aipangnaluni umyuarteqenglliniiuuq tauna nukalpiatam qetunraa. ‘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 nulir(ar)tur- (under PE nulir(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

nuluk buttoc # nuluk ‘buttocks’; . . . ciutmun qimuget nuq’ilerlenteng ayakarluteng ellii-llu aqumkallagluni, tua-i nuluuk 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 # nultuq ‘he has been gone for a long time’ / NUN

nulur1- binding line # < nulur2- nulu3(a3) (LUKE 5:7); < PE nulu(q) presently - (PI (CIU 2005:128); > nulukaq, nulurcuun; < PE nulur(ar)-

nulur- (Y form), nuluur- (K form), nulurar-(HBC, NUN, K form), nulurar- (NSU form) to beckon by a hand gesture # nulturtuq, nulurtuq, nuluurtuq, or nulartuq ‘he is beckoning’; nuluraa, nulururaa, or nuluraraa ‘he is beckoning to her’ / arnam nuluraua irniani taisqelluqu ‘the woman is beckoning to her child to come’; Tua-i-llu itateng angyam aipaani uitalriit nulurarait ikyuusqelluteng. ‘They beckoned to their companions in the other boat to come help them.’ (LUKE 5:7); < PE nulur(ar)-

nulurucun stick for tomcod fishing # NUN

nulurucuun wild celery (species ?) # EG

nulurcuun netting shuttle for snowshoes # < nulur2-cuun nunarrluk ‘dirt on the floor’; nunair ‘his place or village’; nunii ‘his land or village’, ‘the area around it’, ‘the time around that time’; nunitnun ‘to their village’; nunam yui ‘the people of the village, of the area, of the earth’; nunarrluk ‘dirt on the floor’; NUNA PEKTUQ ‘there is an earthquake’; Napat akulitnun pulaamek Qalemaq-Llu ellii-llu piuk nuna patumaluni caneqek nalamaalraneq, akulitiini-wa tamakut naugaaraliit 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 yaaqgilliniilri tanglura’arluni, ellaikun. Ayalliniuq, tuavet nunaminun ercuignumun. ‘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 keginaqurluteng Akulurak Mission-aami tamaani 1900-aam nunini. ‘Women wearing masks in Akulurak Mission in around the year 1900.’ (AGA 1996:67); . . . tuam-ll’ tutgaralrum nuninikan aqumluni. ‘. . . sitting down in the place of that dear grandchild.’ (CEV 1984:84); also plural for one village; Nunat iquatni ulirnermi-gguq uitallinulutek tuam-ll’ 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 Taqra ‘the main vein of the earth from which all plants emerge’ (traditional idea); Nunam Menlili, Nunam Ngeli ‘horizon’; the following are neologisms: ATOCIMAK ATANRUVILGET NUNAT ‘borough’; STATE-AKEM PIYUNARQUQILUMALRITT NUNAT ‘municipal’; NUNACUARNI AVATMEGNEK ARENOQIRUTLET ‘local boundary commission’; NUNAM CETRA ‘land boundary’; NUNAT YUGTUTACIMETGU UNANGKENGAIT AKIT STATE-AMEK ‘revenue sharing’ = luna; > nunair-, Nunakauiyq, nunakge-te-, nunakir-, nunakuarcuun, nunalgun, nunalurta, nunalleq, nunallite-, nunite-, nunalugqiq, nunamiutaq, nunanguaq, Nunapi’ngaq, nunapik, Nunaqerraq, nunarpak, nunate-, nunau, nuni-, nunite-, nunir; cf. nunaki-, nunaniq, nuniate-, nuniiite-; < PE nuna nunair- to take someone’s place; to usurp someone’s territory # nunairaa ‘he took her place’ / iqasagvimnek nunairaanga ‘he took my fishing spot’; Itrucinrilkuni-gguq tua-i unaitrucilria nunairciqaa. ‘A person who came with empty
hands would be taking the place of someone coming with a gift.’ (TAP 2004:44); < nuna-ir²-

**Nunakauyaq** Toksook Bay # village on Nelson Is.; < nuna-?

**nunakegtaar(aq)** beautiful country # Maaten-gguq ellanguq mat’umun nunakegtaarmun tanqirceqtaqiarluni . . . ’It was at that time, it is said, that she became aware of the bright beautiful world . . .’ (ELN 1990:3); < nuna-kegtaar(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-ll’taqi waten anluteng caluteng ulapeqgluteng taq’g aquiluteng. Nunakililuteng. ‘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 nunakirluki pilartait. ‘They let them sit in a certain place.’ (TAP 2004:16); < nuna-kaq-lir-

**nunakuarcuun** automobile; car # nunakuarcuerluni ‘(he) going by car’; literally: ‘device for traveling overland’ < nuna-kuarcuun

**nunalarq** to settle down after wandering # nunalgaruq ‘he settled down’ / nunalgartai ‘he settled them down’; < nuna-?

**nunalgun** person from one’s hometown # nunalgtukaa ‘he is from my home village’; Taukt-llu nunalgtuitin apletaryaqelliniat, ‘Qailun umyuarteqtuten tamakunek calisit?’ ‘And his fellow villagers would ask him, “What is the purpose of what you are making?”’ (ELL 1997:366); Aglumayaqunak nunalgtuvtel nulirranek . . . ‘Thou shalt not covet thy neighbor’s wife . . .’ (ALER. 5:21); < nuna-laq

**nunaliurta** surveyor; land use planner # < nunaliur-ta

**nunalleq** old village site; former settlement; ghost town # may be used in the plural for a single village; “Nani yuurtellrusit?” ‘Cal’itmi, kanani nunalleqi Cal’itmiuni, waten yugluteng wangkuccitetun ayuqerlaneq maavt taillernek 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’ / anyakun ayallerminci wakaluni levaara nunalicamici 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 nunalti- (under PE nuna)

**nunalugpiaq** continent # < nuna-lugpiaq

**Nunam Iqua** the village formerly known as Sheldon’s Point # village at the mouth of the Yukon; literally: ‘land’s end’

**nunamiuitaq** land animal # Tua-i-llu-gguq-am taukuk nulirqellriik uitalriik keggani, pitarkat auqluqengluq mermiuitaq, nunamiuitaq-llu nunakqluku. ‘That couple lived out there, hunting various water and land animals.’ (MAR1 2001:57); < nuna-miuitaq

**nunnanguaq** map # . . . tua-i camek tanglecigalami nuncilucicamici kinnunenixi nullirrulamiku taukuk compass-amikun nunnanguak-llu, kinnunirminuncuteterluni, . . . 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); < nuna-uaq

**nunanili-** to be happy; to enjoy oneself # nunaniliuq ‘he is having a good time’ / nunaniliitekaa ‘he is happy on account of it’ or ‘he is happy for him’; Aren, tauna imna imarpigmek alegyulleq mat’umek tua-i ce÷amek nunaniliinrituq. ‘Well, the one who was confident about the ocean was not so happy about the coast.’ (QUL 2003:630); < nunaniliq-li²-

**nunaniq** delight; joy; happiness; object that brings happiness # > nunanili-, nunanirq-, nunaniryug-, nunaniryuk; cf. nunaki-, nuna; < PE nunanirq

**nunanirquq** to be pleasant (especially of the land, weather, etc.) # nunanirquq ‘it is pleasant’ / nunanirquq ‘it is being pleasant’; nunaniqvaa ‘how pleasant!’; nunanirquqek man’a kiagmi ‘it is pleasant to be here in summer’; Nenglairutaqami man’a nuna nunanirquqek. ‘When it becomes warm the land around here becomes a joy to behold.’ (YUP 1996:27); < nunaniq-nirqe-

**nunanirquq** to be happy; to be joyful; to rejoice # nunanirquq ‘he is happy’ / nunanirquq ‘he is happy on account of it’; Wangkuk anglanilunuk nunanirququlunuk 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-yuk

Nunapic’ngaq Nunapitchingak # 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’. nunapigmi iqvartut ‘they are picking berries on the tundra’; Tamana neqlillrat napalirluni uatiini-wa ces; akiani-wa nunapik, qemirtarluni, kuik-wa un’a ecuitqapiarluni teggalquyagarnek naterluni. ‘Their fish camp had lots of trees and upriver from it there was a beach, and across from it there was tundra; it had hills and the river down there was very clear with little rocks on the bottom of it.’ (ELN 1990:17); < nuna-pik; > Nunapicuaq, Nunapigglugaq, nunapigngalnguq, Nunapissugaq

Nunapissugaq Hamilton # < nunapik-?; cf. Nunapigglugaq

Nunaqerraq New Knockhock # old village site between the Yukon delta and Hooper Bay; < nuna-qerraq

nunarpaguq globe of the world # < nunarpak-uaq

nunarpak large village; city; the world; nation; the planet Earth # may be used in the plural for one large village or city; . . . piyugnarirriit tuatan aipangluteng irmiangagluteng. Nunarparrluteng, yuyangluteng. . . when they became able to they got married and had children. It, they, became a big village, got lots of people.’ (YUU 1995:111); < nuna-rpak; > nunarpaguq

nunatar- to pick berries # nunatartuq ‘he is picking berries’; nunatarai ‘he is picking them’ (berries) / NSK; = unatar-

nunate- to visit from one village or city to another # nunatuq ‘he is visiting in another village’; nunatai ‘he is visiting them’ in another village / nunasngallruukut malrugni nitilgni ‘we were visiting for two weeks’; nunatauguq ‘he is a visitor in another village’; . . . cali alerqquq ellaimitun nunatesegelluq nunaminun. . . . also he told him he should come for a visit to his village as he himself had done.’ (CIU 2005:10); < nuna-te-1; < PY nunata- (under PE nuna)

nunaun property; owned land # Ataam uterten atavet nunautiinun ilavnun-lu, 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 pussurvimeggni uitiita taukurluut. ‘[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 nunavaj or nunavar

nungagaq tussock # HBC

nunigilraun lashing # < nungir?-n

nunigir- fastened # of a belt, etc.; postural root; > nunginga-, nunigirte-1; < PY S nunista-

nungingqa- to be fastened # nunginggaq ‘it is fastened’ / . . . man’a-ll’ tua-i imarnitegken nunigirtiuk maavet kegginaanun qapausngaluni ugaan cagnim, nunginggauli. . . 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-ngqa-

nungirta, nunigrun belt; drawstring # qerrulliigni kiyuyupaakagnek nungiruirtugtuq ‘because his pants keep slipping down he put on a belt’; < direct nominalization of nunigirt-, nunigrirn

nungirte-1 to put on a belt; to fasten; to turn grass basket coils inward to make a narrowed spout (NUN additional meaning) # nungirtuq ‘he put his belt on’; nunigirtaa ‘he fastened it’ / < nungir-te-1; > nungirilraun

nungirte-2 to be cranky # of a child; nunigirtuq ‘he is cranky’; NSK

nungu fog # and nungu- to be foggy # nunguq ‘it is foggy’ / NUN

nungute- to fasten a button or other garment fastener; to sew it closed # nungutuq ‘he fastened it or sewed something’; nunutaa ‘he fastened it
or sewed it up’ / Ullingqallrit makut mingeqluki, nungulluki, melquttumaita uquirraarluki. ‘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-; > nunguyun

nunguyun fastener for clothing # such as a button or zipper; < nungute-n

nuni- to settle # nuniuq ‘he settled’ / < nuna-li; < PE nuni- (under PE nuna)

nuni-ate- to be restless; to be troubled # nuniatuq ‘he or it (stomach) is queasy’ / aqsiigka nuniatuk ‘my stomach is queasy’; NSU; < ?-ate-; cf. nuniite-, nuna

nuniir- to be restless; to be homesick # NUN; = nuniate-, nuna

nunilir- to reward # nunulirataa ‘it is his reward’; Kasmuurarcejleq tauna itrarciqqu quuyurniluni, camek carrarmek tegumiarluni nunuliutminek. ‘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’agaas ‘he’s bawling him out’ / < nunur1-pag2

nunur-1 to scold; to swear at (additional NUN meaning) # nunurtuq ‘he is scolding’; nunuraa ‘he is scolding her’ / nunuyuituq ‘he never scolds’; nunuqengyuituq ‘she never scolds anyone’; arnam irniani nururai ‘the woman is scolding her children’; nunuutekaa ‘she scolded on account of it’; Tua-i-llu ugasqiarcaaquli, igitenritqerluni-llu, alingallagluni-llu igeskuni tua-i nunurciumaraungami mayurasqumakslatul-llu iggnayukluku. ‘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. nunuril-; > nunup’ag-

nunur2 to pinch; to squeeze; to cut with scissors # Tua-ll’-am taun’ uyuraa cali tuaten kemga tamana cali taucetun anngaataq waten kemga man’a nunurragararluku 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; = nungute-; > nunguyun

nunutek scissors # NUN; < nunur2-n-dual

nunuyun NUN button # < nunute-n

nuqaq device used for throwing spears; atlatl # Tua-llu tua-i makut nuqat, unani wii kingunuimi imarpigmi ang’uralianun atuttuiruamegteki imarpigmiutarnun ungungsinun unkanun, yaqulegnum-llu, nerangnaqlermeggnun aturluki nutkelriatun ayuqellrluniit . . . ‘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 nuqdaar

nuqaruaq humerus; upper arm bone # K; < nuqaq-uaq

nuqciksuar(aq*) pin # specific kind ?; < nuqte-i*-ksuar(aq)
nuqcissuun — nurte-

nuqcissuun winch; pulley # < nuqte-i2-cuun
nuqilaq drawing string # < nuqte-

nuqinga- to be pulling on # nuqingaa 'he is pulling on it'; Yugmun-ggem nuqingayuklua 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 pinnguatguyauresskan nuqillooluq pisqumanricaalquluq . . . ‘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 lulliini akkaq nurnarqellruuq waten-lu cannery-rtuaunani, taaqam yuut neqkamek nuqliteekenadamente. ‘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 # Tuqukuma waniw ‘maaken nemte nuqte-a-cuun antenrilngertienga amiikka taaqam ugna nuqsugtлуулуq . . . ‘If I die, don’t take me out from this house, but securely close the door . . .’ (QUL 2003:360); < nuqte-

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 ani巴拉q pelacinagnek nuqsugtelerluq. ‘A model of an owl was suspended with strings up above.’ (AGA 1996:90); < nuqsugte-?

nuqtaarcuun starter cord on an engine # < nuqte-a-cuun

nuqtar- to repeatedly pull; to tug at # nuqtarltuq ‘he is pulling repeatedly’; nuqtaraa ‘he is pulling it repeatedly’ / . . . пиqерлуну тирутенринаракун Turpilim qerruyinglliam 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-; > nuqtaryaraq

nuqtaryaraq drawer of dresser # < nuqtar-yaraq

nuqte- to pull # nuqteq ‘he is pulling against an outside force’, ‘he is putting on the brakes’; nuqtaa ‘he is pulling it’ / nuqluqkun angyaq tagtaa cenn’amun ‘he pulled the boat onto the shore’; nuqtekasunaku! ‘don’t pull at it!’; Uliilami-lu ulik nuqluku ingulluni uimunui uitaurlnun, . . . ‘As Elnguq was not covered by the comforter, she pulled it over and wrapped herself in it staying like that, . . .’ (ELN 1990:60); > nuqciswaar(aq), nuqyun, nuqcissuun, nuqilaq, nuqinga-; nuqlite-, nuqsugun, nuqtaarcuun, nuqtar-, nuqyun; cf. Nelson 1877–1881 list; < PE nuqte-

nuqyun pin; belt hook or buckle # specific kind of pin ?; < nuqte-n

nuqaar yearling caribou or reindeer; calf; colt # Ellimellinia, аугкит inglunem tukatuani, tuntuk tuaqkuk igvvaarcagn, nuraa tauna pisqelluluq tangvagtelluluq anguishun. ‘He told him to pursue its calf when those caribou came into view in front of their enemies, while they watched.’ (YUP 2005:234); . . . tuanis nataqaqerqerteq ciulval petualmalria nuraal-lu canianlenguq, . . . . . . there you will find a tethered donkey and a colt next to it, . . .’ (MATT. 21:2); > Nuqarcurvik; cf. nurranir(aq); cf. Adams 1851; < PE nuraar

Nuqarcurvik August # Y literally: ‘time to hunt caribou calves’; see Appendix 7 on the Yup’ik calendar; < nuqar-cu-

nurranir(aq*) barren old reindeer # NUN; cf. nuraq

nurr’aq female’s sister’s child nephew or niece # nowadays also female’s brother’s child (more properly an’garaq); Tua-i ananaanurrniluki piluni. Nurr’aqniluku-lu tauna mikelnguq piluni. ‘She said that they were the [the baby’s] maternal aunts. And, that that baby was their nieces/ nephews.’ (ELN 1990:106); < PE nuraar

nurnaituq # ‘it is abundant’ / also spelled enurnaituq-; < enur-naite-

nurnaq to be abundant # nurnaituq ‘it is abundant’ / also spelled enurnaituq-; < enur-naite-

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’ / asauteka nurutuq akutamun ‘my berry supply is not sufficient for “Eskimo ice cream”; . . . iliini 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

nutaraq (especially > nutaqaq, nutaqerrun, nutaraq, root; nutar- indentation on top of bow of kayak #

nutangquq

nutaqerrun

nurute- — nutem

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’ / asauteka nurutuq

nutek, nutengvag-, nutgutaq, nut’ga-, nutngaq, nutyaaq ‘small-caliber rifle’; direct nominalization with arrows and killed them.’ (ELL 1997:384); > nuteg- shooting going out ptarmigan.’ (ELN 1990:58); > nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nutegtuq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nutegtq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nuteg- to shoot a firearm; to leap from fire of a spark # nutegtq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nuteg- to shoot a firearm; to leap from fire of a spark # nutegtq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nuteg- to shoot a firearm; to leap from fire of a spark # nutegtq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nuteg- to shoot a firearm; to leap from fire of a spark # nutegtq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen fresh moose tracks when he was going out shooting ptarmigan.’ (ELN 1990:58); > nuteg- to shoot a firearm; to leap from fire of a spark # nutegtq ‘it shot out sparks’, ‘he shot’; nutgaa ‘he shot at it’ / nutgu ‘shoot it’; pitangyullalleerrmini tuntuq nutegyaaqaa ta’yaam nall’artenritaa ‘in his haste to get it he shot at the caribou but missed’; nutyuuq ‘he is good at shooting, a good marksman’; . . . aatiit piuq nutaranek tuntuvgatarmeun tumiluni nutegallyerrmini qangqiirnek. ‘. . . their father said that he’d seen

nutek, nutengvag-, nutgutaq, nut’ga-, nutngaq, nutner-, nutlag-, nutpag-; cf. nuleg-; < PE nuta-
nutemllaq* — nuuksuk

Bases

use original Yup’ik clothing, . . . ’ (KIP 1998:vii); Inertquturlukaitkut ellangleqqarallelni awaken nuten ayagluni inerqutingullinian qaltamun pull’uta mer’esqenekata, qaluruirirrinarluuta tauqaam mer’esqelluta. ‘They used to awaken 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
# Imumirpak ciuliamta qanrutkuratuuit
cagmayunailnguut nutemllaat piciryaarat. ‘From time immemorial our ancestors passed down various ancient customs and values which should not be lost.’ (KIP 1998:i); < nutem-llaq

nutenggupagta little carved parts on top stiffener of kayak forepart that connects the struts # NUN

nutengvag- to pound # of the heart; nutengvagtuaq ‘it is pounding’ / Tangrrani ukatmurcan alingami uetmun aqvaqurluni, ircaqu’urlua- wa nutengvalria ayuqucia-llu nutngarnganani, wa

nut‘ga- to repeatedly discharge a firearm # nut’gauq
‘he is shooting’; nut’gaa ‘he is shooting at it’ / Quilligaat-llu kingumek nut’galuki ikavet cerami piyuralrilt. ‘Next he took some shots at the cranes walking across there on the shore.’ (PRA 1995:336); < nuteg-a-

nutgutaq gun; rifle; firearm # EG; < nuteq-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’ / AUGEM NUTNGALLRAN CUQI ‘blood pressure’; < nuteg-?; < PY nutjar-

nutnger- for the sun to start rising higher and staying up longer after the winter solstice # Utercan-llu; tua-i-gguq akerta nutngertaqan, agyak-llu imuk ulam qaralik, qulliquraliik anumariaqagnie, tua-i erenret, kiatmun-wa tua-i tanqiillrat cukuriqerrmat’lartuq, taukuk-llu imuk ulamq agyak nulluallukutek uksum cuqek pulalutek ellamun. ‘When the sun returns in full intensity, they say as if “nutngertuq”. 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;
nuuquq ‘he is blue in the face’ / NUN; cf. ii-

nuugir- to circumcise or be circumcised # nuugirtuq
‘he got circumcised’; nuugiraa ‘he circumcised him’ / nuugiumauq ‘he is circumcised’; Tamarmeng angutet elpeceñi nuugiumarkaught.
‘Every man child among you shall be circumcised.’ (AYAG. 17:10); < nuuk-ir-

nuuqung tail part of a fish # Maaten
tag neq’liarkaqta piqaa, “Uumi-lili
tamalkuunrlngapaal!” Maaten tua-i tangraqa neqem nuugyu. Neqem nuugyu iciw’ kegattii
tauna. ‘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 nuuga
asemtaqta ‘I broke the point of my pencil’; cingiim
nuuganun angyaq culurtuq ‘the boat landed at the tip of the point’ such as a sandy projection at the end of an island; Tauna inma yaqueleq tauna tua kiertrellia melunci nuugil tamarmeng italek
ullagluku. ‘He went to the bird looking around with eyes at the tip of every feather.’ (QUL 2003:500); Tamuarraraku tuumamun qecirluni, nutaan iruni mingulguku, ciutegmi-llu nuukek, pamyumi taugaam nuug pikekenaku. ‘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, nuuksuq, nuusaaq, nuuyarpuuq; = 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 (Erethizon dorsatum) # LY, NSK; from Athabascan, cf. noona (Koyukon Ath.)
nuqqar- to shoot short; to be unable to reach # nuqqairulluteng ‘(they) having enough to last, to not run short’; < enur-qar
nuquit- to lack something; to be short of something # see at enuqi-te-
nuquqtkaq necessity # < NUN; enur-?-n-kaq
Nuuraq East Cape, Siberia # Inupiaq Nuugaq (Nuuraaq)
Nuuriileng Newhalen # village on Lake Iliamna
nuuriyarq deficit # see at enuriyarq
nuusaaq spear with three points for spearing fish or birds; intermuscular “Y” bone of pike # the pike bone resembles this type of spear; = nuuuaaqaq; < nuuk-?-; = nuusaarpak
nuusaarpak # large three-pointed spear # Yaquleqcutait-wa cali nuusaarpiit. Nuusaarpiit taqmaut tulurnek pingayunek cingleguteng. ‘Also for hunting birds there are “nuusaarpak” spears. These spears are made with three ivory points.’ (YUU 1995:66) cf. nuuuaarpaaq; < nuusaarpak
nuussicuak scissors # < nuussicuar(aq)-dual (and thus literally: ‘pair of little knives’) and/or from Russian ножеч (ножчик) ‘small knife’
nuussicuar- to cut with scissors # nuussicuartuq ‘he is cutting with scissors’; nuussicuara ‘he is cutting it with scissors’ / direct verbalization from nuussicuaq (the singular of the intrinsically dual noun nuussicuak)
nuussirpak big knife; sword # Nuussirpateng nunaman itumcssuutngurciqait, panateng-llu naunramun kepurissuutngurrluki. ‘They shall beat their swords into ploughshares and their spears into pruning hooks.’ (ISAI. 2:4); < nuussicuar-pak
nuussiq cutting knife # not semi-lunar;
Malirqaqerluku ircaquukun kapluku tuqutelarau 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; = luuqi; > nuussicuar and nuussicuar-, nuussirpak; from Russian нож (ножик) ‘knife’
nuussnik outhouse; toilet # EG; from Russian ну́жник (ну́жник) ‘latrine’
nuuter- to be tied to something # Muraggarmek nuuterluteng nakacugugaat ayuqenrilnguut.

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-?; = nuusaaq
nuuyaaqpaq 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’ / nuvii ‘his saliva’; Anuurulumta taum tauna uyuqilakacagat, elucillernaaratun-gjur-um eiliqiliu nuvamineng. ‘But the grandmother restored their youngest brother to his former condition with her saliva.’ (CEV 1984:88); NUN, HBC; = luvak, nuak; > nuvarpak; < PE nuvay
nuve- to string; to thread # nuv’uq ‘it (needle or thread) is threaded’; nuvaa ‘she threaded it’ (needle or thread) / qusuurnek nuviuq ‘she is stringing smelts’; nuliaami pillruanga mingqutminek nuviuq icselluni ‘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 nuv’uqalanganga tamaani agleyaurpaileluq-I- tuan tantaluan. ‘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’al-; cf. nuge-; < PE nuva-
nuvevik, nuv’ik, nuv’ik place to thread something # Cali-llu nuviiit makut amuyaqausunateng, ‘Also the holes of these are such that one can’t pull things [threaded] through.’ (CIU 2005:240); < nuve-vik, nuve-vik
nuvilrar to tie a load to a sled # HBC; = nuilrar-
nuv’in stringer for drying smelt # Unuaquani-lu unukami makara’arluteng aanaalrillt qusuuliqatameng, nuviuqkarlutteng uqyiq hegnek. ‘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-vik, nuve-vik
nuv’in stringer for drying smelt # Unuaquani-lu unukami makara’arluteng aanaalrillt qusuuliqatameng, nuviuqkarlutteng uqyiq hegnek. ‘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-vik, nuve-vik
nuv’issuun threading device # such as the line used to set a net under the ice, or a needle-threader; Taugaam uyaamiaqameng-lu ikmuneq tegplinek ayuqenrilngurnek emkirtluki, tamakut nutaan
nuvuk- to argue # nuvukutu ‘they are arguing’; *Nuvukutaarut-ilu* 'they were arguing and disputing concerning which of them was the greatest.' (LUKE 22:24)

nuyarnir- to feel the body warmth of a person without seeing the person # nuyarnirtuq ‘he feels the warmth of an unseen person’ / < nuyaq- ‘living’

Nuyarpak, Nuyarpalek American Indian # since Indians are pictured as long-haired; < nuyaq-‘living’, nuyaq- ‘living’

nuyaruaq wig; hairpiece; water weed(s) # < nuyaq- ‘living’

nuyavvlucangaq red-breasted merganser (*Mergus serrator*) # CAN

nuyiur-, nuyuur- to comb or otherwise arrange one’s hair # nuyiurtuq ‘he is combing his (own) hair’; nuyiuraa ‘he is combing her hair’ / *Nuyai-lu* tua-i pet’ngumaluteng nuyiurumavkenateng. ‘Her hair was standing up and not even combed at all.’ (CIU 2005:90) < nuyaq-liur-, nuyaq-liur-;

nuyiurun comb; brush # also plural for one comb; *Qalemaq, pelatuugmek qaralililiameg pillinikii, Mikellaq-*lu nuyuurutnek, . . . ‘To Qalemaq she gave a decorated scarf, and to Mikellaq, a comb, . . .’ (ELN 1990:56); < nuyaq-liur-, nuyuur-in, nuyuur-n, nuyuur-n

nuyur- root; > nuyurrite-, nuyurtar-, nuyuurqe-; < PE nuyu-

nuyurrilaar- to act approachable; to act unwary # usually of animals; Agu, agu tauna *nuyurrilaarlan* 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-*lu* tamaani tamatum nallini qaneryangirullruut waten arnaq tan’gurrarmun nuyurriltaarutekluku pisqevkenaku uqriraluku-llu pisqevkenaku . . . ‘At that time they used to have a saying that a young man shouldn’t hold a woman as at all approachable and should not be downwind of her . . .’ (ELL 1997:320); < nuyurrilaar-e-

nuyurrite-, nuyuite- to be tame; to be approachable; to be unwary # usually of animals; nuyurrituq ‘it is approachable’ / Makut-ll’ cakaniyuunateng unguvulrit nuyurritelrit. ‘These unwary animals don’t change.’ (WEB1); < nuyur-it-, nuyur-it-

nuyurtar- to be wild; to be unapproachable; to be timid and wary; to be untamed # usually of animals; nuyurtartuq ‘it is wild’ / Taukt ekellruut ilalirluki ungungssit ayuqenrilnguut, nuyurrilnguut nuyurtalriit, ungungssiriit

Nuy’aqaq Nuyuk Lake # one of the Wood-Tikchik lakes near Dillingham

Nuy’aqaq Nuyuk Lake # one of the Wood-Tikchik lakes near Dillingham
‘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-tar¹

*nyuurqe-* to scare away (animals) # nuyuurqaa ‘he scared it away’ / < nuyur-rqe²-

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**paa**¹ to postrate oneself # . . . ciketaurtukut cali **paanaurtukut** Kaistussaamun, . . . ‘ . . . let us bow down and postrate ourselves before Christ, . . . ’ (ORT 2006:20); UY; > paallag-, paarvag-

**paa**² NUN to stay behind; to stay with # = pai¹

**paa**³ NUN mouth of river, den, bottle, kayak, etc. # = pai²; > Paaluyar(aq*)

**paacaq** barge # Paacamek maavet
tekteqarraalriamek tangellruungua 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’

**paalaryaaqe**- to hurriedly go forward # NS

**paalraayak** a certain legendary creature #
Paalraayiit-gguq tamakut nuna itumlluku pituit, ungilluku nuna. Teggelriartairulluni 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 alligator, as shown in the accounts of its habits and in drawings representing it, is very remarkable.”

**paallag**- to fall forward # of persons; paallagtug 'he fell forward' / aqvaqurtuq paallaka’aqluni 'he is running, falling forward now and then'; Imna iilek ataucirrarmek, manumini uitauralria, enuuqerrluku **paallagsetliniluku**. ‘He nudged that one with one eye standing in front of him, making him fall down.’ (MAR1 2001:18); < paa⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻وحدو

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paallaguaq fur hat # LI, EG; specific kind ?; < pallag-uaq

paaluvar(aq) mouth of a river; specifically mouth of the Mekoryuk River # NUN; < paa³?

paame- to scratch # to relieve an itch; NUN, NSK, LI, Y, UK; = paume-; < PE paia(um)tz-paia-

paanger- to paddle with a double-bladed paddle # paangertuq ‘he is paddling’ / Maaggun tia-taukut avatiaurumastaita iluagun paangertuq uivelliniluni, iluatgun. ‘Then he paddled with his double-bladed kayak 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 paan-

paangrun kayak paddle with a blade at each end; pectoral fin of fish # Paangrunet atam imkut tak’ut, yagenrek tua-i malruk angurarungulutek. ‘You see, those double-bladed kayak paddles are long, they are paddles measuring two arms in length.’ (ELL 1997:398); < paanger-n; > paangrun

paankaraq canned fish # < paankaq-aq, paankaraq, paankaar#, painkar- and paangrussak

paangrussak pectoral fin of fish # < paangrun-yak

paankaq, paankaaq, painkaq can; container # and paankar-, paankaar-, painkar- to can # paankaar ‘he canned it’ / Ik’iki-tanem paankaarngalnguq; assirtuq. ‘My son, eat honey; it is good.’ (AYUQ. 24:13); < paatakaarngalnguq*

paankaarngalnguq* honey # Qetunramaa, neri paatakaarngalngurnek; assirtuq. ‘My son, eat honey; it is good.’ (AYUQ. 24:13); < paatakaarngalnguq

paatnaq partner # Tua-i ilumuuluni tuani qalecuuguet ukut neplirluit tua-i-ll’ ullalriani kanaqlagtaicuunani nuniit, pissutullemni tamaani. Ilumuulungut-llu. Paatnaqngameng kanaqliit-llu. ‘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’

paatnaqngameng kanaqliit-llu. ‘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’

paayaarpek’naku cali angu, angurutketullrukait qimugkauyarauluki pilriatun, tekiartaqata tamaani. Ilumuluteng-am. Paatnaqngameng kanaqliit-llu. ‘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’

paayaarpek’naki cali angu, angurutketullrukait qimugkauyarauluki pilriatun, tekiartaqata tamaani. Ilumuluteng-am. Paatnaqngameng kanaqliit-llu. ‘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’

paaruq ‘he substitutes aa for ai’ / imitative

paaruq ‘he substitutes aa for ai’ / imitative

paarvag- to fall forward hard # paarvagtuq ‘he fell forward’ / Maligcaaqekit saksukmegnek avalirluteng, puspugartaarita ciungit iqalluguanun tut’aqameng paarvagqaluteng 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’-pag²-

Paaskaaq Easter; Passover # Allrakumi cayaraput amlerrluteng: Alussistuaq, Paaskaaq, Quyayaraq, Qukitiiq, allat-llu. ‘Our (newer) traditions (holidays) in the course of the year have became numerous: Christmas, Easter, Thanksgiving, and others.’ (CAU 1985:15); used for Passover in the Yup’ik translation of the New Testament: ‘Pillerkaqaa tekituq, nevni Paaskaarqurtnua elitnauranka ilaluki. ‘My time is getting short; I will keep the Passover at your house with my disciples.’ (MATT. 26:17); paaskaarquun ‘the paschal lamb’; from Russian flćuxa (Páskha)
una wanelnguq qaini pacetengan tupalliniuq. ‘The one here woke up when his body began to get chilled.’ (ELL 1997:578); > pacnaq, pacsaaq-
paci-, pacike- to blame; to accuse; to suspect # pacia or pacikaa ‘he blames him’ / Piqerryaqluteng ellmeggun pacikuurulluteng ilaseng egtteliat 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
paciggluk gill cover of a fish # < pacik-rrluk
paciguuaq nostril; nares (outside of nostrils) # < pacik-uaq
pacik gills # pacik ‘the (pair of) gills of a fish’; > paciggluk, paciguaq; < PE maciy
pacikcar- to chop up # NUN
pacnaq chilly weather # < pacete-naaq
pacsaaq- to suffer a chill from going outside when sweaty; to get pneumonia # pacsaqertuq ‘he suffered a chill’, ‘he got pneumonia’ / also spelled pacnaq, pacsaqar-
pagaa(ni) up there above # extended demonstrative adverb; pagaaat ‘to up there’, pagaaken ‘from up there’; Tua-i-ll’ piquerluni ayumian tua-il’ pagaa-i tangrrulliniuq pagna atralria pagaaken qilamgak . . . ‘Soon it was seen, up there, coming down from the sky . . .’ (ELL 1997:74); Ukuut! Pingna yuk pagken ighetlria, kangingnaurciu uitavkenaci! ‘You all! The person up there, back there fell from, look into; don’t just wait around!’ (YUU 1995:84); pagna tengssuun mit’eqartuq ‘that airplane moving up there is about to land’; Pagken kuciqetaurtarlri, qerturinaurtunani, tungleuteng tua-gaam; pag’un-taiga tungutaciakat, 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.’ (CEV 1984:31); see pagaan(i) or pii(i), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. pay-
pai1- to stay behind with; to babysit # paiguq ‘he is staying behind’; paiqa ‘he is babysitting her’ / paiguq ‘he is babysitting’; Aaniinun paiqelluku tauna mikelnguq taitellinikii ayakattalliniani paluqtarcurluni aatit maligluup. ‘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; > paaayar-, paigi-, paista, paitaq
pai2- mouth of river; outlet; opening of den, bottle, etc., cockpit of kayak # kīgem painga ‘at the mouth of the river’; Maaten-gguq tua-i tekritaa kīgem 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 paiin 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 painga, Negeqliim Painga, Paimiut; cf. pass’aq, paitaalek; < PE paíŋ
paigaa ‘he is babysitting her’ / Paiqaa ‘he is babysitting’; Tua-i nutaan something to (him) # paiciraa ‘he left something to (him)’
pacir- to leave an inheritance for (him); to bequeath something to (him) / paiciuruq ‘he left something to him’; paiciun ‘bequest’; Tua-i nutanua elluilutek yuullermegni. Tua aanamek taum tua-i paiciutainek-gguq taunkuneq, nem’ek tuntuneq-llu. ‘And they lived comfortably. And their mother left them a house and caribou.’ (QUL 2003:90) / < paitaq-ir1-
paggluk2 wood that is very hard to whittle # NUN
pagken from up there # look under pagaan(i)
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, qerturinaurtunani, tungleuteng tua-gaam; pag’un-taiga tungutaciakat, 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.’ (CEV 1984:31); see pagaan(i) or pii(i), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem. pay-
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pairista — paivte-

**Bases**

**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

**Painqegcaa(ar)**- to lick completely clean # painqegcaaartuq ‘he licked something clean’;
painqegcaaaraa ‘he licked it clean’ / Kenirenak-lu pillruaqamta iluit pairturalku, painqegcaaarluki.
‘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 tobacco; paipaq

**Paishaq** bicycle # from English ‘pipe’

**Paista** babysitter # mikelnguat paistekaat ‘she’s the children’s babysitter (the one who babysits them)’; < pai1-ta1

**Paitaalek** two- or three-hole kayak # from Russian байдара (baidára) or байдарка (baidárka) ‘canoe’, or from Yup’ik пай ‘pai’-2-lek

**Paialaq** inheritance; reward # paitaqaa ‘he inherited it’; Taugaam imkut ilait ava-i qanlemtun ciuliangqerquni Yupiungermi tukuulriamek paitaqkuniki . . . ‘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); Ataawqertut ellmikutuulriit ellarpagmek paitangciqngameng. ‘Blessed are the meek, for they shall inherit the earth.’ (MATT. 5:5); < pai1-te2-aq; > paicir-

**Paijlngaa** to be out where it can be used or seen; to be available; to be present # painjelngaatuq ‘it is out; it is available’ / Kiingita paijngallruut. Makut allat tuacetun uksumi paijngunatruut.
‘These (foods) alone were available. Other things, like that, weren’t available in the winter.’ (KIP 1998:29); Tamaani angkulkungqelarratuun paijngallruut angalkut tuuurritullratni. ‘At that time when they had shamans, ghosts (or spirits) were seen when the shamans performed their conjurations.’ (YUU 1995:117); < paijte-nga-

**Paijte**- to encounter; to meet # either by chance or on purpose; pairtuq ‘he encountered someone’;
pairtua ‘he encountered her’ / . . . waniwa-lu qukarngariqerluni, aipani tauna pairrluku. Tua-i pairucamek, waten pairutqapqigglutek avitaarutkenatek-lu, pairutlutek tua-i tegullutek. . . 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-, pairkenga-, pairrasag; < PE padiar-

**Paissikelaq, Paisselkelaq** bicycle # from English
catch’; Kinguqliat-llu ellimerluku imkut akutat paiyesqelluki uaken kumlivivmek. ‘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 qaiangi cali naumlahrit ayuqenrilnguut atu’urkait paivelutung kiaqpak: cuassaat ayuqenrilnguut, atsat, wall’u can’get, naumlahrit-llu allat. ‘And on the surface of the land 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 qanaaguraqerlutfung tamakut imkut nakacuut paiveluki nutaan. Paivcamegteki, 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 paiwceingnaqrallerput ellmikuunriteq. ‘The background information we are providing regarding these objects is not insignificant.’ (CIU 2005:116); Paiwucateng-llu tua-i kelugkanek piirriluteng 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); = pavte-; < PE paitv. -
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 pakay-
pakegviissaar* head of fish including pectoral fins # Neqet-llu imkut ingqiqtatarqamteki cali ingqirlluku neqa, pakegviissarit aigu’arraarlok. ‘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. obscure demonstrative pronoun; pak’mum ‘of the one up there’; pakmumek ‘from the one up there’; pakemkut ‘those up there’; pakemna tutmalria cakneq avirlurtuq ‘the one walking around up there is making a lot of clattering noise’; Tua-i-llu tuaten uitanginanrani kiituani-gguq pakemkut tengmiat qalriyaurtut qakma. ‘While he stayed like that, and soon those geese up there began to cry out out there.’ (MAR2 2001:50); see pakma(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem pakam-
pakerqe- to try to resist or withstand something # Taugken-am tavlii ava-i yuk pikuni, pileryagakuni waten maaggun elatiikun cikuq asmeskuni tua-i pakergengraa carvaniqui 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 pakergq’ermin tamaym tua-i qavqaqiniluni. ‘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’ / aanama pakigluku ikia nuyamek nemerluku tek’ni antelliniluku. ‘Since there was dark area in between the grass he uncovered it, paring the grass, and he saw that there was a pit trap.’ (MAR2 2001:71); > pakissaag-, pakiur-, 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 (uminguat) was sewn # < pakigs-neq’
pakissaag- to go in search of food stored in mouse (vole) caches # pakissaagtq ‘he is looking for “mouse food”’ / Angiyiuruarlutfung ilait yuraqqlutfung ilait-llu pissurrarlutung, ilait-llu pakiassaaguruergatung, . . . ‘Some would dance pretending to be at war, some pretending to hunt, some pretending to gather mouse food, . . .’ (KIP 1998:165); < pakig-ssaag-
to take strokes in swimming or with a paddle # pakiurtuq 'he took strokes' / < pakigur-; > pakiurun

pakiurun pectoral fin of fish # NUN; < pakiur-n

pakiut- to pull back one’s bowstring and aim an arrow at (it) # pakiuattaa 'he aimed at it with his bow and arrow / Qavciligiluni tua-i . . . pakiulluku 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); < pakigur-

pakiurun—palirte- (CIU 2005:224); < pakig-te his armpit, and watched it [the arrow] shoot, . . .’

pakiurun—palirte- to get suntanned # palirtuq 'he got suntanned' / < palirte-, paliryi-; < PE palir-

paliaraq dryas (Dryas sp.); cotton grass (Eliophorum sp.) # exact identity uncertain to compiler; NUN; note voiced but geminated (or fortis) /, contrary to usual NUN pattern; < PE paliaraq (barán)

paliar- root; > palirte-, paliryi-; < PE pali-

paliarcma- to be burned by the sun # of dried fish; paliarcmaaq 'it is sun-burned' / < paliarcta-

paliirte- to get suntanned # palirtuq 'he got
suntanned’ / palirneq ‘sun-tan’ / < palir-?-
paliryi- to get burned on the stove; to get singed; to be suntanned # paliryiuq ‘he is tanned’ / < palir-?-
palliun (paliun ?) strip of sealskin to pull kayak cover seam tight # NUN
palkaassaq, pal’kaassaq sailboat # from Russian čapkac (barkas) ‘launch’; = kalpaassaq
pallakuq type of fish # locally rock bass (species ?); pallakuq from Russian sailboat # pal’kaassaq, pal’kaassaq

pall’itaq handrail at entranceway to old-time dwelling # Aipaa-lu-gguq kanavet cingyaaquekik qasgim pall’itaanun tus’arliuni qukaqliirkun angertelliniluni aipani maliqarlluku. ‘And when they started to push the other boy into the lower entrance, he stepped on the handrail at the entranceway of the gasqiq and sprawled out through the middle door, following his partner.’ (CIU 2005:296); . . . yurangqainanrani 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 palitaq (cf. Naukan Yupik palitaq)
palqercetaaq deadfall trap # a trap designed so that an enclosure falls over an animal entrappping it when a prop is jarred by the animal; Tua-llu tamakunek pimariameng civvluku palqercetaaq paralanek-llu neqikulu. ‘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, entrappping 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; zippered parka; jacket # and paltuug-, pal’tuug- to put on a coat # paltuughtuq ‘he put on a coat’; paltuugaa ‘he put a coat on him’ / Caqerluni Elnguq tamana Agayuneq pipilgan lerumarlilung paltuugaaarluni anluni pelatekamegneg talicivigmun yaaruiylrunlu . . . ‘One time, Elnguq, before that Sunday came, after they’d finished eating, first put on her coat and then went out from their tent to the smokehouse to use her story-knife . . . ’ (ELN 1990:41); also plural for one such coat; paltuuka or paltuunka ‘my coat’; paltuugia ‘take off your coat’; Itrami-lu-gguq, anuurululum akullraineng naklegyugyugnaituq, waken ayakarluk, pal’tuugilriatum. ‘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’to)
palu- to starve (to death) # paluuq ‘he starved’ / Ak’a tyaima qerruluku wall’ paluluq ak’a tuquallryuyksaqliluku, unguvallranek alangaqalluteng 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-
paluneq skinny person # palunruuq ‘he is skinny’; NSU; < palu-neq
palaqtaq* beaver (Castor canadensis) # Paluqtaat pamyuit uquiriut. ‘Beaver tails are fat.’ (YUP 1996:41); Uituq-gguq maaten palaqtaq un’a ketiini kuimelria. Pia-gguq. “Unyuuq, palaqtaarlugaagaaq, pamyuliluk ayallacuarkamek, kitaki qer’aqrutnayalliarpenga 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. palu-; cf. Orlov-Pinart 1871 list (9)
palur- face down # postural root; Caqerluni kingyallermi piuq Turpak ingna palurnni ukakaraani-wa assigtaa saaniik palurmi. ‘One time when she looked back she noticed Turpak there lying on her stomach and near her lay an upside down kettle.’ (ELN 1990:62); > palunqa-, palurte-; cf. palaqtaq, palurutaq; < PE palur- (under PE palu-)
palunqalia, palunqaliaraq mink (Neovison vison);

Bases paliryi- — palurngalria
**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-ll’ irurrerraaluku naliin qaiangun *palurluni*, ellii-ll’ 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

**pamai** wooden prop used in kayak making #

**pamaituq** 'he responded' / Pamanricaaquq / ¥ ciuqlirmi, ta of a candle wick. pamauq 'it/he responded' / 'it burns' / *pamrigtuq* 'he is adroit' / > pamraite-

**pamakut** 'those back there'; Tua-i ‘of the land after they die.’ (CAU 1984:107); < pamyurrauluk, pamyurtaq; cf. pamyurrauluk, pamyurtaq; cf. pamyurrauluk, pamyurtaq; cf. pamyurruq; pamyurruq (HBC form) coccyx, tailbone; Qavarpailgan yulkitangelliniuq *pamaken* pulayarane. ‘Before he slept, there started to be sounds of someone

from back there up the trail.’ (YUU 1995:123);

Qavaran... *pamatmun* tallik qillerrilliniulukek... ‘When he was sleeping... they tied his arms behind him.’ (MAR1 2001:90); > pamna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem pam-

**pamert-** to flirt # NUN

**pamesqa** dried fish tail # Y; < pamy-qa

**pamesquq** coccyx # Y; < pamy-quq

**pam-** the one up back there; away from the river; *obscured demonstrative pronoun*; pam´um ‘of the one back there’; pamkut ‘those back there’; Tua-i *pamkut* arnait ngel’allagalliruq. ... Tuarpiaq- *gguq* una-i unikut Kusquvagmiut aanamegnek maligcuaralriit. ‘Those women of theirs *back there* (up along the shore) were laughing... It was as if the Kuskokwim men down there (on the water) were following their mothers.’ (CIU 2005:48); > pama(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; < PE dem pam-

**pamriate-** 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’ / > pamrivate-

**pamru-** to be trapped by ice with nowhere to go (of walrus) # NUN

**pamy-** root; > pamesqa, pamesquq, pamyuq, pamyuq, pamyuqaq, pamyurruq, 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 # pamyua! ‘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 kaviriyartuqili. ‘... Poor ol’ fox turned red to his *tail* starting from his snout. However, that tip of his *tail* alone didn’t (turn red).’ (YUU 1995:74); < pamy-?; < PE pamyur

**pamyuqaq** coccyx, tailbone # L1; < pamy-?

**pamyurpalek** comet # < pamyuq-tpak-lek

**pamyurruq, pamyurruq** (HBC form) coccyx, tailbone. < pamy-?; Y, CAN, HBC, NUN
pamyurtaq, pamsurtaq (NS form) decorative tail on a parka or belt # Keglunrem-wa-gguq pamyua naquguutini maani, yaani pamyua agalria. Keglunrem pamyuanek 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.’ (QUL 2003:424); < pamy-taq`

panaluq lantern # LI; from Russian фонарь (fonár’)

panaq lantern # LI; (fonár’) from Russian pana

panayulim puukallruanga ‘a bee stung weapon.’ (MAR1 2001:8); > panayuli; < PE panamlactuq ‘he thrust or threw a spear’; panaraa ‘he thrust a spear at it’, ‘he speared it’ / Maliggluku-Lu aqvaqurluni iqterraarluku kap’aqaluq 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 literally: panayuli ‘one good at bumblebee’ # pangaleg-a-.

pangalegluni, cetuni-gguq gguq qimugtetun pangalegtuq ‘it is running fast’; Arnassagaq-pangalegtuq ‘the dog bounded to his food’; running on four legs’ / qimugta neqkaminun to crawl (EG meaning legs; ) pangalegtuq ‘it is gallop, both front legs striking, then both back me’; Y, UK (and middle K); < panar-yuli; a him over he would stab him with a lance, a weapon.’ (MAR1 2001:8); > panayuli; < PE pana

panakeg- to run around on four legs # Icivaq-2

panaqluq, papsalquq dried fish tail for eating # < papsal-?

paparqaq yellow pond lily (Nuphar polysepalum) they are used to cover picked berries in a bucket; Qenemciuq-gguq anluani pegnem nataqellruniluku. Nataqaa-gguq paparnam nauvikumaluku. ‘He told them that it was with difficulty that he found his water hole (in the ice).’ (YUU 1995:90); < ?-naq paparqitanaq-1

papiq bean # papat ‘beans’; from Russian бобы (bóby)

palpul drum handle # Waniwa una apqa’ar arcuteum angalkum cauyaan papullira. ‘This was the handle of a shaman’s drum.’ (CIU 2005:266); = paklu; < PE pavlu

papsalqitaq dried fish tail for eating # < papsal-?

papsalquq tail or caudal fin of fish # Tua-i-Il’-wa-gguq tekitaqami tautut imkut papsalquq melukaqurluki 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 papsi-

**papsike-** to find (it) a nuisance / papsikaa ‘he finds it a nuisance’; NSU; < papsi-ke

**papsinarqe-** to be a nuisance / papsinarquq ‘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; > paqnake-, paqnanarqe-, paqnatar-, paqnyagute-, paqnyug-; < PE paqna-

**paqnake-** to be curious about (it); to suspect (it); to check on (it) # paqnaqaa ‘he is curious about it’, ‘he suspects it’, ‘he checks it’ / paqnaksagutaa ‘he became curious about it’; Ca taringyugaqluku, paqnakluku elpeci maa-i qaill’ ayuqellra paqnakaqluku. ‘You want to understand something, are curious about it, curious about what it’s like.’ (KIP 1998:305); paqna-ke-

**paqnanarqe-** to be interesting; to be curiosity provoking # paqnanarquq ‘it provokes ones curiosity’, ‘it is interesting’ / Tengssuucet akaar paqnanarqellruut. ‘Airplanes long ago provoked curiosity. ’ (QUL 2003:590); nallunailngurmek paqnanarquq ‘it is interesting’ / NUN; < paq-?

**paqnatar-** to be inquisitive by nature # paqnatartuq ‘he is inquisitive’; < paqna-tar-

**paqnyagute-** to become curious about (it) # paqnyagutaa ‘he became curious about it’ / ... anuurlua-llu tupagyugpek’nani. Paqnyagyagulluku ullagluku qavarpakaan angalaartaa. ‘... 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-yagute-

**paqnyug-** to be curious about something # paqnyugtuq ‘he is curious’ / Caqerluni cali ellanguq ukut yuut tass’uqluku anuteqataqit, qalarrluteng ikamaruqaqartarniluteng. Ellii paqnyogulluni taumek ikamaruqartarniluteng. ‘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’; paqrita ‘he found that it was missing’ / paqritauquq ‘it was found to be missing’; paqriciungua piqertuutammek ‘I found that my axe was missing’; < paq-?; < PY-S paqita-

**paqtaarta** explorer; investigator # literally: ‘one who checks on things’; < paqtuq-?-

**paqte-** to check; to go to check; to visit in the hospital, etc. # paqtuq ‘he is checking something’; paqtaa ‘he is checking it’ / angutem kuvyani paqtaa ‘the man is checking his fishnet’; paq’erta ‘he went to check on it’ and will be right back; paqesgu ‘check on it’; paqeqartuq ‘after checking on it’; paqtaput aanapat nallluuviggmi ‘we visited our mother in the hospital’; Maaten-gguq tang paqluku caullra uyantugo, ... yaqulecungaq taun’ qanerturralliniria. ‘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-?; > paqtaarta

**paqumi-** emotional root; > paqumike-; < paq-?

**paquumi-** emotional root; > paqumike-; < paq-?

**paqumiarqe-** to be interesting; to be curiosity provoking # paqumiarquq ‘it is interesting’ / NUN; < paqumi-narqe-

**paqumiyoq-** to be curious # paqumiyoqtuq ‘he is curious’ / NUN; < paqumi-yoq-

**paquneq** speck of dust # NUN; < ?-neq

**paquussiig-** (Y form), paquussaag- (K form) to try to see # when one is not supposed to; paquussitugtuq ‘he is trying to see something’; paquussiga ‘he is trying to see her’ / < paq-?; cf. pangquussiig-

**paralqar-** to suddenly become maggoty # paralqertuq or paralqara ‘it suddenly became maggoty’ / Aninqellrit-llu paralqallinii 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 maggotty # paralurtuq or paraluraa ‘it is maggotty’ / Elluangqainanermini qanraun tamakut paralut angangeng anngelliniut, igken’gun-llu, ciutegken’gun-llu. ‘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; > paralqar-

paraluruaq, paralunguaq grain of rice # paraluruat ‘rice’, literally: ‘imitation maggots’; Wall’u kiingan mukaamek suupiryukuvgu paraluruaruanku kantuuvvilaunaku. ‘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’luruuaq

drawstring casing on skin boot or other clothing. < parte-vik

partak spruce root stretched above water, from which hang a line of snares just above the water’s surface, to catch waterfowl; < PE parta(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; = pairete-

parteq drawstring at top skin boot; end of net that gets tied to a rock or the like (NUN meaning) # Ak’allaungamek-llu tapruarmek parterlutek. ‘Since they were made in the old times the drawstrings at the top of the boots were leather thongs.’ (CIU 2005:344); < PE parteq

drawstring tube at top of skin boot or other clothing; garter. = tarperaq; < parteq-aq

drawstring casing on skin boot or other clothing. < parteraq-i-n

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, parut qallrem-llu piunrirciqngatki, . . . ‘Do not store up for yourselves treasures on earth, where moth and rust destroy, . . . (MATT. 6:19); < PY paruq

pascir- to reinforce; to stabilize # perhaps particularly to reinforce one’s ability to support self and family # Ayuqucin pascirluku yuugi. ‘Start living with something to back you up,’ (QUL 2003:738); Ukuut tan’gurraat amci ayuquciri pascirluku qanruyutsi maliggluku yuungnaq’ngegerci. Nuliangekucvi elpecenek yuungnaq’ngekvcvi yuucirkarci 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.’ (QUl 2003:738);

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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

passikaq ice chisel # < passi-?

passimquq tray # < passi-qua

passiarkaq — patgute-

briskly went down to the shore and got into the boat, and she quickly crossed over to the other side of the river, . . . ’ (MAR1 2001:66); > patgmeq, patgauta-

patgmeq quickly; rapidly # adverbial particle; patgmeq pl! ‘do it quickly’; Kiik’ patgmeq tailuten qaluuriksuaraan tauna aamamnek imirayurtu ‘Hurry up, quickly come here to fill that little dipper with my breast milk.’ (QUl 2003:376); < patag-abl.-mod.

patakte- to be late for some activity that has already started; to skip over (it) in one’s haste; to overlook # patakautuq ‘he is late’; patakautaa ‘he skipped over it’ / < patag-qar-te-

pataq drill (for making holes) # and patar- to drill # partzutuq ‘he is drilling’; pataraa ‘he is drilling it’ / NUN

pateg- to slap; to hit with the flat of the hand # ptagaa ‘he slapped him’ / tuvaterrani tunuakan patpallruaqa ‘when he choked I slapped him hard on the back’; Unatminek tua-i-ll’ pateglluq nuluuggken’ gun wall’u . . . kegginaaun . . . ‘With his hand he stopped him on his buttocks or his face.’ (QUl 2003:310); > pasgerute-, patgute-, patguur-, patneq, patkartaar-; cf. patkalleq; < PE pat0-

patemcug- to lick; to lick fingers # NUN

pateq marrow; brain # and pater- to eat marrow or brains by sucking or otherwise; to soak up; to absorb # patertuq ‘he is eating marrow’; patraa ‘he is eating marrow from it’ / patrra ‘pain in bones’; < pateq-?, pater-?-

patgmeq, patgautuq ‘he is clapping’; patgauraa ‘he is clapping him’ / < pateg-ur-

patgute- to overlap; to slap (it) onto something

# Cali-llu waten marupagaaqut-gguq, marupaghuni-i-i, nevqallagluni-llu-gguq
measurement, the width of the four fingers

patkellaq bald spot # . . . naqugutnek

patkar- to play a traditional ball game involving

patu- to cover; to close; to shut # and patu cover; lid # patua ‘he closed or covered it’ / ak’a patuq ‘it is already shut’; amiik patuu! ‘close the door’;

patumauq marayamek ‘it is covered with mud’;
patuua ‘he closed something on it’; ‘he shut her
in’; patutellrua unateka amiigmun ‘he closed the door on my hand’; patuira ‘he uncovered it’; > patqar-, palqerte-, patuggluk, patugpak, patukutaq; cf. palute-; < PE matu(-)

patuqertuq ‘there is a cold weather condition obscuring vision’; cf. patu-

patukuttuq ice fog; overcast weather condition;

freezing rain # patugglirtuq ‘there is a cold weather condition obscuring vision’; cf. patu-

patux- to put a post in the ground # and pauk, post; support # pauk ‘a post’; Tangriiu, pauggicallerpuk ikayuqikuk elluarrlunuk. Aulukestaunanuk uitayallerpuk aulukekikuk anaanama. ‘See, 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.’ (YUU 1995:103); < pa

pauksagutnilukek . . . saying that no one would

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paukullutek, pauksagutnilukek, tuaten nuliqsagutnilukek, atunem paukullutek, pauksagutnilukek. ‘. . . saying that no one would do it for them anymore, saying that now that

paukullutek...

patituessaq potato # from English ‘potatoes’

patukletaq picture # EG; < pat’litairrsuun

patukutaq tall coarse grass # NUN; cf. patu

patukutaminek

patugpak allanek ta ¥ gaam imiraqluki, allanek-

pat’litairrsuun # NUN; < pateq-neq

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patiktaq — pauke-
they were married, they depend on one another.’ (YUP 2005:198); < pauk-ke-2.

**paulaq** spark from a fire # Ayagluteng tua tauna-llu teksiskunegteggu nakucumeggnek taumek una piqerkatni puyirrillagluni *paulanek*, kenermek. ‘Going along, when they overtook him, they would whip the fire with their paddles, 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)um(a(t)-

**paunger-** to paddle with a double-bladed paddle # to relieve an itch; pautaq ‘he put it out where it could be used or seen’ / Taugaam-gguq tauna mikelnguaraq ayagmek yuurtellruuq pekcaurcami aurrraaurcami *pawiluni* cakneq, ca tamalkuan ullagsugluku. ‘However, that child was characteristically swift in movement from the beginning at his birth and when started to crawl he was very fast and would go to anything.’ (MAR1 2001:13); Y, NUN; > paviate-; < PY paviy-

**pavte-** to put (it) out where it can be used or seen # pautaa ‘he put it out where it could be used or seen’ / pavingaq ‘it is in plain sight, is available for use’; NUN; = paitve-; < PE *pa(C)avta-

**payaqcaar(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)

**payaqcaarta** welder # < *payari-ta*

**payiggsiq** sledgehammer # NUN
depending on demonstratives; < PE *pawigtuq* ‘it or he is not lively’ / Y, NUN; < pavig-ate-

**pavig-** to be lively; to be vigorous; to be fast # pavigtuq ‘it or he is lively’ / Taugaam-gguq tauna mikelnguaraq ayagmek yuurtellruuq pekcaurcami aurrraaurcami *pawiluni* cakneq, ca tamalkuan ullagsugluku. ‘However, that child was characteristically swift in movement from the beginning at his birth and when started to crawl he was very fast and would go to anything.’ (MAR1 2001:13); Y, NUN; > paviate-; < PY paviy-

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**payugte-** to take supplies on ahead # payigtuq ‘he is taking supplies on ahead’ / payigtuq ‘he is taking it ahead’ / NUN; cf. payugte-

**payiq** red-breasted merganser (Mergus serrator) #

**payirkpak** common merganser (Mergus merganser) #

**payugtaa** to take food over to a friend, relative, or neighbor # payugtaa ‘he took some food to her’ / payugun ‘the food taken over’; arnam paniminun aatii *payugtesqellruuq akutamek* ‘the woman told her daughter to take some “Eskimo ice cream” over to her father’; Qasgimterrlainarluteng tuaten. Nulirrita *payugturtuli* neqkaitnek merkaitnek-llu. ‘They stayed exclusively in the kashim. Their wives brought them food and water for them.’ (CAU 1985:61); cf. payigte-, payukucunguar

**payuqar-** to have one’s legs get so cramped by cold that one cannot move #

**payukucunguar-** to present ceremonial food to (him) # Tua-i ikikutugteqatarqata, *payukucunguatuit*
taukut ikitugteqatalirit waten kanavet
nacitet qingatnun aqumevakullruit waten caniqliqu’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 — pec’vyrute-

pec’aqaq yellow wagtail (Motacilla flava); water pipit
(Anthus spinolaletta) #

pegenqapiar after very much effort # adverb; <
pengem-qapiar(ar)-

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 unugaqan
pegg’araqluni. ‘The one who slept during the day
would stay all night when it was night.’ (QUL
2003:442); < PE payyar-

pegginga- to have or let (it) out of one’s grasp # Tua-
i-llu maani tua-i, qayami-llu avatini, negcigpani
tegumiaqenrilku, pegg’anasqenrilkiiit tarraskata
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-

peglea- to engage in an unusual activity during sleep
# such as talking in one’s sleep, sleepwalking, having
a nightmare; pegaaluq ‘he is sleepwalking, talking
in his sleep, etc.’ / cf. pel’i-

pegleqruyte- to lose one’s grip on something
something; to break free of something # Taugaam
pegleqruskvet eiliunun atanumanrircecciquen.
‘But if you break free of him you will no longer be
under his control.’ (AYAG. 27:40); < pegte-qr-
te3-

pegler- to suddenly release # pegleraa ‘he
suddenly released it’ / Tatumqapiggluni ellii
cali aarpallinini, Turpak-llu tatamtelliniulu
yaa-i iqviy peglelerrmiiki kuvvlinikai, . . . ‘Getting
quite startled she let out a scream, startling
Turpak over there who, when she sudenly let
go of her container, spilled her berries that
she’d picked . . . ’ (ELN 1990:28); < pegte-ler-;
> pegleqruyte-

pegnem after much effort; finally # adverb; pengem
ikirtaa ‘he opened it at last’; > pegenqapiar;
< PY-S paynam

pegte- to drop; to let go; to release; to relinquish;
to give up; to break up with # pegaal ‘he
dropped it’ / peggluku igcetaa saskaq ‘releasing
the cup, he let it fall’; icivaq nasaurluni
pegtellrua ‘he recently broke up with his
girlfriend’; pegaal iqmineq ‘he gave up chewing
tobacco’; pegqaarluku ‘after dropping it’;
KANGINGERRARKU PEGGLUKU ‘acquitting him’
(legal neologism); Tua-i-ll’ pillinia atutellinia:
Tii-iq, tii-iq, pegesniga, pegesniga-rraa! ‘So he
spoke to it, singing; “Sea anemone, sea anemone,
release me, release me!”’ (QAN 1995:78); Wavet-llu
taq’aqamegteggu man’a cali cenii tupigturluku
pitllruat, pegelrinarpek’nuku. ‘When they finished
it (the basket) to here they would weave it
such that the rim wouldn’t come undone.’ (CIU
2005:148); > pegenqapiar, pegtuqar-; < PY pay-

pegtuqar- to accidentally drop # pegtuqaraq
‘he dropped it’ / Arenqiapaa, it’gama ingluit
nag’arrluki paallacalkarlua pegg’agallemni
narlukama kapsarpiaarten! ‘Oh dear, when
snagged my other foot, I fell, and when I
accidentally dropped it, my spear almost stabbed you!’ (QUL 2003:314); < pegte-

pekaksaaruq(ar)- to move slightly; to flutter; to stir #
pekaksaarutuq ‘it or he moved slightly, stirred’ /
< peke-ksuar(aq)

pekangruyag- to move back and forth #
Qapengteqerluku akitaqaqerluteng taukut imkut
nagiiquyain kangirit pekangruyagluteng tua tyai
kit’ellininluteng. ‘After he threw the spear, it stuck
fast and the butt of the spear moved to and fro
and then sank.’ (ELL 1997:392); < peke-

pekara- to stroll; to travel around # pekaraaq
‘he is strolling, traveling around’ / Waqaa
Uqumyaarallraaq, cassualuten maani pekaraait
‘What’s up, dear old Uqumyaar; for what
purpose are you traveling around here?’ (QUL
2003:640); < peke-

pek’arte- to make a sudden move # Uitaqerluni
akuliraa pek’arrluni, tuaantu-llu ikk
pektenga’rrlutek . . . ‘After a while the bridge
of his nose made a sudden move, and thereafter his
eyes started to move . . . ’ (YUU 1995:69);
< pekte-

pekauarr- to be unable to move # NUN

pekavyrute- to move slightly; to quiver # Aipaa
tauqaam kan’a kana-i tua-i nallunaunani
puulitacilluni, pinertuciqigani-llu’
pekavyrurluni. ‘The other one, however, down
there was surely hit by a bullet, and without
much energy he was moving around slowly.’ (QUL
2003:170); < peke-
pekayag- to wander around # Pekayagnaurtuq iillakluku, . . . Tua-llu-gguq-am cam ilini tamaani pekayalinguqerluni 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-?--
peketaaq 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-cetaaq
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 p0k0p0ky0!
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 p0kn03 cf. peke-; < PE NUN; = pekte-
pek’nge- to begin walking of a child; to quicken or begin moving of an unborn baby. ‘He was being up and around as in the morning #pek’nguq ‘he is starting to walk’ / Tua-i qavarluni unugpak, maaten tupagtuq ak’a yuut.
pek’ngelliniluteng is starting to walk’ / Tua-i qavarluni unugpak, maaten tupagtuq ak’a yuut.
pek’nyuq ‘he is not moving’, ‘he is inactive’; pektairtuq ‘he has stopped moving’; sass’aq pekpailgan ‘before an hour passes’; NUNA PEKTUQ ‘there is an earthquake’; TEMEN PEKCELLAGCESSUTUTAI ‘reflexes’ (medial neologism); Kuigata-’l tamana cetii uqvigangcerrluni taugama marauluni paugna keluat. Taugä pekettanqurtuq tamaani. ‘The shore of their river had willow, but with mudflats behind them. It was walkable there.’ (MARI 2001:91); Aawa alingqertelliarga, pavani pepkakarlua cam ullagareskiinga cetamanek ipigluni, nasqumikun uqvigirliuni. ‘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.’ (MARI 2001:80); = pekte-; < peke-?-; > pektayiite-, pektutaq
pektayiite- to be steadfast; to be immobile; to stand firm # pektayitituq ‘it does not move’; Kenka . . . pektayiinni tamalkuiini. ‘Love . . . is steadfast in all things.’ (1CORI. 13:7); < pekte-?-ite-; < PE paktat- (under PE pak0-)
pekugkalleq talon or claw of a bird of prey #
pekutaq shovel (specifically, snow shovel) # and pekutar- ‘to shovel’; EG, LI, NUN, NS; < pekte-taq-; > pektutaruaq
pekutaruaq sternum; breastbone # K, CAN, BB, NUN, Y; < pektutaruaq
Pekyun Monday # literally: ‘time for activity’; Pekyunmi ayaqciqewa ‘I’ll go on Monday’; unuamek Pekyuunguuq ‘it’s Monday today’; < pekte-n
pekutyte- to be moved by (it) # Qanqataqumta tua-i una qanrutkeqataq’ngarpot yuvriricerpuy uum umyugaaq pekutkeqellinnik. Tua-i-llu qanrutkenricearluku. ‘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); < pekte-n-ke-2-

pelacnik string; twine # Tua-i-llu qerruqtaitnek neqet imiriraitnek melugnek ayuquirtulu. Ellii-llu imiriluni muiran-llu pelacnagmek paingakun qillrulkulu . . . ‘(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 1990:41); from Russian полотёнце (polotëntse) ‘towel’, or полотняной (polotnyanny) ‘of linen’

pelagasselaviir- to bless # Erenret tamalkuitni pelagasselaviirnarranteqen Elpet, cali ucuqnaurput Atren . . . ‘Every day let us bless You, and praise Your name . . . ’ (ORT. 2006:54); from Russian благословьйtь (blagoslovít’) ‘to bless’, kfujckjd∫nm

pelak flag # Alaskam pelii ‘Alaska’s flag’; Ingukesteten qayagpagallruut Agayugpagpeni cilakkilerteng pitekluku; cilakliaqameng-llu nallunailkutateng pelii mayurtaqluki. ‘Your foes have roared within your holy place; they set up their emblems there.’ (PSALM 74:4); from Russian флаг (flag) akfu

pelatkaq tent # Amlleringata-llu can’t get agulluki itrami-llu natranun pelatekm elluki. ‘When the grass [they’d collected] became sufficient, she brought it over, went in, and put it on the floor of the tent.’ (ELN 1990:97); = palatkaaq; from Russian палатка (palátka); > pelatekarkaun, pelatekarka qus canvas tent fabric # < pelatekak-qaq, pelatekak-qaq-n

pelatekuri- to pitch a tent # Maaten piuk yaa-i nanvam cenin keluraauni pelatekuqatalqiti ilagket. ‘Just when they looked, they observed that their relatives were going to pitch a tent back from the lake’s shore.’ (ELN 1990:46)

pelatuuk scarf; woman’s headscarf # and pelatuug- to put on a headscarf # Picirninpiarului tua-i anuqa ellii keginnaani nuyai-llu tengaurturung, ilait anumalruit pelatuuganek. ‘The wind on her face felt so pleasant and her hair that was out of her scarf was flying around.’ (ELN 1990:96); from Russian платок (platók)

peleqpelraaq frog # peleqpelraugluq or peleqpelraaruuq ‘it is a frog’; Tua-i-llu Agay’aq tangerrununi peleqpel’ermek teguluku-llu. Tauna-llu peleqpel’er ayakallrani angama tućarpiairuku. ‘Agay’aq saw a frog and picked it up. When that frog hopped off, my uncle almost stepped on it.’ (PRA 1995:299); imitative; = pelaqpelaq

peleqpelaq ‘it is a frog’; Tua-i-llu Agay’aq

pelciqiq purple; blue # Eek (only?) word

pelinaq mattress # LI, EG; from Russian перина (perína) ‘feather bed’

peiliuq (HBC form), pel’i (NS form) excrement adhering to anal area #

pelit’aaq stove # Makut, kassauurratgulni ilait pillruliit, pelit’aatg½nen kenyiaurtengaanaaritng, kangiirnegeng iqairisuuumtng-llu pelic’turluteng. ‘Many people here now were born after they (the Yup’ik people) had picked things up from the white men, after they began to get stoves for cooking, stoves made at first of two five-gallon cans, or of washtubs.’ (CEV 1984:29); Y, HBC, NSK, NUN; from Russian навра (plitá)

pella- to fade out; to disappear; to lose consciousness # pellaq ‘it disappeared’, ‘he fainted’ / . . . tangvaurqii. Cayaqlirluni tayima pellaq ‘it disappeared’, ‘he fainted’ / . . . tangvaurqii. Cayaqlirluni tayima

pella- to lose one’s way; to get lost # pellaq ‘he got lost’ / Pirtunguskaq pellaaciqellrianga waniwa. ‘If a blizzard comes upon me, I’ll get lost.’ (MARI 2001:37); Yuk qanruyyutailkuni pellaarlutun pictugmi ayuqeciquq. ‘If one doesn’t have a (wise) saying (to guide him), he is just like one that gets lost in a blizzard.’ (YUU 1995:53); < pella-a-; < pellaayailkun

pellaayailkun compass; trail marker # < pellaayailkutua

pellaqar- to faint # HBC, NUN; < pella-qar-
peller- emotional root; > pellernarqe-, pellernir-, peller-, pelleryug-, pelqe-; 4 PE apla-
pellernarqe- to be unpleasantly messy and wet; to be repulsive; to put one off (due to cultural beliefs) # pellernarquq ‘it is repulsive’ / Taůğaam anglliriaqami arnaurtqaqmi tua-i nutaan cumacniriaquni tua-i pellernarriluni waten arnaurtquni piaqami. ‘But as she grew up and became a woman (started menstruating),
pellertar- — pennaq

Bases

- to tend to feel squeamish or uncomfortable around wet, messy things # pellertartuq 'he tends to feel squeamish' / (AYAG. 46:34);
- to the Egyptians.' (AYAG. 46:34); < peller-narqe-
- to feel squeamish or uncomfortable around wet or messy things # peller-tar-'
- in time
- to happen; to pass
- to be such as to cause (him) to not want to touch it;
- to forgive (an act); to waive (a requirement); # literally: 'to let it be past';
- to forgive it / . . . tauna pellukan imna-llu umyugaa tayima pellugcetnaauri 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 pellugcellaqlikti assiilungput, wangkuta pellugcelaicetnu. . . . and forgive us our trespasses, even as we forgive . . .' (CAT 1950:1);
- to scrape a skin # pellugtaa 'he is scraping it' / pelluciuq 'he is scraping a skin';
- skin scraper # Y; = ellumrun, tellunrun, urumerun;
- to take snuff # pellutkaq
- 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;
- to spare # -kutaq;
- from English 'bloomers'
- 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
- qimik 'chewing tobacco'; Cuya cali pelume
- avuluq tamurvalalruuk, ancamnegnu-llu tumanegnun nutaan akagqurayaarluku nutaan tua-i-ll' qimiuataqmun 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);
- Russian próvoloka (próvoloka) 'wire'
- panties # dual; from English 'bloomers'
- Russian próska (próshka) = meluskaq
- to drink tea using a saucer # pouring the tea into the saucer and drinking it from the saucer; anaka yuurqalartuq pelutsiarluni 'my mother drinks tea using a saucer'; from Russian блёдце (blýudtse)
- Dall sheep (Oris dalli) # note that Dall sheep are not (presently) found in or near the Yup'ik area;
- under PE апнаак
- (NS, NUN, NI, CAN, EG form), pennaq (NUN form), pennaq (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 uteerteksa'lan ‘she is worried about her husband because he has not returned yet’; peng'garrngaituq ‘he won’t worry’; Murluan pillinia, “Ailing tua-i peng’garluten. Tua-i tekituten cavkenak.” ‘His grandmother said to him, “Oh, I was worried about you. Now you’ve arrived safely.”’ (AGA 1996:206); < pengeg-

pengeg- emotional root; especially concerning worrying about someone who has not returned as expected; > pengegnarqe-, pengenair-, pengegnait-, pengegtar-, pengegtur-, pengegtar-, pengegtur-, peng'garte-, pengke-; < PE peng'garte- to worry (about) # Tekitenrilan pengegturluku . . . paqluku pilliut 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.’ (QL 2003:92); < pengeg-tur-

pengeggyug- to worry # pengeggyuztuq ‘he is worried’ / < pengeg-yug-

pengke- to worry about (him) # pengkaa ‘he is worried about him’ / < pengeg-ke-

pengigarneq hives # pengigarneret ‘hives’; < pengiga’rte-neq1

pengiga’rte- to break out in hives # pengiga’rtuq ‘he broke out in hives’ / < penguq-i?-? aratet-; > pengigarneret

pengitag- to be lumpy (of the skin of an old walrus) # < penguq-i?-

pengraliq rib # NSU; < PY pən’jaliq (under PE pəra-)

pengulukuk tussock of grass on the tundra # Kiarrluteng pilliut tulukaruq ingna aqumkacilria pengulkukum qaingani tungitnun caumaluni. ‘Looking around they observed that raven sitting on top of a tussock facing in their direction.’ (MAR1 2001:4); Y; < penguq-ikuk

pengunquq mound # < penguq-quq

penguq hill; mound # sizes of hills from large to small (according to a Nelson Islander): pengurpall'er, pengurpak, penguq, pengucuar, pengurraq, penguyaq, penguruuq, penguguyaaq, penguquinr ‘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, pengunquq; < PE pən’jur

pengutakuk upright of sled # NUN

peqlicir- to be wrinkled from soaking in water # of skin; peqlirtuq or peqlirtaa ‘it got wrinkled’ / Tekicameng'-llu yuuluki tamakut mecungelriit aturani it’gani pii tua-i peqlicirqaggluteng, . . . ‘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); cf. peqlicir-; < PY paqlir-

peqlicir- (NUN form), peqlicar- (CAN form) to soften an skin by extended soaking; to waterproof a skin by soaking it in urine # cf. peqlitre-
pequq upper back part of parka # pequara ‘its upper back part’; < pequ-q?
pequmggsuun backpack # HBC; < pequmg-cuun
pequunik back load # and pequumig- to carry on one’s back # pequumigut ‘he is carrying a load’; pequumigaa ‘he is carrying it on his back’ / < pequ-mik; > pequumiggsuun
pequmiutaq decorative small wolverine “tail” on a traditional Yup’ik parka # < pequq-miutaq
pequmpag- to carry a heavy load on one’s back # pequmpagtuq ‘he is carrying a heavy load on his back’; pequmpagaa ‘he is carrying it (something heavy) on his back’ / < pequq-pag
pequmik bentwood rim around top of wooden bowl, or other round wooden container # < pequmig-cuun
pequq1 very small item wrapped in pequmauq(aq) #NR
perneq bentwood rim around top of wooden bowl or other round wooden container # < pequmig-cuun
pequq2 piece of sod # NUN
perayak mallard (Anas platyrhynchos) # NR
percissuun bending tool # < pere-te-?i?-cuun
pere- to bend # per’uq ‘it bent’ / pertaa ‘he bent it’; perumaq ‘it is bent’; percimaq ‘it has been bent’; “Qallun qayalilallruceci?” “Mimernat navgurluki tua-i-llu, pereriiit aklukiurluku . . .” “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-, perneq, pertaa, perte-, per’ucin; cf. pere-
perciss’uuk dishtowel # < perriss’uuk ‘dishtowels’; K; < perrir-?; note that the nomination pattern in this word is that characteristic of Russian loan words
perriunk, perrituqaq towel # . . . tamana perriun kanavet cavvluku. Maaten cavtaaraa acia perriutm tamaa-i nutga. . . . he felt around that towel down there, and realized that his gun was underneath the towel.’ (PRA 1995:335); < perrir-?n; perrir-taq’ > perriunksaar(aq), perriritkat
perrirtekaaq dried grass # gathered in spring after the snow melts, when the grass is still pale and not yet brown; NSU; < perriun-kaq
perrleqciir(ar) to have stiff hands from the cold # perrleqciirtuq or perrleqciiraraa ‘his hands are stiff’ / = perrleqciir(ar); cf. pere-
perrru dried soil # NUN
pertaa bent part of wooden container, hunting hat, etc. # . . . qantamek waten calillinilria, allungagkiurluku, imkukiurluku-gg’ tua-i mat’um pertam [atlikanaek] atlikirkuulu. ‘. . . working on a bentwood bowl, preparing the bottom side for attachment to the oval rim.’ (QAN 1995:24); Pissurcuutengqetullruilimmameng tamakut wagg’uq ugtarcurutlerlutng nacanek waten muragnek pertanek 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-aq

perte- to bend (it) # pertuq ‘it arched its back’; pertaa ‘he bent it’ / Tua-i-llu cuqcamegteki, kumluryaraa ngelini, waken ikuseteng waten piluki, una-l’ kumlurteng ukatmun perrluku, waten piqerluku. ‘When they measured it they would measure from their elbow to their thumb, bending it like this.’ (CIU 2005:53); = perete-; < pere-te

per’ucin form for bending sled runners, boat parts, etc.; < pere-?-n
peruq area behind # Kiitaki wani erurraarlua cimiritkanka tayima piani wani perumni 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-ya(g)aq

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 imna neqallrem apqiitnek pessuqenricestii, pessuqenricestaitnek pituit neqallret cumikevkenaki, tua-i-llu cumikenripakaqumteki, neqa nurnauciatun kaigtengarkauluta-gguq. ‘As it is said, ones that are not respectful of food — those who do not watch how they take care of food — it is said that they or we would be the ones to go hungry. When the game is just a little scarce, we are going to be the ones who are going to run out sooner than the other ones. It is said it is because we are careless with food.’ (QUL 2003:80); cf. pessurnair-

pessurnair- to be satisfied # pessurnairtuq ‘he is satisfied’ / pessurnairrutka ‘he is satisfied with it’ / Taumeng mikelnurgumng pessurnairngaituten. Ayankuluuku pessurnairrutekgaitan . . . ‘With that child you won’t be satisfied. He is little and he won’t satisfy you . . .’ (CEV 1984:85); cf. pessuqe-

pet- root; > petar, pet’ngall’aq, petengte-, petgar-, petgeq, pet’nge-, pet’ngercetaaq

petar- EG to move # EG; < pet-?

petengtaq adipose or dorsal fin of fish or whale # Atam tua-i arveq tauna nalateqertelluku arrlugyagaq kelutmun man’a kuimuralliniria petengltua pingna mermi cegg uqu’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); < petengtq

petengte- to set or cock (a trap or other spring-loaded device lifting 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 petengtak ‘he set (cocked) the trap’; Uyamigani pillia wani qillrumauralria ca. Petenglluku pillia aklanqurrun. ‘He examined his neck pendant and saw that it was something all tied up. When he undid it, he saw that it was a weasel.’ (MAR1 2001:93); cf. metengliiar-; < pet’nge-te-; > petengtaq

petengyaraaq skin or ivory wristguard # < pet’ng-ya(aq)

petgar- to spring up # petgartuq ‘it sprung up’ / < pet-?-; > petgartyuli, petgerneq, petgerrii-; < PY-S patyar-

petgartyuli, petngertayuli locust # in Bible translation; . . . ner’aqluni-llu petgartayulirpagnek paatakaamek-llu yuilqumiutarmek. ‘. . . he would eat locusts and wild honey’ (MARK 1:6)

petgeq flake of dandruff # petgeret ‘dandruff’; petgengqertua ‘I have dandruff’; cf. Turner 1874–1877 list (13); < pet-?

petgerneq chip or chipped part of something # NUN; < petgar-neq

petgerrii- (petgeri- ?) to chip (of enamelware or the like) # NUN; < petgar-aq-li

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 pissurcuungutu tamakut petmiit, igcetaa. ‘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); Tuquterkenaku. Igceciu tuaqgaa petmigmun maani yuilqumi. ‘Don’t kill him. But cast him into a pit in the wilderness instead.’ (AYAG. 37:21–22); cf. pet-; > petmigtalek
peyug-, peyua- to walk # peyugtuq ‘he is walking’ / HBC; = piug-?, piyua-; < ?, ?-a-

peyukacir- to go out pushing a sled # without using dogs # HBC; < peguy-?

pi thing # and pi- to do; to say # the meaning comes from suffixes and context; piug ‘he is acting’; pia ‘he is doing it’, ‘he is acting on it’, ‘he is saying it to her’ / pisciigatuq ‘it cannot be done’; naken 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’gaurlurq piug mertalnguniluni ‘the boy says that he is tired of hauling water’; piyugtacimitun ‘as much as he wished’; piyungtacimitun ‘as much as he was able’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimitun ‘as much as he wished’; piyugtacimi

peyug-, peyua- to walk # peyugtuq ‘he is walking’ / HBC; = piug-?, piyua-; < ?, ?-a-

peyukacir- to go out pushing a sled # without using dogs # HBC; < peguy-?

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petugqaq, petugtaq Turpak were chasing it around.’ (ELN 1990:58); when she looked she saw that Mikellankuk, Turpak-llu malirqarakiik. ‘Before petugpailgagni ayakallinilria, maaten elliin piak boat to something on shore; Iliit-am qimugtet to be used for tying a dog to a stake, or tying a petugkaq ‘something such as a piece of rope / qimugta petuumauq ‘the dog is tethered’; petugaa and petug- or the like # petugtuq ‘it was tethered’; petugaa ‘he tethered it’, ‘he tied it’ to a post or similar thing to fasten, to tether; to tie to a post # petugtuq ‘it was tethered’; petugaa ‘he tethered it’, ‘he tied it’ to a post or similar thing / qimugta petuumauq ‘the dog is tethered’; petugkaq ‘something such as a piece of rope to be used for tying a dog to a stake, or tying a boat to something on shore; Ilit-am qimugtet petugpailgagni ayakallinilria, maaten ellii piak Mikellankuk, Turpak-llu malirqarakiik. ‘Before they could tether it, one of the dogs took off, and when she looked she saw that Mikellank and Turpak were chasing it around.’ (ELN 1990:58); > petugqaq, petugtaq1, Petugtaq2, petugturta, petuutaarute; < PE petuy-

petugaaq thing that is tethered; setnet (fastened to a stake, tree etc. on the shore, as opposed to a drift net) # < petug-aq1

petugtaq1 small model of requested item used to request that item during the Petugtaq holiday # < petuk-taq2

Petugtaq2, Petugtaryaraq indigenous Yup’ik holiday celebrated in late summer, fall, or winter, involving an exchange of requested gifts between men and women of a single village # < petuk-taq2, petug-taq1-yaraq

petugtur- to baste in sewing # specifically, to make temporary widely spaced stitches along the seam of the skin covering a kayak prior to making the final waterproof stitches; < petug-tur1-

petuakaq sternum; breastbone # HBC, NI

peturte- to soak; to penetrate # mainly of clothing; peturtuq ‘it got soaked’; peturtaa ‘it (liquid) penetrated it’ / NUN; < PE pata- and patur-

petuutaarute- to baste in sewing # Y; < petug-?-
\textbf{piaqur-} to die suddenly \# piaqurtuq ‘he died suddenly’ / NSU; < pi-?
\textbf{piarkaq} cross-cousin \# < pi-arkaq
\textbf{piaskaq} piece in checkers \# and \textbf{piaskar-} to play checkers \# piaskartuq ‘he is playing checkers’ / piaskat ‘game of checkers’; piaskarkuluk ‘let’s play checkers’; from Russian нёвка (пёшка) ‘pawn’
\textbf{piataq} baseball bat \# and \textbf{piatar-} to play ball with a bat \# piataraa ‘he batted it’ (ball) / from English ‘bat’
\textbf{picalke-} to enjoy \# picalkaa ‘he is enjoying it’ / picalkuuq elquaneq ‘he is enjoying the herring eggs’; < pi-?
\textbf{picalingu-} to be disgusted \# picalinguuq ‘he is disgusted’ / umyuqaa picalinguuq ‘he feels disgusted without showing it, literally: his mind is disgusted’; . . . pikegtaarunngurmuk caskiumakluq, taumek-qquq tua-i picalngutenggluurut kingunri. ‘. . . such an inferior weapon, his descendants had that as a reason for dismay.’ (CIU 2005:46); < pi-?-lingu-
\textbf{picalquq} enjoyable item \# Kenirimiluni-llu picalquqen neqkamet taitaa ataminun . . . ‘He also cooked savory food and brought it to his father . . .’ (AYAG. 27:31); < pi-?
\textbf{picaqe-} to treasure; to cherish; to regard highly \# Tua-i man’a cuya avani picaqel uurut. ‘People back then thought highly of tobacco. They cherished it.’ (CIU 2005:98)
\textbf{picari-, picanglii-} to act flustered in the presence of a member of the opposite sex to whom one is attracted; to act coy \# picariuq ‘he or she is acting flustered’; picaria (or picaritkaa) ‘he is acting flustered in her presence’
\textbf{picetaar-} to repeatedly try to get to act; to provoke; to tease; to pester \# picetaartuq ‘he is teasing’; picetaaraa ‘he is provoking her’ / < pi-cetaaq
\textbf{picetaarucilia} plaintiff \# legal neologism; < picetaarute-i-ria
\textbf{picetaarun} temptation; provocation; accusation; lawsuit \# < picetaar-n
\textbf{picetaarute-} to accuse; to provoke \# Tuaten aptaat picetaarutnaluku. ‘They asked him that way in order to accuse him.’ (MATT. 12:10); < picetaar-te \#; > picetaarucilia
\textbf{piquatun} in any manner; any old which way; anywhere; of various kinds; at random \# adverbal particle; piquatun piil! ‘do it any way you please or can!’; pavavet piquatun elliniaten ‘you can put them anywhere up there’; tumliaguq ungungssiaarattumainteek piquatun ‘it was full of tracks of various kinds of small animals’; Inangqaurluni-llu niicugiurluniq piquatun nepnek. ‘Lying down she listened to the sounds of various sorts.’ (ELN 1994:13); Tauna kass’aq piquatun yuulriaruvkenani. ‘That white man wasn’t one who lived life any old which way.’ (YUU 1995:15); < pi-ciq-equalis
\textbf{picilir-} to accuse falsely \# piciliraa ‘he accused her falsely’ / teglengariqululuq picipliraa ‘he falsely accused him of being a thief’; Cali uima taum picilirtunggraanga piksaiqakuna ilangciqasunakuk uittaa saqelluku, . . . ‘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-
\textbf{picingssag-} to fool around; to clown \# and \textbf{picingssak} clown \# picingssagtuq ‘he is clowning around’ / picingssautaa ‘he is clowning around for her’; Tua-ll’-am imkut Wien-at pilangegqertelluki tamaa-i picingssaulriartangqelliniuq-am angutet iliitnek tua-i immuleni temtaa-i. ‘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 picingssautaeksukciquq, . . . ‘Perhaps my father will feel me, and I shall seem to be mocking him, . . .’ (AYAG. 27:12); < piciq-ngssag-
\textbf{piciq} fact; something that really occurred; occasion \# Piciq ill’inu inga qayarturalrim irirera cikuliiqermi cikum qangani tan’gurr’meg tangliniur. ‘On one occasion when he was hunting seals at sea, his husband, while hunting on the ice, saw a child.’ (SOC 1946:313); < pi-ciq; > picingssag-, picirqaq, picirkuuraq, picirnike-, picirnirqe-, piciryaraq, piciu-, picurte-
\textbf{picir-} to act or be a certain way having something as one’s reason or purpose \# used in the intransitive subordinate: . . . cakneqaliuyulliuq atami tuam qanellnek picipliruq. ‘. . . he was very sad on account of what his father had said.’ (QUL 2003:524); Tamatumek tamaa-i picipliruq ayagyuqtem aq’um Father Lonneaux arularitengqellrua. ‘That was why Father Lonneaux tried to put a stop to it.’ (TAP 2004:3); < pi-n-lir-
picirkun — picurlun

**picirkun** verdict; regulation # picirkugutet ‘the regulations’; < picirkq-ng-n

**picirkq** what will be; the future # ca picirkq piuciqqu ‘whatever will be, will be’; PICIRKOURUTENG IQLOTUN ‘conspiracy’; QESSANGRAAN PICIRKARTUYARULLIKU ‘sexual assault’ (legal neologisms); < piciq-kaq > picirkun

**picirkur** contract; predictional # PICIRKURU ALERQUUTNGURTSAUNARI ‘proposal’ (legal neologism); < picirkaq-liur-aq

piciq-kaq; picirkurAq contract; predictional # picirkurAq AlerquutNgurteksAuNANi ‘proposal’ (legal neologism);

picirkArtuyArulluku ‘sexual assault’ (legal neologisms);

< picirkaq-n; > picirkangun

picirkiuraq predictional # picirkiuraq AlerquutNgurteksAuNANi ‘proposal’ (legal neologism);

picirkArtuyArulluku ‘sexual assault’ (legal neologisms);

< picirkaq-n; > picirkangun

Picirkiuraq — picurlun

picirkArtuyArulluku ‘sexual assault’ (legal neologisms);

< picirkaq-n; > picirkangun

piciq-kaq; picirkurAq contract; predictional # picirkurAq AlerquutNgurteksAuNANi ‘proposal’ (legal neologism);

picirkArtuyArulluku ‘sexual assault’ (legal neologisms);

< picirkaq-n; > picirkangun

**piciryaraq** manner; custom; habit; tradition; way of life # ciuliamta piciryaraicetun pinarqukut ‘we should act as our ancestors acted’; nutemllaat piciryarait ‘ancient customs’; Yupiik piciryarait ‘Yup’ik customs’; piciryaraq ‘it is their custom’; Tuaten-am piciryaraqlaamegteggu tuavet-am aqumqerluteng uitaluteng. ‘Because it was their habit, they’d remained sitting there.’ (MAR2 2001:60); Piciryarait amllertut tuullget. ‘Loons behave in many different ways.’ (CIU 2005:288); Man’a Yupiuluta ciuliamta piciryaraa caunrilleksunaicaa. Angayuqamta qanerr’laraitkut iqluvkenateng. ‘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); < piciq-yaraq

piciu- to be correct; to be true; to be valid # piciuguq ‘it is true’ / . . . ilumun-gguq-qaa piciuguq? Piciuniagnegu quyaluni, . . . ‘. . . [she asked them] if it was really true. When they told her it was true, she rejoiced, . . . ’ (ELN 1990:67); < piciu-neq

picu- root; < pi-?; > picukegta-, picucaar(ar)-, picuqcar-, picurlak, picurlag-, picurlaq-; see picuqcar- for examples

**picu** root; < pi-?; > picukegte-, picuqcar(ar)-, picuqcar-, picurlak, picurlag-, picurlaq-; see picuqcar- for examples

picu-? to be careful # picukegtuq ‘he is careful’ / HBC; < pici?-?

picucaar(ar)- to be careful # picucaartuq ‘he is being careful’ / picucaarteek ‘he is being careful with it, or on its account’; canauq picucaarluni ‘he is carving carefully’; < picu?-?

picuqcar- to be careless # picuqcartuq ‘he is careless’ / HBC; < picu?-?

picurlaq- to be careless # picucaartuq ‘he is being careful’ / picucaarteek ‘he is being careful with it, or on its account’; canauq picucaarluni ‘he is carving carefully’; < picu?-?

picurlaq- to be careless # picucaartuq ‘he is being careful’ / picucaarteek ‘he is being careful with it, or on its account’; canauq picucaarluni ‘he is carving carefully’; < picu?-?

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picurlaq- to be careless # picucaartuq ‘he is being careful’ / picucaarteek ‘he is being careful with it, or on its account’; canauq picucaarluni ‘he is carving carefully’; < picu?-?
problem; transgression # picurlautnguuku '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-teq-

**picuvlag-** to act carelessly # picuvlagtuq 'he is acting carelessly'; picuvlagaa 'he is acting carelessly toward her' / < picu-?

**piginaq** aged dried fish eggs # Y, NS; < PY piyinäq

**piicak** prayer # and **piicag-** to pray; to say the Rosary # NI; < picu-icag-; > piicakaq

**piicetaaq** caulking material of moss soaked in seal oil #

**piicikaq** birch bark basket # K

**piicikun** dried grass used for insoles # Tua-i

**piineq** insole; boot liner # > piinerkaq, piinir-; < PE piinør

**piinerkaq** dried grass used for insoles # Tua-i qanugpailgan piinerkarrlunngayllii uqaligluq, . . .' And before it started snowing they got dried grass to use for insoles and put it under the cache, . . .' (ELN 1990:57); < piineq-kaq

**piinir-** to provide (skin boot) with an insole of dried grass # Canegnek piinirluki ciuemek tua-i-llu alliqsanek iluqiliirluki nutaa all'ukek. 'The boots were lined with grass in the bottom and were worn with woven grass socks.' (CIU 2005:344); < piineq-lir-

**piinssaaq, piinessaq** bean # from English 'beans'

**piipiq** baby # Assitaaqameng angalkunun pitullruit yuut; aataurtengaata, anaartengaata, piipiicuutangaraata-l' mikelnguut, tua-i clinical-aqluki.' 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 be slick; to be frictionless # piiragtuq 'it is slick' / . . . waniva keliutaqaami piiragqegglunnu qurrasqitaqan, . . .' whenever he’d scrape it, becoming slick, whenever it would slip, . . .' (CIU 2005:162); = nepirag-, piirig-; < ?, -cete?, ?; > piiragcar; < PE piiq- or piiqaray-

**piiragar-** to make slick # e.g., glazing the runners of a sled with ice, waxing skis; piiragarraa 'he is making it slick' / < piirag-car-

**piirig-** to be slick; to be frictionless # HBC, NSU; = piirag-

**piirarrluk** (CAN form), **piirarrluk** (Y, HBC form) small fish, such as tomcod, braided in strings for drying # Caneg-qqug ayyuqenrilngurnek cikinuarait: piirarrlunqeg, neqerrluarnek wall' assilairarnek. 'They’d give them various things: braided fish, dried fish, or a little bit of griddle cake.' (CAU 1985:43); < piirraq-lluk, piirraq-rrluk

**piirrag-** two-ply cordage burlap fiber or sinew; string of interlaced fish # Tua-i-ammaurluata assikluki piirrag elluutuqenrilngalengaata. 'And so their grandmother approved of their cordage (that they were making) even though they weren’t doing it perfectly.' (ELN 1990:8); > piirragqarrluk, piirir-; < PE piiq-, piiqar-

**piirraq**-two-ply cordage burlap fiber or sinew; string of interlaced fish # Tua-i-ammaurluata assikluki piirrag elluutuqenrilngalengaata. 'And so their grandmother approved of their cordage (that they were making) even though they weren’t doing it perfectly.' (ELN 1990:8); > piirragqarrluk, piirir-; < PE piiq-, piiqar-

**piirrallugnek** for drying # Canegnek uuqenrilngurnek

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**piirragcar-** to make slick # e.g., glazing the runners of a sled with ice, waxing skis; piiragarraa 'he is making it slick' / < piirag-car-

**piirrig-** to be slick; to be frictionless # HBC, NSU; = piirag-

**piirrallugnek** for drying # Canegnek uuqenrilngurnek

**piirralluk** (CAN form), **piirralluk** (Y, HBC form) small fish, such as tomcod, braided in strings for drying # Caneg-qqug ayyuqenrilngurnek cikinuarait: piirarrlunqeg, neqerrluarnek wall' assilairarnek. 'They’d give them various things: braided fish, dried fish, or a little bit of griddle cake.' (CAU 1985:43); < piirraq-lluk, piirraq-rrluk

**piirragcar-** to make slick # e.g., glazing the runners of a sled with ice, waxing skis; piiragarraa 'he is making it slick' / < piirag-car-

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piite- — pilagtur-

outer boot socks), competing to see who was the fastest.’ (ELN 1990:8); < piirraq-li.

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’; pilamta ‘because we don’t have something’; < pi-ite-; > piilviite-, piitnaq; < PE pinjit- (under PE pi-)

piitnaq famine # and piitnar- for there to be a famine; < pike-ite- — pilagtur- fastest.’ (ELN 1990:8); < piirraq-li.

piite- — pilagtur- to have something; to have as one’s things # pikaa ‘he owns it’ / piqaq ‘it is mine’; pikai ‘they are his, they owns them’; pikitu ‘have it as yours’; < pi-ke-; > pikesta, pikite-, piksagute-

pikesta owner # ut’rutaa pikestinun ‘he returned it to its owner’; Nunavut man’a nallullemteni pikesengellra 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); nunavik pikestelinqiggluku ‘conveying (land)’ literally: ‘supplying the land with an owner again’ (legal neologism); < pike-ta

pikite- to give something as a possession # pikitaa ‘he gave something to her’ / qetunrani piktellrua angyamek ‘he gave his son a boat’; < pike-ite-; > pikiu

pikiun, pikiyiu n
gift; present # pikiuq-tekullrua angyaq qetunraniun ‘he gave the boat to his son’; the following are Catholic neologisms: qilagmiutaq pikiun ‘grace’; ikayurteq piqiaq ‘actual grace’; carrhuinnaqerlia pikiun ‘sanctifying grace’; sacramenta-melnguq pikiun ‘sacramental grace’; < pikiute-, pikite-

pikmayi- to determine ownership # NUN; < pike-

piikaq future possession; something to act with # Ingulalirit pikanggerraqameng-lu qantamek itrutlartut qasgimi neqkautekeesluku. ‘When they had enough (food) they’d bring in bowls (of it) to the “Ingula” festival celebrants in the kashim so they would have to eat.’ (AGA 1996:112); < pi-kaq

pikarte- to obtain something # pikartuq ‘he got something’ / Kiagmi-wa tua-i pikartelaameng nurusngairulluteng. ‘In summer when they’d gather and harvest, they would no longer be in need of anything.’ (TAP 2004:9); < pikaq-te-

pike- to own; to have as one’s things # pikaa ‘he owns it’ / piqaq ‘it is mine’; pikai ‘they are his, he owns them’; pikitu ‘have it as yours’; < pi-ke-; > pikesta, pikite-, piksagute-

pilagtur- to undergo or perform surgery. pilagturtuq
‘he had surgery performed on him’; pilagtuarra
‘he performed surgery on her’ / pilagtuiruq ‘he performed surgery’; pilagtulleq ‘one who has had surgery performed on him’; pilagtullra ekia tak’uq ‘his surgical incision is long’; Tauna-llu Nakacuk tauna niitaqalalria pilagtituruniuluku maani yuungcariset alairpailgata. ‘One also hears about a certain person, Nakacuk, who performed surgery before doctors on the scene here.’ (AGA 1996:154); PILAGTURLUKU QINGAA ARULIARTELLUKU OR PILAGTURLUKU QUMIA ARULIARTELLUKU ‘performing an abortion’ (medical neologism); < pilag-tur’-; > pilagtuarun

pilagtuarun slender-shaped clam (species ?) # NUN;
< pilagtur-a-n

pilaq saw # and pilar- to saw # NR; from Russian
пила (pila)

pilege- to mispronounce by substituting g, gg, and k for r, rr, and q respectively; HBC; = pikagte-;
< pi and imitative

pilgu- to have power; to be strong; to be capable #
Tauna kayunra pilguuq, pilguuruaq. ‘The stronger one had power, more power to win the fight.’ (TAP 2004:36); Tamatum nalliini waten pilguirutellriit nem’i uitalallrunrit. ‘At that time the ones who lost their capabilities didn’t stay in the house.’ (TAP 2004:36); < pi-lgu-

pili- to make something # piliuq ‘he is making something’; pilia ‘he is making something for her’ / Agayun-llu piliuq malrugnek angtuagnек tanqignek. ‘And God made two large lights.’ (AYAG. 1:16); < pi-li-’; > pilinguar-

piliaq homemade thing; thing made by possessor
# Maaten irtucz kiuqgut can’get curuluuq, avatitini-va muriit kevraartut caningqaluteng, uani-wa kamiaq piliaq, kiatiini-wa qulqitet, natra-wa marayaq. ‘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 have made (it) # piliaqaa ‘he made it’ / kia kameksiqmen piliaqakek? ‘who made your skin boots?’; < pi- liaq-ke-

pilinguaq drawing; model; arts and crafts item; artifact; representation # and pilinguar- to draw; to make models; to do arts and crafts # pilinguartuq ‘he’s drawing’, ‘he’s doing arts and crafts’ / Pilinguasmi nauwa? ‘Where are the

pilinguarta illustrator # < pilinguar-ta'

Pilip’inaq Filipino # BB; from Tagalog Filipino Pilipino, or from English

pillaga- to be violent # pillagayuutq ‘he is a gentle person’; Ayuqniaryaqunaku yuk pillagayulria . . . ‘Don’t envy the violent person . . . ’ (AYUQ. 3:31);
< pi-llag-

pillerkaq the future; time when something is to happen; what will (or is supposed, planned or expected to) happen; plans # pillerkan nallullrunritaah ‘he knew that his time had come (that is, that he was going to die)’; Tua-i-llu maliqergyulguku agyimciarlutenq qalarrututeng pillerkanmegnek. ‘And so, wanting to chase him away, whispering they discussed their plans.’ (ELN 1990:110); Umyuaqurluku qail’ pillerkan tuatnakun. ‘He kept in mind what he was supposed to do if such a situation arose for him.’ (YUU 1995:6); Ak’a tamaani uksumi tarritellrii aturruteng qellruut qail’ pillerkaatnek 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); Taucut-gguq tua-i ingkut Sagquralriit aperturqaat yaquglet pillerkaat, 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 kelenningaitaatin. ‘When the time comes, they won’t fail to invite me.’ (CIU 2005:222);
< pi-ller-kaq

pillerki-, pillerkiur- 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’; pillerkiruq, pillerkiurtuq ‘he is making plans for himself’; pillerkiuraa, pillерkiuraa ‘he is predicting her future or making plans for her’, ‘it is an indication for or of it’ / Tua-i illiurlukek taukuk allanrek yuuruqlutek yuurrqainanermeggni pillerkiurluteng. They were
Pillgu- — pinarqe-

Bases

Glad to see the guests, poured them coffee, and while they were all having coffee they discussed their plans.’ (ELN 1990:69); Tua-lii imumek wanik pillerkirluku. Uumi atakumi, tua-i-llu tua-i tauna pilleriuriarteng tekiskan, enrem atakumi tua-li elciq tamana aturluku. ‘This was the signal to begin. Some time later, at even time when the set time came, they began the process of deflating the bladders, in the evening.’ (QAN 1995:160); 1994-aami pillerkiurarlemteni kalikaulluki taqnalukink pingnaquteput, . . . ‘In 1994 when we first laid our plans to complete the book we were attempting, . . .’ (KIP 1998:xvii); Ernermi taumi pilleriuriatni cali piarkauluteng. ‘On that day, they had decided upon, they would do it.’ (TAP 2004:27); < pil-lluk; pi-tarkaullu.

Pillgu- to be a champion; to be really good at something; to have stamina # NUN; < pil-PE l(a)y-u-

Pillgucir-, pillgutke- to do the same as (he); to act together (with) # Ungungssit-Llu allakarmeg-gguq ellangqertut. Wangkuta pillgucirciganaki. . . . ‘They also say animals have their own sense of awareness. We cannot live with them, . . .’ (YUP 2005:254); . . . elpeciuggun-lu akquliciqua pillgutekaktu tamalkuita yuut. ‘. . . I will make a covenant through you with all peoples.’ (ISAI 49:8); < pillgu-teke-

Pillgute- to break # pillugtuq ‘it broke’ / BB; < pillu-

Pilraute- to race; to compete in a race # pilrautut ‘they are racing against each other’; . . . call’ itelkuta kukanauna cali pilrautevkenata. . . . also, we’d go in slowly, not racing against each other.’ (KIP 1998:67); < pil-rag-

Piluaqar- to be fortunate; to be lucky # piluaqeraluta yuuciqukut manani. ‘Now God has given us this place as our dwelling place in the land, and we shall live well here.’ (AYAG. 26:22); < pil-lluaqar-; > piluarqun

Piluarqun gift given out at a “kassiyuq” feast # < piluar-rqe-n; NS

Pilug- to put on footwear # pilugtuq ‘he is putting on footwear’ / = pilugug--; < pil-

Pilugpiaq straight-grained wood # < pil-lugpiaq

Piluguk skin boot (LY, HBC, NI, CAN, LK, BB meaning); clothing (NSU meaning) # and pilugug- to put on footwear; to dress # pilugtuq ‘he is putting on footwear’; piluguguk ‘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; piluguguk ‘my skin boots’; Aturangqerrlutenk yup’igterrleinneq pilugugqerrluta, ivrungqerrluta-lu. Yup’igterrleinneq sap’akirtauanni-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 # YU; from Russian пирок (pirok)

Piluvkaaq rope # Jesus-aaq pilu’ukamek qillrutellruatgen . . . ‘Jesus, they bound you with rope . . . ’ (CAT 1950:22); NSK, Y; from Russian верёвка (veryóvka); = milu’uvkaaq

Pinagneq, pinaggeq vanity # Y; “Cauga pinagneq?” “Yuk pinagglartuq umyuarteqkumi ilamini quyinruyukluni, wall’-u-qaa cakaartunruyukluni 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-neq’, pinagte-neq’

Pinagte- to feel oneself superior to others; to be vain; to be haughty # pinagtutq ‘he is vain’ / Y, NUN; < pi-?

Pinan 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 # pinarqelirtuuq ‘he has become the responsible party’; Kiarrluteng pinarqut. ‘One must scan the area for them.’ (AGA 1996:100); Acianun

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kanaaɣat at’ernarqu, ta véhic pinarqellimiir, taʔam alingnarqessukluku piaqta ertulini penaunaqng. ‘One can go down below, it can be done, but I think it’s dangerous for it’s a steep cliff.’ (WEB2); < pi-narq-

pinarqenrite- to not be the cause; to be innocent; to not need # Canrilinguut yungcariste µ ek pinarqenritut taʔgaam naulluulriit. ‘Those who are well have no need of a physician, but the sick do.’ (MATT. 9:12); < pinarq–nrite-

pinarqut’ke- to be the cause of (it); to be responsible for (its) happening # < pinarq-teke-

pinevkar- to make rope from sealskin cutting the skin in a spiral pattern # such as matches used in place of money in a card game; HBC; < pi-? from English ‘pinch’, as in “something to use in a pinch”

pinevakaraq rawhide rope # < pinevkar-aq'

pineveq metarsus; instep bone(s) # cf. pinev-

pinevycagaq* piece of fringed mink fur sewn at the border of a (dance) garment # < pinevyak-

pinevyak single hanging strip of a fringe on a garment # pineviit ‘fringe’; paltuuliuq pinevylaegmek ‘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); < pinev-yaq; pinevyacagaq

pingake- to like; to regard highly # pingakuq ‘he regards himself highly’; pingakaa ‘he regards him highly, likes him’ / pingakamken ‘I like you’; < pi-?

pingasuin three groups or pairs of # Up’nerkillret amllertut, ica-i ikegkut Ingriik ketiigni nunallret pingasuin . . . ‘The spring camps were numerous, across there down from Ingriik there were three groups of them . . . ’ (KIP 1998:267); = pingayuin; < pingayun-

Pingayirin Wednesday # unuamek Pingayiritnguuq ‘it’s Wednesday today’; ayagciquq Pingayiritmi ‘he’s leaving on Wednesday’; < pingayun-in

Pingayuin three groups or pairs of # Aanani-ll’ pian pingayuinæk naaciniarniltuneng, . . . ‘When she said that, her mother said that they’d soon have three bundles (of skins), . . . ’ (ELN 1990:52); = pingasuin; < pingayun-in

pingayulek triangle # < pingayun-lek

pingayuat the third one # pingayuat ingktuk mikelnguut pinikaq ‘the third one of those children is my daughter’; Pingayuat Nannvat ‘Beverly Lake’ (one of the Wood-Tikhik lakes near Dillingham); < pingayun-possessed ending

pingayun three # pingayun arnat taigut three women are coming; pingayunek qetunrangqerttuq ‘he has three sons’; pingayuurtit ‘they became three in number’; pingayuuq ‘they are three’; Pingayuuq unani west coast-ami um anuqem ataucim aperyaraa. ‘The label for this one wind down on the west coast is three-fold.’ (QL 2003:700); Tanqilria Pingayuciq ‘the Holy Trinity’ (Catholic term); Pingayuciq qulpluku ‘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); Pingayuneq caniqalek ‘pyramid’; see Appendix 6 on numerals; > pingayirin, pingayuat, pingayuin, pingayuneq, pingasuin, pingayulek, pingayunek caniqalek, pingayunegen; < PE pingayun-

pingayuneq measurement of the width at their ends of the index finger, the middle finger, and the ring finger held next to each other # < pingayunuq

pingayunlegen, pingayunlegen eight # Abraham-aaq tuqullruuq ak’allaurluni, allraukngluni yuinaat pingayunlegen akimiarnek 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-neq1-lek

Pingayupegcetaaq arrow with three-pronged point #

Pingayucciq the Trinity # < pingayuu-ciq

Pingciq half-dried, smoked, packed-together Dolly Varden # NUN; = mingciq; < PE pimci

Pingna the one back there away from the — # restricted demonstrative pronoun; pingka ‘those back there’; qimuga pingna pianu uirrayuuq ‘that dog back there tends to growl fiercely’; “Ping’um uitasngaataakuk!” . . . “Pingna nukalpiaq

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mulngakellriuq.” “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 # pingnaquq ‘he is trying’; pingnaqa ‘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 akikarcungnaqqamta kaviarnek, 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 pingnaqu'urluta, 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 # < pingnatugtata

pingnatugyaraq subsistence # < pingnatug-yaraq

pinguarceciyaraq forgery # < pinguarcete-i-yaq

pinguarcete- to forge # a document, signature, etc. # < pi-uar-cete-; > pinguarcete, piniqe-

pinibolluta rearmost post of sled # NUN

pininarute- to become or make physically weak; to sap one’s strength # pinirutuq ‘he is becoming weak’; piniaruta ‘it has made him weak, has sapped his strength’ / naulluutema piniarutaanga ‘my illness is sapping my strength’; Tua-i-ll’ uum waniwa qerruinaam pitarkaq alaitevkarluku, cali piniarutevkarluku. ‘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 pinin; < pi-neq-ir-1-; > piniqe-, piniqnarq-

pinin-energy; strength # Tauna pinirektauluku man’a qanruyuk. ‘That instruction will be our source of strength.’ (YUP 2005:20); Aturluta pinin nanarcigkerput. ‘So we sing and praise Thy power.’ (PSALM 21:13); direct nominalization of pinir-

piniq to like; to love # piniqaa ‘he likes it’ / NUN; < pinir-ke-

piniqnarq- NUN to be very pretty. piniqnarq ‘she is very pretty’ / < piniqe-narq-

pinir-to be strong physically (of humans, animals, and machines); to be good; to be nice (NUN, NSU meanings) # pinirtuq ‘he is strong or good’ / pinirruq ‘he is stronger than me’; pinirtassigutellriit ‘those who compete testing their strength’; angukara’urlungemi pinirtuq ‘even though he is an old man, he is strong’; Pinirtacirrmatun-Illu 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-neq-ir-1-; > piniqe-, piniqnarq-, pinin

piniteke- to overdo out of pride # pinitekuq ‘he is overdoing’ / < pi-

pinin-energy; strength # Tauna pinirektauluku, man’a qanruyuk niitellerput piniteketarkaualuku wangkuta. ‘That instruction we heard will be our source of strength.’ (YUP 2005:20); < pinir-n

pinqegg-to be neat; to be precise # pinqegg ‘it is very neat’ / < pi-nqegg; < PE pinq-qiv- (under PE pi-

pinarceciyaraq forgery 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; Pinirilmikuni-Illu qanikciurinanermi alqunaq akitimiaqan cavtellininaurraa tuntum cirunra camaken pugumaluni. ‘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); Pinirilmianta-Illu atamta taum qalarulluta cali assiurluta pillerkamtenek. ‘On
other occasions our father told us that we should behave well in the future.’ (YUP 2005:56)

**pinrutenrite-** to definitely act; to definitely be a certain way # usually, but not always (see final example below), used in the subordinative, pinritlevkenani ‘without fail’; pinritlevkenani ‘without fail regarding it’ / taikina pinritlevkenak ‘come without fail’; Taůgaam iliini pinritlevkenanuk aipamegnuk umyuqaa nangruyukaryaaqagluni waten akulemegni. ‘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 pinrtilniluni. Pillinia Guy-am, ‘Qaillun pinritenrituten. Qaillun pinrilinguq taitugmun pulalamuni 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’ / pinvevtaa ‘he is cutting it into a thong’, ‘he is unraveling it’; Pelacinagneg yualukanek piiteɾlullermeggni, tua-i pinvekaaqaarturluteng qilaqcutekiallinitu tuaten tamaani kuvyaliluteng. ‘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 amllilaryaaqun waten-lu-gguq pikan iruun pinvulluni. Nugesciigaqu’surluni, nugesciiganani maavet wakugata tutmqanqamterun. Tua-i piyaaqaqami tua-i pinvutaqaluni, mayurciigaqu’surluni. ‘ . . . 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)

**pipingaq** Russian (or other old and large) trade bead # literally: ‘real thing’; Ketiini man’a tangllinia, man’a-gguq qayaan menglii tegglinek pipingarnek tua-i, tanqigpak-gguq 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-pik¹

**pipingiap, pipingiarpak, pipingiarpali** yellowlegs (Tringa sp.); whimbrel (Numenius phaeopus); dowitcher (Limnodromus sp.) # imitative

**pigaq** thing that is ready, ripe, easily done, available, etc. # pigaqnaugut ‘they are ready’; ukut caliaret pigaqnaurnitit ‘these tasks are not easily done’; < pi-qinaq > piaqini-

**piaqnaute-** to become or make ready, ripe, easily done, available, etc. # piaqnaurtug ‘it is ready’; piaqnaurtuaa ‘he made it ready’ / Tagetaa tua mengvailegmeng piaqnauirrluku. ‘He had it be brought up and made ready before they even began to sing.’ (AGA 1996:152); Atu’urkait upluki tua-i pivilgata-ll’ tua-i qaqlili, piaqnauirrluki tua-i. ‘The equipment and clothing were made and provisions were prepared, all was made ready for use.’ (PAI 2008:2); < piaqinaq-urte-

**piaqini-** to have it easy # because of having some convenient device, a helper, etc.; piaqiniuq ‘he has things easy’ / < piaqinaq-i²

**piaqassnjar(aq*)** one who does things very slowly # < pi-qar-?

**piqer-¹** for something to happen presently or suddenly # Used mainly in subordinative; Pigerluni itliniug saaniigmek itrulluni, qanikcarmek imarluni. ‘Presently she came in bringing a kettle with snow in it.’ (YUU 1995:4); . . . unaitqaqiruni-llu tua-i tauna amirluq. Pigerluni tauna amirluq may’ugertuq. ‘ . . . the cloud was very soft. Presently that cloud suddenly went upward.’ (ELN 1990:49); Tua-i tamakunek qanertuartelinii. Pigerlunug ukut nepaunateng qasqgil-llu 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-llu pigerluni ngelai qiagurlruteng, . . . and presently her laughs became crying.’ (ELN 1990:23); Pigerluni qanertuni cella pinturlugluq. ‘Presently it began to snow and a blizzard started up outside.’ (MAR1 2002:37); Pigerluni, kiaqutqul iliitni, tamalliniuq in’m’ uyuqlikacagaat, tayim’ 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-llu...
piqer-2 — pirpake-

Bases

tagluni, qayuu’ cukangnaqevkenani. Tekicami itran aaniin piluku qaiqanun saaniigkaq kaminiam pisqelluku. Pigerluku Turpak ugna itqertuq qalarrluni mertanqigjngnaqitnilluni, . . . ‘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 niiskengaqelaqengan uumikuqan piaqami tua-i qasturikanirluni elpet niiskengaqellerpeni pilalliniluni.

Piqerluten ayuqquin unakelangellinikii maa-i. Kiiituan arulairluten-llu maa-i nangerngangnatungelangellinuiten. ‘It would become louder each time you heard it. And presently it would affect you such that it got to your presentely 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-

piqertuar- to thrash; to spank; to chop more than once # piqertuar-’a ‘he is spanking someone’; piqertuaraa ‘he is chopping it’, ‘he is spanking him’ / Piqertuatukan-llu erurraarluku pigerluriuki itumciluni tamakunek kulanernek. ‘Using the axe, after washing it, he chopped them up and cut up that frozen fish.’ (PRA 1995:410); < piqertuar-

piqertuur- to strike; to hit; to whack; to chop more than once # piqertuurtuq ‘he is chopping’, ‘he is spanning someone’; piqertuaraa ‘he is chopping it’, ‘he is spanning him’ / Piqertuurtukan-llu erurraarluku pigerluriuki itumciluni tamakunek kulanernek. ‘Using the axe, after washing it, he chopped them up and cut up that frozen fish.’ (PRA 1995:410); < piqertuur-

piqertuutauq hatchet # < piqertuutaq-cuar(aq)

piqertuutaq axe # Wall’u-qaa eqiungnaqelriamek angulluamek wall’ armamek cirliquni tangerqvet pigerluriuki allurrluku piyugngakuyuv elpet eqiurut’laqiu. ‘Or if you see an old man or woman trying to chop wood and having a hard time, you should take his or her axe from that person; if you are able to do it, you should chop wood for him or her.’ (QUL 2003:328); LK, CAN, BB, NR, LI; < piper-2-tuutaq or < PE apiq(a)kutar (under PE apiqar-);

piqrutaq, piqrun whip; switch used in steambath; axe (NUN meaning); fly rod or spinning rod (NSU meaning) # < PE apiq(a)kutar (under PE apiqar-)

piqunqeqqa- to be agile; to be able to do things quickly # piquqeqguq ‘he is agile’ / piquqeqgsaraq ‘agility’; < pi-

piqulli- to be ill-humored; to be angry # piquulliuq ‘he is angry’ / < pi-

pirciqar- to get a splinter # EG; < pi-

pircir- 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’; pircirluku maantaurallruq ‘while there was a blizzard, he stayed here’; qa’gyamek pircirtuq ‘there is a sandstorm’, Unuan ellamun anluni piuq, pircirluni natquik ayagaluni. ‘When night fell he went outdoors and saw that there was a blizzard with snow blowing across the ground.’ (YUU 1995:17); < pirta or pirtuk-ir-

pirlak, pirlaq, pirlaaq sled runner; keel strip on a kayak or open boat # Maaten-gguq tang qecuneq tamana piat, ak’aki tua-i pirlaq ikavet nuryagutellinirik 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 pirlay

pirpake- to cherish; to hold in high regard; to appraise highly; to look up to; to consider important; to value highly # pirpakuq ‘he thinks he himself is great’; pirpakaa ‘he cherishes it’, ‘he hold him in high regard’, ‘he considers it important’ / Picuilengraan tua-i carrarmek itruskan, tauna tua-i pirpakkaat. ‘Even if one (almost) never catches things, but brings in some little thing, then they hold him in high regard.’ (TAP 2003:14); Quayaraq pirpak’araat yuut cali-lu maa-i aturaqulu quyalaameng neqekameggnek cali-lu canek atuarkanek. ‘The Yup’ik people consider Thanksgiving important and celebrate it to show their gratitude for food and other necessities of life.’ (YUP 1996:56); < pirkpak-ke-; < PY-S pivaka- (under PE pi(-)
pirraussaag- to be demanding and aggressive #
Unani-llu pissurlriani angu, pissurtengqerkang-gguq pitarkaq, angu pisqevkenaku
pirraussaagesqevkenakiki-gguq ineqaurnavait. ‘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-, pirrlepag-, pirrtag- for
there to be a severe blizzard # impersonal subject;
pirrettapagtuq ‘there is a severe blizzard’ / < pirtag-
2-, pirta-pag2-, pirta-pag2-, pirta-pag2-

pirtuk, pirta snowstorm; blizzard # Kiituan-gguq
pircinnanrani pirtuun akulikun makut yaqulget pilangut. ‘Finally while the blizzard was raging,
in the middle of the blizzard, these birds started
coming through.’ (YUP 2006:262); > pircir-,
pirrec’vag-; < PE pi3tu3

pirtuqciraq, pirturcir(aq) land otter (Lontra
canadensis) # NSU, NUN, EG; cf. Zagoskin 1842 list
(9); < PE pi3tucir2

pisalria, pisaaqellria person from certain areas
around the Yukon (Kotlik and Norton Sound
and the Takchak area) in particular who uses s in
many words where other Yup’ik speakers use y #
pisalriit pilartut waten: “angsaq”, tauqaan allat
Yupii pilartut waten: “angyaq” ; ‘those who say
“s” say “angsaq” (boat) while other Yup’iks say
“angyaq”’ ; < pi-yar-lria, pi-yaaqe-lria
said in the manner of the people at issue

piskar(aq) helper; only helper # piskaraa ‘his only
helper’; < pi-kar(aq)2

pisqun rule; law; order; command # < pi-sqe-n

pissaraar- to hunt # NSU; < pi-ssaar-
pissanqegg- to be active; to be talented # “Qaill
ayuqa?” “Assirillruuq, pissanqeggiluni-llu.”
‘“How is he?” “He’s well now and full of vigor.”
(YUP 1996:11); < pi-
pissaq- to deliberately act in an unacceptable
manner; to act obnoxiously; to intentionally do
things that one should not do # NUN

pissuar- (piyuar-?) to tempt # NUN

pissur- to hunt; to fish # pissurtuq ‘he is hunting’;
pissuraa ‘he is hunting it’ / pissuryartuq ‘he
is going hunting’; pissuryartutuq ‘he is going
somewhere to hunt’; angutet pissurtut tuntunek
ingrini ‘the men are hunting caribou in the
mountains’; pissuryartuq- ‘he hasn’t yet
learned to hunt’; Nutaan tua qayirraarluku
imarpigmun malikluku tua elissalliniluku
mat’umek waten pissuryaraminek ellii. ‘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, “Kitaki
un’a atam maliggluku gguun puq’aan uallgluku
naruakraquluku pissurr u.” ‘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 uqtateng atulkut qussurneek pissurluteng
ceturmaneek-llu. ‘Then they used hooks with
lures and fished for smelt and tomcod.’ (KIP
1998:319); PISULLREM IMIRARKAA ‘harvest report’
(resource management neologism); < pi-cur- -
pissurta, pissurcuun; < PY pisur- (under PE pi(-))
pissurcuun, pissurruun hunting implement #
Ak’a-llu pissurruucuuratullermeggni pissurruuteteng
cakneq tangnircaurulu pilallruut, qairilrulu
tulurneek-llu canguaneq akulirqaluki. ‘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 patameng
nakacuit qeleklu. ‘All hunters saved the
bladders of the animals they caught.’ (CAU
1985:71); < pissur-ta1

pissuutaq hunting implement # < pissur-qaq

pista one who does or did something; worker;
servant; slave; caretaker; provider # Tamatum
nalliini elliraat tapequluki aruqlallruut, waten
angayuqameggnegn pistailnguut. ‘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: Assiriamaeg-
gguq taqgen pilrrukani tua-i cali assiriaqun
ingluriunli akinauryungnaluni taumun
assirluq pistekallminun. ‘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: pístékúllmnun, since pi here is a ‘stress repelling’ base); contrast this with, for example: . . . mikelnguq anani elpekaqamitu anqallerkaa-llu nacitua, anani tua’gaaqam kiingan pistéksugluku. . . . 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, pistéksugluku, since pista here is lexicalized as ‘caretaker’); < pi-ta

pita-1 to be a certain size, amont, age, strength, etc. # pitaq ‘it is a certain size or age’ / waten pitaq ‘it is this size’; pitaq ‘his agemate’; Ta’uqaaqam Joseph-aam qanrutai, ‘Ailingorigoci. Ayayucetun-gaam ¥it is this size’; pitatii ‘his agemate’; Ta

pita-1 — pitari-

pitaq, pit’aq caught thing; quarry; gift acquired at a feast # pitani tungunquq pilallrua ‘he butchered the bearded seal which he had caught’; Tekicamegteki negat takuluki, tua-i-il’ kalngagmun ekluki pitaqeng. ‘When they reached the set snares they checked them and then put their catch into the backpack.’ (ELN 1990:14); < pite-qa; > pitaq-, pitarkall’er, pitarkaq

pitaq-e- to catch # pitaqaa ‘he caught it’ / tengmiq kan’a akgircirmalria pitaqaaq ‘that wounded goose down there is my catch’; pitaqestii ‘the person who caught it’; Taumek nakacuut aya gecenirolkaunrit’alllrunilkinkai pinariaqameng. Piluaqumallruaqameng uterqu’a aqluteng pitaqevkarluteng-llu. ‘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 sassaq pitariug, vvaiveklaak ‘the time is now 5 o’clock’; Taqultuk Nukalpikcit ullakvivcki waten wani pitariqerluku qiugaraqaqerluku 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 . . .’; Tau-luull quailun qakemna pitarkan, man’aga tua unuggsun cikuyaraa. ‘It took place when a certain time arrived, in the month when the water freezes over.’ (QAN 1997:160); Tau-i-llu quailun tymia quillu pitariluni waten, pitariluni 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 quailun pitarian kingaukun tekittelliniuk, 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-l’ill’ tymia quilll’ pitariluku tua-i tamaa-i caqerluni waten atakumi atiin ellimellinilkuni, . . . ‘So then on a certain day in the evening her father asked her to do something for him, . . .’ (ELL 1997:22); Quailun tua pitarian tymia wavet wanigga
ingriurrluteng, . . . ‘With the passage of time they became mountains, . . .’ (ELL 1997:226); Taqqa-llu-ggux waten, quill’ pitariqerlute, culnguameng cugmeng-l’ nelluluteng, tuntussuameng-l’ 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’-1-

pitarkallr(aq*) bear # pitarkall’er ‘a/the bear’; Y; < pitarkaq-ller(aq)

pitarkaq, pit’arkaq thing to be caught; one who is going to catch something; prey; bear (Ursus sp.) (additional HBC meaning) # pitarkani-l’ maani amllerpa’! ‘there’s a lot of game here!’; PITARKAM ERNERMI ATACIMI AMLLERACIRKA’ ‘bag limit’ (resource management term); < pitaq-kaq, pit’aq-kaq

pitaryaraq the process whereby parts of a seal are distributed to a group of hunters after the catch #

pitassiar-, pitassiir-, pitaciar- to attempt; to try; to sample; to taste. pitassiaraa ‘he is trying something’; pitassiaraa ‘he is trying it’ / < pita-?, pita-?, pita-?

pitateke- to fit each other; to be equal; to correspond; pitatekuk ‘they correspond’; pitatekkaa ‘it corresponds with it’ / qetunraqa panin-llu pitatekuk ‘my son and your daughter are the same age’; pitateku’urtelluki ‘making them equal’; < pita-n-ke-

pite- to take game # pituq ‘he caught game’ / there is no generation here since pi is a “stress-repelling” base (see Introduction); pitellruuk ‘he has caught game’; cetuamek pitukut ‘we took a beluga’; picuq ‘he is a proficient hunter’; piculi ‘good hunter’; pitqallruunga ‘I caught a few game animals’; Cagerluni-ggux ayagyuaq pitariqerluteng ‘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 aqiena inna pit’e’raqallra tua-i muriqelutut iralum. ‘They used to observe closely when the (new) moon was rising early, it was getting brighter.’ (CUN 2007:66); < PY pita-1 (under PE pi(-))

pitegcaraq lance; large spear # < piteg-car-aq

pitegcaun arrow # pitegcautet cingilgig ‘arrow heads’; Pitgaryaaqekini urluvermek angluq’ alliniluni. Pitegcaun-llu-ggux ayagarrluni. ‘When he shot at him using his bow, he submerged himself. And, the arrow whizzed by.’ (ELL 1997:542); TULUKARUM PITEGCAUTII ‘a certain constellation (literally: the raven’s arrow)’; Y, NI, CAN, K, BB, NR, LI; < piteg-car-n

pitegcaraq lance; large spear # < piteg-cir-aq

pitegcurliq robin (Turdus migratorius) # imitative and -li; cf. aaqcurliq, curcurliq

pitegte- to practice shooting with a bow and arrow # . . . taum tua-i nukalpiartem qetunraa taunallu elliraarurluq-llu waten, malikutek maavet nunat elakaraatnun waten pitegqarrlutek, malikurlutek piyaurtut. ‘. . . 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 # pitgaa ‘he shot it with an arrow’ / . . . waten-ggux tua-i pitegqem yaaqsinnicaaqaa, . . . 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 a certain way having something as one’s reason or purpose # used only in the subordinative (this is the counterpart to pitegqarr- ‘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 kapuryaagjiluqan. ‘When she came out, they speared her and shot her with arrows in vain.’ (QUL 2003:76); Yuut pissutullruut nutgunateng. Ta’aam narukautnek tallimegtaggun piaqluteng pitgaquuq-llu. ‘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 # pitgar ‘he shot’; pitgarraa ‘he shot it’ / “Kita’ak ikna nalkengnaqluku pitgaru.” Pitgarraa uniurrluku. ‘Go on, try to find it and shoot at it.’ (AGA 1996:168); < piteg-a-; > pitgaqu-

pitgar-cuun 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’ / Tamana tua-i pitekluten ‘it was for your sake’. (CAU 1985:199); also spelled picsa—; < pi-?

piu- to exist; to be the (right) one # piug ‘it is the one’ / piuyukuten-qaa ‘do you think you’re so important?’, ‘do you think I did something to you?’, ‘do you think I meant you?’; < pi-u-; > piunrir-

piu… Look also under the spelling piyu...; deletion of the y in this position is common in CAN, NUN, and NI

piug-1 to want # Angutet ciumek petugtatuut. ‘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 piugngataciytun ciqiqenglallerkaa qanruyungnaqiaqta. ‘In that way it was very much the accepted practice for a person to give however much he was capable of.’ (CAU 1985:27); = piyugna-

piunrir- to cease to exist; to die; to annihilate # piunrirtuq ‘it ceased to exist’; piunrirua ‘he annihilated it’ / . . . elam piunrirvianun. ‘. . . until the world ceases to exist.’ (AGA 1996:94); Nevaararqut-qqu tuaten assinritaqan tauna tangvagtemet wall’u ili, tungayii wall’u irniara piunrirarkaugan. ‘They ran on water with outstretched wings like that when things would

niitellruq ilaci wall’u-q’ niiteksaituq . . . yung’eqarraallrake. ‘Did one of you ever happen to hear—or maybe hasn’t heard—about how it first got inhabitants?’ (QUL 2003:598); < pitaq-?

pitsaqe- to act intentionally or deliberately # pitsaq ‘he acted intentionally’; pitsaqa ‘he acted on it intentionally’ / akngirtaa pitsaqluku ‘he hurt him on purpose’, . . . ilait-lulu pitaqluki ikiungnaqluqwall’u temcinangnaqlu. ‘. . . they intentionally tried to make some of them (the masks) ugly or make them so as to provoke laughter.’ (CAU 1985:199); < pitaqenrite-

pitsaqtunmek intentionally # essentially a particle; Usuqtaallraaq, elpetun wii ayuqenrituq. Yuk anerteqellria pitaqtmek tuqngaitaqa ‘You lousy person, I’m not like you. I won’t kill a living person intentionally’ (NAA 1970:9); < pitaq-?

pitsaqenrite- to act unintentionally; to happen # pitsaqenrituq ‘he acted unintentionally’; pitsaqenritaa ‘he acted unintentionally toward him’ / pitsaqeqenesuq ‘by accident, unintentionally’; pitsaqeqenesuq ‘acting by accident toward him’; pitsaqeqenesuq ‘I didn’t do it to you intentionally’, ‘excuse me’, ‘I’m sorry’; navellruqa pitsaqeqenesuq ‘I broke it accidentally’; Pi, pitsaqeqenesuq-qa
be bad for some of the people watching them, or if their relatives or child would soon die.’ (CIU 2005:288); < piu-nrir-

**piur(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; piurtek! ‘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’; ‘to exist; to create’ # piurtuq ‘they made their living from animals’ (AYAG. 9:17); Nunat have made to all living creatures in the world.’ (NUN 1930-m ciungani. ‘The village came into being in the early 1930s.’ (KIP 1998:vii); < pi-urte-

**piuryaraq** manner; custom; habit # < piur(ar)-yaraq

**piyuivucug**- to be proud; to be haughty; to be stuck-up # piyuivucugtuq ‘he is haughty’ / NSU; < pi-?

**pivagte-** to make a shuffling noise # NUN

**piyaraite-** to lack a set or determined pattern for acting # piyaratuitq ‘there’s no set way to do it, or for it to occur’ / Tamaa-i tamana tuaten ayuqcia up’nerkami-llu navgurluni ayalfrira pintaraunani ermermek-llu taumek piyuanani. Taumek pitullrukatitkut, imarpi-gguq tuaten piqatarniluni qanyuituq. ‘There is no set time in the spring when it breaks up and no certain date. That is why it is said that the ocean does not tell us what it is going to do.’ (YUP 2005:90); < pi-yaraq-ite-

**piyua-** to walk # piyaguq ‘he is walking’; piyugaa ‘he is walking over or through it’ / Tua-i-llu pilauicmegcutun tua-i-ylututeng piyuluteng, ila-lla-lyuyarrluki qimugtet. ‘As was their way, they got out (of the sled) and walked, while some of them led the dogs.’ (ELN 1990:11);

< pi-yug-teq-

**piyug-** to want # piyugtuq ‘he wants something’ or ‘he wants to do something’ / = piug-; < pi-yug-

**piyugnga-** to be able # piyugnaguq ‘he can do something’; < pi-yugnga-; = piugu-

**piyguteq-** to be eager; to be enthusiastic; to be willing # Wiiyuq ngun’ unyamkun 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-

**piyunarquciq** authorization; rights when used in the plural # piyunarqucinu aturluku ‘exercising one’s rights’; Piyunarquciq Piyunarqucinuquliknik Anguyagtermek U.S.A. ‘The Bill of Rights of the Constitution of the United States of America.’ (NAA 1971:1); . . . apluku-llu, “Qanruskut qaillin ayuqellriamek piyunarqucingerrluten waten

**piyagaq*** baby animal; baby bird; chick; cub # Carayit piyagaqtsukluq piqameng alingnaq’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); . . . tuacetun yaqulgem piyagamotq evaulauctotn yaqutmi aciagnum, . . . ‘in that way, like a bird nesting its chicks under its wings, . . .’ (MATT. 23:37); Piyagaat Tenguutit ‘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 # piyaratuitq ‘there’s no set way to do it, or for it to occur’ / Tamaa-i tamana tuaten ayuqcia up’nerkami-llu navgurluni ayalfrira pintaraunani ermermek-llu taumek piyuanani. Taumek pitullrukatitkut, imarpi-gguq tuaten piqatarniluni qanyuituq. ‘There is no set time in the spring when it breaks up and no certain date. That is why it is said that the ocean does not tell us what it is going to do.’ (YUP 2005:90); < pi-yaraq-ite-

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bases

piyurruar(ar)-  —  Pugnguaryaraq

pilarkit? ’ . . . and they asked him, “Tell us how you have the authority to act like this?”’ (LUKE 20:2); < pi-yunarqe-ciq

piyurruar(ar)-  to treat nicely; to be courteous # NUN

piyunu  proposal; wish # piyutekarput ‘it is our wish’; < pi-yug-n

pu- deep root: swelling, rising in a hemisphere; cf. pug-, pupik, puve-

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 unktu puallalriit, mingqutnek ayarurluteng; akngirnailitanek nacangqerrluteng amllerluteng. ‘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 puva@

pucegluk  barrel; LK; < pucka-nglluk

pucikar-, pucikkar (NUN form) to fall down head- or face-first # pucikartuq ‘he fell down’ / Piqerluni amiik ikirrluni ugna-llu yuk pucikarluni ilutmun. ‘Suddenly the door opened and a person tumbled in head first.’ (ELN 1990:67); > pucikpag-; < PE puci-

pucikpag- to fall hard # pucikpagtuq ‘he fell hard’ / < pucikpag-p@

puckacuar(aq*) condenser # of a motor; < pucka-cuar(aq)

puckaq  barrel; keg # Kinguani taum cali iqvaraqluteng puckamek imirluteng atsaluppiarutengluteng, ‘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 бо́чка (bochka); > pucenglluk, puckacuar, puckarpak

puckarpak coil # of a motor; < puckaq-rpak

pucuunaq  barrel; keg # NSK; from Russian бо́чонок (bochonok)

pucuuru- to kiss # pucuurutk ‘they are kissing’; pucuuraa ‘he kissed her’ / LI, ÉG; possibly a loan word of undetermined origin

puga' surfaced seal; blackfish coming to the surface (HBC meaning) # puget ‘surfaced seals’; . . . kiappak kuigak tamana puget-llu itqetaaarlamegtugu, una-i tua-i miltuqunarauli ciimanek pug’aqata ilini nall’artaqluki

tuquteksaunaki tauqaam. Tua-i anglaniteklarai ul’aqan itraqata puget. Caucinaki-llu tua-i puget unktu miltuqalraii, ciqvallagluteng angllurnaurrut. ‘. . . 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 puge-

puge- to surface; to come to the surface, emerging halfway; to come out into the open; to start coming in from the entryway or storm porch (referring to when entryways were underground) # pug’uq ‘he or it came to the surface’ / akerta pug’uq ‘the sun is halfway over the horizon or halfway out from the clouds’; nayiq pug’uq ‘the seal surfaced’; pugmauq ‘it has surfaced’; Napat-llu akuliitgun cali maliggluku pulaluteng tua-i-llu carr’ilqamun pugluteng. ‘Following the trail they went between the trees and then came out into the open at a clearing.’ (ELN 1990:4); “Ua-i elaturrami nangerngauq.” . . . Tua-i piquerluni pugaugitelliniuq tauna imna neviarcara’urluq. Tua-llu-gguq pugngami pia, “Ukuk’aaq-gguq itra.” “She’s standing out there in the storm-porch.” . . . Then that girl came partway in again, and when she started in she (the one inside) said to her, “Uukk’aqq says to come in.” (CUN 2007:118); > puga, pugte-, pugler-, puglerte-, Pugnguaryaraq, pugyaraq; cf. pu-, nude-, pugsuaq, puve-; < PE puya-

pugler- to suddenly come to the surface # puglertuq ‘it came to the surface / Carvanian taumua kuik egmian tekiarrluni taumun napartamun tua-i tegulerluku puglerami nutan aneryaarluini. ‘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); < puga-ler-; < PY-S puylaw- (under < PE puya-)

puglerneq swamp # Y; < pugler-neq1

puglerte- to float # NUN; < pugler-?

Pugnguaryaraq old-time Yup’ik holiday celebrated shortly before the “Nakaciuryaraq” (“Bladder Feast”) # HBC; < pugue-nguar-araq

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pugsuaq ptarmigan net # cf. puge- pugte- to bring to the surface # literally or figuratively; pugtaa 'he brought it to the surface / keniamek uquq pugtaa 'she ladled the oil from the boiled food'; pugciuq 'he brought something to the surface', . . . camek pugcikuma taukuni nunani, qanernarqutmek pugcikuma, nunat amleret gunenqutgun niiciqatanga, . . . 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-qer-n

pugta- to float # pugtauq 'it is floating' / Cikumun tekiskuvcu pugtaliamun, uivurciqerci un'a avatii kiarqurluku. 'When you get to floating ice, go around it and scan the area around it.' (YUU 1995:67); < pugte-a-; > pugtaqutaq, pugtaun, pugtassaq; < PE pugta-< (under PE puye-)

pugtaqutaq float on a fishnet; bouy # . . . pugtaqutarkiurluki tunutellget igyartegarluku, pugtaun calinriqerrluni 'the lung collapsing'; . . . they'd prepare fishnet floats from (inflated) loon throats when available.' (CIU 2005:82); < pugta-kutaq

pugtassaq dead mare's-tail (Hippuris vulgaris) that floats on ponds in the spring (color is brown, appears tubular) # NUN

pugtaun, pugtautaq lung; float; buoy; life-jacket # pugtautet 'the lungs'; pugtauciqquq 'he has an affliction of the lungs (such as tuberculosis)'; pugtaun calinriqerrluni 'the lung collapsing'; K, Y, NI, CAN, HBC, BB; < pugta-?-n, pugta-?-taq

pugterte- to set afloat # pugtertuaq 'it started to float'; pugtertawaa he set it afloat' / pugterqarlaqruu 'after he set it afloat'; Ul'uq taqeksauani ernerrluni yuinaagnek malrungnek, meq nunam qaingani et'uriinarluni, kiituani angrapak pugtertuaa. '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 aren tua-i-gguq tang man'a asgulirnerat tua-i pugtertellaq, qayarrrluni avatet. '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 imna qertellruam

pugsuaq — pukiqerte-

amia qertellruam-i-gguq elaturram natiini, ac'amini tauna anggami tengluni pugullia ukiquluq tua-i pugulluku an'allagaqluni 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; = puvultuk; < PY-S puvultu

pugurtrar- to talk about (it) omitting certain things (as because one does not know them well) # Pugurtarluuki qanruteklarlaq taringumanitraq. 'I talk about it leaving some things out because I don't know it fully.' (MAR2 2001:47)

pugyar- to skim the surface of a liquid # NUN; > pugyanerrluk

pugyanerrluk foam in cooking pot or the like # NUN; < pugyar-neq-rarluk

pugyaraq neck opening of a pullover parka; parka ruff; hole at inside end of tunnel entrance to old-time house or kashim # Tamaa-i-am imarnitetevang-wa tua waten acaaqekteng tua-i pugyaraq utkut 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 2003:576); Pugyaraarluteng imumek tua-i, pugyaramek mayurluteng piaqluteng. '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; < puegaraq- neq-rarluk

pukak snow that is soft but granular, found under the top layer, good for making “Eskimo ice cream” # NUN; < PE (now 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 atkulliaqameng ugggun wani pukikemeq qaralililaraai caribouakiakun; miryuarlilukek-gguq. 'When women make fancy parkas, they always put strips of the light fur from a caribou faun 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; > pukiraq; < PE pukik

pukiqerte- 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 atukuqanek, imarmiutaneq naatanek, piciatun pukirnernek, tua-i tamakunek iluvuuciliniiq. ‘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 puki-

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 qanruciaqameng 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-l’ tautg’ qayginirqtallret pukugluki. ‘When they came out of the kashim, they dealt 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’ / pularraarluta canegpagteggun tekitellruukut

kugiem ceniiun ‘after going through the tall grass we arrived at the bank of a river’; Maururluan-ggu inerqurqekii tutgara’urluni cangraan pingraan kugiem akiane canegpagnun pulaqasqevekenaku. ‘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-, pulaaraq, pulqerte-: < PE pula-

pulaar-1 to borrow # pulaartuq ‘he borrowed something’; pulaaraa ‘he borrowed it’ / NSU; probably from English ‘borrow’

pulaar-, pulaaar(ar)- to walk through the brush or woods # pulaartuq ‘he is walking through the brush or woods; pulaaraa ‘he is wandering through it’ / Qayuw’ tamaavet tunumeggnun pulaarluteng qakinerneq piquatalliniameng pikertuutauarmege 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 (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 egkuarit pulataqamegteki-kiq 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 # Pulasaranggerrluni keulak uqvgangqerrami. ‘The area behind where they dwelt had a pathway because it had willows.’ (MAR1 2001:81); < pula-ya-

pulengtaarutyraraq multiplication # < pulengte-atur-1-ya-

pulengtaq frequently; often; repeatedly # adverbial particle; pulengtaq tailartuq ‘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’; pulengtaa ‘he is repeating it’ / pulengluluni akutameq neqliurtuq ‘he helped
himself to the “Eskimo ice cream” again; nanvaq pulengtaarluku kuimeg’erpeg uernuuyuituten ‘you don’t get tired even though you swim the lake repeatedly’; Tua-i-amm aytlliniuq: “Aa-ii-yaar! Aa-ii-yaar!” (pulenglulu qulerqunek) ‘He sang: “Aa-ii-yaar! Aa-ii-yaar!” (repeated ten times)’ (YUU 1995:105); > pulengtaurtarrra, pulenltaaq

pulqerte- to plunge through # pulqtuerq ‘he plunged through’; pulqertaa ‘he plunged through it’ / Aqvauqarduurluni anguciqngaluni tamamnet qecllinuni qanikcarmun pulqercuurallriuq ‘he assembled them’ / < pulqig-2- ‘he assembled them’ / < pulqig-?- ‘he assembled them’ / < pulqertuur allruq ‘he plunged through’ / > pulengprarrra, pulengtaraq ‘he plunged through’ (YUU 1995:105); > pulenglluku qulerqunek ‘He sang: “Aa-ii-yaar! Aa-ii-yaar!” (repeated ten times)’ (MAR2 2001:57); < pupsug-2-, pupsug-qar-

pupespag-, pupespag- to pinch hard # pupespagtuq or pupespag Quinnagh ‘he pinched something hard’; pupespaa or pupespagaa ‘he pinched it hard’ / < pupsug-pag2-, pupsug-pag2-

pupigaa ‘he or it (body part) got impetigo’ and impetigo # < pupik-uaq (Poria obliqua) # < pupik-naq, pupik-naq2-li

pupigak smallbox # < pupik-rpak

pupigaq 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 pupigluki. Uitavakayunateng, kumeksuarturluteng. ‘. . . these people’s skin had sores. They wouldn’t sit still, but continually scratched at themselves.’ (QUL 2003:38); > pupigaq, pupigpak, pupigaqaa, pupigaqaa; cf. pu-; < PE pupiy

pupingertuq ‘it is squeaking’ / . . . kaviarett pissuraqluki . . . uugnaaungurluta. Avelngaungurluta. Pupingerraluta, teriijata’il-’ qaskellikanirluta ‘. . . 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)

pupingertuq ‘it is squeaking’ / . . . kaviarett pissuraqluki . . . uugnaaungurluta. Avelngaungurluta. Pupingerraluta, teriijata’il-’ qaskellikanirluta ‘. . . 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)

pupingquaq to have a frostbitten spot on one’s skin where one has touched a cold object # pupingquagaa or pupingquagaa ‘it (body part) or he got frostbite spots’ / < pupik-?; < PE pupig- and pupig-}

pupsirc- to pay with the necessities of life # Akiliqulu mingqellrat makunek aklnnek cak eu’turikatnek. Pupsirc-llu-gguq. ‘Paying the ones who sew with these things they are going to use. It’s called “pupsirci”’. (PAI 2008:278); cf. pupsuk
**pupsugcetaaq** snowshoe # especially one with pointed front; Tua-i imkut anguyikt.

Maliqiaaqekit saskumeggek availrulungt, pupsugcetaarta ciugit iqalluguanan tut’aqameng paarrvaqaluqten av-a-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

**pupsugygullek** kayak end part # NUN; < pupsug-?lek

**pupsuk** pincer; pincher; scissors (additional meaning in CAN, NI, HBC; when dual: pupsuk) # 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 pupsuarluki pupsuugnek, pinching something’; pupsuugaa ‘he is pinching it’ meaning in CAN, NI, HBC; # pupsugtuq ‘he is pinching; to cut with scissors (pupsug-); # in CAN, NI, HBC when dual: and pupsuugycetaaq, pupsucetaaq, scissors.

**puqigate-** to be stupid; to lack intelligence # puquituq ‘he is stupid’ / Elissarciqan nevni waten atuucelluku puqigturaliamun elissarluku. ‘You will teach her at your house letting one who is good with his mind teach her by singing.’ (TAP 2004:75); > puqate-, puqigli-, puqigne; < PE puqiy-

**puqigli** one who is very intelligent # . . . avani ciaqavani waten imarpigmiut catun imutun atanvagtn puqiglitun pitullriluniti puqgakut akulmiut, nunamiut.’ . . . long ago those living on the coast regarded the inland people as very intelligent authorities.’ (QUL 2003:628); < puqig-li

**puqliqneq** wisdom # Catholic term; < puqig-neq²

**puqra** warmth; heat; hot water; the living spirit or life’s force of an individual person # kaminium puqlin qavarnivkaraanga ‘the stove’s warmth is making me sleepy’; puqligi cauga? ‘what is his temperature?’; puqliira ‘he put hot water in it’ to warn it up; Ellii-Llu murilkenrilami tatalunli, kegginaa-Llu man’a kaviriqertelliamu puqlanga’artluni. ‘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); > puqelvag-, Puqlamiu, puqlaneq, puqlarlan-, puqlaasuni; < PE puqla

**Puqlamiu** black person; African-American # BB; < puqa- miu

**puqlaneq** sun # NUN, EG, UK; on Khromchenko 1824 list (13) and on Orlov-Pinart 1871 list (22) for EG, and on Wrangell 1839 list (18) for K; < puqlaneq

**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 cimiqajluku meq aania akungqavkarluki aitiite qercuanri puqlanirtuq. ‘She changed the water to 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); < puqlaneq-ir¹

**puqlassuun** hot-water bottle; thermos; heating pad; < puqla-cuun

**puquirri-** (puirur-) ? to pick berries although there aren’t many # NUN
purtua-, purtuar- to choke and gasp for breath as when wind blows in one’s face # purtuaguq, or purtuartuq ‘he is gasping for breath’ / = ep’ura-, puurtua-; < epe-ur-tur’-a-, epe-ur-tur’-a-
purtug- to be broke; to be without money # the r in this word sounds like English ‘r’ or ‘s’ in ‘measure’; purugtuq ‘he is broke’ / NSU; from English ‘broke’; = pulug-
purugar- to pursue in order to punish # the r sounds like English ‘r’ or ‘s’ in ‘measure’; purugaraa ‘he is pursuing him’ / NSU; probably from English ‘pursue’
pus’iq domestic cat # from English ‘pussy’; = puussiq
pusnga- to be in a bent-forward position # pusngaauq ‘he is in a bent-forward position’;
< put’e-nga-
pustiiliq, pustiilaq mattress # from Russian постель (postel’) ‘bed’
put’e- to bend forward # put’uq ‘he bent forward’ / pull’uni kuskaq pissurtuq uugna’reek ‘slinking low, the cat is hunting mice (voles)’; Igvaamillingu uurpagluni, . . . pus’qarluni. Puc’artuan-gguq ikk kenernek pirciayaarlutek. ‘When it came into view, it hooted, . . . and bent its head down low. When it put its head low its eyes threw out a shower of sparks.’ (YUU 1995:77); > pusnga-, putegte-; < PE put-
putegte- to bend over something # putegtuq ‘it bends in’ / put’utut ‘they (blades of grass or the like) are growing inward’ (as into a door or skylight); Tamatum-gguq nullini tuquinaqatautini, Ugli-llu-gguq tamaani putegnallruuq tua-i putegngaqpiggulluni qantani unasusvikuluku. ‘During the same time right before the Great Death, Ugli was found bending over, yes, very much bending over her bowl.’ (CIU 2005:232); < put’e-?-(?)
putiilkaaq, putii‘kaaq, putiilekaaq bottle # Nem’un itulluku putiilekaamek cikirluku, cikunguayaaq imiqerluku. ‘He brought it in the house giving a bottle, and filled a small glass.’ (KIP 1998:15); . . . arnam ullamaa putiil’aalgiqutini minguqek tepkteqciilmeek akitulriamek inalemek, . . . a woman approached him carrying a bottle containing precious ointment, . . .’ (MARK 14:3); from Russian бутылка (butylka)
putulriamek, . . . ‘a woman in the center does the woman’s dance.’ (AGA 1996:117); Y
putu-4 to make a hole through; to pierce # and putu2 leather piece on a skin boot with a hole for the bootlace; hole in skin boot covering for lashing it to the frame # putuuq ‘it (e.g., drill, icepick) went through’; putua ‘or he pierced it’ / narulkallrua putuluku ‘he speared it, making a hole through it’; . . . ciutiikun egulurcuitit itqercami ilqurru qamna putuluku iltmun. Tuqulluku. ‘. . . through his ear her sinew awl entered his brain piercing inwards. She killed him (that way).’ (MARI 2001:90); Tua-i ussukcaucuilamegteki, ac’eqaarluku menglii pututgin qavyamek unavet tua-i tugucirvianun, tua-i watenfqeluurluku tua-i cagnilluki tua-i uivetmun 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; > putuneq, puturte-, putukite-, putukumyuar(ar)-, puturte-; cf. putukuq; < PE putu
putulkia- for the toes to be visible # It’gat-wa kiugkuk, yinraat putulkiaqagurluteng, cetunragalriit uatmun. ‘Oh my there were feet, of people, with the toes sticking out, with the legs stretched out toward the exit.’ (MARI 2001:48); < putukuq?-?
putukite- to stub one’s toe # putukituq ‘he stabbed his toe’ / putukisvikaa ‘he stabbed his toe on it’; NSU; > putukuq?-?
putukumyuar(ar)- to tiptoe # putukumyuaratuq ‘he is tiptoeing’ / < putukuq?-?
putukuq big toe # K, Y, NI, CAN, BB, NR, LI; cf. putu-; > putukia-, putukite-, putukuar-, putukumyuar(ar)-, putukuyuar-; < PE putukur
putukuar- to be sleeping in the water of bearded seals # Qavaraaqameq-wa taa’gam cikumi; . . . Ilait taa’gken mermi qavatuluteng, putukuarluteng. ‘They [bearded seals] only sleep on the ice. . . . Sometimes, however, they sleep in the water, floating, “putukuarluteng”.’ (PAI 2008:44); < putukuq?-?
putukuyuar- to run on water with outstretched wings # of a bird; < putukuq-
putulirissun hole puncher # < putu²-lir-i²-ssuun
putulri loop for bootlace on a skin boot or other such thing # < putu²-?
putuneq hole # < putu²-neq¹
puturtua- to get a hole in one’s boot sole # puturtuaguq ‘he got a hole in his boot sole’ / NSU; < putu²-neq-²
puturtuaq pillow; cushion # putuskaq hole # < putu²-neq
puturte- to have holes (of the sole of a skin boot) # NUN; < putu²-te-
puturtua- to get a hole in one’s boot sole # puturtuaguq ‘he got a hole in his boot sole’ / NSU; < putu²-neq
putuskaq pillow; cushion # putuskirluni qavartuq ‘he is sleeping with a pillow’; Tagluni qiaqcaaralliniluni aanami putuskaa teguluku. ‘She went up, and she cried and cried holding her mother’s pillow.’ (ELL 1997:120); from Russian подушка (podushka);
puucukcuarute- to bang one’s head repeatedly on a surface # puucukcuarutuq ‘he is banging his own head’; puucukcuarutaa ‘he is banging her head’ / < puug-?-te-
puug- root; > puucukcuarute-, puugtur-, puukar-
puugtur- to dive through the air repeatedly with the apparent intention of ramming something # e.g., a bird trying to drive away intruders; puugtuaguq ‘it dived’; puugtuagaq ‘it dived at it’ / < puugtur-a-
puugtur- to dive through the air once with the apparent intention of bumping or ramming something # puugtuq ‘it dived’; puugtur ‘it dived at it’ / < puugtur-a-
puugtuyaqi woodpecker any species; flicker (Colaptes auratus) # < puugtuyaqi
puukar- to bump; to sting (of a bee) # puukartuq ‘he bumped’ (something); puukaraq ‘he bumped against it’ / puukauq ‘he bumped something with it’ (e.g., body part); panayulim puukallruanga ‘the bee stung me’; pitsaqa’artevkeni puukalemni tatemkun qiuqertuq ‘when I accidentally bumped my forehead it got bruised’; puukanritqerluku ‘almost bumping into it’; Nalirpeci ataulriim qetunrani keliparyukan, teggalqumek cikirciqau? Wall’tu peksuryukan puukatulimek cissimek cikirciqau? ‘Which one of you, being a father, would, if your son wants bread, give him a stone? Or, if he wants an egg would give him a scorpion (a stinging insect)?’ (LUKE 11:11); < puug-qar-; > puukaqercetaaq, puukaryilkutaq, puukpag-
puukaqercetaaq spring snare for catching ground squirrels # < puukar-qar-cetaaq
puukaryilkutaq* brush bow at the front of a sled # see Appendix 9 on parts of the sled; < puukar-yilkutaq
puukicaaq button # Maa-i-gguq ukut tulut piliarrat naunguyutet, 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 (pugovitsa); = kuukicaaq
puukpag- to bump hard # puukpagtuq ‘it bumped hard’; puukpagaa ‘it bumped it hard’ / < puukar-pag²-
puuliq bullet # Pitaqavci-qaa iluani pitallerpeci nataaqavciu puuliq atunqigtelarci? ‘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 (puli) ‘bullets’; > puulissuun
puulissuun bullet mold # < puuliq-li²-ssuun
puurtua- to choke and gasp for breath as when wind blows in one’s face # = ep’ua-, purtua-; < epe-ur-tur-¹-a
puusar- to cross oneself # in the Russian Orthodox faith; puusartuq ‘he crossed himself’ / puusa(a) ‘cross yourself’, ‘make the sign of the cross (on yourself)’; from Russian Боже (Bozhe) ‘God’ vocative
puussiq, puussiiq domestic cat # from English ‘pussy’; = puss’iq
puvair- to subside; to come down # of swelling; puvair ‘the swelling came down’; puvaira ‘it caused the swelling to subside’ / < puve-ir²-
puve- to swell # puvuq ‘it swelled’ / puvumauq ‘it is swollen’; nangteqlemni aqsiigka puvellruuk ‘when I was ill my abdomen became swollen’; Akleng-gguq piqarraami-gguq tuani pingnatullermini tutgara-urluq tauna akekatalqi-gguq unateurlui. . . . Kavirpak, puwengluteng. ‘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 puva-
puveltuk northern red-backed vole (Myodes rutilus)
# = pugultu; < PY-S puveltu
puvsaq crop or craw of ptarmigan # NSU; =
puvyaq; < puvy-aq
puvute- to swell up exerting pressure inside a
confining area # Qaneryaraq-gguq anssaayauituq
ikuluulu ktingiarulluni puvcuwunu-lu.
Qemangaurallra-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
5-
puvyaq 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-, puyalerte-, puyallete- to be
rancid of grease or oil; to be dirty (meaning in NSU)
# puyauq or pusaq ‘it is rancid or dirty’ / uquq
puyalertuq ‘the seal oil is rancid’; Piqanrakun-
gguq ketiini-gguq maani qayat; qayaqegtaar-
wa-gguq pa¥gnuq. ‘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 puyiallagluteng tua-i imumek
tanqigiyartuaraqerluku, taukut-llu tua-i
Sagquralriit 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 puyiarluteng ugaan
nutaan ipunerram, . . . ‘Some were
steaming because they had just been ladled out, . . .’
(QUL 2003:222); < PE puya
puyiir(aq*), puiiyiq redpoll (Carduelis sp.); pine
grosbeak (Pinicola enucleator) (LI meaning) # < -iq,
?q-?aq, ?
puyir- to be or make smoky; to fumigate; to burn
incense # puyirtuq ‘it is smoky’; puyiraa ‘it is
making it smoky’ / . . . piuq ena uptaqameteggu
iterpailgagnek puyiallagluteng 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
puyivrak, puyivraraq chimney; stovepipe # Tua-
ili-llu kinguani imkunek kaassapigcuukarnek
puyivriggalegnek glass-anek atungluteng. ‘Then,
after that, they started using kerosene lamps
with glass chimneys.’ (CIU 2005:186); < puyir-vik,
puyir-yaraq
puyitaaq 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 # Angami
ketmun imarpiim tunginun kiartuq camna
camani puyuq. Angyarpiim tua-i puyuqellinuilu.
Ellii tangeqsaaili angarapsamek puyuqami
caucinaku puyuq camna. ‘When he went out, 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, puyuqarmaa(aq*),
puyuqara(aq*), puyurniq, puyuruaq, puyurkaq,
puyurnaqre-, puyurqe-, puyurruaq, puyurte-
puyurtuq, puyurtur-; < PE puyur
puyuqair- to clean (a gun) # puyuqairaa ‘he is
cleaning it’ / < puyuq-?-ir-; > puyuqairin
puyuqairin ramrod; gun-cleaning rod #
< puyuqairin
puyuqaq smoked food # NUN; < puyuq-?
puyuqe- to be smoked; to be full of smoke (of
clothes); to smoke (meat) # puyuquq ‘it has been
smoked’, ‘it smells of smoke’; puyuqaq ‘it has
been smoked, smells of smoke’, ‘she smoked it
(meat)’ / . . . kemek puyuqermuulakku kenillulkua.
‘. . . after she smoked the meat she cooked it for
her.’
(YUU 1995:36); < puyuq-?-; > puyuquin,
puyuqeq
puyuquin fireplace in a smokehouse # < puyuqe-i
puyuqneq soot # Ayainanermini, cali ciunra auqna
tangertalliniuq, tuar-gguq puyuqneq. ‘As he
was traveling, the area ahead started to get dark; it looked just like soot.’ (YUU 1995:84); < puyuq-neq1

**puyuqumaar(aq*)** American dipper (**Cinclus mexicanus**) # < puyuq-?ar(aq)

**puyuraar(aq*)** nagoonberry; wineberry (**Rubus arcticus**) # locally often: ‘strawberry’; K; < puyuq-?ar(aq); > puyuraapak

**puyuraarpak** raspberry (**Rubus idaeus**) # literally: ‘big nagoonberry’; < puyuraar(ar)-pak

**puyurcivik** smokehouse # Maaten-gguq tua-i tekic-aqa tauna nunasek, aren netaunani, qulvvarvgtaunani, puyurcivgaunani. ‘He reached their village and saw that there were no houses, no caches, no smokehouses.’ (CUN 2007:126); < puyur-te-i-vik

**puyurkaq** gunpowder; wood for smoking fish # Ilaita tuknilrianek piyuqgameng puyurkaq amllerikanluku pilaraat. ‘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, puyurkirissuun

**puyurkarvik** gunpowder container; powder horn # puyurkirissuun ‘gunpowder measurer’; < puyurkaq-vik

**puyurkirissuun** powder measurer # < puyurkaq-lii?-issuun

**puyurninarqe-** to smell of smoke # puyurninarquq ‘it smells smoky’ / < puyuq-ninarqe-

**puyurniq** nagoonberry; wineberry (**Rubus arcticus**) # HBC; < puyuq-?

**puyurqe-** to be smoked; to feed the fire when smoking fish # puyurqut ‘they are being smoked’; puyurqai ‘he is feeding the fire to smoke them’ / < puyuq-rqe2-

**puyurruaq** cigarette # EG; < puyuq-uaq

**puyurrutaq** cigarette; pipe; cigar # < puyur-taqa1

**puyurtur-** to smoke a cigarette, pipe, or cigar # puyurturtaq ‘he is smoking’; puyurturaa ‘he is smoking it’ / NSU, BB, NR, LI, EG, UK; < puyuq-tur2-

**puyuruaq, puyuruaraq** nagoonberry; wineberry (**Rubus arcticus**) # Y, NS; < puyuq-uaq, puyuq-uaq
Q

qa- speaking, vocalizing # deep root; cf. qalarte-, qaneq, qayag-, qallate-, qalmar-, qalrir-, qaci-, qaniqe-, qas-, qatek, qarte-, qarute-
qaa' 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. qaak; < PE qa獠-
qaacullraq slipper # Y
qaalruar- to make murmuring sounds # Angukar tuavet amiigem canianun aqumluni, cakemkut elaturrami qaalruglutang arnanek tuaten avuluteng, arnarpallut. ‘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; > qaaluciaq, qaaluraq, qaalurar-, qaalute-
qaaluciaq spoon # HBC; < qaalu-?; > qaaluciaqar-
qaaluciaqar- to slip and fall, with one’s feet going out forward. qaaluciaqertuq ‘he fell’ / HBC; < qaaluiaq?-?
qaaluraq* spoon # Qaaluraagken tua-i. Neplirpiiqnak, qavarnilrianga tang. ‘Here are your two spoons. Quiet down; I’m sleepy.’ (AGA 1996:204); < qaalu-?
qaalurar-, qaalura- to splash water repeatedly or continuously # qaalurarutq or qaaluraq ‘he is splashing’; qaaluraraa or qaaluraa ‘he is splashing water on it’ / NUN; < qaalu-?
qaalute- to splash out (as with the hand or a dipper); to pour out # NUN; < qaalu-?-
qaamyuar(ar)- to close one’s eyes partially, as when squinting against light, or as a sign of intense enjoyment or satisfaction # qaamyuartuq ‘he is squinting, has his eyes partially closed’; < ?-ar(aq); cf. qame-
qaang no # exclamation; qaang, waniku ayagnaitua ‘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 “qaaritaa cikirracia”, (’qaaritaak; 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 uksuarmi Qaaritaadallrut ernerni 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); Amleret cali qanertut kegginateng mingugluki Qaaritaadallrutniluki. . . urasqamek kangiplugmek tuaten. ‘Many people say that they celebrated “Qaaritaaq” by painting their faces . . . with bluish-gray clay and charcoal.’ (CAU 1985:43); Taukuk-gguq apqek qaariitaaq qantaneq iterqurtellukek unuaquani nutaan Nakaciuciu ayagniaraat. ‘They began the Bladder Festival after two individuals, called “qaaritaq”, went into the houses with bowls (for food) every day.’ (CAU 1985:57); . . . naugga maani school-arvigpece ð Qaariitaqulartuci nemtun tamaa-i ayagnenglartut. . . they’d start [the Qaaritaaq 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 # qarsat ‘herring roe’; Y, NS: = qiaryaq, qaryaq, qaaryak; < ?-aq; < PE qa(C)aryar
qaaryak skin sore; acne pimple # qaaryiiit ‘rash’, ‘pimples’; sass’amä tayarmeqa qaaryangevkarraa
'my watch caused my wrist to get a rash'; = qiaryaq, qaryaq, qaarsaq; < PE qa(C)a3ya3
qaategte- to feel lazy; to be languid; to be listless; to be lethargic; to be torpid # qaategtuq
‘he is lethargic’ / akwaugaq kiircetellrani qaategtepiallruunga ‘yesterday when it was hot I didn’t feel like doing anything at all’; Taumek tauten qaategtekenatenaituitaksau natalallrani 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’ qaacaqerpiirluni kiagmi taman’ tepelqellinikii . . . ‘a huge barge beached by the squall in the summer, driven ashore . . .’ (KIP 1998:233); cf. qaаетгту、「it is beached」
qaacalke- to fit in loosely # Itqertaqluteng qacalkelluteng mik’nateng. They go in (into the mouse holes) and fit in easily, being small.’ (PAI 2008:178); < qaаетгте-ke
qacangqi- to clap # NUN; < qacarte-?
qacap’ag- to hit hard with the palm of the hand # qacap’agaa ‘he hit it hard’ / Aren qacap’agurluqiqiqigguq, qanrulluku, “Tinginingaa! Issaluuqtaq una caqtarta?’ ‘Oh dear, the fox slapped him hard, saying to him, “Tinginingaa! This damned porcupine, what’s he doing?”’ (QAI 1984:9); < qacarte-pag2; > qacap’aguaq
qacap’aguq fur hat with earflaps # BB; < qacap’aguaq
qacapleq mush made by adding water to flour that has been stir-fried without oil until brown # NUN
qacar- to be windy from the ocean # NUN; cf. qacarte-
qacarneq wall; side # Ingrim-wa yaani qacarnerani caniqaani akerta puguussuaralria. ‘To the side of the mountain the sun was just barely coming up.’ (ELN 1990:11); “Nauwa-mi agayuvik?” “Yaa-i
tang suulutaamek kelistarluni qacarnemikun.”
“‘And, where is the church?’ “It is over there with a gold cross on its siding.’” (YUP 1996:12); < qacarte-neq1
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 qacareskenatulluvagpegun inglua-lu manikii; . . . ‘If anyone strikes you on the cheek, offer the other also; . . .’ (LUKE. 6:29); = qassarte-;
> qacpag-, qacap’ag-, qacarneq, qacarte-; cf. qacguuur-, qacar-; < PE qacar-
qacataq edible, sweet sea anemone found on rocks (species ?) # NUN
qacegtu- to be broad-chested # Angevkenangguq angutecuaraq, qacegtuluni ta’uqam uqilaqapgililuni . . . ‘It is said that little man was small, but he was broad-chested and could run very fast . . .’ (MAR1 2003:8); Y; < qatek-tu-
qacelli- pain to sting, burn; to whine (additional NSU meaning) # Y; NSU: = qati-; < PE qacali-
qacervag- to sting badly # qacervagtuq ‘it is stinging badly’ / Ellin ayuqucia assisqapilarluni, igayara-lu kinerteqapililuni, 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-pag2-
qacguur- to slap at intervals; to play a guitar # qacguurtuq ‘he is slapping something’; qacguurara ‘he’s slapping it’ / cf. qacarte-
qaci- to have a deep voice; to be deep of the voice. qaciqiu ‘he has a deep voice’ / erinii qaciuq ‘his voice is deep’; cf. qa-
qacig- easily done #root; > qacigikanir-, qacigli-, qacignarqe-, qacigte-; also used in the quantifier/qualifier construction: Tutgara’urlullraaq, qaciita-gaa imarpigmun pilaryuklu ciungani imarpigteksaileng’ertep 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’iquest tuntunek caperqek’ngameggnek. ‘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 ikayuryaurcani 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) # . . . kiituan tua-i imna aug'angnaqu'urqengaqa qacigilua atungaqa, tua-i-w' assilinguq ayalriatun imutun. ' . . . finally it will become easier for me to not do . . . assiitniluku 'she doubted his abilities, saying that the sled he had made was bad'; Tamana tua-i pitekluku qacungakitullrulliniuq alikaunanillu ilaminek. 'For that reason he was fearless and would mock his fellows.' (CIU 2005:202); < qaciu-?

qacignarqe- to be unoccupied; to have (leisure) time # qacignarquq 'it is easy' # Caviyamrek kass'at casgkautaitnek qunguturameggunun, taluyilangamta can'giircuutnek maa-i. Qacignariluni taluyilleq calirpagnauruntu. 'Because nowadays we make blackfish traps out of commercial wire mesh, chicken wire, it's easier now to make fish traps, it doesn’t require hard work anymore.' (KIP 1998:321); < qacig-narqe-

qacigtenrite- to be busy # qacigtenrituq 'he is busy' / Itrutmini qanliniuq qacigtevkenaki calisqelluki, . . . 'Upon coming in, he said that they should get to work without wasting any time, . . . ' (YUU 1995:18); < qacig-rite-

qacike- to find (it) to be as easy to act on as desired # Aren, qacikingamiki ungungssit, aren, ayallinili. 'Well, since he found it easy (to kill) the bears, well, he went on his way.' (QUL 2003:92); < qacig-ke3-

qacngate- to be preoccupied #
qacute- to refuse (him); to deny (him) his request; to turn (him) down # qacutaa 'he refused her' / Ciungani-llu qacuteskailamken camek cayugaqavet. ‘Previously I hadn’t refused you when you wanted anything.’ (QUL 2003:382); Tua-i taum pinririlinulu tua-i nutaan-llu tua-i tuaten tua-i cali tua-i qacutenrinaalguluku ta’uqagam tua-i wanirpak cikircigaqamiiu piqkenaku. ‘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 arenqiatemalaiuq qacuvallaglinu, pilallruani nulirseqcinuiliu. . . Tua-i qacuvallimi iluteqliniul cacnek. ‘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 # extended demonstrative adverb; qagaani aquiyarturci ‘go play outdoors’; qagavet ‘to out there’ or ‘to the north’; qagaaka or qagken ‘from out there’ or ‘from the north’; Tua-llu-gguq tua-i atam arnaq-gguq una iliit tamaani tangerrnauarla eallami qagaani ingluminun qeluvkarluni. ‘And so he used to see one of those women walking around outside there bent over to one side.’ (CUN 2007:30); Una-gguq yuq qagaani Naparyaarminiup’nerkamikuptellriaq tarrartaqluni. ‘There was this man up north in Hooper Bay who in the springtime was getting ready to go out on the ocean.’ (YUU 1995:102); Waten ayuqit tua-i alaunateng tayima-llu tua-i catairulluteng gguq tamaani ayalguteng. ‘They (fish and game) become available and then they are gone, traveling northward.’ (YUP 2005:86); = qiini; see qagna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem. qay-

qagan lake from which a river flows; headwaters lake; fountainhead # kuigem qagatii ‘the source of the river’; Tua-i-llu-gguq allameq-am maliglumi-am qagatem ceniiak cenirruutek anguarturtuke pillermegni yaqulegculturke, . . . ‘Then another time when he and some other persons were following the shore of the headwaters lake while hunting birds, . . . ’ (AGA 1996:182); Kemga Kristussam akurturciu; qagatii tuquinggum nericiu. ‘Receive the body of Christ; taste the fountainhead of immortality.’ (ORT. 2006:28); < qagan-ke-

qagateke- to depend on # qagan-ke-

qagatengqerr- to have someone to support one or to depend on # qagan-ngqerr-

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’; Neqkiriurtuteng tataku, imirlu-llu tuana, mirluki-il’ mer’atnek, nutaam nek’eggluki puqlaunrilngurmun; kenirrattuki. Qagiteng-gguq. ‘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 (qagerrluni or qagertluni) ‘it exploded, burst, popped’ / qagertaa or qagergeq ‘he popped it, burst it, exploded it’; Ellam qukaanun tekicami tanqik tuana qagerteliniluku, qagreskiniluullu nulunaunani camna tanqiqqiättellriuni, . . . ‘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 ullamgluku nutaan tamakut nakacuut qagretullinikait qagertaarllu-llu cikum aciunan 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); < qager-, qag’erte-, qagpag-, qagra-, qagrule-; cf. qageq

qag’erneq hernia / qag’erneqgertuq ‘he has a hernia’; pilagurtuq qag’erreni kitucelluku ‘he had surgery to have his hernia fixed’; < qager-"neq1

qag’erte- to explode; to burst; to pop # qag’ertuq (qag’errluni) ‘it exploded, burst, popped very suddenly’ / < qager-?; > qag’erte-

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
qaglag 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-gguq-am maa-i qaglag tamaani ilangartaqameng-lu, waten aviukaqarqameng-lu imirluki canek piyuitellruit waten qaglag. Tua-i-ggur-am uum nalamalrim waten teguaqamiu, waten tua-i qaglagmek ciki’irqatni igtetulliinut 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; > qaglaga(q)aq; < PY qayla(k)

qaglaya(g)aq bowl with grooved upper part made of a separate piece of bent wood # < qaglag-ya(q)aq

qagna the one outside; the one to the north # extended demonstrative pronoun; qag’um ‘of the one outside’; qagkut ‘those outside’; qagna marastuuq, murilkelluten piyuakina ‘it is muddy outside, walk carefully’; see qagaa(ni) or qii(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > Qagkumiui, qagte-; < PE dem. qay-

qaqpag- qaqqag- to explode violently # Tua-i-gguq tâuqâgam etgalqatnaqek nutaan qaqqagatumek-lu pikagnem, unguvangana tamaani. ‘Only in the shallows would they (the ice ridges) violently thrust upward, and there they apparently couldn’t live.’ (KIP 1998:191); < qager-paq-

qagenda- to explode repeatedly # Unani-gguq et’ulrâmi qaqqagun"amtek pituuk. ‘Out there, in the deep water area, they [ice ridges] were never thrust upward.’ (KIP 1998:191); < qager-a-

qagruta- 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 uluani tangerturallemni wii unagguq waniw’ qagteyaagami wii waniw’ atuyunaketukemtu unquirrelaqa .. ‘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 uquiritkarniqapiar, waten qagteyaagami man’a. Qagtellirit 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 # elliu egan kaminiam qaqganun! ‘put the pot on top of the stove!’; kuslayaq qavartuq qaimni ‘the kitten is sleeping on top of me’; estuulum qaingantuq ‘it is on top of the table’; qaimiutauqg qikelnguq ‘the child clings’ to his parents, literally: ‘the child is a thing of the surface’ of his parents; Maaten-gguq piuq natermi aq-qumgalria, ingna-gguq-wa anan 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 anuqengllermini mer’em qainga natqunglunia ugaan anuqlim, puyyuroqg glunia man’a tangllqe. ‘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-lu aqevlaqyarllerent, nasqurrucirrullent uyyamqullent-lu, paivvluki maavet, tangnircarluku. ‘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 surface to their necks as adornment.’ (TAP 2004:71); teq’umek. Erurcetaanga teq’umek. Teq’umek qaika erurluku. ‘She had me wash with urine. I washed my body with urine.’ (YUP 2005:266); Mer’em qaingiaraanga aneryaarcigetekarlqul, .. ‘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. qaklite-, qasmegute-, qasqite-, qakvar-, qaliq, qaliq, qaspeq, qayaq, qasruq, qakvar-, qaiaq; < PE qaa-

qalir- to be rough (of water); to have lots of waves # qalirtuq ‘it (water) is rough, has lots of waves’ / Piaken taqgaam neeqvam, calaram-

qailir- to be rough (of water); to have lots of waves # qailirtuq ‘it (water) is rough, has lots of waves’ / Piaken taqgaam neeqvam, calaram-

qalir-
llu akulignek anurvagaqami nutaan qailartuq. ‘However, when it was very windy from back there, between north and east, then it (the water) would be rough.’ (KIP 1998:45); < qaiq-liur-

qaiq-liur- to deal with rough water # qailurtuq ‘he is riding or otherwise dealing with the waves’ / Waten waniwa ayuqelirrii pikegkut cingikeggluteng nacat imarpiliurqameng, melliurluteng qailurtuteng piaqameng atuttullrullinaikit. ‘They used this sort of conical helmet whenever they traveled (by kayak) on the ocean, dealing with the water, dealing with the waves.’ (CIU 2005:23); < qaiq-liur-

qaiq-liur- to generally be rough (water) # qaituq ‘it has generally has (big) waves’ / Taum-am pillinia Akuluraqam camna qaituniluku piaqaat.

qaillukuar- to mess around; to tinker; to plot; qaillukuar-ta unable to do that.’ (YUU 1995:93); < qaillun-?; he began to be feel irritated as to why he was tried various things, tuaten picirminek. ‘After he qaillukuaryaaqerraarluni, cangayunglliniuq ciin and do something to me.’ (ELL 1997:88); Tua-i plot against me thoughts turn bad, you might assiilkan qaillukuarlua piciqngatarpenga. ‘If your Umyuan trying to do something good or bad; what to do if there is a flood’; qaillukualriit ‘those piilerkameggnek ‘they are deliberating over into trouble’; qaillukuaruciut ulerpakan ‘messing around so much, she finally got over it’; qaillukuarutaa ‘he is deliberating with it’ / qaillukuartut ‘they are deliberating, messing around’; qaillukuaraa ‘he is tinkering or a negative connotation; to deliberate; to confer # with either a positive neologism; ‘council member’ # qailluqtaar-, qailqerte-; qaite-, qayu-; < PY-S cf. HBC, NI, CAN, K, BB, NR, LI, EG; > qaillukuar-, qailluqtaar-, qailqerte-; cf. qaiq-, qayu-; < PY qa(y)ita- (under PY-S qayu(q)) qailluqtaar- 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 kani-a 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); < qaiq(un)-qtaar-

qailqerte-, qailluqerte- to change one’s mood or behavior abruptly. qailluqertuq ‘he changed abruptly’ / < qaiq-erten-, qaillun-erten-

qaiq wave # qairet angerput uvaakaraa ‘the waves made our boat rock’; qairtegun (or, much less commonly, qairetgamma) ‘through the waves’; Wagg’uq-am aqumgalaqumta angenjuarat‘larciaqakut imarpiim 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); = qaqq; cf. qaiq-, qailluir-, qairvak, qaiq-, qaiq; > PE qaqa(q)

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 aterpacimalriik. ‘When it was very rough those two big waves were termed “the water’s warriors”’. (YUP 2005:266); < qair-vak

qairvag big wave capable of breaking shore-fast ice # < qairvak-aq²

qaitaq beanbag-like toy # and qaitar- to play with a beanbag # qaiqartuq ‘he is playing with a beanbag’; Y, NS

qaiq-te 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?; qaicic? ‘how are you?; qaitenritua ‘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) # qaituq ‘it has generally has (big) waves’ / Taum-am pillinia Akuluraqam camna qaituniluku piaqaat.

qailnuq-te to change one’s mood or behavior abruptly. qaiqertuq ‘he changed abruptly’ / < qaiq-erten-, qaillun-erten-
‘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 qulun kinguatnini kit’eelleq 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 ellirunun qaivarpailegpet murilkeqa’terkuk. ‘Well then, before you go up to the level of the human world, observe us first.’ (CIU 2005:88); < qai-var-; > qaivarvrik

qaivarvrik elevated storage place; platform cache # < qaivar-te-vik

qakegte- to lift up the parka, shirt, skirt, or dress one is wearing # qakegtuq ‘he lifted up his garment’; qakegtaa ‘she lifted it (skirt) up’ / Tałuqam tamarma angllulrunritua. Maatekaarlua tuaqama meungellruuna. . . . Tałuqam neqllirluni. . . . qakegluta ilupeqa waten qemralakilaku. ‘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’mun ‘of the one outside’; qakmumek ‘from the one outside’; qakemukt ‘those outside’; qakemna ciin neplirpakarta? ‘why is that one outside so noisy?’; Tua-i caqerluteng una-wa ena 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-, qakirpak, qakite-

qakirmuk ‘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 ellirunun qaivarpailegpet murilkeqa’terkuk. ‘Well then, before you go up to the level of the human world, observe us first.’ (CIU 2005:88); < qai-var-; > qaivarvrik

qakegte- to lift up the parka, shirt, skirt, or dress one is wearing # qakegtuq ‘he lifted up his garment’; qakegtaa ‘she lifted it (skirt) up’ / Tałuqam tamarma angllulrunritua. Maatekaarlua tuaqama meungellruuna. . . . Tałuqam neqllirluni. . . . qakegluta ilupeqa waten qemralakilaku. ‘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)

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qakerci- to have irritated eyes; to be irritated (of eyes) # qakerciuq ‘he has irritated eyes’ / iigka qakerciuk iliinqgama ‘my eyes are irritated because I have sore eyes’; Y, HBC, NUN

qakerciur- to drizzle # NUN

qakeriq upper part of throat # Tamarmeng iqmunga’eskata aaniin tuam ullaqluki tekiiqelliniii tuntut qamiqurrllainaam imum irniaraan qakernitil keggmarluki cevverqelli‘eakqekuk. ‘When they were all fallen over (dead), his mother would go over to them, and when she got to the caribou she’d see that her child, that was nothing but a head, had bitten the upper parts of their throats, ripped their flesh here and killed them.’ (QUL 2003:287); < PE qakar(luy)

qakiri- qakircite- (HBC form) to be pale; to be dry; to be bleached # qakiuq ‘it is pale, dry, bleached’ / qakimaq ‘it is dried up, pale’; Cumikeqeryaavaqta tua-i ilumun anenerrunani, keggflina-il’ qakiluni, tuqiptelliniluni. ‘Observing him, I saw that in truth he had no breath, that his face was pale, that he was quite dead.’ (QUL 2003:548); Elpengyartuqtuq angutem eriniinuni maaten uituq Mikellankuk, Turpak-llu qakutluk murilkekiik, 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-, qakirpak, qakite-

qakirpak all pale, dry, bleached # particle; Maateng-gguq tang qinerrluni pia inna tua-i qimugtem qamiiqunur enra qakirpak. ‘He looked in and observed that there was a dog’s skull all bleached.’ (CIU 2005:10); < qaki-rpak

qackiciraq fork in a tree #

qakiiyaq* silver salmon; coho salmon (Oncorhynchus kisutch) # Kinguatgun-llu iqalluut qakiiyaat piluteng . . . Qakiiyarculruteng-llu teq’erkameggnek . . . ‘After the run of dog (chum) salmon, the silver salmon come . . . So they fish for silvers to age underground . . . ’ (PRA 1995*:462); from Aulet qakiixda (qakii’daX)

qakime- to get a dried skin soaking wet #

qakineq dry dead standing wood (dead tree, or part of tree) # good to burn; Piyuanginanermegmi qakineqtaarnem anglluliqununullu tunuk tuqirenluki mayiurkullu unucuumiilamegguq-llu tamarnayukluku tua-i elke Turpak-llu iquqililutek kevgtluklu Mikellaq maligcuarluku yiiallrani 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, she and Turpak carried it each one at an end, following Mikellaq as she looked for more dry standing wood, . . .' (ELN 1990:38); < qaki-neq

**qakir**- to be rancid # qakirtuq 'it is rancid'; NSU; <qaki-

**qakite**- to have an irritated throat # qakituq 'he has an irritated throat' / Y; < qaki?--

**qaklite**- to scale a height # qaklituq 'he reached the top' / Maaten nutaan qaklicami kiartaa, ak'a yaaqsigillrulliniria. ‘When he reached the highest place, he looked around for it and saw that it was already far away.’ (KIP 1998:5); cf. qai-, qasqite-

**qakma(ni)** outside; out there # obscured demonstrative adverb; qakmaken ‘from out there’; qakmavet ‘to out there’; qakma ‘out there!’; ellivicarmek qamani neqkaput aq'aki ‘get our food from the little cache out there’; Uitainanrani nem tunuanek qakmaken kegluneq qakem ‘marurpalliniluni. ‘When he was lying in wait he heard this wolf out there from behind the house, from outside there, howling.’ (QAN 1995:116); see qakmema, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; < PE dem.

**qakam**-

**qakte-** to breach (whale, fish) # qaktuq ‘it breached’ / qaktaartuq ‘it is repeatedly breached’; Tua-i atam pivakarluteng tuaten-am aitarteqvararluteng qakcimalallin[inaurtut]. ‘As they repeatedly came to the surface they would open their mouths wider as they breached.’ (ELL 1997:260); cf. qakvar-, qai-; < PE qak-

**qakte-** 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; qakuyaqigisit? ‘when will you go?’; Tauktua-i-nangnumniqilirillruut Anagcirmiut tuani. Qakuani-llu qayutun allrakut piquerluki cali, wall'arq’ pingayun, atama Uksuqallermi eglirtung. ‘Those Anagciq people celebrated Elriq (the great memorial feast) for the last time. And then sometime after that, when several years had passed, maybe three, they celebrated Elriq at Uksuqalleq.’ (AGA 1996:92); Tua-i-llu apqaunglulteng tamarmeng qaku tekitarkaucimegnek. ‘They all began to ask when they’d get there.’ (ELN 1990:45); Qaku-mi ayagciqsit Tuulksesuarmi? ‘When, then, will you travel to Tuluksak?’ (YUP 1996:34); > qakuuan, qakuuqan, qakunirite-; < PE qaku

**qakuan** when some time had elapsed # particle; Qakuuan, tauktayayuqtu uglalriit paqayuglulteng kingurnermeggnun 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 ayagnillruut? ‘At what times then did the dancers begin (dancing)?’ (KIP 1998:163); Qakuaqan yaaruciaqamiu taum Nukalpiartayagaaminun tuq'amikmi tuaten pinairuq, nulirciqiniluku, . . . ‘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

**qakuni**- to occur long afterward # used only in the negative subordinative; qakunivkenani ‘not long afterward’; < qaku-neq’-i-

**qakurnaq** frost on trees etc., as in the fall # and **qakurnar**- to frost as in the fall # qakurnatq’ ‘it got frosty’ / Man’-ll’ ella qerruyiqaranariluni 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 calilu atsangtulit napat qakurnam piunrillru. ‘He destroyed their grapevines with hail, and the frost destroyed the fruit trees.’ (PSALM 78:47); < PE qakun-

**qak’urte-** to nag; to scold # qak’urtuq ‘he is scolding, nagging’ / qak’urtaa ‘he is nagging her, scolding her’; NUN

**qakussag**- 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’urtaruq

**qaku’urtaruq, qaku’urtayagaq** boreal owl (Aegolius funereus) # < qaku’urtaq-uaq, qaku’urtaq-ya(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’; qakvarai ‘he beat them’; ‘he took them out’ / qakvautuq ‘he took fish out of the water’; cf. qa- / qakte-

qakvayak grass # Uani-gga amik, makuneng qakvayagneng, ałųgatek tamalkurmeq caniqerrilitarlutek. ‘In winter the entranceway was closed off on both sides with woven grass partitions.’ (CEV 1984:30); HBC; = qayikvayak

qalamiq story; tale; account of something that happened # and qalami- to tell about something that happened # qalamicuq ‘he related what happened’ / Taqicami qalamicinmek maaten piuq kan’ıitga 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’ı itellruami nerngellrullinilria tuaten qalamiciluni . . . ‘. . . her father had already started eating and was telling about the events that had taken place.’ (ELN 1990:64); < qalarte-ciq; > qalamci- qalamci- to tell (him) about something that happened # qalamciuq ‘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); < qalami-te>

qalangssak story; tale; account of something that happened # Elngum ak’a niitellrung’ermiu cali niicugniluni aanami qalangssiinek . . . ‘Even though she’d heard it already, Elnguq also listened to her mother’s tale . . . ’ (ELN 1990:67); < qalarte-ngssak

qalarqcissuun larynx; microphone # < qalartuq ‘he is talking’ / qalarutuk ‘they, are talking with each other, having a conversation’ / qalarutkaa ‘he is talking about it’; Tua-i tuani keggsularniluki neqet qalarrluni. ‘Then she said that the fish there bite.’ (ELN 1990:69); Aaniin-llu murilkesselluku 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); UMYUALJURTET QALARUCIYARAAT ‘mental health counseling’; UY, K, BB, NR, LI; > qalamiq, qalangssak, qalarcissuun, qalarrneq, qalarcaraq; cf. qa-, qalaria-

qalem- root; > qalemqar-, qalemtaayuli

qalemqar- to gobble up; sucking in # qalemqaraa ‘he gobbled it up’ / < qalem-qar- qalemtaayuli elephant # < qalem-?a-yuli

qalengguq tumor; lump in flesh # NUN

qaleqcuuk grebe (Podiceps sp.) # Caqerluni-llu Elngum murilkiaa nanvam ilua, kankut qaleqcuuget ukakaraagni-wa mermi ungluungalingguq. ‘And it happened that Elnguq 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)

qalemqacir(ar)- to tickle # NUN; = qel’qecir(ar)-; < PY-S qalaq-

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-; < PE qal03-

qaliq cloth parka cover # LI; < qalliq-?-taq;
qaliq top layer; type of traditional Yup’ik parka worn by Nelson Is. and tundra-area Yup’iks that has large front and back plates of white calfskin or of mink skin; also the plates of calfskin; seal-gut rain parka used with a kayak (additional meaning in HBC) # and qalir- to put on such a parka # Man’a-wa kavirun cali caniqliqtukiit, qaliliaqameng atutukiit, qemirrlugutnun tuaten
tamaani. ‘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); Man’a, nengelngaqan cikuaya’angraan iverluteng, qalirluteng tuaqgaam, naqqugluteng maagun. ‘Outside, when it got cold, they used to wade, even when ice was forming, and they wore only seal-gut rain parkas, tied around the waist like so.’ (CEV 1084:27); > qalipeqsaq, qaliqaq, qaliraq, qalirneq, Qalirneq, qaliruaq, qaliluk; cf. qai-, qalliq; < PE qali3 (under PE qa90-); > qaliqerkaq, qaliqerrun; < PE qaliqa3 (under PE qa90-); > qaliqerkait pagkut caviit mamtupiarluteng. . . .

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); < qaliq-kaq qaliqerrun log above door of semi-subterranian house or men’s community house # NUN; < qaliq-un

qaliraq extra covering, such as an extra blanket. atkuminek qalirisqaa ‘he told her to use his parka as an extra cover; < qaliq-?

qalirkaar(aq*) walrus bladder used for a water container # HBC; < qalirkaq-ar(aq)

qalirkaq seal-gut material # such as tarpaper or corrugated metal sheeting # Ellangellemni net qalirluteng pagkut caviit mantupiaparluteng, . . . 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); < qaliq-kaq

qalirrun log above door of semi-subterranian house or men’s community house # NUN; < qaliq-un

qallaciir- to cut the umbilical cord # Ullimiiu tau-i pillinia uskuraa man’a kepesqelluku, qallaciirluku-w’ tua-i. ‘He went to her and told her to cut its umbilical cord.’ (CUN 2007:34); < qallaciir-ssuun; < PE qalacir-

qallaciirrsuun talcum powder # HBC; < qallaciir-liur-ssuun

qallaksugte- to simmer # qallaksugtuq ‘it is simmering’ / Kan’a-wa-gguq imarkuaq . . . manimalria qallaksugurluni-gguq. ‘And there was the broth down there . . . set (on the fire), simmering.’ (CUN 2007:126); < qallate-ksgut-te-

qallakerte-, qallalugte- (HBC form) to gurgle (of the chest area); to wheeze # qallalertuq ‘it is gurgling’ / ircaqurra qallalertuq ‘he has a heart murmur’; qallalerciuq ‘his chest makes a rattling sound as he breathes’ because it is full of phlegm, he is wheezing; < qalla-lerte-

qallama- to have boiled # qallamaq ‘it has already boiled’ / qallamalria meq ‘boiled water’. < qalla-ma-
qallaneq eddy; spring with pool # . . . aaniignek
imum taukuk aatameng pitain enrit tuntut enrit
uavet imumun uakarameggini ingrim waten
acianun qalleneruurumun kic’arturturcet’lallinikai.
‘. . . 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-neq

qallange- to be boiling; to begin to boil #
qallanguq ‘it (liquid) is boiling’ / qallangcaraa
or qallangevkaraa ‘he is making it boil’;
qallangevkararulklu ‘simmering it’; Maaten
iteretur kiirtingellrullinilria ak’a tamana ena,
aanit-il’-am cali keningellrullinilria, ak’a-llu
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-neq

qallarvag- to be at a rolling boil #
qallarvagtuq ‘it is boiling hard’ / Tua-i-gguq tamakut, ak’a
angalkut tamakut, paqtellruyanaqtauq-agumm-
gguq tauna egatii qallarvagтуралриа
cauticellruut. ‘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
qallalluni tua-i uivluni, meq imna. ‘. . . that water
churned and swirled around continually.’ (MAR2
2001:44); < qalla-?; > qallaksugte-; > qallate-; cf.
qallate

qallatenuq ‘he is talking’ / K; Mequpayagarmek
qimugtengqerrunqngaraam. ‘I had a shaggy dog; it
could almost but not quite speak like a person.’
(UNP2); Quyaqerluni-llu cangniluni qallalluni
nasvagluku aanaminun, . . . ‘Speaking happily she
said that she’d caught a fish and she showed it
to her mother, . . .’ (ELN 1990:70); > qallate-; cf.
qallate-2, qa-; < PY qala-2

qallautaqluki. Tuamta-llu

qallaqe- to talk; to speak; to discuss; to preach #
qallatuq ‘he is talking’ / K; Mequpayagarmek
qimugtengqerrunqngaraam. ‘I had a shaggy dog; it
could almost but not quite speak like a person.’
(UNP2); Quyaqerluni-llu cangniluni qallalluni
nasvagluku aanaminun, . . . ‘Speaking happily she
said that she’d caught a fish and she showed it
to her mother, . . .’ (ELN 1990:70); > qallate-; cf.
qallate-2, qa-; < PY qala-2

qallauق-- qallutarun

qallautaa ‘he boiled it’ / Cali-llu enriulluki qallautaqluki. Tuamta-llu
kumlaclirulkan 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

qallate-2 to speak to (him) # qallautaa ‘he
spoke to him’ / Jesus-aam ataam qallautaai
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 elagamten’ek pilleg
qallertuq ‘the water from our well is rusty’;
Tukuutnek quyuqinrini nunam qangiinga, parut
qallrem-llu piunrircqngatki, . . . ‘Do not store up
for yourselves treasures on earth, where moth
and rust destroy, . . .’ (MATT. 6:19); > qallerya;
< PE qatar

qallerya orange (color) # < qalleq-yak

qallin stomach fat of ground squirrel # qallitek ‘the
two fat sacs in a squirrel’s abdomen’; Quliranek-
llu niitelamaat qallitenggerniluki, nasvitekarluni
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 qatlin

qalliq* one on top; outer layer; skin scraper
(additional HBC meaning) # qalliliara ‘he
put an extra one on top of it’; Waten-am
pilugunqigucirluku cali all’uku uqiggelcarluku,
quallili makut aug’arterluki. ‘They had him wear
lightweight footwear and remove his heavy
outer graments.’ (TAP 2004:39); > qaliiputaq,
qallissaq; cf. qaliq, qai-; > qalliqe-; < PE qaolik
(under PE qaol)

qallilq- to stack # Tua-i-llu imumek yurainanratni
arnat ilit iteriqut, qanteneq tegumielarluku
payuggiluki 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-ke

qalliisaq sweater; LI; < qalliq-

qalluar- (qalluar-?) to rinse a cleaned seal intestine
in salt water # NUN; > qalluarun

qalluarun (qalluarun?) seal intestine spreader;
holder for end of gut when it is washed # NUN;
< qalluar-n
qalluviik traditional garment covering the legs and torso; overalls; snow-go suit; chest waders; union suit (one-piece long underwear) # the singular is qalluvak; Tamaani mikelnguaraat qalluvanek caqungqetullruut aturangqessuitellermeggni. ‘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 qalavak

qalmar- to summon a dog by clicking the tongue or otherwise making vocal sounds; figuratively, to try to attract a man by flirting # qalmartuq ‘he is summoning a dog’; qalmaraa ‘he is summoning it’ / Tua-i-gguq naugutaiilngacagluni, nuqyutek-wa-gguq qalmarlik 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-

qalqapak axe # and qalqapag- to chop # qalqapagtug ‘he chopped’; qalqapagaa ‘he had chopped it’ / Kegglangqersgunaunateng-ll; qalqapiit tamaan’ ayagnengaararlatti, kekglaryugnaunik muragat kepurluki, plaquateng, ‘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; from ra(ael)(ael) ‘axe’ (the protoform of Chukchi ?alayette ‘axe’) with the trade jargon ending pak, for which cf. also taqsiqpak

Qalqaq Kalskag # 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 qalqeraya-X

qalria- to make sounds other than those of human speech # applies to animal sounds, or non-speech sounds made by humans; qalriaq ‘it cried out’ / Kuimarlutek tua-i, ellaita tua-i qalriucimegnek qalriurulluni, “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); Kegginaqillruut qalriulluki-ll’ ellaita qalriucinittneq. ‘They’d put on masks and cry out, mimicking their usual cries.’ (AGA 1996:30); < qalriuq-; 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 qalrir- to cry out; to shriek; to make an inarticulate vocal sound # qalriurtuq ‘it shrieked’ / Qalelam-Illu qalrulruni aryuquluki ilani qetaarluki tamalkuita. ‘And Qalemaq, crying with joy, hugged all her family members, being so glad to see them.’ (ELN 1990:82); Nitenirlingermi taatgen cali ilini murak kalevvluku ciutmun tugriciq, qalriq tauqgaam. ‘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-, qalaria-, qalriur-, qalriqsaar(ar); cf. qa-; cf. Wrangell 1839 list (13); < PE qalri-

qalriur- to twitter (of birds); to make a certain characteristic sound # qalriurtuq ‘it is twittering’, ‘it is making its sound’ / Icigg’ qanikcaq man’a tutmalriani 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; pail # Arcaqerluku tan’gurraq qaltamun pull’uku meresqumavkenaku. ‘In particular, a boy was told not to drink by bending his head down into the bucket.’ (CIU 2005:200); NS, Y, NI, CAN, K, BB, NR, LI; > qaltayak, qaltaq; cf. qantaq; < PE qalta-

qaltciqakaq barrel # NSU; < qaltciqak-

qaltauq, qaltaur(aq*) bucket; pail # NUN; < qaltauq-; cf. qantaq

qaltayak bucket made from old kayak skin # . . . alaquutlini uam “qaltasi’im ayuqguanereg. . . . he found one just like that bucket.” (WEB2); NUN; < qaltayak-

qalu dipnet # and qalu- to dip with a dipnet; to bail a boat # qaluuq ‘he is dipping with a dipnet’; qalu ‘he is bailing it’ or ‘he caught it with a dipnet’ / Tua-i waten kiagaqan mairurluulua tauna qaluluni neqlingnaq lalolinila. ‘And when summer came his dear grandmother would try to get food (fish) dipping with a dipnet.’ (CUN 2007:116); Kusquvagmiut canglartut qusuurnek qalunet aturluteng ‘Kuskokwim people catch
smelt using dipnets'; > qalun, qaluryarque-, qalutaq, qalute-, qaluurun, qaluviaq, Qaluuyaq; < PE qalu(-)

qalugneq woman's emanation # said to be capable of depriving men of their hunting ability or success; Aurnaryaureskuni-llu cali aurnarruluni, qalugnera-gguq tua-i tukniriluni. Amam-gguq ili picuirutanarquq. '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)

qalugte- to tell about what one foresees while beating an Eskimo drum # NUN

qalugyaq, qalugsaq (NS form) harpoon head; lance point # < ?-yaq; < PE qaluviaq

qalugyallermini freight-ai cat aklut kit'ellruut. '. . . when that steamboat capsized; < qalu-?; < qalu-?

qaluryarqe- to capsize # qaluryarquq it capsized; < qalu-?

qalutarte- to stir # NUN

qalute- to move with bow (of boat) high above the water # NUN

qaluga- to capsize # palagg'utaq-gguq tnaa qalugyallermini freight-ai cat aklut kit'ellruut. '. . . when that steamboat capsized, they say, its freight, its wares, sank.' (CAU 1985:179); Y; < qalu-?

qalutaq ladle # usually made of wood; < qalu-taq'; > qalutarnaruauq

qalutarnaruauq sternum; breastbone # HBC; < qalutaq-naq'-uaq

qalutarte- to stir # NUN

qalute- to move with bow (of boat) high above the water # NUN

qalugyaq, qalugsaq (NS form) harpoon head; lance point # < ?-yaq; < PE qaluviaq

qalurnin dipper for water # < qalu-n; < PE qalu

qalur(ar) - to tell about what one foresees while beating an Eskimo drum # NUN

qalur(n) , qaluryarqe- to capsize # qaluryarquq it capsized; < qalu-?; < qalu-?

on the constellation Big dipper # < qaluurun-i-n

qaluurun, qaluurin dipper for water; cup (NSU meaning) # Tua-i-llu elakaq uiterraarluku piyaaq qaluurin-am nalluyagutelliniik, tuqmitek-llu qaluugung'ermegnekek cali angssiyaaglutek. 'After they'd made a water hole [in the river’s ice] they saw that they’d forgotten the dipper, and although they wanted to dip their buckets in, they were too big.' (ELN 1990:79)

qaluur-n, qaluur-i-n

qaluviaq wooden bowl # < qalu-vik-aq

Qaluuyaq Nelson Is. # may be used in the plural: Tuani pissullruuktun unani akulurami Qaluuyaq Nunivaama-llu akuligni. 'At that time we were hunting down there between Nelson Is. and Nunivak Is.' (YUU 1995:25); Qaluyarmiut 'Nelson Islanders'; < qalu-

qalviryaq bog; quicksand # Yuum-gguq avatini tamakuciq kiumangkan nuna qalviryratun ellirciq. 'It is said that if it [the creature] begins to swim [under the ground] in the area around a person, then that land becomes like quicksand.' (AGA 1996:143); = qavliryaq; < ?-yaq

qama- to be calm of water or wind; to be still; to lack current of water; to be windless of a place # qamaq ‘it is calm’ / > qamaneq; < PE qaamaq

qamaaqaq Eskimo ice cream’ (akutaq) made with aged fish roe # NS; = qamaumaq

qamaneq place lacking water current or wind; eddy; aftermath; calm time after an activity # qamanermek neq’liqliniuq ‘he got a lot of fish from the eddy’; Tua-i-am uksurami waten unuakuyayarmi-gguq ayagyara’arluni kiavet cingiim amatiumun qamanerwaarmi taumun kvyara’arquq. ‘And then in fall time early in the morning he’d go out beyond the spit to the little eddy and leisurely fish with a net there.’ (QUL 2003:168); Qamanrani tamatum atakutam qamanrani melgirluteng, . . . Tua-i tuaten taum Qamanrani tua uterrluteng nutaan. . . . ‘After that evening meal, in its aftermath, they’d bring water, eddy, and leisurely fish with a net there.’ (QAN 1995:18); Ava-i-gga tua-i qanrutekngalken ava-i tua-i tua-i-llu elakaq ukiterraarluku piyaaq qaluurin-am nalluyagutelliniik, tuqmitek-llu qaluugung’ermegnekek cali angssiyaaglutek. ‘After they’d made a water hole [in the river’s ice] they saw that they’d forgotten the dipper, and although they wanted to dip their buckets in, they were too big.’ (ELN 1990:79)

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qamangaq anklebone; wristbone; medial aspect of distal end of tibia or fibula # < PE qam'anar
qamangatak half-dried, boiled fish #; EG
qamat(ni) inside; upriver # obscured demonstrative adverb; qamaken ‘from in there’; qamatv ‘to in there’; qamatmun ‘toward in there’; qamani taqumek tumcilliniuq 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
qamauk sled; dogsled # Maaten kinguat tanglliniluku yucuaraq kan’a yurangqamssuarluni tamakut qamaut kinguatni kayimluni ugtengnaqellria tagyaramek. ‘When she looked down there she saw a very small person barely showing behind the sled pushing very hard trying to get it up the bank.’ (MAR1 2001:52); Y, NUN, NS; cf. qamur-
qamaumaq “Eskimo ice cream” (akutaq) made with aged fish roe # NUN; = qamaamaq
qamcetaaq sugar # NSU; < -cetaaq; cf. qame-
qamcetaar- to eat a little to stave off hunger pangs # Ilili tuaten tua-i nutarinaramek kepulluni wall’ pisciryamaa degglluku, 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).’ (QUL 2003:4); < -cetaaq; cf. qame-
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 qamtua ‘he turned the stove down’; puyircivian kenra qamlinniuq ‘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 Apanuuqpak qamlerminni taryumek maaken aalemtaalallinuq. ‘Apanuuqpak in his panic and desparation was gulping down salt water.’ (CIU 2005:46); > qamenquq, qamleq; cf. qaamyuar(ar)-, qamcetaaq, qamcetaar-; < PE qama-
qamenqucagaq one of last three last ribs below the side rail at bow and stern of kayak # NUN; < qamenquq-
qamenquq innermost recesses of something; tapered part at end of kayak; bladder of animal (where the spirit resides after death) # Pitsaqevkenaq qavaqallinikuvet tua-i ayuqucin caleryautiini qamengurpenun itqerreskina! ‘If you accidentally fall asleep and you feel a jolt, retreat quickly into your innermost recesses (your bladder)!’ (QUL 2003:50); Tauna tua ¥gken tallirraq, qamenqumi 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 2008:296); Mak’aruntini tua-i qamenquminun kiavet itqertelliniluni. ‘When he awoke he plunged into the end part of his kayak.’ (PAI 2008:434); < qam(na)-quq: > qamenqucagaq
qamigaru- to go seal hunting with a small sled and kayak during the spring # qamigartuq ‘he is going seal hunting’ / . . . piciryarangqullrinniineng qamigalriit kanarqameng tua-i waten mermum, wagg’uq pitarkateng aviuqagluteng neqkaitnek cikirluki. Taquateng-am ilaitaaraluq mermum eg’artetullrinnikait. ‘. . . 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 qamiyar- (under PE qamur-
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 qamigautegnun negcigmek cali tegutnek-llu ang’aqluni. ‘He got into the little sled here taking along a gaff and seal spear.’ (KIP 1998:9); < qamigaru-
qamiqiqa- to have a headache # qamiqiquq ‘he has a headache’ / qamiqiqsuun ‘headache remedy’,...
‘aspirin’; qamiqum enra ‘skull of a living person or animal’; Qasgimi unuakumi tupalliniluni nat’liqengssaaralngermi qamiqiqkacagaruarluni.

‘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); < qamiquq-liqe ; > qamiqiqerpagyaraq, qamiqisaqaraq, qamiqukuyunak, qamiquelle, qamiquullngu- qamiqiqerpagyaraq migraine headache # K, CAN;

< qamiqiqe-rpag-yaraq qamiqiqsaraq headache # K, CAN; < qamiqiqe-yaraq qamiqukuyugnek ilaluteng. She saw human bones under the mat. There were also skulls.’ (YUU 1995:95); < qamiquq-kuyuk, qamiquq-?

qamiqullngu-; qamiqukuyak, qamiqukuyak skull # K, NI, CAN, BB; Tangllinii yuut enritnek atlirluteng, taukut tupigat aciat. Qamiqukuyugnek ilaluteng.

Concerning one who likes to lie around, sometimes when he lies around his condition becomes worse. He’ll get up and find himself with a bad headache.’ (QUL 2003:330); NI, NUN, BB; < qamiquq-te-

qamiqullngu-; qamiqukuyak, qamiqukuyak cut and dried fish head # Qamigut-llu qamigurrlikulu ilait-llu tep’ililkulu. ‘And the (fish) heads they made into cut and dried fish heads, and some they made into aged fish heads.’ (PRA 1995:461); < qamiquq-rrluk

qamisvak large freight sled # also dual for one sled; Y; < ?-vak; cf. qamite-

qamite- to give something to take along on a journey # qamita ‘he gave her something to take along’ / aanavet-am qamitaangq akunek neqnek ut’rutarkamnek ‘your mother gave me these fish to take along when I go home’; cf. qamisvak, qamigar-; < PY qamite-

qamleq ash # Aling nakleng. Tua-i-wa maurlurlurpek kat’um picirkuitii aturluktu waniwa cikmilriaten. Ellin iigken kevirkirllukek camek neqmek assinirlngurmek avuluktu, qamillermek-llu avuluktu akuqarlluni qavallerpeni iigken kevirkiluktu. ‘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 qamilliraluteng-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.’ (LUKE 10:13); < qame-lleq

qamna the one upriver; the one inland or inside # obscured demonstrative pronoun; qialria qamna irrian uallagu ‘go to your child, who is crying inside’ the house’; qam’un ‘of the one inside’; qamkut ‘those inside’; “. . . Eqnarqut qamkuqtat!” Ayumian-ggur-am nunullinii qamkut qasgimiut carayiim. “. . . 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-—qaneksuar-

qamqiarte- to extend to the top of (it) # Tua-i aklulurluni kameksiluni-lu naujngneq irugni qamqiartulek, mikelinguq-lu tauna kameksiluku takqupiigneq. ‘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

qamungelria old bear #

qamuq sled or other pulled thing # and qamura-to pull; to drag behind # qamurtuq ‘it is dragging behind’; qamurar ‘he is pulling it’ / Tua-i-ilu ilami qamruccateng qimugtet taukut ayagluteng, taukuk ikamrak qamurluk, tamana tumyaraullinrilu attuluku. ‘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);

qAmuruAq AkAlriAlek ‘wheeled wagon’;

qamuqataq, qamuqayak, qamuraq, qamurar-, qamurcuun, qamurralek, qamurrar-, qamuutaq; qamurrucuaq; cf. qamauq

qamuqayak wisdom tooth # qamuqayit ‘wisdom teeth’; < qamuq-?-yak

qamuraq drawings made on a mask (NUN meaning); writing (Hooper Bay meaning) # < qamur-aq1

qamurar-, qamuri- to draw; to write (Hooper Bay meaning) # qamuratug, qamurigun ‘he is writing’; qamurarara ‘he is writing to her or on it’ / atren qamuruygu! ‘sign your name!’; Hooper Bay; < qamur-?, qamuuq-aq-li2; > qamurauq

qamurcuun sled brake; wagon # < qamuq-cuun

qamurracuaq sled # NSU; < qamuq-cuun(aq)

qamurtuq pulling device; towline; thing that one pulls; drag handle # taryaqvak qamurraq qamurtakun ‘he pulled the king salmon with a drag handle’; Ingna-gguq-gga arnaq kasmurrarti, ikamrak taukuk kasmurrartiuk, tauna-lu angun qamurarluni. ‘That woman was pushing its handles, the sled’s handles, and that man used a towline for pulling it.’ (ELL 1997:42); < qamur-taq1; > qamurutarrsuun

qamuttarrsuun sled with high handlebars on which the driver rests his arms # also dual for one sled; Y; < qamuttuq-ssuun

qanja- to speak; to talk # qanaaguq ‘he is talking’ / qanaata ‘he is talking to her’; qanatuk ‘they, are talking to each other’; Tua-i-ilu tuaten qanaaqduragluteng tamakut imkut nakakucu paiyvuku nutaan. ‘And, then, having discussed the matter, they brought out those bladders.’ (ELL 1997:284); Tava-qaa qugtuturan qanataan. 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, NL EG; < qaner-

qanak ceiling board (of old traditional-style dwelling, sloping between rafters); cavedin 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, qanakvagag; < PE qana!

qanakutaq tarpaulin; cover # Y; < qanak-kutaq

qanakvagagqaq tent # Tekicarturaa qanakvagagqaq irnerrluk igvaqataararaa neviraq 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-rraq

qanakvagagq tent # Tekicarturaa qanakvagagqaq

qanciur- to set the table; to wash the dishes # qanciurtuq ‘he is setting the table’ or ‘he is washing the dishes’ / qanciurta ‘set the table!’ or ‘wash the dishes!’; < qantaq-liur-
qaneksugte- to speak quietly; to mumble; to grumble; to whisper; to wonder # qaneksugtuq 'he is grumbling' / . . . angayuqqaq akemukq qaneksugqakimqeqmeqnepaiai. ' . . . after talking quietly her parents across there fell silent.' (MAR2 2001:80); . . . tua-i tuarpiq tangwni agarigikelirir. Igeliameng tua-i, igelilanna umyuaqqa qaneksugtelartua. ' . . . 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-

qanemcii, qanemciq story; factual account # and qanemci- to tell; to talk about something; to relate something one has experienced # qanemciq 'he is talking about something' / qanemciq 'he is telling a story'; qanemciq (or qanemcticia) 'he is telling her about something'; water qanemciiq: . . . he tells it like this: . . . ; qanemciqtaa 'he is telling a story'; Cali qanemciqiatung angalkunek yaaqyanun — iralumun wall'u imarpiq terr'anun — ayalallernen. 'Also they'd tell about shamans traveling far, to the moon or to the bottom of the sea.' (CAU 1985:197); Tua-i aūigna ava-i iquklituq qanemciqqa. 'And so that story of mine comes to an end: ' (ELL 1997:382); Cikigaam . . . qanemciitai elitnaurat 1997:382); Cikigaam . . . 'he tells it like this: . . . '; qanemciqtaa 'he is telling a story'; waten qanemciuq: qanemciuq 'he is talking about something', 'he is relating something one has experienced # qanemciq 'he is telling a story'; qanemciq or qanemcticia 'he is telling a story' / qanemciqtaa 'he is telling a story'; qanemcicata 'the one telling a story'; qanemcicilai angallermeggnek . . . 'Cikigaq tells the students how it was to live in the kashim, . . . (KIP 1998:285); Makut-llu qanemcitiyuuqayuqpatlallem megnek. 'These stories are never exactly the same.' (KIP 1998:285); Makut-llu qanemcitiyuuqayuqpatlallem megnek. 'These stories are never exactly alike because they weren't put down in writing.' (QAN 1995:158) / < qaner-mcugte-li-

qanemyuugar- to complain # qanemyuugartuq 'he is complaining' / qanemyuugartuaa 'he is complaining to him'; qanemyuugartekaa 'he is complaining over it'; qanemyuugaun 'a complaint'; qanemyuugaunani 'a complaint'; Tuaten tua-i aiggnun kalikami qanemciqtaa. 'That is where the storyteller stopped. This is how far I tell the story.' (CUN 2007:62); < qanemciq-ke-

qanemcike- to tell it (the story) # qanemciqke- Tuaten tua-i pitaluku qanemciqkaqa. 'That is where the storyteller stopped. This is how far I tell the story.' (CUN 2007:62); < qanemciq-ke-

qanengssak small talk; joking; story; short account # and qanengssag- to tell a brief story; to relate a brief account of something # qanengssagtq 'he is telling a brief story' / qanengssagtuaa 'he is telling her something'; qanengssait '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 # qanepluktq 'he is arguing' / qanepluktjq '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'; qanrra 'he said it' / qanrutta 'he told her'; qanrutuk 'they, they are speaking to each other, talking together'; qanruttellruanga tainqigciqtiun 'he told me that he would come again'; qanrutellruanga tainqigcissellua 'he told me to come again'; qanepluugar ciyugtq 'learn to speak Yup'ik'; qanra 'his/mouth'; qanqa 'my mouth'; qanren 'your mouth'; Tanqigutaangarrniluku tua-i qanran cali angllultelliniluku. '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 tauqgen qanemcileq qanaatekevkenaku. Qanteng patuk'acagarluki, . . . 'They didn't talk about who had spoken [about it]. They kept their mouths completely shut.' (TAP 2004:95); the following are legal neologisms: qanemyuugaun igausngalria 'legal complaint'; qanerngaunani pillruniluni, wall'u piksaitniluni 'no contest'; > qanra- qaneksuaar- qaneksugte- qanemci- qanemciq qanemyuugar- qanengssak qanepugte- qanepsug- qanercetar- qanerciqaar- qanermiaar- qanerniaq- qanernir- qanerniraq- qanerniuq- qanerrsuun qanerta qanerviggaq qaneryaaq- qaneryaraq qannguaq qanpag- qanqumciar-ar- qanrenqegg- qanruciq qanrutte- qanrutuk- qanyu- qanyuulinguq qanerckaax qaneremiaax qanerniaax qanerpak; cf.; < PE qanar-

qanercetar- to try in court; to judge; to try to induce to speak # qanercetaraaxa 'he is judging her' or 'he is trying to get her to speak' / Aaniin-llu murilkesqelluku piani aipaqluku qalarusnguarluku qanercetaraaxiluku tuaaten. '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:
- to be taken to court # Tuatena-
tam ayuqelria makunun alarmsgqelrurqun
itercivignun, qanercetaarumaaqlluni-llu [pilartuq].
‘One who is like that becomes involved in bad
situations, ends up in jail,
gets taken to court.’ (YUP 2005:70); qanercetaarumalria ‘defendant’
< qanercetaar-ma-

- to suddenly say something;
to blurt something out # Umyuarput
cangraan angliqertevkena ilamtenun
qanertesqevkenata. ‘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-
ta-

- close friend; confidant # Anirta
yuullrullinun; qanervigqaqalagenkun tua-i,
tugarrluk. ‘How fortunate that you were born;
you are my confidant, grandchild.’ (CUN 2007:78);
< qaner-vik-raaq

- to speak in vain; to stutter #
qaneryaaqeq ‘he is speaking in vain’; ‘he is
stuttering’ / < qaner-yaaqe-

- to be obedient; to listen and to
heed # qanerciyararto ‘he is obedient’ / Cali
qanernginanrani nangertaqluni ellimeraqani,
qessasuunani, qanerciyarluni 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-ciyar-

- radio operator # < qanercuun-
liur-ta

- telephone; radio transmitter # Ak’a tua-

- ‘They had already phoned them that it was going
to take place in Stebbins.’ (TAP 2004:32); < qaner-

- puun; > qanercuuciuqta

- speech to be presented; something to talk
about; gossip # qanerkiurtuq ‘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’

- whitefish (species ?) # EG; < qaneq-

- thing held in the mouth; respirator used
in steambath # < qaneq-mik

- court of justice # Qipnermi
Yup’iktun qaneryaraq aturpallullaraat
agayuvigni, qanercetaarvigni, kipusvigni,
amleret-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); qanercetaarvigmi
(‘Biblical) Day of Judgment ’; the following are
legal neologisms: qanercetaarviit ‘judiciary’;
qanercetaarvigkun caliaqnarqellria ‘court
case’; qanercetaarvigkun cimircetaariyaraq,
qanercetaarvigkun akilircetaariyaraq ‘civil suit’,
‘litigation (as in a civil suit)’; qanercetaa qigcikevkenaku ‘contempt of court’;
qanercetaarvigtaat ‘legal terminology’;
< qanercetaaq-vik

- to be unable to speak; to stutter; to
be impossible to speak to (that is, to be disobedient,
unresponsive or unhinging by nature) #
qanerciigatuq ‘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);
< qanerciigate-

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words.’ (MAR1 2001:30); < qaner-ciyar-

- radio operator # < qanercuun-
liur-ta

- telephone; radio transmitter # Ak’a tua-i
qaneryaraq language; word; saying; Bible
  # kitak cali apqerru qanellren cukauanak, caperrnailingurnek qaneryaranek aturluten
  ‘please repeat what you said, slowly, using simple words’; Yugcetun qaneryaramek elicugtuq ‘he wants to learn the Yup’ik language’; Kass’alugpiat qaneryaraat ‘the Russian language’; Qaillun-llu piluta cat nallurniciqseta tamaani ayagyarat-lu nalluluki, qaneryarat-lu 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’;
  > Qaneryaraqegtaar, qaneryariurta qaneryaraq — qangqiiq
  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 angutngutaqameng qang’a-llu arnautaqameng tuatnalartut; . . . ‘Whether they become men or they become women they do like that; . . .’ (CAU 1985:171); < qang’a-llu
  qangganarluuk marmot (Marmota caligata) # NR; < qangganar-lruq
  qangganaruaq wormwood (Artemisia sp.) (LK meaning); yarrow (Achillea sp.) (EG meaning) # literally: ‘imitation squirrel’; tepturraarlua unatenka qangganaruaneq 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; < qangganar-uaq
  qangiar(aq*) man’s brother’s child; man’s nephew or niece through his brother # < ?-ar(aq); < PE qangkun
  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 elaqtingeng’ermi-llu yugnek, kiirrami uitavallullliniami 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, qangluq deep hole in a riverbed # Y, HBC, NS; < PE qanlu(r)
  qangni- to tarry; to take a long time # NUN
  qangqiiq ptarmigan (Lagopus sp.) # Maaten murulkut qangqiiqet misgalrit avatitini napayagaat akuluitini. ‘They observed that
around them there were ptarmigans landed on the branches amidst the brush.’ (ELN 1990:12); Nerumariameng aaniita negarkiurluki maqaruarcuitnek, qanggircuitnek-llu. ‘When they’d finished eating, their mother prepared snares for them, rabbit snares and ptarmigan snares.’ (ELN 1990:13); LK, CAN, BB, NR, LI; < ?-iq

qangquaq frozen “Eskimo ice cream” (akutaq) # NUN

qangquaq—qanir1-

qaniciurta scavenger; trash collector # < qanitaq-liur-ta

qanii- to take supplies on ahead # qaniiguq ‘he is taking supplies on ahead, coming back for more’ / qaniiguq atu’urkamterik ataucikun ayaucesciilamikut ‘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 # puyuqneremer qanikcaq tunguria ‘the soot is turning the snow dark’; Umyuangarcami-il’-am elli angqit’iliuni qanikarmek. ‘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-ir-

qanikciur- to shovel snow # Wangkuta-gguq “exercise”-allruukut yup’ignu makuni, kesianek keygartualuta, wall’u caliluta, qanikciurluta, net elaitak tituggluki, tumyarallllu kituggluki. ‘We Yup’ik people got our exercise by running errands, or by working such as by shoveling snow, cleaning the surroundings of the houses, and fixing the trails.’ (KIP 1998:291); < qanikcaq-liur-

qanikciurun, qanikciurissuun snow shovel; shovel (of any sort) # qanikciurucilruukut ‘they used to make snow shovels’; < qanikciur-n, qanikciur-i-

qanigir- to babble (of babies) # NUN

qaniqe- to perform shamanistic incantation wherein helping spirits were invoked # qaniqeq ‘he performed an incantation’ / Tua-llu imkunek angalkuq angalkenek qantullruut, tuunrateng-am imumek tajcetaaqata’arqti qaniqepatarniilkuti pitullruut, . . . ‘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-i-llu imumek angalkuq, . . . ‘Then, when the shaman was done performing his incantations up there, . . .’ (QAN 1995:172); > qaniqeq; cf. qa-

qaniquq, qaniqussuauq shaman’s incantation to protect one from illness # < qaniqe-n, qaniqe-

qanir1- to snow # qanirtuq it is snowing; qaniraq ‘it is snowing on it’ / maa-ipruq qanirya’arutuq ‘this season it snowed early’; Qanirluini, pircirluni natmun ayayunaunani. Neqarkaryunaunani, . . .
‘It snowed, and there was a blizzard, and one couldn’t go anywhere. One couldn’t get food, . . .’

(KIP 1998:337); ayalleq qanituua ‘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-ir2-

qanir2- to put siding on # Nel’ilullrulriit naparyalegnek waten akiqiliukluki muraganek-llu pagkut pirraaruluki 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); < qanik-ir2-

qanirtur- qannguar- gossip; rumor; chatter and qannguaq (ELL 1997:418); < qanak-ir of wood.’ they put on siding other, and after that and put two foundation poles across from each other. ‘They used to make houses qanirturluki, qanirluki.

pagkut pirraarluki ukut-llu nutaan muraganek-llu

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(YUP 1995:78); Sagciyaqunaci qannguanek. ‘Don’t spread gossip.’ (ANUC. 23:1); < qaner-nguaq

qanpuag- to shout # qanpautyguq ‘he shouted’ / qanpautaa ‘he shouted at him’;

Qanpagatevkenaki anglicangnaqaluuki irniaci. ‘Try to raise your children without shouting repeatedly at them.’ (YUP 2005:102); < qaner-pag2-

qanqtaiite- to be outspoken; to be a loudmouth; to speak without thinking about the consequences or implications of one’s words # qanqataitituq ‘he talks a lot’ / Qanqataipakacrinitun tuam-am umyugaa navegluku. ‘In as much as he speaks without thinking of the consequences so much, he hurts the other person’s feelings.’ (QUL 2003:338); < qaner-qaiite-

qanqumciar(ar)- to whisper # qanqumcia’rtuq ‘he is whispering’ / qanqumciarautaa ‘he is whispering to her’; NUN, HBC < qaner?--

qanrenqegg- to be talkative; to be articulate; to be loquacious # qanrenqeggtuq ‘he talks with ease’ / qanrenqeggliatuq ‘he doesn’t speak much’; qanrenqeggliatutuq ‘he doesn’t say much any more’; < qaner-nqegg-

qanrupute to converse with # qanruputaa he is conversing with him / < qaner-?-te-

qanruciq word; term; phrase; act of speaking # Aren, tuaten qanrucaitun nut’ni tegulliniluku. ‘Well, in accord with his word (that is, as soon as he spoke like that) he (another) grabbed his (own) gun.’ (QUL 2003:540); < qaner-ciq

qanrute- to tell (him); to ask one to do something; to talk to (him); to speak to (him); to converse (additional meaning in NS, Y, HBC) # qanrutuk they, spoke to each other; qanruttua ‘he told him’; Qanruytutut, “Qavangurtuq agiirtuq.” ‘And they said one to another, “Behold, this dreamer cometh.”’ (AYAG. 37:19); qanrutkumaarkaunrilnguq ‘confidential information’ (legal neologism); qanruttua kaigiluni ‘he told her that he was hungry’; qanruttua ikayuuqellun ‘he told him to help him’; < qaner-te2-; > qanryuyun; see qaner-

qanqumciar(ar)-

qanrenqegg-

qanrupute-

qanruciq

qanrute-
qanrutke- to talk about (it) # qanrutkaa 'he is talking about it' / Wii tua-i nalluyagutenritlenxa qanruteksunganga. '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);

qanrutke-ma- maxim; saying; proverb; wise words; teaching # Yupiit qanruyutait 'Yup’ik teachings, words to live by'; Tua-i-wa alerquutet naivcimaaqluteng qanruyuteggun wall'u allatgun qanengssagteggun 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);

qanrutke- — qap’ite- qanrutke- — qap’ite-

qanvatlagate- to speak angrily to (him); to yell at (him) # . . . qanvatlagatellriani mikengluut . . . cangayuyagarlartut, . . . ‘. . . being yelled at, children . . . feel hurt, . . .’ (QAN 2009:104); < qaner-pallag-a-te-

qanyu- to be articulate; to be loquacious # qanyuuq 'he is articulate, a good speaker' / < qaner-yu-

qanyuinguq* mute person; silent person # . . . niicuilnguut niicaurcetai, qanyuinguut-llu qaneryaurcetai. 'he caused the deaf to start hearing and the mute to start speaking.' (MARK 7:36); < qanyu-yte-

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

qapauce- to get an imprint of something pressing into it # . . . man’-a’Il tua-i imarnitegken nungirutik maavai kegginaanun qapausngaluni ugaan cagnim, nunnginggaluni. ' . . . 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’; qapiaraa ‘he is skinning it’ / > qapiarcuun; < PE qapi3-

qapiarcuun, qapiar-n seal-skinning knife #

qapilaaq, qapaq Mussel # Eqtarmiut qapilairitun tunetmalartut cingilgit! 'Their arrows landed on the empty mussel shells of the Eqtarmiut (that is, they did not hit their intended targets).’ (ELL 1997:416); < PY qapilaq

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; < ?-lgu-

qap’ite- to be sunk into mud or similar matter; to get mired # qap’ituq ‘it sank in, got mired’;
qap’ta’a ‘he sunk it into the mud’ / qap’isngauq ‘it got stuck in’; qap’itaartuq tserami ‘he keeps getting stuck on the beach’; Tauna-:ggur kiimi irugni qap’illukeg pilria mecituar 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 qappit-

qapleyak bubbles coming up in the water # . . . anluani kanavet uyangtellinga, anluara-:ggur 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-imma imarniterturluni makua-:ggur cagnisngimi qapngulluni. ‘That person who 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. qapaute-

qapneq foam; froth # qapneriiraa ‘she skimmed to get an imprint of something pressing onto the land he looked back and saw that an enormous mass of froth was drifting away. The place where he’d been had turned all to foam.’ (YUU 1995:102); > qapniurteqe-; qapugyaq; > qapuggluk; cf. qapneq; < PE qapuy

qapuggluk foam; froth # < qapuk-rrluk

qacuqunak buttercup #

qaqaq, qaqa, qaqaq, qaqaq (NSK form) red-throated loon (Gavia stellata) # Qaqamek qarialriamek niitaqameng nutaan tua-i inuguarminiluki qanraqlutung. Qaqat-:ggquq ngellirarkaunrinqan taugaaq tekitetut. ‘They’d say it was time to bring out the dolls when they heard a red-throated loon crying out. Red-throated loons, they say, arrived only when it was no longer going to be cold.’ (CIU 2005:328); imitative; < PE qaqarq and qaqa(C)ur

qaqi- root; > qaqima-, qaqirmirte-, qaqite-

qaqiaq bread # Y, NS; < qaq’uq-liaq

qaqici- to finish the job; to go through completely # Qaqiciiksaituten. Qaqiciiksaitaagten, cali piciaqtqen unuauq. ‘You haven’t finished the job yet. They haven’t finished with you, they will come after you again tomorrow.’ (CIU 2005:222); Tua-i taum uilingiatam pia. ‘Tua-i qaaciqisngapenga nulissagutarpenga.’ ‘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 2005:254); < qaqi-te-

qaqima- to be complete; to be completely equipped; to have everything needed; # qaqimauq ‘it is complete’ / Taügken taukut akiqliput, elliraat, aanangqerrasalutung qaqimalutung angayuqertuumalricetun qaqimalricetun ayuqlutung. ‘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); . . . qaay aklungqertuumalricetun negcikuarlutung, taliquarlutung, muraggarme, . . . . . . kayaks had all necessary equipment, having a little gaff, and a reach-extender, . . .’ (ELL 1997:590); Ena tua-i man’a qaqliruk, empilutuq, . . . . . . This household had everything; it was wealthy.’ (QUL 2003:366); . . . qaquirpericened qaqlirukweci . . . . . . when you have finished doing the things commanded of you . . .’ (LUKE 17:10); < qaqi-

qaqirmirtut ‘they are all there’ / < qaqi-?
qaqite- — qarte-

qaqite- to finish; to complete; to go through all; to not omit or pass over any; to spend (period of time) # qaquituq ‘it is finished’; qaqitaq ‘he finished it’ / qaqicuq ‘he’s done everything’; Tauna tua-i avenqegkuralliniluku yuut qaqilluk. ‘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);...

qara- to have all that one wants or needs # qarauq ‘all his needs are met’ / NS; < PE qa3a- qa3aq

qarliar(aq) black-legged kittiwake (Rissa tryadactyla) # NUN; = arliaq, tarliaq, from Aleut a©liga⁄ (a3li!aX)

qarmaq lump of earth; piece of sod # < PE qarmar

qarriimar- (qarriimar-?) to be a good hunter # NUN

Qarr’unaq 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 qenertellriacetun qanerlallruut, arulairrluta... ‘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); Agayulirmem agayussuuheet ayagniqaki qarrluta... ‘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); Agayulirmem agayussuuheet ayagniqaki qarrluta... “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-, qa-

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’ / Qaruteqaryaaqekiini taqsugpek’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 elaqlianan taumun nerrpall’ermun itqataarallinuni.’ . . . and next to a great big kashim, a big kashim, was a very large house, which he entered cautiously.’ (ELL 1997:418); < qasgiq-ir2-kenge-

qasgimiu resident of the kashim; man or boy whose usual place of residence was the (local) kashim # Qasgimiut uitainanratni itliniuiq 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); < qasgi-miu

qasiaq noise of impact # Tua-i-ll’ tu’ami qatngerpak tuf’ellinaurtuq, qasiaara-llu ekviiat aciatgun ayaglni, Napaskiarmiut-lu niilluku. ‘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); > qasiakepiar-, qasiarcetaaq; < qas?-qasiakegg- to readily conduct sound # qasiakeggan ‘when it conducted sound better’; Qanikcaq imna mamturiaqami qasiakpiartuq. ‘When snow gets thick sound can easily travel through it.’ (PAI 2008:230); < qasiaq-kegte-

qasiarcetaaq bell # < qasiarte-

qasiarte- to make a ringing noise # qasiartuq ‘it is ringing’ / < qasiaq-?; > qasiarcetaaq

qaskelli- to become quieter; to decrease in volume (of sound) # qaskelliuq ‘it became quieter’ / tiiviiq qaskellicarru! ‘turn the television down’; < qaskelli-

qaskiq color; intensity of color # qaskinggertuq kavirlimek ‘it has the color red’; meq qaskiituq
qasmike- to carry in one’s kayak # qasmikaa ‘he is carrying it in his kayak’ / NUN; < qayaq-mik

qasmigutaq sealskin loop to hold harpoon shaft at stern of kayak # NUN

qasmegute- to overlap # qasmegutaa ‘it overlaps each other.’ (QUL 2003:318); cf. qai

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

qasmike- to carry in one’s kayak # qasmikaa ‘he is carrying it in his kayak’ / NUN; < qayaq-mik

qaspeq thin hooded pullover garment, of length varying from below the hips to below the knees, usually of cloth nowadays (formerly of thin skin), often brightly colored and well decorated (especially those made for women), worn as a parka cover, as a jacket or dress; anorak; snowshirt; rain parka or other uninsulated parka; “kuspuk” # and qasper- to put on or wear a cloth parka cover # qaspertuq ‘she put on a parka cover’; qasperaa ‘she put a parka cover on her’ / Nutararrlainarnek akulirirarkaugaa. Piluguuq, cuukiiq, ilupi, qerrulliiq, atkua, qaspera, kaumattii, . . . ‘They will provide him with completely new clothing. His skin-boots, his socks, his underwear, his pants, his parka, his cloth cover parka, his mitten(s), . . .’ (TAP 2004:78); An’ut muragnek ayarurraluteng qasperluteng-ilu. ‘They went outside using small wooden walking sticks and wearing cloth cover parkas.’ (CIU 2005:354); qasperen ‘your cloth parka cover’; < qai-peq (compare ilupeq and ilu); > qasperrluk; < PY qaspaq

qasperrluk fish-skin parka that could serve as a tent # < qaspeq-rluku

qascaq- to make noise # Watpik qasqaaralriamek mikelguarnek watpik pitaunani. ‘There were absolutely no children making noise at all.’ (QAN 2009:186)

qasqitaq sealskin parka for a stage of life (usually, childhood) to be over # qasqituq ‘he reached the top’ or ‘it (childhood) has passed’; qasqitaq ‘he scaled it’ / Yuuyuksuarpekuk, qasqisukvet pikavet kingyarluten muniqeqiqik. ‘In case you think we are humans, when you get to the top, look back and observe us.’ (QUL 2003:112); Pinariami tua-i angliangrunulitun qanerrullinuq yun’eerranulli qasqican. ‘When it was time and when he’d grown up, he got a wife, when his boyhood was over.’ < -ite; cf. qaklitene, qasqite- qais-

qasrulek, qasgulek, qasrulek2 ribbon seal (Histriophoca fasciata) # Qasrulek-llu tamakut up’nerkami nurkapharluteng. ‘And in spring ribbon seals are very rare.’ (PAI 2008:52); < qasrulek, qasruq-lek, qasruq-li; cf. qaiser; < QA qa(C)aruqay (under PE qa(C)aruq)

qasrulek2 birchbark bucket # < qasruq-lek

qasruq birchbark = kasruq, qayruq; > qasrulek2; > qasrulek1, qasrulek2, qais-; < PE qa(C)aruq

qassaq, qassaurlia raw flesh or meat # and qassar- to eat raw flesh or meat # qassartuq ‘he is eating raw food; qassaraq ‘he is eating it raw’ / qassaurlia ‘raw flesh or meat’ (also); akakiigem qassallruunga ‘I ate the whitefish roe raw’; Tua-i keniumalria tautun ayuqquaunani, taulganq qassalruuki mingutullrutiniut. ‘In as much as when cooked, it [the bone] wasn’t the same, they would make needles using them [the bones] in their raw state.’ (CIU 2005:240); Aa-aa imarnuutaararluu-uuq akutaarpeq cikinirkuvnga qassarchiqamaa-aan! ‘Ah, dear ol’ mink, if you don’t give me your Eskimo ice cream, I’ll eat you raw!’ (CUN 2007:108); > qassaya(g)aq

qassarte- to hit; to slap with the hand; to blow against (of wind) # NSU; = qacarte-; < PE ac(c)ay- 

qassaya(g)aq* frozen raw whitefish aged before freezing and served frozen # Qassayaangertua 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

**qassuuciaq** small ladle # qayuq-ciq-?

**qassuuciarraq** spoon # qassuciaq-rraq

**qasuuciaq** spoon # qayuq-ciq-?; qayuq

**qastu-** to be loud # qastuuq ‘it is loud’ / qastucaqerru ‘would you please turn it (radio, TV, etc.) up’ / qas-tu-

**qasvuuciarraq** spoon # qayuq-ciq-?

**qasuuciarraq** spoon # NSU, NUN; qayuq-ciq-?

**qasuuciarraq** spoon # NSU, NUN; qayuq-ciq-?; cf. qayuq

**qastucaqerru** ‘would you please turn it (radio, TV, etc.) up’

**qasyur** place where ice forms on the edge of sandbar; overflow on sea, lake, or river ice in spring.

**qasvar-** to ladle # qasvaraa ‘he ladled it’; NS, NUN; = qayvaun; qayvaq

**qasvaraa** ladle # NS, NUN; = qayvaun; < qasvar-n

**qatangllugte-** to be loose fitting # qatangllugtuq ‘it is loose fitting’ / qategpagalluta pikumteni qatekcugterput 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-

**qatekcugte-** to speak harshly # qatekcugtuq ‘he is speaking harshly’ / qatekcugutaa ‘he is speaking harshly to her’; HBC; < qatek-

**qatek** chest (anatomical) # qacegtu-, qatekcugte-, qat’gaq, qatguur-, qatkeggliq, qatpag-

**qatellria** white thing, the color white # qaterli, qaterliq

**qatenquq** white spot # qatenqurraunani ‘without a white spot on it’; < qater-quq

**qater-** to be white # qatertuq ‘it is white’ / arlunut qatetuut ‘polar bears are white’; Tangerrusgluku maaten pia qinga kavirce\-llu qaterluni. ‘Wanting to see it, she observed that its top was red and its bottom was white.’ (ELN 1990:28);

**qaterli** white thing; arctic fox; white fox (Vulpes lagopus); small white bead; white clothing used when seal hunting in winter # Tua-i-llu itertuq maaten nacaruumaluni qaterlivialuk-\-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 kingunrakun qaleriiterluni, cali tuaten qaterliaruuamek 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)

**qaterquqlagtuq** sclera; white of the eye # NUN; < qater-quq-rpak-taq

**qat’gair** to have chest congestion # < qat’gaq-ilitaq

**qat’galngu-** to have chest congestion # NUN; < qat’gaq-lngu-

**qat’gagaq** chest (anatomical) # often used in the plural to refer to one person’s or animal’s chest; qat’ganka ‘my chest’; qat’gamkun akngikutagtu ‘I have a pain in my chest’; Maaten imna panini tangllia ak’a nalallrulliniluni
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);

Without shouting at them, without yelling at them, just speak seriously to them, telling them what one ought not to do.' (YUP 2004:122);

Without shouting at her, but not yelling at her, just speak seriously to her, telling her what one ought not to do.' (AYAG. 49:12);

Nevertheless that old woman would shout at him, saying that he wasn’t going to eat.' (CET 1971:11 & PRA 1995:451);

‘You [literally: your condition] will feel a tremendous jolt when he looks at us because his vision is so strong.’ (QUL 2003:48);

Nevertheless that old woman would shout at him, saying that he wasn’t going to eat.' (CET 1971:11 & PRA 1995:451);
qatviaq moose hide tanned on both sides; leather prepared like suede; tarpaulin # Lumarragadcan-nlu pilget taitut, . . . qeciklingurnek-luq qatviame. ‘Everyone who possessed good cloth, . . . or thin leather, brought it.’ (ANUC 35:23); > qatviista; < PY qatviaq

qatviista tanner; leather worker # Ellii allanruuq Simnon-amii qatviistenmi. ‘He lodges with Simon the tanner.’ (ACTS 10:6); < qatviaq-luq-ta

qaucire- to have wrinkled skin from too much wetness; to be waterlogged # as of a person’s hands; qaucirtuq ‘it is wrinkled’ / Imarnitekwaguaq tua-i qauciresek, mecungqapiarlutek. ‘His gut rain parka was waterlogged, completely soaked.’ (QUL 2003:248)

qaucuk sore on scalp # < qauk-cuk; cf. qauraq

qaugnuq, qaqiguq* spectacular eider (Somateria fischeri) # qaugret or qauggiret ‘spectacled eiders’; qauggruuq or qauggiirruuq ‘it is a spectacular eider’; Tua-i-l’ nutaa ingcata unkumiutaat imarpigmiutaat qecililriatun, qecigkilngurnek-llu qatviianek. ‘. . . ’ (AGA 1996:122); see Appendix 3 on demonstratives

qaugkumiupriver person; resident of the upriver area # < qaugna-non-singular-miu; also spelled qaumkumiup

qaugna, qaunna (NSU form) the one upriver; the one inland or inside # extended demonstrative pronoun; qaug um ‘of the one inside’; qauggkut ‘those inside’; qauggna qagiu! ‘sweep the area inside’! Iternauurtukuk qauggna capumaluni cingyaamek. ‘When we would enter, we’d see the back area was covered with a tarp.’ (AGA 1996:122); see qaunni, the corresponding demonstrative adverb; see Appendix 3 on demonstratives

qaugyaq sand # qaugyam tengaurtualriim neqauteput qaugyngvekvarii ‘the flying sand is making our food sandy’; . . . ayuqerkaugunug yugtuun umyugailngurrun qaugyanun nelfiiriaatun. ‘. . . he will be like a foolish man who builds a house upon the sand.’ (MATT. 7:26); Ciuqlirmi uilligtaruani pia kembqitaarluni, tua-i tangaaninani, agarcaaqngani-luq igluni qaugyaurluni-luq. ‘When she looked at the first fish she had prepared, its flesh was cut unevenly, and when she hung it up it fell on the ground and got all covered with sand.’ (ELN 1990:40); < ?-yaq; > qauggyaqer, qauggyaarrlinaaqt; < PE qauggyaar

qaugyaqar- to have a grinding feeling as from arthritis (of one’s joint(s)) or bone spurs # K, Y, NI, CAN, HBC, BB; < qauggyaq-qar-

qaugyaarrlinaaq desert; sandspit # < qauggyaqarrlinaaq

qaunqe- to protect; to care for # qaunqaa ‘he is taking care of it’ / qaunquq ‘he’s taking care of something’; ayakuma qimugteka qaunqekiu! ‘please take care of my dog when I go!’; qaunqenritua ‘I’m too busy’ to give it attention; Cat tamakut-luq cali agalriit cali elaturramun anulluki tuaqqaam qaungaulluki cakneq. ‘They [the bladders] hanging there were taken out to the storm porch but only with great care.’ (QAN 1995:166); < ?-ke-

qaunqesta caretaker; overseer # qaunqestii ‘their overseer’; qaunqestekaat ‘he is their overseer’; Atanrem Cain-aq aptaa, “Nauwa-mi kinguqlilin Abel-aaq?” Kiugaa, “Nalluaqa, kinguqlirma-qaa qaunqestekaaq?” ‘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); < qaunq-te-

qaunqista caretaker; overseer # qaunqisten-guuq ‘he is an overseer’; < qaunq-i-

qaunaq brow of cliff; brow-like edge # NUN; < qaunq

qaunq* sore on one’s scalp # and qaurn to have sores on one’s scalp # qaurntuq or qaurra ‘he has sores on his scalp’ / Cali qaunqaqaki yuut, tan’gaurluit teq’urrit teq’icirruarluki cakneq ak’allaurluki, tamatumq quilliluki qaunrii inruarluki. Assiriaqluteng. ‘Whenever people had 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); > qaucuk; cf. qaunq

qaunq forehand; brow # NSU; cf. qaunq*, qaunaq, qaurntuq; > qaunq, qaunq

qaunq’ dawn # Ereneret qaurnrini uitanuluni tauna tawa aapaa qaneryaarqur, kegginaquni tauna aperluku, . . . ‘He said that he was at the “dawning of the days” as depicted on his mask, . . . ’ (AGA 1996:62); NUN; < PE qaunq

qaurn forehead; brow # Wangkuta cung’umek piuratuarput. Allani-l’ nunani qaurnmek.
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, < qauq²-

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)

qaurtuq broad whitefish (Coregonus nasus) # qaurturturtu’rtuq ‘he keeps eating whitefish’;
Tua-i imkunek nerlallemferlek qaurtuneq cetetaganeq nerlartukut, qaurtuneq-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 broad whitefish (Coregonus nasus) qaurtuq # very whitish clay

qavacilleq, qavamli-, qavangcar-, qavangurtur-, qavap’ag-, qavaq, qavavet, qavayungerpet. qa[qvar]cuun, qavarti-llu taqultuq. ‘He dreamed of a ladder, reaching from the earth to heaven, with angels going up and coming down on it.’ (AYAG. 28:12); < qavar-tur²; < PY qavargurtur- (under PE qavar-)

qava(ni) (qauqa(ni)) inside; inland; upriver # extended demonstrative adverb; Imarpik-llu cikuirucan qavaqet neqillemun upagluteng, ‘When the ocean became free of ice, they moved upriver to their fishcamp.’ (KIP 1998:53);
Taigaqami qavaken Kusquqvagmek ayagluni cerfirtaqluni maavet-llu Canermerun 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 üg. HBC writers may prefer to use üg in their spelling; see qaagna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives

qavap’ag- to sleep deeply or late # qavap’agtuq ‘he’s really sleeping’ / < qavaq/qavar-pag²-

qavardar- to fall asleep # qavardarq ‘he fell asleep’ / Pitsaqevkenak qavargallinikvet . . . ‘If you happen to accidentally fall asleep . . . ’ (QUL 2003:50); < qavar-qar-

qavaq sleep # and qavaro- to sleep # qavartuq ‘he is sleeping’ / qavaa mamtuuq ‘he is a deep sleeper’, literally: ‘his sleep is thick’; qavaraqama ‘whenever he sleeps’; Ilai-llu ukut serr’irangluteng Turpak taqutgan qaqunertuami neplingraagneq qeqtakaununani qavargaru. ‘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 qavargalluli. Qav’aqarni-gguq qaqaunertuam, qeqtetraa-llu qavargaru. ‘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. Qavuq caqunrituq. ‘. . . give up on your (getting plenty of) sleep, even though you want to sleep. Sleep is nothing.’ (YUP 2005:102); > qavaa tiluq, qavamak-, qavargar-, qavanguq, qavangurtur-, qavap’ag-, qavaq, qavaqar-, qavara-, qavacuun, qavarni-, qavarto-, 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’ / . . . qavaraaqaqami anguarutni taman’
tégumiaqnginarmini pegtuqerluku . . .
‘. . . whenever he’d be dozing off, he’d drop his
paddle while he was holding it . . .’; < qavar-a-

qavarcetaaq sleeping pill; general anesthetic;
< qavar-cetaaq

qavarciq rope for climbing # NUN

qavarcuun sleeping bag # < qavar-cuun

qavarni- to be sleepy # qavarniuq ‘he is sleepy’ /
Waniqaš tamalkunta qavatuukut qavarningaqamta
unugmi. ‘Now all of us sleep whenever we get
sleepy at night.’ (YUP 2005:126); Y, HBC, NI,
NUN, CAN, K, BB, NR, LI, EG < qavar-neq’i-i;-
> qavarniir; < PY qavarni- (under PE qavar-)

qavarniir-, qavarniirte- to become alert after being
sleepy # Nutaan tua cegg’aqangnaqluni pilriim
qavarniirlluni. Qavarniiran . . . ‘Then, trying to
become more awake, he became more alert. And
when he became more alert . . .’ (QUL 2003:50);
< qavarni-i, qavarni-irte-

Qavartaqq Whitefish Lake # near Aniak; = Qavarteq;
< qavartar-?

qavartar- to stay overnight during a journey;
to camp out # qavartarpeq ‘he is staying
overnight’ / kiaq qavartaryallruukut grinun
atsiyallemti ‘in summer we went camping
in the mountains when we went berry
picking’; Tua-i-llu ayaumaluteng unuaquani
cukavkenateng kaassalinacuarluteng.
Tagqaqluteng, malrurqugnek-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 ayaglutek qavartarqalutek, unugaqatek
qavartarqalutek. ‘And so they traveled camping
out; when night came upon them, they’d camp
out.’ (QUL 2003:288); < qavartar-?; > Qavartaqq

Qavarteq Whitefish Lake # near Aniak; = Qavartaq;
< qavar-vik

qavarvik sleeping bag; bedroom; bed (in NUN)
< qavar-vik; < PY-S qavarvik (under PE qavar-)

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
qavaqallinuluni. Qavaqallinuluni, tua-i qavaryugluni.
‘. . . he went to bed and fell asleep. He slept; he
slept very soundly.’ < qavaryug-

qavcicuaq marten (Martes americana) # used even in areas where terikaniaq
rather than qavcik is used for wolverine;

Qavaken nutaan kiaqlimterneq paluqtarnek
kipukengaqluteng imkunek-Llu qanganarnek,
qavcicuar(aq), terikaniaq tamakunek tamaa-i,
keglunernek. ‘From inland, from our hinterland,
we’d purchase beaver, ground squirrel, marten,
wolverine, and wolf [pelts’.] (PAI 2008:216);
< qavcik-cuar(aq), qavcic-cuar(aq); < PY
qavcicuaq (under PE qatvi! or qavciy)

qavcik wolverine (Gulo gulo) # Nem’i elatii
naparucircilunelikullu nallunaikculurulu qavcigmek,
terikaniaq. ‘Outside his house, he said, he
would put up a post, a totem, of a wolverine
(qavcik), a wolverine (terikaniaq — another word
for wolverine).’ (CIU 2005:10); LY, NI, HBC, NS;
> qavcicuaq(aq); < PY qavcicuaq

qavcin how many?; how much?; several # base
qavci-; qavcin allanret tekitat? ‘how many
strangers arrived?’; qavcineq qimuglengqericit?
‘how many dogs do you have?’; nerpiit
amIngqelartut qavcineq ‘big houses often have
several doors’; qavcirquneq nanvarrellrusit
manaryarlutmun? ‘how many times did you go
to the lake to hook for fish?’; qavcirta? ‘what
time is it?’; qavcirirtingua unumek? ‘what day
of the week is it today?’; qavcirun akingqerta?
‘how much does it cost?’; qavciklaagta? ‘what
time is it?’ (-klaag- is from English ‘clock’); ernerni
qavcini ‘for several days’; qavciruat neqet?
‘how many fish did he catch?; qavcirrellrusit?
‘how many did you catch?’; qavciritrar ‘a few’; qavcirmarneq
pingqertua ‘I have a few’; > qaviurte-; NS, Y, NI,
NUN, CAN, K, BB, NR, LI, EG

qaviurte- to become quite a few in number
in number; to have become how many? #
qaviurtut ‘they have become quite a few’; ‘quite
a few of them have occurred’, ‘a good number
of them have occurred’ / Allrakut qaviurtat
taya maani egilrallrumin. ‘For how many
years now have I been traveling?’ (literally: ‘the
years have become how many’) (CUN 2007:58);
Angutem anxam-llu ayagulirta qanrutarkugaak
qavciureskata erenret kassuutellerkamegnek.
The man and woman will talk to the priest
to the lake to hook for fish?; qavcirta? ‘what
time is it?’; qavcirirtingua unumek? ‘what day
of the week is it today?’; qavcirun akingqerta?
‘how many did you catch?’; qavcirrutar ‘a few’; qavcirmarneq
pingqertua ‘I have a few’; > qaviurte-; NS, Y, NI,
NUN, CAN, K, BB, NR, LI, EG
(QUL 2003:518); Tua-i-am nutaan allrakut qavciurta pisqengaiceteng nutaan tamana atungellruat. ‘Then after several years they began to use that one since they’d told them to do that.’ (TAP 2004:60); . . . allrakut-llu qavciurtuteng, akaurpakaa naken-llu waniw’ kingunengqerrucitnilutet. ‘. . . 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 qavciurte- 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 qavissutmek, 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); < qavari-3 (?)

Qaviayarmiu (Y form), Qaviayak (BB form) Inupiaq Eskimo # from Inupiaq Qawaiq

Qaviayarmiut site in the northeast part of Nunivak Is. # meaning native people from northern Alaska (who are said to have landed and formed a settlement, now gone, at that site) # NUN

qavirte- to hear something for the first time and find it strange; to review a new word over and over so as not to forget it # NUN

qavirte- to go a curved path; to set or be set askew # qavirtuq ‘he’s dreaming’ / < qavar-liur-

qavya, qanyak walrus-skin line made from the outer part of a split thick skin # Man’a-wa qavya, tua-i atulriarullruvia, maaten wii murilkua. Wangkuta-llu maaten ellangua angyarluta angyapiamek, tua-i imkunek maklagmek amilegmek. Tua-i makunek maa-i qavyanek tugutengqellruuq. ‘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 2005:16); Man’a-wa tua-i maa-i qavyagmek pitukiitnek pingelliniria, asverem amianek, wagg’uq mangaggluku mamkellicaumalriamek . . . ‘It has what they called “qavyak”, which was made from a walrus skin that was scraped and made . . .’ (CIU 2005:12)

qavyungqa- to be frowning # qavyungqaq ‘he is frowning’ / < qavyur-ngqa-

qavyur- root; > qavyungqa-, qavyurte-: < PE qavyur(3) qavya, qavyak walrus-skin line made from the outer part of a split thick skin # Man’a-wa qavya, tua-i atulriarullruvia, maaten wii murilkua. Wangkuta-llu maaten ellangua angyarluta angyapiamek, tua-i imkunek maklagmek amilegmek. Tua-i makunek maa-i qavyanek tugutengqellruuq. ‘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 2005:16); Man’a-wa tua-i maa-i qavyagmek pitukiitnek pingelliniria, asverem amianek, wagg’uq mangaggluku mamkellicaumalriamek . . . ‘It has what they called “qavyak”, which was made from a walrus skin that was scraped and made . . .’ (CIU 2005:12)

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qawkumiupriver person; resident of the
upriver area # < qaṱgna-plural-mi; also spelled
qaṱgkumiu
qayaarcticaqbell # HBC; < qayaarte-citaq
qayaarte- to ring # qayaartuq ‘it is ringing’;
qayaarteqartuq ‘it’s going to ring’; > qayaarcticaq
qayag- root; > qayaga-, qayagpag-; 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 # qayagaurtuq
‘he called out’; qayagauraa ‘he called out to her’
/ Imma Pili Elngum qimugtii qayagauranggraatni
niicuumilan tua-i uamcetevkenateng taumun
ayagluteng unilluku. ‘Because Pili, Elnguq’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); < qayaga-ur-
qayagpag- to call loudly; to yell; to shout #
qayagpagtuq ‘he called loudly’; qayagpagaa ‘he
called her loudly’ / < qayag-rpag-; > qayagpag-
qayagpaga- to call loudly repeatedly #
qayagpagaq ‘he called out loudly repeatedly’;
qayagpaga ‘he called out loudly to her
repeatedly.’ / Qayagpaggiima aturani unilluku
qimallruuq. ‘When I called out, he left his clothing
and fled.’ (AYAG. 39:18); < qayagpag-a-;
> qayagpagayuli
qayagpagayuli guillemot (Cepphus sp.) #
< qayagpagayu-
qayaq kayak # and qayar- to kayak # qayartuq ‘he
is kayaking’ / qayaa (or qasaa for NS and NUN
(where it is pronounced ‘qass-a’) ‘his kayak’;
Imkut tua-i tamakut-llu waten aturatellriit,
temirtenigurtelriit tuaten, qayuruqta, nerluki
tuaten auq’alteng makut piaqluki. ‘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 1997:284); Nut’an-am angturulini
piṱqagyalrim tar qayartussuunnani pilliniu
тάγα-и, qassaatenrilnermi. ‘Then he grew up and
he never went kayaking even though he didn’t
lack for kayaks.’ (WEB2); > qasmic-, qasmike-, qayartur-, qayaruartalek, qayavaalii; cf. qai
qayartuq ‘he is kayaking’, ‘he is hunting seals’
< qayaq-tur-
qayaruartalek dowitcher (Limnodromus sp.) #
< qayaq-uaq-talek
qayavaalii exclamation used when one sights a kayak
approaching in the distance # NUN; < qayaq-?
qayegyaq spotted seal (Phoca largha) # = qayigsaq;
< PE qaṱqiyar # NUN
qayemgu thick shore-fast ice # Aren, tus’aarcami
imma qayemgukun tamaaggun tayim’ pekluni
itraqili. ‘When he landed he started walking over
that thick shore-fast ice and walked heading to the
land.’ (QUL 2003:684); < PE qaṱqvumy(u)
qaygiq men’s community house; “kashim”;
steam bath house # see qasgiq for more information;
Cuuk ukuk malruk qayigimi uplutek, qalirlutek-
llu. ‘These two people got ready in the kashim
and put on gut rain-parkas.’ (CAU 1985:53);
HBC; EG; = qasgiq; < PE qaṱqi
qayigsaq spotted seal (Phoca largha) (in NSU); ringed
seal (Pusa hispida) (in CAN this is used if a local
person is named nayiq, the usual word for this type of
seal) # = qayegyaq; < PE qaṱqiyar
qayikvayak wheat grass (Agropyron sp.) # Maaten
tang aqisgiamci ciuneni tangerqeraan naavak
kankuk waten iqugteklutek akuliik qayikvayagnek
imkunek canengqerrluni. ‘When she got down
quite low, she saw two lakes separated by a strip
of land where wheal grass was growing.’ (AGA
1996:218); = qakvayak; =-vak-yak
qayruq tree bark # = qasruq, kasruq, HBC; < PE
qa(C)03u3
qayu- root; qayucita? ‘what time is it?’ (HBC);
> qayumi1, qayumikika, qayutun, qayuwa; cf.
qaillun
qayugarte- to crack when bending # NUN
qayumi1 just as could be expected; indeed #
exclamation, adverb; yungcarista taicinillrat
qayumi tekitellrulliniuq ‘the doctor that they said
was supposed to come has indeed arrived’;
< qayu-?; > qayumikika
qayumikika, qayumiki, qayumi2 I don’t know #
exclamation; Y, NS; < qayumi-kika
qayuq soup; broth; blood # > qassutaq,
qassuciaq, qasuuciaq, qayuqegggliq
qayucarniar- to barter for food; to ask if one has
something to trade for food # NUN
qayuqegggliq tundra hare; arctic hare; Alaska hare
(Lepus othus) # locally: jack rabbit; Cali-am ellii
murilkelluni kiarqurluni ungungssiarnek.
Tua-i-am cali 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

qayuri- to be murky or milky appearing (of ocean water) # NUN

qayutun how many?; how much? # interrogative adverb; qayutunek (qayutuneng) pingqercit ‘how many do you have?’; qayutuugat? ‘how many are they?’; HBC, Y, NS; < qayu-equalis

qayuwa this time; to my surprise; for some unknown reason; how? (Y, NSU additional meaning) # particle; qayuwa taiguten ‘you came, to my surprise’; qayuwa ayuqa? ‘what is it like?’; qayuwa tang neq’liqellriakut ‘this time we did catch a lot of fish’; Tua-i-lu tekicaqliamek qayuwa’ itqertevkenani aatani ikayualuku tauna kemeek 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 2007:102); < qayu=wa; > qayuwete-

qayuwete- to be out of sorts; to be not quite right; to be not oneself # Tuaten-gguq unegken qutganrraqami qayuwetaurtuq ayuqucia allaaluni. Tua-i-am aptellia, “Panik, ciin iliikun qayuwettuq.” “Qayuwenerituq, mernuama tua-i am aptellia, “Panik, ciin iliikun.”” (MAR1 2001:72); < qayuwa base ete-

qayvaun ladle # HBC; = qasvaun; < qasvar-n

qecaraug tripe; stomach lining tissue of caribou or moose # < ?-uaq; < PE qecarau(C)aar

qeceg- to jump; to perform a certain component of the Bladder Feast # qecetguq ‘he jumped’; qecgaa ‘he jumped over it’ / Nakaciuryaram mat’um qanerkai amllertut caqtaarturallri. Tuamte-lu-gguq cali piqerluteng qecegluteng tan’gurraat. ‘There is much to say about the Bladder Festival and the activities associated with it. Moreover, the boys would perform the “jump”.’ (ELL 1997:306); Y, HBC, K, NUN, NI, LI, EG; > qecgaur-, qecengqayuli, qeckar-, qec’nge-; cf. meceg-; < PE qaqay-and qatayur-

qecengqayuli grasshopper # < qeceg?-yuli

qecervak gull (species ?) # < ?-vak

qecgaur- to jump or hop repeatedly; to jump rope # qecgaurtuq ‘he jumped repeatedly’; qecgauraa ‘he jumped over it repeatedly’ / qecgaurturluni maqaaruaq ayakartuq ‘the rabbit fled hopping’; Mingqerraarluku-lu qingangi qecgaurluteng, cikumek tuaten tugasrulu, aunracetaarluku-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 qecigklinguaraat arnat atkukttullruit. ‘Oldsquaw [skins], being thinner, were used for women’s parkas.’ (CIU 2005:338); < qecik-kite-

qecigpak walrus (Odobenus rosmarus) # LI, EG; < qecik-pak

qecigtu- to be thick and tough # of a skin; qecigtuq ‘it is thick and tough’ / < qecik-tu-

qecik skin; hide; rind; scab (additional meaning for K, BB, CAN); rope, cord or string (additional meaning for NSU) # Taum-gguq angutem kegginaa tungungqaluni, qecigneklu neqet qeciuqnek qasperluni, . . . ‘That man’s face was black, and he wore a cover parka of [skins], being thinner, were used for women’s parkas.’ (CIU 2005:338); < qecigkite-, qecigpak, qecigtu-, qecikluk, qecip’atuli, qecigtuq; cf. Nelson 1877–1881 list (61); < PE qacyi

qecikluk warm spot in river that does not freeze # K, BB; < qecik-?, cf. kiciggluk qecip’ag- to spit hard # > qecip’atuli

qecip’atuli beluga (Delphinapterus leucas) # LI; < qecip’ag-tuli

qecip’ag qecip’ag- to spit # qecirtuq ‘he spit’; qeciraa ‘he spit at it’ / qecirtuq ‘he spit it out’; Tuamteluq meqsugyaqaltung pikata pinaurait, “Kitek qeciraaq.” Qeciraaq qecia qapnerikan pinaurait, “Meqsungeksaitelluniuten cali.” Tua-i taughtuen qecia qapnerigqan pinaurait, “Kitak nutaan mer’a, mequngluniuten.” ‘When they
[the youth] would say that they are thirsty, they
[the elders] would tell them, “Go ahead, spit a
little.” When he’d spit, if his spit wasn’t frothy
they’d tell him, “It seems that you still haven’tecome thirsty.” And only when his spit would
get frothy would they tell him, “Go ahead and
drink now; it seems you’ve gotten thirsty.”’
(CIU 2005:198); > qeciqar-, qeciqar-, qecirniir-, qecirvik, qecirykun
qeciqar- to have an attack of diarrhea # qeciqertuq
‘he had diarrhea’ / NUN; < qeciqar-
qeciqutaq seal or walrus stomach or walrus bladder
inflated to serve as a net float or used as a water
container # < qeciqutaq
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 # qecirvik
qecirnike something eaten after eating frozen
fish or receiving communion # < qecirnike
1
qec'issuun vise; clamp. < qec'issuun
qec'issuun katraayuli
qec'luq-1 to pull out with the roots intact # qec'luqaa
‘he pulled it out’ / qec'luqigatuq ‘it can’t be
pulled out’; qec'luuta ‘he pulled it out with
the others, unintentionally’; Waten uksuarmi-
llu nakaciuqata'aqameng tamaa-i ikituqnek
pitullruut qec'luqaa waten nalukuneng
ekenerkameqnek. ‘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);
> qec'luq, qec'luqam-, qec'luqauq, qec'luur-; cf.
qec'luuen; < PE qac(q)uy-
qecug-2 for ocean ice to break off from the
main ice # Aren, maaten tang kiaqerrluni
pilliniuq kelutmun, ak’aik’ tua-i
ertengellrullinikuq anuqiliria-wa. Tua-i kelua
ak’a yaaqsigillrulliniluni. Pamaggun qecuwlluku
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.’ (QUl 2003:508); Nl;
> qecuneq
qecugaaq woven thing # < qecug-aq
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
nuqettiniluku. ‘Well, when he finally caught up
with him, he grabbed him by his ears and pulled
him.’ (QUl 2003:428); < qecug-mik
qecuguaq edible fiddlehead of spreading wood fern
(Dryopteris austriaca) # Y; < qecug-uq
qecuneq crack in (ocean) ice exposing open water;
open lead in (sea) ice # Maaten-gguq tang
qecuneq tamana piat, ak’aik’ tua-i
piatlini iaki nuqettinilriik 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, angalkuulleraami tua-i
kamara’arrluni atkuni yuqerluki luumaarluni
apqittek tengluni taman’ arviryaaqellnia
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.’
(QUl 2003:508); < qecug-neq
qecuqite- to choke on liquid; to drown # qecuqituq
‘he choked’ / tauna meqiu qecuqicauqekvenak!
‘drink that, being careful not to choke!’;
Qecuqiluteng tua-i kuigni uitalrani cuignilnguut.
‘The otters, being being stuck [in the trap] in the
river, would drown.’ (PAI 2008:224); < ?-ite

qecuur- to pull repeatedly # qecuurtuq ‘he pulled repeatedly at something’; qecuuraa ‘he pulled it repeatedly’ / Atam tua-i taumek nangnermek pakegvissaamek picirllutek kenkutenrilriik arnaarlulluuaqellriik. Tegullutek tua-i qecuurullutuq 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 # qelauq ‘he is divining’; Eprilnguq Qela ‘the Holy Spirit’; Y, NUN; > qelalek, qelatu; cf. qelarvag-, qelalernarqur. Qelauq means ‘it is pitch black’ / NI; < qela-

qela-2 to have cramped muscles # EG
qela-2 root; > qelanernarq-, qelapegte-; < PE qela-1
qela-2 root; > qelalernarqur, qelapegte-; < PE qela-1
qela-3 root; > qelaluq, qelarvag-
qela-5 to put up the sail; to go or pull up a cliff or pole using a rope # NUN
qelaake- to hold on to (it) # Umyuarteqlamigguq’ “Aren, ukuk caskukatek qelaakenritakek. Piarkaukunegnegnga caviggatek gguq tayima, ‘Aren, ukuk caskukatek gguq tayima,’ ‘he pulled it repeatedly’ / Anguarluni kessianeg; < qecuurullutek tua-i 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-

qelatu- to have powers of divination # “Imuuguten-qaa qangvarpak niiskengaqa angalkuq?” Im’um kiugum, kiugaa: “Ii-i, taunguunga.” Aptaam ataaam atam kiugum, “Imuuguten-qaa qangvarpak niiskengaqa qakmani qelatuli?” “‘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 # qlemntuq ‘he blinked’; qlemmtak ‘he blinked them’ (his eyes); < qelme-?
qlemlyaq (UY, middle K form), qlemsaq (NSU form) eyelash # < qelme-yaq, qelme-yaq; cf. qemeryaq
qelengllak scar; kink; wrinkle # Cunawa-gguq ‘he made a tuck in his pants’ / qelengtak qerrulliigni kivyugngagnek ‘he made a tuck in his pants because they tended to slip down’; > qelengneq, qelengllak; cf. eqe-

qelengneq pleat # < qelengte-neq’
qelengquq lump; hard berry # NUN; < -quq
qelengte- to pleat; to tuck; to wrinkle # qelengtuq ‘it is pleated, wrinkled’; qelengtaa ‘he pleated or tucked it’ / qelengtaq qerrulligni kivyugngagnek ‘he made a tuck in his pants because they tended to slip down’; > qelengneq, qelengllak; cf. eqe-

qelerte- to bother; to frustrate # NUN
qelkataq treasured thing # < qelke-

qelke- (K form), qel’ke- (Y, HBC, NI form) to save; to keep; to conserve; to take care of # qelkaa ‘he kept it’ / lumarrallruar qelkaa callmankaluku qerrullignun allgumalrignun ‘he saved the little piece of cloth in order to have it as a patch for the torn pants’; Tua-llu wiinga tua-i kinguneurlrup utmyuqaqaqamku, aling nakleng wakgkuta yuuyaraurlrup tang tua-i qel’kenrrilinikut Yup’ignek aprumalriani. ‘When I think back to how we’ve lived, I feel sad realizing that we Yup’ik people are not holding on to our traditional ways.’ (CIU 2005:408); qel’ketalria ‘one who takes
good care of things'; > qelkataq, qelketar-; cf. qelkaake-

**qelketar** to habitually conserve and take care of things # qelketartuq 'he is one who habitually takes care of food and belongings well # Aūguna avani kiagecicarkaulliniuq. Qelketanruluni yuugarkaulliniuq, catuliuluni. '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

**qellugte** to be bent or distorted in shape as from a scar # Tamaani-gguq arnat makut kangarnaurtut inglumeggnun qelluggluteng, kangaqcaarnaurtut. Cunawa-gguq tamaa-i tuaten pilagluki irnivkalallrit. '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 #

**qelluq** colon (anatomical) # < -luq; > qellucungaq, qelluraq

**qelluqite** to suffer aches and pains; to pull taut # Wall’u arnassagarnek amllernek pitaicaaqluni, ta gaam ilait cali qelluqitengluteng. 'Although there may not be many old women now, some of them are starting to suffer aches and pains.' (KIP 1998:341); Qelluqiarrngapiinret iliitniq aturluku piyugaqama piaqlua. 'At this time of your life you don’t have infirmities, and when I was at that stage I didn’t have infirmities and I was able to follow my inclinations to do what I wanted to do.' (KIP 1998:341); < qelluqite-n

**qelluqniaqar** to flex back when stretched tightly # NUN

**qellur** to shrink # qellurtuq ‘it shrank’ / qelluumaq ‘it has shrunk’; qellurtaa ‘he crimped it to decrease its size’; puyurtcim painga qellurcimauq ‘the stovepipe’s opening is cramped’; NUN, HBC, NS; > qelluqite-

**qelluqraq** one who has the same name as oneself; namesake # qellu’urqaqa ‘he is my namesake’, ‘he has the same name as me’; = qellucungaq; < qelluq-aq derivative semantically unclear to compiler, but cf. tutgaraq, iluperaq

**qelme** to close one’s eyes; to die (euphemistic) # qelmuq ‘he closed his eyes’; qelemleuni ‘closing his eyes’ / qelemngaq ‘he is keeping his eyes closed’ ... qelemngauruni pelakekagnuni uitauranaruni kanguruaq pakemna qalriallakalliniuq pelakekaagnun qinganun mill’uni. ‘... 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); > qelemyaq, qelme-

**qel’qecir(ar)** to tickle # qel’qecirretuq ‘he is tickling someone’; qel’qecirraa ‘he is tickling her’ / HBC = qaleqmacir(ar)

**qelqerrute** to open (can etc.) # ... kellarvini teguamii angitai. Qelpercamiu imai egtag avatmun, ... ‘... when he took his pouch he untied it. When he’d opened it he threw its contents about.’ (ESK 1899:477); Paqrayaguskaku taun’ tunuquyaqagaq qelperluki tava ilua tangresqeelluki. ‘When they became curious about the caribou fat, he opened it and told them to look inside.’ (CAU 1985:38); < qelemyaq, qelme-

**qelqerrute** to be close together # Wii-llu piyugyaqalua tuaten amta-llu qelgerrulluteng. ‘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
qelquak shaman’s paraphernalia # Y
qelta fish scale; bark of tree; eggshell; peel # qellet ‘scales’; Manuni tangelllinia, 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; < qelquayak qelqun shaman’s paraphernalia # Y
qeltet ‘scales’; Manuni tangelllinia, 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; < qelquayak qeltairissuun; qeltengalnguut; < PY-S qeltairissuun device for removing scales; peeling implement # < qelta-ir-2-ssuun qeltengalnguut rolled oats # literally: ‘things like fish scales’; < qelta-ngalnguq plural
qelu- to pull up; to tighten; to be cramped of a muscle # qeluq ‘it is tight’, ‘it is cramped’; qelua ‘he pulled it up’ / qelutaa ‘he tightened it’; kuimallemni qeluqercaaqellruuq iruma aipaa ‘when I was swimming one of my legs got a sudden cramp’; kiimenani-llu-gguq urluvni tauna qeluqlitellriit. ‘When I was swimming one of my legs got a sudden cramp’; (QUL 2003:566); < qelu-yaraq qeluyaraq notched end of bow where bowstring is fastened # < qelu-yaraq qelutarci-, qelun, qeluyaraq; cf. qelurni-, eqe2-; qelun1 spring or similar thing under tension # e.g., a bowstring, guitar string, blade of bowsaw or bucksaw; Tua-ll’ pillinia 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-
qelun2 piece of flesh under the tongue # NUN qelumirrsuun meat hook # NUN qeluqlite- to suddenly strum on something under tension (to beat a drum; to pluck a string) # Taugama cauyat qeluqlitellriit nunnrirnitellrii. Tuarpiaq tamana kaughtualaqii. ‘But he knew how to beat drums. It was as though he was pounding on it.’ (KIP 1998:11) qelumni- to have droopy eyes; to be sleepy # qelunruq ‘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 bowed string instrument, such as guitar, banjo, or harp # Nanrarciu Ataneq atureetaagun; atuuciu atureetaarluci qelutviaryatgqun. ‘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; < qelun-?
qeluyaraq notched end of bow where bowstring is fastened # < qelu-yaraq qemag-1 to not want to leave # usually of a child; qemagtq ‘he doesn’t want to leave’ / cf. qemak qemag-2 postural root; > qemagte-, qemangqa-; cf. qemag-1 qemagte- to put away for safekeeping; to place (body) in coffin # qemagtq ‘it was put away’; qemagtaa ‘he put it away’ / Tuutan taun’ angilluku kalmaanaminun qemagarlluku. ‘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 nerscullurralni yuut, imunek teguurluki qemakelliaqamegteki kerggluki nuyait cippeggluki nersaait ciirkqaluku. ‘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*2-

**qemanga**- to be put away for safekeeping #
quemangqaq ‘it is stored away’ / Nunakegcarluki
natmun ilameggunqun *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 # . . .
quemeryami akuliggun 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
qemaryar

**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
maa-i ayalliniria qemiq-llu tua-i tekimamiq
qemiq tevliniluku. ‘And so now he had gone,
and when he reached the *hill* he went up and
over the *hill*.’ (ELL 1997:52); Tamana negeliratat
napalirluni uatiini-wa ceni’aq, akiani-wa nunapik,
quemirtarluni, . . . ’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
lots of trees, . . . ‘That fish-camp of theirs had
qemirtarluni

**qemitaag**- root; > qemitaagte-, qemitaange-

**qemitaag**- to be in a hurry, wanting to go but
prevented from leaving # qemitaagtuq ‘he is in a
hurry’ / Unuakumi ayakuvcki qemitaaggluli cuarvet
ciunerpecenun cukangnaqluci ayagarkaunguci . . .
‘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
qemitauciqapilleluteng ilait-llu kass’areskuni
aatiita ang’aqluki qemitarnek piarkauluni . . .
‘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 uqungetutu
qanganaat. Tua-i amiiruluki waten inglukgelluki
qemiluki 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 # qemita ‘he strangled it’
/ qemituq (ellmitne) ‘he hanged himself’;
maqaruaq kapkainaqngani tuqtuaa qemilluku
‘he killed the rabbit that he had caught in the
trap by strangling it’; > qemitaq; < PE qemit-

**qemqacyiar**- to squeeze # NUN

**qemmar**- to mash by squeezing with the hand
to remove liquid # qemmaruq ‘he squeezed
something’; qemraraa ‘he squeezed it’ / Tua-i-llu
usuarumti tan’gerpiit amleriata, qall’ pilukul-l’
eluku qantamun qemmarluq puyalereski uru,
. . . ‘In the fall when there were lots of
crowberries, they put them with rancid moss in a
bowl and *squeeze* it *by hand*, . . . ’ (PAI 2008:108);
> qemrarissun

**qemrarissun** wringer # < qemrar-i’-cuun

**qena**- to be sick; to be ill # qenauq ‘he is sick’ / UK,
BB, NR, LI, EG; > qenaa-, qenan, qenavik; < PY
qena-

**qenaa**- to moan # Tua-i-llu akaurcarn qenaa-lriamek
niilluteng camaken. ‘And for a long time they
heard someone moaning down there.’ (CAU
1985:87); Qeralliniluni igvallinia nukalpiaq
una nevengqalaquni, matangqaluni tua-i
uligtuqmauli, qenaaqurluni tua-i. ‘He went
across and saw a young man lying naked with a
blanket, and moaning.’ (PAI 2008:396); < qena-a-

**qenagyaq** shinbone # K, Y, NI, CAN, HBC

**qenan** illness; disease; sickness # Qenatekluki tua-i
tamakut tuqtutut-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 # qenarq ‘it is infuriating’ / qenaqvaaq ‘how infuriating’; = eqnarqe-; < eqe
qenavik hospital # BB, NR, LI; < qena-vik
qenavyuq underhair # LI; = qinavyuq; cf. qivyuq
qener- root; < eqe -; > qenerte-, qennga-, qennge-
qenercinrraq*, qenercenrraq*, qenercineq (HBC form) swollen lymph node in the neck; gland; tonsil # < ?-nerraq, ?-nerraq, ?;
< PE q0n03-
qenercinrraq, qenercenrraq, qenercineq
swollen lymph node in the neck; gland; tonsil # < ?-nerraq, ?-nerraq, ?; cf. qenercineq
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 ṿ, ń, ńg;
< qengaq-kuar-
qengallek king eider (Somateria spectabilis) # Imkutllu makut gengallek atkulilik tuqulngurnun.
‘They made those king eider [skins] into parkas for children.’ (KIP 1998:137); < qengaq-kuar-
qengapcuar(aq*) limpet shell # NUN; < qengaq-?
ad seashell
qengaq nose; deuce in cards (additional meaning in Y) # also dual for one nose or both nostrils;
qengaktaq, qengaruaq, qengaruk, qengaryak, qengaryuguaq, qengaruvagaq, qengaruvaaq; cf. qengiiq, qengiq; < PE qaŋar
qengaraq shin; ribia; shinbone; funny bone # and qengarar- to hit the funny bone in one’s elbow # qengarartuq ‘he hit his funny bone’; < qengaq-
< PE qaŋarar (under PE qaŋar) Qengarpak indigenous Yup’ik holiday celebrated in the coastal area only (elsewhere combined with Qaarittaarq (q.v.),) shortly before the Nakaciuryaraq (“Bladder Feast”) # said to be an alternate name for Qaarpak (q.v.); the name Qengarpak is from the practice of wearing masks with big noses; < qengap-
qengartaq central ridge on a paddle blade
# Tauna tua-i angutet ililngaugicami
anguarucilliniuq, anguarutmini-qqeq kagganung
gengartaan aipaan nunugakun, anguarutni
dakigjiggluquk anguarucinurruq. ‘One of the
men moved in with his inlaws and made paddles
shaping his paddle such that it would have a
sharp point at the tip of one of its ridges.’ (CIU
2005:16); < qengar-taq
qengartarak, Qengartaraak the constellation
Cassiopeia # means ‘nose of some sort’ in Yup’ik; < qengaq
qengaruq larynx; Adam’s apple # < qengaq-uaq
qengaruk snowbank # literally: ‘big nose’ from the
shape; . . . natquigem tenglluku, qengarugmun
tekitaqami akitmiarrluni qecengluni pagg’un
piaqluni. ‘. . . the snowy wind along the ground
blew it away, and whenever it reached a
snowbank it would bounce off through the air.’
(MAR2 2001:74); < qengaq-ruk
qengaruvagaq sculpin with pointed nose and
orange spots # NUN; < qengaq-
qengaryak striped jellyfish that is eaten in the fall
# exact identification unknown to compiler; BB; < qengaq-yaq; < PE qaŋaryay (under PE qaŋar)
qengaryuguaq kayak bow with a tote hole above
the bowpiece # < qengaq-uaq # NUN
qengneq excavated water-filled storage hole in the
ground, used as a cool storage place for pokes of
gul oil # NUN; < PE qaŋar
qennga-, qenggar- to be easily angered; to be
bad tempered; to be irascible # qengauq ‘he is
easily angered’ / . . . waniw’ nutaan ugu
ualinrerpemegi uitalria . . . tan’gerliq, nutaan
tua-i qenngapiaq. Tua tangellni tamalkuan uirrsugturtii irniyaaalria. ‘. . . 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-; > qenngait-, qenngali-

qenngait- to be slow to anger; to be even tempered # Tua-i-ll’ qimugta Pili itran naanguaqluku caqtaarungraagnegtuu tuaukuk aiini uitallukek tauna qimugta qenngailan. ‘When the dog Pili came in, they [the children] played with her, and even though they played rough with it, her mother let it be since that dog was even tempered.’ (ELN 1990:7); < qennga-ite-

qenngali one who is easily provoked or angered; bad-tempered person # < qennga-ite-

qennguaq glass # Y; < qenu-uaq

dipper for removing fragments of ice from a water hole or fishing hole in the ice # Mikellaq-wa kinguani kalngaglunii misuullermek, Turpak-wa kinguani tegumiarluni cikuliurutmek, ellii-llu kinguani qennguarluni. ‘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, qenu-luur-n, qenu-ir^-i^-cuun

qenngutaq. qenngissuun club for hitting fish # < qenngiq-taq, qenngiq-cuun

cartilage in fish-head # qennguaq, qenguuaq, qenngissuun

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qennguq ‘he is becoming angry’ / qenngutaa ‘he is becoming angry at her’; . . . qennguq’lang’erpeceteng elicetengnaqluci, elpeci ..

qennguq ‘he is becoming angry’ / qenngutaa ‘he is becoming angry on account of it’; . . . qennguq’lang’erpeceteng elicetengnaqluci, elpeci ..

qennguq ‘he is becoming angry’ / qenngutaa ‘he is becoming angry on account of it’; . . . qennguq’lang’erpeceteng elicetengnaqluci, elpeci ..

qenngugut’lang’erpecetengelicetengnaqluci, elpeci gaam 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 cartilage in fish-head # cf. qenngiq, qengaq; < PE qennguaq

dipper for removing fragments of ice from a water hole or fishing hole in the ice # Mikellaq-wa kinguani kalngaglunii misuullermek, Turpak-wa kinguani tegumiarluni cikuliurutmek, ellii-llu kinguani qennguarluni. ‘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, qenu-luur-n, qenu-ir^-i^-cuun
qepirte- to act forcefully or vigorously # qepirtuq
‘he is acting vigorously’ / qepirruqta ‘he is acting vigorously on it’

qepsuun belt # NS; < ?-cuun; cf. qep’sun

qepyun, qep’sun (NSK form) belt; loincloth; waist

qepir- dimensional root; # (NSK form)

qep’sun belt; loincloth; waist

qepsuun, qep’tun (NSK form) belt; loincloth; waist

qep’t - to roll up the skirt or him of one’s garment

qep’suniin belt; loincloth; waist

qepirte- to act forcefully or vigorously # qepirtuq
‘he is acting vigorously’ / qepirruqta ‘he is acting vigorously on it’

qercuqar- to cross over; to go across # qerartuq
‘he is crossing’; qerara ‘he is crossing it’ / qerartuqta ‘he is crossing it across’; nanvq qeraraa ‘he is crossing’

qercuqaraq hard frozen fish # and qercuqar- to freeze (it, blackfish or the like) # Aren, tua-i pitani taukt qercuqarluq urterami, . . . ‘Oh, when he came home he froze what he’d caught, . . .’ (QUL 2003:248); Aling, tutgara’urlull’er tanem qercuqarluqaarnek nutaranek neqkangqerpagta. ’Oh my, how it is that that grandchild now has some fresh frozen blackfish for food.’ (QUL 2003:248); NI; < qercuqar-qaq

qercuqar all white # predicative particle; . . .
anuqlirluni imarpik qailirluni cakneq, qairet tua-i qagraluteng qercuqar, . . . ‘it was very windy, the ocean had rough waves, the waves were breaking, all white.’ (CIU 2005:246); Tupiganek-gguq canegnek amingqetullrati, tamakut akulitgun qinertaa kiavet, neviarcaq kiugna egkumi caliuralria. Iirpauluni, qercuqar-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); < qercuqar-a-

qercuqar- to cross over; to go across # qerartuq
‘he is crossing’; qerara ‘he is crossing it’ / qerartuqta ‘he is crossing it across’; nanvq qeraraa ‘he is crossing’

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qercuqaraq hard frozen fish # and qercuqar- to freeze (it, blackfish or the like) # Aren, tua-i pitani taukt qercuqarluq urterami, . . . ‘Oh, when he came home he froze what he’d caught, . . .’ (QUL 2003:248); Aling, tutgara’urlull’er tanem qercuqarluqaarnek nutaranek neqkangqerpagta. ‘Oh my, how it is that that grandchild now has some fresh frozen blackfish for food.’ (QUL 2003:248); NI; < qercuqar-qaq
(CEV 1984:81); < qercur-rpak
qercurtaq freeze-dried skin; white trim on dance hat # < qercur-qa
qerkilqurraq* lowest point # Tua-i-am qanlaruttut kaqgunit qertunqurrat qaarkilqurrauluki tangtuyukluki. ‘They say they think walrus view high places as being low spots.’ (QUL 2003:64); < qerkite-lluq2-quq-raq
qerkite- to be low # of cliffs, hills, not airplanes, trees; qerkituq ‘it is low in height / Elaturrat assinurlartut pilimaaqameng elaqliq amiik qerkilkirluni iluqilmiri. ‘Porchers are better when they are made with the outside doorway lower than the inside one.’ (GET n.d.:19); < qerkite-< qerkite-lleq > qerkilqurraq
qerpertaq “Eskimo ice cream” (akutaq) made with the fresh rose of whitefish and mashed cranberries, which give it a violet color # > qerpertargainuq
qerpertangalgunguq* violet or purple # < qerpertaq-ngay-nga-nguq
qerqaq loon (Gavia sp.) # NSU
qerqasuuqlunuk tuaten uksurpak neqkamegnek. (Corvus corax) # Y, NS; < imitative and -laq; qerra-neq, qerrareq, qerranquq1 to get goose-pimples suddenly, as when feeling a chill down one’s spine # qerraryugtuq ‘he got goose-pimples’ / < qerra-ler-yy-
qerraneq, qerraneq, qerranquq1 blister # = erranq; < qerraneq, qerraneq, qerranquq qerranquq* cave # Carr’ilqaq tamalkuan elpenun cikiutekciqaa 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-quq
qerranret ribcage # < qerra-nea-plural
qerrari- to get blisters # qerrariuq or qerraria ‘he or it (body part) got blisters’ / qerrauruq it’gamkun ‘I have blisters on my feet’; < qerrari-< qerrari-
qerrarte- to undercut a river bank # as the water or a legendary creature might; qerrartaa ‘it is undercutting it (the bank)/ qerrarue sail # Man’a-w’ call’ tengssuterpall’er, akaartaq call’ akaartaq qerraruleni-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; < qerar-< qerrarun (under PY qear-
qerrata- to be up off the ground, partially or totally, not collapsed # Makut maani tatkit imugut tua-i nunamek qerrataluteng, . . . ‘These kayak racks here are high off the ground.’ (QAN 1995:144); Cuanateng-gguq ikegkut qerrataluteng-gguq taugken enellet. ‘They weren’t inhabited, but those old houses across there were still standing (not caved in).’ (CEV 1984:47); < qerrar-< qerrara-
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 pelatekam caniqa qerratartecetellrua 'the wind made the side of the tent rise up'; Mecungunil- lu, canegtaiilk an napallegmi pikan, napayagaat kangritne ayemgiluni iliumun iterrluki, aturan mcungelrillii qerratartelluki, kemni agtuusngavkarpeknu. '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-?; > qerratartun

qerratartun roof "rib" of house # Qerratartettellruu makut aglut tauguam, keyimeng-taw' tungsaueranurtut pagkut-liq' qerratartet, evegneng amaqilrutung nunameng cillaqlikacagirlrutung. ‘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-, qerrskak, qerte-; cf. qertuneq

qerrercercete- to freeze-dry # Ulugturluki-llu erviartuarararuluki taqkuni nulivuki qimugtem piyunggaikinun wagg’uq qerrercercettelluki nenglemi. Tua-i-gguq tuaten nengelmi qerrercercetturret ciyuitut waten 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-

qerrerrute-, qerrelquate- to be uncomfortably crowded # of people, or things that are crowded together; qerrerrutut ‘they are crowded’; qerrerrutai ‘he crowded them together’ / tangerlecticarvimi yuut qerrerrutellruut akwaagq ‘the people were crowded in the movie theater yesterday’; < qerre-?-te³, qerre-?-te³-; cf. qugrute-

qerretrar- to form a hard snow crust during a cold spring night preceded by a warm day # NSU; = qetrar-; < PY qi30t3a3 qi30t3a3 under PE qirar- or qiraar-

qerreke- to masturbate (refers to males) # NUN

qerrringa- to be lodged in a crack; to be stuffed in to something # . . . qayaan ilua tanglinlia, apquit ayapervian qayaan wani paingan ayagkariin keluani caviggaa pikna qerriringualria. ‘. . . 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-

qerriqetaar- to sparkle # qerriqetaartuq ‘it is sparkling’ / Tangvaurvallrani-tang imarpigmi tayima anguarutili-luq qerriqetaaluuringami tayima pellakili. As she was watching it [the kayak as it was going] out on the sea, its paddle sparkled in movement until it disappeared from sight [in the distance] as if tired of sparkling.’ (MAR2 2001:98); < qerrir-qetaaq

qerrir- root; > qerriqetaar-, qerrirraayaq, qerrircaar-, qerrirvete-, qerrirliq, qerrirun, qerrirvak

qerrirraayaq bald person # NUN; < qerrir-?

qerrircar- to shine (it); to polish (it) # qerrircaraa ‘he is making it shine’ / Tungulriit-am aughkut qerrircaatnek pilarait un’gani, tunguq apiararlutung. ‘They call those black ones [stones] the ‘polishers’ down there; they are very black.’ (AGA 1996:158); < qerrir-car-

qerrircete- to be shiny # qerrircetuq ‘it is shiny’ / < qerrir-cete²-

qerrircerratellria silver-colored thing; silver (metal) # Makut maa-i ellitiat ciuniurarkaten: suulutaaq, qerrircerratellria, punerneq-llu; . . . ‘This is the offering that you shall receive from them: gold, silver, and brass; . . . ’ (ANUC. 25:3); < qerrircete-Iria

qerrirliq silver-colored thing; silver (metal) # Agayutnguarit atanruviit piliagquat qerrirlimek suulutaamek-llu; yuut unataitgun taqumalutung. ‘Their chief idols are made of silver and gold, fashioned by the hands of humans.’ (PSALM 135:15); < qerrir-li³

qerrirun ramrod # NSU; < qerrir-?-n

qerrirvak tin (metal) # Tamarmeng makut ekuyuiklai, suulutaaq, qerrirliq, punerneq, cauvik, qerrirvak, wall’u imarkaq. . . . ‘All of these (metal) which don’t burn: gold, silver, brass, iron, tin, or lead, . . . ’ (NAAQ. 31:22); < qerrir-yak
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’; tangercetaarvik qerrlerutulluq ‘the theater was crowded’; . . . yuguggaat-lu maligtaat qerrlerulluku-lu.

‘. . . many people followed him and pressed in on him.’ (MARK 5:24); < qerre-?; < PE q03@03-

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; > qerrluq;

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 # < qerrlurcaq-tur-vik

qerrsi-, qerrsig- to speak in a deep voice # qerrsiqapiggluni. ‘“Watch out!” said the big bear with his loud deep voice.’ (KUU 1973:31); < PE qa3ya

qerrsiqapiggluni. ‘“Watch out!” said the big bear with his loud deep voice.’ (KUU 1973:31); < PE qa3ya

qerru- to freeze to death # qerruq or qerrua ‘he froze to death’ / Tauna yul’inguallini ellami qaqtulliin, arnaq pikna akuunani matarmi qerruqaurialrii uqetmun caugarrluni, anuqii 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-, qerruyanarqe-; QERRUYARPIARLUNI ‘suffering from hypothermia’; < PE qiu-

qerru-qa (qerru-?) to tailor so as to enlarge # NUN

qerruarte- to get a sliver in one’s flesh # qerruartuq or qerruartaa ‘he or it got a sliver’ / > qerruarun cf. qerrur; < PE q03@03-

qerruarun sliver in the flesh # < qerruarte-n

qerruinaq harpoon float # Yuk alerquualunli kitngukan qerruinaq tua-i teguqangnaqesqelluku. ‘A person was instructed to try to grab his float if his kayak turned over accidentally.’ (CIU 2005:12); < qerru-inaq

qerrullik dual pants; trousers; underpants (BB meaning) # the base is qerrullig- as in qerrulligpiik ‘a big pair of pants’; mingugillemni qerrulligka mingugglainauttellruuk ‘when I was painting my pants got all covered with paint’; . . . Irr’aq-llu suukiignek, ellii-llu qerrulligkaetaraaqnek, pataaskalgegnek, . . . [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, qerrullillaax, qerrulviik; < PE qaruñiy

Qerrullik Kotlik # village on the Yukon delta; said to have been so named because the river there resembles a pair of pants in form; < qerrullik

qerrullik heart in cards # BB, NI; singular of qerrullik

qerrullillaax dual underpants; bloomers # < qerrullik-ler(aq)

qerrulliik dual big pants # < qerrullik-vak

qerrunqeg- to be fully inflated # qerrunqegtuq ‘it is fully inflated’ / qerrur-nqegg-

qerruq arrow; bullet # Anurullum teguamii pitgartuq, qerrua ayakartuq avavet.

Tutgara’urluum teguamii pitgangnaqelriim, 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; > qerruruin, qerritek, qerruyaarcuun; < PE qardur

qerruqacunguaq, qerruqacetaaq inflated ptarmigan craw; balloon # Nem kiircallra ayuquq qerruqacetaaqnun qerruqacetaaqnek 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

qerruqataq inflatable container or container-like thing, such as a balloon, ptarmigan’s crop, stomach sac of mammal # Tua-i-lu qerruqatainnek neqet imiriayaritnek melungnek ayuqacirturluku. ’She showed her how to fill the
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 nakacuqtateng ilaqluki qerrurluki. ‘Whenever they caught game animals they’d inflate their bladders and add them to those of previously caught animals.’ (CAU 1985:60); > qerruinaq, qerruqacunguaq, qerruqutaq, qerruraq, qerrurissuun, qerruyaq; cf. qerrurarte-, qerra-; < PY q03u3-

qerrur-aq 1 qerrurcuun nozzle of something inflated, such as a bladder float, tire tube, etc. # < qerrur-cuun  

qerruskaq one who gets cold easily # < qerru-te 

qerrute- to be cold # of humans and animals; qerrutuq or qerrutaa ‘he is cold’ / qerruapa! ‘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-; > qerrutuq, qerrutaa 'he is cold' / qerrupaa! 'my, how cold I am!'; qerrutaanga 'I feel cold';

qerruyaq, qerruyak goose pimple, goose bump; air bubble under ice # qerruyanka anqertellruut anllemni nem'ek nenglemun ‘I got goose pimples when I went out of the house into the cold’; < qerru?, qerru?  

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’; qerreskuvgu ‘if you stuff it in’; Cunawa tuani anluaq tauna ullaqluku nutaan tamakut nakacuqt qagerqertullinikait qagerqerrarluki-llu cikum acianun qerrluki. ‘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 

qertunqucuk hummock; mound # < qertuneq-qucuk  

qertunrirluku atam tua-i akerta qertunrirluku pitlinila. ‘The sun’s height [above the horizon] became less and then it set.’ (NAT 2001:220); < qertu-neq-; > qertuniur-; cf. qerre-

qertunqurraq highest place # Kaugpiit atam makut cikut taqaaq qertunqurraq?* ugingangnaqartuut. ‘The walrus would try to stay hauled out on only the highest places on the ice.’ (QUL 2003:64); < qertu-neq-*quq-raq*  

qerturvik mouthpiece of seal float # NUN  

qes’arte- to suddenly embrace # Tua-i ellii quyaqerluni qes’arluku 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’nerkiyaruimingluni, umyuaurangluku up’nerkiviteng tuaten-lu qessangluni cayuumiirutengluni. ‘She began to yearn to go to 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)ya-
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-
qessaite- to be industrious; to be hard-working; to not be lazy # qessaituq ‘he is industrious’ / Tua-i imna tauna tua-i tuaten pilria, imna school-allni waten elpeciucetun qessayugluni school-allni qessanaktluku pinritqetqaryulleq tamaa-i imumek makut grade-ai kinguqsiluglengt. ‘However, that person when he is going to school like you, being lazy and indifferent toward his schooling, skipping school now and then, well, his grades are low.’ (QUL 2003:298); < qessa-nake2-
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 maligucugluni. ‘And since they were going to go sledding, she wanted to go along with them. And since they wanted to go sledding, her siblings didn’t refuse to take her along.’ (ELN 1990:14); < qessa-ke3-; < PE aq(a)yaka- (under PE aq(a)y-) qessalgu- to always be lazy # qessalguuq ‘he is lazy’ / < qessa-igu-
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- to not want (it, him) anymore # qessayagutaa ‘he doesn’t want it anymore / Tua-i umyugaan qam’um asgurakluku, tua-i qanrutenqegaarrulluni, qessayagutenritnuyukluni, . . . ‘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-

qesuir- to lose color # qesuiraa ‘it lost color, the colors ran from it’ / = qeyuir-; < qesur-

qesurliq blue color; blue thing; purple color; purple thing # . . . lumarraqegtaar qiugliq, qesurliq, kavirliq, qusngit melqurrit . . . ‘. . . cloth of blue, purple, and scarlet wool . . . ’ (ANUC. 25:4); = qiurliq, qeyurliq, qiugliq; < qesur-li

qetek underground tuber of horsetail plant “water berry” (Equisetum arvense); coal # along with other tubers, this is often called “mouse nuts” or “mouse food” in local English because it is collected by mice and then taken by people from the mouse caches; the second meaning, “coal”, is because of the similar black coloration of both; Aruvak-llu an’uq gengagkenek, piunniririlia-llu keneq kumalriit-llu qetget anluteng qanrakun. ‘And smoke came out of its nose and a destroying fire and burning coals came through his mouth.’ (PSALM 18:8); < PY qataq

qetqaitlaq back support # Taqngamegtegu-llu natermun curiurluku aqumlluku, qungcurrluku, qetqalicirlluku muriignek tunuakun. ‘And when they finished with it (the body being readied for burial), they prepared a pad for him, sat him down, flexed his knees and provided support for the back with two pieces of wood behind him.’ (YUU 1995:42); . . . tuqumalriit piciryaraacetun tamaani muragagnek-am apqitnek qetqalicirlliria waten muraqag kapullukek nem natranun, . . . Qetqailitaqluku
tauna upctellria. ‘... 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-ilitaq

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 assikluku tua-i cukamek ayagaqluta. ‘When the snow is crusted, it is like we travel fast then.’ (KIP 1998:269); = qerretrar-; < PY qirar- or qi30 - (under PE qira- or qi30)

qetrul hard stone used for tools and weapons #

qetu-root; > qetunraq, qetupseq, qetupserte-, weakling # Y; < qetu-?; > qetupserte- qetupseq

qetugte- to hurry # qetugtuq ‘he is in a hurry’ / Ala nangercaaqnaurtut-gguq, anuuurulumi qanerpakarluni aqmqaqnaauri qetugangraata, atakuqurluku. ‘Oh they tried to stand up from time to time, but the grandmother cautioned them and made them sit down in spite of their eagerness, telling them to wait a while.’ (CEV 1984:79); HBC, NUN

qetumla- to be skillful; to be dexterous # at sewing, berry picking, etc. qetumlaaq ‘she is skillful’ / Ciuqlirmi, qetumlaitqapiararluni pilinguara-llu tangniitqapiararluni, ... ‘At first she wasn’t dexterous and her creation didn’t look good at all, ...’ (ELN 1990:32); Amllelaryaaqerlaktuq — ailing yugni-li imkuni qetumlavia — tua-ll-iwa atkuliaqeiqatikut imum aanamta unugpak — aling yugni-lli imkuni — tua-lli- qetumlauq ‘she is skillful’ / berry picking, etc.

qetunnaq*, qetunraq*) (NUN form) son; child (NUN meaning) # Tauna-gguq nukalpiartaq ... cali qetunrangqerrluni waten tan’gurrarmek, tan’gurrqualuni. ‘That man in his prime, they say, ... also had a son, a boy, a young boy.’ (QAN 1995:212); Qetunramaa, atavet aanaavetllu aterquata atuqiki, ... ‘My son, follow your father’s and mother’s instructions,’ (KIP 1998:133); Qetunrauliim wall’u paniurilrim angayuqaagni-am ... qi3g3nqalek, ... ‘A son (literally: one who is a son) or a daughter must respect his or her parents.’ (YUP 2005:112); Tua-i-gguq uku’urkarcurluni tauna arnaq, qetunraq nulirkarcurluku. ‘And they say that that woman is seeking a daughter-in-law, looking for someone for her son to marry.’ (MAR 2.2001:53); Mikcuurarmek ulcerqut qetunrauliim pillranek allragni cacneq ilialyurlununga. ‘I was quite impressed with the little semilunar knife that my late son made a few years ago.’ (CIU 2005:172); Y, NS, HBC, NI, NUN, CAN, K, BB, NR, LI, < qetu-nraaq, qetu-nraaq; > qetunriur-; < PE qetunraak qetunriur- to give birth; to rear many children # NUN; < qetu-nraaq-liur-

qetupseq weakling # Y; < qetu-?; > qetupserteq-

qetupserte- to be weak; to be uncoordinated # Y; qetupsertuq ‘he is weak’ / < qetuQRS-

qeturi- to relax one’s muscles’ # qeturiuq ‘he relaxed his muscles’ / Tegg’ivkenak tamutatum qetulilluntu: ‘Don’t get tense, relax your muscles.’ (MARI 2001:84); < qetu-i-

qetute- to be soft; to be pudding-like # qetutuq ‘it is soft’ / qetulnguq ‘the soft one’; Ukuk wavet ayagluni qekkaraaqqaqan iruk qap’taqtuletuk, tamatum qetulilluku nevum marayauruyulluku. Ic1w’ imkut marayat qetusngakat, tuaten tua-i. ‘Whenever he would try jumping here, his legs would sink into the mud; that earth got soft on him, becoming soft mud. You know how soft mud is, like so.’ (QAN 1995:200); < qetu-?-; < PE qetut-

qevcerte- to bounce away repeatedly; to splatter out repeatedly # qevcerrluni ‘it bounced repeatedly’; qevcerrluni ‘it bounced repeatedly on it’ / < qevcerte-a-

qevcercan - to bounce away; to splatter out # for example, something that fell, hot oil that spatters, etc.; qevcertuq ‘it rolled away’ / Piqerluni tua-i tauna uging’a qanikciuksuairananraneri amsalqap’i kan’a inglua yura’artellnriri. Qevcercan tegg’ivkenak imqurarlruku tamullillnriri. ‘Suddenly, while her husband was carefully clearing the snow half a cloduberry 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 qaqqna caua, natqugim akulini qevcertaqluni waten. Camun nagtaqami qevcercan yavaet tut’aqllum. ‘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); qevcraft- < PE qovcay-

qevlarqur- to glitter # I ummek aerkunlruke

imarpigmi uyangkrajani una-i mer’em iluan

qevlarqurateng tua piciatun. ‘When the sun is shining, when one looks into the ocean one can see them glitter throughout the water.’ (QUL 2003:696); qevlarte- 

qevlarqetaar- to sparkle; to glitter # ... wall’
nani iliini tarenrani wall’u cam ilaq’apiaraani

kegginaitni arnat qevlarqetaarluteng qaraliit cat imkut. ‘... or, somewhere in a picture, or on women’s faces, such decorations sparkle.’ (QUL 2003:696) 

qevleng- to be neglectful of; to be neglected / qevlengauq ‘it is something discarded, is not being taken care of’; qevlenga ‘he is neglectful of it’ / Alikiciu qenertellria atanrulria, ayuqulluku

uirranilriamun yugtutulimun; kia imum qenerteskuniu unguvani qevlengaciqaa. ‘Fear the angry ruler, as he is comparable to a growling lion; he who provokes him to anger will be neglectful of his own life.’ (AYUQ. 20:2); qevlengu-

qevleqsaq large rectangular earring with glass and copper head on it # NUN 

qevleqtaar- to sparkle; to glitter # Tua-i anyaqilameng tekicaqilameng ellaullnilriamun maaten piuq ella man’a qaterpak qevleqtaartlundu-llu, yaani-wa kerrungalnguq kulamria. ‘And when they finally went out, when they reached what turned out to be the outdoors, she saw that the world around her was bright white and sparkling, with what seemed to be a fire burning in the distance.’ (ELN 1990:4); qevlente- 

qevlercete- to shine; to glitter; to sparkle # qevlercetuq ‘it is shining’ / qevlercenguq ‘shining thing’; Nani iliini tangerqalalrianga

imkunek qevlerceteng qaraliitluteng ... ‘Somewhere [in the ocean] I’ve seen those things glittering, like they were decorations ...’ (QUL 2003:696); qevlente-cete-; qevleri-

qevleri- to become shiny; to start to glisten. # qevleriip ‘it became shiny’; qevleria ‘he made it shiny’ / kaminiam qacarneri perrilruuanka qevleriuki ‘I wiped the sides of the stove until they began to shiney’; qevlente-i.

qevlerlir flea; small fly # NUN; exact identification unknown to compiler; cf. qevlerte-

qevlerpak very glittery; very shiny # particle; ... tua ciugtelnilun piliiniuq tungulria pagna atralria uskurarluni, uskuraa-gga qevlerpak tua quletmun tayma.’ ‘... 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)

qevlente- to shine; to glitter; to sparkle. # qevlertuq ‘it is shining’; qevlerta ‘he made it shine’ / qevlente-, qevleri-, qevleqsaq, qevleqtaar-; cf. qerlerli, qevli-; PE q0v03-

qevli- (NUN form), qevlia- (NSU form) to shine; to glitter; to sparkle. cf. qevlente-, qevleri-, qevleqsaq, qevleqtaar-

qevu- to neglect; to forsake # qevtaa ‘he is not taking good care of it’ / qevte- 

qevu- to be angry; to be frustrated # qevtuq ‘he is angry or frustrated’ / qevutaa ‘he is angry at her’; PE q0va(t)-

qeya- to cry # qeyauq (or qesauq for NS and some Y) ‘he is crying’ / qeya-; HBC, LI, NS, UK, NR; PE qi0-a

qeyurliq blue color; blue thing # HBC; = qesurliq, qiugliq, qiarliq; qesur-li

qia- to cry # qiaqauq (or qesauq for NS and some Y) ‘he is crying’ / = qia-; HBC, LI, NS, UK, NR; PE qi0-a

qicua- to be tearful # qia-?

qialnguq feel like crying; to be on the verge of crying # qialnguq ‘he feels like crying’ / Cakneq-lli elliini umyugaa qialnguq-llu. ‘Oh, how very much that one, in her mind, felt like crying then.’ (UNP2); qia-?-lngu-

qial- dirge; mourning song; song sung during the "Elriq" (“Greater Memorial Feast”); deceased person for whom “Elriq” is held # Caluku-kiq
kanavet watent meciknaniuq, 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.’ (QUL 2003:98); > qigcimate- , qigeckar- ; cf. qigcicig-2 , < PE qikier- (under PE qika-1)

qigcige- : emotional root; > qigcignarqar- , qigciguyug- , qigcike- ; cf. qigcicig-2 ; kencig- ; < PE qika-1

qigcicyug- : to cause one to feel respect; to be esteemed # qigcignarquq ‘it causes one to feel respect’; Arcaqerluku makut ciulineret, angayuqaak-llu, armat, ammassagat qigcignarqerlruut cakneq takarnaqluteng. ‘Especially elders, parents, women, and older women, were esteemed, and treated with deference.’ (YUP 2005:54); < qigcicig-2-narqe-

qigciguyug- : to feel respect # qigcicyugtuq ‘he feels respect’ / . . . angucetangqerlruq Simeon-aamek aterluni, tauna eulluarniuq, qigciguyulrluurniullu. . . . there was a man named Simeon; he was righteous and devout person.’ (LUKE 2:25); < qigcicig-2-yug-

qigcike- : to respect; to esteem # qigcikaa ‘he respects it’ / Tua-i-llu cali makut nunani waten pingnataunungama yuum aklui qigcikluki cakneq. ‘When we started to make a living, we were extremely respectful of a (another) person’s belongings in the villages.’ (YUP 2005:54); < qigcicig-ke2

qigcimate- : to feel disgraced # qigcimiateq ‘he feels disgraced’ / Picuraumallrunluluteng piaqata tamakut anguret cunntit cakneq-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); < qigcicig-1-ate-

qigeckar- : to glance or peek out of the corner of one’s eye # qigeckaruq ‘he glanced sideways’; qigeckaraa ‘he glanced sideways at it’ / < qigcicig-ke-

qigciquq : ivory spear head # NUN

qiguq- * , qiguiraq- * (red) squirrel (Tamiasciurus hudsonicus) # < ?-iq , ?-iq ; < PY qiuyuq

qilera- , qiliqa- : to make gleeful sounds # qilerauq ‘he is making gleeful sounds’ / < qiilerte-a- , qiilerta-a-

qiilerte- : to experience strong, joyful feelings and show them; to show one’s excitement # qiilertuq ‘he is gleeful’ / qiilertekaa ‘he is gleeful over
it’; qilertua unuaqu aanaka tekiteqaataan ‘I’m excited because my mother is going to arrive tomorrow’; . . . nutaan tua-i aatiin apcan maliguquluni pisqelluku. Tua-i-am ellii qilerlluni upteliaagluni apqaurluni qavcinke 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);

qiiq

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);

qiiq

outside; in the north # extended demonstrative adverb; Tua-i-gguq tuani qini nunani nukaqimia 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 gguq gguqamakuktuq. ‘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; > qiiimiu; < PE qii(ni)-miu

qiiq

gray hair # Aanaurlua arnassagaqapiaraurnluni tua-i-gguq qamiqurra qiiruqtilniluni. ‘His poor old mother had become very much an old woman, and her head had become all gray hair.’ (CUN 2007:61); < PE qidar

qiiireq

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’ / qivtaa ‘he is shaking or curling it’; angukara-urluum unataqi qiveltut

qiivuaaq

drill # cf. qiive-;

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 taunek cali tekituq. Taunima arnam qanrutellrullinikii qikertamek cali ayakan ullaasqevkenaku allakekaku. ‘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. qikertam; > Qikertarpak; < PE qikertar

Qikertarpak

St. Lawrence Is. (Y, NI meaning); Stuart Is. (NS, Y meaning); Kodiak Is. (EG meaning) # literally: ‘the big island’; Tua-i-gguq tuani qekkani Qikertarpami Tacirmiut ketiitini yugpak, qanemciulria tauna niillalqaa. ‘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 # qikerteq ‘he is looking around’; qikertaa ‘he is looking around for it’ / cf. qikertaq

qikiq1 tripod for holding a pot over a fire #

qikiq2 woven beach grass rope used to hoist kayak onto kayak rack # NUN

Qikmirtalegmiut

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, tapequlu naugaaraat, qikmiruqarit-llu atauciurnerulluki. ‘. . . 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 qikmiq ‘dog’ ( < PE qikmis)

qikulnguyaq

peanut butter # NUN; < qikuq?

qikuq, qiku, qikuyaq

clay; oil lamp made of clay # qikuuguq ‘it is clay’; qikumek ak’allamek aanaka nalaquelluruq ‘my mother found an old clay lamp’; Egatait-wa qikut. Tamaani
Qikuliurta

Potter # . . . caunrirluki-lu

Qikutaq

Bin used for temporary storage of fish

Qikuliurta — qilangaq

Knitting process

Qilagluuk

Cloud # NUN; < qilak-rrluk; < 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 Ayuqucit ‘the virtues’ (Catholic term); < qilak-miutaq; < PE qilaymiu(C)utak (under PE qilay)

Qilagturaq

Splicing of line loop through seal harpoon head # NUN

Qilailleg

To be overcast or whitened out # of the sky; < qilak-

Qilak

Sky; ceiling # Anngami piuq 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);
. . . pikngamegteggu qiliim angayuqavvia. . . . for
their is the kingdom of heaven.’ (MATT. 5:3); . . .
nunam qaingani pili qilagmitun . . . . on earth
as in heaven . . . (MATT. 5:10); Qilim Menglir
qiliim ngelir ‘horizon’; > qilamruyaq, qilagaq,
qilaggluk, qilagmiutaq, qilailleg, qilailleg;
< PE qilay

Qilakeggun

Net gauge # implement used to measure
the mesh size while making a fishnet; < qilag-kegte-

Qilakutaq

Canopy; awning; # Tuamt-Llu Agayun
qanertuq, “Qilaktartangli tumarnermek mer’ek
akulik, avvlukek malruurrlukek mer’ek.” And
God said, “Let there be a firmament in the midst
of the waters, . . .” (AYAG. 1:6); < qilak-kutaq

Qilangaq

Tufted puffin (Fratercula cirrhata); horned puffin (Fratercula corniculata) (NUN meaning) # Ayuqenringurneg piliyaurtellruunga makuneg
kwangkutneg ayuqeliluta tullegneg, qilangangeg,
naruyaneg, . . . ‘I learned to make various things

qilagcuun, qilaun

Net-making device; netting shuttle; knitting needle # Maa-i makut
kuvyiaqameng qaluliaqameng-lu qilagcuultelrit
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

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 Ayuqucit ‘the virtues’ (Catholic term); < qilak-miutaq; < PE qilaymiu(C)utak (under PE qilay)

qilagaaa

‘he is mending it’ / qilagaq, qilagcuun, qilagkaq, qilakeggun; < PE qila!-

qilagaaa

Knitting process; to mend a fishnet; to knit # qilagol

qilagami

Sky; heaven; ceiling # Anngami piuq 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);
. . . pikngamegteggu qiliim angayuqavvia. . . . for
their is the kingdom of heaven.’ (MATT. 5:3); . . .
nunam qaingani pili qilagmitun . . . . on earth
as in heaven . . . (MATT. 5:10); Qilim Menglir
qiliim ngelir ‘horizon’; > qilamruyaq, qilagaq,
qilaggluk, qilagmiutaq, qilailleg, qilailleg;
< PE qilay

qilakeggun

Net gauge # implement used to measure
the mesh size while making a fishnet; < qilag-kegte-

Qilangaq

Tufted puffin (Fratercula cirrhata); horned puffin (Fratercula corniculata) (NUN meaning) # Ayuqenringurneg piliyaurtellruunga makuneg
kwangkutneg ayuqeliluta tullegneg, qilangangeg,
naruyaneg, . . . ‘I learned to make various things

qilagcaq

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 Ayuqucit ‘the virtues’ (Catholic term); < qilak-miutaq; < PE qilaymiu(C)utak (under PE qilay)
qilkirtaq — qilungayak

Bases

[on masks]; we made likenesses of loons, *puffins*, seagulls, . . . ’ (AGA 1996:98); > Qilangaarusvik; < PE qilänqar

qilkirtaq inlaid piece of ivory; stone in ring; diamond *and qilkirdar-* to sparkle *Meluskarviullungatellrulliniluni maaten tangrrhaqa. Tua-i-am qilkircigauamniliniluni, tua-i-wa picagerruamegetki. ‘I see that it evidently was a snuffbox. It was found with *inlaid decoration* because they treasured them.’ (CIU 2005:102); Tanqiitkalria aggyacar, caucin paqnak’larq wii. Ak’akii ellam qulini, qilkirta(atun) qilagni. ‘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 (additional NUN meaning) *< qillerte-neq*; < qillernor; cf. Nelson 1877–1881 list (59, 60)

qillerpautaq hair braided in two braids with beads

qilleryug- to have an asthma attack *# qilleryugtuq ‘the string for tying is too short’; < qillerte-taq*

qilnganeryaraq grief *

qilqar- to suddenly tie; to die from an asthma attack *# qilqertuq ‘it got tied up’, ‘he died of an asthma attack’; qilqaraa ‘he tied it’ / qilquataa ‘he tied it to something or with something’; Tuamta-ll’ naunraat nallitini, makiraqataameng, kamillarluteng it’gameggnun yualurrarq qilqalluku. ‘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 nemrumaurliuni. ‘He gave him something all tied up, all bound up.’ (MAR1 2001:64); < qiller-?

qilri hawk (species ?) *# NUN; < PI qilriq

qilucuk inflamed appendix *# < qilu-cuk

qilu, qiluq, qiluk intestine; entrails; gut *

Mingqaat qaralirliuraiq maklit maklaarat-llu qiluitnek. ‘They make decorations for the grass baskets from bearded seal and young bearded seal gut.’ (YUU 1995:60); Tengssuutecuarkun tengginanermini tuar igtetqatalak. Qiluu-llu iluani qama-i qungvyuagaqulteng. ‘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, qiluqguaq, qilunaaq, qilungayak, qilnguuyaq; < PY-S qilu

qilua- to bark repeatedly *# qiluaguk ‘it is barking repeatedly’; qiluagaa ‘it is barking repeatedly at her’ / < qilug-a-

qilug- to bark *# qilugtuq ‘it is barking’; qilugaa ‘it is barking at him’ / . . . nut’ni-gguq tekipailgagu taum caugarrluku tua-i anirturluku. ‘. . . before it reached him the lead dog suddenly came over, he could get to his gun, it rushed him, but before it reached him the lead dog suddenly came over, barking and growling and faced it and thus saved him.’ (ELN 1990:64); > qilua-; < PE qiluy-

qiluqnaq intestine’s J-hook after stomach (specifically of a walrus) *# < qilu-? # NUN

qilungayak belt of floating ice formed by currents, sandbars, etc. *# < qilu-ngayak
qilunguuyaq small intestine; single macaroni noodle (neologism) # < qilu-? # NUN

qiluruaq, qilunguugaq tube; pipe # literally: ‘thing like an intestine’; < qilu-uaq

qimag- to flee; to run away # qimagtqu ‘he fled’; qimagaa ‘he fled from her’ / Ayagaqaaq yuqilqumi, yaaqsingraan qimagaaqtaa qimaguuyaq, qimalria; < PE qimug-

qimaguuyaq, qimaguuyaq gosling; duckling; domesticated animal # Up’nerkami maani yaqulegcuyuiteller yuut. Taa-gaam qimagguuyut. ‘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); > qimaguuyaq, qimalria; < PE qimag-

qimug- to pull vigorously # of dogs; qimugtuq ‘it is pulling vigorously’ / Qimulaata ciuqlirmi qimugtet, tamarmeng ekluteng ikamragnun. ‘Because the dogs would pull hard at first, everyone got into the sled.’ (ELN 1990:11); > qimugta

qimugcin, qimugcitaq, qimugcessuan dog food; food for the dogs # . . . atrarlartut neqkamek nurutellriit qimugcinraaq ‘hurtellriit’ nurutellrii, tuavet Qip’ngayagmun. ‘When they ran short of food, and ran short of food for the dogs, they’d go down to Black River.’ (AGA 1996:130); < qimguta-i-n, qimguta-i-n-kaq, qimguta-cuun

qimugcinraaq* dog feces; dog track; trace or thing of dogs # . . . piuq makut qimugcinraaq ‘hurtellriit’ tuetet caumaluteng taum unitamek tunginun. ‘. . . she saw what looked like dog tracks going toward the place they had left [the meat].’ (ELN 1990:63); Piqerluni cakian ellimerutliia akucesquejluq qimugcinraaq ‘hurtellriit’. ‘One day her mother-in-law ordered her to make Eskimo ice cream with dog feces [instead of berries].’ (MARI 2001:70); < qimguta-lirnaq

qimugcvilukk “dog pit” for dog remains to be put in # K; < qimguta-li-vik?-lkuk

qimuggluaq* doggie # Tua-i-II’ cat iliitni tua-i iqvaryaqatarluni tauna inma qimugglugii, uptengraan qayuwi ciun unten cupunirita? ‘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-rrlugaq

qimuggnguaq non-husky dog # = qimugtenguaq; < qimguta-uaq

qimugkar(aq’), qimugkaraq puppy. # Yuungani . . . nutaan twani taw’ utaluni qimugkararneq irnillinuni. ‘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 # Tau’gaam qanerluni qimugkauyarteng ak’allaurcata quyaniriunuk Peeq qimugkararneq tua-i cinqciqniluki anglikata, . . . ‘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’gaurluneg-gguq qimugkauyartun ayuquq. ‘They say a boy is like a puppy.’ (QAN 2009:228); < qimgutet-

qimugta dog # qimgutii ‘his dog’; qimgutem pamyua nanituq ‘the dog’s tail is short’; Ikamraat tua-i uciaqpiararluni, qimugtat-llu andcapiararluni, qimugttait-llu anglikata, . . . ‘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, . . .’ (QAN 2009:228); < qimguta-

qimugtenguaq non-husky dog # = qimugnguaq; < qimguta-uaq

qimukcualler(aq’*) puppy; small dog # < qimuktenguaq, qimukcualler(aq’)-ller(aq)

qimukcuar(aq’*) puppy; pussy-willow catkin # NUN; < qimuktenguaq, qimukcuar(aq), qimukcuar(aq), qimukvav

qimulurayak big bad dog # Tauna-gguq qimulurayag 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 # qimulvall’er ‘great big dog’; Tua-i-llu tauna tukua qimgutengqelliniliuni qimulvall’ermek angqapigettliramek tungulriamek ciutek-llu 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

qinavyuq down; underhair # NUN; = qenavyuq; cf. qivyuq

qinerte- to sight with the aid of binoculars, or from an elevated point; to look outside through a window, hole, etc. # qinertuq ‘he looked out’; qinertaa ‘he sighted it’ / Tua-i tekiteqarraallruan tauna arulairluni qinertluni pilliniuq qimugkauyartangqellinilria kiugna. ‘When she came to that [house] first, she stopped, peered . . .’ (ELL 1997:198); > qinqertuq, qinqur-, qinnun, qinrun, qinrute-;

< PE qinav-

qinqar- to take a peek # qinqertuq ‘he peeked’;

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); Tahgaaam Jesus-aam tangramiki qingaryugtuq qanrulluki-llu, “Mikelnguut wangnun taiyarkicci, . . .’ ‘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 nuliani Eve-aq qingiraa. ‘Adam got his wife Eve pregnant.’ (AYAG. 4:1); < qinga-lir-

qinirte-, qiniike- to scrutinize; to watch or examine critically # qingirtuq ‘he is looking closely’; qingirtaa ‘he is examining her critically’ / Arenqiullugutekait qingirliklu yuaraarluki, arenqiullugutili-gguq nalaqngamegteggu, piciatun piyugnaateng tauna aiq 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 tumellra ainaq qingirteqeruu. ‘If you are really what you say you are, don’t be reluctant to check the path he has taken.’ (QUL 2003:534)

qingaqe- to reject # qingaaqa ‘he rejected it’ / NUN, HBC, NSU; < qingar2-ke-

qingaqaq fetus # and qingar-1 to be pregnant # qingartuq ‘she is pregnant’, qingaraa ‘he has gotten her pregnant’ / Qingalrit tuaten anertevkangtuut angliaqata qingateng. Qingateng-llu anguterkaugaqata kukuqangqaluutq kegginait, . . . ‘Those who are pregnant start breathing heavily like that as their fetuses grow. When their fetuses are male their faces get freckles, . . .’ (ELN 1990:92); < qingari-

qingiut qessavkenak tumeltra ainaq qingirtiqaq. ‘If you are really what you say you are, don’t be reluctant to check the path he has taken.’ (QUL 2003:534)

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qingiut qessavkenak tumeltra ainaq qingirtiqaq. ‘If you are really what you say you are, don’t be reluctant to check the path he has taken.’ (QUL 2003:534)

qingarniur- to sense a pregnancy gone bad # more specifically, for the sea to react to one who breaks traditional rules and goes out to sea hunting when there has been a miscarriage or stillbirth in his family;

Qingarniurqamek-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); Tahgaaam Jesus-aam tangramiki qingaryugtuq qanrulluki-llu, “Mikelnguut wangnun taiyarkicci, . . .’ ‘But when Jesus saw them, he was indignant and told them, “Let the children come to me, . . .’” (MARK 10:14); < qingar2-yug-

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qinqualliniuq necuauqeqtaar man’a, nerr’aayagaq man’a kenuurrarluni. ‘When he reached it, he peeked in and saw that it was a nice little house, and that this little bitty house had a lamp.’ (AGA 1996:204); < qinerte-qar-

qinquur- to observe secretly # qinquuraa ‘he observed her’ / < qinquur-ssaag-; > qinquussaag- to peek # Angurrluk’ tamaaggun keluut akulaitgun qinquussaakaryaqunak egilrainenemte. ‘Don’t you dare peek out through the seams while we are traveling.’ (QUL 2003:466); < qinquur-ssaag-; cf. tangquussaag-

qinrun, qinrutaq telescope; gunsight # qinrutek ‘pair of binoculars’; qinrunq ‘he can see well’ # qinrunq ‘be able to see’ / qinrunq ‘he can see well’; qinruteq ‘he can see well’ / qinrunq ‘be able to see’

qinu- to be upset and fussing; to cry (EG meaning) # qinuuq ‘he is upset and fussing’; qinua ‘he is upset with it’ / ciin qinuvakarta? ‘why is he fussing so much?’; qinuaq ‘he is upset’ # qinuituq ‘he or it is calm’ / qinuituq ‘he or it is calm’

qinuyang South Naknek #

qinuyunqeg- 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’; qip’aq ‘she is making thread’ # Kuvyait-wa cali qip’at yualut. ‘And their nets [were made from] thick, intertwined sinew.’ (YUU 1995:66); < qipe-aq-1; > qip’arteq, qip’aq ‘he is making thread’

qip’arpak rope # NUN; < qip’arpak-2

qip’artaar- to play or compete with a slanted pole over which one flips trying to land on the feet # Puguitini amigmek pilliniak, kitak-gguq kaggani qasgim uqrani qip’artaaraatut, muragaq kapulluku qeqkaraluku qip’artaaraatut. (Wii’Il’ naspaatang’erma kanarma ulpiartelirruungu nalluamku.) ‘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’arte-

qip’arte- to suddenly twist; to turn sharply # qip’arte-

qip’arte- to suddenly twist; to turn sharply # qip’arte-

uyanga’rtuq, a¥qna-lulu-gguq qayaan pamyua qip’arteq. ‘. . . he looked ahead and saw that the tail of his kayak turning sharply [around the bend].’ (QUL 203:486); < qip’arte-
qipaun — qisran

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’; qipe-?
qip’ayagaq* smaller diameter intertwined thread; qip’ayagaq*
qipaun — qisran
qipe-cuun
< qipe-cuun
qipe-neq bend # qiptuq ‘he followed a curve, or turned back’; qiptaa ‘he followed a curve around it or sent it back’ / qipuyutaa ‘he took it back to where it came from, returned it’; Ayumian tayima qipcan kingurakun. Maaten tua nakirneq man’ ivgavyartularlu killillaa, ava-i aüguna qipteksaitellinil’. ‘Then he went around the bend, [that one was right] behind him. He could see a straight part of the river and noticed that the one ahead hadn’t gone around the bend.’ (QUL 2003:644) . . . qayameggnun ekurluki taügaamt’-ll’ qipyulluki nunameggnun. ‘. . . putting them into their kayaks they then took them back to their village.’ (WEB1); < qipe-?; > qip’arte-
qipuma- to be twisted; to be warped # physically or in one’s character; qipumaq ‘it is twisted’; lagneun tangellra assirlluni qamna taügen iluna, umyugaan alerquutii qipumalriatuq ayuquni. ‘In the eyes she’s attractive, but inside her, the moral character is as if it’s twisted.’ (YUP 2005:176); < qipe-ma-
qipuurayaq drill # LI; < qipe-ur-?
qiqia- to harass sexually # NUN
qiqiullek ruddy turnstone (Arenaria interpres) # NUN
qiyiyiayuli 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 enirarautet makut tauqaam qirussit cimiarutt. ‘The only things that changed on dance sticks were the ornaments.’ (TAP 2004:59); Waten ilait kegginaqut qirussingqerrallruntuq, cat imarpigmiutaat tengmilqu-murag-man’a waten tauqaam akageneqgaqluni canek melqunek pingqerralqun’. Unatnek-llu agaluteng, ta gaam akagenqeggaqlun. ‘. . . putting them into their kayaks they then took them back to their village.’ (WEB1); < qipe-?; > qip’arte-
qip'arte- to go in a curve; to return; to go around the bend # qiptuq ‘he followed a curve, or turned back’; qiptaa ‘he followed a curve around it or sent it back’ / qipuyutaa ‘he took it back to where it came from, returned it’; Ayumian tayima qipcan kingurakun. Maaten tua nakirneq man’ ivgavyartularlu killillaa, ava-i aüguna qipteksaitellinil’. ‘Then he went around the bend, [that one was right] behind him. He could see a straight part of the river and noticed that the one ahead hadn’t gone around the bend.’ (QUL 2003:644) . . . qayameggnun ekurluki taügaamt’-ll’ qipyulluki nunameggnun. ‘. . . putting them into their kayaks they then took them back to their village.’ (WEB1); < qipe-?; > qip’arte-
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qipuurayaq drill # LI; < qipe-ur-?
qipuuq pull, 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); = qivvasq; < qipe-yaq, qipe-yaq
qipsaun screwdriver or other device for twisting # < qipe-cuun
qipsaq, qipsak screw; thread on a pipe or bolt # Qallun tua-i nuqtenqaraa aüg’arngaitniluku. Cunawa-gguq qipsamek, 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); = qivvasq; < qipe-yaq, qipe-yaq
qipsun screwdriver or other device for twisting # < qipe-cuun

qipamcetaq toy for boys; bolas # NUN
Qipneq Kipnuk. # village on the coast south of Nelson Is. in the Canineq area; Qipnermiut ‘the people of Kipnuk’; < qipe-neq
qipneq bend in a river # Cakmani-gguq qipnerem, kuigem qipnerem–anelruli kuik tamana qiplunilu. Wani-gguq amatiini uitauq. ‘Downriver, at the bend, the river’s bend — going downriver the river turns. He lived behind the bend.’ (QAN 1995:46); < qipe-neq
Qip’ngayaq 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 nuqtengaraa aäng’arngaitniluku. Cunawa-gguq qipsamek, 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); = qivvasq; < qipe-yaq, qipe-yaq
qipsun screwdriver or other device for twisting # < qipe-cuun
cloudberries; qisratairai atsalugpiat ‘she removed the calyxes from the cloudberries’; Aren tamakut imkut qyat pugtettellrii tuaten pitegcautemeng qisraksuarait katagturoluki . . . ‘So those kayaks floating down there were dropping some of their little arrow containers . . .’ (ELL 1997:388);

= qesran; cf. issran

qissengqa- to be pouting # qissengqaq ‘he is pouting’ / HBC; < qissert-nga-

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-tu-, < qistelar-

qissiq lip # qissik ‘lips’; qissiqa ‘my lip’; NUN; > qissiryaraq; cf. qissiq-yaraq

qissiryaraq tunnel entrance or log at doorway to old-time house # NUN; < qissiq-yaraq

Qissunaq Kashunak # river and old village site near Hooper Bay and Chevak; the people of Qissunaq now live mostly in Chevak.

qiste- to have a convulsion or seizure; to go berserk; to become rabid # qistuq ‘he had a fit’ / > qissinga-, qistetu-; < PE qi(C)0t- and qistelu-, qistelar-

qistetu-, qistelar- to be epileptic; to be subject to seizures # qistetuuq or qistelartuq ‘he is epileptic’ / Ataneq, qetunraqa takumcukiu, qistelartuq, nangteqeqapiggluni-llu. ‘Lord, have mercy on my son; he is subject to seizures and and suffers greatly.’ (MATT. 17:15); < qiste-tu-, < qistelar-

qiteq window frame; skylight frame . . .

unugni qavallratni gasgimi, caviggani tauna anulluku, gasgim egalran qitran acianun, . . ., nuniuelliniluku, . . . . at night when they were sleeping in the kashim, he went out with his knife, and under the kashim’s skylight’s frame, he jabbed it into the soil, . . .’ (PAI 2008:420); see Appendix 9 on parts of house; = qiitek

qitevte- to fidget, squirm, and babble (of children); to jabber; to be speaking any language other than Yup’ik; to speak English # qitvutaa ‘he is speaking English’ / qit’vutaa ‘he is speaking to him in English’; qitevcuumituuq ‘he doesn’t care to speak English’; Ellii-am tua-i elicukapiggluni, aaniita-llu elicesqumalliamiu Kass’atun nallunrilkeminek apertuuqgluni. Qitevculami-lulu qitevcaramek elicuncarpek’naku. ‘She wanted to learn very much, and because her mother wanted her to learn English she taught her what little she knew. Because [her mother] didn’t actually speak English, she didn’t teach her how to speak it.’ (ELN 1990:13); > qitevnga-; < PE qitava(t)-

qitevnga- to speak English usually or well # qitevngauq ‘he speaks English usually or well’ / < qitvte-nga-

qitngayug- to not be able to look right at someone due to respect; to be shy # NUN

qitngir- emotional root; > qitngiqe-, qitngirnarqe-, qitngiryug-; < PE qitnir-

qitngiqe- to be dazzled by (it — bright light) # qitngiqaa ‘he is dazzled by it’ / < qitngir-ke-

qitngirnarqe- to be dazzlingly bright # qitngirnarquq ‘it is dazzling’ / qitngirnaqva ‘how bright it is!’; < qitngir-narqe-

qitngiryug- to be dazzled by bright light # qitngiryugtuq ‘he is dazzled’ / Eglerrluni, egllerrluni imumek alqunaq waniwa-llu tekiteqqaraqatanritaa cev’artuq tanqigmun, arenqiatuq tengayunaircami iggluni kiarccnailagnek pamkuk igni qitngiryuum ugaani. ‘He traveled on, and suddenly — he was not about to get to it — he cut through to the bright light, and oh dear, because it was impossible for him to fly, he dropped down since his eyes couldn’t see due to the dazzling light.’ (MAR2 2001:23); > qitngir-yug-

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

qi- to be or become bluish # qiuqauq or qiugaa ‘it is or became bluish’ / Iqvaraqluteng-llu qiuq ‘how bright it is!’; < qitngir-yug-

qiugliq, qiuguciaranga’artellria, qiukcaq, qiuneq, qiungaar(ar)-, qiuq, qiuracetaaq, qiurliq, qiurqe-, qiute-, qiuryaq, qiugtalek; cf. qesur-; < PE qiuyu(γ)
qiugaaq — qivru-

**qiugaaq** builsh 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’aniunrituq-gguq yun’erra’ar an’uq qiugaaarluni, ungangaarluni. ‘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);

< qiui-

**qiugcete-, qiuglicete-** to be blue # Imarpik-llu un’a tua-i mertaunani ecirluku. Tauna ta gaam tua-i, nanvatun tua-i waten ayuqurluni piami, quliii pikna 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); < qiucete

**qiuggiq** hermit crab # NUN

**qiuggiuq** crash in shore ice # NUN

**qiugliq** blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li

**qiugliurtellrak**. ‘How the crane’s eyes became blue.’ (PRA 1995*:396); = qiurliq, qesurliq, qeyurliq; < qiur-li; > qiurpak

**qiugliq** blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiu-li

< qiur-

**qiuru-** to make bluish; to bruise # qurqaa ‘he bruised it, turned it blue’ / . . . kinguvran qamiqun qurqeciqaa, elpet-llu kitngiakun kinguvra kegciqan. ‘. . . his descendant will bruise your head, and you will bite his descendant on his heel.’ (AYAG. 3:15); < qiu-raq

**qiuryaq, qiuryak** (BB form) northern lights; aurora # also plural for the aurora; quryiinanrani-gguq kukumyararquvet qurayat atrarcqut ayalullentu-lu ‘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

**qiuryi-** to make a crunching or growling noise (as when walking on snow, or the stomach growling, but not an animal growling) # NUN

**qiute-** to make bluish; to bruise # qitaa ‘he bruised it, turned it blue’ / < qiu-te

< qivi-

**qivru-** to be heartbroken; to mourn # qivruuq ‘he is brokenhearted, in mourning’ / Aren, atiin

**qiur-** to shear; to clip off growth; to cut closely (as when cutting hair close to the scalp or cutting grass off at the ground) # qurtuq ‘he is shearing something’; qirai ‘he is shearing them off’ / Aaqitaayaarrraniuq tua-i-lu un’a qiuryallinilria, canegglni. ‘Dear ol’ Aaqitaayaarrraniuq went to cut grass stalks, gathering grass.’ (JOE 2008); > qiurcuun; < PE qiyr-

**qiurcetaaq** black turnstone ( Arenaria melanocephala) # < qiu?-ctetaq

**qiurcuun** shears; lawn mower # < qir-cuun

**qiurliq** blue color; blue thing # = qiugliq, qesurliq, qeyurliq; < qiur-li; > qiurpak

**qiurpak** all blue # predicative particle; Auqkut-wa ingrit qurpak, canimetgatqapiggluteng. ‘Those mountains over there were all blue, seemingly very close by.’ (ELN 1990:47); < qiur-pak

**qiurq-** to make bluish; to bruise # qurqaa ‘he bruised it, turned it blue’ / . . . kinguvran qamiqun qurqeciqaa, elpet-llu kitngiakun kinguvra kegciqan. ‘. . . his descendant will bruise your head, and you will bite his descendant on his heel.’ (AYAG. 3:15); < qiu-raq

**qiuryaq, qiuryak** branch # NUN, NSU; < ?-yaq; cf. avayaq

**qivigpak** in great numbers # adverbial particle; Kukumyararluteng anglluq’ertut, angluq’erraarluteng-llu tagngameng, qivigpak tengluteng. ‘Being black scoters they dove, and after they dove, they came up, and flew off in great numbers.’ (KIP 1998:311)

< qivi3

**qivru-** to add to; to supplement # qiviraa ‘he is adding something to it’ / qiviraa akutaq tan’gerpagnek issuumayagarnek-llu ‘she put crowberries and raisins in the “Eskimo ice cream”’; “Akutaryunkeqapigtua.” Akutamek cikirngani maaten pillia qivirluni yuut cetuitnek. ‘When she gave him some “Eskimo ice cream” he saw that it had had human fingernails put into it!’ (MAR1 2001:65); < PY qivir-

**qivru-** to be heartbroken; to mourn # qivruuq ‘he is brokenhearted, in mourning’ / Aren, atiin

**qivru-** to be heartbroken; to mourn # qivruuq ‘he is brokenhearted, in mourning’ / Aren, atiin
brokenhearted because of the death of his son from being mauled by a dog while playing.’ (QUL 2003:132); > qivruke-; < PE qivru-

taum qanrutekgatu anluni, qivruq’allermini taumek getunnarminke uirlerluku qimuqtem natalerlanke aquiqcaarainanrani. ‘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 # qivrukaa ‘he is mourning over it, is sad over its loss’ / Elliin-llu waniw’qetunrani qivruksaaqngamiu tua-i waniw’qenerrniluni. ‘He said that he was angry, because he was in grief over his son.’ (QUL 2003:134); < qivru-ke

qivvuq, qivsuq (NS form) underhair; down # = qipsaq; < ?-yaq qivyuq, qivsuq, qivyuq, qivsuq (NS form)

meqtaquvet qivyuuit 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)
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; > quagci-

Kinguani taum quagcilluteng kenirluku-ilu puckamun qemaggluki uksurpak cali akutaqluki nercingamegteki. ‘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; > quagcira-

quagciraq kayak paddle with blade that gets thinner toward tip # < quagci-

quaguk sharp edge; ridge # . . . quagiluni una. Quagquin qangit cali tua-i tevaualuteng. . . . this one is made with sharp edges. The surfaces [sides] of its sharp edges have incised grooves.’ (CIU 2005:34); > quagulek; < PE qu(C)aydu

quagulek three-cornered skin-sewing needle; glover’s needle # Waten mingqellriani nauwa amuyaaqelartuq tua-i iliit pisciiganani mingqutpiakun. Tua-i-llu piciqukut, ‘Aling amuyaaqvaa-lili uumi. Quagulegnek cimiqata’aqa amuyaaqelartuguremr. ‘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

quanna- to be stupid # quannaq ‘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-

quarnaq waniwa quarraq uqamailinguq aavangtak. Tua-i waniwa taqumaluni kaugtuutauluni, makunek tua-i imkunek unarciarkaqtameng 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-

quarrukeq stickleback (Pungitius pungitius), locally needledfish # Tamaani neqait makuk quarruqet, pitaqetuit qaluluki. . . . Quarruqet auyqenrilingurteggun taqluki nerllruit. Ak’illicirluki, mirirluki taryirluki puckamun ekluki. Ak’aurlacata-lu nerluki. Kenirluki-lu 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 needlefish 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 quv3reta-

quarta2 anal itch # and quarta- to have an anal itch # quartaq ‘he has an anal itch / Y, NUN; < quyarta(k)

quarryarnaq yellow-fin sole (Limanda aspera) # NUN

quasqiarte-, quasqite- to slip # NUN, EG; = qurrasqiarte-, ugasqiite-
qucak—qugtar-

qucak messy person # and qucag- to be messy # qucagtuq ‘it is a mess’ / qucaugtuq ‘he is a messy person’; cf. qucavliqeq

qucakiq black currant (Ribes hudsonianum) # BB

qucavliqeq- to not be dexterous # NUN; cf. qucak

qucavvlag- to be messy; to be unkempt # Tua-i uqlarluni qucavvlaglnui. Nuyai-llu tua-i pe’tngumaluteng nuyuirumavkenateng. ‘She was messy, unkempt. Her hair had sprung out of place, not having been combed.’ (CIU 2005:90); < qucak-r; cf. qucavvluk

qucavvluk, qucanglluk unkempt person; messy person # Imuunrituq-qaa panglegurluni ayatuli qucanglluurliruant napcuumiinni? ‘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-r-lruk; cf. qucavvlag

qucavvluk, qucanglluk unkempt person; messy person # Imuunrituq-qaa panglegurluni ayatuli qucanglluurliruant napcuumiinni? ‘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-r-lruk; cf. qucavvlag

qucglutaq story knife # and qucgtur- to tell stories illustrating them with a story knife # qucgturtuq ‘she is telling stories using a story-knife’; HBC

qucillgaq* sandhill crane (Grus canadensis) # Tua-li-wa-gguq tauna qucillgaq puiyaurtararlia atsaneq yuarluni. . . Tuakenirnek-llu-gguq qucillgaat tamarmeng ingit qugcuaqercitaa ‘And, they say, this crane went walking looking for berries. . . . 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

qucillngaq* sandhill crane (Grus canadensis) # Qucillngaam irugni nengllukek mikelnguut Qucillngaam = qucillngaq tacellgaq, qucilkuryuk; CAN, LI, BB, NR; cf. qucillngaq

qucilkuryuk sandhill crane (Grus canadensis) # NUN; cf. qucillgaq

qucuuniq red-throated loon (Gavia stellata) # HBC, NUN

qucuniq red-throated loon (Gavia stellata) # HBC, NUN

qucuvike- to want a garment (which is, however, too small) # NUN

qugacitaq hammer # HBC

qugar- to swell (of prostate) # qugarluku ‘swelling of the prostate’; cf. quqak

quguartaq wolf fish (Anarhichas sp.) # NI, NUN; < ?-naq; < PE quqydrutnar (under PE quqydr-)

qugeluaq- to be startled # qugeluaqertuq ‘he got startled’ / qugeluaqertuq ‘he startled her’; HBC, NUN; < PE quqylur-

qugcuer- to gather firewood # qugtartuq ‘he is gathering firewood’ / qugtartuq ‘she is telling stories using a story knife’

qugcuaqeq- to be dexterous # HBC

qugcuaqerg- to get wood (for hitting) # Qugcuaqerg pakmani elliciqq qasgim egalran mengliiun. Ciueq yuurna allam. ‘This adze of his, his wedges, his carver’s hook, his drill, these little tools of his, they remain.’ (MAR 2 2001:6); < ?-cuun; cf. equk

qugemluguq* tree swallow (Tachycineta bicolor) # NR; = equmelنغلاعو, qungmelguayaaq; < ?-mety-nguq; cf. equk

qugniiliunguq* cottonwood (Populus balsamifera) # . . . qulvarviit waten tutemqangqetullruut imumi, avngulek man’a, qugniiliunguq, imma 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); LK, CAN; < ?-niite-nguq; cf. equk

qugniur- for there to be gusts of wind # NUN

qugrute- to be overcrowded # qugrutuq ‘it is overcrowded’; < ?-te³; cf. qereurrute-

qugtara- to gather firewood # qugtartuq ‘he is gathering firewood’; qugtara ‘he is gathering firewood for her or it’ / Taugken atani cakneq ikasurluku, equgneq-llu ikasurluku qugtarturluni kiaami, eputs alaitaqa. ‘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-; < eqk-tar
> Qugtarvik; < PE qa∂uytar-(<under PE qa∂uy)

**Qugtarvik** King Salmon River # on the Alaska Pen.;
< qugtar-vk

*qugtuqaq* femur; thighbone < ?-tuqaq; > qugtuqaruq; cf. eqk
*qugtuqaruq* tall thin pail # literally: ‘imitation thighbone,’ thing like a thigh’; < qugtuqaq-uaq

*quguquguaq* pectoral sandpiper (*Calidris melanotos*) # NR; imitative

*qugyinraq* swan quill # Qaqimaluni man’a piuq, nakrutelunili-lu ukunek. Waten ayuqellriit wangkuta imumi pitullruaput qugyinranek, qugyuum yaqirrinek. ‘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, qugyuguaq-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); < qugyuk-uaq

*qugyuk, qugsuk* (NS form) tundra swan (*Cygnus columbianus*) # Iliini qugyuk it’gaita amiitnek mingqaat qaralililallruit. ‘Sometimes they’d make decorations on their baskets from the skin of swans’ feet.’ (AGA 1996:180); < 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 quyinay-

*quinagnarqe* - to be repulsive; to be ugly; to be disgusting; to be earthy # quinagnarqquq ‘it is repulsive, ugly, disgusting, earthy’ / *Quinagnam-wa* nunevailganga tamaani agleyaurpailegma-

ll’ tauna tuan’ tekiartellrukeka. ‘I came upon it before the awareness of earthy matters had sunk in for me, before I started menstruating.’ (AGA 1996:180); < quinag-narqe-

*quinagyug* - to be disgusted; to be repulsed # quinagyugtuq ‘he finds something disgusting’ / < quinag-yug-

*quinake* - to find (it) disgusting # quinakaa ‘he finds it disgusting’ / Neqet taikut qunguurrmiluk’ tegucunaitniluki, quinaklu. ‘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-ke

*qukacenga*, *qukacuayallek* wasp # literally: ‘one with a little waist’; qukacengaat eniit nallumni tut’ellruaqa ‘I unknowingly stepped on a wasp nest’; < qukaq-cengaq, qukaq-cuar(aq)-ya(g)aq-lek

*qukailitaq* belt # EG; < qukaq-ilitaq

*qukakiirar* - to be in (water, mud, tall grass, etc.) up to the waist; to extend as far as one’s waist # qukakiirartuq ‘he’s in up to his waist’ / qukakiirarnarquq ‘it’s waist deep’; < qukaq-kiirar-

*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 ™ gani unuakurpak elagluni, maaten erneq qukaani unatmi tumiik 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 qaana ukinerpall’er. ‘And in the center of its floor there was a great big hole.’ (QUL 2003:622); Taum-llu aipaan teguamiki qukaitgun kepluki, iquatgun-llu usgulluki. ‘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 QUKARYARAA ‘noon, midday’; erenrem qukaryarani tekitaat ‘the day has reached its midpoint, it is noon’; > qukacengaq, qukailitaq, qukaklek, qukaqliq, qukarneq, qukarralek, qukarla, qukinsa, quknir-, qukaliirar-
qukaqliq* — qular-

qukaqliq* middle one. < qukaq-qliq
qukarneq middle area; midsection of a fish 
< qukaq-neq
qu’arte- to subside (of bad weather) and then start up again # NUN
qukartur- to act on the middle of (it) # qukarturaa 
‘he did something to it in its middle’ / tangrraanga qukartuqerlua ‘he looked at me squarely in the eye’; . . . yugnun kegginait arnatllu qukarturaluki kegginait tangryucestait, nutaan pissungaqmeng pitarkanun atupiaarluki watai kiarutkaqamegtekti nutaan initgintukitrilt.
‘. . . 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-tur

qukarralek nine in cards # NI; < qukaq-raaq-lek

qukassaq old-fashioned rope used for hanging fish # EG; < qukaq

quke- to refrain from going from house to house # EG; < qukaq

qukilngu- to have one’s ears hurt by loud noise # qukirtaa ‘he is hurting her ears with his noise’ / qukirtarpenga ‘you’re hurting my ears with your noise’; NUN, NS; > qukilngu-; < PE qukir-

Qukitiitq Fourth of July holiday # Yuut aqvautelartut Qukitiiini. ‘People have races on the Fourth of July.’ (YUP 1996:); < quki-(u)tiiq

qukvir- to part and pull back each half # qukviraa
‘he parted it’ / nuyiuraarlua qukvirai nuyanka ‘after combing my hair she parted it’; Aren erinani-gguuq ancaku qayat imkut avegyartullinluteng, qukvirateng. ‘Oh, when he let out his voice, all those kayaks started to divide, parting and moving aside.’ (ELL 1997:392);
< qukaq-?-; < PY qukvir-

qula area above; ten; ten in cards # qulii ‘the area above it’, or ‘its deck-stringer’; nem quliiq tenessuun kiturtuq ‘the plane passed over the house’; Ugkut-wa-gguq cali nakacuut amigie quliiini ecupiat. ‘Those bladders up above the door were very dim.’ (YUU 1995:87); . . . tenggurluteng nunam qul’arikun.‘. . . 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, qulngurrita’ar, qula ‘seven, eight, nine, ten’; qulen (or qulet) ‘ten’, when used in a sentence: Tuala ukut qulegayagaat qalen utiullut nunam ceñiini. ‘The ten little pintail ducks evidently stayed on the shore of the lake.’ (PEK 1977:25); qulnek pingqertua ‘I have ten’; qulnguut ‘they are ten in number’; qultun or qul’tun ‘for ten (dollars)’; see Appendix 6 on the numerals; > qulair-, qularaq, qulcungaq, quleqsig-, quletmun, qullsur-, qulmurte-, qulqin, qulruarte-, qulvani, qulvargulnguritaraan, qulunguyan, qulungurtaingluut; cf: qulag-, qularaq, quliq, qulliq, qussigg-, quyig-; < PE qula-

qulaq*, qula fore or aft deck-stringer of a kayak # Makut-llu cali unarcianek cauyanret, cauyarait, paingit-llu qaataat-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 # qulagirtuq ‘he is visiting’;
qulagirtaa ‘he is visiting him’ / EG

qulair- to pass over # qulaira ‘it passed over it’ / qule-

qular- to intentionally omit something while speaking # Tamaa-i qularyugnaunateng
qul'ar- 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 Nuqarrluut amllertut atret. Tamana tua-i piluku ci alta, wagg’uq qul’arluteng ‘Egutnek’ piaqluki. Ukut wani Tuntutuliarmiut qul’arenqegtut, quleutekluki apqiitnek. Tamakut-llu piunnirrel aqeniurkurutullruamegteki tamaani. ‘Down around our area, there are have been many people named “Nuqarrluuk” (literally: “old atlatl”). So some people call them (the atlatls) “egutet” (literally: “throwers”), thus refraining from saying the name of the dead. The people from Tuntutuliak 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.’ (ELD 1984:24); cf. qular-

qulara(q) fore and aft lengthwise deck stiffeners of kayak

qulcungaq eight in playing cards # NUN, NI;

quleqsig- to be located high # quleqsiguq ‘it is high up’ / quleqsigiuq ‘it is getting higher’;

quletmun upward # adverbial particle; Tua-i-llu anngameng ellii ciuggluni quletmun piuq imna ella amirluunanu, akercirliunu-llu. ‘And when they came out, she tilted her head upward and saw that sky wasn’t cloudy, and in fact it was sunny.’ (PRA 1995:429); < qule-tmun

qulig- to crack (as from dryness); to suffer great thirst (even to the point of death) # quligtuq or quligaa ‘it cracked’ / ellalliqsii aqenlataarvik quligiuq ‘because it hasn’t rained the garden (soil) is cracking’; . . . Moses-aanuqan anqerluteng, “Çin anucikut Egypt-aameq quligettuktuq tuquvkaryarturluta irniaput-llu ungungssipuluq? . . .” 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 qulig-

quliik back (anatomical) # HBC; cf. quliq

qulineq crack # < qulig-neq²

qulip’ak, qulip’agaq skin boot with beaver trimming # NS

qulig side rail of sled # see Appendix 9 on the parts of the sled; cf. qula, quliik, qulliq; < PE qulir

quliranguarrsuun story knife # EG; < quliraq-uaq-cuun

quliraq, qulir(aq) 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 umyuartequutaqa waniwa quliraukluku niigartellruaqa, . . . ’I remember this [kind of] semilunar knife; I heard about it
as the subject of a story.' (CIU 2005:174); Quliraq tauna, nukalpiaq taun’ qetqaci’irteterlermini tua-i qetqaciraucimitun tuqulliniiluni, . . . ‘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); > quliranguarrsuun; qulirarta, quliri-; < PE quli3a3-

quli3a3- very old dwelling site, said to be of first Yup’ik people, around Russian Mission and Goodnews Bay # cf. quliraq1

qulirarta storyteller; Protestant minister (in some areas where agayulirta (q.v.) is reserved for a Roman Catholic or Russian Orthodox priest) # < quliraq-ta1

quliri- to tell a legend # quliriuq ‘he is telling a legend’; quliria (or qulirita) ‘he is telling her a legend’ / Tuaten tua-i ava-i qulirilriatun yuralartut arnat, eliculluki piciryaraitekn. ‘The women danced as if they were relating a legend, letting them [the audience] learn from [their movements].’ (TAP 2004:66); . . . mauurlumeggnegnep apa’urlumeggnegnep-lu qulirilstengqetullruata tamaani, wiinga mauurlunggellrunrilama apa’urluuuni-lu qulirillriamek niicuitellruunga. ‘. . . when they [others] had storytellers in the persons of their grandmothers and grandfathers back then, I myself, since I didn’t have a grandmother of grandfather, never heard people telling stories.’ (CIU 2005:406); < quliraq-li2

qulitaq design from caribou fawn skin sewn onto a parka; type of traditional Yup’ik parka with two pieces of calfskin on the back (called by the same name as the parka design), and two calfskin pieces on the chest (called cauyak) # worn in the coastal (Canineq?) areas; cf. quilite-

qulite- to wash hair. qulituq ‘he is washing his own hair’; qulitaa ‘he is washing her hair’; also qultiai ‘he is washing them’ (hair) or ‘he is washing their hair’ / Tua-i-lu Kuul’ilalakessaq mayurluni qullirmun, naspaluki-lu llinerler. ‘And then Goldilocks went up to the attic, and tried out the beds.’ (KUU 1973:21); Yukutaq nem qullikacagiinnun pikuni, nem maqarquutitamaanenluq assiiruciuq amlq-lu kiiq cagmaryaurciqluuni ammlermek-lu akimek cagmarciqluuni. ‘If moisture gets into the attic of the house [above the insulation], 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 QULLIQLERRIUK ‘bunk-bed’; cf. qula, qulli; < PE qulli

Qulli Lake Nerka # one of the Wood-Tikchik lakes near Dillingham; this word may be the name of only part of the lake

Qulli’iq* Chukchi Peninsula of Siberia # also plural for the peninsula; Qullirmiut ‘residents of the Chukchi Peninsula’; NSU

quilsur, qu’ssur- (Y form), qulyug- to be or cost ten dollars # qullurtuq ‘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-

qlungunritara(aq*) nine # literally: ‘not quite ten’; qlungunrita’ar ‘nine’, when used in counting: pingayunlegen, qlungurita’ar, qula ‘eight, nine, ten’; qlungunritaraan (or qlungunritaraat) ‘nine’, when used in a sentence: qlungunritaraan yuut taillruut ‘nine people came’; qlungunrataragut ‘they are nine in number’; qlungunrita’arneq qimugtengqertua ‘I have nine dogs’; qlungunritaraat ‘the ninth one of them’; Alerquutet qlungunritaraat: ilan picilyraqunaku.’ (YUA 1945:44 & LIT 1972:21); The ninth commandment: Thou shalt not bear false witness.’ See Appendix 6 on numerals; < qula-u-nritar(ar)-

qlungurun tenth (one or part) # . . . cikuyevtet-lu tamalkuuta qlungurutait tunlarciqanka . . . ‘. . . of all that you give I will surely give one tenth . . . ’ (AYAG. 28:22); Alerquutet qlungurutiiit: ciknayaqnak ilavet iliinek . . . ‘The tenth commandment: Thou shalt not covet thy neighbor’s . . . ’ (YUA 1945:44 & LIT 1972:21); < qule-u-?-n
qulngurutailnguut 581
nine # Qulngurutailnguutni
Ilalkescillra. ‘At the ninth Station of the Cross.’
(CAT 1950:67); see Appendix 6 on numerals; NS, Y;
< qula-u-?-n-ite-nguq

qulngyan 581
nine # see Appendix 6 on numerals; BB, LI;
< qula-u-?-n

qulqin, qulqervik shelf # qulqitet ‘cupboard’;
Pelatekam iluani estuulurtarluni, kaminiamek, qulqitet
‘shelf’ (PRA 1995*:460);
< qulqin, qulqervik

qulrarvik elevated cache # qulrarvik-wa
elatiini. ‘As he was about to get to that house, he observed
that there was smoke coming up from it, and
there was an elevated cache outside of it.’ (MAR2
2001:100); Y, K, BB, NR, LI; < qulvar-vik
qulvarvik elevated cache # Maaten tekicarturaa
tauana ena puyirluni, qulvarvik-wa elatiini. ‘As
he was about to get to that house, he observed
that there was smoke coming up from it, and
there was an elevated cache outside of it.’ (MAR2
2001:100); Y, K, BB, NR, LI; < qulvar-vik

quluaite- to overshoot above the target; to
miss by shooting too high; to go above (it) #
quluurtuq ‘it overshoot’; quluaatara ‘he overshoot
it’ / Ellakun-ll’ anguarluteng quluaqaluku
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); < quluc-; < PE
qulugcaraq; < PY qulugcaraq; < qulugcaraq; < PY
qulugcaraq; < PY qulugcaraq

qula-?-vik
qulvarvik elevated cache # Maaten tekicarturaa
tauana ena puyirluni, qulvarvik-wa elatiini. ‘As
he was about to get to that house, he observed
that there was smoke coming up from it, and
there was an elevated cache outside of it.’ (MAR2
2001:100); Y, K, BB, NR, LI; < qulvar-vik

qulucuk hump on person’s back # cf. qulugte-;
< PE qulucuy

qulugcaraq 581
sourdough pancake # LI; < ?-yaraq; cf.
quul

qulugneq hump on the back # UNGUNGSIQ
QULUGNELEK ‘camel’; Tua-i Sarai pitekluku
atanrak Abram elluarrluku ciuniaraa, qulugneq ‘he is hunchbacked or stooped’ / UNGUNGSIQ
qulugtellria ‘camel’; Ungungsgiug qulugtellria
mingqutem ingakun itlerkaa qacignarqenruu
Tengengami tua-i mayulliniluni pagaavet qulugneq
‘hump’; qulugneq ‘he is hunchbacked or stooped’ / qulugte-; < PE qulugte-;
qulugte-; < PE qulugte-;
qulugte-;
qulugte-
to be hunchbacked or stooped # qulugtuq
‘he is hunchbacked or stooped’ / UNGUNGSIQ
qulugtellria ‘camel’; Ungungsgiug qulugtellria
mingqutem ingakun itlerkaa qacignarqenruu
Tengengami tua-i mayulliniluni pagaavet qulugneq
‘hump’; qulugneq ‘he is hunchbacked or stooped’ / qulugte-;
< qulugte-neq

qulugqitnek ingleret-wa. ‘Inside the tent there was a
table, a stove, shelves, and beds.’ (PRA 1995*:460);
< qula-u-?-n, qulqin

qulvarvik elevated cache # qulvarvik-wa
elatiini. ‘As he was about to get to that house, he observed
that there was smoke coming up from it, and
there was an elevated cache outside of it.’ (MAR2
2001:100); Y, K, BB, NR, LI; < qulvar-vik

qulvarukuq ‘it overshoot’; qulvaraa ‘he overshooted
it’ / Ellakun-ll’ anguarluteng quluaqaluku
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); < quluc-; < PE
qulugcaraq; < PY qulugcaraq; < PY qulugcaraq; < PY
qulugcaraq; < PY qulugcaraq

qumci- emotional root; NUN; > qumciyrug-,
qumcirnarqe-, qumcir-; cf. qungvag-; < PY qumci(κ)-

quluk 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-

qulungnaq aged blackfish # NS; < quluk-naq

qulungluge- to be baggy; to be soggy; to not be
energetic # NUN

quluurak sulfur; brimstone; Hell # Atanrem-lu
ellallircetaa sodoom-aamun Gomorrah-mun-lu,
kenermek quluuramek-lu; . . . ‘And the Lord
ruined down upon Sodom and Gomorrah fire
and brimstone,’ (AYAG. 19:24); Assiitellrianun
yuqun pircigoqqaum kularemek quluuramek-
lu; ‘On the wicked he will rain
burning coals and sulfur;’ (PSALM 11:6); Ukuk
malruk egcimauk unguvarrarmek nanvamun
quluuramek ekualramun. ‘The two of them where
thrown alive into the lake of burning sulfur.’
(REVE. 19:20)

qulvaq area high up # and qulvar- to elevate
# qulvartuq ‘it is put up’; qulvaraa ‘he put it in
a higher place’ / qulvamaaq ‘it is elevated’;
qulvanek ‘from high up’ ; Tengengami
tua-i mayulliniluni pagaavet qulvanek.
Tua-i mernullerkani piluku tua-i qulvani
ayqucuqaiqilun fugtuurturqilun. ‘When
she flew, she went upward to high above. And in
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
eastern side of Nelson ls.

qumaq tapeworm often found in fish or seal #
qumikq ‘he or it has tapeworms’; Cam cam
uum asmuuumianga qummiun cam . . . ‘Some sort
of a tapeworm is tearing me apart . . .’ (part of chant
or song) (MAR2 2001:100); < quma(α)

qumqiite- to be totally preoccupied with sex,
becoming enervated # apparently of men
only; qumqiituaq ‘he is “sex crazy”’ / angun
piiulluliri aglenqarmek arniuquni qumqiiteq,
picuirulluni-lu ‘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’; = qumqiite-

qumcir- emotional root; NUN; > qumciyrug-
qumcirnarqe-, qumcitar-; cf. qungvgag-; < PY
qumci(κ)-
**qumciryug-** to feel ticklish # qumciryugtuq ‘he feels ticklish’ / NUN; < qumciryug-

**qumcirmarque-** to make one ticklish # qumcirmarquq ‘it makes one ticklish’ / NUN; < qumcirmarque-

**qumcirjar-** to be ticklish by nature # qumcirjartuq ‘he is ticklish by nature’ / NUN; < qumcirjar-

**qummar-** to freeze # qummar ‘it froze’ / Tuamtelu ilii anagullutek piluguugni mecungtellrullinikatek cingiryaraak qumuskaku tauna cal’ tua cingiryaraak patgumaaluku. ‘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 pinerreliquteqernauqa, tua-i qanrusnguaqaqia ‘See here, tell me if her fetus starts being stuck [during birth] so I can help her [to give birth].’ (QAN 1995:204); > qumilek, quminge-

**qumilek** pregnant woman; prune (BB meaning); # literally: ‘one with a thing inside’; < qumik-lek

**quminge-** to get pregnant # quminguq ‘she got pregnant’ / qumingellemni ‘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-

**qumiqite-** to be emotionally rooted; > qumlike-, qumlinarqe-, qumliyug-

**qumlik-** to be annoyed at (him); to feel contempt for (him); to scoff at (him) # qumlikaa ‘he is annoyed at him’ / Ilaita-gguq qanrutaqaceteng asgurarluki qumlikluuki-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 qumlikkekaccei 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 kavirlitjurrraarluni, imkunek qunackellrit icugg’ kavirlit, makunek 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, quinarqe-

**qunarliq** sourdock (Rumex arcticus) # NSK, UK; cf. qunackegg-, quinarqe-

**qunave-** to split sinew or bark # qunavtaa ‘he split it’ / Tua-i maurluan kemyuksagucamiu, yualunek qunavcirraarluni piirriluni qelutekiqiliiq allamek tamana urluveq. ‘When his grandmother gained more confidence in him, he split some sinev, and then made a new bowstring for that bow.’ (YUU 1995:2); > qunavun

**qunavun** sinew splitter; bark splitter # Aren tua-i kevkartellinian, pikaitenrilami yualunek qelutekiulliniluk’ tamaa-i, imkurluki qunavutmek, qupurruki. ‘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 sinev separator, separating the strands.’ (ELL 1997:80); < qunavte-

**qunavte-** to withdraw or retreat to a smaller area; to pull back to a smaller area; to bunch up (of stitches being sewn) # qunavwtuq ‘it/he withdrew, retreated, pulled back’ / qungagtaa ‘he pulled it back, brought it into a smaller area’; Tua-llu tua-i tamakut imkut qayarugaat qungallilun tuluet nunanun. Qungagluteng taguriita 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 iitallernek 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-lulu-gguq atakuan iralirluni, pillia pakmani ca imna qungasviggani aqvassqell’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);

$qungate-$ to put away; to stow # qungatuq ‘it has been put away’; qungataa ‘he put it away’ / qungaciuq ‘he stored something away’; Calinunam 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);

$qungcuq$ back of the knee # and $qungcur-$ with knees flexed and legs folded toward the body # postural root; > qungcungqa-, qungcurte-, qungcuutaq; cf. qungte-; < qunguq-li-

$qungcuutaq$ child’s sleeping bag made with sleeves; bunting # < qungcur-taq'

$qungelra-$ to crouch; to curl up; to be huddled # Qimugta-wa ugna qungelralria amliqka, agtungranni-li’ 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-li-

$qunginga-$ to have one’s legs folded (and sit hunched up); to be curled up # qungingauq ‘he is sitting in a ball with his legs folded up toward his chest / . . . aklunani matarmi qerruyuaralria uqutmun caugarrluni, anuqii tunulluku, qerrulluni qungaliuni.’ . . . 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

$qungite-$, $qungi-$ to bury # qungita ‘he buried her’ / . . . tua-i yuunrian qungitelliniluku.’ . . . and so, when she died they buried her.’ (ELL 1997:434); < qunguq-li-

$qunglullag-$ to twitch; to shudder # Kap’lerraarluku-li’ tua-i arulatiniluku tuana, una-li’ qunglullagluni. Qunglullakarluni tua-i tuquqerluni. ‘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; = qugmelnguq; < ?-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

$qunguq$ grave; coffin # Nunaminun tekitelliuq can’gurneret ta’ggaam ukut, i’kikika-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;

$qunguq$ grave; coffin # Nunaminun tekitelliuq can’gurneret ta’ggaam ukut, i’kikika-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;

$qunguturaq$ pet; domesticated animal # not a work dog; originally a wild animal kept for a time as a pet; qunguturiuq naruyamek ‘he made a pet of a seagull’; Arenqia, qunguturaqa ima ta’m neqkaaneq pillerim qanaatelaamku tua-i kiimelama 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 qunguturaqerraarluki 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’uqam tua-i makunek ungungssiarnek aiparrarkaminek qunguturaqam’iruyaqaluni. Nalayulkugluteng-am qunguturirurluryaaqan ungungssiaraat makut. Ayuqenrilngurnek tua-i ungungssiarnek qunguturingnaq’urya_qaluni. ‘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’; < qungvag-narqe- qungvagtar- to be easily tickled # qungvagtartuq ‘he is ticklish by nature’ / < qungvag-tar- qungvagyua- to feel queasy # qungvagyuaguq ‘he or it felt queasy’ / . . . akagluni cikmirmi, tua-i lle tuc’amip pengum terr’anun uilluni pagna qilak tangerrluku, tuarpiaq tamana nuna uivaalria, ilua-llu cali qungvagyaluni. ‘. . . 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); < qungvagyu-a-

**qungvayug**- to be tickled # qungvayugtuq ‘he is in a ticklish mood, is tickled by something’ / < qungvag-yug-; > qungvagyug-

**qungvake**- to be tickled by it; to be given a creepy feeling by (it) # qungvakaa ‘he has a ticklish or creepy feeling on account of it’

qungvagciir-, qungvagiur- to tickle # qungvagiirmaa ‘he is tickling her’ / qungvagiirluku 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].’; Qungyarnarqerrliit umyuamek nargvinarqugerrliit ciutegpeggun niiteng’erpeki, angu ukveyaqaquni tamakut. ‘Absolutely do not believe those things that cause jealousy and wreck havoc in the mind even if you hear them with your own ears.’ (YUP 2005:32); > qungyarcetaaq; < PE qungyar-

**qungyarcetaaq** bird decoy # < qungyar-cetaaq

**qunigqe**- 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; > quniggluq, qunigqe-; < PE quniy and qulvi

quniggluq dried mucus in eye; “sleep” in the eye; HBC; < qunik-rluk

**qunu**- to be reluctant to part with one’s possessions # qunuq ‘he is reluctant to part with something’ / qunuq akiuminek ‘he is reluctant to part with his money’; > qunuite-, qunuke-, qununarqe-, qunutungar-, qunuyug-; < PE qunu-

**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 qunuksaaqaa ‘when he was about to leave she didn’t want him to go’; Aullut’ar, qunuksaaqaaqen kiima elliquma ayakatallrani. ‘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-

**qununarqe**- to be something that one does not wish to part with; to be precious # qununarquq ‘it is precious’ / qununarqerrliit ‘precious things’; Unguvassiaq qununarqerruq neqkani, temsli-llu qununarqerluuni aturarkani? ‘Isn’t your life more precious than food, and your body more precious than clothing?’ (MATT. 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 # Wianga qununiq niitelaryaaqua ta’uqam waten ungungssiuluku, ukuk uatek tukulleglutek, yuuluni keggatii armauluni 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); = kununiq
**BASES**

**qunutungar**- to be stingy # qunutungartuq ‘he is stingy’ / < qunu-tu-ngar; cf. qunutungarcuun

**qunutungarcuun** dip in back of neck # cf. qunutungarcuun

**qunuyug**- to feel reluctant to part with something; to be stingy with something # qunuyugtuq ‘he feels reluctant to part with something’ / Qunuyugpek’nata ikayuutekluki tauguam pisqelluki ikayurnarqelirianek. ‘They told us to help those in need of help without being stingy.’ (YUP 2005:48): < qunu-yug-

**qupa** 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’ / qupumaq egalerm ecia ‘the windowpane is cracked’; Imnnaurluq utertelleq qamiganrilgermi taum tua-i pitami qupiinek cikillinuluku . . . ‘He gave the dear one who went home without having gone seal hunting half of his own catch . . .’ (QUL 2003:632); Ataam-llu equgcuutet 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 qupaa. Quqngani qupu’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’issuun, qupucaaraat, qupun, qupur-, qupunneq, qupurrrissuun; — PE qupur-, qupurre-; > qup’issuun, qupcuun wedge; rip saw; or other splitting tool # Muragkiurnarqaquameng- ggguq enernek qup’issuutekluki 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’lu** qupluku

**qup’luq** maggot; grub; larva # and **qup’lu-** to become maggoty # Y, HBC, NI; = quvlu; > qup’luruaq; < PE qup’luruk

**qup’luruaq** qup’luruaq grain of rice; macaroni noodle # literally: ‘imitation maggot’; Y, HBC; < qup’lu-uq, qup’lu-nguaq; cf. paraluoq, paraluruaq

**qupneq** fissure; crack; crevice; crevasse # Qupnenggelartut ilait evunret tua-i nequtulriek qunikcam qiliumaluki. Tamakut-gguq tamaa-i nequtulriek. ‘Some pressure ridges have crevasses roofed over by broad expanses of snow. Some of these can cause tragic accidents.’ (PAI 2008:294); < qupe-neq

**qupngur**- for there to be open water with icebergs beyond # NUN

**qupucaaraq** piece of split kindling # < qupe-?

**qupun** wedge; lateral line of fish; short narrow V-shaped calfskin piece on the shoulder of a traditional Yup’ik parka # < qupe-n

**qupur-** to split repeatedly; to split (it) up # qupurtuq ‘it split’; qupurraa ‘he split it up’ / Ellam nengliin cakneq cimqetaalalrim mani Alaskami umcigutet caulking-aanek atelget qupucet’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 taqaktu- llu yualuitmek waten qupurruluki, 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, by splitting them [the sinews].’ (ELL 1997:138); < qupe-?; > qupurrissuun

**qupurrissuun** sinew splitter # Tua waten ipegluteng minqecutan tauguam ellegluteng. Tauguam kankut iquit cakneq cimqetaalalrim tamakut tama-i talussuutekluki, 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); < qurpurre-i-ssuun

**qurpurruyuli** 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 *Qurpurruyuliq* pikestemini tuani tua-i atulliniuq capermaqluni. *Qurpurruyuli* 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) *ququyaq,* or < PE (presently PI) *quqqu3iaq*

**quurrailitaq** diaper # < qurre-ilitaq

**querrasqi**-root; > querrasqinamqe-<, querrasqite-; = qura-, uga-

**querrasqicailkuun** device to keep one from slipping # . . . querrasqicullerkka piamiu ussukcallruar-gguq kep’arrluku nuuganun kaugtuarlruku kaputaa, iqua pugumaurtelluku, *querrasqicailkuicullulu.* . . . 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); < qerrasqite-yailkun

**qerrasqinarqe-** to be slippery # *qerrasqinarquq* ‘it is slippery’ / < qerrasqite-narqe-

**qerrasqite-** to slip # *qerrasqituq* ‘he slipped’ / querrasqicaqunak; querrasqinarqeqapigtuq! ‘don’t slip; it’s very slippery!’; NS, LY, NI, NUN, CAN, LK, BB, NR; <qerrasqi-?-; > qerrasqicailkun

**qurre-** to urinate; to spawn (of fish) # *qurr’uq* ‘he urinated’; *qurr’a* ‘he urinated on it’ / qurrsugtua ‘I have to urinate’; iqalluarpitit qurr’ut ‘the herring are spawning’; Tua-i-llu-gguq yuqercuguaqili. Arnassagaam-gguq pia, “Ataki tumamnun *qurr.*” Tutgarrlum kiugaa, “Aa-aa, kiika-wa tumamnun *qurrneq* 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); > qurrenkaulg-, qurrailitaq, qurrsaraq, qurrsuun, qurrrun, qurrvik; < PE *qura-

**qurrenkaulg-** to be spawned out of (fish) # NUN; < qurre-?

**qurru, qurrlugtaq** spring; waterfall # cf. qurre-, qurrlur-; < PE qurrlur-

**qurrur**- to cascade down # *qurrurtuq* ‘it cascaded down’; *qurrurraa* ‘it cascaded down on it’ / Kuigem *qurruruim* Eden-aami mertelaraa 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. qurre-, qurrlur-; < PE qurrlur-

**qurrsaraq** urethra; penis # < qurre-yaraq

**qurrsuun** penis # Angun naulluutengluni *qurrsuutnikun* maq’laquni, maqellra menuulriaruq. ‘If, getting a disease, a man has a discharge from his member, then he is ritually unclean.’ (LEVI. 15:2); < qurre-cuun

**qurrukkuk** urine bucket # specifically for urine (without feces) to be saved for skin-processing and washing purposes; Cali-am wii aurgna
This word was probably qungiq reindeer; sheep # May Qusiirvik see Appendix 7 on the Yup’ik the flu epidemic of 1918 # quseq-rpak quuserpak and cough; cold # to cough; to have CAN bronchitis (bad cough with qusegluk measurement from fingertip to the armpit qurtu- to be high # / qurtuuq ‘it is high’ / < qur-tu- qurun — qusngiyagaq*

qurrun chamber pot; honey bucket; commode; potty # Cali ilaitni qanallruut qurrutnek ciçiciuralaasqelluki picuciqniluki qessayulkata. ‘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); AYAGCETULI QURRUN ‘flush toilet’; < qurre-ŋ > qurrulluk; < PY-S qurun (under PE qur-)

qurtu- to be high # / qurtuŋq ‘it is high’ / < qur-tu-

quruneq measurement from fingertip to armpit qu3un qu30- PE (‘flush toilet’; < qurre-n; > qurrulluk; < PY-S)

qurtu- to be high # / qurtuŋq ‘it is high’ / < qur-tu-

qurtuuq ‘it is high’ / < qur-tu-

qurun — qusngiyagaq* qusngiliurte to herd sheep or reindeer # < qusngi-

qusngiliurta shepherd; reindeer herder # Wiinga qusngiliurten’qungua assirlua, qanertuq Ataneq; qusngiliurtu assirliim unguvani pegtakauqaa qusngit 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); < qusngiliur-ta

qusngiarngalnguq* goat # Ingrit-llu alingallimeng qecgaullruut qusngiarngalngurtun; pengut-llu cali qecgaulluteng qusngiaqartun. ‘From fear the mountains jumped about like goats, and the hills jumped like lambs.’ (PSALM 114:4); < qusngiarngalnguq

qusngiyagaq* lamb; reindeer calf # Isaac-aq qanertuq. “Muragkangqertuten kenermek-llu kumarciisuutekaatnek, nauwa-mi qusngiyagaq ekuagarkaqtu?” ‘Isaac said, “You have wood and kindling to build a fire, but where is the lamb for the sacrifice?”’ (AYAG. 22:7); < qusngi-yagaq

maurluirutka murikelallruamuk, waten makuciq teq’itqata’arqmii tua-i munarulluki kemegglirypiaqallit auq’arturarrarluki keliganqeqcaarturluki nutaan qurrutlugmun teq’umek imalemgun akurrluki.’ ‘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);
< querrun-luk

qurrun — qusngiyagaq*

qusngiliurte to herd sheep or reindeer # < qusngi-

qusngiliurta shepherd; reindeer herder # Wiinga qusngiliurten’qungua assirlua, qanertuq Ataneq; qusngiliurtu assirliim unguvani pegtakauqaa qusngit 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); < qusngiliur-ta

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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 qungiq 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. Pilguuq-wa tang qerrcurpak qungilinraak atrarutegni-lli caknem miluupaa, uuqung ciucqmegnegun alngarutek, maaggun-lu laniqamegnegun alngarutek. ‘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 qaneryariurualrianek picuniarlingurnek. Taikut ullalariaiceci qunsit amitnnek aturarluteng, tuaqqaal ilumeptestegun keglunruluteng alngarqut. ‘Beware of false prophets, which come to you in sheep’s clothing but inwardly are ravenous wolves.’ (MATT. 715); from Chukchi qoraŋa ‘reindeer’, or Koryak qoyaŋa ‘reindeer’; = qungiq; > qusngiliur-, qusngiarngalnguq, qusngiyagaq

qusngiliur- to herd sheep or reindeer # < qusngi-

qusngiliurta shepherd; reindeer herder # Wiinga qusngiliurtuŋ’qungua assirlua, qanertuq Ataneq; qusngiliurtu assirliim unguvani pegtakauqaa qusngit 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); < qusngiliur-ta

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qusngulluk — qutg-

**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 # qussigtuq 'it is high' / qussig-

**qussuk** aged fish (Dolly Varden, trout, or silver salmon) made in fall and then frozen for winter use # Y; = quluk

**qussuq** middle finger (?) # EG

**qussuk** or aged fish (Dolly Varden, trout, silver salmon); to cough hard # < quseq/quser-pag

**kusngulluk** — qut0 < PE quta etymology unknown to compiler, but cf. quta

**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’; qimugtevut-ggem qagna qutegtellria ‘our dog out there is acting as if it is superior’; Qut’gutkenrilgerminini tua-i picullni tamakutgun nakacugteggun Nakaciiumi 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-q, quutkaq

**qutegnga**- to be arrogant # qutegnga-q ‘he is arrogant’ / Allam umyugaakun pingaunii wii, wi taigaam umyuamkun tua-i. Tua-i-gguq qutegngaluni. Ilani catkevkenak picirkiaqyunaanani-llu. Angrenruni ilamini ukuni, qutegngaluni-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-

**qutirtur**- 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 wa kina. ‘The next morning she woke up to the darkness and there was someone snoring.’ (ELN

**qutqir**- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < qutkaq

**quta¹** solid ground # Ungunsilkung tangellren piuleq tuaqam catarrulluni, petnimgek-llu qutailngurnek mayurtarkaq piunritlerkaminunllun 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. quta²; > qutaiqute-, qutirtu-r-, qutqir-; < PE quta

**quta²** two of a kind in playing cards # HBC etymology unknown to compiler, but cf. quta¹

**qutailqite**- to trip; to stumble # < quta¹-ite-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’

**qtug**- to snore # < qutugtuq ‘he is snoring’ / qutagninarquq ‘it smells rotten’

**qtug** to mispronounce # NUN

**qtur**- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < quta⁵-

**quttur**- to mispronounce # NUN

**qut’raaq, qut’raku** sandhill crane (Grus canadensis) # Y, UK, LI; from Aleut qu’dnaX, and/or imitative of the cry of the crane, which is expressed as qeter-r-r-r-

**qutug**- to snore # < qutugtuq ‘he is snoring’ / Unuaquani tupagyarturtuq tan’germun, qutulria-‘Our dog out there is acting as if it is superior’; Qut’gutkenrilgerminini tua-i picullni tamakutgun nakacugteggun Nakaciiumi 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-q, quutkaq

**quvya(yu!)-** happy over (it) # Y; < qusva-yug-

**quvya(yu!)-** makes one happy’ / Y, NS; < qusva-narqe-

**quvya(yu!)-** happy over it’ / Y, NS; < qusva-ke

**quyyag**- to walk on shore as when beachcombing as a boat accompanies one out in the water # NUN; < quta⁵-

**quyyagaq** young seal # HBC; < qutugyaqagaq

**qutguyagaq** young seal # HBC; < qutugyagaqagaq

**qutk**- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < quta⁵-

**quut**- mispronounce # NUN

**qut’raaq, qut’raku** sandhill crane (Grus canadensis) # Y, UK, LI; from Aleut qu’dnaX, and/or imitative of the cry of the crane, which is expressed as qeter-r-r-r-

**qutug**- to snore # < qutugtuq ‘he is snoring’ / Unuaquani tupagyarturtuq tan’germun, qutulria-‘Our dog out there is acting as if it is superior’; Qut’gutkenrilgerminini tua-i picullni tamakutgun nakacugteggun Nakaciiumi 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-q, quutkaq

**qutkaq** arrogant person # Waten pilqaanga civuqliuluku: “Yuullerpeni wa kina. ‘The next morning she woke up to the darkness and there was someone snoring.’ (ELN

**qutqir**- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < quta⁵-

**qutqir**- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < quta⁵-

**quyyagaq** young seal # HBC; < qutugyaqagaq

**qutguyagaq** young seal # HBC; < qutugyaqagaq

**qutk**- to sit close to the edge (as on a cliff, or on one’s chair) # NUN; < quta⁵-

**quut**- mispronounce # NUN

**qut’raaq, qut’raku** sandhill crane (Grus canadensis) # Y, UK, LI; from Aleut qu’dnaX, and/or imitative of the cry of the crane, which is expressed as qeter-r-r-r-

**qutug**- to snore # < qutugtuq ‘he is snoring’ / Unuaquani tupagyarturtuq tan’germun, qutulria-‘Our dog out there is acting as if it is superior’; Qut’gutkenrilgerminini tua-i picullni tamakutgun nakacugteggun Nakaciiumi 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-q, quutkaq

**qutkaq** arrogant person # Waten pilqaanga civuqliuluku: “Yuullerpeni quktyaqunaang.” ‘This is what he told me first: “Do not be arrogant while you live.”’ (YUP 2005:48); HBC; < qutegte-?
quu- to close in # for example, a hole in the ice freezing in; the hole in a pierced ear healing shut; quuguq ‘it closed in / ukinregka quulliniqi ‘the holes in my pierced ears have healed shut’; quugarutaat ‘they closed in around him’; Angpianek piliurarraarluteng unaggun quungurinurartaag-gguq. ‘After they make very large ones, they would draw in the bottom section closing it.’ (KIP 1998:127); Tua-i-gguq taum kinguani cali quugagengyarpiaqatun qanlangangynumi. ‘That big sea anemone would open and close, open and close.’ (CUN 2007:94); > quugetaaq, quurruyag-, quutaar-. ‘After that they would mention those that almost got closed in (by ice, trapped) around someone in the wilderness.’ (KIP 1998:237); Tua-i-gguq tauna terpak quugetaartuukayaglugluni ‘they closed in around him’; Angpianek gguq un’a cayagaq. Kanaqlayagartun-gguq un’a cayagaq. ‘Seven days shall ye eat unleavened bread.’ (ANUC. 12:15)

quu- root; > quuleciraq, quulerte-, quulqaq, quunaq, quunarqe-, quunite-, quussniaq; cf. quu2-; < PY-S quyələrə.

quugaarpak 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 akagnganatek. Keggutai-wa imkut quugaarpikait kogutacetun ayuqngacaqetliltat tuagama allyuuluteng. Cauqinaku tua-i. ‘Its eyes were like they were rolling. Its teeth seemed like the teeth of the “quugaarpak” but strange. We didn’t know what it was. (YUU1995:24); Narulkaqyaaqluku-gguq un’a cayagaq. Kanaqlayagartun-gguq un’a cayagaq. ‘Seven days shall ye eat unleavened bread.’ (ANUC. 12:15)

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quu- root; > quuleciraq, quulerte-, quulqaq, quunaq, quunarqe-, quunite-, quussniaq; cf. quu2-; < PY-S quyələrə.

quu- to close in # for example, a hole in the ice freezing in; the hole in a pierced ear healing shut; quuguq ‘it closed in’ / ukinregka quulliniqi ‘the holes in my pierced ears have healed shut’; quugarutaat ‘they closed in around him’; Angpianek piliurarraarluteng unaggun quungurinurartaag-gguq. ‘After they make very large ones, they would draw in the bottom section closing it.’ (KIP 1998:127); Tua-i-gguq taum kinguani cali quugagengyarpiaqatun qanlangangynumi. ‘That big sea anemone would open and close, open and close.’ (CUN 2007:94); > quugetaaq, quurruyag-, quutaar-. ‘After that they would mention those that almost got closed in (by ice, trapped) around someone in the wilderness.’ (KIP 1998:237); Tua-i-gguq tauna terpak quugetaartuukayaglugluni ‘they closed in around him’; Angpianek gguq un’a cayagaq. Kanaqlayagartun-gguq un’a cayagaq. ‘Seven days shall ye eat unleavened bread.’ (ANUC. 12:15)

quu- root; > quuleciraq, quulerte-, quulqaq, quunaq, quunarqe-, quunite-, quussniaq; cf. quu2-; < PY-S quyələrə.

quu- to close in # for example, a hole in the ice freezing in; the hole in a pierced ear healing shut; quuguq ‘it closed in’ / ukinregka quulliniqi ‘the holes in my pierced ears have healed shut’; quugarutaat ‘they closed in around him’; Angpianek piliurarraarluteng unaggun quungurinurartaag-gguq. ‘After they make very large ones, they would draw in the bottom section closing it.’ (KIP 1998:127); Tua-i-gguq taum kinguani cali quugagengyarpiaqatun qanlangangynumi. ‘That big sea anemone would open and close, open and close.’ (CUN 2007:94); > quugetaaq, quurruyag-, quutaar-. ‘After that they would mention those that almost got closed in (by ice, trapped) around someone in the wilderness.’ (KIP 1998:237); Tua-i-gguq tauna terpak quugetaartuukayaglugluni ‘they closed in around him’; Angpianek gguq un’a cayagaq. Kanaqlayagartun-gguq un’a cayagaq. ‘Seven days shall ye eat unleavened bread.’ (ANUC. 12:15)

quu- root; > quuleciraq, quulerte-, quulqaq, quunaq, quunarqe-, quunite-, quussniaq; cf. quu2-; < PY-S quyələrə.
**quulqaq — quurute-**

**quulqaq** heartburn # HBC; < quu²-

**quuluricaun** 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’ / muruk quumigliuku nayumiqaa ‘grasping the wood between his legs, he is holding it steady’; < ?-mik; cf. quu₁-

**quumkaitu**- to close around; to clasp # Tua-i-

**quumkauntu**- 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’ / muruk quumigliuku nayumiqaa ‘grasping the wood between his legs, he is holding it steady’; < ?-mik; cf. quu₁-

**quunarliaraq** to be calm (weather, sea, one’s heartburn)

**quunarliq** (Polygonum alaskanum)

**quunarq** sourness; sourdock (Rumex arcticus)

**quunarqe-** to taste sour # quunarquq ‘it tastes sour’

**quunarquq** to pucker one’s lips in reaction to sour food; to have a sour taste in one’s mouth from eating sour food # quunituq ‘he is reacting to sour food’ / < quu²-neq²-ite³-

**quunarlaraaq** bog cranberry (Oxycoccus microcarpus) # HBC; < quunaq-li³-ar(aq)

**quunarliq** wild rhubarb (Polygonum alaskanum) # EG; < quunaq-li³

**quunarqarq** to taste sour # quunarquq ‘it tastes sour’ / Iluq-llu aqvaqurluni urungalngurmek aqvatuq, quunarqellriamek-llu mecirluku, . . . ‘And one of them ran and got a sponge, and filled it with something sour [vinegar or sour wine, . . . ]’ (MATT. 27:48); < quu²-narq-

**quunenge-** to become calm (of weather) #

**quunenguq** ‘it became calm’ / Anuqet tamalkuita tengluk’ tua-i-llu quunenglu. Quunengl-llu-gguq atrainanermi qavaqalliniluni. ‘He was blown away by the wind from every direction and then it became calm. When it got calm he fell asleep as he was going down.’ (ELL 1997:98); < quuneq-?-nge-

**quuneq** calm weather # Qavarlun’ tua-i anglaniluni quunermek puqlerpamgek. ‘So he was sleeping, enjoying the calm weather and the warm air.’ (ELL 1997:98); < ?-neq³; > quunenge-, quunir-; cf. quunuk; < PE quy(ə)naq

**quunir-** to be calm (weather, sea, one’s surroundings, etc.) # quunirtuq ‘it is calm’ / quunillruuq-ggem tanem unuaq ‘apparently it had been calm this morning’; Tua-i-ll’

tupagyaqami tupagtuq ayuqucia quunirlun. ‘When he finally woke up, he realized that it was calm all around him.’ (ELL 1997:114);

Aqumelliniuq imarpik caugarrluku. Imarpik tua-i quunirlun cakneq. ‘He sat down facing the sea. And, the sea was very calm.’ (YUU 1995:98);

< quuneq-ir³-; > quunirciyuli

**quunirciyuli** robin (Turdus migratorius) # Y; < quunir-?-yuli

**quunituq** to close in on or around (it) # Pikna tua-i tangerqallia can’get quurulluku acitmun 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); < quu¹-te³-

**quunirtuq** to close in; to clasp # Pikna tua-i tangerqallia can’get quurulluku acitmun 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); < quu¹-te³-

**quunerkunilketaat** ambassador; envoy # Quurituastet-llu uitanqegcivkaringnaqellriit qiaqapiggluteng. ‘The envoys of peace weep bitterly.’ (ISAI. 33:7)

**quurpalleraq** a certain legendary monster #

Waten-gguq imum’, nanvaq kuiguarluni cenii man’a, ceniiinek-gguq camaken pucigmukquq quurpall’er angluni melqurrunani keggagpak-wa-gguq qinga, tua-i-gguq tauna. ‘It is said that in those days the lake was an oxbow lake, that from its near shore down there will emerge a “quurpall’er” monster which is large and furless and its skin is all rough, it is said.’ (KIP 1998:315); cf. quuqat; EG

**quuqaq** 1 Golden Gate Falls on the Kiseralik River #

**quuqessngitak** runt; smallest egg in a nest; smallest pup in a litter, etc. # Y; < quuqat; EG

**quuqetaaq** jellyfish # NUN; < quu²-etaaq

**quurituastata** ambassador; envoy # Quurituastet-llu uitanqegcivkaringnaqellriit qiaqapiggluteng. ‘The envoys of peace weep bitterly.’ (ISAI. 33:7)

**quurpalleraq** a certain legendary monster #

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**quurruyag-** for fog or mist to close in and clear up repeatedly # NUN; < quu⁵-

**quuruq** valley # NS; < PE quyquq (under PE quydu-)

**quurute-** to close in on or around (it) # Pikna tua-i tangerqallia can’get quurulluku acitmun 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); < quu¹-te³-
quuskegcir- to smile # quuskegciruq 'he smiled'; quuskegciraa 'he smiled at him' / Angun-lu tan'gaurluq tangerrluku waten quuskegciriganganak ugaan ungacinyakuluku. '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?-.

quussniaq sourdough # NR; < quu quussniaq

quuskegcir- — quya-

quuyupitaara- to smile (at) # Cali qanruuyutnguluni quuyupitaaraaaurquaaqseqvenakeni angutet. Quuyupitaaraaaurqarit-gguq aglumakuluteng pituut. Quuyupitaaraalengraang-gguq angutem aglumakunni piarkaugaa. 'There is also a maxim that they [girls] should not always smile at men. They say that men will think they (the girls) desire them if they always smile at them. They say that even if she doesn’t always smile at him if a man desires her, he’ll have her (as his wife).’ (KIP 1998:119); < quuyur-?

quuyur- smiling # used in the quantifier/qualifier construction; tangvagaqa quuyurma 'smiling I looked at him'; Tuani tua-i cingartutirellrani tauna caqukegciqapiarluni, quuyurma ikirrluku. Alaircan-lu nulgairrluni kegginaa kaviriqerrluni. 'When he had a certain gift requested from him, he opened the nicely wrapped [reciprocal gift] smiling. When it became clear [what he’d been given in return despite his failure to comply with the request] his face turned red.' (TAP 2004:99); > quuskegcir-, quuyuar(ar)-, quuyurni-, quuyurpag-, quuyurrar(ar)-; < PE quuyuy-

quuyurni- to smile # quuyurniuv 'he smiled' / quuyurnitaa 'he smiled at her'; Taqiucan-am aatiin quuyurnilluku eligarmiluku pia. 'When she'd finished, her father smiled at her and told her that she had learned quickly.' (ELN 1990:52); < quuyur-neq-i-; cf. quu-, eqe-, quuyurrar(ar)-

quuyurpag all smiling # and quuyurpag- smiling a big smile # used in the observational and quantifier/qualifier constructions: quuyurpagmi 'he smiling a big smile'; Maaten piuq maurlua quuyurpak, quyam ugaani. 'When she looked she saw her grandmother, with a big smile on account of being grateful.' (ELN 1990:107); < quuyur-pag-2

quuyurrar(ar)- to smile continuously # quuyurra'artuq 'he’s smiling continuously' / quuyurrallruuq 'he was smiling continuously'; quuyurraraauqaa 'he’s smiling at him continuously'; may be used in the quantifier/qualifier construction: quuyurra’armi 'he smiling continuously' / quuyurrallruuq 'he was smiling continuously' / quuyurraraauqaa 'he’s smiling at him continuously', 

quvauk light gray or brown dog # qimugtengqertua quvaugmek 'I have a gray dog'

quve- to decrease in size; to shrink # Tuamtelu-gguq quvengamek tuana call’ Nagiiquyarta qagkumuni, cali-gguq tua-i mikliyaauq. Nutaan-ggur-am ellii tua-i quvengam calendria tua-i mikcuuaraurrluni. '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 angnurrauqami, cali-gguq-te allaquqami. '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 quvo-

quverta cataract in the eye # HBC, NUN; = quarta; < PE quvarter-

quvlu, quvlug maggot; larva; grub # NUN; = qup’lu; < PE quvpluk

quvluruaq grain of rice # NUN; = qup’luruaq; < quvlu-uaq

quvqetaaqar- to shrug one’s shoulders # NUN; < PE quviso-

quya- to be thankful; to be grateful; to be glad; to be appreciative # quyaqu ‘he is thankful, glad’ / quvyaqaa ‘he is thankful or glad because of it’; quvyaqika (or, quyaq) ‘he is thankful to her’, 'he thanks her'; quvyaqaa ‘he appreciates it’; quvyaqataa ‘he is thankful because of something that has happened to her’, Tua-i-ll’-am ellii qimuyimi Piliuillinian tekic alli tootut paincelluni. ‘And because she was thankful since it evidently
was Pili, when it came over she hugged it and let it lick her.’ (ELN 1990:90); Elpenga’arrluni-llu quyalunin anertaqellini man’a teklilkulu quyatekluku, irniani-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, quyanarqe-, quyavike-, Quyayaraq; < PE quya-

quyana thank you # exclamation; quyana tailuten ‘thank you for coming’; quyanarpirit-lli ‘thank you very much’; “Quyana.” “Aang.” / “Canrituq,” “Thank you.” / “You’re welcome.”; < quyana-na; < PE quyana (under PE quya-

quyanarqe-, quyavike-, Quyayaraq; < PE quyana3 quyur- postural root; < quyurte- quyungqalriit ‘he is thankful to him’, ‘he thanks him’ / quygmtaciq, quyigtuq ‘it is high’ / Umsugaa tutgara’urluum quyigtuq, anglianiuq. ‘The grandson’s spirits were high; he was enjoying himself.’ (MARI 2001:76); Quyilihia-llu calingerpeci nallunrirtaarkuali. ‘And even if you work in high positions, you will know [what to do].’ (YUU 1995:57); Amllermi akiillrulartuq kallulemgem uligmek atullerkaq thermostat-am quyiligrii utaurallerkaani. ‘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); = qussig-; > quyigtaciq, quyigi-; cf. qula-

quyig- to be located high; to be high in status, spirits, etc. # quyigtuq ‘it is high’ / Umsugaa tutgara’urluum quyigtuq, anglianiuq. ‘The grandson’s spirits were high; he was enjoying himself.’ (MARI 2001:76); Quyilihia-llu calingerpeci nallunrirtaarkuali. ‘And even if you work in high positions, you will know [what to do].’ (YUU 1995:57); Amllermi akiillrulartuq kallulemgem uligmek atullerkaq thermostat-am quyiligrii utaurallerkaani. ‘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); = qussig-; > quyigtaciq, quyigi-; cf. qula-

quyiqi- to go higher and higher # quyigtuq ‘it is going higher and higher’ / Akerta quyigtiurqertelluq niugglugpalla’artelliniuq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quyigtaciq height; score; level (e.g., grade in school) # quyigtaciq ‘its height’, ‘his score'; Camek quyigtiurqertelluq niugglugpalla’artelliniuq qakemna, . . . ‘As the sun got higher there was a rustling noise out there, . . .’ (YUU 1995:206); < quyig-i-

quyiqgi- to be located high; to be high in status, spirits, etc. # quyigtuq ‘it is high’ / Umsugaa tutgara’urluum quyigtuq, anglianiuq. ‘The grandson’s spirits were high; he was enjoying himself.’ (MARI 2001:76); Quyilihia-llu calingerpeci nallunrirtaarkuali. ‘And even if you work in high positions, you will know [what to do].’ (YUU 1995:57); Amllermi akiillrulartuq kallulemgem uligmek atullerkaq thermostat-am quyiligrii utaurallerkaani. ‘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); = qussig-; > quyigtaciq, quyigi-; cf. qula-

quyenqiq reinder # HBC; = quseq/quser-; > quyppag- < quyeq/yag-

quyungqalriit. ‘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’; < quyur-te-vik
quyurte- to gather together; to collect # quyurtut
‘they gathered’; quyurtai ‘he gathered them’
/ quyurttaartut ‘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); Tangercitaaqaluku 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 QUYURTELLRIIT ‘those who try to do
things together, organization, association’;
> quyurrvik
quyuuaq rainbow smelt (Osmerus mordax) # HBC; =
qusuuq
quyuva- emotional root; HBC; > quyuva-narqe-,
quyuva-gug-, quyuva-ke; = qusva-; < PE
quvya(yu)-
quyuva-narqe- to make one happy # quyvagnarquq
‘it makes one happy’ / HBC; < quyvag-narqe-
quyuva-gug- to be happy # quyvagyugtuq ‘he is
happy’ / HBC; < quyvag-yug-
quyuva-ke- to be happy over (it) # quyvakaa ‘he is
happy over it’ / HBC; quyvag-ke²-
saaganeq — saayuq

S

saaganeq kayak side-stringer # see Appendix 9 on parts of the kayak; = caaganeq; cf. sagte-
saagaq, saagaun sled brake # see Appendix 9 on parts of the sled; K, BB; < ?, ?-n; cf. esgaq, sagte-
saalaq shortening; lard # Tunraarluki-lu melqulget aturyukmeggenek canek paivciluni, mukaamek, saalamek, kuuvviamek, saayumek, suutamek, taryumek, saarralamek-lu. ‘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 reprintings) ); 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 # < saanik-uaq saanik, sainik, saanik1 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- saanili- to heat a kettleful of hot water; to make tea # saaniliuq ‘he heated the kettle; made tea’ / saanilitaa ‘he made tea for him’; Taum tua-i tuyum ciuniurlukek kaminiaq kumarrluku saanilitellinilukek. ‘That host welcomed them, lit the stove, and made tea for them.’ (YUU 1995:7); < saanik-li-, saanili-li-
saaralaaq sugar # Tua-i-lu yuurqamek angayuqagket tauktuk irniatek aukanek masslirraarluki, saarralamek-lu kanverraarluki avqukaaluki 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); saarralalissiyaaglutait ‘showing symptoms of diabetes’, medical neologism; UY, K, CAN, BB, NR, LI, EG; from Russian cákhar (sákhar); = caarralaq; > saarralarninarqe-, saarralartussiyaagnungluq, saarralir-
saarralarninarqe- to be sweet; to be sugary # kuuvviaqa saarralarninjaqsiyagtuq ‘my coffee is too sweet’; < saarralaq-ninarqe-; > saarralarninqueliria

saarralarninqueliria sweet thing; candy # < saarralarninarqe-ria

saarralartussiyaagnungnuq* diabetic # < saarralaq-tur2-siyaq-ngae-nga

saarralir- to add sugar # saarralirtuq ‘he added sugar’ or ‘it has had sugar added’; saarraliraa ‘he added sugar to it’; Saarralirluku-lu malruqnek saskagnek, akulluku saarralaaq urugvianun. ‘Add in two cups of sugar, stirring the sugar until it dissolves.’ (YUU 1995:64); < saarralaaq-ir-
saaruin story knife # < Y; = yaaruin

saaskaq, saaskaak cup # from Russian чашка (cháشك); = caaskaq, caaskaq, saskaq, saskaq

saayiakaq washtub; washing machine # NR; from Russian чай ( cháشک); = caayuq, caayuq, sasakiq

saayirissuun teapot; tea kettle # Mermek puqliriqataqvet kuuvviarkamek, saayurkamek wall’u allam pikaaneek, arenqinruuq saayirissuutekun puqlirillerkaq egatekun patuilngurkun pivkenani. ‘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-ir1-2-si

saayuq tea (either the leaves or the liquid) # and saayur- to drink tea # Wii tang nerellruama kainrilingua, saayuryugtua taügaam. ‘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 saayirilluku atilirluki yuuerqertelluki nurusz-watcha Nunavut. ‘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

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saginga- to be spread out # sagingaut 'they are spread out, arrayed in front of us' / Umyuaqellruyaaqqa augkt iqugmiaataat wani sagingallratni. ‘I recalled it when those bag fasteners were spread out before us.’ (CIU 2005:236); < sagt-e-nga-
sagiq flounder, either starry flounder (Platichthys stellatus) or arrowtooth flounder (Atheresthes stomias); sand dab (Citharichthys sp.) # BB; from Aleut chagix (caiyX) = 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 taugaaam pagkunek sas’irulkeng. Muriikelluki agyat pagkut pilruit. Ingkut-llu yaani pingayun qulliquralriit, Sagquralrianeq pilallrulriit, erteqatarqan nag’aqtugen. Sass’aquki pagkut agyat. Aling aren, murilkellungen 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 mayuqattalratni, tua-i-llu tayima tevirluteng.’ 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, yaqulut-llu tekitellerkaat imumek piyararteg nall’arrluku piarqauqata tua-i-llu tuaten taukut aperturqaat. Ellumun sass’aqinilait taukut Sagquralriit agyat ikegkut nallunrilkeput. ‘If the bird season and the salmon season were to come at their usual time, those stars would set. They used the stars “Sagquralriit” to measure time.’ (CIU 2005:188); = cagte-; > saginga-, Sagquralriit, sagt; < PE ciody; cf. yagte-
sagtet dog-team gangline and harnesses # < sagogue-

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’; > sainarlleq

sakaassiiik church caretaker; secondary chief (LI meaning) # from Russian zakazhik (zarazhik) ‘client’
salayaq dock; wharf; cannery; saltery # salayamun ittuq ‘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 caphan (saray) ‘shed’
salkuyuqaq, sal’kuuyaq casserole of meat or fish with potatoes, onions, etc. # from Russian sar yoke ‘roast’; = cal’kuuyaq;
> sal’kuuyarvik
sal’kuuyarvik frying pan # EG; < sal’kuuyaaq-vik
sangupaluq swallow (species?) # EG

sanqegg- to be at peace; to be satisfied; to be straight, young and flawless; to be aware and alert # sanqegtuq ‘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, sanqeggturalriamek atam equyaeirmek waten pitalriamek avayangqerpanrilngurmek yuulriit, 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 sobaka (sobaka) ‘dog’
sap’akilek jack in cards # LI; < sap’akiq-lek
sap’akiq shoe; manufactured boot # ukiagnek
sap’akigni allagnek piuq ‘because his shoes have holes in them he bought another pair’; Tuamta-lulu tamaani yuulriit sap’aikenek atuyuunateng. Pilugugluteng taugaa, . . . ‘Also in those days people never wore manufactured footwear. Only skin boots, . . .’ (YUU 1995:66); from Russian canorii (sapogi) ‘shoes’; = cap’aqiq; > sap’akilek

saginga- — sap’akiq
sapat’ag– to scold # sapat’agaa ‘he is scolding her’ / K; = sapat’ag-
sapeq cigarette # BB; possibly a loan word of undetermined origin
sapun fence # EG; = capun
sarrsa- to drink tea # sarrsauq ‘he is drinking tea’ / sarrsauq ‘he is drinking tea’
fence # EG; = capun
saskaq, saskaq (cháshka)
seg-aq, seg-g’aq ‘it is cut, ready for drying’; seg’umauq ‘it is cut, ready for drying’
sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
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 # underlyingly [e]seg-; segtuq ‘she is cutting fish’; segaa ‘she is cutting it’ / seg’umauq or segg’umauq ‘it is cut, ready for drying’
seg’asg’aaq ‘she is cutting it’ / seg’umauq or segg’umauq ‘it is cut, ready for drying’
save- to row # LI; = cave-, yave-; > savun; < PY yava-
savte- to feel or touch intentionally with one’s hand # LI; = caavte-, cavte-; < PE cavat-
savun oar # LI, UK; = cavun, yavun; < save-n
sayak, sayalleq (LI form) red salmon; sockeye salmon (Oncorhynchus nerka) # sayiit ‘red salmon (plural)’; Tuamtelllu pelluuta taryaqvagnek cali tamakunek tuamtelllu iqallugnek neqnek tua-i sayagnek, kangitnermek, qakiyarnarneq, qusuarneq. ‘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
sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
’sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
’sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
sagqaat ‘she wound the clock when it struck six’; Tiliaq-llu cailkamun. ‘The woman gave him a cellu’urtuq iggluni-segg’aq tegua. Egmian-llu cikiraa inisqelluku. Mecaq’am segg’amek Arnam.’ (MAR2 2001:4) Y, CAN, K, BB, NR, LI, EG; = ceg-, essesg-; > seg’aq, segg’aruaq, segvik, segyaraq; < PE ciðay-
sayiit ‘red salmon (Oncorhynchus nerka)’
sayiit ‘red salmon (Oncorhynchus nerka)’
equn ‘she is cutting it’ / seg’umauq or segg’umauq ‘it is cut, ready for drying’
seg’umauq ‘it is cut, ready for drying’
sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
’sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
’sayangaq front area of hill, mountain, etc. # Aren qanganaq anlliniuq waten ingrim sayangaqun.
’sayiit ‘red salmon (Oncorhynchus nerka)’
segg’umauq ‘it is cut, ready for drying’
sayiit ‘red salmon (Oncorhynchus nerka)’
seg’umauq ‘it is cut, ready for drying’
sayiit ‘red salmon (Oncorhynchus nerka)’
segg’umauq ‘it is cut, ready for drying’
seg’umauq ‘it is cut, ready for drying’
seg’umauq ‘it is cut, ready for drying’
seg’umauq ‘it is cut, ready for drying’
segg’umauq ‘it is cut, ready for drying’
segg’umauq ‘it is cut, ready for drying’
segg’umauq ‘it is cut, ready for drying’
segg’umauq ‘it is cut, ready for drying’
seg’umauq ‘it is cut, ready for drying’
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segg’anqegg-, segganqegg- to be alert; to be full of vigor # Moses-aq allrakungluni yuinarek arvinlegnek tuqullruuq; segg’aneggumaluni il-kulu cali takviglutek. ‘Moses died at 120 years of age; he was full of vigor and his eyesight was sharp.’ (ALER. 34:7); Kiaramallinkii pauqan segg’aneggiliguli. ‘He became alert and scanned the mainland for her.’ (WHE 2000:198);

Baalgaaqaluta enrenem quakkallini, unugmi pilriacetun, seggangellriit akulitiini tuqamalriatun ayuqiriluta. ‘We stumble in mid day as if in night, among the vigorous we are like the dead.’ (ISAIA. 59:10); < segg’ar-nqegg-

sseg’ar- to become more active; to become wide awake. underlyingly [e]ssgar-; segg’ artuq ‘he became wide awake’ / alangurlirim qavalria segg’arqaa ‘the unnatural occurrence caused the sleeper to become wide awake prematurely’; Caarkaucini umyuuaqenqaliluku segg’anqelurni, umyuuaqerlucku, attani cunaw’ malikirallinkii. ‘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); = cegg’ar-, sssgar-; > segg’anqegg-; < PY ayuxar(a)- (under PE dha)

segg’aruq split and dried pike # LI; < seg-aq’-uaq

segvik dock # LI; < seg-vik

segvikaq cannery # LI; < seg-yaraq

selapaq broad-brimmed hat # from Russian шляпа (shlyapa); = cillapaq

Selavi Russian Christmas # celebrated on January 6; from Russian слávi ‘praises’; = S’laavi

seleg- to do as one wishes # often of the mischievous behavior of a child; seleqtuq ‘he is doing as he wishes’ /

selin whetstone # EG; = cellin, ellin

selip’ussaq slippers # BB; from English ‘slippers’

seng’ur- to overflow # underlyingly [e]ssngur-; seng’urtuq or seng’uraa ‘it is overflowing’ / Y; = ceng’ur-; < PY ciinur-

senkaq land otter (Lontra canadensis) # Keltellanritut camek, yaaqvanun-Llu tamakut senkat. ‘They weren’t wary of anything, and they went a great distance, those otters.’ (QAN 2009:254); Y; = cenkaq, cinkaq

seq sweat; perspiration; condensation # and ser- to sweat; to perspire; to have condensation form on it # sertuq ‘he is sweating’, ‘condensation is forming on it’ / Elcussuutengqerqvet egmian kumareskii kenirviggip egalri seng’ekata. ‘If you have ventilator [fan], turn it on right away if your kitchen windows start to get steamed up.’ (GET n.d.:14); underlyingly [e]ssqg/[e]sser-; K, Y, NI, CAN, BB; = essqg/esser-, ceq/ceer-; < PE dák-

serr’ir- to move and make noise as one wakes up from sleep # Kiavaqanrrakun irniara serr’irtuq, ugayalaagluni atkulaagluni tegua. ‘Just as she came in his child began to wake up, and after quickly taking off her parka and clothes, she held him.’ (MAR2 2001:79); Ilai-lu ukut serr’irangluteng Turpak taqquq kqananutuq neplingraaqnek pekteksaunani qavaarluni. ‘Her family members began to 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. segg’ar-

serrsaang- to make a sizzling sound # Qiatmek tamatumkem atururainarrani serrsaangilinluteng kankut eillararat. ‘As he was singing that dirge that kindling down there made a sizzling sound [from his tears].’ (CUN 2007:28); initiative

setiinkaq pig # Suulutaatun kulutetun setiinkaam cigvikkekiitun; tuaten ayuqquq arnaq keneqnalria taqquq ellatuvkenani. ‘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); # = cetuinkaq, cetiinkaq, citiinkaq, sitiinkaq; from Russian зади́нка (zadinka) ‘back cut of meat’

siimaq stone; rock; gallstone or kidney stone (additional meaning for NUN) # Qeterya(aj) Ikuciaggallullina taqquq-itegmiarkulru tuameq taqquq-i, siimameg allameg. ‘With her foot she pushed in another one of those rocks for a backrest.’ (WEB2); Mayuryalriameng siimamegliteng taqquq-i. ‘After climbing up he turned into stone.’ (WOR 2007:118); NUN, LI, EG; = ciimakq; > siimarah(aq’), simpak; < PE ya(C)amaq

siimarah(aq’) small rock; large pebble # NUN; < siimaq-ar(aq)

siipaq chain # BB, LI; from Russian цепь (tsep’)

siissiq insect; bug; cold-blooded crawling thing; pimple # and siissir- to become infested with insects; to become infected # BB; = ciissiq/ciisir-

sigliaq, siliyaq jelly; jam # from Russian желе (zhelé)
silib vest # from Russian Жилет (zhilet)
simpak large rock; boulder # NUN; < siimaq-rpak
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
sitiinkaq pig # Ner'aqluteng tuaten sitiinkaat kemgitnek . . . 'They eat the flesh of pigs . . .'
(sISAI. 65:4); from Russian пёх (зайчик) 'back cut of meat'; = cetuinkaq, cetiinkaq, sitiinkaaq
situq small thrush-like bird (species ?) # . . . qeyaqanrakun situq 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 (shkola) and or English school; > skuularaq, skuularista, skuuluvik
skuularaq, skuuluraq student # < skuular-aq’, skuular-aq
skuularista, skuulurista teacher # < skuular-i2-ta’, skuular-i2-ta
skuuluvik school #Y, HBC, NI, NUN: < skuular-vik
skuulutaq skillet; frying pan # from Russian сковорода (skovoroda)
skuutaq sheet (rope) of sailboat # from Russian шкот (shkot)
S‘laavi Russian Christmas # Kass’alugpiat calillu Kass’alugpiarulnilingermeng ilagactuut S‘laaviilrianun 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 (zmeja)
snuukuuq snowmachine # may be used in the dual for a single machine; Kanavet snuukuuqka unitellruagka. Yaaqsirrutik. ‘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), spickaaq (Y, EG form) match # from Russian спичка (spíchka)
staalista churchwarden; church caretaker # from Russian стакан (stárosta)
stakanaaq glass pitcher; chimney for kerosene lamp # BB; from Russian стакан (stakan) ‘drinking glass’
stelusssaq carpenter’s plane # and stelussar- to plane wood # stelussaumaq ‘it has been planed down or smoothed’; from Russian строж (struzh); = stelusssaq
stikluuq, stik’luuq glass # substance or drinking glass; from Russian стекло (steklo)
stulusssaq carpenter’s plane # and stulusssar- to plane wood # from Russian строж (struzh); = stulusssaq
stuluq table # . . . stuluum qainganun ellisqellukek caniqliqllukek. '. . . 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 iŋuy
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; > suguuaq; cf. suguaq
sugaraq small doll; articulated figurine for play # BB; < suguuaq-uaq
sugg’agte- to make a swishing sound in the air # Ayainanermi naken imumek sugg’agttlriamek niicami piqalliniuq Tulukarkut 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
as “pilot bread” (or “hardtack”) common in the North but not elsewhere; Maurluan-llu cikirlukek, yuurqaamek, sugg’aliyaarnek neqniqellriamek.
‘And her grandmother gave them, when they drank tea, a tasty little cracker.’ (ELN 1990:7); from Russian сухарь (sukhár’); = cukunaq, kucunaq

sulunaq salted fish or meat that is eaten after it is cut up and leached to remove excess salt # Sulunanek-llu neqnek tegulluten erunqitaarluki pingayurqunek, mermun-llu akurrului unugpak uitavkarluki. ‘Take salted fish, wash them, changing the water three times, and let them soak in water overnight.’ (YUU 1995:63); from Russian солёный (solyo’nyy); = culunaq;

sulunivik suukuyaq, suukuuq silk # from Russian шёлкое (shyolkoye) ’silken’

sulinnivik saltery # = culunivik; < culunaq-li²-vik

sumcarista doctor # NR; = suungecarista

sumpaq jacket # NR; from Russian узда (shúba)

sumpuluq gun-cleaning rod; ramrod # from Russian шомпол (shómpol)

sun’aq ship; barge # Maaten tamana ingriuyuklqa alairtuq sun’an tengralautaqnik. ‘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)

supa’aksaq shoe-pac # EG; from English

suraq blueberry (Vaccinium uliginosum) # Qengaqegcinruunga elpeni. Kuigem akiani ingrim mengliini 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

surrurpak mallard (Anas platyrhynchos); shoveler (Anas clypeata) # = curcuppak; imitative and -rpak

survir- to examine # MY; = curvur-, cuvrir-, ivrir-, suvrir-, yivrur-, yuvur-, yuvur-

suug- to scrub; to wash floor, walls, etc. # suugiuq ‘he is washing the floor’; suugia ‘he is scrubbing it’ / Maaten piut aaniit kiugna taklalria caniani-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

suukiiq sock # suukini callmagaa egummulria ‘she darned her unraveled sock’; Suukiimek-llu cuunata. Suukingqessuunata wlangkuta. ‘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 (shyolkoye) ’silken’
suuliyar-, suuliari to go to a movie or a show # suuliyartuq or suulirtuq ‘he went to a movie or a show’; < suuq-liyar-

suuluciyrta goldsmith # < Calistekameggnek piut suuluciyurterek agayut’lisqelluku; . . . ‘They hire a goldsmith to make a god; . . . ’ (ISAI. 46:6); suulutaazq-?-ta

suulutaaq gold # Agayutmek nalluriit 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, cungcara, sumcarista; < sug-u-nge-car-i

suupaq soup; stew-like soup served as a main course # Suupan ata nerkiu nangluku, kaigaqameng-gguq umyuaq’larait ciinlluguaraluteng ciin nerellrunrilucimeggnek taumek neqmeggenek. ‘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 суп (sup) and/or from English; = cuupaq

suuq movie; show # from English ‘show’; > suuliyar-, suurvik

suuri spotted seal (Phoca largha) # NUN; from Aleut isuqgi (isuriX); = issuriq

suurvik movie theater # < suuq-vik

suurir- to examine # MY; = curvir, cuvrir-, ivrir-, survir-, yivrir-, yuurvir-

suy’uqerte- to become very sad and despondent # < suyunse-gert- (?)

suyute- to turn down a stove or lamp # suyutaa ‘he turned it down’ / suyusngaaq ‘it is low, dim’; = cuyute-; cf. cungu-; > suy’uqerte-

T

ta- or tas- prefix used with demonstratives in NSU for anaphora, emphasis or repeated reference, e.g., taingna ‘that one, the one over there’ from ingna ‘the one over there’; the form tas- is used primarily with consonant-initial demonstratives, e.g., taspikani ‘there, up there’ from pikani ‘up there’ (but also tasani (or taingani) ‘there, over there’; outside of NSU, this prefix appears only in tauna, tavani, tamana, and tamaani (though outside of Yup’ik this prefix is used in Siberian Yupik and Inupiaq); see Appendix 3 on demonstratives

taa- to come # NUN; = tai-; > taayam

taaki, taah oh my! exclamation expressing surprised reaction to what another has said; Y; cf. ataki

taamaq king in checkers # from Russian дама (дама) ‘lady, queen’

taamlek, taalek (EG, NUN form) darkness; dwelling place of the spirits # and taamleg-, taamleqte-, taaleq- (EG, NUN form) to become dark # Taamleg’aranga’arcan irlur mayunercirluku arulairtlinia. ‘Because it had become dark, they stopped and waited for the moon to come up.’ (KIP 1998:239); Taamleqteqellrianek mungulget ciqinqariyuitut kenurramek taumek kenurrat amllermarqellriit tamakucinek avatelegni. ‘Things that have dark paint don’t reflect the rays from a light, and the lights must be increased in such surroundings.’ (GET n.d.:17); < PY-S ta(a)mlak

taamleqi- to become dark # of surroundings; taamlegiqqiuq it is becoming dark / Iralum-gguq tua akerta kesianek maligqurluku. Caqapigtqami anguaqamiu kassuaqalutek. Cella-gguq taamlegiaqalun ciqanek kasnunqun. ‘The moon, it is said, always follows the sun. Very occasionally he overtakes her and they wed. The world, it is said, is plunged into darkness, due to shame.’ (UNP3); < taamlek-i-

taanganrircigacaraq alcoholism # < taangar-nrirciigate-yaraq

taanganrircigalnguq* alcoholic # < taanganrirciigate-nguq

taanganrircigai- to be addicted to alcohol # < taangar-nrirciigate-; > taanganrircigacaraq, taanganrircigalnguq

600
taangaq liquor # and taangar- to drink liquor #
taangartuq ‘he is drinking’ / Taangaryungilliit
nemertulirit-luq cairuciqgata. ‘Heavy drinkers
and gluttons will come to have nothing.’ (AYUQ,
23:21); TAANGAM ANGLICURLACETELLARIA QUMILLRAR
‘fetal alcohol syndrome’ (medical/neologism); ANERNERAKUN TAANGAM CUYUQI ‘breathalyzer’
(legal/neologism); taangarpallalria ‘alcohol
overdose’ (medical/legal/neologism); from Aleut
taangaX (taangaX) or Sugpiaq taangaq ‘water’; >
taanganrircignte-, taangarvik, taangaryaraq,
taangatu-, taangiqe-; cf. Zagoskin 1842 list (1), Dall
1866 list (8)
taangaryaraq (excessive) drinking # < taangar-yaraq

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taangarvik bar; liquor store # < taangaq-vik

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taangatu- to drink (alcohol) regularly (to excess)
# taangatuli ‘heavy drinker; problem drinker’;
Unugmi qavalrii qavatut-gguq, unugmi-luq-
gguq taangatuli taangatuluteng, . . . ‘At night
sleepers sleep, and at night drinkers drink, . . .’
(KIP 1998:289); < taanga-tu

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taangiqe- to be drunk; to be inebriated # taangiqquq
‘he is drunk’ / Qasgimi-liqe
iterluni qanaaqan qipiatun, qenerrluni-luq
unuaquani akinaurlaraat canek akingqerkan-llu
‘And if the inebriate came to the kashim and talked nonsense or said anything
in anger, the next day they’d give him a fine, and
if he had any money they’d have him bring in the
money or wood or some kinds of food.’ (MAR1
1866 list (8))
taangatuli ‘heavy drinker, problem drinker’;

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male name: taarri-# taarriuq

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taarri- to swat oneself or another in a steambath to
tone muscles and stimulate sweating # taarriuq

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taarriuq (medical/legal neologism); taarriuq-
< taarri-n, taarri-cuun

taarte- to coat with tar or pitch # a
small bundle of branches used to swat the body during
a steambath; also plural for one switch; < taarri-n,
taarri-cuun

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taarte- to coat with tar or pitch # Angryarpali
muragmek assilriamek uitavililuki ucii, taarrluq
ilua elatii-luq ‘Make an ark of good wood, make
compartment for its cargo, cover it with pitch
inside and out.’ (AYAG. 6:14); < taarri-te-
taarriuq (medical/legal neologism); taarriuq-
< taarri-n, taarri-cuun

taavtaaq clam # Tua-i atralliniuq piyualuni tuavet
qanruci cat cenfarayiit amleriniluki, taavtaaq,
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

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taayam come! # exclamatory particle; < taay-ami

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tacecstuuq ‘he is unwavering, stable, strong,
brave’ / NS, Y; < taces-tu-; > taceturqaur-
taceturqaur- to comfort (someone) # < taces-tu-,
taceturqaur- to comfort (someone) # < taces-tu-
tacelqaq sandhill crane (Grus canadensis) # NSU; cf.
quillgaq; < PY tataryar

taces- dimensional root; > taceskituq, tacestu-; = cacet-,
taceskituq ‘he lacks fortitude, strength,
courage’ / NS, Y; < taces-kite-
tacesstu- to be unwavering, stable, strong, brave
# tacesstuq ‘he is unwavering, stable, strong,
brave’ / NS, Y; < taces-tu-; > taceturqaur-
taceturqaur- to comfort (someone) # < taces-tu-;
tacelqaq sandhill crane (Grus canadensis) # NSU; cf.
quillgaq; < PY tataryar

taceskituq ‘he lacks fortitude, strength,
courage’ / NS, Y; < taces-kite-
tacelqaq sandhill crane (Grus canadensis) # NSU; cf.
quillgaq; < PY tataryar

taceskituq ‘he lacks fortitude, strength,
courage’ / NS, Y; < taces-kite-
tacelxaq sharpening or grinding stone; whetstone #
NUN

taciq sandspit and bay formed by it; lagoon #
> Taciq; PE tacir

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Taciq St. Michael # village on the southern shore of
Norton Sound; < taciq

tackaq woman’s beaded hairnet # perhaps from
Russian cërka (sêtka) ‘net’
tag'aq — taine- 

**tag'aq** surf; tide that brings things ashore # ... patuscuitaa ciulavineq imarpitc cequini tag'am erullinke, ... she covered it over with sea grass 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'aarta ‘he quickly pulled it out of the water’ / ... Culpuralriim qayani tag'arrluq-w’ tua-i itiqerluk’ tanguurluki palurmaluni. ‘... Culpuralria 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)te-

tagaurak rainbow trout (Salmo gairdneri) #

tagcilleq thing washed ashore from the sea # Iliit-llu (Salmo gairdneri) tagcirayuk #

tagcirayuk — taicir-

tagelviiyam — tagelviiyamegteggun. ‘Down there, however, under the snow at the shores of the rivers they’d go through their passageways.’ (PAI 2008:222); < tage-

tagenquq tunnel passage under the ground # from the water to the den # < tage-quaq

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-te-aq²

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’ / Nuu’lerluku kegngagag manani, tagterad, ... ‘She quickly pulled it [the line], because it [the fish] bit her hook, and she quickly brought it in, ...’ (ELN 1990:23); Pitaqngakuti wangkuk ikayualuku taggluku tauna maklak. ‘When he caught it, we helped him pull it in that bearded seal.’ (YUU 1995:24); < tage-te³

tagutaa “snout harness for unruly dog” #
tagurun 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-te²-n

tai- to come to the area of the speaker # taiguq ‘he came here’ / taita ‘please come here’; qanrutaa taisqluku ‘he told him to come over to him’; elucirararaa taisqluku ‘he gestured for him to come over’; neqkat taituq ‘the food has come, has been brought’; Cassrluten tang tua maavet maa-i tailinisisit? ‘For what purpose have you come here?’ (ELL 1997:372); Mikelnguut wangnun taivkariki aviraaucagnaci-llu, ... ‘Let the children come to me and do not block the way, ...’ (MATT. 19:14); PIRICUNAILNGUQ QANERCETAARVIM TAISQULUT ‘subpoena’ (legal neologism); = taa-; > taikanir-, taitai, taite⁻¹, taite⁻², taivkar-

taicir- to be foggy # impersonal subject; taiciruq ‘it is foggy’ / taisqun ‘if it is foggy’; taillrani ‘when it was foggy’; taician ‘because it is foggy’; Tua-ilLU mer’em makauri tamakuli uimemek ikiarunani taicirtulluni compass-aitelltlatni,
taigtur-1 to smooth # taitauraa ‘he is smoothing it out’ / Ayumian tua-i imna qanganakegaaraminek all’uni taigtuqarluni. ‘Straight away he put on his very good squirrel parka and smoothed it out.’ (MAR 2001:113)
taigtur-2 to be outside without a coat # HBC; (?)
taxikanir- to come closer; to bring closer; to explain, to clarify # taikanirtuq ‘it moved a little closer’; taikanirraa ‘he brought it closer’, ‘he explained it’ / Aperyarat ayuqenrilata taikanirtuqarlitilait ikait ukut ilitinke canimegetgunnganqerturt, . . . ‘Because the words are different, some of them have explanations written next to them, . . .’ (CAU 1985:220); Auğkuk ava-i taringcetaarukaraa example-aak qanlemnun apqengagka kemakmun taikanirarlunaguyukluk kel’uqarulutagka. ‘I have spoken about these two examples because I thought they’d clarify for us the principles of love.’ (YUP 2005:12); < tai-kanir-; > taikaniruutii
taxikaniiun explanation; meaning; clarification; definition # < taikanir-trade

taxima elsewhere # adverb; Y; for more information see tayima; = tayima
taxiurta choir director # K, BB; from English ‘time’
taxiqaq oil drum; tank # Kiircaucetaunani-llu, kaminiqaq tangaq uma imna taigkam kepji. Tamakunek kaminiqagluteng. ‘There were no heaters, but a stove made from a cut off oil drum. They made stoves of that kind.’ (KIP 1998:303); from English ‘tank’
taxiqaq inner layer of sealgut removed before further processing # < + PE taix- ‘remove a layer’ (cf. Siberian Yupik tiy-’, Naukan Yupik tiy-’, Inupiaq / Inuit taak-)
taxiquv- to be very foggy # tairvagtuq ‘it is very foggy’ / Nunami maani kingunicugnauq yuk kiaamitiapigtengraa. Pircingraa wall’u tairvangaan. ‘On land here a person can get home even if the visibility is very poor. Even if there’s a blizzard or dense fog.’ (YUU 1995: 67); < taituk-vag-
taitai come here! exclamation used, especially to children, in place of the usual second person optative taigi; < tai-tai

taxite-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’ / mingugissuan taisgu ‘pass, or give, me the butterknife’; taryuq taiteqerru ‘please pass, or give, me the salt shaker’; tailluku ‘passing it here’; < tai-te-2

taxite-2 to bring (it) here (to speaker); to come or to bring for speaker # taituq (or taiciuq) ‘he brought something over’; taitaa ‘he brought it over’ or ‘he came over or brought something over for him’ / Tuani tua-i aarnurteqraalelmni aanaama umek taiaantuq allgiaraam amianek. ‘Then when I first began menstruating my mother brought this skin of an oldswauck duck for me.’ (YUP 2005:266); Ayagceciuq-llu qamiquiresqelluku John-aaq itercivigmi. Taum-llu qamiqirra taxtai qantakun, tunlu-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 tailluta qanqautek’luugutagka. ‘Oh dear, a stormy weather is closing in’ / < tai-te-
taxinuraar- 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-2-naur-?
taxiur-aq*) Kittlitz’s murrelet (Brachyramphus brevirostris) (identification uncertain) # = taatuq(aq); Y; < taituq-ir(aq); < PY taxituyi(C)aq (under PE tayatuq)
taxiuk fog; mist # taitugmun ‘into the fog’; taituq akulini ‘amidst the fog’; Aren, taitungllinili-l’ qakemna. Tua-i tangerqauvkenani yaaqvanun, taicirluni. ‘Oh dear, a fog developed out there. And so one couldn’t see into the distance; it was foggy.’ (QUL 2003:96); > taatuggluk, taituq(aq), taicir-, taivkar-; < PE tayatuq

taxivkar- to be stormy # of weather; taivkarquq ‘stormy weather is closing in’ / < tai-2-
takaite- — taklarte-  

Bases  

**takaite-** to lack self-restraint; to be overly forward; to have no feelings of proper respect for others # takaitevkkenak ‘don’t be forward, disrespectful’; Tauna arnaq takaunani, kasngukevkenani ellminnek, 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-

**takaneq** stick poked into the ground at an angle and used to hold a pot over a fire # < ?-neq

**taka3-1** emotional root; takaite-, takaqe-, takarnarqe-

**taka3-2** to feel shy, respectful, or intimidated toward (him); to be deferential to (him); to be awed by (it); to dread (it) # takaqaa ‘he is shy of, respectful toward, or intimidated by her’ / aturakuqegtaarnek atkulget nenglem takaqsuitai ‘the cold doesn’t respect people with fancy parkas’; Qigcikarkanqen takaqluki-llu yuut ak’allaurteltiit. ‘You must honor and defer to the aged.’ (LEVI. 19:32);

**takarnarqey** to tend to feel shy or intimidated by one’s nature; to be a shy person # takartarituq ‘he is shy by nature’; Tua-i-llu wangkuta ayagyuani tuaten ayuqeqnallum akarqerluktiit, niisngaluq, takartarluta. ‘They especially asked us young people to be like that, to be heedful and respectful.’ (YUP 2005:14);

**takaryug-** to feel shy, respectful, or intimidated # takaryugtuq ‘he feels shy’ / Nutaan-gguq nerumariluteng aklui Cung’um aqvaaki nallunrirlurni uikacuqiminek tauna takaryumn-llu-gguq tull’uku puqlanga’aarlni-llu-gguq arenqianani-gguq tua-i man’a ayuqic. ‘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);

**take** to be long # tak’uq ‘it is long’ / taktauq uutun ‘it is as long as this one’; takenruuq uumi ‘it is longer than this one’; Taugaam can’giircuuet angluteng takluting it’ganernek malrunlegnek wall’ quilmeq. ‘However, blackfish traps are large, seven or ten feet long.’ (KIP 1998:321); Cigyiit takluki qillerrluki-llu ‘gguuun, tua-i-llu nutaan cauyara’aarluq. ‘The strips of wood were long, and they tied them here; then they drummed’ (CIU 2005:390);

**takelmun** marking, cutting, moving, etc. lengthwise # adverbial particle; < take-tnun

**takelmur** to cut, mark, etc. lengthwise on (it) # < take-?

**takla** to be lying down # stative; Kitaki maligcugnakugna maligesnga, arenqiaqut ikna tun’erraurluq taklaaq ika-i tanggriiqlumi. ‘Okay then, if you can come with me, then come with me; that young man across there is lying down totally besotted.’ (MAR2 2001:88); < take-?

**taklar-** to lie down; to become bedridden # taklartuq ‘he is lying down, he became bedridden’ / Maururlurluminun agluqi nererraarlurni akiunu tua taklarrlumi. ‘He went over to his dear old grandmother after eating and

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lay down across from her.’ (QUL 2003:234);
< takla-?

takla(ur)- to rest lying on one’s back #
taklaurtuq ‘he is resting on his back’ /
Angalkut qavciuluteng-am unani tuunriluteng,
qavarayaaqnili tutgara-urluq uani amiim qullini
ingerlni taklaur(lerrini) 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-?

takqupak longer or longest thing # Agluqrit-lu
qilaluyarqit takqupiit, ikamranun angtuanun
aturaqluki, pirlaaqluki. ‘The
longer jaws of them
(the whales) they’d use for the runners on big
sleds.’ (PAI 2008:100)
taksagnira- for there to be sudden gusts of wind #
NUN

taksur- root; > taksurenqellria yaassiiguq. taksuryi-;
< take-t-
taksurenqegg- to be elongated # TAKSURENQELLRIA
YAASSIGUAQ ‘rectangle’; < taksur-0egg-

taksuryi- to become or have become elongated #
Imkut qagkut taksuryiurluteng quaguarat-am
qagaa-i taq’rugarlrit tua qanikcam qaingani.
‘Those little ridges (snowdrifts) out there are
elongated and many have just been created on top
of the snow.’ (QUL 2003:702); < taksur-?

taktaciq length; duration # anyam taktacia
arvinlegnek yaaltanggurtuq ‘the length
of the boat is six yards’; neq’akciqaqa yaaltangqertuq ‘the length
of the boat is six yards’; neq’akciqaqa yuullma
taktaciara ‘he measured
its length’ / < take-taciq, take-taciar-;
> taktassiarcuun


taktassiarcuun, taktaciarcuun yardstick; ruler; tape
measure # < taktassiarcuun, taktaciar-cuun

taku- to check a fish trap or fishnet # takua ‘he is
checking it’ / takuiquq ‘he is checking a fish trap
or fishnet’; Tua-i piyunariaqan kuuya
	\textit{takuaqluku}.

Iliini unugiuraraqluteng mikurngataqta neqet.
‘And, when it was time, they’d check the net.
Sometimes they’d spend the entire night net-
fishing when fish were plentiful.’ (PRA 1995:461
(see 1997 or further reprints)); < PE taku-; cf.
taku-?, taku-, takviq, takuyar-
taku- to try; to taste # EG; cf. taku-\textsuperscript{1}
taku- presence; (life)time # \textit{used with possessed
localis case endings}; takumni qaillruuq ‘he cried
in my presence’; yuirutellruut takumni ‘it (a
village site) got abandoned during my lifetime;
Iqvanrilnguum tamana qanemckelllrua
qamani Massercullermi agayulirtem
\textit{takuani}.
‘Iqvanrilnguq told that story up in Marshall
in the presence of the priest.’ (AGA 1996:159); cf. taku-\textsuperscript{1}
takuli- to chew food to soften it for someone,
usually a little child, to eat # takuliq ‘she is
chewing food for a child’; takulia ‘she is chewing
it (food) for a child’ / takulitaa ‘she is chewing
food for him’; < ?-li

takumcu- emotional root; > takumcuke-,
takumcunarq-, takumcutar-, takumcuyug-; < PE
takumcu-\textit{(under PE taku-)}
takumcuke- to have pity on (him); to feel
compassion toward (him); to be merciful toward
(him) # takumcukaa ‘he has pity on her, feels
compassion toward her’ / \textit{Takumcukengramken}
qailluni piscigatamken. ‘Even though I feel pity
toward you, I can’t do anything for you.’ (MAR2
2001:92); Taugaa elpet, Ataneq, tako
\textit{takumcukia}
assirivkarlua-llu, . . . ‘But you, Lord, be merciful
toward me and make me better, . . .’ (PSALM
41:10); < takumcu-ke\textsuperscript{4}; > takumcukun

\textit{takumcuikyarq} pity; compassion # Man’a-llu
cali kusgurtaryarq \textit{takumcuikyarq} ak’a avakeni
ayagluni piuqiuq. Ilaput-gguq aqigkut tuaten
piillirilliniut. ‘This tradition of giving aid and
feeling compassion has been practiced since long
ago. They say that our people have practiced
them from time immemorial.’ (YUP 2005:44);
< takumcuikie-i\textsuperscript{2}-yarq

takumcukun mercy; pity; compassion # Tua-i
Agayutem naklegtalrim \textit{takumcukutikun},
tanqigmek pakaken eruskakut, . . . ‘Through
the \textit{mercy} of compassionate God, when the dawn
with the light from above breaks upon us, . . .’
(LUKE 1:78); < takumcuke-n
takumcunarqe- to be pitiful; to merit compassion

# takumcunarquq 'he merits compassion or is pitiful' / Tua-i-llu pilaucimegetun taquarluteng neqkamegnek ayagluteng. Irr’aurluq nacingraan, cali-llu takumcunarqengaaraan. ‘As was their way, they packed food for their outing and went on their way, even though poor Irr'aq cried after them, and even though she was being pitiful.’ (ELN 1990:105); < takumcu-narq-

takumcutar- to be compassionate # takumcutartuq 'he is compassionate' / Caprilnguq Agayun, takumcutarlia Aatama, iluteqkut assilinguut aturalput pitekluki, . . . ‘Almighty God, our compassionate Father, we are grieved on account of the sins we commit, . . .’ (CAT 1950:71); < takumcu-tar1-

takumcuyug- to feel compassion; to feel pity # takumcuyugtuq 'he feels compassion' / Ellii takumcuyugluni akngiertellriamek taumek Melngumek piluku assiriciqniluku kilinra . . . ‘She felt compassion for Melnguq, who’d been hurt, and she assured him that his wound would heal, . . .’ (ELN 1990:72); < takumcu-yug-

talir- to engage in Inupiaq-style Eskimo-dancing

# talir- (QUL 2003:392); > takviate-, takvigtu-; able to better than (normal) people’s eyes.’

takviunz pupil of the eye # NUN; < takvig-n

tala- to be confused; to be mixed up # EG; < PE tala(t)-

talaliniq rainbow trout (Oncorhynchus mykiss) # Tua-i-llu Turpak neqcinginanrani Elngum murilkartaa manani talaliniqpiit ulakii keglerluku-lituq pitauluni. ‘And while Turpak was baiting her hook, Elnguq turned her attention to her own hook and saw a big rainbow trout approach it and bite it, getting hooked.’ (ELN 1990:23); from Athabascan, cf. telaghi (Upper Inlet Dena’ina Ath.)

talayaq spawning salmon # locally as calico salmon; = nalayaq; from Athabascan, cf. nalay (Deg Hit’an Ath.), nolaya (Upper Kuskokwim Ath.), meaning ‘chum salmon’; Y, HBC

talakeiq shadow; shade # talineq; talite-

talas shelter for smoking fish; smokehouse

# literally: ‘place to shelter things’; Tamaani neqlichratni talasqetarluni, ellivik-wa keluqvaarni-wa pelatekaq. ‘There in their fish camp there was a smokehouse, a cache and behind them a tent.’ (ELN 1990:17); < talite-i2-vik

talasin screen; shade # < tali-n

talin shadow; shade # Makut-wa napat talinvakayait ak’aki takluteng. ‘The shadows of these trees were oh so long.’ (ELN 1990:97); < tali-neq1 or tali-neq4; < PY talinak (under PE talu(–))
tallimeq 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'; talita ‘he or it is sheltering it’ / Taliyutekluki akertemun, qtingiryllerkarteng man’ala illuku. ‘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’ / < tallege-qarte-
tallegcissuun steel wool; scouring pad # < tallege-
tallegeneq scratched spot; healing wound # < tallegen-neq'
tallegate- to scratch; to scour # tallegtuq ‘it got scratched’; tallegtaa ‘he scratched it’ / talligumikun tallegqelliniuq pulallermi 
amainingurmek atuami ‘he got scratched on the arms when he was walking through the woods in a sleeveless shirt’; Caavtaarluni-lu-qqeq atrarluni kuiggarmun igni tallegcaaqekegni tua-i cakanirpek’natek. ‘Feeling his way he went down to the stream, but it didn’t make any difference with his eyes that he scrubbed.’ (CUN 2007:4); > talkarte-, tallegcissuun, tallegeneq; < PE ca@i-t

tallimaat fifth one # a selectional word; irniamegnik tallimaat kussenuk Lauqta’i ‘our fifth child hasn’t gotten married’; TALLIMAAT NANVAT ‘Lake Kulik’ (one of the Wood-Tikhik lakes near Dillingham); < talliman-possessed ending

tallimain five groups or pairs # Quyuruciyaram nalliini ataneq ciklararkaugarcik quryurtellerpecki avenrita tallimaingitnek. ‘At the time of harvest you must always give the ruler one fifth of what you gather.’ (AYAG. 47:24); < talliq-; > tallimaat, tallimain, tallirmaat, Tallimiran; < PE tallimat (under PE talix)
tallimaq one dollar # from ‘five’ since one dollar is five times twenty cents, basic monetary unit; BB, LI; singular form of talliman

tallirmaat five in cards # NI; < talliman-raaq
tallimir- to reach the fifth of a series # Tallimarqunek, evcugaqluku. Ayuqucia-Ill man’a tuaten tua-i tallimiran ayuqucia man’a uqegilumi, uqegliqerrlumi. ‘They brushed him off five times. The fifth time his being felt lighter in weight, much lighter.’ (QAN 1995:254); . . . tallimirraarluten makeskuvet kiareskuvet imkut nunaten alaiciqut tayima kiartellerpet ciunrani. ‘. . . the fifth time, when you get up and look around your village will appear in the direction where you are looking.’ (QUL 2003:72); < tallima(n)-i'

tallimir Friday # Tallimirritmi ayagciqua ‘I’ll leave on Friday’; unuamek Tallimiritnguuq ‘today is Friday’; < talliman-in

tallineq measurement from one’s fingertips to his armpit with the arm (and hand) outstretched # < talliq-neq'
tallinin measurement from the extremity of one’s fist to his armpit with the arm outstretched # < talliq-
talliq arm (anatomical) # Yuk tua-i tallimi nanillranek pitegcaunrilluru; 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); Wall’u-gguq canek tegulapakarlua ernerpak amllernek canek tegulapakarlua, talligya yuarama nuugatnek ayaglutek talligya 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, tallin, talliqun, talliqun, talliqun, Talliquq, Talliquq, talliraq, talliraq, tallirpacuar(aq), tallirpiik, tallirraq

talliqun corner timber in a kashim (men’s community house) # < talliq-?n

Talliquq Alaska Peninsula and Aleutian Islands # Talliquurmii ‘Aleut’; < talliq-quaq

tallinquq flipper of seal; foreleg of animal # tallirnairiit ‘their flippers’; < talliq-quaq; < PE taliquq (under PE talis)

talliquqaq spur of mountain # Alla taūqaam an’aqami ingrim maaggun talliququatun akun pangalegturiniyuq, taum arnam quangilluvuq minam makikcaunun napciumunanini. ‘There is another story about a squirrel that ran on the spur of a mountain, refusing to go into the spring snare of a messy woman.’ (CIU 2005:154); < talliq-kutaq

tallirraq bracelet; armband # Taumek waniwa taitaput suulutaat tangircaceut, tallirat, kuletet, aqlitet, uyamiit-llu wangkuta tegulput. ‘We brought golden ornaments, bracelets, rings, earrings, and the necklaces that we took.’ (NAAQ. 31:50); Canegnek tallitek quvaggun tallirilukek, nasquirreltlutek-llu cali canegnek. ‘They put arms of grass high up on their arms, and also made headbands of grass.’ (CAU 1985:56); < talliq-aq

tallirraq curved part of major lateral root on spruce stump # used for making curved parts of kayaks, open skin boats, and sleds; < talliq-naq

tallirpacuar(aq) short-handled gaff # tallirpiik right hand # tallirpingertaq ‘he is right-handed’ (literally: ‘he has a right hand’); . . . tekiskani tallirpiq tunqinun avitarkauluni, tallirpiteng-gguq talliteng nalluit. ‘. . . when it (the bear) gets to one, he should dodge to its righthand side, since they (bears) aren’t righthanded.’ (YUU 1995:70); Taūqaam elpeci cikiqengkuvuci iqsulirneci nalluit tallirpiq-rnecerpi caliarirnek. ‘But when you give alms, do not let your left hand know what your right hand is doing.’

(MATT. 6:3); < talliq-pik; < PE talipi (under PE talis); > tallirpiq-aq}

tallirpiq-aq right-hand side # unatni tallirpiqneret kilimaki iqsulirnun iqsulirnuniq ‘because he had gotten cut on his right hand, he’d been trying to write with his left hand’; Nunaput kuigem caniani uitauq tallirpirnerani kuigem asgulriani. ‘Our village is located beside the river on the right-hand side of the river as one goes upstream.’ (PRA 1995:107); . . . aipaa tallirpirnerunan aipaa-llu iqsulirnunanun. ‘. . . one onto his right-hand side, the other onto his left-hand side.’ (MARK 15:27); < tallirpiik-lirneq

tallirnuq 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-rraq

tallur- emotional root; > talluqe-, tallurnarqe-, tallutar-, talluryug-< PE talur; > tallurna
talluqe- to be shy, respectful or intimidated with respect to (him) # talluqaa ‘he is shy of her, respectful toward her, inhibited by her’ / < tallur-ke; tallurnarqe- to cause one to be shy, respectful, deferential, or intimidated # tallurnarquq ‘he makes one feel shy’ / < tallur-narqe

tallutar- 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 pekiqiiini nerestem keggengraanga tua-i kumegyunramkun talluryugluq pekiqii uitaluq. ‘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-lili! ‘many thanks!’; < tallur-na

talma- to spawn (of fish) # talmagtut ‘they are spawning’; NUN; < PY-S tamlay-
talu partition between the areas of two families in a shared house # < PE talu(-); cf. taluyaq, talurtar-
talun, talurissuun, talussuun sinew splitter # Talutet imkuulartut cingickeggluteng tua
ellegluteng tagunaam. ‘Sinew splitters are sharply pointed, but also thick.’ (ELL 1997:140); < talu-n, tulur-i-cuu, talusuuun
talu split sinew # and talu- (NI, NUN form), talur- (K form) to split sinew # taluqqor talurtuq ‘it is split’; talua or taluua ‘he is splitting it’ / Aren, uptenga’arcan maurlurluan taum caqussayuqag uqumek imillia, mingquutmek-llu cicirluku, yualurnar-llu, yualuneq imkunek taluaneq qavcirnarnek. ‘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.’ (QUAL:2003:236); Kinercirraarluki-llu talumek taluluki. Nutaan-llu tua-i talurraarluki piirriluki. ‘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’ / talurmaagq ‘it has gone out of sight’; Yaaqvanun-llu ayallerkaqa alikellruuqa nunat talughluki, nunat talughluki ayakuma tuurnarumun nernayuklua. ‘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.’ (AGA 1996:99); cf. talu

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’giirucuatai imarmiutarekang cangellruniit ‘his blackfish trap caught a minke’; Kuigpagmiut cangllartut manignarnek taluyarpagteggun ‘Yukoners catch loche with large fish traps’; Tauna-gguq atam can’giig kuimargalria, tua-ilu-gguq ukunun taluyanun tekilluni, . . . ‘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 taluutnahrrai . . . ‘. . . 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 # adverbial particle; tamaa ut’reskina! ‘come back right away!’; Makut allerrquet akukuq qerrungaituten, wall’u 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


tamaa(ni) 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; Cen’armun auqiriyaqatartuktut, tamaani amlernek auqirkanek muragnek tangaalartuktut 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, anglaniluteng. ‘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 qaingatni, tamaaten tawanerqutut aten elpet; tamaaten tutnaarutq elpet angayuqacun; tamaaten piunartuq picirkiucin elpet qallun qiliit qaingatni tuaten nunam qaingani . . . ‘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 qaingatnelnguq, tamaaten tanqignaurtuq aten elpet; tamaaten tutnaarutq angayuqacun, tamaaten piunarutuq picirkiucin nunam qaingani qiliit qaingatni tuaten nunam qaingani . . . . . . (same part of the Lord’s Prayer) (CAT 1950:1); Tamaaten ilukeginaurtut qilameligluut! Tamaaten nunaniryugnaurtut nunameligluut! ‘According to your will may those in Heaven be happy! According to your will may those on earth be joyful!’ (ORT. 2006:33); < tamaa(ni)-equalis

tamacefaq bird-skin parka # < tamar-?; > tamaceri-
tamaceri- to make a parka out of various types of bird skin # < tamacenaq-li?
tamak’acagar-, tamak’ackagar-, tamak’akackagar-

absolutely all # used in the quantifier/qualifier construction; Waten qasgimi quyurtaqameng piqatarqata angutet imikut tamak’acagarmaceng ukveqngamegteki angalkutu, unugucutumun ayakata’arqata angalkutu iliiit, angutet imikut tamak’akackagaranceng qasglalliniiut, tua-i tan’gurrat-l lu tamak’acagarmaceng qasgluteng.

‘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 nepliryaqurtainauqan tua-i tamak’acagamta pqnaknaurput. ‘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-kacag(q)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 paqtellruanka negat tamalkuita ‘I already checked all the snares’; Quyaviksuganka cakneq ciulirneret tamalkuita ikayuutellret . . . ‘I want very much to do something in its entirety # Tengmiirvigmi-llu

tamarmirte-

appendix 2 on the inflection of the quantifier/qualifier construction; & tamarkenka

tamana the one there; that one; the extended thing whose referred to already # extended demonstrative pronoun; tamatum ‘of that one’; tamakut ‘those’; tamana cavun tagusklu ‘bring up that oat!’; Maqinerraraam kinguani nengllirpek’nani-lu tamana qasgiq. ‘Right after the steamthab that kashim was not cold (inside).’ (AGA 1996:54); see tamaa(n)i, the corresponding demonstrative adverb; see Appendix 3 on demonstratives

tamak’acagar- — tamarmirte-

Bases

tamar-1 to lose; to misplace # tamartuq ‘it is lost’; tamarara ‘he lost it’ / tamariuq ‘he lost something’; tamaqertuq ‘it suddenly disappeared’; Ilait taigaam piciryarat tamarluteng; yuryaramya, yagayar atall-lu ak’a piciryarallrit. ‘However, some of these customs have been lost: dancing; abststinence practices, and other former customs.’ (KIP 1998:vii); Tua-i-ll’ pivakarluni nulirra imna tyaim’ tamarlului. Nuliin tamaratuq taim 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-

tamarkenka

tamar-2 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’; yuq 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’); . . . nangerciqa tyaim’ imna tyaima menulqta tamarmi catunani. ‘. . . I stood up, and all my tiredness was gone.’ (QAN 1995:348); Taigaam tamarmu angullurrnutita. Maatekaarlua taigaam mecungellrungha. ‘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-lu tuya-i tamarmirruteng yuurulluteng makut nunat. ‘And in March the village had emptied of people altogether.’ (KIP 1998:268); Taigaam Agayutem angayuqavuiani kina imna Agayutmun tamarmirruluni kalikuni, ellini angenuq. ‘But
whoever in God’s kingdom devotes himself wholeheartedly to God, such a person is greater than him.’ (LUKE 7:28); < tamar-mirte-
tamarqellrit scattered ice in ocean # < -Iria-plural
tamat all kinds # Itrutuq tuntunek tuaten aminek meqciranek, 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); < tamar-
tamatge- to sew skins together for a parka #
tamatmun in various directions # adverbial particle: < tamar-tmun
tamaturu- to be that # Tua-i kamaku’urluq nuliani piqsailengraan. Tamaturuluuni. ‘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- (< base of tamana) -u-< taminal-
tamatsqapiar everywhere # adverb; meq tamitiini uitauq ‘water is everywhere’; < tamalu(q)-?-n; < tamulu3un (< under PE tamlu)
tamqapiar all; whole; every # used in the quantifier/qualifier construction; . . . nag’arrluni acilqullermun mecagmun paallagluni, tamqapiarini mecwungurruli, . . . . . . tripping on a root she fell headlong into a puddle, getting completely soaked, . . ’ (ELN 1990:36); < tamar-
tamru- to chew once # < tamua-, tamuali-, tamuaneq, tamukaaq, tamukassaaq, tamukassaaar-; cf. tamluq; < PE tamlu-
tamu- to chew once # > tamua-, tamuali-, tamuaneq, tamukaaq, tamukassaaq, tamukassaaar-; cf. tamluq; < PE tamu-
tamu- to chew # tamuaq ‘he is chewing’; tamuagaa ‘he is chewing it’ / tamuamallrua arucetaaq ‘he chewed on the dried fish skin for a long time’; tamuaksugtuq ‘he is nibbling’; . . . teguvaligagulu qimuqkaurayraak 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
tamualu- to chew food to prepare it for eating # usually for a child; tamualuq ‘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’; irmiani neqerrlugmek tamualita ‘she is chewing dried fish for her child’; Turpak-lu elkek tamualiaqluki neqerrlugnek cali kegqutait 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-
tamuanaq spawning fish hung to dry #
tamuayagaq chewing tobacco # BB; < tamuya-gaq
tamuyaraq molar # < tamua-yaraq
tamukaaq edible pussy-willow catkin # < tamu-?
tamukassaaq skin to chew on such as dried fish skin # and tamukassaaar- to chew on a skin to soften it # tamukassaaartuq ‘he is chewing on a skin’; tamukassaaaraa ‘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, tanekcitagaq, taneksgllugaq, tan’gaur wa, tan’gurraa; > PS tanyurar
tanekcitagaq* young boy # NI; < taneg-
taneknaarall(r)(aq*) young boy # Aren, tanukallaaragtaq-gguq-am im’ taneknaarall’re quyaqanrituq! ‘Well, that little squirt, that young boy wasn’t happy!’ (QUL 2003:532); NI; < taneg-?-llr(aq)
taneksgllugaq* young boy # HBC; < taneg-?-rllugaq
tanektalall(r)(aq*) young boy # Tauna-gguq tutgara-urluq tanektalallruni angevenani 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!’; qailun tanem pillrusiu? ‘whatever did you do to him?’; Aling, angil-lli-lu tanem qavallinivaq-ll’ taumi tan’gaurumi! ‘Oh my, how on earth can it be that that boy has slept so much!’ (CUN 2007:4); KITUANI TANEM OF KIITAQANI TANEM ‘oh, what if it had happened!’; > tanemkur-; < PY-S tanam
tanemkur- to express (unwarranted) exasperation toward (him) # Tamakut tamaa-i piksailengraa apqiitek tanemkurluku qanrutaqluku. ‘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 tailria! ‘look, the airplane up there is coming here!’; tang una mingqaaqa assirliira qaraliiuamni! ‘look, my basket is looking better since I put decorations on it!’; Aatiin-lu tangrammiik tamakut tulet pilumi, ‘Ak’a tang keglunret naryangllinirriit unitamegnun.” ‘And when her father saw those paw prints he said, “Look, already the wolves have been been drawn by the scent of what we left behind.”’ (ELN 1990:63); < tang-
tang- root; > tang, tangemcuke-, tangke-, tangniite-, tanglirri-, tangquussiig-, tangrriiqe-, tangrrii-, tangsiiite-, tangssug-, tangvag-; < PE tang-ke
	tangaa- to keep looking at with yearning # tangaa ‘he is looking at it’ / < tangerr-a-
tangaliuqur- to travel behind another; to work with another # NUN
tangaliute- to mingle with others; to participate in an activity # NUN
tan’gaurluq* boy; lad # Tua-i angilliiniuq tauna tan’gaurluq pavavet-lu ukelumeqnu ayangssiaqluni, caaqami ingna taum kelumegni uitalriim avantini tuntunek tangernmaurtuq. ‘And that boy grew, and he would go up in land from them and sometimes he would see caribou around that mountain that was located inland from them.’ (YUY 1995:2); < taneg-?-ruq

tangcuke- to pick on; to torment # Unguvalriit tamakut ilaait-gguq-an tangcukluq-ll’ uumiknaraat ‘Some of those sea mammals tormented him; they would despise him!’ (CAU 1985:37); Tangcuklaqit-gguq-an yuut, elluarrluku-
llu qanruccuunaku. ‘People picked on him, never spoke to him decently.’ (MAR1 2001:62)
tangemcuke- to look down on; to feel superior to # tangemcukaa ‘he looks down on her’ / < tang-?-ke-
tangenqiginarq* to be pleasant to look at # tangenqiginarq ‘it is pleasant to look at, it looks good’ / < tangerr-nqigte-i-narq-
tangeq strip of seal blubber from which oil has been rendered; seal cracklings # Y, NUN, NS; > tangevkayak, tangviaq; < PE tanar	
tan’geq darkness # miklemni tan’geq alikellruaq ‘when I was little I was afraid of the dark’; Tua-i taqvim ‘unuu-lu uenret-lu nalluluki tan’germi tua uitiimi taum iluani. ‘She didn’t know day from night because she stayed in the dark inside that there.’ (ELL 1997:152); Aciraa-lu tanqik “Ernermek” tan’geq-lu “Unugmek.” ‘He called the light “Day” and the darkness “Night”.’ (AYAG. 1:5); > tan’gercetaaq-, tan’geri-, tan’gerliq, tan’gerpak; < PE tangaar (<under PE targa)
tangercetaaq movie # and tangercetaar- to watch a movie # tangercetaartuq ‘he is watching a movie’ # George Bunyan-aam Naparyaarium ukuk paluqtaraak kegginaq piilialqak 1946-aami tangercetaatruq ‘he is watching a movie’ ‘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
tangercete- to show # tangercetuq ‘he let himself be seen’; tangercetaa ‘he showed it’ / sap’akigni yuulukeq piqatgarraaqni qilagak tangercetak ‘taking off his shoes, he showed his brand-new knitted socks’/ < tangerg-cete-
tan’gervuq- to be dark # tan’gervuq ‘it is dark’ / tan’gerci, ‘being dark’; Ernertuunani nuniit tan’gercvaq-qnutriit. ‘There being no day, their village was continually dark’ (CIU 2005:302); < tan’gerq-cete-

tan’gerii to become dark # tan’geriiq ‘it is getting dark’ / TAN’GERIIQARLUQ ‘waten uksuarmi. ‘It was in fall time like this, when the darkness comes earlier.’ (AGA 1996:202); < tan’geq-

tan’gerliq black bear (Ursus americanus) # . . . taum tan’gerliuq tauna pikii, “Arenqiapaa, usuuq tang pivakarluni nayagarpet pitaqerkarteqaqiiten.” ‘ . . . that black bear said to him, “Oh for goodness
sakes, your younger sister is eventually going to kill you.’” (QUL 2003:378); < tan’g eq-’li-

tan’gerpak  crowberry; curlewberry (*Empetr um nigrum*); locally: blackberry # Tua-i taugken tanginircaurturlaamegteki-ll’-am tamani, tuarpiaq makut *tan’gerpak* kepicalriri. ‘Since they always decorated them in those days, these appear to be dyed with crowberries.’ (CIU 2005:148); Nunivaarmiut pituit paunranek. Ila-tallu qaugkut Hooper Bay-rium, Chevak-armingullu kavlukauken pituluki tamaket *tan’gerpak* wangkuta pitukput. ‘Nunivak people call them “paurnrat”. Some people at Hooper Bay and Chevak call them “kavlukau(raa)”; and we call them “*tan’gerpiit*”. (CIU 2005:216); UY, NI, CAN, K, BB, NR, LI; < tan’geq-rpak

tangerr- to see # tangertuq ‘he sees’ (something); tangrraa ‘he sees it’ / tangerrsugaqa ‘I want to see it’; tangerrluku ‘seeing it’; tangenqitaa ‘he doesn’t see it; tangerciqamken unuaq ‘I’ll see you tomorrow’; tangrutuk ‘they, see each other’; tangertuq ellminek tarenriurutkn ‘he sees himself in the mirror’; tangerrluku kailinn ‘because of his hunger’ literally: ‘seeing his own hunger’; Qialuku-lulu nutaan *tangerpaaluanin* tua-i alangaarluni. ‘Because she was seeing her crying for the first time she was very much surprised.’ (note use of transitive subordinative on qia-) (ELN 1990:75); < tang-. > tanga-, tangenqigcinarqe-, tangercetaaq, tangercetaar-, tangercete-, tangerrinar-, tangerrnarqe-, tangerrsailkutaq, tangerrsuutek, tangnerraq, tangnerrayak, tangrruaq, tangrruar-, tangrruu-, tangssugnarqe-

tangernaite- to not be visible; for visibility to be poor # tangernaituq ‘it is not visible’ or ‘visibility is poor’ / *Tangernaunani* tayima irugkenek-llu nasauruum tangyuyunani. ‘Visibility being poor, he didn’t see the girl’s legs.’ (KIP 1998:287); < tangerr-naite-

tangernnarqe-, tangernnau- to be visible; for visibility to be good # tangernmarquq ‘it is visible’ or ‘visibility is good’ / Man’a cen a napilam yaaqvarum kaertellirani *tangerrnqarang* ava-i malrugnek tungulriiigneg cognek tongerrluni. ‘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’-u-

tangerrsailkutaq camouflage # < tangerr-yaikutaq

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 # *Irniaqellinkii* angayuqagminun-llu *tangevkaayuunaku*. ‘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; < tangeq-?-kayag-, tangeq-?-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 qerruinam uum tangerrluku kinguneqa-am neq’ akekeka, mangagiturraraq kagapagneg *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’ / Imkunek *tangluq* at’etulliniu tangluti . . . Muruayaikutet imkut qanikcarmi qetungiurmi. ‘They used to put on those *snowshoes*. They are devices to prevent one from sinking into soft snow.’ (QUL 2003:558); *Tulukaruum Tangualluri or Tangulluro* the ‘Milky Way’ (so called because in legend the Milky Way is the snowshoe trail of the Raven when he retrieved the sun); < PE tanjlu

tanglurar(ar)- to walk across the snow using snowshoes # *tanglura*’artuq ‘he’s walking with snowshoes’ / tanglurallruuq ‘he walked with snowshoes’; *Tanglura’arluni* calaratmun ayalliniuq tauna imna tulukaraugurluq. ‘Walking with snowshoes that dear old raven went toward the south.’ (CUN 2007:112): < tanglur-?

tangnerraq thing or person seen for the first time or not recognized # *and tangnerr-* to see for the first time; to not recognize at first # tangnerrartuq ‘he sees something for the first time’; tangnerraraa ‘he sees it for the first time’, ‘he doesn’t recognize her at first’ / tangnerrarluni allanernek mikelnguq qiaguq ‘the child cried at the sight of the strangers’; tangnerraryaaqamken
‘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 paiyngallirranek tangnerrayagmek. ‘My, those around here were amazed at the stranger and where she appeared from.’ (QUL 2003:232); < tangerr-nerraq-yak

tanggniite- 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- tangnircarte isolated ornament; decoration # Cali uymagluteng, uyangneg piluteng cali tamakunek nasqurrucirluteng-llu tangnircarteukluki 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

tangnirnie- to be pleasant to look at; to be attractive # tangnirnieq ‘it is pleasant to look at’, ‘it looks good’ / tangnirnieqtaq ‘something with which to beautify oneself’; Assirluteng tua-i tangnirnieqpiarluteng kenuqngaluteng cakneq. ‘They were nice, very attractive, all spruced up.’ (CIU 2005:254); < tang-nirnie-; > tangnircar-

tangnirmeq old kayak skin # Kiarluni kiani egkumi pilliuq qayam amillra, acirlaqait tamakut qayat amillrit tangnirmeq, augem mecilliniluktu kia-kiani. ‘He looked around and in there in the back there was an old kayak skin — they called such old kayak skins “tangmeq” — and blood had soaked into it.’ (MAR 2001:48); NS; < + PY-S tanpaq

tangquussaag-, tangquusssig- (Y, HBC form) to spy on; to peek # tangquussig ‘he is peeking at her’ / Maaten tamaaggun kelugteggun qinussaaglunui piqau, aren, kegluneq un’ uskurartluni pangarvalria, uluni aitarmi. . . . Inerqullruluuki tangquussaagesqevkenaku. ‘She peeked out through the seams and, oh, she saw that this wolf was running in harness, sticking out its tongue with its mouth open. . . . They had told her not to peek.’ (QUL 2003:466); < tang-?-?, tang-?-; cf. paqaussiig-, qinussaag-

tangriiqa to be visually attracted; to be infatuated # tangriiiquq ‘he is infatuated’; tangriiqa ‘he is infatuated with her’ / nukalpiq tangriiiquq neviarcamek ‘the young man is infatuated with a girl’; < tang-?-liqe-

tangrrinar- to see without doing anything else; to see without responding to what one sees; to ignore; to overlook # tangrrinaraa ‘he just saw it/him and ignored it/him’ / tangrrinarpek’ naki ‘don’t ignore them’, ‘don’t overlook them’; < tangerr-inar-

tangrriu look at him!; see! # imperative particle; Uyivaangam, atiun qer’ararutia: “Tangriu! Qetunraan amalikelluku, qetunraqvakaqen!” ‘Uyivaangq 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); Maurluran pillinia, “Tangriu, icwi qanrutellruyagtemek qanrutelnu kanaat nukalpiat.” Her grandmother said to her, “See, remember how I told you that young men were liars.”’ (YUU 1995:11); < tangerr-?-optative

tangruacugyaraq hallucination # BB; < tanggruar-?-yug-yaraq

tangrualiurta theater manager, projectionist # < tangruar-liur-ta’

tangruaq hallucination; vision; illusion; movie # and tangruar- to hallucinate; to have visions; to go to a movie; to imagine things; to visualize; to picture (in the mind) # tangruaratuq ‘he is hallucinating, having a vision, watching a movie, etc.’; tangruaraa ‘he is hallucinating it, imagines he sees it, sees it in his mind’s eye’ / tangrualaq alingnarqelrutuq ‘the movie I saw was frightening’; Qaneqsaunateng tangvautelruteng aaniin pillinia, “Aling, waniwa-qaa tangruarukut 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); Tangruaraqamkik yuut tamakut ciumerqiyuullrret takumcunaqluteng yuulrulliniut. ‘Whenever I picture those people who came before us, (I think that) they led pitiful lives.’ (YUU 1995:52); MALRUGNEK TANGRUARLUNI
‘(he/she) having double vision’ *(medical neologism)*; < tangerr-uaq; > tangrruuggaraq, tangrrualiuurta, tangrruarar-, tangrruarun, tangrruarvik

tangrruarar- to watch with enjoyment #
tangrruarartuq ‘he is watching’; tangrruararaa ‘he is watching it’ / < tangrrurag-?

tangrruarun fictitious thing # < tangrruar-n

tangrruarvik movie theater # < tangrruarvik

tangrruu- to be visible; to be seen # tangrruuguq ‘it is visible’, ‘he was seen’ / tangrruullruuq-
gguq Mamterillermi ‘they say he was seen in Bethel’; . . . kass’am aklua caitqapik maani tangrruyugnaunaku. ‘. . . goods of the white man definitely weren’t seen here.’ (AGA 1996:12);

Cali maa-i amllerteggun tangrruugut immuriq Yupiit piciryarait. ‘Also, at the present time, in many ways the age-old Yup’ik customs are to be seen.’ (KIP 1998:vii);

tangssiite- to entertain; to amuse; to put on a show for # tangssiitaa ‘he is entertaining her’ / 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 tangssiilik, piki atakuat nanilcarluk’! ‘Son, don’t stay idle. Entertain these people, make their evening shorter!’ (CEV 1984:81);

tangssug- to look at; to watch # tangssugtuq ‘he is watching’ (something); tangssugaa ‘he is watching it’; tangssunglutek.

Canimellinarluni tua. Tauna tua-i uyuraa qianrirluni tua taumek tangssunglutek. ‘It was getting all the more close. His younger brother stopped crying and they began to watch that one.’ (ELL 1997:74);

tangssunarqe- to be pleasant to look at; to be well worth looking at; to look interesting # tangssunarquq ‘it looks good’, ‘it looks interesting’ / tangssunarqellriit ‘things that are worth looking at’, ‘interesting things’; . . . tangssunarqengraan angu tangvauyuqaqna. ‘. . . even if it looks interesting, don’t stare at it.’ (KIP 1998:253);
	< tangerr-yaq-?

tan’gun washcloth, scrub brush # < tangete-n

tan’gurraq* boy; lad; jack in cards; child of either sex *(NUN meaning)* # Tamaani makut angutet tan’gurraat-llu qasginterpallurluteng pilallrulliniameng. Qasgi una quyurtaarvikluku calivikluku elitnauvirklu-lu. ‘Back then those men and boys mostly lived in the kashim. The kashim was their gathering place, workshop and school.’ (CAU 1985:14);< taneg-?-rraq; < PY-S tanyuraq

tangvag- to look at; to watch # tangvagtuq ‘he is watching’ (something); tangvagaa ‘he is watching it’ / tangvagcetuuq ‘he is letting himself be seen’ going out, visiting, etc.; E. W. Nelson-aaq tangvallminek Massercullermiut nuniitni petughtalrianeq qanemciuq. ‘E. W. Nelson spoke about the “petugtaq” celebration that he had seen in Marshall.’ (CAU 1985:25); < tang-vag-;

> tangvatelleq, tangvaur(ar)-

tangvatelleq alibi witness # legal neologism; < tangvag-te2-lleq

tangvaur(ar)- to stare # tangvaurtuq ‘he is staring’; tangvauraraa ‘he is staring at her’ / Tua-i tangvaurqarrararluku ailingallimi qarillagluni aani-lu uullagarrluku, teguamiu-lu aaniin piluku alingnaatriluku tauna. ‘After she’d stared at him for a short while she suddenly became frightened, cried out, and rushed over to her mother, and when her mother picked up she told her that that one wasn’t to be feared.’ (ELN 1990:7);

tangviaq *(Y form)*, tangvairrulk *(K, BB, HBC form)*; tangviaarrluggaq *(NI, CAN form)* strip of seal blubber from which oil has been rendered; seal cracklings # Alla alerquun yuk enriskan, tangviaarrlugmek igevkarkluiku iqua tegumiaqluku, igevkarrararluku tangviaarrluku cayugluq antaq. ‘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);
	< tangeq-?, tangeq-?-rrluk, tangeq-?-rrluk-raaq

tanir-1 to wash one’s face; to scrub # tanirtuq ‘he is washing his face’ # Y, HBC; cf. tanir-2, tanikar-
tanir-2 to remove meat from (it — a bone) # NUN

tanite- to keep oneself from being seen by game or an enemy # Pissurai anuurulmi imutan pisquciatuq aurrluki pisssurai. Taniluki igevklu, kituani tekakti waniwa. ‘He hunted them according to his grandmother’s instructions; he hunted them by crawling after them. He would hide from them, until finally he reached them.’ (MAR2 2001:12); NS
tanqiat- — taperrnaq

BASSES

tanqi-ate- to be dim; to lack brightness # tanqianani 'being dim'; < tanqik-ate-

tanqigcete- to be bright # tanqigcetuq 'it is bright' / unuaquan tanqigiarautini 'as soon as the morning was light'; < tanqik-ete2-

tanqik brightness; moon (NUN meaning); month (NUN meaning); holy thing # and tanqig- to be bright # tanqigtuq 'it is bright' / akertem tanqitanu 'like the brightness of the sun'; tanqia kunuraam qitgrinarquq 'the brightness of the lamp is dazzling'; tanqigpatqtuq NUN 'the moon is shining'; Tua-llu Agayun alerqiquq. "Tanqigtlangli" — tanqik-llu puurlruini. Agayutem-llu tanqik tangramiami assikaa. Eliniin-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); Tanqiguqu! Tanqiguqu! Tanqiguqu! 'It is holy! (It is) holy! (It is) holy! (ORT 2006:25); TAPQKAT TANQIAT 'March' (NUN usage), literally: 'seals' month'; TANGAKET TANQIAT 'April' (NUN usage), literally: 'kittiwakes' month'; see Appendix 7 on the Yup'ik calendar; also listed for 'moon' on Wrangel 1839 list (17) for K; > tanqi-, tanqigcaq, tanqigtuq, tanqigcete-, tanqiliussuun, tanqiria, tanqiluryaq, tanqiun, tanqivyugtesuaralria. Apgayun qanertuq, tanqigcete- taperrnuni "Tanqigtangli" — tanqik-llu piurrluni. Agayutem-llu "Tanqigtangli" — tanqik-llu piurrluni. Agayutem-llu tanqik tangramiami assikaa. Eliniin-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); Tanqiguqu! Tanqiguqu! Tanqiguqu! 'It is holy! (It is) holy! (It is) holy! (ORT 2006:25); TAPQKAT TANQIAT 'March' (NUN usage), literally: 'seals' month'; TANGAKET TANQIAT 'April' (NUN usage), literally: 'kittiwakes' month'; see Appendix 7 on the Yup'ik calendar; also listed for 'moon' on Wrangel 1839 list (17) for K; > tanqi-, tanqigcaq, tanqigtuq, tanqigcete-, tanqiliussuun, tanqiria, tanqiluryaq, tanqiun, tanqivyugte- cf. Petroff (10); < PE tanqi-

tanqicaq bright one; holy one # < tanqig-caq

tanqiliussuun calendar # NUN; < tanqik-lii-cuun

tanqilia bright one; holy one # Agayun qanertuq, "Taikaniryaqunak. Kamiarten taūgqaam, nangengqaviin tauna tanqiliarruan." 'God said, "Come no further. Rather, take off your shoes, for the place where you are standing is holy ground."' (ANUC. 3:5); tanqiliaqillrua 'he brought him some holy water'; ANERNEQ TANQILRIA 'the Holy Ghost'; the following are Catholic neologisms: TANQILRIM MARY-M CARRLUUNANI PIURTERRNA 'immaculate conception' (of the Virgin Mary); TANQILRIA ILAKUUCIQ 'Holy Communion'; TANQILRIA QUYAYARAQ 'Holy Eucharist'; < tanqig-ria

tanqiluryaq cold month # TANQILURYAQ CIUQLIQ 'December' (literally: 'first cold month'); TANQILURYAQ CIUQLIQ 'January' (literally: 'second cold month') NUN; see Appendix 7 on the Yup'ik calendar; < tanqik-?

tanqivyugte- for a flicker or glimmer of light to be visible # . . . tan'gercetkacagarpegnan', tanqigmek caksuaralria-gga tua tanqivyugteksuaralria. ' . . . not being completely dark, there was a little bit of light, a little light was glimmering.' (ELL 1997:156); < tanqig-?

tanqui-ksuar fontanelle; baby's soft spot on head # NUN; < tanqiun-ksuar-

tanqiun seal-gut skylight window # NUN; < tanqi-n; > tanqui-ksuar

tanukar- to scrub # NI; cf. tane-, tanir-

tanungun scrubber # tanungukar 'small scrubber'; cf. tane-, tanir-

tapengyaq binding material (dried grass, skin) # Una-llu tua-i terua tua-i ak'allartaurcami 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); Pipertluteng agarciau tapengyaqnek pikavet, uqumek-llu mingugluku tapengyaq tamana aqsaqarleneg. They hung binding material up there, smeared the binding material with oil — that spiral cut strip from an animal stomach.' (MAR2 2001:17); < taker-yaq

tapenqun double amount (for example, a double set of raingear that a hunter might use when encountering wet weather at sea) # NUN; cf. taptene-; < ?-n

tapeq something given, taken or brought along with something else # Tamatum nalliini kalukarpek'nateng. Piullra taūgqaam tauna angutem neqarramek wall'u ak'tarrarmek tapengqerrasugnaluni. '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 umyuarteqellarluni qaltamek me'urtem taperrluni. 'After that woman was gone a short time, she came back bringing what he'd wished and also a container of water.' (MAR2 2001:24); > tapir-; < PE tapaw-

taper- root; > tapengyaq, taperrnaq, tapraq, Tapraq, tapraluk

taperrnaq coarse seashore grass used when dried for making baskets and other things (Elymus arenarius or Elymus mollis) # Makut-llu taperrnat, imarpim ceniiini naumatulit, armanun arcaqerluteng aglenrararuluki pisqevkenaki.
tapraq* thong or rope used for binding things made of tree roots or animal hide; isthmus; spit of land # Imarnitek-llu yaavet cali nacitet kangiraitnun elliluku cali maavet qillrulluku, yagnernek taprarmek uskurirluku. ‘And the raincoat too he put over there in the corner of the floorboard, tying it up with yards of leather thong used to be attached to it.’ (QAN 1995:308); < tapeq-ke-ta-; < tapeq-ke-ta-; taprartaq hide thong or rope # Ayumian tua-i egaleq ikiqanirluku taprartamek akaar ilavkullratneq, aqevelciluni. ‘Then he opened the skylight more and let dangle down a leather thong of the sort they used as rope long ago.’ (QUL 2003:226); < tapraq-ta-; tapping- to give, take or bring something along tp Railroad, tying it up with yards of leather thong of the sort and let dangle down a tapraq li aqevlerciluni. ‘Then he opened the skylight more and let dangle down a leather thong of the sort they used as rope long ago.’ (QUL 2003:226); < tapraq-li-ta-; tapraaq skin rope made from skin of spotted seal pups # < tapeq-?-te; tapruaq tapruaqaq*1 semipalmated plover (Charadrius semipalmatus) # NUN tapruaq*2 thin line made from thin skins ringed or spotted seal and used for binding and making king salmon nets # < tapruaq- tapruarkaq man’s large median stone lip-plug # NUN taptaar* to fold (it) up; to double (it) over repeatedly # taptaaraa ‘he folded it repeatedly’, ‘he folded it up’, ‘he doubled it over repeatedly’ / Qavargang qecignek taptaarluki qillerqelliniluku, . . . ‘When he began sleeping, she tied him with pieces of hide doubling them over, . . .’ (MAR1 2001:90); < tape-a-; taptaa ‘he folded it repeatedly’, ‘he folded it up’, ‘he doubled it over repeatedly’ / Qavargang qecignek taptaarluki qillerqelliniluku, . . . ‘When he began sleeping, she tied him with pieces of hide doubling them over, . . .’ (MAR1 2001:90); taptaaryaraq taptaalrik pocketknife # < taptaar-yaarq, taptaar-riaa-dual tapte- to fold; to double # tapquua ‘he folded it repeatedly’, ‘he folded it up’, ‘he doubled it over repeatedly’ / Qavargang qecignek taptaarluki qillerqelliniluku, . . . ‘When he began sleeping, she tied him with pieces of hide doubling them over, . . .’ (MAR1 2001:90); < tape-a-; taptaa ‘he folded it repeatedly’, ‘he folded it up’, ‘he doubled it over repeatedly’ / Qavargang qecignek taptaarluki qillerqelliniluku, . . . ‘When he began sleeping, she tied him with pieces of hide doubling them over, . . .’ (MAR1 2001:90); tapuluku tapuluk 43:12); > tapneq tapenqun < PE taqailnguq* brown (or grizzly ) bear (Ursus arctos); taqailnguq*1 man’s large median stone lip-plug # NUN taqaitellinivagcetek! ‘You two are so persistent!’ (ELL 1997:58); taqaitellinivagcetek! ‘You two are so persistent!’ (ELL 1997:58); taqaitullerpet arrsaurceciiqaaten, You two just don’t quit!’ (ELL 1997:58); taqaituq ‘he is persistent’ / Kasemneruqapiarallinivagcetek! Taqaitellinivagcetek! ‘You two are so persistent!’ (ELL 1997:58); taqaitullerpet arrsaurceciiqaaten, You two just don’t quit!’ (ELL 1997:58); taqaituq ‘he is persistent’ / Kasemneruqapiarallinivagcetek! Taqaitellinivagcetek! ‘You two are so persistent!’ (ELL 1997:58); taqaitullerpet arrsaurceciiqaaten, You two just don’t quit!’ (ELL 1997:58); taqaituq ‘he is persistent’ / Kasemneruqapiarallinivagcetek! Taqaitellinivagcetek! ‘You two are so persistent!’ (ELL 1997:58); taqaitullerpet arrsaurceciiqaaten, You two just don’t quit!’ (ELL 1997:58); taqaituq ‘he is persistent’ / Kasemneruqapiarallinivagcetek! Taqaitellinivagcetek! ‘You two are so persistent!’ (ELL 1997:58); taqaitullerpet arrsaurceciiqaaten, You two just don’t quit!’ (ELL 1997:58);
taqaq — taqmigte-

Bases

taqeq vein # HBC; = taqeq; < PE taqeq and taqaq

taqayuqerte- to be fatigued; to be tired from
overwork # cf. taeq-

taqcagte- to be about to finish what one is doing # < taeq-

taqcipak African-American; black person; Negro # NUN; from Inupiaq trade jargon taaqsipak; = taaqsipak, taqsipak

taqe- to quit; to finish # taq’eq ‘he finished’; taqaa ‘he finished it’ / taqtuq ‘he completed something’; taqtiaa ‘he finished with things’; taqisukvet kitak maligeskia ‘when you finish your chores, come with me’; taqmaq ‘it is completed, ready’; taqumanrituq ‘it is not completed’; taqcuaqernariuq ‘it is time for a short break’; Niicuumilani-lu quingluni, nenglairuskan-lu malikciqniluku ‘time for a short break’; taqmiggluni ‘it is fully grown’ / Tua-i-gguq arnaurluni mis’aartelleq qanenermek taqngata angun tegutuq kulutmek akitulriamek suulutaamek . . . ‘When the animals had finished drinking the man took out a valuable gold ring . . . ’ (AYAG. 23:22); Taqngameng nenermek egmianun cali ayagluteng. ‘When they finished eating they left again immediately.’ (ELN 1990:45); Aren, imnal-lu pakemna kanguruq qalriarluni mis’artelleq qanenermek taqngan pillinia, ellin waniwa alerqualukul ingevkuumayumaaqniluku. ‘Well, when he stopped talking, the snow bunting that landed chirping told him that it would be able to make him start seeing by telling him what to do.’ (QUL 2003:388); > taqite-, taqcagte-, taq’i-, taqir-, taqinar-, taqmigte-, taqsuarir-, taqte-, taqucivik, taqicleq picirkamek, taqumalria; < PE taqa-

taqeq vein # taq’ni kep’arrluku piqerturaa ‘he cut his vein chopping it with an axe’; NUNAM TAQAQ ‘the main vein of the earth from which all plants emerge’ (traditional concept); = taqeq; > taqerpak; < PE taqeq and taqeq

taqerpak aorta # < taqeq-rpak

taq’i- to change one’s mind and not do something as planned; to change (of one’s thinking) # taqiuq ‘he changed his mind’ / tangercetaaliyallerkaminek taqiuq ‘he changed his mind about going to a movie’; taq’itaq ‘he changed his mind about it’; Umyugaa taq’inglliniuq taum tutgara’urluuan, canek caruyagnek, . . . ‘The thinking of that grandson of hers started to change, imagining various bad things happening.’ (CUN 2007:8); < taeq-i-

taqiir- to insist # taqiirtuq ‘he is insisting’ / taqiirurtaa ‘he insists that she act’; “Pivkenak tutgara’urluuq nucleiqeqipengaa nugusnga.” Arenqialan taqirani tutgara’urluum nugutaa elurramegnegun. “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); < taeq-?

taqik (Chevak (only?)) genitalia # and taqig- to have sexual intercourse (of humans) # taqik ‘penis’; taqik dual ‘vagina’; > taqikartuliq, taqilek; cf. taqikaq, taqikataq; < PE taqiq-

taqikaq blackfish # NUN; cf. taqik

taqikartuliq slough with lake at end # < taqik-?-tuli

taqikataq whitetailed ptarmigan (Lagopus leucurus) # BB; cf. taqik

taqikcar- for there to be a south or east wind with stormy weather, a harbinger of fish coming in #

taqilek clam # HBC; < taqik-lek

taqinar- to kill instantly # Qugcuulvak pakmani elliciuq qasgim egalran mengliinun. Ciumek pugelria allam yuum nasqurra’arluku, nasqurrakun kaugturciqaa 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); < taeq-nginaq

taqingssak trout (sp. ?) # EG; cf. taqik

taqmak dress # and taqmq- to put on a dress # taqmqatuq ‘she is putting on a dress’; taqmqaa ‘she put a dress on her’ / Atanviim qetunraanek uingluni. (Tua-i-w’ taqmakgecvikaan cucullikii.) ‘She got the chief’s son for her husband. (Well, it was likely because she had such a beautiful dress that he chose her.’ (QUL 2003:90); < PY taqmak

taqmqige- to be fully grown # taqmigtuq ‘he is fully grown’ / Tua-i-gguq arnaurluni tua-i taqmqigluni, mikelnguurnirluni, nasurlununrlluni, neviacaraurnirluni, arnaurluni taugaam taqmigluni. ‘And so she
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); < taqeq-?

taqeq, taqneluk (NUN form) adult
# Majirraaclelluki-llu qantatqun,
qantarrateggun payuggluki makut neviarcaraat taquerutenga’artellrii. ‘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); < taqte-neq, taqte-neq’?

taqneq — taqneq — taquq

**taqneq**

*taqneq* noun (PSEES, now used as verb, see Appendix 7 on the Yup’ik calendar; month’

> taqneq

always gave him food to take with him on his trip in his bowl with Eskimo ice cream in it.’ (AGA 1996:188); < taqeq-li’-te-

**taqutiiq**

*taqutiiq* noun (Ursus arctos) (NS, Y, K, BB, NR, LI, EG meaning); seal (HBC, NI, NUN, CAN meaning) # Tauna-am nukalparat tuavet qayaligirluni anelarluni taqutiiqartulliniuq . . . ‘And their proficient hunter and provider taking his kayak along went out to hunt seals . . .’ (QUL 2003:682); Alerquucetangurtuq curuaqan taqutiiq, yuq qimagpeknuq pektarpeknaku uitaqqelluki. ‘There is this precept that if a bear charges, a person shouldn’t flee, but should stay in place without moving.’ (YUU 1995:70); TAQUKAT TANQAT ‘March’ (NUN usage), literally: ‘seals’ month’; see Appendix 7 on the Yup’ik calendar;

> taqutiiq, taqutiiq

**taqunuk**

*taqunuk* noun (PSEES, now used as verb, see Appendix 7 on the Yup’ik calendar; month’

> taqunuk

**taquq**

*taquq* noun (Ursus arctos) (NS, Y, K, BB, NR, LI, EG meaning); seal (HBC, NI, NUN, CAN meaning) # Tauna-am nukalparat tuavet qayaligirluni anelarluni taqutiiqartulliniuq . . . ‘And their proficient hunter and provider taking his kayak along went out to hunt seals . . .’ (QUL 2003:682); Alerquucetangurtuq curuaqan taqutiiq, yuq qimagpeknuq pektarpeknaku uitaqqelluki. ‘There is this precept that if a bear charges, a person shouldn’t flee, but should stay in place without moving.’ (YUU 1995:70); TAQUKAT TANQAT ‘March’ (NUN usage), literally: ‘seals’ month’; see Appendix 7 on the Yup’ik calendar;

> taquq

**taquxak**

*taquxak* noun (PSEES, now used as verb, see Appendix 7 on the Yup’ik calendar; month’

> taquxak

**taquxak**

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**taquxak**

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> taquxak

**taquxak**

*taquxak* noun (PSEES, now used as verb, see Appendix 7 on the Yup’ik calendar; month’

> taquxak
taquupiitaq — tarike-

BASSES

... the side of the path'; Ullagluku, tangluugni qulvarvim *taqurranun* ellilukek, nem qainganun mayulliniuq 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); ... ketinun aqumqerluku amiigem *taqurranun* qantaa nangllerkkaa utaqasqelluku. ‘... she also told her to sit down in front of him, right on the *side* of the door, and to wait for him to finish (the contents of) his bowl.’ (QUL 2003:232); ... angullugaat makut maaken qasgim *taquugkenek* qanqaqungartelliniut, ... ‘... these old men from the *sides* of the kashim started speaking, ...’ (QUL 2003:232); cf. *taq*1

*taquupiitaq* woman’s hair ornament # < taquq taquutaq; cf. *taq*1

*taquutaq* woman’s hair ornament # < *taqu*1-taq-

*tararte* - to make no attempt to help those who are busy working # NUN; cf. *tarrarte-

*tarenrair* - to take a photograph or X-ray; to take or make a picture or image of something # tarenrairtuq ‘he got photographed'; tarenrairaa ‘he photographed her’ / tarenrairccarturcikqut ‘we will go have someone take our pictures’; tarenrairyarturcikqut ‘we will go have our pictures taken’; yungcaristem tarenrairai nauulluulrim enri ‘the doctor X-rayed the sick person’s bones’; Icivaq Nome-ami *tarenrairullratni* imkut pinka, ... ‘A while ago in Nome when they wanted to *photograph* those things of mine, ...’ (TAP 2004:62); < tarenraq-ir2; > tarenrairissuun, tarenrairista

*tarenrairissuun* camera # ... qanemcillri *tarenrairissuutekun* iniucimallruut elitnaurutekunali Yup’igtnun yuuyaram elitnaurtimi. ‘... the things he relates were filmed with a *camera* so that they can be used for the teaching of the Yup’ik way of life.’ (KIP 1998:xiv); < tarenrair-i2-cuun

*tarenrairista* photographer # < tarenrai-1

*tarenraq, taren(aq)1* (NUN form) image; picture; likeness; reflection; photograph; shadow # tarenraa kassuutellragnek aaniin piksgauq ‘her mother wants to have a picture of their wedding’; Tava-lu luumugarteqengnaqulniilluq, ‘Wall’uqqa imna *tarenraqaqa*.’ ‘And then he tried to think, and said (to himself), “Or, could it be that that is my reflection.”’ (MAR1 2001:92); ... cam tanqigcelnguum amatinnlengraan ca alaitetuuq *tarenraa*. ‘... the image of something that’s bright will be visible even if it’s on the other side (of a translucent sealskin).’ (QUL 2003:168); taren’er ‘photography’ (NUN usage); < tareq-aq3, tareq-aq3; > tarenrair-, tarenriur-; < PE *tai(o)naar*

*tarenriur* - to cast a shadow; to be reflected in something # Tua-ill’ pikna necuriignek egalra *tarenriuriluni* kan’a-i uqumi qantam iluani. ‘And then their little house’s window was reflected in the oil inside the bowl. (CIU 2005:126); < tareq-ir2; > tarenriyraraq

*tarenriyraraq* area between the shoulderblades; base of the neck # K, CAN, NI, BB; < *tarrnr*-

*tarenriur* - to look at one’s reflection # tarenriurtuq ‘he is looking at his reflection’ / Unavet attarluni *tarenriuriluni* 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-lu pilliaq, ‘Uqumek atam egaqertek tarenriuqenartuktut nalirput kenegnaarenartaa.’ Uqumek egallliq 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 tarenriurutkun meciaktesciiganata ... ‘Now we see as through a *glass*, darkly ...’ (1COR. 13:12); < tarenri-n

*tari* spirit # *Tariit* tamakut alingnaqniaqait — nakacuut *tariit*. ‘Their *spirits* can cause havoc — the *spirits* of bladders (of caught game).’ (CAU 1985:70); Igacuilriit iliit piuq ukvellruniluku tamakut *tariita* tamaantellallat, tua-qaam 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. *tarr*i, *taru*

*tariite* - to lack understanding # *tariituq* ‘he lacks understanding’ / Makut-qaa asiliingurmeq atulriit *tariitellartat?* ‘Do those who follow evil have no understanding?’ (PSALM 53:4); < tari-ite1-

*tarike* - to bother; to tease especially a member of the opposite sex (Y, NI, HBC meaning); to guard; to watch out for; to look after (K meaning) # tariquq ‘he is watching for something’; tarikaa ‘he is looking after her’ or ‘he is bothering her’ / Taumek *tariki ci* 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; watchman
tarikestekangertucci, ayagi ci ‘You have a watchman, go on your way . . . ’ (MATT. 27:65); < tarike-ta¹
tarningcetaarun metaphor; example; explanation; parable # Elpeci
qanrutetullruak, . . . ‘They gave us the following example, . . . ’ (YUP 2005:158)
taringe- to understand; to comprehend # taringuq ‘he understands’; taringaa ‘he understands it’ / taringenritamken ‘I don’t understand you’;
Cali-llu tamalkuan pinritevkenak taringengnaqniaran. Taringenrilkuvgu apniaran tuniarta mumigcesqelluki. ‘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; < tari-nge-; taringcetaarun, taringnaurun, taringun
< taringe-naur-n understanding # Catholic neologism; taringgun<br>
tarirte- to talk in a voice audible to one’s listener but not to a third party; to whisper # tarirtuq ‘he is whispering’ / tarirutaa ‘he is whispering to her’;
HBC; < tarr-?-
tarialaq mew gull (Larus canus) # NR; = arliaq, qarliar(aq), from Aleut aĝliga
< PE ta3(0)n03 tarnaq¹ wild celery; cow parsnip (Heracleum lanatum) # = tarvaq; < PE tarnaq; = tarnaq;
< PE tar(a)nør
< PE tartuq
tarneq soul; spirit; soul of person # tarnera pagglugmek uqamaituq ‘his soul is weighted down with rancor’; = tarnaq²; > tarenraq, tarenir-; cf. taru; < PE tar(a)nør

tarnik poisonous plant that grows around ponds (species ?) # cf. tarnaq¹ # NUN
tarperaq drawerstring tube at top of skin boot or other clothing # NUN, HBC; = parteraq
tarr- root; > tarranqegg-, tarrarte-, tarr’u
tarranqegg- to be active and healthy # tarranqegtuq ‘he is active, healthy, capable of getting around and doing things, of taking care of himself’ / < tarr?-tarrarte-, tarratelartut yuullguteteng iqluurluki. ‘Worthless evil people go around telling lies to their fellows.’ (AYUQ. 6:12); tarratelartuluni, keggutiin aipaa caitellriit yuut tarratelartut. ‘And coming up from the shore occasionally they’d see people wandering around.’ (ELN 1990:112); Macaskaarrluk-gguq tarrrnuurtuq alingartaarluni, keggutin aipaa
tarnaanek; tauna yuum tarnaa unguvauratuluni tuqungraan, natmun-llu ayagvingqellranek cali ukverluteng. ‘Other people in the world have a multiplicity of practices for the dead, because many believe in the immortal soul of a person; that that person’s soul continues to live even though he dies; they believe also in it’s having a place to go to.’ (CAU 1985:149); = tarnaq²; < PE tar(a)nør
talu, taruq human being; person # this word is sometimes known but rarely used instead of yuŋ, the usual word for person, but it (talu) is the standard word for ‘person’ in EG, is used sometimes in NUN (and elsewhere perhaps), and is historically identical as an “Aglurmiut” word; it may have been a shaman’s word elsewhere; Nunivak example: Pingenanermini qamani arnalquaraungalgur qalliniiur, “Tututqirlr, tarum iyuilkikikug, 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); Aglurmiut example: Kwangkuta taruni pitekluta taraurtellraten nunamte ni maani kapevkarluten-lulu panamek anguyiit iliitnun, . . . ‘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, tarungssak Chinese # EG; < taru-ngssak

tarupiaq Alaska Peninsula Eskimo (or “Aleut”, as is said locally) from Egegik # EG; < taru-piaq
taruurte- to be born # EG; < taru-urte-
taruyamaarun dance fan, finger mask #
Makunek tua-i waten taruyamaarurutleng kenunggalriek aturluteng; una nangertellria makucinek tua-i taruyamaarurciruni yuraraqluni. ‘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 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 taqgken tua-i tamakut itucamteki, qiljerrarluki kuma’arrluki tua-i tarvarluta. Unaquaqan nangertellrnun tarvarturnauraitkut tamakunek. ‘At home a few plants (wild celery) were tied together and lighted, and we smudged our bodies with the smoke. We continued to smudge our bodies with the smoke every day until the plants were gone.’ (CIU 2005:386); = tarmaq; from Aleut ta’anganji-s (taarna’-s) ‘lateral stalks of cow parsnip’
taryaqvagcuun king salmon net # < taryaqvak-cuun
taryaqvak, tarsarpak (NSU form) king or chinook salmon (Oncorhynchus tschawytscha) # Kinguatni-
llu qusueret taryaqviiit piata, kuvyaaqluni. ‘After the smelt when the king salmon came, he’d net-fish.’ (PRA 1995*:461); Kat’um-kin kana-i amirlum acian neqtaanek ner’tulumnek taryaqvagmek uquirliamek tuquvaı̈legma-tuq wan’ nerqerlii ‘Oh how I wish that before I die, I could eat a fat king salmon like I used to eat that were customarily caught from below that cloud!’ (QAN 1995:248); < tavyaq, tavyaq; > taryarvcuun, taryaqvayagaq; < PE taryaqvay

taryaqvayagaq* jack king salmon, a small, immature king salmon # < -ya(g)aq

taryiraq, taryiqitaq, taryitaq salted salmon strip # < taryir-aq, taryir-, taryir-
taryir- to salt; to add salt to (it); to be salty #
taryirtuq ‘it’s salty’; taryiria ‘he salted it’ / taryisyaatguq ‘it’s too salty’; taryiumaq ak’a ‘it’s been salted’; Taqngata-lulu nutaan akurrulk mermann taryirluku, erenregni malrugni. ‘When they are done, soak them adding salt to the water, for two days.’ (YUU 1995:60); < taryaqv-aq; > taryiraq

taryirissuun saltshaker # < taryir-i-cuun
taryaq, taruq (NS form) salt; brine; ocean; sea #
Talliman ta’tgaam cipcaaqamiki taryuugaqluni qallinun mey’unaunani. ‘But whenever he exceeded the limit of five, it tasted salty (it would be brine) and was not drinkable.’ (ELL 1997:332); > taryitaq, taryurngalnguq, taryurrluk, taryirissuun; < PE ta(?)yuq

taryurrluk salt rime or crust # as collects on boot soles when walking on sea ice; < taryaq-rrluk

taryurngalnguq* Epsom salts # < taryaq-ngalnguq

tas- see ta- tass’iguyuçuur-to run out of time # NUN
tassiiqtaq breastplate used when carrying a backpack or other back-load 

tass’uqe-, tass’ur- to hold by the hand # tass’uq ‘he is holding hands with someone’; tass’uqa ‘he is holding her hand’ / tass’uquk ‘they are holding hands’; Anngameng Qalemankuk Mik’aq-lulu qes’arulluket Irr’am-lulu tass’uqsiatkek tass’uqolu. ‘When they went outside Qalemaq 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’uqolu aytuelliniaqekii taum tan’gerlem, pepqurlutek. ‘Well, that black
bear walked him there, *holding his hand.*' (QL 2003:386); < PE tatuyur-
taste- to fray # of rope, thread, etc.; tastuq 'it frayed';
tastaa 'he frayed it' / Cetuat-lu yauluitun
ayugluteng tua-i, tastanuqunaateng. 'Beluga sinew
seem never to *fray.*' (PAI 2008:106); = caste-
tastuqite- to become stuck because an opening is
too small to go through # tastuqite-; < tastuqite-
tastuq 'it frayed'; taste-
taste-
tastuqituq 'it is too
large to go through'; tastuqituq 'it
being too
large to go through'; Cetuat-lu yauluitun
ayugluteng tua-i, tastanuqunaateng. 'Beluga sinew
seem never to *fray.*' (PAI 2008:106); = caste

tastur- to be too big to fit into # tastur-
tastur-
tataite- to be quick to respond (and help out) #
Taringan tataiteq? Uunguq waten pikuma
camek egmian nang'erciqumten pinrilengramken.
'Do you understand what a *quick and willing
responder* is? It is when I do something and you
will immediately jump up (to help) even though
I don't ask you.' (YUP 2005:72); # < ?-ite-; cf.
datatavern

tatamallag- to suddenly get startled # < tatame-
tatame- to be startled # tatamuuq 'he got started
/ tatamtaa 'he startled her'; tatamngaitaa 'he
won't startle her'; Tua-i eItinuuryaraminek
umyuarbururamnani cam tengviklukek. Ellii-
lu murilkenrilami tatamluni, kegginaa-lu man'a
kaviriqertelliami puqlanga'arrluni. 'And while
she was thinking about her school something
flew up on them. And because she wasn't alert
she got started, and her face flushed and she
broke out into a *sweat.*' (PRA 1995:336); cf. tave-;
< PE tatama(t)-
tatangquq cartilage (especially in fish head) #
picalqukpiaranka tatangqurrit sayiit 'I really like
red salmon cartilage'; < -quq; = tetengquq; < PE
natanqur

tatek area at back of fish skull; forehead (UK, UY,
HBC, EB meaning) # tatga 'his or its forehead';
... aaniin-lu c'av'arrluku tatgakun. Piluni-lu
puqlanigarlkuni. '... her mother felt her on her
forehead. She said that it was hot.' (ELN 1990:79);
= tautek; < PY-S tatok

tatellgaq sandhill crane (Grus canadensis) # EG;
= tacellgaq; < PE tatalyar

tatervak one who is slow to respond # Imna
taujęqa niiteng'ermi aqumgaluni tua-i
uitaria tatervak-gguq tua-i tauna. Makut-
lu ungungssii latatervugut. Tuntuviiit-
llu makut ping'ermeng aqumgayugluteng,
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.
tatervak

tatkik two pairs of crossed poles, each pole with one
end stuck in the ground, and each pair bound at the
crossing-point, used to support a kayak and
keep it off the ground # and tatki- to put on a
pair of crossed-pole supports # tatkia 'he put it
up' / qayaq tatkimaq 'the kayak is resting on
supports'; ... ena una, ketiini-wa qayak kankuk
tatkimalrik. '... this house, and down toward
the river from it were two kayaks on *crossed-pole
supports.*' (YUU 1995:99); < PE tatak (under PE
tata)
taucin first time # used in counting; Tua-Il'
yuqetan tallimarqunek ulpiarresebuluku pikani
naaqikuni-w', taucin, aipaa, pingayua, cetami,
tallimi. Tang yugtun naaqiyaraq. 'If she told her
to roll over five times in Yup'ik, she would count:
*first time*, second, third, fourth, fifth time. That's
the way to count in Yup'ik.' (QL 2003:72); cf. ataucin
tauqaam, tauq'am (UY form) however; but; only;
except for; instead # conjunctive particle; irnira
tekituq tauqaam maurlua pivkenani 'her child
arrived, but not her grandmother'; tauqaam
ataucimek cikillruanga 'he gave me only one';
kuimaryugngargaungqerrluni tauqaam marauluni paugna
kerltu. 'The shore of their river had willows,
but behind them there was a marshy area.'
(MAR1 2001:91); Taum-gguq tua-i nukalpiaq
qasqini tauna maqiviuyuilan calivikuratuluku
tauqaam. 'Because it was not used for bathing,
that proficient hunter always used his kashim
as his workshop *instead.*' (QL 2003:622); < tava(ni)=am
tauq'ken even though; however; but; from there
# conjunctive particle; tauq'ken inercigalnakermi
niiuluni 'even though he is mischiefous,
he pays heed'; Ilai-lu uku serr'irangluteng
Turpak tauq'ken qavanertuami neplingraagnek

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**BASES**

taste- — tauq'ken
taŋgak'estauna see what happened, that’s what you get # exclamatory particle; NUN
tauqniqlak thing from there or then # tauna-localis-?
tauqa that one; the thing near the person being spoken to # restricted demonstrative pronoun; tauq ‘of that one’; tauq ‘in that one’; tauqut ‘those’; tauqullruuq taunginarmek ‘he died of natural causes, not by the acts of a person’; < tau(na)-nginaq, tau(na)-nginaq-abl.-mod.
tauq- to be that one # tauq ‘he is that one’ / “Imuuguten-qaa qanvarpak niiskengaqa angalkuq?” Im’um kiuguk 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)-u-
tauqek forehead # LI; = tatek; < PY-S tatak
tautunrir- to become frail; to become terminally ill # NUN
tav-i, tauq-i that’s enough; well then; and then; that’s all # see tua-i for forms with various entitics
tavallut’ava it happened and there’s nothing that can be done about it. exclamation; NSU; < tava(ni)-
tav(ni) (taug(ni)) there # restricted demonstrative adverb; the ‘v’ in this word sounds like English ‘w’ even for HBC because it is in fact an intervocalic ungeminated ūg; HBC and NUN writers prefer the spelling tauqani (or tawani), since for them ‘v’ would sound like English ‘v’ rather than like English ‘w’; tavatellengraa (tauqatellengraa) ‘even though it was like that’; tavatnatulit (tauqatnatulit) ‘those who act that way’; NS, NUN, HBC; see tauna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; = tuani; > tavallut’ava; cf. tauqam, tauqen
tavq I doubt it # particle; Pirraarluteng-gguq pinurtutt, “Tavaq tamakut yuugut.” Irr’ikluki. ‘After she said that, then she’d say, “I doubt that those are humans.” They were fascinated with them.’ (PAI 2008:212); < tava(ni)
tavatellengraa nevertheless # essentially a particle; Ukut-Llu kinguqlit yu’ilnurtaqatlung. Nevertheless he followed it, . . .’ (MAR1 2001:91); < tava(ni)-equalis-?-concessive
tavci belt # and tavci- to put on a belt # tavciuq ‘he put on a belt’; tavci ‘he put a belt on her’ / < PE tavci
tave- to hurry excitedly; to panic # tavuq ‘he is panicking’; tavuq ‘he is reacting to it in a panic’ / Tauqen-am tavuni ava-i yuk pikuni, pileryagakuni waten maaggun elatiikun cikuq asmeskuni . . . ‘But if a person panics and makes abrupt movements, and if he breaks the ice around him . . .’ (QUL 2003:732); = taave-; cf. tatame-; > tavcillag-
tavcillag- to suddenly panic # Tauqam tangramegteggu alangaaallruut; tavcillagatlung-Llu qimagarrluteng. ‘But when they saw it they were astounded, and fled in a panic.’ (PSALM 48:5); < tave-llag-
tavigtaq braid; braided thing # EG, NUN; < tavigteaq
tavigte- to string dried tomcod or other fish by running the body of one through the gill opening of the next; to braid # tavigta ‘he is stringing them’; ‘he is braiding them’ / HBC, NUN, EG; > tavcillag
taviir(ar)te- to happen all of a sudden # tavi’rtuq ‘it happened suddenly’ (ii is not compressed) / NUN
tavvar- to panic # tavqertuq ‘he is panicking’ / NUN; < taave-qar-
tavtaaq clam # HBC; = aatevtaaq, taavtaaq
taya- to be exhausted; to be frustrated, confused, and anxiety ridden # tayaq ‘he is exhausted’ / tayataa ‘he or it made him exhausted’; > tayatevkar-
tayarneq wrist # also plural for one wrist or pair of wrists; tayarnerenka ‘my wrist or wrists’;
aviqarcetellrui tayarneri ‘he sprained his wrist’; Tua-i pisqengan tayarnerigkenkun teguqalliniluku. Aren, tayarnerikun teguqertelluni ungungssiuarcartulliniaq, imna tua-i ungungssiuq. ‘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 -neq; > tayarneri’iryailkutaq, tayarneri’iryailkun tayarnerilitaq, tayarnerun; < PE tayarneq-ir(ar)-yailkutaq, tayarneq-ir-yailkutaq tayarnerilitaq tayarnerun; wrist guard # < tayarneq-iritaq, tayarneq-ir-, tayarnerun; < PE tayarneq-iritaq, tayarneq-ir-bracelet; wristband # < tayarneq-n

Tayarumiu Japanese; Chinese; Asiatic # NUN; < Tayaruq-miu

Tayarumiu Japanese, Korean; Chinese; Asiatic # NUN; < Tayaruq1, Aleut; from Aleut taya-X (tayarneq-ir-bracelet; wristband)

Tayarumiu Japanese; Chinese; Asiatic; Korean # NUN; < Tayaruq-miu

Tayarumiu Japanese; Chinese; Asiatic # NUN; < Tayaruq-miu

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’ / tayimnguvakarit? ‘why were you away for so long?’; Ayagluni tayima uterciijniluni 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-u-

tayimngurte- to disappear; to cease; to get lost # tayimngurtuq ‘it has ceased’, ‘it has disappeared’ / “Angayuqaaq! Cam-tang ayakauteqataqikuk!” Qayagaui-r-igqauk tukuk nepairusginartuk tayimngurruli. “‘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-urte-

tegak male seal in rut # Y, NUN cf. tek’ar-; < PE tayay

tegalqinayar(aq*) Aleutian tern (Sterna aleutica); arctic tern (Sterna paradisaea) # NR

tegalquq rock; stone; kidney stone; gallstone # HBC, UK; = teggalquq
tegalciq thief # HBC, NI; < tegleg-
tegelkar- to suddenly steal; to snatch # < tegelkar-; > tegelkassaagaliar

tegelkassaagaliar thief # Wienga-Llu tua-i qanruicmaaqama qalarucirliamek nall’arkengaqa imutun tua-i tegelkassaagaliaritun ayuqelalariangamiyuyamnek aq’ 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-saq-?

tegel pag- to steal in a big way # . . . tua-i-Llu cumikenriceuaqatqtini tegelpaglu, picurlatmuaukektuku. ‘. . . 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-
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 taaqerluni — nateqvani-llu tyaima pillrua — uumek teggalqumek tektelliniluni tua net’un tua angtaluni. ‘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, LK, NI, CAN, BB, NR, LI; = teggalquq; < tegge-qq; > teggalqupiaq
tegganeq elder # Pitqerraaqan tegganret arqaqakluuki pita imna tamalkuan aruqtuqkaqluku. Qanallruameng-llu cikuiu arqaqerluni tegganerunu, uterciqniluku amllenruluku. ‘When one catches game for the first time the elders are important, the entire catch is distributed. They say that giving a gift to the elders is important important, the entire catch is distributed. They are one catches game for the first time the elders, uterciiqniluku amllenruluku. ‘When tegganernun Qanlallruameng-llu cikiun arcaqerluni pita imna tamalkuan aruqtuqkaqluku. ‘And then one day — I don’t know exactly where — he came upon a rock as big as a house. It was a rock.’ (CAU 1985:94); = tegalquq; < tegge-quq; > teggalqupiaq
teggiurci- to be in labor (giving birth); to have labor pains # teggiurciq ‘she is in labor / Teggiurcian cakneq irnvikartekaa qanruttua, “Aligevenkenak, cali qetunranguten.” ‘When she was in hard labor her midwife said to her, “Don’t be afraid, you’re getting another son.”’ (AYAG. 35:17); < tegge-?-
teggliaraq arrow with metal tip # < teggliq-ar(aq)
teggliurruuuq hacksaw # HBC; < teggliq-liurruuuq
teggliq metal; bead # Caviggaat-llu tamaani teggliq makut nurnallratni. Caviggaat tua-i cakneq nurnallratni qekekluki cakneq caviggaateng pitullrulliniit. ‘Tua-i nanikuakluuki tamaqallerkait. ‘In those days, that’s when these metal knives were scarce. When knifes were scarce they’d take care of them. And they’d fret over them if they lost them.’ (QUL 2003:28); Maaten tang qaill’ piqa’arqata-llu piaqamteki, teggliqtenrilu! ‘stop that giggling!’; Tamaa-i qanrutaa, “Alingevkenak, cali qetunranguten.” ‘When she was in hard labor her midwife said to her, “Don’t be afraid, you’re getting another son.”’ (AYAG. 35:17); < tegge-?
tegglirraagnek metal; bead # Caviggaat-llu tamaani teggliq makut nurnallratni. Caviggaat tua-i cakneq nurnallratni qekekluki cakneq caviggaateng pitullrulliniit. ‘Tua-i nanikuakluuki tamaqallerkait. ‘In those days, that’s when these metal knives were scarce. When knifes were scarce they’d take care of them. And they’d fret over them if they lost them.’ (QUL 2003:28); Maaten tang qaill’ piqa’arqata-llu piaqamteki, teggliqtenrilu! ‘stop that giggling!’; Tamaa-i qanrutaa, “Alingevkenak, cali qetunranguten.” ‘When she was in hard labor her midwife said to her, “Don’t be afraid, you’re getting another son.”’ (AYAG. 35:17); < tegge-?; > teggliaraq, teggliurruuuq

teggalquurruluni to heat # < teggalquq-piaq

teggalqumek pillrua — uumek teggalquuqamteki, teggalqupitrua — uumek tegglirraagnek pillrua — uumek teggalquuqamteki, teggalqupitrua — uumek tegglirraagnek

tegganiq elder # Pitqerraaqan tegganret arqaqakluuki pita imna tamalkuan aruqtuqkaqluku. Qanallruameng-llu cikuiu arqaqerluni tegganerunu, uterciqniluku amllenruluku. ‘When one catches game for the first time the elders are important, the entire catch is distributed. They say that giving a gift to the elders is important important, the entire catch is distributed. They are one catches game for the first time the elders, uterciiqniluku amllenruluku. ‘When tegganernun Qanlallruameng-llu cikiun arcaqerluni pita imna tamalkuan aruqtuqkaqluku. ‘And then one day — I don’t know exactly where — he came upon a rock as big as a house. It was a rock.’ (CAU 1985:94); = tegalquq; < tegge-quq; > teggalqupiaq
tegglit hardwood # = etgeraq; < tegge-?
tegglit hardwood # = etgeraq; < tegge-?
teggjeraq hardwood # = etgeraq; < tegge-?
tegglit hardwood # = etgeraq; < tegge-?
tegglit hardwood # = etgeraq; < tegge-?
teggmaarrluk, tegg'utaq, tegke-, tegqaq, teggsak; teggenquq, tegg'eraq, tegg'erpak, teggi-, tegglit, teggliliurrsuun
teggmaarrluk, tegg'utaq, tegke-, tegqaq, teggsak; teggenquq, tegg'eraq, tegg'erpak, teggi-, tegglit, teggliliurrsuun
teggmaarrluk, tegg'utaq, tegke-, tegqaq, teggsak; teggenquq, tegg'eraq, tegg'erpak, teggi-, tegglit, teggliliurrsuun
teggmaarrluk boiled half-dried salmon; dog salmon; chum salmon (Oncorhynchus keta) # Muriilkellemni pitullruut neqot qeltaitnek, teggmaarrluut qeltaitnek waten ituqruutli tua-i. ‘When I observed it being done they did it by putting it (the cover) together from fish skins, chum salmon skins.’ (AGA 1996:138); Y, NSK; in all respects, . . . ’ (TAP 2004:102); Y, HBC, NUN; < tegge-maarrluk

teggmaarrluut boiled half-dried salmon; dog salmon; chum salmon (Oncorhynchus keta) # Muriilkellemni pitullruut neqot qeltaitnek, teggmaarrluut qeltaitnek waten ituqruutli tua-i. ‘When I observed it being done they did it by putting it (the cover) together from fish skins, chum salmon skins.’ (AGA 1996:138); Y, NSK; in all respects, . . . ’ (TAP 2004:102); Y, HBC, NUN; < tegge-maarrluk

teggneq elder # Teggnerran makut maa-i

teggneq elder # Teggnerran makut maa-i
ciuliqagtenqaruaqput camun tamiinun, . . . ‘These elders now are supposed to be the leaders in all respects, . . . ’ (TAP 2004:102); Y, HBC, NUN; < tegganeq; < tegge-neq; teggnerran
teggneraq elder # Takaqenrikacagarluku-llu
tua teggeraurangram, ciuqilq’nergemteggu
carraungraan itrutenrila. ‘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); < teggneq-aq

teggsak hardwood for bows, sled runners, etc. #
NUN: < tegge-

tegg’utaq splint; cast; brace # tegg’ucirtuq ‘it is
splinted or braced’; tegg’uciraa ‘he splinted or
braced it’; < tegge-taq

teggyak conical wooden trap for otter or mink # the
traps are built strong to withstand the animal’s biting:
the animal drowns in the trap; . . . cuignilngurcuutet
makat tamakut pituut taluyat. Teggyuqeq aterluteng, . . .
Cuignilngurcuutet taugken tamakut tegviit, . . .
‘. . . those otter traps were (a sort of) fish trap.
They called it “teggyak” . . . Otter catching
devices were “teggyviit.” (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’; teglegiuq
‘he stole from someone’; tegleguqaa ‘it’s
been stolen’; teglegyaqunak ‘do not steal’;
PICINGAUNANI TEGLEGLEQ ‘embezzling’ (legal
neologism); > tegelicq, tegel’pag-, tegelkar-, teglegar-, tegliur-; cf. tegu-; < PE tayl-

teglek white mark on fingernail (“theft mark”) #
NUN: direct nominalization of tegleg-

teglengar- to be a thief # Angayuqqaagni-lugu-
gguq cakenrirarkaulukek 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-nga-

teglessaagta, teglegissaatuli thief # < tegleg-ssaag1-
ta’; tegleg-i2-saag1-tuli

tegliur- to steal something # Kass’am taum
tegliurlruyukluku melqulutgminike, . . . ‘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

‘she is gathering the cut fish and putting
them in the washtub’; . . . aanin tauna irniaq
murilkuralaagq qigaqan teguaqluku. ‘. . . because
her mother constantly watches that baby and
she picks it up whenever it cried.’ (ELN 1990:10);
teguqigqgaunakini unicilleq (mikelungurneq
wall’u cautminek) ‘abandonment (of children
or property)’ (legal neologism); > teguaq, teguiq-
tegukenqaq, tegular-, teguler-; < PE tay-

teguaq something taken; adopted child; captive;
crimp in the sole of a skin boot # Allani nunani
Agaligmiuni teguartaqegelliniuq arnameq. ‘In
another village, Arolic, there was a captive
woman.’ (YUU 1995:17); . . . taugqam- gguq
taua egattii qallavgurtralria cauictellruat.

‘. . . 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);
Nalluyaguteqeryaqunaci teguartunuq Egypt-
‘Never forget that you were captives in
Egypt.’ (ALER. 24:22); TEGUKARKAQ AKTULRIA
‘collateral’ (legal neologism); < tegu-aq1; >
teguarcuun, teguarun; cf. Nelson 1877–1881 list
(103)

teguarcuun, teguarun device for crimping boot
soles # < teguq-aq-

tegui- to forfeit; to lose something by it’s being
taken away # teguigluku ‘forfeiting it’; < tegu-i-

tegukengaq animal caught without weapons by
hand; captive person; arrested person #
< tegukenqe-ag1

tegukenge- to capture (an animal or person);
to arrest # KALIKARTAQ UYMEEG TEUGKENGUUN
‘warrant (for arrest)’ (legal neologism); < tegu-
kenge-; > tegukengaq

teguler- to grab; to quickly pick (it) up #
teguleraa ‘he grabbed it’ / Teugleruku-amu tua-i
peksucuklua, . . . ‘I quickly picked it up thinking it
was an egg, . . .’ (AGA 1996:176); Tua-i-l’ taumeq
teguleramiu egatmek taumeq qamigqurraq
kuvvlinilik. ‘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 qasgimeluq qukaatnun piluni tanatumeq ayarumek tegumiarluni.’ That man who made the staff went to the middle of the people holding that staff in his hand.’ (CAU 1985:25); < tegu-mik; > tegumiaqe-; < PE t0!um(m)I(C)a3 (under PE t0!u-)
tegumiaqe- to hold or carry in one’s arms or hand(s) # tegumiaqaa ‘he is holding it’ / Tua-i-llu ava-i ciungatni uterrluni piicikani-llu tegumiarluni.

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’; tegumiaqucilluku ‘holding something in trust for him’ (legal neologism);

< tegumiaq-ke
teguna 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’; < teguqer-
tegurciurun, tegurruirun tangle remover; comb with widely spaced teeth # Aügkut-llu negarturlirrii nuyiurutet tegurruirutnek piurutait. 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-ta

tegute-1 to take something; to pick up something # tegutuq ‘he took something; he picked something up’ / Tua-i-llu Turpiim taum aipaaneq saannigem cikilaagluku, cikiliurutmek tegulluni qalarrluni elaka-qm 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

tegute-2 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-i-llu tekicamiu amik pia allayugmek teguyararluni. ‘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; (?) > tekallngaq
tekallngaq 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 un’, 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 ipeqcaomalriamek tegaularciarcitukminek anguarutni cimiraag tag’uraqerlutek. ‘As they2 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), tekciaka(aq*) (NUN form), tekcilunaq savannah sparrow (Passerculus sandwichensis) # < ?, ?, -naq?, -rrluaq
tekep’ag- to urinate in an arc (refers to male) # NUN
tekeq index finger; thimble (additional meaning in Y, UK, HBC, NR, LI, EG) #. tekimikun gerruartuq ‘he got a splinter in his index finger’; Cukaringellrani-gguq imna tauna naqgutmiutarraa keglunrem pamyua wani agalia, tuarpiaq-gguq avani tekeq
neningauralria. ‘When he ran faster, that wolf tail hanging on his belt was just like an index finger sticking out.’ (QUl 2003:426); < tekeryuk, teklin, tekneq, tekrun: < PE takar

**tekeryuk** wingtip feather # . . . tua-i-gguq
imumek yaqulgem tekeryuqeen mer’ucillruit. Tekeryuk akurruluqaitartellulul-Il qanranun ellgartellulul. Ellangniriqeskan-lu picegglulu. Tua-i-gguq miitaa. ‘. . . 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 quilt flowing, they’d squeeze out more with their hands. So that’s how they gave him water.’ (CIU 2005:198); < tekeq-yuq

**teki** hard white bone inside the cranium of fish # NUN

teki’i- to have an erection # NUN; cf. tek’ar-

tekiarte- to arrive at destination directly (in time or space) # Aanakkalliuq ciutegni tekiarrlukek qanerluni. ‘Aanakkalliuq (the legendary cannibal baby) had a mouth that extended right to his ears.’ (AGA 1996:208); < tekte-ar(ar)te-

tekingnaqe- to try hard to reach one’s destination # tekingnaq ‘he trying hard to get to where he’s going’; tekingnaqaa ‘he’s trying hard to get there’ / Nutaan tua-i-pitacirimton tekingnaqliniuq. Tua-i-anguvailgani tekiartelluluni. 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-ngnnaqe- (cf. tuquete- and tuqungnnaqe-)

tekiq earwax; cerumen # < PE tkaða(κ)

tekiqtar(ar)- to dance before the host villagers during a holiday; to dance the arrival dance # said of the guest villagers; Qasgimun ciuniameng, tekiqtaraarluteng. Tekiqtaraarluteng imkut allanret yurarlarlutz. Yuraqartarluteng imna tekiqtarararkaq iterluni kana-i kan’a neviarcq . . . ‘When they were received at the kashim 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 kiaqmi. Tekiquaarluteng-gguq kanani Tuultalgarmiut ketitit, tamaaken egleressuutmegnek tagvailemgeng, arulamek waten tekiqtaraarluteng-wo pilliniluteng. ‘In the summer the festival guests had come from Takcac 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-

**tekitarkaq** future # Utuk kalikaat aturluki piyuutekaput pugtavkaumatkesqelluki eliteput ciulrinemerlek 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 1998x); < tekeq-yuk

**teke**- 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 elakamek ‘he came upon a water hole or he arrived from a water hole’; tekiuqiyaraq ‘importation (of banned substance)’ (legal neologism); > tekiqtar(ar)-, tekiutaq, tekingnaq-, tekitarkaq, tekute-; < PE t0k03-

**tekiutaq** meal on arrival; welcome meal # Uini tekithayukngamiu kenilliniuq tekiutarkarrluuk. ‘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 # tekituq ‘he arrived with something’; tekiutaa ‘he arrived with it’ / Carayagmek-gguq tangellret tuaten akaguaniraqmeng cqiitami, naullutmek ciunermeggnun tekiutetutut 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 tekicamiu, itrulluku nem’un aipani pillinia, “Kitaki, una waniwa ellurarrlu, alukniaraan!” ‘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)

**tekvsiar**- to go farther toward one’s destination # tekvsiartuq ‘he went on toward his destination’ / Tua-i ayuqini utumariuqan atmiurluni taumek tua-i atmamnek tuntumek qayaminun tekvsiarluni 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-siar-
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-neq1
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! # < exclamation; HBC
tellunrun skin scraper # K; = ellumrun, pellumrun, urumerun; < ?-n; < PY-S pahyu-
telt oh yeah; that’s what you say # < exclamation expressing a mocking attitude
tema* body; main part to which something is attached # temet ‘bodies’; Elkek-llu Turpak-llu aipaqluku Irr’aq apqaurluku nellunrilkekngamegnek canek piciatun tuaten temini atrinek . . . ’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 panaq yuqutungemunek . . . ‘And sometimes I laugh at myself . . . ’ (YUP 2005:206); < tema-ke
temiin body; main part to which something is attached # temet ‘bodies’; Elkek-llu Turpak-llu aipaqluku Irr’aq apqaurluku nellunrilkekngamegnek canek piciatun tuaten temini atrinek . . . ’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 panaq yuqutungemunek . . . ‘And sometimes I laugh at myself . . . ’ (YUP 2005:206); < tema-ke
temiyig* to find something funny; to be amused #temciyugtuq ‘he finds something funny’ / < temci-yug-
temeqliq* undershirt (BB meaning); innermost part # Tua-i-gguq qatami tuaten anguyak ayagnillukuu wii niitela’aqra. Taugken pavani temeqliini aavcaarlignek ayagnilluku 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
temeqvanek from long ago; from far away # adverbial particle; < tema-qva- ablative-modalis; cf. temiyig-
temia- to have a throbbing pain # Aatii apcani elluin qail’ ayuquciagnek kiuluku puqlaniqapiarnilukek temialutek-llu aviranaqulekt. ‘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’Srpak ‘a big rumbling noise’; > tem´irte-
temiquyuggluqaq bearded seal (Erignathus barbatus) that is very large # NUN
temirta adult # temirtel ‘adults’; Imkut tua-i tamakut-llu waten ataurtellriit, temirtengurtellriit tuaten, qayiuraqta, nerluki tuaten auy’a lentang 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 piaqluq tuluku cama-i nevuq qasgim aciakun tem’irrluni tuaten kitulliniluni. ‘Soon it moved through the ground under the kashim making a rumbling noise.’ (QAN 1995:190); < tem’i-?, tem’iq-
temli- to sleepwalk # temliuq ‘he is sleepwalking’ / Aaniin qail’ piqerluku nallunrilamiu temlitucia Turpiim. ‘Her mother woke her up knowing about Turpak’s sleepwalking habit.’ (ELN 1990:21); cf. eme-; < PE atemli-
temtemtaaq pectoral sandpiper (Calidris melanotos); ruffed grouse (Bonasa umbellus) # imitative
temyig- (K form), temyi- (BB form), temyi-gi- (NUN form) to be old; to be elderly # temiyigtuq ‘he is elderly’ /

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tengak  pubic hair # tengit ‘pubic hairs’; > tengayuk1; < PE taŋay or taŋ

tengalraq  sail # and tengalrar- to sail # tengalrartuq ‘he or it is sailing’; Tua-i cav’urluta ayagaqamta wangkutuni cukangataqulta.  
Tengalraluteng tāuq ‘he or it is sailing’.  ‘When we rowed  
seemed to us that we were moving fast.  
Those who used sails, however, would really go fast.’ (YUU 1995:31); < teng-?; > tengalrautaq, 
tengalrarcuun; < PE taŋlara- (under PE taŋ)-

tengalrarcuun sailing vessel # < tengalrar-cuun

tengalrautaq flag # < tengalraq-taq1

tengaur- to be in flight; to fly around # tengaurtuq 

tengaur- to fly; to take off in flight # teng’guar ‘it  

< tengalraq-taq; < PE < tengelvagaa ‘he punched him  

or it’ / Aren, ullagarrluku-gguq qayuqegglim tengelpagurturaa.  
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-pag-

tengempak giant bird # NUN; < tengmiaq-rpak 

Tengemqapiar April # see Appendix 7 on the Yup’ik calendar; < teng-?

tengesqaar(aq*) green-winged teal (Anas crecca) # < teng-?

tengessuun airplane # NSU; = tengssuun; < teng- 
cuun

teng’guar(aq) small black, blue, and white bird seen on the ocean (could be a shearwater) # NUN

tengleryaq (HBC form), tengleryagar(aq*) (NUN form) gnat found on beaches, gets in eyes # < teng-ler-yaq

tengluk  fist # and tenglug- to punch with one’s fist  

‘he punched him or it’ / tengluarautuk ‘they, are having a fistfight’;  
Kiituani imna tan’gaururluni tenglugaa nataqquqgarumek.  Tuttgara’urlua nekayugtuq.  ‘Finally she  

slugged her dear boy because they  
couldn’t find what they were looking for. Her  
derar grandson’s feelings were deeply hurt.’ (GRA  
1901:280–281 & PRA 1995:453); > tengelpag-; < 
PE taŋluy(-)

tengmiacuar(aq*) sharp-shinned hawk (Accipiter striatus) # < tengmiaq-cuar(aq)

tengmialler(aq*) raven (Corvus corax) # < tengmiq- 
ell(aq)

tengmiaq bird; fowl # Neryungami unaaukan  
ercan qerruni teguamiki ayagtuq tengmiacurluni; 
tengmiacrarqaqqutuq tengmiartaituq.  ‘The next day  
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); TENGMIARET  
IRNITIT (NUN usage) ‘June’, literally: ‘birds give  
birth’; TENGMIARET TANQIAT (NUN usage) ‘May’,  
literally: ‘birds’ month’; see Appendix 7 on the  
Yup’ik calendar; > tengempak, tengmiacuar(aq), 
tengmialler(aq), tengmiqsaar(aq), tennmiarcuun, 
tengmiarpak, tengmiarluuk, Tenguirkvuaq.  
Tengmiirvik, tengmiqsaq; < PY təmi(C)aq (under 
PE taŋ-)

tengmiqsaar(aq*) small bird # < tengmiaq-?

tengmiarcuun shotgun # < tengmiaq-cuur

Tengmiaruarq indigenous Yup’ik holiday celebrated shortly before the Nakacturraaq (“Bladder  
Feast”) # HBC; < tengmiq-?

tengmiarpak mythical “thunderbird” # the subject  
of legends; said to have had a nest at the top of Pilcher
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.”

**tengmiarrluk** (HBC form), **tengmiarpak** (Y form), **tengmirrluk** (NUN form) golden eagle (*Aquila chrysaetos*); bald eagle (*Haliaeetus leucocephalus*)

**tengmiarrluk** — **tenguqlirte-**

**tengmiirvik** March # see Appendix 7 on the Yup’ik calendar; < tengmiaq-?-vik-uaq

**tengmiirvik** April # see Appendix 7 on the Yup’ik calendar; < tengmiaq-?-vik

**tengmiluq** bird; fowl # N S

**tengmiqsaq** type of bird (species ?) # < tengmiaq-?

**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 imirai imirarkani ‘he eagerly filled out the forms’; Tua-i-llu-am ellii tengrungluni 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 təŋru-

**tengrucetaarun** preview (as of movie) or anything to arouse enthusiasm # < tengru-ctaara-n

**tengruke-** to be enthusiastic about (it) # tengrkaa ‘he is acting enthusiastic about it’ / Maa-i cali yuut quyurrluteng callerkarteng tengruq’laaqit, cali neqkun ialiurulterkarteng cakneq tengrakklu. ‘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-ke-4-

**tengssuuciarua** pilot # < tengssuun-liur-ta

**tengssuun** airplane # miskunani tengssuuq agirituq ‘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 quleqvaarni caucianek ellii apcan aaniin piluku tengssuutguniluku. ‘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, tengssuutuertaunani-llu man’a. Levaaneq-llu tangyuitellruunga. ‘There were still no white people, and no airplanes here. I never saw outboard motors.’ (YUU 1995:31); < teng-uaun; > tengssuuciurta, tengssuuterpak

**tengssuuterpak** tengssuulvak, tengssu’rvak big airplane # < tengssuun-raq, tengssuun-vak, tengssuun-vak

**tengtarkaq** Alaska cottongrass (*Eriophorum sp.*) # NUN

**tengte-** to blow away # tengtuq ‘it was blown away’; tengtlaa ‘it blew it away’ / anuqem kalikaq tengtaa ‘the wind blew the paper away’; tengesngaitaa or tengn’gaitaa ‘it won’t blow it away’; < teng-te-2; < PE tengte-2-

**tenggluk** “Eskimo ice cream” made with fish liver # < tengk-rrluk

**tengguplek** burbot, loche (*Lota lota*) # EG; < tengk-rpak-lek

**tengugtaarun** game of tug-of-war # < tengk-?-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, tenguq-, tenguglirte-

**Tengun** August # see Appendix 7 on the Yup’ik calendar; < teng-n

**tenguqe-, tenguqaa-** to show physical strain by facial expression # as when lifting a heavy object or defecating; tenguq ‘he is straining’ / Atmagluku ut’rutaa tavaten tenguqluni. ‘Uqamaitengnaagar una.’ ‘He brought it back carrying it on his back and showing the strain. ‘Oh, it’s so heavy.’” (MAR1 2001:81); < tenguk-?, tenguk-?

**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 qullii tenguqlirteqapiggluni. ‘. . . he was painfully full above his belt.’ (MAR1 2001:69); Caluteng nunurnganateng-llu, wagg’uq
umyuameng qamun tenguqlirutekvaka’arqaku una qanrutarkani, tutgarani, usruni, cani pini tungayani, umyuami apqiitnek tenguqlirutekvaka’arqaku tua-i qanrutaqulu 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);

**tengurpag-** to occur late at night # NSU; tengurpagtuq ‘it happened late at night’ / < tenguk-?
tengute- to fly away with (him/it) # tengutuq ‘it flew away with something’; tengutuuq ‘he flew away with it’, ‘he flew away with her’ / Tauna-gguq arnaq martallani atakami 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); < tengu-te 5-
Piyagaat Tengutiit tepae smell; aroma; odor; scent; emanation; aged fish head # tepet ‘odors’; qurrutem tepii tukniuq ‘the smell of the honey bucket is strong’; tepturtuq or tepnek ner’uq ‘he is eating aged fish heads’; Wall’u cat neqallret-llu tep’ngaqluteng uitatellriit. ‘Or, food scraps that are left around start to stink (get an odor).’ (YUP 2005:76); < tengte-3-

**tepa** smelt; to have a good aroma; to have a good smell; to have a good aroma # tepkegtuq ‘it smells good’ / Piqerluni atam kenerriulliniria tauna maurlurlua, tua-i-gguq tepgennirilunu man’a nem ilua 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-kegte-;

**tepli** to have food particles or stains around one’s mouth # tepliuq ‘there is food around his mouth’ / < PE tapli
tep’li- to age fish heads # tepliuq ‘he is eating aged fish heads’; Wall’u cat neqallret-llu tep’ngaqluteng uitatellriit. Angun-gguq tepailruuq angutnguami, arnaq taugken aanratami teptunruuluni. They said that women had more scent than men. Look at how a woman attracts any young man. Our scent leaks out through here, they say, and a man has less scent because he’s male. A woman, however, has more emanations because she menstruates.’ (YUP 2005:150); > tepci-, tepkegte-;

teplicir(aq) aged fish head # NUN; < tep’li-li2-cir1-aq1
tepliciraq(1) aged fish head # NUN; < tep’li-li2-cir1-aq1

tepluar- to spit # tepluaruitq ‘he spit’; tepluarara ‘he spit on it’ / NUN; cf. tevvar-
tep ngaayak fish that has been frozen after being allowed to age slightly, eaten uncooked and frozen # < tepa-?
tepsaqvaa! ‘boy, it stinks!’ / tepsaqvaa!
tepsaruq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’;

tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?
tepsaqvaa! ‘boy, it stinks!’
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?
tepsaqvaa! ‘boy, it stinks!’
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?

tepsaqvaa! ‘boy, it stinks!’
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?

tepsaqvaa! ‘boy, it stinks!’
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?

**tepcuar(aq*)** fish that has been frozen after being allowed to age slightly, eaten uncooked and frozen # < tepa-cuar(aq)
tep- to drift ashore # tep’uq ‘it drifted ashore’ / tepaa ‘it (e.g., the wind) brought it ashore’; > tep’aq, tep’erluuq; < PE tapa-

**Tep’arluaq** alternate name of the legendary hero, Kukuyarpak (q.v.) # < tep’aq-rluk-aq2
tepkegaun perfume # Tamakut aturluki kencignarqellriamek mingugkiurniartuten pilaucicetun tepkegauciaqameng tepkegauciluitil. ‘Using these, you shall make a sacred ointment in the manner of a perfumer when he makes perfumes.’ (ANUC. 30:25); < tepkegte-car-n
tepkegiria incense; fragrant spices # . . . tukuutmegmek-llu cikiraat, waniwa suulutaamek, aruvagamek-llu tepkegirilamek, uqume-llu. ‘. . . they gave her riches, gold, fragrant incense, and oils.’ (MATT. 2:11); < tepkegte-i-2-

**tepkete-** to have a good smell; to have a good aroma # tepkegtuq ‘it smells good’ / Piqerluni atam kenerriulliniria tauna maurlurlua, tua-i-gguq tepgennirilunu man’a nem ilua 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-kegte-;

tepkegaun
tepli- to have food particles or stains around one’s mouth # tepliuq ‘there is food around his mouth’ / < PE tapli

tep’li- to age fish heads for eating by burying them # tep’liuq ‘he is making aged fish-heads’ / < tepa-li2-; > tepliric(aq)
tepliciraq(1) aged fish head # NUN; < tep’li-li2-cir1-aq1

**tepli** to age fish heads for eating by burying them # tep’liuq ‘he is making aged fish-heads’ / < tepa-li2-; > tepliric(aq)
tepliciraq(1) aged fish head # NUN; < tep’li-li2-cir1-aq1

tepluar- to spit # tepluartuq ‘he spit’; tepluarara ‘he spit on it’ / NUN; cf. tevvar-
tep ngaayak fish that has been frozen after being allowed to age slightly, eaten uncooked and frozen # < tepa-?
tepsaqvaa! ‘boy, it stinks!’
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?
tepsaqvaa! ‘boy, it stinks!’
tepsarqe- to make aromatic # tepsarqeq ‘it stinks’ / tepsaqvaa! ‘boy, it stinks!’; Angurrlugmek-gguq tan’gaurlqeu tepsakluku qanqeryaqunii. ‘They told me never to say that a young man stank.’ (YUP 2005:151); < tepa-?

**teptu-** to be odoriferous # teptuq ‘it is odoriferous,
has a strong smell’ / < tepa-tu-; > teptukuyq, teptyuyak

teptukuyq 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; < tepu-?

teptuli high-bush cranberry (Viburnum edule); odoriferous plant or insect # < tepa-tuli

teptuyak beach greens (Honckenya peploides) # < tepu-yuk

teptumirtur- to go in and out (of the fog) # NUN

teq anus; rectum; bottom; sea anemone; diamond

teq'aciileq, teq'alleq pit; hole in the ground #

Tep'liqataraqameng teq'allerarluteng qamiqunek imiraqluku teq'alleq tua-i-lu-lu miran nunamek 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-lleq

teq'aq fish aged or stored in a pit; pit # and teq'ar- to bury in a pit # teq'eruq ‘he is burying something’; teq'eraa ‘he is burying it’ food or other thing / < teq-?; > teq'aciileq

teq'ayaar(aq*), teqirayuli (Y form), teqelquayaq (NS form) arctic tern (Sterna paradisaea); Aleutian tern (Sterna aleutica) # < ?-ar(aq), ?-yuli, ?

teqsuqadipose fin of a fish; tail feathers of a bird; tail fin of an airplane # Cuayat-llu avaitait waten allgiaarat teqsuqitnek kapusvikluki qiyurrarneq nuulirluku. ‘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'uq coccyx; human tailbone # Y; < teq-uciq

teq'ulungssaq clam (species ?) # HBC; < teq-?

teq'ulungssaq clam (species ?) # HBC; < teq-?

teq'umeq whale carcasses are found ashore down there, I have nothing, I don’t raw, . . . ’ (PAI 2008:102); < teq-aq

teq'ulungssaq clam (species ?) # HBC; < teq-?

teq'ulungssaq clam (species ?) # HBC; < teq-?

teq'ultuq whale tail # Tangenqigtellemni ter'agni mayurcatek, meq amleq qurrullaltaguq. ‘When I looked again, I saw how, when it lifted its tail, a large amount of water was stirred up.’ (YUU 195:24); Arevret taugken tua-i tamakut cali malluutuluteng un’gaani nunamni. Cali imkut ingktuq qassarluki cali pituwaqaiq, . . . ‘Whale carcasses are found ashore down there in my place. People eat their tails raw, . . . ’ (PAI 2008:102); < teq-aq

teriaq, teriyaaq, teriaraq(aq *) weasel; ermine (Mustela sp.) # especially in summer brown coat; in winter coat it is called narulliq in most areas; Imkut teriaraat tapayi tangerrnaunriliit, narulligtllu. ‘Those ermines and weasels aren’t seen anymore.’ (PAI 2008:216); NUN; K; < PE tasiyar (under PE tariq)

terii- to react to a strange animal by becoming very alert and emitting low, muffled barks # of a dog or other animal; teriiruq ‘it barked in a muffled way’

teriikanaq, terikaniar wolverine (Gulo gulo) # Tekicameng Irr’aq iteryuumiilan terikaniamek qamani tangerrraunniluku piatni iteryunga’arrluni. Tua-i-llu itrucatni Irr’iqapiggluni terikaniamek yuvriarluku. ‘When they arrived, Irr’aq didn’t want to go in, but when they told her that she’d see a wolverine inside, all of a sudden she started to want to go in. And when they brought her in she marveled at the wolverine and examined it.’ (ELN 1990:66); UY, K, CAN, BB, NR, LI, EG; cf. terikarte-; < PE terikanni(C)ar (under PE tariq)
terikarte- to stand alert; to be proud in a silly way # cf. terikaniaq
terikeggiate- to not be very sensitive to sound or motion # terikieggiatuq 'it is not sensitive'; terikeggialruuq 'it is less sensitive'; < terikegg-i-ate-
terikegg- to be very sensitive to sound or motion # Uliiret ta¥gken terikeggluteng, ciuteggluteng. ‘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 aururruluq ullaasqelluku . . . ‘because she’d instructed him to approach it by crawling through the swales. . . ’ (MAR2 2001:108); < teq-?
tetyeri- to begin a coiled grass basket # NUN
teryurauluk cocxy; human tailbone # BB, K, NI < teq-?
tetenge- to have a grinding feeling in the joints # tetengluteng ‘grinding feeling in joints’; NUN; cf. tetengquq
tetengquq cartilage # HBC; = tatangquq; < PE nataŋqu

tetens- (NUN form), tetene- (NI form) to bulge; to be full almost to bursting # . . . tuaten tua-i tumeranyani peknginanermini tekelliniuq maklinrarmek uumen anrutarpall’ermek, cakneq-gluq 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 # tevaaraa ‘she is carrying him on her back’ / < teve-a-
tevagneq engraved mark; ditch # Tua-i-Ll’-am waniwa taum yuut iiita aklui nallunailkutanggellrullinuit ukuneq tevagneres waniwa tallimauluteng. ‘Some people’s belongings had recognition marks — these engraved marks, five in number.’ (CIU 2005:162); Makut-gga tevagneret waten tua-i ayuunganateng; tangallrullikki. ‘Also there were ditches looking something like this; you must have seen them.’ (ELL 1997:242); < tevak-neq
tevak groove # Cali-Ll’-tu-a-aniyamek waniwa tangerpek’nii, tuagaam ukuneq tevagnek. Kan’a-llu akitnam ciungatun ayuqsaalruqin, tevagnek tuagaam tua-i piluni elarinminuk. ‘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
tevatevaq — tiissitsaag

has grooves on its outer side.’ (CIU 2005:34);
> tevagneq

tevatevaq, teviteviaraq (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’; tev’a ‘he
is portaging over it’ / tevata ‘he is taking it over
a portage’; akerta tev’uq ‘the sun is setting’; Aa
ciin pikna umyuama qan’um teveviknaluku akla
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, tevul; < PE atava-
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
widelly’ / Nernermeng-llu taqngamek
uptesqueluke taqgmt’-llu aanigneng-llu
tau maaiita makut pisqaqat caneng taiga
neryunngnarcluku ‘tevetuqreuku. ‘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.’ (WEB1)
tevigte- to cut fish into chunks # to put into a
barrel with oil; tevigtaa ‘he cut it up’ / tevigiqiuq
‘he is cutting fish up’; tevigt’a a chunk of fish
put into a barrel with oil’; HBC
tevinga- to be draped over something # tevingaqu
‘it is draped over something’ / < tevte-nga-
tevir- to disappear; to dematerialize; to vanish;
to set (sun, moon, etc.) # teviriq or teviraq
‘it is gone’ / akerta teviriq ‘the sun set’;
Cali Caninerium qanrutkaa tua-i erenrani
uluurarrarluteng akerta-llu tevian taqltleng.
‘Also this Canineq person talked about how
on that day (after the death) after they’d been
cutting with a semi-lunar knife they’d stop
(using it for a period of time) when the sun set.’
(CAU 1985:127); < PE tavr-
tevir-2 to add as an ingredient in (it) # tevira ‘he
put some into it’ / suupaq tevira cuasanae
‘she put greens in the soup’; . . . camna-ll’a caia
tamakuneq cuuviit agluqritnek amllertekluki
tua-i tevirluku. ‘. . . and they put in those pike
jawbones to the bottom of the pot) down there
(where they couldn’t be seen and would be eaten
causing injury or death).’ (QUL 2003:204)
teviri- to put dried fish or other food in seal oil in a
sealskin poke # teviriq ‘she is putting dried fish
in seal oil in the sealskin poke’ / HBC; < tevira-2-
teviriqeqar- to be curious; to be nosy # NUN
tevtaraq* decorative (or otherwise distinctive)
pattern on sewn item # and tevtaar’ar- to sew in
this pattern # < tevte-
tevte- to drape over something # tevtuq ‘it got
draped over something’; tevtaa ‘he draped it
over something’ / tevtaq ‘it has been draped
over’; paltuuni tevtaa inivigmun ‘he draped his
coat over the clothesline’; teverqai ‘he hangs
them one after another’; Qau’gna-ll’a amirkanek
tus’arrluku tevqeqik’larruki qasgim egkua. ‘He’d
hang the bearded seal skins covering the entire
back of the kashim.’ (AGA 1996:190); < teve-te-
> tevinga-
tevuq solid ingredient; bread or other
accompaniment to tea or coffee (NS meaning) #;
> tevir-2-, tevurkaq
tevurkaq bread # NS; < tevuq-kaq
tevvaar- to spit # tevvaartuq ‘he spit’ / imitative; cf.
teluar-; < PE tvuv-
Tevyaraq Iliamna # village on the north shore of Lake
Iliamna; < teve-tyaraq
tevyaraq, tevcaraq (NUN form) portage #
tevyarakun angaput kevegluku tevutellruaput
‘we took our boat through the portage by
carrying it’; < teve-tyaraq, tevte-tyaraq
tevyuli muskrat (Ondatra zibethicus) # . . .
ac’etnuaraatevyulin aqsanrinitnek pilugurilurkulu-
llu. ‘. . . they had him dress [in clothes] made of
muskrat belly skins, and put on skin boots too.’
(CAU 1985:130); NL, CAN, BB; < teve-yuli
teyqiqe- to be clumsy while working # teyiqiuq ‘he
is being clumsy’ / HBC; < ?-liqe-
Tiiguayaq striped broadcloth # < tiik-uaq-ya(g)aq
tiik, tiigguluk mattress ticking; striped cloth; calico
# Iciw’ cingyaangqetullriit tamaan’ tulvanek
qatellriamek, tiignek-llu . . .
‘You know, they had those tarps back then of
white canvas and of what they called "ticking”
‘. . . ’ (AGA 1996:122); < PE tig-
Tiiguayaq striped broadcloth # < tiik-uaq-ya(g)aq
tiik, tiigguluk mattress ticking; striped cloth; calico
# Iciw’ cingyaangqetullriit tamaan’ tulvanek
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white canvas and of what they called “ticking”
‘. . . ’ (AGA 1996:122); < PE tig-
Tiiguayaq striped broadcloth # < tiik-uaq-ya(g)aq

636
qulnungunrita’arnek cipluku. Yuunrirluni-lu.

‘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 тучча (tysyacha); = cisitisiaq

tiivartar- to make a crackling noise (as of lightning or the like) # NUN

tiiviiq television # and tiivir- to watch television # from English ‘TV’

tiiaq tiny usually black sea anemone # NUN; cf. eteq

tit’assiq northern pintail (Anas acuta) # NSU

titiq oititus; runny ear # (Kwethluk); titiq possibly from tit’assiq northern pintail (Anas acuta) # NSU

tu-i that’s enough; well then; and then; that’s all

tuak-i, tuak’i, tuuma, tuner-,

impact; cf. deep root:

tu-

otitus; runny ear # (Kwethluk); titiq possibly from tit’assiq northern pintail (Anas acuta) # NSU.

tiiyaq tiny usually black sea anemone # NUN; cf. tiiviir television # and - to watch television #

tiivartar- to make a crackling noise (as of lightning)

adverbial particle;

tuakenirnek from that time on # adverbial particle;

Aqmuanaranakun, tauna Nukalpiartayagaq itqerrluni. Itqercami pillinia, “Waknirnek tua-i nuliqsgatukmen.” Nuliqsgatullinia 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.” She was his wife from then on.’ (YUU 1995:12); < tuaken (at tuani)-? ablative-modalis

tualseq large, moving ice floe that breaks away from shore ice after ocean swell # < tuaq-ileq

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); Tuamtell’ piinanermeggni ukut qanernurtut, cali waniw’ alikelallma ayagnillra, tuallituarluni, tua-lii-gguq qakma aanag’ itqartut. ‘Meanwhile they would talk, and consider the origin of my fears, and the mothers were about to come in.’ (KIP 1998:309

tuamta-lu, tuamtellu then again; furthermore; moreover # conjunctive or adverbial particle; tuamta-lu aqumgallruuq ‘he was sitting there’; tuaviq ‘put it there’ near you; tuaken teguu ‘take it from there’; tuatelluku ‘for that reason’; see tauna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; = tavani; > tua-i, tuakenirnek, tuamta-lu, tua, tuaten, tuatkacagaq, tuatannu

tuaq shore-fast ice on the ocean # Tuai-kanami alerquillratun tua- ngeliikun ungalatmun ayalliniluni. Ayagturaqerluni cingineq una igvaryaartullinia inna yuq aqumgallria tuani, caniani-w’ augg’ malkla. ‘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.’ (QU 2003:250); = tuaq; > tuaq-ileq; < PE tuvar

tuar, tuarpiaq like; similar to # adverbial or conjunctive particle; Maaten murilkaa kegginaa, iirpiik ukuk qukaani. Nutaan tua mikelngurmek tangelliniluni ‘and so, it is said, while those two brothers slept through the winter, summer had arrived’; tua-i aqsiunga ‘that’s enough, I’m full’ # < tua-i-w’ ‘just because’; tua-i-qquq tuakuk anngaqelriik qavainanragni uksumi

$\text{id}^\text{th} \text{root: impact;}$ cf. tuak-i, tuakenirnek

from that time on # conjunctive; often marking a change in theme; Tua-I-llu ‘and then’; Tua-I-NUNRITUQ ‘goodbye’, ‘this is not the end’; Tua-I-QAA? ‘is that all’?, ‘what else?’; Tua-I-W’ ‘just because’; tua-i-qquq tuakuk anngaqelriik qavainanragni uksumi

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.’ (QU 2003:250); = tuaq; > tuaq-ileq; < PE tuvar

tuar Yupiaq ‘like a Yup’ik’; tuarpiaq
I made a hole at my fishing place by using an ice chisel. Mingqerraarluki-llu qangani qecgaurlultug, cikumek tuaten tugaurluku, aunrarctearluku-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);
< tuiger-?-

tugeq ice chisel for making holes in river, lake, or sea ice # and tuger- 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 TUGERCUUTI ‘piston’; = tuuq; > tugeryaraq, tugkar(aq), tugneq, tugrun; cf. tu-; < PE tuy̩ark(-)

tugeryaraq large log parallel to the back of a kashim that supports the planks that cover the firepit # < tugeq-yaaraq

tugcïlqar- 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*), tugkaraq walrus tusk # Tuluuluteng-llu wall’ tugkar(aq) aperyarameggni makut âçciit. ‘These inlaid design pieces are ivory or walrus tusk as they say.’ (CIU 2005:102); < tuger- kar(aq) # Tuger-
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 # < tuger-neq

tugrun

<table>
<thead>
<tr>
<th>Tuigate-</th>
<th>Postural root</th>
<th>&gt; Tuigng-</th>
<th>Tuigate-</th>
</tr>
</thead>
</table>
| Tuigate- | Turned around 180 degrees # | Tuigngauq ‘he is turned around 180 degrees’ | Tuigtaa ‘he turned around’ | Tuigtaa ‘he turned around’ / ataucirqumek tuigtuq ayallermini ‘he turned around once as he left’; ... ciulisteri asvaiqulucki ciungatnuq taukut qimugti piraraarluk, utetmun-llu ikamrak tugaurluki-llu utterrutek, ... after he secured his leader at the head of his dogteam, he turned his sled around and headed home. ...’ (ELN 1990:65)

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tuir(aq*) American tree sparrow (Spizella arborea) # . . . pug’uq-qqguq maaten tuirauluni imna tua-i yaqulget wani kanewnekagiiit. 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

< tuir(aq*) --- tukriar-

tukervik strut fore and aft next to large strut running across top of kayak; one of the three ribs in front of hatch # < tukervik

tukeryaraq chopping block for splitting pieces of wood # < tukeryaraq

tukir- to be a guest # tukirtuq ’he is a guest’; tukiraa ’he is a guest of his’ / Kauturyaraat-am yugnuŋ tukituluteng ’Swallows, it seems, like to stay with people.’ (AGA 1996:44); Y, HBC, NUN; < tukuq-ir- > tukirvik

tukirvik hotel; room or apartment (for rent) # < tukirvik

tukite- to give out gifts to (him) # Maaten-qqguq 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; < tukite- > tukangcar-

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 tukalriu qan’guuq. ’Swallows, it seems, like to stay with people.’ (AGA 1996:44); Y, HBC, NUN; < tukuq-ir- > tukirvik

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-; > tukangcar-

tukaraun shaman’s mask, song or figurine # CAN; < tukar(ar)-n

tukaraq chopping block for splitting pieces of wood # < tukaraq

tukaraun hotel; room or apartment (for rent) # < tukaraun

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tukaraun shaman’s mask, song or figurine # CAN; < tukar(ar)-n

tukaraq chopping block for splitting pieces of wood # < tukaraq

tukaraun hotel; room or apartment (for rent) # < tukaraun
tukriyuli legendary underground dweller that knocks on the earth’s surface # tukriyar-yu-li

tukrun doorstep or the like # < tuker-n

Tuksuq Toksook Bay #
tukulleggaq* beach greens; sea chickweed
(Honkenyana peploides) # NUN literally: ‘small foot’; < tukullek-r- # HBC
< tukuq- ke evidently were king salmon.’ (CIU 2004:88); < tukuq-u-u-; > tukuentet

tukruun wealth; riches # Taugaam elpeqi qilagmi
tukurte- to become wealthy # tukuurtuq ‘he is wealthy’
and by marriage of child, sibling, or self #
tukurliq melon; to give gifts in large number as

tukurtaar- to cut at a rib-like juncture # tulimarte-

< tulimaq-aq

tulimite- to cut at a rib-like juncture # tulimarte-

tulimaranek-llu-gguq qaliqamaarluteng, ‘Some of them had bowls filled with Eskimo ice cream and topped with
(seal) ribs.’ (CIU 2005:132); Tulimaq-llu (seal)

< tukuq,u-; > tukuurte-

< tulimaq-aq

tulimaraq (Limnodromus) # BB; cf. tuli’ik

tulimaq-aq metal dish # such as a pie pan;

from Russian торёлка (torölka) ‘plate’
tulikaaq dowitcher (Limnodromus sp.) # BB; cf. tuli’ik
tulimaraq (Y, K, BB form) rib # Ilaita-gguq qantait
akutanek imaqaarluteng tulimarane-k-llu-gguq

< tulimaraq-aq; > tulimarte-, tulimite-; < PE tulimar

tulimarte- to cut at a rib-like juncture # tulimartaa

‘he cut it at the ribs’; < tulimaaq-

tulimite- to share the seal one has caught by giving the ribs to fellow hunters # < talimaaq-ite-

tulukarmaar(aq*) swallow (sp. ?) # TULUKARNAARAA

ALUNGEELRA ‘cowslip’ (Caltha palustris); NUN

tulukaruq, tulukaruq (Y form) raven (Corvus corax) #

< tukuqqurallrek his guest’ / Taukuk-gguq tua-i

< tukuq-n

tukruunte- to become wealthy # tukuurtuq ‘he is wealthy’

/ . . . qulugtelriim anlerkaa mingqutem

ingakun qaciqargenruq tukurtriam i Agayutm

angayuquvianun ilterkaani. ‘ . . . it is easier for a
camel to go out through the eye of a needle than for a wealthy
person to go into God’s kingdom.’

(MATT. 19:24); < tukuq-u-; > tukuutet

tukurtaar- to cut at a rib-like juncture # tulimarte-

< tulimaq-aq

tulimite- to cut at a rib-like juncture # tulimarte-

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< tulimaq-aq

tulimite- to cut at a rib-like juncture # tulimarte-

< tulimaq-aq; > tulimarte-, tulimite-; < PE tulimar

tulimarte- to cut at a rib-like juncture # tulimartaa

‘he cut it at the ribs’; < tulimaaq-

tulimite- to share the seal one has caught by giving the ribs to fellow hunters # < talimaaq-ite-

“Wii-tuq-tam kingumek ayakarlua, erengullamci.” . . . inside the kashim Raven said, “I should go at last; let me bring you all daylight.” (YUU 1995:86); TULUKARUUT NEQAI ‘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 PITEGAUHTI ‘a certain constellation’ (undetermined); TULUKARUUM TANGLURALLI ‘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); < tulur-te

< tulu3- < PE tulu3- ‘legs.’ (KIP 1995:187); < tulur-te

< PE tuluka3 Raven’s snowshoe tracks as he walked across the sky

< PE tulur-te

< tulur-ngqa- having stolen back the sun);< PE

< tulu3- ‘following the black-bear tracks, they hunted it’; Nutaan cikumi cali, qinga man’a assingraan, imarpigmi, ciuneni yuvyrrilariluulu tuntangengraan. ‘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-, tumqliq-, tumnirq-, 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-aq1

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” (qimugtet (q.v.)); CAN; < tumak-cur- (?)
tumagiq low-bush cranberry (Vaccinium vitis-idaea) # Umyuaqertelliamiki-llu imkut kavirlit tumagitlu apluku aatiit qaku aqvaciqucianek puckaq, calilu tumagiqerluku 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); < tumagiq-li; < PY tumayliq (under PE tumay-)
**tumak** — **tumte**

**tumak** (K, Y, NI, CAN, HBC, BB form), **tum’i** (NUN form) palm of hand # “Wall’uq’ tumiqgennun?” “Yuut tumaitun qursuitaakuk!” “Or, how about into my palms?” “We do not pee in people’s palms!” (WOR 2007:19); > tumagcur-, 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) # tumangquq ‘it is all together’, ‘he is in shape’ / < tumar-ngqa-

**tumar-** assembled # postural root; > tumaranqellria, tumarayuli, tumangqa-, tumarte-; < PE tuma3-

**tumarneq** 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) # tumartuq ‘it is repaired’; tumartaa ‘he fixed it’ / levaani angiqaarluku tumartaa ‘he assembled his motor after taking it apart’; Nangtequtii alaitenrilengraan tuunramikun ta¥gaam caliluku, kituggluku, tumarluuku, 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

**tumilnu-** to be very hungry; to growl (of the stomach); to have food caught in the lower part of the throat # tumilnguq ‘his stomach is growling’ / NUN; < -lngu-

**tumilngu-** to be very hungry; to growl (of the stomach); to have food caught in the lower part of the throat # tumilnguuq ‘his stomach is growling’ / NUN; < -lngu-

**tumiaq**- patchwork quilt < tumarte-car-?-; tumarte-aq-

**tumar** assembled # postural root; > tumaranqellria, tumarayuli, tumangqa-, tumarte-; < PE tuma3-

**tumarayuli** legendary magical kayak type that can repair itself # < tumara-?-yuli

**tumarat** jigsaw puzzle. < tumarte-?-plural

**tumarneq** 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

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**tumitq** to follow tracks; to trail # tumitquq ‘he is following tracks’; tumitaa ‘he is following its tracks, trailing it’ / Nernginanermeggni aatiit piuq nutaranek tentutvagtanek tumniluuni nuqeyallermiini qangqirrmeq. Unauqutuutanaq imarluun tum’arqaaniluku. ‘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-

**tumkaq** the path that one will take # Taum arnam . . . tarnaay aytuallerruini angalkit iliita tuqunrettumyaraatnuun, apertuulluku-gguq tumkaaneek. ‘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) # tumkaa ‘he went by way of it’ / tumekluku ‘going by way of it’; < tuma-ke-

**tumlia**- to be full of footprints or tracks # tumliagq ‘it is full of prints’ / Tua-i tamana tumyaraak tumliaununun piciatun ungungssiarraat tumaitnek. ‘That trail of theirs was full of tracks, the tracks of various animals.’ (ELN 1990:62); < tuma-lir-a-

**tumliqi**- to have a bad trail # tumliiquq ‘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-liqi-

**tumnaq** large oblong wooden bowl that can be used as a serving dish # tumnacuar or tumnaruaq ‘small oblong wooden bowl’; Qasgimiut uitainanratni itliniuq kan’a tumnaq-wa-gguq tegumiara akutamek imarluuni, . . . ‘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

**tumniq**- to be a good trail # tumniquq ‘it (trail, way) is good’ / < tuma-niq-

**tumte**- to find tracks # tumtuq ‘he found tracks’ /
tuneniar—tuneniar

tuneniar- to sell; to trade # tuneniar- ‘he is selling or bartering’ / Qanecitnaamken . . . Kass’amek maavet tekiteqarralermek maani Caninnermi pektelagerraalermek tuneniarluni. ‘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 / nutma qellukuni tuqallarqiqa ‘he sold something to someone’ / tuliq, tunviir- / qulliq ‘he is selling something’ / nutma qellukuni tuqallarqiqa ‘he sold something to someone’ / tuliq, tunviir- / qulliq ‘he is selling something’; tuneniarluni. ‘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-
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still alive.’ (AYAG. 32:30); Maa-i tanglartuk tarenriurtuk meckutescigenanata, tuani taugken tungdurata tanyauquit. ‘Now we see as through a glass darkly, but then we will see face-to-face’ (1CORI. 13:12); < tunge-ite- (?)
tungayak, tungay’ak, tungayaq, tungayaak relative; cousin # Tuamte-ll’ tua-i ilii tamaa-i yuurrqerkangerturayuilameng, yuurrqerkailinguq iliini kelenrilkatni, anluni yuurrqalassageururluni tungayaqani paqtaarluki. ‘And then not everyone had a supply of tea or coffee, so a person who lacked a supply, although he was not invited, would go out to check to see which of his relatives was drinking a hot beverage.’ (QUL 2003:4). . . . tuaten pillruut Atanrem Moses-aakun alerquutii aturluki, uingluteng tungayameggnek. ‘. . . thus as the Lord had commanded Moses they took husbands from among their cousins.’ (NAAQ. 36:10, 11); . . . niicugniu qanelqa — nalluyagulluki ilaten tungayaten-llu pikina. ‘. . . listen to what I say — forget your family and your relatives.’ (PSALM 45:10); < tunge-?, tunge-?, tunge-?; cf. tungelquq # tungcirtur- to ask to come or bring something back # tungcirturaa ‘he asked her to come back’ / taq’ercugnaunaku-am tungcirturalliniluku. ‘unceasingly he asked that she be brought back to him.’ (ELL 1997:44); < tunge-cir-; < PE tu&ci3-tungelquq relative; cousin; someone who acts like a relative # tungelqurri amllertut ‘she has a lot of relatives’; Tungeqlquqeltek nallunrirluku, cakeltek nallunrirluku. ‘They became aware that they were related. They learned that they were cousins or somehow related.’ (TAP 2004:11); < tunge-quq; cf. tungayak

tungeq menstrual pad # Y; < PE tunjar

tung- to provide a pad under something # Tua-i-luq aqumluni ellurluni, tungiqerluni. ‘She sat down and slid down after putting a mat under herself.’ (MAR2 2001:91); < PE tunjar-li-
tungimaq insulating mat # NUN; < PE tunjar

tungite- to bind the spiraling strip of wood onto the longitudinal strips of a traditional fish trap # “Waten atam cali,” tungsicqelluki imkut. Imkut tungsikiliki anuurruluan imum. Tua-i tungilluki iquklitevkenaki . . . “Like this also,” she instructed him how to bind them (the longitudinal strips). That grandmother of 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
tunga- to bury (the dead) # tungmagtaa ‘he is burying her’ / tuqulriit yaaliakuani tungmagtelarait ‘they bury their dead on the second day after death’; tungmagesgu ‘bury him’; tungmagingalria ‘buried one; grave’; Waniwa’ tuqurluquma tungmagtevkenii pikavet tauqaam qulvarvsgecenun mayuullua kiavet egkuanun man’a caniqaq maktatekluku aqumlua 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); tuqulriANek tuNgmAcissuuN ‘burial of the dead’; cf. tungvagte-
tungu- to be black # tunguuq ‘it is black’ / tunguuralria ‘little black spot’; > tungulleralria, tungulria, tungulriyaiga(g)aq, tungunnguq, tungunqeggliq, tunguleq, tungunqucuk, tungunquq, tungunqupagaq, tungupak, tunguri-, tunguryak, tungurpak, tungussitakat; < PE tuju-
tunguleq black scoter (Melanitta nigra) # cf. tungunqeggliq; < tungu-?
tungulleralria black person; African-American # K, BB; < tungu-ller(aq)-Iria
tungulria black thing # tungulria yaassik
taiqerrru ‘please bring me the black box!’;
< tungu-ria
tungulriaya(g)aq* cross fox (Vulpes vulpes var.) #
< tungu-ria-ya(g)aq
tungunga- to have a dark complexion #
tungunga- to have a dark complexion
tungungauq ‘he is dark’ / An’uq, maaten
tangrraak imkuk angayuqaagken tan’gurra'urluq
tungungaluni qaterpek’nani-llu makutun
tyangulriaya(g)aq* #
tungulriaya(g)aq* cross fox (Vulpes vulpes var.) #
tungunqeggliq black scoter (Melanitta nigra) #
tungunqeggliq black scoter (Melanitta nigra) #
tungunqucuk wide strip of otter fur below the
light-colored decoration at the hem or cuff of a
traditional Yup’ik parka, or other dark fur trim
on a parka # < tungu-quin
tungunquq bearded seal (Erignathus
barbatus) #
tungunquq bearded seal (Erignathus
barbatus) #
tungunqurpagtaq iris of eye # K, Y, NI, CAN, HBC,
BB; < tungu-quq-rpak-taq
< tungu-quq-rpak-taq
< tungu-quq-rpak-taq
tungupak black person; African-American #
< tungu-raq; cf. taaqsipak
tunguri- to blacken # tunguriq ‘it turned black’;
tunguriq ‘it turned black’;
tungurirlra ‘How the Raven Became Black’ (MAR1
2001:74); < tungu-irq
< tungu-irq
< tungu-irq
tungurpak all black; very black #
predicative particle;
Caqerluni tua-i iliit
maliniluni-llu tua-i malia. ‘One day
one of his companions caught a bearded seal,
his companion did that.’ (QUL 2003:612); NI, CAN;
< tungu-quir
tungunqurpagtaq iris of eye # K, Y, NI, CAN, HBC,
BB; < tungu-quin-raq-taq
< tungu-quin-raq-taq
< tungu-quin-raq-taq
tungupak black person; African-American #
< tungu-raq; cf. taaqsipak
tunguri- to blacken # tunguriq ‘it turned black’;
tunguriq ‘it turned black’;
tungurirlra ‘How the Raven Became Black’ (MAR1
2001:74); < tungu-irq
< tungu-irq
< tungu-irq
tungurpak all black; very black #
predicative particle;
Caqerluni ellaarayanguq Agayunerrluni tua-i
anuqllirlnuni caaqameng tua-i amirlut tengnaurtut
agaatmun tangvalrini iliini-llu amiricalaqngluni
tungurpak kallaggluni tanqiggallagaluni-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); Elleuurluan-wa ma’n’a
anerlnera tungurpak. ‘Poor him, now his breath
was a black vapor!’ (QAN 1995:244); < tungu-raq
tunguryak, tunguyaaq brown thing; gray thing;
black thing (NUN meaning) # < tungu-yak,
tunguu(g)aq
tungussiqatak dark colored (from mud or sand)
piled ice # < tungu-?
tungvygte- to put away for later use # tungvytgaa
‘he put it away’ / NSU; cf. tungmgaye-
tungyuq, tungyu incoming tide # tungyirtuq ‘the
tide is coming in’; NUN; < tungu-?
tungyuq
tuniaqe- to sell (it); to trade (it) # tuniaqaa ‘he sold
it’ / Melqulget amit tuniaqelarait. ‘they sell the
skins of fur-bearing animals.’ (YUP 1996:41);
< tune-niar-ke2
< tune-niar-ke2
tuniar- to sell things; to trade things; to market
things # tuniartuq ‘he is selling’ / Tunianeq
arenqiallugcugyailkutarnek. ‘The marketing of
insurance’ (NEL 1978:6); tuniarutkaa ‘he is selling
(or sold) it’; < tune-niar-
tuniarta seller; dealer # Paquluki qavcin tuniartet
cali-llu qulrluruluki piyuketen cali-llu
nutaan assinurrlukanek kiputarkiurluten,
ayuqeltiarluki-llu akit cali-llu qelkutait.
‘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-qa
< tuniar-qa
< tuniar-qa
tuniarvik marketplace # Cass’ami quilngunrita’armi
cali ayiim tiangertuq alllak qacigellirek
uniartet. ‘At nine o’clock when he went
on his way he saw others taking it easy in the
marketplace.’ (MATT. 20:3); < tuniar-va
< tuniar-va
< tuniar-va
tuniqtet jade # NUN; probably from Inupiaq tuniqaqtet
‘soapstone lamp’ (from PI tun ‘legendary pre-
Eskimo’)
tunngaq tufted puffin (Fratercula cirrhata) # NUN;
< PY tunngaq
tunuggage saucepan; bowl
tunrik- to feel beholden to (him); to feel
embarrassed around (him) # tunrikaa ‘he feels
beholden to her’ / < tunrir-ke4
< tunrir-ke4
tunrir- to feel embarrassed because one is imposing
on someone; to feel beholden because of an
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) # tunirituq ‘he feels embarrassed’ / tunirituq ‘he never feels embarrassed’; > tun’ernarqe-, tunrike-

tuntu reindeer (Randiger tarandus); reindeer (additional meaning especially in K, BB) # tunut neqait amllertut nunamteri tunutairlun ‘reindeer moss is plentiful in our area because there are no reindeer’; Nukalpiag-gguq tauna uitaqrellia, kuigem ce’iini. Kiimi yuuluni. Pavavet tuntuken pikissuarluni. Unavet-llu imarpigmun issurissuarluni. ‘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 tunut is also used for reindeer, the smaller domesticated relatives of caribou, which were introduced into the Yup’ik area around 1900, and to distinguish relatives of caribou, which were introduced into the Yup’ik area around 1900, and to distinguish this word for the smaller domesticated relatives of caribou, which were introduced into the Yup’ik area around 1900, and to distinguish these animals which are sometimes called tuntupik or tuntupiaq; (literally: ‘genuine caribou’); TUNTUT NEQAIT ‘reindeer moss, a lichen (Cladonia rangiferina)’; > tuncir-, tunulek, tuntunaq, tunut, tunurpak, tunussiik, Tunutuliaq, tuntuvak, tunturyuyuk, Tunuryuk; < PE tuntu

tuntulek reindeer herder # < tuntu-lek

Tuntuq a constellation formed of Perseus and Auriga # HBC

tuntunaq one side of two-piece end or next-to-end deck beam of kayak # tununak ‘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 # tunturaa ‘he gave it away’ / Ii-i, aruqtekluki, imkut-il’ inuugarugani tuntuilkjik tamalkuita. ‘Yes, they distributed them. They gave all her dolls.’ (KIP 1998:127); Tukuuqapigglunig-gguq tunturila, uilgel-lu-gguq tukunqelluku. ‘Being very rich she became able to give away gifts, and she was wealthier than those with husbands.’ (MARI 2001:16); < tunut-tun

tunturpak horse (NSU meaning); moose (EG meaning) # literally: ‘big caribou’; < tunturpak

tuntu-yuk caribou of some sort in stories with a porcupine; legendary caribou-like creature # Tunuryuyuktak ‘a cassuaqarta tukaarqa mingunira? ‘What is this cassuaqarta tukaarqi caribou doing messing up my trail?’ (QAI 1984:17); ... issaluuk at’reskii kuimarciganani, Tunuryuyukt’l’ ingulklermegni. Tunuryuyuktum pairrasaguyunana qessaqarluni ellminek piakunilun. ‘... 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 nalluqenaki taenkta Saguquruitt, Kaviraat-llu nallunit’lallriuqanka. Cali-llu Tunuryuk 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 tuntuq-suy (under PE tuntu)

tuntu-siik, tuntu-siikaq, tuntussiugangalek yellowlegs (Tringa sp.); solitary sandpiper (Tringa solitaria) # derivation (connection with caribou) semantically unclear to compiler; < tuntu-?, tuntu-?, tuntu-?

Tuntulialik Tuntulialik # village on the Kuskokwim River below Bethel

tuntuvuk moose (Alces alces) # Piqerluni aatiin tuntuvinarnaq tununak eupertulluku, tua-il’ unuakurpak maliggluki tamakut tumet. ‘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’; tuntuviim cirunrek ‘moose antlers’; < tuntu-vak; < PY-S tuntuvak (under PE tuntu)

tuntu 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 tuntunun uitavillmiun nunalmi nunarluni iggangliurarliuni. ‘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); Tunumum kinguvaa Satan-aaq. ‘Get thee behind me, Satan.’ (MARK 8:33); < tunucuk, tunuirun, tunumig-, tunumike-,
tunucuk (HBC form) arctic loon (*Gavia arctica*) # Tua-i pivakarluni tunutellgem kayanguinek tekicami-am tua-i, malruulutek, tua-i tuguqarlarukek tunutellek ciuqerranun mipsalliniluni. ‘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 Tunutellgek-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 tupaqaa ‘he intentionally woke her up’; tupaumaq ‘he is awake’; tupagyarartuq ‘he woke up early’; tupagyararalartuq ‘he wakes up early’; tupii! ‘wake up!’; tupagesgu ‘wake him up’; Tua-i-ll’ makcami pilliniuq, “Waaqaa! Tutgar, tupaksaituten-tuqaa?” Kiulliniluni 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); > tupagyaqeqa-, tupautaq; < PE tupag-
tupagyaqeqa- 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; tupagyaqeq ‘he woke up feeling that he couldn’t move’ / < tupag-yaaqe-
tupautaq breakfast # and tupautar- to have breakfast # Tupagcani tupagluni, tupiimeng tupautarararlenteng 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 (NU meaning) # tupegtuq ‘he is excited to see someone’ / tupeke, tupgiatan-
tupek- to be excited to see (him) # tupekaa ‘he is excited to see him’ / NSU; < tupeg-ke-; = tupke-; < PE tupaka
tupgiatan- to be unresponsive # < tupeg-ate- # NUN
tupiipiarumalia woven-grass sock # < tupig-piaq-umahria
tupicilleq one of six holes in rim to lash to frame of kayak # NUN; < tupiq-?
tupig-: to weave # tupigtuq ‘she is weaving’;
tupiga’aa ‘she is weaving it’ / tupigtuq canegnek
curulugkaminek ‘she is weaving a grass mat for
herself’; Missuugtaitellrani can’giirucilallruut
tupigluki canegnek ‘she is weaving a grass mat for
herself’; Missuugtaitellrani can’giirucilallruut
tupigtuq canegnek ‘she is weaving a grass mat for
herself’; Missuugtaitellrani can’giirucilallruut
“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,
yassingiengegglukek gunguk, 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’zaq ‘little tent’

\[ tupiq \]
lashing # and tupir- to lash # perhaps only the
type of lashing used to hold the ribs and
stringers of a kayak together; > tupicilleq, tupirtaarute-,
tupiutaq; < PY
tupirtaarute- to baste in sewing # Y; < tupiq-?
tupiutaq lashing of kayak hatch to its supports #
NUN; < tupiq-taq

\[ tupke- \]
to take care of; to accept; to babysit # tupkaa
‘he is taking care of her’ / Ta’gga-ggur taum
civunran ta’g, tupekluku, ungyunrilami. ‘She
accepted him because prior to that time she had
not wanted to get a husband.’ (CEV 1984:61);
. . . ancamiu tupekluku piurarlinia, qayar tamana,
kinacirturallinia. ‘. . . when it was taken outside
he took care of the kayak as it dried.’ (WOR
2007:108); NUN, HBC; = tupeke-; < PE

tupuqaq hardwood; hickory # epmnsam Russian
dubóvyy (dubóvyy) ‘oaken’

tupuk whitefish (species ?) # NSU; from Inupiaq tipuk
‘whitefish’

tupuuluq axe # UK, EG; from Russian toópió (topór)

\[ tuqluk \]
tunnel entrance to traditional semi-
subterranean house # NSU; from Inupiaq tuqšuk
‘tunnel entrance’

tuqluq throat; trachea; windpipe # and tuqlur- to
call out; to summon; to call be name; to telephone
# tuqlurtuq ‘he is calling out’; tuqlurara ‘he
is calling out to her by name’ / Túa-i waten

\[ tuqlurluk \]
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) #
tuqluuciraa ‘he gave her a calling name’;
< tuqlur-n

\[ tuqmik \]
bucket; pail # . . . nem-llu ilua kiarrluku.
Pilliniuq tuqmigtanggelliniirá, memerk
imarluni. Umyuarteqliiniuq, ‘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

tuqniar- to finally swallow with difficulty #
Igluku ca tuqniarluuni memerk tuntenggelluni
neviarcq imma mertug pegnevakqerluuni
igyaraani pellulgulu. ‘She swallowed something,
swallowing water with difficulty, chokingly she
drank the water with it, finally getting past the
throat.’ (MAR2 2001:25)

tuqsiiq small harpoon or dart for seal # EG
tuquq Tooksook Bay #

\[ tuquq \]
widening or bay at the mouth of a river # cf.
PL tuquq ‘entrance tunnel to house’

\[ tuqtuq \]
inboard engine; boat with an inboard engine
# Y, HBC; imitative

\[ tuquq \]
death # and tuqu- to die (animals or humans)
# tuquq ‘he died’ / tuqumauq ‘he is dead’;
tuquilret aktuikneq ekuagiltiirtut ‘they burn
the clothes of those who have died’; Wiinga
nanikualruunqa cakneq aanaka tuqilrani.
‘I was overwhelmed and felt despair when
my mother died.’ (YUP 2005:142); Tiq, cukia
nanta? ‘Oh death, where is thy sting?’ (ICORI.
15:55); Nangyaryugaqluteng-llu ilait quillun
ayuqellerkaanek *tuqm* kingua . . . ‘Some fear what it will be like after death . . .’ (CAU 1985:151); Wangkuta tan’gurrarni arnaq una qanrupameteggu wangkutnutuna nancecuitaat, arnaq-gguq *tupuiguq*. Tua-llu tua-i *tuqucicua* una maaten taringluku pinaurput ava-i aünga nulirturpailmenna, auntuanek agturakengkunta tua-i tuqutellriatun 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 to save us . . .’ (YUA 1945:49 & LIT 1972:25); *< PE tuqu(-)*

tuquyia- to be in the throes of death # *tuquyiaguq* ‘he is in the throes of death’ / *tuqu-?turqil* ‘homicide, murder’; ellminek tuquyiaraq ‘he killed himself’; tuquciuq avelngarnek ‘he killed some mice’; tuquciyaraq, 5-99 allrakuni itengqayugngaluni ‘manslaughter’; alakelluku tuquciyaraq, 5-99 allrakuni itengqayugngaluni ‘second-degree murder’; pitsaqutmek tuquciyaraq, 20-99 allrakuni itengqayugngaluni ‘first-degree murder’; uluryakluku tuquciyaraq ‘justifiable homicide’; < *tuqut*-(under PE *tuqut-*)

tuquyi- to kill; to choke on a bone (additional K meaning) # *tuqtutuq* ‘he choked on a bone’ (K usage); *tuquciyar* ‘after killing it’; *tuquciyaraq* ‘after killing it’; *tuquciyaraq* ‘he killed himself’; tuquciyaraq, 5-99 allrakuni itengqayugngaluni ‘manslaughter’; alakelluku tuquciyaraq, 5-99 allrakuni itengqayugngaluni ‘second-degree murder’; pitsaqutmek tuquciyaraq, 20-99 allrakuni itengqayugngaluni ‘first-degree murder’; uluryakluku tuquciyaraq ‘justifiable homicide’; < *tuqut*-(under PE *tuqut-*)
landing out there on top of our house.’ (QUL 2003:40); < tut'e-rque-

turquq, turquqaq throat; trachea; windpipe # Y;
< ?-quq, ?-tuqaq; cf. tuqluq

Turuluku, Turuluk cousin; good friend # Tauna-am,
ukuk-gguq Apanuugpiinkuk Pangalgalria-
llu turulugelriik . . . ‘Those two, Apanuugpak
and Pangalgalria, were cousins, good friends . . .’
(CIU 2005:42); Avaken ayagluni elissallruami,
usvituriuraami elissarluni, tua elikacagarlutek
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
1997:422)

Turun outermost slat on a sled bed # see Appendix 9
on the parts of the sled; < ?-n

Tusailitaq shoulder band on a parka # < tuyek-?

Tusailitaq grebe (Podiceps sp.) # < tusek(*tusa)-ilitaq

Tusairnaq grebe (Podiceps sp.) # < ?-naq

Tuskaq board; plank # Qikutaq tuskallernek
avaterluni ilu-llu nat’liumaluni tuskanek. ‘The
fish bin had siding of planks and the inside floor
of it was of planks.’ (PRA 1995*:460); from Russian
doska (doská)

Tuskaq qulqerviit tusngaut qacarnermun ‘the cupboards
are attached to the wall’; Acia-gguq qerrataluni
tayima ataucimek it’ganrungalngurmek, acini
tusngavkenaku. ‘It was suspended in the air
about a foot off the ground, not resting on any
foundation.’ (YUU 1995:77); = tuynga-; < tut’e-
nga-, tut’e-nga-; > tusnganqaar-, tusngavik,
tusnganeq

Tusnganqaar- to have justifiable anxiety #
tusnganqaartuq ‘he feels anxious’; < tusnga-?

Tusngavik, Tusnganeq foundation # Tusngaviku
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-lluk

tuss’aq ace in playing cards # = tuussaq; from
Russian ty3 (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
tutyar(a3) (under PE tuta-)

Tuss’ituk to be crippled; to be lame; to limp # tusstituq
‘he is lame’ / tussilluni ‘limping’; tussicami
‘because he is limping’; tussskuni ‘if he is
limping’; cukitellruami akwaugaq tusstituq ‘he is
limping because he stepped on something sharp
yesterday’; < tut’e-?

Tuss’un, Tus’sutakq elevating block; prop; wedge; time
or amount of impact or occurrence # Tamatumek
yarutmun tus’uq’iluku ‘it was an indication then
with that song that the time had come.’ (TAP
2004:105); < tut’e-n, tut’e-taqa

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: 

`luteqem`

(qiam, ailingem, angniitem, or angrim, etc.)

tutaa ‘grief (crying, fear, sadness, happiness)

came over him’; qenqertem `tut'e-graani`

uittangnaqliuni anerteqaqaqpiiglunii unatek-lu

gert'erpamulutek ‘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 atawaqaqutet `tull'it

Joseph-aamun . . . ‘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; miklemni

anngaqa tutkelallruqa ‘when I was young I

had my big brother for a bedmate’; Rachel-aq

qanertuq. ‘Waniwa pisteka Bilhah. Tutgu

irniangniartuq wiinga pikamnek, aanaurrniartua

‘back then elevated

avngulek man'a, qugniilnguq, imna ellegpak,

# . . . qulvarviit waten tutemqangqetullruut

imumi,

. . . Tutgu

tut0!(-)

tut0q(-)

PE

under

< PE

tut0

< PE

under

< PE

tutma3-

< PE

1995:28); < tut'e-mar-; > tutmaryaraq, tutmaqaq;

sleep so much, they are

stepping

on you.’ (YUU

tutmaraatgen

. ‘Hey you, don’t

qavarpiiqnak,

etc.;

Usuuq

tutmauteksunaitut ‘fish should not be left around

where people might step on them’; Usuuq

qavarpiqnak, tutmaraatgen. ‘Hey you, don’t

sleep so much, they are stepping on you.’ (YUU

1995:28); < tut'e-mar-; > tutmaryaraq, tutmaqaq;

< PE

tutmar-

(under PE tuto-)

tutmaryaraq mat; walkway # < tutmar-qaq

tutmar- to step more than once; to walk on

# tutmartuq ‘he is stepping on something’;

tutmaraa ‘he is stepping on it’ / neqet

tutmauteksunaitut ‘fish should not be left around

where people might step on them’; Usuuq

qavarpiqnak, tutmaraatgen. ‘Hey you, don’t

sleep so much, they are stepping on you.’ (YUU

1995:28); < tut'e-mar-; > tutmaryaraq, tutmaqaq;

< PE

tutmar-

(under PE tuto-)

tutmaryaraq

tutneq wooden crosspiece for the foot on a

snowshoe # Maaten tanglugni tekitelliak

qakilliuk ak'allaurrlutek. Tegumiakek qeciik

snowshoe # Maaten tanglugni tekitelliak

‘Do not be
distressed or blame yourself that you sold me.’

(AYAG. 45:5); < tut'e-ta'-ke-)

tutga(aq)’ (NI, CAN, LK, BB form), tutgar(aq) (NS,

Y, HBC, K, NR form), tutgar'aurluq* (Y, K,

NR, LI form) grandchild # tutgaraa, tutgarii,
or tutgar'aurlua ‘his grandchild’; tutgaraqa,
tutgarqa or tutgar'aurluqa ‘my grandchild’;

Ukut-gguq nunat ilangqertut maurlurlurmek

Pupitukaarmek aterluni. ‘This village had living

there a grandmother and her dear grandchild.

Her grandchild had the name Pupitukaar.’ (PUP

1977:1); Irmiani-lu ke nekenluki. Charlie-m-lu

tutgarani-lu irniani-lu ke nekenluki. ‘You love your

children also. And Charlie too loves his own

grandchildren and his own children.’ (TAP 2004:2);

< tutek-ar(aq), tutek-ar(aq), tutgar'aurluq,
tutgaq-rrluq, tutgaq-rrluk; cf. qellu-raq

tutga'rrluk, tutgarrlugaq grandchild; darned

grandson # term implying irritation, frustration,

etc.; Tua-i ak’u yurangun tutga'rrluk maurluan

pillia, ‘Qanrut’laryaqamken-ggem . . . ’ ‘Because

that darned grandson was dancing already, his

grandmother said to him, ‘It seems that I’ve

been telling you in vain . . .’ (AGA 1996:174);

Tutga'rrlung, keneq mallegpiinaku, uuciquten!

‘Darned grandson; don’t get so close to the fire;
you’ll get burned!’ (UNP1); < tutgaraq-rrluk

tutmaaqaq stair; rung of a ladder; bridge (Y meaning)

# . . . quvarviit waten tutemqangqetullruut

imumi,
avngulek man’a, qugniilnguq, imna ellegpak,
waten ak’lirturaualunli . . . ‘back then elevated

caches would have a ladder, a thick cottonwood

log with notches in it . . . (CUN 2007:80); < tut'e-?

< PE tutmaqar (under PE tuta-)

tutemqar stair; rung of a ladder; bridge (Y meaning)

< tutgaraq-rrluq, tutgarrlugaq

hayqunaq (Gavia immer);

Tuulksak # village on the Kuskokwim

River upriver from Bethel; etymology unknown to

compiler

tuulek common loon (Gavia immer); yellow-

billed loon (Gavia adamsii) # “Caugu tam
tuulek? ‘Yaqpulagnek-wa pitukait,
tunutellegpangaateng, . . . ’ ‘What is this
tuulek?’ ‘They refer to them as great big
tuunralek — tuvair(ar)-

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)? Tuunricellarten-qaa? Qang’a-lu Irniten? Qang’a-lu ilaten? Ak’allaat-qaa piciryarallrit 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); Taüg’aam-uguq amleq, tamaani tuunralektaggun pitullermeggni, 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

tuunrangayak evil spirit; the Devil; Satan # Niitellemnek waniu’ . . . qasgim qanemcikellratek, tuunrangayiim iteraqaaqellratek. ‘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 tuunrangayak” . . . Nutaan tuunrangayiim 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 tauna ikayuqellriatun pikaqluku, kaqan anirntuqekluku tamaani, yuungcaristuqan-i-lu ellangleqarralemni. ‘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 tuunrلام nuniiunun, Anirturtemni, navqigruqamiiga asvailucirpetun; . . . ‘And You did descend into the realm of the devil, My Savior, shattering its gates with your power; . . .’ (ort. 2006:37); Tuunram ciutti ‘mushroom’ (Nun usage); literally: ‘spirit’s or devil’s ear’; < ?-raq: tuunralek, Tuunrangayak, tuunri-; < Pe tu(C)utan

tuuni- to use spirit power; to traffic with familiar spirits # tuuniuq ‘he is using spirit power’ / Atauciirquumi aq’unik tuunririinek tangertua. Alingelqa tauna avausuitaq. ‘Once I saw spirit power being invoked. I’ve never forgotten the fright I felt.’ (AGA 1996:54); < tuunraq-i-?; < pe tuuq-

(under PE tuuq-

tuupicaq quarter; twenty-five cents # Li; from English ‘two bits’

tuuq ice chisel for making holes in river, lake, or sea ice # = tuveq

tuurkaq bread # Ly; perhaps from English ‘dough’

tuusiiq, tuuyiq lesser golden plover (Pluvialis dominica); black-bellied plover (Pluvialis squatarola) # = tuvik; cf. tul’ik; < pe tuoi-

tuuskayag-, tuuykayag- to be disoriented; to act scatteredbrained # tuuskayagtuq ‘he is disoriented’; tuuskayagyaaraq ‘confusion’; < ?-kayag-; < Pe tuu-

tuussaq1 horizontal log in men’s community house # Nun

tuussaq2 ace in playing cards # Nun; = tuussaq; from Russian tyz (tuz)

tuuta* frozen-over place; ice bridge between floes #

tuutalquciq Hutchin’s Canada goose (Branta canadensis hutchnsisi) # Nsk Tuutalgaq,

Tuutalgarmiut Pilot Station # village on the Yukon; < tuutaq-lek?, Tuutalgmiu-

tuutangayak Canada goose (Branta canadensis) # tuutangyiit ‘Canada geese’; Y, HBC, NI, Nun, Can, Lk, BB, NR; < tuutaq-kayag-

tuutaq labret # Makut-lu-qq-guq-am yuut tuutarrarluteng aqumanaurtut, cunawa-guq asveret. ‘And some of these “people” seated there had labrets, and were actually walruses.’ (ELL 1997:344); > Tuutalgak, tuutangayaq, tuutaruq; cf. Nelson 1877–1881 list (107); < pe tu(C)utak

Tuutarauq rose hip (Rosa acicularis) # literally: ‘imitation labret’; Issaluuq-guq qauna ayainanermi kiuqgaam akianun takuyartuq tuutarauqagat agkut. Tuutarauq atam tangnirqeyagarluteng picalquurryaarluteng-lu pituut. ‘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

tuvapak piece of gravel # Nun; cf. Muset 1891 list (5), Barnum 1901 list (45); < pe tuvap-

tuvaar(ar)- for ice to break up unplugging the river mouth; for shore-fast ice to break up # < tuvaq-

ir?-.
tuvaq  shore-fast ice # = tuaq; > tuvair(ar)-; < PE tuvər

tuvațaq big seal that stays on pack ice and has
pups in spring (species ?) # NSU; < tuvaq-taq²

tuvu- root; > tuvcuquaq, tuvculqurraq, tuvcuntervark; cf. -tuvu-

tuvcuquaq Adam’s apple # CAN, BB; < tuvcu-uaq

tuvulir- to get food stuck in throat # < NUN; tuvet-

tuvculqurraq tumor; lump (in flesh) # K; < tuvcu-
quq-raq

tuvcungervark lump in throat # K, Y, NI, CAN,
HBC, BB; < tuvcu-uar-vik

tuva- to cake up; to become lumpy # tuv’uq ‘it
caked up’ / > tuv’i-, tvlak, tuvute-; cf. tuv-

tuv’i- to become constipated # tuviq ‘he has
become constipated’; < tuve-

tuvcu- lump of caked matter # as in butter or snow.
< tuve-

tuvqa- emotional root; > tuvqake-, tuvqatar-,
tuvqayug-; cf. tuvraq

tuvqake- to act generously toward (him) #
tuvqaka ‘he saved some and shared with him’ /
tuvqakiyaraq ‘generosity’; Wiinga-llu irnianka
pissiyaanrilengramki, tuvcakluki anrutait. ‘Even
if I didn’t have much for my children, I
made sure
their stomachs didn’t go empty.’ (QAN 2009:34);
< tuvqa-ke-

tuvqatar- to be of a generous nature; to be
generous # tvuqayugtuq ‘he’s being generous’ / Man’a ilameggnek
aulukillerteng wall’u ilameggnek

tuvcayugturluteng yuut imumirpak
pikngamegteggu, tamakut-lu tua-i tuqultret
tuaten ayuqtelurlinikait. ‘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-yug-

tuvqer- set of twenty loche fish # < -plural

tuvraq successful hunter; one on whom one can
depend # Tuvram–qaq ayuqcia nalluarc? Can-
gguq tamim pitaqulu canek tua-i tekuqalquni
numaniutarneq imarpigmuitarneq-lu. ‘Do(ν?)
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 tuvaar

tuvte- to choke; to become choked # tuvtuq ‘he
choke on food’, ‘it got choked up’; tuvtaa ‘it
choke it’ / tuvcarpiaqta ‘I almost choked to
death’; kuik tuvtuq cikumek ‘the river became
choke with ice’; tuvun ‘object caught in the
throat’; Wateqtall’er pinaluni aŋguna pillinilria,
anirtima nulirqa camek-lu mertallermi
tangrurarluku mell’ermi-llu tuvcarpiaqru, aŋguulliunq 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);
> tuvulir-; cf. tuve- < PE tupt-

tuvutu- to be constipated # tvuqtaa ‘he is
constipated’ / < tve-

tuvuqiqaraq constellation # CAN, NI, BB, HBC; cf.
tuvutu-

tuyek shoulder # HBC, NUN; = tusek; > tuskua-
< PE tuya

tuyik lesser golden plover (Pluvialis dominica);
black-bellied plover (Pluvialis squatarola) # NUN;
= tuuyiik; < PE tuțiŋ

tuynga- to rest on a base or foundation; to depend
on something; to be attached # HBC; = tusnga-

tuyngavik, tuynganeq foundation # HBC;
< tuynga-vik, tuynga-neq¹

tuyoq reader; lay preacher; pastor; village chief (LI,
EG meaning) # possibly from Russian тюён (toyón);
perhaps influenced by tuyuq²

tuyoq¹ 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’ / tuyullruq neqerrlugnek
getunrami ‘he sent the dried fish to his son’;
Qanerluni-llu qanganartellikan tuyurtuulikun.
‘And she said that if he happened to
find ground squirrels he will
send you what he’s
catched.’ (PRA 1995:299); Maurluan tua-i taum
tuyoqtaa ‘he ordered something for her’; tuyuqtaaq neqerrluut
getunrami ‘he sent his son some dried smoked
fish’; cuyamek qetunrami tuyuqtaa ‘he
ordered tobacco through his son’; tuyullruq
paltuugmek Sears-Roebuck-aanek ‘he ordered
a coat from Sears-Roebuck’; tuyurtuuk ‘he
ordered something for her’; tuyuqtaaq neqerrluut
getunrami ‘he sent the dried fish to his son’;
Qanerluni-lu qanganartellikan tuyurtuulikun
pitainek. ‘And she said that if he happened to
catch ground squirrels he will send you what he’s
catched.’ (PRA 1995:299); Maurlun tua-i taum
tuyoqtaaqina tuvaq — tuyuq²
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 Caputnguamiut uakaraatni elanellruarii akma uitaq. ‘Robin’s dugout nest was across there right downriver from old Cheforank.’ (KIP 1998:177); < uan-karaq
uafirneq area toward the exit # < ua(ni)-lirneq
uamcaaq half-dried, boiled fish # EG
uame- to waste time; to occupy time frivolously # uamuq ‘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. ‘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 uuda(t)-
uamqe- to play; to fool around; to babysit; to distract # uamqeq ‘he is playing’; uamqa ‘she is babysitting him’ / uamqiuq ‘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.’ (QUl 2003:472); Y, LI; < uame-?--; > uamqun
uamqun toy; something that serves or acts as a distraction or hindrance # Kiimelngerpet ayakaa, uamqataieng’erpet tekicararanrullerkarpenni. ‘Go alone without anyone to hinder you, so that you can return right all the sooner.’ (QUl 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. Uamqutkumallyia emnerpak 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-
uamulqutaq something that keeps one from doing what he wants to do; something that occupies one’s time; hindrance; distraction # Ellii-am maligucungraan cali cukaitelaan uamulqutaqsuumiinaq ilain unilluku. ‘Even though she wanted to go along too, because she was slow, and not wanting her to be a hindrance to them, they left her behind.’ (ELN 1990:13); < uame-n-kutaq

uan body from the waist down; skirt; haunch # Wiinga qununinek niitelaryaaqua taúgaam waten unungssilulu, ukuk uatek tukulleglutek, yuuluni kegattii arnauuluni nuyarpiluni. ‘I have heard about “qununiq” (legendary mermaid-like creature), that it’s an animal, with the lower part of its body like a seal’s flippers, and its upper part human, a woman with long hair.’ (CIU 2005:276); cf. uate-, úgasek; < PE uan

ua(ni) downriver; by the exit; on the right facing the ocean # restricted demonstrative adverb; taquaq uani uitaq ‘the bear is downriver’; uavet ‘to downriver or the exit’; uatmun ‘to downriver or the exit’; uagnun ‘through downriver or the area near the exit’; Tua-i tan’gerian nutaan nunat uatiitguq ‘the bear is downriver’; Tua-i-gguq uagnun kanarluni . . . ‘When it became dark he then walked downriver of the village, through the downriver area . . . ’ (QAN 1995:42); see uguna, the corresponding demonstrative pronoun; see Appendix 3 on demonstratives; > ualirneq, uaqnaq, uaqnaq, uate; < PE dem uy-.

uaqliq* part of house near the door; area downriver # uaqliq cakemna ninglliruq ‘the area by the door over there is cold’; Misviim-llu ketiini nutarat net. ‘Toward the river from the airfield, but behind our house and the church, the new houses are arrayed downriver of the village, through the dock; wharf # < uciir-vik uciirvik; < PE uci&i3

uaqvaaq* area far downriver # uaqvaaqnet naa ‘she tells’ / uaqvaanuq ‘she talks’; < uaqnaq -; < PE uaqvaaq

uaqnaq southwest # LI; < uaqnaq-

uar- to let out a yelp (of dogs mostly) # uartuq ‘it yelped in pain’ / imitative; > uara-

uara- to wail; to yelp repeatedly # qimugta uaraaq ‘the dog is yelping’ in pain; uratari ‘the things he is wailing for, the objects of his (a child’s) intense desire’; < uar-a-

Uaspataq God # used in Russian Orthodox prayers; Nakleikut wangkuta, Uaspataq, nakleikut wangkuta. ‘Have mercy on us, Lord, have mercy on us.’ (ORT 2006:54); from Russian господь (gospod’) ‘God’, ‘Lord’

uassaq horse # LK; from English ‘horse’

uassaq west; west wind (NSL meaning); north; north wind (NUN meaning) # < PY u(y)atsaq or u(y)atyaq (under PE uyan)

uata* area downriver or toward the exit from possessor # uataaira ‘he went by the downriver side it’; Nem-wa keluani agayuvik. Agayuviiim-llu uatiiini kelinikaq. ‘Behind the house is the church. And on the downriver side of the church is the clinic.’ (PRA 1995:107); cf. uan; < ua(ni)-te-; > uakarar-; < PE uyan

uataq cotton # NSU; from Russian вата (váta) ‘wadding’

uci load; cargo; burden # qayani uciiliraa taqunakek ‘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 kiarnginanrani, atam qa gióga angyqaq igvallinirlia, tua-i-gguq uciarlun. ‘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)

ucir- to unload # uciirtuq ‘it has been unloaded, is now empty of cargo’; uciiraa ‘he unloaded it’ / uciiraa taaqapak taaqapek ‘they are unloading lumber from the barge’; < uci-ir-; > uciirta, uciirvik; < PE uciínir- (under PE uci)

ucirta longshoreman; cargo handler # < uciir-ta

ucirvik dock; wharf # < uciir-vik

ucing- root; > ucinglluk, ucinguq, ucingvak

ucingluuar(aq*) medium-sized beaver # < ucinglluk-ar(aq)

ucinglluk beaver in its third year # < ?-nglluk; > ucingluuar(aq); ucingvak; cf. uci

ucinguq old woman # EG; from Sugpiaq ucinguq

ucingvak large beaver # < ucing(lluk)-vak

ucluryaq whirlwind # Y; = u!l’uyaq; < ?-yaq; < PE ula(t)lyuar-
ucngate- to be haughty (especially because of what one has unexpectedly acquired) # ucngatuuq ‘he is haughty’ / Kanavirta una imumek ucngatekenani piyaraulria. ‘A person who is downcast is not haughty.’ (YUU 1995:79); ucngalnguq ‘one who is haughty (especially on account of his new wealth)’; < -ate- or -ngate-

ucugnaq, ucuguaq (NSU form) carrot # < ucuk-naq, ucuk-uaq
ucugyamqitak oval shape # NUN; < ucuk-naq
ucuilleq front lateral fin of fish # BB < ucuk-naq
ucukacellngir(aq) song sparrow (Melospiza melodia) # ucuk-naq
ucukcaq nail; peg # NSU; = ussukcaq; < ucuk-naq
ucumqatak anal fin # NUN; < ucuk-naq
ucur- emotional root; > ucuqe-, ucurnarqe-, ucuryagte-, ucuryug-
ucurnarqe-ciq, ucurnarqe glory # Angayuquvik, piniq-llu ucurnarqe-ciq-llu elpet pikngavki, . . . ‘For Thine is the kingdom, the power, and the glory, . . .’ (MATT. 6:13); < ucurnarqe-ciq, ucurnarqe-n
ucurnarqutke- to honor # ucurnarqutkaa ‘he is honoring it’ / Ca tamalkuan tamakut ucurnarqutkengnaqaluq yuungameng tamatum nalliini yurllermeggni. ‘They strove to honor everything at that time when they danced because they were Yup’ik.’ (CIU 2005:320); < ucurnarqutke-
ucuryagte- to boast about oneself # Waten ucuryaggluku yuQQamqenek, catungraan unangyungraan canek pitungraan, ucuryagteqaasqevkenaku. ‘They told one to live without boasting no matter what he acquired, they told him not to boast.’ (KIP 1998:131); < ucu-yug-
ucurryug- to be in awe; to be alarmed # Aren, ucurryugluti engagements, ‘We are full of awe. They were amazed. “How did he kill them?”’ (QUL 2003:290); Umyuaq ucurryunrilan anlua ellamun. ‘Because I wasn’t alarmed, I went outside.’ (QUL 2003:546); < ucu-yug-

uqanani instead of ua... at the beginning of words for some speakers in the Togiak area; for example uqanani instead of uaqaliq instead of uaqaliq ‘downrivermost area, or area most by exit’, uqani instead of uani ‘downriver, or by the exit’ (note the gemination in uqani as with other non-stress-repelling (see Intro.) “short” bases (e.g., in Yup’ik ‘authentic person’, nem’i ‘in the house’); see also ugi... 

ugani, ugaan’ because of; as a consequence of; on account of # used with a verb that is treated as a noun and put in the relative case, this unique construction expresses a very strong causal connection; uqamaitem ugaani kit’elliniuq ‘as a direct consequence of being heavy it sank’; nangteqem ugaani maktesigatellruuq ‘because he was sick he couldn’t get up’; qaavaryuum
Ugaassiq from Sugpiaq name, Ugashik # EG; Ugaassat Alaska Peninsula and/or Aleutian Islands

gasqituq 'he slipped' / gasqite- to slip # / to be slippery # gasqinarq 'it is slippery' / K; = qurasqinarq--; <ugasqite-narqe-

ug'arte- to abruptly get up on top of something # Amiicuarkun itqertuq yaassiicuaraak-llu

ugayite- 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'; annam uini ugayararaa cavullermegni 'the woman left her husband destitute when they got divorced'; Tekilluni-am caqerluni itrami tua-i ugaryurtluni nuliq unangkengaminek tua-i camek piluku neqkaarmek, tanglinia manuani akakigem qeltii nepingalria atkuani. 'One day when he got home and took off his garments and mentioned to his wife his little catch, he noticed a whitefish scale stuck on the front of her garment.' (YUP 2005:182); = wayar-, mayar--; > ugayarituilu, ugyaitu; < PE ivayar-(under PE ivar-)

ugayaran legendary giant in Kuskokwim-area folklore #

ugayarituli thief; robber # Tukuutnek quyurcinrici nunam qaingani, . . . ugayaritulilt-llu navgulluteng teglecqngatki. 'Lay not up for yourselves treasures upon earth, . . . where thieves break through and steal.' (MATT. 6:19); < ugayar-i2-tuli

ugayite- to give one’s belonging to (a younger female when a girl has her first menses) # ugyaita ‘they gave something to her’ / Iciw’ arnaruaqameng tamaani cateng naanguateng pikennitullruait, waniwa-gguq uqayiqluku. uqayiqlurtluku cateng tunlarait ilameggnun. Taume tua-i yaruartmek cikillranga uqayillu aren quyaqapiarallruungu tua-i. ‘You know, back in those days when a girl had her first menses they did something called uqayiqluku. 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 taвладек, tangllinia manuani cairluku tua-i. ‘And they would give them her belongings, taking various things from her.’ (KIP 1998:125); < ugayar-ite2.
uge- root; > ugi’irte-, ugiirte-, ugte-¹-

ugi’i instead of ui ... at the beginning of words for some speakers in the Togiak area; for example: ugi’itauq instead of uitauq ‘he is staying’; uging’a instead of uinga ‘her husband’, and ugi’irruq instead of uiterruq ‘he opened his eyes’ (note the gemination in uging’a and in the base ugit’e-as is usual in non-stress repelling (see Intro.) “short” words and bases); li-i, ak’arpagnun ugi’talliniluni nellumini. Tua-i-il’ tauna-lu gguq imna uging’a cataunani tayim’. ugi’tayulami-gguq uging’a tauna ayagtturatuami, ... ‘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 ... ugi’irte- to beach accidentally and fast # of a boat; ugi’irtuq ‘it (boat) beached, ran up on the shore’ / < uge-²-

uginumalq mother bearded seal swimming near an ice floe on which her pup is lying # NUN(A

ugi’irtuq ‘it (boat) beached, ran up on the shore’ / < uge-²-

gugnuq* (HBC form), uugnuqara* (NSU form) vole (Microtus sp.) # Caungremeng-gguq tayq ugnaraaungremeng-llu tayim alieqyqenaku tayq. ‘Whatever they are, even if they are only little voles, they aren’t scared of him.’ (WEB1); = uugnuq(aq); < PE uq’uyuña (under PE uq’uyu)

ugtq, ugtalria seal on an ice floe or shore # Ugnaga-gguq kuiqgguq, ukut Qipnermiut nunaqnaiglata, maklaarnek ugtartangqelgulartuq. . . . Tauna tua-i ugtalia uani ug’tum paingani pitaqaqluku. ‘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); < ugte-¹-aq, ugte-a-lria; > ugtacurcuun ugtarcurcuun 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’ / estuulum-am qainganun ugtelliniuq look, ‘he got up on top of the table’; . . . qerarluku kuik tamana uggluni nunam qainganun. ‘... crossing that creek he got up on top of the land.’ (MAR1 2001:10); Tua-i-il-lu gguq ugtuq. Ugcami kameksalraagni yuugak, teguamii kenavermun kanavet kuvvliniluku ugtuumaan. ‘She took the pot and dumped it on the fire, along with the food in it.’ (CUN 2007:126); < + PE uq’ka- (cf. Siberian Yupik uq’ka ‘cooked food’)
. . . ‘And so she got up onto it (the sleeping platform in the house). When she got up on it, she took off her old skin boots, . . .’ (GRA 1901:280–281 & PRA 1995:453); < uge-; > uginga-, ugtaq

ugte-^2 to remove one’s footwear # ugtuq ‘he took off his boots’; NUN

uguani, uguan’ because of; as a consequence of; on account of # used with a verb which is treated as a noun and put in the relative case, this unique construction expresses a very strong causal connection; ‘Tua-i tang qanemcinek-llu neq’ayugteqsunrilama, uguan’ qellugtem.’ I can’t remember stories on account of (my mind) being decrepit.’ (ELL 1997:400); = evu-; > uguan’ # NUN

uguc-i- to pile up # usually of ice, as when floes on the water slide up on one another. uguut ‘they (ice blocks) piled up’; NUN; = evunret; < ugu-neq

uguani, uguan’ to pile up # from unattested *uguk cognate to Inupiaq uyquk (uyquk) ‘bearded seal’ and postbase -uaq ‘imitation, thing like’; cf. Siberian Yupik maklak ‘bearded seal’ (as in (Central) Yup’ik) and maklawaq ‘caterpillar’; see also ugluuqsiiq

ugyumi- to grumble # NUN

uygunguaq furry caterpillar # from unattested *uguk cognate to Inupiaq uyquk (uyquk) ‘bearded seal’ and postbase -uaq ‘imitation, thing like’; cf. Siberian Yupik maklak ‘bearded seal’; see also maklak ‘bearded seal’; see also ugluuqsiiq

uyguraq plant type (species ?) # EG

ui husband # uinga pissurtuq ‘her husband is hunting’; uikaq ‘he is my husband’; uiksgutaa ‘she got him for her husband’; uingunani ‘without a husband’; uiruk ‘big husband’; Cunaw’ Qalemam uiklinikii. Eillin murilik ukuk Qalemankuk uini-llu tangeraqquarautalutek, quyurniqrualutek tuaten. ‘The reason turned out to be that he was Qalemaq’s husband. She observed that Qalemaq and her husband kept looking it each other and smiling at each other.’ (ELN 1990:82); Tauna-gguq nulirran uini, yuut-llu tupagpailgata, mermek payuggnaaraa unuakumi. ‘It is said that his wife would serve her husband water in the mornings before people woke up.’ (MARI 2001:17); . . . paniak tauna uiluni, irniarluni-llu. ‘. . . their daughter had a husband and children.’ (YUU 1995:80); . . . uiruni tauna, tua-i kenkepiarluku uikellinikii!’ . . . she really loved that big husband of hers; he was her husband!’ (CUN 2007:92); > uicungaq, uikaun, uigaaq, uilgun, uilingiataq, uinge-, uinguaq, uinguar-; < PE uyi

ui- to fade; to lose color # uigq ‘it faded’ /

uicqar- to land a boat on a beach # uiccurtleq ‘he landed’; uicqaqaa ‘he landed it’ / = uyaqar-

uicungaq* male cross-cousin of a female; son of a woman’s mother’s brother or father’s sister, also female’s grandparent’s cross-cousin’s grandson # literally: ‘dear little husband’; Petugtami angutet arnanek ingluuluteng cikirtaagutaqluteng, imkut-llu nuliacungateng wall’u uicungateng arcaqerluki ingluuliruyagaqluki. ‘At the “Petugtaq” (feast wherein requested gifts were given) men would have women partners with whom they’d exchange gifts, and it was especially desired to have female cross-cousins of males or male cross-cousins of females as opponents in teasing each other.’ (CAU 1985:182); < uicungaq; < PY uicunaq (under PE uyi)

uig- to sample; to taste; to try; to measure # uigtuq ‘he is trying something’; uigaa ‘he is trying it’ / Tua-i-llu yuaraak. Yuaryaaqekkiq; nataqenritaak. Uigyaaquk tua-i wanirpak nataqenrituk. ‘So they looked for it. They looked in vain for it; they didn’t find it. They tried in vain and they didn’t find anything.’ (GRA 1901:280-281 & PRA 1995:453); > uigtua-, uigtur-

uigarte- to suddenly open one’s eyes # < uite-ar(ar)te-

uigtua-, uigtuar- to sample; to taste; to try # uigtuq ‘he is trying something’; uigtuaagaa ‘he is trying it’ / Tua-i-llu yuaraak. Yuaryaaqekkiq; nataqenritaak. Uigtuaagaaq tua-i wanirpak nataqenrituk. ‘So they looked for it. They looked in vain for it; they didn’t find it. They tried in vain and they didn’t find anything.’ (GRA 1901:280-281 & PRA 1995:453); > uigtua-, uigtur-

uigtur- to dance one’s first dance during the Kelek (“Inviting-In Feast”) # said of a young man; CAN; < uigtur-^4-plural /

uigturcuun a mask that a man makes in accordance with his own wishes, the first mask that a young man uses when he first dances # CAN; < uigtur-cuun

uilgaq unmarried woman (including widow) # Tauna atit angutngurtenliniqa, pilaryaaqellinia uilqaungairnirnluku, . . . ‘Her father was becoming an old man and told her that she couldn’t remain an unmarried woman anymore.’ (YUU 1995:121); < ui-; < PE uyilyar- (under PE uyi)

uikaun bridegroom # < ui-kaq-n
uiulq clam; clamshell; spoon (additional meaning in LY, CAN, BB, NL, LI) # Agaa-i-am uiuluk yangangrrluni, uiulq-am gupraarluku tuuqaqeqiini 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; < uiuluryak; < PE uvilurix

uiuluryak meadow jumping mouse (Zapus hudsonius) # considered a bad omen; uiuluryiit pamyuit tak’ut ‘the tails of meadow mice are long’; derivation semantically unclear to compiler, but < uiulq-; and cf. agluruyak; E. W. Nelson (ESK 1899:442) describes a fearsome mythical animal, “the sea shrew”, wi-ulu-gho-yuq, clearly the same word as this.

uiunaq sea lion (Eumetopias jubatus) # HBC; = ugaina

uinge- to acquire a husband; to marry # of a woman; uinguq ‘she got married’ / Wiinga qessangerma uingeykunruaanga aatama, . . . ‘Even though I was disinclined, my father had me get married, . . .’ (YUP 2005:190); < uiq-

uingiar(aq) bog cranberry (Oxycoccus microcarpus) # Paningyaq: “Caagut uingiarraat?” Ackiar: “Icugg’ tumagluniangluguut, amitkacagaliamek epungqerrluni, atauqirrarmek yualukarrarmek, tumagliq-wa.” ‘Paningyaq: “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 # uinguartaq ‘she pretends to have a husband’ or ‘she imagines she has a husband’ / < ui-nguaaq; < PE uyin(ŋ)uđaak (under PE uy)
say, there was this village on the shore of the sea.’ (YUU 1995:86); uitaqellriik ‘they, lived there’; assingnqaunluni uitaq ‘he is trying to live right’; Nerenriata uitaqainanratgun itgertuq ugna angakliniik . . . ‘Shortly after they had finished eating, a man who turned out to be their uncle came in . . .’ (ELN 1990:7); “Tutgarluk, atam uitaqaa. Matarten.” Matartenu. “Qallun, matarma-qaa waten uitasqellua?” “Grandchild, stay put. Take off your clothes.” He took off his clothes. “What’s going on that you want me to be naked like this?”’ (MAR2 2001:87); qingalriit uitaq ‘prematernal home’; uitacurlagceciyaraq, uitanqegci-, uitauqaine-, uitate-; < PE uvita- (under PE uvi(t)-)

uitanqegcin, uitanqegciqilleraq peace # Uitanqegcitmek unisvikamci, uitanqegcitmek cikiramci, . . . ‘Peace I leave with you, peace I give to you, . . .’ JOHN 14:27); < uita-necteq-n, uita-necteqi-lqeq-kaq

uitassuun, uitan eye; on Wrangell 1839 list (19) for K and in Orlov-Pinart 1871 list (22) for K; not attested in modern Yup’ik; qingalriit uitaq ‘prematernal home’; uitacurlagceciyaraq, uitanqegci-, uitauqaine-, uitate-; < PE uvita- (under PE uvi(t)-)

uiqaci- to be unoccupied; to have free time # uitqaciq ‘he has free time’ / caarkairucami uitqaciq ‘since he is done with his work he is unoccupied’; cf. uita-

uiuvar-, uiuvaar- to revolve repeatedly; to circle repeatedly # uiuvaartq ‘it is revolving’; uiuvaaraa ‘it is going around it repeatedly’ / . . . akagluni cikirmiri, tua-i-llu tu‘amami pengum terr’anun uilluni pagni qilak tangerrluku, tuarpiaq tamana nunat uivaalria, ilu-lla cali qungvagyualuni. ‘. . . 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-llu pissurtet nanerpateng teguluki tuamte-luku. ‘The hunters took their spears with them when they’d work on the ceremonial staff, they would use wood and dye it with ochre.’ (QAN 1995:168); < uiteraq-te

uita- to open one’s eyes; to wake up; to bloom (of flowers) # uituq ‘he opened his eyes’ / neplirpakaavci pipiq uituq ‘since you are so noisy, the baby is waking up’; uisngauq ‘his eyes are open’, ‘he is awake’; uiten! ‘open your eyes, wake up!’; qimugkauyaraat uituq ‘the flower is blooming’; ‘the puppies are starting to open their eyes’; naucestaq uituq ‘the flower is blooming’; Qerruqatarluni ilu-luku cikirmiciganatek, 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; > uitassuun, uitemssuaq; < PE uvi(t)-

uitemssuaq snow goggles # HBC; < uite-

uite-qaq ‘soft red rock; ochre # Uiterenrayagdrila nutaan tan’jurraq . . . kegginaa-gguq mingugciqiuq 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 kavirciaqami yuk allamun yugmun tangvak gottenkenanini tunusngaurluku taq̣aaam kavircitullruuq . . . Yugnek-gguq-am tangvak getlerluni kavickeggluni taq̣a-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 uivtarar

uiterte- to dye with ocher # Kangaciqamek calikuneng caliciqaat tua muragaq man’a tua caliluku, uiterluku-luku. ‘When they’d work on the ceremonial staff, they would use wood and dye it with ochre.’ (QAN 1995:168); < uiteraq-te

uitter-qaq snow goggles # RBC; < uite-

uitteraq ‘soft red rock; ochre # Uiterenrayagdrila nutaan tan’jurraq . . . kegginaa-gguq mingugciqiuq uitermek.
uivaartur- to continue to circle around repeatedly # Tuamta-Ii’ nalugiqтарармэng unuкуaayarani, nakacugel egalreml ikingqarlim avatiini uivaarturtuqeng, gasgim qangiarni. ‘And early in the morning when they were going to perform the ritual, those who had the badders (of the animals they’d caught) went round and round the open sky light on top of the kashim.’ (YUU 1995:39); < uivaar-tur-

uivaaryaraq revolver # < uive-a-yaraq

uivacetaaq wheel # < uive-a-cetaaq

uivagci-, uivagcir- to be hesitant; to go in circles (figuratively); to be anxious # Aling quyanaqtaa-I-, uia-i tang allaunritliniavet qaililkuaufaqnuyluqtketauq iiqgamaa ukunun ciuuperecerntu, uivagcerceskevnga. ‘I’m so relieved that you aren’t someone else, thinking that these people in your host village might do something to you, you did make me so anxious.’ (KIP 1998:247); < uive-?

uivak vertebral # uivat ‘spine’, ‘vertebrae’; UIVAM uivame (NUN form), UIVAM uivamukra (K, Y, Nl, CAN, HBC, FF form) ‘spinal disk’; < uive-aq; < PE uyiyvaaq (under PE uyiva-)

uivcetaaq top (toy) # Caukiaca’ta’arqameng qantam allungalgem iuaunun uivcetaaq piluku waten-lu eiliurluku. ‘When they play the game “turn to me”, they’d spin a toy in the bottom of a bent-wood bowl, inside it.’ (CIU 2005:316); < uive-cetaaq

uive- to circle; to revolve; to rotate # uyuvq ‘it is going around in a circle’; uyva ‘it is going around it’ / uyvtaa ‘he is turning it around’; uyvuta ‘he is taking it with him as he goes around’; Apiataml-llu kinguani cali uivensiarararluku nanvaq uertullung kalngateng muinurlengarta. ‘After lunch and after going around the lake some more (gathering eggs), they went home even though their backpacks weren’t full.’ (ELN 1990:105); = uive-; > uivar-, uivagci-, uivcetaaq, uivenqegg-, Uivik, uivluf, uivneq, uivuq, uivtaa-; cf. Nelson 1877-1881 list (127); < PE uyive-?

uivenqegg-, uivtqeg- to be round; to be spherical # uivneqetguq ‘it is round’; Maaten muirkartaan aanauniq uquiringlinlinluq, aqsiq-luq anglukek uyivneqegnanatek. ‘When she took a look at her mother, she saw that she had evidently become fatter, and that her belly was big and seemed so round.’ (ELN 1990:99); / < uivenqegg-; > uivenqellria

uivenqellria circle # Eniluku piug uyivneqellria, “Tut’aqameng cat tua-i una nagingauralria auqarretlararat patuqerlutek-luq kapakaanaak. Tua-i ca pituarki.” ‘Pointing to the disk, he said, “When something steps here it gets caught; it releases the mechanism and the trap snaps shut. And so it’s caught.”’ (ELN 1990:52); < uivenqegg-llria

Uivik, Uiv’ik, Uivevik December # Nakaciutullrut-uguq uksumi Uiviim walleuma Iralullraam nalliini. ‘They held the Bladder Feast in winter around December or January.’ (PRA 1995:458); see Appendix 7 on the Yup’ik calendar; < uive-vik, uive-vik, uive-vik; concerning Uivik (as opposed to Uivevik), cf. naivek and naive-

uivluk marsh marigold (Caltha palustris) # the name comes from the round shape of its leaves; NUN; > uive-?

uivneq joint or connecting point of a hoop-like object # < uive-neq

uivuq knot in wood; circular cap of squirrel or other skin with beaded decorative bands # Uivuqarra ayaruan kangranun qillrutaa, nacaa 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

uivuqarrq* circular cap of squirrel or other skin with beaded decorative bands # < uivuq-raaq

uivtaaq top (toy) # and uivtaar- to spin # Waniwa ‘ggun uivtaraarluku, tua-i-llu malruulkut — 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-te-a-?

uivukaq hyaline cartilage # (?)

uivun device for stirring # < uive-n

uivur- to go around something thoroughly # Tua-i-llu nanvaq uivunuluk, apiatarnam-llu aqumterluteng can’get akutirnun nertleng. ‘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-

uivutar- to give the nameake(s) of the deceased a complete set of new clothing during the Eriq (“Greater Memorial Feast”) or Merr’aq (“Lesser Memorial Feast”)
ukanirpak historically; up till now at least # adverbial particle; Teggneq cali tuaten
teggnermek tangeqsaitukut ukanirpak tuaten
pinriqualriamek, pingailngurmak-wa pingraata.
‘Throughout our history we have never seen an
elder who gave up and didn’t participate’ (TAP
2004:102); Tua-i picim ilini tauna maurlua
qallun umyuarteqluni, inerquataqpiarmek
ukanirpak niitetukemteneq, . . . ’Then one day
his grandmother thought about a very serious
prohibition which we used to hear about since
time immemorial, . . . ’ (ELL 1997:12); < ukani-rpak
ukaniku in the near future # adverbial particle;
Ukaniku piyunarqekumta cali ukuceutun
naaqerkpeceqmek igauqvayuqaqukt. ‘In the
near future, if it’s possible for us, we would like
to write more like this for you to read.’< ukani-ku
ukaqsig- to be close (to here) # ukaqsigtuq ‘it is
close by’ / neqlillrat ukaqsigtuq Mamterillerni
‘their fish camp is closer than Bethel’; < ukiqsiq-
ukaqvaggun in the near future; recently #
essentially a particle; Ukaqvaggun microwave
oven-aat paivngangellruut tamakut-lu
aninqinerturuteng cani tamaqti keniircuutni.
‘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-ialis
ukate- this side # ukatiini ‘on this side of it’ # Ciku
man’a qanqini nunam assituit uum kipusviim
ukatiini. ‘This ice on top of the ground is bad on
this (toward us) side of this store.’ (PRA 1995:192);
< uka(ni)-tea-; > ukakarar-
ukatmun toward here; this way; on this side #
adverbial particle; Maaten pug’uq yucuqaq . . .
irpayagauluni, 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
ukatrute- to shoot short of a target # ukatrutaa ‘he
shot short of it’ / < uka(ni)-trute-
ukayiq, ukasiruaq cottongrass (Eriophorum sp.)
# from unattested ukayiq, ukasiq cognate to Siberian
Yupik ukayiq ‘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
uki- to get a hole (in it); to get pierced # ukiuq ‘it got a hole in it’ / ukimauq ‘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, ukinqetuk, ukliaq(aq), ukite-, ukinvakaneq. ukiyaaq; < PE uki-2

ukicissuun drill; awl; hole-making device, auger # < ukit-2

ukii- to pierce a hole through # ukitaa ‘he made a hole in it’ / ukikiskina! ‘get your ears pierced!’; Wagg’uq. “Cikum ukiugngaurtii, ayakuyaqunaku inga-llu inglulengraa, kegginaa-llu qaillun ayuqengraa.” Cikum-gguq ukiugngaurtii camakan uksumi anguyugngauq. ‘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-te2; > ukicissuun, ukiqte-; < 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-neq1

ukiyaaq cooked piece of fish # < ukli-aq

ukiutnaq* open-weave grass bag # < uki-i2-cuun

ukiqe- to help # ukiqqira ‘he is helping her’ / HBC, NI, CAN, NUN, BB, NR; ukiqituq ‘he is helping out’; < uki-sqaq-ir1

ukinvaq* open-weave grass basket # cf. uki-

ukite- to make a hole in it # ukitaa ‘he made a hole in it’ / ukikiskina! ‘get your ears pierced!’; Wagg’uq. “Cikum ukiugngaurtii, ayakuyaqunaku inga-llu inglulengraa, kegginaa-llu qaillun ayuqengraa.” Cikum-gguq ukiugngaurtii camakan uksumi anguyugngauq. ‘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-te2; > ukicissuun, ukiqte-; < PE ukit- (under PE uki-2)

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ukite- to make a hole in it # ukitaa ‘he made a hole in it’ / ukikiskina! ‘get your ears pierced!’; Wagg’uq. “Cikum ukiugngaurtii, ayakuyaqunaku inga-llu inglulengraa, kegginaa-llu qaillun ayuqengraa.” Cikum-gguq ukiugngaurtii camakan uksumi anguyugngauq. ‘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-te2; > ukicissuun, ukiqte-; < PE ukit- (under PE uki-2)

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ukiutnaq* open-weave grass basket # cf. uki-

ukite- to make a hole in it # ukitaa ‘he made a hole in it’ / ukikiskina! ‘get your ears pierced!’; Wagg’uq. “Cikum ukiugngaurtii, ayakuyaqunaku inga-llu inglulengraa, kegginaa-llu qaillun ayuqengraa.” Cikum-gguq ukiugngaurtii camakan uksumi anguyugngauq. ‘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-te2; > ukicissuun, ukiqte-; < PE ukit- (under PE uki-2)

ukiutnaq* open-weave grass basket # cf. uki-
coming approached from the distance toward this area.’ (CIU 2005:180); see Appendix 3 on Yup’ik demonstratives; < PE dem uk-

uksi- to spend the winter # uksiuq ‘he is spending the winter’ / Taγaam-γguq maani — uksumi cikungellra ayagluku pilliuit — uksivimeggun nunameggun quyurtaqultung. ‘But here — maybe starting when ice formed in winter — they gather at their wintering headquarters village.’ (CAU 1985:12); < uksuq-i3; < PE ukyi- (under PE ukyur)

uksi-, uksui- to spend the fall # uksiuq or uksuiguq ‘he is spending the fall’ / uksiuq-i3; < PE uksi-, uksiuq-

uksiiyar-, uksuiyar- to go to fall camp # uksiiyar- to go to fall camp # uksiuq ‘he went to fall camp’ / Tua-i-lu uksiiyarpailegmeng cen’armi aqunginanermeqgni yakiicimauggullutung tuaten camek qalriarlarmek niiut, . . . And then, before they went to fall camp, while they were playing tag on the shore, they heard something calling out, . . .’ (ELN 1990:30); < uksii-yar-, uksuiyar-

uksi- — uku-

uksualq this coming winter # uksualq ‘he is spending the fall’ / < uksiuq-i3; < PE uksualq-ruk

uksuq winter; last winter; year # and uksur- to become winter # uksurtuq ‘it became winter’; uksuaraa ‘winter came upon it (the land)’ / uksuq melqugellruunituq ‘last winter he didn’t trap for fur’; uksumi ‘during the winter’; uksuqituq ‘it is winter’; uksuurtuq ‘it has become winter’; uksurcuun ‘something used for winter’; Tua-i-lu cat iliitinu uksumi, uksum-waqua qukaani tamaani nengllillran nalliini qasgimut uittanginanraratni, . . . And then, one time in the 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, uksullak, uksuaq, Uksurnarli, uksurpak, uksurtuq; < PE ukyur

uksuq this coming winter # ikaq kiputellruunga nutaramek suukuumek uksuq aturnaluku ‘last summer I bought a new snowmachine to use this coming winter’; < uksuq-ku

Uksurnarli Portage Creek # village near Dillingham; < uksuq-naq’-lii

uksurpak all winter # adverbial particle; < uksuq-rpak

uksurtuq thing of winter; snow bunting (Plectrophenax nivalis) # < uksuq-taq

uksussaq vinegar # from Russian ýyçyc (úksus)

uku- one like this (indicated something on oneself or nearby) # used with a possessor (or the equivalent) as in: aq’um 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)’; Kegginaurtangellinirlia ukuua, kegginauumek, imkunek kegginaaquemek-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’irturnipa-lii-γγguq ukuagkeni. ‘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 ayuqqu cali, maragutun caliarkarnilngurtun yuk, nengaugkarniini, panigkarniini, ukurrarkarniini-llu. ‘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 # Taparrmiunun ukurritauguq ‘she is living in her husband’s village, Stebbins’; Tuani-am tua-i ukurritauyaqetlem amaken Qinarmek, ayatguelu-gguq ilain, taqvailgata angyuallrii. ‘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; ukurtiqqu ‘she got married into a family’ / Nunanun allanun nugtarrluni nengaugicaraq wall’u ukurricaraq qaneryarqertuq 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); < ukurrite-aq2; > ukurritaq

ukurmiu person from this place right here # Maa-i ukurmiuk en lagqelliniuk akayuyuaneq elinurunek. ‘We have young people, students, people from right here, attending.’ (ELD 1984:4); < ukurmiu

ukut these # plural of una (q.v.); > ukurmiu

ukveke-, ukveqeq- to believe # ukvekaa or ukveqaa ‘he believes it or her’ / ukvekenrimakor or ukvekenrtrimak ‘I don’t believe you’; Taugaken ayagniruku cuut ukvekenlliniat ukicimayukluku Nanwarcia imarpigmun. ‘From that, people began to believe that Nanwarcia had a passage (underground) that led to the ocean.’ (WEB2); Atam nanakpil iqlungartut; auqta ukveqenniuk. Nulirkan amllerrata ilitneq nuliangeciqqu. ‘Look, young men lie; don’t believe them. Because there are many potential wives for him, he will take one of them for a wife.’ (YUU 1995:10); < ukveke-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’; ukvertua Agayutetangqerrucianek ‘I believe that there is a God’; Cali yuut ukvelartut yuum tarneranek tuqyuiungurmeq. ‘Also people believe in the immortal soul of a person.’ (CAU 1985:34); Ciin nangaryuyuccei, elpeci ukverkilngurtu? ‘Why are you terrified — you of little faith?’ (MATT. 8:26); > ukveke-, ukveraite-, ukvernarqe-, ukverneq, ukvertar-, ukverun; < PE ukver-

ukveraite- to be incredulous; unbelieving; to be overjoyed; to marvel # ukveraituq ‘he is overjoyed’ / Nanraumali Ataneq! Ukveraitmarquq kenekminek nasvagillra ngunnu . . . ‘The Lord be praised! His showing his love toward me makes me marvel . . . ’ (PSALM 31:21); < ukver-aq1-ite1

ukvernarcar- to pledge; to swear truthfulness or loyalty; to guarantee # Ukvernarcarirraara wangnun, . . . Tua-i Esau ukvernarcariluni paitarkani Jacob-aamun pikarkaurceataa. ‘Pledge to me first, . . . So Esau pledged and allowed his birthright to pass to Jacob.’ (AYAG. 25:33); < ukver-naq-car-1i-

ukvernarqe- to be believable; to be trustworthy; to be credible # ukvermarqutuq ‘credibility’; . . . tamarmeng-llu alerquutai ukvernaqaluteeng. ‘. . . and all his precepts are trustworthy.’ (PSALM 111:7); < ukver-narq-car-1i-

ukverneq faith # < ukver-neq2

ukvertar- to tend to believe things # ukvertartuq ‘he tends to believe’ / Taugken-gguq tua-i im’ ukvertarialia tua-i picuyukluku pilria, ilani qusengraata cakneq qusyuunnun. ‘But, one who tends to believe in 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’; ukveryagutaa ‘he has come to believe it, or him’ / Waniwa tang arnassagaama qaneryarat-il’ ilait elitaqaurcamki ukveryaguskekal’-am tamana tua-i. ‘Now that I’m an old woman, because I’ve begun to learn these things that have been stated, I’ve come to believe that [tradition].’ (AGA 1996:110); < ukver-yagate-

ula high tide; flood # Tua-i ul’aqan, una, ula
mayuraqan kit’aqluni qail’ 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 # ulapequt ‘he is wasting time, playing around’ / ulapequtek ‘he is using it to waste time, he is playing around with it or her’; . . . tumyarat tautuk tekiaartellini ulapeqellrata nunini inuguacuar una arenqianani kenunggaluni. ‘. . . 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); Ulapequlaqgnekullu ungungssiarnek cassiagilivkaraqlluki. ‘Wantonly they mistreated animals, making it so that the animals couldn’t do anything.’ (AYAG. 49:6); Tua-i taum arnam tunllini tautuk nakacuut. Qyaluni tegullini, angnirigerrluni. Ulapequtellini, egqaqlluki 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) cf. ulapsagte-

ulap’aq waterproof boot # Amiitnek tammak ulap’anggellruukut imumi. Wiinga-ll’ angullruanka. Wiinga-ll’ aturaqluki. ‘We had waterproof boots from their skin. I caught the tail end of that era; I also used to use them.’ (AGA 1996:184); = alap’aq; from ‘rubber’

ulapsagte- to make a mistake; to forget # ulapsaget ‘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 angallurulrit imumi, tautuk terr’at ukilleryagirtlulu uussukcamek. ‘. . . back in those days baking powder cans were large; they made little holes in the bottom with a nail.’ (CIU 2005:196); < ulcetaaq

ule- to rise (of liquid or semiliquid, e.g., dough); to be 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 anuqllirpakaami ulgugq ‘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’; ulesqar ‘a little flood’; ulesqiluni ‘flooded a little’; Tauktul-llu keliparkat ulcirtluki, ulngata-llu uulluki. ‘She waited for the dough shaped into loaves to rise, and when they rose she baked them.’ (PRA 1995:413); ulengnaqenrilnguut ‘nonprofit corporation’ (literally: ‘those that don’t try to rise (above others for profit)’) (legal neologism); see also. ula-; > ulengnaqenrilnguut, ulcetaaq, ulerpag-, ulerpaq, uleve-, ulevlar-, ulute-; < PE ula(-)

ulerpaq flood # and ulerpag- to flood # ulerpagtuq ‘it is flooding’ / ulerpautaa ‘it is flooding if’; . . . nunam pektellrakan wall’ ulerpagkun cagmarilleq. ‘. . . earthquake or flood damage.’ (NEL 1978:3); Tangerrluku ulerpagcatqata’arqa nuna ungugngellrit tamalkuita piunrirluki. ‘See, I am going to bring a flood upon the earth and destroy all life.’ (AYAG. 6:17): < ulerpak

uleve- to well up (of water from beneath the earth or ice); to babble (of one speaking) # uluvuq ‘it is bubbling up’; ‘he is babbling’ / NSU; = ulve-; < ?-ulev-

uleviq spring (of water) # and ulevlar- to have a constant visible flow of water as evidenced by bubbles # ulevlartuq ‘it (water) is entering’ / Nasaurlут-uguq iliit kingunruluni ivqallrani iliit kinyarluni piuq nanvaq tauna camaken ulevlun anthartellinirlit. ‘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); Ulevlarpallrallt anqellruuk, ‘Large bubbles would surface.’ (PAI 2008:28); < uler-; < PE ulevlar- (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 # uluvuq ‘it is messy’; ulevt a ‘he messed it up’ / NUN, NS

ulganaq parka ruff # NUN; < uuleg-a-naq

ulgaaq coat # NSU; < ulik-?

uligiyuli 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

uligui- to distract attention from its young by pretending to be disabled and thus drawing an intruder’s attention to itself (of a bird) #
uiiguiq ‘it (bird) is performing its distracting act’ /

uliiq arctic fox; white fox (Vulpes lagopus) #
Qavartaraqulta uksumi pingnatugluta
akikarcungnaqaqamta kaviarneq, uliiq-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 uliqayq

ulik blanket; quilt # and ulig- to use a blanket #
uliktuq ‘he put on a blanket’; uligaa ‘he put
a blanket on her’ / Ulikami-llu ulig nuqnluku
imgulluni uligmun uitaurluni, piqerluni
qerrutennirnak Turpik qerruyingliami
makluni ulik nuqalrtuku ulingnaqluni uliam
taiga qulunu. ‘As she was not covered by the
blanket, she pulled the blanket over and wrapped
herself up in the blanket staying warm like that;
as soon as she became warm, Turpak started
going 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 ulialaraa . . . ‘He
blankets the earth with snow . . . ’ (PSALM 147:16);
> uligaaq, uligiyuli, uliktuq, ulilek; < PE uliy(-)
uilicuk 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-impaapurturluni
pilaucimin tanua Elnguq, tua-i-llu
qaapnakemmiqu kaminiaq ullagluq kanimek
murilkia, 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); Uliiimi mak’arrluni
uirraniluni tuaten ulaginaarluku. ‘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 ulautaqlutung Elriiylarlutung. ‘When the
village did that, the other village would come
for the Great Memorial Feast.’ (CAU 1985:129);
Cikmiumarlia-llu elliniul ulautuat, . . . ‘They
brought to him a blind man, . . . ’ (MARK 8:22);
< ullag-te-

ull’eruaq (ull’eruaq ?) exterior groove of an oval bowl
# NUN

ulligtaq fish cut for drying # < ulligtae-aq;
> ulligtaruaq

ulligtaruq split and dried small fish, such
as whitefish, pike, or trout # Unuakumi
mak’ararlutung uptut atraqarlutung
aklumulegn, cali-llu ekinerulluliumegn, uiligtaruliumegn-llu uciviirucan taiga qulutung.
‘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);
< ulligtuaq

ulligtae- 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’ / ulligciuq ‘she is cutting
fish for drying’; > ulligtaq; cf. ulirte-; < PE ulir-
ullinga- to be turned inside out # ullinga\textsuperscript{uq} ‘it is inside out’ / < ulte-nga-
ullirneq a cut # Y; < ullirte-neq\textsuperscript{1}
ullirtaaq coat; jacket # so called because of the way in which it opens in front, in contrast to the traditional pullover parka, atku\text{; BB, NR, LI, EG; < ullirte-?}
ullirte- to open or cut so as to expose the inside # ullirtuq ‘it is opened, cut open’; ullirtaa ‘he cut it open’ / Atam tua-i ava-i upyut’ngareskaku, mikelnguq anyungareskan, uuggun wani\text{wa uum ipegcarturalallrakun tua-i aqsiik ullirrlukek irnvikarniarput. ‘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, ullirtaaq; cf. ulligte-; < PE u@i3 ullukarak tool box # NUN
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
ulluvak cheek # ulluviigken ‘your cheeks’; Yuum qacareskaten ulluvagpegun inglua-llu manikiu. ‘If a person slaps you on the cheek, turn the other one.’ (LUKE 6:29); < ?-vak; > ulluvalqin, ulluvalquq; < PE u@u!a! ulluvalqin gill cover of a fish; operculum # < ulluvak-?
ulluvalquq cheek of a fish, cut from the fish # < ulluvalquq-qq
ull’uyaq whirlwind # ull’uyam kalikallerpakayall’er qulet\text{m}un t\text{e}ngtaa ‘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)luyar-
ulmirte- to flare # e.g., copper tubing; < PY ulmista-
ulpe\textsuperscript{g}- to be boiling # ulpe\textsuperscript{g}tuq ‘it is boiling’ / NUN
ulpecu\textsuperscript{q}naq 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 qail’ tak\text{tal}trianek tegumiirluta, akiqliqluta waten, kuiggaq keluk\text{g}at aciiruluq ulpe\textsuperscript{g}tuqluq 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’ / mikelngu\text{u}t ulpiartaatut runapigmi ‘the children are somersaulting on the tundra’; Ancamegnegu pilliniak, ulpiartaaresqelluku tallimarquneq, 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. ulpete-; < PE ulpa’ or ulpa (under PE ulat-
ulqi\textsuperscript{q} potato; wild potato plant (\textit{Claytonia tuberosa}) # NUN; = utqi\textsuperscript{q}; < PE ulqi3
ulqicinak parka made with the fur side inward # Wiinga-llu tevyulin\text{e}k ulqicinaaralul\text{u}ki. ‘Me too, (they’d have me use) a fur-side in parka of muskrat skins.’ (CAU 1985:130); < ulte-?
ulruk pair of pants # and ulrur- to put on pants # ulrurutuq ‘he put on pants’; ulruraa ‘he put pants on him’ / the noun ulruk is a dual with base ur\textsuperscript{r}as in ulrupiik ‘big pair of pants’; BB, NR, LI, EG; > ulrusiik
ulrusiik old pair of overalls # < ulruk-?
ulte- to turn inside out; to reverse # ultuq ‘it turned inside out’ / ulta\text{a} ‘he turned it inside out’ / ullesgu! ‘turn it inside out!’; ulla\text{lle}luq ‘turning it inside out’; Waten-gguq tang alangru\text{l}riit tamakut, makuit, aliit ultaqriit elatmun, qerrulliit-lu makut akuit pingermeng cali ullingaluteng; negiliit-lu 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-, ulte-\textsuperscript{e}, ulqicinak; < PE ulat-
ulu, uluq tongue # uluni kegqeraa tamuallerminiu cukangnaqluni ‘he bit his tongue when he chewed it, trying to chew fast’; Yuucuaqaurullerpeni qanerpeg\text{gun} ialten ilakniteksaqunaki. Ulu m\text{ik}‘lengermi akngirnaroq. ‘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; > ulukeg\text{cir}-, ulu\text{car}, ulu\text{aq}, ulungayaraq, uluvirte-; cf. uluaq, uluar-; < PY-S ulu(q)
uluaq 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 egkuaq; uluakun ulligciuq ‘she is cutting fish for drying with a semi-lunar knife’; Uluvminekgguq tauna tan’gaurlullertegumiarrarluni. Tauna-llu-gguq aipaa nasaurluq uluamek. Nanikuangengamek taum tan’gaurlullraam 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(n) and ulurar

uluar- to saw # uluartaq ‘he is sawing’; uluaraa ‘he is sawing it’ / NS; cf. ulu-; > ulurarun; < PE uluara-.
ulurrugnaq — umciginga-

ul’utvak “whitecoat”; newborn or unborn seal, especially spotted seal (Phoca largha) # < ?-vak

uluvirte- to scold, to give a tongue-lashing # uluvirtuq ‘he is giving someone a tongue-lashing’; uluvirtaa ‘he gave her a tongue-lashing, bawled her out’ / < ulu-?

uluvite- to rustle # BB
ulve- to well up (of water from beneath the earth or ice) # Tuagaam meu 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 ulvelriatagemun, nunam-llu aciakun kuiggaartagemun, qurrurluteng kugnayunghi qemini-llu. ‘To one with rivers, to the one with springs, and underground streams gushing forth in the valleys and hills.’ (ALER. 8:7); . . . ulvelriit mer’et unvenrircetaqluki. ‘. . . it makes the springs of water cease to flow forth.’ (PSALM 107:33); < ulve-Iria

um- root; > umci-, umcig-, umek, umeg-, umgi-

umci-, umcig- (HBC form), umcigci- (HBC form) to be plugged; to be stuffed; to have nasal congestion # umciuq ‘it is plugged’, ‘he has nasal congestion’; / qengagka umciuk ‘my nose is stuffed’; < um-?

umcig- to be airtight # umcigtuq ‘it is airtight’ / umcigtaa ‘he made it airtight’; umcigtai nem’i akulqucui uruneq ‘he sealed the cracks of his house with moss’; qallillirluku nunamek umciggluku ‘making it airtight by covering it with a layer of dirt’; ‘Qallun ayuqellrua nepiami marayami uitalleq?” “Assillruuq. Nenglurnuunani umcikcarnaunateng-llu cat. Assirluni tua-i nenglliyuunani 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-te?-n, umcig-te?-n-kaq

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)’;

umgutii ‘November’ (NUN usage); literally: ‘the sea’s closing in (with ice)’;

umilek prominent fish camp on Nelson Is. # < ?-miu-

umlluaqar- to cook rare # HBC; < uu-; = uungllekar-, uuvlaar-, uvluaqar-
Bases for the Glosses

umsuarteqe- — umyuarniurun

umsuarteqe- — to think # Tua-gguq umsuarteque, “Wall’u-gaa wangguq kan’a? Wang’ungatuq kan’a.” Then he thought, “Or could that one down there be me? It’s probably me down there.” (AGA 1996:162); Y, NSU; = umyuarteqe-; < umsuaq-teqe-, umsugaq-teqe-

umta fog # and umte- to be foggy # umtuq ‘it is foggy’ / Y

umyuacuar- to partially lose one’s sanity # umyuacuartuq ‘he is somewhat crazy’ / < umyuacuar-

umyualiurta psychiatrist; psychologist; counselor; social worker # UMUYALIURTET QALARCUYARAAT ‘mental health counseling’; < umyuacuartuq

umyuallgutke- to agree (in thought); to be of one mind; to have the same opinion; to think alike # umyuallgutkuk ‘they have the same opinion’; umyuallgutkaa ‘he has the same opinion as her’ / < umyuallgutke-

umyuanga’rtuq ‘he just thought of something’ / < umyuanga’rt-

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); < umyuangani

umyuarite- to be stupid; to lack mental ability; to lack common sense # umyuariq ‘he is stupid or lacks sense’ / = umyuarte-; < umyuariq-

umyuarniurun anguish; anxiety; worry; regret; remorse # umyuarniurtuq ‘he regrets it, has anguish over it’; < umyuarniurun

umyuarte- to be stupid; to lack mental ability; to lack common sense # umyuariq ‘he is stupid or lacks sense’ / = umyuarte-; < umyuarte-

umyuarcirtur- to consider one’s actions (before acting) # Cali-I’ nunakenrilkemteri uitakumta nunataangelriaci tua-i, tua-i-gguq umyuarcirturluki qail’ qanruteksailengraitkut, muriilurasqañauraitkut tamaani. ‘Also if we stay in a village not our own — since you are starting to visit the villages — they would tell us to be careful, to consider our actions even if they haven’t told us (about the particular situation).’ (KIP 1998:189); < umyuarcirtur-

umyuarite- to be stupid; to lack mental ability; to lack common sense # umyuariq ‘he is stupid or lacks sense’ / = umyuarte-; < umyuarte-

umyuarniur- to be anguish, to worry, to regret; to feel remorseful # umyuarniurtuq ‘he is worried’ / umyuarniurtuq ‘he is worried over it’ umyuarniurtuq qail’ qanerlagartiyullermeggnek yugneq cikirilartut. ‘During Christmas Yup’iks give gifts commemorating the departed.’ (YUP 1996:56); = umyuarcirtur-

umyuarcirtur- to consider one’s actions (before acting) # Cali-I’ nunakenrilkemteri uitakumta nunataangelriaci tua-i, tua-i-gguq umyuarcirturluki qail’ qanruteksailengraitkut, muriilurasqañauraitkut tamaani. ‘Also if we stay in a village not our own — since you are starting to visit the villages — they would tell us to be careful, to consider our actions even if they haven’t told us (about the particular situation).’ (KIP 1998:189); < umyuarcirtur-

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umyuarniur- to be anguish, to worry, to regret; to feel remorseful # umyuarniurtuq ‘he is worried’ / umyuarniurtuq ‘he is worried over it’ umyuarniurtuq qail’ qanerlagartiyullermeggnek yugneq cikirilartut. ‘During Christmas Yup’iks give gifts commemorating the departed.’ (YUP 1996:56); = umyuarcirtur-

umyuarcirtur- to consider one’s actions (before acting) # Cali-I’ nunakenrilkemteri uitakumta nunataangelriaci tua-i, tua-i-gguq umyuarcirturluki qail’ qanruteksailengraitkut, muriilurasqañauraitkut tamaani. ‘Also if we stay in a village not our own — since you are starting to visit the villages — they would tell us to be careful, to consider our actions even if they haven’t told us (about the particular situation).’ (KIP 1998:189); < umyuarcirtur-

umyuarte- to be stupid; to lack mental ability; to lack common sense # umyuariq ‘he is stupid or lacks sense’ / = umyuarte-; < umyuarte-

umyuarniur- to be anguish, to worry, to regret; to feel remorseful # umyuarniurtuq ‘he is worried’ / umyuarniurtuq ‘he is worried over it’ umyuarniurtuq qail’ qanerlagartiyullermeggnek yugneq cikirilartut. ‘During Christmas Yup’iks give gifts commemorating the departed.’ (YUP 1996:56); = umyuarcirtur-

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umyuarte- to be stupid; to lack mental ability; to lack common sense # umyuariq ‘he is stupid or lacks sense’ / = umyuarte-; < umyuarte-
umyuarrliqe- to have malicious or malevolent thoughts; to have evil intentions # umyuarrliquq ‘he has evil intentions’ / umyuarrliquuta ‘he has evil intentions towards her’; Tua-i anuururtle kat’um umyuarrliquuni tuaten elliqiten ‘Your grandmother down there has malevolently made you become like that’ (ELL 1997:14); < umyuaq-liqe-

umyuarrlugcarar- to regret one’s actions; to feel remorse; to worry # umyuarrlugcarartuq ‘he feels remorse’ / Ciin umyuarrlugcaralarceci aturarkapceercek? ‘Why do you worry over what you will wear?’ (MATT. 6:28); < umyuaq-rrluk-?

umyuarteqe- to think # umyuartequq ‘he is thinking’ / camek umyuartequsit? ‘what are you thinking about?’; umyuartequa ayagnayukluku ‘I think that he might go’; umyuarteqeqaagrelluununga umuauq Tallimirtingunayukluku ‘I thought wrongly that tomorrow would be Friday’; Y, NSK, NI, CAN, K, BB, NR, LI; = umsuarteqeqe-

umyuartu- to be wise # umyuartuuq ‘he is wise’ / = umyuarc-

umyuassuugar- to be distressed; to be troubled # umyuarsuugar-

umyugailkacag- to lose one’s train of thought; to be unable to concentrate; to be unable to think clearly # umyugailkacag-

umyugailkar- to act thoughtlessly # umyugailkartaq ‘he is acting thoughtlessly’ / Cali irniangama irnianka neqmek umyugailkarditellunritanka. ‘Also when I got children I did not let them follow their whims concerning food.’ (YUU 1995:56); < umyugailkar-

umyui- to be insistent (like a child); to follow one’s whims # umyuituq ‘he follows whatever whim he has’ / < umyui-

umyuq, umyu(g)aq mind; idea; thought; mental activity; frame of mind # umyuqaa ‘his idea or mind is good’, ‘he is happy’; umyuqaag cacetuqetekulu ‘with his mind fortified by it’; . . . umyuqaa tua-i assirpek’nani taum tutgara’urluan pillinia, “Meqsugyaaqua.” ‘. . . being in a bad frame of mind, that grandson of hers said to here, “I am thirsty.”’ (CIU 2005:286); note that words based on this form are used even in areas where umyuuqaq is used, if the suffixes are such that the g is geminated; thus a person who says umyuuaq ‘my mind’, umyuartequq ‘he thinks’, etc., may say umyugaa ‘his mind’, and umyuugaituq ‘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, umyuq-

umyuq, umyu(g)aq, umyu(u)aq mind; idea; thought; mental activity; frame of mind # umyuqaa ‘his idea or mind is good’, ‘he is happy’; umyuqaag cacetuqetekulu ‘with his mind fortified by it’; . . . umyuqaa tua-i assirpek’nani taum tutgara’urluan pillinia, “Meqsugyaaqua.” ‘. . . being in a bad frame of mind, that grandson of hers said to here, “I am thirsty.”’ (CIU 2005:286); note that words based on this form are used even in areas where umyuuqaq is used, if the suffixes are such that the g is geminated; thus a person who says umyuuaq ‘my mind’, umyuartequq ‘he thinks’, etc., may say umyugaa ‘his mind’, and umyuugaituq ‘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, umyuq-

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una- 1 to work on by hand, without using tools; to handle; to touch (EN meaning) # unaluku 'working on it by hand'; Taiga im'un 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-, unangig-, unatar-; <PY-S una&0 under -l) una(yi) 1984:72); > unair-, unake-, unangig-, unatar-; <PY-S una

una- 2 to play (of puppies) # unaut 'they (puppies) are playing'; NSU cf. unga-

una- 3 root: > unair-, unairute-, unaite-

un'a the one down below; the one toward or at the river # extended demonstrative pronoun; un'um 'of the one down there'; unkut 'those down there'; unuuyuq or unsuuyuq 'you down there!'; una'tang kuigem cenii marastuq 'see, the area along the river is muddy'; Tua-ll' kuicuar una'entaqaq tui-a amlliqerlun' 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; > unkumitaq; < PE dem. un-

unaci- to wash one's hands # unaciuaq 'he is washing his hands' / < una-3yi-; > unacissuun

unacissuun washbasin # < unaci-cuun

unaciur- to shake hands # unaciurtuq 'he is shaking hands with someone'; unaciuraa 'he is shaking hands with her' / unaciurtuk they are shaking hands'; < unan-liur-

unair- to lose coordination; to be spastic; to become numb; to become unfit; to go limp # unairtuq 'he lost coordination' / Angutngung'ermi arnaungermi-llu ayuquni puyuilinguq unaqiurulluni kenga piniarulluni. Unairulluni-wa tua-i pilallii' 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-3iy-

unairute- to become soft # unairutuq 'it got soft' / < una-3iy-

unaite- to be soft # unaituq 'it is soft' / Mikenranun aquumlurmun aquumyaaquq unaitessiyaaqluni. 'She sat on the smaller chair but it was too soft.' (KUU 1973:15); = munaita-; < una-3y-

unake- to obtain (it) # unakaa 'he obtained it' / Tamakut tamaa-i amleret tua-i atkugkat unakelarait, taugken qaqqucameng amiirluki. 'They would get lots (of animals or birds) for making parkas, and only when they had a complete number would they skin them.' (PAI 2008:162); KACATEK UNAKEK'NGAT 'grants (of money or the like)'; < PY-S unaaka- (under PY-S una-

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)-

unan hand; seal flipper # also plural for one pair of hands; unategka or unaten 'your hands'; Ilain caaqameng unatai cavaqluki allimatarraarluki. '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); Tangericki unatenka it'ganka-llu. 'Behold my hands and my feet.' (LUKE 24:39); Y, K, HBC, NUN, NI, CAN, BB, NR; < una-3-n; > unaci-, unaciur-, unaitar(ar)-

unange- to obtain something # unanguq 'he obtained something' / unangelliniq iqvationerrini 'she got lots of berries when picking'; AKIT UNANGKENGAT 'PROCEEDS' (legal/business neologism); > unangkengaq; < PY-S unanqa- (under PY-S uma-

unangig- to be a fast berry picker # unangittuq 'he is a fast berry picker' / < una-3iy-

unangkengaq what one has obtained (as by subsistence activities) # < unang-kengaq

una(ni) down there toward water or toward the exit # extended demonstrative adverb; unaken 'from downriver there'; Taum nanvam ceraakacagii canegtarluni akuliitni-wa urut unaqvaatni-wa iitaat auluteng 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

Caknaluku ut’ruci? ‘for what purpose did you bring this home?’; ununguq ‘it is this’; ukugut ‘they are these’; unungucitaq ‘I don’t know what it is’, ‘I can’t think of it’; uumek nerkuvet naulluuciqsugnarqoten ‘if you eat this you might get sick’; unungucitaq ‘I don’t choose’, ‘I don’t know what it is’, ‘I can’t think of it’; see wa(ni), the corresponding demonstrative adverb; see Appendix 3 on demonstratives; > uumi; < PE dem. uv-
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’ / Kainritnilu piluku meqsugnilu taūgaam, mak’arteqaqaryaqnilu-llu maaten piuq unaqserteqapiggluni, aqmngami piuq aayalngurrlugluni. ‘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); > unarciiyurcuun; = munarciaq; <PE una3ci3
unarciiyurcuun | woodworking tool # < unarciaq-?-
unasmniur- | to challenge # NUN; < PE unađmi-
unatair(ar)- | to have cold hands # unatairtuq ‘he was left behind’; maurluminun panika unetguq ‘my daughter stayed behind with her grandmother’; uneggi ‘may he stay behind’; Aren uneggngaitua, maligtarkaugamken ayakuvet. ‘Well, I won’t stay behind; I will go with you when you leave.’ (KIP 1998:101); > unetgaaq, ‘un’gerta-; < PE unar-
unegken | from downriver # look under un’ga
unegna | the one down(river) there; the one toward the sea; the one out to sea # unegna- non-singular-miu downriver person; resident of the downriver area # < unegna-non-singular-miu
unegtaq | the one left behind; loser in a race or card game # Aa wiil-lu unegtaaq ‘he stayed behind’; ilagauteqerciqua pilrianun. ‘As for me, I just won’t be left behind; I’ll join the others.’ (MAR2 2001:18); < unetgaaq
u negte- | to remain; to stay behind # unetguq ‘he stayed behind’ / un’garta ‘he was left behind’; maurluminun panika unetguq ‘my daughter stayed behind with her grandmother’; uneggi ‘may he stay behind’
uneq | armpit; foreleg or flipper pit # Cunawa-gguq, unrakun taum taqukam anqertellrrnini ircaqūrnan naliikün uušsinniminekapellrullinikii. ‘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, unermiqaq | something carried under the arm (gripped between arm and body) # and unermig-, unermiar- to put or have under one’s arm. unermigtuq ‘he put something under his arm’; unermigaa ‘he put it under his arm’ / unermiqaq una uqamairuq ‘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) # unghauq ‘he is showing affectionate attachment’ / ungakaa or ungavikaa ‘he is showing affectionate attachment to her’; > unganaq-, ungaqatar-, unqaqru; cf. una3-; < PE una-
unagaq, unaggaq, unagauqaq | black “reindeer moss”, a lichen # < ungak-aaq3, ungak-raq, ungak-uaq; < PY-S unaqzaq (under PY-S unak)
unagciq, unagciaraq | bearded seal (Erignathus barbatus) with long rolled-up whiskers # < ungak-
ungaggliq | to be whiskery # ungaggliq ‘he is whiskery’ / < ungak-rulu-i-
ungair- | to remove one’s whiskers; to shave # ungairtuq ‘he is shaving’; ungairaa ‘he is shaving him’ / Ungailallruut ungairdyrit. Ipegcarluki-ll’ ilait takumi uluanek ungailallruut kelikarluki.
Pupsugnek-llu pingameng pupsuugnek piaqluteng. Ilait-llu ungangqersuumilnguat qecuktarturluki piaqluki, nang’urainaraqtluteng . . . ‘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 unfinished (under PY-S unjak)

**ungaircuun, ungairissuun, ungairun** razor # Alunguten ungairutatun ipellriatun ayuqlni, . . . ‘Your tongue is like a sharp razor, . . . ’ (PSALM 52:2); < ungair-cuun, ungair-i²-cuun, ungair-n

**ungak** whisker; beard hair; mustache hair # ungiinka ‘my whiskers’; Catangqerrmiqatara tanem alingnarqellriamek?i?

Uyangqataarnautuq: ala-i, kan’a melqurrlainaq ungagglainaq. ‘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.’ (MARI 2001:92); . . . tuarpiaq-gguq asevrem ungii, plastic-aarnangani akangeneggiluni. ‘. . . like a walrus whisker, it looked like plastic, and was perfectly round.’ (PAI 2008:402); > ungagaq, ungagciraq, ungaggli-, ungair-, ungalek, ungalruk; < PY-S unjak

**ungalaq** south; south wind; east (LI meaning) # ungalamek anuqlirtuq unuamek ‘there is a wind from the south today’; ungairtuq ‘there is a south wind blowing’; Nunautsex pengciqqaat neqtemun, 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); > Ungalaqliit, ungalaqlirmeq; < PE unjalaa (under PE unja)

**Ungalaqliit** plural Unalakleet # village on Norton Sound at the border between Yup’ik- and Innupiaq-speaking regions; so called from an Innupiaq point of view because it is their southernmost village; < ungalaq-qliq

**ungalaqlirmeq** southwest < ungalaq-qliq-neq⁴

**Ungalek** the Bearded One; name for God according to a traditional conception # Cali ilait qanraqtluteng Ungalegnek. Ilaita elلامun yukniluku tuania 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); < ungaluk

**ungalruk** nose area of moose, seal, walrus, etc. # Ilrutuqamegteki tua-i tamakut taqqukat ayuqenrilnguut, pirllainarngermeng piqa’arqata, tua-i tamakut taqqukat eluarrluki ciunallurluki arnaita. . . ugg’un ungalrugguq gun mermek kuvqluruki talliaq’i’ ingluakun. Tua-i-gguq merrulk. ‘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-llu ukuk waniwa, kat’utun ayuqeqapigenricauq, tua-i-am cali iniqskallermini tayima apeqmegneg iliita asveq una kaupgak narulkallrilninikii tua-i ungalruca arllrku. ‘This walrus figureine tells of the hunter’s extraordinary experience when he speared it near its nose, killing it.’ (CIU 2005:24); < ungak-?, cf. PI umalruq

**unganarqeq** to be such as to induce clinging affection / ungararqeq ‘he makes you feel affection for him, want to cling to him’; < unga-narqeq-

**un’ga(ni), un’gaa(ni)** downriver; toward the exit # extended demonstrative adverb; un’gavet or un’gaavet ‘to downriver’; un’gaken, un’gaaken or unegken ‘from downriver’; un’gani-gguq tumcillruuq tuntuvagmek ‘he said that he found moose tracks down river’; un’gavirtellruuq ‘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); < unegete-arte-

**ungata-** to develop affection easily # ungaqtartuq ‘he is affectionate by nature’ / < unga-tar-

**ungaulug**- to shake one’s head from side to side # ungaulugtuq ‘she is shaking her head’ / Tua-i-llu-am ellii pitaqsunqerrami-am ungaulugaluni
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’ / Qanraqluten Ungalgem-gguq Yuut uqlauapaka’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 # ungaulugte - unglu — unglu

unggelkaaq fish steak cut transversely # cf. unglekaaq

ungelruma- to be curled up (of a dog, wolf, etc.) # Qimugta-gguq tauna uatini ungelrumauralia 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 ungelrualliniaqelria. ‘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 ungia ‘it got soggy’ / ungita ‘he made it soggy’; kameksiigken alukek ungilliniuk ‘your boot-soles got soggy’; Tamakut-llu tua-i imkut urut, ungiluteng tua-i, ungiqapiarluteng. Mukaatun ellirluteng. Imkut teguniyagait-llu ungiluteng. ‘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);

> ungicetaaq, ungirqe-; cf. uni-; < PE ungi-

ungicetaaq dried fish skin for chewing # NI; < ungicetaaq

ungilak louse (LK meaning); spruce cone # and ungilag- to itch # ungilagtuq ‘it itches’ / ungilagtua ‘I itch’ i.e., my body itches; ungilakan kumggul ‘if it itches, scratch it’; ungiiliit ‘lice’, ‘pruene cones’; Tua-i-lu-gguq avelngaat puguraluteng 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 ungilagpakartuq. ‘Pick the lice off me, please, for my head is very itchy.’ (YUU 1995:98); > ungilagliiar(aq), ungilayaq; < PE unjl-

ungilagliiar(aq)* tiny biting gnat # < ungilag-yaqag

ungilegte- to whine # Tuaten qanqegtaaqaququrluku tuani unuakumi qatguurutevkenakuu mikelnguq cali tuaten ungilegtengraam pisqulamuqu. ‘They told us to speak softly and kindly to the child in the morning without shouting at him even if he is whining.’ (YUP 2005:118)

ungililq- to itch # EG; < ungli-lique²-

ungiqar- to cushion # upautaqiuku ici-w’ uligmek ungiqerluku ‘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 egoaruluki ungiqelluku 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-rqe²-

ungllekaaq boiled fresh fish # cf. ungelkaaq # NUN

unglu nest # unglingairangpanga ‘you embrace me like a nest’; Tua-i-ll’-am ullagarrluki qalarrlunu unggluqtilunu mayuqrrlunu napamun qanrutengaarn Turpipi ak’a aitaupayagauterrlunuqu 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); Pitqaqevkenak nalaquksuvet yaqulgem ungluinek napami wall’u nunami, aaniiit-Iru evaluni kayangumini wall’u piyagamini, aaniiit taukut tegungaitan. ‘If you accidentally find a bird’s nest in a tree or on the ground, and the mother is
sitting with her eggs or young, you shall not take
the mother.’ (ALER. 22:6); > unglunguaq; < PE
ölu
unglunguaq bowl # literally: ‘imitation nest’; BB;
< unglu-uaq
ungpaar(aq*) (NUN form), ungpek (NS form) short-
eared owl (Asio flammeus) # < PE unuap
ungu- to drive rabbits, geese, or other game into an
area where they can easily be killed # unguut
‘they are driving game’; unguit ‘they are driving
them’ / unguirtuq ‘they are going on a game
drive’; > ungumrar-, Unguuvirk; cf. ungungssiq;
< PE un-
ungucugte- to grumble # NUN
unguir- to come back to life # unguirtuq ‘it came
back to life’ / Up’nerkaan tua-i akerta mallgian
ataam im kut tuquqret naunraat unguirluteng
nauluteng ataat. ‘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 ilangciaraqasqeykenaku, tuqtengraaku
unguirlingaitniluku. ‘He told that one to leave
him alone, saying that, should he be killed, he
will not fail to come back to life.’ (YUL 2003:312);
unguirceta ‘he brought it back to life’; . . . tuaten
tuqkukama unguirmiartua nunaketaarpenun
qilagmun. ‘. . . 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 imma matarciiqelliniuq,
matareskuni-llu ungulerqurluni tua cairluni.
Ungulerqurtunguitet im kut cinqiglit
taamluteng unevat acianun. ‘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 unjulay-
ungullugte- to be wrinkled # NUN
ungumraar- 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 unguurmaltuqguq. Cali-llu
pikaicaramun cali unguurmaltuuluni. ‘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);
< ungumraar-n

ungungssiar(aq*) domesticated animal (in Bible
translation); small(er) animal # . . . taqgaam
im kut tan’gurraat pitaqerraarit yaquleyagaat
allat-llu unguungssiarat nakacuit qelkaqluki
kiceriraarluki. ‘. . . 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-aar(aq)
ungungssiq land mammal; quadruped; bear (Ursus
sp.) # Ilait unguungssit uksuraan igtelitlung
nunam aciani wall’u neliameggni qavartlung
uxsurpak, puqlangan taugken ataat
tupagluteng up’nerkami. ‘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 yuilquimi unguungssit
yugnek curukaqenglartut. Yuk murilkevkenani
ayakuni unguungssimun tekiciiquq. ‘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.’ (YUJ 1995:70); UNGUUNGSSIQ
QUUGNELEK or UNGUUNGSSIQ QULUGTELRIA ‘camel’;
UNGUUNGSSIM AMIAN CAVICTAA ‘big game tag’; cf.
unguva, ungu-, < PY ununjisiq
ungunqukar(aq*) harlequin duck (Histrionicus
histrionicus) # < ungunquq-kar(aq); NUN
ungunqu 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 #
Unguuvirk February # see Appendix 7 on the Yup’ik
calendar; < ungu-ur-vik
unguva life # and unguva- to be alive # unguvaq
‘it is alive’ / Cali-qaa unguvaq? ‘Is it still
alive?’; Tua-i ellii tangerpaaluami unguvaalriamek
qanganarmek irr’iluni . . . ‘For the first time
she saw living squirrels and she was amazed
. . . ’ (ELN 1990:16); UNGUVA NANGYU LNGUQ
‘life everlasting’; > unguvaalria, unguvan,
unguvarr-; cf. ungungssiq
unguvalria black bear (Ursus americanus); living
thing # < unguva-iria
unguvan heart; fish heart (in areas where ircaqquq
is a general term for heart) # Maaten tua-i pilliniuq
unguvataitelliliria, unguvatini yuaryaqellinia.
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-n; > unguvatarrar-

unguvarrar- being alive; still alive # used in the 
quantifier/qualifier construction; < unguva-rrar-

unguvatar- to have a pounding heart #
unguvatarartuq ‘his heart is pounding’ / NS;
< unguva-ar-

uni- to dissolve; to disappear # uniuq ‘it dissolved’ / mer ‘urtellermini saarralaun unilliuq ‘when the sugar got wet it dissolved’; > unime-, unista, unite-, uniurte-, univkaraq; cf. unig-

uniarte- to suddenly or abruptly leave
behind # uniartaa ‘he suddenly left him’ / uniartaaa ‘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 taqãgãm watua cat tangerllum taqãgãm una qanruteksuumayaagaqka kegginaaq. ‘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-

unineq water mark from a drip or from high tide # < unite-neq; NUN

uniqtaraq spruce (Picea sp.); sapling #

unista deceased parent # URLuvilu-Llu unistema
pitecgauclu-Llu meq’ercetaanek. ‘My late father made me a bow and arrows with points that dislodge.’ (PAI 2008:298); < unita-

unite- to leave (it) behind; to go away from (it) # uniteq ‘he is left behind’; unitaa ‘he left her or it behind’ / unicimaq ‘he has been left behind’; unitaat neq’illexq ‘they left fish camp’; nacan unicaqunaq ‘don’t leave your hat (behind)’;
Muiran-Llu uqamailan tuavet unilluku patuqercaararraarluku piciatun canek nallunaikkucirluku-Llu . . . ‘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-te; > uniarte-, unineq; < PE

uniurte- to overlook; to miss the mark # uniurtaa
‘he missed it’, ‘he overlooked it’ / uniurutaa
‘he missed with it’; neq’illexequi uniurtellnia kinguqlikacaarateng tan’gaurluq ‘when she was serving it seems she overlooked their youngest boy’; nutlemuni uniurtellruuaq ‘I missed it when I shot at it’;
Qayaq tua-i unuakumi cetulluni igvarqan pitgaraqluq wall’ uniurcuanak
egmian tua-i palurtaaluni. ‘When a kayak would come into view in the morning they’d shoot arrows at it, and since they never missed, it would capsize immediately.’ (ELL 1997:408);
< uni-; < PE uni(C)ar-

univkaraq legend passed down from generation to generation; thing of the past # univkariq ‘he is recounting the past, telling a traditional story’;
Tamatut-wa univkarat, imkut ak’a, ciulameng aturlallritnek univkarinilalrit. ‘They say those legends are accounts of things the ancestors experienced long ago.’ (AGA 1996:38), Y, NS;
< univkar-aq; > univkarraan; < PE

univkarrsuun story knife # NUN; < univkar-suun

univkaq tale; account # and univkar- to tell;
to relate # Tua-i wani-wa uumek univkamek univkaqaturtua ciuquamaqvi qallun wû cat aturluki kingunitengaqlerkaqernek. ‘Now I’ll relate a tale of what to do to try to find your way back if you are lost.’ (YUQ 1995:67); < PE

unkumiutaq sea mammal #
unkumiutarqurquqangeraanga ‘for once he didn’t let me eat any sea-mammal meat’;
unkurmiutaat irnerrluit ‘sea mammal guts’;
< un’a-miutaq
unrapigaq small thin straight log from a spruce sapling # Ellii camek pikaitniluni unrapigaq
naparciqniluku nem’ai latinun qamiquinai quillikuq; 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.

un’mq

un’u clothing; garment # un’uka ‘my garment’;
Tauna-ggur kiimi irugni qap’illukeg pilria mecuttur unui tamarmeng, nekevyuqnaunani 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 tamuagurluku, egenriuskan-lлу igluku. ‘In the morning they’d chew one like that and then swallow when there was no liquid left in it.’ (QUl 2003:4); < unuaku Agvarta ‘Venus; the Morning Star’; < unuaq-ku; > unuaquar, unuakutaq

unuakuar early morning # unuakuarmi ‘in the early morning’; unuakuaqataluq ‘very early in the morning’ < unuaqu-

unuakutaq breakfast # and unuakutar- to eat breakfast # Seven-klaagmi unuakutalartuq, twelve-klaagmi-lлу apiatarluta, tua-i-lлу six-klaagmi atakutarluta. ‘We eat breakfast at seven, lunch at twelve and dinner at six.’ (YUP 1996:54); < unuaqu-taqa

unuamek today # adverbial particle; maani ellallirtuq unuamek ‘it is raining here today’; Caqerluteng Tua-i tamakucimek tua-i tamuagurluku, tua-i-llu six-klaagmi atakutarluta. ‘We eat breakfast at seven, lunch at twelve and dinner at six.’ (YUP 1996:54); < unuaq-ku; > unuaquciiqaaten ‘tomorrow will probably arrive tomorrow or the next day’; unuakut -luq ‘he arrived the day after you left’; unuaquani tekituq ‘he arrived the next day’; < unuaqu-te?

unuakuaqan; < PE unuk-?; > unuaku, unuamek, unuaq, unuakutaq; < PE unnu(C)a3under unnu(!)

unuaku this past morning # adverbial particle; < unuk-?; > unuaku, unuamek, unuaq, unuakutaq; < PE unnu(C)a3 (under PE unnuy)

unuaqu tomorrow # adverbial particle; unuaq tangerciqamken ‘I’ll see you tomorrow’; tekiciqsignarqut unuaqu wall’yu yaaliaku ‘they will probably arrive tomorrow or the next day’; ayallerpet unuaquani tekituq ‘he arrived the day after you left’; unuaquciqaqaten ‘tomorrow will be your day’; < unuaq-ku; > unuaquqala, unuaquqete; < PE unnuauq (under PE unnuy)

unuquaqan daily; every day # adverbial particle; Tua-i-am tuaten unuaquqan pissullalliniq piliqlutmek. ‘Every day they would hunt, catching a lot of game.’ (YUU 1995:127); < unuaqu-contingent mood

unuquate- to make plans for the next day # Tua-i-lлу caqerluni angayuqagket unuaquqallutek, tua-i unuaqu up’nerkiyaqatarluteng. ‘Then one time their parents made plans for tomorrow; tomorrow they would go to spring camp.’ (ELN 1990:95); < unuaqu-te-

unuugsuun, unugcqun night-light; moon (NI and some CAN meaning) # Qavallerminmek tupakalliniuq cakneq-lli-gguq pik’umi qasgim egalrakun unugcuatmi 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); < unuq-ssuun, unug-cuun

unugi- to spend the night # Ilini unugiuraraqluteng mikurrngatqaqta neqet. ‘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) # Taagaam makut maa-i yaqluget ner’arkaqenrilkee’yaquleqpiit, kenriiret, qakurttat, eskaviat, tulukaruut, naruyat, unuirat-lлу. ‘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 ayayuitut ‘they never leave at night’; unuk qavarcigaterrungunga kuvviiissiayallruama ‘last night I couldn’t sleep because I had too much coffee’; unuugtuq ‘it is night’; unugpailgan before night falls’; ernerpak unugutuumaan ‘all day and night’; Caskut tua-i aturngaunaki ernerni taukuni tallimanuni unugni-llu tallimani. ‘They were forbidden to use cutting implements for those five days and five nights.’ (ELL 1997:38): Tua-i-cuyait napat igtengvailgata caqerluni unugyungarluku qimugtet qilungluteng. ‘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 unuy-

unuiku tonight # adverbial particle; unuku naaqiciqua imkunek kalikanek ‘tonight I’ll read that book’; < unuk-ku

upag- to change one’s place of residence; to move; to run toward someone (NSU meaning) # upagtuq ‘he moved’ / upallruukut Tuntutuliarmun yaaliagni ‘two years ago we moved to Tuntutuliak’; Pinarian-am cali neqlillmeggnun upagluteng, kiagmi. ‘And when the time was right they moved to their fish-camp in the summer.’ (ELN 1990:37); Kuigilngurmek-lлу upiima maavet tua-i makumiulaa. ‘And when I moved here from Kwigillingok I became a local.’ (KIP 1998:59); < PE upay-
upete- — uqamaitassirun

uqamaitassirun, uqamaltassir-, uqamaltassiar-, uqamaltassiar- to weigh # uqamaitassiraa, uqamaltassiraa, etc. ‘he is weighing it’ /
< uqamaitassir-, uqamaitassir-; > uqamaltassirun

uqamaltassirun, uqamaltassiar- to weigh # Pitalqellrianek cuqcissuunnek uqamaltassiaruncepuchetukun-llu atulaciq. ‘Use accurate rulers and scales.’ (LEV.19:36); < uqamaitassir-, uqamaitassir-
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-ir²; < PE uqimanair-

uqamairi- to have become heavy # uqamairiuq ‘it got heavy’ / . . . uqamairiuq awinga-lu arturyagulluki. ‘. . . they have become too heavy for me to bear.’ (PSALM 38:4); < uqamaq-ir²-i-

uqamaite- to be heavy # uqamaituq ‘it is heavy’ / uqamaiteq ‘it is too heavy’; uqamaitessiyaagtuq ‘it is too heavy’; Tua-i-am uqamailtassiikatalliniluteng naliteng uqamailqurrautassiarluq. ‘And so they were going to weigh themselves to see which was the heaviest.’ (QUL 2003:196); < uqamaq-ite-

uqamair- - uqilali

uqer- to wipe the anal area after defecating # uqertuq ‘he is wiping his (own) anal area’; uqraa ‘he wiped his (another’s) anal area’ / aan, uqerngai ‘mother, wipe me!’; > uqrun, uqrituq; < PY uqar-

uqerssuun hat # UK; < uqeq-cuun

uqi- to have plenty of food and other goods; to have much oil # of a seal. uqi ‘it has a lot of oil’ / < uqeq-i³; > uqiite-, uqiinaq, uqilngu-, uqiqite-, uqiqur-, uqivik

uqicetaar- to ceremonially share blubber and meat from a freshly caught seal # uqicetaartuq ‘she is sharing’ / Tengruluteng cakneq uqicetaatuut, uqiqutuata-lu uquneq kemegnek tapirluki, arnarrlainaat angutmek ilaunateng. ‘The women only, excluding men, enthusiastically share blubber with meat too when they have a “seal party”.’ (YUP 2005:39); < uqiggete-i³-

uqiggeli-, uqigli- to become light in weight # uqiggeliuq ‘it is getting light’; uqiggelia ‘he is making it lighter’ / Maaten pilliniuq ayuqcia uqiggenanilri. ‘Suddenly he realized that he didn’t feel listless anymore (literally: saw that his condition had become light).’ (YUU 1995:99); < uqiggeliuq ‘it is light’ / uqiggenani ‘(it) being light’; kevegluku taisgu tauna uqiggelnguq! ‘lift and bring that light thing!’; Aren waqaa tuaten-qaa maqarcetuq, maqarcessngapakarta. Atam uqiggelcarluten pikina! ‘My, but you have such heavy thick and warm boots and parka! Lighten up!’ (NAA 1970:7); Unaruluq ta gluken uqaggellruluni. ‘This poor fellow is lighter.’ (CEV 1984:43); > uqiggeli-; cf. uqamaq, uqila-; < PE uqin- (under PE uqin-)

uqiggete-, uqaggete- (HBC form), uqete- to be light in weight # uqiggetuq ‘it is light’ / uqiggenani (‘it) being light’; kevegluku taisgu tauna uqiggelnguq! ‘lift and bring that light thing!’; A en waqaa tuaten-qaa maqarcetuq, maqarcessngapakarta. Atam u qaggelcarluten pikina! ‘My, but you have such heavy thick and warm boots and parka! Lighten up!’ (NAA 1970:7); Unaruluq ta gluken uqaggellruluni. ‘This poor fellow is lighter.’ (CEV 1984:43); > uqiggeli-; cf. uqamaq, uqila-; < PE uqin-

uqiqiga- (HBC form), uq生姜- to be light in weight # uqiqigetaq ‘it is light’ / uqiqigenani ‘(it) being light’; kevegluku taisgu tauna uqiqgelnguq! ‘lift and bring that light thing!’; A en waqaa tuaten-qaa maqarcetuq, maqarcessngapakarta. Atam u qaggelcarluten pikina! ‘My, but you have such heavy thick and warm boots and parka! Lighten up!’ (NAA 1970:7); Unaruluq ta gluken uqaggellruluni. ‘This poor fellow is lighter.’ (CEV 1984:43); > uqiggeli-; cf. uqamaq, uqila-; < PE uqin-

uqin-aq mixture of berries, sugar, and seal oil # K; < uqi-nginaq

uqila- to be fleet-footed; to run fast # uqilauq ‘he runs fast’ / uqilatuq qimutetun ‘he runs as fast as a dog’; Taum-lu nuraam taum aannani uqilanruami unilluku. ‘Because that fawn ran faster than its mother, it left her behind.’ (YUP 2005:234); > uqila; cf. uqiqige-; < PE uqila-

uqilali fast runner # < uqila-li
to feel sick from eating too much fatty food # uqilnguq 'he is feeling sick from eating fatty food’ / uqilnguqanruq ‘it (food) is too rich in oil’; Uqilnguqerjuna tang tunuraungaaruq-
lu wii akutartuqsaitelarianga. ‘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-nga-; PE uqqit

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| uqivik, uqivigaq container for oil # < uqi-vik, uqivi- 
| uqlar- to become messy; to pollute # uqlartuq ‘he got messy’; uqlarara ‘he got it messy’ / nuna man’a uqilaqsjevenakku ‘we are told not to pollute the earth’; Pika-i paallacalkarvillra, agyat uqilngunatanq ayuqt. ‘Up there, (at) the place where he (Raven) stumbled, the stars seem to be all jumbled up.’ (YUU 1995:87); Tua-i-llu neqsiyarameng, neqsiyameng aturluki tuamtellu qelte’eq tua-i yuvgermek tuaten, tamana tua-i uqatalnguluni. ‘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’ / uqlirraq ‘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-li
| uqnarqe- to be burning hot # HBC, NUN; = uuqnarqe-; < -narqe- 
| uqni- to have a fever # NUN; < uu-?-naq-i-
| uqnr- heat (of liquids) # NUN; < uu-?-naq; < ?-narqe-
| uqniraq dish of cooked sourdough and salmon roe # NUN; < uqnr-aq
| uqraaq shelter; windbreak # Tua-i arenqialami tauna uqramun tuavet aqumqaululliuq. ‘And so, that being how it was, that poor dear one sat down there in the sheltered area.’ (CAU 1985:209); < uqeq-ir
| uqririqaq shelter; windbreak # NUN; < uqriraq
| uqraaq shelter; windbreak # NUN; < uqraaq-iliaq
| uqr- to put oil in # uqirtuq ‘it has oil put in it’; uqiraa ‘he put oil in it’ / Aling arenqia, naken waniw’ kenurraqa Cakneq-llu qelte’eq tua-i yuvgermek tuaten, tamana tua-i uqatalnguluni. ‘They used them (their kayaks) when they went fishing, and so again it would be grimy with scales and fish slime.’ (PAI 2008:286)
| uqi-1 to take shelter # uqituq ‘he took shelter’; uqitaa ‘he put oil in a sheltered spot’ / > uqisnga-, uqisvik; < uqite-va
| uqi-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; uqirartuq ‘she is passing out strips of blubber’; uqiraa ‘he put oil in it’ / Aling arenqialami tauna uqiriquniu-gguq / uqiriquniu-gguq
| uqirvik funnel # < uqir-i-\(\)cuun
| uqivik, uqivyraaq fuel tank # < uqir-vik, uqiraq
| uqissaqsuun blubber carrier #
| uqsanga- to be sheltered # Tua-i-tuq uqisngalii yaqugpet aqianqil. ‘Let me be sheltered under your wings!’ (PSALM 61:4); < uqite-nga-
| uqisvik sheltered spot; shelter; refuge # = uqivyik; < uqite-vik
| uqite-1 to take shelter # uqituq ‘he took shelter’; uqitaa ‘he put oil in a sheltered spot’ / > uqisnga-, uqisvik; < uqite-vik
| 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; uqirartuq ‘she is passing out strips of blubber’; uqiraa ‘he put oil in it’ / Aling arenqialami tauna uqiriquniu-gguq / uqiriquniu-gguq
| uqiyik sheltered spot; shelter; refuge # HBC; = uqivik; < uqite-vik
a shelter from the wind.’ (ELL 1997:194); < uqeq-n, uqeq-taq

uqrutaq toilet paper (or other material to wipe anus) # Tenguraluteng kingnarutnIl’ tua-i caarkaiteqerluni uqrutallierwamek-gsqu tágąam pukukcaarturluni. ‘They flew off and then there was nothing to do but nibble on scraps of something for wiping the sides.’ (QAN 1995:96); < uqer-n, uqer-taq, uqer-taq-kaq, uqer-taq-kaq-un, uqer-ilitaq uqesunaq*, uqesunaaq aged fish head # LI, UK; < uqesuq-naq

uqesuq head (UY, LI, UK, EG meaning); aged fish head (HBC, NS meaning) # Tekiuatua tuamta-li’-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’etatuq uqsuanek. . . ‘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 piqerlutek piyuanginanermegni teng’ilutek 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) # uqsuqarqarpak, -?; cf. uqulkataq, uqulkatarpak; and yuukaq, yuukarpak

uqsurpayagaq nickel; five cents # LI; < uqsuq-payagaq

uqtaq hookless lure used to attract fish when dipnetting or spearing; hook (additional CAN meaning) # Cali-llu uqtarluteng qusuurnek piliqaluteng. ‘Also they caught a lot of smelt with hookless lures (and dipnets).’ (YUU 1995:61); from Aleut uXtaX’ fish hook’; > uqtaqngaq

uqtaqngaq rainbow smelt (Osmerus mordax) # CAN; < uqtaq-kengaq

uquaq oil slick from a boat or dead animal; fish oil taken from the surface of fish broth # < uquq-?

uquarqe- to appear oily and milky # specifically refers to water where fish are spawning; NUN; < uquq-?

uquggluk mold (fungus); “leprous” disease of garments and structures (in the Bible) # and uqugglug- to be moldy # uqugglugtuq ‘it is moldy’ / Uqugglugnimek tepsarqaten anluten qimugnet nunniitik akaguaryartua. ‘You smell of mold; go out and roll on the ground where the dogs are.’ (CIU 2005:134); < ??-rrluk; < PE uquq-

uquinaq mixture of berries, sugar, and seal oil # K; < uquq-nginaq

uquir(aq*) pectoral sandpiper (Calidris melanotos); pomarine jaeger (Stercorarius pomarinus) # < uquq-; < PY uquq uquirituq ‘he or it ran out of fuel’ / < uquq-ir(ar)te

uquirin fat scraper # < uquq-ir-un

uqulegaq northern pintail (Anas acuta) # Tual-llu ukut uqulegagat qulen uitallilut nanvam ceriini. ‘So these ten baby pintails were living on the shore of the lake.’ (PEK 1977:25); Y, HBC, NI, NUN; < uquq-lek-aq3

uqulek fried bread # HBC; < uquq-lek

uquliurta oil worker; oilfield worker # < uquq-liur-ta1

uqulkatagpak mallard (Anas platyrhynchos) # < uqulkatak-rpak; cf. uqsuqaq, uqsuqerpak; and yuukaq, yuukarpak

uqulkatak northern pintail (Anas acuta) # NI; < uquq-?; > uqulkatagpak

uqulkuk motor oil # < uquq-lkuk

uqumaarrluk fish slightly aged and stored in seal oil; locally poke fish # < uquq-maarrluk

uqumeinguq* smoked fish soaked in seal oil # NUN; < uquq-mete-nguq

uqumigta-1 to cut hair short # uqumigtuq ‘he got a short haircut’; uqumigtaa ‘he gave him a short haircut’ / NI

uqumigta-2 to have the wind blow from behind while one is traveling. uqumigtuq ‘he has the wind blowing with him’; Natetmurucircumek tua-i uqumigglutek ayallulik. ‘When they became disoriented, they began to go with the wind.’ (AGA 1996:132); NUN, Y, NI

uqumcuaq buff-breasted sandpiper (Tryngites subruficollis) #
uqumleq (HBC form), uqumluq (NUN form) mixture of berries, sugar, and seal oil. < uquq-, uquq-?
uqumyagngalnguq* pearl # in Bible translation; ... tangnircaumalriami-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; < Mauruanam taum tua-i kamakengamiu aluqatkamek taumek pillinilria, ikittugmek-llu, teggalqumek-llu uqumyak. '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; > uquq-yak; > PE uq9umya!

uqunge- to get oil; to gain weight; to catch a seal # uqunguq 'he got oil', 'he became fat', or 'he caught a seal' / < uquq-nge-
uqungnak fuel oil # NUN; < uquq-?
uqunguaq olive oil # EG; < uquq-uaq

uqurcir- to make a temporary patch, as on a kayak, with blubber; to seal a leak with seal oil or blubber # uquq-?
uquiri- to be fat # of humans, animals, fish, or birds; uquiriuk 'he is fat' / Tuquvailegma-tuq waniwa ... taryaqvagmek uquiriukmek nerqerlii! 'Before I die ... that I could eat a fat king salmon!' (QAN 1995:242); < uquq-i-
uqurialiuta oil worker; oil company # < uqurkaa-liuir-ta

uqurkaq fuel oil; petroleum; gasoline; kerosene # kenurram uqurkaa 'lamp oil'; Kaassalinaq uqurkaa sunuukum. 'The snowmachine used gasoline for fuel.' (NEK 1981:21); < uquq-kaq; > uqurialiuta

uqurkellicarsuun carburetor # NUN; < uqurkaaq-keli-car-cuun; NUN

uqurlilq* silver or coho salmon (Oncorhynchus kisutch) # Y; < uquq-li1li

uqupaq fried bread # NUN.; < uquq-rpak

uqurrsuk parka hood; hat # of uq-
uqurte- to apply oil to # uqurtuq 'it has been oiled'; uqurtuq 'he oiled it' / Cali-llu ivruciput qeciit aturraarluki, yuuluki kinercirluki, kinraqata uqurtuq cali qayamcetun piluki. ‘Also after using our skin wading boots, we’d take them off and dry them, and whenever they were dry we’d apply oil to them like we do to our kayaks.’ (PAI 2008:284); < uquq-te-

uqurte- to catch a seal # uqurtuq 'he caught a seal' / < uquq-te-

uqurun lubricating oil # NUN; < uqurte-1

uqurxvik, uquryaraq fuel tank # < uquq-vik, uquq-varaq

uquryak1 pus # and uquryag-1 to have pus # Tang kavirpagnluni igyaran, iiragken-llu uquryaglutek. ‘Your throat is red and your tonsils are covered with pus.’ (YUP 1996:51); Kiitaqluku qatellriamek uqurynngalngurnek nevumaluteng. ‘When it (the dressing) is peeled off, it has stuck to it a white substance that looks like pus.’ (PAI 2008:108); < uquq-yak

uquryak2 white cloud that rises from the horizon # and uquryag-2 for a white cloud to arise on the horizon # NUN

uqutmun toward the sheltered side; away from the
wind # . . . paqtellinia, arnaq pikna aklunani matarmi qerruyuaralria uqutmun caugarrluni, anuqii tunulluku, qerrulluni qungingaluni. ‘. . . 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-li2-illeq, < uquq-un-li2-vik

uquucinguauq 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 by accident’ # uquurtuq ‘it got oily’; uquurtaa ‘he got it oily’ / “Uumi-l-li pellernaqyaa! Melqunka uquurtanka,” qanertuq Taqukaq. ‘“This is so yucky! I’ve gotten my fur all oily.” said Bear.’ (TAQ 1977:43); < uquq-urte-

uquutemplate musket; heavy large-caliber shoulder firearm # NUN

uquutvgauaq poison water hemlock (Cicuta mackenzieana) # Neqvigluteng kanaqlit. Imiraqluki neqkameggnek uquutvguanek, . . . ‘Muskrats have their food storage places. They’d fill them with their foods, with poison water hemlock, . . .’ (PAI 2008:228); < ?-uaq

uquviarrepluk strip of seal blubber # HBC; < uquq-?-rrluk

uquviarq *, uquviaraq, uqvigaq willow (Salix sp.); more generally, tree # > uqviaq, uqvigguk, uqvigpik, uqvicar(aq), uqvinnraq; cf. uqv; < PE uqvq

uqvinnraq drift log # (?); < uqvq-nraq

uralate- to be lethargic due to illness or other physical problem # NUN

uraluq starry flounder (Platichthys stellatus) (BB meaning); wild celery (Angelica lucida) (LI 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; < PY uraruq

urasaq (CAN, NI form), urasquq (NUN form) white or gray clay (which is mixed with caribou hair and used to make pottery) # Kegginateng minguglugli urasagamek, urasqarrluteng. ‘They’d paint their faces with white clay, apply white clay to themselves.’ (TAP 2004:106); . . . qungut urasqercinalriit . . . ‘. . . whited sepulchers . . .’ (MATT. 23:27); = ur’aq; < PE urrar

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’; qerrulliik ur’illiuq ‘the pants are “running”’ i.e., their color is fading in the wash; saalam uria ‘she is inconvenienced by the melting of the shortening’; . . . pingnawawu manuani nunanqelqelrini ingrim urilli?rani nerkennil’er pingna qer’artaunani taqken. ‘. . . 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); > urte-, uruma-; cf. urug-; < PY-S ur-

ure-2 root; urcaarluku or urevkangnaqluku ‘sustained yield’ (Fish and Game terns); > urelriit, ureneq

urelriit parent’s cross-sex siblings and their children # < ure-2-Iria-plural

urleva- to aim # Tua-i-rgguq qavciliriluni cupngan, urlevaauqaqta 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’; urenkka ‘he has time for it; he is able to devote himself intently or diligently to it’ / urenkekuma piqiqa ‘when I have time, I’ll do it’; Cumikluku pillinia, yiaati tua-i aūnqa urendekkulluq, egilraurallinlra. ‘Observing it, intently looking at the area around it, he found out that it was moving.’ (QUL 2003:678); Tangertuten-qaa angutmek urenkellun uncallarimak ‘Do you see a man who is working intently?’ (AYUQ. 22:29); > urenkenrite-, urenkun
urenkenrite- to be busy; to have no time for (it) #
urenkirituq ‘he is busy’; urenkennita ‘he is too busy for it’ / urenkenralima ikayurcigatamken ‘because I’m busy I can’t help you’; < urenkenrite
urenkun opportunity of importance; time to devote to be busy; to have no time for (it) #
urenku ‘he is intent on what he is doing, is unoccupied with anything else’; urenke ‘he has time for it; he is able to devote himself intently or diligently to it’ / urenkekuma piqiqa ‘when I have time, I’ll do it’; Cumikluku pillinia, yiaati tua-i aūnqa urendekkulluq, egilraurallinlra. ‘Observing it, intently looking at the area around it, he found out that it was moving.’ (QUL 2003:678); Tangertuten-qaa angutmek urenkellun uncallarimak ‘Do you see a man who is working intently?’ (AYUQ. 22:29); > urenkenrite-, urenkun

urenq, urlraq overflow; increase; descendant; spillover; excrescence # yuum urname ‘the person’s descendants’; . . . kiartuq, nunai kankut alaunateng kana-i tamatum ingrim urellrani uitiiqem. . . . 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-²; cf. uryur-

urnir- to be set or ready to act usually to spear or shoot; to take aim # urnirtuq ‘he is ready’ / urniutaa ‘he is ready to shoot it or spear it’; urnia! ‘get ready’ to spear or shoot!’; Iqlluku, tangallrani urenpausaanggarrarllun! ‘He was lying to him after he’d been aiming directly at him!’ (QUL 2003:314); = uqrir-; < PE uryur-

urniur- to regret something # NUN

Ur'r'agmiut Ohogamiut # old village site on the Yukon

ur'r'aq, urrasqeq white or gray clay, powdery when dry; silt # the clay was mixed with caribou hair and used to make pottery; ‘Kinguveten-llu amllertarivkarciqanka nunam urraatun. ‘And I shall cause your descendents to be as numerous as the fine sands of the earth.’ (AYAG. 13:16); Tua-i urr'ageqtaarmek tua-i urr'arlurlun 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); = urrasqaq: < PE urrar

urre- to urinate # EG; = qure-

urr'i- (ur'i- ?) to have diarrhea # NUN

urr'uruyulili common loon (Gavia immer) # BB

urtaq batter; sourdough # urtaq ilau! ‘add some more (water to the sourdough and mix flour) to the batter!’; urciq ‘she is making sourdough batter’; Qulqitet-llu qaingatnun urtaq elliluku. Urtamek tamaani quleqcirillallruut assaliqameng carrarmek ilaquiqagluteng. ‘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

urt- to make into a batter # urtaa ‘he made it into a batter’ / assaliqur tettellrua ‘he made the pancake mix into a batter’; Tamarmek imarlutek muirumalutek muaamqek uqumek urrcimllsalamek, . . . ‘Both filled full with flour mixed with oil, . . .’
(NAAQ. 7:73); = murte-; < ure'-te'-; > urtaq

urug- to thaw; to melt # urugtuq or urugaa ‘it is melting’ / cikuu urugtaq ‘he is melting the ice’; cikumek urugciuq ‘he is melting some ice’; Taaqaam tua-i akercillrani tamana qanuk urugluni erenrumainanrani. ‘But when it became sunny the snow melted during the day.’ (ELN 1990:57); . . . icaquqLLL-lu ciecekaarkatun urugluni. ‘. . . and my heart melts like a candle.’ (PSALM 22:14); > urugcir-, urunquq, uruumaq; cf. ure-, uqugggluk; < PY-S uruy (under PY-S usa-)

urugcirt- to warm up; to thaw # urugcirtuq ‘he is warming up’; urugciraq ‘he is thawing it’ / Turpak-llu ellimerlukek petuusqelluki qimugteteng urugcillrani aatiit. ‘She told Turkpak 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

uruma- to be warm (of a person) # Tuamta-llu-gguq nutaan tukninruluku piyukiniiu, qurrerraarluni teq’uq cal’ uqumek avuluku, meq’uniu nutaangguq tua-i uruumanrrugarakatuku. ‘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 # Tua-i-llu kiagutiini tua-i imumek urunqit amlllerqercata qanikcartuumaan, tua-i kamlarrluta. Tua-i an’aqamta nem’ek yaavet amlleriqercata qanikcartuumaan, tua-i urunqiti. ‘And if he wants to add to; to extend # urunqiqatarqa	

usgu- to add; to extend # usguaa ‘he extended it’ / ak’a usguuq ‘it has already been extended’; Tuamta-llu usguaqatarqa qanemcimek Kuigpgamiurmark. ‘Now I’ll add another story to this, one that comes from the Yukon people.’ (QUL 2003:638); > usguute-; < PE uyyu-

uosgu eq knuckle; link joint; knot # Aqqucingetuut tamakut. Usgunrit assiurrullung, ‘They get infirmities. Their joints get bad.’ (PAI 2008:68);

uosgunaq ice that one can climb up on without it breaking # < uste?-?

uosqnaq two-year-old spotted seal (Phoca largha) # useqniim amia ‘two-year-old spotted sea skin’; NI; = uyeqnak; cf. issuirq, the general term for these seals

uosqnaq, usastaq line attached to a spear; leather rope (for spear) made of seal or walrus skin # Tauna-wa tua-i usaq, qerruinamek pilallratneq iqugluku. Waniwa usam iquanun petuumassuutekaa 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

uoscaruyuqagaa ice sea cucumber # NUN

uuryur- to overflow; to spill over; to thaw # uuryurtuq ‘it is overflowing’; uuryaraa ‘it is overflowing or from it’ / Mer’utka uuryurtuq. ‘My cup runneth over.’ (PSALM 23:5); cf. ure-; < PE uyyu- and uyra-

uosqaq, usaraq skin # Tauna-wa tua-i usaaq*, usaaraq

uyruq sphagnum moss (Sphagnum sp.); menstrual pad # Amllepiartut atam maani urut tamakut. Neqnguut. Neqkaput, akutauluteng. Puyaartaqata neryuyngarlaraput. ‘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-

uruumuq to have melted; to have thawed; to be unfrozen # uruumuauq ‘it has melted’ / Nutaan tua-i avatitini qanikcarraat uruumanrilnguut atsat amlleraqluteng. ‘Now the berries were plentiful around the patches of unmelted snow.’ (ELN 1990:102); . . . muragak kapullukek nem natranun, uruumiiku 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-
Bases

usguniqe- to suffer arthritis or other joint problems # usguniqquq ‘he is having painful joints’; < usguneq-lique-

usgute- to be attached or connected; to be spliced # of two similar things; usgutuk ‘they are attached to each other’; usgutaa ‘he attached it to something’ / usgucimaq ‘it has been attached’; ak’a usgutuk caviyagaak ‘the two wires are already connected, spliced’; = uygute-; < usgu-te

uskanaa snowshoe hare; varying hare (Lepus americanus); locally rabbit # EG; from Russian eirƒy (ushkán) ‘hare’

uskuq rope, cord; umbilical cord # > uskuraq, uskurari-, uskurtuliaraq; cf. usgute-; < PE uyukku3(u3)

uskurari- to have long stringy feces # uskurariuq ‘he has long stringy feces’ / < uskuq-?-

uskurtuliaraq* bog cranberry (Oxycoccus microcarpus) # Y, NS; < uskuq-?

ussaneq chipped place; caved-in part of riverbank # < uss’arte-neq

uss’arneq chipped place; caved-in part of riverbank # < uss’arte-neq

ussarquralria three in playing cards # NUN

uss’arte- to chip # Tua-i tua-i cingilga uss’artellrullinikan, tuani narulkaulllani, tua-i naliatunuk ekiliqaraaruciiilkungetggu, tua-i taumun uss’arnelegmek cinglegmun pikliutellluku tauna pitarkaq. ‘However, if someone’s spearpoint had chipped when he struck an animal, and if they didn’t know which one of them had wounded it, then the caught animal would belong to the one whose spearpoint had the chip.’ (CIU 2005:64); < uste-ar(ar)te-; > uss’arneq

uss’aryuk riverbank # Anlliniut, atralliniit tua-i ceñami maani yugugqat uss’aryuum qangani tangssukatalriit piurruqaulultek ayalrigneq. ‘They went out, and they went down and saw lot of people up on the riverbank who there going to watch the two who were going to go [racing].’ (QUAL 2003:420); . . . egmian aurrłini im’ uss’aryugkin tayim’ mayulliniini. ‘. . . immediately crawling going up the riverbank.’ (QUAL 2003:646); < uss’arte-yug- (7); cf. uss’ariyak

usserre- to erode; to keep on chipping, caving in # Nuyiurutnguyauq utut, taüguna tulruaurugut ukut tangerrl. Taüguna usserqenglinuleng keggginait-llu, . . . ‘This had been a comb that appears to be ivory. However, its toothed edge evidently has started to wear away more and more, . . .’ (CIU 2005:210); < uste-rqe

ussneq chipped spot; caved-in part of riverbank # = usneq; < uste-neq

uss’arneq chipped place; caved-in part of riverbank # < uss’arte-neq

uss’aryuk riverbank # Anlliniut, atralliniit # NUN

uss<dynamic>ucciaq post for oil lamp # NUN

ussug-root; > ussukaascengiir(aq), ussukataq, ussukaqt, ussungiq, ussungluq; cf. ussucig, uck

ussugcin digging tool; ground or ice spud # ussugciusuar ‘small such tool’; Taum-gguq tua-i anngami tangrra angyam iluani ekualmalia ussugcin-wa-gguq tegumiara. Tua-i tangvakartelluni nunam tuulliniinun turgsnguaqii, taum tua-i ciunra ustelliiniuq man’a ceña.’When he came out he saw someone inside the boat holding a digging tool. And, when he looked him that one made impact motions toward the land and the shore in front of him caved in.’ (CIU 2005:224); cf. ussug-

ussukaascengiir(aq*) Townsend’s warbler (Dendroica townsendi) # < ussug-
ussukataq fire-drill; bow-drill # in particular, the shaft of the drill; < ussusg-

ussukcaq nail; peg # and ussukar- to hammer a nail or peg; to mortise # . . . ayrukiiulliniuq uqviluurarmek tua-i’l’ waten ayrurquluku piluniu, nuuga inaga quruqqicullerkaa piamuu ussukcalliar-gguq kep’arrluku nuuganun kaqtuarluku kaputaa . . . . . . . she 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 nutaana qaqicasta makut, quyyurruuki tangaarrarluku, assiata, ussukcallar-luksi-am waten, piyyalukiuriurulu.

‘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); = ucucacq; < ussusg-; < PY ucucacq

ussukcaute- to nail (it) up; to crucify (him)* . . . kelistanun-lu ussukcallulluk, . . . . . . . and they nailed them to the crosses, . . . ’ (MATT. 23:34); < ussuslaq-te-; > Ussukcauteleq

ussukcautelleq?, ussukcausngalleq, ussukcaucimalleq crucifixion # < ussuskaute-leq, ussukcautelnga-leq, ussukcautelma-leq Ussukcautelleq² Easter # NUN; < ussuskaute-leq

ussungiq shaft of bow-drill # and ussungir- to start fire by friction with a bow-drill # NUN; < ussusg-; < ussusgirkaq

ussungirkaq reddish wood used for bow-drill shaft # NUN; < ussusgirkaq

ussungluq edible sea creature, tubular and transparent, with visible guts, perhaps a sea slug (species ?) # NI, NUN; < ussusg-

uss”utali queen; king # from Russian государствъ (gosudár’) ‘sovereign’

ussuuq (ussuuq ?, yuyuuq ?) grass that grows in sandy areas and has prickly leaves (species ?) # NUN

ute- to erode; to chip; to cave in # ustuuq or ustaa ‘it caved in, eroded, chipped, collapsed’ / ussuumuq ‘(it) caving’; uscicquq ‘it will cave in’; uspailgan ‘before it caves in’; ussina ‘he said it caved in’; > uscaryuuyaq, uss”arte-, uss”aryuk, usserqe-, usneq, ussneq; cf. uyte-; < PE uyta-

ussuuq hey you!; you here! # exclamatory particle; this is the vocative form of una (q.o.v.); it can be shortened to uss; NS, LY, LY, NI, NUN, CAN, BB, NR; = uyyuuq

ussi intelligence; awareness; sanity # = uyvi; > usviir-, usviite-, usvillugte-, usvingqerr-, usvitu-; cf. umyuuq; < PE uyvi

usviilkayag- to go berserk; to become violently insane # usvillkayagtuq ’he went berserk’ /

ussiilqī- to outwit or be outwitted; to defraud; to deceive # ussiiilqiuq ‘he was outwitted’; ussiilqia ‘he outwitted him’ / Jacob-aam tua-i ussiiilqia Laban-aq nallurnircretnerlamiu ayakatalerne. ‘Jacob outwitted Laban because he didn’t let him find out that he was going to leave.’ (AYAG. 31:20); Ussiiilqingnaaqaunaalik nunalgutu, wall’u tegeliluku. ‘Do not defraud your neighbor, or steal from him.’ (LEVI. 19:13); < ussii-te-

usviir- to become mentally ill; to become insane; to lose one’s mind # usviirtuq ‘he became insane’ / Ilait-gguq tamakut uingyuumilengraata uingevqaqait ussiiirtuq’tartut, umyugarulluteng, . . . ‘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); < ussi-ir-

usviite- to be insane; to be crazy; to be mentally ill; to be foolish; to lack common sense # ussiiitq’he is crazy’ / usviini ‘(he) being crazy’; Usviiiligtuq qanertiq umyuumikun, “Agayutetaituq.” ‘The fool says to himself, “There is no God.”’ (PSALM 53:1); < usvi-itete-; > usviilkayag-, ussiiilqī-

usvillugte- to be insane # ussvillugtuq ‘he is insane’ / ussvilluqtelirii ‘insane person, mentally ill person’; USVIIILUGCARAQ ALEQUOTNEK NAVGILLERKANI TEKILLU ‘criminal insanity’ (legal / neologism):

< ussi-llu

usviiqerr- to be sensible; to have a good mind # usviiqertuq ‘he is sensible’ / < ussii-qerr-

usvitu- to be wise # usvituq ‘he is wise’ / ussvituli ‘wise one’; < ussvi-ty-

utakinaq volcano # NR; < PE utakinaq or utakinaq

utaka- to wait (for) # utakaq ‘he is waiting’; utakaa ‘he is waiting for her’ / utaqanga! ‘wait for me!’; utaqasgiigaliymen ‘I can’t wait for you any longer’; utaqiiima ‘because I’ve been waiting’;

Cat ilitimi avelningqag utertellini usviiqararaa iigiini amiigan caniani elaqgulun. ‘One time he kept waiting for the mouse while it was returning, crouching beside the door of its den.’ (KAV 1972:9 & PRA 1995:317); NS, Y, NI, NUN, CAN, K, BB, NR, LI, EG; = utaqa-; > utaqalgin-; < PE utaqaa-
utaqalgirtuq ‘he is waiting’ / Mamterillerni utaqalgirtuq irnillerkaminek ‘she is waiting in Bethel for her child to be born’; < utaqa-?; > Utaqalgirvik

Utqalgirvik Purgatory (Christian conception)
# Ikayuqiki-llu angayuqaanka, atanrenka-llu, tungayiinka, elluarrluteng pistenka, anerneret-llu Utqalgirvigmelnguut. ‘And help my parents, my masters, my relatives, the righteous servants, and the souls in Purgatory.’ (CAT 1950:8); < utaqalgir-}

utaqalgir- to wait for something to occur # utaqalgirtuq ‘he is waiting’ / Mamterillerni utaqalgirtuq irnillerkaminek ‘she is waiting in Bethel for her child to be born’; < utaqa-?; > Utaqalgirvik

utenggaa to be back (home); to be visiting at one’s former home # utenggaq ‘he is visiting his old home’ / Tua-i-llu uug’umun ayakita’aryaramun cali ten minutes utenggaqerlii. ‘Allow me to return to the topic I started with for ten more minutes.’ (QUL 2003:256); < utelmun-?

utelmun 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; < uute-tmun; > utelmuar-}

utelmuar- to backtrack # Piyunaiteilinaqan utelmuarluta allakun mallengnaqu’uraraluki. ‘When it [the trail] wasn’t suitable we’d backtrack and approach on another route.’ (PAI 2008:234); = utelmun; < ute-tmun

utertengkiu(ar)- to go with the intention of returning the same day # < uterte-?

utertaaq chorus # utertaara ‘its chorus’; < uterte-a-

uterte- to return; to go back # uterteq ‘he returned’; uterta ‘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’; Equgmek tangerpek’nani uthernartuq perrippak tektaurtuq caanginarluni. ‘Not seeing any firewood he’d return, and he’d arrive completely without having achieved any results.’ (ESK 1899:475); Atakumi Utertellerkuriaq ‘curfew’ (neologism); < uete-?; > utengkiur(ar)-, utengqa-, utertyug-, utelmuar-, uteltaaq, ut’rarute-, uteskiaqer-, uteskiaqer-, ut’rarte-, ut’rute-

utelmuar 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; < uute-tmun; > utelmuar-

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utertaaq chorus # utertaara ‘its chorus’; < uterte-a-

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utertyug- to be homesick; to want to go home # uteryugtuq ‘he is homesick, wants to go home’ / Tuunriinermini taqngami pilliniuq, arenqialguq-gguq tang tua-i una tuunriskengaa, uteryulria, tuqulinrem tuqiyiinun tua-i aviusessaangaani. ‘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); < uete-?yug-

uteskiaqer- to ricochet; to bounce back; to turn around and come back # HBC; < uete-

utetmun homeward, toward one’s point of origin # adverbial particle; Tua-i-llu utetmun umyuarteqengluni ciuilallminek. ‘On the way back he began to think about his ancestors.’ (PRA 1995:376); = utelmun; < uute-tmun

utgucik cooking pot # NUN; < uu-?-uciq; < PE utuyuciy

utngugarq trigger string (? for squirrel snare # < utnguk-aq’-taq’

utnguk wart # > utngungssaq, utngugarq; cf. Nelson 1877–1881 list (124); < PE utjum

utngungssaq* tuber of mare’s-tail plant (Hippurus vulgaris), found in mouse caches; locally mouse food; mouse nuts # Imkut-llu call’ utngungssaraat papitussaayaarngalnguut, tua-i-gguq tuaten quunanek avukegcagteskevena, inerqunqecatullruitkut. ‘They forbade us mix mare’s-tail tubers, those things that look like little potatoes (or beans), with sourdock.’ (KIP 1998:193); < utnguk-

utqerr- to row # utqertuq ‘he is rowing’; utqerraa ‘he is rowing it’ / Y; > utqerrun

utqerrun oar # Y, NSK; < utqerr-n

utqerr- to return hurriedly # utqertuq ‘he returned hurriedly / Tua-i-llu taukuk nukalpiq qessavkenat-eg tumlirmegteggun utqerrtilinilutek tayima. ‘And then those men, without delay or hesitation, returned hurriedly by the same path they came on.’ (CAM 1983:322); < uterte-qerte-

utqiari- to reverse one’s course # NUN; < uete-?

utqiig potato; “wild potato plant” (Claytonia tuberosa) # N5; = ulqiig; < PE ulqir

utqite- to ricochet; to bounce back; to turn around and come back # utqitq ‘it bounced back’ / Piqertuutaq-llu tu’ami egmian utqiliuliunu.
'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 *Keqgiq* (“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

**utrinar-** to return empty-handed, without catching anything # utrinartuq ‘he returned empty-handed’ / . . . caaqami utrinalamaami, tallimarraarnek-llu kapkaangqerrami nutaan yuinaq tallimanek cipluku qanganautengluni. ‘ . . . 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’rutaa ‘he returned the tool to its owner’; 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 # utumaq ‘it is better’ / nerevakullu utumauralraneq neqatmeqnek ‘he let her eat the better ones from their food supply’; > utumari-, utumarte-

**utumari-** to become better; to recover # utumariuq ‘it is getting better’ / Kapurraartelluni, utumarami ayalliniuq ernerkacurluni, calaram tungiinun. ‘After he’d been stabbed, when he recovered he went on his way looking for daylight in a southerly direction.’ (YUU 1995:86); < utuma-i-

**utumaringnaqsaraq** rehabilitation # < utumaringnaq-yaaraq

**utumarte-** to improve # utumartuq ‘he is improving’; utumartaa ‘he is improving it’ / utumarun ‘improvement’; < utuma-?

**utuqa-** to be aged (of sealskins) # utaquq ‘it is aged’; < PE utuqqar

**utvak** snow that has been carved into a block # < -vak

**uu-** to be cooked # uuguq or uugaa ‘it is cooked, done’ / uumaq ‘it is completely cooked, ready’; uumanriliuq tan’gerlim kenga neryaqunaknu! ‘don’t eat the undercooked bear meat!’; Tua-i-llu qimugtait uittunamiatun, nerluteng-llu. ‘Their dogs were quieting down while they were there, and the cooking got done, and they ate.’ (ELN 1990:20); > uqaq, utgucik, uunglek-, uuqitar-, uuqnarliq, uuqnaq-, uussaar-, uute-, uulvaag-; < PE uu-

**uucissuun** bread pan; baking pan # Paraluruaq, neqet-llu keniinanratni pie-am elaqlirkaanek pililen tuug’umek negtaallerpenek, uissicssukun takelriakun.‘While the rice and fish are cooking, make pie crust in a baking pan with the dough you made.’ (YUU 1995:64); < uute-i2-cuun

**uucivik** oven # < uute-i2-vik

**uuga’rte-** to cook quickly as by placing in boiling water # uuga’rluk ‘food that is cooked this way’; < uute-ar(ar)te-

**uuggun** through here # Look under wa(ni) ‘here’

**uugiyun** wild celery (species ?) # EG

**uugkete-** to give up; to quit # uugketuq ‘he gave up’, ‘he quit’

**uugnar(aq*)** vole (Microtus sp.); locally, mouse # Anipat iciw’ uugnarnek, avelngarnek, nertulriit. ‘Owls, you know, eat voles, voles (in another dialect’s word).’ (AGA 1996:74); NI, CAN, BB, = uqnaq; < PE uugnaq (under PE uqduy)

**uuleg-** root > ulganaq, uulete-, uulenge-, uulgarneq-, uulgar(ar)-; < PE uuluay-

**uulegte-** to shiver; to shake # uulegtuq ‘he is shivering’; uulegtaa ‘he is shaking it’ / < uuleg-?; cf. uulungak, uulungiiq

**uulenge-** to start to tremble; to start to shake # NUN; cf. uulegte-

**uulgarneq-** to be frightening; to cause one to tremble # uulgarneq ‘it is frightening’ / < uuleg-a-narqe-
uulgatar(ar)-, uulegyatar(ar)- (HBC form) to tremble # uulgata’artuq or uulegyatarretuq ‘he is trembling’ / ... uulgata’arluni tuaten, maaten Qalemaq murilkartaa qiaurululria piani. ‘... she was shivering, and she saw poor Qalemaq crying up on the bank.’ (ELN 1990:27); < uuleg-?,?, 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.

uulungiiq parka decorated with a fringe of squirrel belly # Tamaani-gguq uulungiingqetullruut qanganaat aqsanritnek kenuggluki. ‘At that time they had squirrel-skin parkas decorated with squirrel bellies.’ (CIU 2005:322); cf. uulegte

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;

uumi-, uume-, uumun in this, from this, to this # Look under una ‘this’

uumi-emotional root; > uumike-, uuminarqe-, uumitar-, uumiyug-; < PE uyumi

uumiarqu, uumiarqu 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’ / uumikutut ‘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-llu tang qimugtet uatmcunguuralalrit uumirpak. ‘These dogs, see, have kept on looking down river for some time.’ (ELN 1990:19); < uumipak

uumitar- to be of an irritable nature # uimitartuq ‘he is irritable by nature’ / < uumi-tar-

uumiyug- to be peeved; to be irritated; to be infuriated # uumiyugtuq ‘he is peeved, irritated, infuriated’ / < uumiyug-

uuneq burn on the flesh # Wall’u yuum qaiqangin uunntangerqan, . . . Melqut-llu uunrnani qat’rillrukata . . . ‘Or whenever there’s a burn on a person’s body, . . . If the hairs on his burn turn white ... ’ (LEV1. 13:24-25); < uute-neq’

uunglekvar- to cook rare # = umlluaqar-; < uu-?; > uunglekaraq; < PE uyunjilat- (under PE yu)-

uunglekaraq rare-cooked meat or fish; <

uunglek-aq

uungucicaraq confusion # < uunguciite-yaraq

uungucirute- to have become confused; to not know # Tama-i-lu uani-l’ itaicini uungucirulluku. ‘And at that point he was not able to pinpoint his own location.’ (QAN 1995:222); < una-u-ciq-irute-

uungucir- to get confused # Waken wanigga uungucirtaqa. ‘From this point onwards I am unsure about the rest.’ (ELL 1997:250)

uunguciite- to be confused; to not know # literally; ‘to not know what it is’; Tua-i tang wiinga kingunemta caqapiara nanteqapiaraucia tua-i waniwa uungucilkeka . . . ‘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 # uuqassugartuq ‘he is worried’ / uuqassugartua kitnayukluku ‘I am worried that he might drown’; Cikiqengllerkaq-llu 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) # uuqitartuq ‘he has a burning sensation’ / Unatai-gguq tua uuqitalriit uygani-gguq kumlatem. ‘His hands appear to have had a burning sensation on account of the cold.’ (YUU 1995:6); < uu-?

uuqnarliq (K form), uuqnamriq (Y form) cooked blackfish # ... nulirrit uuqnarlinek egaluteng qantat imirluki. ‘... their wives boiled up some
(cooked) blackfish filling the bowls.’ (AGA 1996:80); = uqnarliq; < uu?-naq’-li’, uu?-naq’-li’

uuqnarqe- to be burning hot # uuqnarquq ‘it is hot’ / . . . arnassagaat tamakut puqlamek uuqnarqelriamek kuvuluki, paralut tuquqertelliuki. ’ . . . the old women poured boiling hot water over them, instantly killing the maggots.’ (PAI 2008:148); Kuuviqiq cali uuqnaquisyaagtuq.’ The coffee is still too hot.’ (YUP 1996:39); = uuqnarqe-; < uu?-narq-; > uqni-; < PE uyur-(under PE uyu-)

uuqnituq (Y form), uuqniquuq (NI form), uuqniikuuq (Y form) bumblebee # Uuqniikuuq, qassarlukid ‘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 # of steam whistles and similar sounds; uurtuq ‘it whistled’; uuraa ‘it whistled at it’ / imitative

uurcaq one coming to get help holding a gaff as a signal that he has caught a sea mammal # and uurcar- to go to get others to help one # Atam tua-i unavet pitaatlriit pivakaruteng qakemkut qanngartelliniut uurcamek cam’umek. (Nangrrarmeng tagelriit unaken uurtuq ‘it whistled’; uuraa ‘it whistled at it’ / imitative

uurcar- to regret a loss that might have been prevented by appropriate action # uurcarauq ‘he regrets what happened’; Umyuarteqliniuli-am, “Aling, kilgarmun-llu tuntumek tangrellua uitaskumku uuqnaquisyaagtuq. Atak tua-i pissannguq!” ‘He thought, “Oh my, seeing a caribou just anywhere here, if I leave it alone I am going to regret it. I will go ahead and try to hunt it.”’ (QUL 2003:148); < PE uyur-

uurritaq “sea egg”; chiton # EG

uussaq, uussaar- to cook frozen fish after it is thawed # uussaaraa ‘he is cooking it’ / uussaariuq ‘he is cooking thawed frozen fish’; < uu?-

ussiqar- 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 # uuyurtuq ‘he or it (body part) is raw’ / uuyurciuluni ‘(he) having diaper rash’; = uuyurte-

uutaq hard candy or other hard-baked food; bread # < uute-aq1

uutar- to apply heat or steam to (it) # Uutarluki-gguq saaganretpitegcautet-llu 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 uucteaa ‘he burned her with the contents of his cup’; Tutgarrlung, keneq mallegpiqnuq, uuciqunen! ‘Grandson, don’t go so close to the fire; you’ll get burnt!’ (UNP1); Tua-i-llu elkek panini-llu taukut pie-yarkat qaqqicata uutkuk. ‘And when the pies were ready she and his daughter baked them.’ (PRAS 1995:413); < uu-te--; > uucissuun, uucivik, uuga’re-, uuneq, uutaq, uutar--; < PE uyut-(under PE uyu-)

uutkaaq, uuteka’aq duck; especially mallard (Anas platyrhynchos); northern pintail (Anas acuta) # Caqerluni-gguq uuteka’artangertuq aterluni Macaq’amek. It’garpik piyuuagaaqan mecartaqlutet. ‘Once, they say, there was a duck named Mecaq’aq. When it walked, its feet would make a smacking noise.’ (UUT 1974:1); Maaten ullagluku piaqa wangni una uuteki’inaq peksuq. Uuteki’inar tur 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 lake of dandruff # NUN; < ?-rrluk

uuvlaaq- to cook rare # uuvlaagtuq ‘it is undercooked’; uuvlaagaa ‘he undercooked it’ / = umlluaqar-, uvluqar-; < uu-vlaag-

Uuyarmiut plural an old name of present-day Bethel # < ?-miu
uuyurcailkun — uyangte-

**uuyurcailkun** talcum powder # < uyurte-yailkutaq

**uuyutair-** to remove frostbitten skin # . . .

  *uuyutairarrunlun-gguq nerciuq* . . . 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’ / uuyurcailunlun ‘(he) having diaper rash’; = uusurte-, > uuyurcailkun

**uvaa-** to rock from side to side (of a boat) # uvaaugq ‘it is rocking’ / Ellerrarrlunlun man’a, amta-lu-lgguq qaayak-luq wuawkenani. ‘There was a bubbling, whirling rushing sound here, and yet their, kayak wasn’t rocking.’ (AGA 1996:138);

  = eveqaa-; < uver-a-; < PE uvo-

**uvengqa-** to be slanted; to be tilting # uvengqauq ‘it is slanting, tilting’ / under PE uvar- or avar-

**uvengqegg-** to be steep # uveqeggtuq ‘it is steep’ / < uver-nqegg-

**uver-** slanting; tilted # postural root; = ever-; >

  *uvengqa-, uvenqegg-, uverte-, uvaa-, uvqercug*

  *< PE uva-(a)- or ava(C)a-

**uvengqauq** 'it is rocking' / Ellerrarrlunlun man’a, amta-lu-lgguq qaayak-luq wuawkenani. ‘There was a bubbling, whirling rushing sound here, and yet their, kayak wasn’t rocking.’ (AGA 1996:138);

  = eveqaa-; < uver-a-; < PE uvo-

**uverteckegg-** to be steep # uverteckgtuq ‘it is steep’ / < uverte-ckegg-

**uvuutair-** to suddenly rock # Y; < uver-qar-?

**uvuruar(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-luq waniwa ukut uyagut, uyat. Waniwa uyat atkuliluki, temililiki yaqulut uyaitneq. Uyarrlainarneq atkuliluki . . . . Tua-i-gguq qaliqiatuut makut kumvalqita’arluteng. Kukumyalqitarlariaq niiskuni tua-i uyuuq. “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 “uya” [human figurine].” (CIU 2005:228); for anatomical neck, see uyaqut; > uyakite-, uyalek, uyakuq, uyamik, uyangte-, uyauqut, 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; < uyakite-

**uyalegpa** double-crested cormorant (Phalacrocorax auritus) # Uyalegpa.

  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-rpa

**uyalek** pelagic cormorant (Phalacrocorax pelagicus) # Taqnerungermeng aruangtermeng-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); < uyakite-; > uyalegpa; < PY uyalay (under PE uy(a)qar)

**uyaluq** area of seal behind head; neck area of seal # < uya-qq

**uyamik** necklace; pendant; cross worn as a pendant # Uyamigani pillia wani qillruumauralria ca. Petenglluku pillia aklanqurrun. ‘He saw that they had something tied to it. When he untied it and smoothed it out he saw that it was a weasel.’ (MAR1 2001:93); < uyamik; < PE uyamig (under PE uy(a)qar)

**uyangte-** to look over a barrier; to look through the door or window; to peek in or out # uyangtuq ‘he is looking over or through a barrier’;

  uyangtaa ‘he is looking through a barrier at it’ / ‘. . . nem qainganun mayulliniuq egelerkun qinerrnaluni. Uyangtelliniuq, annamek, angutmek, yungqelliri. . . . . he climbed to the top of the house to look in through the window. When he looked down he saw that it had people, a woman and a man.’ (YUU 1995:86); < uyaa-?-; < PE uyay- or uyana-
uyaqe- to hit with a missile or projectile # e.g., a rock, spear, bullet; uyaaqa ‘he hit it’ / uyaaqutuq ‘he hit something’; uyaaqsuuq ‘he has good aim’; llait uyaaqsunaqgluteng-ggguq aqgiitnek, narulkautellriani nall’ararucunaqgluteng. ‘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-nraq
uyaqutuq ‘he hit something’; uyaaqsuuq ‘he has good aim’; llait uyaaqsunaqgluteng-ggguq aqgiitnek, narulkautellriani nall’ararucunaqgluteng. ‘Some were accurate, so they term it, hitting right on target when something (a spear) was thrown with them.’ (CIU 2005:54)

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taumek uyurpenek, uitasngailavnga! ‘It is unfortunate, because if you become enraged about your younger brother, you will not leave me alone!’ (ELL 1997:88); > uyuqliar(aq*); < PY uyuraq

uyuqliq* youngest sibling # < uyuraq-qliq
uyuruar- to hum or sing a wordless tune (especially when going out in the morning to check the weather) # NUN
uyuuq hey you!; you here! # UY, UK, NBC, LI, EG; = usuuq; < una-yuuq
uyvi intelligence; wisdom # HBC; = usvi; < PE uyvi

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.

vegtaq* # bumblebee # Maaten-gguq an’uq allat ungungssit ak’a pekgellruilliniriit, yaqleyagaat, qanganaat, avelngaat, vegtaat, cat-lu tauten allat ungungssiyagaat. ‘On going out they saw that other animals had begun to stir, little birds, squirrels, mice, bumblebees, and other small creatures like that.’ (CIK 1972:3); Cali Ataneq Agayutsi ayagceciciquq tamakunun puukatulinek vegtarnek, . . . ‘Also the Lord your God will set upon them stinging bees, . . . ‘ (ALER. 7:20); vegtaat neqaat ‘rosewort (Sedum roseum)’; vegtaat paatakaaliarat or vegtaat paatakaarginalnguliarat of vegtaat neqkautait ‘honey’; . . . neqniqenrulteng-llu vegtaat paatakaaliaratni. ‘. . . and they are sweeter than honey.’ (PSALM 19:10); Nereksaunak anagarulluten vegtaat paatakaarginalnguliaratnek; . . . ‘Don’t eat an excess of honey; . . .’ (AYUQ. 25:16); . . . ner’aqluni-llu petgartaayulirpagnek, vegtaat-llu neqkautaitnek. ‘. . . and he would eat locusts and (wild) honey.’ (MATT. 3:4); also spelled evegtaq: NI; LY, NI, CAN, LK, BB, NR, LI, EG

vegtar- to gather grass # veg tartuq ‘he is gathering grass’; vegtaraa ‘he is gathering grass from it’ / Canegtangqerqan tangellini canegnek vegtaluni, can’get-ll’ imkut iquit-ggun tamarkenka qillerrlukek, qillerqaarlukek nutaan curuqlukek aqumluni. Tua-i nulluuk mecungengaunatek. ‘If one sees any grass, he should gather it, and tie the ends of two bundles together, and having tied them, have it for a pad to sit on. Then one’s buttocks won’t get wet.’ (QUL 2003:736); also spelled evegtar-; < vek-tar-; > vegtarcuun

vegtarcuun sickle # < vegtar-cuun
vek grass #; plural: veg’et ‘grass’; NS; underlyingly [e]vek; > vegetaq, vegtar-, vesraar(aq)
verquun awl; tool for prying or unraveling # < ?-n verte- to get a foreign object in one’s eye # vertuq or vertaa ‘he got something in his eye’ /
veringauq ‘he has something in his eye’; vertua
carangllugmek ‘I got some dirt in my eye’; =
everte-, 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 tangvagciu ilavet ingani,
täuğken ver’uten angelria iggeni 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*, vesraara(q)aq*) tender new grass #
Maaten ellangyungami ellangelliniuq maram
qkaani, vesrayaarnek taügaam 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 qemiri
qacarneritni 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 uq, 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
wankuta.

wa- root for first person personal pronouns word refering
to immediacy in time or space; see Appendix 1 on
personal pronouns; > wangkuta, wankuk, wii,
wani, watna-, watua, wall’u, waqaa; < PE uv-

wacicetun 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 pityuut. ‘Shamans who went under
the ice, that is to say, submerged, did that thing
time four times.’ (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 tallimaukuneng pingayun
malruk inglukiqagket, malruk-lu taukunun
nglululgulutek. ‘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 kuvyaq
civcartyurgyan, wall’u ataku? ‘do you want to
set the fishnet now, or later this evening?’; < wa =
lu; > wall’upik

wagg’uq-qaa
wall’upik — watna-

wall’upik really, I wonder # interjectional particle; NSK; < wall’u-pik

wang . . . (as in wangi, wangi’ukuvet, etc.) Look under wii, wiinga

wangkuk we<sub>dual</sub> us<sub>dual</sub> # see appendix on personal pronouns; < wa-?

wangkuta we<sub>plural</sub> us<sub>plural</sub> # see appendix on personal pronouns; Wangkuta avani ilurama caknq ilangciarallruakut qallun-llu kiusciiganatan, qenqerrluta-llu pisciiganatan. ‘We were teased intensely by our cousins, and until we couldn’t answer back; we just got angry but we couldn’t do anything.’ (YUU 1995:31);

‘we dual’; us dual # see appendix on personal pronouns; < wa-?

wangkuta we plural us plural # see appendix on personal pronouns; Wangkuta avani ilurama caknq ilangciarallruakut qallun-llu kiusciiganatan, qenqerrluta-llu pisciiganatan. ‘We were teased intensely by our cousins, and until we couldn’t answer back; we just got angry but we couldn’t do anything.’ (YUU 1995:31); Tuaten cali ciuliamtuaq wangkutun egmircugngariluki. ‘In that way our ancestors made it possible to pass them down to us.’ KIP 1998:iii);

Tua-i-gg’ nen’i piqalaryaaqengramteki ta ngaam makut maa-i qanruteknanriraput 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 Ellminenek wangkutun. ‘God is the Lord; He reveals Himself to us.’ (ORT 2006:8); wa-?

wa-?

wa-?

waniku later on # adverbial particle; < wani-ku-;

waniku a little later on # adverbial particle; < wani-ku-?

wanirpak now and for a short time hence; for a while # adverbial particle; caqatarceci wanirpak? ‘what are you going to do now?; < wani-pak

waniwa, waniiga now # adverbial particle; Tu-i-l-lu waniwa unuaqulluteng, unuaqu ayagarkaurrluteng Uksiyaraman. ‘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 gemination of the consonant heading the final syllable) — this is a lexicalized form of wani-wa; < wani = wa, wani = -wa

wani-wa, wani-gga here (it is)! # exclamatory particle; Nem-wa keluani agayuvik. Wani-wa nem uakaraani qulvarviput. Qulvarviim-wa aciani ikamraq. ‘And behind the house, (is) the church. And here, a little downriver of the house, (is) our cache. And beneath the cache, (is) the sled.’ (PRA 1995:107);

wani-gga-qaa man’a nuna aqevyilituli? ‘is this the place that usually has lots of cloudberries?'; pronounced with gemination of the consonant heading the final syllable (and without (rhythmically) lengthening the vowel of the second syllable); < wani = wa, wani = wa

waniwa- to be these # waniwaqut ‘they are these’ / < waniwa-u-

waq’allaga- to retch # waq’allaguq ‘he is retching’ / imitative; = uaq’allaga-

waqaa hello; what’s the matter?; ‘what are you doing here?’; ‘what can I do for you?’ # exclamatory particle; waqaanrituq ‘nothing’s up, I don’t need anything’ in answer to waqaa; = aqaa; < wa = qaa

wataimarta? 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)-? lokalis

watna- to act like this # watnaq ‘he is acting like this’ / Tamaani ak’a Nakaciumi-lu arcaqerluteng tegganret auluktullrulliniit neqkatgun. . .
Watnaaqameng neqnek canek-llu allanek qasgicillallrut qasgi tua-i cikirluku, nutaan-llu tamakut taitellrit ayagasciigalngurnun aruqutekluki. ‘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-;

watngu- to be present, actual # . . . uliiret, kaviaret. Watngullruut maani tamakut. Puluqtaat-llu piyuunateng. ‘. . . white foxes, red foxes. These were present here. But beaver weren’t.’ (PAI 2008:216); < wa-u-

watngurte- to become present, actual #
Alerqulliniit, 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.’ (QL 2003:556); < wa-urte-

watpik, watqapik never ever!; without fail! # 
adverbial demonstrative; emphatic; watqapik aüg’utun pinqigcaqunak! ‘never do what you did again!’; < wa-?-pik, wa-?-qapigte-

watlirqantar of course # particle; Tauna tua-i qailluivkenani, “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’aüga (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 alaillallrut nuna can’egtellrani watuacetun ayuqenritellrani. ‘Things were distinct when the land was thin, not like it is nowadays.’ (AGA 196:38); . . . avani ungairutengqelallrut 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 #
yaag-—yaarui- BASES

Y

yaag- to follow a traditional practice associated with birth, death, illness, puberty, etc., consisting of abstaining from certain foods or activities. yaagtq ‘he is abstaining’ / yaagta ‘abstain’; yaagumaq ‘he has been abstaining’; NUN, HBC; = eyag-; PY i&-

yaaliagni day before yesterday or year before last (K, Y, BB, LI meaning); three or more days hence or three years ago (NI meaning) # adverbial particle; Yaaliagnirnek qavaumalriaten, 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-

yaalirtaq dark-colored bearded seal (Erignathus barbatus) # Tua-i-gguq ta ¥ gaam waten malrugnek pitetuuq tauna nayirmek, yaalirtamek cal’ nayirmek aipirluku. ‘They catch seals not being far from it’, < yaa(ni)-lir-taq; yaaqta ‘yard (length)’ # cetamanek yaalirtanek ciitsaamek kiputellruunga ‘I bought four yards of fabric’; yaaltackellria or yaaltackellria ‘cubic yard’; yaaltanqellria or yaaltanqellria ‘square yard’; from Russian стър (yard), or English ‘yard’; = yaaltaq

yaamaq rock # EG; cf. ciimaq, siimaq; < PE ya(C)amaq

yaani over there; yonder # restricted demonstrative adverb; yaavet ‘to there’; yaatmun ‘toward there’; yaaken ‘from there’; yaaggun ‘through there’; yaangi inkut maniaqatartut makliit tartuitnek ‘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, yaaqliq-, yaaqsig-, yaaqva-, yaaveskanir-, yaaveskanir-, yaate-; < PE dem. in-

yaaqliq- to be situated in a line (not necessarily straight) # yaaqliq ‘they are in a line’ / Ak’akik’, takluteng, yaaqliqyagyarluteng, nakacuut angtatkevkenateng. ‘They were spread out in rows one after another, those bladders of differing sizes.’ (QAN 1995:164); < yaa(ni)-qliq-ke-

yaaqsig- to be distant # yaaqsigtuq ‘it is distant’ / New York City-q yaaqsigtuq Mamteriilermek ‘New York City is far from Bethel’; yaaqsikini ce'am ‘far offshore’; yaaqsirilkini ‘in the area not far from it’; yaaqsigpek’naku ‘not being far from it’; < yaa(ni)-qsig-; > yaaqsigtaciq

yaaqsigtaciq distance # mat’um yaaqsigtaciq kalikivigmun yaaqsigtangatuq 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 nangerngallerpenek 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’; yaaqvanirtuq ‘he moved farther away’; yaaqvanurtuq or yaaqvalirtuq ‘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) # Yaarcaq

yaaruig ‘she is telling a story-knife tale’ / Nel’inguarluni yaaruiluni acililuku-llu cat- llu ellinguarturluki . . . ‘He made an imaginary
house *with a story knife*, putting in a bed and other things . . . ’ (ELL 1997:100); < iqaq-uaq-li>-; > yaaruin

**yaaruin** story knife # imumi yaaruicallruut tuluneq tuaq’agam ma’um nallini yaaruirlartut mass’iriissuutegun ‘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; yaaruin

yaasiiq-kellria cube # < yaasiiq-kellria

**yaasiiq** suitcase; trunk; footlocker # Yuaran pia aatiin qullirmun yaasiiq iluagnun qemagtaqrellituq ‘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); < yaasiiq-dual yaasiiq, yaasiiq square # . . . yaasiiq-dual

**yaasiiq** box # qemagtaq aklut yaasiiqem iluanun ‘he packed the clothes into a box’; AKQTEM YAAASIGA ‘the Ark of the Covenant (Biblical)’ (literally: ‘the Box of the Promise’); TAKSURENQELLRIA YAASIGUQ ‘rectangle’; from Russian πος (yáshchik); > yaasiiq-kellria

yaate- area beyond # yaatiini ‘in the area beyond it’; Ayalalqa yaasigituq, akmavet-lu yaasinsrat Oregon-aamun, Seattle-aam yaatiini yaaqvanun amavit. ‘The place I went to is far, outside, far from them, to Oregon, beyond Seattle, very far, outside.’ (KIP 1998:257); < yaate-yaate-

**yaatiiri** 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 # yaatiiriq it or he went beyond; yaatiiraa ‘he is directing his words at her’ *singed out within in the group*, ‘he is looking at it while passing by’ / Yaatiiruni. (Tallirinirnermi) Yaatiiruni. (Iqsuirnermi) ‘It goes beyond. (To the right). It goes beyond. (To the left)’ *(moves in a game, kapuckaryaraq, like mumblety-peg)* (KAP 1998:11); < yaate-?

yaaveskanir- to go further # < yaa(ni)-terminalis-kanir-

**yaaveskanir** to save food for later # NUN; < yaa(ni)-terminalis-?

**yag** to abstain # See eyag-, yaag-

**yagarcete**- to be busy working # yagarcetuq ‘he is busy’ / Tua-i caqerlun’ tauna maurlurluq qanlinituq yagarcesiyaarluni tuai arenqiatnili, tamakunew-tu-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; = cagarcit-; < -cete?

**yag’arussuk** net thrown over birds to capture them # NSU; < yagte-?

**yagipra**- to slap # Tuaten kegginaitgun yagipraluki pisqessuitait, nullukaq tuaq’agam ping’ermi caksaitnili, ’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

**yagiraciq, yagiran** the arm motions in an Eskimo dance # Tamakut tamaa-i yagiratet qanemciugut, quillatun 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 # uum kuvyama taktsia yuinarnek yagncgertuq ‘this net of mine has a length of twenty fathoms’; < yagte-neq; < PE iya!n03 (under PE iya!-)

**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’; Yع’erliut-wa auqkat ellmeggnek cuqeklungen calillurlrut. Tua-i calingaqem wavel ellili luqayluku pinaartut, “Una pikanrulliniq 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
it.” (CIU 2005:96); aruqellratni angernek ellii-lu yagtuq ‘when they passed out gum he too reached out his hand’; mikelnguuk sagg’alimek allurtaigullutek yagutuk ‘the two children are fighting over a cracker’; yaguyutaa ‘he is fighting for him’; nutaan unuaquan erqaaraqellluku tanqigiaragqetelluku nutaan qasgimiut imkut yagutelliniuki ‘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’; = cagte2; cf. sagte-, sagte1-, yaqquq; cf. Wrangell 1839 list (129); > yag’arussuk, yagira-, yagneq, yakiciimagaute-, yakitaq; < PE iya-y-.

yakiciimagaute- to play a game of tag # yakiicimaagutut ‘they are playing tag’ / Tua-i-llu uksiyarpallegmeng cen’armi aqvinginarnermeggni yakiciimagaullteng tuatenn camek galiariamek nituit, tuar levaq, . . . ‘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-?-te3-

yakitaq game of tag; act of tagging in the game # < yagte-?; cf. akimtagitaq, alakitaq

yaltaq (NUN form), yal’taq (HBC form) yard (length) # from Russian срд (yard), or English ‘yard’; = yaaltaq

yaqiuqr- to flap wings (of a bird) # yaqiuresqateng-gguq taukut imkut piyagaat yaqiuqtanga’areskilit. ‘When she told them to flap their wings the young ones began to flap their wings.’ (CUN 2007:100); < yaqquq-liur-

yaqulegcuun shotgun # < yaqulek-cuun

yaqulegpak common loon (Gavia immer); arctic loon (Gavia arctica); bald eagle (Haliaeetus leucocephalus); golden eagle (Aquila chrysaetos); eagle (general) # Urr’urruayuliq piutaaput wangkuta yaqulegpagnek-llu. ‘We call the “urr’urruayuliit” and common loons.’ (CIU 2005:280); . . . taluqetleng cakutateng yaqulegpiim tengaulauciutun. ‘. . . coming as fast as an eagle flies.’ (ALER. 28:49); < yaquleq-rpak

yaqulek bird; duck; fowl; angel (NSU meaning) # literally: ‘one with wings’; Angutet-lu angungunq’ermeng tua-i yaqulet get akkukluki. Atkuklet amllerrluteng yaqulegneq. ‘And men, even though they were men, had bird (skin with feathers) parkas. Those with bird parkas were numerous.’ (CIU 2005:342); YAQULEGET INGUTIT ‘July’; = caqulek; < yaqquq-lek; > yaqulegcuun, yaqulegpak, yaquleyagiurta, yaquulkussagaq, yaqulpak

yaquleyagaq baby bird; Fish and Game officer # the officers are said to be so called because of their appearance (like ducklings) in their uniforms; yaquleyagaq-gguq napam qinganii aturpagtuq ‘the little bird in the top of the tree, they say, is singing out’; yaqulek-ya(g)aq

yaquleyagiurta, yaquiliurta Fish and Game officer # yaquleyagiurtet ‘Alaska Department of Fish and Game’; < yaqulek-ya(g)aq-liur-ta’, yaqulek-liurt-

yaquulkussagaq* small bird # < yaqulek-

yaqulpak, yaqulvuk bald eagle (Haliaeetus leucocephalus); golden eagle (Aquila chrysaetos); eagle (general) # Tauna-gguq arnaq mertallrani atakumi taum wani yaquulpim tengutelliniuki natnum qavavet ingrimun qertuliapun 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

yaqquq wing # also plural for one wing; yaqua, yaqurra, yaqui or yaquri ‘its wing’; kagiq yaqutgun ‘she is sweeping the floor with a wing’; Naruyinraq-gguq yaqquq mermun akurqaarluku qaminnun-llu cipeggiluku. ‘After dipping the gull wing into the water, he also squeezed the liquid from it into his mouth,’ (YUU 1995:37); the form yaqungqellriit menuulriaruut. ‘And all creeping insects with wings are ritually impure.’ (LEVI. 11:20); = caquq; < -quq; > yaquqr-, yaqulek; cf. yagte-; < PE iyaqur

yar- to tattoo # see eyar-

yarrina kin of some kind # Y

yave- to row # NSU = cave-, save-; > yavun; < PY yava-

yavun oar # NSU = cavun, savun; < yave-n; < 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 tuamtel’ arnat tua-i, yay’ussanek-am pilaqait sagqurluki,
piirriluki pivkenaki. ... Assirrut. ‘The women would spread put out (the fish) they called yuay’ussat 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 Vucyce (lisus); = Ciissussaaq

yiistaq yeast # from English; = iistaq

yik’ute- to point out the person (in question or = iistaq yiistaq yeast # from English; = iistaq

yinraq* thing of a human; evidence or remains of a human #

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’; Uurluvni qaralia maniqaku, ellii-lnu taman’ urluvni tua tegumiaqngamiu yitkarcaaqevkenaku tautaam iqua puggluku tangvakarctellinulu 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); Yupiunruicnuqarpuk imna yisvigpuk. ‘That one that appeared to us out of the blue probably isn’t a human.’ (MAR2 2001:95);

<yuk-i>-te-

yivviri- to examine # Ca tamalkuan yivviriturluk’. ‘Examining everything.’ (KIP 1998:193); CAN; = curvir-, cuvvr-, ivvr-, survir-, suvvr-, yuvvr-, yuvvr-; < PE eyuvviri- and iyivviri-

yuale’rsaq crab # NSU; = ivalriiyak

yualukaq sewing thread made of caribou, whale, or moose sinew; any sewing thread # tuntuvit yualuitnek yualukiritung mingqellurrut ak’a tamaani ‘they sewed using moose sinew as thread in the old times’; < yualuq-kaq; yualukarvik

yualukarvik spool for (or from) thread # < yualuq-vaq-

yualunguaq fish-skin thread # < yualuq-uqaq

yualukiuraq hand-twisted sinew or linen thread # < yualuq-kiu-qaq

yualuq sinew; tendon; thread # Taluluni tuaten imkunek yualunek, makut ungungssit cat, tuntut taquktat-luq yualuitnek waten qupurruli, qupurrerraarluq qip’iluku, qip’urluku yualukturlruit 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); iim yualui ‘the optic nerve’; = ivaluq; < ?-luq; > yualuq-kaq, yualukiuraq, yualunguaq; < 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 yuarciit ‘what are you looking for?’; yuarnaruq ‘it’ (or he) makes one miss it (or him), long for it (or him)’; yuaraa iqmuituq tamallni ‘she is looking for the snuffbox which she lost’; “Tutgarurlukmutagaq. Angu!
yuariigai-llu to search suspected persons.

yuaralek song; music includes old-time songs, modern ritual song; song used to obtain weather, that ritual song, would be an instrument for bad weather. If one wanted bad weather, that ritual song, that song, would be sung. ('Messenger Feast') that is designed to make the listener ashamed of having offended the one ('Messenger Feast') requesting specific gifts # Kevgiq song during the Kevgiq ceremony.

yuaralek — yugnike- digit; finger; toe # yuaranka puvngelartut

yuarun; < PE

cf. yuaraq, cugaraq; > yuar-; < ?-n; > yuarukar(aq), yuarulluk;

yuarukar(aq*) song sung during the Kevgiq ("Messenger Feast") that is designed to make the listener ashamed of having offended the one singing the song # NI; < yuarun-ksuaq-ller(aq)

doll; human figurine # Tua-i ilait qavani
yug'aq doll; human figurine # Tua-i ilait qavani

yugiyugiq elf; one of the legendary "little people" # Y

yugiyugiq robin (Turdus migratorius) # NSU; imitative

Yugngalnguq*, Yugngalnguar(aq*) Asian; Japanese; Filipino; Italian; something that seems to be a person # literally: 'one similar to an Eskimo'; ainna Yugngalnguq yuuyukluku yugetun qalarutellruaqa 'thinking that the Asian was an Eskimo, I spoke to him in Yup'ik'; Tuaten migpallarqaarcelluku, niiskengangelliniluteng. Yugngalngurmek qakmaken piyualriamek ena uivluku. 'After it made a thud it was quite audible. Something that could be person was walking around the house out there.' (YUU 1995:65); < yug-putullrulliniit. 'People in the upper regions of the Kuskokwim River put figurines they called "yugat" out in the wilderness.' (CIU 2005:228); < yuk-aq; = sugaq; cf. cugaq

yug'aq shaman’s mask or representation of his familiar spirit # CAN, Y < yuk-aq

yuggeri- to 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 inerquutekarpun, eq’ukiksuna

yugniite- to be unfriendly # yugniituq 'he is unfriendly’ / < yug-niite-

yugniike- to 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 inerquutekarpun, eq’ukiksuna

yuarcuun

yuaraluq 'search warrant', (legal neologisms);

yuarameggni qengameggni-llu . . . '. . . the rings whenever they are cold'; . . . kulutet atulallrit kuqameng 'my fingers and toes swell up whenever they are cold'.
ilamteñeq piksselulta, ilaput taqqaam tamalkuita kenekluki yugnikluki. ‘We are admonished by our tradition not to bear enmity toward our fellow, but rather to love all of them and to regard them in a positive light.’ (KIP 1998:39); < yuṅ-nike-k’ngaq

yugnik’eṅaq one whom one feels comfortable with; friend # yugnik’eṅqa-lłu akwauγaq equillemegmi pilṣaqeqvenaku it’ gaakun kilillruqaq ‘yesterday when my friend and I chopped wood I accidentally cut him on my foot’; Waniwa kenka tamiiini angenrilria, yuum unguvani pireskaku yugnik’eṅ’ni pitekluku. ‘Greater love hath no man than this, that a man lay down his life for his friend.’ (JOHN 15:13); < yuṅ-nike-k’ngaq

yugninaq to smell of human use or habitation # yugninaq ‘it smells of humans’ / < yuṅ-nine-k’ngaq

yugnik’rqa- to be friendly; to be gracious # yugnik’rquq ‘it is friendly’ / < PE yuṅ-te

yugtaq artifact; Eskimo artifact; Native-made item; homemade thing; Yup’ik food item # yugtaq ‘it is an Eskimo-type thing’; Nerangnaqutnun canun piciatun aturtuq qayaq tamaani avanī ciuqvani, wangkuta ngel’ekluta, yugtaat ciuqvani, wangkuta ngel’ekluta, yugtaat. ‘It is a Native-made thing’;

yugtarvik museum of man-made artifacts # < yuṅ-tarvık

yugte- to commit murder or manslaughter # yugtuq ‘he killed a person’ / yug’eskuvet ‘if you kill a person’; < yuṅ-te; < PY yuṅ-te- (under PE injuy-)

Yugtun, Yugcetun in the Yup’ik Eskimo language; like a person; like a Yup’ik # Maaten cam mat’um estuluungalgnuu kela muirlikaa una kass’arpall’er, nuyarrlaina-wa kqeginnaa, cali qaterrlugluteng nuyai. Waqaallrani-lłu Yugcetun tatamallagluni, erinvangerran-lłu. ‘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 Yugcetun ayuqluni. ‘That leprechaun was like a person.’ (CIU 2005:294); < yuṅ-equals, yuṅ-equals

yugtuq-tuli man-eater; lion; shark # Kassugusnaatngaa inglukestema, yugtuq-tulli kailriatu yuum kemganek. ‘My enemies encircle me, like a lion hungry for human flesh.’ (PSALM 57:4); < yuṅ-tur- tuli

yuguaq ball (NUN meaning); human or human-like figure; doll; figurine # literally: ‘imitation person’; note that in NUN ‘person’ is cuk, not yuṅ; Qaingani-lлу-gguq yul’inguarluni — icig’ pilinguarluni yuguaq, arranuamek. ‘On top of it he made an imaginary person — you know, he drew a make-believe person, an imaginary woman.’ (ELL 1997:100); Elpenun yugualiyaqunak, . . . ‘Thou shalt not make unto thee any graven image, . . .’ (ANUC 20:4); = suguaq, yunguaq; < yuṅ-uaq

yuguaq many people # yugugaq many people # yugugarnek many people # yugugaq*

yuṅ-urte- to become a human # Anermekun Tanqilriquqan cali Mari-akun Nayaarkun cali yuṅ-urtellria. ‘Through the Holy Spirit and also through the Virgin Mary He became a man (human).’ (ORT. 2006:22); Mecaq’am erinakegcarraarluni pia, “Usuq kitak qanrutqergna qaillu pilua yuṅ-urtellrarq.” ‘Mecaq’aq, after clearing his throat, said to him, “You here, tell me what I should do to become a human.”’ (UUT 1974:9); < yuṅ-urte-

yugyag- to have many people; to be populous # yugyagtuq ‘there are many people’ here / anuitillrani man’a ena kalukkallemteri yugyallruuq ‘when it was his birthday we had a party and there were a lot of people at this house’; yugyaurciiqutek ‘you know, he made an imaginary person — you know, he drew a make-believe person, an imaginary woman.’

yugyak arctic char

yugyalriani i.e., have many descendants; Nunani yugyalriani Nakaciulrianek tanvallrunritua.

‘I haven’t seen the Bladder Feast in populous villages.’ (CIU 2005:372); < yuṅ-yag-; < PE injuyyay- (under PE injuy-)

yugyaq (BB form), yugyaq (LI form) arctic char (Salvelinus alpinus)

yuṅqu wilderness; uninhabited place # pissullemni unuakutellranga yuṅqu qavartallruunga ‘when I was hunting and night fell on me, I camped in the wilderness’; Yuilquiliuni tua-i yuṅquiliuni tua-i uitlluni. ‘He was in the wilderness and he stayed in the wilderness.’ (ELL 1997:552); < yuṅ-ite- quq

yuṅnirqa- to smell of human use or habitation # yuṅnirqaq ‘it smells of humans’ / < yuṅ-ninaraq-

yuṅrik’rqa- to be friendly; to be gracious # yuṅrik’rquq ‘he is friendly’ / < yuṅ-nirquq- < PE injuy- (under PE injuy)
yulriq — yuk

yulriq 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 < PE i&u!inna3 (i&u!) PI under

yuinaunrita'artun; < PE i&u!inna3 (i&u!) PE under

yuinaunritaraan; < PE i&u!inna3 (i&u!) PE under

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'irtuq 'it has many people'; yug'uluni '(he) being a person' (in contrast to yug'urtuq 'it became a person' [in contrast to yuurtuq 'he was born']; yuinaq 'seven; used with a suffix that<br>

yuinaq-u-nritar(a)-, yuinaq-u-nritar(a)-

yugninaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

yuinsgiug-u-nritar(a)-

yugnique-lu

yugnike-

yuinaq-u-nritar(a)-

yuinaq 'seven; used with a suffix that<br>

yuinaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

yuinsgiug-u-nritar(a)-

yugnike-

yuinaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

yuinsgiug-u-nritar(a)-

yugnike-

yuinaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

yuinsgiug-u-nritar(a)-

yugnike-

yuinaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

yuinsgiug-u-nritar(a)-

yugnike-

yuinaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

yuinsgiug-u-nritar(a)-

yugnike-

yuinaq-u-nritar(a)-

yuinsgiug 'seven; used with a suffix that<br>

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yuinsgiug-u-nritar(a)-

yugnike-
yulkitange-, yulkiite-, yull’itaq, yun’errar(aq),
yungcar-, yungryuk, yunguaq, Yup’igetun,
Yup’ik, yuss’ug-, yuu-, yuerte-, yuvyiite-; cf.
sug-, yit’e-, yuaraq, yuuniartuq; < PE inyú
yuk’acessngiar(aq*), yuk’acengiar(aq*) midget # Y;
< yuk-?-ar(aq), yuk-?-ar(aq)
yuk’apiarq a regular person; real person # Tua-i
yuksagutaa ‘she adopted him’ / yuksagutellrua alqami irniara ‘she adopted her older sister’s child’; < yuk-ke-
yagute-
yukutaq moisture; dampness; mildew #
yukutarinarquq ‘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 iyu-
yukutarte- to be moist; to be damp; to have mildew #
yukutartuq
or yukutartaa ‘it is mildewy’ /
Kiagurrlainalaami yukutarcuunani-llu ella,
nailuun 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-
yulinaq adopted child # kinguqliqa angayuqaagma
yulinaqqaak ‘my younger sibling is my parents’
adopted child’;
< yuk-li-
yul[ink]aq* evidence of human presence, such
as human footprints or human excrement #
Tava-llu tumaikun egllerrlii, tumai tamakut
picirtaangellinluteng, yuc’ungartaangelluteng-
llu tumain ingluit, ingkut-llu ciiqllit
yul’inarraangelluteng. ‘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.’ (MAR1 2001:91); = yinraq; < yuk-lin-
yul[ink]a-
yull’itaq human sounds or other indications of
human presence # Yull’itanrilan mayurluni-am
egalernku uyangcartullinia. ‘Because there were
no sounds of humans, she went up and looked
through the window.’ (CUN 2007:42); < yuk-

yul’itaq human sounds or other indications of
human presence # Yull’itanrilan mayurluni-am
egalernku uyangcartullinia. ‘Because there were
no sounds of humans, she went up and looked
through the window.’ (CUN 2007:42); < yuk-

yun’eprar(aq*), yun’eprar(aq*) male teenager; young
man # yun’erra’ar or yun’erraq ‘a young man’;
yun’erraraat or yun’erraat ‘young men’; Tamaa-
i-gguq nukalpiam uum yun’erraraam una wani
talking. I would listen to them and they would
be gossiping about people’s misdeeds behind
their backs.’ (YUP 2005:16); Niicugnlaraten-
qaa yuliriit? ‘Do you listen to gossipers?’ (CAT
1950:80); Tuunrilangluni yulirlni. When he
began using shamanistic powers he used them on
people.’ (PAI 2008:326); < yuk-liu-
yulkia- for there to be sounds, or other indications,
often unexpected, of human presence #
yulkiaguq ‘there are indications of humans being
present’ / Tua-i-llu piinanrani qakemna yu
yulkialuni. ‘And then a little while later there was
a person making human sounds out there.’ (ELL
1997:116); < yuk-?
yulkite- for there to be no sounds, signs, or other
indications, of human presence / yulkituq ‘there
are no sounds of humans around’ / Tekicami
tangvaamqeryaqelllinia, yulkinan. ‘When he
arrived, he looked around it in vain, there was no
sign of human presence.’ (YUU 1995:86) /
< yuk-?-ite-
yulkite- to make one’s presence known,
intentionally or not, by making noise or giving
other indications # Itgertelluku qakemna qa
yulkiliniluni. ‘Just as they entered someone
outside the house made his presence known by
making noise.’ (QAN 1995:256); Tua-i nutaan
tuartamek yulkilanglutek. Yulkitaqagnek
tamakut anguyaita-am pileryautaqlukek. ‘When
they began to do that they made their presence
known by the noises they made. Whenever those
two made noises that could be detected, the enemy
warriors would attack them.’ (ELL 1997:408);
< yuk-?-kite-
yulkitange- to become aware of a human
presence through sounds or other indications #
Qavarpailgan yulkitangelliniiq pamaken
pulayaranek. ‘Before he fell asleep he heard
someone from the trail beyond.’ (YUU 1995:123)
< yuk-?-nge-
yulkiite- to gossip about people; to deal with people
through shamanistic power # . . . kangarlua ukuk
wani caullamutek tekiiciqagka qanertuarrlik.
Maaten-gguq niicugnqerqiagka yuliliutek
taagaam, yuum taum nalluani callranek
ikiullranek qanaarlirik. ‘. . . while walking I would
hear these two people facing each other and
and
yungcarvik umyuamikun al’kengaqamiu, 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 iñuy)
yungaq jaeger (Stercorarius sp.) # = cungarrlugaq; < PI iyunñaq

yungcar- to treat medically; to heal # yungcartuq ‘he is being treated medically’; yungcaraa ‘he is treating her medically’ / /s naullulriitl-lu amlleret uqumeq mingugait yungcarluki. ‘/ /s applying oil to the many sick people, he healed them.’ (MARK 1973:27); Qanikcaam qainganun piluteng ukusparak calinaurtut yungcarlileng naurnarnek nunami 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 cungcarta are used instead; < yuk-nge-car-; > yungcaraq, yungcarista, yungcarvik, yungcaun; < PY yunçaar- (under PE iñuy)

yungcaraq one who has been medically treated; patient # < yungcar-aq¹

yungcarista, yungcarta (Y form) medical doctor; physician; healer # Yungcaristenguyaramek elinaurtuq. ‘She’s studying to become a doctor.’ (YUP 1996:17); = suungcarista, yuungcarista; < yungcar-i²a, yungcar-ta¹

yungcarte- to seek the essence of someone; to seek (its) person (owner or human form) # Tua-i angnirluteng yurarluteng ilakuyun atuqata’arqamegteggu waniya yungcarteut tua-i una cauyaq 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 utatevenak uqungcarteqerru. ‘Go ahead, don’t leave it alone; seek its owner.’ (QUL 2003:542); Yungcaroseqengtgu tuatunluni tauna angalkuq pilliniuq, 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-nge-?-n

yung’eqarraarutit any of the firstborn child # yung’eqarraaratitui ‘his firstborn’; yung’eqarreraarukaq ‘he is my firstborn’; Elliiin Egypt-aami tuquetellrii anqutet, yung’eqarreraaratuit yuut unungssiarat-lu. ‘In Egypt He slew the male firstborn of humans and animals.’ (PSALM 135:8); < yuk-nge-qar-raa-n

yunggerr- to be inhabited (by humans or animals) # taïgaaq kaviarneq yunggertuq ‘it is inhabited only by foxes’; < yuk-nggerr-
yungruyak extraordinary person # < yuk-?-ruyak
yunguaq doll; figurine, = suguaq, yuguaq; NSU; < yuk-nguaq

yunriur- to beget a child # yunriurtuk ‘they, beget a child’; < yunnaa-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 Yupiugtuq aani-iwa avek ‘that person’s father is a Yup’ik Eskimo and his mother half’; Yup’igaq ‘Yup’ik thing, tool, artifact, food’; Yup’igaqtaat neqkat enurnartut maani ‘Yup’ik foods are hard to obtain here’; Agayutmi Kass’artaituq Yup’igtuani-lu, tamalkuita yuut irniaqai. ‘In the sight of God there are no Whites and there are no Yup’iks; all people are His children.’ (GRA 1951:21); Ilak-wa cali iquekkuq tua-i ika-i maaten accaunruq pilliniliir aidlaqruq. ‘angalkuuluni taïgaaq pilliniliir 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, yuk-pik²; > Yup’igcetun

yuqerrvik outhouse; toilet; privy # angutet yuqerrviit ‘men’s room’; arnat yuqerrviit ‘ladies’ room’; < yuqere-vik

yuqere- to defecate or urinate in an appropriate place; to relieve oneself # has the politeness of
“to go to the toilet”; yuq'ertuq ‘he is relieving himself’ / yuq'erteqartuq ‘I’m going to relieve myself’; yuqercugtua ‘I have to relieve myself’; Inglupiarrarmek aritvagluni anciquq naquggluni nacarluni-llu yuqerrluni. Tallimani tua-i erernni tuaten eayulliniit 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 yuqa3-

yuq’uq target # and yuq’ur- to shoot at a target # yuq’urtartuq ‘he is target shooting’; Pissurta pia, “Kitak qanrutqernga qaillun pilua yuq’urtlerkamen.” Pissurtem nutek tunaa Mecaq’amun, “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; < yurar-nerrlugte-yaraq

yurapiqcaraq a gift-requesting dance during the Kevgiq (“Messenger Feast”) NI, Y, CAN # < yurar-pig-?-yaraq

yuraq Eskimo dance # and yur Ariq-1 to dance in the traditional Eskimo style # NSU of women only; yuratnuq ‘he is dancing’; yuraraa ‘he is dancing’ a dance / yurautaa ‘he is dancing for him’; Ak’a imumi ciuliaput imutun neq’arilriatun nunat yuit quyurrluteng nerevkarirpalallruut 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 ava-i quirlirliatun yuralartut arnan . . . ‘The women dance as if they are telling a legend . . .’ (TAP 2004:66); Tua-i-llu avelngaam pia kaviaq, “Tua-i ner’arkaurtarpenga. Kitak nervailegpenga atuullua elpet yurarlugnaraurnken.’ ‘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; > yuranerrlugcaraq, yurapiqcaraq, yuraryaraq; cf. yuarun; < PY-S yuraz-

yurariq-2, yura’arte- to check outside; to poke one’s head out as to take a look; to emerge; to pop us into view # amiikgun maaten yura’artuq iingga qilunni ‘as he popped outside by the door, I saw that he had a black eye’; Asveret iliini yura’arrvik’tarit qayat. ‘Sometimes walrus emerge from the water onto kayaks.’ (PAI 200:290); = curar-

yuraryaraq way of dancing; separate hood used with hoodless parka # < yurariq-2-yaraq on

Yurialnguq* Upper Kuskokwim Athabascan Indian # < yuriate-nguq

yuriate- to speak in a language that cannot be understood # < |-ate-; > yurialnguq

yuringa- to be in a jelled state # Tua-i-Il’ unasuan apiatumi nutaan yurinta piaqnutnek piluteng qantat imirturluki. Yurintaquiaq na litlu 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); < eyur2-te-nga-

yurneq cold draft # Y; < ?-neq; cf. eyur-2

yurruluk wicked person # Agayutmaa, avisnga assiitellrianek yugnek, tegumiaqestemnek aarinateng yurrulugnek. ‘My God, separate me from bad people, from wicked people who grasp at me without restraint.’ (PSALM 71:4); < yuk-rrluk; > yurrululria

yurruulria wicked person; scoundrel # Atataarqu yurruulriit catairuciiqut; ‘In a little while the wicked will be no more;’ (PSALM 37:10); < yurruul-s-lria

yurrtuuaq 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-llu tua-i makut pissuukarani yurvirliki piurallinni. ‘Then he examined the (magical) hunting paraphenalia that he usually used.’ (ELL 1997:584); NI; = cuvrir-, curvir-, ivvir-, survir-, svuvtir-, yuviar-, yuviar-; cf. yurar-2; < PE iyuvir- and iyivir-
yuuyiur- to inhale something # Anuqsaarii cauluk’ tua-i anuqqa yuuyiullinikii ecallagunmik 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); = yuuyrumur-, yuuyiur-, niurusig-; < PE niùur-

yuss’ug- to be goggly; to be hung-over # yuss’ugtuq ‘he is goggly hung-over’ / = yuussug-, < yuk-?

yuulria- to disembark; to take off (clothing); to remove a net or snare; to take out from a vessel or container # yuugurallemte likely a moose’; Cali-llu waten one you saw isn’t a person; instead it was ¥ gaam ‘the

yuugissuun, yuuman, yuussuun; < PE

Bases

yuugurallemte

yuugisquak # from the photograph’s “removing” the image of a person or thing; or perhaps rather from yuk ‘person’; BB; < yuuri-aq

yuugissuun camera # BB; < yuuri-i2-cuun

yuuk’ northern pintail (Anas acuta) # NSU, HBC; = iyukaq; > yukakarpak; < PE in(a)yuk’s

yuukarpak mallard (Anas platyrhynchos) # NSU, HBC = iyukarpak; < yuukaq-rpak; cf. uqsuqaq, uqsuqerpak and uqulkatak, uqulkatatagpak

yuulerviuk, yuulerviugaq gray-cheeked thrush (Catharus minimus) #

yuulgutelriit, yuulgutellriit age cohort; generation # Tuaten-llu ukut maa-i yuulgutellriit assilnguut ayuqeciqut. ‘So will it be also with this evil generation.’ (MATT. 12:45); = yuulgutelriit; < yuulgutelriit-ke-2-eria-plural

yuullgutminek, qimagauvkaqi ciuqlirput wall’u kinguqlirput is still alive’, [our precepts].’ (AGA 1996:162);

yuulgutai ‘his agemates, his contemporaries’; ‘So that’s why my peers run away in fright whenever I approach them.’ (AGA 1996:162); < yuulgutai

yuullgutminek people # ikayuryaqunaciu. ‘If a person kills his fellow human being, you shall pursue him until he is killed; you shall not help him.’ (AYUQ. 28:17); > yuulgutelriit

yuulgutelriit age cohort; generation # = yuulgutelriit; < yuulgutelriit-ke-2-eria-plural

yuullrurte- to reach a certain age # qailun pitalriamek yuullrurtic? ‘how old are you?’; yuinarnek yuullruuta ‘I am twenty years old’; < yuuri-2-lleq-urte-

yuulria- to disembark; to take off (clothing); to remove a net or snare; to take out from a vessel or container # yuugurallemte likely a moose’; Cali-llu waten one you saw isn’t a person; instead it was ¥ gaam ‘the

yuugissuun, yuuman, yuussuun; < PE

yuulria- to disembark; to take off (clothing); to remove a net or snare; to take out from a vessel or container # yuugurallemte likely a moose’; Cali-llu waten one you saw isn’t a person; instead it was ¥ gaam ‘the

yuugissuun, yuuman, yuussuun; < PE

yuulria one who lives an ordinary traditional life # Tuamtta-llu tamaani yuulria sap’akinek atuyuanateng, Pitluggutleng taülgaam . . . ‘Furthermore at that time ordinary traditional people didn’t wear shoes. They used skin-boots only . . .’ (YUU 1995:66); < yuulria

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); < yuuri-ciq; < PE in(c)ur (under PE injuy)

yuuyiur- — yuulria
yuuman drawstring at the waist of a garment  
< yuu^2-ma-n
yuumavik photograph  
“removing” the image of a person or thing; or perhaps rather from yuk person; LI; < yuu^2-ma-vik
yuun a voice that identified a dead person and could be summoned up by a shaman, according to traditional belief  
< yuu^1-n
yuungcar- to treat medically; to heal  
‘he is being treated medically’; yuungcaraa  
‘he is treating her medically’ / < yuk-u-ngcar-;  
> yuungcaraq, yuungcarista, yuungcarvik, yuungcaun
yuungcaraq one who has been medically treated by a doctor or treated by a shaman; patient  
< yuk-u-ngcar-aq
yuungcarista medical doctor; physician; healer  
# Yungcaristersqurruliuna tua-i. Tuunrilangluni 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. ‘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 2 -ta 1
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  
# yuunginaruq ‘he leads an ordinary life’ / yuungina’urluut ‘ordinary people living the old way’; < yuu-nginaq
yuungcaunvik hospital  
< yuungcar-vik
yuungcaun medicine  
< yuungcar-n
yuungnaqe- 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’; yuungnaqurq ‘he follows a subsistence lifestyle’ / Maa-i cali Yupiat alerquqait yuungnaqasramun amllertuq. ‘Now the Yup’iks’ rules concerning making a living by subsistence are many.’ (CAU 1985:11); < yuungnaqe-
yuungui- to have things easy  
# yuunguiguq ‘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’ / Yuungquiciscigatua. ‘I cannot act superior toward others.’ (YUP 2005:62); < yuungui-te 2
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 tauten anglicaqumteri agamyauluni yuuniartuq  
. . . ‘Look, it is said that if we raise that child that way, he’ll be restless and complain . . .’ (YUP 2005:120); Agayutem niicamiu yuuniarallrat neq’akaak akqutkellni . . . ‘When God heard their groaning He remembered His covenant . . .’ (ANUC. 2:24); cf. yuk
yuunnin high skin boot worn by women  
# NUN
yuunraq child  
# NSU; < yuu-neq 1-aq;> yunriar-
yuunrir- to die; to pass away  
# euphemistic; of humans; literally: ‘to cease living’; yuunrituq ‘he passed away’ / Tua-i-l’ pivakarluni maurlua tauna yuugurngailami tua-i yuunrilliniluni. ‘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 (in BB)  
< ?-qetaaq; cf. eyur-
yuurqaarcuun spoon  
# < yuurrqa -cuun
yuurqaq, yuurrqaq hot beverage; tea  
and yuurrqaq- 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’; yuurrqallruuq ‘the smell of the hot beverage’; yuurrqerinanragni-ll’ angayuqatleng tauktu irniakke aairangluteng. ‘And while their parents drank the hot beverage, their children told string stories.’ (ELN 1990:5); < yuurrte 2 -?;> yuurrqaarcuun, yuurrqaun; < PE ni9u3qa3 (under PE ni9u3-
yuurrqaun cup for coffee or tea  
# < yuurrqar -n
yuurrmiur- to inhale something; to snuffle  
# yuurrmiurtuq ‘he sniffled’ / = niurrsig-, yuryiur-, yuuryiur-; < PE ni9u3-
yuurrmiur-
**yuurrnerrar(aq*)** newborn child # < yuurte1-nerr(aq)
**yuurvilleq** birthplace; birthday # yuurrilla 'his birthplace or birthday'; < yuurte1-vik-lleq
**yuurte** to be born # literally: ‘to become a person’; yuurtuq ‘he was born’ / kinguqliqa yuurtellruuq anutiimi ‘my younger sibling was born on my birthday’; Kuigilngumuni ellanglua, maani yuurrlua ‘I became aware in Kwigillingok; I was born here.’ (KIP 1998:59); cAilkAkuN yuurtelleq ‘child of unwed mother’; YUURTELLEM ERUYUTII
*yuurte* ‘birthday’; < yuk-urte-, yuurrnerra’ar, yuurrvilleq
**yuurte** to sip a hot beverage # yuurtuq ‘he took a sip’; yuurtaa ‘he sipped it’ / HBC; > yuurqar-
**yuurrun** birthday # yuurte1-n
**yuuryiur** to inhale something; to snuffle # Ilait-w’ qengait paiuíluit tungurpak, puyuqnermek yuuryiurturallrat, qengait puyuqnerem itliniluki. ‘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-, yuryiur-, yuurruir-
**yuussug** to be groggy; to be hung-over # yuussugtuq ‘he is groggy, hung-over’ / = yuss’ug-, < yuuk-
**yuussuun** hook for dragging recently killed seals # NI; < yuus1-cuun
**yuuteke** to have as one’s livelihood; to live by (it) # yuutekaa ‘he lives by means of it’ / . . . neqa kiingan yuutekellruuameqtekku kass’artartailerrani 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. yuutuq ‘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); < yuu1- yaraq
**yuvgeq** fish slime # = cuvgeq; Yuvgeq-llu mermek ping’erim erurciigali, neptetuami, kikelarkulu taitqm pilriani aig’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
**yuvirr** to examine # yuvrituq ‘he is examining something’; yuvriraa ‘he is examining it’ / Cakneq-llu quyavikarput Irene Reed-aq Alaska Native Language Center-aami calilria . . . sas’at amilleret aturuluki ilagarluta caliuni yuvrirluki igaungraliit, 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: CUNGLUKULY YUVRIRLUKU QANERCETAAVIGMI ‘arraignment’; APQARUTET YUVRINQGITELLAT ‘cross-examination’; YUVRINQGTESQALUKULY PICURLAUTNI QANERCETAAVIM QUYINRANUN ‘appeal’; NY, K, NJ, CAN, BB, NR, LI; = curvir-, cuvrir-, cvuir-, survir-, suvirr-, yuvvir-, yuvrir-, > yuvviriyaraq, yuvvriun; < PE iyuvvir- and iyivvir-
**yuvviriyaraq** investigation # the following are legal/business neologisms: AKLUT AMLLERTACITNEK YUVVIRIYARAQ ‘inventory’; KALIKANEK YUVVIRIYARAQ ‘audit’; < yuvvir1- yaraq
**yuvyiite** to be unsniling; to be unfriendly # yuvyiituq ‘he is unfriendly’ / LI; < yuuk?-ite1-
NOTES