

agayu- to pray; to worship; to participate in a religious ceremony; to cross oneself # agayuuq ‘he is praying’ / agayutaa ‘he is praying for her’; agayurraarluni ner’uq ‘after crossing himself he ate’; Elpet atuutamteggen, Elpet nanraramteggen, Elpet quyavikamteggen, Uaspataq, cali *agayuuqut* Elpenun, Agayutvut wangkuta. ‘We sing to You; we praise You; we give thanks to You, oh Lord, and we *worship* You, our God.’ (ORT. 2006:25); *cf.* agayu-, angayu-; < PY a!ayu-; > agayuli-, agayulirta, agayuma-, agayun, agayuneq, agayussuun, agayuvik, agayuyar-, Agayuyaraq

agayuvik church; place of worship; the Church # Qipnermi Yup’igtun qaneryaraq aturpallularaat *agayuvigmi*, qanercetaarvigmi, kipusvigmi, amlleret-llu nem’eggni. ‘In Kipnuk they use the Yup’ik language in the *church*, in the court, in the stores, and in many of their homes.’ (KIP 1998:ix); Caugat arcaqelriit *Agayuvim* alerquutai? ‘What are the important commandments of the *Church*?’ (GRA 1951:262); = angayuvik; < agayu-vik

agviaq tunnel entrance to men’s communal house (*qasgiq*) # < age-vik-aq²

akagyailkun, akagyailkutaq something to prevent rolling; ivory or bone device on kayak to prevent weapon from falling overboard # Cali-llu pelatekani inglengqessuite¥rlullruameng apqiitnek aciliurqameng acilitullruut pelatekam tua-i man’a iqua akitmek-gguq wa-gguq elliviknauraat muragmek iquugken’gun waten muriit kapulluki *akagyailkucirluki*. ‘And because the dear people didn’t have any actual beds in the tents, when they prepared a bed, they would place a log, which they called *akin*, right along the edges and put in a wooden spike on each end to keep it from rolling. (QUL 2003: 590); < akag-yailkutaq

akeqniaq debt; promised thing # < akqe-ni-aq¹; > akeqniarvik

akeqniarvik creditor # < akeqniaq-vik

akiilngirvik creditor # < akiilnguq-lir-vik

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

akiliurvik bank # < akiliur-vik

aklivik sealskin bag used to keep things dry while

hunting # NUN; < aklu-li²-vik

aklu, akluq clothing; bedding; merchandise;

fitting(s); accouterment; possession(s) #

and aklu- to put on clothing # akunka

iqailruanka ‘I washed my clothes’; ikamram

aklui ‘the fittings of the sled’; kipusviim aklui

‘the store’s merchandise’; Tua-i-am elliin

qellekqapiggluki taukut aturaqegtaarani

ciuqlirmi, pingssiyaayuilami unuaquaqaan

nutaraneq *aklunek*. ‘And she was very careful

with those new garments of hers at first, because

she certainly didn’t get new *clothes* every day.’

(ELN 1990:22); > aklivik, akluinqun, akluvik;

< PE aklu-

akluviik suitcase; trunk # < akluvik-*dual*

akluvik closet # < aklu-vik; > akluviik

alairvike- to appear to; to come into the view

of # alairvikaa ‘it came into his view’ /

alairvikellruatnga ‘they appeared to me, came

into my view’; < alair-vik-ke²-

alku covering for (or insulation in) inside wall of

dwelling # *may be vertical wall planks*; Canek tua-i

qasgim aklukaineq ciunek piyugviku’urluki.

Alkungyugvikluki, egaleryugvikluki,

nacitengyugvikluki-llu. ‘They’d request fittings

for the kashim first. They’d request *wall coverings,*

windows, and flooring.’ (AGA 1966:120); . . .

tang taukuk imkuk wani pugumalriik tegqak

nevumun qamavet *alkut* makut putuluki, . . .

‘. . . those two pieces of wood were sticking out

through the sod to the inside piercing the *wall*

coverings, . . .’ (QUL 2003:282); *see Appendix 9 on*

parts of house; > alkuaq

allaneq stranger; guest; visitor from outside the

village # allanret tekikut ‘the visitors have come’;

Caaqami-llu imkunek *allanemek* qalartaqluni

aaniit qanraqaan iirpiluni irriaqluni qanyalriamek.

‘Once in a while their mother would talk about

these *guests from far away* and when she spoke,

she (the daughter) would be wide-eyed in

amazement at what was said.’ (ELN 1995:31);

Cali tamaani ellangellemni *allanret* tekilluteng

uqunek kiputaqluteng. Melqulegnek atkugkanek

akilirluteng. ‘Also back then when I first became

aware of things, *strangers* would arrive to buy seal oil. They'd pay with furs for parkas.' (YUU 1995:46); < alla-neq¹; > allanite-, allaniur-, allanivik

allanivik, allaniurvik hotel; inn # Nauwa *allanivici*?

— Maani *allanivigtaituq*. 'Where is your *hotel*?

— There isn't a *hotel* here.' (YUP 1996:53); . . .

ungungssit-llu nerviatnun elliluku, *allanivigmi*

enailamek. '. . . placed Him in the manger

because there was no room at the *inn*.' (LUKE

2:7); < allaneq-li²-vik, allaniur-vik

allgiar(aq*) long-tailed duck (formerly called oldsquaw duck) (*Clangula hyemalis*) # allgiinraq

'male oldsquaw feather'; Tuamte-ll' taqngamiu,

tamana qatellria, imkut *allgiaraat*, teqsuqrit

— icigg imkut *allgiaraat* teqsuqrit tak'larrit

— kangrat-am qivyurranek elliqervikaqluki

kapusvikliniluku. 'Moreover, when he was

done with it [he took] that white part and [from]

tails of an *oldsquaw duck* — 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 a@!i3; < ?-ar(aq)

alpa, alpak murre (*Uria* sp.) # Taŷgaam-

am cali tamana ce÷aq imkunek *alpanek*

pitukaitnek, maani tayim' tangrruutulriit

caaqaameng. *Alpat-llu* tamakut caaqaameng

nalalartat? *Alpalitulliniameng* camani, *alpanek*

tep'aryagtangqelliniluni nalamalrianek taum

ce÷ii qikertam. '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*, there

were many dead *murres* that had floated onto

the shore of that island.' (QUL 2003:102); < PE

alpa(!); > Alpaarusvik, alpacurrlugaq

Alpaarusvik July # NUN; *literally*: time when the

murres leave; *see Appendix 7 on the Yup'ik calendar*;

< alpa-irute-vik

aluvik teardrop # Agayutem-llu *aluvit* tamalkuita

perrirciqai iingitnek. 'And God will wipe all the

tears from their eyes.' (REVE. 7:17); < PY aluvik;

> aluviliur-, aluviliyaraq

aluviliur- to be teary-eyed; to weep # aluviliurtuq

'he is teary-eyed, weeping' / Nayagaan taum

tangrramiu umyuarteqa’ artelliniuq anngaminun

tuqukuni utercungraan ut’rusngaitellerminek.

Tuaten umyuarteqngami *aluviliulliniuq*. ‘When she saw him, his younger sister thought that if she were to die even if she wanted to return, her older brother wouldn’t bring her back. Thinking that way she *wept*.’ (YUU 1995:113); < aluvik-liur-**aluviliyaraq** tear duct # aluviliyarak ‘tear ducts’;

< aluvik-li-yaraq

alvik wooden bowl; large food container; washing vessel for women’s clothes (*NUN meaning*) #

Quarruget 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)

amiik door; entranceway # amiik palusgu! *or* amiik

patuu! ‘close the door!’; amiik ikiresgu! ‘open

the door!’; amiigem ikircaikutii ‘door-latch’,

‘door-stop’; Ugkut-wa-gguq cali nakacuut

amiigem quliini cuupiat. ‘Those bladders at the

exit end of the house above the *door* were very

dark in color.’ (YUU 1995:86); Maaten *amiik*

imna *amiigiutelleq* cumikaa ataam *amiingellini-ll’*.

‘When he looked at the *doorway* that didn’t have

a *door* any more he saw that it had gotten a *door*

now.’ (QUL 2003:626); Tagngama-llu nutaan yuut

amllerluteng *amigpillua*. ‘When I came up, lots of

people gave me a wide *berth*.’ (KIP 1998:23);

= amik; *cf.* avik; < PY-S amik

amik door; entranceway # = amiik; > amigpite,

amiguyuk; < PY-S amik; *cf.* avik

amiq pelt; skin # Uksuumainanrani tua-i aaniita ellii

ulqucunaliluku piciatun *aminek*, qayuqerrlinek,

kaviarneq, qugyuum-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 ami3; > amir-, amiir-,

aminraq, amiracetaar-, Amiraayaaq, Amirairun,

Amirairvik, amirak, amirkaq, amirruluk, amiruaq

Amirairvik September # *see Appendix 7 on the Yup’ik*

calendar; < amiq- aq^3 -ir 2 -vik

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 pitegcautni *amurraarluku* pilliniuq ak’a quyigillrullinilria tuavet imumun atami inerquutek’lallranun ingrimun. ‘After he had *pulled out* his arrow, he noticed that he was already high up on the mountain where his father had warned him not to go.’ (YUU 1995:92); . . . qayami iluanek *amutelliniuq* nuqamek asaaqitmek. ‘. . . from inside his kayak he *pulled out* an atlatl (spear-thrower).’ (YUU 1995:21); Imkut tamakut nuusaarpani *amugluki*. ‘He *pulled out* those spears of his.’ (QAN 1995:48); Nerangnaqlerput-gguq atam *amuniartuq* aglumakikumta akusrarutekikumta-llu arnamek. ‘They said our hunting skills would *diminish* if we desired and had sexual relations with a woman.’ (YUP 2005:84); < PE amu-; > amun, amuqeryaraq, amute-, amuvik; *cf.* amuvkar- **amuvik** lower bow piece of kayak # *see Appendix 9 on parts of the kayak*; < amu-vik **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 anagutsiyaagtuq ‘this child of mine has gotten out of hand’; cikiraqamia akimek anagut’lartuq ‘when he gives me money he gives me too much’; Cĭin tua-i *anagulluki* aatan niicuipakarcĭu, qail’, elluarrluten-qaa yuuciquten waten yuukuvet? ‘Why do you disobey your father *to such an extent*; are you going to live well if you live this way?’ (YUU 1995:121); . . . ikirtai qemaggyiit, tun’ivikelarai-llu Egypt-aarmiut tamaani piitnaq *anagucan*. ‘. . . he opened the storehouses and sold food to the Egyptians there because the famine was *unbearable*.’ (AGAG. 41:56); < anagte-te⁵; < PY-S an(n)a!- (*under* PE an(n)a!-) **anaq** feces; excrement; dropping # *and* **anar-** to defecate; to move the bowels # anartuq ‘he defecated’; anaraa ‘he defecated on it’ / Takusallia-m’ imna takusaasqelleq qayuqegglim tauna elagallra tauna qavalliniluni, qayuqeggli-twa 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); . . . teggelriarrlainarnekk-gguq
anarlalliuq. Ilaig-gguq taŋgken tamakut imkunek-
gguq tua-i qetulngurnek *ana’aqluteng*. Tua-i-
gguq taumek nulirturluni teggelriarrlainarnekk
anatulimek. ‘Maybe she had hard *feces*. Her
relatives, however, regularly had soft *feces*.
And he took as his wife the one who had hard
feces.’ (MAR2 2001:53); AgyAm ANAA ‘meteor’;
puffball (*Lycoperdon* sp.)’ (*literally*: ‘star’s feces’);
meteors are traditionally said to turn into puffballs
when they land; ciiviit ANAit ‘fly eggs or larvae’;
> anaiq, anaqauner-, anaqapak, anarnilnguq,
anarngalnguq, anarrluk, anap’ag-, anaqsartur-,
anaqsug-, anara-, anarcetaaq, anarciigate-,
anaririyaq, anarcuun, anarniq, anarninarqe-,
anarsaraq, anarvik, anaun, aniurta; cf. anarkiurta;
< PE ana3(-)

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 ciuqerrani. Wavet wani imna
puqla, mat’um nangugtellra anluni wavet,
an’urluni kumangarkauluni wani ciuqerrani.
‘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; < anaq-cuun (?)

anarvik outhouse; toilet room # < anar-vik
ane- to go out; to be born # an’uq ‘he went out’
/ antaa ‘he put it out’; anutaa ‘he took it out’;
irniara an’uq ‘her child was born’; kuigem
painganun an’uq ‘he came out at the mouth of
the river’; aniuq ‘he has lost something because
of it going out’; Tua-i-llu Elnguq ellarvangaarcan-
am *anesqenrilengraatni anluni talligni yagglukek*
keggini-llu pagaatmun caulluku cikmirluni

anuqliurluni tuaten ellaliucelluni. ‘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 cimiriarkauluni anssuutekellminek
‘bail bond’; anssuutmek yuvringigciyaraq ‘bail
review’; anucimirqecetaarutem akiliutii ‘fine’;
anevkarluku picirkirluku ‘conditional discharge’;
> An’arciiq; anelgun, anelrar-, anenrraq,
an’gir-, aninguaq, an’iraute-, anllite-, anllullag-,
anllugneq, anqenkiyagaq, anqerri-, anqitayagaq,
anssiir-, ante-, anuma-, anura-, anute-, anutiiq,
anutiir-, anvik, Anvik, Anyaraq, anyarar(ar)-;
cf. anlleq, anlu; < PE an0-

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

angayuqaq* boss; chief; parent # angayuqaqa ‘my
boss’; angayuqaagka ‘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’; angayuqriututq (*from underlying*

**angayuqarituq as an alternative to angayuqaituq*)

‘he no longer has parents’; Avani ciungani,

angayuqrita aulukellruit nasaurluut tan’gaurluut-

llu. Ciuvani *angayuqat* taŋgaam atanrullruut.

Angayuqaagken nasaurluq uingevkaraqagni,

uingelallruuq . . . ‘In former times their *parents*

looked after the girls and boys. Back then

parents, however, were the ones in charge. When

her *parents* had a girl get a husband (or gave

consent), then she got a husband (and only

then) . . .’ (KIP 1998:265): < PE a&ayuq(q)a3

(*under* PE a&ayu!); < angayu-?; > angayuqaruq,

anayuqauvik

angayuqauvik, angayuqauciq kingdom # Atavut

qilagmetellria atren kenciknarili *angayuqauviin*

tekilli . . . ‘Our Father who art in heaven,

hallowed be thy name, thy *kingdom* come . . .’

(MATT. 6:9–10); < angayuqaq-u-vik, angayuqaq-

u-ciq

angayuvik church # NSU; = agayuvik; < angayu-vik

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’ / angllurvika ‘he dived after him’;

Tua-i-am kiartelnguqercami, imkut yaqulget cali irriurluki kuimalriit caaqameng *anglluqa’aqluteng*. ‘And when she got tired of looking around, she gazed at the birds swimming and *diving* now and then.’ (ELN 1990:47); > angllurayuli, angllurcete-, anglluuciq, anglluun; cf. anglluaq; < PE a&@u3-
aniniq, aningiq spawning blackfish (*Dalia pectoralis*); blackfish in a school melting the ice at the edge of a lake or stream# Tua-llu imumek uksumi kuiget umkaquaqaki paingit, can’giiret imkut uruulluteng nanvam ce÷iini wall’u-qaa kuigmi, puget *anininek* tamakut pituit. ‘In the winter when the ice starts to form on the surface of the rivers, the blackfish melt a spot in the ice near the edge of the lake or in the river; they call such fish coming to the surface “*aniniq*”.’ (QUL 2003:578); Taukut tua-i *aningiliyarturvikuratullruit* allamiaqan. ‘They were their places to go harvesting *blackfish* every year.’ (KIP 1998:197); Waten taŷgken, tamakut *aninit* nengllirturassiyaagaqan, kuiget imairaqaki, . . . ‘Now, when the weather was too cold, for too long, the rivers dried up down *where the blackfish spent the winter* . . .’ (CEV 1984:37); > aninirpak
anvik exit; squirrel den # *Anvigcuuciraluta* waten ayagaaqamta up’nerkami, miluutaquq tua-i qanikcarmi 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); < ane-vik
Anvik Anvik # *Athabaskan village on the Yukon*; *literally*: ‘place to go out’; Qamkut-wa-gguq qamani kiatiitni, *Anvigmiut-gguq* taukut nutaan nunat, nunauluteng taukut nunarpauluteng. Taukut tua-i tuani uitainanratni tamakurmiut *Anvigmiut* taukut tekiteellimiluteng angutet tuqucarturluki taukut imkut ilakellriit. Tua-i-gguq tamaani nunautmeggni pissurvimeggni uitiita taukurluut. ‘Upriver of them the *Anvik* people constituted a large village. While they were staying there those *Anvik* people came to kill the men. This was because they were in their

(Anvik's) hunting grounds.' (KIP 1998:95);

< ane-vik

apaa- to repeat; to reiterate; to mention; to call out; to mention by name # apaaguq 'he repeated something'; apaagaa 'he repeated it, called it out, mentioned it several times' / apaagiuq 'he called out something several times'; Canek piukengameggnek *apaagiluteng* piugviktullruit tamakut curukartekateng, cali-ll' taukut curukartekaita taukut pisqumasteteng cali ellmegcetun cali piullmeggneg *apaaluki* piugvikluki. 'Naming what they (the hosts) wanted, they made requests for thing from their guests, the "mock-attackers", and their guests would *name* their own requests from them.' (CAU 1985:165); Elliinginaq *apaayaqunaku* Atanrem Agayutvet atra, Atanrem pinarqelriaruniciqngaku at'mi elliinginaq 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-

aper- to say; to pronounce # apertuq 'he pronounced something'; apraa 'he pronounced it' / aperciigataa 'he can't pronounce it'; < PY-S ap03-; > apaa-, aperyaraq, apertur-, apervikua-, aprun; cf. apte-, apalluk

apervikua- to talk about what someone did; to testify; to bear witness # apervikuaguq 'he is testifying' / apervikuataa 'he is testifying about it'; apervikuan 'religious testimony'; Tua-i waten pitaluku watua *apervikuagamci*. 'In this way I shall now *bear witness* to you_{pl.}' (KIP 1998:22); < aper-vike-?-

apqaurviit judiciary # *neologism*; < apqaur-vik

apsirvik stovepipe; chimney # NS; < apsir-vik

aqervik woman's ivory labret # NUN

aqui- to play actively # *running, jumping, etc., usually outside, in contrast to sedentary playing with toys*; aquiguq 'he is playing' / aquitaa 'he is playing (together) with him'; aquitekaa 'he is playing with it, having it as a plaything'; aquiyuumiinateng naanguartut 'not wanting to play actively they are playing with toys'; Tutgara'urlua tauna anglliniuq, ellami-

llu kiimi *aquiyaurrluni*. Nem'ek keluani
 qulvarvingqelliniuk, tuavet tua-i tutgara'urlua
 mayuqetaalangluni, *aquigaqami*. '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); Tutgarrlung, qimugkauyara'urluun-
 am tan'gurraat *aquitekengqataraat*
 itrulluku, qavailkuvkangciqaatngaa-am
 qilugcetaangekunegteggü . . . 'Grandson, the
 boys are going to start *teasing* your little puppy,
 so bring it in, for they will keep me from sleeping
 when they start making it to bark . . .' (QUL
 2003:153); > aquivik; < PE aqu(C)i-

aquivik playground; play area; gymnasium #
 < aqu-i-vik

aqume- to sit down; for the sun to reach its
 lowest noon elevation at winter solstice; to be
 incapacitated by age or illness (and only stand
 or walk with difficulty if it all) # aqumuq 'he sat
 down' / aqumtaa 'he sat her down'; aqumvikaa
 'he sat on it'; aqumi! 'sit down!'; Tua-i itrarluni
aqumluni uitaqanrakun ak'anivkenateng-am
 tuaten igvaartelliniut. 'Then after she went
 in, she *sat down*, and they appeared shortly
 afterwards.' (ELL 1997:170); AkertA Aqumuq

aqumga- to be sitting # aqumgauq 'he is seated,
 is sitting down' / Elpengyarturtuq ilai ak'a
 maktellrullinilriit, aanii-wa una *aqumgaluni*
 murilkekii. 'As she regained consciousness she
 saw that her family members had already gotten
 up and her mother was *sitting* here watching
 her.' (ELN 1990:49); *can be used in the quantifier/*
qualifier construction: Piinanermini *aqumgarmi*
 qavaqalliniluni. 'Meanwhile *being seated* he
 fell asleep.' (YUU 1995:102); < aqume-nga-; >
 aqumgaurvik, aqumgautaq, aqumgavik; < PY
 aqum!a- (*under* PE aqum0- *and* aquv0t-)

aqumgaurvik bar; tavern # LI; < aqumga-ur(ar)-vik

aqumgavik place to sit; seat; men's community
 house; kashim # < aqumga-vik

aqumkallag- to fall down on one's buttocks; to
 land *of a ptarmigan* # aqumkallagtuq 'he fell on
 his buttocks'; aqumkallagaa *or* aqumkallagvikaa

‘he fell on his buttocks on it’ / Qacarpak neqem
tuc’ani Turpak kegginaakun umyuarteqvailegmi
aqumkallagluni caniani-wa una pektellria talaariq.
‘With a smack, when the fish landed on Turpak’s
face before she could think she *fell on her buttocks*
and next to her was that thrashing rainbow
trout.’ (ELN 1990:23); < aqume-?-llag-

aqumlleq chair; seat # *also dual for one chair*;

Pillinia tauna, waniw’ ellii unuaqu nangnermek
aqumgaciqniluni wani *aqumlleregmini*. ‘He told
him that finally tomorrow he’d be sitting in
his *chair* here.’ (QUL 2003: 394); = aqumllitaq,
aqumvik; < PY aqum@0q (*under* PE aqum0- *and*
aquv0t-); < aqume-?

aqumllitaq, aqumllin chair; seat # *also dual for one*
chair; = aqumlleq, aqumvik

aqumvik chair; seat # *also dual for one chair*;

= aqumlleq, aqumllitaq; < aqume-vik

arivik ashtray # < araq-li²-vik

asmuma- to be broken # asmumauq ‘it is broken’

/ Caqerluni qecengvikngani nuussirpaminek
enilerluku, tuc’an kanavet pia irua aunrarluni
asmumaluni, tua-i-llu ullainanerminiu
umyuarteqluni tuquyukluku tupagarrluni. ‘And
when it leaped at her she pointed her big knife
at it, and when it landed she saw that its leg was
bleeding and *broken*, and while she was going
over to it she thought it was dead, and then she
woke up suddenly (from her dream).’ (ELN
1990:81); < asme-ma-

asrurtuun blessing # Tayima-tuq Agayutem
asrurtuutain, atrakun 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 1950:57);
Y; < asrurtur-n

atanruvik nation # Taŷgaam

anucimirqecetaarciqaqa *atanruvik* kevgiuqengaat
. . . ‘But I will bring judgment on the *nation* that
they serve . . .’ (AYAG. 15:14); < ataneq-u-vik

avegvingqerr- to have enough of something to
be able to spare or share some with others
avegvingqertuq ‘he has enough to spare’
/ aramek avegvingqertuq ‘he has ash (for

mixing with chewing tobacco) enough to spare'; Irniameng-llu aturait *avegvingqerraqata* ikniutekaqluki ngelqaqestaitnun. 'Whenever their own children's clothes could be *spared* they would give them away to whoever would fit them.' (YUU 1995:52); < aveg-vik-ngqerr-**avik** door # *also plural for one door*; Camaggun pekqangaqluteng, *avingqerrisugnaunani-ll'* uguna.

'And they went outside only through the lower entrance, for the upper entrance had no *door* leading through its covering.' (CEV1984:30); HBC; *cf.* amiik; *cf.* avir-

avir- to brace a log against a door to keep it shut # Unuakumi-gguq tang qavarraarlutek tupagyara'angnaqluni tupagnaurtuq, ak'a tayim' tauna arnaq catairutellrullinilria. Amigkun-llu-gguq anssaangermi tua-i anesciiganani. Amigtek *avirluku* anlalliniluni. 'It is said that in the mornings after they² 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

avite- (a¥gite-) 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 wanirpak elucia. Teng'aqluni *avilluku*, pinrilmiimi-llu unran aciakun anqertaqluni. '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 qeckarvikluku, aatii-llu *aviarcan* elliinun tauna tut'enritararluni migpak canianun tull'uni. 'When it jumped at him, her dad *got out of the way* and it barely missed her when it landed next to her with a thud.' (ELN 1990:63); *the v here sounds like English "w", even for HBC, where writers prefer to use ¥g in their spelling*; > avisnga-, aviute-; *cf.* a¥gna, avani

aviuqaq offering of food or water # *and* **aviukar-**, **aviukarte-**, **aviukarqe-** to make an offering of food or water (to the dead, to animals that one would catch, etc.) # aviukartuq 'he made

an offering' / *aviukaqsaraq* — neqrarmek
pupeskaulluni wall'u merr'armek eg'arciyaraq
cam tungiinun tarneq cikirluku 'the practice
of *making offerings* — taking a pinch of food
or a little water and throwing it in a certain
direction as a gift to a spirit of the dead.'

(CAU 1985:99); Tua-i-llu iluvaucamegteggu

aviukaqvikluku tauna tuqumalria, natiinun
teruanun-llu *aviukaqraarluteng* nutaan qantam
imaa naivluku. '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); . . . piciryarangqellrulliniameng

ayagaq deck beam of kayak (other than the two-
piece deck beams at the stern and bow) #

tukervik AyAgAq 'deck beam just fore or aft of the
cockpit deck beam of a kayak'; *see Appendix 9 on
parts of the kayak*; < PE aya!a3 (*under* PE aya!);
< ayag²-aq³; > ayagacuaq

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
ayapervingqerrlutek. '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

ayugesvik bearded seal (*Erignathus barbatus*) with
red head #

ayaur- — **ayugesvik**

caallivik trash can; slop bucket # NUN

cagte²- to stretch one's arms; to raise one's hand;
to engage in hand-to-hand combat; fight #
cagarrvikaa 'he extended his arms to her'; HBC,
NUN; = yagte-; > cagneq; *cf.* cagta

cali- to work; to make something # caliuq 'he is
working, making something'; calia 'he is making
something for her' / calisit? *or* caliyit? 'what are
you doing?', 'what are you making?', *or* 'what
are you working on?'; calingeksaituq 'he hasn't
started to work'; nani calilarcit? 'where do you
work?'; < ca-li-; > caliaq, calinguar-, calissuun,
calista; calivik

calivik workshop # < cali-vik

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 caq0-²

cauyaq drum # *and* **cauyar-** to drum; to beat on a

drum # cauyartuq ‘he is drumming’; cauyam ecia

‘drumskin’; cauyaliyartuq ‘he went to attend a

drumming session’; uksum cauyai ‘the drums

of winter’; cauyarnariuq ‘it is time for drumming

(or, to celebrate with drums)’ (CAU 1984); . . .

makut *cauyalriit* uvaaluteng piyugaqameng

pilartut, waten atunem. . . . *Cauyaq-llu* cali tauna

tuaten uvaaguratuq. ‘. . . the *drummers* swayed

from side to side in unison as they drummed. . . .

The *drum* also was in motion, swaying from side

to side.’ (TAP 2004:47); ciutem cAuyAA ‘eardrum’;

> causpakayallr(aq), cauyaraq, cauyarcir-,

Cauyarvik, cauyaun, cauyatequ-, cauyaquciaq,

cauyara’arcuun; < PY-S ca!uyaq

Cauyarvik November # *see Appendix 7 on the Yup’ik*

calendar; < cauyar-vik

cave- to row # cav’uq ‘he is rowing’ / Kiagmi

anguarturluteng ayatullruut, *cavluteng-llu*

natmun upangnaqameng ayagaqluteng. ‘In the

summer they traveled by paddling and *rowing*

when they endeavored to move to anywhere.’

(KIP 1998:291); = save-, yave-; > cavevik, cavun;

< PE yav0-

cavevik oarlock # < cave-vik

cavigcir- to tag (a game animal) # < cavik-taq²-lir

cavignaq metal # < cavik-naq²; > cavignalquq

cavigpaguaq paintbrush plant (*Castilleja* sp.) #

< cavik-rpak-uaq

caviguuyar- to be silvery calm (of water) # NUN;

< cavik-?

cavik metal; iron; steel; cutting knife (not semilunar)

(*NS* meaning); curved wood-carving knife (*NUN*

meaning) # *and* **cavig-** to cut smooth with a knife

uksummi angutet pirlaalilarait ikamrateng

cavignek ‘in fall men use metal runners on their

sleds’; N.C.-q tauna *caviuluni*. *Caviit* tamakut

qaliqallri uitaut Johnny Paul-am eniin yaatiini

elagyauluteng taum kipusviim 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 ayagniqiliki
amilnguut tamakut *cavigluki*. . . . Ataam tamana
atauciq *cavigaa*. ‘He began *cutting* smooth the
thin ones *with a knife*. . . . Again, he *cut* that
(special) one smooth *with a knife*.’ (MAR2 2001:9);
> caviggaq, cavignaq, caviguuyar-, caviksuar-,
cavikucuk, caviliurcuun, cavigpaguaq, cavilek,
caviyagaq; cavigcir-; < PE cavi!

cavikaq copper # NUN; < cavik-?

Cavikartuli Lake Chauekuktuli # *one of the Wood-*
Tikchik lakes near Dillingham

caviksuar- to whittle (wood) # NUN; < cavik-
ksuar(ar)-

cavikucuk metal # NUN; < cavik-?-cuk

cavilek high-powered rifle # < cavik-lek

caviliurcuun hacksaw; cold chisel; metalworking
tool # # < cavik-liur-cuun

caviya(g)aq* wire; foil # caviyaaq ‘a wire’;
caviyagaat ‘wires’; Keggi’anallernek-llu
kuuvviarutlernek avurluni, epukaitnek-llu
caviyaarneq piluni. ‘She gathered old coffee cans,
and *wire* to make bail handles for them.’ (ELN
1990:26); < cavik-ya(g)aq

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
paallagviklukku. *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*

cayumlrte- — cella

cellur- to glide or slide down # cellurtuq ‘it is
gliding or sliding down’ / . . . *celluryugluni*
cellurtuq. *Celluami* qanertuq, “Tua-i wiinga-llu
uitaurngaiteqertua anglanirrlainarpakarlartua.”
‘. . . 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,
celluryaraq slope, ramp; = ellur-, cillur-;
> cellu’urte-

cigvigquq hand-hold at lower end of seal harpoon
attached to seal poke float # NUN; < cigvik-?

cigvik nose bead # *worn in former times, a bead on a
short string placed through a hole in the septum of
the nose*; Tua-i-llu nulirqelriik uitariik. Nuliara
cigvingqerrluni. Ataucimi ernermi itellriamek
niituk, maaten-gguq pug’uq, ca-gguq ugna
arnaq qanertuq, kameksiignek tegumiarluni,
kipucuglukek imkuk *cigviik*. Tua-llu im’um
nuliara pia: “Wiinga tunngaitagka ukuk
cigviigka,” tua-llu tauna arnaq qanqerpek’nani
an’uq. ‘There was a man and wife. His wife
had *nosebeads*. One day they² 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
setiinkaam *cigvikekiitun*; tuaten ayuquq arnaq
kenegnalria taŷgken ellatuvkenani. ‘Like a
gold ring as a pig’s *nosebead* — so is a beautiful
woman that lacks sense.’ (AYUQ. 11:22); >
cigvinguaq, cigvigquq; < PY ci’vik

cigvinguaq plant that is like reindeer moss and that
is sewn inside seams of kayak cover # NUN;
< cigvik-uaq

cilavik edible fiddlehead of spreading wood fern
(*Dryopteris dilatata*) # < PY cilavik

ciilvik heart in cards # LI; *from Russian x®hds*

(chérvy)

ciisqumigte- to kneel (act) # ciisqumigtuaq ‘he knelt’;

ciisqumigtaa ‘he put her in a kneeling position’ /

Abraham-aam pistiín *ciisqumiggluni* piicagvikaa

Ataneq, . . . ‘Abraham’s servant *going down on his*

knees prayed to the Lord, . . .’ (AYAG. 24:26);

< ciisqumig-te²-

ciivikaaq whimbrel (*Numenius phaeopus*) # *imitative*

cikivik needlecase # NUN; < cikuq²-i³-vik

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

iingitleq atanvaurtellria allanret tamarmeng

ciktaarvikqatalliniluku, ugaan pirpakngatgu taukut

nunat. ‘All the visitors arriving were *paying their*

respects to the one who had lost his eyesight

and then became a leader because the villagers

esteemed him.’ (QUL 2003:394); Wangkuta-qaa

ilavni tamalkumta *ciktaarvikciqamteggén?* ‘Shall

we, your relatives, all *bow down before* you?’

(AYAG. 37:10); < cikte-a-

cikte- to close in *of weather, hole, etc.*; to bend over

or bow *closing in on oneself* # ciktuq ‘it closed

in’; ‘he bent over, bowed’ / cikvikaa ‘he bowed

to it’; Unugpak tua-i manussuugluni aliirluni

manuminun *cikluni* atkumi iluani uitalliniluni . . .

‘All night he hung his head down having taken

his arms out of from the sleeves and *bending over*

inside his parka he stayed there . . .’ (MAR2;

2001:64); Tekicamek caviggaminek nangcautaa

kepluku unilluku-ll’ egmian-llu arrluut

cik’arulluku. ‘When they₂ 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 cik0t-

cikuq² needle # Utercami elturr’a anuqataminun

tekicami tuqlurr’a, “calturtua, itqanrirtua . . .”

. . . anuqat’an kakivini tegungamiu, *cikurpani*

tegungamiu elturani qanrut'a, "kugg'un
cikurpama iingakun iterciquten." '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);
 NUN; also reported in Orlov-Pinart 1871 (28) for K;
 > cikivik; < PE ciku3

cingqaqu- to play pool or billiards # cingqaquuq 'he
 is playing pool' / cingqaquvik 'pool hall';
 < cingqe-qar-qu-

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

ciqicivik slop pail; dump; trash barrel # Tua-i-
 ll'-am cali enret piciatun egcuitetacirmeggni
 tutmalitaqsuitetacirmeggni cali-am nunat imkut
 nunauluteng, ataucimek *ciqicivigluteng* nerkuarit
 . . . 'And because they didn't discard the bones
 just anywhere or carelessly step on them, a
 village would have a single *dump* for the bones.'
 (QUL 2003:82); < ciqite-vik

ciulavik a certain beach grass root # *used for*
scrubbing dishes when dried; Ngelqangan
 issratmegnun ekluku, taukugnek-llu
 qasperpiignek imgulluku patuqcautaa *ciulavignek*
 imarpiim ce÷iini tag'am erullrinek, imkunek
 canyagaat aciitnek patuluk. '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)

ciuliqagta leader; director # Aqvakakut
 qessangaitukut, qessavkenata tua-i. Wangkuta-
 wa tua-i *ciuliqagtekaungamta* waten qanrarkani. 'If
 they came to get us, we would not be reluctant,
 we would not hesitate. It would be because
 we were the future *leaders*, the present-day
 spokesmen.' (TAP 2004:1); . . . quyavikaput
 kalikamte÷ek taqucilleq, Alaska Native Center-
 aam *ciuliqagtii* Michael Krauss-aq, . . . ' . . . we

express our thanks to the ones who enabled this
book to be completed, the *director* of the Alaska

citukvagaq* — **ciuliqagta**

ciunir- to arrive (*often*, as a guest) # ciunirtuq

‘he arrived as a guest’; ciuniraa ‘he arrived

as her guest’ / Ayakataallermi tang

aŷg’um qanrutellrukiinga tekiskuni-gguq

nuliqsaguciiqaanga, cali-llu-gguq wangkugnun

ciunirciqłumi, qanrutellrului, 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-ir¹-;

> ciunirvik

ciunirvik hotel # < ciunir-vik

cugtuvik common snipe (*Gallinago gallinago*) # NUN

culunaq salted fish or meat eaten after it is cut up

and soaked to remove excess salt # *from Russian*

cjk=ysq (solyónyy) ‘salted’; = sulunaq;

> culunallraq, culunivik

culunivik saltery # = sulunivik; < culunaq-li²-vik

culurrvik, culurcaraq dock; wharf # < culurte-vik,

culurte-yaraq

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 *culurrluteng*

petugluku-llu angyaq. ‘And so when they

reached it they *landed* and anchored the boat.’

(ELN 1990:112); Atam tauna qasgiq nurrliku,

tekipailegmegteggu *culurtellriit* ce÷amun.

Aren, *culurcameng* pilliniak taukuk, “Kitak-

am 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 culu3t0-

cukituliya(g)aq* — **culurte-**

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; Wii

nallullruaqa yuum qaillun agayumallra *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) Calu yuut ilait tuquillret
 tuavet nunamun tekitaqameng, neqrarmek
 pupeskaulluteng nunamun elakautaluku.
 Tua-i-gguq tuatnaaqameng tamakut ilalteng
 nerevkaraluki. *Cunaw*' tuunraq nerevkarluku
 tuatnatullermeggni alangrutullruata. 'Also
 people who had had relatives die, when they got
 to the village there, they would take a pinch of
 food and bury it in the ground. And when they
 did like that they'd be feeding their relatives.
The explanation was (so we thought) that they'd
 be feeding a familiar spirit because when they
 used to do that sort of thing they'd be haunted
 by ghosts.' (YUU 1995:117); Tangvallerminiu
 Elngum pia cuqerciaqluni unatmikun, *cunaw*'
 tuaten elirqilalliniriit. 'When Elnguq watched
 her she saw that she was measuring with
 her hand; *it turned out that* they would cut
 out patterns in that way.' (ELN 1990:98);
 Teguqaulluni-gguq mermek ek'arcinaurtuq
 qayaminun. *Cunawa-gguq* makut maa-i
 pitegcautet umiita qisarakaitnek, caqurraitnek.
 'He'd grab them from the water and put them in
 his kayak. *It turned out* that they were arrowhead
 covers, little wraps for them (thus explaining
 his actions).' (CIU 2005:42); Maaten-gguq
 atrartut net; elataitni equut makut napalriit,
 net tamalkuita elatait ellivikliit tamakunek
 equgnek. *Cunawa* qalqapagnek. 'When they
 went down they saw these wooden things that
 were standing upright by all the houses. *It*
turned out that they were axes.' (MAR2 2001:70);
 Ataam-llu kinguqlingnariami tan'gurrallermek
 kinguqlingluni. Ilanglutek. *Cunawa-gguq* tuaten
 yuut amllersaaqelliniriit elkegtun ayuqelliriit.
 'And again when it became time for him to get a
 younger sibling, he got a younger sibling, a boy.
 They acquired a family. *It turned out that* there a
 are lot of people like the two of them.' (MAR1
 2001:44); < PE cuna-uvva (*under* PE cu(na))
cungavseq, cungasveq, cungausaq (*in NS*),
cungauyaq (*in Y*), **cungavleq** (*in LI*) bead #
 Arnait-llu kituggluteng nasquteng-llu ellivikluki

keglunernek, manuteng-llu agarrvikluki
cungausanek . . . ‘Their women fixed themselves
 up, putting wolfskin headdresses on their heads
 and hanging *beads* on their chests . . .’ (MAR1
 2001:24); Tua-i-am iliit tauna *cungavsermek*
 tegumiarluni kaigavikellinii nengilitqaasqelluni.
 Kaigavikerraarluki-llu tua-i tauna *cungavseq*
 kic’etliniluku mermun. ‘Then one of the people
 came forward with a single *bead* in his hand and
 began to appeal to them to kindly share their kill
 with him. After he made the request, he dropped
 the *bead* into the water.’ (CIU 2005:122); < + PY
 cu&av\$0q (*under* PE cu&a3) (*cf. Naukan Yupik*
 su&av\$0!aq ‘bead’)

cupa^e ice floe # *and* **cupe^l**- to break up; for ice to go
 out in spring # *of ice in river, lake, ocean; impersonal*
subject; cup’uq ‘it is breaking up’; ‘the ice is
 going out’ / cupet ‘ice floes’; Angyateng-llu
 aqvaluku *cupumarian* un’a kuik. ‘He went to get
 their boat after that the ice on that river *had gone*
out.’ (ELN 1990:17); Kuik-llu *cupairan* iqalluanek
 pissurluteng. ‘When the river became clear of *ice*
floes they fished for tomcod.’ (YUU 1995:47);
 > Cupun, Cupvik

Cupvik June # *see Appendix 7 on the Yup’ik calendar*;
 Y; < cupe^l-vik

cuulguyuk barnacle # Qaing-llu *cuulguyugnek*,
 qapilaat uitaviketukaitnek nepesvikumaluni. ‘Its
 surface had *barnacles* clinging to it like the place
 mussels cling to.’ (YUU 1995:24); = culgussuk

eke²- 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, they₂ put them in!’; Tekicamegteki
 negat takuluki, tua-i-ll’ kalingagmun *ekluki*
 pitateng. ‘When they reached the snares they
 checked them, and *put* their catch into the
 backpack.’ (ELN 1990:14); Mer’utiini 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);

> ekqun², eksarvik, ekuma-, ekun, ekur-, kuucir-;

cf. ek'aq; < PE 0k0⁻²

eksarvik toolbox # NSU; < eke²-yar-vik

Ekvicuaq Eek # *village at the mouth of the Kuskokwim*

River; Ekvicuarmiut Mamterillermiut-llu akuliitni

kuigtangqertuq Inrayamek piaqluku. 'Between

Eek and Bethel there is a river that they call

Inrayaq.' (YUU 1995:4); < ekvik-cuar(aq)

ekvigtaar(aq*) bank swallow (*Riparia riparia*) #

< ekvik-taq²-ar(aq)

ekvik, ekviaq cliff; bluff; bank of river #

ekvigenqegtuq 'it is cliff-like'; Maaten ellii

murilkuq angyalirluni tamana ce=ii kiatmun,

uatmun-llu, keluani-wa angyam *ekvik*

mayurarkaat. 'When she observed things she

saw that there were lots of boats along that shore

upriver and downriver, and that above the boats

there was a *river bank* where they'd climb up.'

(ELN 1990:112); Y, NS, HBC, CAN, K, BB, NR, LI;

> Ekvicuaq, ekvigtaar(aq*); PE 0kvi!

ekviucilluk container # Taum arnam ayakataami

aŋg'umek *ekviucillugmek*, imkut cat qemaggvit,

neqet qeltait — tamaa-i *ekviucillugnek*

pitullrulliniit; imkuuluteng tua missuukluk'

ellaita — tauna tua-i teguluku, ang'aqluku.

'That woman, since she was about to leave, took

a *container*, a place to put things, made of the

skins of fish — they called it "*ekviucilluk*", it was

like a sack to them — and she took it to bring

stuff along with her.' (ELL 1997:188); Kan'a-w'

ikampallraak iluagni caqunraukcugpall'er

ekviucilluk, angkayagluni tua-i. 'And inside the

big sled was this big *bag*, a very big *container*.'

(QUL 2003:466); < eke²-vik-?-lluk

elagyaq partially underground cache; pit for

cleaning fish; smokehouse; elevated food cache

neqerrlugnek elagyamek aqvatuq 'he fetched

some fish from the storage place'; Elatiini-gguq-

gga — cunawa-gguq pikaggun egalengqerrami

taun' ena, taum tua kenurraan, egalran kenurraq

alaitelran pillinikii — una-gguq elatiini *elagyaq*,

mayurrvik. 'Beside the house, it was said —

since apparently that house had a sky-window

above, and that light in the window made it

visible — beside it was this *food cache*, an elevated

food cache.’ (ELL 1997:54); NI, CAN; *also spelled*

lagyaq; < elag-yaq

elave- to crouch # elavuq ‘he crouched’ / elavtai

‘he flattened them on the surface’; elavumauq

or elavngauq ‘he is in a crouched position’;

elavurluni pitarkani ullagaa ‘walking in a

crouching position, he is approaching his prey’;

Cat iliitni avelngaq utertellrani utaqauraraa igtiin

amiigan caniani *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;

elavngavik; elavngigcaun; *cf.* navte-, elivte-; PY

0lav0-

elavngavik place where one lies crouched; duck-

hunting blind # Apataassuum *elavngavianek*

yaaqsigtalliniuk tayima it’ganret qula malrugnek

cipluku. ‘It was twelve feet in distance from

where Apataassuk *lay crouched*.’ (YUU 1995:78);

< elave-nga-vik

elicar- to study; to teach # elicartuq ‘he is attending

school’; elicaraa ‘he is teaching her’ / elicautaa

‘he is teaching it to someone’; elicariuq ‘he

is teaching’; Kitumun *elicallrucoileng’erma*

elitellruluku. ‘Even though I don’t know

who *taught* me, I did learn it.’ (KIP 1998:57);

Tauna-gguq yurautekaput irniama-llu-gguq

yurautekciqaat *elicauskumki* irniamnun. ‘It has

been stated that that is our dance and that it

will belong to my children too if I *teach* them to

my children.’ (TAP 2004:65); Y, NI, CAN, HBC;

= elitnaur-; < elite-car-; > elicaraq, elicarista,

elicarvik, elicau

elicarvik school # Y, NI, HBC; < elicar-vik

elingrayug- to be grateful # elingrayugtuq ‘he

is grateful’ / *Elingrayuutekluku* ciuliamte÷un

naivikellratnek qanemcinek. ‘(We) are *grateful*

to our ancestors for what they have revealed in

tales.’ (KIP 1998:xv); < elingra-yug-

eligneq scrap or remnant leftover when something

has been cut out # “Aturciqegkegka, *eligneret*

ukut, keglunkusuut ukut, qavcikusuut-llu, cat

tuntukusuut caquipakarlariit. Taqenkegpagta

una kellarvik.” Eklīi taukut *eligneret*, ekluki.

. . . *Eliqneret* katurrluki ek’aqateng tavavet

angtacimeg cetun angtarinaurtut. “‘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).’ (MAR1
2001:15); < elirqe-neq¹

elissarvik school # NI, CAN; < elissar-vik

elitnaur- to study (attend school); to teach; to
endeavor to learn # elitnaurtuq ‘he is attending
school’; elitnauraa ‘he is teaching her’ *or* ‘he is
endeavoring to learn it’ / elitnauriuq Yugtun
igaryaramek ‘he is teaching how to write in
Yup’ik’; Elicungcaryugngayaaqciqlikiten.

Pisciigalkaten-wall’u canrilnguq uksuaqu
elitnaurciqellriaten. ‘He’ll probably be able to help
you learn. However, if he can’t do that for you,
it’s okay since in fall you’ll be *going to school*.’

(ELN 1990:89); K, BB; < elite-naur-; > elitnauraq,

elitnaurista, elitnaurutke-, elitnaurun, elitnaurvik

elitnaurvik school; schoolhouse # Uksiyarami
uitalallinilriit taukut tuani-gguq *elitnaurvigtarluni*
cali-llu kipusvigtangqelliniluni . . . ‘They

lived in Uksiyaraq and there there is a *school*
and also a store . . .’ (ELN 1990:31); Qasgi una
quyurtaarvikluku calivikluku *elitnaurvikluku-llu*.

‘The kashim was our community hall, workshop,
and *schoolhouse*.’ (CAU 1984:14); K, BB, CAN;

< elitnaur-vik

ell’allagvike- to expose to one’s female

emanations # ell’allagvikaa ‘she exposed him
to her emanations’ / Ak’a-w’ tua-i tamaani-
gguq waten pairkengaqameng-llu, maaggun
ell’allagvikaqaceteng 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)

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-lluk;
> ellallurta, ellallir-, ellallurcuun

ell’araq ordinary thing or matter or person; nothing

special # Ayagaaqluteng-llu yuum *ell'araulrim*
ayagvikesciigalkiinun. 'They went around to
places that an *ordinary* mortal couldn't go to.'
(YUU 1995:41); ell'aramikun 'for no special
reason'

elli^l- to put; to place; to set down # elluq 'it has
been put in place'; ellia 'he put it, placed it' /
elliu egan kaminiam qainganun 'put the pot on
top of the stove'; qaillun pingna piavet ellillrua?
'how did that one get up there?'; tegurraarluku
egmian ellillrua 'after he picked it up he
immediately set it down'; ellimauq 'he is laid
to rest, buried'; Nerenriata uitaqaimanratgun
itqertuq uguna angaklinikiit tegumiarluni
tan'gaurlurmek ellii cetun angtalriamek, tua-i-
llu ellii canianun *elliluku*. '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, elliaun, elliqerrun, elliqeryaraq,
elliveq, ellivik; < PE 0@i-

ellilervik tool bag with tools # NUN

ellirivik orphanage # < elliraq-i³-vik

ellivik cache; storage place; shelf # *in K and NUN*
specifically an elevated cache; Tamaani neqlillratni
talivicigtarluni, *ellivik-wa* keluqvaarni-wa
pelatekaq. 'There at their fish-camp there was a
smoke house, and a *cache* and further back there
was a tent.' (ELN 1990:17); < elli^l-vik; < PE
0@(@)ivi! (*under* PE 0@i-)

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-llu qanranun *ellngartelluku*.
Ellnganriqreskan-llu cipegggluku. '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.* elte-; < PY 0@&a3-

ellvik ventilator; vent; air hole or leak # *Ellvici* fan-

angqerqata kumareskiciki ervuqainanerpeceni

anarvigmi, wall'u keniinanerpeceni kenirvigmi.

'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

ellug- — ellvik

elravik lung # elraviit 'lungs'; NUN; < PE 0l3avi!

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' / elciïqaa 'he will deflate it';

elpailgaku 'before he deflates it'; elqaarluku

(or elterraarluku) 'after deflating it'; ellniluku

'saying that it is deflating'; ellngaituq 'it won't

deflate'; Tamalkuita-gguq pitameng nakacuit

up'nerkami qelkelallruit. Aŷg'araqamegteki

qerrurluki kinerciraqluki. Kinrata-llu ilaita

ellelluki qemaggluki. '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 anliilluki, tua-i

qerruumanrirtelluki, *elcequrarraarluk* 'qasgimi

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-;

> elcailkun, elcessuun, elci-, elciar-, elciqaa,

ellvik, eltetuli, elcirpag-, elcervag-, ellecpag-; *cf.*

[e]leq, ellngar-; < PE n0l0t- (*under* PE n0l03(-)

elvik place # *see under* ete-; < ete-vik

emir- to put water into # emirtuq 'it got water put

into it'; emiraa 'he put water into it' / emiutaa

meq kumla keniramun 'he put the cold water

into the soup'; emiumauq 'it has had water

put into it, has been diluted'; Keniqsaunaci-llu

qusngiyagarnek aanaita milgitnek *emirluki* 'You

shall not cook kids (baby goats) *seethed* in their

mother's milk.' (ANUC. 34:26); = mel'ir-; *cf.*

miinguartarkarcivik; < meq-ir¹-; > emiqar

ere- to run # *of colors*; er'uq or eraa 'its color is

running' / > erme-, ermig-, erur-, erve-, erme-,

ervig-, ervike-, ervuqar-; < PE 030-¹

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 03(0)vi!- (*under* PE

030-¹)

ervigivik laundromat; washeteria # "Maani-qaa

ervigivigtangqertuq?" "I-i. Yaani kalikiviim

ketiini *ervigivik* uitauq qacarnemikun igarluni:

Washateria." "Is there a *laundromat* here?" "Yes.

The *laundromat* is located down from the post

office, with 'Washateria' painted on its side."

(YUP 1996:53); < ervig-i²-vik

ervike- to stain in washing # ervikaa 'it stained it' /

kavirlim keggatem ervikai qatellriit ilupret 'the

red shirt stained the white underwear'; < ere-?

ervuqar-, ervuqe- (*HBC form*) to take a tub bath #

ervuqertuq 'he is taking a tub bath'; ervuqaraa

'he is giving her a bath'; maqivigtailan

ervuqertuq 'because there is no steambath house

he is taking a tub bath'; Tuatnalliniluku tua-i

angayuqaagken angalkum taum alerquangateng

erurluku, *ervuqerluku* 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-?,

< ere-?; > ervuqercuun, ervuqervik; < PY-S

03vuqa3- (*under* PE 030-¹)

ervuqervik bathroom # < ervuqar-vik

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*

ir'kf (shkóla) *and/or from English* 'school'; >

eskuularaq, eskuularista, eskuularvik

eskuularvik school # Y, HBC, NI, NUN; < eskuular-

vik

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?): kinkuni 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 *etliniaqelriit* kuigem ci-iini ' . . . and that village *was situated* on the shore of the river' (CEV 1984:59); Qaygim agaan' ingluani, nanerpiit kukgaat, 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-ggur tauna nukalpiat ill'it, cun'era'ar, Askinat negratni *etliniur*, nunangqelliniur. '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 *elngug* taumeg uimegneg . . . ciknaqerpakarluteg egqaqelqakeg. 'Those who *were* back there became so jealous of their husband . . . that they trashed his belongings. (WOR 2007:114); Taŷga-i kangiiyugturallinia nateqvaqapiar *etellraneg*. 'He sought to find out exactly where *it was*.' (WOR 2007:116); Siimaureimalliniur. Nut'an tauna caumall'irluni *etur*. 'It apparently turned to stone. This one *is* provided with a face.' (WOR 2007:118); . . . terlagmi *elan*. ' . . . because *it was located* in a low place.' (WOR 2007:118); Taukug imna-llu Mell'arpm yugguaran ill'it pikani etqam uatiini *ecalria*, . . . 'Those, including one of Mell'arpag's stone face-balls, *is located* up there in a pit.' (WOR 2007:118); Tua-i-gguq *etetulliniukut* tuaten. 'That, it is said, is how we *were*.' (ELL 1997:452); *this base is also occasionally used in areas other than those mentioned above, particularly in Christian religious translations*: Tuaten piqarraami *etellruuq*, watua-llu *etuq*, *eterrlainarkauluni-llu* akwanun. 'He [God] *was (existed)* from the beginning, now *is (exists)* , and always will *be (exist)* forever.' (YUA 1954:10 & LIT 1972:3); Agayun *eterrlainalria* uitavikarci; . . . 'The *eternal* God is your^{pl} dwelling place; . . .'

essug- — ete-

evikegte- to make a hollow sound # . . . ayaruminek kaugtuallrani nuna cakneq *evikeggluni* 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)

igci- to drop something # igciuq 'he dropped

something’ / Tua-i-gguq qialuni Ella irniaminek
igciaqami ellalluk aluvikluku. ‘And so, it is said,
whenever the Spirit of the World *dropped* a child,
she’d cry and the raindrops were her tears.’

(AGA 1996:181); < igte-aq¹-i²-

ilaviite- for there to be no need or room to add more
(information or the like) # ilaviituaq ‘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 waniwa ava-i *ilaviilengraan*
qanrutkaqa. ‘Even though there was really *no*
need to add more, I have spoken a little about this.’

(CIU 2005:148); < ila-vik-ite¹-

iluvar- to go into an area # iluvartuaq ‘he into a
certain area’ / Unugmi taŷgaam nunanun
iluvaraqluteng. ‘They *went into* villages only at
night.’ (KIP 1998:205); iluvarvikaat ‘they went
into it (an area)’; < ilu-var-

imanaq guts; internal organs; abdominal viscera #
. . . ikayuanauraa nasqurririlluku, *imanairilluku*.
‘. . . she would help her, removing the heads (of
the fishes) for her, and removing their *guts* for
her.’ (MAR2 2001:6); < imaq-naq²; > imanarvik;
< PE iman03 *and* imana3

imanarvik container made of beluga stomach # Tua-
i-llu cetuat qiluit aturtut cali inumi. Anrutait-
llu imanarviit amiitnun tua-i qeciitnun-llu
caquuluteng. ‘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); < imanaq-vik

imaq* contents; bullet; pus; ocean; water # camek
imangqerta? ‘what does it contain?’; kalngaka
allgumiin tamallruanka imai ‘because my
pack was ripped I lost its contents’; man’a
kuik imartuuq ‘this river has (contains) much
water’; imarvika ‘my bullet pouch’; Tua-i
yuurullukek *imaam* yuin camkut unguvalriarita
iliita yuurulluku ullagluku ayuqucirturlukek.
‘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 pupiit, angliriaqata, akngialuteng
imamek-llu maq’urluteng aruciucilallruit

neqet, kangitneret, amiata iluqlianek imirluki
mamkilnguarmek. Nutaan-llu melquruanek
patuluki, mamcirluki. ‘Also, when skin sores
got big and painful and oozed with *pus*, they’d
prepare the thin layer from the inside of a chum

imailkite- — imaq*

inarrvik bedroom; sleeping bag # *also dual for one
sleeping bag*; < inarte-vik

inarte- to lie down; to go to bed #; inartuq ‘he lay
down, went to bed’; inartaa ‘he laid it down’ /
inarnariuq ‘it is bedtime’; “Amci atak *inarten*,
unuurtenguq-llu wii-llu taqsuqenglua.” 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, inarliur-

ingcu nosebead; testicle; mantle in gas lamp #
NUN; < PE i!9u!

inarrvik — ingcu

ini- to hang out to dry; to hang in the air *of a mirage*;
to be exposed for all to see (*figuratively*) # iniuq
‘there is a mirage hanging in the air’; inia ‘he
hung it out’ / iniiguq ‘he is hanging things’;
inii iqairat ‘she hung out the washed clothes’;
lumarraqa mecungelleq inimaq ‘my shirt which
got soaked is hanging’; iniat cetengqitut ‘the
hanging clothes are frozen’; Tua-i yuum ikianek
qanerturquvet nallunrilkengarpenek tuarpiaq-
gguq *iniluku*, initamun iniissuucirluku agarrluku.
‘If you continually speak about the bad behavior
of a person you know, it would seem that you are
hanging him on a clothesline [for all to see], with
clothespins.’ (YUP 2005:210); > iniaq, inigar-,
iniissuun, initaq, inivik, inivkaq; *cf.* iniqsakar-;
< PE ini-

iniaq fish hung up to dry # Tua-i-llu ak’a talicivik
taqitellruami 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.’ (ELN 1990:113); < ini-aq¹

inivik clothesline # < ini-vik

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

inivik — ipiaq

iqu- to fall over from an upright position #

iquuq ‘he or it fell over’ / iqutaa ‘he toppled

it’; iquvikaa ‘it fell on it’; iqudaq ‘toppled

thing’; angutem napat iqtellrui ‘the man cut

down the trees’; iquneq ‘fallen tree or other

iqlutuu- — iqu-

iterci- to put things in; *especially* to put fish in a

smokehouse; to put someone in jail # iterciuq

‘he is putting things in’ / itercingnaqsaraq

‘prosecution’ (*legal neologism*); iterciyaraq

‘incarceration’; < iter-te²-i²-; > itercista, itercivik

itercivik jail; prison # Egypt-aam atanran

aqvavkaraa Joseph-aaq, patagmek-llu taitaat

itercivigmek. ‘The king of Egypt (Pharoah) sent for

Joseph, and they quickly brought him from the

jail.’ (AYAG. 41:14); < iterci-vik

issurvak — itercivik

itertaq* inmate; prisoner; detainee # Iterrluku-llu

Joseph-aaq atanrem *itertain* uitaviketukiitnun.

‘And they incarcerated Joseph in the place

where they usually held the *prisoners* of the king

(Pharoah).’ (AYAG. 39:20); *the following are legal*

neologisms: itertam akilirluni anumaqercuutii

‘bail’; itertam piyunarqucii ‘miranda warning’;

igaulluku kalikanun itertaq ‘booked’; itertaq

nunanun caliluni akiinani ‘community/public

service’; itertaullerkaa ikeglicarluku ‘suspended

sentencing’; < iter-te²-aq¹

iteryaraq, itervik entrance # Cakneq-gguq ta¥g’

neviarcaraq, kenegnaqlun’. *Itervikluku-gguq ta¥g’*,

qarutengkiliu *iterviklu*’. ‘Now this young lady

was very pretty. He went *inside* to her (*literally*:

‘had her as a *site for going inside*’) and tried to win

her over.’ (CEV 1984:48); < iter-yaraq, iter-vik

itusvik dock # < itute-vik

iturte- to set down # iturtaa ‘he set it down’;

iturtuq ‘he set something down’ / Tuamtellu

qantat neqnek inalget *iturtaqatki* cali ikiitugnek

puyilrianek qaillukuaqeraqluki, . . . ‘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); Piinanrani atiin taum tayim’

pistekagkenun malrugnun yun'erraagnun
 inguqicirluk' tua-i qasgitetelliniluku qasgimun-
 llu *iturcamegtegg* kanavet, canegnek-gguq
 curillrulliniluku tupiganek, taklartelluku tuavet.
 'After a time his father had two young people
 carry him to the kashim and *set him down* on
 a woven grass mat they had prepared for him
 to lay on; they had him lay down on it.' (YUP
 2005:170); Nutaan-llu neqkanek *iturcameng* ellma
 teguqaulluteng eg'arrvikluki nakacuut. 'Now
 when they *set down* food they'd take a little bit
 and throw it (as an offering) to the bladders.'
 (CAU 1985:77)

itute- to put alongside; to bring (it) together with
 something else # itutaa 'he put something
 alongside it', 'he added to it' / Kangirami
 enerkak *itullukek* aciagnegun, *itusngaarkaulutek*
 quletmun. 'In the corners *bring together* the
 frames underneath and bring they shall
 be *brought together* above.' (ANUC. 26:24);
 itutessuun 'clasp'; < ?-te²-; > itusvik; *cf.* ituke-;
 < PY itut0-

kaiga- to request something; to ask for something;
 to make a supplication; to beseech one for
 something' # kaigauq 'he is requesting
 something' / kAigAtet uNAkek'NgAt 'grants (of
 money or the like)'; kaigataa 'he requested
 something on her behalf'; Taumek waten
 pitullrukaitkut, "Tua-i *kaigaaqan* cikilaqiu tuaten
 amlertaluku, elarangraan niitevkenaku." '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 ask
 for something from (him) # kaigavikaa 'he
 asked her for something' / Imna-llu alla, waten
 pikartuyiqenrilnguq, *kaigavikekatgu* pikaunani
 tauna, pikaikkan tuaken nutaan cikirciqaat
 cikiutekainek. 'And they *asked for something from*
 someone who didn't have much, others made
 sure he was provided with that item to give to
 them.' (TAP 2003:12); < kaiga-vike-

kakeggli-, kakeggilir- to have a runny nose #
 kakeggliuq *or* kakeggliurtuq 'he has a runny nose'

/ kakeggiluni ‘having a runny nose’; = kak’li-;

< kakeggluk-i^l-; kakegguk-ir^l-; > kakeggililiyaraq,

kakeggliyarvik

kakeggliyarvik September # *literally*: ‘running nose time’; NUN; *see Appendix 7 on the Yup’ik calendar*;

< kakeggliir-yar-vik

kaki- to take a stitch; to push a needle in; to put a needle into and back out the same side # kakia

‘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

kakiqaarluku, 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); > kakiaq, kakialanar-,

kakilacag-, kakilragte-, kakin, kakite-, kakivik,

kakivkar-, kakinqun, kakiyun; < PE kaki-

kakin pin # kakika’ar ‘small pin’; < kaki-n; >

kakisvik, kakiyun

kakisvik pincushion; piece of sewing bag, felt, etc.

through which needles are poked for storage #

< kakin-vik

kakivik needlecase; sewing box or case; traditional

“housewife” bag # Tua-i-llu Aangaarraam

aanani cikirluku mikcuarmek *kakiviliaminek*

akmantellermi elitnaurluni. ‘And so

Aangaarraaq gave her mother a little *sewing case*

that she had made when she was away going to

school.’ (PRA 1995:377); <kaki-vik

kalevte- to lower (it) down # *into the ground or*

through a hole in the ice; kalevtaa ‘he lowered it

down’ / Tua-i-llu pissurtet nanerpateng teguluki

nakacugnek qillerrvikumalriit uivvaarluku kan’a

iteryaraq, tuamta-llu nakacuut *kalevvlu*ku tuavet

anluamun. ‘Then the hunters took their harpoons

to which the bladders had been tied and circled

the entrance way down there, and then they

lowered their bladders down into the water hole

in the ice.’ (CEV 1985:79); < kalve-te²-

kalikaq paper; mail; page # kalikangua ‘I got some

mail’; Makkut-llu qanemcit ayuqeqapiarluteng

waten piyuilameng *kalikami* ellimanrilameng.

‘These stories are never exactly the same because

they are not set down on *paper*.’ (QAN 1995:158);

cucukelciinuN kAlikAq ‘election ballot’; kAlikANek
elisNgAlriit ‘scribes’ (*used in New Testament
translation, as in the phrase “Pharisees and scribes”*);
from *Chukchi* kelikel ‘book, drawing, line,
carving’, or *Koryak* kalikal ‘letter, book, pattern’;
> kalikartaq, kalikat, kalikayagaq*, kalikiurta,
kalikivik

kalikiurta, kalikiviliurta postmaster; mailman; mail
plane # < kalikaq-liur-ta¹, kalikivik-liur-ta¹

kalikivik post office # < kalikaq-i³-vik; >
kalikiviliurta

kallugvik electric generator # Kuiggluum Kallugvia
‘Kwethluk Electric Company’; < kalluk-vik

kalluk thunder and lightning; electricity # kallirtuq

‘it is thundering and there is lightning’; kallirauq

‘it is thundering repeatedly’; kalluum unugmi

kenurrangqercetevkalaraakut ‘electricity makes

it possible for us to have lights at night’; . . .

kalluum-llu kenra kenerpallaravkarluku nuniitni

tamalkuan, . . . and He let *thunder* and lightning

flash throughout their land, . . . (PSALM.

105:32); Amllermi akiillrurartuq *kallugmek*

uligmek atullerkaq thermostat-am quyilriami

uitaurallerkaani. ‘It’s a lot cheaper to use an

electric blanket than to set the thermostat [of a

house’s heating system] at a high level.’ (GET

n.d.:6); kallugkun neqnek naaqissuun ‘sonar

used for counting fish’ (*Fish and Game neologism*);

> kallugvik; < PE katlu!

kalvagyardaq, kalvagvik tunnel entrance to semi-
subterranean house or kashim # Nutaan

murilkenriagni amik ullallinia, taukut nakacuut

nanguani egtaqluki. Taukuk murilkenrilagni,

kalvagyardamun egtellinii, kinguatgun-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-yardaq, kalvag-vik

kanagaaq 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 qertuluteng . . . ‘Next to it that elevated cache with *posts* — you know, one of those caches on high *posts* . . .’ (QAN 2005:104);
< kanag-aq¹

kanguq snow goose; white goose (*Chen caerulescens*)

Kangurculallruukut, kiugkut qertulriit

Maklagtulin paingan kiakaraani *kangut*

uitaviketullruit. ‘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); > kanguruaq; cf. kangniq; < PE ka&u3

katurte- to gather; to come together # katurtut ‘they came together’; katurtai ‘he gathered them’ /

Cali nunam naunrainek kiagmi *katurrluki*, . . .

‘Also in the summers they *gathered* the plants of the land, . . .’ (MAR1 2001:23); < katur-te²-;

> katurrvik

katurrvik community hall; gathering place #

Wii-llu angullruanka tuaten ayuqluteng,

qasgirteng cakneq kellutellruat, caarrlugmek

pivkangnaqevkenaku *katurrviklarniluku* yugnun

caarrliqan assirngaitniluku. ‘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.’ (MAR1 2001:27); < katur-vik

kelistaq cross; crucifix; club in cards (*additional*

meaning in LI) # “Nauwa-mi agayuvik?” “Yaa-i

tang suulutaamek *kelistarluni* qacarnemikun.”

““And where is the church?” “It is over there

with a gold *cross* on its side.”” (YUP 1996:25); *from*

Russian rhtcn (krest)

kellar- to put away in a storage container # kellaraa

‘he put it away’ / > kellarvik

kellarvik pouch; grass basket; sewing box; storage

bag made of skin # Una-wa waniwa apqemtenek

wangkuta kellarviulria amani nunamni

Alaska-mi. . . . Avani-llu ciuqvani tua-i cali

cataicunaunani kellarvik. ‘We called *this [kind of*

kelig- — **kellarvik**

kellarvilek spider that appears to have a pouch

(*species ?*) # BB; < kellarvik-lek

kelupavik, **kelupuvik** shotgun # EG; *from Russian*

lhj,jd[r (drobovik)

keneq¹ (NS, Y, K, NI, NUN, BB, NR, LI form), **ke÷eq**

(NSU form) fire; match (additional meaning

especially in K and BB) # kenengqertuten-qaa? ‘do

you have a match?’; kenliurpiiqnak! ‘don’t play

with matches!’; Waniwa tua-i kumarcissuutellrit

kenertaitellrani tamaani ciuliat. ‘These were the

fire starters of the ancestors back then when there

were no matches.’ (CIU 2005:204); Tua-i-llu cat

iliitni tuaten pillrani cupun taŷgken *kenermek*

aqsiigkenun qeckili tull’uni. Qagerrlutek aqsiik.

‘Then one time when he acted like that a hot

ember jumped out of the *fire* and landed on

him, on his belly. It exploded his belly.’ (UNP1);

keNrem curuA ‘armature plate in a motor’; keNeq

NipsuilNguq ‘hellfire’ (from the New Testament

translation into Yup’ik); < eke¹-neq¹, eke¹-neq¹;

> Kencuar(aq*), keneqpataq, kenerkuaryaraq,

Kenerpak, kenerpallak, kenerpallag-, kenerriur-,

ken’ervik, kenilleq, kenir²-, keniurun,

kenngallag-, kennge-, kenqegg-, kenriiq, kenrun,

kenrurte-; cf. kenur-; cf. Nelson 1877–1881 list (63);

< PE 0k(0)n03 (under 0k0¹)

ke÷ervik stove # NSU; < keneq-vik

kenervik primer cap box or the primer cap itself #

kenir²- 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’; keniutaa suupamaq uini ‘she’s

cooking soup for her husband’; keniuvagcit!

‘my, you cook well!’; . . . Qalemaq akucesqeTMgani

urugcirraarluni tunurmek akulluni, Mikellaq-

llu kemegmek uklisqeTMgani, ukliluni, aaniit-

llu *kenirluni*. ‘. . . 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-ir¹-;

> kenircuun, keniruar-, kenirvik, ke÷itaq; < PY

k0ni3- (under PE 0k0¹-)

kenirvik kitchen; cooking place # < kenir²-vik

kenivik primer box # < keneq-li²-vik

kenurraq lamp or light (*HBC, NI, CAN, UY, K, BB, NR, LI meaning*); spark (*NS meaning*) # and

kenurrar- to shine light (on) # kenurrartuq ‘he is shining a light’; kenurraraa ‘he is shining a light on it’ / kenurraq nipesgu ‘turn off the light’; kenurraq kumaresgu ‘turn on the light’; Iraluq taŷgaam *kenurraq* lalliamegteggū iralviim nalliini pitullruut. ‘With only the moon as a light they would do this [hold celebrations] at the time of the full moon.’ (AGA 1996:122); . . . mertailan tamana ena elkeq Qalemaq-llu mertarlutek tan’gercelan ellassuutmek *kenurramek* ang’aqlutek. ‘. . . because there was no water at the house she and Qalemaq went to get water and because it was dark they took along a storm lantern as a *light*.’ (ELN 1990:85); < kenur-rraq; > kenurrrarcuun, kenurrrayagaq, kenurriurta, kenurrivik; < + PY 0k0nu3aq (*cf.* Naukan Yupik 0k0nu3aq ‘lamp’)

kenurrivik light plant; electric generator # < kenurraq-li²-vik

keta^c area down toward the river or sea; area away from the wall; area down from and in front # *opposite of* kelu; qavartartuq nemta ketiini ‘he is camping in the area toward the river from our house’; ketvut ustuuq ‘our shoreline is eroding away’; ketvani ‘close to the shore’; qaltaq arnam 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*, ketgulleq, ketliq*, kelliirneq, kessig-, ketsig-, ket’garvik, ketmun, ketetmun, ketvar-; < PE k0t0-

ket’gaq cord that holds the gutskin raincoat tightly in place around the coaming of the kayak # and **ket’gar-** to secure with this cord # ket’garvik ‘indentation below outer ring (*qaglak*) on coaming of kayak in which the cord fits’; Tua-llu taukut cetaman imarnitraarluteng arillugluteng-llu, qillerrluki ukut, una-llu nungirrluku, man’a cali qillerrluku *ket’gamek* avatii qayam, tua-i-llu makucinek all’uteng. ‘Then the four men put on their their gutskin raincoats and fishskin mittens, drew up their drawstrings and tied the raincoats in place with *cord around the coaming* of each kayak, and put on these (hats).’

(CIU 2005:246); Meq iterngairutelluku qayam iluanun, *ket'garluku-ll'* painga qayam. Mer'em patuangaakut, meq iterngaunani . . . 'To prevent water from entering getting inside the kayak, they'd *secure* the hatch of the kayak. Even if the water covered us, water wouldn't get in . . .' (PAI 2008:426); < kete-?; < + PE k0t0! (*at present*, PI k0t0k)

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 elitnartua 'this summer I am attending school'; kiagcuun *or* kiaggsuun 'summer garment or other piece of equipment used in summer'; Pinarian-am cali neqlillmeggnun upagluteng, *kiagmi*. 'When it was time again they moved to their fish camp in the *summer*.' (ELN 1990:37); Piqerluni taŷga, waten taŷg' *kiagutaqatek*, imarpiim ci-iikun, cinirtellininaurtur taŷg' mallussuareluni. 'One day during the *summer*, he was walking along the seashore, looking for dead sea mammals.' (CEV 1984:66); > kiagcetaq*, kiagi-, kiagpak, kiagtaq, kiagvik, kiaku, kiakvaq, kiallaq*, kianeq, kiapauq, *cf.* kiilleq; < PE ki9a!(-)

kiata^e area up river of —; inside area of — (house of the like) # Elitnaurvik-wa taum misviim *kiatiini*. Taum-llu elitnaurviim ukatiini elitnauristet enait. Ketiitni-wa taukut kipusvik taŷgaam net *kiatiitni*. '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. *Kiakaraitni-wa* tamakut taliciviit, qulvarviit. '. . . there are fish drying sheds there. Immediately *on the upriver sides of* each of those fish sheds, there are caches.' (PRA 1995:107); < kia(ni)-te³-
kicaq anchor # *and kicar-* to anchor # kicartuq 'it anchored'; kicaraa 'he anchored it' / angyaput

kicairtellruuq anuq’vallrani ‘our boat lost
its anchor when it was very windy’; Maaten
uyangtelliniuq mertarcuutmun angyaq kan’a
kuigem iluani *kicaumalria*. 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

Kicarvik Anchorage # *a literal translation of*
“Anchorage” into Yup’ik, this Yup’ik word is used
lightly or humorously

kipusvik, kipuyvik (*HBC form*) store # Itrameng

kipusvigmun piuq ellii allayugninaqluni

tamana ciuqlirmi nareksailkiinek, cali-wa

kanvviitarugaat, allanek-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-ta¹

kucurvik section of lip directly under philtrum #

kularvik woman’s basket #NI; < ?-vik; *questioned; cf.*

kellarvik

kuluq, kulusvik ring finger # < kulun-?, kulun-vik

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); > kumlaciq, kumlacir-, kumlaneq,

kumlaqer-, kumlaqua-, kumlate-, kumlivik;

< PY-S kumla-

kumlivik freezer; refrigerator; cold storage #

Tuamta-llu neqsuqcaarraarluta *kumlivilek*

kumlivingqerquni caquqerluki *kumliviminun*

amlenrilengraata neqtaarani ek’areskateng,

tua-i *kumlivia* navenrilkuni kallua-llu

kalluirutenrilkuni, uksurluni kiaguyaaqvigminek

uksuumainanrani ner'arkaurrluku. 'Again,
fishing, a person who has a *freezer* would wrap
the fish and put them in the *freezer* even though
there may be a few. If his *freezer* doesn't break
down and if the electricity doesn't go off, he will
have something to eat during the winter after the
long summer passes.' (QUL 2003:342); <

kumla-i³-vik

kuve- to spill; to pour out of a container # kuv'uq
'it spilled'; kuvaa 'he spilled it', 'he poured
it out' / kuvuiq 'he spilled something';
kuvevikaa mermek 'he spilled water on her';
Piqerluku Turpak ugna itqertuq qalarrluni
mertanqiggngaitniluni mecungurniluni
iqullermini, *kuvlumi-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-,
kuvugenkegte-, ku-; < PE kuv0-

Luumarvik Lomavik # *site on the lower Kuskokwim
River*; < luumar-vik

makta- to be up; to be upright # *stative*; maktauq
'he is up, it is upright' / Tuquaqaan-gguq kina
uptelallruat ilaita aqumluku *maktavkarluku*,
muriignek-llu natiikun ellivikluku *maktacirluku*.
'Whenever someone died the relatives would
prepare him, sitting him up, letting him be
upright, placing two sticks to prop him *upright*.'
(CAU 1984:122); < makte-nga-; > maktaat,
maktanqegcissuun; < PE mak0ta- (*under* PE
mak0t-)

makte- to rise; to get up; to set upright; to sit up #
active; maktuq 'he got up, he sat up'; maktaa 'he
set it upright' / makluni tupautartuq 'getting
up, he had breakfast'; makcara'artuq 'he got
up early'; Tupagngami *makcaaqlriim* umyugaa
ta¥gaam *makluni* pek'artevekenani-ll' tua-i. 'He
woke up and attempted to *get up*, but his mind
was the only part that would *function*; he himself
was unable to stir.' (ELL 1997:578); = makete-;
> makcaraq, makta-, maktellerkaq, makvik,
makyun; < PE mak0t-

makuq ice crystal suspended in water; dust

particle suspended in air # Un'a imarpik
makuangetuuq. Cikumun tekiskuvci
 pugtalriamun, uivurciqerci un'a avatii
 kiarqurluku. Tua-ll' ayainanerpece÷i imkut
makuat qevelqaquciqut. Tamakut aperturciqaat
 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 nallunrilutnguaqluteng
 tamakui mer'em. . . . Tua-i-ll' akerta waten
 nallaillinikuniu *makuat* nutaan tamakut
 tangernnariqerrluteng. '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.' (QUL 2003: 694 &
 696); Apqucimek-gguq call' calilriaruut tamakut
makuat. Misvikluku-gguq tua-i apqucirkaanek
 calilriaruut. 'They say that those *dust particles* are
 the cause of illness. By landing on one they cause
 illness.' (YUP 2005:74)

makvik hook at stern of kayak # NUN; < makte-vik

manigaaq large, moving ice floe that breaks away
 from shore ice after ocean swell # < manig-

manigcar-, **manigte-** to smooth out; to iron #
 manigcartuq 'it is being smoothed'; manigcaraa
 'he is smoothing it' / manigcariuq 'she is
 ironing'; manigcaraa panimi taqmii augturcuun
 'she is ironing her daughter's communion dress';
 Tua-i makunek-llu maniataqata uumek cavigluki
maniggluki, waten pilarniaraten. '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,
 manigcarvik, manigcissuun

manigcarvik ironing board # < manigcar-i²-vik

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

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 maqitaa ‘he is giving him a sweatbath’ / Tua-i taŷgken *maqiqataquneng* tamakut imkut nacitet wagg’uq pakigluki. . . . Egalra aŷg’arluku qasgim kumareskatki camaggun imuggun ukinerkun cupluku, tua-i keneq imna mayurciquq tuaggun tuaten puyua angluni egalerkun. Qasgim ilua matnirluni, kiirpagluni *maqiluteng*. ‘Whenever they were going to take a *sauna-bath*, they would pry up those floor planks They would remove the gut covering of the skylight/smokehole when they lit a fire in the kashim, and the draft would come in through a hole, and the smoke would go out through the skylight/smokehole opening. The interior of the kashim would heat up, and they would take a *fire bath*.’ (QUL 2003:32); *Maqinertuyukluten* pitsaqevkenii kuvuuryaaqaqa. ‘I poured on the water without mercy because I thought that you are a seasoned *steam-bather*.’ (YUP 1996:50); < maqaq-i³-; > maq’erri-, maq’i-, maqili-, Maqineq, maqinerraq, maqissuun, maqivik

maqivik 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

mayurrvik elevated cache # NI; . . . una-gguq elatiini elagyaq, *mayurrvik*. ‘. . . beside it was this cache, an elevated food cache.’ (ELL 1997:54); < mayur-te²-vik

meluskaq snuff # and **meluskar-** to take snuff # meluskarvik, meluskautek or meluskautaak ‘snuff box’; Wiinga-ll’ tua-i atalleŷrlurput aŷgna angutngurrluni-am *meluskaryaurrluni*, unuakumi

tang makteqarraarqami tua-i *meluskautaa*gni
teguaqamikek wani-am tua-i picaqnganakek, . . .

‘My, that is, our dear late father started
using snuff when he became an older man; in
the mornings as soon as he got up he’d take his
snuff box in hand like a precious possession, . . .’
(CIU 2005:102); *from Russian* gh’irf (próshka);
= peluskaq

meqcaq waste; human waste (?) # Imumun yaavet
ciqicivikelallranun *meqcalilriamun* tekicami
qaluqaarluku uka-i agiirtelliniluni. ‘When she
reached that place over there which was her
dump pit, the place full of *human waste*, and after
she’d dipped some up, she came (toward him).’
(CIU 2005:286); > meqcarrluk; *cf.* meqiq, mequq

mernuir- to recover from being tired; to be rested
up # mernuirtuq ‘he is not tired any more’
/ mernuirkvik ‘limbo’ (*Catholic neologism*); <
mernur-ir²; > mernuircir-; < PE m03nu3i3- (*under*
PE m03nu3-)

meter- *root*; > metervik, metraq

metervik bald eagle (*Haliaetus leucocephalus*)

Cetamanek pitangqertuq wangni

ayucuiitnarqelrianek taringesciigalkemnek:

meterviit tengaulallrat pagaani, . . . ‘There are four
things which to me are beyond understanding:
eagles flying up above, . . .’ (AYUQ. 30:19); <
meter-?; < PY m0t03vik (*under* PE m0t03)

mic’araq (*NI form*), **mic’arvik** (*EG form*) airport;
landing strip # < mit’e-yaraq, mit’e-yar-vik

miinguartarkarcivik device for filling a bladder
with fluids # NUN; < ?-vik; *cf.* emir-

miite¹- to provide *person, animal, or object* with water
or other liquid # miitaa ‘he gave her some water’
/ miiteqernga! ‘give me some water, please!’; <
?-ite²; > miicir-, miineq, miitaa, miyvik²; *cf.* meq;
< PE 0mmit- (*under* PE 0m03(-))

mingqucivik needlecase # Teguqallrukai ima-tama
tuani ayauteqatallratni, kakivini, *mingqucivik*. ‘Oh
yes, when they were going to take her away she
had grabbed her sewing kit, the *needle case*.’ (ELL
1997:156); < mingqun-li-vik

mingqusvik, mingqusviutaa needlecase # Cali-
llu una *mingqusviutaa* asveruam qamiqurranek
qaralingqelliniluni, *mingqusviutam* taquakun.

‘And this *needle case* has a design of a walrus head on its front.’ (CIU 2005:236); < mingqun-vik, mingqun-viutaq

mingqucivik — missuuk

misvik airport; landing strip # Nunauqapiggluteng Mamterillermiut yugyagpek’nateng.

Misvingssagaumateng-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. Taŷgaam mer’em cali nuna patumiiku *misvigkailami* utertuq angypagmun; 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); = miyvik¹; < mit’e-vik

mit’e- to land from the air; to alight # mit’uq ‘it landed’; mitaa ‘it landed on it’ / misngauq ‘it has landed’, ‘it is landed’; mill’uni ‘landing’; miciiquq ‘it will land’; micuitut maavet ‘they never land here’; mit’aq ‘landed thing’ *e.g.*, *fowl, airplane*; Tua-i-llu-gguq kiarrnginanrani canianun *mip’allalliniuq* qangqiiq qalrialuni, “Qangqiiirriirrii. . . .” ‘And while he was looking around that ptarmigan *landed* right beside him calling out, “Squireeel. . . .” (CIU 2005:152); > misvik, mic’araq, mit’aruq, miyvik¹; < PE mit-

miyvik¹ airport; landing strip # HBC; < mit’e-vik

miyvik² water barrel # HBC; < miite¹-vik

murir- to stoke # muriraa ‘he stoked it’ / kaminiaq muriraa equillemnek ‘he stoked the stove with

the wood I chopped; < murak-ir¹-; > murirvik

murirvik stoke-hole of wood-burning stove # . . .

ukatiini-wa puyirviim *murirvik*. . . . *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

naa- to become complete in number # naagut *or* naagai ‘they became complete’ / naatai ‘he completed them’; naamaut ‘they have become

complete'; naagiuq kaaltaaminek 'he completed his hand of cards in solitaire'; Cunawa-gguq im' tua-i erenret taukut unuut-llu talliman naacirtullratni, kegluneq tauna ayayuunani tuani tua-i ungelrumalliniaqelria. Tua-i-ll' 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.* naacucq-; < PE na9a-

naaqe- to count; to read # naaqut 'they are being counted'; naaqai 'he is counting or reading them' / naaqiuq 'he is counting or reading'; naaqsunarqellriit 'things worth reading'; Ellii *naaqiyaurtellruami* ak'a yuinaq tekiluku apquragluni qavcinek picecianek . . . ' Since she'd learned to *count* to twenty already, she asked how many he'd caught . . . ' (ELN 1990:51); Quyanarquk cali ukuk *naaqillrek* . . . , 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, naaqun, Naaqumallrat; < naa-? < PE na9aq0- (*under* PE na9a-)

naaqivik school # Maa-i *naaqivignek* watua tangerrsaurtellriaten. Naaqiluteng elissarluki makut elicelluki. 'You've started seeing *schools* nowadays. Through reading and reckoning they teach people, they have them learn.' (TAP 2003:23); NS; < naa-i²-vik

naaqun, naaquciq number # Taŷgaam makut igat naaqsaurrluki, *naaqutet*, nallunrirluku-llu, atililiriyaq. 'However, they learned to read these letters, and they got to know the *numbers*, and how to do sums.' (KIP 1998:49); Yaa-i-llu imarpik piliaqellren, angluni iqtuluni-llu, uitavikluku *naaquciilnguut* unguvalriit, angelriit

mikellriit-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-ci-q; > naaqut’liuryaraq

nacessvik lookout; fish counting tower #;

< nacete-vik

Nacessvik White Mountain # *village on Norton*

Sound; < nacete-vik

nacete- to look around or survey one’s surroundings

from a high vantage point # nacetuq ‘he is

looking around from a height’; nacetai ‘he

is looking around for them from a height’ /

pissurta nacelluni kiartuq tuntuvagnek ‘the

hunter is looking around from a height for

moose’; = naste-; > nacessnga-, nacessvik,

Nacessvik; *cf.* nacaraq

naive- to transfer from one container to another

by pouring # naivaa ‘he poured it’ / naivuiq

iqvaminek qaltamun ‘she poured what she had

picked into the bucket’; = naave-; > naivvike-;

< PE na(C)0v0t-

naivike- to pour (*literally or figuratively*) something

into (it) # Elingrayuutekluku ciuliamte÷un

naivikellratnek qanemcinek. ‘[We] are grateful

to our elders for *transferring* the stories [to us/

them].’ (KIP 1998: xv); < naive-vik-ke²- (*cf.* uivik

and uive-)

naliquciite- to not know which one # naliquciitaa

‘he doesn’t know which one (it is, is the right

one) / Malrugnek niitellruunga qanemcigne.

Taŷgaam *naliquciitaqa*. ‘I’ve heard two stories, but

I don’t know which one it is.’ (QUL 2003:598); Tua-i-

gguq tauna iraluiteqerluni, iraluq imna nangluni.

Una-llu kinguqlirkaa Quayaram iralua imna

Cauyarvik pit’eqatarqan, tauna tua-i — wall’u

nangellrani, *naliquciiruterluga-gka-am* ukuk. ‘The

cycle of the moon would end and disappear for

a while, and that is the month before Cauyarvik,

the Thanksgiving month. Then at the beginning

of Cauyarvik — *I’m kind of confused about which it*

is, either at the end or the beginning of the cycle.’

(CIU 2005:364); . . . *naliquciipagtak* ukuk, auliamek

tamarmek. ‘Gee, *it was hard to tell which one was*

which because they were both bloody.’ (QUL

2003:648); < nalir-ke²-uciite-

nanelviite- to have no place like it; to not be able to do without; to be or consider indispensable
nanelviituaq ‘there is no place like it; it is indispensable’; nanelviitaa ‘he can’t do without it’ / Kiangmi-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 aŋgkut iqmik *nanelviitqapiggluku*. ‘When I became aware of things I saw that those people definitely *couldn’t do without* chewing tobacco.’ (CIU 2005:102); < nante-vik-ite¹-

nanikua- to feel desperate; to feel helpless; to feel abandoned; to be unable to cope with a situation
nanikuaguq ‘he feels desperate’ / nanikuataa ‘he feels helpless over her’; nanikuavikaa ‘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 *nanikuatekluku*. ‘He was *fearful about his future.*’ (CEV 1984:35); Nakleng qingalriit aamarciiriit-llu ernerni taukuni *nanikuamarqellriartangqerciqngan* angelriamek . . . ‘Woe unto the pregnant and nursing, for in those days there will be cause for great *distress* . . .’ (LUKE 21:23); < nani-?; < PY nani-²

napartaq post; pole; mast; smokestack of a ship; barrel (*additional meaning in LY, HBC, NI, NUN*) # Qer’aliaqluteng muragnek cetamanek *naparcirraarluteng* tua-i-llu malrugnek muriigneq aglucetun elliviklukek malrutaaralukek *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);
< naparte-aq¹; > naparciurta; < PE nappa3ta3 (*under* PE napa-)

naquggvik waist # *literally*: ‘place for a belt’;
< naqugte-vik

naqugte- to put on a belt; to gird # naqugtuq
‘he put on a belt’, ‘he tied something around his waist’; naqugtaa ‘he put a belt on it’ /
Tuquiqerra’arqameng-gguq tamaani taukug’

imkug' angayuqaak eyaumanautuk,
caqayuunatek. *Naqugglutek-llu* neqem
pamyuanek naqugutsek ellivikluku. 'When they
lost someone through death for the first time,
the parents would abstain from certain things
for a while, not doing anything at all. They'd *put*
on belts, fastening a fish tail to their belts.' (KIP
1998:125); > naquggvik; *cf.* naqir-, naqte-
nassvik lookout place; observation tower; fish
counting tower (as used by fisheries management
authorities) # < naste-vik

naste- to survey one's surroundings from a height #
Taŷga-llu-ggur piaken pia-i Qaluyaaneq *nascami*
una tanglliniluku nuna. 'And when he climbed
up and *looked around* from back there, from
[the mountains on] Nelson Is. he saw this land
[Nunivak Is.].' (WHE 2000:198); = nacete-; HBC,
NUN, EG; > nascaraq, nassvik

nau-¹ to grow # *of plants or abnormal body conditions,*
not of animals (in general); nauqu 'it is growing';
naugaa 'it is growing on it' / Tua-i *nauluku*
can'get qanganaruat-llu *naumaluku*. 'There was
grass and even wormwood plants *growing* all
over it.' (WOR 2007:16); . . . tuavet arulairluteng.
Atsat-gguq *nautukiitnun*. ' . . . they stopped there.
It was, they say, a place where salmonberries
grow.' (AGA 1996:176)'> naucaqun, naucetaaq,
naucetaarvik, naucirivik, nauciq, nauci-,
naucir-, naucuk, naugi-, naumrruyuk,
nauktak, nauluaqar-, naungignarqe-, naurrluk,
naullumirte-, naulluu-, naunerrluk, nauneq,
naungruyak, naunraq, nauvike-; < PE na!u-

naucetaaq blossom; flower; plant # naucetaaq uituq
'the flower is blooming'; Naulartukut yuilqumi
naucetaatun nauriatun; . . . 'We grow like a *flower*
growing in the wilderness; . . . ' (PSALM. 103:15);

NAucetAAm cAqelNgAtAnuAritA NAyumiqAssuutAit

'sepals' (*literally*: 'supports of the flower's
petals'); < nau-cetaaq; > naucetaarvik

naucetaarvik garden # Ataneq Agayun
naucetaarviliuq Eden-aami calaralirnermi; . . . 'The
Lord God made a *garden* in Eden in the east; . . .'
(AYAG. 2:8); < naucetaaq-vik

naucir- to plant # nauciraa 'he planted it' / < nau¹-
cir-; > naucirvik; < PE na!uccii3- (*under* PE na!u-)

natlugte- — **naucir-**

naucirivik garden # < naucir-i²-vik

naugaar(aq*) sepal; calyx as of a flower

Naugaaraat, avayat, kenurrarvik-

llu atauciurneruluteng piliaqumaut

mulut'uugumaliamek sulutaamek. 'Its *calyxes*,

branches, and the lampstand were in one, made

from hammered gold.' (ANUC. 37:22); < nau¹-?

naulluu- to be ill; to be sick # naulluuguq 'he is

sick' / Assiriluni-llu *naulluunrirluni* taŷgaam

kaigturangenganani nererpagturluni-llu. 'She

had gotten better and was no longer *ill*, and she

seemed to be hungry all the time and was eating

a lot of food.' (ELN 1990:81); K, BB; < nau-lluk-u-;

> naulluun, naulluuvik

naulluuvik hospital # Cunaw' tuani

naulluuvingqellinilriit cali-llu amllerneq

kipusvigugarnek 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; > naulluuvigtaq

naunraq*, naunr(aq*) (*NUN form*) plant; vegetable;

cloudberry or salmonberry (*local name*) (*Rubus*

chamaemorus) (*additional NI, CAN meaning*) #

Cali nunam *naunrainek* kiagmi katurrluki, cat

tamalkuan uqvigaat-llu avasait qungalluki

cungagcetellratni uqumek egnirluki. 'Also in

summer they'd gather the *plants* of the land,

and store away all kinds of willow shoots

while they were green marinating them in seal

oil.' (MAR1 2001:23); Qaltaan-ll' aipaa, caneg-

ima imangqellria, wall'u-q' curanek wall'u-q'

naunranek, naliitnek imarluni. 'His other bucket,

what did it have in it, either blueberries or

salmonberries (cloudberries), it contained one or

the other.' (QAN 1995:84); < nau-nraq, nau-nraq;

> naunrakayak, naunrarvik, naunrayagaq; < PY

na!un3aq (*under* PE na!u-)

naunrarvik vegetable garden # < naunraq-?-vik

nauvike- to be a descendant of (him); to grow (of

plant, cancer, etc.) on or at (it) # nauvikaa 'he

descends from him'; 'it is growing on it' / Maa-i

makut Niugtarmiut atam ilaita *nauvikaat* makut

Tengesqauktar tauna. 'Now some of these people

of Newtok are *descendants* of that Tengesqauktar.'

(ELL 1997:504); . . . ayautarkauluki-llu nunamun
enuqitnailhgurmum *navviksunarqellriamun-llu* . . .
' . . . and take them to a land without scarcity
where things grow well . . . ' (ANUC. 3:17); < nau-
vike-

navrarvik place to borrow things; site of borrowing;
lending library # Maani-qaa kalikanek
navrarvigtangqertuq? 'Is there a *library* here?' (YUP
1996:44); < navrar-vik

nayur- to stay with; to look after; to lie in wait
for (him); to guard # *nayurtuq* 'he is looking
after someone or something'; *nayuraa* 'he is
looking after her' / *Tua-i-llu Mik'aq piluni*
elkek tainilutek nayuryarturluki upagviatnun
Uksiyaramun. 'Mik'aq said that they had come *to*
stay with them until they moved to Uksiyaraq.'
(ELN 1990:82); > *nayurta*, *nayurvik*, *nayuryar-*;
cf. *nayumiaqe-*

nayurvik duck-hunting blind or similar place from
which to wait in watch for game; watchtower # <
nayur-vik

neqa⁶ food; fish # *neqet* 'fishes'; *neqmek neryugtua*
'I want to eat fish'; *neqii* 'his food'; *neqai* 'its fish';
neqtulnguunga 'I'm tired of eating fish'; *Tua-i*
qasgim ilua neqngurluni. 'And inside the kashim
there was a lot of *food* everywhere' (*literally*: 'it
became *food*') (CAU 1985:130); *Tua-i kaikuni*
umyuaqsuumiinaku tamalkuan neraa neqni
qantani-llu painqercaarluku. 'Then, not wanting
to think about if she should be starving, she ate
all her *food* and licked her bowl clean.' (ELN
1990:5); . . . *tamana neqliviat nunaniriluni napat*,
can'get-llu cungagpak, neqet-llu pingluteng.
' . . . that fish-camp of theirs became delightful;
the trees and grass got very green, and the *fish*
started coming. (ELN 1990:22); *Tamaa-i tuaten*
ayueqelliniut tamakut neqaitem nalliini, ellminek
mulngakluni pillerkaq. Nervallagavkenani.
'Back then that was how they were during the
time when there was no *food*; they were careful
in how they conducted themselves. They did not
gorge [when they did get food].' (KIP 1998:339);
(e) *vegtAt NeqAit OR megtAt NeqAit* 'rosewort'
(*Sedum roseum*); *iligviit NeqAit* 'poison water
hemlock' (*Cicuta mackenzieana*); *cAqelNgAtAAAt*

NeqAit ‘mountain harebell’ (*Campanula lasiocarpa*)

or ‘forget-me-not’ (*Myosotis alpestris*) (*literally*:

‘butterfly food’); melNgut NeqAit ‘heather’

(*Cassiope* sp.) or ‘mastodon flower’ (*Senecio*

congestus) (*literally*: ‘water beetle food’); qugyuut

NeqAit ‘mare’s-tail’ (*Hippurus vulgaris*) (*in BB*);

tulukAruut NeqAit ‘baneberries’ (*Actaea rubra*)

(*the plant bears poisonous berries*); tuNtut NeqAit

‘reindeer moss (a certain lichen)’ (*Cladonia*

rangiferina); > neqaiq, neqalluarpak, neqaluk,

neq’aq, neqaraq, neqatuq, neqavruq, neqcaq,

neqengqertassiyaraq, neqerrluk, neqivik,

neqkaq, neqkiur-, neqli-, neqliur-, neq’liur-,

neqlugcira-, neqniate-, neqnili-, neqnirliq,

neqnirqe-, neqsur-, neqte-; *cf.* nere-; *cf.* neqalleq,

neqaraq, neqalluarpak, neqatuq, *and* neqaluk,

which all suggest a variant of this base ending in a

rather than e; < PE n0q0

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’eraa ‘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

0nqa3-

Neq’arivik Memorial Day # *Neq’arivigmi*

neq’ak’laraput tuqullret, kelistaita-llu manuitnun

elliiluta wreath-anek. ‘On *Memorial Day* we

remember those who died and place wreaths in

front of their crosses.’ (YUP 1996:55); <

neq’ar-²-vik

neqivik elevated cache # Atam elagyangqetullruut

neqivignek, nevunek tua-i nevut ta~~y~~gaam

pikellruamegtegg. ‘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-i³-vik

neqleq white-fronted goose (*Anser albifrons*);

Canada goose (*Branta canadensis*) (meaning in

UY, UK, BB, LI, EG); in some areas, a general

term for goose # . . . neqleq, yaqulget iliit; erinii

ciilertekacagarluku 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;

< neqleq-cur-vik

neqli- 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 uksiyyarluteng.

‘And then, when they were done *preparing fish for*

the winter, after having put the fish they’d caught

up in the cache, they also went to fall camp.’

(ELN 1990:45); < neqa-li²-; > neqlici-, neqlilleq,

neqliskengaq, neqlivik

neqlilleq fish camp # Tamaani neqlillratni

talivicigtarluni, ellivik-wa keluqvaarni-wa

pelatekaq. ‘There in their *fish camp* there was a

smokehouse, a cache, and in the very back, a

tent.’ (ELN 1990:17); < neqli-lleq¹

neqlivik fish camp; cannery # < neqli-vik

neqsur- to fish # neqsurtuq ‘he is fishing’ /

neqsurtuq tuniarkaminek ‘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

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

it’ / ner’uq atsaneq neqerlugnek-llu aqsing’ermi

ak’aneq nereksailami nertukminek ‘he is eating

berries and dried fish even though he is full

because he hasn’t eaten his native food for a

long time’; imiani nerevkaraa tepnek ‘she let her

child eat some aged fish heads’; carayagmun (*or* carayagmek) neresciurtuq ‘it got eaten by a bear’; “Camek *neryugcit?*” “*Neryuumiitua*; yuurqerciqua taŷgaamkelipamek aulua.” “What do you want to *eat?*” “I don’t want to *eat*; I’ll just have tea with bread.” (YUP 1996:43); nemariuq ‘it’s time to eat’; nerenrilkuvet kaigciquten ‘if you don’t eat, you’ll be hungry’; ciin-kiq nervallagcia? ‘why, I wonder, did I overeat?’; neryugpaa! ‘I sure want to eat!’; nerumaurtuq ‘he is being well fed’; nerciquq *or* ner’ciquq ‘he will eat’; imiariq iqvaineq neriat ‘her children ate the berries she picked’ *without her consent*; > nerangnaq-, nercetaaq, nerep’ag-, neresta, neresvik, nerevkarin, nerilkar-, nerkuuq, nernerlucetaar-, nerqainaq, nerqe-, nersuun, nertuli, neruciq, nerun, nerutaq, nervik, neryar-, nerliyar-, nerun, neryaraq; *cf.* neqa; < PE n030-

neresvik table # NSU; < nere-vik

nerilkar- to choke on something caught in one’s windpipe # nerilkartuq ‘he choked’ / nerilkallruyaauq nerrlermini cukangnaqluni ‘he choked when he ate hurriedly’; Temciyung’ermi ngel’anritengnaqluni iqmianqgerrami-llu Qalemam akutanek *nerilkarnayukluni* . . . ‘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-?-; > nerilkarvik

nerilkarvik epiglottis # < nerilkar-vik

nervik restaurant; dining hall; cafeteria; table (*additional meaning in NUN, NSU*) # < nere-vik

nevikci- to act youthfully # nevikciuq ‘he is acting youthfully’ / HBC; *cf.* neviarcaa

nugtarte- to move from one place to another; to undergo a transition; to move on to another topic; to change the subjects # nugtartuq ‘he moved from one spot to another’; nugartaa ‘he moved it’ / teggsiyaagan aqumlitani nugtartellruuq allamun aqumlitamun ‘because his chair was too hard he moved to another chair’; kipusvik nugtartelliniq ‘the store moved [to another location]’; Aaniita-llu paltuulaagcelluku, cali-llu aliimat’laagcelluku *nugtarpaillagakek* snuukuuk. ‘Their mother had him quickly put on his coat

and put on his mittens before he *moved* the snowmachine.’ (PRA 1995:411); Taumun waten tan’gurrarmun *nugarteqatartua* yaani island-aami Togiak-armiut yaalirneraatni, . . . ‘I am now going to *move on* to the subect of that boy on an island over from Togiak, . . .’ (QUL 2003:96); < PE nu!0t-

nuraq yearling caribou or reindeer; calf; colt # Ellimellinia, aŷgkut inglumeng takuatni, tuntuk taukuk igvaarcagnek, *nuraa* tauna piseqelluku tangvagtelluku augkunun. ‘He told him to pursue its *calf*’ when those caribou came into view in front of their enemies, while they watched.’ (YUP 2005:234); . . . tuani nataqciqertek ciulvak petuumalria *nuraq-llu* canianelnguq, . . . ‘. . . there you² will find a tethered donkey and a *colt* next to it, . . .’ (MATT. 21:2); > Nurarcurvik; *cf.* nurrarinr(aq); *cf.* Adams 1851; < PE nu33a3 **Nurarcurvik** August # Y *literally*: ‘time to hunt caribou calves’; *see Appendix 7 on the Yup’ik calendar*; < nuraq-cur-vik

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’; nuliama pillruanga mingqutminek nuv’icesqelluni ‘my wife asked me to thread her needle for her’; nuv’at ‘string of things’ *such as fish hung up to dry, beads for beadwork*; Quinagnam-wa *nuvevailganga* tamaani agleryaurpailegma-ll’ tauna tuan’ tekiartellrukeka. ‘Before knowledge of earthy matters had *penetrated and permeated* me, before I’d started to menstruate, I came up on it.’ (AGA 1996:180); = luv-; > nuvevik, nuvun, nuv’issuun, nuvv’ilir-; *cf.* nuge-; < PE nuv0-

nuvevik, nuv’ik, nuvv’ik place to thread something # Cali-llu *nuvviit* makut amuyaaqsuunateng. ‘Also the *holes* of these are such that one can’t pull things [thread] through.’ (CIU 2005:240); < nuve-vik, nuve-vik

paankaq, paankaaq, painkaq can; container # and **paankar-, paankaar-, painkar-** to can # paankaraa ‘he canned it’ / Ik’iki-tanem *paankaat* makut akagyulriit kaimaqluteng . . . ‘So many *cans* (of food) here that can roll and spill (onto

the floor) . . .’ (CIU 2005:394); > paankaraq,
paankivik; *from Russian* ,fyrf (bánka) ‘jar, pot’

paankivik cannery # < paankaq-lí²-vik

pakegvissaaq* head of fish including pectoral

fins # Neqet-llu imkut ingqiqatarqamteki cali

ingqiurluku neqa, *pakegvissaaq* aŷg’arraarluki.

‘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-?

pakigvik fourth top strut piece in bow of kayak #

NUN

paparnaq 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).

He said he’d found it with a *pond lily* growing in

it.’ (YUU 1995:90); < ?-naq²

parrvik drawstring casing on skin boot or other

clothing. < parte¹-vik

parte-¹ to seal out wind and cold by tightening a

drawstring, belt, etc., on clothing # > parteq,

parterin, parrvik

pasvik metacarpel in walrus flipper # < PE pa9vi!

NUN

piicak prayer # *and piicag-* to pray; to say the

Rosary (Catholic) # piicagtuq ‘he is praying’

/ piicautaa ‘he is praying for her’; piicagvikaa

Ataneq ‘he is praying to the Lord’; piiciima

‘because I am praying’; Camek *piicagkun*

kaigakuvci, ukvengqerquvci tua-i unakciqerci.

‘If you_{pl} ask for something through *prayer*, if you

have faith, you shall receive.’ (MATT. 21:22);

= piicar-; < pi-icag-; > piicaun

piilviite- to be indispensable # piilviituaq ‘it

is indispensable’ / Makut ayallat *piilviitut*.

Angutngung’ermeng-llu ayallirturluteng

ukliurlartut egaarkameggnek. ‘These cutting

boards are *indispensable*. Even though they are

males, they cut up food to be cooked using a

cutting board.’ (CIU 2005:194); < piite-vik-ite¹-

pivik place; room; space; time # pivigtuuq ‘there’s

a lot of space’; pivigkaitukut iqairissuutmek

‘we don’t have room for a washing machine’;
anqallrani aqumlleni uniiluku pivillinia anngaan
‘when he stepped out briefly, leaving his chair,
his older brother took his place’; < pi-vik

putegte- to bend over something # putegtut ‘it
bends in’ / put’gutut ‘they (blades of grass
or the like) are growing inward’ (as into a
door or skylight); Tamatum-gguq nalliini
tuqunaqatautiini, Ugli-llu-gguq tamaani
putegnallruuq tua-i *putegnagaqapiggluni* qantani
una pusvikumaluku. ‘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-?- (?)

putukite- to stub one’s toe # putukituk ‘he stubbed
his toe’ / putukisvikaa ‘he stubbed his toe on it’;
NSU; > putukuq-?-

puyir- to be or make smoky; to fumigate; to burn
incense # puyirtuk ‘it is smoky’; puyiraa ‘it is
making it smoky’ / . . . piuk ena uptaqamegtegg
iterpailgagnek *puyilallruniluteng* 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); < puyuk-ir¹-; > puyiar-, puyiqun,
puyirvik

puyirvik, puyiryaraq chimney; stovepipe # Tua-
i-llu kinguani imkunek kaassapigcuukarne
puyirviggaagnek glass-ane atungluteng. ‘Then,
after that, they started using kerosene lamps
with glass *chimneys*.’ (CIU 2005:186); < puyir-vik,
puyir-yaraq

puyurcivik smokehouse # Maaten-gguq tua-i
tekicaaqaa tauna nunasek, aren netaunani,
qulvarvigtaunani, *puyurcivigtaunani*. ‘He reached
their village and saw that there were no houses,
no caches, no *smokehouses*.’ (CUN 2007:126);
< puyurte-i²-vik

puyurkaq gunpowder; wood for smoking fish
Ilaita tuknilrianek piyugaqameng *puyurkaq*
amllikanirluku pilaraat. ‘Some of them would
increase the amount of *gunpowder* when they
wanted them (the bullets) to be more powerful.’
(KIP 1998:261); < puyuk-kaq; > puyurkarvik,
puyurkirissun

puyurkarvik gunpowder container; powder horn

puyurkirissuun ‘gunpowder measurer’; <

puyurkaq-vik

puyurte- to smoke (fish) # puyurtut ‘they are

being smoked’; puyurtai ‘he is smoking them’ /

Ernerpak-llu unuaquaqaan kumarrluki kenillret

kumavkarluki tamakunek aruvagkanek

murirturluki *puyurrluki* neqet. ‘All day every

day they’d make a fire in the fireplace and keep it

lit, putting wood on it, to *smoke* the fish with

its smoke.’ (PRA 1995*:462); < puyur-te⁶;

> puyurcivik

Qaariitaaq 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”)

qaariitaar- to participate in this festival; to go

trick-or-treating (*NUN meaning*) # *the participants*

say “qaariitaa cikirrarcia”, (‘qaariitaa; 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 “Qaariitaaq” is often used for Halloween

nowadays; Nunameggnun-gguq elkartaqameng

cikulran kinguani uksuarmi *Qaariitaalallruut*

ernerni qavcini. ‘When they settled down in

their village after freeze-up in fall time they’d

celebrate “*Qaariitaaq*” over the course of several

days.’ (CAU 1985:43); Amlleret cali qanertut

kegginateng mingugluki *Qaariitaalallruniluki*.

. . . urasqamek kangiplugmek tuaten. ‘Many

people say that they *celebrated “Qaariitaaq”* by

painting their faces . . . with bluish-gray clay

and charcoal.’ (CAU 1985:43); Taukuk-gguq

apqek *qaariitaak* qantanek iterqurirraartellukek

unuaquani nutaan Nakaciuq ayagnilaraat.

‘They began the Bladder Festival after two

individuals, called “*qaariitaaq*”, went into the

houses with bowls (for food) every day.’ (CAU

1985:57); . . . naugga maani school-arvigpece=i

Qaariitaaqulartuci tamatum tamaa-i unuggsuutiini

tamaa-i ayagnenglartut. ‘. . . they’d start [the

Qaariitaaq festivity] in the month in which
at your school you have *Halloween*.’ (QAN
1995:160); > Qaariitaarvik

Qaariitaarvik October; Halloween # *see Appendix 7*
on the Yup’ik calendar; < qaariitaaq-vik

qacarneq wall; side # Ingrim-wa yaani *qacarnerani*
caniqaani akerta pugumssuaralria. ‘*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

qaivar- to come to the surface # qaivartuq ‘it came
to the surface’ / qaivartaa ‘he brought it to the
surface, or put it on a surface’ *as on a table*; erenret
qulen kinguatni kit’elleq 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 elliitnun *qaivarpailegpet* murilkeqaqerkuk.
‘Well then, before you *go up* to the level of the
human world, observe us first.’ (CIU 2005:88);
< qai-var-; > qaivarrvik

qaivarrvik elevated storage place; platform cache #
< qaivar-te²-vik

qaluviaq wooden bowl # < qalu-vik-aq²

qanercetaarvik court of justice # Qipnermi
Yup’igtun qaneryaraq aturpallularaat
agayuvigmi, *qanercetaarvigmi*, kipusvigmi,
amlleret-llu nem’eggini. ‘In Kipnuk they really
use the Yup’ik language in church, in *court*,
in the stores, and many people do so in their
homes.’ (KIP 1998:ix); ErNeq qANercetAArArvik
‘(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)’; qanercetaarvik
qigcikevkenaku ‘contempt of court’;
qanercetaarvigtaat ‘legal terminology’;
< qanercetaaq-vik

qanerviggaq* close friend; confidant # Anirta

yuullrulliniuten; *qanerviggaqelaqemken* tua-i,
tutgarrrluk. ‘How fortunate that you were born;
you are my *confidant*, grandchild.’ (CUN 2007:78);
< qaner-vik-rraq

qaneryaraq language; word; saying; Bible
kitak cali apqerru qanellren cukaunak,
capernnailngurnek qaneryaranek aturluten
‘please repeat what you said, slowly, using
simple words’; Yugcetun qaneryamek
elicugtuq ‘he wants to learn the Yup’ik language’;
Kass’alugpiat qaneryaraat ‘the Russian
language’; Qaillun-llu piluta cat nallunriciiqseta
tamaani ayagayarait-llu nalluluki, *qaneryarait-*
llu nalluluki. ‘And I wondered how we were
going to go from place to place, not knowing
how to get around and not knowing *their*
language.’ (CIU 2005:406); Tua-i tuaten pitaluku,
qaneryararkairutua tua-i waniwa. ‘That much,
and now I have no further *words* to say.’ (QAN
1995:158); Yugtun Qaneryamek Calivik ‘The
Yup’ik Language Workshop’; < qaner-yaraq;
> Qaneryaraqegtaar, qaneryariurta

qasgi, qasgiq men’s community house; “kashim”;
steambath house # *and qasgi-* to go to the
kashim # *originally a moderately large structure in
which the men of a community resided and worked;
also used for sweatbaths, dances, and feasts; few if
any of the original buildings of this sort remain; in
some areas the word is now used for the small, low
buildings in which steam baths are taken (see also
maqivik); note that the English word “kashim” for
these structures comes from the relative case form
of the Yup’ik word qasgim, as in qasgim natra*
‘the floor of the kashim’ (*see also* Kusquqvak
‘Kuskokwim River’, *where the English comes
from the Yup’ik in the same way*); Tauna tua-i
qasgi kan’a quyungqavikurluku. Qakmaken
unuakumi erteqatarluku, arnaita anguteteng
neqliurluki qantatgun *qasgimun* payugtaqluki.
Tan’gaurluut-llu *qasgimi* neru’urluteng. ‘They
used that *kashim* down there as a gathering place.
From outside, just when the day was about to
break in the morning, their women would dish
food into their men’s bowls and bring them to
the *kashim*. The boys too ate in the *kashim*.’ (KIP

1998:27); Tauna anaanairutka wani malikluku, maligtesqenganga-am aanama, paqnayugngama, malikluku *qasgilumuk* tuunriqatallratni. ‘I went with my late aunt, because my mother asked me to go with her and since I was also curious; I went with her to *the kashim* where they were going to perform shamanistic rites.’ (AGA 1996:54); NS, Y, NI, CAN, K, BB, NR, LI; = qaygiq; > qagiarnaq, qasgiqenge-, qasgimiu

qavarvik sleeping bag; bedroom; bed (in NUN)
 < qavar-vik; < PY-S qava3vik (*under* PE qava3-)

qecirvik spittoon; spit can # qecirvingqellruyaaukt
 kuuvvيارutlernek ‘they used old coffee cans as spit cans’; < qecir-vik

qec’nge-, **qecngerte-** to bounce off; to jump up # qec’nguq ‘it jumped’; qec’ngaa ‘it jumped it’ / neqa qec’nguq ‘the fish jumped’ *out of the water*; Ellaita-llu tekicatgu nalteng *qecengvikluku* tua-i-am aviarrluni-am pillermini iquluni. ‘When he reached the place they were [hiding] they *jumped* at him and when he jumped aside to avoid being captured he slipped and fell.’ (ELN 1990:110); < qeceg-nge-, qeceg-?-

qemagte- to put away for safekeeping; to place (body) in coffin # qemagtuq ‘it was put away’; qemagtaa ‘he put it away’ / Tuaten taun’ angilluku kalmaanaminun *qemagarrluku*. ‘He untied it and *put it away* in his pocket.’ (QUL 2003:566); < qemag²- te¹-; > qemaggvik

qemaggvik, **qemaggviutaq** pocket; sewing box; container; bag # < qemagte-vik, qemagte-viutaq

qena- to be sick; to be ill # qenauq ‘he is sick’ / UK, BB, NR, LI, EG; > qenaa-, qenan, qenavik; < PY q0na-

qenavik hospital # BB, NR, LI; < qena-vik

qer’aq fish rack # *also plural for one fish rack*; iniillruunga taryaqvagnek ulligtamnek qer’anun ‘I hung the king salmon which I had prepared on the fish rack’; Taŷgken qer’at *kevraarturpallugnek* pilaruluteng. *Qer’aliaqluteng* muragnek cetamanek naparcirraarluteng tua-i-llu malrugnek muriigneq aglucetun elliviklukek malrutaararlukkek napartak. ‘The *fish rack* was made mostly of spruce wood. They would make *fish racks* by first putting four pieces of wood as

poles, stuck into the ground, with two parallel pieces fixed horizontally on top of the two pairs of poles.’ (PRA 1995*:460); = ek’raq, ker’aq; < PE 0k03a3-

qerriryak tin (metal) # Tamarmeng makut ekuayuilkai, suulutaaq, qerrirli, punerneq, cauvik, *qerriryak*, wall’u imarkaq, . . . ‘All of these (metal) which don’t burn: gold, silver, brass, iron, *tin*, or lead, . . .’ (NAAQ. 31:22); < qerrir-yak

qerrler- to be uncomfortably crowded # qerrlertuq ‘it (the space) is crowded’ / qerrlerutuq ‘he is being crowded by others’; qerrlerutaat ‘they are crowding around him’; tangercetaarvik qerrlerutellruuq ‘the theater was crowded’; . . . yugugaat-llu maligtaat qerrlerulluku-llu.

‘. . . many people followed him and *pressed in on* him.’ (MARK 5:24); < qerre-?-; < PE q03@03-

Qerrlurcarturvik the month of October # < qerrlurcaq-tur-vik

qerrvik ivory fastener for sewing bag # NUN

qerturvik mouthpiece of seal float # NUN

Qilangaarusvik August # *literally*: ‘puffins’ departure time’; *see Appendix 7 on the Yup’ik calendar*; NUN; < qilangaq-ir²-te⁵-vik (*with ai becoming aa per Nunivak dialect*)

qimugcivilkuk “dog pit” for dog remains to be put in # K; < qimugta-li-vik-?-lkuk

qucuvike- to want a garment (which is, however, too small) # NUN

Qugtarvik King Salmon River # *on the Alaska Pen.*; < qugtar-vk

qukaq middle; center; waist; lumbar vertebrae; lower back # *and qukar-* to reach the midpoint # . . . teq’allermek pilisqeTMgani unuakurpak elagluni, maaten erneq *qukaan* unatmi tumiik piak kavirpak qerrarnerek-wa malruk. ‘. . . she made a pit since she’d been told to do so, digging all morning, and when the day *reached its midpoint* [at noon] she observed that the palms of her hands were all red and that there were two blisters there.’ (ELN 1990:42); Kan’a-w’ natran *qukaani* 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, ereNrem qukAllrA,
erNerem qukAryArAA, ereNrem qukAryArAA
‘noon, midday’; erenrem qukaryarani tekita
‘the day has reached its midpoint, it is noon’;
> qukacengaq, qukailitaq, quakalek, quakaqliq,
qukarneq, qukarralek, qukartuqar-, quki-,
qukvir-, qukakiirar-

Qugtarvik — qukaq

qulig- to crack (as from dryness); to suffer great
thirst (even to the point of death) # quligtuq *or*
quligaa ‘it cracked’ / ellalliqsailan naucetaarvik
qulinguq ‘because it hasn’t rained the garden
(soil) is cracking’; . . . Moses-aamun qanerluteng,
“Ciin anucikut Egypt-aamek *quligtelluta*
tuquvkaryarturluta irniaput-llu ungungssiput-
llu?” ‘. . . saying to Moses, “Why have you
brought us out of Egypt, letting us *die of thirst*
along with our children and livestock?”’ (ANUC.
17:3); > qulineq; < PY qulil-

qulqin, qulqervik shelf # qulqitet ‘cupboard’;
Pelatekam iluani estuulurtarluni, kaminiamek,
qulqitnek, ingleret-wa. ‘Inside the tent there was a
table, a stove, *shelves*, and beds.’ (PRA 1995*:460);
< qule-?-n, qule-?-vik

qulrarvik elevated cache # EG; < qula-?-vik

qulvarvik elevated cache # Maaten tekicarturaa
tauna 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

qulvaq area high up # *and qulvar-* to elevate #
qulvartuq ‘it is put up’; qulvaraa ‘he put it in
a higher place’ / qulvaumauq ‘it is elevated’;
qulvanek ‘from high up’; Tengengami
tua-i mayulliniluni pagaavet *qulvanun*.
Tua-i mernullerkani piluku tua-i *qulvani*
yaqiucuaqaqluni tengaurturaliniluni. ‘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

qungasvik trunk, box, bag or other storage container; bentwood box; sewing box # Tua-llu-gguq atakuan iralirluni, pillia pakmani ca imna *qungasviggani* aqvasqell'uku mamterami tayim aganiluku. 'Then when the moon rose in the evening, she asked her to get a *bag* that was hanging in the food cache.' (AGA 1996:162); < qungate-vik

qungate- to put away; to stow # qungatuq 'it has been put away'; qungataa 'he put it away' / qungaciuq 'he stored something away'; Cali nunam naunrainek kiagmi katurrluki, cat tamalkuan uqvigaat-llu avasait *qungalluki* cungagcetellratni uqumek egnirluki. 'Also, in summer they gathered the land's plants, and they'd *put away* willow shoots while they are green adding seal oil to them.' (MAR1 2001:23); > qungasvik; < PY qu&at0-

qungisvik cemetery; graveyard # < qungite-vik **qungite-, qungi-** to bury # qungitaa 'he buried her' / . . . tua-i yuunrian *qungitelliniluku*. '. . . and so, when she died they *buried* her.' (ELL 1997:434); < qunguq-li²-te⁵; > qungisvik

qurre- to urinate; to spawn (of fish) # qurr'uq 'he urinated'; qurraa 'he urinated on it' / qurrsugtua 'I have to urinate'; iqalluarpiit qurr'ut 'the herring are spawning'; Tua-i-llu-gguq yuqercuguaqili. Arnassagaam-gguq pia, "Ataki tumamnun *qurri*." Tutgarlluum kiugaa, "Aa-aa, kiika-wa tumamun *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); > qurrenkaulug-, qurrailitaq, qurrsaraq, qurrsuun, qurrun, qurrvik; < PE qu30-

qurrlur- to cascade down # qurrlurtuq 'it cascaded down'; qurrluraa 'it cascaded down on it' / Kuigem *qurrlulriim* Eden-aami mertelaraa naucetaarvik. 'In Eden a *cascading* river watered the garden.' (AYAG. 2:10); Tangerqallinia anngani augmek tua kegginaa *qurrlura'*arluni. 'She saw her brother and noticed that his face had blood *flowing down* it.' (QUL 2003:474); cf. qurre-,

qurrlur-; < PE qu3lu3-

Qusiirvik May # *see Appendix 7 on the Yup'ik*

calendar; < qusuuq-?-vik

qusuuq rainbow smelt (*Osmerus mordax*) # kiagmi

yuut Kusquqvagmiut qusuurcualtut qalutgun

‘in the summer Kuskokwim people fish for smelt

with dipnets’; Kinguatni-llu *qusuuret* taryaquiit

piata, kuvyaaqluni. ‘After the *smelts* [ran], when

it was time for king salmon, he would fish with

a net.’ (PRA 1995*:461); Y, NI, NI, NUN, CAN, K,

NR; = quyuuq; > Qusiirvik

quya- to be thankful; to be grateful; to be glad; to

be appreciative # quyauq ‘he is thankful, glad’

/ quyatekaa ‘he is thankful or glad because of

it’; quyavikaa (*or*, quyaa) ‘he is thankful to her’,

‘he thanks her’; quyakaa ‘he appreciates it’;

quyataa ‘he is thankful because of something that

has happened to her’; Tua-i-ll’-am elliin *quyiimi*

Piliullinian tekican qell’uku tuaten paircelluni.

‘And because she was *thankful* since it evidently

quuskegcir- — quya-

quyavike- to be thankful to (him); to thank (him)

quyavikaa ‘he is thankful to him’, ‘he thanks

him’ / quyavikamken ‘I am thankful to you’; . . .

itqertut, mertameggnek itrulluteng. Maurluata-

llu *quyavikluki*, qanrulluki-llu tua-i qessailnguut

picularniluki, cikirluki-llu sugg’aliyaarneq.

‘. . . they burst in, bringing in the water they’d

gotten. Their grandmother *thanked* them, telling

them that those who aren’t reluctant to do

things have good fortune when hunting, and

she gave them little crackers.’ (ELN 1990:8);

Amlertut yuut *quyaviksukngaput* ikayuutellret

ukut kalikaat piliaqumallratni. ‘The people who

we want to *express our gratitude to* are numerous,

the ones who helped out when this book was

made.’ (KIP 1998:xxiii); Agayutma *quyavikamken*

aŷg’aricavnga assiilngumnek . . . ‘My God, I

thank you because you’ve taken away my sins

. . .’ (CAT 1950:82); Agayutvut quyinermi, . . .

Quyaviklaut aulukngakut kusgualuta-llu.’ Our

God on high, . . . Let us *thank* Him because He

takes care of us and protects us.’ (YUA 1945:40 &

LIT 1972:20); Elpet quyavikamteggem, Uaspataq.

‘We thank you, Lord.’ (ORT 2006:25); < quya-

vik-ke²-

quyurrvik meeting place; community hall #

quyurrvikaat ‘they gathered at it’; < quyurte-vik

quyurte- to gather together; to collect # quyurtut

‘they gathered’; quyurtai ‘he gathered them’

/ quyurtaartut ‘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)’;

piNgNAqellniit quyurtellniit ‘those who try to do

things together, organization, association’;

> quyurrvik

rruur- to wash (dishes) # rruurumauq ‘it has been

washed’; EG; = erur-

quyurrvik — rruur-

salkuuyaq, sal’kuuyaq casserole of meat or fish

with potatoes, onions, etc. # *from Russian* ;fhr’t

(zharkóe) ‘roast’; = cal’kuuyaq;

> sal’kuuyarvik

sal’kuuyarvik frying pan # EG; < sal’kuuyaq-vik

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’;

sek’kuvet ‘if/when you cut fish for drying’; Tua-i

amlernernek-llu piliqlanrilnguq tua-i qavcinek-llu

pill’uni, anuurluan imum *segluki* agarrlarai imkut

neqtarra. ‘He didn’t catch much but he did catch

some, and his grandmother *cut in preparation*

for drying, and hung those few fish he caught.’

(MAR2 2001:4) Y, CAN, K, BB, NR, LI, EG; = ceg-,

esseg-; > seg’aq, segg’aruaq, segvik, segyaraq;

< PE ci90!-

segvik dock # LI; < seg-vik

setiinkaaq pig # Suulutaatun kulutetun *setiinkaam*

cigvikekiitun; tuaten ayuquq arnaq kenegnalria

taŷgken 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, sitiinkaaq; *from Russian* pflʹyrf (zadínka) ‘back cut of meat’

skuulaq (Y, HBC, NI, NUN form), **skuuluq** (BB, NR, LL, EG, NI form) school # and **skuular-**, **skuulur-** to go to school # *from Russian* ir’kf (shkóla) and /or English school; > skuularaq, skuularista, skuularvik

skuularvik school #Y, HBC, NI, NUN: < skuular-vik

sulunaq salted fish or meat that is eaten after it is cut up and leached to remove excess salt # *Sulunanek-llu* neqnek tegulluten erunqigtaarluki pingayurqunek, mermun-llu akurrluki unugpak uitavkarluki. ‘Take *salted fish*, wash them, changing the water three times, and let them soak in water overnight.’ (YUU 1995:63); *from Russian* cjk=ysq (solyo’nyy); = culunaq; > sulunivik

sulunivik saltery # = culunivik; < sulunaq-li²-vik

suuq movie; show # *from English* ‘show’; > suuliyar-, suurvik

suurvik movie theater # < suuq-vik

taangaq liquor # and **taangar-** to drink liquor # taangartuq ‘he is drinking’ / *Taangaryunqellriit* nernertulriit-llu cairuciiqngata. ‘*Heavy drinkers* and gluttons will come to have nothing.’ (AYUQ. 23:21); tAANGAm ANglicurlAgocellrA qumiullrANi

‘fetal alcohol syndrome’ (*medical neologism*);

ANerNerAkuN tAANGAm cuqyutii ‘breathalyzer’

(*legal neologism*); taangarpallaria ‘alcohol overdose’ (*medical/legal neologism*); *from Aleut*

taanga/ (taa&aX) or *Sugpiaq* taangaq ‘water’; >

taanganrirciigate-, taangarvik, taangaryaraq,

taangatu-, taangiqe-; cf. *Zagoskin 1842 list (1)*, *Dall 1866 list (8)*

taangarvik bar; liquor store # < taangaq-vik

taku-¹ to check a fish trap or fishnet # takua ‘he is checking it’ / takuiguq ‘he is checking a fish trap or fishnet’; Tua-i piyunariaqan kuvya *takuaqluku*.

Ilíini unugiuraraqluteng mikurngataqata 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 reprintings)); < PE taku-; *cf.*

taku-², taku-, takvik, takuyar-

takvigtu- to have good eyesight # takvigtuuq ‘he
has good eyesight’ / < takvik-tu-

takvik pupil of the eye # *and* **takvig-** to see

normally # takvigtuuq ‘he sees normally’ / tAkviim

tunyyArAA ‘optic nerve’; Iingelliniluni yuut iingita

takvinerpaitnek. ‘He had gotten eyes that were

able to *see* better than (normal) people’s eyes.’

(QUL 2003:392); > takviate-, takvigtu-; *cf.* taku-;

< PE takvi!-

talicivik shelter for smoking fish; smokehouse

literally: ‘place to shelter things’; Tamaani

neqlilratni talicivigtarluni, 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

talite- to shelter from wind, sun, rain, snow, etc.; to

shade # talituq ‘he or it is sheltered’; talitaa ‘he

or it is sheltering it’ / *Taliyutekluki* akerteṣun,

qitngiryullerkarteng man’a *talilluku*. ‘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(-))

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

snare’; Quyaviksuganka cakneq ciulirneret

tamalkuita ikayuutellret . . . ‘I want very much to

thank *all* the elders who helped out . . .’ (AGA

1996:viii); . . . *tamalkuan* neraa neqni qantani-

llu painqercaarluku. ‘. . . she ate *all* her food

and licked his plate clean.’ (ELN 1990:5); Yuut

tangerrluku *tamalkurmeng*. ‘*All* the people saw

it.’ (TAP 2004:79); Patuani nuna *tamalkurmi*

tunguriuq, . . . ‘Because it cast shade over it, the

entire land became dark, . . .’ (ANUC. 10:15);

Anqerluni itruqurilliniluni tua-i *tamalkuuciicetun*

cetuanek tuaten. ‘After going out briefly she

brought in belugas in their *entirety*.’ (QUL

2003:108); Ataneq, Agayutmaa, umyuaqa

tamalkirrluku nanrarciamken. ‘Oh Lord, my God, I will praise you, *entirely* devoting my mind (toward that purpose).’ (PSALM 86:12); *see Appendix 2 on the inflection of the quantifier/qualifier construction*; < tamar-?

tangercetaaq movie # *and tangercetaar-* to watch a movie # *tangercetaartuq* ‘he is watching a movie’ / George Bunyan-aam Naparyaarmium ukuk paluqtaruak kegginauk pilialqak 1946-aami *tangercetaalilratni* Disney-nkut Alaska Eskimo-mek. ‘George Bunyan of Hooper Bay made these beaver masks in 1946 when the Disney company made the *movie* “The Alaskan Eskimo”.’ (AGA 1996:57); < tangerr-cetaaq; > tangercetaarvik

tangercetaarvik movie theater # < tangercetaar-vik

tangrruarvik movie theater # < tangrruar-vik

tan’gurraq* boy; lad; jack in cards; child of either sex (*NUN meaning*) # Tamaani makut angutet *tan’gurraat-llu* qasgimterpallurluteng pilallrulliniameng. Qasgi una quyurtaarvikluku calivikluku elitnaurvikluku-llu. ‘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 tan!u3aq

taqe- to quit; to finish # *taq’uq* ‘he finished’; *taqaa* ‘he finished it’ / *taqutuq* ‘he completed something’; *taqitaa* ‘he finished with it’; *taqiutuq* ‘he finished with things’; *taqiuskuvet kitak maligeskia* ‘when you finish your chores, come with me’; *taqumauq* ‘it is completed, ready’; *taqumanrituq* ‘it is not completed’; *taqcuqaernariuq* ‘it is time for a short break’; Niicuumilani-llu qiangluni, nenglairuskan-llu malikciqniluku piani taŷgaam *taqlumi*. ‘Because he didn’t want to listen to her she started to cry, and it was only when he told her that she could go along when it warms up, that she *stopped*.’ (ELN 1990:14); tAqucilleq picirkAnek ‘contract’

(*legal neologism*); *used with a nominalized verb to express ‘after V-ing’, as in the following three examples*: Ungungssit *men’ermek taqngata* angun tegutuq kulutmek akitulriamek suulutaamek . . . ‘When the animals *had finished drinking* the man took out a valuable gold ring . . .’ (AYAG.

23:22); *Taṅgameng nernernek* egmianun cali ayagluteng. ‘*When they finished eating they left again immediately.*’ (ELN 1990:45); Aren, imna-ll’ pakemna kanguruaq qalrialuni mis’artelleq *qanenermek taṅgan* pillinia, elliin waniwa alerqualuku iingevkaryuumayaqniluku. ‘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); > taqaite-, taqcagte-, taq’i-, taqīir-, taqinar-, taqmigte-, taqsuarir-, taqte-, taqucivik, taqucilleq picirkamek, taqumalria; < PE taq0-

taqucivik factory # < taqe-te⁵-i²-vik

tatame- to be startled # tatamuq ‘he got startled’ / tatamtaa ‘he startled her’; tatamTMgaitaa ‘he won’t startle her’; Tua-i elitnauryaraminek umyuaratequrainanrani cam tengviklukek. Ellii-llu murilkenrilami *tatamluni*, kegginaa-llu 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 startled*, and her face flushed and she broke out into a sweat.’ (PRA 1995:336); *cf.* tave-; < PE tatam0(t)-

taṽgaam, taṽg’am (*UY form*) however; but; only; except for; instead # *conjunctive particle*; irniara tekitsuq taṽgaam maurlua pivkenani ‘her child arrived, but not her grandmother’; taṽgaam ataucimek cikillruanga ‘he gave me only one’; kuimaryugngaunga taṽgaam piyuumiitua ‘I can swim but I don’t care to’; Ilaṽ *taṽgaam* piciriyarat tamarluteng . . . ‘Some customs, *however*, are lost, . . .’ (KIP 1998:vii); Kuigata-ll’ tamana ce÷ii uqvigangqerrluni *taṽgaam* marauluni paṽgna keluat. ‘The shore of their river had willows, *but* behind them there was a marshy area.’ (MAR1 2001:91); Taum-gguq tua-i nukalpiam qasgini tauna maqiviuyuulan calivikuratuluku *taṽgaam*. ‘Because it was not used for bathing, that proficient hunter always used his kashim as his workshop *instead.*’ (QUL 2003:622); < tava(ni)=am

tengmiaq bird; fowl # Neryungami unuaquan ercan qerruni teguamiki ayagtuq *tengmiarcurluni*;

tengmiarcaryaaquq 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); teŋmiAret iŋitiit (*NUN usage*) ‘June’, *literally*: ‘birds give birth’; teŋmiAret taŋqiAt (*NUN usage*) ‘May’, *literally*: ‘birds’ month’; *see Appendix 7 on the Yup’ik calendar*; > tengempak, tengmiacuar(aq), tengmialler(aq), tengmiaqsar(aq), tengmiarcuun, tengmiarpak, tengmiarrluk, Tengmiirviguaq, Tengmiirvik, tengmiqsaq; < PY t0&mi(C)aq (*under* PE t0&0-)

Tengmiirviguaq March # *see Appendix 7 on the Yup’ik calendar*; < tengmiaq-?-vik-uaq

Tengmiirvik April # *see Appendix 7 on the Yup’ik calendar*; < tengmiaq-?-vik

teqsuqaq adipose fin of a fish; tail feathers of a bird; tail fin of an airplane # Cauyat-llu avatait waten allgiaraat *teqsuqritnek* kapusvikluki qivyurrarnek nuulirluki. ‘On the periphery of the drums they stuck in oldsquaw *tail feathers*, attaching a few down feathers on their tips.’ (AGA 1996:87); < teq-?-qaq

teru area at foot of person, animal, bed, etc.; bed partner who sleeps with his body heading in the opposite or the perpendicular direction at the end of the bed; notch for bowstring in end of arrow shaft or at end of bow # ingleret teruat ‘the foot of the bed’; teruklutek inareskitek! ‘you go to bed each facing opposite directions’ (head-to-foot)!; Una-llu nakrutain aciat nemervimi ngeliinek, wangkuta piciyarallemcetun avani, kavirquraumaluni *teruni* tekilluku. ‘An area below the stabilizers starting from the binding, in accordance with our custom, is painted red all the way to its *notch*.’ (CIU 2005:34); Tua-i-llu iluvaucamegteggu aviukaqvikluku tauna tuqumalria, natiinun *teruanun-llu* aviukaqraarluteng . . . ‘And when they brought the bowl of food further in (to the house) they’d put a pinch of food by its [the body’s] *foot area* as a food offering for the deceased . . .’ (CAU 1985:122); Taqukam . . . paallagviklinia. Waniwa-gguq patginanarani, yuk imna tengelria

ciuqerranek, pagg'un quliikun. Yaavet-llu
teruanun tuc'ami ngel'arturluni. 'The bear sprang
it him. Then while it was slapping (at him), that
person flew up in front of it, and over it. When
he landed at *its foot behind it* he was laughing.'
(YUU 1995:13); *cf.* *teruvailitaq*

teve- to go over or through a portage; to set (sun,
moon, etc.) # *tev'uq* 'he is portaging'; *tevaa* 'he is
portaging over it' / *tevutaa* 'he is taking it over
a portage'; *akerta tev'uq* 'the sun is setting'; *Aa*
ciin pikna umyuama qam'um teveviknaluku *alkau*
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-*, *tevt-*, *tevyaraq*,
Tevyaraq, *tevyuli*; < PE 0t0v0-

tevt- to drape over something # *tevtuq* 'it got
draped over something'; *tevtaa* 'he draped it
over something' / *tevingauq* 'it has been draped
over'; *paltuuni tevtaa inivigmun* 'he draped his
coat over the clothesline'; *teverqai* 'he hangs
them one after another'; *Qaŷgna-ll'* *amirkanek*
tus'arlluku teveqvik'lallrukii *qasgim egkua*. 'He'd
hang the bearded seal skins covering the entire
back of the kashim.' (AGA 1996:190); < *teve-te*²-;
> *tevinga-*

tuker- to push or brace with one's feet; to hatch (of
an egg) # *tukertuq* 'he is bracing himself with
his feet'; 'it is hatching'; *tukraa* 'he is pushing
against it with his feet' / *tukqertuq* 'it (gun)
kicked'; *kayangutanka iisuraalinraat tukellruut*
akwaugaq 'the sandpiper eggs which I found
hatched yesterday'; . . . *ungiliit tua-i qerruluteng*
tuquluteng, aŷgkut taŷgaam ingqiyagait
tukeryutullruut. ' . . . the lice would freeze to
death, but their little nits would *hatch*.' (CIU
2005:214); *tukervik AyAgAq* 'deck beam just fore of
the cockpit deck beam of a kayak'; < *tuk-?*;
> *tuk'naayaaq, tukpag-*; *cf. Wrangell 1839 list (16)*;
> *tukeqnirte-*, *tukervik, tukite-*; < PE tuk03-

tukervik strut fore and aft next to large strut
running across top of kayak; one of the three ribs
in front of hatch # NUN: < *tuker-vik*

tukir- to be a guest # *tukirtuq* 'he is a guest'; *tukiraa*
'he is a guest of his' / *Kauturyaraat-am yugnun*
tukituluteng. 'Swallows, it seems, like to *stay with*

people.’ (AGA 1996:44); Y, HBC, NUN; < tukuq-

ir¹-; > tukirvik

tukirvik hotel; room or apartment (for rent) #

< tukir-vik

tulvaaq, tulvaarraq heavy cloth; denim # Wiinga-w’

pingenratgun pillruama, iliit-llu *tulvaarrarmek*

itrutlalia alkungyugvikaqatni. ‘Since I was there

when it became available, one of them would

come in bringing *heavy cloth* since someone

had requested wall covering material.’ (AGA

1966:120); *from Russian* n’ktdsq (tólevyy) ‘roofing

felt’

tune- to exchange; to give; to trade; to sell # tun’uq

‘it is given, sold’; tunaa ‘he gave it to someone’

/ nutek tunellrua qetunraminun ‘he gave the

gun to his son (to use, but can also be permanent

giving, perhaps in exchange for something else)’;

tunuiq ‘he is selling something’; tunviirutuq ‘he

can’t give any more’, ‘he has no more to give’;

angyacuarallni tunaa yuinarnek tallimatun ‘he

sold his little old boat for one hundred dollars’;

tun’ivikaa ‘he sold something to him’; . . .

uumun ciuqlirmun teggnermun *tunciqaat*. Cali

yuarluteng, yuarluteng, cali ang’uralriamek

nalkuskuneng tunglianun *tunluku*. ‘. . . they will

give it to the first elder. And, while searching and

searching, and if they find something greater

they *give* it to the next ones.’ (TAP 2004:97);

Tekicamiu *tungaku* pillinia taum, “Una-mi

cauga?” ‘When he reached him and when he *gave*

it to him that person said to him, “And what then

is this?”’ (YUU 1995:21); > tuneniar-, tuniaqe-,

tuntur-

tuniarvik marketplace # Cass’ami qulngunrita’armi

cali ayiimi tangertuq allanek qacigtellrianek

tuniarvigmi. ‘At nine o’clock when he went

on his way he saw others taking it easy in the

marketplace.’ (MATT. 20:3); < tuniar-vik

tusnga- to rest on a base or foundation; to depend

on something; to be attached # tusngauq ‘it

rests on something’; tusngaa ‘it rests on it’ /

tusngauq teggalqumun ‘it rests on the rock’;

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

tusngavik, tusnganeq foundation # *Tusngavikiu* Ataneq. Ukverluten, cacetuluten. ‘Let the Lord be your *foundation*. Have faith, take heart.’ (PSALM 27:14); < tusnga-vik, tusnga-neq¹

tuusiik, tuuyiik lesser golden plover (*Pluvialis dominica*); black-bellied plover (*Pluvialis squatarola*) # = tuvik; *cf.* tuli’ik; < PE tu9i!

tuvcu- root; > tuvcuguaq, tuvculqurraq, tuvcunguarvik; *cf.* tuve-

tuvcunguarvik lump in throat # K, Y, NI, CAN, HBC, BB; < tuvcu-uar-vik

tuyngavik, tuynganeq foundation # HBC; < tuynga-vik, tuynga-neq¹

uata^e area downriver or toward the exit from possessor # uatairaa ‘he went by the downriver side it’; Nem-wa keluani agayuvik. Agayuviim-llu *uatiini* kelinikaaq. ‘Behind the house is the church. And on the *downriver side* of the church is the clinic.’ (PRA 1995:107); *cf.* uan; < ua(ni)-te³-; > uakarar-; < PE u!an

uciir- to unload # uciirtuq ‘it has been unloaded, is now empty of cargo’; uciiraa ‘he unloaded it’ / uciiraat paacaq tuskanek ‘they are unloading lumber from the barge’; < uci-ir²-; > uciirta, uciirvik; < PE uci&i3- (*under* PE uci¹)

uciirvik dock; wharf # < uciir-vik

ucuqe- to praise; to be in awe of (him); to express one’s respect toward (him); to revere # ucuqaa ‘he praises, reveres, or respects her’ / ucuquq ellminek ‘he exalts himself’; allanek yugnek ucuqituq ‘he expects too much of other people’; Taum kinguakun uqilariqerrluni. Ilain-llu ucuqaqluku yaaqvanun ayallra, tekitaqami qanemciaqan natmun ayallminek. ‘After that he became fleet-footed. His fellows were *struck with awe* at him when he told them how far away he’d come from whenever he arrived.’ (YUU 1995:79); Nanramamteggen ilukegcitkamteggen, ciktaarvikamteggen *ucuqamteggen*

quyavikamteggeng-llu ucurnan angataailan. ‘We
praise You, we are well pleased with You, we
bow down to You, we revere You, and we are
thankful to You because Your praise-worthiness
is boundless.’ (YUA 1945:51 & LIT 1972:25);
< ucur-ke²-

ucurnarquciq, ucurnarqun glory # Angayuqauvik,
piniq-llu *ucurnarquciq-llu* elpet pikngavki, . . .
‘For Thine is the kingdom, the power, and
the *glory*, . . .’ (MATT. 6:13); < ucurnarqe-ci-q,
ucurnarqe-n

ugna the one downriver or by the exit # *restricted
demonstrative pronoun*; ugna amiigmeIngurmun
ikircessgu! ‘let the one at the door open it!’;
ug’umun ‘to the one downriver or by the
exit’; ugkut ‘those downriver or by the exit’;
Waniwa Pengurmiut Atrivigmiut-llu *ugkut*
uitallruut yaaqsiutevkenateng. ‘The *downriver*
villages of Penguq and Atrivik were not far
from each other.’ (TAP 2004:18); *see* ua(ni), *the
corresponding demonstrative adverb*; *see Appendix 3
on demonstratives*; < PE *dem* u!-

uiq* marmot (*Marmota caligata*) # . . . qiuret-llu
uiet uitavikaqluki. ‘. . . *coney*s (*marmots*) have
the boulders as their dwelling places.’ (PSALM
104:18); K, BB; *imitative*

uitanqegcin, uitanqegcillerkaq peace #
Uitanqegcitmek unisvikamci, *uitanqegcitmek*
cikiramci, . . . ‘*Peace* I leave with you, *peace* I give
to you, . . .’ JOHN 14:27); < uita-nqegci-n, uita-
nqegci-lleq-kaq

uivaar-, uivvaar- to revolve repeatedly; to circle
repeatedly # uivaartuq ‘it is revolving’; uivaaraa
‘it is going around it repeatedly’ / . . . akagluni
cikmirmi, tua-i-llu tuc’ami pengum terr’anun
uilluni pagna qilak tangerrluku, tuarpiaq tamana
nuna *uivaalria*, ilua-llu 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
nakacugnek qillerrvikumalriit *uivvaarluku* kan’a
iteryaraq, tuamte-llu nakacuut kalevvluksi tuavet

anluamun. ‘The hunters took their spears with the sea mammal bladders tied to them and *repeatedly circled* around the (ice hole) entrance down here, and then pushed the bladders into the hold in the ice.’ (CAU 1985:79); < uive-a-, uive-a-; > uivaartur-, uivaaryaraq; < PE uyiv9a3- (*under* PE uyiv0-)

uitanqegcin — uivaar-

uive- to circle; to revolve; to rotate # uivuq
‘it is going around in a circle’; uivaa ‘it is going around it’ / uivtaa ‘he is turning it around’; uivutaa ‘he is taking it with him as he goes around’; Apiatam-llu kinguani cali *uivevsiaarraarluku* nanvaq uterrluteng kalngateng muinrilengraata. ‘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); = uyive-; > uivaar-, uivagci-, uivcetaaq, uivenqegg-, Uivik, uivluk, uivneq, uivquq, uivtaaq, uivun, uivur-; *cf. Nelson 1877–1881 list (127)*; < PE uyiv0-

Uivik, Uiv’ik, Uivevik December

Nakaciutullruut-gguq uksumi *Uiviim* wall’u
Iralullaam 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. naivik and naive-ukineq* hole (especially a hole made intentionally)
ciin una puyirvik ukinengqerta? ‘why does this stovepipe have a hole in it?’; Anngamek piuq *ukinerugaat* nunam qaingani, tekittelrani cataiqaarluteng, tanqigmek anluggluteng.
‘When they₂ went out, they saw lots of *holes* in the ground that hadn’t been there when he’d arrived, and they were glowing with light.’ (YUU 1995:81); ukinerpal’er *or* ukinvall’er ‘huge hole’;
< uki-te²-neq¹

uksuilleq, uksuivik, uksiiyaraq fall camp # . . .

aipaan taum piyaaqellinia tua-i alanguamek, *uksuillerni* qavartarlutek. ‘. . . his companion tried to tell him about it, because they were experiencing a supernatural presence, spending the night in the *fall camp*.’ (QAN 1995:206);
< uksui-lleq¹, uksui-vik, uksii-yaraq

unga- to show affectionate attachment by clinging to another (usually of a child who clings to an adult) # ungauq ‘he is showing affectionate attachment’ / ungakaa *or* ungavikaa ‘he is showing affectionate attachment to her’; > ungananarqe-, ungaqtar-, ungatar-; *cf.* una²-; < PE u&a-

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’ / unguyartut ‘they are going on a game drive’; > ungumrar-, Unguurvik; *cf.* ungungssiq; < PE u&u-

Unguurvik February # *see Appendix 7 on the Yup’ik calendar*; < ungu-ur-vik

up’nerkaq spring (season) # *and* **up’nerkar-** to become spring # up’nerkartuq ‘it became spring’; up’nerkaraa ‘spring came upon it’ / up’nerkami angutet tan’gurraat-llu kanaqlagcualartut ‘in spring men and boys hunt muskrats’; < upte-neq¹-kaq, upte-neq¹-kaq; = upenerkaq; > up’nerkarpak, up’nerkarrvik, up’nerki-; < PE up0n(0)3ak9a3 (*under* PE up0n(0)3a3)

up’nerkarrvik spring camp # Y; up’nerkaq-te¹-vik

up’nerkilleq, up’nerkivik spring camp # *Up’nerkivigmi* qayuw’ ellii qangqiircuucirluni qavcirrarnek cali-llu maqaruarcuucirluni. ‘In *spring camp* she set several squirrel snares and also rabbit snares.’ (ELN 1990:35); < up’nerki-lleq, up’nerki-vik

uq- shelter # *deep root*; *cf.* uqeq, uqite-¹, uqivigaq, uqvik, uqurrsuk, uqumigte²-

uqi- to have plenty of food and other goods; to have much oil # *of a seal*. uqiuq ‘it has a lot of oil’ / < uquq-i³-; > uqite-², uqiinaq, uqilngu-, uqiqite-, uqiqur-, uqivik

uqir- to put oil in # uqirtuq ‘it has oil put in it’; uqiraa ‘he put oil in it’ / Aling arenqia, naken waniw’ kenurraqa *uqirciu?* Cakneq-llu tanqigiqerpaa! ‘My goodness, where did you get more *oil to fill* my lamp? It’s so bright!’ (QUL 2003:239); < uquq-ir¹-; > uqirissuun, uqirvik **uqirvik, uqiryaraq** fuel tank # < uqir-vik, uqir-yaraq

uqisvik sheltered spot; shelter; refuge # = uqiyyvik;

< uqite-vik

uqite⁻¹ to take shelter # uqituq ‘he took shelter’;

uqitaa ‘he put it in a sheltered spot’ / > uqisnga-,

uqisvik; *cf.* uq-; < PE uqgit- (*under* PE uq03)

uqiyyvik sheltered spot; shelter; refuge # HBC; =

uqisvik; < uqite-vik

uqivik, **uqivigaq** container for oil # < uqi-vik, uqi-vik

uquq oil; *especially* seal oil; blubber; *by extension*

any edible oil; *in context also* fuel oil; lubricating

oil; gasoline # Kenurrluteng qikunek *uqumek*

imalegnek. ‘For lamps they had clay vessels

full of *seal oil*.’ (CAU 1985:48); Tamukaanek-

llu caqerluteng aurluteng tua-i-llu meciarluksi

uqumek nerluksi. ‘And once they gathered pussy

willow catkins, dipping them in *seal oil* as they

ate them.’ (ELN 1990:16); . . . *uquirirraarlumi-llu*

makliim taum *uqua* pilagtuarluku . . . ‘. . . after

she removed the *blubber* she butchered that

bearded seal’s *blubber* . . .’ (CUN 2007:19); <

?-quq; > uqi-, uqir-, uquaq, uquarige-, uquarqe-,

uquinaq, uquir(aq), uquirun, uquleqaq,

uqulkatak, uqulkuk, uqumaarrluk, uqumleq,

uqumyak, uqumelnguq, uqungnak, uqunguaq,

uqup’alek, uqurcailkun, uqurcir-, uquri-,

uqurkaq, uqurkellicarrsuun, uqurliq, uqurpak,

uqurte⁻¹, uqurte⁻², uqurvik, uquurte-, uquucilleq,

uquucunguaq, uquviarrluk, uquryak; < PE uq9u3

uqurvik, **uquyaraq** fuel tank # < uquq-vik, uquq-

yaraq

uquucilleq, **uquucivik** pit or container for storing

seal oil # NUN; < uquq-un-li²-lleq, < uquq- un-

li²-vik

uqviaq*, **uqviaraq**, **uqvigaq** willow (*Salix* sp.); *more*

generally, tree # . . . qugtarqamta qakineruarnek

uqviarneq ekqutkamte÷ek . . . ‘. . . whenever we’d

get dried *willows* for kindling . . .’ (AGA 1996:

102); < uqvik-aq²; > Uqvigartalek

uqviggluk pussy willow # EG; < uqvik-rrluk

uqvigpik (*Y form*), **uqvigpiaq** willow (*Salix* sp.)

Unuaquani-llu unuakumi makcara’arluteng

aanakellriit qusuuliugataameng, nuv’itkarluteng

uqvigpagnek. ‘The next day the children and their

mother got up early in the morning because
they were going to work on the smelt, and they
gathered stringers from *willow* shoots.’ (PRA

1995*:461); < uqvik-pik², uqvik-pik²

uqviicar(aq*) redpoll (*Carduelis* sp.) # < uqvik-?

uqvik willow (*Salix* sp.); *more generally*, tree #

> uqviaq, uqvigggluk, uqvigpik, uqviicar(aq),

uqvinraq; *cf.* uq-; < PE uqvi!

uqvinraq drift log # (?); < uqvik-nraq

uspeq weight; pound # *and usper-* to weigh #

usperaa ‘he weighed it’ / ellminek uspertuq ‘he

weighed himself’; Aturluni suulutaamek yuinaat

pingayun akimiarmek *uspernek*, piliaqellrui

kenurrarvik aklui-llu. ‘He made the lamp holder

and its fittings using seventy-five *pounds* of gold.’

(ANUC. 37:24); < PE usp03- (*under* PE u90!-)

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’; < utaq-?-;

> Utaqalgirvik

Utaqalgirvik Purgatory (Christian conception)

Ikayuqiki-llu angayuqaanka, atanrenka-llu,

tungayiinka, elluarrluteng pistenka, anerneret-llu

UtaqalgirvigmeInguut. ‘And help my parents, my

masters, my relatives, the righteous servants, and

the souls in *Purgatory*.’ (CAT 1950:8); < utaqalgir-

vik

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); = utetmun; < ute-tmun;

> utelmuar-

uucivik oven # < uute-i²-vik

uute- to burn (flesh); to cook by baking or roasting

rather than boiling # uutuuq ‘he burned himself’;

uutaa ‘he cooked it, burned it’ / uusngaituq

‘it won’t get burnt’; caskami imaanek uucetaa

‘he burned her with the contents of his cup’;

Tutgarrlung, keneq malleppiqnaku, *uuciiquten!*

‘Grandson, don’t go so close to the fire; *you’ll get*

burned!’ (UNP1); Tua-i-llu elkek panini-llu taukut

pie-yarkat qaqicata *uulluki*. ‘And when the pies

were ready she and he daughter *baked* them.’

(PRA 1995:413); < uu-te²-; > uucissuun, uucivik,
uuga'rte-, uuneq, uutaq, utar-; < PE u!ut-
(under PE u!u-)

uyiqe- to keep going back for more; to take
freely; to get a lot of food at a party # uyiquq
'he keeps going back for more'; uyiqviiqnak!
'don't overdo it (wastefully)!; Tamaa-i akluitnek
tegutelallminek atii *uyiq'luni* pillilria. 'His father
had their clothes that he had *taken freely*.' (QUL
2003:274); < ?-liqe¹-; > uyiqvik; *cf.* uyerqe-;
< PE uyiq0-

uyiqvik smorgasbord, buffet, meal with various
types of food laid out for diners to select #
< uyiqe-vik

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

yualukaq sewing thread made of caribou, whale,
or moose sinew; any sewing thread # tuntuviit
yualuitnek yualukirluteng mingqelallruut
ak'a tamaani 'they sewed using moose sinew
as thread in the old times'; < yualuq-kaq;
yualukarvik

yualukarvik spool for (or from) thread #
< yualukaq-vik

yugtaq artifact; Eskimo artifact; Native-made item;
homemade thing; Yup'ik food item # yugtauguq
'it is a Native-made thing'; Nerangnaqutnun
canun piciatun aturtuq qayaq tamaani avani
ciuqvani, wangkuta ngel'ekluta, *yugtaat* makut
qayat taqelriit tayima. 'The kayak was used for
all sort of subsistence activities in the past, but
starting with our generation, the use of *truly*
Eskimo-type kayaks has ceased.' (PAI 2008:316);
< yuk-taq²; > yugtarvik

yugtarvik museum of man-made artifacts #

< yugtaq-vik

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'; yup'ik 'real person', 'Southwestern Alaskan Eskimo'; *if used with a velar-dropping suffix, velar dropping in such cases is optional (though preferred), for example, yui or yug'i 'its people'; yuut or yug'et 'people'; sometimes retaining the velar renders of more literal meaning, for example:* yug'urtuq 'it became a person' (*in contrast to yuurtuq 'he was born'*); yug'uluni '(he) being a person or Eskimo' (*in contrast to yuuluni '(he) being alive'*); *in context yuk may mean 'offspring', 'owner', or 'Southwestern Alaskan Eskimo':* una yuk'aqa 'this is my child'; ut'rutaa navraq yuanun 'he returned the borrowed thing to its owner'; yung'uq 'she got a child', 'it got an owner'; yuuyuksaaqaqa 'I thought he was an Eskimo', 'I thought it was a human'; "uin-qaa yuuguq?" "qaang, kassauguq" "is your husband an Eskimo?" "no, he's a white man"; *further examples:* yugtaituq 'there is no one here'; yuut taigut 'people are coming'; yugtanguq 'it got inhabitants'; yugtaituq 'there's no one there'; yuituq 'it doesn't have an owner'; aninguam yua 'the encased pus inside the boil' (*literally: 'the person of the boil'*); tangellruunga pingayunek yugnek pamani 'I saw three people back there'; Yuunrilngermi, qimugteTMgunge'rmi, niisngariluku *yun'i*. 'Although it wasn't a person, and although it was dog, it began to heed its owner.' (YUP 2005:136); Atanrem tangrrai nunam *yui* assiitqapiggluteng kesianek, . . . 'The Lord saw that the *people* of the earth were always very evil, . . .' (AYAG. 6:5); . . . umyuaqevkalarciqait alerquutenka, wiinga-llu elpeci *yuk'arkauluci*. ' . . . they will remind (you) of my commandments, and you will be my *people*.' (NAAQ. 15:40); Imna-w' qayam *yua* tayima. Tua-i aqvalgirluku. 'That kayak's *owner* (*person*) was gone. They went back to get him.' (QUL 2003:636); Nakaciuryarakun

qigcikkerteng pitameggnek, cali quyalteng
maniluku tamakunun pitameng *yuitmun*:
Ukvelallrulliniameng cam unguvalriim *yua*
nakacuani uitalarniluku, . . . ‘Through the
Bladder Feast they’d show respect for the game
they’d caught, and display their gratitude to their
quarries’ *spirits*: In that they believe that a living
creature’s *spirit* resided in its bladder [when the
animal was about to be killed its spirit entered
its bladder], . . .’ (PRA 1995:458); Capernarqut
tamaani *yullret* aŷgkut, *yuk* ‘egtaaraat assilriit
tangvallrenka. ‘Those *people* of the past were
superb, the ones I saw were good, fine, *people*.’
(AGA 1996:112); *the word yuk is the source of the
English term “yua”, which along with its Inuit/
Inupiaq counterpart “inua” is used in anthropological
literature for the “soul”, “spirit”, or “essence” of
a person, animal, or object in traditional Eskimo
belief*; ellAm YuA ‘the Person of the Universe;
God’; Tamaani tamakut yuut Agayutmek
qaneqsaunateng, waten taŷgaam qanraqluteng,
‘*Ellam Yua*’. *Ellam Yua* qigcikkulu callermeggni
tamiini, tua-i cakneq qigcikkulu. ‘In those days
people did not use the word “God”, but they
would say “*the Person of the Universe*”. In their
daily lives they showed the *Person of the Universe*
great reverence because they were keenly aware
of his presence and behaved accordingly with
respect and honor.’ (CIU 2005:274); NS, Y, Hooper
Bay (but for Chevak, see cuk), NI, CAN, K, BB,
NR, LI; = cuk, suk; > yik’ute-, yuc’illia-, yugaq,
yug’aq, Yugngalnguq, yugniite-, yugnike-,
yugninarqe-, yugnirqe-, yugtarvik, yugte-,
yugtutuli, Yugtun, yug’urte-, yugyag-, yuilquq,
yuilriq, yuinaq, yuk’acessngiar(aq), yuk’apiaq,
yuksagute-, yuliaq, yul’inqaq, yuliur-, yulkia-,
yungcar- to treat medically; to heal # yungcartuq
‘he is being treated medically’; yungcaraa ‘he
is treating her medically’ / . . . naulluulriit-llu
amlleret uqumek mingugait *yungcarluki*. ‘. . .
applying oil to the many sick people, he *healed*
them.’ (MARK 6:13); Qanickaam qainganun
piluteng ukurpak calinaurtut *yungcariluteng*
naunrarnek nunami qanickam 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 yu&ca3- (under PE i&u!)*

yungcarvik hospital # < yungcar-vik

yuqerrvik outhouse; toilet; privy # angutet

yuqerrviat ‘men’s room’; arnat yuqerrviat ‘ladies’ room’; < yuqerte-vik

yurar-², yura’arte- to check outside; to poke one’s head out as to take a look; to emerge; to pop us into view # amiigkun maaten yura’artuq iinga qiuluni ‘as he popped outside by the door, I saw that he had a black eye’; Asveret iliini *yura’arrvik’larait* qayat. ‘Sometimes walrus *emerge from the water* onto kayaks.’ (PAI 200:290); = curar-

yu¹- to live; to be alive; to be a Yup’ik Eskimo # *literally*: ‘to be a person’; *the Yup’ik Eskimo connotation is there in certain contexts*: uin-qaa yuuguq wall’u kassauguq? ‘is your husband a Yup’ik Eskimo or a white man?’, *but not in other contexts*: apa’urluqa cali yuuguq ‘my grandfather is still alive’, *and*, tangellren yaaqvani yuullrunrituq, tuntuvaayarquq taŷgaam ‘the one you saw isn’t a person; instead it was likely a moose’; Cali-llu waten *yuugurallemte÷i*, ilavut, ciuqlirput wall’u kinguqlirput umyugaa navgualuku pisqevkenaku taŷgaam maligtengnaqu’urluku *yuusqelluta*. ‘Also in our *life* we’re told not to perturb the minds (of) our relatives, our elders or those younger than up, but we are to *live* following them [our precepts].’ (ELL 1997:6); < yuk-u-; > yuuciq, yuulgun, yuullgun, yuumavik, yuun, yuunginar-, yuungnaqe-, yuungui-, yuunraq, yuunrir-, yuutnguarkaqa, yuutu-; < PE i&u!u- (*under* PE i&u!)

yu²- to disembark; to take off (clothing); to remove a net or snare; to take out from a vessel or container # yuuguq ‘he got out of a boat, sled, etc.’; yuugaa ‘he removed it’, ‘he took it off or

out’ / kuvyani yuugaa ‘he took out his net’;
paltuuni yuugaa kiircetsiyaagan ‘he took off his
coat because it was too hot’; yuuguq angyamek
‘he got out of the boat’; yuugiuq ‘he is taking
out nets, traps, or snare, ‘he is taking something
out of a vessel or container’; yuunga’rtuq ‘it
suddenly came off’; > yuugaq, yuumavik,
yuugissuun, yuuman, yuussuun; < PE ni!u-
yuumavik photograph # *from the photograph’s*
“removing” the image of a person or thing; or perhaps
rather from yuk person; LI; < yuu²-ma-vik
yuungcar- to treat medically; to heal # yuungcartuq
‘he is being treated medically’; yuungcaraa
‘he is treating her medically’ / < yuk-u-ngcar-;
> yuungcaraq, yuungcarista, yuungcarvik,
yuungcaun
yuungcarvik hospital # < yuungcar-vik
yuurvilleq birthplace; birthday # yuurvillra ‘his
birthplace or birthday’; < yuurte¹-vik-lleq¹
yuvrir- to examine # yuvrirtuq ‘he is examining
something’; yuvriraa ‘he is examining it’ /
Cakneq-llu quyavikarput Irene Reed-aq Alaska
Native Language Center-aami calilria . . . sass’at
amlleret aturluki ilagarluta caliluni *yuvrirluki*
igausngalriit, alangqalriit-llu kituggluki. ‘We
are grateful too to Irene Reed, who works at
the Alaska Native Language Center . . . and
spent many hours with us working, *checking*
what was written and correcting the errors.’
(KIP 1998:xxv); *the following are legal neologisms:*
ciuNguluku yuvrirluku qANercetAArvigni
‘arraignment’; ApqAurtet yuvriNqigtellrAt ‘cross-
examination’; yuvriNqigtesqumAluku picurlAutNi
qANercetAArviim quyiNrANuN ‘appeal’; NS, Y, K,
NI, CAN, BB, NR, LI; = curvir-, cuvrir-, ivrir-,
survir-, suvrir-, yivrir-, yurvir-; > yuvriyaraq,
yuvriun; < PE iyuv3i3- *and* iyiv3i3-